



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Kiddushin Daf Chuf Tes

#### MISHNA

- With regard to all mitzvos of the son on the father, men are chayuv and women are patur. With respect to all mitzvos of the father on the son, both men and women are chayuv.
- With regard to all mitzvos assei that are time bound ("shehazman grama"), men are chayuv and women are patur. With regard to mitzvos assei that are not time bound, both men and women are chayuv. With regard to mitzvos lo saasei, whether they are time bound or not, both men and women are chayuv, except for the lo saasei of "baal takif" (rounding the corners of one's head – i.e. not leaving peyos), of "baal tashchis" (destroying the corners of the beard), and of a Kohen not becoming tamei to meisim.

#### GEMARA

- **Q:** What is meant by "all mitzvos of the son on the father"? If it means all the mitzvos that a son is obligated to do for the father, why would women be patur? A Braisa learns from the pasuk of "ish imo v'aviv tira'u (written in the plural form)" that a woman is chayuv in those mitzvos as well!? **A: R' Yehuda** said, the Mishna means - all mitzvos of the son, that a father is obligated to do for his son, men are chayuv and women are patur.
  - The Mishna is a proof for a Braisa. The Braisa says, a father is chayuv to do the following for his son: to give him a bris, to do pidyon haben if he is a bechor, to teach him Torah, to marry him off to a woman, and to teach him a profession. **Some** say that he must also teach him how to swim. **R' Yehuda** says, anyone who does not teach his son a trade has taught him how to be a thief.
    - **Q:** Has he actually taught him thievery? **A:** He means that it is *as if* he taught him thievery.
    - The obligation to give him a bris is learned from the pasuk of "vayamal Avrohom es Yitzchak beno". If a father did not give his son a bris, the Beis Din is chayuv to do so, based on the pasuk of "himol lachem kol zachar". If Beis Din did not do so, the person himself must give himself a bris, based on the pasuk of "v'arel zachar asher lo yimol..."
      - **Q:** How do we know that a woman is not chayuv to give her son a bris? **A:** The pasuk says "kasher tziva oso Elokim" – him and not her.
      - **Q:** How do we know that for later generations (after Avrohom) the obligation remains only on the father, and not the mother? **A:** The yeshiva of **R' Yishmael** taught, whenever the Torah writes "tzav" it means for the commandment to be carried out with "zrizus" and for it to be that way for then and for all future generations.
    - The obligation to do pidyon haben is learned from the pasuk of "kol bechor banecha tifdeh". If the father did not redeem him, he himself must redeem himself, based on the pasuk of "padoh sifdeh".
      - **Q:** How do we know that a woman is not chayuv to redeem her son? **A:** The pasuk says "tifdeh" which can also be read as saying "tipadeh" (you shall become redeemed). This teaches that only someone who is himself chayuv to redeem himself can become chayuv to redeem someone else.
      - **Q:** How do we know that a woman is not obligated to redeem herself? **A:** The pasuk says "tifdeh" which can also be read as saying "tipadeh". This teaches that only someone who others are obligated to redeem

must redeem themselves, and the pasuk says “kol bechor *banecha tifdeh*” – sons and not daughters.

- A Braisa says, if a man must redeem himself and has a son who must be redeemed, his own redemption takes precedence over that of his son. **R’ Yehuda** says his son’s redemption takes precedence, because his own redemption was the obligation of his father, whereas his son’s redemption is an obligation on him.
  - **R’ Yirmiya** said, all agree that if he only has 5 sela’im, his own redemption takes precedence, because one’s own mitzvah comes first. The machlokes is where he has 5 sela’im of unencumbered money, and 5 sela’im in encumbered monies. **R’ Yehuda** holds that an obligation in the Torah is like a written loan, and therefore he should use the unencumbered money to redeem his son, and have the Kohen collect the encumbered money for his own redemption. The **Rabanan** hold that such an obligation is not like a written debt. Therefore, he should use the available money for himself, since one’s own mitzvah takes precedence.
- A Braisa says, if a man is faced with the obligation to redeem his son and to be *oleh regel*, he must first redeem his son, and then is *oleh regel*. **R’ Yehuda** says he is first *oleh regel* and then redeems his son, because the time for *oleh regel* will pass, and the time for redeeming his son will not.
  - **Q: R’ Yehuda** gives his reason, but what is the reason of the **Rabanan**? **A:** They base it on the pasuk that first says “kol bechor *banecha tifdeh*” and then says “lo yeira’u panai reikam”.
- A Braisa says, how do we know that if a man has 5 sons born to him from 5 wives that each of them must be redeemed? It is based on the pasuk of “*kol bechor banecha tifdeh*”.
  - **Q:** This seems obvious, since the obligation to redeem is based on “*peter rechem*” – the opening of the womb, and is thus dependent on whether the bechor is the first born of the woman!? **A:** We would think to learn a *gezeirah shava* from bechor regarding inheritance, and there it is only the bechor of the father that is treated differently.
- The obligation to teach a son Torah is learned from the pasuk of “*v’limadtem osam es bineichem*”. If a person was not taught by his father, he must teach himself Torah, based on the word “*v’limadtem*”.
  - **Q:** How do we know that a mother is not obligated to teach her son Torah? **A:** The pasuk says “*v’limadtem*” and can be read as saying “*ulimadtem*” (you shall learn). This teaches that only one who is *chayuv* to learn is *chayuv* to teach.
  - **Q:** How do we know that a woman does not have to learn Torah? **A:** The pasuk says “*v’limadtem*” and can be read as saying “*ulimadtem*” (you shall learn). This teaches that only one who others are *chayuv* to teach is *chayuv* to learn.
  - **Q:** How do we know that others are not *chayuv* to teach a girl Torah? **A:** The pasuk says “*v’limadtem osam es bineichem*” – your sons, and not your daughters.
- A Braisa says, if a man must choose (based on financial restrictions) to learn himself or to support his son to learn, his own learning takes precedence over his son’s learning. **R’ Yehuda** says, if his son is smart and retains what he learns, his son’s learning takes precedence over his own.
  - This was played out in practice. **R’ Yaakov**, the son of **R’ Acha bar Yaakov** was sent to learn under **Abaye**. When his father saw

that he was not sharp in his learning, he told him – you stay here and I will go and learn. When **Abaye** heard that the great **R' Acha bar Yaakov** was coming to learn by him, he thought it would be a great opportunity to rid the Beis Medrash of a powerful sheid that was there. He told everyone not to offer **R' Acha** a place to stay. **R' Acha** therefore had to sleep in the Beis Medrash. When he came to face the sheid he was able to destroy it.

- A Braisa says, with the decision to learn Torah or to get married, one should first learn Torah and then marry. If he finds it difficult to live single, he should get married and then learn Torah.
- **R' Yehuda in the name of Shmuel** said, the halacha is that one should first get married and then learn Torah. **R' Yochanan** said, should one learn Torah with the responsibility of having to earn a living!? Rather, he should first learn and later marry. The Gemara says they don't argue. **Shmuel** paskened for the people of Bavel (who would learn away from home and therefore not bear the financial burden), and **R' Yochanan** paskened for the people of EY.
- **R' Chisda** sang the virtues of **R' Hamnuna** to **R' Huna**. **R' Huna** asked that **R' Hamnuna** be brought to him. When he came to him he saw that **R' Hamnuna** was not wearing a covering on his head. He asked him why and was told it was because he was not yet married. He turned away from him and told him that he didn't want to see him until he was married. **R' Huna** was following his view that one who is single at 20, lives his days in sin.
  - **Q:** Can it be said that he lives his life in sin? What has he done wrong? **A:** It means that he lives with immoral thoughts.
  - This is as **Rava** said, that Hashem waits for a person to reach 20 years old, asking when he will get married. If he reaches 20 and does not get married, He says "Let his bones rot".
- **R' Chisda** said, the reason I am greater than my friends is because I got married at 16 (at an early age), and had I got married at 14, I would have been even greater and could have started up with the satan without fear.
- **Rava** told **R' Nosson bar Ami**, you should marry off your son when you still have control over him – which is between the ages of 16 and 22. Others say from the age of 18 to 24.