לע"נאסתראביגילבת חיה רבקה וציפורה רחלבת אסתר מחלה THE DIMONT FAMILY EDITION



MATTERS

שבת קודש פרשת ראה | מסכת יבמות דף ס"ד

לע"נ הענדל בת חיים

INSIGHTS FROM OUR CHABUROS

The Difficult Pregnancy for Rivka Imeinu

אמר רב יצחק למה היו אבותינו עקורים? מפני שהקב״ה מתאווה לתפילתן של צדיקים

ivka experienced a lengthy period of being childless, which was an exceedingly challenging situation. Later, when she was pregnant with Eisav and Yaakov, her pregnancy was especially difficult. The Torah tells us about her struggle. "And the children clashed within her, and she said, 'If so, why is it that I am?' And she went to inquire of Hashem." (Bereshis 25:22)

The Divrei Yosef says that Rivka could not make sense of her situation. Chazal teach us (Sotah 12a) that righteous women were not included in the decree against Chava that children will be born in pain. Additionally, our Gemara (Yevamos 64a) points out that the Matriarchs were barren because Hashem desired their prayers. Rivka reasoned as follows: If I was originally barren because I am righteous, then why was she suffering such pain? If I am in pain because I am not righteous, then why was I barren in the first place? Therefore, she went to the yeshiva of the prophet Shem for an explanation.

The Gur Aryeh explains why Rivka did not take her dilemma to Avraham or to her husband Yitzchak but instead, she went to Shem. He says Rivka was apprehensive that she might not actually be righteous, due to the pain she was suffering. Therefore she was afraid to ask Avraham for he might urge Yitzchak to find a different wife, and she was certainly reluctant to ask Yitzchak for he might find her distasteful. For this reason, she instead went to Shem, who was unrelated. Parenthetically, it would seem that when Rivka said "why is this happening to me?", she was not complaining about being pregnant but rather questioning the situation as explained above. Rashi, however, understands her statement as a complaint about why she ever prayed to become pregnant in the first place. The Midrash teaches us that when Eisav was born, he succeeded in damaging Rivka's womb as a punishment for her complaining. This Midrash can be best understood in line with the explanation of Rashi rather than with the explanation of her difficulty being a philosophical one.

STORIES OFF THE DAF

The Ten Year Limit

אתם קרוים אדם

av Elazar Tzaddok Tortchin, zt"l, tried to spend as much time as he possibly could with the Chazon Ish, zt"l, at every available opportunity. Each time he went, he would learn things that could not be learned in any other way. This idea is embodied in the words of Chazal, that מתוכה, being in the presence of one's mentor and observing him closely, is even greater than study itself. For this reason, he would often leave a little early for kollel and make a detour to the Gadol's house in the hopes of learning something.

One time, he was busy looking in a sefer and trying to be inconspicuous in the beis medrash in the home of the Chazon Ish when he spotted a very young couple enter the Gadol's chamber. After a short while he heard the Chazon Ish say emphatically, "What you are suggesting is impossible. You must wait!"

After they had left the Chazon Ish explained to Rav Elazar Tzaddok, "This young couple have been married a few years and have not been blessed with children. After taking various tests, the doctors have determined that the wife is completely and irreparably infertile. They consulted with me to ask if he has an obligation to divorce her right away or if he should wait ten years. He felt that since the only reason why we wait ten years is to give enough time to see if she really cannot have children, perhaps in their case they should divorce immediately? I responded that this is not possible and that they must wait the full ten years."

When Rav Elazar Tzaddok appeared puzzled by his ruling, the Chazon Ish explained, "To divorce her immediately would be a terrible mistake! The ten-year wait is not only for the purpose of determining whether or not she will really have children; it is also so as not to cut her off from her husband too abruptly. We give her until ten years to adjust to this and make peace with it. This is in accordance with the verse, "All the Torah's ways are pleasant!"

PARSHA CONNECTION

This week's daf we learn that ארץ ישראל has a unique ability to bless someone who was childless outside of ארץ ישראל, with children in "א. For example, Hashem told ארץ ישראל that although he had no children outside of ארץ ישראל, he would have them when he lives in "א. The מפרשים explain that Hashem provides special providence for people who live in ארץ ישראל which elevates them above their Mazal. We find the same concept in this week's Parsha. The Passuk says, כי יהיה בך אביון את לבבך ולא תקפץ מאחד אחיך באחד שעריך בארצך אשר ד' אלקיך נתן לך לא תאמץ את לבבך ולא תקפץ מאחד אחיך באחד שעריך בארצך אשר ד' אלקיך נתן לך לא תאמץ את לבבך ולא תקפץ וא If you will have a poor person etc.. in the land that Hashem gives you...why does it mention that it's in Eretz Yisroel? The mitzvah of ארץ ישראל is not dependent on being in ארץ ישראל? The Alshich Hakdosh explains that the Torah is teaching us a very important lesson. People may assume that someone is poor because of bad luck which befell them. The Torah is telling us that when we find a poor person in ארץ ישראל where providence comes directly from Hashem, and is not due to luck, it is because Hashem wants to give us an opportunity to do TON, and specifically saw to it that one will need help, so that the giver will merit a Mitzvah.

MUSSAR FROM THE DAF

The Humble **Tefillah**

Rivka's the tefillah of a Tzadik ben Tzaddik is greater than the tefillah of Tzadik ben rasha? How can we understand this Gemara? Hashem listens to the tefillah of every person even that of a rasha! What difference should

he Gemara tells us that Yitzchok's tefillah was answered over

it be who their parents are? Rav Wolbe (Shiuri Chumash) explains that somebody whose parents are Tzadikkim is given an extra גאוה of גאוה. However, the Baal Teshuva is not faced with such a נסיון. Rav Wolbe explains further that tefillah is a mitzah that can only be accomplished with הכנאה (the opposite of (גאוה Therefore, if the Tzadik Ben Tzadik is able to be מכניע himself for

tefilah, then he has accomplished more than the baal teshuva to whom הכנאה comes more naturally.

This natural הכנאה in the baal teshuva helps him take giant steps when he first begins his journey.

Before one davens, think for a moment how great, powerful and vast Hashem is. Then recognize how small we are compared to Him. With that feeling of הכנאה, May Hashem answer our Tefillos!

POINT TO PONDER

The Gemara brings a reference to the הלכה that a man who is married for ten years and is childless should divorce his wife, from the story of אברהם who took הגר after 10 years. The Torah tells us that שרה urged him to take הגר, which is why he did it, so how do we see that שרה wouldn't have waited longer if שרה didn't say anything?

Response to last week's Point to Ponder:

The Gemara tells a story about Rav's wife always doing the opposite of what he asked her to do. When his son was old enough to realize what was happening he started telling her the opposite of what his father requested, and this way, when she did the opposite his father got what he really wanted. Rav realized what was going on and told him to stop lying to his mother. Rashi says that although he didn't want his son to continue, he started doing the same thing himself. Why would it be okay for him to lie, if it wasn't inappropriate for his son?

When בר חייא changed his father's request and told his mother something different, it was an explicit lie. For example if his mother said "what does your father want to eat" and he said barley knowing that his father said rice, that is שקר. However if ב himself had said to his wife that he wants barley, knowing that she will give him rice instead, he is not lying. He is merely using a different word to communicate his true intent. (Knowing that she will do the opposite). (see בן יהוידע).

REVIEW AND REMEMBER

- 1. Why was Avrohom permitted to remain married to Sarah after so many years without children?
- 2. What physical deformity did Avrohom and Sarah share?
- 3. How many occurrences of an event constitutes a chazakah?
- 4 What causes a woman's husbands to die?

HIGHLIGHT

HALACHA Compelling an **Infertile Couple** to Divorce

רבנן נשא אשה ושהה עמה עשר שנים ולא ילדה יוציא ויתן תנו כתובה

The Rabbis taught: If a man married a woman and remained with her for ten years without children he must divorce her and pay her kesuba

abbeinu Yitzchok bar Sheishes¹, the Rivash, wrote that even in his time it was not customary to force men to marry in order to fulfill the mitzvah of וברו רו (Pins. Furthermore, men without children who decided to marry women incapable of having children due to age or illness were allowed to marry, even though according to the letter of the law we should protest their choice. Similarly, it is not customary to force a couple who have been married ten years and do not have children to divorce in order to fulfill the mitzvah eri וכרו

Teshuvas Pnei Yehoshua² writes that although the custom וברו IND is not to actively force a man to fulfill the mitzvah of there are times that the principle will play an active role in the decision of Beis Din. For example, if a couple were to come to Beis Din to mediate a particular dispute the approach Beis Din normally takes is to re-establish peace between the couple to avoid divorce. If, however, the couple that comes should technically divorce due to פרו וברו considerations, not only should Beis Din not attempt to reconcile the two sides but they should make an effort to assure that the couple does divorce.

Rav Avrohom Dovid Whorman³, the Ezer M'kudash, echoes the same idea. He initially presents a rationale why, nowadays, we no longer force a couple to divorce so that the mitzvah of וברו וברו could be fulfilled. The reason is that there is a double safek - ספקס. Firstly, it is uncertain whether the cause of their infertility is due to factors related to the husband or due to factors related to the wife. It is also not certain that the couple would listen if informed that they must divorce. There is also the possible factor of living outside of Eretz Yisroel and the issue of the prohibition against divorcing one's first wife⁴. For these reasons and others it is understandable that generally a couple is not advised to divorce even if they are infertile. However, if there are existing troubles the dayan should certainly not make an effort that the couple should reconcile, and a strong effort should be made to assure that they do not reconcile, and that they divorce.

1. שו"ת ריב"ש סי' ט"ו

2. שו"ת פני יהושע אה"ע סי' מ"א

3. עזר מקודש לסי׳ א' סע' ג

4. ע' ברש"י ד"ה מקץ ורא"ש סוגייתינו שו"ת חכם צבי סי' מ"א

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For more points to ponder by Rabbi Yechiel Grunhaus, or insights by Rabbi Gutterman, please visit our website, dafaweek.org, or download the app To share an insight from your Chabura please email info@dafaweek.org

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