

Daf Digest for this month is dedicated in memory of ישראל צבי בן זאב גוטליב ז"ל

By the Weiss/Gotlib Families—London, England

OVERVIEW of the Daf

1) The prohibition against benefit from kilayim of the vineyard (cont.)

The Gemara concludes its unsuccessful challenge to Abaye's assertion that kilayim of the vineyard are an exception to the rule that one receives lashes for benefiting from it, even if not in the normal way, because the Torah does not use a form of the word אכילה.

2) Being healed from a substance prohibited for benefit

R' Yaakov in the name of R' Yochanan rules that one may be healed from any item prohibited for benefit except from the wood of an asheirah.

The Gemara explains that this exception applies even if the patient is in danger, because of the obligation to sacrifice one's life rather than commit idolatry.

Ravin in the name of R' Yochanan rules that one may be healed from any item prohibited except for cures that involve violations of idolatry, illicit relations or murder.

The Gemara identifies the source for these rulings.

An incident is related where Ravina rubbed oil made from orlah on his daughter and two versions of his explanation why it was permitted are presented.

3) Benefit that comes to a person against his will

According to Abaye one is permitted to benefit from something prohibited from benefit if it comes to the person against his will whereas Rava maintains that it is forbidden.

Two versions of the dispute are presented. According to the first version, the disagreement revolves around R' Shimon's position in a circumstance where one could avoid the activity and although he did not do so, he does not intend to derive benefit from the prohibited item.

According to the second version, the disagreement revolves around R' Yehudah's position in a circumstance where the benefit could not be avoided but he intends to enjoy it. ■

Distinctive INSIGHT

The Mitzvah of Kiddush Hashem

יש אדם שגופו חביב עליו ממונו

The Gemara analyzes the verse (Devarim 6:5) regarding the extent to which a person must express his love of God. "And you shall love God your Lord with all your heart and with all your soul and with all your strength."

In his commentary to Chumash on this verse, Rashi cites the Mishnah in Masseches Berachos (9:5) that to love God with "all your soul" refers to the fact that one must give up his life if necessary in order not to serve idols. The phrase "all your strength" indicates that one must show his loyalty to Hashem even if it means giving up all of one's money. In the book of Iyov (2:4) it says that a man will give up everything he has to save himself. If so, a person who is willing to give up his life for Hashem would certainly sacrifice all of his property. Yet the Torah seems to say that these are two independent obligations. A person is obligated to serve Hashem with his last breath of life to the point where he will sacrifice it to show his loyalty to Hashem and His Torah. When a person fulfills such a kiddush Hashem, he knows that his service of Hashem is pure and complete. Yet, how does a person who is not called upon to give up his life know when he is on the path to that love of Hashem which leads to the willingness to offer even his life?

Rabbi Zalman Sorotzkin explains that the Torah commands us to show love to Hashem with all our property, not merely commanding us to give up all of our possessions in order not to violate the Torah, but also in a positive sense, to spend our hard-earned wealth to maximize acts of service to Hashem and acts of loving-kindness. One's willingness while alive to use his wealth in an open-handed manner to serve Hashem is the barometer through which one can measure his love for Hashem and the potential to make the ultimate offering of giving up one's life for kiddush Hashem. ■

HALACHAH Highlight

Shaking hands with forbidden relations

כי אתא כבן א"ר יוחנן בכל מתרפאין חוץ מע"ז גלוי עריות ושפיכת דמים

When Ravin came (from Eretz Yisroel to Bavel) he taught in the name of R' Yochanan: A person may be healed with anything except something involving idol worship, illicit relations or murder.

Halachically the guidelines of these three cardinal sins are not limited to acts of actual idol worship etc., rather they are expanded to include related transgressions. These are known as 'accessories' to the cardinal sins e.g. deriving benefit¹ from idolatry is an accessory to idolatry, having physical contact² with a forbidden relation is an accessory to illicit relations, and embarrassing³ a person in public is an accessory to murder.

Some Poskim⁴ write that even regarding the accessories of the three cardinal sins one is obligated to give up his life in order not to transgress them. Chazon Ish⁵ includes among the accessories to illicit relations shaking hands with a woman even if it occurs as a form of greeting and not of affection. R' Moshe Feinstein⁶ also prohibits shaking hands with women.

The Shulchan Aruch⁷ rules that forbidden relations for which one has no natural desire are also forbidden to be hugged or kissed, and to do so is an act of foolishness. Parents, however, are permitted to hug and kiss their children⁸.

1. ר"ן (ה' ב' ד"ה בכל, ועו"מ) וכמש"כ כאן שאין מתרפאים מע"ז. ולחודשי הר"ן הוא מדין לא ידבק מאומה. ולרש"י מפני שכמודה לע"ז.

REVIEW and Remember

1. Why, according to Abaye, did the Torah not use the word אכילה in reference to the prohibition against meat and milk?
2. Why is it prohibited to use avodah zarah to cure an illness?
3. How do we know that one must allow himself to be killed rather than murder another Jew?
4. What is the dispute between Abaye and Rava regarding unintentional benefit from an item prohibited for benefit?

- ולתוד"ה חוץ, הוא משום דאתי למיטעי, דס"ל שמדובר במתרפא בלחוש לו שם זר
2. דוגמאות אלו ברמב"ם בספר המצות שנ"ג. וע"ע בסנהדרין ע"ה א' והובאו בש"ך יו"ד קנ"ה ס"ק י'
 3. כ"כ רבינו יונה באבות פ"ג מי"א ובשע"ת בשער ג' קל"ט. וכ"כ הפר"ח בהגהותיו לרמב"ם (הניקראים מים חיים) ביסוה"ת פ"ה ה"ב, כ"כ בדעת הרמב"ם. וגם תוס' בסוטה י"א ס"ל כן לדינא. ודלא כמאירי בברכות מ"ג ב'. וכ"כ בשו"ת מנחת שלמה ח"א סימן ז' אות ד' בד"ה ומד'. וכדומה שכ"כ גם בשו"ת בנין ציון.
 4. הרנ"א ביור"ד קנ"ה ס"ג וש"ך שם סק"י וע"ע בב"י ודגול מרבבה ביו"ד סוף סימן קנ"ה, ובב"ש בריש סימן כ', שנחלקו האם יהרג ולא יעבר כשאנינו 'בדרך תאוה ונהנה בבקירוב בשר', (כן לשון הש"ך הנ"ל). וע"ע בחכ"א כלל קט"ז ס"א ובשיעורי שה"ל סימן קנ"ה ס"ב אות א' ואמכ"ל
 5. (כ"כ מרן בעל הקה"י זצ"ל שכ"א בשם החזו"א) בקריינא דאיגרתא אות קס"ב ועע"ש קס"ג
 6. בשו"ת אג"מ אור"ח ח"א קי"ג (בסופו ובחאהע"ז ח"ד סל"ב ט' ומ"מ מדבריו באהע"ז ח"א סנ"ו לא נראה שיהרג ואל יעבור שו"ע אבהע"ז סימן כ"א. ועי"ש באוצה"פ
 8. שם

STORIES off the Daf

For the love of Hashem

יש אדם שממונו חביב עליו מגופו

R' Elchonon Wasserman, Hy"d, was once in London on a fundraising mission for his yeshiva. While there, he visited one of the town's rabbanim. After a few minutes, they became involved in a lively discussion in matters of learning. Every few sentences howev-

er, R' Elchonon would interject something about the yeshiva. Once it was to ask if the Rav perhaps knew of anyone of means who could perhaps help. Then he asked if the Rav knew the address of a specific donor, and so on.

After a while, the Rav asked R' Elchonon why he found it necessary to interrupt his learning to ask these questions. He answered that he had heard from his Rebbe, the Chofetz Chaim, that when the Gemara says בכל מאדך it refers to someone whose money is

more beloved to him than his body. However, this reference is not only to money. A person is required to sacrifice for Hashem anything which he loves more than himself. In the case of a Rosh Yeshiva, this means even giving away his Torah study in order to raise funds for the yeshiva. "Therefore," he concluded, "since I am here to raise funds, I am obligated to constantly work on that and not take my mind off this goal for even one minute." ■

