

19.01.29

32b (ת"ר מפני שיבה תקום) → 33b (והביטו אחרי משה עד בואו האהלה)

1. מפני שיבה תקום והדרת פני זקן ויראת מאלהיך אני ה' ויקרא יט, לב
 2. ויאמר ה' אל משה אִסְפָּה לִי שִׁבְעִים אִישׁ מִזְקְנֵי יִשְׂרָאֵל אֲשֶׁר יִדְעֶתָ כִּי הֵם זִקְנֵי הָעָם וְשִׁטְרֵיו וְלִקְחָתָ אֹתָם אֶל אֹהֶל מוֹעֵד וְהִתְיַצְבוּ שָׁם עִמָּךְ: בַּמִּדְבָּר יֵא, טז
 3. ה' קִנְיֵי רֵאשִׁית דָּרְפוּ קָדָם מִפְעֻלָּיו מֵאִז: מִשְׁלֵי ח, כב
 4. וְטוֹב לֹא יִהְיֶה לְרָשָׁע וְלֹא יֵאָרִיךְ יָמָיו כַּצֶּל אֲשֶׁר אֵינְנו יִרְאֵ מִלִּפְנֵי אֱלֹהִים: קהלת ח, יג
 5. וְהִנֵּה כְּצֵאת מֹשֶׁה אֶל הָאֹהֶל יִקְוֵמוּ כָּל הָעָם וְנִצְבּוּ אִישׁ פֶּתַח אֹהֶלוֹ וְהִבִּיטוּ אַחֲרֵי מֹשֶׁה עַד בְּאוֹ הָאֹהֶלָה: שְׁמוֹת ל, ח

- I מצוות הידור זקנים (v. 1)
- a Definition of זקן – wise, as per vv. 2-3
- i ת"ק – already wise (certainly aged – v. 2)
- 1 *reason*: not completely separate stichs of verse → one ruling (the aged)
- ii ר' יוסי הגלילי – someone who has acquired wisdom (even if young – v. 3)
- 1 *Reason*: text separates שיבה (age) from זקן (→ wise, regardless of age)
- (a) *Response*: placed there in order to juxtapose זקן to ויראת (as below)
- b דרשות on v. 1:
- i תקום והדרת:
- 1 Only rise when near and it will show deference
- 2 No need to expend money on honor – as per קימה
- (a) *Note*: juxtaposition works in both directions:
- (i) *הידור*: involves no suspension of work (exception – greeting ביכורים – in order to encourage them)
- (ii) *קימה*: involves no expenditure
- 3 No showing deference in a place of no respect (e.g. bathhouse)
- (a) *Note*: only applies in inner chamber where all are naked; outside, deference ought to be shown (stories)
- 4 Distance at which מצוה applies
- (a) אמות 4: רב שאינו מובהק
- (i) *rationale*: הידור::קימה → rising which demonstrates deference
- (b) רבו מובהק: within visual range
- ii תקום...ויראת:
- 1 Cannot pretend he's not there and avoid honoring him
- (a) *Correction*: no closing eyes before he arrives so as to be exempt
- 2 The elder shouldn't deliberately cause others to be bothered with his honor (רשב"א)
- (a) *Even*: the maximal twice a day that we show deference (we show כבוד שמים that often)
- (b) *Stories*: אמוראים who were careful to go around to avoid bothering students to stand
- iii הלכה – (איסי בן יהודה) – שיבה – any aged person
- 1 includes even non-Jewish elderly (stories of אמוראים and the deference they would show)
- (a) *homily*: on v. 4 – via פני::פני, associates with v. 1
- c *question*: son (or father) standing if son is teacher of father – evidently, son still stands for father
- d *question*: is riding::walking, such that if his teacher is riding past he must stand – answer (from דמצוע) yes
- e *question*: standing in presence of ס"ת –
- i *answer*: ק"ו – if we stand in the presence of those who study, how much more so...
- ii *Support*: story of ר' שמעון בר אבא
- 1 *note*: he maintains (as per ר"א) that a student may **not** stand up for his teacher while studying
- f interpretation of v. 5 – apparently seen negatively, however
- i may be read in a positive light – that they would remain standing for מרע"ה until he was out of their sight, as per hierarchical ruling:
- 1 חכם: stand up when he is within אמות 'ד; when he leaves that radius, sit down
- 2 אב"ד: stand up as soon as he comes into sight, sit down when he passes אמות 'ד beyond
- 3 נשיא: stand up as soon as he comes into sight, don't sit until he sits (as per v. 5)