

## Kiddushin 32a-32b

אָמַר רַב יִצְחָק בַּר שֵׁילָא אָמַר רַב מַתְנָה אָמַר רַב חֲסִידָא הָאֵב שְׁמַחֲל  
עַל כְּבוֹדוֹ כְּבוֹדוֹ מְחוּל הָרַב שְׁמַחֲל עַל כְּבוֹדוֹ אֵין כְּבוֹדוֹ מְחוּל

**Rav Yitzhak bar Sheila says that Rav Mattana says that Rav Hisda says:**  
If a father forgoes his honor, his honor is forgone, but a leader (rav)  
who forgoes his honor, his honor is not forgone.

וְרַב יוֹסֵף אָמַר אֶפִּילוּ הָרַב שְׁמַחֲל עַל כְּבוֹדוֹ מְחוּל שְׁנֵאמַר וְהָ  
הֵלֵךְ לְפָנֵיהֶם יוֹמָם אָמַר רַבָּא הָכִי הַשְׁתָּא הָתָם הִקְדוּשׁ בְּרוּךְ הוּא  
עֲלָמָא דִּילֵיהּ הוּא וְתוֹרָה דִּילֵיהּ הִיא מְחִיל לֵיהּ לִיקָרִיהּ

**And Rav Yosef says: Even with regard to a leader (rav) who forgoes his honor, his honor is forgone, as it is stated: “And the Lord went before them by day”** (Exodus 13:21). God Himself, the Teacher of the Jewish people, had forgone the honor due Him and took the trouble to guide the people.

**Rava said: How can these cases be compared? There, with regard to the Holy One, Blessed be He, the world is His and the Torah is His, and therefore He can forgo His honor.**

הָכָא תוֹרָה דִּילֵיהּ הִיא הִדְר אָמַר רַבָּא אֵין תוֹרָה דִּילֵיהּ הִיא דְכַתִּיב  
וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וְלַיְלָה

But **here, is it his** (the leader's) **Torah**, such that he, the leader, can forgo its (the Torah's) honor? **Rava then reconsidered and said: Yes, it is his Torah, as it is written: “For his delight is the Torah of the Lord, and in his Torah he meditates day and night”** (Psalms 1:2).

## **Psalms 1:2**

כִּי אִם בְּתוֹרַת יְהוָה חִפְּצוֹ וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וּלְיָלָה:

For the torah of God is his delight, and he meditates his torah day and night.