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Yevamos Daf 63

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Daf Notes is currently being dedicated to the neshamah of

**Tzvi Gershon Ben Yoel (Harvey Felsen) o”h**

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

Rabbi Elozar said: A man that does not have a wife is not a complete man, as it is written [Breishis 5:2]: *He created them male and female... and He called their name Man.*

Rabbi Elozar also said: A man who does not own land is not a complete man, as it is written [Tehillim 115:16]: *The heavens are the heavens of Hashem; but the earth He has given to man.*

Rabbi Elozar also said: What is the meaning of the following verse [Breishis 2:18]: *I will make him a helpmate opposite him?* If a man is worthy, his wife will help him; if he is not worthy, she will be against him.

The Gemora cites an incident: Rabbi Yosi found Eliyahu; he said to him: It is written [ibid]: *I will make him a helpmate.* How does the wife help a man? He answered him: A man brings wheat. Does he chew the wheat in its raw state? If he brings home flax, does he wear the flax in its unprocessed state? (*Obviously not; the wife prepares it for him.*) Does she not therefore light his eyes and stand him up on his feet?

Rabbi Elozar also said: What is the meaning of the following verse [Breishis 2:22]: And the man said: *“This is now bone of my bones, and flesh of my flesh”?* This teaches us that Adam cohabited with all the animals, and he was not appeased until he cohabited with Chavah.

Rabbi Elozar also said: What is the meaning of the following verse [Breishis 12:3]: *And in you shall all the families of the earth be blessed?* Hashem said to Avraham, “I have two good shoots to graft into you: Rus the Moabitess and Naamah the Ammonitess. *All the families of the earth* teaches us that even all the families who live in the earth will only be blessed

on account of Israel. The verse [Breishis 18:18]: And all the nations of the earth is also teaching us that even the ships that journey between Galya and Spain will only be blessed on account of Israel.

Rabbi Elozar also said: In the future (*times of Mashiach*), all the craftsmen will become farmers, as it is written [Yechezkel 27:29]: *And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land.*

Rabbi Elozar also said: There is no form of livelihood lower than a farmer, as it is written (*ibid*): *They shall come down (they will become poor).* (63a)

The Gemora cites a related incident: Rabbi Elozar saw a piece of land that had cabbage planted widthwise. He said (*to the land*): “Even if you would have been planted lengthwise (*the proper method*), buying and selling would be more profitable than you.”

The Gemora relates a similar incident that occurred with Rav. Rav went into a grain field whose stalks were blowing in the wind, and he said that as much as the wind blows, it would be better to do commerce.

Rava said: If a person has one hundred zuz invested in business transactions, he will enjoy meat and wine every day. However, if has one hundred zuz invested in land, he will be forced to eat green sprouts of grain with salt. Furthermore, he will be compelled to lie down on the ground (*to watch his grain*) and fight with people regarding ownership issues.

The Gemora continues offering advice on financial matters and finding a suitable marriage partner. Rav Pappa says that one should plant grain rather than buy grain, even if the price is the same, since blessing can take effect on someone's direct products. It is better to sell one's property before becoming poor, unless he's selling his clothing, as he may not find the same type later. It is better to fill in cracks than expanding and fixing them, but even that is better than demolishing and rebuilding, as construction inevitably impoverishes people. When one buys land, he should be quick, but when one marries, he should take the time to investigate his wife. He should take a wife at a lower social class, but take a friend at a higher one.

Rabbi Elozar bar Avina says that Hashem punishes the world for the sake of Bnai Yisrael, as the verse says that "I have destroyed nations, made their corners desolate, and destroyed their streets, as I said that you [Bnai Yisrael] will fear Me, and take a lesson." (63a)

Rabbi Elozar bar Avina said: Punishment comes to the world only because of Israel (*in order that they should see and repent*). (63a)

Rav was leaving Rabbi Chiya, and Rabbi Chiya said to him, "May Hashem save you from something that is worse than death." Rav asked, "Is there actually something worse than death?" He went out and he found it: It is written [Koheles 7:26]: *And I have found more bitter than death the woman* etc.

The Gemora cites a related incident: Rav's wife would constantly torment him. When he would ask her to cook him lentils, she would make him legumes, and when he asked for legumes, she would make him lentils. When his son, Chiya grew up, he reversed his father's requests, and the father would receive what he wanted. Once, his father said to him, "Your mother has improved." Chiya replied, "It is I who has been switching what you requested." Rav responded, "This is what people say, 'Your child teach you wisdom.' But you

should not do so, for it is written [Yirmiyah 9:4]: *They have trained their tongues to speak falsely.*"

The Gemora cites a related incident: Rabbi Chiya's wife would constantly torment him. Nevertheless, when he would find something, he would wrap it in a shawl and give it to her as a gift. Rav asked him: "Doesn't she bother you?" Rabbi Chiya responded: "It is enough that they raise our children, and protect us from sinning." (63a – 63b)

Rav Yehudah read the following verse to Rav Yitzchak, his son: *And I have found more bitter than death the woman* etc. Rav Yitzchak asked his father: "Who is such a woman?" Rav Yehudah replied, "Your mother."

The Gemora asks: Didn't Rav Yehudah teach his son elsewhere that a man finds gratification only with his first wife, and Rav Yitzchak asked him: "who is such a woman?" Rav Yehudah replied, "Your mother."

The Gemora answers: She would get angry fast, but she was easily appeased. (63b)

The Gemora asks: What is the definition of a bad wife? Abaye answers: She prepares the table for him, but curses him until he eats. Rava said: She prepares the table for him, but then turns away from him. (63b)

Rabbi Chama bar Chanina says that when one marries, he sins are closed up, as the verse says that one who found a wife found good, and *yafek* – *he will elicit* favor from Hashem, as the word *yafek* is similar to *mefakpek* – *close up*.

In the West (*Eretz Yisrael*), they had the following custom: When a man would *get* married, they would ask of him: "Matza or motze?" The Gemora explains their inquiry. "Matza" is referring to a good wife; as it is written *He who has found (matza) a wife has found goodness*. "Motze" is referring to a bad wife; as it is written: *And I have found (u'motze) more bitter than death the woman*. (63b)

Rava said: if one is married to a bad wife, it is a *mitzvah* to divorce her. (63b)

Rava also said: If one is married to a bad wife, and her *kesuvah* is excessive, he should marry another wife (*this will entice the first wife to improve her ways*), as people say that her peer (i.e., co-wife) is more effective than a thorn.

Rav says that a bad wife is like a very rainy day, as the verse says that rain dripping on a rainy day, and a fighting wife are equivalent.

Rava says that we should see how good a good wife is and how bad a bad one is. We see how good a good wife is from the verse which says that one who finds one has found good. If the verse is literal, it itself praises her, and if it is a metaphor for Torah, we see how good she is by the choice of her for this metaphor. We see how bad a bad wife is from the verse which says that I find a bad wife bitterer than death. If it is literal, it shows how bad she is, and if it is a metaphor for Gehinom, we see how bad it is from its choice for this metaphor.

The verse says that “I will bring upon you a trouble from which you will not be able to escape,” and Rav Nachman cites Rabbah bar Avuha saying that this refers to a bad wife with a large *kesuvah*.

The verse says that “Hashem handed me over to one who I cannot withstand,” and Rav Chisda cites Mar Ukva bar Chiya saying that this refers to a bad wife with a large *kesuvah*. In Eretz Yisrael they say that it refers to one who depends on his daily income to buy food. (63b)

It is written [Devarim 28:32]: *Your sons and daughters will be given to another people*. Rav Chanan bar Rava interpreted this verse in the name of Rav: This is referring to a stepmother. (63b)

It is written [Devarim 32:31]: *With a vile nation, I shall anger them*. Rav Chanan bar Rava interpreted this verse in the

name of Rav: This is referring to a bad wife, and her *kesuvah* is excessive. Rabbi Eliezer said: This is referring to the heretics, as the other verse says that the vile one said in his heart that there is no God. We learned in a braisa: This is referring to the men of Barbary and Mauritania, who walk naked in the market. There is not a viler and revolting thing before Hashem than one who walks naked in the marketplace. Rabbi Yochanan said: This is referring to the Chabarim (*evil Persians, who did not respect the Jewish people*). (63b)

When they told Rabbi Yochanan that the Chaverim came to Babylonia, he fell down, but when they told him that they accept bribes, he sat up. They told Rabbi Yochanan about 3 decrees of the Persians, and he explained the reason for each. They decreed not to eat slaughtered meat, which was because people didn't give kohanim the sections of the animal which they are supposed to get. They prohibited bathhouses, which was because people were not diligent about immersing in the mikveh. They exhumed corpses, which was because the Jews were happy on the Persian holidays, as the verse says that Hashem's hand will be on you and your ancestors, which Rabba bar Shmuel explains to exhuming the ancestors' corpses, as the dead are exhumed because of the sins of the living.

Rava asked Rabba bar Mari an apparent contradiction. One verse says that the dead will not be gathered and buried, but left as corpses in the open, yet the verse says that death will be preferable to life. He answered that death for the wicked is preferable to their life, as this prevents them from sinning further and falling deeper in Gehinom. (63b)

It is written in the Book of Ben Sira (*This is an ancient work, part of the Apocrypha, written approximately 320 BCE. According to tradition, Ben Sira was a son of the prophet Yirmiyah.*): “A good woman is a wonderful gift; she will be placed in the bosom of a God-fearing man. A bad wife is leprosy to her husband. What remedy does he have? Let him divorce her, and be healed from his leprosy.”

“A beautiful wife; fortunate is her husband; the number of his days will be doubled.”

“Turn away your eyes from your neighbors’ charming wife lest you be caught in her net. Do not turn to her husband to mingle with him, and drink wine and strong drink, for, through the form of a beautiful woman, many were destroyed, and her victims are many.”

“Many were the wounds of the spice-peddler, which lead him on to lewdness like a spark that lights the coal. As a coop is full of birds, so are (*the harlots*) houses full of deceit.”

“Do not worry about tomorrow’s trouble, for you know not what the day may beget. Tomorrow may come and you will be no more, and so you will have worried about a world which is not yours.”

“Keep away many from your house; and do not bring everyone into your house.” (63b)

Rav Assi said: “The son of David will not come until all the souls are vacated from *guf*.” (*There exists a chamber in heaven that contains the souls created during the six days of creation. The mitzvah of procreation is to bring the souls out of guf and advance the coming of Mashiach. One who has children fulfills this obligation even if they subsequently die.*)

It was taught in a braisa: Rabbi Eliezer said: Whoever does not occupy himself with the *mitzvah* of procreation is considered like a murderer, as the verse which mandates the punishment for murder is followed by the one mandating procreation.

Rabbi Yaakov said: It is as if he diminished the Divine Image, as the verse about murder concludes by saying “because in the form of Hashem He made man,” and is then followed by the mandate to procreate.

Ben Azzai said: It is considered like a murderer and as if he diminished the Divine Image, based on both of these juxtapositions.

They asked Ben Azzai: “There are those that teach well, and perform well; there are others who perform well, but do not teach well. You, however, teach well, but do not perform well (*for Ben Azzai died as a bachelor and childless*).” Ben Azzai replied to them: “What should I do? My soul desires the Torah. The world can survive through other people.”

The Gemora cites another braisa which replaces Rabbi Yaakov with Rabbi Eliezer ben Azaryah. Rabbi Eliezer said: Whoever does not occupy himself with the *mitzvah* of procreation is considered like a murderer, as the verse which mandates the punishment for murder is followed by the one mandating procreation. Rabbi Eliezer ben Azaryah said: It is as if he diminished the Divine Image, as the verse about murder concludes by saying “because in the form of Hashem He made man,” and is then followed by the mandate to procreate. Ben Azzai said: It is considered like a murderer and as if he diminished the Divine Image, based on both of these juxtapositions. They asked Ben Azzai: “There are those that teach well, etc. (63b)

The Gemora cites a braisa which says that the verse which requests Hashem’s presence to rest among the ten thousand’s and thousand’s of Yisrael teaches that the divine presence does not dwell on less than 22,000 Jews. Accordingly, if there were 21,999 Jews and one decided not to procreate, he is preventing the dwelling of the Divine Presence. Aba Chanan cites Rabbi Eliezer saying that one who doesn’t procreate is liable to die, as the verse which says that Nadav and Avihu died says, “they didn’t have children,” implying that they otherwise wouldn’t have died. Others say that he removes the divine presence from Yisrael, as Hashem told Avraham that He will be God for him and for his descendants after him, teaching that there must be descendants on whom the Divine presence can dwell. (63b – 64a)



## DAILY MASHAL

### DISTANT CELEBRATION OF REB AKIVA EIGER'S WEDDING

Reb Wolf Eiger, the uncle of Reb Akiva Eiger was unable to attend his nephew's wedding. He made a simultaneous banquet of his own to celebrate the occasion. Reb Shaya Pik and other Rabbanim attended the festivities. He wrote to his nephew about the halachic issues (*if one can fulfill the mitzvah of counting the omer by way of writing*) which were discussed at the banquet.

What was the point of such a celebration? They weren't dancing before the groom or the bride; they weren't praising the groom in front of the bride. What caused these Rabbonim to celebrate in such a manner?

In the West (*Eretz Yisroel*) they would say: (*A man who does not have a wife lives*) without Torah.

Why is not having a wife like living without Torah; if anything, there exists more time for Torah study, not less?

The Gemora states: It was taught in a braisa: Rabbi Eliezer said: Whoever does not occupy himself with the *mitzvah* of procreation is considered like a murderer.

Rabbi Yaakov said: It is as if he diminished the Divine Image.

Ben Azzai said: It is considered like a murderer and as if he diminished the Divine Image.

They asked Ben Azzai: "there are those that teach well, and perform well; there are others who perform well, but do not teach well. You, however, teach well, but do not perform well (*for Ben Azzai died as a bachelor and childless*)." Ben Azzai replied to them: "What should I do? My soul desires the Torah. The world can survive through other people."

The Gemora in Bava Basra (158a) refers to Ben Azzai as the "*Talmid chaver*" of Rabbi Akiva. Ben Azzai was considered somewhat of a disciple of Rabbi Akiva.

Rabbeinu Gershom comments: Since Ben Azzai was a "*bochur*," he was unable to comprehend halachic logic as well as Rabbi Akiva.

What is the connection between being a "*bochur*," and not comprehending to the fullest extent?

I once heard from my Rosh Yeshiva, HaRav Chaim Schmelczer zt"l that Rabbeinu Gershom means that Ben Azzai was a bachelor, and one who is not married does not have the same level of contentment as one who is married. Torah study requires one to be at ease; one must have a *menuchas hanefesh* in order to comprehend the depths of the Torah. This is what Ben Azzai was lacking.

This is the explanation of our Gemora. One who is not married is akin to living without Torah. He may have more time for Torah study, but he is lacking the inner contentment which is a prerequisite for Torah.

Perhaps this can explain what caused Reb Wolf Eiger to celebrate the wedding of his nephew Reb Akiva Eiger even though the bride and the groom were not present; in fact, they were miles away. Reb Wolf understood that the marriage of Reb Akiva Eiger will result in his becoming the Reb Akiva Eiger that we know now. The wedding was not only a private joy for the families of the bride and groom, but rather, it was a *simchas hatorah*; a celebration in the honor of Torah. Reb Akiva Eiger's Torah would spread throughout the world. This could be celebrated anywhere, even without the *choson* and *kallah*.