

OVERVIEW of the Daf

1) Afflictions and their remedies (cont.)

The issue of bloodletting is discussed.

An analysis of different afflictions and remedies is recorded.

A Baraisa mentions different cures and foods that could be harmful.

2) Taking a haircut from an idolater

A Baraisa is cited that discusses the guidelines of taking a haircut from an idolater.

The Baraisa's ruling that one could take a haircut from an idolater in front of a mirror is analyzed.

A related incident is retold and R' Chanan's declaration in the incident is explained.

The Baraisa's ruling about a Jew giving an idolater a haircut is discussed.

Tangentially, the Gemara enumerates which halachos were taught by R' Malkiyo and which were taught by R' Malkiya.

3) MISHNAH: The Mishnah discusses different objects that become prohibited by virtue of the fact that they were in the possession of an idolater. This leads the Mishnah to explain the origin of the prohibition against cheese manufactured by idolaters.

4) Prohibited items

The source that wine used as a libation for idolatry is prohibited is identified.

The source that an offering to idolatry is prohibited is identified.

This discussion forces the Gemara to identify the source that a corpse and the decapitated calf are prohibited for benefit.

The novelty of the Mishnah's ruling regarding vinegar is explained.

R' Ila rules that cooked wine of an idolater is prohibited.

The novelty of this ruling is explained. ■

REVIEW and Remember

1. What foods should one avoid after blood letting?

2. What hair of an idolater should a Jewish barber not cut?

3. Why did Chazal prohibit cheese of idolaters?

4. What is the source that a corpse is forbidden from benefit?

Distinctive INSIGHT

Jewish-owned wine placed in containers of non-Jews

נודות העובדי כוכבים וקנקניהן ויין ישראל כנוס בהן אסור, ואיסורן איסור הנאה דברי רבי מאיר

The Mishnah teaches that if wine which belongs to a Jew is stored in leather wine flasks and earthenware barrels which belong to idolaters, R' Meir holds that the wine is prohibited. This means that if the wine remains in these containers, the halachah determines that the wine of the idolater which was absorbed in the walls of these containers has mixed with the Jew's wine, and it all becomes prohibited to drink, as well as being prohibited for benefit.

ר"ן notes that the problem which the Mishnah discusses is regarding the wine which might flow from the walls of these containers, but the containers themselves are not prohibited from benefit, even while their walls are saturated with prohibited wine. Why are these permitted, while Hadrian barrels, mentioned earlier in the Mishnah, are prohibited? The Hadrian barrels are also saturated with prohibited wine, but in that case the barrels themselves are prohibited.

ר"ן explains that the amount of wine absorbed in the Hadrian barrels is great. This is an important feature of those barrels, and the barrels themselves become prohibited. The pouches and barrels later in the Mishnah only have small amounts of wine in them, and it is not significant enough to prohibit the entire container itself.

In his comments on the Mishnah, Rashi points out that the wine was put into these containers for long-term storage (לקיום). Ra"n and Rosh note that Rashi detected that this is the case due to the Mishnah's stating that the wine is "כנוס בתוכו—collected in the container," and not simply placed there. This implies that the wine would be permitted if it had been put in these containers just for a short time.

Rosh adds that it is also logical to say that the Jew's wine does not become forbidden immediately upon being introduced into the container, as the wine absorbed in the walls of the containers only comes out through a process, such as with heat, or as a function of time. He concludes, however, that it may be

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HALACHAH Highlight

May a man look at himself in a mirror?

ישראל המסתפר מעובד כוכבים רואה במראה

A Jew who is having his hair cut by an idolater should look in a mirror

The Baraisa teaches that a Jew can have his hair cut by an idolater as long as the Jew uses a mirror. Using the mirror will give the idolater the impression that he is a prominent person and he will consequently be afraid to harm him. Tosafos¹ cites a Yerushalmi (Avodah Zarah 2:2) that indicates that under normal conditions it is prohibited for a man to use a mirror since women use a mirror in order to enhance their appearance. Therefore, when a man uses a mirror to enhance his appearance he violates the prohibition against adorning one's self like a woman (לא ילבש גבר). The prohibition, however, is limited to circumstances in which a man is utilizing the mirror to adorn himself, but if he is utilizing the mirror for another reason it is permitted. Ran² writes that in locations or times in which it is common for men to utilize mirrors the prohibition against using a mirror does not apply. Shulchan Aruch³ rules that a man may not look at himself in a mirror. Rema⁴ mentions that according to some opinions this restriction is limited to those places in which men do not commonly use mirrors. In those places where men commonly use mirrors it is permitted.

The son of the author of the famous work on Mishnayot,

(Insight...continued from page 1)

that the Jew's wine, in fact, does become rabbinically prohibited immediately, if the wine is placed with the intent that it will remain there for storage for a while (לקיים). This might be comparable to the case later (74b) of Jewish-owned containers which are sent to non-Jews. When the non-Jews puts his wine in the container, the container immediately becomes prohibited, as there is a rabbinic law to prohibit the containers as a גזירה for where he will leave the wine in the containers for an extended time. Here, too, the wine of a Jew immediately might be rabbinically prohibited upon being placed in the containers of a non-Jews, as a גזירה for where the wine will remain in them for an extended time. ■

Tiferes Yisroel,⁵ asserts that even in those places where the custom is to be strict and men do not use mirrors there is no prohibition against looking in the mirror to remove dirt from one's face or feathers from one's head. Therefore, a person who walked in the street and is concerned that he may have feathers or dirt on his clothing or hat may look in a mirror. The halachic basis of this leniency is the principle that human dignity is of great halachic value (גדול כבוד הבריות) and therefore one is permitted to look in a mirror in order to maintain his dignity. ■

1. תוס' ד"ה המסתפר.
2. ר"ן לסוגיין ד"ה ישראל.
3. שו"ע יו"ד סי' קנ"ו סעי' ב'.
4. רמ"א שם.
5. ע"י תפארת ישראל ע"ז פ"ב אות י"ב. ■

STORIES Off the Daf

Lost Links in the Chain

"היין..."

Many families make great efforts to draw our estranged brothers closer, by inviting them for a Shabbos meal. Perhaps one of the most complex halachic problems such guests present is what to do if they touch the wine. Although those who only drink mevushal have no problem, what about people who enjoy fine wines? Must they make sure that such guests never touch their wine?

When this question was brought to the Sdei Chemed, zt"l, he explained that this question involves a machlokes haposkim.¹ Nevertheless, when the Yehudah Ya'aleh, zt"l, was asked about such cases, he ruled that we should rely on the poskim who permit.

He said, "In our generation, when

there is so much weakening of Yiddishkeit, how can we be stringent in this matter? Should we then distance so many of our brothers who sadly are unable to withstand the challenge of keeping Shabbos? Would this not cause them to fall even worse, chalilah? Better to draw them closer by putting our arm around their shoulders."²

The Binyan Tzion Hachadashos, zt"l, rules similarly. "I don't know how to rule regarding the sinners of our times. Some go to shul and make kiddush but then do melachos, both rabbinic and d'oraisa, making a complete travesty of Shabbos and denying Hashem's creation of the world by their actions. Nevertheless, it seems clear that the children of such people are no less than Saducees who were not considered mechalelei Shabbos, even though they would violate Shabbos, because this is how they were taught. How can we hold someone responsible who was never taught that the Torah prohibits halachic labor on

Shabbos?"³

The Chazon Ish, zt"l, similarly writes that once one is a tinok shenishbah, he does not leave this category merely by hearing that there is a Torah and there is such a thing as Orthodox Judaism. This must be explained to a person over a long period of time, as one is making efforts to draw him near according to his unique nature. Only after sufficient efforts—which differ in every case—when one knows the Torah is true and rejects it nevertheless, is one considered a mechalel Shabbos.⁴

Rav Yaakov Kaminetsky, zt"l, ruled that even a tinok shenishbah who is mechalel Shabbos renders wine yayin nesach, just like an idolater. Yet it is possible that he too would permit if the only other alternative is to embarrass one's guest.⁵ ■

1. שדי חמד, מערכת מ', סי' פ"ו
2. שו"ת יהודה יעלה, סי' נ'
3. שו"ת בנין ציון החדשות, סי' כ"ג
4. חז"א אור"ח, סי' פ"ז, אות י"ד
5. אמת ליעקב ■