

שבת קודש פרשת וישלח | מסכת כתובות דף ס"ד

לע"נ יצחק בן ישראל

INSIGHTS FROM OUR CHABUROS

Various sizes of a loaf in halacha

רבי שמעון אומר שתי ידות לכבר משלש בכרות לקב. חציה לבית המנוגע

When someone enters a house which is plagued with tzara'as, he becomes tamei immediately. His clothing, however, does not become tamei (to require immersion in a mikveh) until he carries in the house the amount of time necessary to eat half of a loaf of bread (כדי אכילת פרס). The loaf which is referred to in this measurement is a loaf made of wheat flour, and the size of the loaf is as prescribed in our Gemara.

According to Rabbi Yochanan ben Beroka, the size of a full loaf is comprised of one half of a kav of wheat. A meal, therefore, which is half of this loaf, would contain the volume of one quarter kav of wheat. Rabbi Shimon holds that two meals can be eaten from two-thirds of a loaf when three loaves can be made from one kav. The size of a single loaf is one-third of a kav, and one-third of that, which is necessary for one meal, is one-ninth of a kav. The time framework to become tamei upon entering a house which is afflicted with tzara'as is the time it takes to eat one half of a loaf. According to Rabbi Yochanan, this is the volume of one quarter of a kav of wheat, and according to Rabbi Shimon it is one-sixth of a kav (half of a third of a kav).

Rashi notes that according to Rabbi Shimon we said earlier, in reference to eiruv, that a single loaf can provide enough for three meals (each meal is therefore one ninth of a kav). Yet, here we calculate that the time framework for becoming tamei is an afflicted house is based upon assuming that there are two meals in a loaf (each meal is one sixth of a kav). How can this be resolved?

Rashi explains that a loaf is large enough for two average meals. We are lenient in regards to eiruv, and we break the loaf into three parts, even if it suffices just minimally for a meal, as each meal would be a smaller volume than we calculate for the afflicted house. It turns out, according to Rashi, that the loaf given by a husband to his wife for a meal is a minimal amount, as we find that the Gemara compares the meal of eitur to that given by the husband for his wife.

Rashi adds that the amount of time calculated for a meal in regards to birkas hamazon is equal to half a loaf. This means that from the beginning of the time a person eats until he finishes is within the time one eats half a loaf, this consumption will join to be included in the birkas hamazon, as this is a full meal.

STORIES OF THE DAF

The Shabbos Lottery

"מיחזי כשכר שבת..."

A man once purchased a lottery ticket and won. Although winnings consisted of a sizable sum, the man wondered if he had a possible halachic problem on his hands as the drawing had taken place on Shabbos. Rav Shmuel Chaim Sofer, zt"l, thought the issue was worth researching, and he asked his father, Rav Shimon Sofer, zt"l: "Since the drawing had been on Shabbos, perhaps this is similar to the case in Kesuvos 64a that if a husband is recalcitrant in fulfilling his obligations toward his wife, the halachah is to add to her kesuvah for every day that he refuses to fulfill comply. We do not add to her kesuvah for Shabbos, however, since this appears to be שכר שבת, money earned for services provided on Shabbos. Perhaps here too, we should prohibit the gains won on Shabbos."

His father did not wish to prohibit the winnings, although he also did not state outright that this was permitted. "What is clear to me is that if one's own cow gives birth on Shabbos there is no problem of שכר שבת, since this isn't even remotely comparable to business, the reason behind the prohibition. There aren't even two parties involved!"

The editor of the Tal Talpios, zt"l, brings the above exchange but concludes unequivocally that money won in a lottery drawn on Shabbos is permitted. He brings many proofs for this.

The proof from our daf is surely not conclusive. In our Gemara, the mistreated woman is being paid a fine by the husband for his transgression of לא תגרע. In the case of the lottery, the man won money because his ticket was the correct number. The fact that the drawing happened to be on Shabbos is not comparable to payment for services rendered or withheld on Shabbos!

POINT TO PONDER

The Gemara says that we don't write an אגרת מרד for a יבם, because we tell her that she is not obligated in רבו ורבו. If this is the case, why would we write a אגרת מרד for a נשואה? She too is not obligated to have children.

Response to last week's Point to Ponder:

The משנה says that a מורדת gets a reduction in her כתובה equal to שבעה דינרין per week. Why isn't a problem if she continues living with him while having a כתובה of less than 200, which we learned earlier is בעילת זנות?

The reason why it's not a problem, is because the wife is the one causing the reduction to the כתובה. From the husband's perspective he would be happy to maintain a full כתובה of 200. (See בית יעקב).

HALACHA HIGHLIGHT

Are women prohibited from gazing at men?

מה בין מורד למורדת? ... מי שוכר את מי...

What is the difference between [a husband who] rebels and [a wife who] rebels? ...

The Aruch HaShulchan¹ expresses uncertainty whether a woman is permitted to recite Krias Shema in the presence of a tefach of an uncovered man. Do we say that just like there is a restriction for a man to recite Krias Shema in the presence of a tefach of a woman uncovered so too there is a parallel restriction against women, or perhaps the restriction only applies to men who have a greater tendency towards improper thoughts. The second approach seems more reasonable for two reasons. First of all, this restriction is not found in the Poskim, and secondly, our Gemara seems to indicate that women do not have improper thoughts about men.

Rav Yekusial Yehudah Halberstam², the Klausenberger Rebbe, cautions against misunderstanding our Gemara. What the Gemara intends to convey is that women do not have a tendency towards improper thoughts, thus we do not find Shulchan Aruch warning women, for example, to avoid looking at the garments of men the same way that men are warned against gazing at the garments of women. It is clear, however, that women also have a yetzer hara and such improper thoughts are not permitted. Evidence to this position can be found in the Sefer Hachinuch³ in his discussion of the prohibition against drawing near to one of the עריות. Sefer Chinuch mentions, amongst other restrictions, that men are not permitted to gaze at women. He then proceeds to write that this prohibition applies to men and women alike. This clearly points to the conclusion that women are prohibited to have improper thoughts about men.

Rav Yoel Teitelbaum⁴, the Satmar Rav, on the other hand, maintains that there is no prohibition against women gazing at men and therefore, we find that shuls were constructed in a way that allows the women to see the men. The B'Tzeil HaChochmah⁵ cites as proof to this position the ruling of Shmuel⁶ that a man may not wish Shalom to a woman (אשה) (אין שואלין בשלום). He notes that the restriction is only for a man to initiate the conversation, but it is permitted for a man to respond Shalom to a woman who initiated. The fact that a woman is not restricted against initiating a wish of Shalom to a man indicates that these types of restrictions do not apply to women.

1. ערוה"ש אר"ח סי' ע"ה סע"ה.
2. שו"ת דברי יציב אה"ע סי' ל"ה.
3. ספר החינוך מצוה קפ"ח.
4. שו"ת דברי יואל סי' י' אות ה'.
5. שו"ת בצל החכמה ח"ה סי' מ"ח.
6. גמ' קידושין ע:

MUSSAR FROM THE DAF

Respecting Requests

אמר ליה רבי חייא בר יוסף לשמואל: מה בין מורד למורדת? אמר ליה: צא ולמד משוק של זונות, מי שוכר את מי? דבר אחר: זה יצרו מבחוץ, זה יצרה מבפנים.

In our Gemara, רבי חייא בר יוסף asks שמואל why does a מורדת cause the Kesuba to be reduced at a quicker rate than the Kesuba is increased when a man is a מורד.

Shmuel gives two answers. In the second answer, Shmuel responds that a man's Yetzer is outward, while a woman's yetzer is inwards. What does this mean? Tosafos Rid explains that Shmuel is saying that a man expresses his desire for his wife outwardly. Therefore, when he is rejected, his pain is great as he feels insulted. However, a woman doesn't express her desires for her husband openly, and so her pain is smaller comparatively. The Tosafos Rid is explaining that when a person makes themselves vulnerable through beseeching another, one risks being hurt when their request is turned down. There is a great lesson from here. People are constantly flooded with requests from their spouse, children or even fundraisers etc. One has to learn how to put oneself in the other person's shoes and understand how they may feel if their request were to be quickly dismissed. We learn from Shmuel in our sugya to be sensitive to how we respond to another's requests and find ways to allow the other to maintain their dignity even in situations when we can't acquiesce.

PARSHA CONNECTION

In this week's daf the משנה mentions that רבי ישמעאל lived close to אדום, which was also the subject of יעקב's instructions to the מלאכים in this week's פרשה. The פרשה in פסוק ד פרק לב פסוק ד וישלח יעקב מלאכים לפניו אל-עשו אחיו ארצה שעיר says: אדום עשו sent messengers to his brother אדום. שדה אדום. Why does the פסוק have to tell us that עשו was Yaakov's brother, we all know that. Second, why send them to two places, ארצה שעיר and אדום? Lastly, if he sent angels as suggested in one of the פירושים of רש"י, why was this necessary, why not just send regular people? The משנה explains that יעקב had a specific objective with this mission of sending messengers to ושע. His objective was to find out if עשו was still angry about the ברכות. While a regular person may not be able to tell from meeting עשו what he was thinking or feeling, a מלאך would be able to tell. This is why it says אל עשו אחיו, meaning please find out if he feels like my brother, or like עשו. Another challenge was to find עשו, who may be at home or hunting in the field. Here too, a regular messenger may have trouble finding עשו, but a מלאך would be able to find him right away. This is why the פסוק says אדום, meaning that יעקב is telling them, I don't know where you may find עשו, since he will either be at home or in the field.

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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