



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

Kiddushin Daf Lamed Aleph

- **R' Yitzchak** darshens a pasuk to teach that one who does an aveirah in hiding is as if he pushes away the "feet" of the Shechina.
 - **R' Yehoshua ben Levi** darshened a pasuk to teach that a person may not walk 4 amos in a very upright position.
 - **R' Huna the son of R' Yehoshua** would not walk 4 amos with his head uncovered. He said "the Shechina is on top of my head!"
- A boy who was orphaned of his father asked **R' Eliezer**, if my father asks me to bring him some water and my mother asks me to bring her some water, who do I serve first? He told him, your father would come first, because you and your mother are obligated to honor him. This boy then went to **R' Yehoshua** and asked him the same question, and got the same answer. He asked **R' Yehoshua**, what if my mother is divorced? **R' Yehoshua** said, I can tell that you are an orphan. In the case of your question, leave a pitcher of water in between them and walk away (the obligations are equal at that point).
- **Ulla** darshened the pasuk that says that the kings of the world acknowledged Hashem "ki sham'u imrei (plural) picha". This means, when Hashem said "Anochi" and "Lo yihyeh lecha", the kings said that Hashem is saying all this for His own honor. However, when Hashem then said "kaved es avicha...", they retracted their view even regarding the first statements of Hashem.
 - **Rava** darshened this same concept from the pasuk of "rosh divarcha emes".
- They asked **R' Ulla**, how far is the extent of the obligation of kibud av v'eim? He said, look at the goy, Dama ben Nesina, who had an offer for a deal that would have profited him 600,000 gold coins, and he turned down the deal, because the key to the merchandise was under the pillow that his father was then sleeping on.
 - **R' Yehuda in the name of Shmuel** said that **R' Eliezer** said the deal was that the **Chachomim** came to him to buy a stone for the eiphod. **R' Kahana** said, the profit would have been 800,000 gold coins.
 - The next year Hashem paid him reward by having a red cow born to his flock. The **Chachomim** went to buy it from him. He told them, I know that no matter what I ask for this, you will give it to me. However, all I will ask for is the profit that I lost due to my honoring of my father.
 - **R' Chanina** said, if someone who is not even commanded to honor his parents went to such an extreme and received such a reward, then certainly will be the case for one who is commanded to do so, because one who is commanded to do a mitzvah and does it, is greater than one who does a mitzvah that he was not commanded to do.
 - **R' Yosef** (who was blind) said, initially I said that if someone would tell me that the halacha is like **R' Yehuda**, who says a blind person is patur from doing the mitzvos, I would make a party, because I do the mitzvos even though I'm blind (and that is greater than doing the mitzvos based on an obligation). However, now that **Chanina** has said that one who is commanded to do a mitzvah and does it is greater than one who does it when not commanded, I will make a party if someone tells me that we do *not* pasken like **R' Yehuda**.
 - **R' Dimi** said, Dama ben Nesina was once wearing a golden garment while sitting among the Roman aristocrats, and his mother came and ripped his garment, hit him on the head, and spit in front of him, and yet he did not embarrass her.
- **Avimi the son of R' Avahu** taught, a person can serve his father the finest delicacies and be punished for doing so (if he serves him with a sour face and unhappiness), and a person can

make his father grind on the millstone, and be rewarded for it (he encourages him, and explains that this is needed at this time for livelihood, etc.).

- **R' Avahu** said, my son **Avimi** fulfills the mitzvah of kibud av v'eim. **Avimi** had 5 sons of his own who each received semicha. Yet, when **R' Avahu** would come to visit, **Avimi** himself would run to open the door. Once, **R' Avahu** asked him for some water. When he brought the water he found that **R' Avahu** had fallen asleep. He waited there with the water until **R' Avahu** woke up.
- **R' Yaakov bar Avuha** asked **Abaye**, when I come home from Beis Medrash, my father is waiting there with water for me and my mother has already prepared wine for me. Am I to accept this from them? He said, you can accept it from your mother, but not from your father, because he is a talmid chochom and will feel bad if you let him serve you.
- **R' Tarfon** would bend down to let his mother step onto him to then climb into her bed, and to come off her bed. He told people in the Beis Medrash that he acts in this way. They told him, you have not yet reached even half of the mitzvah. Has your mother ever thrown your wallet full of money into the ocean and you not embarrass her for doing so!?
- When **R' Yosef** would hear his mother coming, he would stand up and say, I will stand up for the Shechina, which is coming.
- **R' Yochanan** said (since the mitzvah of kibud av v'eim is almost impossible to fully fulfill), lucky is the one who never saw his parents (and doesn't have the obligation). **R' Yochanan's** father died when his mother was pregnant with him, and his mother died at his birth. The same happened to **Abaye** – although many times **Abaye** quotes things that his “mother told him”, he is actually referring to the woman who raised him.
- **R' Assi** had an elderly mother who had dementia and would ask for unreasonable things. Not being able to properly care for her, he therefore left to EY. He then heard that she was coming to EY. He asked **R' Yochanan** whether he may leave EY (which is normally assur) to go and greet his mother. At first **R' Yochanan** said that he did not know. When **R' Assi** went back to **R' Yochanan**, **R' Yochanan** said, “Go, and may Hashem return you in peace”. **R' Assi** went to **R' Elazar** and asked whether **R' Yochanan** was angry that he was going. He told him, if he was angry he would not have given you a bracha. On his way to greet his mother he found out that it was his mother's coffin that was coming (she had passed away). He said, had I known this was the case, I would not have left EY.
- A Braisa says, one must honor his parents during their life and after their death. During his life, he should honor his father as follows. If he goes someplace that he knows his father is respected, he should ask that he be paid attention to in the honor of his father. After his death, whenever he repeats something from his father, during the first 12 months after the death he should say “this is what my father my master said, may I be a kaparah for him”. After the 12 months he should simply said “zichrono livracha l'chayei ha'olam habah”.
- A Braisa says, a chochom who is giving a shiur must change the name of his father or rebbi if he is quoting them (he can't call them by their regular name). The meturgaman need not do so.
 - **Q:** Whose father are we talking about? If it is the father of the meturgaman, how can it be that he need not change the name and can say his father's name? **A: Rava** said, this refers to the name of the father and the rebbi of the chochom.
 - For example, when **Mar bar R' Ashi** said a shiur, and repeated something from his father, he would say “this is what my father, my master, said”. The meturgaman would then announce, “this is what **R' Ashi** said”.