



OVERVIEW of the Daf

1) Maaser Sheni (cont.)

R' Yosef concludes his successful challenge to R' Chisda's explanation of the dispute whether maaser sheni dough requires challah and offers his own explanation of the dispute.

2) Clarifying the Mishnah

The Mishnah's ruling that Holy Scripture from a subverted city should be hidden away is consistent with R' Eliezer's position that a city with a mezuzah cannot be a subverted city.

The Gemara suggests one way to understand the dispute between R' Akiva and R' Yosi HaGalili in the Mishnah.

This suggestion is rejected in favor of another explanation.

A related Beraisa is cited and clarified.

3) Yericho

The pasuk that contains Yehoshua's instruction that Yericho should not be rebuilt is cited.

A Beraisa elaborates on this prohibition.

Another related Beraisa is cited and explained.

4) Chiel

The Gemara recounts the sequence of events that began with Chiel and eventually led to Eliyahu HaNavi's curse on the Jewish People.

The pesukim that discuss the drought are explained.

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REVIEW and Remember

1. Which regards to which halacha are the walls to Yerushalayim essential?

2. What are the guidelines of the injunction against rebuilding Yericho?

3. Which three keys are not given to mankind?

4. What type of רשע brings Hashem's anger?

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 By Mr. B. Rottman in memory of
 ר' חיים שמואל בן ר' מאיר הלוי, ע"ה

Distinctive INSIGHT

The ban against the spoils of the city of Yericho

וישבע יהושע בעת ההיא לאמר ארור האיש לפני ה' אשר יקום ובנה את העיר הזאת את יריחו בבכורו ייסדנה ובצעירו יציב דלתיה

In his Moreh Nevuchim (3:50), Rambam explains the reason why Yehoshua condemned the city of Yericho never to be rebuilt. Yehoshua ruled that the city should remain a sign and wonder for all to see the miracle of the first city which the Jewish nation conquered as it entered Eretz Yisroel. Everyone who would see the sunken wall would witness how its destruction was clearly miraculous and not as a result of normal demolition.

Radak (to Yehoshua 6:17) cites the Midrash which says that Yehoshua banned the rebuilding of the city of Yericho on his own, and not due to his being commanded to do so by Hashem. Yehoshua decided that just as we are commanded to designate the first portion of dough (חלה) for holy purposes (to give to a kohen), so too should the first city to be conquered in Eretz Yisroel be set aside and not be rebuilt. Furthermore, Yericho was conquered on Shabbos. Yehoshua declared that just as Shabbos is holy, so too should the city which was vanquished on Shabbos be set aside. Nevertheless, Hashem accepted the decree of Yehoshua and his sages, as is indicated from the later incident of Achan, who took from the spoils of Yericho, and who was deemed to be a sinner as a result (see Yehoshua 7:11). We do not find any clear command that the Jews were prohibited to take from these spoils, other than the ban of Yehoshua against rebuilding the city. The Midrash Tanchuma (Vayechi 8) specifically identifies this decree of Yehoshua as one of the three decrees of a court on earth which was agreed to in the heavens.

משך חכמה (Devarim 17:11) notes that we find (Melachim 1 16:34) that a man named חיאל ignored this ban against rebuilding the city of Yericho "which Hashem had spoken to Yehoshua," and as a result his oldest son died as he began and his youngest died as he finished the construction. We do not find any such command, other than the heaven's acceptance of Yehoshua's decree.

Ralbag (to Yehoshua 6:17) explains that Yehoshua realized that all property of Yericho was to be banned in order that no one think that the continued successes of the Jewish people was due to luck or good future provided by these items. The superstitions of the land of Canaan were so strong that taking of the spoils of Yericho might have misled some people to attribute credit to them. Kli Yakar to Yehoshua (6:1) explains that when the verse tells us that Yericho was "סוגרת ומסוגרת—closed and sealed," it means that it was not only sealed with its wall, but also with sorcery and magic. Yericho contained the

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