

OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah presents additional activities that are prohibited because of concerns over seclusion.

2) Clarifying the Mishnah

The reason a bachelor should not teach young children is explained.

The case of a man "who has no wife" is explained.

A Baraisa presents the dissenting position of Chachamim who maintain that Jews are not suspected of **זכר משכב** or **משכב בהמה**.

3) **MISHNAH:** The Mishnah begins with a discussion of seclusion restrictions for a man who works with women and proceeds to discuss matters related to earning a living.

4) Working with women

A Baraisa discusses Chazal's perception of people who work professionally providing for women's needs.

Another Baraisa discusses Chazal's perception of bloodletters.

5) A clean and easy trade

R' Yehudah offers a suggestion of a clean and easy trade.

A Baraisa is cited that discusses the benefit of having an admirable type of employment.

A Baraisa elaborates on R' Shimon ben Elazar's analogy in the Mishnah, concerning Hashem's support of animals.

Another Baraisa elaborates on R' Nahorai's statement related to choosing an appropriate profession for one's son.

הדרן עלך עשרה יוחסין
 וסליקה לה מסכת קידושין

REVIEW and Remember

1. Why is it inappropriate for a bachelor to teach young children?

2. What type of trade should one teach one's son?

3. What is the source that Avrohom Avinu fulfilled the entire Torah?

4. What does Torah provide to a person in his old age?

Today's Daf Digest is dedicated
 By Mr. Richard Tresley
 In loving memory of his mother
 מרת דאבא בת ר' אברהם זאב, ע"ה

Distinctive INSIGHT

Man must toil to find sustenance

תניא רבי שמעון בן אלעזר אומר מימי לא ראיתי צבי קייץ וארי סבל... והם מתפרנסים שלא בצער והם לא נבראו אלא לשמשני וכו'

The ספר המקנה cites the Sifre which explains that there are four orders in creation. These are inanimate objects (דומם), plant (צומח), animal (חי) and human (מדבר). Each is a category greater than the other, and specimens of each order yearn to ascend to the next level. The earth is created to serve the plants, and it is eager that vegetation sprouts forth from its soil. The plant order wishes to achieve its fulfillment by serving the animal rank, so it easily and readily avails itself, without any resistance, for the nutrition and other needs of the animal kingdom. In this way, it achieves its role and function in this world.

Accordingly, we would expect all animals and birds to be eager to serve man's needs by availing themselves, without resistance, to be elevated to the level of the human order. Yet, we observe that animals try to escape the clutches of man. Why is this?

Rabbi Shimon b. Elazar provides the answer to this mystery. "I have corrupted my ways, and ruined my livelihood." Human beings have not conducted themselves with proper dignity and honor. The animals detect that now there is no guarantee that they will achieve this promotion of purpose by submitting themselves for human needs. If, however, man would consume meat for the purpose of elevating his soul, animals would willingly avail themselves for this joint venture of spiritual ascent. We would then witness a literal fulfillment of the verse (Devarim 28:2), "All these blessings will come upon you and overtake you."

Maharal adds that all efforts a man must make in order to earn his livelihood are not indications of blessings for man, but they are rather signs of the degree to which man has fallen. Man was originally placed in Gan Eden where his talents and abilities would have been utilized working for his total fulfillment in this world, but not to work in order to merely survive. When man was banished from there, he was forced into a compromised situation and a new environment where he must now spend much of his time on earth wandering about, searching for sustenance. Man is made up of a body, a soul and a mind, each of which is used in pursuing his livelihood. Our Gemara bemoans that the lion, the deer and the fox do not have to toil for their sustenance. The lion is a creature with a powerful body. The deer, with its swiftness symbolizes the soul and how life provides invigorating movement. The fox represents cunning and wisdom among the animals. Yet, these animals do not have to use their talents in order to survive. It is most regrettable that man should have to toil in order to earn his livelihood. ■

Today's Daf Digest is dedicated
 לע"נ הרב מיכאל בן הרב אלחנן שרגא זצ"ל
 By Mr. and Mrs. Joseph Abramchik

HALACHAH Highlight

Dedicating oneself to Torah

ר' נהוראי אומר מניח אני כל אומנות שבעולם ואיני מלמד את בני אלא תורה

R' Nehorai said: I set aside all the trades in the world and I will teach my son only Torah

Rav Ovadiah Yosef¹ was asked a difficult kibud av v'eim question. A young man who desires to learn Torah wants to attend a yeshiva that does not offer secular classes. His parents are pushing him very strongly to attend a yeshiva that includes secular courses as part of its curriculum. Is a child obligated to comply with the demands of his parents because of the mitzvah of **כיבוד אב ואם** or not? Rav Ovadiah Yosef cites the Gemara in Megillah (16b) that derives from the fact that Yaakov Avinu was not punished for the time he spent studying Torah that Torah study is greater than the mitzvah of **כיבוד אב ואם**. This concept is codified in Shulchan Aruch² which seemingly indicates that the child is not obligated to listen to his parents regarding this matter.

The parents, however, can cite a Mishnah in Pirkei Avos (2:2) that supports their desire that their child should have an education that will allow him to earn a living at some point in the future. R' Gamliel advocates combining the

study of Torah with derech erez (i.e. earning a living) since it will save a person from sin. Furthermore, Torah study that is not accompanied with earning a living will eventually become null and void and will lead to sin. Although this Mishnah supports the position of the parents it is necessary to understand the applicability of the Mishnah since it is contradicted by our Mishnah in Kiddushin. R' Nehorai, in our Mishnah, relates that he will not teach his son any profession other than Torah. Seemingly, there is a contradiction between R' Gamliel and R' Nehorai whether one should make an effort to earn a living. Commentators answer that both approaches are correct and it depends on the individual. Generally, people should work in order to support themselves since the majority of people will not merit to be supported by others and if a person does not have a means to support himself and his family he may be led to steal and it could lead to a disgrace to Torah. Those people whose bitachon is very strong, like R' Nehorai's son, are able to trust that Hashem will take care of him and such people can dedicate all their time towards Torah study. Therefore, the child who has a strong yearning to study Torah may choose a yeshiva that will allow him to dedicate all of his time to study Torah. ■

1. שו"ת יחווה דעת ח"ה סי' נ"ו

2. שו"ע יו"ד סי' ר"מ סע' י"ג ■

STORIES Off the Daf

The best doctors

טוב שברופאים לגיהנום

When Rav Yosef Chaim Sonnenfeld, zt"l, was sick, he was treated by a certain doctor with great self-sacrifice. Night and day, this physician was on call to do everything in his power to help him get well.

Once, this doctor asked the Rav, "Rabbi, I really cannot understand the Mishnah in Kiddushin 82 which states that the best doctors go to Gehinom. Is this a fitting reward for a doctor who gives his all and faithfully treats his patients with skill and caring?"

The Rav smiled slightly and replied, "This is not the meaning of the

Mishnah. Surely, the fate of a doctor is not predetermined to Gehinom! Rather, this is an exhortation to the doctor regarding his approach to his patients. He should not expect that they are in the serene state of those who feels connected to Gan Eden. On the contrary, the life of a sick man is a living hell and it is into that place that the best doctors must be willing to venture to treat the severely ill!"¹

On another occasion Rav Sonnenfeld explained why this could not be taken literally. "Does not the Gemara say that saving one Jewish life is like saving an entire world?"²

When Rav Aharon of Belz, zt"l, was in Pest, a certain doctor wished to see him but was brusquely rebuffed at the door by the gabbai. "It is not a good time to see the Rebbe now," he

claimed.

When the Rebbe asked him what that was all about, the gabbai answered, "Some doctor. 'The best of them go to Gehinom!'"

"חס ושלום", the Rebbe vehemently replied. "You do not understand the meaning of that Gemara. Chazal tell us of the great self-sacrifice of the best doctors. While treating their patients they feel that they stand on the brink of Gehinom since one false move can cause irreparable damage or death, G-d forbid..."

The Rebbe immediately ordered that the doctor be found and ushered in to see him.³ ■

עקבי חיים עמוד כ"ג

יפה שיחתו, חלק ב', עמוד כ"ו

■ אדמורי בעלזא חלק ד' עמוד קנ"ו