

## OVERVIEW of the Daf

### 1) Iyov (cont.)

The Gemara continues to elaborate on pesukim from Sefer Iyov.

Reish Lakish identifies three names of Satan.

R' Levi teaches what Satan's motivation in causing Iyov to suffer was.

Abaye and Rava disagree whether Iyov blasphemed.

It is noted that there is a dispute between Tannaim about this matter.

Different examples of Iyov's blasphemous statements are recorded and explained.

In response to Iyov's assertion that God is not precise, God gives numerous examples of his ability to be extremely precise.

Matters related to Iyov's friends are discussed.

### 2) Children

R' Yochanan and Reish Lakish disagree whether the birth of daughters, mentioned in Bereshis 6:1, brought propagation to the world or strife.

Reish Lakish unsuccessfully challenged R' Yochanan's view that the birth of daughters brought propagation to the world.

The reaction R' Shimon the son of Rebbe has to the birth of a daughter is discussed.

A disagreement between Tannaim related to the meaning of the phrase **ברך את אברהם בכל** is presented since it relates to the birth of daughters.

### 3) Esav

In the previous discussion it was mentioned that Esav did not sin during Avrohom Avinu's lifetime. The source for this is cited.

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## REVIEW and Remember

1. Why did Satan want to inflict suffering on Iyov?  
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2. How did Hashem prove that He is exacting in what He does?  
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3. How did Iyov's friend's discover that he was suffering?  
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4. What did Esav do on the day that Avrohom Avinu died?  
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## Distinctive INSIGHT

*The suffering of Iyov and the lesson he learned*

אמר רבר בשפתיו לא חטא, בלבבו חטא. מאי קאמר? ארץ נתנה ביד רשע פני שופטיה יכסה אם לא איפוא מי הוא

As Iyov suffered his pains, he was troubled that his existence in this world as being disturbed with physical agony. From his perspective, this world was the main place in which man exists, and this very experience was unpleasant. Hashem alerted Iyov that this world was merely transient, and the World-to-Come was the eternal goal where that which is truly good is to be found.

The Midrash relates that Iyov complained about the suffering which he had to endure. The Midrash Pli'ah reports that when Hashem showed Iyov the three walls of the Sukkah, with two being complete and the third being of one tefach, Iyov was placated. What does this mean, and what is the lesson which Hashem taught to Iyov?

A sukkah which has three walls is kosher. Of these three walls, two must be complete (a full amount of at least seven tefachim width), and the third may be as little as one tefach wide. (Gemara Sukkah 2a).

There is a classic difference of opinion which appears periodically in the Gemara regarding the construction of the sukkah. One opinion holds that a sukkah must be a form of a permanent building. This view requires that a sukkah be built from four complete walls. The other view is that the basic principle of the mitzvah of sukkah is for us to go out from our permanent houses and to reside in temporary dwellings. This perspective understands that a sukkah can be made from two complete walls, and the third wall can be the width of a tefach. This type of structure symbolizes how man should realize that his sojourn in this world is only temporary, and his ultimate residence will be the domain of the souls in the World-to-Come.

Aruch Laner explains that by showing Iyov the halacha that a sukkah is composed of only three walls, of which the third may be only a tefach, Hashem demonstrated that this world's existence is temporary, as it serves as a portal of passage to the eternal world of the souls in the World-to-Come. If a person's lot is one of suffering, he need not feel that he has been deprived of his deserved comfort and tranquility. In fact, this state of difficulty should provide hope that his true reward will be eternal. ■

# HALACHAH Highlight

## *Eating bread, lentils and eggs after the funeral*

ועשה יעקב אבינו תבשיל של עדשים לנחם את יצחק אביו

And Yaakov our forefather prepared a dish of lentils to comfort Yitzchok his father

**O**ur Gemara mentions that lentils are given to a mourner on the first day of his mourning. Regarding this first meal the Gemara<sup>1</sup> teaches that the mourner may not eat his own food. The source for this ruling was Hashem's instruction to Yechezkel not to eat the bread of others. Since Yechezkel was instructed not to eat the bread of others, we infer that normally mourners do eat the bread of others. This ruling is codified in Shulchan Aruch<sup>2</sup> as well. Rabbeinu Yerucham explains that the mourner is so distraught over his loss that he wishes to die so Hashem instructs others to feed him their own food to make sure that he eats.

Shulchan Aruch<sup>3</sup> also writes that the custom is to give the mourner eggs and cooked lentils and afterwards he may eat whatever he chooses. The source for eating eggs and lentils is our Gemara which relates that Yaakov served Yitzchok lentils following the death of Avrohom. Two explanations for this practice are given in the Gemara. One explanation is that lentils have no mouth and mourners also have no mouth, meaning the ability to articulate their feelings. The second reason is that lentils are round which represents the circle of life. The practical difference between these explanations is whether it is appropriate to console the mourner by serving him eggs since on the one hand they also have no mouth but are not round. Accordingly, following the reason that the eggs have no mouth we also serve the mourner eggs.

Two explanations are offered to explain why Yaakov served his mourning father lentils.

The practical difference between these two opinions is identified.

R' Yochanan teaches that Esav committed five transgressions on the day Avrohom Avinu passed away.

The source that Yishmael repented during Avrohom Avinu's lifetime, which was mentioned earlier, is cited. ■

Teshuvos Divrei Malkiel<sup>4</sup> asks whether it is permitted for a mourner to eat his own fruit or drink something that is his own before the first meal following the burial. Is the issue of eating from others limited to bread, since that is what is mentioned in the verse, or perhaps anything the mourner wishes to eat following the burial is included in this restriction? His conclusion is that all foods are included in this restriction and his proof is that Poskim cite this ruling and do not mention specifically bread thereby indicating that all foods are included in this restriction. ■

1. גמ' מו"ק כ"ז.
2. שו"ע יו"ד סי' שע"ח סעי' א'.
3. שו"ע שם סעי' ט'.
4. שו"ת דברי מלכאל ח"ב סי' צ"ז. ■

# STORIES Off the Daf

## *Good intentions*

"פנינה לשם שמים נתכוונה..."

**A**certain bochur got to be of marriageable age and met a girl that he wished to marry. He was suddenly plunged into a quandary, since he had an unmarried older sister. Someone pointed out to him that this was not right. After all, even Lavan says that one should not marry off the younger before the older. Perhaps he was halachically obligated to wait until his sister found her match. After all, how could he cause his sister such intense

pain?

Although this young man clearly was obligated to get married, perhaps he was also obligated to wait? But his sister was three years older than he and she had not yet met her match. Even if he was supposed to wait, there surely had to be some kind of boundary of precisely how long one is obligated to wait.

The young man decided to ask the Chazon Ish, zt"l, for guidance in this matter. The Chazon Ish answered, "You can definitely go ahead with your wedding and you need not wait for your sister at all. As for the pain this will cause your sister, we see from Bava Basra 16 that this is permitted, since

you mean l'shem Shamayim, just as we find that Peninah caused her co-wife Chanah pain l'shem shamayim, so that she should daven with her whole heart to have children..."

Rav Tzvi Yavrov, shlit"a, asked Rav Chaim Kanievsky, shlit"a, the obvious question on this story. "But we find there that Peninah was punished for tormenting Chanah; so how did the Chazon Ish prove anything from their case?"

"You are mistaken," Rav Chaim explained. "The reason why Peninah was punished was for the manner in which she inflicted the pain.<sup>1</sup> This is hardly relevant in our situation." ■

■ מעשה איש, ח"ב, ע' ר"ז