



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

Kiddushin Daf Lamed

- **Q:** How far does the obligation to teach a son Torah go? **A: R' Yehuda in the name of Shmuel** said, like it was done by **Zevulan ben Dan**, whose grandfather taught him Mikra, Mishna, Talmud, Halachos and Aggados.
 - **Q:** A Braisa says, if a father teaches his son Mikra, he need not teach him Mishna!? And **Rava** explained that Mikra only includes Torah, and not Nach. We see the obligation does not go as **Shmuel** said!? **A:** The obligation goes as far as the example set by **Zevulan ben Dan** in the sense that one is obligated to teach his grandson Torah, but it does not go as far as that example with regard to the extent of what must be taught.
 - **Q:** A Braisa says that the pasuk of "v'limadtem osam es bineichem" teaches that one must only teach his sons, and not his grandsons, and the pasuk of "V'hodatam livanecha v'livnei vanecha" teaches that one who teaches his son Torah is considered by the pasuk as if he taught his son, his grandson, and all future generations!? **A: Shmuel** holds like another Braisa, which says that the pasuk of "v'hodatam" comes to teach that there is an obligation to teach a grandson Torah.
 - **R' Yehoshua ben Levi** said, based on the pesukim, whoever teaches his grandson Torah is considered by the pasuk as if he personally received the Torah at Har Sinai.
 - **R' Chiya bar Abba** saw **R' Yehoshua ben Levi** running without a proper head covering befitting a person of his stature, while bringing his grandson to yeshiva. He asked him, why are you rushing like this? He answered, do you consider it a small thing that teaching a grandchild Torah is considered as if receiving the Torah on Har Sinai!? From that day on, **R' Chiya bar Abba** would not eat his daily meat in the morning until he reviewed some Torah with his grandchild and added something more from the previous time. We find that **Rabbah bar R' Huna** would also not eat his meat in the morning until he brought his grandchild to yeshiva.
- **R' Safra in the name of R' Yehoshua ben Chananya** said, the pasuk of "vishinantam livanecha" should be read as "vishilashtam", and it teaches that a person should divide his years into learning 3 areas – 1/3 Mikra, 1/3 Mishna, and 1/3 Talmud.
 - **Q:** How can someone know how long he will live to be able to divide his time into thirds? **A:** This means he should split his week into learning these 3 areas.
- The Rishonim were called "sofrim" because they "counted" all the letters in the Torah. They said that the letter "vuv" in the word "Gachon" is the middle of the Torah in letters, the words "darosh darash" are the middle of the Torah in words, and the pasuk of "V'hisgalach" is the middle in pesukim. The letter "ayin" in the "miya'ar" is the middle letter in Tehillim, and the pasuk of "V'hu rachum" is the middle of Tehillim in pesukim.
 - **R' Yosef** asked, is the "vuv" of Gachon part of the first half or the second half? They said to him, why don't we just bring a Torah and count? He said, we can no longer do that because we are not experts in proper and exact spelling, and therefore cannot count based on what we have written.
 - **R' Yosef** asked, is the pasuk of "V'hisgalach" part of the first half or the second half? **Abaye** said, we can surely count pesukim! **R' Yosef** said we even find uncertainty in whether the way we divide pesukim is correct.
- A Braisa says, there are 5,888 pesukim in the Torah. Tehillim has 8 more than that, and Divrei Hayamim has 8 less than that.

- A Braisa says, the word “v’shinantam” teaches that Torah should be fluent in your mouth, to the point that if someone asks you a question, you shouldn’t even have to fumble and answer, rather you should be able to immediately answer.
 - **R’ Chiya bar Abba** learns from a pasuk, that even a father and son, or rebbi and talmid, who learn and argue, will never take leave of each other without loving each other.
- A Braisa says, “v’samtem” teaches that Torah is the perfect and complete medicine (“sam tam”). One can defeat his yetzer harah if he learns Torah. Torah is the antidote to the yetzer harah.
- A Braisa says, we see from a pasuk that the yetzer harah is so evil that even Hashem calls it evil.
 - **R’ Yitzchak** said based on a pasuk, the yetzer harah renews itself against a person every day. **R’ Shimon ben Levi** said, based on a pasuk, the yetzer harah comes to overpower and kill a person every day, and if Hashem wouldn’t help us against it, we could not defeat it.
 - In the yeshiva of **R’ Yishmael** they taught a Braisa that says, if one meets the yetzer harah he should drag it to the Beis Medrash and the Torah will destroy it in whatever form it appears.

L’HASI’OH ISHA

- We learn that a father has an obligation to marry off his son based on the pasuk of “ukchu livneichem nashim v’es benoseichem tinu la’anashim”.
 - **Q:** How can one force someone to marry his daughter (the pasuk says he should marry off his daughter, but that is not in his control)? **A:** This means he should dress her and give her assets so that people will want to marry her.

LILAMDO UMNUS

- **Chizkiya** said this is based on the pasuk “re’ei chayim ihm isha asher ahavta”. Whether this refers to a literal woman or to Torah, we see that the obligation to teach “chayim” (livelihood) is compared to it and therefore an obligation exists.

V’YEISH OMRIM AHF LAHASITO B’NAHAR

- The reason for this is that it may save his life (if he is traveling by boat and the boat sinks).

R’ YEHUDA OMER KOL SHE’EINO MELAMDO...

- This means, not teaching him a trade is *as if* he teaches him thievery. The difference between the **T”K and R’ Yehuda** is if a father trains his son in business (according to the **T”K** he has fulfilled his obligation, and according to **R’ Yehuda** he has not until he teaches a profession or trade).

KOL MITZVOS HA’AV AHL HABEN...

- **Q:** What does this refer to? If it refers to the things that a father has to do for a son, then women would not be chayuv and yet the Mishna says they are!? **A: R’ Yehuda** said, this refers to the things that a son must do for his father, and daughters would be obligated in this as well.
- The Mishna is a proof to a Braisa, which learns from the pasuk of “ish imo v’aviv tira’u (written in the plural)” to teach that although the pasuk says “a man”, it means that men and women must fear their parents. The reason the pasuk only says “ish” is because a woman is sometimes not able to carry out this obligation, i.e. when she is married and must first see to the needs of her husband, whereas a man is always obligated and cannot be stopped by anybody. **R’ Idi bar Avin in the name of Rav** said, if the daughter is divorced, she would have the same obligation as her brothers.
- A Braisa says, one pasuk says “kabes es avicha v’es imecha” and another says “kabed es Hashem”. The use of the same language creates a comparison between honoring parents and honoring Hashem. A similar drasha is made regarding the pesukim to fear one’s parents and to fear Hashem. A similar drasha is made regarding the pesukim of cursing one’s parents and cursing Hashem. All this makes sense, because Hashem, a father, and a mother, are all partners in creating the child.
- A Braisa says, there are 3 partners in a person – Hashem, the father, and the mother. When a person honors his parents, Hashem says “I consider it as if I live with them and they are honoring Me”.
- A Braisa says, **Rebbi** says, Hashem knew that a person wants to honor his mother more than his father, because she talks nicely to him. Therefore, the pasuk of the honoring obligation lists the father before the mother. Similarly, a person fears his father more than his mother, because he

teaches him Torah. Therefore, the pasuk of the obligation to fear them lists the mother before the father.

- A Braisa was taught in front of **R' Nachman**, when a person causes pain to his parents, Hashem says, I did right by not living with them, because if I would live with them, they would cause Me pain as well!