

This month's Daf Digest is dedicated  
 לעילוי נשמת צבי בן יחזקאל יוסף גרין, מחסידי דעעש  
 From the Grin family, Sao Paulo, Brazil

## OVERVIEW of the Daf

- 1) MISHNAH:** The Mishnah discusses the instigator.  
**2) The instigator**  
 The Gemara infers from the wording of the Mishnah that it follows the position of R' Shimon.  
 The end of the Mishnah, however, follows the position of Rabanan.  
 Ravina resolves the contradiction.  
 R' Pappa offers another interpretation of the first part of the Mishnah and cites a Baraisa that supports that explanation.
- 3) MISHNAH:** The Mishnah discusses the subverter (מדיח) and the sorcerer (מכשף).
- 4) Subverter**  
 R' Yehudah in the name of Rav explains what type of subverter the Mishnah referenced.
- 5) Sorcerer**  
 A Baraisa presents issues related to sorcery including a debate between R' Yosi and R' Akiva and a second debate between Ben Azzai and R' Yehudah.  
 R' Yehudah's opinion in the Baraisa is unsuccessfully challenged.  
 R' Yochanan explains the etymology of the word כשפים.  
 A related exposition of R' Chanina is recorded followed by an incident.  
 R' Aivu bar Nagri in the name of R' Chiya bar Abba discusses Scriptural references to sorcery.  
 Abaye makes a number of statements related to sorcery.  
 A number of statements and incidents related to sorcery are recorded.  
 The discussion concludes with an elaboration of the plague of frogs. ■

## REVIEW and Remember

1. How is an instigator entrapped?  
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2. Why does the Torah refer to a sorceress rather than a sorcerer?  
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3. What is the origin of the word כשפים?  
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4. What was the point of dispute between R' Akiva and R' Elazar ben Azaryah concerning the plague of frogs?  
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## Distinctive INSIGHT

*Is there a difference between a מסית and a מדיח?*

המדיח זה האומר נלך ונעבוד עבודת כוכבים

**O**ur Mishnah near the bottom of 67a teaches the halacha which deals with a מדיח, one who entices others to worship idolatry. The Mishnah at the top of the daf discussed the halacha of the מסית, which is also a situation where one person convinces others to practice idolatry, while the Mishnah earlier (53a) listed both of these together. What is the precise distinction between a מסית and a מדיח?

Rashi (53a) explains that a מסית is someone who attempts to entice an individual to worship idolatry, whereas מדיח is where he targets an entire city for this sin. It is also clear that each of these offenses is derived from a different verse. The Gemara earlier (63b) noted that the warning for מסית is from the verse in Devarim (13:12), "And all of Yisrael will hear and will fear," and the verse which warns against מדיח is from Shemos (23:13), "The name of foreign gods shall not be heard upon your mouth."

Rashi and Meiri explain that a מסית does not have to be issued a warning in order to be liable for his crime, and the very witnesses who hear him try to convince his fellow Jew to sin may immediately bring him to beis din and try him. This is indicated in the Torah where the verse declares (Devarim 13:9), "Do not pity him, do not show him any mercy." However, a מדיח must be warned just as in any case of capital crimes, as Rashi points out (later 110b, ד"ה לאמר).

Tosafos (8b, ד, ה בעדה), however, holds that a מסית must also be warned before he is liable for his attempt to corrupt his fellow Jew. Nevertheless, the warning issued to him does not have to be

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 לזכר נשמת שלומה אליעזר בן יעקוב

# HALACHAH Highlight

## Illusions

*One who creates an illusion is exempt [from stoning] but it is nevertheless prohibited*

**A**baye states explicitly that although one who creates an illusion is exempt from stoning, nevertheless, it is forbidden. Rambam<sup>1</sup> gives an elaborate description of creating illusions and why they are prohibited. Bach<sup>2</sup> adds that performing illusions is prohibited even if the practitioner is not utilizing any sorcery and his illusion is created by sleight of hand. Based on this, Chochmos Adam<sup>3</sup> writes very strongly against the practice of performing illusions at a wedding to bring joy to the chosson and kallah. Those who perform these illusions violate a Biblical prohibition and those who hire them violate the prohibition against placing a stumbling block in front of the blind. Furthermore, he writes that one should not even watch the illusionist perform and it is a mitzvah to protest against these performances. Mishnas Chachamim<sup>4</sup> also writes against the practice and notes that one may not violate a Biblical prohibition in his effort to bring joy to a chosson and kallah.

Rav Moshe Feinstein<sup>5</sup> wrote at length about this topic. He finds it unreasonable that someone who is skilled with his hands and can thus create illusions should be prohibited to use that talent. After a thorough analysis he writes that it should be permitted for people to perform illusions at weddings since everyone knows that he is not doing something supernatural and it is through his sleight of hand that he is able to trick the observers. Although Chochmos Adam would prohibit such a performance Rav Feinstein asserts that the majority of Poskim permit illusions as long as people are not misled into thinking that he is using some sort of

# STORIES Off the Daf

## The greatest Segulah

”אין עוד מלבדו...”

**T**he Nefesh HaChaim, zt'l, famously learns from our Gemara the power of connecting to Hashem and experiencing that “אין עוד מלבדו — There is nothing but Him.” He learns the effectiveness of this “segulah” from Rabbi Chanina on today’s daf and explains that one who cleaves to Hashem in his thoughts and heart can remove from himself the influence of any force or person. He must only set in his heart that “אין עוד מלבדו”, there is no force in the world besides Hashem, since everything is one with Him.

Rav Dovid Soleveitchik, shlit”a, re-

counted two fascinating stories about the practical use of this concept in his family. “When the time came for my grandfather, the renowned Gaon, Rav Chaim of Brisk. to present himself in Warsaw for a preliminary check-up to determine if he was fit for the army, his father made the journey with him by train. Throughout the entire journey, they learned the famous segulah in Nefesh HaChaim and the Beis Halevi adjured him to be careful not to take his mind off the segulah for one instant, even during the examination.

“To the amazement of everyone—except the Beis Halevi and Rav Chaim himself—he was given a dispensation from serving in the army for no apparent reason.”

Rav Dovid explained, “Anyone inducted into the army during those years was in serious spiritual danger. He was required to

(Insight...continued from page 1)

the same as needed in other capital cases. It is enough that when the מסית presents his argument to worship idolatry that he be told, “How can we possibly abandon our God in Heaven and worship gods of wood and stone!?” If he still persists in his efforts to corrupt others, he is liable.

Another difference between these cases is whether we secretly set up witnesses to listen in to the appeal the מסית makes. We only set up a covert operation to hear a מסית in action, as described in the Mishnah. Rambam, in his Commentary to the Mishnah, writes that this procedure is not done for a מדיח.

The rule by all capital cases is that the court actively seeks to find mitigating circumstances and considerations to find the offender innocent (טוענים). If the defendant himself does not realize that he has a particular claim for innocence, and the court knows about it, the court will present the argument on his behalf. This is also done for a מדיח. However, based upon the verse (ibid.) to not show mercy for him, and based upon the lesson learned from how the snake in Gan Eden was treated as a מסית, this is not done for a מסית. ■

incantation. He notes that his approach is only theoretical. Even though he has no doubt that it is permitted since everyone knows that it is sleight of hand, nevertheless, since there are great Poskim who prohibit making illusions one should follow their position. If there was a circumstance that the use of an illusionist could not be avoided (an institution made plans for a performer of illusions and cancelling would cause a loss) it is permitted to allow the performance since according to the letter of the law it is permitted. ■

1. רמב"ם ספר המצוות ל"ב.
2. בי"ח יו"ד סי' קע"ט סעי' ב'.
3. חכמת אדם כלל פ"ט סעי' ו'.
4. משנת חכמים מצוה מ"ז אות א' ומובא בפת"ש שם סק"ז.
5. שו"ת אג"מ יו"ד ח"ד סי' י"ג. ■

violate Shabbos every week and eat non-kosher food at every meal. It is also well known, that my father and our family left the Nazi occupation with astounding miracles. Although he had a faked passport, it was still a clear manifestation of Divine providence that he got away. Interestingly, when they got to the Soviet border, a Gestapo guard suddenly began to chase them and screamed that they halt and give him money, but Stalin’s soldiers threatened him and he ran away.

“Later, my father explained that the entire time he had indeed focused on the segulah, but when he saw the border and thought he was out of danger he stopped. The minute he did so, the Nazi began to chase them!”<sup>1</sup> ■

1. יגדיל תורה, ח"א, ע"י שכ"א. ■