

# Fascinating INSIGHTS

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### Supporting a Newlywed Couple

The Yerushalmi Maggid, R' Ben Tzion Yadler<sup>1</sup> (1871-1962), cites in his sefer, Tuv Yerushalayim, the custom of parents of the chosson or kalla support a newly married couple for some years after marriage so that they don't need to deal with the burden of *parnassa* immediately. In this way, the chosson can consecrate some years to learning Torah.



He added what he heard from R' Zalman Bahran:<sup>2</sup> It says<sup>3</sup> that age 18 is the time for marriage<sup>4</sup> while age 20 is the time to pursue (בן

<sup>1</sup> While still young, R' Yadler had physical difficulty with his eyes, so he accustomed himself to studying by heart. He received semicha from R' Shmuel Salant's Beis Din at age 22. As of Shabbos Zachor 1902, R' Shmuel Salant officially appointed R' Yadler as an official lecturer in Yerushalayim. He also oversaw the Eruv of Yerushalayim. R' Yadler was also appointed by R' Shmuel Salant's Beis Din to travel from village to village in order to teach and oversee the observance of agricultural-related mitzvos. He would ride donkeys between different places, from the north to the south of Eretz Yisrael, in order to instruct the farmers in these mitzvos. Wherever he went, he would speak in shuls, markets, and city streets. The Dayan Tzvi Harkavi related: "One day I noticed that R' Yadler was worried. He told me that in Vienna the Great Assembly of Agudas Israel was taking place, a gathering of all the Torah luminaries of the generation, and that he himself had been selected to represent Yerushalayim. R' Yadler said with a disheartening voice, 'In my 53 years on this earth, I have never left Eretz Yisrael. I always avoided swimming in the sea because maybe the waters would be considered outside the Holy

Land. Yet now, I am being asked to leave for overseas.' When R' Harkavi responded, 'But you are leaving with the intention of coming back!', R' Yadler replied, 'Who knows if I'll die in a foreign land? I'm older than 50 years old.' After his return from Vienna, R' Harkavi encountered R' Yadler and related, 'His mouth was filled with gratitude for having had the merit to return to Eretz Israel alive.'" On the final day of his life at age 92, as he stood by the chupah at his granddaughter's wedding to a notable Torah scholar on Tu B'Av, R' Yadler's soul departed. His grandson was the famed R' Yisrael Yaakov Fisher, Rav of Zichron Moshe neighborhood in Yerushalayim, Raavad of the Eida Hachareidis and author of Even Yisrael.

<sup>2</sup> R' Bahran, who established the Meah Shearim neighborhood, authored the Zer Zahav on Chumash and on Shulchan Aruch. He passed away in 1910.

<sup>3</sup> Avos 5:25.

<sup>4</sup> The sefer Chut Hameshulash Hechadash (p. 34) records what the Chassam Sofer told his son R' Shimon Sofer about himself getting engaged at age 22, and not at 18 like Chazal say. The Chassam Sofer would go for bloodletting each month which would weaken his body and calm his desire.

אוי לה (שמונה עשרה לחופה בן עשרים לרדוף a livelihood.<sup>5</sup> If age 18 is for marriage and age 20 is the time to pursue a livelihood, then how does the young couple support themselves for those two years after marriage? It must be that they are being supported by his parents or her parents.<sup>6</sup>

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The Elders Speak

The Yaaros Devash<sup>7</sup> is bothered why the gemara<sup>8</sup> says the elders of that generation, when they contemplated the difference between Moshe and Yehoshua, said the face of Moshe is like the sun whereas the face of Yehoshua is like the moon. Why does it say the elders of that generation and not also the young people? He explained with what it says in the sefarim of the Rishonim that the Jewish people didn't see the sun or moon for 40 years when they were in the desert because the cloud covered them during the day and the pillar of fire at night. So, those born in the desert never saw the sun and moon and therefore didn't know how to distinguish between the two. Consequently, the elders are the ones who said this statement.



Another answer given is that the elders knew Moshe and Yehoshua their entire lives, unlike those that were younger. As a result, only they can make such a remark.

The Sefer Hachassam Sofer V'talmidav<sup>9</sup> relates that when the Chassam Sofer was sick, the Rav of the city of Pressburg, R' Daniel Prossnitz<sup>10</sup> (1759-1846), came to the Chassam Sofer and told him in the name of the Beis Din that they decided his son, R' Shmuel Binyomin (known as the Kesav Sofer), should take his place. At that time, R' Daniel Prossnitz praised the Kesav Sofer<sup>11</sup> in front of his father and the Chassam Sofer smiled. Then with all his strength that he had left, the Chassam Sofer quoted the Chazal that 'the elders of that generation, when they contemplated the difference between Moshe and Yehoshua, said the face of Moshe is like the sun

Later in life he felt the effects of this as he felt weak from the bloodletting he did when he was younger. He told his son, "The voice of your father now cries out."

<sup>5</sup> This is how the Bartenura (s.v. בן עשרים) explains the words בן עשרים לרדוף.

<sup>6</sup> Otzar Plaos Hatorah, Nisuin, pp. 97-98.

<sup>7</sup> 2:4.

<sup>8</sup> Baba Basra 75a.

<sup>9</sup> P. 34.

<sup>10</sup> He was the closest colleague and confidant of the Chassam Sofer. He recommended the Chassam Sofer for the vacant position of rabbi of Pressburg and it was largely due to his conduct of the negotiations that the Chassam Sofer was appointed. Considered a foremost authority in matters of Halacha, he served the Pressburg community for over 50 years. He also occupied himself with Kabbala and used to fast frequently. His grave is in the Rabbinic graveyard and is immediately adjacent to the Chassam Sofer.

<sup>11</sup> The Kuntres Ohel Leah (printed at the beginning of the Kesav Sofer Al Hatorah, s.v. *vhinei*) relates that Shmuel Binyomin (i.e., the Kesav Sofer) was very sick when he was 6 years old and as a result, the name Avraham was added to his name. His health situation was so dire that the doctors

whereas the face of Yehoshua is like the moon. אוי לה לאותה בושה אוי לה לאותה כלימה, Woe, for that shame, Woe for that disgrace.' The elders of the generation that recognized Moshe when he was at Yehoshua's age now said that already then Moshe's face was like the sun and the face of Yehoshua now at this age is only like the moon. On this, they said לאותה בושה אוי לה לאותה כלימה. The Chassam Sofer continued that the people don't remember me when I was the age that my son (the Kesav Sofer) is now. But I remember and at his age, I didn't reach the level he is on now.

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Visceral Voice

The gemara<sup>12</sup> says that Nachum Ish Gam Zu was called so because whatever would happen to him, even a seeming misfortune, he would say גם זו לטובה, this too is for the best. If this is so, then why was his name Nachum Ish Gam Zu and not Nachum Ish Gam Zu L'tova?



Moshe changed Yehoshua's name from הושע to יהושע. R' Shmshon Rafael Hirsch<sup>13</sup> comments that the change of name bears an implied message to him and also to his companions as each time they addressed him by his new name they, too, were to remember the message implied by this name and in carrying out their mission they were not to lose sight of this message. This name indicates to him and to them that יהושע is הושע: He who saved us in the past (הושע is past tense) will also save us in the future (יהושע is in the future tense).

With this we can answer the question we began with. Nachum Ish Gam Zu was called so in order to put an emphasis on גם זו. That is to say, just like in the past Hashem was with you and you saw it was for the good, so too He will be with you in the future.<sup>14</sup>

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predicted that he would die. The Chevra Kadisha was called and they prepared for his death. The doctors spoke to the boys' father, the Chassam Sofer, and told him, "We know that you are a holy man. If your tefilla doesn't help to save him, then there is no hope (The Chassam Sofer later told the doctors that he never gave up hope)." The Chassam Sofer then davened a short tefilla at the corner of the room. His very sick child then screamed Shema Yisrael Hashem Elokeinu Hashem Echad and the tefilla was answered. The doctors were amazed and said, "Now we know even more that you are a godly man because now hope was renewed in our hearts for this child to be healed." The Chassam Sofer was heard uttering, "I was successful in getting a *yovel* (50 years) for him." And so it was — the Kesav Sofer recovered and lived for another 50 years.

<sup>12</sup> Taanis 21a.

<sup>13</sup> Bamidbar 13:16.

<sup>14</sup> In Hebrew when a person asks, "How are you?," the response is *b'seder*, okay; alright." Someone once noted that the word *b'seder* which literally means "in order" can be interpreted to mean that you are saying, "Whatever is going on in my life is in order and all part of the master plan."