

They permitted a *Koimee* haircut

התירו לספר קומי -

Overview

The *ברייטא* states that one who takes a קומי haircut it considered *האמורי*, which is prohibited. The *ברייטא* continues that they permitted *בר ראובן* to take a קומי haircut, since he was close to the government. *תוספות* explains how they were allowed to permit *אבטולמוס* to take a haircut, since it was already prohibited.¹

מתחילה לא גזרו על קרובים למלכות והוא היה רגיל² כדאשכחן במעילה (דף יז,א) -

The *חכמים* initially never enacted a decree on those who were close to the government, and this *אבטולמוס* was accustomed to be with the government people as we find in מעילה -

שהלך אבטולמוס בן ראובן³ וסיפר קומי שלא יכירו שהוא יהודי והטעה אותם:

That *בר ראובן* went and took a קומי haircut, so that the others should not recognize that he is a Jew, and he tricked them to abolish the decrees against the Jews.

Summary

The גזירה against a קומי haircut never applied to *קרובים למלכות*.

Thinking it over

If, according to *תוספות*, the גזירה never applied to *קרובים למלכות*, why does the גמרא state, 'התירו לו לספר קומי', which indicates that he received a special היתר, when there was never an איסור for him, since he was רגיל?!

¹ נחלת משה.

² If the *חכמים* never made a גזירה on those who are *קרובים למלכות*, why does the גמרא here single out *אבטולמוס*, it should have said that those who were *קרובים למלכות* were permitted קומי. The answer is that in this case a miracle happened that *אבטולמוס*, since he was קומי, was able to foil their plot on making גזירות against observing תורה ומצות.

³ In our text reads, *הלך רבי ראובן בן איסטרובלי*, the text reads, *הלך רבי ראובן בן איסטרובלי*.