

Orchos HaAmud

Weekly Presentation Highlighting an Amud of the Week



AMUD HAYOMI PROGRAM DETAILS



Daily Amud
7 Amudim weekly



Completion of Shas
within 15 years



Online shiurim
platform with
video and audio



Optional monthly
bechinot with
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Daily live shiurim
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worldwide



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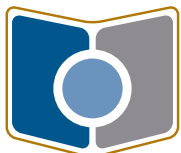
Supplemental
resource material



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SHABBOS 51A

BY RABBI AVIGDOR BERENSTEIN

“Rabi said that one may not insulate (*hatmana*) cold water. Didn't we learn in a *b'raisa* that Rabi permitted insulating cold water? There is no difficulty; [the first statement] was before he heard it from Rabi Yishmael b'Rabi Yossi; [the *b'raisa*] is after he heard it from him, for Rabi sat and taught that one may not insulate cold water. Rabi Yishmael b'Rabi Yossi said before him, My father permitted insulating cold water. He (Rabi) said, The Sage has already ruled. Rav Papa said, Come, see how they cherish each other, for if Rabi Yossi were alive, he would sit submissively before Rabi, just as Rabi Yishmael b'Rabi Yossi, his son and successor does, and nonetheless, [Rabi] says, The Sage has already ruled.” (*Shabbos* 51a)

The *Gemara* praises the *Chachomim's* virtue of cherishing each other, ostensibly referring to how Rabi accepted Rabi Yossi's ruling even though Rabi Yossi was subordinate to him. But the plural language implies that it also refers to Rabi Yossi. Where do we see this virtue in him? It must be because, as Rav Papa said, if Rabi Yossi were alive, he would submit to Rabi, which shows how he cherished Rabi.

The problem is that there is another question. Why did Rabi retract his *psak* just because Rabi Yossi disagreed? *Rashi* explains that Rabi Yossi was Rabi's teacher and greater than he in Torah; that Rabi Yossi would sit submissively before Rabi was only out of respect for Rabi's post as *Nasi*; he would not *pasken* in Rabi's presence. This explains why Rabi deferred to Rabi Yossi's *psak*, but if so, how do we see that Rabi cherished Rabi Yossi? He was obligated to defer to his mentor!

Indeed, *Rashi* explains Rabi's words: The Sage has already ruled. He says that Rabi made Rabi Yossi great and put him above himself. The *Maharsha* explains that while Rabi had to retract his *psak*, he did not have to say why; he could have protected his honor which was the honor of the *Nasi*. Instead, he chose to say that since Rabi Yossi had ruled, there was no room for discussion, indicating that Rabi Yossi was far superior to him and the final authority. This is what shows how Rabi cherished Rabi Yossi.

However, *Tosfos* cites *Rabeinu Tam* who differs with *Rashi* and says that although initially, Rabi was Rabi Yossi's disciple, when he became *Nasi* and *Rosh Hayeshiva*, he was surrounded by *Chachomim* and became greater than Rabi Yossi, so Rabi Yossi's sitting submissively before Rabi was actually appropriate, and not just out of respect for the *Nasi*. This reawakens the opposite question: Why did Rabi retract his *psak* in deference to Rabi Yossi? Although this is a wonderful proof that he cherished Rabi Yossi, does favoritism override *Halachic* prowess?

Furthermore, since *Rabeinu Tam* says that Rabi Yossi's submission to Rabi was based on Rabi's superiority, how do we see that Rabi Yossi cherished Rabi, as mentioned earlier?

Perhaps the answer is that although *Tosfos* says that Rabi became greater than Rabi Yossi,

the reason given is that he was surrounded by *Chachomim*. If so, Rabi Yossi was still inherently greater than Rabi. Rabi's superiority in *psak* lay in his ability to hear all the opinions, evaluate them, and render a decision. Indeed, *Rashi* (*Sukkah* 26a) writes that Rabi Yossi was the sharpest of his generation. This explains why Rabi Yossi submitted to Rabi's superiority in *psak*, and that very superiority enabled Rabi to reconsider his *psak* and rule in favor of Rabi Yossi's opinion, paying tribute to his inherent greatness: “The Sage has already ruled.”

In Dirshu's Ha'amud Hayomi program, This *amud*, *Shabbos* 51a, is being learned on *Lag ba'Omer*. The well-known *Gemara* (*Yevamos* 62b) relates the tragedy of Rabi Akiva's disciples who passed away between *Pesach* and *Shavuot* because they did not honor each other enough. We have a tradition that they stopped dying on *Lag ba'Omer*, and, as the *Gemara* says, Rabi Akiva began teaching five new disciples, whom the *Gemara* refers to as “our *Rebbeim* from the South”. The *Medrash Raba* (*Parshas Chavei Sara* 61:3) says that he taught them that his earlier students died because of their interpersonal weakness and ordered the new ones not to do the same. Thus, this particular day has to do with the virtue of cherishing and honoring one another.

Moreover, one of Rabi Akiva's new students was none other than Rabi Yossi ben Chalafta, the Rabi Yossi of our *Gemara*, who taught *Rabeinu Hakadosh* (Rabi). And, seeing what honor Rabi Yossi and Rabi showed each other, we see how well they learned their lesson from Rabi Akiva.

This helps resolve another difficulty. *Chazal* say that Rabi Akiva's earlier disciples did not honor one another. How is it possible that so many great Torah-scholars, students of Rabi Akiva, did not act in accordance with the Torah? Now we understand. They did not, *chas v'shalom*, belittle each other. They had reached very high levels of Torah and were expected to reach corresponding levels of respect for each other. When they did not, they were taken to task. Seeing how Rabi Yossi, one of the later disciples, honored Rabi to the extent of sitting humbly before his own disciple

gives us an idea of what lofty levels were demanded of the earlier students.

This also explains an intriguing detail in the above-mentioned *Medrash*. It is true that Rabi Akiva had to warn his new students to honor each other, but why was he allowed to mention the earlier students' defect? Would they not have obeyed a simple warning? Was it necessary to threaten them with sharing the fate of the earlier students? Also, if the reason for the earlier students' death was known, why didn't Rabi Akiva reprimand them? Now that we know that the issue was of extremely high expectations, everything becomes clear. Rabi Akiva surely exhorted his students to honor each other, and they surely tried to do so, but only according to their grasp. They could not imagine how much was expected of them.

Only after they passed away and Rabi Akiva could find no other sin that would justify such a severe punishment did he conclude that much more was demanded of them than he had thought. This is why simply warning his new students to honor each other would not have been sufficient; they would have understood honor at their level. Rabi Akiva had to teach them that ordinary honor is not adequate when one reaches great heights of Torah, and the only way to teach that was by showing what happened to the earlier students.

A few months ago, in this forum, we mentioned that a number of *Talmidei Chachomim* have said that if, without planning it, in the course of one's learning he learns a topic relevant to that day, it is a sign that this learning program pleases *Hashem*. *Hagaon* Rav Chaim Kanievsky *ztz"l*, who had a set program of finishing *Shas* every year, used to say that quite a number of times a year, while learning his regular program, he would come across a *Halachah* that had to do with that day, and he expressed his satisfaction with that, because it showed that *Hashem* was pleased with his learning program.

Having now again learned a topic relevant to its day, we take it as an additional sign that *Hashem* is pleased with this program, which, hopefully, will spur us on to continue to learn *Ha'amud Hayomi* according to the plan laid out with the blessing of the Torah luminaries of our generation.

Amud HaYomi recently began Masechta Shabbos in its first cycle! This historic initiative will enable deeper comprehension of Shas. Additionally, there are optional monthly bechinot with stipends, which affords one a much greater opportunity to be koneh Shas through Dirshu's proven retention and accountability methods.

UPCOMING AMUD HAYOMI LIMUD SCHEDULE

DAF HAYOMI	AMUD HAYOMI	DATE	תאריך	יום
בבא מציעא פח	שבת נא.	5/26/24	יח אייר	א
בבא מציעא פט	שבת נא:	5/27/24	יט אייר	ב
בבא מציעא צ	שבת נב.	5/28/24	כ אייר	ג
בבא מציעא צא	שבת נב:	5/29/24	כא אייר	ד
בבא מציעא צב	שבת נג.	5/30/24	כב אייר	ה
בבא מציעא צג	שבת נג:	5/31/24	כג אייר	ו
בבא מציעא צד	שבת נד.	6/1/24	כד אייר	שבת
בבא מציעא צה	שבת נד:	6/2/24	כה אייר	א
בבא מציעא צו	שבת נה.	6/3/24	כו אייר	ב
בבא מציעא צז	שבת נה:	6/4/24	כז אייר	ג
בבא מציעא צח	שבת נו.	6/5/24	כח אייר	ד
בבא מציעא צט	שבת נו:	6/6/24	כט אייר	ה
בבא מציעא ק	שבת נו:	6/7/24	א סיון	ו
בבא מציעא קא	שבת נז:	6/8/24	ב סיון	שבת