

PERSONALITIES

Rabbi Abbahu – רבי אבהו: Rabbi Abbahu was a third-generation *amora* in Eretz Yisrael. He was the outstanding student of Rabbi Yohanan, whom he quotes hundreds of times throughout the Talmud. Rabbi Abbahu also cites contemporaries of Rabbi Yohanan, e.g., Reish Lakish and Rabbi Elazar. He, in turn, is quoted often by his student Rabbi Zeira. Rabbi Abbahu eventually became head of the yeshiva in Caesarea. Much is related in the Talmud about his generosity, righteousness, wisdom, modesty, and reverence. Rabbi Abbahu is well-known for saying: The world endures only due to the merit of those who humble themselves (*Hullin* 89a). Rabbi Abbahu was most famous for his homilies, and people would flock to hear his sermons. He was also skilled in mathematics and fluent in Greek. In addition to all these abilities, Rabbi Abbahu was known for his handsome looks, his physical strength, and his wealth.

Avimi son of Rabbi Abbahu – אבימי בריה דרבי אבהו: Avimi, son of Rabbi Abbahu, is rarely mentioned in the Talmud. He mainly cites ancient *baraitot* and discusses halakhic matters with colleagues. He was an expert in *aggada*. He was apparently a wealthy merchant who conducted business dealings in Bei Hozai in the Persian Gulf.

NOTES

Five sons... ordained, etc. – חמשה בני סמכי וכו': The Gemara specifies that Avimi had five sons to emphasize that he insisted on honoring his father himself, despite the fact that his many sons would certainly have relieved him of the task (Maharsha).

HALAKHA

Accept it from your mother, etc. – מאמך קביל וכו': If a father wishes to serve his son, the son may accept it from him, unless the father is a Torah scholar (*Shulhan Arukh, Yoreh De'at* 240:25).

ומביאו לחיי העולם הבא.

and this action brings him to the life of the World-to-Come.

אמר רבי אבהו: כגון אבימי ברי קיימי מצות כיבוד. חמשה בני סמכי היה ליה לאבימי בחיי אביו. וכי היה אתא רבי אבהו קרי אבבא. רהיט ואזיל ופתח ליה, ואמר: אין, אין, עד דמטאי התם.

Rabbi Abbahu^p said: One such as Avimi,^p my son, properly fulfilled the mitzva of honoring his parents. The Gemara relates: Avimi had five sons during his father's lifetime who were ordainedⁿ to issue halakhic rulings, and he too was ordained. And yet when Rabbi Abbahu, his father, came and called at the gate to enter, Avimi would himself run and go to open the door for him. And before he arrived there, he would already say: Yes, yes, so that his father would not think that he was being ignored.

יומא חד אמר ליה: אשקינין מיא. אדאייתי ליה נמנם, גחין קאי עליה עד דאייער. איסתייעא מלתיה ודרש אבימי "מזמור לאסף".

One day Rabbi Abbahu said to Avimi his son: Give me water to drink. Before he brought him the water, Rabbi Abbahu dozed off. Avimi bent over and stood over him until his father awoke. The performance of this mitzva aided him, i.e., as a reward God helped him in his studies, and Avimi succeeded in homiletically interpreting the psalm: "A song to Asaph" (Psalms 79).

אמר ליה רב יעקב בר אבהו לאבימי: כגון אבא, דעד דאתינא מי ברב, אבא מדלי לי בסא, ואמא מונה לי היכי איעביד? אמר ליה: מאמך – קביל, ומאבונך לא תקבל, דכיון דבר תורה הוא – חלשה דעתיה.

Rav Ya'akov bar Avuh said to Abaye: With regard to one such as I, so beloved by my parents that before I return from the study hall my father brings me a cup and my mother pours for me, how should I act? Is it disrespectful to accept this honor from them? Abaye said to him: Accept it from your mother,^h but do not accept it from your father, as, since he is a Torah scholar he will be disheartened if his son does not show him the proper level of respect.

רבי טרפון היה ליה ההיא אמא, דכל אימת דהות בעיא למיסק לפוריא גחין וסליק ליה, וכל אימת דהות נחית – נחתת עלויה. אתא וקא משתבח בי מדרשא. אמרי ליה: עדיין לא הגעת לחצי כיבוד. כלום ורקה ארנקי בפניך לים ולא הכלמתה?

The Gemara relates: Rabbi Tarfon had a certain manner of treating his mother, that whenever she wished to ascend into her bed he would bend over and help her to ascend, and whenever she wished to descend from the bed, she would descend onto him. He came and praised himself in the study hall for performing the mitzva of honoring one's father and mother so thoroughly. They said to him: You still have not reached even half of the honor due to her. Has it ever happened that she threw a purse into the sea in front of you, and you did not embarrass her?

רב יוסף בי הוה שמע קל פרעא דאמיה אמר: איקום מקמי שכינה דאתיא. אמר רבי יוחנן: אשרי מי שלא חמאן. רבי יוחנן, כי עברתו אמו – מת אביו, ילדתו – מתה אמו. וכן אביו איני? והאמר אביו: אמרה לי אם! ההיא מרבניתיה הוא.

When Rav Yosef^p heard his mother's footsteps, he would say: I will stand before the arriving Divine Presence. Rabbi Yohanan said: Fortunate is one who never saw his father and mother, as it is so difficult to honor them appropriately. The Gemara relates that Rabbi Yohanan himself never saw his parents. When his mother was pregnant with him, his father died; and when she gave birth to him, his mother died. And the same is true of Abaye. The Gemara asks: Is that so, that Abaye never saw his mother? But didn't Abaye say on many occasions: My mother told me? The Gemara answers: That mother was actually his foster mother, not his birth mother.

PERSONALITIES

Rav Yosef – רב יוסף: This is Rav Yosef bar Hiyva, the leader of the third generation of Babylonian *amora'im*. Rav Yosef was the principal student of Rav Yehuda. He and his colleague Rabba were both candidates to succeed Rav Yehuda as head of the yeshiva at Pumbedita, and the other Sages had a difficult time choosing between them. The two Sages were very different: Rav Yosef is referred to as Sinai, i.e., extremely erudite, while Rabba is credited as one who uproots mountains, i.e., extremely sharp. The Babylonian community asked the advice of its counterparts in Eretz Yisrael, who ruled that Sinai takes precedence, as everyone needs the owner of the wheat, i.e., one who is expert in the sources. Nevertheless, Rav Yosef would not accept the appointment, as the Chaldean astrologers had previously

told him that he would preside as head of the yeshiva for just two years. Instead, Rabba served as head of the yeshiva for twenty-two years. After he died, Rav Yosef did fill the position for two and a half years (*Berakhot* 64a). The Gemara relates that throughout the years that Rabba served as yeshiva head, Rav Yosef sought not the slightest trace of authority for himself.

Rav Yosef was known for his expertise in *mishnayot* and *baraitot*, the proof of which is that the Talmud states some sixty times: Rav Yosef taught a tannaitic source. Rav Yosef cites the Aramaic translation of the Torah on dozens of occasions and employs popular aphorisms in his statements. His primary students were Abaye and Rava, leaders of the fourth-generation *amora'im*, a pair largely responsible for the several hundred

citations in Rav Yosef's name throughout both the Babylonian Talmud and the Jerusalem Talmud. In addition to his greatness in Torah, Rav Yosef is believed to have been an expert in the mysticism of the Design of the Divine Chariot and the act of Creation.

A severe illness caused Rav Yosef to forget much of his Torah learning; whereupon his student, Abaye, retaught him everything that Abaye had learned from his master. The sickness he endured also left Rav Yosef blind, which explains his statement in 31a with regard to the possible exemption from mitzvot granted to the blind.

רב אסי הנה ליהה ההיא אמא זקנה. אמרה ליה: בעינא תבשטיין. עבד לה. בעינא גברא. נייעין לך. בעינא גברא דשפיר בותך. שבקה ואול לארעא דישראל.

שמע דקא אולה אבתריה. אתא לקמיה דרבי יוחנן, אמר ליה: מהו לצאת מארץ לחוצה לארץ? אמר ליה: אסור. לקראת אמא מהו? אמר ליה: איני יודע. אתרח פורתא. הדר אתא. אמר ליה: אסי, נתרציית לצאת – המקום יחזירך לשלום.

אתא לקמיה דרבי אלעזר, אמר ליה: חס ושלום, דלמא מירתח רתח? אמר ליה: מאי אמר לך? אמר ליה: המקום יחזירך לשלום. אמר ליה: ואם איתא דרתח – לא יהו מברך לך. אדהכי והכי שמע לארונא דקאתו. אמר: אי ידעי – לא נפקי.

תנו רבנן: מכבודו בחייו ומכבודו במותו. בחייו כיצד? הנשמע בדבר אביו למקום לא יאמר "שלחוני בשביל עצמי" מהרוני בשביל עצמי" "פטרוני בשביל עצמי", אלא בלהו "בשביל אבא".

במותו כיצד? היה אומר דבר שמועה מפיו – לא יאמר "כך אמר אבא", אלא "כך אמר אבא מרי הרני כפרת משבבו". והני מילי – תוך שנים עשר חדש. מכאן ואילך אומר "זכרונו לברכה לחיי העולם הבא".

Rav Asi had an elderly mother. She said to him: I want jewelry, and he made jewelry for her. She said to him: I want a man whom I can marry, and he said to her: I will seek one for you. She said to him: I want a husband who is as handsome as you. At this point, he realized that she was senile, and that he would be unable to fulfill all her requests. Therefore, he left her and went to Eretz Yisrael.

Rav Asi heard that she was following him to Eretz Yisrael. He came before Rabbi Yoḥanan and said to him: What is the halakha with regard to leaving Eretz Yisrael to go outside of Eretz Yisrael?^h Rabbi Yoḥanan said to him: It is prohibited. Rav Asi further asked: If one is going to greet his mother, what is the halakha? Rabbi Yoḥanan said to him: I do not know. Rav Asi waited a little while, and then came back to him. Rabbi Yoḥanan said to him: Asi, you are evidently determined to leave.ⁿ May the Omnipresent return you in peace, and he said no more.

Rav Asi came before Rabbi Elazar, because he did not know how to interpret Rabbi Yoḥanan's statement. He said to Rabbi Elazar: God forbid, perhaps he is angry with me that I wished to leave? Rabbi Elazar said to him: What exactly did he say to you? Rav Asi said to him: May the Omnipresent return you in peace. Rabbi Elazar said to him: If it is so that he was angry, he would not have blessed you. Rabbi Yoḥanan certainly gave you permission to leave. In the meantime, while he was traveling to meet her, Rav Asi heard that her coffin was coming, i.e., his mother had died and her coffin was being brought to Eretz Yisrael. He said: Had I known I would not have left, as after his mother's death he was not obligated to leave Eretz Yisrael to honor her.

The Sages taught: One honors his father in his life and honors him in his death. How does he honor him in his life?^h One who goes to a place on the command of his father should not say to the people to whom he has been sent, to hurry them along: Send me on my journey on my own behalf, or: Hurry up on my own behalf, or: Allow me to take leave of this business on my own behalf. Rather, he should say all of the above in the following manner: Act in this manner on Father's behalf, as a mark of respect for his father.

How does he honor him in his death?^h If he says a matter he heardⁿ from his father's mouth, he should not say: So said Father. Rather, he should say: So said Father, my teacher, may I be an atonement for his resting soul.ⁿ And this halakha applies within twelve months of his death. From this time onward he says: May his memory be for a blessing, for the life of the World-to-Come.

Leaving Eretz Yisrael to go outside of Eretz Yisrael – לצאת מארץ לחוצה לארץ: It is prohibited to leave Eretz Yisrael to go abroad other than for certain objectives, i.e., to study Torah, to marry, to rescue one's money from gentiles, or to conduct business. One should return as soon as he completes his task (Rambam *Sefer Shofetim*, *Hilkhot Melakhim* 5:9).

How does he honor him in his life – בחייו כיצד: If one needs something to be done, and he knows that people will do it on account of his father, he should not say: Do it for me. Rather, to honor him, he should say: Do it on behalf of my father (Rambam *Sefer Shofetim*, *Hilkhot Mamrim* 6:4; *Shulḥan Arukh*, *Yoreh De'a* 240:6).

How does he honor him in his death – במותו כיצד: One is obligated to honor his father after his death as well as during his lifetime. If he says something he heard from his father, he should say: So said my father, my teacher, may I be an atonement for his soul. One says this within twelve months of his death, after which he says: May his memory be for a blessing. Some authorities write that there is no difference between one's father and mother in this regard (Rambam *Sefer Shofetim*, *Hilkhot Mamrim* 6:5; *Shulḥan Arukh*, *Yoreh De'a* 240:9, and in the comment of Rema).

NOTES

You are determined to leave, etc. – נתרציית לצאת וכו': According to Rashi, Rabbi Yoḥanan thought Rav Asi wanted to return to Babylonia, which is why he said: May the Omnipresent return you in peace, i.e., return to your original location in peace. Many commentaries are surprised at this interpretation (see *Tosefot Rabbeinu Yitzḥak of Dampierre*). The Maharit explains that there is no prohibition against leaving Eretz Yisrael for a short period. He explains that Rav Asi was a priest, concerning whom there is a particular prohibition against entering the ritually impure lands outside of Eretz Yisrael.

If he says a matter he heard, etc. – היה אומר דבר שמועה וכו': Some authorities write that this applies not only to an occasion when one quotes one's father, as even the mere mention of one's father should be expressed in this manner (*Beit Yosef*). Others limit this formula to quotations of Torah statements, as it is not an honor to

be cited in connection with other issues (*Tosefot Rabbeinu Yitzḥak of Dampierre*).

May I be an atonement for his resting soul – הרני כפרת משבבו: According to Rashi, this means that the son accepts any punishment that the father deserves. After twelve months, one can be assured that the father's sins have been atoned for, as even the atonement of wicked people takes only twelve months. In connection with this, the commentaries note that the *kaddish* prayer is recited for only eleven months, so as not to label one's father a sinner (*Taz*). The *Taz* further notes that the language of: May I be an atonement for his resting soul, is not considered an insult to one's parent. Some commentaries write that this expression means that his father should not experience the initial pain that is suffered when one is placed in the grave, as this pain is suffered even by the righteous (*Likkutei Ḥever ben Ḥayyim*).

HALAKHA

A Sage must change the name of his father, etc. – חכם – משנה שם אביו וכו' משנה שם אביו וכו' A Sage may not call his father and mother by their first names, both during their lifetimes and after their deaths. Similarly, a student may not refer to his teacher by name. One should use expressions such as: My father, or: My teacher. Furthermore, if his father or teacher has an unusual name, he should avoid calling other people by that same name. If a Sage must mention his father or teacher in a lecture, he should say: So said my father, my teacher. His disseminator is permitted to mention these people by name (Rambam Sefer Shofetim, Hilkhoh Mamrim 6:3 and Sefer HaMadda, Hilkhoh Talmud Torah 4:3; Shulhan Arukh, Yoreh De'a 240:2, 242:15).

What is fear and what is honor – איזהו מורא ואיזהו כבוד – One displays fear or reverence of his father by not standing or sitting in his place, not contradicting him, not choosing sides during a dispute involving his father, and not calling him by name. One shows his father honor by providing him with food, drink, and clothing, and by taking care of any other such matter he requires (Rambam Sefer Shofetim, Hilkhoh Mamrim 6:3; Shulhan Arukh, Yoreh De'a 240:2, 4).

BACKGROUND

The disseminator – התורגמן – The position described here entailed the repetition of the Sage's lecture aloud to save the scholar from having to shout. Additionally, the disseminator expanded upon the concise, cryptic statements issued by the Sage in the course of his lecture.

תנו רבנן: חכם משנה שם אביו ושם רבו. תורגמן אינו משנה לא שם אביו ולא שם רבו. אבוי דמאן? אילימא אבוי דמתורגמן – אטו תורגמן לאו בר חיובא הוא?

אלא אמר רבא: שם אביו של חכם ושם רבו של חכם. כי הא דמר בר רב אשי, כי הוה דריש בפירקא. איהו אמר: אבא מרי, ואמריה אמר: הכי אמר רב אשי.

תנו רבנן: איזהו מורא ואיזהו כבוד? מורא – לא עומד במקומו, ולא יושב במקומו, ולא סותר את דבריו, ולא מכריעו. כבוד – מאכיל ומשקה, מלביש ומכסה, מכניס ומוציא.

איבעיא להו:

The Sages taught: A Sage who lectures in public must change the name of his father,^h i.e., when he quotes his father he should not mention him by name. And similarly, he changes the name of his teacher. The disseminator,^b who explains the statements of a Sage to the audience, changes neither the name of his father nor the name of his teacher. The Gemara asks: To whose father is this referring? If we say it is referring to the father of the disseminator, whom the Sage mentioned in his lecture, is that to say that the disseminator is not obligated to observe the mitzva of honoring one's father? How can a disseminator mention his own father by name?

Rather, Rava said: This is referring to the name of the Sage's father and the name of the Sage's teacher. This is like that which Mar bar Rav Ashi would do, as when he would teach Torah at his regular lecture and would mention a halakha in the name of his father, Rav Ashi, he would say: So said my father, my teacher; and his disseminator would say: So said Rav Ashi. Although a son may not mention his father's name, the disseminator of his lecture may do so.

The Sages taught: What is fear and what is honor?^h Fear of one's father includes the following: One may not stand in his father's fixed place, and may not sit in his place, and may not contradict his statementsⁿ by expressing an opinion contrary to that of his father, and he may not choose sidesⁿ when his father argues with someone else. What is considered honor? He gives his father food and drink, dresses and covers him, and brings him in and takes him outⁿ for all his household needs.

A dilemma was raised before the Sages:

NOTES

May not contradict his statements – ולא סותר את דבריו – According to Rashi, a son should never contradict his father on any matter. Some commentaries write that this halakha applies only to Torah matters (Rabbeinu Hananel ben Shmuel). Others maintain the opposite opinion, stating that when it comes to Torah one must clarify matters, even if that means contradicting his father. This is indicated in the statement (30b) concerning a father and son who become enemies over halakha. Conversely, with non-Torah discussions, it is inappropriate to contradict a father. The Meiri maintains that the prohibition against contradicting one's father or choosing sides applies only in the father's presence, while Tosefot Rabbeinu Yitzhak of Dampierre rules that it is in effect only while the father is alive.

He may not choose sides – ולא מכריעו – According to most commentaries, this means that one should not side against his father in a dispute, whereas some claim that even agreeing with one's father is somewhat disrespectful. This is because when one rules in a dispute, he places himself above both disputants (Rabbeinu Hananel ben Shmuel; Tur).

Brings in and takes out – מכניס ומוציא – If one's parents are elderly, he must help them come and go (Rabbeinu Yehonatan of Lunel).

Perek I Daf 32 Amud a

HALAKHA

From the money of the father – משל אב – The mitzva to honor one's father includes bringing him food, drink, and clothes. These are funded from the father's estate. If the father does not have money but the son does, the son is compelled to provide for his father in accordance with his means. If the son does not have the money either, he is not forced to beg to feed his father, as explained in the Jerusalem Talmud (Rambam Sefer Shofetim, Hilkhoh Mamrim 6:3; Shulhan Arukh, Yoreh De'a 240:5).

משל מי? רב יהודה אמר: משל בן. רב נתן בר אשיעניא אמר: משל אב. אורו ליה רבנן לרב ירמיה, ואמרי לה לבריה דרב ירמיה: כמאן דאמר משל אב.

From whose funds must one give his father food and drink? Rav Yehuda says: From the money of the son. Rav Natan bar Ashi said: From the money of the father.^{hm} The Sages gave this following ruling to Rav Yirmeya, and some say they gave this following ruling to the son of Rav Yirmeya: The halakha is like the one who says it must be paid from the money of the father.

NOTES

From the money of the father – משל אב – The commentaries dispute the halakha in a case where the father lacks funds but the son has money. All agree that the son has to pay to support his father in this situation, and he is pressured and shamed into doing so. Nevertheless, most authorities maintain that this

assistance falls within the category of charity. Others claim that it falls under the category of honoring one's parents. According to this opinion, this particular situation is not discussed by the Gemara, and the Gemara is discussing a situation where the father has money.