

## OVERVIEW of the Daf

### 1) Did Beis Shammai practice their rulings? (cont.)

The Gemara cites a Baraisa as final proof that Beis Shammai practiced their rulings.

The Baraisa is cited at length and it retells the incident of the sages' investigation of the rumor that R' Dosa ben Hurkanus permitted the co-wife of a daughter to do yibum but it turned out that it was R' Dosa's brother who ruled like Beis Shammai.

### 2) The lands of Amon and Moav

A Baraisa is cited that presents the history and the rationale behind the ruling, cited in the previous Baraisa, concerning the obligation to separate maaser ani during the Shemittah year in Amon and Moav.

### 3) Accepting converts

A contradiction is noted between the earlier-cited Baraisa and a teaching of Rami bar Yechezkel concerning accepting קרדויים as converts.

R' Ashi distinguishes between קרדויים and קרתויים.

A second version of the discussion is presented.

R' Yochanan is reported to have ruled that we do not accept תרמודים as converts.

This ruling is successfully challenged and the Gemara concludes that there are two versions of R' Yochanan's teaching.

Two reasons are given why converts from תרמוד are not

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## REVIEW and Remember

- How did R' Dosa ben Hurkanus characterize his brother?
- Why were the lands of Amon and Moav not sanctified when the Jews ascended from Bavel?
- What are the two reasons converts from תרמוד are not accepted?
- Why is there a concern regarding betrothal for lost members of the Ten tribes if they represent only a small minority of the population?

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ר' פנחס הערש בן ר' שמואל, ע"ה

## Distinctive INSIGHT

### Rabbi Dosa meets the three great Torah sages

תנא כשנכנסו נכנסו בפתח אחד וכשיצאו יצאו בשלשה פתחים

The Gemara arrives at the conclusion that Beis Shammai actually conducted themselves according to their rulings. The final proof is from the story of the uncle of Rabbi Dosa, who was a student of Beis Shammai, who taught that the co-wife of a daughter is permitted for yibum. The community followed his teaching, until a group of three scholars went to visit Rabbi Dosa to clarify the matter. When they arrived in the home of Rabbi Dosa, they eventually asked him about this ruling, as they pointed out that the halacha should follow Beis Hillel who prohibits the co-wife of a daughter from yibum.

Rabbi Dosa quickly agreed with them, and he told them that it was not he who publicized this halacha, but it was rather his brother, Yonasan. Rabbi Dosa warned the sages that his brother was exceptionally bright, and just as stubborn, and that he was capable of presenting multiple formidable arguments against which it was difficult to defend. Nevertheless, Rabbi Dosa encouraged the wise men to publicize that the halacha, in fact, followed Beis Hillel, and that Chaggai the prophet had declared the co-wife of a daughter to be prohibited.

The Baraisa concludes by reporting that when the sages entered the house of Rabbi Dosa, they came in together in one door, but when they left, they departed through three doors. What is the significance of this detail? Tosafos explains that they left through three doors because they wanted to avoid meeting Yonasan, the brother of Rabbi Dosa. They felt that if they met them as a group, he would defeat them in debate, and they might be forced to accept his opinion to permit the co-wife of a daughter. By splitting up, only one of them would meet him at a time, and the others would escape the confrontation. Or else, explains Tosafos, they actually divided up in order to find him. They hoped to track him down and hear his arguments, which they hoped to deal with and to answer.

Maharsha explains that these sages left through separate doors because all three deserved the honor of walking out first. Rabbi Elazar ben Azarya was the נשיא. Rabbi Yehoshua had been accorded the honor of entering first due to his acquaintance with Rabbi Dosa, and they did not want to diminish this honor on the way out. Rabbi Akiva was an exceptional scholar, and it was not proper for him to be last. This is why they each left through a separate door. ■

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# HALACHAH Highlight

## Relations between a Jew and a non-Jew

חד אמר משום עבדי שלמה וחד אמר משום בנות ירושלים

One reason says [the reason we do not accept converts from Tarmud is] because of Shlomo's slaves. The other opinion says it is because of the daughters of Yerushalayim.

It is clear from our Gemara that R' Yochanan holds that if a slave or non-Jew has a child with a Jewish woman, the child is a mamzer. Tosafos<sup>1</sup> challenges this assertion. When a slave has relations with a woman, the relationship is Biblically prohibited; consequently the product of that union could conceivably be a mamzer. On the other hand, when a non-Jew has relations with a woman the relationship is only Rabbinically prohibited and the product of that union should not be a mamzer. Tosafos explains that although relations that are done in private are only Rabbinically prohibited, nevertheless, the child could be a mamzer since the kiddushin cannot take effect between a non-Jew and Jew, and it is the inability to have kiddushin that is the critical factor that results in a mamzer.

The Aruch LaNer<sup>2</sup> questions the distinction Tosafos makes between relations in private and in public. If a Jewish male has relations with a non-Jewish woman, a distinction is made between whether the act was done publicly or in private. When done in public the halacha is that zealots may act and kill the offender (קנאים פוגעים בו), like the incident involving Pinchas who killed Zimri ben Salu, whereas if the act was done in private zealots are not permitted to kill the offender. We do not however, distinguish in this fashion for a non-Jewish man who has relations with a Jewish woman.

# STORIES Off the Daf

## Sit down, my son, sit down...

שב בני שב

Rav Yosef Rosen, the Rogatchover Gaon, zt"l, had an amazing grasp of the entire Torah. The Ohr Sameach, Rav Meir Simcha of Dvinsk, zt"l, once said about his fellow Rav in Dvinsk, "People say that he has a phenomenal memory. That is not true. His awe-inspiring encyclopedic knowledge and insight is a direct result of his constant and intense review of every aspect of Torah. He re-visits כל התורה כולה every month! When someone asks him a difficult question, they are mistakenly impressed by his prodigious memory—as if he

learned all the sources a number of times and then miraculously retained them. Quite the contrary: he answers with such clarity because, whatever the subject is, he has only just learned it again!"

Once a year, on Simchas Torah, the two Chief Rabbis of Dvinsk, Rav Meir Simcha and the Rogatchover Gaon, would daven together. One year, as they watched the celebration with the Torah, Rav Meir Simcha said that he had just completed a study and found that a certain Tanna is mentioned only seven times in the entire Talmud.

The Rogatchover Gaon smiled and answered, "You're well aware that the sixth time, in Zevachim, is a textual error and that you made up the seventh to test me!"

One time, when the Rogatchover Gaon was in Lublin, he visited the Toras Chessed, zt"l.

The Toras Chessed wanted to see if his visitor really had as immense a knowledge of Shas as was so widely reported. Knowing full well that the Rogatchover would recognize the reference, when he entered the elder Rav greeted his guest with the language of the Gemara in Yevamos 16a: שב בני שב—sit down, my son, sit down!"

The Rogatchover sat and the Toras Chessed asked him, "How many times is the term 'shev' found in all of Shas?"

The Rogatchover responded with his characteristic lightning quickness, "Seven. Which also happens to be the meaning of the word shev in Aramaic!" ■

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accepted.

The history behind the two reasons is explained.

## 4) R' Shmuel bar Nachmani in the name of R' Yonasan

R' Shmuel bar Nachmani in the name of R' Yonasan expounds upon a pasuk, cited in the Baraisa involving R' Dosa.

A second exposition of R' Shmuel bar Nachmani in the name of R' Yonasan is cited related to Amon's entrance into the Beis Hamikdash.

Another exposition from a pasuk in Eicha is presented.

## 5) An idolater who betroths

R' Yehudah in the name of R' Assi rules that if an idolater betroths a woman we must be concerned that the betrothal is valid because the person may descend from the Ten Tribes.

The ruling is unsuccessfully challenged. ■

Yashresh Yaakov<sup>3</sup> explains that there is, in fact, a dispute between medieval authorities concerning this matter. Rabbeinu Mordechai ben Hillel cites an opinion who maintains that the law that the zealous may kill the offender applies to a Jewish woman who has relations with a non-Jewish man the same way it applies to a Jewish man who has relations with a non-Jewish woman. The Ramban, on the other hand, maintains that the law that the zealous may kill the offender only applies in the case of a Jewish man who has relations, in public, with a non-Jewish woman. ■

1. תוס' ד"ה קסבר

2. ערוך לנר לסוגייתינו

3. ישרש יעקב לסוגייתינו ■