

**שבת קודש פרשת ראה | מסכת כתובות דף ק"ג**

**INSIGHTS FROM OUR CHABUROS**

**Rebbe's instructions regarding his own funeral**

סבור מינה משום טירחא הוא דקאמר כיון דחזי דקספדי בכרכים וקאתנו כולי עלמא וכו'

**W**hen Rebbe died, he left instructions for the sages that no eulogies be delivered for him in the small cities. Those who heard Rebbe give these instructions thought that Rebbe did not want people to be bothered. When the funeral actually took place in the large cities, and not in the small towns, as Rebbe had requested, large masses assembled. Everyone realized that Rebbe's instructions were meant in order to increase the honor of Torah, and not to minimize people's having to expend effort.

When the sages first interpreted Rebbe's words as an expression of concern on his part to avoid an inconvenience, what precisely did they feel was the problem? The people lived in three general population centers. There were small farming villages (כפרים), small cities (עיירות), and large cities (כרכים). Rashi explains that the sages believed that if eulogies would be delivered in the small cities, this would cause the people of the farming villages to be inconvenienced to come and attend. They interpreted Rebbe's concern to be that eulogies should only be said in the larger cities, and the farmers would probably not be able to attend, thus saving them from the hassle. Shitta Mikubetzes explains that the sages felt that Rebbe was worried about the sages themselves. If eulogies would be delivered in the smaller towns, the rabbis would have to officiate at numerous assemblies of smaller groups. One or two larger groupings in the larger cities would make the funeral arrangements easier to administer.

ד"ר רמב"ד writes that the sages felt that Rebbe was concerned for the residents of the smaller cities, for if the funeral would pass through these towns, each place would have to arrange to have the proper flutes and singers of dirges. When the funeral was held in the big cities and everyone attended, the sages realized that Rebbe had wisely arranged for the greatest display of honor for Torah.

**PARSHA CONNECTION**

**In this week's daf** the משנה discusses whether an אלמנה can go back to her father's home and get food from the יתומים delivered to her in her father's house. The משנה says that it depends on her reasoning. We find a similar concept in פרשת ראה with regards to the מצוה of מעשר שני which must be transported and eaten in ירושלים. The Possuk וכי ירבה ממך הדרך כי לא תוכל שאתו כי ירחק ממך המקום: (דברים פרק יד פסוק כד) אשר יבחר ה' אלהיך לשום שמו שם כי יברכך ה' אלהיך, because the place is far from you, etc. When describing someone living far away, we say for example "He lives far from New York" but notably here the פסוק says the place is "far from you", why? The הקדוש offers a very insightful explanation with the following משל. If a rich man is asked why he does not set aside time to learn like his friend who has much less money than him. The rich man would typically answer that unlike his friend who finishes work at a normal hour, he is working all the time to manage all of his wealth; in fact he will tell you that sometimes he doesn't even have time for lunch. This response illustrates the incredible lack of appreciation for the ברכה that הקב"ה blessed him with since by not setting aside time for doing what the הקב"ה would want him to do he is being טובה. This exact phenomenon is captured in this פסוק. Instead of showing appreciation for his abundant produce and happily arranging to bring his מעשר שני, he is complaining that it's "too much". This shows that the מקום which represents the קדושה of ירושלים is "far from him" because he is טובה. The פסוק concludes with אלוהיך ה' אלוהיך, meaning that because the הקב"ה was nice to him and gave him abundant produce, he became an ingrate.

**STORIES OF THE DAF | The Greatness of Kibbud Eim**

"...כבד את אביך ואת אמך..."

**T**he famous Yehudi HaKadosh would deliver a regular shiur on Tosafos, and one of his students was an extremely talented boy from Peshischa who was unfortunately orphaned of his father. Once, the Rebbe interrupted their learning so that he could concentrate deeply on a certain subject that was unclear to him. His young student knew well that such a "thinking break" could last an hour or more, so he took advantage of the break to go home to his mother and get something to eat, since he suffered from great weakness of the heart.

The boy ate a quick meal, and hurried out back to the home of the Yehudi HaKadosh, but his mother called out after him that she wanted him to go up to the attic and bring something down for her. He didn't want to remain at home because he was in such a hurry—perhaps the Rebbe had already come back to himself and resumed the shiur. Half-way back to his teacher, the boy had second thoughts—isn't the whole purpose of study to fulfill the mitzvos? And now that he had the opportunity to honor his mother, should he neglect his duty? So he ran home quickly and did what his mother had asked of him.

Afterward, when he opened the door to the house of the Rebbe, the Yehudi HaKadosh snapped out of his contemplation and rose to his full height as a sign of respect. He radiated joy, and asked his student what mitzvah he had just fulfilled, because it was in its merit that the spirit of the great Amora Abaye accompanied him into the house. As soon as the Yehudi HaKadosh had seen the vision of Abaye, the answer to his question on the Gemara became completely clear to him.

The student told his story, and the Rebbe explained to the group: "It is well known that Abaye was a complete orphan—this is the meaning of his name, which is an acronym of the verse, 'For in You does the orphan find mercy' (Asher B'cha Yerucham Yasom). This is why his spirit accompanies a person who fulfills the mitzvah of honoring his parents—so that he should have a part in a mitzvah that was denied to him. And it was Abaye who answered my question!"

## HALACHA HIGHLIGHT

Honoring an older sister

וי"ו יתירה לרבות את אחיך הגדול

An extra "ו" to include an obligation to honor your elder brother

The Shvus Yaakov<sup>1</sup> was asked whether the Gemara's exposition that one is obligated to honor an older brother is to be understood literally, and excludes an obligation to honor an older sister, or perhaps the reference to an older brother is not specific and one is obligated to honor an older sister as well. Shvus Yaakov responded that he is unaware of any source in the Gemara or the Poskim that would indicate that there is an obligation to honor an older sister. Therefore, one should not add onto the mitzvah with a new obligation. Additionally, Teshuvos HaRosh<sup>2</sup> explains that the reason one is obligated to honor an older maternal half-brother is because the exposition is derived from the letter "ו" of the word ואת that appears in reference to the mother, i.e. אמך ואת. This implies that were it not for an exposition we would not include an obligation to honor an older maternal half-brother.

Additionally, the rationale behind the mitzvah, as explained by Rambam,<sup>3</sup> is that the oldest son inherits his parent's honor and position. Therefore, the younger siblings must honor him since he stands as the one who will fill his father's shoes. That is the reason it is considered part of the honor due to the parents that the oldest son should be honored. This is the rationale behind the ruling of Halachos Ketanos<sup>4</sup> that the mitzvah is to honor only the oldest brother rather than all of one's older brothers. Following this line of reasoning to its logical conclusion, one is not obligated to honor an older sister since she will not fill her father's shoes and inherit his honor or position.

The Gaon Chida<sup>5</sup> disagrees with this conclusion and cites the writings of Arizal who maintains that kabbalistically there is no difference between older brothers or sisters regarding this mitzvah. He also writes that regarding this mitzvah there is no difference between the oldest sibling and the rest of the older siblings, and the mitzvah is for a younger sibling to honor all older siblings.

1. שו"ת שבות יעקב ח"א סי' ע"ו.
2. שו"ת הרא"ש כלל ט"ו סי' ו'.
3. ספר המצות שורש שני.
4. שו"ת הלכות קטנות ח"א סי' קב"ג.
5. ברבי יוסף יו"ד סי' ר"מ.

## MUSSAR FROM THE DAF

A Rebbe's Kedushah

The Gemara says that on the day that Rabbi Yehuda Hanasi died, בטלה קדושה (there was no more Holiness). One can ask, why should Kedushah cease to exist? Can't one learn from ספרים about קדושה?

Let's ask another question. When Moshe Rabbeinu in Parshas Eikev (10,12) says that Hashem only asks that you have Yiras Shamayim, the Gemara in Berachos 33b explains that Moshe Rabbeinu was saying that Yiras Shamayim is a small thing to ask. The Gemara then asks, is Yiras Shamayim really a small thing? The Gemara answers that for Moshe Rabbeinu it was small (לגבי משה מילתא) Rav Shlomo Wolbe (Michtavim) asks how can Moshe Rabbeinu ask for something (Yiras Shamayim) if it is easy for him and not easy for the rest of Klal Yisroel? Doesn't he understand that for others it is not a small thing? Did he not know where people were holding? Along those lines, Rav Wolbe answers that a Rebbe role is to give his students a vision of what the student can reach. Moshe Rabbeinu was demonstrating the great level he was on. Through doing this, Moshe was giving Klal Yisroel a path that they can reach if they work really hard, in which Yiras Shamayim becomes something that is achievable.

The Gemara in Eruvin 13b teaches that Rebbe said that the reason he is sharper than his friends is because he saw Rabbi Meir, albeit from behind. We see that a Rebbe is not merely one who imparts information to a Talmid. Rather, as R' Wolbe explains, a Rebbe is a vision of what the student can reach. Moshe Rabbeinu was showing the great level he was on. He was giving Klal Yisroel a path that they can reach if they work really hard, in which Yiras Shamayim becomes something that is achievable.

This is פשוט in our Gemara. Once Rebbe died, there was nobody left to be a role model of what Kedusha is. It isn't something you can learn in a sefer. You have to experience somebody who lives it and then one can begin to take "baby steps" in that direction.

We learn from this sugya a deeper פשוט into the Gemara in Eruvin 15b which teaches that one needs to look for a Rebbe who is like a מלאך (Angel) as it says אם דומה הרב למלאך ה' צבאות — יבקשו תורה מפיהו, ואם לאו — אל יבקשו תורה and by being around them, we will get a glimpse of what we can become with lots of hard work.

## POINT TO PONDER

**The Gemara says** that after נפטר was רבי he used to come back every Friday night and make קידוש. Why did he come back on שבת, as opposed to another day of the week?

### Response to last week's Point to Ponder:

The Gemara says that if a person writes that he owes a Kohen five סלעים he has to pay him the five סלעים yet his son is not פדוי. Would the need to return the money, if the father says, that he only intended to pay if his son will be redeemed?

Normally a קנין requires intent and if the intent is for something else than the transaction may be voided. However when it comes to מתנות it is just a מעשה נתינה which doesn't require intent and therefore cannot be voided (see ראו שית בכורים בכורות דף נא ע"א).