



OVERVIEW of the Daf

1) Combining permitted and prohibited (cont.)

The Gemara explains how R' Shimon, who holds that one is liable to lashes for eating even a minimum amount of prohibited food, will interpret the verse "מכל אשר יעשה."

R' Avahu in the name of R' Elazar teaches that generally we do not combine permitted and prohibited items to make a rev'i's but the exception to this rule is the rev'i's in the case of a nazir.

It is noted that according to R' Yochanan the combination principle applies even to solids whereas according to R' Elazar it only applies to liquids.

2) Revi's

R' Elazar noted that there are ten cases where a rev'i's is necessary.

R' Kahana organized these ten cases into two categories. One category has five cases involving red liquids and the other category has five cases involving white liquids.

The Gemara suggests adding additional cases that require a rev'i's but all the suggestions are rejected.

3) The dispute between the earlier Mishnah and R' Akiva

The Gemara explains the dispute between the earlier Mishnah and R' Akiva.

4) The different grape prohibitions

A Baraisa is cited that teaches that just as concerning the nazir prohibition separate sets of lashes can be administered for items that are the same kind but have distinct names, so, too, concerning other prohibitions, separate sets of lashes will be administered for items that are the same kind but have distinct names.

Abaye maintains that a nazir who eats one of the prohibited foods will receive multiple sets of lashes because lashes are also administered for the general prohibition against consuming grape products.

Rava disagrees arguing that lashes are not administered for generalized prohibitions (לאו שבכללות).

Abaye's position is challenged from a Baraisa that pre-

(Continued on page 2)

Distinctive INSIGHT

"לא יחל דברו" applies to all vows

“לא יחל דברו” איתיה בנדריים

The Gemara points out that a nazir who violates his term may receive lashes based upon the verse from Bamidbar (30:3), in addition to the multiple prohibitions indicated in our Gemara which are unique to nazir. The Baraisa, however, only lists the prohibitions which do not apply in areas other than to nazir. The restriction of "לא יחל דברו" applies to all vows.

Sfas Emes notes that the divine element within each person is his spirituality, which is evidenced by the power of speech. The Torah reports that "Hashem breathed into the nostrils of man a spirit of life, and man became a living soul." (Bereshis 2:7) Targum Onkolus explains that it was precisely the power of speech which was granted to man that distinguished him from all other creations. It is therefore within the ability of man to cling to Hashem by using his power of speech to learn Torah, which he then repeats. It is therefore a mitzvah to read the Shema twice daily, as well as to recite all blessings and prayers.

Yet all of this is valid only as long as a person considers his verbal talents to be God-given privileges. When a person honors his word and is careful about all that leaves his lips, he thereby demonstrates that speech is special and holy. The more a person exhibits extreme caution in how and when he speaks, the more his prayers will then be accepted in the Heavens, and the commitments he makes will be accompanied by Divine assistance. Hashem will then respond and reward a person according to the degree in which he gives his words great spiritual importance. ■

REVIEW and Remember

1. What is the dispute between R' Yochanan and R' Elazar?

2. What are the mnemonics to remember the ten cases where a rev'i's is essential?

3. How does the Gemara explain the dispute between the early Mishnah and R' Akiva?

4. How can one act of eating produce liability for five sets of lashes?

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HALACHAH Highlight

Making Kiddush on liquor

אמר ר' אלעזר עשר רביעיות הן

R' Elazar taught that there are ten cases where a revi'is is essential

The Gemara enumerates ten things whose measurement is a revi'is. One case that seems to be absent is the requirement to recite kiddush on a revi'is of wine. Commentators¹ offer different suggestions why Kiddush was left out of the list. The absence of wine from the list raises the question of whether a revi'is is always required for Kiddush. Mishnah Berurah² rules that a person who enjoys the taste of liquor is allowed to make Kiddush during the day on liquor as long as it qualifies as a chamar medinah. If one does choose to make Kiddush on liquor he must keep in mind that it still must be recited on a revi'is and the one making Kiddush should drink a melo lugmav – a cheekful, which is approximately a majority of a revi'is.

Teshuvah Maharsham³ cites the practice of authorities who would make Kiddush, Shabbos morning, on liquor without concern for having a revi'is. The rationale for this lenient approach is that liquor is consumed in smaller quantities than other liquids; therefore, a smaller quantity may be used⁴. Teshuvah Afraksta D'Anyah⁵ suggests that the issue is related to a dispute between Magen Avrohom and Taz whether one makes a beracha acharonah if one drinks

(Insight. Continued from page 1)

sents a scenario where a person could simultaneously violate numerous nazir prohibitions but it does not mention the general prohibition against grape products.

The Gemara answers that the Baraisa did not include all possible prohibitions so this one was left out as well.

After identifying the case that was omitted the Gemara realizes that it is left with a challenge to Rava.

R' Pappa suggests that the Baraisa did not contain the number five and thus additional cases could be added. ■

a small quantity of liquor. Magen Avrohom⁶ holds that a beracha acharonah is required only when one drinks a revi'is but Taz⁷ maintains that since it is common to drink only small quantities of liquor a beracha acharonah will be recited for drinking that small amount. Following the approach of Taz it is logical to assume that a small amount of liquor is all that is necessary for Kiddush as well. Teshuvah Afraksta D'Anyah concludes that the approach of Maharsham is convincing and he himself makes Kiddush on a small amount of liquor, when no one else is present to drink wine, since wine causes him great distress. ■

1. עי ילקוט ביאורים בספר מתיבתא ל"ח.
2. מ"ב סי' רע"ב ס"ק כ"ז.
3. שו"ת מהרש"ם ח"א סי' קע"ה.
4. עי ט"ז לאו"ח סי' ק"צ.
5. שו"ת אפרקסתא דעניא סי' ע"ה.
6. מג"א סי' ק"צ סק"ד.
7. ט"ז סי' ר"י סק"א. ■

STORIES Off the Daf

Clouded Understanding

"שנתה רביעית יין אל יורה..."

Too much wine clouds the understanding. As we see on today's daf, one who drank a revi'is of strong wine may not make a halachic decision.

The Midrash Tanchumah in Shmini tells a very striking story about how overindulgence in wine can warp one's understanding: "When a drunk is inebriated he sits joyfully as though in Gan Eden. There was a pious man whose father drank publicly, much to

the humiliation of his son. The pious man said, 'Father, I will purchase fine wine and bring it to your house if you will only stop frequenting bars. When you go to such places you shame me and yourself.' Each day he would bring his father spirits to drink in the morning and the evening. When his father would pass out, the son would place him in bed to sleep it off.

"One rainy day, as the upstanding man walked through the market on his way to shul, he noticed a drunk lying in the middle of the market place. Water was streaming over him as children hit him and threw dirt in his face and stuffed it in his mouth.

The son thought, 'I will bring my father here. Seeing the shame of this drunk will finally cure him of his obsession to drink wine.' When his elderly father witnessed this spectacle, he bent down to the drunk and asked, 'Tell me, my friend. In which pub did you procure such potent liquor?' The mortified son cried, 'Father, is that what I brought you here for? Do you not see the incredible embarrassment this man suffers because of his habit?'

"The elderly father replied, 'My son, I have no pleasure in life besides drinking. This is my Gan Eden.'" ■

