

## OVERVIEW of the Daf

### 1) A king's right to spoils (cont.)

The source that the king and the nation split the spoils is provided.

2) **MISHNAH:** The Mishnah discusses whether there is a limit on the number of wives a king may have.

### 3) Expounding the rationale of a verse

The Gemara challenges the implication of the Mishnah that R' Yehudah expounds the rationale of a verse whereas R' Shimon does not. After clarifying the Baraisa the Gemara resolves the contradiction.

### 4) The maximum number of wives that a king may take

The source that eighteen is the maximum number of wives a king may take is cited.

Different ways to expound the verse are presented that lead to a different maximum number of wives that a king may take.

The reason the Tanna of our Mishnah rejects these expositions is explained.

The Gemara discusses whether Michal was included in the list of Dovid Hamelech's six wives and in the process analyzes the relevant verses.

The assumption that a king may not take more than eighteen wives is unsuccessfully challenged.

R' Yehudah in the name of Rav explains the difference between a wife and a concubine.

R' Yehudah in the name of Rav mentions the four hundred children that were born to Dovid Hamelech from "beautiful captives."

R' Yehudah in the name of Rav asserts that Dovid HaMelech's daughter Tamar was the daughter of a "beautiful captive."

### 5) Tamar and Amnon

Verses related to the incident of Tamar and Amnon are presented.

R' Yehudah in the name of Rav asserts that this incident was the inspiration for the prohibition against seclusion with a married woman and relations with an unmarried woman.

The Gemara demonstrates that the prohibition against seclusion predated this incident and the teaching is slightly revised.

Two teachings of R' Yehudah in the name of Rav related to Adoniyahu are presented.

6) **MISHNAH:** The Mishnah discusses additional laws that apply to the king.

### 7) Horses

A Baraisa elaborates on the prohibition against having too many horses. A point in the Baraisa is clarified.

### 8) Gold and silver

A Baraisa elaborates on the prohibition against having too much gold and silver.

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Today's Daf Digest is dedicated  
 לע"נ מרת סלאווא בת ר' יהודה משה ע"ה  
 By Mr. and Mrs. Martin Samber

## Distinctive INSIGHT

### The king's accumulation of excessive gold and silver

לא ירבה לו סוסים וכו' וכסף וזהב לא ירבה לו מאד וכו'

The Torah lists several specific restrictions regarding the Jewish king. He may not have too many horses, he may not accumulate too much silver and gold, and he may not have too many wives. רמ"ה explains that these prohibitions only apply when the king intends to amass great numbers of horses or amounts of riches. If, however, the king owns the maximum allowable limit of these items, and someone then presents him with a gift of horses or precious metals, he is allowed to accept the gift, because in this case he did not make an effort to accumulate too much.

רמ"ה also notes that the king's owning huge amounts of gold and silver is not in and of itself prohibited. We see from the discussion in our Gemara that Shlomo owned massive amounts of silver, to the extent that the value of silver became very cheap. Hashem blessed him with great wealth (Melachim 1, 3:13). The prohibition is only in effect where the intent of the king is to increase his treasure for its own sake, and to levy taxes upon the people in order to do so. If, for example, he acquires large amounts of gold and silver as spoils of war, there is nothing wrong with this. The massive buildup of money for which Shlomo was later criticized was not the money he gathered early in his reign, but rather the excess he accumulated after he married the daughter of Pharaoh.

Minchas Chinuch (#499) writes that if the king acquires excessive horses or riches, he is in violation of this law at the moment he buys these items. ספר ישועות מלכו probes to determine whether the violation remains in effect continually until the king disposes of the excess property he has, or whether the sin has been violated just once at the moment of purchase, and that there is no need to dispose of the excess once it has already been acquired. He also notes that if someone owned a huge fortune, and he then was appointed as king, there is no need to dispose of his property. The prohibition is only for the king to accumulate such hoards of horses and money, but not in his possessing it. ■

## REVIEW and Remember

1. What is the maximum number of wives that a king may take?  
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2. What is the difference between a wife and a concubine?  
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3. What is the maximum number of horses that a king may have?  
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4. When did the Ashuri script become the accepted script for Sifrei Torah?  
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# HALACHAH Highlight

## Fulfilling the mitzvah of writing a Sefer Torah even though we are not experts in extra and missing letters

אמר רבא אע"פ שהניחו לו אבותיו לאדם ספר תורה מצוה לכתוב משלו  
*Rava said, "Even though one's ancestors left him a Sefer Torah there is a mitzvah to write one on his own."*

Sha'ages Aryeh<sup>1</sup> suggests that the Biblical command to write a Sefer Torah should not be applicable in our times. The Gemara Kiddushin (30a) relates that from the time of the Amoraim they were no longer experts in extra and missing letters (חסרות) (ויתירות). Since a Sefer Torah that has extra or missing letters is invalid it is not possible in our times to fulfill the mitzvah of writing a Sefer Torah. He then questions this suggestion since Rava in our Gemara rules that one is obligated to write a Sefer Torah even if he inherited one from his ancestors. Rava lived after the time that we were no longer experts in extra and missing letters and nevertheless discussed the mitzvah of writing a Sefer Torah. He answers his own question by suggesting that Rava was discussing the mitzvah in the abstract rather than on a practical level. This would be similar to our study of Gemara that relates to korbanos. It is studied, not for the purpose of implementing the conclusions practically but as an exercise in expounding the word of Hashem so too Rava was discussing the halacha as it applied when there were experts in the area of extra and missing letters. In his final conclusion he writes that at the very least there is a Rabbinic obligation to write a Sefer Torah so that Torah should not ח"ו become forgotten. Accordingly, nowadays if a person inherits a Sefer Torah he would not be obligated to write an additional Sefer Torah since the purpose of the mitzvah is to assure that Torah is not forgotten and inheriting a Sefer Torah assures

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A point in the Baraisa is clarified.

A phrase that appears in the context of the prohibition against too many wives is explained.

### 9) Shlomo Hamelech

The Gemara presents a number of teachings related to Shlomo Hamelech's accumulation of horses, wealth and wives.

R' Yitzchok offers an explanation why the Torah does not provide the rationale for mitzvos.

### 10) Writing a Sefer Torah

A Baraisa teaches that the king must write his own Sefer Torah even if he inherited one from his ancestors.

Rava maintains that one is obligated to write a Sefer Torah even if he inherited one from his ancestors.

Abaye unsuccessfully challenges Rava's assertion.

A Baraisa discusses the necessity to have two Sifrei Torah.

### 11) The script and language of the Torah

Mar Zutra and Mar Ukva discuss the different scripts and languages that were used for Sifrei Torah.

A Baraisa is cited that supports Mar Zutra's assertion. ■

that Torah will not be forgotten.

Chida<sup>2</sup> does not fully accept Sha'ages Aryeh's conclusion. Since Rambam took great pains and travelled overseas in order to be able to copy a Sefer Torah written by Ezra Hasofer it follows that one who writes a Sefer Torah in accordance with his rulings has certainly fulfilled the Biblical command to write a Sefer Torah. Furthermore, he relates that Arizal instructed a scribe to write for him a Sefer Torah that followed Rambam's opinions which further strengthens the opinion that the Biblical mitzvah of writing a Sefer Torah could be fulfilled even to this day. ■

1. שו"ת שאגת אריה סי' ל"ו.

2. שיורי ברכה יו"ד סי' ר"ע סק"ב. ■

# STORIES Off the Daf

## The newly-crowned king

"לא ירבה לו סוסים..."

Today's daf elaborates on the halachos that apply to a king.

On the day that the young man who would later be known as Rav Yisrael of Oshatin turned thirteen, his father called him in to teach him how to put on tefillin. But first he told him a story, and it inspired him for the rest of his life. "A group of chassidim once came before the Maggid of Mezeritch, ז"ל, and asked that he suggest a leader to guide them. The Maggid gave them a garment, belt, and staff similar to what important people in those times wore

and said, "Go to Vitebsk, find my student who is called Mendel, and give him these objects. He is your future rabbi."

The chassidim obeyed the Maggid without hesitation. When they found Rav Mendel of Vitebsk, ז"ל, and gave him the items, he put on the garment and belt, held the staff like a respected rabbi, and requested that they treat him with derech eretz. This seemed strange to the chassidim, since before they gave him the Maggid's three objects he had seemed to be the most simple and unassuming person. Why had he suddenly assumed the airs of a prominent figure?

When Rav Mendel noticed their confusion, he explained. "The Torah tells us, 'מקרב אחיך תשים עליך מלך—You shall place

a king upon yourselves from the midst of your brothers.' An instant before a person is accepted as king, he was 'מקרב אחיך', and in a split moment he is profoundly changed, since he has become the king and all the many halachos relevant to a king apply to him."

Rav Mordechai Feivish, ז"ל, the proud father of the young Rav Yisrael, then explained how this story applied to him. "Every Jew undergoes a similar metamorphosis when he becomes bar mitzvah. A moment before he makes the change, he is a simple boy unable to join in a minyan or fulfill any mitzvos except in the context of chinuch. But a moment later he is a completely different person!"<sup>1</sup> ■

1. חסדי אבות, ח"ה, ע"י ע"ט. ■

