

## OVERVIEW of the Daf

### 1) Miscarrying on the eighty-first day

Beis Hillel elaborates on their position in a Beraisa.

### 2) Zav

R' Hoshaya and Bar Kappara engage in a lengthy discussion about a zav who experiences three emissions on the eve of the eighth day.

It is suggested that Tannaim debate the same thing as R' Hoshaya and Bar Kappara.

This interpretation of the Beraisos is rejected in favor of another interpretation.

The alternate interpretations of the two Beraisos are unsuccessfully challenged.

R' Yosef suggests a proof to the ruling to R' Yochanan's cited ruling regarding the circumstances when one brings a korban for being a zav.

This proof is rejected.

R' Yochanan's ruling is unsuccessfully challenged.

3) **MISHNAH:** The Mishnah discusses a woman who is obligated to offer multiple *yoledes* korbanos. The obligation of a zavah to offer multiple korbanos is also discussed. A related story is recorded.

### 4) Multiple zavah obligations

A Beraisa discusses a woman who has multiple zavah korban obligations.

R' Nachman bar Yitzchok suggests an explanation of the dispute in the Beraisa.

R' Pappa rejects this interpretation in favor of another explanation of the dispute.

### הדרן עלך שלשים ושש

5) **MISHNAH:** The Mishnah states that there are four categories of *mechusarei kapparah* and four people who bring a korban for an intentional violation the same as for an inadvertent obligation. The Mishnah discusses the four or more *mechusarei kapparah*.

### 6) Grouping males and females together

The Gemara wonders why the zav and zavah are listed separately but the male and female *metzora* are grouped together.

The rationale for this difference is explained.

### 7) Mechusarei kapparah

The Gemara explains the point of dispute between Tanna Kamma and R' Eliezer ben Yaakov concerning the additional two cases of *mechusarei kapparah* mentioned by R' Eliezer ben Yaakov.

A Beraisa discusses the kind of convert who is required to offer a korban.

A ruling of the Beraisa is unsuccessfully challenged.

A Beraisa provides the source that a convert may bring a bird korban. ■

## Distinctive INSIGHT

*Does the conversion process require the bringing of an offering?*

גר כי קא מייתי קרבן לאכשורי נפשיה למיעל בקהל

The Mishnah at the beginning of the perek listed four cases where a person must bring an offering before being allowed to complete his particular process. A zav, a zavah, a woman who gave birth and a *metzora* each are required to bring an offering before completing their process of becoming pure. R' Eliezer b. Yaakov adds the case of a convert who must bring his offering before his conversion is complete, and the case of a *nazir* who must bring his offerings before being permitted to drink wine, cut his hair or be allowed to be defiled with the impurity of the dead.

The Gemara asks why Tanna Kamma did not include the case of a convert with its list. The Gemara answers that Tanna Kamma only included cases where bringing an offering is part of a process of purity which allows a person to eat foods such as *terumah* or *kodoshim*. The offering of a convert allows him to become a full member of the Jewish people, but it is not a process whose main purpose is to allow the convert to eat *kodoshim*.

The process of conversion requires that a prospective candidate who wishes to become Jewish undergo *milah*, immersion in a *mikveh*, and that he bring an *olah* offering. The Mishnah states that even after *milah* and immersion, the conversion is not complete until an *olah* offering is brought and the blood of the offering is sprinkled on the Altar. *Tosafos Yeshanim* (9a) points out that before bringing his offering, a convert has not yet entered the ranks of the Jewish people. *Rashba*, however, holds that a convert does enter the ranks of the Jewish people fully even before bringing his offering. *Avnei Nezer* (Responsa Y. D. 344:2) explains that in our days, we do not have a *Beis HaMikdash*, so a conversion is complete even without the bringing of an offering. There is a disagreement among the *Rishonim* whether this was also the case when the *Beis HaMikdash* was functioning. Some say that the conversion process was not complete without the offering (Rambam, *Hilchos Issurei Bi'ah* 13:2), while others say that the convert was admitted to the ranks of the Jewish nation even before the offering was brought.

*Tiferes Yisrael* cites the Gemara in *Yevamos* (47b) which says that as soon as a convert completes his immersion, he is immediately a Jew, and if he offers *kiddushin* to a woman, it is valid. Even if he later reverts back to his old ways, he is considered a Jew who is neglecting his ways, and his wife would need a *get*. Yet, this seems to contradict our Gemara, which says that a convert must first bring his offering before his entry into the ranks of the Jews is complete. *Likutei Halachos* answers that the Gemara in *Yevamos* is speaking about our days, where no offering is available to be brought. Our Gemara is speaking about when there is a *Beis HaMikdash*, and until the offering is brought the conversion is not complete. ■

# HALACHA Highlight

## The immersion of a convert

גר מעוכב לאכול בקדשים עד שיביא קינו

A convert is restricted from eating korbanos until he brings his pair of birds

Rambam<sup>1</sup> in his discussion of interpositions differentiates between one who is immersing to become tahor and a woman who is immersing to become permitted to her husband. Many of the interpositions that he discusses are Rabbinic in origin and Chazal applied these enactments to someone who is seeking to become tahor and did not extend it to a woman who is immersing. He then mentions that when a convert is immersing he must be stringent with regards to interpositions as one who is immersing to become tahor. Ra'avad<sup>2</sup>, however, disagrees and questions why Rambam treats the immersion of a convert so stringently.

Rav Moshe Sternbuch<sup>3</sup> writes about a certain Torah scholar who wonders why we are not cautious regarding interpositions when immersing a convert since the matter requires greater caution than a woman immersing to become permitted to her husband. This scholar suggested that the requirement to be cautious regarding interpositions is limited to when the Beis HaMikdash still stands. When the Beis HaMikdash stands a convert is obligated to offer a korban and before offering that korban he remains tamei and is categorized as a mechusar kapparah. During that time the immersion also serves the role of making him tahor and as such is treated the same as anyone else who is immersing to become tahor. Nowadays when there is no Beis

# REVIEW and Remember

1. Explain: לילה מחוסר זמן.

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2. What did R' Shimon ben Gamliel do to drive down the cost of birds ?

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3. Who are the four mechusarei kapparah ?

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4. When is a convert permitted to eat korbanos ?

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HaMikdash conversion only affects one's obligation in mitzvos and his or her lineage but does not address their tum'ah or t'harah status and as such the immersion may be treated more leniently. He then notes that although when the Beis HaMikdash is rebuilt converts will have to offer the korban of their conversion that does not mean that the conversion was incomplete. Since their conversion took place before the Beis HaMikdash they are not considered mechusarei kapparah. Accordingly, when immersing, converts should be careful regarding interpositions since that immersion is what makes them t'horim. Rav Sternbuch disagrees with the assertion that a convert nowadays is considered tahor and when the Beis HaMikdash is rebuilt will not be required to immerse again to become tahor to eat korbanos. Therefore, since the immersion nowadays is just to become obligated in mitzvos and to permit marrying a Jew it is not necessary to be so careful regarding interpositions. ■

<sup>1</sup> רמב"ם פ"ב מהלי מקוואות הכ"ב.  
<sup>2</sup> ראב"ד שם.

<sup>3</sup> שו"ת תשובות והנהגות ח"ג סי' ש"ז. ■

# STORIES off the Daf

## Sensitivity Toward the Ger

"גר..."

Today's daf discusses certain halachos that apply to converts.

The Midrash speaks of a king who gave his son a garden filled with the rarest flowers and fruits. When the prince acted as befits a child of royalty, the king gave him gifts of blossoms lovelier than could be found in any other garden in his realm. The moment a beautiful flower was found, it was gently uprooted and transplanted to the prince's garden. But

when the prince acted beneath his stature, the king withheld those living gifts.

The prince is the Jewish people and the exquisite shoots are the souls of gerim. When the Jewish people are deserving, God transplants the best of the non-Jews among us. When we do not act as befits the children of the Living God, gerim are kept from joining us.<sup>1</sup> This certainly explains why we must love gerim and treat them with extra sensitivity.

It is certainly interesting that a ger may not hold a position of authority over other Jews. Once a certain ger wanted to become the president of a shul and the rabbi, Rabbi Rogiznitzsky, was uncertain what to do. Everyone he asked said that

this is forbidden and he finally had to explain this to the candidate. Rabbi Rozignitzsky sat the man down and explained, "The basic reason for this restriction is to avoid paining a ger. Every leader is sometimes challenged and this can develop into unpleasantness. Every leader must be willing to accept even abuse with love as he makes unpopular but necessary decisions. It follows that this is not appropriate for a ger who must be treated with special love and sensitivity."<sup>2</sup> ■

<sup>1</sup> מובא במקור חיים, ס' רמ"ג: ב'

<sup>2</sup> כן שמעתי מבנו נ"י ■