

OVERVIEW of the Daf

1) Selling plants attached to the ground (cont.)

The source for the prohibition against selling idolaters plants attached to the ground is identified.

This exposition is challenged and the Gemara concludes that multiple expositions could be derived from the same word.

A Baraisa is cited that supports this exposition.

2) לא תחנם

It is noted that the issue of giving a free gift to an idolater is the topic of dispute between R' Meir and R' Yehudah.

The Gemara further elaborates on the dispute between R' Meir and R' Yehudah.

The earlier Baraisa's statement that it is forbidden to speak favorably about an idolater is a support for a similar ruling of Rav.

Rav's ruling is unsuccessfully challenged from an incident involving R' Shimon ben Gamliel.

R' Shimon ben Gamliel's behavior is analyzed.

3) The colorful clothing of a woman

R' Yehudah in the name of Rav states that the prohibition against gazing at the colorful clothing of women applies even if they are spread upon the wall.

R' Pappa adds a qualification to the prohibition against gazing at the colorful clothing of a woman and support for this qualification is found in a Baraisa.

R' Chisda adds another qualification to this ruling.

An unsuccessful attempt to prove this point is presented.

4) Death from the Angel of Death

The method the Angel of Death uses to kill people is discussed.

The Baraisa's mention of the drop of poison is a support for a statement of R' Chanina bar Kahana.

A Baraisa discusses the need for one to be cautious with one's thoughts which leads to an elaborate description of the steps to piety.

The assertion that piety is the greatest trait is at odds with R' Yehoshua ben Levi's statement that humility is the greatest trait.

5) Selling plants on condition that they would be cut down

A Baraisa elaborates on the dispute between R' Meir and R' Yehudah regarding selling plants on condition that they would be cut down. The necessity for the Baraisa to discuss three cases is explained.

The Gemara inquires whether one could sell an animal to an idolater on condition that it be slaughtered.

A Baraisa is cited that indicates that this issue is also subject to debate.

6) **MISHNAH:** The Mishnah begins to discuss renting and selling houses to idolaters. ■

Distinctive INSIGHT

Restrictions regarding the seven nations of Canaan and all other nations

לא תתן להם חנייה בקרקע

It is prohibited to sell an idolater anything which is connected to the ground. R' Yose b. Chanina identifies the verse (Devarim 7:2), "לא תחנם" - do not allow them an encampment in the land" as the source for this halachah. The word תחנם is interpreted to be from the root חנה, which means to reside or to camp.

Tosafos notes that the halachah in the Mishnah refers to all idolaters from all nations. Yet, the verse which is cited as the source for this halachah is found in the context of the seven nations of Canaan. The previous verse (7:1) specifies the seven nations, and that Hashem will allow us to defeat them. We are to destroy all vestiges of idolatry, and we are prohibited to enter into any covenants with them, we cannot allow them to remain as residents in the land, and we may not marry among them. In fact, the Gemara in Yevamos (76a) learns from these verses that even if a member of these seven nations converts and wishes to marry a Jew, this is not allowed, and the kiddushin would not be valid. This is not the case with other nations, as kiddushin is valid with them after they convert. Also, the verse (Devarim 20:16) which states that we are not allowed to spare the life of any of the residents of Canaan is clearly applicable only to these people, and not to all nations. We see that rules and limitations stated in terms of the seven nations are not generally interpreted to be universally applicable to all other nations. How, then, can our Gemara say that the verse which prohibits giving land to the people of the seven nations applies to all nations?

Tosafos answers that it is logical that the halachos mentioned earlier apply specifically to the seven nations which had to be driven out of the land. The Torah had to secure the land

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REVIEW and Remember

1. What teachings are derived from the words לא תחנם?
2. According to Rav, why was R" Shimon ben Gamliel permitted to comment on the beauty of an idolatress?
3. How does the Angel of Death kill people?
4. What is considered the greatest of all traits?

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HALACHAH Highlight

Making a beracha upon seeing a woman

וראה עובדת כוכבים אחת נאה ביותר

And he saw an idolatress who was exceedingly beautiful

The Gemara relates that when R' Shimon ben Gamliel saw a beautiful idolatress he declared *מה רבו מעשיך ה'* – How great are Your works, Hashem. In the Yerushalmi¹ it records a similar incident involving R' Gamliel and relates that he made the beracha, *ברוך... שברא בריות נאות בעולמו* – Blessed ... that He created beautiful creatures in His universe. This concept is codified in Shulchan Aruch² where it is written that when one sees a beautiful human being, even an idolater, he should say the beracha giving thanks to Hashem for having created beautiful creatures. Chaye Adam³ writes that nowadays we do not recite this beracha. Mishnah Berurah⁴ explains that the beracha is only to be recited when one sees someone who is exceedingly beautiful and it is too difficult to determine whose beauty is considered exceptional.

Elya Rabba⁵ writes that this beracha is recited even if a man observes a beautiful woman and his source is our Gemara which relates that R' Shimon ben Gamliel made his declaration upon seeing a beautiful idolatress. Aruch Hashulchan⁶ also writes that the beracha can be said when a man sees a woman and this halacha does not violate the prohibition against a man gazing at women. The reason is that there is a distinction between gazing and seeing. When a man gazes intently at a woman he violates a prohibition but if he happens to see a woman and takes notice of her beauty without gazing he has not violated any prohibition and is theoretically obligated to make this beracha. Interestingly, when

(Insight...continued from page 1)

and rid it of all corruptive influences in order for the Jewish people to reside in a pure and holy environment. Marriage is clearly only restricted among us and the men and women of Canaan for this reason. The Torah expressly prohibits marriages with men from Amon and Moav, and from Mitzrayim, thus indicating that marriage is allowed from converts from other nations. The law not to allow them to remain alive is, again, only applicable to the members of the seven nations, because we find that battles with other nations results in our subjugating the peoples we conquer and our taking taxes from them (see Devarim 20:10).

Regarding the prohibition not to allow idolaters to own land in our country, though, logic suggests that this applies to all nations, and not just to members of the seven nations of Canaan. Tosafos discusses whether the halachah not to enter into a covenant applies to all nations, and he concludes that it applies only to members of the seven nations who might remain after our conquest of the land. ■

Shulchan Aruch⁷ discusses making the beracha of *שהחיינו* upon seeing a friend that one has not seen in thirty days Birkei Yosef⁸ writes that a man could recite *שהחיינו* upon seeing a woman and vice versa. Sha'arei Teshuvah⁹, however, cites authorities who maintain that a man would recite this beracha only if he sees a female relative but not if he sees another woman. ■

1. ירושלמי במסכתין פי"א ה"ט.
2. שרי"ע ארו"ח סי' רכ"ה סעי' י'.
3. חיי אדם כלל ס"ג סעי' א'.
4. מ"ב שם ס"ק ל"ג ועיי"ש בשע"ח"צ.
5. א"ר שם ס"ק כ"ג.
6. ערוה"ש שם סעי' י"ד.
7. שרי"ע שם סעי' א'.
8. מובא דבריו בשע"ת שם סק"א.

STORIES Off the Daf

Sensible Precautions

"אל יהרהר אדם ביום..."

The Rimzei D'Chochmasah, zt"l, explains a startling statement on today's daf. "On Avodah Zarah 20 we find that the angel of death appears to one about to die as if he is formed completely of eyes. This can be explained based on the Gemara in Sanhedrin 45 that the yetzer hara is only aroused by what one sees. For this reason, the angel of death, which comes due to sin, appears to be composed solely of eyes."¹

The Satmar Rav, zt"l, made a similar point about another statement on today's

daf, but explains it more fully. "On Avodah Zarah 20 we find that one must guard himself from thinking about the unseemly to protect him from defilement at night. But many people fail to realize that being careful in this regard is a full-time job. Take the mitzvah of tefillin, for example. The mitzvah has its minutiae which must be followed while we fulfill it in the morning. We must not forget about the tefillin and we may not indulge in levity while we wear them. But once they are off we need not think about them until tomorrow. The same is true regarding most other mitzvos. While we are preparing and are occupied with them we must contemplate what we are doing and at least follow the halachos of each mitzvah.

"But personal purity is a much more

difficult feat to achieve. One must always be on the guard to avoid gazing at the unseemly so as not to lose hold of good thoughts. If one sees the unseemly it is very hard to avoid thinking about what leads to sin. This is a mitzvah we can never forget about for even one instant..."²

But the Kotzker held that the best way to achieve personal purity was not to think much about it. "The Gemara teaches that one must not think about unseemly things so as not to sin at night. This includes thinking and worrying about falling in areas of personal purity. Instead we must busy ourselves with Torah and good deeds, until we haven't even got the time to think about sin!"³ ■

1. רמזי דחכמתא, דף נ"ד.
2. אגדות מהרי"ט, ח"ד, ע' קנ"א.
3. אמת ואמונה, ע' שני"ו.