

OVERVIEW of the Daf

1) A student leaving with permission (cont.)

The Gemara clarifies its question to be what is considered the longest amount of time a student may leave his wife even if he has permission.

Rav and R' Yochanan disagree whether, after being away for a month, he should spend a month or two months at home.

Each Amora explains why he rejects the other's opinion.

Rav and R' Yochanan disagree whether a sigh breaks half the person or the entire person.

Each Amora explains why he rejects the other's opinion.

A related incident is recorded.

2) טיילין

Rava offers one explanation of the term **טיילין**.

Abaye rejects this definition and offers an alternative definition.

Ravin offers another definition of this term.

Two related incidents are presented.

3) Laborers

The Mishnah's ruling that laborers must be intimate twice a week is in conflict with a Baraisa that rules that a laborer is only required to be intimate once a week.

R' Yosi bar Chanina resolves the contradiction.

A Baraisa supports this distinction.

4) Vowing against intimacy with one's wife

Rabbah bar R' Chanan questions the necessity of Beis Hillel's ruling concerning a vow against intimacy since it only applies to **טיילין** and laborers.

Abaye refutes the question.

Rabbah bar R' Chanan and Abaye discuss whether workers can change professions if it changes their intimacy requirements.

5) Torah scholars

R' Bruna in the name of Rav rules like R' Eliezer that a scholar may go away for thirty days without permission.

R' Ada bar Ahavah in the name of Rav states that Chachamim disagree and permit a scholar to go away for two or three years without permission.

Rava notes that scholars follow the Chachamim but do so at their own risk.

An example of Rava's warning is recorded.

R' Yehudah in the name of Shmuel rules that scholars should be intimate on Friday night.

A pasuk is explained in light of this exposition.

A related incident is presented.

An incident involving Rebbi's son is recorded.

Two similar incidents related to scholars who left home for an extended period of time are retold.

6) R' Akiva

The Gemara begins to tell the story of R' Akiva and his wife.

Distinctive INSIGHT

The three-ply chord is not easily severed

"חחות המשולש לא במרה נתק" - זה רבי אוושיא בנו של רבי חמא בר ביסא

After the birth of his son, Rebbe Chama bar Bisa travelled to learn Torah in the Beis midrash for twelve years. When he returned to his home town, 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 chord 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

REVIEW and Remember

1. What effect does a sigh have on a person's body?

2. Why was R' Yochanan hesitant to use his strength?

3. What happened to R' Rechumi when he was late returning home?

4. What attracted Ben Kalba Savua's daughter to R' Akiva?

HALACHAH Highlight

A wife's share in her husband's learning

אלו נשותיהם של תלמידי חכמים שמנדרות 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.

Rav Chaim Yosef Dovid Azulai¹, the Gaon Chida, 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 Chida² 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 Sperber³, 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.

(*Insight...Continued from page 1*) 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." ■

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 כנדו**). 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 (**מצא טוב**). 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 מאות לו.
2. ראש דוד בפי קדושים דיה אבל ראיyi.
3. שווית אפריקסטה דעניא ח"א סי' נ"ח וע"ע בס"י נ"ז ע"ז
בעין שותפות יששכר-זבולון. ■

STORIES Off the Daf

The Inheritance of Torah

"**אבא דקאים מקמי ברא קרי עלייה רמי בר חמא (קוחלת ד) החוט המשולש לא ב מהרה יונתק..."**

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!" ■

