

## OVERVIEW of the Daf

### 1) The number of members of the great Sanhedrin (cont.)

The Gemara continues to present the exchange between R' Yehudah and Rabanan whether Sanhedrin is composed of seventy or seventy-one members.

A Baraisa is cited that elaborates on the incident of Eldad and Meidad which is cited because it relates to the process of choosing the members of Sanhedrin.

Three versions of what Eldad and Meidad prophesized are presented.

R' Shimon's assertion that the other seventy elders stopped prophesying is cited.

The latter two versions of what Eldad and Meidad prophesized are unsuccessfully challenged.

The first version of what Eldad and Meidad prophesized is unsuccessfully challenged.

The term כלאם is defined.

### 2) The lesser Sanhedrin

The Gemara unsuccessfully challenges the logic of the Mishnah for adding three judges to the twenty derived from exposition.

Another teaching of R' Avahu is mentioned that relates to adding additional judges when one of the original panel states that he does not know how to rule.

R' Kahana rules that if there is a unanimous decision to convict a defendant he is acquitted.

### 3) Qualifications to be a member of Sanhedrin

R' Yochanan enumerates qualities needed to be a member of Sanhedrin.

R' Yehudah in the name of Rav gives another quality needed to be a member of Sanhedrin.

Rav presents an example of an argument to declare a sheretz to be tahor.

R' Yehudah in the name of Rav discusses the necessity to have people who speak and/or understand the seventy languages.

Rav's ruling is unsuccessfully challenged.

### 4) Nicknames

The Gemara presents numerous nicknames and references and identifies to whom these names and references refer.

### 5) The lesser Sanhedrin (cont.)

The reason one hundred and twenty residents are needed to be fit for a Sanhedrin is explained. ■

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 ר' אליעזר בן ר' משה הכהן, ע"ה

## Distinctive INSIGHT

*A talmid chacham should not live in a city that has no doctor*

כל עיר שאין בה עשרה דברים הללו אין תלמיד חכם רשאי לדור בתוכה... רופא

Our Gemara rules (Sanhedrin 17b) that it is prohibited for a Torah scholar to reside in a city that does not have competent doctors. The Gemara in Bava Kamma (85b) also notes that we learn from a verse in the Torah (Shemos 21:19) that permission is granted to a doctor to heal the sick. It appears from these sources that the medical profession is considered an essential and commendable element of society. Yet, the Gemara also states (Kiddushin 82a) that even the best of doctors are to be judged from the heavens with great severity. This strongly-worded comment must be resolved and understood, especially in light of the previous rulings which clearly express appreciation and respect for doctors and their profession.

Pardes Yosef suggests several insights in order to provide a balance among these issues. One approach is that in Kiddushin the Gemara is simply directing the doctor to consider the severity of his decisions. Due to the serious life-and-death nature of his work, he must always realize that lack of focus or an irresponsible decision could have great and dire consequences. Every move may affect people's very lives.

Another explanation is that if a doctor considers himself to be above all others, he might not feel the need to consult with colleagues or invite them to share their medical opinions or particular expertise in diagnosing or treating his patients. This can lead to inadequate treatment.

Finally, a doctor must be firm and decisive in time of crisis and in situations of danger. He cannot be too cautious

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## REVIEW and Remember

1. How did Moshe Rabbeinu determine which firstborns would have to pay five shekalim to be redeemed?
2. What did Yehoshua want Moshe to do to Eldad and Meidad so that they would stop prophesizing?
3. Who are רבותינו דשבבבל?
4. What ten things must a city have for a scholar to live there?

# HALACHAH Highlight

## Davening following communal responsibilities

הטל עליהן צרכי ציבור והן כלין מאליהן

*Place upon them the needs of the community and they will perish on their own*

**S**hulchan Aruch<sup>1</sup> writes that one should begin his prayer in a state of joy, with words of consolation of the Torah like mentioning the redemption from Egypt or reading Ashrei. Shulchan Aruch<sup>2</sup> continues and writes that one who is engaged in the needs of the community is similar to one who studied Torah. This means that one could go from taking care of the needs of the community immediately into prayer since taking care of communal needs also provides a person with joy. A second explanation is that one who is engaged in communal matters is not required to interrupt to pray.

Chochmas Shlomo<sup>3</sup> challenges the first interpretation from our Gemara. The Gemara relates that when Eldad and Meidad were prophesying in the camp Yehoshua advised Moshe Rabbeinu to "destroy" them. What is the specific meaning of the term כלאם? Place upon them communal responsibilities and they will become worn out. Tosafos<sup>4</sup> explains that by placing communal responsibilities on their shoulders their prophecy will cease since the Divine Pres-

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

ence only resides on those who are in a mindset of joy rather than sadness. This indicates that communal responsibilities bring a person into a state of sadness rather than joy which is the opposite of the first explanation in Shulchan Aruch. Teshuvos Shevet Halevi<sup>5</sup> suggests that there is a difference between someone who is engaged constantly with communal responsibilities and someone who is not. In our Gemara Yehoshua was suggesting to Moshe Rabbeinu that Eldad and Meidad should be given full-time communal responsibilities and that degree of involvement would certainly wear them down and leave them in a depressed state. Shulchan Aruch refers to one who happened to be involved in a communal matter before prayer and such a person will feel joy from his work and will be in the proper joyous mood for prayer. ■

1. שו"ע אר"ח סי' צ"ג סעי' ב'.
2. שו"ע שם סעי' ד'.
3. חכמת שלמה לשו"ע הני"ל.
4. תוס' ד"ה והם.
5. שו"ת שבט הלוי ח"א סי' מ'.

# STORIES Off the Daf

*"...And knowing seventy languages..."*  
 "ויודעים בע' לשון..."

**W**hen Sir Moses Montefiore, z"l, once visited Warsaw, the Chiddushei HaRim, zt"l, and Rav Yitzchak of Vorki, zt"l, spent many hours sequestered with him. Their appeals were aimed to convince him to petition the Crown regarding several issues of vital importance to the Jewish community.

One was the recent law that required every cheder to teach the local language. When the local maskilim heard this they decided to form their own delegation of wealthy "intellectuals" to counter any such claim. They explained to Sir Moses that this decree was actually a great benefit for the Jewish community, since this was the means through which Jew-hatred

would become a thing of the past. "Besides," they claimed, "Your honor should know that most rabbis disagree with the fanatics who assert that learning a foreign language is prohibited in the Torah schools."

Since the maskilim had reached Sir Moses first, the rebbes started out at a disadvantage when they brought up the issue. The philanthropist immediately parroted the "progressive" view, and when the rebbes refuted this claim he directed them to Rabbi Dr. Levy, his own counselor. Sir Moses demurred, "I do not know halachah. Please work it out between you and tell me what the law is." Rabbi Dr. Levy was inclined to agree with the maskilim.

He argued, "First of all, in Sanhedrin 17 we find that everyone on the Sanhedrin must know all seventy languages. Second of all, we see clearly in the verse that the miracle of Purim was largely due

to a Jew's knowledge of other languages."

The Chiddushei HaRim immediately replied. "Your two questions answer each other. It was only because Mordechai was on the Sanhedrin that he understood foreign languages. As the Gemara there explains, this was a requirement for the Sanhedrin only to avoid hearing testimony through a translator. In fact, the events of Purim disprove your claim: Bigsan and Teresh prove the opposite: since Jews did not learn foreign languages they dared to plan an assassination in front of a Jew because they knew that Jews did not speak languages other than their own!"

He concluded, "It is enough for us to have a few representatives like Sir Moses and yourself—nothing more is needed." ■

1. מאיר עיני הגולה, דף כ"ט, אות ר"י