

OVERVIEW of the Daf

1) The Kohen Gadol's Torah reading on Yom Kippur

The Gemara challenges the Mishnah's indication that it is permitted to skip from one place to another while reading the Torah.

Abaye suggests a resolution to the challenge.

The resolution is rejected and Abaye offers another resolution that is supported by a Beraisa.

2) Clarifying the Mishnah

The Gemara explains that the kohen's announcement was made in order not to cast aspersions on the first Sefer Torah.

The reason the Kohen Gadol reads a section by heart rather than roll the Torah or read from a second Sefer Torah is explained.

3) The eight blessings

A Beraisa elaborates on the eight berachos recited by the Kohen Gadol after he finished reading from the Torah.

Another Beraisa elaborates on the final tefilla that was recited.

4) MISHNAH: The Mishnah presents a detailed description of the Torah reading that was part of the Hakhel event.

5) Clarifying the Mishnah

The Gemara changes the word שמיני to שמינית to clarify that

(Overview...Continued on page 2)

REVIEW and Remember

1. When is it permitted to skip while reading the Torah?

2. When was Hakhel held?

3. Under what condition is a king permitted to forgo his honor?

4. What is the consequence of improper flattery?

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Gemara GEM

Aggripas compromised the honor of the King

מלך שמחל על כבודו אין כבודו מחול שנאמר שום תשים עליך מלך שתהא אימתו עליך מצוה שאני

The mitzvah of הקהל was when the king read from Sefer Devarim while standing on a wooden platform in the courtyard of the Bais Hamikdash during the festival of Sukkos following the Shemitta year (see Devarim 31:10-13). The Mishnah taught that when the king was about to read from the Torah, he received the Torah, while standing, from the Kohen Gadol, and he was supposed to read it while sitting.

The Mishnah relates that once, Aggripas the King accepted the Torah while standing, and he also read from it while standing. The sages praised him for his efforts to honor the Torah, as he exerted himself to stand while reading, something that was beyond what was called for. The Gemara asks, though, that the halacha is that a king must not forgo his honor, and even if he is willing to do so, we do not allow him to compromise his stature. Why, then, did the sages compliment Aggripas? The Gemara answers that although a king may not concede his position, it is permitted to do so when he is performing a mitzvah, such as here when he was reading the Torah for הקהל.

Tosafos notes that the Gemara in Kesubos (17a) tells another story of Aggripas where he and his entourage were traveling, when they found a wedding party at a crossroad. Aggripas deferred and allowed the wedding party to proceed before him. Again, the sages praised him. When the Gemara asks how Aggripas was allowed to forgo his honor, the Gemara does not say, as it does here, that a mitzvah is different. Rather, the Gemara says since the two parties met at a crossroad, the compromise of the king's honor was not so apparent. Why, asks Tosafos, does the Gemara in Kesubos not offer the same answer it does here?

Furthermore, the source from where we see that a king shall not lower his esteem does not seem to allow it even where a mitzvah is being done, for example where a Torah scholar is being honored.

Tosafos explains that our Gemara only considers a mitzvah as a legitimate opportunity for a king to defer his own honor when the mitzvah is directly in honor of Hashem (בין אדם למקום), for example here, where Aggripas read the Torah while standing. He thereby honored the Torah and the Shechina. However, to honor a bride and groom, or to honor a Torah scholar is not enough of a mitzvah to lower the king's honor.

שבט שופר explains that a king can only compromise to do a mitzvah which is explicit in the Torah, such as reading the Torah. Honoring a bride and groom is only an extended expression of chessed, which could be done without lowering the king's dignity. ■

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HALACHAH Highlight

Showing off a mitzvah object

כדי להראות חזותו לרבים

In order to show its beauty to the public

Rashi in Yoma (70a) explains that part of the purpose of displaying the appearance of the Torah is to demonstrate the glory of the owner who went to the trouble to obtain such a beautiful Sefer Torah. This implies that it is not only permitted but it is also a mitzvah to display before others the beautiful mitzvah object, e.g. tefillin, esrog, etc. that one obtained and that this is included in the mitzvah of **קלי ואנוהו**.¹ Accordingly, Teshuvos Mishnas Sachir² writes that those people who show others their esrog to others are correct in their practice. One opinion³ even suggests that one should hold one's esrog with his fingertips so more of the esrog will be visible to others. Rav Moshe Shternbuch⁴ also advocates showing others one's beautiful Sefer Torah or esrog with the hope that this will inspire others to want to also make the effort to obtain beautiful mitzvah objects as well. The principle that one should take pride in one's mitzvah objects is expressed by Rabbeinu Yonah⁵ in his commentary to Pirkei Avos where he writes that one should take pride in the mitzvah objects that he obtains so that others will be struck by their beauty and will praise the person for possessing such a beautiful mitzvah object.

Rema⁶ writes that one who publicizes that he donated to tzedaka loses the reward for his mitzvah. On the other hand he writes that someone who donates something to a Bais Haknesses is permitted and it is even laudable for him to put his name on the object that he donated. Shach⁷ explains that when there is a benefit, e.g. others will be inspired to make similar donations, it is appropriate to take pride in the performance of a mitzvah and publicize the donation but if the purpose is merely an expression of haughtiness it is prohibited. ■

(Continued from page 1)

Hakhel was held during the eighth year rather than on the eighth day of Sukkos.

The Gemara clarifies why different pesukim are needed to specify when Hakhel is to be held.

It is suggested that one can infer from the Mishnah that it is appropriate to give honor to a student in the place of his rebbi.

This inference is rejected.

The inference of the Mishnah that a king who is not from the Davidic dynasty is permitted to sit in the Azarah is challenged.

The Gemara answers that in the time of King Agrippas the event was held in the Women's courtyard.

The Gemara wonders why the Chachamim praised King Agrippas for forgoing his honor when it is prohibited for a king to forgo his honor.

For the sake of a mitzvah it is permitted for a king to forgo his honor.

6) Flattery

A Beraisa cites R' Nosson who was critical of the people for flattering King Agrippas and proceeds to describe the consequence of that behavior.

R' Yehudah bar Maarava or R' Shimon ben Pazi rules that it is permitted to flatter the wicked in this world.

Reish Lakish offers another source for this principle. It is noted that this lenient position is inconsistent with R' Levi's position on the matter.

A number of flattery-related teachings of R' Elazar are recorded. ■

1. ע' העמק שאלה בראשית שאילתא ג' אות ד'
2. שר"ת משנת שכר ח"א סי' קי"ז
3. ספר עץ השדה (לר' הלל פוסק) או"ח סי' תרכ"א אות כ"ג
4. שו"ת תשובות והנהגות ח"א סי' שפ"ט
5. פירוש רבינו יונה לפרקי אבות ב: א
6. רמ"א יו"ד סי' רמ"ה סע' י"ג
7. נקודת הכסף שם ■

STORIES Off the Daf

The flattery of the Chazon Ish

מותר להחניף לרשעים בעולם הזה

Today's daf discusses flattery. Although flattery is generally a very serious prohibition, there are exceptions to the rule. For example, one may flatter the wicked in this world. The Chidah adds that one may flatter his rebbi, spouse, or father. However, one may only flatter if his intention is l'shem shamayim.

At the end of his life, the Chazon Ish, זת"ל, rarely attended simachos. And those he did attend were close to home. Unless there

was a really exceptional reason, he didn't go to affairs outside of Bnei Brak. And even in Bnei Brak, he rarely stayed for long.

Once he asked Rav Shlomo Lorenz, shlit"a, to accompany him to a bar mitzvah in Tel Aviv. This in and of itself was a big enough rarity. Another unusual thing about this bar mitzvah was that the Chazon Ish had very little to do with the parents of the bar mitzvah boy. It seemed as though the grandfather, a prominent Rav in the Rabanut HaRashit with broad influence, was presumably the motivating factor in the Chazon Ish's decision to veer from his regular practice and attend a simchah in Tel Aviv. An even greater anomaly was that the Chazon Ish spent an inordinately long time

at the affair compared with other events, even when they took place in Bnei Brak.

Rav Lorenz couldn't help but ask why the Chazon Ish chose to stay specifically at that particular simcha for so much longer than his wont.

The Chazon Ish replied, "You know that right now there is a big altercation regarding drafting religious young women into the army and this issue is about to be resolved. The bar mitzvah boy's grandfather's opinion carries great weight with the other leading Rabanim of the Rabanut. I wished to give him a 'bribe' of kavod, to be sure that he will vote against this measure..." ■

