

## OVERVIEW of the Daf

### 1) *Taris* and brine (cont.)

The Baraisa's ruling regarding brine is unsuccessfully challenged.

### 2) Fish

R' Huna and R' Nachman disagree whether a fish is permitted only when one can discern its head and spine or the discernment of either one is sufficient.

Discerning kosher fish by their head and/or spine is unsuccessfully challenged.

R' Yehudah in the name of Ulla qualifies this ruling and a related statement is presented.

R' Pappa rules stringently about this matter.

R' Pappa's ruling is unsuccessfully challenged.

A related incident is recorded and its meaning is discussed.

A discussion of whether the presence of kilbish-fish establishes the permissibility of brine is recorded.

The Gemara discusses which parts of a fish may only be purchased from an expert.

The conditions necessary to purchase these parts of a fish when there is not an expert available is debated.

(Continued on page 2)

## REVIEW and Remember

1. When is the kosher status of a fish identified by its fins and scales?  
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2. What are the signs of kosher birds' eggs?  
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3. What did Rabbi use to cure his intestinal pain?  
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4. What is the point of dispute between R' Meir and Rabbanan?  
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Today's Daf Digest is dedicated  
 The Landsman Family

In loving memory of their father, grandfather, and great grandfather  
 הרב מנחם מנדל בן הרב פנחס ז"ל

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 מרת ציפורה פייגא בת הרב אלכסנדר סנדר ע"ה

## Distinctive INSIGHT

*Rav Huna permitted the catch of the tzachanta fish*

וחזא ביה קלפי ושרייה

The Gemara tells the story of a boat which arrived to the town of Sichra, stocked with a load of צחנתא fish, which Rashi (39b) explains is synonymous to the *chiltis* fish of the Mishnah (35b). Rav Huna personally went to examine the boat and its contents, and he noticed that there were fish scales in the pile of fish. Rav Huna declared that the entire pile of fish was kosher. Rava heard this ruling, and he questioned Rav Huna about it. According to Rashi, Rava ruled that the entire pile was prohibited, as he said, "Is there an opinion which allows the fish merely based upon the finding of some scales in the pile? Perhaps there are some kosher fish in the pile, which explains the finding of scales, but there might be non-kosher fish among them as well!" According to Tosafos, the entire pile was of one type of fish, and the presence of scales led Rav Huna to permit it, but Rava objected by noting that the scales may have been left over from a different fish which might have been in that area beforehand, and the current catch was all of non-kosher fish.

The Gemara reports that a delegation went out making an announcement in the name of Rava, accompanied by the blowing of a shofar, that these fish were prohibited. This was followed by a delegation sent by Rav Huna, also accompanied by shofar blasts, announcing that the fish were kosher.

Ramban presents a question. The צחנתא fish in this story were small fish, similar to the *chilak* fish in the Mishnah which were prohibited to be bought from non-Jews. Ra"n identifies them precisely as the *chilak* fish. Rav Nachman explained (39b) that *chilak* are called *sulatnis*, which are a type of fish which develop scales later in their development, but while they are small the scales have not yet grown. They may not be bought from non-Jews, because they are often caught together and mixed with non-kosher fish which are of a type which do not and never will have scales. Therefore, we must understand how Rav Huna permitted these צחנתא to eat, even if scales were found in the area.

Three answers to this question are offered by the Rishonim. Ra'aved explains that Rav Huna does not identify *chilak* as *sulatnis*, but a different small fish which was prohibited because it was often mixed with prohibited wine. In this case the fish was intact, and not mixed with wine, so it was permitted. Ramban says that Rav Huna noticed that the entire boat had one species of fish only, so he permitted the pile of fish because there was no problem of non-kosher mixtures. Ra"n explains that Rav Huna made a ruling regarding a boat with salted fish. Even if other species might have been mixed in beforehand, the non-kosher fish are separated out when they are salted in order that the taste not be ruined. ■

# HALACHAH Highlight

## Are stamps or garments with crosses prohibited?

כל הצלמים אסורין מפני שהן נעבדן

All their images are prohibited because they are worshipped

There was once a person who made his living selling stamps that he collected from around the world. It happened to be that included in his collection were stamps from different countries that included an image of a cross and he wondered whether it is permitted to buy and sell stamps that have a cross on them. He turned to Rav Moshe Feinstein for a ruling on the matter and Rav Feinstein<sup>1</sup> ruled that crosses that appear on stamps do not have the status of idolatry and thus it is permitted for one to trade and even make his living selling those stamps without concern that it gives an impression of impropriety. One reason that he offered to explain his ruling is that the stamps are made to be defaced. When the post office processes a letter with a stamp they put some sort of mark on the stamp so that it should not be re-used. Additionally, most times, people who receive letters throw the envelopes in the garbage. This would give these stamps, at worst, the status of an idol that is not treated with respect which is not prohibited from benefit<sup>2</sup>.

In a similar type of question Rav Menashe Klein<sup>3</sup>, author of Teshuvos Mishnah Halachos, was asked about a cross that appears as part of a symbol. There was a doctor who worked in a hospital and the staff was required to wear hospital issued coats that included the hospital's symbol that contained a cross. The doctor was concerned that wearing the coat is in

### 3) Clarifying the Mishnah

The reasons it was necessary to permit the leaf of *chiltis* and cakes of softened olives are explained.

R' Yosi bar Chanina defines when "those with pits are ready to fall out."

A Baraisa elaborates on the Mishnah's ruling related to grasshoppers.

Another related Baraisa is cited.

R' Sheishes explains the intent of the Mishnah when it made reference to terumah.

### הדרן עלך אין מעמידן

4) **MISHNAH:** A dispute is presented when an image is prohibited.

### 5) The dispute regarding the Mishnah

R' Yitzchak bar Yosef in the name of R' Yochanan explains the point of dispute between R' Meir and Rabanan in the Mishnah.

Two qualifications to this dispute are noted. ■

violation of some halacha related to idolatry. Mishnah Halachos answered that it depends on the intent of the cross in the symbol. If it is meant to be a symbol of their idolatry it would be prohibited to wear but if it is merely symbolic of a group similar to the wearing a Jewish star that does not carry religious significance it would be permitted. ■

1. שו"ת אגרות משה יו"ד ח"א סי' ס"ט.

2. שו"ת יו"ד סי' קמ"א סעי' ג'.

3. שו"ת משנה הלכות ח"ב סי' מ"ג. ■

# STORIES Off the Daf

## A Proper Barrier

"כל הצלמים..."

Today's daf discusses the halachos of idolatrous images.

A certain man worked in a non-Jew's house for many hours each day. During the winter, he had no choice but to daven shacharis in the non-Jew's house which was full of crucifixes. The Jew felt most comfortable in a very small room which had only one cross in a glass case. Unfortunately, the image was positioned facing mizrach, the preferred direction

for him to face during prayer. Although he did not wish to turn away from the proper direction, he also did not want to appear to bow to the image during prayer, God forbid. But he wondered if the glass casing constituted as a fitting halachic barrier, just as a glass case constitutes a hefsek if there is excrement in a place.

Of course he could not possibly rule for himself, so he brought his case to the Yafeh Lev, ז"ל, who ruled that this is also prohibited. "It is true that the halachah is that a glass covering helps for excrement. Although the Gemara in Shabbos states that the verse compares idolatry to excrement, nevertheless, in

this regard it is more serious than excrement, and a glass covering is not a sufficient barrier. The only thing that can help is to cover it over with a bona fide covering through which the cross is not visible. If this is feasible, you may daven facing it. But if you cannot manage to cover it with a real covering, this is forbidden. Not only may you not daven shemonah esrei facing this image because bowing before it is absolutely forbidden, you cannot even recite shema facing it, even though we do not bow during shema!"<sup>1</sup> ■

1. יפה ללב, אות ה' ■

