



לע"נ ברוך בענדיט וברכה גרוס ע"ה  
by Mr. & Mrs. Duvy Gross

לע"נ אסתר אביגיל בת חיה רבקה וציפורה רחל בת אסתר מחלה THE DIMONT FAMILY EDITION

# THE DAF A WEEK MATTERS

שבת קודש פרשת צו | מסכת יבמות דף צ"ו

## INSIGHTS FROM OUR CHABUROS

### The Tragic Tearing of a Sefer Torah

תמה אני אם לא יהיה בית הכנסת זו בית תועבה

**R**ebbi Eliezer was a student of Rabbi Yochanan. He had repeated a statement of Rabbi Yochanan without attributing credit to his rebbe, and Rabbi Yochanan was distressed when he heard about it. Rebbe Ami and Rebbe Assi came to appease Rabbi Yochanan. They pointed out that reacting with anger or excessive annoyance was harmful. They told Rabbi Yochanan of a situation where an argument between Rebbe Elazar and Rabbi Yossi (Eruvin 101b) resulted in the tragic tearing of a Sefer Torah. Rabbi Yosi ben Kisma was present when that Sefer Torah was ruined, and he made an ominous prediction that the Beis Haknesses in which that event occurred would eventually become a building of idolatry. In fact, that is exactly what eventually happened to that building.

Maharsha explains that the foreboding prediction of Rabbi Yosi ben Kisma was a reasonable expectation, for our sages tell us that when the tempers flare and things got out of control, this causes the Shechina to depart, and the outcome of the building becoming a place of idolatry was measure for measure due to the anger generated during that argument.

Nevertheless, Rabbi Yochanan was not assuaged. עיו יעקב explains that although rebuke is appropriate when given tactfully, they had not shown proper respect to Rabbi Yochanan as the Rebbe of Rebbe Eliezer. (See Yoreh De'ah #242).

## PURIM CONNECTION

**In this week's daf** we learn that רבי יוחנן was very upset to learn that his Talmid אלעזר ר' taught a הלכה which he heard from רבי ר' but failed to mention that he heard it from רבי יוחנן. This is very similar to the concept learned from the מגילה of האומר דבר לאומר דבר (in fact the מהרש"א refers to it in our daf). When מרדכי heard ותרש planning to kill אחשורוש he told אסתר. Why didn't he tell the king directly himself? The אלשיך explains that we can learn a very important lesson from the way מרדכי handled this incident. Instead of thinking about himself, he saw an opportunity to help אסתר, and relayed the story to her so that she can get the credit. אסתר saw how nice מרדכי was to her, and immediately returned the favor by telling the king in the name of מרדכי! (Even though he didn't ask her to do so). The הקב"ה helps those who help others. As a result of this thoughtfulness, the king did not pay מרדכי for saving his life, which he would have done had מרדכי come to him directly, but rather it was written in the books, which ultimately saved ישראל!

## STORIES OFF THE DAF

### The Box of Anger

בנגר שיש בראשו גלוסטרא שנחלקו בו רבי אליעזר ורבי יוסי עד שקרעו ספר תורה בחמתן קרעו ס"ד אלא אימא שנקרע ס"ת בחמתן

**O**ur Gemara teaches us the terrible consequences of anger. "In the synagogue in Teverya, Rabbi Elazar and Rabbi Yosi argued about a bolt with a pestle at the end until a sefer Torah was torn in their anger." Our Gedolim were always very careful not to even act as if they were in a state of anger unless they were certain it was l'shem Shomayim. Rav Eliyahu Lopian, zt"l, never chastised one of his children until he was certain that he harbored no anger against the child. Once he waited a full two weeks before giving his child some well-deserved words of rebuke.

Rav Yitzchak of Vorki, zt"l, was always filled with love for his fellow Jew, and he never felt anger with another Jew. One time, however, someone spoke to him with such chutzpah that he felt it would be a chillul Hashem if he ignored the man's behavior. The Rebbe said to his shamash, Reb Feivel, "In order to get angry I need a different kapote. Bring me another frock, please."

The shamash did as requested, and the Rebbe changed his coat. Only then did he say "Nu, Feivel, go ahead and answer this insolent fellow so that there won't be a chillul Hashem."

There is a similar story about Rav Menachem Mendel, the Rav of Linsk, zt"l. Two litigants once appeared before his Beis Din in Linsk. When Rav Menachem Mendel issued his psak, one of the litigants refused to follow the psak, and claimed aloud that it was unfair.

The Rav said, "Listen carefully. When I became Rav of this town, I brought a box filled with anger with me, which I placed on a high shelf. When I am forced to become angry l'shem Shomayim, I climb up and reach into the box to remove a little anger. The fact that I am forced to do so makes me really infuriated. You must know that if I am provoked, there will be no way to heal the damage my concern can cause! If you are stubborn now and force my hand, it's your own fault!"

The litigant was so frightened by the Rav's words that he immediately agreed to comply with the psak!

## HALACHA HIGHLIGHT

### Marrying Before a Boy Reaches Bar Mitzvah

נשא איש ומת הרי זו פטורה

*If he (the minor who is over nine years old) marries a woman and he (the minor) dies, she is exempt [from yibum and chalitzah]*

**S**hulchan Aruch<sup>1</sup> writes that those who are present at the time a bris milah is performed should pray that just like you brought this son into the covenant so too you should bring him to Torah, chupah and good deeds. Rav Dovid Halevi<sup>2</sup>, the Taz, questions the order of this prayer. The obligation to perform good deeds begins when a child reaches his bar mitzvah and the obligation to marry does not begin until the age of eighteen. Why then, does the tefilla ask for chupah before good deeds when the correct order should be good deeds and then chupah? Taz suggests that since a person is not punished by Heaven until the age of twenty, he reaches the age of chupah before liability for good deeds and that is the intent of the prayer.

Rav Menashe Klein<sup>3</sup>, the Mishnah Halachos, cites Midrash Shmuel who notes that the view that Heavenly punishment does not begin until the age of twenty is not accepted by all authorities. Proof to the other view is that Nadav and Avihu were less than twenty years old at the time they were killed by Heaven. Additionally, there is considerable debate whether aggadaic sources could be used for matters of halacha, therefore, the resolution of Taz requires more analysis.

Mishnah Halachos cites the Gemara Sanhedrin<sup>4</sup> that speaks positively of one who marries off his child סמוך לפרקן—right before he reaches the age of maturity, and notes that according to Tosafos<sup>5</sup> the Gemara does not refer only to females but the Gemara also speaks highly of marrying off male children before they reach of maturity as well. Furthermore, Tosafos<sup>6</sup> to our Gemara writes that although Chazal did not enact a Rabbinic marriage for male minors as they did for female minors, nonetheless, a male minor who marries is not only not violating a prohibition but he is also doing a mitzvah as well. Accordingly, the prayer could be understood literally and refers to those who marry before they reach the age of bar mitzvah. Thus, chupah precedes the reference to good deeds.

1. שו"ע י"ד סי' רס"ה סע"א
2. ט"ז שם סק"ג
3. שו"ת משנה הלכות ח"ד סי' קב"ו
4. גמ' סנהדרין ע"ו
5. תוס' שם ד"ה סמוך לפירקן
6. תו"ס הבה ד"ה נשה אשה

## MUSSAR FROM THE DAF

It's in the Air

שנחלקו בו רבי אלעזר ורבי יוסי עד שקרעו ספר תורה בחמתן קרעו סלקא דעתך אלא אימא שנקרע ספר תורה בחמתן והיה שם רבי יוסי בן קיסמא אמר תמיה אמר תמיה אני אם לא יהיה בית הכנסת זו עבודה זרה וכן הוה

**T**he Gemara tells a story concerning Rebbe Elazar and Rebbe Yosi who were arguing over a halacha and they ended up mistakenly ripping a Sefer Torah through the rage of their machlokes. Rebbe Yosi Ben Kisma stated concerning that incident that he would not be surprised if the Shul where the incident occurred didn't eventually become a house of idolatry! The Gemara concludes by stating that in fact the shul eventually became a house of idolatry.

We know there are many sources that connect anger and Avodah Zarah (Rambam, Hilchos Deos 2:3, Shabbos 105b). Yet, one might think that R' Yose Ben Kisma would have predicted that the ones involved in the machlokos might C"V end up becoming Balei Avodah Zarah. Why did he specifically predict that the building in which this incident occurred would eventually turn into a place of Avodah Zara?

Perhaps we can explain it based on a Rashi in Parsha Noach. Rashi (6, 12) quotes a Chazal (Sanhedrin 108a) that tells us that not only were the people of the Dor Hamabul involved with immorality, but it spread even to the animals and the ground itself. Perhaps Chazal were teaching us that when one does an action, it creates a ruach in the world which ultimately can affect even the environment and inanimate objects as well. Perhaps R' Yose Ben Kisma envisioned the same occurrence here. He understood that this powerful action of anger which is compared to Avodah Zarah would leave a spiritual imprint in the world, and specifically in the place that it occurred. The space of this Shul now has the ruach of Avodah Zarah and R' Yose saw where that would eventually lead to.

Practically there is a great lesson for us. If we realized the power of the actions that we do in our home we would be more careful of what type of ruach is created in our homes even if nobody is there to witness our actions. We would be more careful to create a ruach of Torah and Mitzvos in our home so that everybody within it would be positively affected.

## POINT TO PONDER

On the משנה דף צו ע"ב, regarding two nine-year old brothers who did ביאה with a יבמה, Rashi writes that the second one was בשוגג because otherwise there would be מיתה. Does רש"י mean that the lady was a שוגג or that the young man was a שוגג? Since ביאת קטן is only דרבנן how can there be a מיתה?

### Response to last week's Point to Ponder:

Why can someone who did an עבירה with his mother-in-law stay married to his wife, while someone suspected of an inappropriate act with a woman the cannot marry her daughter?

The גמרא on דף כו' relates to an unmarried man who is suspected of doing something inappropriate. Since he is single we stop him from marrying the woman's daughter. However in our גמרא we are talking about someone who is already married as a result we do not break up the marriage over his inappropriate behavior. (See ריטב"א).

ר' יוסף שמואל שמעלקא ב"ר יצחק מערמעלשטיין ז"ל, Shelly Mermelstien, לנ"ג

For more points to ponder by Rabbi Yechiel Grunhaus, or insights by Rabbi Gutterman, please visit our website, [dafaweek.org](http://dafaweek.org), or download the app

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