

Yeshiva is Everything

Source Sheet by Effie Klein

בראשית כ"ד:א'

(א) וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וַיְהִינָה בְרַךְ אֶת־אֲבְרָהָם בְּכֹל:

Genesis 24:1

(1) Abraham was now old, advanced in years, and the LORD had blessed Abraham in all things.

תורה תמימה על התורה, בראשית כ"ד:א':ג'

(ג) וה' ברך וגו'. התורה משמרתו לאדם מכל רע בנערותו ונותנת לי אחרית ותקוה טובה בזקנתו, שנאמר ואברהם זקן וה' ברך את אברהם בכל י"ז"ה אומר (תהלים צ"ב) עוד ינובון בשיבה, ונסמך על הדרשא דלעיל דאברהם אבינו הי' זקן ויושב בישיבה ומרביץ תורה ברבים, יעו"ש, וע"ע לפנינו לעיל בפ' לך בפסוק ואברם כבד מאד במקנה וגו' מה ששייך לדרשא זו. .
(קדושין כ"ב א')

Torah Temimah on Torah, Genesis 24:1:3

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תהילים צ"ב:ט"ו

(טו) עוֹד יִנוּבֹן בְּשִׁיבָה דְשָׁנִים וְרַעֲנָנִים יִהְיוּ:

Psalms 92:15

(15) In old age they still produce fruit; they are full of sap and freshness,

קידושין פ"ב א:ט'-י'

רבי נהוראי אומר מניח אני כל אומנות שבעולם ואיני מלמד את בני אלא תורה שאדם אוכל משכרה בעולם הזה והקרן קיימת לו לעולם הבא ושאר כל אומנות אינן כן כשאדם בא לידי חולי או לידי זקנה או לידי יסורין ואינו יכול לעסוק במלאכתו הרי הוא מת ברעב אבל התורה אינה כן אלא משמרתו מכל רע בנערותו ונותנת לו אחרית ותקוה בזקנותו בנערותו מהו אומר (ישעיהו מ, לא) וקוי ה' יחליפו כח בזקנותו מהו אומר (תהלים צב, טו) עוד ינובון בשיבה וכן הוא אומר באברהם אבינו (בראשית כד, א) ואברהם זקן וה' ברך את אברהם בכל מצינו שעשה אברהם אבינו את כל התורה כולה עד שלא ניתנה שנאמ' (בראשית כו, ה) עקב אשר שמע אברהם בקולי וישמור משמרת מצותי חוקותי ותורותי

Kiddushin 82a:9-10

Rabbi Nehorai says: I set aside all the trades in the world, and I teach my son only Torah, as a person partakes of its reward in this world and the principal reward remains for him in the World-to-Come, which is not true of other professions, whose rewards are only in this world.

Furthermore, **if a person comes to be ill, or old, or undergoes suffering, and is unable to be involved in his trade, behold, he dies in hunger. But with regard to the Torah it is not so, since one can study it under all circumstances. Rather, it preserves him from all evil and sin in his youth, and provides him with a future and hope in his old age.** The mishna explains: **With regard to his youth, what does it say about a Torah scholar? "But they that wait for the Lord shall renew their strength" (Isaiah 40:31). With regard to his old age, what does it say? "They shall still bring forth fruit in old age" (Psalms 92:15), and it likewise states with regard to Abraham our forefather: "And Abraham was old, well stricken in age; and the Lord had blessed Abraham in all things" (Genesis 24:1). We found that Abraham our forefather fulfilled the entire Torah before it was given, as it is stated: "Because that Abraham listened to My voice, and kept My charge, My commandments, My statutes, and My laws" (Genesis 26:5), which indicates that Abraham observed all the mitzvot of his own accord and was rewarded in his old age as a result.**

מגילה ט"ז ב:כ'-י"ז א:ח'

אמר רבה אמר רב יצחק בר שמואל בר מרתא גדול תלמוד תורה יותר מכבוד
אב ואם שכל אותן שנים שהיה יעקב אבינו בבית עבר לא נענש דאמר מר למה
נמנו שנותיו של ישמעאל כדי ליחס בהן שנותיו של יעקב דכתיב (בראשית כה,
יז) ואלה שני חיי ישמעאל מאת שנה ושלושים שנה ושבע שנים כמה קשיש
ישמעאל מיצחק ארביסר שנין דכתיב (בראשית טז, טז) ואברם בן שמונים שנה
ושש שנים בלדת הגר את ישמעאל לאברם וכתיב (בראשית כא, ה) ואברהם בן
מאת שנה בהולד לו את יצחק בנו וכתיב (בראשית כה, כו) ויצחק בן ששים
שנה בלדת אותם בר כמה הוה ישמעאל כדאתיליד יעקב בר שבעים וארבעה
כמה פיישן משניה שתין ותלת ותניא היה יעקב אבינו בשעה שנתברך מאביו בן
ששים ושלוש שנה ובו בפרק מת ישמעאל דכתיב (בראשית כה, ו) וירא עשו כי
ברך וגו' וילך עשו אל ישמעאל ויקח את מחלת בת ישמעאל אחות נביות
ממשמע שנאמר בת ישמעאל איני יודע שהיא אחות נביות מלמד שקידשה
ישמעאל ומת והשיאה נביות אחיה שתין ותלת וארביסר עד דמתיליד יוסף הא
שבעין ושבעה וכתיב (בראשית מא, מו) ויוסף בן שלשים שנה בעמדו לפני
פרעה הא מאה ושבע שב דשבעא ותרתין דכפנא הא מאה ושיתסר וכתיב
(בראשית מז, ח) ויאמר פרעה אל יעקב כמה ימי שני חיך ויאמר יעקב אל
פרעה ימי שני מגורי שלשים ומאת שנה מאה ושיתסר הויין אלא ש"מ ארבע
עשרה שנין דהוה בבית עבר לא חשיב להו דתניא היה יעקב בבית עבר מוטמן
ארבע עשרה שנה עבר מת לאחר שירד יעקב אבינו לארם נהרים שתי שנים
יצא משם ובא לו לארם נהרים נמצא כשעמד על הבאר בן שבעים ושבע שנה
ומנלן דלא מיענש דתניא נמצא יוסף שפירש מאביו עשרים ושתיים שנה כשם
שפירש יעקב אבינו מאביו דיעקב תלתין ושיתא הויין אלא ארביסר דהוה בבית
עבר לא חשיב להו סוף סוף דבית לבן עשרין שנין הויין אלא משום דאשתהי
באורחא תרתין שנין דתניא יצא מארם נהרים ובא לו לסכות ועשה שם שמונה
עשר חודש שנאמר (בראשית לג, יז) ויעקב נסע סכותה ויבן לו בית ולמקנהו
עשה סכות ובבית אל עשה ששה חדשים והקריב זבחים:

הדרן עלך מגילה נקראת

Megillah 16b:20-17a:8

Rabba said that Rav Yitzhak bar Shmuel bar Marta said: Studying Torah is greater and more important than honoring one's father and mother, and a proof of this is that for all those years that our father Jacob spent in the house of Eber and studied Torah there he was not punished for having neglected to fulfill the mitzva of honoring one's parents. As the Master said: Why were the years of Ishmael mentioned in the Torah? For what purpose were we told the life span of that wicked man? In order to reckon through them the years of Jacob. As it is written: "And these are the years of the life of Ishmael, a hundred and thirty-seven years" (Genesis 25:17). How much older was Ishmael than Isaac? Fourteen years. As it is written: "And Abram was eighty-six years old when Hagar bore Ishmael to Abram" (Genesis 16:16). And it is written: "And Abraham was a hundred years old when his son Isaac was born to him" (Genesis 21:5). And it is written with regard to Jacob and Esau: "And Isaac was sixty years old when she bore them" (Genesis 25:26). Based on these verses, how old was Ishmael when Jacob was born? Seventy-four. How many of his years remained then until his death? Sixty-three, as Ishmael died at the age of a hundred and thirty-seven. And it was taught in a *baraita*: Jacob our father was sixty-three years old at the time he was blessed by his father, and at that same time Ishmael died. How is it known that these two events occurred at the same time? As it is written: "When Esau saw that Isaac had blessed Jacob...then Esau went to Ishmael and took for a wife Mahalath, the daughter of Ishmael, Abraham's son, the sister of Nebaioth" (Genesis 28:6-9). From the fact that it is stated: "the daughter of Ishmael," do I not know that she was the sister of Nebaioth? For what purpose then does the verse say this explicitly? This teaches that Ishmael betrothed her to Esau and in the meantime he died, and Nebaioth her brother married her off. Therefore, special mention is made of Nebaioth. Consequently, it is understood that Jacob was sixty-three years old when he received his blessing and left his father's house. If we calculate these sixty-three years and the fourteen until Joseph was born, this means that Jacob should have been seventy-seven at the time of Joseph's birth. And it is written: "And Joseph was thirty years old when he stood before Pharaoh" (Genesis 41:46). This indicates that Jacob should have then been at least a hundred and seven years old when Joseph was thirty. Add the seven years of plenty and the two of famine, and this would then indicate

that Jacob should have been a **hundred and sixteen** years old when he arrived in Egypt in the second year of the famine. **But it is written: “And Pharaoh said to Jacob, How many are the days of the years of your life? And Jacob said to Pharaoh, The days of the years of my sojournings are a hundred and thirty years”** (Genesis 47:8–9). Jacob indicated that he was a hundred and thirty-three when he arrived in Egypt, **which is** different from the **hundred and sixteen** years calculated previously. Where are the missing fourteen years from Jacob’s lifetime? **Rather, learn from here** that the fourteen years that Jacob spent in the house of Eber are not counted here. **As it is taught in a *baraita*: Jacob was studying in the house of Eber for fourteen years while in hiding** from his brother Esau. If we were to calculate the life spans recorded in the Torah, we would find that **Eber died** when Jacob was seventy-nine years old, **two years after Jacob our father went down to Aram-naharaim**, to the house of Laban. When Jacob **left** after completing his studying **there**, he **then went** immediately to **Aram-naharaim**. Therefore, **when Jacob stood at the well** upon his arrival in Aram-naharaim, **he was seventy-seven years old. And from where do we derive that Jacob was not punished** for the fourteen years that he was in the house of Eber, during which time he failed to fulfill the mitzva of honoring one’s parents? **As it is taught in a *baraita*: It turns out that Joseph was away from his father for twenty-two years, just as Jacob our father was away from his own father** for that same period of time. According to the previous calculation, however, the *baraita* is difficult, as **Jacob** was absent for **thirty-six** years. Rather, conclude from here that **the fourteen years that he was in the house of Eber are not counted**, as he was not punished for them. The Gemara raises an objection: But **ultimately**, Jacob was in **Laban’s house** for only **twenty years**. Why, then, is he faulted for being away from his father for twenty-two years? **Rather**, he was punished **because on his journey** back from Aram-naharaim **he tarried** another **two years** before returning home to his parents, **as it is taught in a *baraita*: Jacob left Aram-naharaim and came to Sukkot, and spent eighteen months there, as it is stated: “And Jacob journeyed to Sukkot, built himself a house, and made booths [*sukkot*] for his cattle”** (Genesis 33:17). The Gemara understands this verse to mean that first he made booths [*Sukkot*], to live in during the summer, and then he built a house in the winter, and afterward he again made booths [*sukkot*] during the next summer, indicating that he must have been there for eighteen months. **He then was in Bethel for six months, and he**

brought offerings, totaling two years in all. In this way, all the various calculations of years are reconciled. May we return to you Chapter “The Megillah is Read”

בבא בתרא ט"ז ב:י"ח-י"ז א:ג'

תנו רבנן שלשה הטעימן הקב"ה בעולם הזה מעין העולם הבא אלו הן אברהם יצחק ויעקב אברהם דכתיב ביה (בראשית כד, א) בכל יצחק דכתיב ביה (בראשית כז, לג) מכל יעקב דכתיב ביה (בראשית לג, יא) כל שלשה לא שלט בהן יצר הרע אלו הן אברהם יצחק ויעקב דכתיב בהו בכל מכל כל ויש אומרים אף דוד דכתיב (תהלים קט, כב) ולבי חלל בקרבי ואיזך צעריה הוא דקא מדכר תנו רבנן ששה לא שלט בהן מלאך המות ואלו הן אברהם יצחק ויעקב משה אהרן ומרים אברהם יצחק ויעקב דכתיב בהו בכל מכל כל משה אהרן ומרים דכתיב בהו (במדבר לג, לח) על פי ה'

Bava Batra 16b:18-17a:3

Incidental to the discussion of the verse “And God blessed Abraham with everything” (Genesis 24:1), the Gemara states that **the Sages taught:** There were **three people to whom the Holy One, Blessed be He, gave already in this world a taste of the World-to-Come. They are: Abraham, Isaac, and Jacob. Abraham, as it is written with regard to him:** “And the Lord blessed Abraham with everything” (Genesis 24:1). **Isaac, as it is written with regard to him:** “And I have eaten from everything” (Genesis 27:33). **Jacob, as it is written with regard to him:** “Because I have everything” (Genesis 33:11). This teaches that already in their lifetimes they merited everything, i.e., perfection. There were **three people over whom the evil inclination had no sway. They are: Abraham, Isaac, and Jacob, as it is written with regard to them, respectively:** “**With everything,**” “**from everything,**” “**everything.**” The completeness of their blessings means that they did not have to contend with their evil inclinations. **And some say that even David** was not subject to his evil inclination, **as it is written:** “**And my heart has died within me**” (Psalms 109:22), meaning that the evil inclination in his heart was nullified as if his heart had died. **And** how does **the other** authority, who does not include David in his list, explain this verse? **He is mentioning his travails.** David means to say that his heart died

within him owing to all the suffering that he endured, but he says nothing about his evil inclination. **The Sages taught:** There were **six people over whom the Angel of Death had no sway in their demise, and they are: Abraham, Isaac, and Jacob, Moses, Aaron, and Miriam. Abraham, Isaac, and Jacob, as it is written with regard to them, respectively: “With everything,” “from everything,” “everything”;** since they were blessed with everything they were certainly spared the anguish of the Angel of Death. **Moses, Aaron, and Miriam, as it is written with regard to them that they died “by the mouth of the Lord”** (Numbers 33:38; Deuteronomy 34:5), which indicates that they died with a kiss, and not at the hand of the Angel of Death.

בראשית ל"ג:י"א

(יא) קח-נָא אֶת-בְּרִכְתִּי אֲשֶׁר הֵבִאת לָךְ כִּי-חַנּוּנֵי אֱלֹהִים וְכִי יֵשׁ-לִי-כֹל וַיִּפְצַר-בּוֹ וַיִּקַּח:

Genesis 33:11

(11) Please accept my present which has been brought to you, for God has favored me and I have plenty.” And when he urged him, he accepted.

בראשית ל"ג:ט'

(ט) וַיֹּאמֶר עֲשׂוּ יֵשׁ-לִי רַב אֲחֵי יְהִי לָךְ אֲשֶׁר-לָךְ:

Genesis 33:9

(9) Esau said, “I have enough, my brother; let what you have remain yours.”

רש"י על בראשית ל"ג:י"א:ד'

(ד) יש לי כל. כל ספוקי; וְעֲשׂוּ דִבַּר בְּלִשׁוֹן גְּאוּנָה יֵשׁ לִי רַב, יוֹתֵר וַיּוֹתֵר מִכַּדֵּי אֶצְרָכֵי:

Rashi on Genesis 33:11:4

(4) I HAVE EVERYTHING — all that will supply my needs. But Esau spoke proudly (v. 8): I have (רב) abundance — far more than my needs.

כלי יקר על בראשית ל"ג:ט"א'

(א) ויאמר עשו יש לי רב. משמע רב אבל לא כל, ויעקב אמר כי חנני אלהים וכי יש לי כל, לפי שהרשעים אע"פ שיש להם כל כסף וזהב שבעולם מ"מ נראה להם שעדיין הם חסרים, ויש להם רב אבל לא כל צרכם, לכך אמר עשו יש לי רב אבל לא כל כי עדיין חסרים המה, יש בידו מנה מתאוה למאטים, והצדיקים בהפך זה כי אפילו אם יש מעט בידם הם מסתפקים בו ושמחים בחלקם, ונראה כאלו יש להם כל, כמ"ש (קהלת ה יח) גם כל האדם אשר נתן לו האלהים עושר ונכסים והשליטו לאכול ממנו וגו' זו מתת אלהים הוא, ואח"כ אמר איש אשר יתן לו האלהים עושר ונכסים וכבוד ואיננו חסר לנפשו מכל אשר יתאוה ולא ישליטנו האלהים לאכול ממנו וגו'. וקשה למה הזכיר תחלה אשר נתן לו האלהים לשון עבר, ואח"כ אמר אשר יתן לו האלהים יתן להבא משמע.

Kli Yakar on Genesis 33:9:1

(1) And Esau said I have much. Meaning much, but not everything, and Jacob said G-d blessed me and I have everything, because the wicked even if they have all the silver and gold in the World, they still feel missing, and they have much, but not all they need, therefore said Esau I have much, but not everything, because still there is something missing. If he has a hundred in his hand, he desires two hundred. The righteous, on the other hand, even if they have little on their hands, they are satisfied and happy with their share, and it looks to them as if they have everything

משנה אבות ד' א'

(א) בן זומא אומר...אינהו עשיר, השמח בתקו, שְׂנֵאָמֵר (תהלים קכח) יִגִּיעַ כְּפִיָּךְ כִּי תֹאכַל אֲשֶׁרֶיךָ וְטוֹב לָךְ. אֲשֶׁרֶיךָ, בְּעוֹלָם הַזֶּה. וְטוֹב לָךְ, לְעוֹלָם הַבָּא.

Pirkei Avot 4:1

(1) Ben Zoma says...Who is the rich one? He who is happy with his lot, as it says, "When you eat [from] the work of your hands, you will be happy, and it will be well with you" (Psalms 128:2). "You will be happy" in this world, and "it will be well with you" in the world to come.

רבנו בחיי, בראשית ל"ג:ט"א'

(א) יש לי רב. דבר בגאווה ובגודל לבב. ואם תסתכל בכתובים תמצא כי יעקב מאריך בדבריו עמו והוא מקצר בהם, והנה זה יורה על גאותו וגאוונו. מלבד שתמצא ביעקב שהזכיר הש"י בכל דבריו, ואמר הילדים אשר חנן אלהים את עבדך, כראות פני אלהים, כי חנני אלהים. ולא תמצא בעשו שיזכיר את הש"י כלל.

Rabbeinu Bahya, Bereshit 33:9:1

(1) "I have a great deal." Esau spoke very haughtily. If you take a close look at the verses you will note that Yaakov is rather long-winded whereas Esau is brief and succinct. This is proof of his arrogance. Moreover, you will note that Yaakov introduces the name of G'd into every aspect of his speech, such as when he says: "the children with whom G'd has graciously endowed me." He refers to Esau's accepting his gift being comparable to his being allowed to see the "face of G'd;" (verse 10) or to G'd as having granted him this wealth (verse 11). Esau, on the other hand, did not refer to G'd a single time.

כתובות ס"ב ב:ג'-ס"ג א:ג'

הספנים אחת לששה חדשים דברי ר' אליעזר: אמר רב ברונא אמר רב הלכה כר"א אמר רב אדא בר אהבה אמר רב זו דברי ר' אליעזר אבל חכמים אומרים התלמידים יוצאין לת"ת ב' וג' שנים שלא ברשות אמר רבא סמכו רבנן אדרב אדא בר אהבה ועבדי עובדא בנפשייהו כי הא דרב רחומי הוה שכיח קמיה דרבא במחוזא הוה רגיל דהוה אתי לביתיה כל מעלי יומא דכיפורי יומא חד משכתיה שמעתא הוה מסכיא דביתהו השתא אתי השתא אתי לא אתא חלש דעתה אחית דמעטא מעינה הוה יתיב באיגרא אפחית איגרא מתותיה ונח נפשיה עונה של

תלמידי חכמים אימת אמר רב יהודה אמר שמואל מע"ש לע"ש (תהלים א, ג) אשר פריו יתן בעתו אמר רב יהודה ואיתימא רב הונא ואיתימא רב נחמן זה המשמש מטתו מע"ש לע"ש יהודה בריה דר' חייא חתניה דר' ינאי הוה אזיל ויתיב בבי רב וכל בי שמישי הוה אתי לביתיה וכי הוה אתי הוה קא חזי קמיה עמודא דנורא יומא חד משכתייה שמעתא כיון דלא חזי ההוא סימנא אמר להו רבי ינאי כפו מטתו שאילמלי יהודה קיים לא ביטל עונתו הואי (קהלת י, ה) כשגגה שיוצא מלפני השליט ונח נפשיה רבי איעסק ליה לבריה בי רבי חייא כי מטא למיכתב כתובה נח נפשה דרביתא אמר רבי ח'ו פסולא איכא יתיבו ועיינו במשפחות רבי אתי משפטיה בן אביטל ורבי חייא אתי משמעוי אחי דוד אזיל איעסק ליה לבריה בי ר' יוסי בן זימרא פסקו ליה תרתי סרי שנין למיזל בבי רב אחלפיה קמיה אמר להו ניהוו שית שנין אחלפיה קמיה אמר להו איכניס והדר איזיל הוה קא מכסיף מאבוה א"ל בני דעת קונך יש בך מעיקרא כתיב (שמות טו, יז) תביאמו ותטעמו ולבסוף כתיב (שמות כה, ח) ועשו לי מקדש ושכנתי בתוכם אזיל יתיב תרתי סרי שני בבי רב עד דאתא איעקרא דביתהו אמר רבי היכי נעביד נגרשה יאמרו ענייה זו לשוא שימרה נינסיב איתתא אחריתי יאמרו זו אשתו וזו זונתו בעי עלה רחמי ואיתסיאת: רבי חנניה בן חכינאי הוה קאזיל לבי רב בשילהי הלוליה דר"ש בן יוחאי א"ל איעכב לי עד דאתי בהדך לא איעכבא ליה אזל יתיב תרי סרי שני בבי רב עד דאתי אישתנו שבילי דמתא ולא ידע למיזל לביתיה אזל יתיב אגודא דנהרא שמע לההיא רביתא דהו קרו לה בת חכינאי בת חכינאי מלי קולתך ותא ניזיל אמר ש"מ האי רביתא דידן אזל בתרה הוה יתיבא דביתהו קא נהלה קמחא דל עינה חזיתיה סוי לבה פרח רוחה אמר לפניו רבש"ע ענייה זו זה שכרה בעא רחמי עלה וחייה רבי חמא בר ביסא אזיל יתיב תרי סרי שני בבי מדרשא כי אתא אמר לא איעביד כדעביד בן חכינאי עייל יתיב במדרשא שלח לביתיה אתא ר' אושעיא בריה יתיב קמיה הוה קא משאיל ליה שמעתא חזא דקא מתחדדי שמעתיה חלש דעתיה אמר אי הואי הכא הוה לי זרע כי האי על לביתיה על בריה קם קמיה הוא סבר למשאליה שמעתתא קא בעי אמרה ליה דביתהו מי איכא אבא דקאים מקמי ברא קרי עליה רמי בר חמא (קהלת ד, יב) החוט המשולש לא במהרה ינתק זה ר' אושעיא בנו של רבי חמא בר ביסא ר"ע רעיא דבן כלבא שבוע 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 בבי רב כי אתא אייתי בהדיה תרי סרי אלפי תלמידי שמעיה לההוא סבא דקאמר לה עד כמה 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 בבי רב כי אתא אייתי בהדיה עשרין וארבעה אלפי תלמידי שמעיה דביתהו הות קא נפקא לאפיה אמרו לה שיבבתא שאילי מאני לבוש ואיכסאי אמרה להו (משלי יב, י) יודע צדיק נפש בהמתו כי מטיא לגביה נפלה על אפה קא מנשקא ליה לכרעיה הוו קא מדחפי לה שמעיה אמר להו שבקוה שלי ושלכם שלה הוא שמע אבוה דאתא גברא רבה למתא אמר איזיל לגביה אפשר דמפר נדראי אתא לגביה א"ל אדעתא דגברא רבה מי נדרת א"ל אפילו פרק אחד ואפי' הלכה אחת אמר ליה אנא הוא נפל על אפיה ונשקיה על כרעיה ויהיב ליה פלגא ממוניה ברתיה דר"ע עבדא ליה לבן עזאי הכי והיינו דאמרי אינשי רחילא בתר רחילא אזלא כעובדי אמה כך עובדי ברתא רב יוסף בריה דרבא שדריה אבוהי לבי רב לקמיה דרב יוסף פסקו ליה שית שני כי הוה תלת שני מטא מעלי יומא דכפורי אמר איזיל ואיחזינהו לאינשי ביתי שמע אבוהי שקל מנא ונפק לאפיה אמר ליה זונתך נזכרת איכא דאמרי אמר ליה יונתך נזכרת איטרוד לא מר איפסיק ולא מר איפסיק:

Ketubot 62b:3-63a:3

§ 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 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**, 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? 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 Nahman: 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.** It is related further that **Rabbi Yehuda HaNasi arranged for his son to marry a daughter of the household of Rabbi Ḥiyya. 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’ ancestry and found that Rabbi Yehuda HaNasi was descended from Shefatya ben Avital, the wife of David, whereas Rabbi Ḥiyya 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. 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.** **Rabbi Hananya ben Hakhinai 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 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. The Gemara further relates: **Rabbi Akiva was the shepherd of ben Kalba Savua**, 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 benefiting 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 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. 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.** 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.**

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