



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) Rising for the elderly (cont.)

The Gemara elaborates on a section of the Baraisa, and this leads the Gemara to the conclusion that while they are working, craftsmen are not permitted to stand for Torah scholars.

The ruling is unsuccessfully challenged.

R' Yosi bar Avin thought to infer from the previous discussion that bikkurim are more precious than giving honor to Torah scholars.

The ruling of the Baraisa that one is not obligated to show honor to an elderly person in the bathroom or the bath house is unsuccessfully challenged.

Another statement of the Baraisa is explained.

A Baraisa defines what form of standing shows honor.

Abaye qualifies this ruling.

Two incidents involving Abaye are cited.

Abaye states that there is a tradition that one will be rewarded if he takes a circuitous route so that others should not have to stand.

Related incidents are cited.

R' Yochanan rules in accordance with the opinion of Issi ben Yehudah that one must stand for every elderly person, even one who is wicked.

The ways different Amoraim honored elderly gentiles are recorded.

2) Rising for Torah scholars

R' Aivo in the name of R' Yannai ruled that a Torah scholar may not stand up before his teacher more than once in the morning and once at night in order not to show his teacher more honor than he shows Hashem.

This ruling is unsuccessfully challenged.

R' Elazar teaches that a Torah scholar who does not stand before his teacher is called wicked.

The Gemara inquires whether a son must stand for his father if the son is his father's teacher.

An unsuccessful attempt is made to resolve this inquiry.

The Gemara inquires whether a father must stand for his son if his son is his teacher.

An unsuccessful attempt is made to resolve this inquiry.

The Gemara inquires whether riding is the same as walking.

Abaye infers from a Baraisa that riding is the same as walking.

The Gemara inquires whether one must stand for a Sefer Torah and the answer is that it is obligatory.

A related incident is recorded.

A related exposition and additional halachos are presented.

3) Positive mitzvos

A Baraisa cite examples of positive mitzvos that are time bound. ■

Distinctive INSIGHT

Standing for a נשיא and for a Torah scholar

נשיא עובר עומד מלפניו מלא עיניו, ואינו יושב עד שישב במקומו

The Gemara teaches a halacha in the name of Rav Avdimi of Chaifa. When a prince who is the head of the community (נשיא) passes by, one who sees him must stand in his honor as long as the prince is within his eyesight, or until the prince sits in his seat. Meiri cites Rav Hai Gaon who says that this halacha also applies to the reverence one must display for one's principal teacher (רבו מובהק). Tur (Y.D. 244:9) adds in the name of Rabeinu Peretz that this halacha also applies to when a person has the opportunity to see a "gadol hador", one of the leaders of the entire generation.

אור החמה explains that the Gemara suggests that the viewer must not only remain standing until the prince arrives at his seat, but also he may not sit until the prince actually sits down. The concept is that it is not respectful for anyone to sit down while the prince, rebbe or leader himself is still standing. This halacha would then extend to standing in reverence of a talmid chacham, where as long as the Torah scholar is within one's four amos one

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REVIEW and Remember

1. Why isn't it permitted for craftsmen to stand for Torah scholars while they are working?
2. How did the different Amoraim show honor to elderly gentiles?
3. Is riding equivalent to walking?
4. What are the two interpretations why the people watched Moshe Rabbeinu until he entered the tent?

Today's Daf Digest is dedicated
By Mr. and Mrs. Joey Zimmerman

In memory of their son
יחיאל דוב, ע"ה בן ר' יוסף יהודה

Today's Daf Digest is dedicated

In memory of
מרת עלקא בת ר' מנחם מנדל, ע"ה

HALACHAH Highlight

Kissing a Sefer Torah

מפני לומדיה עומדים מפניה לא כל שכן

If one rises in the presence of those who study Torah certainly one should rise for the Torah itself

The Gemara relates that a person is obligated to stand in the presence of a Sefer Torah and this conclusion was drawn from the logic of a kal v'chomer. If one is obligated to stand in the presence of Torah scholars it is certainly obligatory for a person to stand for the Sefer Torah itself. Sefer Shearim Metzuyanim B'halachah¹ cited our Gemara to explain the logic behind the custom to kiss a Sefer Torah when it is taken from and when it is returned to the Aron Hakodesh. Rashi in his commentary to Masseches Avodah Zarah² writes that it was customary for people to kiss those who are greater than themselves out of respect when leaving the Beis Haknesses. Accordingly, if one kisses people who are greater certainly one should kiss a Sefer Torah. This explains to us the custom cited by Rema³ to bring children to the Beis Haknesses to kiss the Torah. The intent of Rema was not that children, but not adults, should kiss the Sefer Torah; rather even the children should be brought to the Beis Haknesses to kiss the Sefer Torah and certainly the adults who are present should kiss the Sefer Torah.

Different customs are mentioned regarding the correct way to kiss a Sefer Torah. Shearim Metzuyanim B'halachah⁴ cites Arizal who maintains that one should kiss a Sefer Torah with one's hand rather than with one's mouth. Shaarei Ephraim⁵ writes that one should kiss the Torah with his mouth and while doing so he should recite the following phrase, "ישקני מנשיקות פיהו". Only when it is not possible to kiss the Torah by mouth should one kiss the Torah by hand. Although⁶ some sefarim write critically about kissing a Sefer Torah with one's hand it is a practice that should not be mocked.

(Insight. Continued from page 1)

must remain standing, and if the scholar has arrived at his seat, the viewers must still stand until the חכם actually sits in his seat. Pri Megadim, however, rules that once the prince or one's רב arrives at his seat, the viewer may already sit down. It is only as long as the Torah dignitary is still moving, or even if he pauses to rest, that others must remain standing in his presence.

The verse brought as the source for this halacha is one which discusses Moshe, and that the Jewish people stood as he passed, and they remained standing until Moshe arrived at his tent. Rashi explains that Moshe was a נשיא, a prince, hence the indications how we must revere and respect Torah dignitaries.

ש"ס notes, however, that Moshe was much more than a נשיא - he was a מלך, whose honor is much greater than that of a prince, for even according to the opinion that a prince may forgo his honor, a king may not forgo his honor (32b). What proof regarding a נשיא can be brought from Moshe and how the Jews responded to his honor?

איתן explains that the Midrash (Tanchuma, Eikev 9) seems to suggest that Moshe only had the status of being a king after he brought down the second לוחות, and the verse cited in the Gemara discusses a situation featuring Moshe earlier than that, only after the first luchos. ■

When one kisses their hand after they made contact with a Sefer Torah it indicates a desire for the person to connect with the sacred item he just touched. This is similar to the practice of kissing one's hand after touching one's tefillin; it is an expression of yearning to be able to connect with the holiness of the tefillin. ■

1. שערם מצויינים בהלכה סי' כ"ג ס"ק א'.
2. רש"י עבודה זרה י"ז ד"ה אבי חדיהו.
3. רמ"א או"ח סי' קמ"ט סעי' א'.
4. שערם מצויינים בהלכה הני"ל.
5. שער אפרים שער י' סעי' ד'.
6. ע' פתחי שערם שם ד"ה ונהגין שכל. ■

STORIES Off the Daf

Aiding the elderly

אביי יהיב ידא לסבי

On today's daf we find that Abaye would offer his arm to aid the elderly.

During the year that one of the prime students of the Chazon Ish zt"l, Rav Kovalsky zt"l, was in mourning for his father, he arrived in shul one morning to pray at the amud. The shul he davened at had many minyanim one after the other, and many people had a "chiyuv," so he had to wait his turn. As he waited patiently, Rav Kovalsky caught sight of an elderly man who had just finished davening, who had very slowly removed his tefillin and folded

his tallis, and who was now standing and asking someone, anyone, to help him home. But who has time for that on a busy morning, when everyone is rushing to finish up his prayers so he can get his day started? This poor old man was looking at all the people streaming by him with pleading eyes and outstretched, trembling hands, but they ignored him. Rav Kovalsky pulled himself out of line, approached the old man, and gently took him by the hand. The elderly Jew took hold of it with his shaking hand, and they began their walk home together.

It was quite a long walk, they took a round-about way, and the old man walked at a snail's pace. All the while, Rav Kovalsky murmured under his breath, "This should be for the elevation of my father's soul..."

Finally, they reached the old man's home. He offered an emotional thanks to Rav Kovalsky, but the Rav's job wasn't yet over. Rav Kovalsky supported the old man on his slow walk up the stairs. It was only when the man was safely inside his home that Rav Kovalsky turned back to the shul to catch the very last minyan, where another man had already taken over leading the prayers. This was the only time that Rav Kovalsky ever missed leading the minyan when he had an obligation to do so.

That night, Rav Kovalsky's father appeared to him in a dream. "I'm willing to forgo every prayer of yours before the amud," he said, "...as long as you do mitzvos like that in their stead!"¹ ■

¹אוצר כיבוד אב ואם, עמוד תקי"ג

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