

## OVERVIEW of the Daf

### 1) Rebbe's death (cont.)

The Gemara elaborates on the events that occurred on the day Rebbe died.

The discussion concludes with a reference made to the way righteous and wicked people are greeted in the next world.

2) **MISHNAH:** The Mishnah discusses how long a woman can wait to collect her kesubah before she loses the rights of her kesubah.

### 3) Clarifying R' Meir's position

Abaye asked R' Yosef whether R' Meir's ruling, namely that a widow living in her husband's house loses her kesubah after twenty-five years, applies to all women.

R' Yosef explained that it does indeed apply to all women.

An unresolved inquiry is presented related to whether, according to R' Meir, a woman's kesubah will be prorated for the amount of time she lived in her husband's home before she collected her kesubah.

### 4) Clarifying Chachamim's position

Abaye asked R' Yosef whether, according to Chachamim, a woman will collect her kesubah if she appears at the end of twenty-five years before sunset but if she appears after sunset she will not collect her kesubah.

R' Yosef confirms that all measurements are handled in this fashion.

R' Yehudah in the name of Rav rules that a woman who has her kesubah can collect even beyond twenty-five years whereas R' Elazar disagrees.

R' Sheishes unsuccessfully challenges Rav's qualification.

The Gemara presents another unsuccessful challenge to Rav.

R' Nachman bar Yitzchok cited a Baraisa in support of Rav's position.

(Overview...Continued on page 2)

## REVIEW and Remember

1. Why did Rebbe's maidservant decide that Rebbe should die?
2. Does a woman who still has possession of her kesubah lose her rights to collect its value?
3. Does a woman who loses the right to collect her kesubah after twenty-five years collect the supplemental part of her kesubah?
4. Are all omissions considered to be an oversight of the scribe?

## Distinctive INSIGHT

*The prayer of Rebbe on his death-bed*

יהי רצון מלפניך שיהא שלום במנוחתך

When Eisav raised his eyes and saw Yaakov's wives and children, he asked (Bereshis 33:5), "Who are these to you?" Yaakov answered, "The children whom God has graciously given your servant."

The Midrash Tanna D'vei Eliyahu Zuta (ch. 19) explains this exchange as follows: When Yaakov and Eisav were yet in their mother's womb, Yaakov said to Eisav, "Eisav, my brother! We are two brothers and there are two worlds in front of us - this world and the World-to-Come. This world has in it eating and drinking, business, marriage and raising children, while the World-to-Come has none of these. If you would like, you take this world, and I will take the World-to-Come."

Eisav agreed. However, when Yaakov returned from Lavan's house and Eisav saw that Yaakov had wives and children and slaves, animals, gold and silver, Eisav said to Yaakov, "Did you not say that I would take this world? Why do you have so much of this world - wives, children, money, and slaves?"

Yaakov answered him, "This is the small amount that Hashem gave me to use in this world as needed." R' Shmuel Heida, z"l, explains Yaakov's answer: "It is impossible to exist in this world without some possessions, but I do not seek any enjoyment from this world."

R' Heida adds that this also explains the prayer of R' Yehuda HaNassi, known as "Rebbe," who was the compiler of the Mishnah. He was an extremely wealthy man and always had many types of delicacies on his table. Still, before he died, he lifted his fingers toward the heavens and proclaimed that he never took any enjoyment from this world. On his deathbed he uttered the following prayer, "May it be Your will that I rest in peace."

Why did Rebbe pray thus? Because of his riches, it might appear that Rebbe had taken Eisav's portion in this world and, therefore, was not entitled to a place in the world-to-come. "No!" said Rebbe. "I never took anything from this world that was not essential [to maintaining my stature as the political head of the Jews]. Therefore, let me rest in peace in my place in the World-to-Come." ■

Today's Daf Digest is dedicated

לע"נ הרבנית הצדקת

מרת שאצא באבטשא, ע"ה

בת כ"ק אדמו"ר רבי פנחס שלום זצ"ל מקאסאן

אשת כ"ק אדמו"ר רבי אברהם זצ"ל

מזידיטשוב-שיקאגו

ובז"ש הגה"צ כ"ק אדמו"ר רבי שמואל שמעלקא פיינטער זצ"ל

נלבע כח' אייר תשע"ב

# HALACHAH Highlight

## Publicizing news of a death in a newspaper

אמר להו אתון קאמריתו ואנא לא קאמינא

He (Bar Kappara) said to them, "You said it, but I did not say it."

The reason Bar Kappara went out of his way to avoid relating that Rebbe had died was based on the pasuk in Mishlei (10:18) that declares that one who relates bad news is a fool. Accordingly, Kol Bo<sup>1</sup> writes that in a neighborhood where a death occurred, the custom is to pour out the water and the rationale behind this practice is to communicate that a death occurred without having to communicate that news verbally. Pele Yoetz<sup>2</sup> writes regarding this issue that when it is necessary to inform another about bad news it should not be said explicitly; rather the information should be communicated by hinting to the news so that the listener will understand on his own. Another option is to have a non-Jew tell the bad news but one should not have another Jew serve as a messenger to share the bad news.

Teshuvus Salmas Yosef<sup>3</sup> wrote that he does not see an issue with publicizing news of a person's death in a newspaper. The reason is that since the news is communicated in writing rather than verbally it fulfills the requirement to communicate the information through a hint. Another rationale for leniency is based on the ruling of Rav Chaim Falagi<sup>4</sup> who wrote that when the matter will anyways become known the restriction against sharing bad news does not apply.

Teshuvus Rebbe Eziel<sup>5</sup> also addresses the issue of whether it is permitted to write bad news. In the course of his discussion he mentions the possibility that perhaps the restriction only applies when referring to the death of a relative but when referring to the death of a non-relative it is permitted to report that bad news ex-

(Overview...Continued from page 1)

R' Nachman the son of R' Chisda inquired from Nachman bar Yaakov which opinion should be followed practically.

R' Nachman bar Yakov explained that the dispute refers to a case where the widow does not have the kesubah and halacha accords with Chachamim.

R' Dimi reports that this discussion only relates to the primary collection of the kesubah, i.e. the one or two hundred zuz, but the supplemental amount could be collected forever.

R' Avahu in the name of R' Yochanan ruled that even the supplemental amount is lost after twenty-five years.

A conversation related to this halacha is recorded.

A related incident is recorded.

### הדרן עלך הנושא

5) MISHNAH: The Mishnah relates that Chanan issued two rulings and Admon issued seven and the Mishnah begins to present the first of Chanan's rulings. ■

licitly. After analyzing the issue he concludes that the prohibition applies even for non-relatives but nonetheless concludes that there is no problem to write about a death since the restriction is specifically to orally communicate the news. He cites as proof to the principle that restrictions like this apply to oral communication rather than written communication the halacha that a child is not permitted to refer to his father by name and yet we find numerous examples of sons who in writing would refer to their fathers by name. ■

1. כל בו סי קי"ד.
2. פלא יועץ ערך בשורה.
3. שו"ת שלמת יוסף סי כ"א אות ב'.
4. שו"ת חיים ביד סי ק"ג.
5. שו"ת רבי עזריאל ח"א יו"ד סי רס"ג. ■

# STORIES Off the Daf

## True Delight

"לא נהנתי אפילו באצבע קטנה"

Tosafos brings the Tanna d'vei Eliyahu which states that before asking to absorb Torah, one should first ask that no delicacies enter one's body. This echoes what Rebbe said just before his death, that he had taken no ego-driven pleasure from this world at all.

The Minchas Elazar asked, "Why not consume delicacies? On the contrary, don't we find that a Torah scholar should eat light and well seasoned foods that are easily digestible and give him energy to

learn?"

He answered with a story. "People often petitioned my father, the Darkei Teshuvah, to pray for them regarding all sorts of issues. One time, a chossid approached him and asked my father to pray that he learn diligently.

My grandfather replied, "How can I possibly daven for something that depends on your free choice? This is a positive commandment that you must work to fulfill. The only thing I can do to help you is give you a brochah and daven that you feel the sweetness of Torah learning. From that happy moment, you will study with diligence because that is what you will want to do!"

The Minchas Elazar continued, "One

who is completely consumed by Ahavas HaTorah cannot get too enthusiastic about physical things. This is like the story about Rav Zev of Lvov, ז"ל, who didn't feel like eating anything after Shavuot. He felt such a love of Torah after being up the entire night that he was completely indifferent to the prospect of food!

The Rebbe concluded, "This is the answer then. The Midrash and Gemara are not teaching us not to eat delicacies if this is the best food for our health and strength. They are trying to help us see that if we feel enough pleasure in our learning, we will take no personal pleasure in even the most delectable delicacies!" ■

