

## ורבי יוחנן הא דמטמרי כולי - And Rabi Yochanon; this that they hid, etc.

### Overview

which (שופטים ט,כה in) פסוק the, to explain what a גזלן is, chose for a model to explain what a גזלן is, ר' יוחנן reads, וַיִּשְׁמְרוּ לוֹ בְּעָלֵי נְשָׁמָם מֵאֲרָבִים עַל רֵאשֵׁי הַהָרִים וַיִּגְזְלוּ אֶת כָּל אֲשֶׁר יַעֲבֹר עֲלֵיהֶם בְּדֶרֶךְ וַיִּגְדּוּ. However, ר' אבהו felt that this פסוק is inappropriate to describe a גזלן, for it states that they made an ambush (מארבים) which means they hid, and hiding is the sign of a גנב, but not of a גזלן. To this ר' יוחנן responded that the ambush was not made in order to hide out of fear, but rather otherwise the people would avoid them.

למאן דאמר בהכונס (לעיל דף נז,א ושם) דלרבי יוחנן לסטים מזויין<sup>1</sup> כיון דמטמר מאינשי גנב הוא - According to the one who maintains in פרק הכונס that according to ר"י, an armed robber, since he hides from people is considered a גנב -

אצטריך להאי טעמא דלמאן דאמר דגזלן הוא לרבי יוחנן לא צריך<sup>2</sup> להאי טעמא כלל: It was necessary for ר"י to offer this reason (that people should not see them and thus avoid them); however, according to the one who maintains that a לסטים מזויין is a גזלן according to ר"י, this reason is not necessary at all.

### Summary

There is dispute whether a לסטים מזויין is a גנב or a גזלן.

### Thinking it over

Can we say that the reason why others maintain that גזלן הוא, is because of the explanation ר' יוחנן gives here, that he is hiding, so people should not avoid him?<sup>3</sup>

<sup>1</sup> He is a thief (he steals stealthily, and hides from the public), but he is armed (in case he meets resistance), and forces the victim to give up his money.

<sup>2</sup> The people who set up the ambush were armed, and are considered as a לסטים מזויין, who is considered a גזלן.

<sup>3</sup> See # 67. אוצר מפרשי התלמוד.