



OVERVIEW of the Daf

1) Disputes between Beis Shammai and Beis Hillel

Reish Lakish answers R' Yochanan why his question regarding forming separate groups was not asked in the context of our Mishnah.

This leads the Gemara to conclude that Reish Lakish and R' Yochanan dispute whether Beis Shammai practiced their rulings, which is also a dispute between Rav and Shmuel.

It is explained how this dispute could be understood both before and after the Heavenly voice declared the halacha in accordance with Beis Hillel.

2) Forming separate groups: לא תתגודדו

Abaye and Rava disagree why Beis Shammai and Beis Hillel were not in violation of the prohibition against forming separate groups when they followed different rulings.

Two examples of different practices are cited which the Gemara thought would have bearing on the issue of forming separate groups.

3) Did Beis Shammai practice their rulings? (cont.)

An unsuccessful attempt is made to prove that Beis Shammai did not practice their rulings.

The Gemara proves its assertion that Beis Shammai practiced their rulings from the latter part of the Mishnah.

A Baraisa that was cited earlier is clarified.

An unsuccessful attempt is made to demonstrate that Beis Shammai practiced their rulings.

The Gemara begins another attempt to demonstrate that Beis Shammai practiced their rulings. ■

REVIEW and Remember

1. When does the prohibition of לא תתגודדו apply?

2. What forbidden relationship produces a child who is a mamzer?

3. How many different disputes are there between Beis Shammai and Beis Hillel concerning marriage issues?

4. How did Beis Shammai and Beis Hillel express their love and friendship for one another?

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 ר' ירוחם פישל בן ר' משה אברהם הכהן, ז"ל

HALACHAH Highlight

Do not divide the community into conflicting groups

לא תתגודדו

According to the Gemara's conclusion, the Torah here only prohibits the formation of groupings which are in opposition to each other. However, it is allowed to have two Jewish courts even in the same city, with each one ruling according to a different opinion in Halacha.

Someone once approached the Chofetz Chaim and was bothered about the many different variations of prayer that are found within the Jewish community. Chassidim pray with their text, while Misnagdim daven using their version of the liturgy. Even among the Chassidim there are various customs and manners how the davening is conducted. Some daven with silent devotion, and some with great intensity and fervor. There are those who always accompany their service with tunes, and still others with dancing. Would it not be better, he asked the Chofetz Chaim, if there would be a uniform manner by which the Jews would speak to Hashem?

"We could ask a similar question about the Russian Czar and his army," began the Chafetz Chaim. "Why does he have so many different soldiers and ranks in his military? Some are infantry, others are cavalry, while still others are assigned to the cannon corps. Would it not be more fair and easier to administer warriors if all had the same jobs? It would seem that this would settle many problems which are necessarily a result of having so many different battalions.

"We all realize that each branch of the armed forces has a specific role to play. Although their overall objective is to win the battle and the war, nevertheless, the many details required to succeed demand various legions. The infantry can strike with swiftness and detail. The cavalry can overpower, while the cannons can bombard from far away. Even the bugle corps serves a purpose in that they can inspire the troops while frightening the enemy. It is only with a coordinated effort of all the soldiers that the victory can be achieved.

"Our efforts every day constitute a constant battle against the Yetzer Hara. We must always be alert to find ways to trick the Yetzer Hara and to overcome it. We need to have several types of spiritual forces to coordinate, and each must contribute its particular and unique power in defeating this enemy. One group helps to achieve victory by means of its outstanding Torah study. Another possesses the power of prayer, while yet another has the skills of singing

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Distinctive INSIGHT

Presenting a friend with an item he believes to be prohibited that you believe to be permitted

ולא בית הלל מבית שמאי ללמדך שחיבה וריעות נוהגים זה בזה

Nor did Beis Hillel refrain from marrying women from Beis Shammai to teach that they behaved with love and friendship with one another.

The Ritva¹ explains that the Gemara is not referring to where Beis Shammai informed Beis Hillel explicitly that a particular woman is permitted because in such a case it is obvious that Beis Hillel could marry her because Beis Shammai would be in violation of lifnei iver to present to Beis Hillel a woman that from their (Beis Hillel's) perspective is prohibited. Rather the novelty is that Beis Hillel would marry women from Beis Shammai without inquiring about their specific status and relied on the assumption that if there would be a problem Beis Shammai would warn them even though it was not required. This explanation establishes an important principle. The only reason Beis Shammai would inform Beis Hillel was out of love and friendship, but according to the letter of the law there was no obligation to inform Beis Hillel that this woman is prohibited since from their perspective the marriage is permitted. Although one is not required to inform a friend that he is about to partake of something in his (the friend's) opinion is prohibited, there would be a violation of עור לפני to offer something that the recipient holds is prohibited.

The Pri Chadash² disagrees with this conclusion and main-

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and being joyful in the service and in whatever they do. The main thing is that everyone should do his job to the best of his ability, and that everyone realize that the victory of the nation is only due to a national effort where everyone works for the sake of Heaven." ■

tains that one does not even violate the prohibition of lifnei iver if he gives an item, which he maintains is permitted, to a friend who holds that it is prohibited. He cites our Gemara as proof to this position. The Gemara earlier inquired why Beis Shammai and Beis Hillel did not refrain from marrying one another and the answer was that if there was an issue Beis Shammai would inform Beis Hillel out of feelings of love and friendship they had for Beis Hillel. One can infer from the question that Beis Hillel should have otherwise refrained from marrying someone from Beis Shammai since Beis Shammai is not under any obligation to disclose that this woman is prohibited to Beis Hillel people since according to their (Beis Shammai's) opinion there is no prohibition to marry this woman. Rema³ disagrees with Pri Chadash and rules that one who holds that a particular food is prohibited may eat with a friend who holds that it is permitted without fear that the friend will serve that food. The reason is that to present food to someone who holds it is prohibited violates the prohibition of lifnei iver and one does not have to suspect that the friend will violate that prohibition. ■

1. ריטב"א לסוגייתנו

2. פרי חדש או"ח סי' תצ"ו כללי איסור אות כ"ג

3. רמ"א יו"ד סיק קי"ט סע' ז' ■

STORIES Off the Daf

The behavior of Bnei Torah

בחיבה וריעות נהגו זה בזה

Even though Beis Shammai disagreed with Beis Hillel, they acted with closeness and friendship to one another. They serve as an example to bnei Torah for all times.

In 1961, the famous Gateshead Yeshiva built a new building that included an expanded dormitory and a larger beis midrash. During the construction, certain elements among the local population organized a campaign to voice their objection to the work. These neighbors

were quite vocal in the community about their plans to obstruct the construction and to circulate a petition that they planned to submit to the municipality. After a long period of harassment, however, the organizers abandoned their opposition without a word of explanation.

After making inquiries it was found out that the group had indeed drawn up a petition, and the first signature they had decided to solicit was that of the Protestant minister who lived in the immediate neighborhood. They figured that he would be sure to sign, and with his signature it would be that much easier to gain the help of others. Much to their surprise, he refused!

When asked why, he explained, "I

respect the students of the Rabbinical Seminary. More than that, I am actually amazed by their exemplary conduct. In all the years that I have lived in this neighborhood, I have noted time and time again that these students are seriously immersed in their studies. I have never seen a student raise a hand to another or act in an unrestrained manner. They are impeccably behaved and I am frankly jealous of them! It is unfortunate that we cannot lay claim to such youth in our own community!"

The minister continuing to speak to the protesters in this vein until he convinced them to drop their entire campaign! ■

