



Masseches Horayos has ben dedicated in memory of Rabbi Simchah Freedman z"l, 3rd of Nissan 5778

## OVERVIEW of the Daf

### 1) Honor (cont.)

The end of the incident involving R' Shimon ben Gamliel and R' Meir is recorded.

### 2) The better scholar

R' Yochanan reports that there was a disagreement between R' Shimon ben Gamliel and Rabanan which is preferable, a scholar with broad knowledge or a scholar whose strength is his analysis.

The Gemara relates how R' Yosef and Rabbah dealt with this question on a practical basis.

A related incident is recorded.

The Gemara asks who is preferable between R' Zeira who was sharp and asked good questions or Rabbah bar R' Masnah who was patient and reached conclusions and the question is left unresolved. ■

הדרן עלך כהן משיח



וסליקא לה מסכת הוריות

וסדר נזיקין



## REVIEW and Remember

1. Why didn't R' Shimon want to mention R' Meir's name?  
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2. How would Rabbi quote R' Meir?  
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3. Why is a עוקר הרים preferable to an סיני?  
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4. How did Abaye become the leader?  
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## Distinctive INSIGHT

*Rav Yosef did not call a doctor to his house for twenty-two years*

רב יוסף אפילו אומנא לביתיה לא חליף

Rav Yosef was known as "Sinai" due to his extensive and vast knowledge of Torah. He was familiar with and expertly aware of all areas of Torah. Rabbah was known as "עוקר הרים—the one who could uproot mountains" with his brilliant analytic adeptness. He mind was sharp and his focus was penetrating. When the community in Bavel was considering whom among the two to appoint as head of the Torah Academy, they sent the question to Eretz Yisroel. The answer was that "Sinai" should be appointed as the head, as we have learned in a Baraisa that "everyone needs wheat." This is a clear analogy referring to the fact that everyone benefits from a leader who is familiar with all the Mishnayos and Beraisos, as these are the basis for all halacha.

The Gemara in Bava Basra (145b) lists different categories of Torah scholars. There are those who are בעלי פלפול—ones who are sharp and possess penetrating insight. These are compared to a wealthy businessman who has many silver coins in his pocket. The scholar who has vast knowledge and familiarity with many sources is compared to one who has wheat, which everyone needs. The message is that even the brilliant thinker needs to consult with the scholar who can quote sources and provide him with the information he needs in order to study. The analogy is that having money is wonderful, but if the commodity is not available for purchase, having the money alone is of little value.

As a result of the inquiry regarding who should be the Rosh Yeshiva, Rav Yosef was chosen, but he deferred, and Rabbah was appointed as head of the Torah Academy, where he served for twenty-two years. After those twenty-two years, Rav Yosef assumed the position to head the Academy.

During the entire tenure of Rabbah, Rav Yosef was careful not to interfere with Rabbah's authority, so he refused to conduct himself with any form of special privilege which would be attributed to his scholarship. The Gemara notes that he did not invite a doctor (blood letter) to visit his home. Rashi in Berachos (64a) explains that when necessary, Rav Yosef would travel to the doctor's house instead, but Rashi here reports that Rav Yosef used to go to the home of Rabbah to have this procedure performed. In his alternate explanation, Rashi explains that during these twenty-two years Rav Yosef never invited a doctor to his house

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 מרת רבקה בת ר' אלימלך זב, ע"ה

# HALACHAH Highlight

## Issuing halachic rulings without researching in sefarim

ר' זירא חריף ומקשה ורבה בר רב מתנה מתון ומסיק

*R' Zeira was sharp and asked whereas Rabbah bar R' Masna was deliberate and arrived at conclusions*

The Gemara asks who is preferable, R' Zeira or Rabbah bar R' Masna. R' Zeira has the trait of being sharp and asks good questions whereas Rabbah bar R' Masna is deliberate and comes to conclusions. The Gemara leaves the matter unresolved. Rashi<sup>1</sup> explains that R' Zeira's analysis would lead him to ask and resolve a lot of questions. In contrast, Rabbah bar R' Masna was not so sharp but through his methodical analysis of the material he would arrive at the correct halachic conclusion. This implies that answering questions quickly creates the risk that one may make an error. Pri Megadim<sup>2</sup> writes that one who answers halachic questions should not be embarrassed by those who claim that halachic decisions should be given quickly. One should take his time to properly research the question in sefarim and that research should be done in solitude. The reason he advises researching in solitude is that when one is deliberating with others one could easily be overwhelmed by the number of different perspectives and opinions that are offered. He also adds that one who decides halachic matters without researching in sefarim is considered the same as one who rules in the presence of his rebbi.

The same idea is found in Teshuvos Shvus Yaakov<sup>3</sup>.

*(Insight...continued from page 1)*

because he was occupied learning before Rabbah.

Ramah explains, in the name of Rav Hai Gaon, that Rabbah appreciated that Rav Yosef deserved to be the Rosh Yeshiva instead of him. Rabbah therefore provided Rav Yosef with honor and all that he needed, including access to a doctor in Rabbah's house whenever necessary. Ramah himself suggests that in the merit of his humility, Rav Yosef earned health for himself and his family, and they did not need medical care for twenty-two years. ■

Shvus Yaakov wrote critically about someone who ruled without any hesitation and without any research in sefarim that an animal was a treifah. Since we know the Torah is concerned about the money of the Jewish People one should be more deliberate when deciding halachic matters. In his criticism he also mentions the idea that nowadays one who rules without researching the matter in sefarim is considered to have issued a halachic ruling in the presence of his rebbi. Aruch Hashulchan<sup>4</sup> mentions this opinion but rejects it out of hand. He first claims that there is no logic to this approach and then he adds that he never saw older rabbonim to go out of their way to research a matter in sefarim before issuing a halachic ruling. Lastly, it cannot be considered as though one is ruling in the presence of his rebbi when everyone knows that the ruling is the result of the teachings that are recorded in sefarim. ■

1. רש"י ד"ה חריף ומקשה.
2. פמ"ג סדר שואל ונשאל השלישי אות א'.
3. שו"ת שבות יעקב ח"ב סי' ס"ד.
4. ערוה"ש יו"ד סי' רמ"ב סעי' ל"ה. ■

# STORIES Off the Daf

## The Uprooter of Mountains

"חד אמר עוקר הרים עדיף..."

The Tapuchei Chaim answers an important question on a statement on today's daf. "On Horayos 14 we find a dispute as to which is better: to be an 'uprooter of mountains' by learning with intense pilpul, or to be like Sinai, to know everything clearly as it was taught? On the surface this seems very strange. How can there be any doubt that the 'uprooter of mountains' is higher, since only he is able to properly analyze the words of the sages?

"The answer is that an expert in analysis can ask very penetrating questions but this does not necessarily mean that he can come up with a clear conclusion. This is the disadvantage of pilpul, since one does not always go in the way of truth by offering a brilliant argument. This can be compared to one who uproots a mountain from one place and puts it somewhere else. This action is not always helpful, since in the end we are left with a mountain that we cannot climb or surmount. The sharp intellect can often ask questions and reply to them in a very brilliant manner, but how often does he end up with questions that are at least as vexing as that which he set out to explain in the first

place?

"There is a third level that we will call mashveh harim—the one who levels mountains—which is certainly better than either of the other levels. This is one who is able to eradicate mountains without merely uprooting them from one place to another.

"We can explain that it is to this third trait that the gemara referred when it said about Reish Lakish that he appeared to uproot mountains and grind them together. When he was finished with his analysis, he had explained all of the questions, making what had been impassable territory smooth and easily traveled!"<sup>1</sup> ■

1. תפוחי חיים, ליקוטים. ■