



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

Kiddushin Daf Lamed Gimmel

- The Braisa quoted earlier said, we would think one must honor an elder even if it costs him money to do so. The pasuk therefore says "takum v'hadarta" to teach that just as standing up for him doesn't cost money, the same is for honoring him.
 - **Q:** Standing up could cost money if he is in middle of working!? **A:** We compare standing up to honoring him in that just as honoring is done without having to stop working, so too standing up is only done if he need not stop working. We can then say, that just as standing doesn't cost money, so too the requirement to honor him does not require him to spend money.
 - From here it was said that people who are working are not obligated to stand for talmidei chachomim.
 - **Q:** We find that people who are working must stop to stand for the people bringing the bikkurim!? **A:** **R' Yochanan** said, they must stand for the people bringing the bikkurim, but not for talmidei chachomim. **R' Yose bar Avin** explains, look how beloved a mitzvah is when it is being done, to the point that people stand for the people bringing the bikkurim, but not for talmidei chachomim.
 - The Gemara says, this is no proof, because it may be that we require people to stand for them so that people should always want to bring bikkurim.
- The Braisa said, we would think that we must stand for them even in the bathhouse, but the pasuk teaches otherwise.
 - **Q:** We find that **R' Shimon bar Rebbi** was upset when **R' Chiya** and when **Bar Kappara** didn't stand up for him in the bathhouse!? **A:** These stories are discussing the outside room of the bathhouse (where everyone is dressed) and the Braisa is discussing the inner room, where people are undressed.
- The Braisa said, the pasuk teaches that one should not make believe that he doesn't see the elder and therefore doesn't stand up.
 - **Q:** Are we discussing resha'im!? **A:** The Braisa means, we would think that one can close his eyes before the elder gets close enough and therefore he truly doesn't see when he has a requirement to stand up. The pasuk therefore teaches that one may not do that.
 - A Braisa says, standing that brings to an honor is when the person is within 4 amos of the elder. **Abaye** said, that is true if the talmid chochom is not your primary rebbi. If he is, one must stand up as soon as he comes into eyesight. In fact, **Abaye** would stand as soon as he saw the ear of **R' Yosef's** donkey coming.
 - **Abaye** was riding a donkey on one side of the river and **R' Mesharshiya and the Rabanan** were sitting on the other side of the river, and they did not get up for him. He asked them, am I not your primary rebbi!? They told him, we did not realize you were there, because we were learning.
- The Braisa said, that the pasuk teaches that the zakein should take a route that will not require people to stand up for him.
 - **Abaye** said, if a zakein takes a route that avoids making people stand for him, he merits long life. **Abaye** would do so, and **R' Zeira** would do so as well.
 - **Ravina** was sitting in front of **R' Yirmiya Midifti** and a man passed by without covering his head. **Ravina** said, this person has chutzpah for not covering his head in front of us. **R' Yirmiya** said, he may be from Mata Mechasya, where it is common to see rabanim, and they therefore don't have the sense of respect.

- The Braisa said that **Isi ben Yehuda** said the pasuk teaches that we must stand up for any elder, even if he is not a talmid chachom.
 - **R' Yochanan** paskened like **Isi ben Yehuda**.
 - **R' Yochanan** would stand up for elder goyim. He said these people have experienced so much and seen miracles. **Rava** wouldn't stand up, but he would show them some honor. **Abaye** would offer them his hand to lean on. **Rava** would send a shliach to offer them a hand. **R' Nachman** would have his officers offer them a hand, because he said that doing so himself would not be proper respect for the Torah.
 - **R' Eivo in the name of R' Yanai** said, a talmid chochom may only stand for his rebbi once in the morning and once in the evening, so that he does not honor his rebbi more than he honors Hashem (he only davens twice a day by obligation).
 - **Q:** The Braisa earlier learned from a pasuk that a zakein should take a route that will not cause people to have to get up for him. Now, if they must only stand in the morning and evening, he should make them stand then since it is obligatory. Rather we must say that they would have to stand all day long!? **A:** It may be that they only have to stand at those two times. Still, he should try to not even make them stand then.
 - **R' Elazar** said, any talmid chochom who doesn't stand for his rebbi is called a rasha, will not live long, and will forget his learning.
- **Q:** If a son is his father's rebbi, may the son stand for his father? **A:** We find that **Shmuel** told **R' Yehuda** to stand for his father **R' Yechezkel** even though he was his father's rebbi.
 - It may be that **R' Yechezkel** is treated differently because he did a lot of good deeds, as we find that **Shmuel** himself even stood up for him. What **Shmuel** meant to tell **R' Yehuda** was that if your father walks into the room when I am sitting there and I don't see him, you should stand up anyway and don't be concerned for my honor.
- **Q:** If a son is his father's rebbi, may the father stand for his son? **A:** We find that **R' Yehoshua ben Levi** said that it is not befitting for him to stand for his son but he did so because his son married into the family of the Nasi. Now, this suggests that he felt it was not befitting for him, because he was his son's rebbi. However, had it been the other way around, he would have felt it proper to stand for his son!
 - It may be that he was saying it is never proper for me to stand for my son (even if my son was my rebbi), because I am the father. The only reason I stand for my son is because he belongs to the family of the Nasi.
- **Q:** If a person is riding on an animal, is he considered as if he is walking or not (if the rebbi is riding is it as if the rebbi is walking and one must stand for him, or not)? **A:** **Abaye** said, a Braisa says regarding the tumah of tzaraas that riding is treated as if the person was walking. **SHEMA MINAH.**
- **Q:** What is the halacha with regard to standing for a sefer Torah? **A:** **R' Chilkiya, R' Simon, and R' Elazar** say, we can make a kal v'chomer – if we stand for those who learn Torah, then we must surely stand for the Torah itself!
- **R' Illai and R' Yaakov bar Zavdi** were sitting and learning, and they stood up as **R' Shimon bar Abba** walked by. **R' Shimon bar Abba** said to them, you should not have gotten up for two reasons – one, you are chachomim and I am only a chaver, and two, should Torah stand for those who learn it (you are learning now and are therefore Torah itself).
 - **R' Shimon** must hold like **R' Elazar** who says that a talmid chochom who is learning may not even stand for his rebbi. **Abaye** did not agree with this ruling of **R' Elazar**.
- The pasuk says “v'hibitu acharei Moshe and bo'oh ha'ohela”. **R' Ami and R' Yitzchak Nafcha** argue – one says this was done in a disgraceful way (the people would look at Moshe and accuse him of having taken money from the tzibbur), and the other says this was done in a praiseworthy way, meaning that they stood up as soon as he was within eyesight, and did not sit down until Moshe was himself seated in his place.