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**Loss of Money**

The *Baraisa* had stated: We learn from the verse, *You shall rise and you shall honor* that a sage should not be honored with money, but rather with something that doesn't involve a loss of money (*such as standing up before him*).

The *Gemora* asks: Cannot even this involve a loss of money? Could we not be speaking about a case where someone was piercing a pearl, and because a sage passed by, he was compelled to stand up, thus disrupting his work (*causing a loss of money*)?

Rather, the *Gemora* explains the derivation as follows: We compare rising for a sage to honoring: Just as honoring does not necessitate disrupting work, so too, rising for a sage does not necessitate disrupting work. And now we compare honoring to rising: Just as rising does not involve a loss of money, so too, honoring does not involve a loss of money.

It is from here that we learned that craftsmen are not allowed to rise when Torah scholars are passing by while they are occupied with their work (*if they are working for someone else – Tosfos*).

The *Gemora* asks: And they are not obligated to rise? But we learned in a *Mishnah*: All the craftsmen would rise before them (*those bringing the bikkurim to the Beis HaMikdash*) and they would greet them and say, “Brethren from Such-and-such a place, may your arrival

be peaceful.” [*We see that they did disrupt their work in order to honor the Torah scholars!?*]

Rabbi Yochanan answers: They stood before those bringing the *bikkurim*, but not before Torah scholars.

Rabbi Yosi bar Avin explains: Come and see how precious a *mitzvah* is in its proper time, for the craftsmen would rise before those bringing the *bikkurim*, but not before Torah scholars.

The *Gemora* asks: Perhaps they would only rise before those bringing *bikkurim* (*but not for an ordinary mitzvah*) because if not, they will not bring the *bikkurim* in the future (*for they will think that the people living in Yerushalayim have no respect for them*). (33a1)

**Explaining the Baraisa**

The *Baraisa* had stated: One is not required to rise for a sage when he is in the lavatory or a bathhouse.

The *Gemora* questions this: Rabbi Chiya was once sitting in a bathhouse and Rabbi Shimon the son of Rebbe passed by and Rabbi Chiya did not rise before him. Rabbi Shimon became upset over this and he went and told his father, “I taught Rabbi Chiya two-fifth’s of Tehillim and he does not rise for me!?” And furthermore, Bar Kappara, and according to some, it was Rabbi Shmuel the son of Rabbi Yosi, was sitting in a bathhouse and Rabbi Shimon the son of Rebbe passed by and Rabbi Chiya did not rise before him. Rabbi Shimon became upset over this and he went

and told his father, "I taught him two-thirds of a third (two-ninth's) of Toras Kohanim (the *braisos* on Vayikra) and he does not rise for me!?" His father replied, "Perhaps he was thinking in learning of that which you taught him (*and he did not realize that you were there*)?"

It emerges that the only reason for them not to rise before the Torah scholar was because they were learning; otherwise, they would have been obligated to rise! [*This contradicts the ruling of the Baraisa!?*]

The *Gemora* answers: This is not difficult, as the *Baraisa* is discussing the inner room of the bathhouse (*where people are naked; there is no obligation to honor a Torah scholar there*). The cases with Rabbi Shimon were in the outer room of the bathhouse (*and since people are dressed there, it is a place where one should rise before a Torah scholar*).

The *Gemora* states that it can be proven that the incident occurred in the outer room of the bathhouse, for Rabbah bar bar Chanah said in the name of Rabbi Yochanan: One may think in learning everywhere, except at the bathhouse or in a lavatory. [*And since we assumed that they were thinking in learning, the incident must have occurred in the outer room of the bathhouse.*]

The *Gemora* rejects the proof: Perhaps it is different when he cannot control himself from thinking about Torah matters (*in the bathhouse, since he was studying intensely beforehand*).

The *Baraisa* had stated: You might have thought that one can close his eyes when a sage goes by and pretend that he doesn't see him, it therefore states: *You shall rise...fear your God*. This is referring to matters that are concealed in the heart. [*Even though people might think that you did not see the sage, Hashem is well aware of the truth.*]

The *Gemora* asks: Are we referring to wicked people (*who will do such a thing*)?

The *Gemora* answers: The *Baraisa* means as follows: You might have thought that one can close his eyes before the obligation to rise for the sage takes effect (*he is not within four amos*), so that when he does come before him, he will not be obligated. The Torah therefore states: *You shall rise...fear your God*.

The *Gemora* cites a *Baraisa*: When will rising be regarded as honoring? If he rises when the sage is within four *amos* of him.

Abaye states: This is only applicable to a sage who is not his primary teacher. However, with respect to his primary teacher, he must stand up as soon as his teacher is in his sight.

Abaye would stand up when he saw the ear of the donkey carrying Rav Yosef, his teacher coming towards him.

Abaye was riding on a donkey on the bank of the Saga River. Rav Mesharshiya and other *Chachamim* were sitting on the other side and they did not rise. Abaye said to them, "Am I not your primary teacher?" They replied, "We did not realize (*according to Rashi, they were preoccupied with their learning and they forgot that they were obligated to rise*).

The *Baraisa* had stated: Rabbi Shimon ben Elozar says: By the fact that the Torah juxtaposes the word *zakein* and *you shall fear*, this teaches us that the sage should not trouble people to stand before him (*if he can go a different way*).

Abaye said: If a sage takes a longer route in order to avoid making people stand for him, his life will be lengthened.



Abaye and Rabbi Zeira would take a longer route (*for that very reason*).

Ravina was sitting before Rabbi Yirmiyah of Difti when a certain man passed by without covering his head. How insolent is that man! he exclaimed. Said he to him: Perhaps he is from the town of Mechasya, where Torah scholars are very common.

The *Baraisa* had stated: Issi ben Yehudah said: *You shall rise before an old man* indicates that there is an obligation to rise before every old man (*even if he is a sinner*).

Rabbi Yochanan rules that the *halachah* follows Issi ben Yehudah.

Rabbi Yochanan would stand up before a gentile old man. He said: These people have had many experiences (*and they saw many miracles in their lifetime*). Rava picked himself out of his seat slightly when they passed by. Abaye gave them his hand (*for support*). Rava sent his agents to support them. Rav Nachman sent his officers. He said, "If not for the Torah, there would be many Nachman bar Abba's in the marketplace." [*He therefore did not support them himself.*]

Rabbi Ayvu said in the name of Rabbi Yannai: A Torah scholar should not stand up for his teacher more than once in the morning and once in the evening, in order that his teacher's honor should not be greater than that of Hashem's (*since we greet Him by Shacharis and Maariv*).

The *Gemora* questions this ruling from the previous *Baraisa*: Rabbi Shimon ben Elozar says: By the fact that the Torah juxtaposes the word *zakein* and *you shall fear*, this teaches us that the sage should not trouble people to stand before him (*if he can go a different way*). Now if the obligation to stand is only twice a day, why shouldn't the teacher trouble the people? It is required of them to stand!? Rather, it must be that there is an obligation to

stand up for them the entire day, and that is why the *halachah* is that the teacher should not trouble them all the time!

The *Gemora* answers: The obligation is only once in the morning and once in the evening, but nevertheless, the teacher should not trouble the people even then (*if he is able to*).

Rabbi Elazar said: If a Torah scholar does not rise before his teacher, he is called a *rasha*, and he will not live a long life and he will forget his learning, as it is said: but it shall not be well with the wicked, neither shall he prolong his days which are as a shadow, because he does not fear before God. Now, I do not know what this fear is, but when it is said: [You shall rise up before a *zakein* . . .] and fear your God, then lo! fear means rising. But perhaps it means the fear of interest and [false] weights! — Rabbi Elazar infers [his dictum] from the use of *penei* ['before'] in both cases. (33a1 – 33b1)

### ***Inquiries Concerning Honor***

The *Gemora* inquires: If his son is also his teacher, what is the *halachah*? Is the son obligated to stand before his father?

The *Gemora* attempts to resolve this from the following: Shmuel said to Rav Yehudah, "Sharp one! Stand up before your father!" [*He instructed Rav Yehudah to rise for his father Rav Yechezkel, even though Rav Yehudah was Rav Yechezkel's teacher!*]

The *Gemora* disagrees with the proof, for Rav Yechezkel was a man of great deeds, and even Shmuel would stand up for him.

The *Gemora* asks: So why was it necessary for Shmuel to instruct Rav Yehudah to stand before Rav Yechezkel (*if everyone would stand for him*)?

The *Gemora* answers: Shmuel was telling Rav Yehudah the following: When Rav Yechezkel walks behind me, stand up for him and do not be concerned about my honor (*for one is not permitted to honor a student in front of his teacher; Shmuel was not concerned for this, for even he would rise for Rav Yechezkel*).

The *Gemora* inquires: If his son is also his teacher, what is the *halachah*? Is the father obligated to stand before his son?

The *Gemora* attempts to resolve this from the following: Rabbi Yehoshua ben Levi said: It is not proper for me to stand up for my son (*for I am his teacher*), except for the fact that I am honoring the *Nasi's* house (*which his son had married into*). This would imply that it would have been proper if his son would have been his teacher.

The *Gemora* disagrees with the proof and explains that this is what he meant: It is not proper for me to stand up for my son and even if he would be my teacher, except for the fact that I am honoring the *Nasi's* house (*which his son had married into*).

The *Gemora* inquires: Is a person riding an animal regarded as if he is his walking (*and a student would be obligated to rise if his teacher passes by while riding*), or not?

Abaye said: Let us bring a proof from the following *Baraisa*: If a *tamei* person (*a metzora*) is sitting under a tree and a *tahor* one is standing under the tree, the person becomes *tamei* (*through tumas ohel - if the tumah source and a person or object is under the same roof*). If a *tamei* person is standing under a tree and a *tahor* one is sitting under the tree, he remains *tahor* (*because he cannot create a tumas ohel unless he is sitting*). But if the *tamei* person sits down, the *tahor* one will become *tamei*.

And similarly with a stone of *tzaraas* (*if one is carrying it, he will create tumas ohel only if he is sitting*).

Rav Nachman bar Kohen said: This proves to us that a person riding on an animal is considered as if he is walking (*for although the stone is "sitting" on the person, the determining factor is that the carrier is standing, so too, we view the teacher riding on an animal as if he is walking and the student would be required to rise*).

The *Gemora* inquires: Is one required to stand before a Torah scroll (*while it is moving*)?

They said a *kal vachomer*: If we are obligated to stand before those studying the Torah, certainly we should stand before the Torah itself!

Rabbi Elai and Rabbi Yaakov bar Zavdi were sitting (and studying Torah) when Rabbi Shimon bar Abba passed by, whereupon they rose before him. He said to them: [You should not have risen;] firstly, because you are Sages, whereas I am but a chaver. And furthermore, shall then the Torah rise before its students! Now, he held with Rabbi Elazar, who said: A scholar must not stand up before his teacher when he [the disciple] is engaged in studying. Abaye condemned this [teaching of R' Elazar].

[And . . . when Moshe went out to the Tent . . . all the people rose up and stood . . .] and looked after Moshe, until he was gone into the tent. Rabbi Ammi and Rabbi Yitzchak Nafcha — one maintained: [It was] in a derogatory fashion; the other said: In a complimentary way. He who explained it in a derogatory fashion, as is known. But he who interpreted it in a complimentary manner — said Chizkiyah: Rabbi Chanina son of Rabbi Avahu told me in Rabbi Avahu's name in the name of Rabbi Avdimi of Chaifa: When the Sage passes, one must rise before him [at a distance of] four cubits, and when he has gone four cubits beyond [him], he sits down; when an Av Beis-din passes, one must

stand up before him as soon as he comes in sight, and immediately he passes four cubits beyond he may sit down; but when the Nasi passes, one must rise as he comes in sight and may not sit down until he takes his seat, for It is written, [and all the people stood . . .] and looked after Moshe, until he was gone into the tent. (33b1 – 33b3)

#### DAILY MASHAL

##### *Craftsmen Standing for Torah Scholars*

Rabbi Yochanan states: They stood before those bringing the *bikkurim*, but not before Torah scholars.

Rabbi Yosi bar Avin explains: Come and see how precious a *mitzvah* is in its proper time, for the craftsmen would rise before those bringing the *bikkurim*, but not before Torah scholars.

The *Gemora* asks: Perhaps they would only rise before those bringing *bikkurim* (but not for an ordinary *mitzvah*) because if not, they will not bring the *bikkurim* in the future (for they will think that the people living in *Yerushalayim* have no respect for them).

The *Pnei Yehoshua* writes that although it is obvious that the studying of Torah is greater than the performance of *mitzvos*, and even a *mitzvah* which has a set time, nevertheless, here, those that are performing a *mitzvah* are greater than Torah scholars. This is because it is quite possible that the Torah scholar is not engrossed in learning as he is walking.

The *Chasam Sofer* asks: And is a Torah scholar not occupied in performing *mitzvos* as he is walking? The *Gemora Brochos* states that a Torah scholar does not walk even four *amos* without thinking in Torah!? Why shouldn't they stand before him?

He answers that according to *halachah*, thinking in learning is not equivalent to studying out loud, and therefore it is not in the same category as one who is performing a *mitzvah* while he is walking.

The *Noda BeYehudah* answers that a *mitzvah* which does not apply every day is more significant than the *mitzvah* of studying Torah, which applies every day.