

שבת קודש פרשת לך לך | מסכת כתובות דף ח'

לע"נ יעקב בן שמואל ע"ה

INSIGHTS FROM OUR CHABUROS

Formation of Man

יוצר האדם... אשר יצר את האדם בצלמו

Rabbi Itzele MiVolozhin illustrates this Gemara with a parable. A rugged and uncultured country man was to wed an aristocratic woman from a refined and elegant background. On the day of his wedding, his attendants alerted him about their concerns. "You should know that your bride has a very delicate and sensitive nature. She is also intellectual and genteel. You, however, are gruff and simple. Be very careful to speak with care and to eat with civility. Conduct yourself according to her standards, because if you don't, she will not be able to tolerate you."

Man is fashioned from a combination of elements. On the one hand, he is "soil of the earth," which is the most base form of material. Yet he possesses "a soul of life," instilled within him by his Creator, which enables man to strive for spirituality, the most sublime quest possible. This merger may seem to be somewhat inappropriate, due to the extreme nature of the two components of which man is comprised. Nevertheless, the verse reassures us that the soul is suitable for man, "even though his physical nature is similar to that of the other animals," whereas the soul is so delicate.

In order for man to survive, he was placed in the Garden "l'ovdah u'l'shomrah" - "to service it and to guard it." The proper translation is not that man should work the Garden, for if so, the Torah would have said that man was assigned "l'ovdo u'l'shomro" - "to guard it" - in the masculine gender, for the word "gan" is masculine. The feminine gender "l'ovdah" refers back to the "neshama" - the soul. The Hebrew words refer to man's responsibility to fulfill the needs of his soul. The placement of man in the Garden was in order for him to work and aid his soul. In order to maintain the relationship, the body was alerted to the needs of the soul, and Adam was directed as to how to care for his life. Man was commanded to elevate his body to the level where the spiritual needs of the soul would be met. How is this accomplished? Chazal tell us (Zohar 1:27a): "to work it" - this refers to the positive commandments, and "to guard it" - this refers to the negative commandments. The mitzvos are the provisions by which the soul lives, and by nourishing one's soul, they can continue the bond and connection which it shares with the body.

STORIES OFF THE DAF Created as One

בתחלה עלה במחשבה לבראות שנים ולבסוף נברא אחד

An American young man living in Yerushalayim once went to HaRav Yisrael Yaakov Fischer, zt"l, with what he perceived to be a big problem. "When my wife is expecting and nearing her due date, my mother comes to visit in anticipation of the birth but she stays with one of my siblings in a different area. Since she is very nervous, she calls the house often to check up on my wife. If for some reason, my wife doesn't pick up the phone, she calls me and insists that I verify that she hasn't gone to the hospital. My mother often insists that I call my neighbors to check on my wife and report back. As the Rav can imagine, all of this is very trying and makes a tense situation all the more difficult. I feel duty-bound to obey my mother, but every time I call my neighbor, my wife is incensed. It is perfectly within her right to leave the house on occasion or lie down to rest—or ignore the phone, for that matter. My mother wants one thing and my wife another—what can I do?"

HaRav Fischer answered, "When your mother asks you to find out your neighbor's number, explain to her that you can't."

The young man protested, "But I can always call information to find someone who lives nearby!"

HaRav Fischer said firmly, "So forget the number. Or don't find it, or discover that it's busy. Or that they're not at home." And he immediately dismissed the young man by calling in the next questioner. "Arayn! Next!"

The young man was confused about why his wife's needs should take precedence over his mother's demands. He decided to ask his Rosh Kollel.

The Rosh Kollel explained, "The Gemara in Kesuvos 8a states that Hashem originally intended to create Adam and Chava separately but decided to create them as one being instead. The Rashbah explains that this was so that they would actually be one, that they would experience a closeness that surpasses the bond between a child and a parent. What Dayan Fischer was trying to tell you was that your mother has no right to cause discord between you and your wife, especially over such a trivial matter!"

HALACHA HIGHLIGHT

How Many New Faces

מכאן ואילך אי איכא פנים חדשות בריך כולהו

From that point on if there are "new faces" all the berachos are recited

There is a dispute amongst the Poskim how many "new faces" are needed to be able to recite sheva berachos. There are some authorities¹ who maintain that it is necessary to have ten "new faces" to be able to recite all the sheva berachos. Rabbeinu Avrohom the son of the Rambam² wrote to the residents of Ethiopia that from an inquiry of theirs it is evident that they understood that Rambam requires a minyan of "new faces" is necessary to be able to recite sheva berachos. He informed them that this position is an error and his father never meant to indicate that ten "new faces" are necessary.

Rabbeinu Avrohom the son of the Rambam proceeds to assert that his father only required two "new faces." The rationale behind this ruling is that the term פנים חדשות is written in the plural indicating that at least two "new faces" are necessary for the recitation of sheva berachos. Rav Ovadiah Yosef³ cites other authorities who hold that two "new faces" are necessary for the recitation of sheva berachos, and since Rambam is considered the binding authority of Eretz Yisroel his position should be followed.

Others are even more lenient and maintain that even one "new face" is sufficient. The Shitah Mikubetzes⁴ follows this view and explains that the Gemara used plural language not to teach that two "new faces" are required, but for a different reason. Earlier in the Baraisa it was taught that sheva berachos are recited for seven days, and referring to those seven days R' Yehudah taught that there must be "new faces," meaning at least one "new face" for each of the days, which, if added together, becomes "new faces." Sefer Otzar Haposkim⁵ explains that the use of plural language does not indicate that two "new faces" are necessary, the same way that פתנים does not indicate that two grooms are necessary for the recitation of sheva berachos. Furthermore, the term פנים is always written in the plural. Therefore, it should not be understood as an indication that two "new faces" are required.

1. ע' אוצר הפוסקים אה"ע סי' ס"ב סע' ד' ס"ק ל"ג ריש אות ב'
2. שו"ת ר' אברהם בן הרמב"ם סי' י"ח
3. שו"ת יביע אומר ח"ג אה"ע סי' י"א אות ג'
4. שטמ"ק בסוגיין
5. אוצר הפוסקים הנ"ל

PARSHA CONNECTION

In this week's daf the Gemara explains the נוסח of אבלים in which we say: "אחינו גומלי חסדים בני גומלי חסדים המחזיקים" as a reference to the covenant between אברהם and הקב"ה which is recounted in this week's parsha. The Possuk (פרק יז פסוק ד) says, "אני הנה בריתי אתך והיית" - לאב המון גוים" before he performed his ברית מילה. What is this possuk that the possuk indicates was already present between Hashem and אברהם? כלי יקר explains that this refers to the internal covenant which existed already prior to אברהם's internal commitment to do the רצון ה'. Now אברהם is commanded to perform an external ברית, which will be a sign for everyone and testify to his "internal" ברית. Perhaps with this explanation we can better understand our Gemara. The Gemara refers to people who do חסד as מחזיקים בכריתו של אברהם אבינו חסד, this connection between doing good deeds and the ברית, is perplexing because the two seem unrelated. However with this explanation of the כלי יקר, the connection makes perfect sense. Our internal commitment to do the will of Hashem by doing חסד, shows our perpetuating of the internal commitment of אבינו אברהם to do the will of Hashem, which includes חסד.

POINT TO PONDER

The Gemara says: פיו ומוציא דבר נבלה מפיו ככל המנבל פיו this seems redundant since the way that a person would defile their mouth is by speaking not nicely. What are these two things that the Gemara is listing?

Response to last week's Point to Ponder:

The Gemara says that according to רב פפא in the name of רבא it is permitted to do a first ביאה on Yom Tov but not on Shabbos. The Gemara then discusses reasons why there should be a difference between Shabbos and Yom Tov. Why not answer that it is because of שחא ישחוט בן עור, which is a problem on Shabbos but not on Yom Tov?

The Gemara says ביו"ט שרי בשבת אסור, if the concern was that he may come to schect a bird, then it doesn't have to say the on Yom Tov is permitted. Everyone knows that you can schect and cook on Yom Tov. Since it said specifically that its permitted on Yom Tov, we know that its referring to a different אסור. (שיטה מקובצת).

For more points to ponder by Rabbi Yechiel Grunhaus, or insights by Rabbi Yitzchok Gutterman, please visit our website, dafaweek.org, or download the app

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