

## OVERVIEW of the Daf

### 1) Rebbi and Bunyas ben Bunyas

The Gemara finishes retelling of the interaction between Rebbi and Bunyas ben Bunyas and why different Tannaim would honor wealthy people.

### 2) Retaining a holding on a residence – תפיסת יד (cont.)

Rabbah bar bar Chanah ruled that even if the homeowner stores the peg of a plow in the residence it is considered as if he retained a holding there.

R' Nachman ruled that only objects that may not be moved on Shabbos constitute the homeowner retaining a holding on the residence. A Baraisa supports this ruling.

3) **MISHNAH:** Different opinions are recorded concerning the issue of whether an absent resident will restrict the other members of a chatzer from carrying.

4) Rav ruled like R' Shimon but only when one visits his daughter but not when one visits his son.

5) **MISHNAH:** Different opinions are recorded regarding the placement of a partition over a well between two chatzeros to permit drawing water.

### 6) Clarifying the dispute in the Mishnah

R' Huna and R' Yehudah argue about the meaning of the words למטה and למעלה.

The Gemara questions R' Yehudah's understanding and according to Rashi finally refutes R' Yehudah's opinion.

### 7) Clarifying the opinion of R' Yehudah

It was suggested in the name of R' Yochanan that R' Yehudah in our Mishnah, and R' Yosi in another Mishnah, share the same opinion regarding suspended partitions.

The Gemara, however, demonstrates that R' Yehudah and R' Yosi could possibly not agree with one another.

An incident in Tzipori involving suspended partitions is identified as consistent with the opinion of R' Yishmael the son of R' Yosi, rather than R' Yosi who was the well known leader of Tzipori.

Rabbah suggested that R' Yehudah and R' Chananya ben Akavya maintain the same position regarding suspended partitions. ■

## Gemara GEM

### Wealth

רבי מכבד עשירים רבי עקיבא מכבד עשירים

It is obviously difficult to understand why R' Yehuda HaNasi and R' Akiva would give honor to wealthy people. Could it be that they honored wealthy individuals merely because of their wealth?!

Teshuvos HaGeonim (Musafia-Lik §2) explains that there is a category, separate and distinct from a Talmid Chacham, of a Ba'al Ma'asim, a person who gives Tzedakah and involves himself in communal needs graciously, and who possesses stellar character traits. Such people deserve respect even if they lack wisdom. Indeed, if they are Yir'ei Cheit, they are superior to Talmidei Chachamim (see Shabbos 31b). It was this type of wealthy individual that Rebbe respected.

Maharil (Minhagim, Likutim §35) in the name of Maharam Segal explains that since R' Yehuda HaNasi was very wealthy, he accustomed himself to give honor to other wealthy individuals so that people would honor him for his riches as well, and not for his Torah wisdom, as he did not want to make the crown of Torah a diadem with which to enhance his prestige (R' Akiva honored the rich for the same reason).

The Kitzur Shulchan Aruch (29:3) explains that the reason to give honor to the wealthy is not because they necessarily deserve it, but as an exercise in humility: One should always strive to identify an aspect in which one's fellow man may be superior to oneself. In the case of a rich person, even if he lacks any other redeeming quality, one should be dan l'kaf zechus that he must have some superior merit for which riches were bestowed upon him.

[For other explanations, see Chasam Sofer to Gittin 59a d.h. Bunis ben Nunis, and the two different explanations given by R' Tzadok HaKohen of Lublin, in Pri Tzaddik to Matos §13 and in Likkutei Ma'amarim §16 d.h. Al Kein Amru Zal (Menachos 29a).] ■

## REVIEW and Remember

1. Which rich people deserve to be honored?  
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2. Explain the saying: If a male dog barks at you, go in; but if a female dog barks at you, go out.  
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3. What is the difference between R' Yehudah and R' Yosi's rulings?  
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4. How did the residents of Tzipori transport a Sefer Torah on Shabbos?  
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# HALACHAH Highlight

## Transporting a sefer Torah

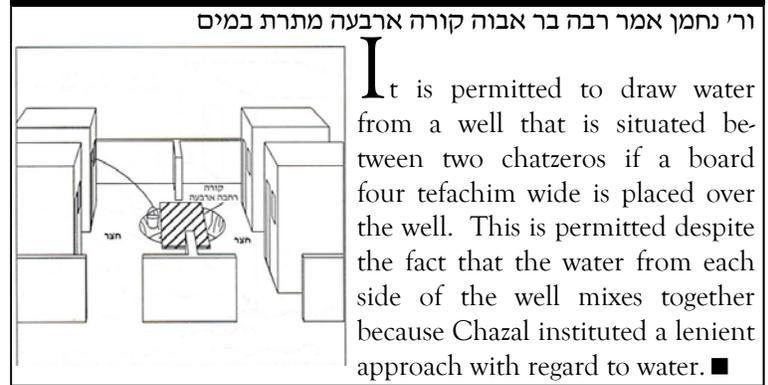
והביאו ספר תורה וקראו בו

They transported the sefer Torah and read from it

**M**ordechai<sup>1</sup> writes that if there are people who are imprisoned it is prohibited to transport a sefer Torah to them so that they could read from it, even for Rosh HaShanah and Yom Kippur, since it is disrespectful to transport a sefer Torah for the benefit of others. This halachah is codified in Shulchan Aruch<sup>2</sup> as well. Later authorities adopt a very stringent approach to these matters and do not even permit transporting a sefer Torah from one room to the next. Sefer Ma'aseh Rav<sup>3</sup> reports that on days when the Torah was read the Vilna Gaon would walk to where the sefer Torah was kept rather than have the sefer Torah transported to him, and he explained that it is prohibited to transport a sefer Torah even from one room to another. Along these lines Teshuvos Salmas Chaim<sup>4</sup> ruled that people davening in the women's section of a beis haknesses may not transport a sefer Torah to the women's section for Torah reading. The reading should take place in the men's section where the sefer Torah is kept and even if there is another minyan davening there, they must wait for that minyan to finish so that they could read the Torah.

In the event that waiting will cause a tircha d'tzibura or if there is an element of human dignity involved to transport the sefer Torah to another room, Teshuvos Salmas Chaim agrees that one may rely upon the lenient opinions who permit trans-

# Daf DIAGRAM



porting a sefer Torah from one location to another as long as it does not have to be transported outside. Teshuvos Beis Shlomo proves from our Gemara that it is permitted to transport a sefer Torah to the beis haknesses so that it could be read. Our Gemara discusses a circumstance in which they forgot to bring the sefer Torah from the house where it is stored during the week to the beis haknesses for Shabbos. Ultimately, they figured out a way to transport the sefer Torah from house to the beis haknesses even though there was no eiruv in the courtyard. The fact that they transported the sefer Torah to the beis haknesses rather than read it in the house where it was stored proves Beis Shlomo's contention. ■

<sup>1</sup> מרדכי ראש השנה פ"א רמז תשי"י.  
<sup>2</sup> שו"ע או"ח סי' קל"ה סעי' י"ד.  
<sup>3</sup> ספר מעשה רב אות קכ"ט.  
<sup>4</sup> שו"ת שלמת חיים סי' קמ"ו.  
<sup>5</sup> שו"ת בית שלמה או"ח סי' ל"ד. ■

# Distinctive INSIGHT

## The Honor Due for the Wealthy

רבי מכבד עשירים

**M**ahari<sup>1</sup> writes that Rebbe and Rabbi Akiva were great Torah scholars, as well as being wealthy. They did not want to receive any acclaim due to their Torah knowledge. They instructed the people to venerate the wealthy, even if they were not scholarly. The reason might have been that these people use their money to do acts of kindness for others, and in that they supported the needy. In this way, when Rebbe and Rabbi Akiva were honored as community leaders, these Rabbis would attribute these gestures of respect

to their financial status, thus avoiding receiving honor due to Torah.

The Gemara (Shabbos 119a) brings a question which Rebbe asked Rebbe Yishmael the son of Rebbe Yose. "What merit do the wealthy men of Eretz Yisroel possess to have been granted their financial success?" Ben Yehoyada explains that Rebbe wanted to hear whether there was some general merit for which the wealthy deserve honor. The underlying motivation behind his question was that he was averse to using the "crown of Torah" for personal gain, and to being honored for his achievements in Torah. Therefore, he probed in order to find some reason why the honor people afforded him could be interpreted as a response to his wealth, which was a manner other than being due to his Torah learning.

Rabbi Meir Shapiro, the head of the Yeshiva of Chachmei Lublin used to say that until Rebbe came along and introduced the policy of honoring the wealthy, the accepted attitude was that only the children of the poor were deserving of this level of respect. The Gemara (Nedarim 81a) teaches: "Be most careful of the children of the poor, for from them Torah will come."

When Rebbe came along, his accomplishments established an image for the nation which altered everyone's outlook. He was a wealthy man who served as the leader of a generation. He was an outstanding and brilliant Torah sage who codified the Mishnah. With this example before the people, everyone realized that it was appropriate to also afford honor also to the wealthy people for their achievements in Torah scholarship. ■

