

OVERVIEW of the Daf

1) The groups that ascended to Eretz Yisroel (cont.)

The sources that converts and freed slaves ascended to Eretz Yisroel are identified.

One source that mamzerim ascended to Eretz Yisroel is cited.

This source is successfully challenged and an alternative source is cited.

Tangentially, the Gemara continues to make expositions of the verse that was cited.

2) Marrying a woman that is not fit for the husband

Different teachings are recorded that emphasizes the evil of marrying a woman who is not fit for the husband.

Related to this discussion the Gemara presents an incident that exemplifies Shmuel's position that people declare others unfit with their own blemish.

3) Proclamations concerning genealogical impurities

Different proclamations are recorded that were made concerning families or places that had genealogical impurities.

4) Marrying a woman that is not fit for the husband (cont.)

Another teaching related to marrying a woman that is not fit for the husband is recorded.

R' Chama the son of R' Chanina teaches that the Divine Presence only resides on genealogically fit families.

R' Chelbo addresses the effect that converts have on the Jewish People. ■

REVIEW and Remember

1. What happens to one's children if one marries a woman for her money?

2. Why did R' Yehudah refuse to allow R' Nachman to send regards to his (R' Nachman's) wife?

3. What is Shmuel's teaching regarding one who disqualifies others?

4. Is it possible to find a Kohen who is brazen?

Today's Daf Digest is dedicated

In memory of

Rabbi Sholom Sklar ז"ל

A founding member of our Beis Medrash on the west side

Distinctive INSIGHT

Sending greetings to a woman

אין שואלין בשלום אשה על ידי בעלה, א"ל הכי אמר שמואל אין שואלין בשלום אשה כלל

Rabbi Yehuda quotes Shmuel who taught that one may not exchange greeting with a married woman, even via an agent. Rashi explains that the reason for this is that through the greetings the two may develop an ongoing relationship which may lead to a mutual fondness. According to Rashi's text, Rav Nachman then suggested that if the husband himself is the agent, such communication may be exchanged. Rav Yehuda noted, however, that Shmuel taught that one may not send greetings to a married woman at all, not even via the husband.

Meiri explains the reason for Shmuel's ruling is that the man who sends such greetings is subjecting himself to illicit thoughts about a married woman. Meiri notes, therefore, that if the sender is completely confident about himself and is in control of his thoughts, he may greet a married woman, if he knows that he is unaffected by such interaction. According to the Gemara's conclusion, Tosafos asks how the visitors to Avrohom's tent at the beginning of Parashas Vayera were allowed to inquire from Avrohom about the welfare of his wife. Tosafos answers that there is a difference between asking about her welfare, which is permitted, and sending greeting to her, which is prohibited. Tosafos in Bava Metzia (87a) explains that these visitors were merely asking where Sarah was, but not about her well-being.

Ba'er Heitev (E.H. 21:11) cites Ta"z who says that if a woman is ill, a man may ask about her well-being. He also notes that Bach allows inquiring about her condition through others, who would convey the man's good wishes. חלקת מחוקק holds that inquiring through a messenger is not allowed, as the woman may develop feelings of fondness upon hearing of the man's concern for her.

There are differing opinions regarding the definition of "חיבה—fondness." Aruch Hashulchan allows greeting a woman by saying, "Good morning," as this has no personal connotations. Maharam Shik writes that we are not particular about refraining from greeting a woman or sending regards to her, as this has become common-place, and it no longer indicates any degree of fondness. עזר מקדש also writes that we even offer women blessings of "Mazal tov," as this is a blessing and prayer, rather than a personal greeting. Ben Yehoyada writes that it is proper to greet one's own female relatives, or one's regular hostess, as this is decent and proper expression of appreciation. ■

HALACHAH Highlight

Greeting women

One is not permitted to greet a woman

Poskim debate the parameters of the prohibition of “greeting - שאילת שלום” a woman. Aruch Hashulchan¹ ruled that there is no prohibition for a man to say, “Good morning - בוקר טוב” to a woman. The prohibition is limited to actual שלום, i.e. שאילת שלום עליכן. Teshuvos Maharam Shik² indicates that the prohibition includes saying “Good morning” and only when there is a great need is it permitted. Ezer Mekudash³ concluded that the prohibition is limited to the word שלום and does not include other languages. Furthermore, he allows one to wish mazal tov to a woman who gave birth as well as to daven on behalf of a woman who is ר"ל ill.

Teshuvos Minchas Yitzchok⁴ writes that since nowadays greeting someone in the morning with the words, “Good morning” is standard etiquette it does not convey a feeling of intimacy and is thus permitted. He also cites Sefer Taharas Yisroel who suggested that it is permitted to ask a woman how she is doing or even to say, שלום

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עליכן since that is the standard language that is used in our times. Minchas Yitzchok suggests additional explanations why it should be permitted to greet a woman and certainly it is permitted to simply say, “שלום” since that is understood to be a general beracha rather than something specific towards the woman. He concludes, however, that his lenient suggestions are offered to rationalize the lenient behavior that people have adopted (לימוד זכות) but notes that this approach does not reflect the approach followed by earlier generations.

Teshuvos Be'er Moshe⁵ followed the lenient approach of Aruch Hashulchan and Ezer Mekudash but his brother, author of Teshuvos B'tzeil Hachochmah⁶, challenged this lenient position. B'tzeil Hachochmah concluded that the prohibition is violated only when a man greets a woman but he maintains that it is permitted for a man to respond to a woman who greets him. He also maintains that the restriction is limited to the use of the word שלום but it is permitted to be the first one to say, “Good morning.” ■

1. ערוה"ש אה"ע סי' כ"א סעי' ח'.
2. שו"ת מהר"ם שיק אה"ע סי' נ"ג.
3. עזר מקודש סי' כ"א סעי' ו'.
4. שו"ת מנחת יצחק ח"ח סי' קכ"ו.
5. שו"ת באר משה ח"ד סי' קט"ז.
6. שו"ת בצל החכמה ח"ה סי' מ"ח. ■

STORIES Off the Daf

“They will be my nation”

”והמה יהיו לי לעם...”

Perhaps the most difficult challenge the Jewish people have had to face throughout our long exile has been collective poverty, especially in the shtetlach of eastern Europe. Destitution engenders great pressure and worry, and this leads to an obsession with money. This is why the sages said that poverty causes one to go out of his mind and distances him from doing the Creator’s will. Sadly, Jews often faced this very test. The gentile authorities often prohibited Jews

from working in any decent occupation and from owning land. Although our sages teach that enduring poverty is a great atonement since one who is poor is likened to a dead man, it is precisely because it is so intense that this test is so hard to bear.

It is well known that the Chofetz Chaim, zt”l, and many other gedolim would plead with Hashem to relieve the bitter financial hardships that the Jewish people endured. One time, when Rav Tzvi Hirsch of Ziditchov, zt”l, observed the stark poverty of his fellow Jews, he exclaimed a phrase from the Ana B’Koach prayer: “Barcheim, tahareim! Bless them and purify them! Ribonon Shel Olam, first bless Your children with abun-

dance so that You will be able to purify them. When Jews have all their material needs met, their hearts will be open to teshuvah and purity.”

When Rav Shamai Ginsberg, zt”l, recounted the above story he would say, “This is implied in the gemara and Rashi on Kiddushin 70. There we find that the verse in Yechezkel states, ‘I will be for them a G-d and they will be My nation.’ Rashi explains that when it comes to the Jewish people, the verse first says, ‘I will be their G-d,’ even though they are not yet acting like My nation. Through My drawing them near, they will be my nation!”¹ ■

1. אמרי שמאי, עמוד ס"ב