

## OVERVIEW of the Daf

### 1) R' Yehudah (cont.)

The Gemara concludes giving an example that describes the extent of R' Yehudah's poverty.

### 2) R' Akiva

The account of R' Akiva's poverty and relationship with his father-in-law is presented.

The Gemara relates that R' Akiva's wealth could be traced to six different sources and recounts the specific details of how R' Akiva became wealthy from those sources.

One of the incidents that contributed to R' Akiva's becoming wealthy also occurred to R' Gamda.

### 3) Unattractive people

The Gemara records a conversation between the daughter of Caesar and R' Yehoshua ben Chananyah that relates to his being unattractive.

Another incident that relates to an unattractive Torah scholar is presented.

### 4) Turmita egg

Shmuel presents a description of the "turmita egg" mentioned in the Mishnah and its use.

It is noted that Shmuel would examine his health by using a "kulcha" even though it caused him pain.

### 5) Klufsin

A Mishnah is cited that discusses halachos related to "klufsin" and the Gemara explains what they are.

A related incident is recorded.

### 6) Rebbi and Bar Kappara

Two incidents are recorded that involve the relationship between Rebbi and Bar Kappara. ■

## Distinctive INSIGHT

### *Eliyahu HaNavi visits Rabbi Akiva and his wife*

אתה אליהו אידמי להון כאנשא וקא קרי אבבא, אמר להו הבו לי פורתא דתיבנא

Our Gemara tells the story of the daughter of Kalba Savua who betrothed herself to Rabbi Akiva, then a poor shepherd. When her father heard this, he vowed that she would receive no part of his property. In the winter she married him. They slept on straw, and he had to pick the straw out from his hair. Said Rabbi Akiva, "If only I could afford it, I would present you with a golden Yerushalayim." This was an ornament with Yerushalayim engraved upon it. Later, Eliyahu came to them in the guise of a person. He cried out at the door, "Give me some straw for my wife, for she is in confinement and I have nothing for her to lie on." "See," said Rabbi Akiva to his wife, "there is a man who lacks even straw."

If Eliyahu already came to assist Rabbi Akiva and his wife, why did he not at least leave them some money with which to subsist? Instead, he merely consoled them by showing them that there were others even more needy than they were.

Harav Chaim Shmuelevitz points out that from here we can learn that happiness and true satisfaction occur when a person can appreciate that which Hashem has already granted him. "Who is rich? One who is satisfied with his portion." (Avos 4:1) This can certainly be achieved when one contemplates the lot of those who are even more unfortunate than oneself. This is the lesson which Eliyahu sought to teach Rabbi Akiva and his wife. However, had he left them a sum of money, they would have ultimately lost rather than gained, for "he who has one hundred subsequently craves to have two hundred." (Koheles Rabba 1:34)

There is no limit to the pursuit of material wealth. This would not have been any consolation to them at all. ■

## REVIEW and Remember

1. What was Kalba Savua's reaction when he heard that his daughter was betrothed to R' Akiva?  
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2. What were the six sources of R' Akiva's wealth?  
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3. How did R' Yehoshua ben Chananyah demonstrate to the daughter of Caesar that an unattractive person is a proper vessel for Torah?  
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4. How did Bar Kappara get himself invited to Rebbi's son's wedding?  
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## HALACHAH Highlight

### Acquiring unexpected items

רב גמדה יהיב ארבעה זוזי לספנאי לאתיוו בהון מידעם

*Rav Gamda gave four zuzim to sailors to bring him something*

**R**av Gamda gave four zuz to some sailors to purchase something for him. They bought a monkey with the money, and when the monkey ran away, they followed it and found that it was sitting near some pearls. The sailors gave the pearls to Rav Gamda.

Rabbeinu Nissim<sup>1</sup> explains that the sailors were not required to give the pearls to Rav Gamda and it was out of piety that they did so. Sefer Ein Eliyahu<sup>2</sup> wonders why giving the pearls to Rav Gamda represented even an act of piety; seemingly, Rav Gamda had no greater claim to the pearls than they did. Ein Eliyahu answers that by nature monkeys copy the behaviors of people that they observe. Therefore, it is logical to assume that the monkey must have seen someone eating, so the monkey also took what was in front of him, i.e. pearls, and swallowed them. Accordingly, when they bought the monkey it already had the pearls inside and thus when the monkey was purchased for Rav Gamda he also acquired the pearls that were inside. However, Rema<sup>3</sup> ruled that if a salesman purchases something thinking that it is iron and after selling the item it is discovered that it was silver he has no

claim to the additional value. The reason is that a person cannot acquire something if he is unaware of its existence. Accordingly, the sailors were not required to give the pearls to Rav Gamda, since he was unaware of their presence; therefore it was only out of piety that they gave the pearls to him.

Rav Shmuel Halevi Wosner<sup>4</sup>, the Shevet Halevi, was once asked a related question. There was once a person who was in the business of buying and selling old sefarim. He acquired an old sefer and found a buyer who was willing to pay a fair price for the sefer. When the buyer arrived home and began to look carefully at the sefer he discovered that on one of he pages was the signature of a well known medieval rabbi and that signature increased the value of the sefer significantly. Shevet Halevi initially cited the above mentioned ruling of Rema which supports the position of the buyer since the seller was unaware of its presence. He then notes that Nesivos Hamishpat qualifies Rema's ruling limiting it to a case where the seller would never find the hidden valuable object, but if it is exposed and likely will be discovered the seller's claim that it was his is accepted. After further discussion on the matter he concludes that everyone would agree that the sellers claim is stronger since no one was mistaken about what the object was, it merely turned out to be more valuable. ■

1. ר"ך ד"ה איתנון

2. ספר עין אליהו המובא במתיבתא נדרים פניני הלכה בסוגיין

3. רמ"א חו"מ סי' רל"ב סע' י"ח

4. שו"ת שבט הלוי ח"ד סי' רי"א ■

## STORIES Off the Daf

### Twelve and twelve

אמר הואיל ויהבת לי רשותא אהדר לאחורי

**O**n today's daf, we find the well-known aggadata of Rabbi Akiva's ascent to Torah greatness. After spending twelve years in uninterrupted study, he returned home to his wife. When he heard that she was willing for him to study another twelve years, he immediately went back to his studies.

Rav Chaim Shmuelevitz, zt"l, explained this with a parable. If one were to put a kettle on the fire for exactly half the time it takes to boil and then take it off for a significant time, the kettle starts to cool off. If left off the fire for too long, it needs to be reheated the full

time. The amount of time it spent on the fire originally doesn't help in the slightest if it's been allowed to return to room temperature. Similarly, if one interrupts his momentum in learning any longer than absolutely necessary, he may not rise to his full potential. To be brief, twelve and twelve do not equal twenty-four!

Rav Elchonon Wasserman, zt"l, learned with the Ponevizher Rav, zt"l, in the Kollel Kodshim in Radin. The pair learned with incredible diligence and did not waste a moment. In later life, the Ponevizher Rav was heard to say that he could give a complete din v'cheshbon for every moment of time during those formative years of his life.

The young men of the kollel would only go home for Yom Tov or in the event of an emergency, and only with

the expressed permission of the Chofetz Chaim, zt"l.

When Rav Elchonon's wife was due to give birth, he asked the Chofetz Chaim whether he should go home.

"Are you a doctor?" asked the gadol.

"No."

"Then you should remain."

When his wife gave birth to a baby boy, he again asked if he should attend the bris or continue learning.

"Are you a mohel?" asked the gadol.

"No."

"Then you should not go."

As Rav Shmuelevitz, writes, "Rabbi Akiva did not even enter his house because he knew how much this could sap his resolve. Who knew if he would be able to maintain the same high level of learning if he didn't jump at the opportunity by leaving immediately?" ■

