

OVERVIEW of the Daf

1) Teachings of R' Dimi (cont.)

R' Dimi in the name of R' Yonason describes the hunt for the Leviason that will be led by Gavriel in the future.

R' Dimi in the name of R' Yochanan describes some of the behavior of the Leviason.

Rabbah in the name of R' Yochanan describes the meal for tzadikim in the World to Come.

Rabbah in the name of R' Yochanan teaches that Hashem will make a sukkah from the skin of the Leviason.

2) The World to Come

The Gemara elaborates on a pasuk that describes the World to Come.

R' Yochanan's description of the size of the stones is unsuccessfully challenged.

Rabbah in the name of R' Yochanan discusses the canopies in which people will dwell in the World to Come.

R' Chanina elaborates on some of these descriptions.

Tangentially, the Gemara discusses the canopies that Hashem made for Adam HaRishon.

The Gemara continues to elaborate on the pasuk that was just cited.

Rabbah and R' Yochanan continue their previous discussion.

R' Shmuel bar Nachmani in the name of R' Yochanan identifies the three people called by Hashem's name.

Descriptions of the tzadikim and Yerushalayim in the World to Come are presented.

Reish Lakish begins a discussion of the size of Yerushalayim in the World to Come.

3) Acquiring a boat

Rav and Shmuel disagree whether pulling a ship a

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REVIEW and Remember

1. What is going to be done with the flesh of the leviason?
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2. How many chupahs will each tzadik have in the World-to-Come?
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3. How high will Yerushalayim be elevated?
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4. What is the point of dispute between Rav and Shmuel?
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Distinctive INSIGHT

Mocking the words of our sages

נתן עיניו בו ונעשה גל של עצמות

R' Yochanan once lectured regarding the future gates of Yerushalayim which will be carved out of huge precious stones. One of the students present felt that his words were preposterous, as the size of the stones described were immense (thirty amos by thirty amos), when we do not find today precious stones and pearls that are even the size of an egg. When the student later went to sea, he saw the ministering angels carving the gates for Yerushalayim from those large stones. The student returned to R' Yochanan and complimented him on his earlier lecture, now reporting to R' Yochanan that he had witnessed precisely what R' Yochanan had spoken about.

R' Yochanan was not impressed. He criticized the student who had earlier mocked his words. R' Yochanan admonished him and said, "You are an empty person! Had you not seen it for yourself would you not have believed it? You are one who mocks the words of the sages!" R' Yochanan set his eyes upon the student and he became a heap of bones.

ן"דרשות הר", based upon this Gemara, explains that just as we are commanded to listen to the laws and rulings of our sages, so too we must accept the teachings of our sages regarding all oral traditions, including attitudes in life and expositions of verses. Even if a particular lesson does not have a specific halachic application, we must still adhere to the words of our sages and certainly not reject or mock their lessons. With his questioning of the lecture of R' Yochanan, the student in our Gemara demonstrated contempt for the Torah, its prophets and its teachers.

בני יששכר notes that R' Yochanan did not notice the student's initial reaction of mocking his words at the time of the lecture, because if he did, R' Yochanan would have acted against the student at that time. It was only later, when the student returned with great excitement and enthusiasm after having personally witnessing the huge stones, that R' Yochanan detected that the student had not accepted his words fully on their own merit. We see, again, that the student was faulted even though the nature of this lecture did not involve a halacha or even a major tenet of our belief. The student was guilty simply for his mocking and questioning attitude regarding the explanation which R' Yochanan presented regarding the future gates of Yerushalayim.

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HALACHAH Highlight

Standing to honor the elderly

ואין שיבה פחותה משבעים

One is not called old if he is less than seventy years old

Shulchan Aruch¹ rules that one is obligated to stand up before an elderly person and he defines elderly as one who is seventy years old. The primary source for this definition is found in the Mishnah in Avos (5:25) that states that one attains old age at the age of seventy. Another source for this ruling is found in our Gemara where R' Acha bar Yaakov states that one who is less than seventy years old is not called old.

Tikunei Zohar² writes that old age is achieved at the age of sixty and Vilna Gaon³ in his commentary to Tikunei Zohar explains that the Tikunei Zohar disagrees with the earlier-cited statement from the Mishnah in Avos. According to the Tikunei Zohar, one is obligated to stand up for a person who is sixty years old rather than seventy years old. Birkei Yosef⁴ also cites the opinion of Arizal that there is a mitzvah to stand when someone who is sixty years old enters the room. Ben Ish Chai⁵ advises one to follow the opinion that one should consider a sixty year old to have reached

small amount is sufficient to acquire a boat.

It is suggested that this issue was debated by Tannaim.

Rav and Shmuel explain how both opinions in the Baraisa may agree with their respective positions.

Another Tannaic dispute is cited as being similar to the dispute between Rav and Shmuel. ■

old age since the position of Arizal is based on secrets of the Torah (סוד דברי אלקים חיים). Minchas Chinuch⁶ suggests that there are also sources in the revealed Torah – נגלה – that support the position that one should stand for someone who reaches the age of sixty. Targum Onkolus translates the term שיבה as one who is well versed in Torah – and the term זקן as one who is elderly – סבר באורייתא. Since the term שיבה refers to a Torah scholar and זקן is the term used for the elderly person one must honor it follows that that obligation begins at sixty since the same Mishnah in Avos teaches that one reaches זקנה – seniority – at the age of sixty. ■

1. שו"ע יו"ד סי' רמ"ד סעי' א'.

2. תיקון כ"א דף מ"ח.

3. דפוס ווילנא תרכ"ז דף ס"ג:

4. ברכ"י ליו"ד שם סק"ד.

5. בן איש חי שנה שניה פ"ר כי תצא אות י"ב.

6. מנחת חינוך מצוה רנ"ז אות ט'. ■

STORIES Off the Daf

"The face of Yehoshua"

"פני יהושע כפני לבנה..."

Acertain man once traveled to a far-flung country to make his fortune. He claimed that he knew of a place where they could mine a king's ransom in valuable gems for a very small investment since such trinkets were fairly common in this distant land.

But he didn't wish to go alone, so he requested all eligible young men in his city to join him in his adventure. When they heard how far away his destination was, they declined, since they really didn't want to exert themselves to such an extent. And could they really be sure this man was not mistaken? Who knew what they would really achieve after putting in such Herculean

efforts?

Yet there was one young man from their town who agreed to accompany this entrepreneur in his venture and the two went off together. Many years passed while the two were off together, presumably digging up jewels.

Of course, one day the two returned. The original businessman who put in all the capital for their project had amassed an immense fortune in jewels. And even his assistant came back a big millionaire. How do you think the other young men felt when they saw the stunning success of this venture? They felt foolish for not putting in the effort which would have made them as rich as their friend. After all, he was from the same town and had no great advantage over them. He had merely taken the opportunity that had come his way since he was willing to work hard.

The Chofetz Chaim, zt"l, told this parable to illustrate to his son that everything really depends on how hard one works. "This parable explains the gemara in Bava Basra 75 which tells us that the elders lamented, 'The face of Moshe is like the sun and the face of Yehoshua is like the moon. Oy, such a shame! Oy, such an embarrassment!' Yehoshua shines like the moon, but he was one of us. The only reason he got ahead was that he never left the tent of Moshe. We could have done the same and attained a similar distinction. Is this not humiliating?" ■

1. שיחות החפץ חיים, ע"י נ"ט ■

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How much more so must we carefully listen to the lessons and guidance of our sages regarding our faith, the oneness of Hashem, and the concept of reward and punishment! ■