



This month's Daf Digest is dedicated

L'ilui Nishmas Yosef ben Chaim haKohen Weiss (8 Elul) & Mrs. Yenta Weiss, Rivke Yenta bas Asher Anshel (13 Elul)
Family Weiss, London

OVERVIEW of the Daf

1) Honoring parents (cont.)

Rebbi finishes explaining in a Baraisa why in reference to honor the Torah mentions the father first and why in reference to reverence the mother is mentioned first.

Another Baraisa teaches how important Hashem considers the mitzvah of honoring one's parents.

Tangentially the Gemara cites three teachings related to having a recognition that Hashem is in this world.

A discussion is presented related to the correct approach when there is a conflict between honoring one's mother and father.

Two teachings are recorded that demonstrate how the mitzvah of honoring one's parents gave Hashem credibility in the eyes of the nations.

R' Ulla cited the incident of Dama ben Nesinah to demonstrate the extent of the mitzvah of honoring a parent.

R' Chanina takes note of how much greater the reward a Jew would receive for honoring a parent since he is commanded by the mitzvah.

Tangentially, R' Yosef discusses the difference between those commanded in a mitzvah and those that are not in the context of his obligation to perform mitzvos as one who is blind.

Another incident related to Dama ben Nesinah is retold.

Avimi presents another teaching related to honoring parents.

R' Avahu describes how Avimi his son showed him honor.

Additional teachings and incidents related to honoring parents are presented.

A Baraisa discusses the obligation to honor one's parents while they are alive and after they are dead.

Another Baraisa discusses the issue of referring to a parent or rebbi by name.

The second half of the Baraisa is explained.

A Baraisa elaborates on the obligatory activities that the mitzvos to honor and revere require. ■

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In memory of

ר' יהוסף בן הרב פנחס שלום הלוי, ע"ה
ומרת טויבא בת ר' דוב, ע"ה

Distinctive INSIGHT

The mitzvah of honoring one's parents

אמר להם צאו וראו מה עשה עובד כוכבים אחד באשקלון

Our Gemara tells us of a gentile from Ashkelon who was a merchant of precious stones. Once, the sages sought to purchase stones from him for the Kohen gadol's eifod and choshen. The man refused because his keys were under his sleeping father's head. The next year he was rewarded for the respect shown his father in not disturbing his sleep, when a red heifer was born among his cattle and the sages paid him handsomely for it. We see from this that the purchase of each red heifer was often quite costly. Yet, despite the cost, Bnei Yisrael did not hesitate to pay the full asking price.

The commandment of Parah Aduma is defined as a "chok" - a commandment with no apparent reason behind it. Yet, our rabbis, zt"l, explain that the commandment of the red heifer serves to atone for the sin of the Golden Calf. How are we to understand this approach of Chazal to explain the reason for that which is a statute and has no rationale?

The truth is that it is precisely due to this commandment's having no clear reason behind it that it atones for the sin of the Golden Calf.

HaRav Aharon Bakst, zt"l, explains that this is what our rabbis were referring to when they said that the mitzvah

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REVIEW and Remember

1. How did the nations of the world think to dismiss the Torah?
2. What event would inspire R' Yosef to throw a party for the rabbis?
3. Whom did Abaye call his mother?
4. What activities are included in the mitzvah to honor a parent?

HALACHAH Highlight

Using appropriate titles

חכם משנה שם אביו ושם רבו

A scholar must change the name of his father or rebbi

Rav Ovadiah Yosef¹ wonders whether it is permitted for a former student, who is now a colleague of his rebbi (תלמיד חבר), to refer to his former teacher without a title. His conclusion is that since nowadays every Talmid Chacham is referred to with the title of "Rebbi" and other similar types of titles, it is not appropriate for one to refer to his former rebbi who is now his colleague by his first name, even when not in his presence. Additionally, since in our times the respect and honor for Torah scholars has been diminished, dissent has increased and the overall respect for Torah has also dropped it is appropriate to refer to Torah scholars with an even greater degree of respect. Therefore, for example, it is appropriate for a rebbi to show honor and respect to his student, who is not his colleague but is a Talmid Chacham, in front of others. It is also proper for the rebbi to refer to his student who is now a rabbi with an honorary title when speaking to or about him with others present. This is in accordance with a teaching of Sefer Pele Yoetz. Pele Yoetz² writes that it is appropriate for a rebbi to show honor to even a new student so that the student will have a model to follow regarding the important trait of showing honor to others. This will also develop in the student an endearment towards Torah and those who study it.

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vah of the red heifer was commanded in order to atone for the sin of the Golden Calf. The essence of this commandment was that Bnei Yisrael should be prepared to pay great sums in order to fulfill a commandment even though it was given as a "chok" (Bamidbar 19:2), seemingly without reason.

This teaches us that they were just as prepared to parcel out their wealth for the fulfillment of Hashem's commandment as they had been for the Golden Calf. As such, it atones for the Golden Calf, for it was in this matter that they erred. ■

Rav Ovadiah Yosef³ cites another statement of Pele Yoetz related to these matters. Pele Yoetz writes that one should not refer to rabbis by their last name, e.g. "Harav Karo," "Harav Alshich," etc. rather one should say, "Mahari Karo," etc. The reason is that if it is prohibited to refer to regular people by their last name it is certainly disrespectful to refer to Torah scholars by their last name. Rav Ovadiah Yosef disagrees and cites the opinion of Sefer Yafeh Lalev who challenges this opinion of Pele Yoetz since we find many Rishonim who refer to Rif as "Rav Alfasi" even though "Alfasi" is a last name. Therefore, he submits that it is more respectful to say, "Harav Algazi" rather than "Mahari Algazi" since the first reference contains the title "Harav." ■

1. שו"ת יביע אומר ח"א יו"ד סי' י"ח.
2. ספר פלא יועץ מערכת כבוד חכמים.
3. שו"ת יביע אומר שם אות י"ג. ■

STORIES Off the Daf

"One honors him in life and one honors him in death"

מכבדו בחיים ומכבדו במותו

Every morning we are reminded that honoring parents is one of the mitzvos for which one enjoys the fruits in this world while the principle is preserved for the world to come. On today's daf we find that this mitzvah applies not only when parents are still alive, but also even after they leave the world. Rav Itzele Peterburger, zt"l, even said that the main time to honor one's parents is specifically after they have

left the world and are helpless because of their powerlessness to do mitzvos. It is precisely after death, when their child's every action redeems them from Gehinom and elevates them in Gan Eden, that a dedicated child will always strive to do everything possible to give the departed true nachas.

The gaon and tzaddik, Rav Yosef Tausig zt"l once told a story about how a certain gadol once traveled to Matersdorf, and he asked Rav Tausig to come along with him to the cemetery to pray at his late mother's grave. When they got there, this gadol took out his walking stick and laid it on the grave, saying, "Mama, I'm here with the silver stick." It was customary in those

days for prominent Rabbonim to walk with a silver-headed cane. To Rav Tausig's wonder, this gadol then explained that he wanted to fulfill the mitzvah of honoring his mother and bringing her joy, because during her lifetime she had always been pained over the fact that her son had yet to serve as a prominent Rav. Even though he only took the position after her petirah, he had traveled a great distance to her grave to give her the news and honor her even in death, to let her know that, with Hashem's help, her desires had been fulfilled and her son has received his "silver stick." ■

1. בית ישראל השלם, חלק ח' עמ' רמ"א