



Today's Daf Digest is dedicated
In loving memory of **שרגא פייוול דוד בן קמואל**
The Abramowitz family

OVERVIEW of the Daf

1) A stadium ox (cont.)

Rava offers another explanation for the distinction concerning kofer between an animal that gores and a **רובע**.

The practical difference between Abaye and Rava is identified.

A Baraisa is cited that supports Rav's position that a stadium ox may be brought as a korban.

2) **MISHNAH:** Halachos related to an ox that kills a person are presented.

3) Executing a **מועד** animal

Rabbah suggests a circumstance how it is possible to execute a **מועד** animal if the animal is killed even when it was a **תם**.

R' Ashi rejects this explanation and offers an alternative explanation.

R' Zevid offers another circumstance how the animal could become a **מועד**.

This explanation is rejected and the Gemara continues to suggest different explanations, some of which are accepted and others that are rejected.

4) The stoned ox

A Baraisa is cited that discusses the halachic status of the ox after it was killed.

The Gemara unsuccessfully challenges part of this exposition.

Mar Zutra suggests that the prohibition could be limited to where the animal was slaughtered with a stone, which is similar to stoning but perhaps if it was slaughtered with a knife it is not prohibited.

This suggestion is rejected.

Two alternative sources are cited for the source that even the skin of the stoned animal is prohibited from benefit.

Tangentially the Gemara mentions R' Shimon Ha'Amsoni's approach of making expositions from the word **את**.

Another Baraisa is cited that presents different expositions of the words **ובעל השור נקי**.

R' Eliezer's position in the Baraisa is unsuccessfully challenged.

Another Baraisa presents another response of R' Eliezer to R' Akiva.

R' Kahana and R' Tivyomi disagree which version R' Eliezer stated first.

The Gemara begins to elaborate on the two opinions. ■

Distinctive INSIGHT

Fear or awe for Torah scholars

עד שבה רבי עקיבא ולימד את ה' אלקיך תירא לרבות לתלמידי חכמים

Rambam writes (Hilchos Yesodei HaTorah 2:2) how to pursue acquiring love and fear of Hashem. He points out that a person should contemplate the actions and creations of the universe, and he should carefully observe the wonders and powerful might of nature. When a person considers these things carefully, he will develop a strong sense of awe and trepidation for the One who fashioned all of this.

Rambam clearly defines the mitzvah of "יראה/fear" not as a negative type of fright and dread that one may be punished and harmed by God, but **יראה** is rather a beautiful and overwhelming sense of awe and magnificence of Hashem's majesty. This is referred to as **יראת הרוממות**.

In his Sefer HaMitzvos (Mitzvah #4), Rambam defines the mitzvah of fear of Hashem in terms of fearing God's judgment and system of punishments. He writes, "We are commanded to accept upon ourselves a sense of fear of God, and to believe in His ability to punish us at any moment..." This expresses the nature of the mitzvah of **יראה** differently than we saw in the Yad HaChazakah.

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REVIEW and Remember

1. When does the owner of an animal that kills someone pay **כופר**?
2. What is the meaning of the phrase **ובעל השור נקי**?
3. Is it necessary to use a knife for **שחיטה** to be valid?
4. What are the two responses that R' Eliezer gave to R' Akiva?

Today's Daf Digest is dedicated
By the Okner family
In memory of their grandmother
מרת שרה בת ר' בערל, ע"ה
Mrs. Sarah Matthew

HALACHAH Highlight

Honoring Torah scholars and one's Torah teacher

עד שבא ר' עקיבא ולימד "את ה' אלוקיך תירא" לרבות תלמידי חכמים
 Until R' Akiva came and taught "You should revere Hashem your God" to include Torah scholars

Tosafos¹ questions why it was necessary for R' Akiva to derive the mitzvah to revere Torah scholars from the extra word **את** when the Torah (Vayikra 19:32) explicitly commands that one must honor Torah scholars with the words **והדרת פני זקן**. Tosafos answers that the derivation from the word **את** teaches a special obligation to honor one's main Torah teacher – **רבו מובהק**, or someone who is a renowned Torah scholar. Based on this Tosafos, the Brisker Rov² asserts that there are two separate mitzvos that relate to honoring Torah scholars. One is the obligation that a student must honor and revere (**כבוד ומורא**) his Torah teacher. Rambam³ equated this obligation with the obligation a child has to honor his parents. This obligation is derived from the words **את ה' אלוקיך תירא**, as indicated by our Gemara. The second obligation is derived from the words **והדרת פני זקן** and included in this mitzvah is the obligation to honor any Torah scholar⁴, even one that is not one's teacher.

One practical difference between these two mitzvos is the parameters of the obligation to stand as a display of honor. The Gemara Kiddushin (33a) cites a Baraisa that states that honor is expressed by standing when the Torah scholar walks this ruling, namely, that one must stand for a Torah scholar only when he is within four amos, is limited to Torah scholars in general but concerning one's main Torah teacher the obligation is to stand as long as you can see him (**מלא עיניו**). He Brisker Rov explains that this distinction is related to the previous discussion. The obligation to honor Torah scholars in general is derived from

(Insight. Continued from page 1)

In our Gemara, we find that Rabbi Akiva extends the concept of "fear" of God to apply to Torah scholars. If the concept of fear refers to awe for the greatness of Hashem, we could understand that, to a limited extent, we can extend this concept and apply it to the impressive and exalted levels which these dedicated and devoted scholars achieve. However, if "fear of Hashem" refers to our being frightened that God is powerful and can punish, what relevance does this have to Torah scholars?

HaRav Yaakov Kaminetzky (Emes l'Yaakov, Eikev) explains that the goal of the mitzvah to fear God ultimately refers not to the feeling of fear or awe itself, but rather to specific halachic manifestations which it entails. The Gemara in Kiddushin (31b) explains that fear of a parent requires not to sit in a parents' seat and not to contradict them. Here, too, although awe and trepidation for a talmid chacham is not practical, the practical application of this law requires certain modes of conduct which accompany reverence and awe for them. Maintaining these levels of great respect would be a fulfillment of fearing a Torah scholar. ■

the words **והדרת פני זקן** from which Chazal declare that the obligation is to stand in a way that demonstrates respect, i.e. when he is within four amos. The obligation to stand for one's main Torah teacher is a function of the obligation to demonstrate honor and reverence. This is similar to the obligation to stand for a parent where we do not find a distinction whether the parent is within four amos or beyond. ■

1. תוס' ד"ה לרבות ת"ח
2. חידושי הרן ר"ז הלוי פ"ה מהל' ת"ת הי"א
3. ע' רמב"ם רפ"ה דהל' ת"ת
4. ע' רמב"ם רפ"ו דהל' ת"ת ■

STORIES Off the Daf

To include Torah scholars

את לרבות תלמידי חכמים

When Rav Shaul, zt"l, was accepted to be the Av Beis Din of Amsterdam, he gave an intricate and wondrous lecture that inspired all who heard it. After the derasha, a certain scholar said, "It's true that your lesson today impressed everyone, but why should that be? You must have spent many months preparing it. Let us see who you really are. We will give you a topic to prepare in three days and see how well your lecture goes then!"

The rav immediately replied, "We find on Bava Kamma 41 that Shimon Ha'Asmoni darshened every time the word **את** appears in the Torah until he got to **את ה' אלוקיך תירא**. The interpretation of this phrase waited until Rabbi Akiva came and taught that it comes to include Torah scholars. On the surface, this seems difficult; why couldn't Shimon Ha'Asmoni extrapolate this himself?

"But I can explain this. It is well known that only someone with semicha was called Rabbi, so presumably Shimon Ha'Asmoni did not have semicha. If he had darshened this to include Torah scholars, people would have realized that this applies to the verse which prohibits us

from testing Hashem as well. They would have said that Shimon Ha'Asmoni meant to protect himself from being questioned by people in his community. But when Rabbi Akiva came, he was able to teach this lesson from the verse. Since he was a musmach he had already been tested and no one could test him again, so he was surely not thinking of himself. Clearly this was the true meaning of the verse."

Rav Shaul concluded, "I say the same thing to you. Before you accepted me to be the Av Beis Din here you could have tested me any which way you pleased, but now that I was accepted for the position, you no longer have the right to test me!"¹ ■

1. אוצר שיחות צדיקים עמ' פ"ב