

”התלמידים יוצאים לתלמוד” וכו’.
ברשות כמה? כמה דבעי.

S The mishna said that **students may leave their homes and travel** for up to thirty days in order to **learn Torah, without their wives’ permission**. The Gemara asks: If they went **with permission, for how long** can they go? The Gemara expresses wonderment at this question: If they went with the permission of their wives, they can go for **as long as they want**. If the husband and wife agree on this, why is there any reason for the court to intervene?

Perek V
Daf 62 Amud a

אורחא דמילתא כמה? אמר רב: חדש כאן וחדש בבית, שנאמר “לכל דבר המחלקות הבאה והיוצאת חדש בחדש לכל חדשי השנה”. ורבי יוחנן אמר: חדש כאן ושנים בביתו, שנאמר “חדש יהיו בלבנון שנים חדשים בביתו”.

The Gemara explains its query: Although a man can legally make any agreement with his wife to limit her conjugal rights, **how much** is an acceptable manner for this matter?¹⁸ Rav said: The husband may spend **a month here**, in the study hall, and then must spend **a month at home**. The allusion to this is as it is stated with regard to reserve units serving in King David’s army: “**In any matter of the courses, which came in and went out month by month throughout all the months of the year**” (1 Chronicles 27:1). And Rabbi Yoḥanan said: He may spend **one month here**, in the study hall, and then **two months in his home**, as it is stated with regard to workers who worked in the construction of the Temple: “**A month they were in Lebanon, and two months at home**” (1 Kings 5:28).

ורב נמי: מאי טעמא לא אמר מההיא? שאני בגין בית המקדש, דאפשר על ידי אחרים. ורבי יוחנן, מאי טעמא לא אמר מההיא? שאני התם, דאית ליה הרווחה.

The Gemara asks: **And what is the reason** that Rav did not also say a proof from that source that Rabbi Yoḥanan quoted? The Gemara answers: **The construction of the Temple is different, since it is possible** for this work to be performed by others, as there were many people involved in it, but with regard to Torah study, which cannot be performed by others, he is given permission to spend a month here and a month there. The Gemara further questions: **And what is the reason** that Rabbi Yoḥanan did not say a proof from that source that Rav quoted? The Gemara answers: **There**, with regard to King David, **it is different, since he gains profit** from working for the king; since there is profit involved, his wife might be willing to forgo his staying with her. However, in general a woman wants her husband to spend most of his time at home, so with regard to Torah study, where there is no monetary profit, she will not waive her right for as long.

אמר רב: אנהה שוברת חצי גופו של אדם, שנאמר “ואתה בן אדם האנח בשברון מתננים ובמירוות תאנח”. ורבי יוחנן אמר: אף כל גופו של אדם, שנאמר “והיה כי יאמרו אליך על מה אתה נאנח ואמרת אל שמועה כי באה ונמס כל לב ורפו כל ידים וכהתה כל רוח וכל ברבים תלכנה מים”.

S Apropos a dispute between Rav and Rabbi Yoḥanan with regard to the construction of the Temple, the Gemara cites another dispute between them. Rav said: **Groaning breaks half of a person’s body, as it is stated:** “**Groan, therefore, you son of man, with the breaking of your loins, groan so bitterly**” (Ezekiel 21:11), which indicates that groaning breaks half of a one’s body, down to his loins. And Rabbi Yoḥanan said that groaning breaks **even a person’s entire body**, as it is stated: “**And it shall be, when they say to you: Why are you groaning? That you shall say: Due to the tiding, for it comes, and every heart shall melt, and all hands shall be slack, and every spirit shall be faint, and all knees shall drip with water**” (Ezekiel 21:12).

ורבי יוחנן נמי, הכתיב “בשברון מתננים”! ההיא דכי מתחילא – ממתננים מתחילא. ורב נמי הכתיב “ונמס כל לב ורפו כל ידים וכהתה כל רוח”! שאני שמועה דבית המקדש, דתקיפא טובא.

The Gemara asks: **And why doesn’t Rabbi Yoḥanan also say** that it breaks half of one’s body? **Isn’t it written:** “**With the breaking of your loins,**” implying that it does not break the entire body? The Gemara answers: **This** does not mean that the breakage only reaches the loins, but rather **that when** the sigh begins to affect a person, **it begins from his loins**. The Gemara asks: **And why doesn’t Rav also say** that it breaks the entire body? **Isn’t it written:** “**And every heart shall melt, and all hands shall be slack, and every spirit shall be faint,**” which indicates that groaning causes the entire body to break? The Gemara answers: **The news with regard to** the destruction of the Temple **is different, as it is extremely crushing** and causes great anguish, but in general a sigh causes only half of the body to break.

NOTES

How much is an acceptable manner for this matter – אורחא דמילתא כמה: Rashi explains that this question indicates that although one may succeed in persuading his wife to give him permission to leave for an extended period, there is still a concern that she may not have agreed wholeheartedly. Consequently, the Gemara asks about the amount of time for which it can be assumed that a wife would not resent her husband’s absence. Rabbi Aharon HaLevi offers an alternative explanation, that the question is referring to a wife who gave her husband permission to leave without specifying a period of time and the Gemara is asking what she meant in doing so.

HALAKHA

Men of leisure must engage in marital relations every day – הַטַּיִלִין בְּכָל יוֹם: Men of leisure, meaning men who do not work and have no obligations toward the government, must fulfill their conjugal obligations to their wives every day, in accordance with the mishna and its explanation in the Gemara (Rambam *Sefer Nashim, Hilkhot Ishut* 14:1; *Shulhan Arukh, Even HaEzer* 76:1).

NOTES

Such as Rav Shmuel bar Sheilat – כְּגוֹן רַב שְׁמוּאֵל בַּר שֵׁילַת: Some commentaries write that the Gemara cannot be understood as halakhically defining Rav Shmuel bar Sheilat himself as a man of leisure, as he was a Torah scholar and did not have a set interval of conjugal obligations every day. Rather, his name is cited only to demonstrate an example of a man who does not engage in manual labor.

BACKGROUND

The bathhouse collapsed under him – אִיפְחִית בֵּי בְּאֵי: Large bathhouses were built using the Roman method. There was an upper room containing a large pool where the bathers would sit, and underneath was a furnace room containing a fire that would heat the water in the pool. The upper room generally rested on a large number of pillars. At times, due to the heat and weight, the floor of the upper level would collapse.



Roman bath at Masada, with a reconstruction of the floor of the bathhouse resting on pillars

הָהוּא יִשְׂרָאֵל וְגוֹי דְהוּוּ קְאָלִי בְּאוֹרְחָא בְּהַדֵּי הַדְרִי, לֹא אִימְצִי גוֹי לְסִגּוּי בְּהַדֵּי יִשְׂרָאֵל. אַדְכֵּרִיהּ חוֹרְבַן בֵּית הַמִּקְדָּשׁ, נָגִיד וְאִיתְנַח, וְאִפְּלִי הֵכִי לֹא אִימְצִי גוֹי לְסִגּוּי בְּהַדֵּיהּ. אָמַר לִיהּ: לֹא אֶמְרִיתוּ אֲנַחְהּ שׁוֹבְרַת חֲצִי גּוּפוֹ שֶׁל אָדָם? אָמַר לִיהּ: הֲנִי מִיְלִי מִיְלִתָּא חֲדָתָי אֲבָל הָא דְשָׁנָן בֵּהּ – לֹא, דְאֶמְרֵי אִינְשֵׁי: דְמַלְפֵי תְכַלִּי לֹא בְּהַתָּה.

“הַטַּיִלִין בְּכָל יוֹם”. מֵאִי טַיִלִין? אָמַר רַבָּא: בְּנֵי פִירְקֵי. אָמַר לִיהּ אַבְיִי: מֵאֵן דְכַתִּיב בְּהוּ “שׁוּא לְכֶם מִשְׁבִּימֵי קוּם מֵאַחֲרֵי שַׁבַּת אוֹכְלֵי לֶחֶם הַעֲצָבִים בֶּן יִתְּנָן לִידֵידוֹ שְׁנָא”. וְאָמַר רַב יִצְחָק: אֵלּוּ נְשׁוֹתֵיהֶן שֶׁל תַּלְמִידֵי חֲכָמִים שְׁמַנְדְּרוֹת שִׁינָה מְעִינֵיהֶם בְּעוֹלָם הַזֶּה, וּבְאוֹת לְחַיֵּי הָעוֹלָם הַבָּא. וְאֵת אֶמְרַתְּ בְּנֵי פִירְקֵי?

אֵלָּא, אָמַר אַבְיִי: כְּדוּב, דְאָמַר רַב: כְּגוֹן רַב שְׁמוּאֵל בַּר שֵׁילַת, דְאָכַל מִדִּידֵיהּ וְשָׁתָי מִדִּידֵיהּ, וְגַם בְּטוּלָא דְאֶפְרִינֵיהּ, וְלֹא חָלִיף פְּרִיסְתָּקָא דְמַלְכָא אֲבָבִיָּה. כִּי אֶתָּא רַבִּין אָמַר: כְּגוֹן מַפְנְקֵי דְמַעֲרָבָא.

רַבִּי אֲבָהוּ הוּוּ הָהוּ קָאִי בֵּי בְּאֵי, הוּוּ סְמָכִי לִיהּ תְרֵי עָבְדֵי. אִיפְחִית בֵּי בְּאֵי מִתּוֹתֵיהּ, אִיתְרַמֵּי לִיהּ עַמּוּדָא, סָלִיק וְאַסְקִינְהוּ. רַבִּי יוֹחָנָן הוּוּ קְסָלִיק בְּדַרְגָּא, הוּוּ סְמָכִי לִיהּ רַב אַמִּי וְרַב אַסִּי. אִיפְחִתָּא דַרְגָּא תּוֹתֵיהּ, סָלִיק וְאַסְקִינְהוּ. אָמַר לִיהּ רַבִּינָן: וְכִי מֵאַחַר דְהֵכִי – לְמָה לִיהּ לְמִיסְמָכִיָּהּ? אָמַר לָהּ: אִם בְּן מָה אֲנִיחַ לְעַת זְקִנָּה?

It is related that a certain Jew and a gentile were walking along the road together. The gentile could not keep up with the Jew, who was walking faster, and he therefore reminded him of the destruction of the Temple in order to make the Jew feel sorrowful and slow down. The Jew sighed and groaned, but even so the gentile could not keep up with him, as the Jew was still walking faster. The gentile said to him: Don't you say that groaning breaks half of a person's body? Why didn't it affect you? He said to him: This applies only with regard to a new sorrowful affair, but this, from which we have suffered repeatedly and to which we have become accustomed, does not affect us as much, as people say: One who is used to being bereaved of her children does not panic [bahata] when one of them dies, and similarly, one who is used to a tragedy is not as devastated when being reminded of it.

The mishna said that men of leisure must engage in marital relations with their wives every day.⁴ The Gemara asks: What is meant by the term men of leisure? Rava said: These are students of Torah who go daily to review their lectures at a local study hall and return home each evening. Abaye said to him: Wives of Torah scholars are those about whom it is written: “It is vain for you to rise early and sit up late, you that eat the bread of toil, so He gives to His beloved in sleep” (Psalms 127:2), and Rabbi Yitzhak said in explanation of this verse: These are the wives of Torah scholars who deprive their eyes of sleep in this world and reach the life of the World-to-Come. This indicates that Torah scholars exert themselves greatly in their studies and are not home in the evenings, and you say that the students reviewing their lectures are men of leisure, whose wives have conjugal rights for every night?

Rather, Abaye said: The mishna should be explained in accordance with the opinion of Rav, as Rav said: This is referring to a man such as Rabbi Shmuel bar Sheilat,⁵ who ate his own food, drank his own drinks, slept in the shade of his own house, and the king's tax collector [peristaka]⁶ did not pass by his door, as they did not know that he was a man of means. A man like this, who has a steady income and no worries, is called a man of leisure. When Ravin came from Eretz Yisrael he said: For example, the wealthy, pampered men in the West, Eretz Yisrael, are called men of leisure. Due to the time they have available and the richness of their diet, they have the ability to satisfy their wives every night.

To illustrate this point, the Gemara relates two incidents demonstrating the health and strength of the inhabitants of Eretz Yisrael: Rabbi Abbahu was once standing in the bathhouse and two slaves were supporting his walking. The bathhouse collapsed under him⁷ and was destroyed. He found a pillar, stood on it and got out, and pulled them both up with him. Similarly, Rabbi Yoḥanan was once going up stairs, and Rav Ami and Rav Asi were supporting him. The stair collapsed under him, but he went up and pulled them both up with him. The Sages said to him: Since it is clear that you are so strong, why do you need people to support you? He said to them: If so, if I were to expend all my strength now, what will I leave for myself in my old age?

LANGUAGE

Panic [bahata] – בְּהַתָּה: The *Arukh* defines this word based on the root *beit, heh, tav* according to its ordinary meaning, to be embarrassed. However, it appears that Rashi understood the word according to a meaning it takes in several other sources, in which it is related to the root *beit, ayin, tav*, meaning fear. Consequently, the meaning is that a woman who is accustomed to being bereaved of her children does not panic when tragedy strikes.

Tax collector [peristaka] – פְּרִיסְתָּקָא: From the Middle Persian *frēstak*, meaning messenger. In this case it has been understood to refer to a messenger charged with collecting taxes or the like.

The set interval for laborers – הפועלים: Laborers who are employed in their own city must fulfill their conjugal obligations to their wives twice a week, and for laborers who are employed in another city, their set interval is once a week. This is in accordance with the Gemara's conclusion, based on the *Tosefta*. The Rema writes in the name of the Maharam of Rothenburg that this applies only to workers who return every night to their homes, but if they sleep in the other city, their set interval for conjugal relations is once every eight days (Rambam *Sefer Nashim*, *Hilkhot Ishut* 14:1; *Shulhan Arukh*, *Even HaEzer* 76:2).

”והפועלים שתימים בשבת” וְהַתְּנָא: הפועלים אחת בשבת! אמר רבי יוסי ברבי חנינא: לא קשיא: כאן – בעושיין מלאכה בעירו, כאן – בעושיין מלאכה בעיר אחרת. תניא נמי הכי: ”הפועלים שתימים בשבת, במה דברים אמורים – בעושיין מלאכה בעירו, אבל בעושיין מלאכה בעיר אחרת – אחת בשבת.

§ The mishna said: The set interval for laborers^h to fulfill their conjugal obligations to their wives is **twice a week**. The Gemara asks: **Isn't it taught in a *baraita*: For laborers, once a week? Rabbi Yosei, son of Rabbi Hanina, said: This is not difficult: Here, the case is where they work in their own city. There, the case is where they work in another city. This is also taught in the *Tosefta* (5:6): For laborers, twice a week. In what case is this statement said? It is when they work in their own city, but when they work in another city, the set interval for their conjugal obligations is once a week.**

”החמרים אחת בשבת” אמר ליה רבה בר רב חנן לאביי: איכפל תנא לאשמועינן טייל ופועל? אמר ליה: לא.

§ The mishna said: The set interval for donkey drivers is **once a week**, and for other professions it is even less frequent. **Rabba bar Rav Hanan said to Abaye: Did the *tanna* go to all that trouble just to teach us the *halakha* for a man of leisure and for a laborer?** According to the set intervals given for conjugal obligations, it seems that the *halakha* that one who vowed to prohibit his wife from conjugal relations for longer than a week must divorce her is referring only to a man of leisure or a laborer, whose set interval for conjugal relations is less than that period. However, for other people, whose set interval is once a month or even less frequent, there should be no need to divorce the wife, since the vow does not deprive her of conjugal rights for longer than she would have been deprived anyway. **He said to him: No,**

Perek V
Daf 62 Amud b

אכולהו. והא ששה חדשים קאמר! אינו דומה מי שיש לו פת בסלו, למי שאין לו פת בסלו.

the *tanna* taught us a *halakha* with regard to all of them,^h not only a man of leisure or a laborer. He asked him: **But** with regard to a sailor it said that the set interval for conjugal relations is **six months**; why, then, should he have to divorce her if he vowed to forbid these relations for only a week? He answered him: It is well known that **one who has bread in his basket is not comparable to one who does not have bread in his basket**. On a fast day, one who does not have bread available in his basket suffers more than one who does have bread available and knows that he will be able to eat later. In this case as well, when a woman knows that marital relations are forbidden to her due to a vow, her suffering from waiting for her husband to return is increased.

אמר ליה רבה בר רב חנן לאביי: חמר ונעשה גמל מאי? אמר ליה: רוצה אשה בקב ותיפלות מעשרה קבין ופרישות.

Rabba bar Rav Hanan said to Abaye: **If a donkey driver who is already married wants to become a camel driver,^h what is the *halakha*?** Is he permitted to change his profession in order to earn more money from his work, even though this will mean he reduces the frequency with which he engages in conjugal relations with his wife? **He answered him: A woman prefers a *kav*, i.e., modest means, with conjugal relations to ten *kav* with abstinence.** Consequently, he is not allowed to change his profession without her permission.

HALAKHA

With regard to all of them – אכולהו: If one vows and prohibits his wife from conjugal relations, whether for an unspecified period of time or for a specified period of more than a week, he must wait for a week and if he has not had his vow dissolved by then, must divorce his wife and give her the payment for her marriage contract. This applies to all men, even to sailors, whose set interval for conjugal obligations is once every six months. This *halakha* is in accordance with the opinion of Abaye (Rambam *Sefer Nashim*, *Hilkhot Ishut* 14:6; *Shulhan Arukh*, *Even HaEzer* 76:9).

A donkey driver wants to become a camel driver – חמר ונעשה גמל: A woman may prevent her husband from changing his profession from one where the set interval for his conjugal obligation is more frequent to one where it is less frequent, even if he could make more money from his new profession, in accordance with the opinion of Abaye (Rambam *Sefer Nashim*, *Hilkhot Ishut* 14:2; *Shulhan Arukh*, *Even HaEzer* 76:5).

”הספנים אחת לשישה חדשים דברי רבי אליעזר.” אמר רב ברונא אמר רב: הלכה כרבי אליעזר. אמר רב אדא בר אבהו אמר רב: זו דברי רבי אליעזר, אבל חכמים אומרים: התלמידים יוצאין לתלמוד תורה שנים ושלוש שנים שלא ברשות. אמר רבא: סמכו רבנן אדרב אדא בר אבהו ועבדי עובדא בנפשייהו.

כי הא דרב רחומי הוה שכיח קמיה דרבא במחוזא. הוה רגיל דהוה אתי לבייתה כל מעלי יומא דכיפורי, יומא חד משכתייה שמעתא, הוה מסכיבא דבייתה: השתא אתי, השתא אתי. לא אתא. חלש דעתה, אחית דמעתא מעינה. הוה יתיב באיגרא – אפחית איגרא מתותיה, ונח נפשיה.

עונה של תלמידי חכמים אימת? אמר רב יהודה אמר שמואל: מערב שבת לערב שבת. “אשר פרו יתן בעתו” אמר רב יהודה ואיתימא רב הונא ואיתימא רב נחמן: זה המשמש מטו מערב שבת לערב שבת.

יהודה בריה דרבי חייא חתניה דרבי ינאי הוה אויל ויתיב בבי רב, וכל בי שמישי הוה אתי לבייתה. וכי הוה אתי – הוה קא חזי קמיה עמודא דנורא. יומא חד משכתייה שמעתא. כיון דלא חזי ההוא סימנא – אמר להו רבי ינאי: כפו מטו, שאילמלי יהודה קיים – לא ביטל עונתו. הואי בשגגה שיוצא מלפני השליט” ונח נפשיה.

The mishna stated: For sailors, the set interval for conjugal relations is once every six months. This is the statement of Rabbi Eliezer. Rav Berona said that Rav said: The *halakha* is in accordance with the opinion of Rabbi Eliezer. Rav Adda bar Ahava said that Rav said: This is the statement of Rabbi Eliezer, but the Rabbis say: Students may leave^H their homes to study Torah for as long as two or three years without permission from their wives. Rava said: The Sages relied on Rabbi Adda bar Ahava’s opinion and performed an action like this themselves,^N but the results were sometimes fatal.

This is as it is related about Rav Reḥumi, who would commonly study before Rava in Meḥoza: He was accustomed to come back to his home every year on the eve of Yom Kippur. One day he was particularly engrossed in the *halakha* he was studying, and so he remained in the study hall and did not go home. His wife was expecting him that day and continually said to herself: Now he is coming, now he is coming. But in the end, he did not come. She was distressed by this and a tear fell from her eye. At that exact moment, Rav Reḥumi was sitting on the roof. The roof collapsed under him and he died. This teaches how much one must be careful, as he was punished severely for causing anguish to his wife, even inadvertently.

When is the ideal time for Torah scholars to fulfill their conjugal obligations?^H Rav Yehuda said that Shmuel said: The appropriate time for them is from Shabbat eve to Shabbat eve, i.e., on Friday nights. Similarly, it is stated with regard to the verse “that brings forth its fruit in its season” (Psalms 1:3): Rav Yehuda said, and some say that it was Rav Huna, and some say that it was Rav Naḥman: This is referring to one who engages in marital relations, bringing forth his fruit, from Shabbat eve to Shabbat eve.

It is related further that Yehuda, son of Rabbi Ḥiyya and son-in-law of Rabbi Yannai, would go and sit in the study hall, and every Shabbat eve at twilight he would come to his house. When he would come, Rabbi Yannai would see a pillar of fire preceding him due to his sanctity. One day he was engrossed in the *halakha* he was studying, and he stayed in the study hall and did not return home. When Rabbi Yannai did not see that sign preceding him, he said to the family: Turn his bed over, as one does at times of mourning, since he must have died, reasoning that if Yehuda were alive he would not have missed his set interval for conjugal relations and would certainly have come home. What he said became “like an error that proceeds from a ruler” (Ecclesiastes 10:5), and Yehuda, son of Rabbi Ḥiyya, died.

HALAKHA

Students may leave – התלמידים יוצאין: Torah scholars may leave their homes to study Torah without permission from their wives for up to two or three years, in accordance with Rav Adda bar Ahava. The Rema writes that if the wife gives her husband permission, he may go for as long as she allows, as implied by Rava’s words and the continuation of the Gemara (Rambam *Sefer Nashim, Hilkhoh Ishut* 14:2; *Shulḥan Arukh, Even HaEzer* 76:5, and see 76:6).

The ideal time for Torah scholars to fulfill their conjugal obligations – עונה של תלמידי חכמים: Torah scholars must fulfill their conjugal obligations to their wives once a week, and the custom is to do so on Shabbat eve (Rambam *Sefer Nashim, Hilkhoh Ishut* 14:1; *Shulḥan Arukh, Even HaEzer* 76:2; see *Ḥelkat Meḥokek and Pithei Teshuva*).

NOTES

ועבדי עובדא – Performed an action like this themselves: Rashi and the Rivan explain this to mean: They performed an action at the cost of their lives, meaning that they acted according to this ruling and therefore endangered themselves, as is related with regard to Rav Reḥumi. The Rid concludes from this that Rava maintains that those Sages acted incorrectly, and that the *halakha* is not in accordance with the opinion of Rav Adda bar Ahava. However, Rambam and many

other authorities rule in accordance with Rav Adda bar Ahava. Apparently they understand Rava’s statement to mean that the Sages relied on Rav Adda’s opinion because the *halakha* is in accordance with his opinion. Another explanation is that the story of Rav Reḥumi demonstrates that despite this leniency, one must show consideration for his wife, and if he does not do so he is liable to be punished with death at the hand of Heaven (*Talmidei Rabbeinu Yona*).

They sat and looked into the families' ancestry – יתיבו ועיינו במשפחות: According to Rashi, they looked into the families and found that the match was not appropriate, as Rabbi Yehuda HaNasi was of royal lineage and Rabbi Hiyya, despite being related, was not. However, other commentaries reject this explanation, as there is no indication that even the direct descendants of King David married only women of royal lineage. Therefore, the Maharsha explains the Gemara differently: They looked into the families' ancestry to see whether there was some disqualification, and found that not only was there none, but the families were even related, as both of them descended from Yishai. Therefore, it appeared that the match was particularly appropriate.

רבי איעסק ליה לבריה בי רבי חייא. כי מטא למיכתב כתובה נח נפשה דרביא. אמר רבי: חס ושלום פסולא איכא? יתיבו ועיינו במשפחות: רבי אתי משפטיה בן אביטל, ורבי חייא אתי משמעו אחי דוד.

אזיל יתיב ליה לבריה בי רבי יוסי בן זימרא. פסקו ליה תרתין סרי שנין למייל בבין רב. אחלפוה קמיה, אמר להו: ניהו שית שנין. אחלפוה קמיה, אמר להו: איכנס, והדר אזיל. הוה קא מכסוף מאבוב. אמר ליה: בני, דעת קונך יש בך.

מעיקרא כתיב "תביאמו ותשמעו" ולבסוף כתיב "ועשו לי מקדש ושכנתי בתוכם".

אזיל יתיב תרתין סרי שנין בבין רב, עד דאתא איעקרא דביתהו. אמר רבי: היכי נעביד? נגרשה – יאמרו: ענייה זו לשוא שימרה. מינסיב איתתא אחריתי – יאמרו: זו אשתו, וזו זנתו. בעי עלה רחמי ואיתסיאת.

It is related further that Rabbi Yehuda HaNasi arranged for his son to marry a daughter of the household of Rabbi Hiyya.^p When he came to write the marriage contract, the girl died. Rabbi Yehuda HaNasi said: **Is there, Heaven forbid, some disqualification in these families, as it appears that God prevented this match from taking place? They sat and looked into the families' ancestryⁿ and found that Rabbi Yehuda HaNasi was descended from Shefatya ben Avital, the wife of David, whereas Rabbi Hiyya was descended from Shimi, David's brother.**

He went and arranged for his son to marry a daughter of the household of Rabbi Yosei ben Zimra.^p They agreed for him that they would support him for twelve years to go to study in the study hall. It was assumed that he would first go to study and afterward get married. **They passed the girl in front of the groom and when he saw her he said: Let it be just six years. They passed her in front of him again and he said to them: I will marry her now and then go to study. He was then ashamed to see his father, as he thought he would reprimand him because when he saw the girl he desired her and could not wait. His father placated him and said to him: My son, you have your Maker's perception, meaning you acted the same way that God does.**

The proof for this is that initially it is written: **"You bring them and plant them in the mountain of Your inheritance, the place that You, O Lord, have made for You to dwell in"** (Exodus 15:17), which indicates that God's original intention was to build a Temple for the Jewish people after they had entered Eretz Yisrael. **And ultimately it is written: "And let them make Me a Sanctuary, that I may dwell among them"** (Exodus 25:8), i.e., even while they were still in the desert, which indicates that due to their closeness to God, they enjoyed greater affection and He therefore advanced what would originally have come later.

After his wedding he went and sat for twelve years in the study hall. **By the time he came back his wife had become infertile, as a consequence of spending many years without her husband. Rabbi Yehuda HaNasi said: What should we do? If he will divorce her, people will say: This poor woman waited and hoped for naught. If he will marry another woman to beget children, people will say: This one, who bears him children, is his wife and that one, who lives with him, is his mistress. Therefore, her husband pleaded with God to have mercy on her and she was cured.**

PERSONALITIES

Rabbi Hiyya – רבי חייא: Rabbi Hiyya ben Abba from the city of Kafri in Babylonia was among the last of the *tanna'im*. He was descended from a family of distinguished lineage that traced its ancestry back to King David and produced many prominent Sages. Even while he was still in Babylonia, Rabbi Hiyya was considered a Torah luminary. When he came to Eretz Yisrael, he became a disciple and colleague of Rabbi Yehuda HaNasi, who redacted the Mishna and with whom he had a very close relationship. He was especially close to Rabbi Shimon, son of Rabbi Yehuda HaNasi, who was also his business partner.

In addition to being a prominent Torah scholar, Rabbi Hiyya was outstanding in his piety, as reflected in several anecdotes throughout the Talmud. His most significant project was the redaction he did with his disciple-colleague, Rabbi Oshaya, of an anthology of external *mishnayot* to complement the Mishna. Their anthology was considered to be the most authoritative, to the point that it was said that any *baraita* that was not reviewed by them is unfit to enter the study hall. Some believe that he edited the *Tosefta*.

Although apparently Rabbi Hiyya initially received financial support from the house of the *Nasi*, he ultimately became a successful merchant in international business ventures, particularly the silk trade.

In addition to the daughter mentioned here who died young, he had twin daughters, Pazi and Tavi, who were the matriarchs of

distinguished families of Torah scholars. He also had twin sons: Yehuda, son-in-law of Rabbi Yannai, and Hizkiyya. Both were among the leading Torah scholars in the transitional generation between *tanna'im* and *amora'im*, and they apparently replaced him at the head of his private yeshiva in the city of his residence, Tiberias. All of the students of Rabbi Yehuda HaNasi were his colleagues, and he was also close with the *tanna* Rabbi Shimon ben Halafta. The younger students of Rabbi Yehuda HaNasi, namely Rabbi Hanina, Rabbi Oshaya, Rabbi Yannai, and others, studied Torah from Rabbi Hiyya and were, to a certain degree, his students as well.

His primary disciples were his brothers' sons, Rabba bar bar Hana, and above all, the great *amora*, Rav, who, although he was known as the Rabbi of all of Israel, received certain traditions from Rabbi Hiyya. He also appears as a central figure in the *Zohar*. Rabbi Hiyya was buried in Tiberias, and his two sons were later buried beside him.

Rabbi Yosei ben Zimra – רבי יוסי בן זימרא: Rabbi Yosei was of the last generation of *tanna'im*. From a source elsewhere in the Talmud it appears that he was a priest and that he was a member of Rabbi Yehuda HaNasi's rabbinical court. He lived a very long life, and therefore many of his statements are relayed by the *amora'im* Rabbi Yoḥanan and Rabbi Elazar. While there are some halakhic statements attributed to him, most of the quotations attributed to him in both Talmuds are of an aggadic nature.

רבי חנניה בן חכניאי הוה קאזיל לבי רב בשיליה הלוליה דרבי שמעון בן יוחאי. אמר ליה: איעכב לי עד דאתי בהדרך. לא איעכבא ליה. אזל יתיב תרי סרי שני בבירב. עד דאתי – אישתגו שבילי דמתא, ולא ידע למיזל לביניה.

אזל יתיב אגודא דנהרא. שמע לההיא רביתא דהו קרו לה: בת חכניאי, בת חכניאי, מלי קולתך ותא גיזיל. אמר: שמע מינה, האי רביתא דידן. אזל בתרה, הוה יתיבא דביתהו קא נהלה קמחא. דל עינה, חזיתיה, סוי לבא, פרח רוחה. אמר לפניו: רבונו של עולם, ענייה זו, זה שכרה? בעא רחמי עליה וחייה.

רבי חמא בר ביסא אזיל יתיב תרי סרי שני בבירב מדרשא. בי אתא, אמר: לא איעביד כדעביד בן חכניאי. עייל יתיב במדרשא, שלח לביניה. אתא רבי אושעיא בריה, יתיב קמיה. הוה קא משאיל ליה שמעתא, חזא דקא מתחדדי שמעתיה, חלש דעתיה, אמר: אי הואי הקא – הוה לי זרע בי האי.

על לביניה. על בריה, קם קמיה. הוא סבר – למשאיליה שמעתא קא בעי. אמרה ליה דביתהו: מי איבא אבא דקאים מקמי ברא? קרי עליה רמי בר חמא: "החוט המשולש לא במהרה ינתק" – זה רבי אושעיא, בנו של רבי חמא בר ביסא.

Rabbi Hananya ben Hakhinai^p went to the study hall at the end of Rabbi Shimon ben Yoḥai's wedding feast. Rabbi Shimon said to him: Wait for me until I can come with you, after my days of celebration are over. However, since he wanted to learn Torah, he did not wait and went and sat for twelve years in the study hall. By the time he came back, all the paths of his city had changed and he did not know how to go to his home.

He went and sat on the bank of the river and heard people calling to a certain girl: Daughter of Hakhinai, daughter of Hakhinai, fill your pitcher and come up. He said: I can conclude from this that this is our daughter, meaning his own daughter, whom he had not recognized after so many years. He followed her to his house. His wife was sitting and sifting flour. She lifted her eyes up, saw him and recognized him, and her heart fluttered with agitation and she passed away from the emotional stress. Rabbi Hananya said before God: Master of the universe, is this the reward of this poor woman? He pleaded for mercy for her and she lived.

Rabbi Hama bar Bisa^p went and sat for twelve years in the study hall. When he came back to his house, he said: I will not do what the son of Hakhinai, who came home suddenly with tragic consequences for his wife, did. He went and sat in the study hall in his hometown, and sent a message to his house that he had arrived. While he was sitting there his son Rabbi Oshaya, whom he did not recognize, came and sat before him. Rabbi Oshaya asked him questions about *halakha*, and Rabbi Hama saw that the *halakhot* of Rabbi Oshaya were incisive, i.e., he was very sharp. Rabbi Hama was distressed and said: If I had been here and had taught my son I would have had a child like this.

Rabbi Hama went in to his house and his son went in with him. Rabbi Hama then stood up before him to honor a Torah scholar, since he thought that he wanted to ask him a matter of *halakha*. His wife said to him: Is there a father who stands up before his son? The Gemara comments: Rami bar Hama read the verse about him: "A threefold cord is not quickly broken" (Ecclesiastes 4:12). This is referring to Rabbi Oshaya, son of Rabbi Hama bar Bisa, as he represented the third generation of Torah scholars in his family.

PERSONALITIES

Rabbi Hananya ben Hakhinai – רבי חנניה בן חכניאי: Rabbi Hananya or Hannina ben Hakhinai, was one of those who deliberated before the Sages in Yavne and was identified as one of the Sages who knew seventy languages. Ben Hakhinai was an especially devoted student of Rabbi Akiva. Traditions reported in his name can be found throughout the Mishna, the *Tosefta*, various compilations of halakhic midrash, and the Talmud. In one midrash he is listed among the renowned ten martyrs.

Rabbi Hama bar Bisa – רבי חמא בר ביסא: Rabbi Hama was of the last generation of *tanna'im*. He was apparently a member of Rabbi Yehuda HaNasi's rabbinical court, who praised him as

a great man. It seems that he lived in the southern part of Eretz Yisrael, perhaps in Lod, and served as a city judge. In most of the places in both the Babylonian and the Jerusalem Talmuds where Rabbi Hama's name is mentioned and his statements are quoted, he is referred to by the name of his son: Rabbi Hama, father of Rabbi Oshaya. This is because Rabbi Oshaya was one of the leaders of the generation who compiled a collection of important *baraitot*. Very little is known about Rabbi Hama's father, Rabbi Bisa, and only one *halakha* is quoted in his name, in a case where he ruled in accordance with the opinion of his grandson Rabbi Oshaya, and contrary to the opinion of his son Rabbi Hama.

Ben Kalba Savua – בֶּן כַּלְבָּא שְׂבוּעָה: The family of ben Kalba Savua was one of the wealthy and powerful families in Jerusalem at the time of the destruction of the Second Temple. It was said that they were one of the three families who would have had the financial ability to support the entire city for many years of siege. It seems that the family was descended from Caleb, son of Jephunneh, and that this was the source of their name. There is also a poetic extrapolation that he was called that because anyone who entered his home as hungry as a dog [*kalba*] would leave satisfied [*savua*].

In several places, the Talmud describes the difficult life of Rabbi Akiva and his wife during the many years when she was banned from benefitting from her father's property. This Gemara implies that the couple had children; at least one daughter, as mentioned at the end of the discussion in the Gemara, and possibly several sons as well. It seems that Rabbi Akiva also had children from a previous marriage.

רבי עקיבא רעיא דבן כלבא שבווע הוה. חזיתיה ברתיה דהוה צניע ומעלי, אמרה ליה: אי מקדשנא לך אזלת לבי רב? אמר לה: אין איקדשא ליה בצניעה, ושדרתיה. שמע אבוה אפקה מביתיה, אדרה הנאה מנכסיה. אזיל יתיב תרי סרי שנין בבירב, כי אתא – אייתי בהדיה תרי סרי אלפי תלמידי. שמעיה להווא סבא דקאמר לה: עד כמה

The Gemara further relates: **Rabbi Akiva was the shepherd of ben Kalba Savua**,^p one of the wealthy residents of Jerusalem. The daughter of Ben Kalba Savua saw that he was humble and refined. She said to him: If I betroth myself to you, will you go to the study hall to learn Torah? He said to her: Yes. She became betrothed to him privately and sent him off to study. Her father heard this and became angry. He removed her from his house and took a vow prohibiting her from benefitting from his property. Rabbi Akiva went and sat for twelve years in the study hall. When he came back to his house he brought twelve thousand students with him, and as he approached he heard an old man saying to his wife: For how long

Perek V

Daf 63 Amud a

קא מדברת אלמנות חיים. אמרה ליה: אי לדידי ציית – יתיב תרי סרי שני אחריני. אמר: ברשות קא עבידנא. הדר אזיל ויתיב תרי סרי שני אחריני בבירב. כי אתא. אייתי בהדיה עשרין וארבעה אלפי תלמידי. שמעה דביתהו. הות קא נפקא לאפיה. אמרו לה שיבבתא: שאילי מאני לבוש ואיכפסאי אמרה לה: "יודע צדיק נפש בהמתו". כי מטאי לגביה – נפלה על אפה. קא מנשקא ליה לכרעיה. הוה קא מדחפי לה שמעיה. אמר להו: שבקוה, שלי ושלכם – שלה הווא.

will you lead the life of a widow of a living man, living alone while your husband is in another place? She said to him: If he would listen to me, he would sit and study for another twelve years. When Rabbi Akiva heard this he said: I have permission to do this. He went back and sat for another twelve years in the study hall. When he came back he brought twenty-four thousand students with him. His wife heard and went out toward him to greet him. Her neighbors said: Borrow some clothes and wear them, as your current apparel is not appropriate to meet an important person. She said to them: "A righteous man understands the life of his beast" (Proverbs 12:10). When she came to him she fell on her face and kissed his feet. His attendants pushed her away as they did not know who she was, and he said to them: Leave her alone, as my Torah knowledge and yours is actually hers.

שמע אבוה דאתא גברא רבה למתא. אמר אזיל לגביה אפטר דמפר נדראי אתא לגביה אמר ליה אדעתא דגברא רבה מי נדרת? אמר לו: אפילו פרק אחד ואפילו הלכה אחת. אמר ליה: אנא הווא. נפל על אפיה, ונשקיה על כרעיה, ויהיב ליה פלגא ממוניה. ברתיה דרבי עקיבא עבדא ליה לבן עזאי הכי. והיינו דאמרי אינשי: רחילא בתר רחילא אזלא. בעובדי אמה כן עובדי ברתא.

In the meantime her father heard that a great man came to the town. He said: I will go to him. Maybe he will nullify my vow and I will be able to support my daughter. He came to him to ask about nullifying his vow, and Rabbi Akiva said to him: Did you vow thinking that this Akiva would become a great man? He said to him: If I had believed he would know even one chapter or even one *halakha* I would not have been so harsh. He said to him: I am he. Ben Kalba Savua fell on his face and kissed his feet and gave him half of his money. The Gemara relates: Rabbi Akiva's daughter did the same thing for ben Azzai, who was also a simple person, and she caused him to learn Torah in a similar way, by betrothing herself to him and sending him off to study. This explains the folk saying that people say: The ewe follows the ewe; the daughter's actions are the same as her mother's.

רב יוסף בריה דרבא שדרה אבוהי לבי רב לקמיה דרב יוסף. פסקו ליה שית שני. כי הוה תלת שני מטא מעלי יומא דכפורי. אמר: אזיל ואיחזינהו לאינשי ביתי. שמע אבוהי. שקל מנא ונפק לאפיה. אמר ליה: זונתך נברת? איבא דאמרי, אמר ליה: זונתך נברת? איטרוד, לא מר איפסיק ולא מר איפסיק.

On the same subject it is related: Rav Yosef, son of Rava, was sent by his father to the study hall to learn before the great Sage Rav Yosef. They agreed that he should sit for six years in the study hall. When three years had passed, the eve of Yom Kippur arrived and he said: I will go and see the members of my household, meaning his wife. His father heard and took a weapon, as if he were going to war, and went to meet him. According to one version he said to him: Did you remember your mistress, as you are abandoning your studies to see a woman? There are those who say that he said to him: Did you remember your dove? Since both father and son were involved in an argument, they were preoccupied and this Master did not eat the cessation meal before Yom Kippur and that Master also did not eat the cessation meal that day.