



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

### Kiddushin Daf Mem

- **Q: Rava** asked **R' Nachman**, we have stated the Mishna that says that a person is rewarded in this world and the next for kibud av v'eim, gemilus chasadim, bringing peace between people, and Torah learning equals them all. **Rava** then explains how a pasuk regarding each of these pesukim teaches that the mitzvah brings this great level of reward. **Rava** asked, regarding shiluach hakan the pasuk also says "l'maan yitav lach v'harachta yamim" (similar to the pesukim listed) and this mitzvah should therefore be included in the Mishna as well!? **A:** The Mishna's list is not meant to be complete. There are others that were left off the list.
  - **Q:** When a Tanna uses the language of "these are the things" (which is how the Mishna begins) it means that nothing is being left out!? **A: Rava** said, based on a statement of **R' Idi** I can explain that the Mishna only lists mitzvos that are "bein adam LaMakom" and "bein adam l'chaveiro". The mitzvah of shiluach hakan is only "bein adam LaMakom" and is therefore not included in the Mishna.
- A Braisa says, we learn from a pasuk that mitzvos bear fruit (they can produce reward beyond what the mitzvah should entitle), but an aveirah does not bear fruit (the punishment is only what is deserved). Although another pasuk suggests that even aveiros bear fruit, that is discussing an aveirah that causes other people to do aveiros as well. Such an aveirah bears fruit and brings additional punishment.

The Braisa continues, a pasuk teaches that a thought to do a mitzvah is considered by Hashem as if the mitzvah was actually done if the person did not end up doing the mitzvah due to some oneis. A pasuk also teaches that a thought to do an aveirah is not considered by Hashem as if the person actually did the aveirah. Only once he does the aveirah is he also punished for the thought.

  - However, a pasuk teaches that with regard to the aveirah of avodah zarah a thought is considered as having done the aveira itself.
  - **Ulla** explained the pasuk referred to above as **R' Huna** said, that once a person does an aveirah and repeats it, it becomes mutar to him – meaning, he considers it to be mutar.
  - **R' Avahu in the name of R' Chanina** learns from a pasuk that it is better that a person do an aveirah in hiding than in public, so as not to bring about a Chilul Hashem.
  - **R' Illai Hazaken** said, that if one sees that his Yetzer Harah is winning over him to do an aveirah (and he will do the aveirah), he should go somewhere where no one recognizes him, dress in black and do the aveirah, so that at least he won't bring to a chilul Hashem.
    - **Q:** A Mishna says that one who is not concerned for the honor of Hashem would have been better not coming into this world, and **R' Yosef** explained this as referring to one who does an aveirah in hiding!? **A: R' Yosef** is discussing a person who could have won over his yetzer harah and didn't, whereas **R' Illai** is discussing where he could not have won over his yetzer harah.
  - A Mishna says that they don't give credit for someone who makes a Chilul Hashem, whether it was done b'shogeg or b'meidid.
    - **Q:** What is meant that credit is not given? **A: Mar Zutra** said, this means that although for other aveiros a person is not immediately punished, for Chilul Hashem he is immediately punished. **Mar the son of Rabana** said, this means that if a person has an equal amount of mitzvos and aveiros, but among the aveiros is the aveirah of Chilul Hashem, that tips his scale to the aveirah side.
  - A Braisa says, a person should always view himself as having mitzvos equal to his aveiros, so that if he does just one more mitzvah he tips his scale to the mitzvos and if he does just one aveirah he tips his scale to the aveiros. **R' Elazar the son of R' Shimon** says, since the world is judged based on the majority of people, and a person is judged based

on the majority of his deeds, a person should view the world as having an equal amount of tzaddikim and resha'im, and himself as having an equal amount of mitzvos and aveiros, and therefore if he does one more mitzvah he can tip the judgment of himself and of the entire world to the side of good, whereas if he does one aveirah, the opposite is true. **R' Shimon ben Yochai** says, we learn from a pasuk that if a person is a tzadik his entire life and rebels at the end, he loses all the mitzvos he had previously done. Conversely, if a person is a rasha all his life and does teshuva at the very end, he will not be reminded of his wickedness.

- **Q:** Why isn't the first person viewed as at least having half mitzvos and half aveiros? **A: Reish Lakish** said, it is discussing a person who regrets having done all the mitzvos that he did.

#### MISHNA

- Any person who learns Mikra and Mishna and conducts himself with Derech Eretz will not be quick to sin, as the pasuk says "v'hachut hameshulash lo bimheirah yinaseik". Any person who does not learn Mikra or Mishna, and who does not conduct himself with Derech Eretz is not fit to be a member of society.

#### GEMARA

- **R' Elazar the son of R' Tzadok** said, tzaddikim on this world are compared to trees that stand in a tahor place, with branches that hang over a tamei place. Once those branches are cut off, the entire tree is in a place of tahara. So too Hashem brings afflictions on a tzaddik in this world so that they get a full share in Olam Habbah. Conversely, resha'im in this world are compared to trees that stand in a tamei place with branches that hang over a tahor place. Once those branches are cut off, the entire tree is in a place of tumah. So too Hashem rewards the resha'im for their good deeds in this world, so that He can then banish them to the deepest place in Gehenom.
- **R' Tarfon** and the Elders were sitting in Lod and the question was raised – which is greater, learning Torah or doing mitzvos? **R' Tarfon** said that doing mitzvos is greater, and **R' Akiva** said that learning Torah is greater. They then all said, learning Torah is greater, because learning Torah brings a person to doing mitzvos.
- A Braisa says, **R' Yose** said, Torah learning is obviously of great importance, because it preceded the giving of the mitzvah of challah by 40 years, preceded terumos and maasros by 54 years, preceded shmitta by 61 years, and preceded Yovel by 103 years [It is 103 and not 104 years, because **R' Yose** holds that Yovel begins at the very beginning of the year]. Just as learning Torah precedes doing the mitzvos, so too is one judged regarding learning Torah before he is judged on his other mitzvos. [We find that **R' Hamnuna** learns this from a pasuk.] Just as one is judged regarding his Torah learning first, he also gets rewarded for his Torah learning before being rewarded for his other mitzvos.

#### KOL SHE'EINO LO MIKRA V'LO MISHNA

- **R' Yochanan** said, such a person is passul to be a witness.
- A Braisa says, one who eats in the street is like a dog. Some say that he is passul to be a witness.
  - **R' Idi bar Avin** paskened like the "some say".
- **Bar Kappara** darshened, an angry person is left only with his anger (he gets punished for it in the next world, and is weakened by it physically in this world as well), but a good man is given to taste from the fruits of his deeds (not only is he rewarded in the Next World, but he gets pleasure from them in this world as well). Regarding a person who doesn't learn Mikra or Mishna and doesn't conduct himself with Derech Eretz, we should make a neder not to benefit from him, so that we are not considered to be included in his gatherings (which are given the status of a "moshav leitzim").

**HADRAN ALACH PEREK HA'ISHA NIKNEIS!!!**