

## OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah enumerates women who are deserving of a kesubah worth two-hundred zuz.

### 2) The minor who converts

R' Huna rules that a minor who converts is immersed under the authority of Beis Din.

The Gemara initially assumes that the rationale for this ruling is that it is permitted to do something for another's benefit but this teaching is unnecessary since there is another source for this ruling.

The necessity for this ruling is explained.

Support for this ruling is suggested but rejected.

R' Yosef rules that the minor who converts can reject the conversion when he becomes an adult.

Abaye and Rava unsuccessfully challenge R' Yosef from different sources.

The Gemara explains why Abaye did not ask from Rava's source and why Rava did not ask from Abaye's source.

3) **MISHNAH:** Women who are only entitled to a kesubah worth one-hundred zuz are presented, including the case of a **מוכת עץ** about whom there is a dispute regarding the value of her kesubah.

### 4) A minor who cohabits with an adult woman

R' Yehudah in the name of Rav rules that a minor who cohabits with an adult woman renders her a **מוכת עץ**.

Shmuel said there is no **מוכת עץ** by people.

R' Oshaya unsuccessfully challenges Rav's position.

### 5) Clarifying the dispute about the status of a **מוכת עץ**

Rami bar Chama identifies the point of dispute between R' Meir and Rabanan concerning a **מוכת עץ** and explains the rationale behind each position.

Rami bar Chama's assertion that if the husband did not know his wife was a **מוכת עץ** she receives nothing for her kesubah is successfully challenged.

Rava offered an alternative explanation of the dispute.

It is noted that ultimately Rava retracted this explanation and this is seen from Rava's comment to a Baraisa related to one who falsely claims his wife was not a **בתולה**.

### 6) Presuming a woman is a **בתולה**

A Baraisa is cited that rules that a second husband cannot claim that he presumed his wife was a **בתולה** even though there was evidence to indicate that she was in fact a **בתולה**. ■

## Distinctive INSIGHT

*Why does Rav Huna mention only immersion?*

אמר רב הונא: גר קטן מטבילין אותו על דעת בית דין

The Rishonim note that the process of conversion encompasses more than just immersion in a mikveh. The reason Rav Huna only mentions the immersion, and not milah, for example, must be explained.

Some want to say that Rav Huna mentions the immersion because it is something that is common for both male and female converts. Others suggest that the immersion is the final stage of the conversion process, even for a man. This is seen in the Gemara (Yevamos 46a) where we find that if a man has a milah, but he does not immerse, there is no validity to the milah alone.

Another approach highlights the fact that the milah and immersion are done when the child is still young. When the child later becomes of age, and he decides to accept the conversion, the milah and its effects are still apparent at the time of this momentous hour. However, the immersion which took place years earlier is no longer present. We might think, therefore, that the validity of the immersion is outdated and it must be done again. The novelty of the comment of Rav Huna is, therefore, that the immersion which was done when this person was an infant is still valid. The reason Rav Huna mentions immersion is in order to emphasize this insight.

Shitta Mikubetzes explains that it might be that only the immersion is truly a merit for the child-convert, but

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## REVIEW and Remember

1. Is it a benefit for a non-Jew to become Jewish?  
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2. Explain the principle **שלא יהא חוטא נשכר**.  
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3. What is the dispute between Rav and Shmuel concerning a child who cohabits with an adult female?  
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4. Can a woman marrying for the second time successfully claim that she is a **בתולה**?  
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# HALACHAH Highlight

## Informing a bride that she is a convert

אמר ר' יוסף הגדילו יכולין למחות

R' Yosef said when they become older they can renounce their conversion

There was once a rabbi who was asked to officiate at a wedding. As he prepared the names, he discovered that the bride was adopted from a non-Jewish family and no one had ever shared this information with her. Rav Shmuel Halevi Wosner<sup>1</sup>, the Shevet Halevi, was asked whether the officiating rabbi should inform the bride that she was adopted from a non-Jewish family. The reason to tell her before the wedding is out of concern that perhaps some time after she is married she will discover that she was adopted and she might decide to renounce her conversion at that time. This would obviously nullify her marriage, but even worse, if the couple would have children, her renouncement would render those children non-Jews. Rav Wosner analyzes and writes at length about the topic of renouncing one's conversion upon becoming an adult, and whether a person who did not know he was converted until he is older can renounce his conversion when he discovers that he was converted. His conclusion is that the bride should definitely be informed of her status to avoid the possibility that she may renounce her conversion after she becomes aware of that fact after marriage. If, however, there is a concern that if the bride is informed of this matter she will flee out of shame

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the milah, which is painful, can not be genuinely referred to as an act which Beis din can assume is in the best interests of the child. After the child has a milah, however, and he immerses, the milah is considered fulfilled, and the entire process is for his merit and Beis din has finished its role. ■

and embarrassment, one could argue that it is unnecessary to divulge this information. Nevertheless, his tendency is that even when this is a concern she should be informed of her status. In another teshuva<sup>2</sup>, he adds that halacha only requires that the child should be informed that he was converted, but it is not necessary to inform them of their right to protest.

Rav Moshe Shternbuch<sup>3</sup> takes a different approach to this issue. He writes that it can be assumed (אנן סהדי) that an adopted child will not renounce his Judaism since he is attached to his adoptive parents. Therefore it is unnecessary to inform him of the right to renounce his conversion and it is sufficient to tell the child, upon becoming an adult, that he is obligated in all the mitzvos. This position is inconsistent with Rav Moshe Feinstein's opinion<sup>4</sup> that if a convert is not informed of his right to renounce his Judaism his conversion is not complete. ■

1. שו"ת שבט הלוי ח"ה סי' ק"י.
2. שם ח"י סי' קמ"ד.
3. שו"ת תשובות והנהגות ח"ד סי' רל"א.
4. שו"ת אג"מ יו"ד ח"א סי' קס"א. ■

# STORIES Off the Daf

## The Converted Child

"זכין לאדם שלא בפניו..."

On today's daf we find that one may immerse a non-Jewish child and convert him even if he is too young to accept the yoke of mitzvos since this is to his benefit. In the case of the Schwartzbaums, the act of bringing the ultimate benefit to their adopted child resulted in their gaining the ultimate benefit for themselves.

Dr. Schwartzbaum's work as a sociologist took him and his wife to China

for sabbatical study. In what their daughter Devorah has described as "the hand of G-d" in her story, one May morning, while waiting for his train, Dr. Schwartzbaum heard the sound of a baby's cries. After spotting a small red parcel, he moved closer to investigate. Wrapped in a red silk jacket was a baby girl, with a note attached to her. The Schwartzbaums chose to do battle with the Chinese bureaucracy so that they could adopt her as their own and take her with them back to the United States. Later, they both realized that in order to really make their new daughter their own, they couldn't just deprive her of her original identify without of-

fering a substitute in its stead. It seemed clear that they would have to convert her to Judaism. Since they were both essentially unaffiliated, both Dr. and Mrs. Schwartzbaum underwent a gradual transformation regarding Judaism and their commitment to its principles. After a process of experimentation with other "denominations," the couple finally approached an Orthodox rabbi, who made the baby's conversion contingent on their commitment to three mitzvos: Shabbos, kashrus, and the laws family purity. Over the course of a number of years, the Schwartzbaums became fully observant and eventually made aliyah. ■