



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

Kiddushin Daf Lamed Daled

KOL MITZVOS ASSEI SHEHAZMAN GRAMA...

- A Braisa says, what are time bound mitzvos assei? Succah, lulav, shofar, tzitzis, and tefilin. What are mitzvos assei that are not time bound? Mezuzah, makah (putting a gate around a roof), returning a lost object, and shiluach hakan.
 - **Q:** Is it an absolute rule that women are patur from time bound mitzvos? There are the mitzvos of matzah, simcha (rejoicing on Yom Tov), and Hakhel, which are time bound and yet women are chayuv in them!? Also, there are the mitzvos of learning Torah, of pidyon haben, and of having children, which are not time bound, and yet women are patur from them!? **A: R' Yochanan** said, there is no rule without exceptions, and even when a Tanna gives exceptions to a rule, we cannot assume that there are no more exceptions than those listed.
 - We see this in a Mishna that says all items can be used for an eiruv or a shituv except for water and salt. Now, even though the exceptions are listed, there are actually more exceptions as well (mushrooms). We see the principle of **R' Yochanan**.

UMITZVOS ASSEI SHEHAZMAN GRAMA NASHIM PETUROS

- **Q:** How do we know this rule? **A:** We learn it from tefilin. Just like tefilin is a time bound mitzvah and women are patur, so too are women patur from all time bound mitzvos. We know that women are patur from tefillin, because it is learned from the obligation to learn Torah, from which women are exempt.
 - **Q:** Why don't we rather compare tefilin to mezuzah, and say that just like women are obligated in mezuzah, they are also obligated in tefilin? **A:** Tefilin is compared to learning Torah in both parshiyos of Shema, and is only compared to mezuzah in the first parsha of Shema.
 - **Q:** Why don't we compare mezuzah to learning Torah and say that women are also patur from mezuzah? **A:** The pasuk says that mezuzah brings the reward of "l'maan yirbu yimeichem", and women need life as well.
 - **Q:** The mitzvah of succah is time bound, and yet we learn that women are patur based on the word "ha'eizrach". This suggests that if not for that word women would be chayuv!? **A: Abaye** said, regarding succah the pasuk says "basuccos teishvu" which we darshen to teach that we must dwell in a succah as people live all year, and that would lead us to say that a man must live there with his wife, and women should therefore be chayuv. That is why the word "ha'eizrach" is needed to teach that women are patur. **Rava** said, we would have thought to darshen a gezeira shava from Pesach and learn that just as they are chayuv in Pesach they are also chayuv in Succah. That is why the word "ha'eizrach" is needed.
 - **Q:** The mitzvah to bring the Korbon Re'iyah is a time bound mitzvah and yet we learn that women are patur based on the word "zechurcha". This suggests that if not for that word, women would be chayuv!? **A:** We would have thought to darshen a gezeira shava from Hakhel which would make women chayuv. That is why we need "zechurcha" to teach that they are patur.
 - **Q:** Instead of learning that women are patur in all time bound mitzvos from tefillin, why don't we learn that they are chayuv in all time bound mitzvos from the mitzvah of "simcha" (rejoicing on Yom Tov)? **A: Abaye** said, women are actually not chayuv in simcha. It is their husbands who are chayuv to cause them to rejoice.
 - **Q:** The pasuk says that a widow must rejoice as well, and you can't say this means that her husband should cause her to rejoice!? **A:** She is not obligated to

rejoice either. The pasuk is referring to a poor widow, and instructs the people that she relies on for support to buy her food, drink, and clothing so that she will rejoice.

- **Q:** Why don't we learn from Hakhel that women are chayuv in time bound mitzvos? **A:** The mitzvos of matzah and Hakhel are two pesukim that teach the same thing (that women are chayuv), and whenever we have two pesukim teaching us the same thing, we do not learn from them to other places.
 - **Q:** If so, the mitzvos of tefillin and re'iyah should also be two pesukim teaching the same thing (that women are patur) and we should not be able to learn from them to other places!? **A:** These pesukim are both needed, and therefore we don't say that we can't learn from them. They are both needed, because if we would only have the pasuk of tefillin, we would say that regarding re'iyah we will learn a gezeirah shava from Hakhel, and women should be chayuv, that is why we need the pasuk of re'iyah. And, if we would only have re'iyah, we would say that we should compare tefillin to mezuzah and women should be chayuv. That is why we also need the pasuk of tefillin.
 - **Q:** Maybe we can say that matzah and Hakhel are also each needed and therefore we should be able to learn from them to other places? **A:** We can say that if only Hakhel was written and matzah was not, we would learn a gezeira shava from Succah to teach that women are patur. However, why couldn't the Torah only write the pasuk of matzah, and we could then learn that women are chayuv in Hakhel by saying that if children are chayuv, then certainly women are chayuv! Therefore, since the Torah went and wrote the pasuk of Hakhel anyway, we now have 2 pesukim teaching the same principle, and they therefore can't be used to teach regarding any other place.
 - **Q:** According to the view that when we have 2 pesukim that teach the same principle we may still learn from them to other places, why don't we learn from matzah and Hakhel to teach that women are chayuv in all other time bound mitzvos assei? Furthermore, we learn that women are chayuv in mitzvos assei that are not time bound from the fact that they are chayuv in the mitzvah of fearing their parents. Why don't we instead learn from the obligation to learn Torah, that just as women are patur from that, they are also patur from all other mitzvos? **A:** The reason is that the obligation to learn Torah and the obligation to have children are 2 pesukim that both teach that women are patur, and since they are teaching the same principle, they can't be used to teach to other places.
 - **Q:** According to **R' Yochanan ben Broka**, women are chayuv in the obligation to have children, so there are no 2 pesukim that are teaching one principle!? **A:** The mitzvos of learning Torah and of pidyon haben are 2 pesukim that both teach that women are patur although they are not time bound mitzvos, and we therefore cannot learn from them to all other places.
 - **Q:** According to **R' Yochanan ben Broka**, we should say that the pasuk regarding having children and regarding fearing one's parents are both teaching the same principle (that women are chayuv), and therefore should not be able to teach to any other place!? **A:** These 2 pesukim are needed and are therefore not considered to be teaching the same principle. If we would only have the obligation to fear one's parents, we would say that a woman is not chayuv to have children, because the pasuk says "v'chivshuha", which teaches that only one who customarily conquers (i.e. a man) must have children, and not a woman. And, if we would only have the pasuk of having children, we would say that regarding fearing one's parents a woman is not chayuv, because she is not always able to do so (since she must first serve her husband). Therefore, both of these pesukim are needed, and can't be considered as written to be teaching the same principle.