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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

### **Mishna**

*He shall not multiply wives for himself – up to eighteen. Rabbi Yehudah says: He may multiply for himself (even more), provided that they do not turn his heart away from God. Rabbi Shimon says, Even one is prohibited if she turns away his heart. If so, why was it written: He shall not multiply wives for himself? It teaches us that even wives as Avigayil (who was a woman of exemplary character – there would still be a limit of eighteen). (21a)*

### **The Torah’s Reasons**

The *Gemora* notes: Evidently, Rabbi Yehudah expounds the reason behind the Torah’s laws (*and therefore distinguishes between women who will sway his heart and those who won’t*), while Rabbi Shimon does not expound the reason behind the Torah’s laws. But we know that their opinions are exactly the opposite! For it was taught in a *braisa*: We do not take a security from a widow, whether she is poor or rich; these are the words of Rabbi Yehudah. Rabbi Shimon said: One may take a security from a wealthy widow, but not from a poor one, for the security must be returned to her, and you will cause her to have a bad name among her neighbors (*for they will see a man come to her house in the morning and in the evening*). It would seem that Rabbi Yehudah does not expound the reason behind the Torah’s laws. (*and therefore does not distinguish between a wealthy widow and a poor one*), while Rabbi Shimon does!?

The *Gemora* answers: In truth, Rabbi Yehudah does not expound the reason behind the Torah’s laws; but here, it is different, because the Torah itself states the reason: *And he shall not multiply wives to himself, and his heart shall not turn away from Hashem*. This is the meaning of the verse: Why shall he not multiply wives to himself? It is so in order that his heart will not turn away from Hashem.

And Rabbi Shimon explains as follows: Let us see. As a general rule, we do expound the reason behind the Torah’s laws. Accordingly, the Torah should have written here: *And he shall not multiply wives to himself*, and it would not be necessary to write: *and his heart shall not turn away from Hashem*, for I would know myself that the reason why he must not marry many wives is that his heart may not turn away from Hashem. Why then does the Torah explicitly state: *and his heart shall not turn away from Hashem*? It must be to teach us that he must not marry even a single one who may turn away his heart. (21a)

### **David’s Multiple Wives**

The *Gemora* cites the Scriptural verses which prove that a king cannot marry more than eighteen wives.

The *Gemora* cites a *braisa* which limits a king’s wives to twenty-four.

Another opinion holds that he marry up to forty-eight wives.

As part of the *Gemora’s* proof that a king is limited to

eighteen wives, the *Gemora* noted that David had six wives.

The *Gemora* asks: Was he not married to Michal as well?

Rav answers that Eglah was in fact Michal, and the reason she was called Eglah was because she was beloved to David like a calf.

The *Gemora* asks: But did Michal have children (*and yet the verse states that Eglah was the mother of Yisra'am*)? Is it not written: *And Michal the daughter of Shaul had no child until the day of her death*?

Rav Chisda said: She did not have a child until the day of her death, but on the day of her death, she did.

The *Gemora* asks: Let us see then: David's children are enumerated as being born in Chevron, whereas the incident with Michal (*when she was punished with childlessness*) occurred in Yerushalayim, as it is written: *Michal the daughter of Shaul looked out at the window, and saw king David leaping and dancing before God, and she scorned him in her heart.* And Rav Yehudah, or according to others, Rav Yosef, said: Michal received her due punishment (*by becoming barren; so how could she have had a child on the day that she died*)?

The *Gemora* answers: We can say that prior to that incident she did have children, but afterwards, she did not.

It is written: *And David took more concubines and wives from Yerushalayim.*

Rav Yehudah said in the name of Rav: Wives have a *kesuvah* and *kiddushin*; concubines have neither.

Rav Yehudah said further in the name of Rav: David had four hundred children that were all the sons of an "*eishes yefas toar*" (*a woman captured in war that the Torah permits one to take and to marry*). They all had special

haircuts with much hair on the back of their necks (*as was customary amongst the pagans*), and would all sit in golden wagons and go out before the troops to war. They were known as the tough soldiers of the house of David.

Rav Yehudah said further in the name of Rav: Tamar (*David's daughter*) was a daughter of a *yefas toar*, as it is written (*when Tamar was speaking to her brother Amnon*): *Now therefore please speak to the king, for he will not withhold me from you.* Now, should you think that she was the offspring of a legitimate marriage (*Tamar's mother with David*), how could his sister have been granted to him in marriage? We must infer therefore, that she was the daughter of a *yefas toar*. [*She was therefore not regarded as David's halachic daughter, and henceforth, she was not Amnon's sister.*]

The *Gemora* cites and discusses several verses which deal with the passage of Tamar and Amnon.

- Yonadav, David's nephew, was a wise man in the ways of wickedness, gave advice to Amnon (*as to how to get close to Tamar*).
- Tamar prepared for Amnon different types of fried foods (*when Amnon pretended to be sick*).
- Amnon hated Tamar with a great hatred (*after cohabiting with her*), for she entangled one of her pubic hairs around his member and rendered him a person with a cut member (*kerus shafchah*).
- Although Jewish women (*in those times*) did not have pubic hair, Tamar did have, for she was the daughter of a *yefas toar*.
- By publicly humiliating herself (*placing ashes on her head and walking around with a torn garment*), she was alerting other women that if this could happen to a modest girl like herself (*that Amnon*

violated her), it can certainly happen to immodest girls.

- It was due to this incident that they decreed that a man cannot be secluded with a married woman, and that he may not cohabit with an unmarried woman.

The *Gemora* asks from a source where we see that seclusion is Biblically forbidden. Rabbi Yochanan says in the name of Rabbi Shimon ben Yehotzadak: Where do we see a hint to the prohibition against seclusion in the Torah? The verse states, “When your brother, the son of your mother, will persuade you.” Is the son of a mother the only one who persuades you, not the son of a father? Rather this teaches us that a son may be in seclusion with his mother, but one may not be secluded with all of those forbidden to him by the Torah.

The *Gemora* answers that the Rabbis decreed that a man cannot be secluded with an unmarried woman.

Rav Yehudah said in the name of Rav: Adoniyah (*son of David*) attempted to fit the king’s crown on his head, but it did not fit (*for he was missing the indentation on his skull which only certain members of the House of David had*).

Rav Yehudah said in the name of Rav: Adonaiyah’s runners (*who ran before him during his rebellion*) were missing spleens and had carved soles (*in order to run faster and avoid pain*). (21a – 21b)

### **Mishna**

The king shall not multiply horses for himself only enough for his chariot. Neither shall he greatly multiply for himself silver and gold only enough to provide wages for his soldiers. He shall write for himself a Torah scroll; if he goes out to war, he takes it out with him; when he returns, he brings it with him; when he sits in judgment, it is with him;

when he reclines to eat, it faces him, as it is written: *And it shall be with him, and he shall read in it all the days of his life.* (21b)

### **Multiple Horses**

The *Gemora* cites a *braisa* which teaches us that a king may multiply horses for his chariots and cavalry, and even a surplus of horses is permitted (*as long as it is for his cavalry*), but he may not have even a single idle horse. He violates this prohibition with each and every extra horse.

The *Gemora* cites a *braisa* which teaches us that a king may accumulate gold and silver in order to pay his soldiers’ wages. He may even keep more in case he wants to expand his army.

The *Gemora* cites Scriptural verses in Melachim and explains that Shlomo Hamelech either had forty thousand stables, and each stable had four thousand lines of stalls of horses, or he had four thousand stables, and each stable had forty thousand lines of stalls of horses.

Rabbi Yitzchak said: Before Shlomo married the daughter of Pharaoh, he was so wealthy that silver had no value, but after he married her (*he lost some of his wealth*), his silver was valued as stones.

Rabbi Yitzchak said: When Shlomo married the daughter of Pharaoh, Gavriel (*the angel*) descended and stuck a reed in the sea, which formed a sandbank around it, on which was built the great city of Rome.

Rabbi Yitzchak said further: Why were the reasons of some of the Biblical laws not revealed? It is because in two verses, reasons were revealed, and they caused the greatest in the world (Shlomo) to stumble over them. It is written: *He shall not multiply wives for himself (so that his heart will not turn away from God)*. Shlomo said, “I will multiply wives, and yet my heart will not turn away from

Hashem.” At the end, it is written: *When Shlomo was old, his wives swayed his heart. Again it is written: He shall not multiply for himself horses (so he will not return the nation to Egypt).* Shlomo said, “I will multiply them, but will not return the nation to Egypt.” At the end, it is written: *And a chariot left Egypt worth six hundred shekels of silver. (21b)*

## HALACHAH ON THE DAF

### *Writing a Sefer Torah*

The *Gemora* teaches us that it is a *mitzvah* for every person to write a Sefer Torah, even if he inherited one from his parents. The Shulchan Aruch (Yoreh De’ah 270:1) rules in accordance to this *Gemora*.

There are several points that are dealt with in the *poskim*.

1) **Does a woman have this *mitzvah* of writing a Sefer Torah as well?** The Rambam clearly rules that a woman is not included in this *mitzvah*. However the Shaagas Aryeh has difficulty understanding where the Rambam based his ruling from.

2) **Can one fulfill his obligation through a partnership - by participating with others in a joint writing of one Sefer Torah?** The Bais Efraim is in doubt if one can be *yotzei* through *shitfus*. The Pardes David is as well, and he is astonished at the general custom which allows one to be *yotzei* his *chiyuv* through *shitfus*. But he concludes that there is a bit of proof that one may be *yotzei* through *shitfus*.

3) **May one give his Sefer Torah to a Shul?** Interestingly, the Toras Chaim is of the opinion that if one does so, then he must write another one. He proves his ruling with simple logic. Since when he gave it to the Shul he consecrated it,

then it belongs to *hekdesh* so to speak, and it's not his any longer. And even though he wrote a Sefer Torah, that does not absolve him from this *mitzvah*, for it is not dependent on merely writing one. The biggest proof to that is, if he lost his Sefer Torah, he would have to write another one. Therefore he concludes that one should only give away a Sefer Torah to a Shul if he has another one with him.

However the B’nei Yonah argues that it is dependent on writing alone, and if it got lost, he is still *yotzei* his *chiyuv*. Furthermore, even if it *chas v’shalom* got burned and it’s entirely gone, he is most probably *yotzei* his *chiyuv*. Nevertheless, he concurs that one should not be *makdish* his Sefer Torah to the Shul, rather it should still remain his. The Pardes David and the Toras Nesanel also argue on the Toras Chaim and maintain that even if it got lost, one is *yotzei* his *chiyuv*.