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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

*Mishnah*

An unmarried man may not be a teacher, and a woman may not be a teacher. Rabbi Eliezer says: A person who does not have a wife may also not be a teacher. Rabbi Yehudah says: A bachelor may not herd cattle, and two bachelors may not sleep in one cloak; but the *Chachamim* permit these things (*for Jewish people are not suspected of homosexual acts or bestiality*). (82a1)

*Teachers*

What is the reason? Shall we say, on account of the children? Surely it was taught in a Baraisa: They said to Rabbi Yehudah, Jewish people are not suspected of either homosexuality or bestiality? — An unmarried man cannot be a teacher because of the children’s mothers (*the mothers bring their children to the school, and we fear that he may not be able to resist temptation*). A woman may not be a teacher because of the children’s fathers (*they bring them, and they might come to be secluded with her*). (82a1)

The Mishnah had stated: Rabbi Eliezer says: A person who does not have a wife may also [not be a teacher]. The scholars inquired: [Does it mean,] one who has no wife at all, or whose wife does not live with him? — Come and hear: Also one who has a wife but she does not live with him may not be an elementary teacher. (82a1)

The Mishnah had stated: Rabbi Yehudah says: A bachelor may not herd cattle etc. It was taught in a Baraisa: They

said to Rabbi Yehudah: Jewish people are not suspected of either homosexuality or bestiality. (82a1)

*Mishnah*

Anyone who deals with women may not be alone with them (*even with several women*). And a man may not teach his son a craft among women. Rabbi Meir says: A man should always teach his son a clean and easy craft and he should pray to the One to Whom riches and possessions belong; for there is no craft that does not include poverty and wealth, for poverty does not come from the craft, and wealth does not come from the craft; but rather, everything is according to his merit. Rabbi Shimon ben Eliezer says: Have you ever seen a beast or bird engage in a craft? And yet, they sustain themselves without trouble, and were they not created only to serve me? And I was created to serve my Creator. Does it not follow that I should sustain myself without trouble? But I have corrupted my deeds (*either because of Adam’s sin, or because of the individual*), and I have forfeited my sustenance.

Abba Guryon of Sidon says in the name of Abba Gurya: A man should not teach his son to be a donkey driver, a camel driver, a wagon driver, a sailor, a shepherd, or a shopkeeper, for their craft is the craft of robbers. Rabbi Yehudah says in his name, Most of the donkey drivers are evil men, and most of the camel drivers are righteous. Most of the sailors are pious. The best of the physicians are destined to Gehinom, and the most righteous of the butchers is the partner of Amalek.

Rabbi Nehorai says: I put aside all the crafts in the world and I teach my son only Torah, for a person eats of its reward in this world, and the principal remains for the World to Come. But all the other crafts are not so. When a person comes to illness, or to old age, or afflictions, and he cannot engage in his craft, he dies of hunger, but Torah is not so, for it protects him from all evil in his youth and provides him with a future and hope in his old age. Regarding his youth, what does it say? *But those whose hope is in Hashem shall renew their strength.* Regarding his old age, what does it say? *They shall be fruitful in their old age.* And similarly it says regarding Avraham our forefather: *And Avraham was old...and Hashem had blessed Avraham with everything.* We find that Avraham fulfilled the entire Torah before it was given, as it is written: *Because Avraham hearkened to My voice, and safeguarded My charge, My commandments, My decrees and My teachings.* (82a1 – 82a3)

#### Teaching a Trade

The *Gemora* cites a *Baraisa*: Anyone who deals with women, his behavior is bad. For example: Goldsmiths, teaselers, handmill cleaners, peddlers, weavers, barbers, washers, bloodletters, bathhouse attendants and a tanner.

Any of these people cannot be appointed as a king or as a *Kohen Gadol*.

What is the reason for this? Not because they are unfit, but rather it is because their business is demeaning.

Our Rabbis taught in a *Baraisa*: Ten things were said of a bloodletter. He walks on his side, has a conceited spirit, and leans back when sitting, has a grudging eye and an evil eye; he eats much and excretes little; and he is suspected of adultery, robbery and bloodshed.

Bar Kappara expounded: A man should always teach his son a clean and easy craft.

What is it? Rav Yehudah offers an example: Stitching in furrows.

The *Gemora* cites a *Baraisa*: Rebbe says: There are no crafts that will cease to exist. Fortunate is one who sees his parents occupied in a better type of craft, and woe is one who sees his parents occupied in an inferior type of craft. The world cannot exist without either a perfume seller or a tanner. Yet fortunate is he whose occupation is that of a perfume seller, and woe to he whose occupation is that of a tanner. The world cannot exist without either males or females. Yet fortunate is he whose children are males, and woe to he whose children are females. Rabbi Meir says: A man should always teach his son a clean and easy craft and he should pray to the One to Whom riches and possessions belong; for there is no craft that does not include poverty and wealth, for poverty does not come from the craft, and wealth does not come from the craft; but rather, everything comes from He to Whom all wealth belongs. (82a3 – 82b)

The *Mishnah* had stated: Rabbi Shimon ben Eliezer says: Have you ever seen a beast or bird engage in a craft?

The *Gemora* cites a *Baraisa*: Rabbi Shimon ben Eliezer says: I have never seen a deer that produced dried figs, a lion carrying packages, a fox that was a storekeeper, yet, they sustain themselves without trouble, and were they not created only to serve me. And I was created to serve my Creator. Now, if these, who were created only to serve me are sustained without trouble, how much more so should I be sustained without trouble, I who was created to serve my Maker! But I have corrupted my deeds (*either because of Adam's sin, or because of the individual*), and I have forfeited my sustenance, as it is said: Your iniquities have turned away these things. (82b)

The *Mishnah* had stated: Rabbi Nehorai says: I put aside all the crafts in the world and I teach my son only Torah.

The *Gemora* cites a *Baraisa*: Rabbi Nehorai says: I put aside all the crafts in the world and I teach my son only Torah, for all other crafts in the world help a person only when he is young, but when he gets old, he dies of hunger. Torah, however, is not like that, for it helps him in his youth and provides him with a future and hope in his old age. Regarding his youth, what does it say? *But those whose hope is in Hashem shall renew their strength.* Regarding his old age, what does it say? *They shall be fruitful in their old age.* (82b)

*WE SHALL RETURN TO YOU, ASARAH YOCHASIN*

*AND TRACTATE KIDDUSHIN IS CONCLUDED*

#### DAILY MASHAL

##### *Best of Physicians to Gehinom*

The *Mishnah* had stated: Abba Guryon of Sidon says in the name of Abba Gurya: A man should not teach his son to be a donkey driver, a camel driver, a wagon driver, a sailor, a shepherd, or a shopkeeper, for their craft is the craft of robbers. Rabbi Yehudah says in his name, Most of the donkey drivers are evil men, and most of the camel drivers are righteous. Most of the sailors are pious. The best of the physicians are destined to Gehinom, and the most righteous of the butchers is the partner of Amalek.

There are several explanations as to the meaning of the *Mishnah* when it states that the best of the physicians are destined to Gehinom.

Rashi understands it to mean that doctors do not fear sicknesses for they eat healthily. They therefore are not humble before Hashem. There are times that they will

cause someone to die. They also can refuse to heal the poor if they do not have money to pay for their services.

The *Pardes Yosef* writes that a doctor must visualize Gehinom opened up before him at all times, for his decisions can lead to someone's death.

The meaning cannot be that all doctors are destined for Gehinom, for there are many examples of great Torah scholars who were also physicians. Shmuel, Rabbi Chanina, Abba Umna, the Rambam and many more were all doctors. Rather, there are two types of doctors. There are the righteous ones who know that that they can accomplish nothing without Hashem; they are merely Hashem's agents to heal. There are others, unfortunately, who are not believers. They think that they have the power of healing in their hands. These physicians skip the blessing of "Refa'einu" in *Shemoneh Esrei*. Accordingly, they have only seventeen *brochos* in *Shemoneh Esrei*. This is what the *Mishnah* means: "*Tov she'b'rofim*" – the numerical value of "tov" is seventeen. Those doctors that have only seventeen *brochos* in their *Shemoneh Esrei* are destined for Gehinom.

#### EVERYTHING FOR ME

The Talmud (*Sanhedrin 37a*) teaches that every person is obligated to say, "The world was created for me." Rashi explains that this should bring a person to think that if I am so important, and the whole world was created just for me, then how could I think of doing even one transgression. Such an attitude brings us to stop and think whenever we have a choice to make. However, the arrogant may say that if the whole world was created for me, then I expect everyone and everything to serve my needs. Just like children who expect their every wish to be fulfilled, the arrogant expect that their needs will be treated with priority over everything else.

Continual appreciation



The truth is just the opposite. The Talmud (Berachos 58a) teaches that when a person realizes that the world was created for him it obligates him to appreciate everything that G'd created and does for him on a continual basis. The Talmud relates that Ben Zoma witnessed a huge gathering of people at the Temple mount. He blessed and thanked G'd for creating all these people to serve him. Said Ben Zoma, when Adam was first removed from the Garden of Eden, he had to make bread by the sweat of his brow. Adam had to plow, sow, harvest, gather, thresh, winnow, separate, grind, sift, kneed, and bake before he could put bread on his table. "I", said Ben Zoma, "merely get up in the morning and find it all prepared for me." If we analyze all the things we use as consumers, we will find that thousands of people have been involved in producing them.

Animals receive sustenance without pain

Rav Shimon ben Elazar exclaimed: "Did you ever see an animal that needed a job to make a living? The animals receive their sustenance from G'd without pain and they were created just to serve me. I was created just to serve G'd. Should I not get my sustenance without pain also? Only my wrongdoings are to be blamed for my difficulties in earning a living". Obviously, there can be many other reasons why G'd is giving a person a hard time, but Rav Shimon felt, in his humility, that this was the way to understand his personal situation.

Obligated to appreciate every detail

All of creation was created for our benefit. The plants and animals provide us with food and material for clothing, housing, etc. All of us were created to assist and provide for each other. However, this does not entitle someone to abuse or exploit any part of G'd's world. On the contrary, this obligates us to appreciate every detail of His wonderful creation and exclaim: "How abundant are Your

works, G'd. You made them all with wisdom (Tehillim 104:24).