

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) Mother-daughter arayos (cont.)

The Gemara concludes its discussion of how the gezairah shava will work according to Rava.

It is suggested that the gezairah shava should be able to teach additional halachos.

Abaye and Rava suggest alternative responses to this suggestion.

### 2) A man's daughter from a woman to whom one was not married

Three different sources are presented that cohabiting with a daughter from a woman to whom one was not married is punishable by stoning.

The third source is unsuccessfully challenged.

The Gemara asks for the source of the prohibition against cohabiting with a daughter from a woman to whom one was not married and explains that the question only applies to the author of the third source cited above.

R' Ila'a suggests a source for this prohibition.

This source is unsuccessfully challenged.

### 3) Cunning evildoer

R' Kahana in the name of R' Akiva makes a statement regarding a cunning evildoer that the Gemara clarifies.

R' Kahana in the name of R' Akiva cautions against people who give advice that suits their own interest.

R' Yehudah in the name of Rav enumerates improper behaviors.

Whether it is appropriate to marry off one's son while yet a minor is explored.

A Beraisa enumerates positive behaviors.

### 4) Mother-in-law

(Continued on page 2)

## REVIEW and Remember

1. What is the source that one may not marry a daughter from a woman to whom he was not married?  
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2. What is derived from the phrase אל תחלל את בתך להזנות?  
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3. What steps can a person take so that Hashem will answer his call?  
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4. When is one liable for killing someone by pushing him into water or fire?  
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## Distinctive INSIGHT

### *Holding someone down into water until he dies*

וכבש עליו לתוך המים או לתוך האור ואינו יכול לעלות משם ומת חייב

Our Mishnah gives several examples of murder. Among them is a case of holding someone under water so that he cannot surface, until the person dies. The Mishnah rules that this is a direct contributing act of murder, and not just a passive act of preventing the person from exiting the water. סנהדרין קטנה notes that we must contrast this with the Gemara in Shabbos (120a) which discusses a person who had the name of God written on his skin. The halacha is that in this case, a person is not allowed to erase the name of God off his skin. Nevertheless, he may enter water and submerge himself in it, although this would inevitably cause the name of God to be dissolved and be erased. The reason this is permitted is that the entry into the water is not synonymous with erasing the name. The later outcome of the erasure happens on its own once the person is already in the water. This seems inconsistent with our Gemara where putting a person into water is in and of itself an act of murder, even though the death is only an outcome which occurs at a later moment.

סנהדרין קטנה explains the guidelines to understand this halacha. The Mishnah notes that if someone pushes someone else into water whereby the victim can easily escape death, even if the victim fails to surface, this is not murder. Similarly, if someone has the name of God written on his hand, and someone pushes him into the water from where he can easily depart, the one who pushed him will not be held responsible for erasing the name of God even if the person remains in the water until the name dissolves. In both of these cases, the initial push into the water did not necessitate the person's remaining in the water, and the extended outcome of remaining in the water was only incidental (גרמא). In fact, even if someone is pushed into a pit which has a ladder which can be used to escape, and that same one who pushed the victim then removed the ladder, there would be no grounds for murder. The initial push was not deadly, as the person could have climbed out at that moment, and the subsequent removal of the ladder is only incidental to the victim's death.

Therefore, in the case where a person himself enters water which eventually erases the name of God on his arm, the person is exempt from the crime of erasing. His initial entry into the water was not in and of itself a direct act of erasure, and his staying in the water causes the erasure incidentally. On the other hand, holding someone down in the water to drown is a direct act of murder, as he does not allow the victim to rise. ■

Today's Daf Digest is dedicated  
By the Meer, Rosen and Storz families  
In memory of their father and grandfather  
ר' ברוך בן ר' אברהם, ע"ה

# HALACHAH Highlight

## Coloring one's hair to appear younger

זה המשיא את בתו לזקן

*That refers to one who marries his young daughter to an old man*

Sefer Chassidim<sup>1</sup> writes that although our Gemara strongly criticizes a circumstance in which an older man marries a younger woman, that criticism is reserved for a case where the young woman is not interested in marrying the older man. In a circumstance where the young woman has an interest in marrying the older man, e.g. he is a good and upright Jew, it is a mitzvah to help the couple marry. Nevertheless, he warns the older man against taking steps to fool the younger woman into thinking that he is younger than he actually is. He is obligated to tell her his age and if she desires to marry him, it is permitted.

Teshuvos Mishnah Halachos<sup>2</sup> was asked whether a man is permitted to color his hair so that he would be able to marry a woman who is still capable of having children. He cited this passage from Sefer Chassidim that a man may not fool a woman into thinking that he is younger than he actually is. One reason is that it violates the prohibition against exploiting another (אונאה) and the second reason is the one mentioned in our Gemara, namely, the concern that the younger woman will be led to have an adulterous affair. Mekor Chessed<sup>3</sup> wrote that a man who colors his beard also violates the prohibition against adorning himself like a woman (לא ילבש גבר). Mishnah Halachos rejects this since Beis Yosef<sup>4</sup> cites authorities who maintain that a man who grooms himself like a woman but does not intend to beautify himself does not violate the prohibition. Accordingly, one could argue that the man who colors his beard so that he should be able to marry a younger woman does not violate the prohibition of grooming himself like a woman since his intention is not to beau-

*(Overview...continued from page 1)*

A Beraisa presents a dispute between R' Akiva and R' Yishmael about the scope of the prohibition against marrying one's mother-in-law.

Abaye asserts that there is no practical difference between these positions and the difference is exegetical whereas Rava maintains that there is a practical difference between them.

5) **MISHNAH:** The Mishnah lists the transgressors who are beheaded and then discusses when a murderer is executed and when he is not.

### 6) Iron weapons

Shmuel explains why the Torah doesn't mention iron in its list of weapons.

A Beraisa echoes this same idea and the Gemara adds a clarification of this concept.

### 7) Holding someone down

The Gemara clarifies the meaning of the Mishnah's cases related to holding someone down when he could and when he could not escape.

The source that one is liable for holding someone down is cited.

A related incident is recounted. ■

tify himself. It would seem that Teshuvos V'hanhagos<sup>5</sup> disagrees. He writes, concerning a man who wants to color his hair so that he could get a job that he does violate the prohibition against grooming himself like a woman. The very fact that he wants to appear younger is a method of beautifying one's self and thus prohibited. ■

1. ספר חסידים סי' שע"ט.
2. שו"ת משנה הלכות חט"ז סי' ל"ו.
3. מקור חסד על ספר חסידים הנ"ל.
4. בית יוסף יו"ד סי' קפ"ב ד"ה כתב הרשב"א.
5. שו"ת תשובות והנהגות ח"א סי' תס"א. ■

# STORIES Off the Daf

## The basis of Shalom Bayis

האורה את אשתו כגופו והמכבדה יותר מגופו

Rav Michel Yehudah Lefkowitz, zt"l, once explained how a ben Torah should treat his wife. "I heard that whenever there was thunder and lightning, my rebbe, Rav Shlomo Heiman, zt"l would stop the shiur and rush home. What was behind this strange custom? Very simple. His wife was afraid of lightning and thunder so he felt responsible to run home to calm her."

When asked how to build a good relationship with one's wife, he replied, "Shalom bayis all depends on how the hus-

band relates to his wife. If he treats her right and honors her, she will see that he recognizes everything she does and appreciates her efforts in the home. Naturally she will also relate to him in kind.

"But the way to win the respect of one's wife is to be careful not to waste time. If she sees that her husband uses every spare moment to learn, she will think the world of him. Sometimes we find a relationship where the wife is reluctant to allow the husband to spend much time learning. Most often this is because he does not help her around the house. A husband should realize that time spent helping around the house is not wasted, since if one helps he will usually find that his wife will allow him to learn more.

"It is our sacred duty to love our wives as ourselves and to honor them even more than ourselves, as we find in Sanhedrin 76 and the Rambam. Practically this means that one should compliment his wife as much as possible both for whatever she does as a partner, for building a family together, and for every second she allows him to learn Torah. Even when the husband doesn't really feel like it he should still compliment her, since this encourages her and builds their relationship. When an avrech reaches a certain milestone in his learning, he must inform his wife to allow her to share in his simchah. She is a partner in every iota of his learning and has every right to know!"<sup>1</sup> ■

1. בינת המדות, ע' 23-24. ■