



THE שבוע MATTERS

לע"נ ברוך בענדיט וברכה גרוס ע"ה
by Mr. & Mrs. Duvy Gross

שבת קודש פרשת כי תבא

מסכת יבמות דף טז

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Insights from our Chaburos

Conquering Cities

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The גמרא says that the land of מועב is עיני חייב in עמון מועב as the חכמים left it for the עניים so they should have food. רשי explains that even though these cities were conquered by עולי מצרים, since they weren't conquered by עולי מצרים, you are allowed to work the land. Consequently, there will be פאה, שכחה, לקט and עני for the poor people. The הלכות in משנה למלך asks that this רשי seems to be against an explicit משנה in פרק ו' which states that the land that was conquered by עולי מצרים and not עולי מצרים cannot be worked on שביעית! If you cannot work the land on שביעית then it is הפקר which means there won't be לקט, שכחה, פאה and עני! The חזון איש answers that the משנה there lists סימן ג' אות כד "מכזיב משנה" as the places which only עולי מצרים conquered and those places indeed have an איסור עבודה. However, there were other cities that were only conquered by עולי מצרים that חזל left for עניים and רשי is referring to those cities.

Review & Remember

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

Stories of 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 תורה 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!”

Parsha Connection

In this week's daf we have an interesting story of three Rabbis visiting Rebbi Dosa to discuss his opinion regarding צרת הבת. When they arrived they all came in together but when leaving they left through three different exits. We have a similar phenomena in this week's Parsha where it says that if we do the Mitzvos our enemies will come from one direction but run away in seven different directions. The verse says that our enemies will run “לפניך” in front of us in seven directions, but it should have said מפניך which means from us? The Alshich Hakadosh offers a beautiful insight and explains that our enemies will be so confused that although they will try to run in seven directions in reality they will all be running right in front of us!

CONTINUED 

Halacha Highlight

Relations Between a Jew and a Non-Jew

חד אמר משום עבדי ושלמה 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 the opinion that if a slave or non-Jew has a child with a Jewish woman the child is a mamzer. Tosafos¹ 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.

Rav Yaakov Ettlinger², the Aruch LaNeir, 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), 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 however, distinguish in this fashion for a non-Jewish man who has relations with a Jewish woman.

Yashresh Yaakov³ 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. Rabbeinu Moshe ben Nachman, 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' דה קסבר
2. ערוך לנר לסוגייתינו
3. ישרש יעקב לסוגייתינו

Mussar from the Daf

Rabbi Akiva's Wit Deflates Tension

Yonason Ben Harkinas asks R' Akiva "Are you Akiva Ben Yosef whose name has spread from one end of the world to the other? Be Happy you have merited such a name and you have not yet reached the level of a cattle herder! R' Akiva responds " And I have not even reached the level of a shepherd!" (who are considered lower than cattle herders)

Why did R' Akiva continue to insult himself even further? Rav Wolbe in Alei Shur ב' חלק (page 242) gives many tools to work on the midah of hakpada. One of the strongest ways to take away the toxic midah of hakpadah, Rav Wolbe explains is to be able to harness the tool of humor (Bdichas Hadaas). Humor helps a person relax and not take offense at issues that can otherwise easily frustrate a person. Perhaps Rabbi Akiva was trying to deflect any inner hakpada at R' Yonason for his strong words towards him. Therefore, when Rebbe Akiva responded to R' Yonason's words by saying that he is even lower, he seemed to make a joke out of it so that he didn't experience any inner frustration at R' Yonason.

When others seem to be frustrating us, an exercise in making a little joke out of it can help take away the tension.

Point to Ponder

This week's question: The Gemara says that when the Rabbis came to visit Rebbi Dosa Ben Harkinas he told them three things in the name of the prophet Chagai. One of the items is that Amon and Moav give עני מעשר during the Shemittah year. The Gemara explains that this was done to help the poor find food during this time, when no one in Eretz Yisroel is giving the usual gifts. Was the enactment to give Maaser Ani limited to the seventh year? If not, why doesn't it simply say that the Rabbis enacted the giving of Maaser Ani every year?

Response to last week's Point to Ponder

The Gemara suggests that we try and accommodate בית שמיאי by having a Tzaras Ervah who married according to Bais Hillel without undergoing Chalitzta, to do a Chalitzta now so that even Bais Shamai would consider her marriage 100% halachically correct. A Tzaras Ervah who remarried according to Bais Hillel is prohibited from marrying anyone else (because of the Issur איש איש), why doesn't her being an Erva take off the Zika, making the Chalitzta even according to Bais Shamai a moot exercise? If a Yevama marries without Chalitzta, the Zika doesn't end, due to her being an Erva of איש איש. Tosfot (דף טו ע"א דה בני צרות), suggests that since if she gets divorced, she would again be eligible for Yibum even now there is a Zika on her.

Mazel Tov

to the **מסיימים** of the 1st perek of **יבמות**!
Starting the 2nd perek of Yevamos
on September 6th!

ר' יוסף שמואל שמעלקא בר יצחק מערמעלשטיין זל Shelly Mermelstien ליעזר Yevamos has been dedicated in

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