



OVERVIEW of the Daf

1) Redeeming maaser sheni (cont.)

The Gemara continues its exchange regarding R' Assi's assertion, in the name of R' Yochanan is that one is liable to lashes for eating ma'aser sheni outside of Yerushalayim only once it has entered the city.

This analysis leads to a question of whether R' Yosi in fact holds that unseparated gifts are treated as though they were separated.

Rabbah and Ravina offer alternative resolutions to this challenge.

2) **MISHNAH:** The Mishnah presents additional violations that carry the punishment of lashes. The Mishnah elaborates on the prohibitions of cutting one's self, rounding the corners of the head and destroying the beard.

3) Making a bald spot

A Beraisa presents expositions that define the prohibition of making a bald spot as an expression of mourning.

The circumstance in which one would receive five sets of lashes for making five bald spots is identified.

R' Huna and R' Yochanan in the name of R' Elazar the son of R' Shimon disagree about the size of the bald spot to make one liable.

R' Yehudah bar Chaviva presents three different Tannaic opinions on this matter.

4) Removing hair on Shabbos

A Mishnah is cited that teaches that one is liable to bring a Korban Chatas if he unintentionally removes a scissors-tipful of hair on Shabbos.

This is defined as two hairs.

This explanation is unsuccessfully challenged.

A Beraisa is cited that supports this explanation.

5) Rounding the corner of one's head

A Beraisa identifies where is the end of one's head.

A Beraisa is cited that teaches that both the one who rounds the head of another and the one whose head is rounded receive lashes.

R' Chisda explained that the Beraisa that administers lashes to

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Distinctive INSIGHT

Removing one white hair among many

ומודים חכמים לרבי אליעזר במלקט לבנות מתוך שחורות אפילו אחת שהוא חייב

A Beraisa is cited which details the halacha of the prohibition of cutting hair on Shabbos. Chachamim hold that a person is liable once he cuts two hairs, while R' Eliezer contends that even one hair results in culpability. The Beraisa concludes that Chachamim agree with R' Eliezer that one is liable where he cuts one white hair from among his black hairs. A person cares that even a single white hair should be removed in order that he appear young. Removing even one hair is a significant labor (מלאכה חשובה) and he is liable for violating Shabbos. And, in fact, the act of removing one white hair is prohibited on weekdays, as well, because it is a form of a man beautifying himself as does a woman. This is the prohibition of לא תלבש גבר שמלת אשה.

Beitur Halacha (340:1, ד"ה ומלקט) analyzes a case where a person removes one white hair on Shabbos from among his black hairs, but where there are many white hairs remaining. Is the prohibition only in a situation where there is only one white hair, where its removal makes all the difference to make the person appear younger, or is removing of even one white hair of many also helpful in improving one's youthful countenance and should also be prohibited? If the person has not made himself more youthful, the removal of one hair would not be a violation of Shabbos, and he would only be liable when he removes two hairs, which is the standard amount for the melacha to be complete.

Beitur Halacha cites a Yerushalmi (Shabbos 7:2) which says that if a person sits on a pile of grain in which many stones are mixed, and he removes a few stones, he is not in violation of the law of selecting (בורר) as long as many stones are still mixed with the grain. His actions have not achieved the desired effect. Accordingly, Beitur Halacha suggests that in our case, as well, as long as there are still white hairs remaining, the removal of one of them does not result in an improved appearance, and the removal of one white hair would not be a melacha on Shabbos.

Nevertheless, Beitur Halacha cites Beis Yosef (Y.D. 182, ד"ה ואם) who says that removal of one white hair is prohibited based upon the verse לא ילבש, even where more white hairs remain. Our Gemara links the halacha of beautifying oneself and the halacha of violating Shabbos, so it would seem that Beis Yosef holds that removal of one white hair of many is prohibited on Shabbos.

Tosafos (ד"ה במלקט) notes that this Beraisa is the opinion of

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REVIEW and Remember

1. Explain מחיצה לקלוט דרבנן.
2. How do we know that one is liable even for making a bald spot on top of his head?
3. How much hair must one remove on Shabbos to be liable?
4. What is considered the corner of the beard?

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HALACHAH Highlight

Assisting in the violation of a prohibition while unconscious

ר' אשי אומר במסייע ודברי הכל

R' Ashi says that the Beraisa refers to one who assists and the ruling reflects all opinions

A Beraisa taught that someone who has the hair on his head rounded receives lashes. According to R' Ashi the Beraisa refers to one who assists the barber in rounding the hair on his head. Shulchan Aruch¹ records this halacha and writes that one who assists in having his hair rounded, i.e. by tilting his head towards the barber, is subject to lashes. Rav Shlomo Zalman Auerbach² wrote that assisting doesn't only involve one who tilts his head towards the barber but even one who comes to a barber so that the barber will round the corners of his head is considered assisting and liable to lashes. Furthermore, even if he was completely unaware of what was happening at the time of the violation, e.g. he was under anesthesia, he is still liable for assisting in the performance of the prohibition since he came for the prohibition to be violated. Therefore, a woman who goes to a doctor to have an abortion violates the prohibition of "placing a stumbling block before the blind" since she came to the doctor to have the procedure performed even if she is completely unconscious during the procedure.

Rav Moshe Shternbuch³ indicated that at least to some degree one should not consider a person who is unconscious as assisting in the violation of a prohibition. A kohen was once injured and most of his thumb became severed. The normal procedure is for the surgeon to completely sever the thumb and then reattach it in place. Someone raised a halachic concern about performing this procedure. A severed limb from a living person transmits *tumas ohel* and thus the kohen will violate the prohibition against becoming tamei

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the one whose head is rounded follows R' Yehudah who administers lashes for prohibitions that do not involve an action.

Rava and R' Ashi give alternative explanations of the Beraisa.

6) Destroying the corner of one's beard

A Beraisa identifies which part of the beard may not be destroyed.

7) Cutting one's self

A Beraisa elaborates on the prohibition against cutting one's self as an expression of mourning.

The Gemara questions how R' Yosi could use a phrase already used by Tanna Kamma for a different exposition. ■

(Insight...continued from page 1)

R' Yehuda who holds that **מלאכה שאינה צריכה לגופה** is prohibited, because the person cutting the hair does not need the strand of hair he is removing, yet this is prohibited. Beiur Halacha deals with the ruling of Shulchan Aruch (O.C. 340:1) who agrees with this, although we generally accept the opinion of R' Shimon that **מלאכה שאינה צריכה לגופה** is exempt. ■

in a circumstance where it was not life-threatening. Rav Shternbuch explored different leniencies and concluded that the surgeon should be a gentile so that he should not violate the prohibition against making the kohen tamei. Additionally, they should put the kohen under full anesthesia so that he is completely unconscious during the surgery. Although he would not rely on this leniency, namely that the possible violator is unconscious, exclusively, Rav Shternbuch was willing to use it in conjunction with other reasons for leniency that he presents in that teshuvah. ■

1. ש"ע י"ד סי' קפ"א סע' ד'
2. מובא דבריו בספר נשמת אדם י"ד סי' קפ"א סק"א
3. ש"ת תשובות והנהגות ה"ד סי' רס"ב ■

STORIES Off the Daf

Repeated warnings

אמרו לו אל תשתה אל תשתה...

The prerequisite for holiness is to know one's own worth and recognize his greatness and the importance of his ancestors and how much Hashem cherished them." With these words, Rabeinu Yonah, ז"ל, begins Sefer HaYirah where he gives much needed chizuk to those who truly wish to serve Hashem. "One must always toil and encourage himself to act in accordance with this great distinction. Every day, one should work to improve his middos through which he will come ever closer to the Creator... Practically, we must learn from this that when one is tempted to act with arrogance and indulge in an inappropriate act, he

must tell himself, 'How can a great and important person such as myself who is filled with many excellent and distinctive qualities, a son of great ones, act in such an unbefitting manner? If I do this, I will have sinned against Hashem and my fellow man...' But if one does not recognize his greatness, G-d forbid, he will find it very easy to indulge in sin. As the statement goes, 'If a person does not feel ashamed to sully his nefesh, it is because his nefesh is worthless in his eyes.' We must understand that we can attain the greatness of our ancestors since Hashem only wants from people what they can achieve according to their abilities. Even the Avos only served Hashem according to their capacities.¹

"Know that one who repeats a particular sin ten times, even if he is careful about falling into any other sins, is considered to have indulged in ten distinct sins. We see

this in Makkos 20 regarding a nazir who drinks wine and is warned again and again not to drink. This man receives lashes for each dereliction. And the same is true regarding other sins. Despite this, people in our generation are not careful regarding many sins; some disregard less stringent sins, but many are negligent regarding very serious ones. People speak leshon hara and turn a blind eye toward the poor. They fall into sinas chinam and arrogance. They are not careful to avoid seeing things that are improper and waste time instead of learning Torah—and talmud Torah is equal to all the other mitzvos."

He concludes, "We must make a careful moral inventory, record where we have failed, and truly repent by changing our ways!"² ■

1. מתחילת ספר היראה לרבינו יונה
2. שערי תשובה שער ראשון ■