

OVERVIEW of the Daf

1) Seven teachings of R' Elazar

The Gemara presents seven teachings of R' Elazar that relate to marriage and expositions of different pesukim.

Related to the last teaching of R' Elazar the Gemara records several statements of Amoraim concerning the belief that business is more profitable than farming.

Additional statements of advice regarding finances and other matters are recorded.

R' Elazar bar Avina teaches that tragedy enters the world because of the Jewish people.

2) Marriage

R' Chiya blessed Rav that he should be spared from that which is worse than death which Rav discovered meant a bitter wife.

Three related incidents are presented.

Two definitions of a bad wife are presented.

R' Chama bar Chanina teaches that when a man marries, his wife saves him from improper thoughts.

A number of statements related to a bad wife are presented.

The Gemara's cites another exposition from R' Chanan bar Rava in the name of Rav following an exposition he made related to a bad wife.

Alternative expositions from the same pasuk are presented.

An incident related to Chaburim is chronicled.

Statements from Ben Sira related to marriage are recorded.

פרו ורבו

R' Assi states that the son of Dovid will not come until all the souls are released from the גוף.

A Baraisa records three statements regarding the severity of refraining from the mitzvah of פרו ורבו.

A second related Baraisa is presented ■

Distinctive INSIGHT

The obligation to marry and Ben Azzai's love of Torah
אמרו לו לבן עזאי...ואתה נאה דורש ואין נאה מקיים אמר להן
בן עזאי ומה אעשה? שנפשי חשקה בתורה

The verse states (BaMidbar 3:1): "And these are the offspring of Aharon and Moshe on the day Hashem spoke with Moshe at Mount Sinai." Rashi, from the Gemara (Sanhedrin 19b) notes that the Torah only mentions the sons of Aharon, yet they are called "the offspring of Moshe" as well. This is because Moshe taught them Torah. This teaches us that whoever teaches his friend's son Torah, is viewed by the Torah as if he had fathered him.

We find that the famous Tanna Ben Azzai did not marry (our Gemara, Yevamos 63b). Here, Ben Azzai was teaching about the great mitzvah to marry and about the many virtues of marriage. The students wondered and asked him, "Rebbe, your lessons are filled with wonderful insights, but we see that you do not fulfill this mitzvah!" To this, Ben Azzai answered, "What can I do? My soul is bound up with the Torah." Generally, the response of Ben Azzai is understood to mean that for him, learning was more important than marrying, and he felt that on his level, he was exempt from the mitzvah. Yet this is quite a puzzling comment and needs to be explained.

Perhaps we can say, however, that since Ben Azzai was so involved with his learning, he was constantly teaching others. Our verse teaches us that if a person teaches Torah to the sons of others, it is considered as if he fathered them. Accordingly, Ben Azzai was indeed in fulfillment of the mitzvah of פרו ורבו. ■

REVIEW and Remember

1. How do we know that Adam cohabited with all the animals?
2. What causes tragedy to enter the world?
3. What was meant by the inquiry מוצא או מוצא?
4. What was Ben Azzai's excuse for not having children?

HALACHAH Highlight

Exhuming the deceased

קא מחטטי שכבי מפני ששמחים ביום אידם

They exhume the deceased because the Jews celebrate on their holiday

The Mishnah in Oholos¹ teaches that if one finds three graves together it is considered to be a gravesite and it is prohibited to exhume the bodies. Tosafos² explains that the prohibition against exhuming a body applies even if one finds a single grave and the Mishnah in Oholos is emphasizing a difference between discovering a single grave and a gravesite of three. When one comes upon a gravesite one can be certain that the burial was done with the intention that the bodies remain in this location and it is prohibited to exhume the bodies. On the other hand, if one finds a single grave it is not certain that the burial was meant to be permanent and one is required to investigate whether the burial was done intentionally in this spot, whereby the body may not be moved, or was it done by chance and the body may be moved to another location.

Poskim offer a number of reasons for the prohibition against exhuming a body to bury it in another location. Some Rishonim³ write that upon burial the deceased acquires the location where they are buried and it is designated to be their burial spot until resurrection. Therefore,

moving the body to a different location is akin to theft since the body is removed from its property. Accordingly, there are those who hold that this prohibition applies to non-Jews as well since it is also prohibited to steal from a non-Jew⁴.

Another explanation, based on the Yerushalmi, is that exhuming the body causes the deceased distress. Upon opening the grave the soul that is with the body becomes frightened that it is being called for trial before the Heavenly Court⁵. Rosh⁶ writes that the reason for the prohibition is that it is disgraceful for the deceased to be unburied during the time it is transported to the second burial site. An additional explanation⁷ is that exhuming the body reverses the mitzvah of burial. This explanation is consistent with the Gemara in Sanhedrin⁸ that rules that even after burial was performed one is obligated to re-bury the body if it is discovered to be exposed so exhuming the body is certainly unacceptable since it actively nullifies the original mitzvah of burying the deceased. ■

1. משנה אהלות פט"ז מ"ג

2. תוס' ב"ב קב ד"ה המוצא

3. רא"ש ור"ש על המשנה אהלות הנ"ל ותוס' בב"ב שם ורשב"ם שם קא

4. שו"ת רדב"ז סיק תשמ"א

5. ע' כל בו הלכות אבילות דף קל"ג

6. רא"ש מו"ק פ"ג סיק ל"ט

7. חזון איש או"ח סי' קל"ג סק"ב

8. גמ' סנהדרין מז ■

STORIES Off the Daf

Shalom Bayis

כי נסיב אינש אתתא אמרי ליה הכי מצא או מוצא מצא דכתיב מצא אשה מצא טוב מוצא דכתיב ומוצא אני מר ממות את האשה

"When a man marries a woman, people ask him: מצא or מוצא? Is the match one where you say: 'One who has found a woman has found (מצא) good?' Or is it one where you say: Behold, I have found (מוצא) the woman more bitter than death?"

When Rav Sinai of Zamigrad, zt"l, was in Pesht, Hungary, there was a

gala wedding of the only daughter of the gevir, Reb Shmuel Shtainer of Pupa. The wedding was truly magnificent, but Rav Sinai only took notice of the many great Rabbonim in attendance. As is customary at weddings, the discussion turned to the topic of the Gemara in Yevamos 63. The age-old question was passed around by the group of Rabbonim: "What could possibly be the point of asking a newly married man if his wife is the fulfillment of מצא or מוצא?"

The Tzehlemer Rav was also in attendance, and he provided a profound explanation for the custom. "What aspect the wife embodies depends entirely on the attitude of the chosson! If

he has in mind to marry for the sake of having children to fulfill the mitzvos of the Creator, she is an aspect of מצא. If, however, the chosson is only thinking of his own pleasure without considering the will of the Creator, she is an aspect of מוצא. This is why it says: 'Behold, I have found the woman bitter as death'—the personal pronoun is right at the front. If his main intention is his own pleasure he will invariably have a lot of difficulties! The husband who marries for selfish reasons will not be merged properly with his wife and will thus find her bitter as death! It is only if one is not thinking primarily of himself that the marriage will be found good!" ■

