



OVERVIEW of the Daf

1) Statements of R' Ila bar Yevarechya

Four statements from R' Ila bar Yevarechya are recorded.
 Statements related to studying Torah in difficulty are presented.

2) The curse on the world

Rava writes that every day the curse of the world gets worse.

The Gemara explains how the world continues to exist.

3) The loss of taharah

R' Shimon ben Elazar comments about the consequences that result from the loss of taharah and tithing.

Two incidents and subsequent commentary are recorded.

4) MISHNAH: The Mishnah begins with a list of decrees that were instituted and the cause for those decrees. The causes for the disappearance of different qualities are noted. R' Pinchas ben Yair elaborates on the decline that occurred following the destruction of the Beis Hamikdash. The Mishnah concludes with a description of the world in the footsteps of Moshiach.

5) The bridegroom's wreath

Three different opinions are recorded concerning the decree prohibiting bridegrooms from wearing a wreath.

6) Clarifying the Mishnah

R' Elazar explains the term אירוס.

A related incident is recorded.

Rabba bar bar Chana explains the term עטרות כלות.

A Baraisa echoes this explanation.

The term חופת חתנים is explained.

A Baraisa supports this explanation.

A Baraisa elaborates on the history behind the decree against studying Greek.

The assertion that it is prohibited to study Greek is challenged. The Gemara answers that there is a distinction between Greek and Greek wisdom.

The assertion that it is prohibited to study Greek wisdom is challenged.

A resolution is offered that is supported by a Baraisa.

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Today's Daf Digest is dedicated by the Kirshner family
 in memory of their mother and grandmother

Rita Kirschner

מרת ריקל בת ר' ראובן הכהן, ע"ה

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מרת חנה בת ר' שמשון ושרה, ע"ה

Gemara GEM

The humility of Rav Yosef

אמר רב יוסף לתנא לא תיתי עונה דאיכא אנא

The Gemara (Pesachim 68b) tells us: "On Atzeres [Shavuot], Rav Yosef said, 'Prepare three calves.' He also said: 'If not for that day occurring, I would be just another Yosef in the marketplace.'"

Many questions arise from this Gemara. Why say "that day?" Since it was Shavuot, and obviously the event to which Rav Yosef was referring was Matan Torah - the giving of the Torah, why not just say so? Also, why was that day more special to Rav Yosef than to any other Tanna or Amora? Additionally, why not be more precise, and say: "If not for that day - Matan Torah—the world would turn into emptiness and nothingness!" And, finally, we learn (Gemara Sotah 49b) that Rabbi Yosef was very humble, yet his statement does not seem to reflect this character trait.

Rabbi Yaakov Yitzchak Ruderman, zt"l explains that Rabbi Yosef was emphasizing "that day" as the day of the giving of the luchos which were broken as opposed to the luchos which were given on Yom Kippur and were not broken. The Gemara indicates that Rabbi Yosef became ill and had forgotten his learning. The Gemara learns that we must honor a talmid chacham who forgot his learning from the fact that the broken luchos were placed in the Ark. Therefore, Rabbi Yosef stresses that if it were not for the day of the giving of the luchos which were eventually broken, he would be like any other Yosef in the marketplace, because he knew at that point as little Torah as the average person. However, due to "that day" of the broken luchos, which are placed in the Ark and given honor, he felt different from other Yosefs. He, too, was honored due to the Torah he once knew, which elevated and affected him despite his later forgetting that Torah. With this explanation, the above questions are easily resolved. ■

REVIEW and Remember

1. What happens to Torah scholars who do not discuss Torah as they are traveling together?
2. Why did R" Yaakov refuse to give water to his maternal grandfather?
3. What are the events that will occur during עקבתא דמשיחא?
4. What was R' Yosef's prominent character trait?

HALACHAH Highlight

Is a grandchild obligated to honor a grandparent?

לאו בריך אנה בר ברתך אנה

I am not your son; I am your daughter's son

Maharik¹ writes that there is no source that a grandchild is obligated to honor a grandparent, and the Gemara in Yevamos that states that grandchildren are like children (בני בנים) refers only to the mitzvah of פרו ורבו i.e. a grandparent is credited with the mitzvah of פרו ורבו if he leaves behind grandchildren even if he does not leave behind children. Vilna Gaon² notes that R' Yaakov's response, in our Gemara, to his maternal grandfather that he is not his son supports the ruling of Maharik that a grandchild is not obligated to honor his grandfather. This ruling is cited by Rema³ but he disagrees with the conclusion and references a Midrash that indicates that one is obligated to honor a father more than a grandfather, which indicates that there is at least somewhat of an obligation to honor a grandfather. Furthermore, Yad Avrohom⁴ in his commentary to Shulchan Aruch notes that our Gemara is not a definitive proof that a grandson is not obligated to honor his grandfather because a distinction could be made between a maternal grandfather and a paternal grandfather. Basing himself on a Midrash, he entertains the possibility that a grandson is not obligated to honor a maternal grandfather but is obligated to honor a paternal grandfather.

Two different reasons are given for the obligation to honor a grandparent and there is an important practical difference between these reasons. Sefer Charedim⁵ asserts that the source for the obligation to honor a grandparent comes from the dic-

(Overview. Continued from page 1)

The reason Chazal permitted a bride's canopy is explained.

A Baraisa on qualities that were lost upon the death of particular sages is recorded.

7) Humility

R' Yosef asserts that humility was not lost because he is humble.

R' Nachman maintains that the Mishnah should not state that fear of sin is lost since R' Nachman himself possessed fear of heaven. ■

הדרן עלך עגלה ערופה
וסליקא לה מסכת סוטה

tum that grandchildren are like children. Thus, just as children are obligated to honor a parent so too they are obligated to honor a grandparent. S'dei Chemed⁶, however, maintains that the obligation to honor a grandparent is ancillary to the obligation to honor a parent. The practical difference between these two approaches is whether there is an obligation to honor a grandparent if the parent is dead. According to S'dei Chemed, once the parent died there is no longer an obligation to honor the grandparent since it will no longer fulfill the obligation of honoring a parent. In contrast, Sefer Charedim will maintain that the obligation will be ongoing since the obligation is not related at all to the obligation of the grandchild to honor his parent. ■

1. שו"ת מהרי"ק שורש מ"ד מהדורת אורייתא
2. ביאור הגר"א ליו"ד סי' ר"מ אות ל"ד
3. רמ"א יו"ד סיק' ר"מ סע' כ"ד
4. יד אברהם ליו"ד שם
5. ספר חרדים מ"ע מה"ת התלויות בידים וכל הגוף
6. שדי חמד מערכת כ' כלל קכ"א ■

STORIES Off the Daf

"When Rebbi died, humility ceased to exist"

משמת רבי בטלה ענוה

The Tchebiner Rav, zt"l was an absolute gaon not only in learning, but also when it came to humility. The Tchebiner delivered a regular shiur in a certain place which people enjoyed very much. One person started to come who also seemed to enjoy the shiur. Unfortunately, this man emitted a very powerful odor. The Rav, who was very sensitive, could not stand to be in this man's presence. The other talmidim who noticed the Rav's

discomfort offered to explain to the man that he needed to deal with this personal problem. The Rav absolutely refused. "How could you embarrass a fellow Jew?" he chided. Yet the situation was impossible for the Rav. So rather than shame the man, the Tchebiner Rav chose to cancel the shiur instead.

On another occasion, a certain gaBei came to ask him a halachic question. The man was not really mentally balanced, and as the Rav looked here and there for an answer, the gaBei proclaimed in a very loud voice, "They call this man a scholar? Our dayan just answers all questions straight away!"

Instead of feeling embarrassed, the Rav seemed gratified. When someone

wished to protest this disrespect he said, "Leave him alone, he is right!"

When the Tchebiner Rav passed away, everyone felt his loss keenly. There was a huge crowd at his funeral as only befits the passing of such a giant. Everyone missed this incredible Torah scholar with such sterling middos. During the funeral, Rav Shlomo Zalman Auerbach, zt"l, met up with the Beis Yisrael, zt"l. He quoted the last mishnah in Sotah to the Rebbe. Referring to the Tchebiner Rav he said, "When Rebbi died, humility ceased to exist." With a sigh he continued on.

The Beis Yisrael turned to his entourage and paraphrased the gemara to follow, "Anavah is not ended—we still have Rav Shlomo Zalman!" ■

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