

**שבת קודש פרשת תולדות | מסכת כתובות דף ס"ב**

לע"נ איטא נחמה בת משה נחום הלוי

**INSIGHTS FROM OUR CHABUROS**

**The three-ply cord is not easily severed**

**"החוט המשולש לא במהרה ינתק" - זה רבי אושעיא בנו של רבי חמא בר ביסא**

After the birth of his son, Rebbe Chama bar Bisa traveled to learn Torah in the Beis midrash for twelve years. When he returned to his hometown, he did not want to shock his family by entering the house unannounced. He entered into a local Beis midrash and he sent a message that he was about to arrive. As he was sitting there, his son [Rabbi] Oshia entered to learn. They did not recognize each other. The young boy began asking the elderly gentleman questions in Torah. As Rebbe Chama realized that this boy was quite astute and knowledgeable in Torah, he felt a pang of disappointment. He thought, "If I would have stayed in my city and learned with my own son, he could have also developed into a fine young Torah scholar such as this fellow!" Rebbe Chama then went to his house, and as he was sitting there, his son, with whom he had studied in the Beis midrash, entered. Rebbe Chama thought that the boy was coming to ask him more questions, and he rose to speak with him. Rebbe Chama's wife remarked, "Is it appropriate for a father to stand for his own son?"

Rebbe Chama cited the verse from Kohelles (4:12), "A three-ply cord is not easily severed." Rashi explains that Rebbe Oshia was the third generation of Torah scholars who were capable of each filling in the role of his respective father. He was the son of Rebbe Chama, who was the son of Rebbe Bisa. Tosafos explains that the verse is fitting in this case because these three scholars lived to see each other, and it is actually a tribute to Rebbe Bisa that the three generations were strengthened from each other. This is a fulfillment of the lesson of the Gemara (Bava Metzia 85a): "When a person learns Torah, he, his son and his grandson, the Torah will then come to "seek its home." As the verse promises (Yeshayahu 59:21): "This is My covenant with them...and My words which I have put in your mouth will not depart from your mouth, nor out of the mouth of your seed, nor out of the mouth of your seed's seed, said Hashem, from now and forever."

**PARSHA CONNECTION**

**In this week's daf** the גמרא tells a tragic story about רב רחומי who used to come home every יום כיפור. ערב יום כיפור. One year he was running late, and his wife who was waiting for him shed a tear, which caused him to be נפטר on the spot. We see that causing someone else pain can have tragic consequences. In this week's פרשה on the Possuk עשו את דברי אביו ויצעק צעקה גדלה ומרה עד מאד ויאמר לאביו ברכני כששמע עשו את דברי אביו ויצעק צעקה גדלה ומרה עד מאד ויאמר לאביו ברכני. גם אני אבי כלל ישראל, had to pay a price which manifested itself when מרדכי suffered the same reaction upon hearing about גזירת המן. The reason that עשו came back late was because יצחק sent him to hunt. But why did he tell עשו that he wanted to give him a ברכה and he should therefore go to the field and catch an animal that עשו would then prepare for him to eat? We see that יעקב blessed his children before he died without asking them to prepare a meal. The אלשיך הקדוש explains that יצחק knew that עשו was a רשע a would need a זכות to merit a ברכה. Therefore יצחק asked עשו to do something for him the מצוה of מכבוד אב, and in the merit of מכבוד אב he will be לברכה.

**STORIES OF THE DAF** **The Inheritance of Torah**

**אבא דקאים מקמי ברא קרי עליה רמי בר חמא (קוהלת ד) החוט המשולש לא במהרה ינתק**

The intensity with which the Yismach Moshe, zt"l, learned was indescribable. He wrote responsa even during pogroms, and once explained that he was writing by heart since he was in hiding with the rest of the Jews of the community.

Despite the persecution that prevailed during his time, he lived to see the birth and growing years of his grandchildren, and they would come to visit with him as much as they could.

One Friday night, the Yismach Moshe presided over a Shabbos table distinguished with the presence of his son Rav Nissan Dovid, zt"l, and his grandson, the young Yitav Lev, zt"l. The Yismach Moshe spoke words of Torah at the meal with his usual energy and enthusiasm. When he finished, he asked his son to say a dvar Torah as well. When Rav Nissan Dovid completed his vort, the Yitav Lev, who was not even a bar mitzvah at the time, was also asked to share some words of Torah for the benefit of those gathered together.

The young prodigy told over his chiddush with obvious delight; it was clear that the vort was dear to him. "In Bava Metzia 85a we find that one who is a Torah scholar, whose son is a Torah scholar and whose grandson also follows in his footsteps, will always have the words of Torah inscribed on the hearts of his descendants. Tosafos writes in Kesuvos 62b, that this is only when grandfather, father, and son all see each other. This implies that they see each other learning Torah. This is presumably why the Zeide requested a vort from his son and grandson, so that we see each other learning. This will ensure that the Torah will stay in our family for all time!"

## HALACHA HIGHLIGHT

### A wife's share in her husband's learning

אלו נשותיהן של תלמידי חכמים שמנדדות שינה מעיניהם בעוה"ז ובאות לחיי העוה"ב

*This refers to the wives of Torah scholars who refrain from sleep in this world and enter the life of the World-to-Come.*

**T**he Gaon Chida<sup>1</sup> asked an astounding question related to this Gemara. If the wives of Torah scholars split the reward for their husband's Torah study and the person who financially supports the Torah scholar receives half the reward for the Torah that was studied, the scholar is left bereft of any reward for himself. Gaon Chida suggests that the reward that is given to the wife of the scholar is for free (מתנת חנם) and does not diminish from the scholar's reward. A second, related explanation offered by Gaon Chida<sup>2</sup> is that the wife's reward does not diminish her husband's reward because they never formally made an agreement that they will share the reward he earns through his Torah study. Rather the portion she receives comes solely from Hashem without taking away from her husband's reward.

Rav Dovid Sperber<sup>3</sup>, the Afraksta D'anya, inquires whether a Yissochor/Zevulun agreement requires a formal agreement between the scholar and the benefactor or perhaps just providing the scholar with the funds he needs to continue studying is sufficient to earn the benefactor half the scholar's reward. He wrote that the matter depends. Concerning a husband and wife there is no need to have a formal agreement since, as they are husband and wife, she is an assistant for him (עזר כנגדו). Other benefactors do require a formal agreement for the Yissochor/Zevulun agreement to apply.

In a general comment about this topic, Afraksta D'anya writes that one should not be disturbed that one's wife takes half the reward of his Torah study since it is only because of her efforts that he stands to receive that which is good (טוב מצא אשה מצא). Additionally, it is untenable to think that by fulfilling the mitzvah of marrying a wife one's reward in the World-to-Come will be diminished, as the pasuk says, "Those who seek Hashem will not be lacking." Rather, the reward the wife receives does not in any way diminish her husband's reward.

1. ספר מדבר קדמות מערכת מ אות לו.

2. ראש דוד בפ' קדושים ד"ה אבל ראיתי.

3. שו"ת אפרקסתא דעניא ח"א סי' נ"ח וע"ע בס' נ"ז עוד בענין שתפוח ישכר-זבולון

## MUSSAR FROM THE DAF

### Men who do not work, every day.

הטיילין – בכל יום

**T**he Mishna stated that the טיילין have a חיוב of עונה every day. Rav Moshe Feinstein (Even Haezer, Chelek 3, Siman 28) asks on this concept. Don't we know that Ezra instituted Tevilah שלא יהו תלמידי חכמים מצויים אצל נשותיהם (Berachos 22a). So how could a Talmid Chacham who is also a טיילין have a חיוב of עונה every day? Rav Moshe adds to his question since the poskim state that although the Gemara in Berachos refers to apply to every person, not just Talmidei Chacham. Rav Moshe answers that the primary חיוב of עונה is when the wife desires her husband and a wife only desires and seeks out her husband at times when she knows he has the strength to fulfill his obligations. Therefore, Rav Moshe explains that regarding the טיילין, it is not the pshat that the wife necessarily requests to be with her husband daily, rather she would be in pain if she knew that her husband who is not tired from work did not desire her. At the same time, when the Tevilah of Ezra was in effect and a person would have to busy himself with the mikvah every time he had relations, a woman would understand that her husband's not having relations with him was not because he didn't also desire her. We can see from here a great yesod in relationships. Often it is not necessarily the activity that the couple does together which is critical in a relationship. Rather, each spouse needs to see that the other spouse prioritizes spending time together thereby demonstrating that they have an interest in the other.

## POINT TO PONDER

**The Gemara discusses** the עונה of various groups including אחת בשבת הפועלים. For example, it says תלמידי חכמים meaning once a week. Why does it change the expression for a תלמיד חכם from once a week, to לע"ש מע"ש which means from Friday to Friday? It should have just said every שבת or every Friday night.

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

The Gemara asks why ב"ה learn from a birth of a boy and not from the birth of a girl like ב"ש, and answers that בית הלל learn from נידה. How does this answer the question of not learning from the birth of a girl? Since we find that sometimes a lady has to wait two weeks, like a לידת נקיבה she should be fine waiting two weeks here as well.

The גמרא is explaining that בית הלל do not learn their time frame from a lady who just gave birth, because most women who just gave birth feel differently, and don't mind waiting a week or two. Rather they learn from נדה which doesn't have the same feelings as a יולדת. (See מקובצת).