



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

Kiddushin Daf Pey Beis

MISHNA

- A bachelor should not be the teacher of small children. A woman should not be the teacher of small children. **R' Elazar** said, also someone who has no wife should not be a teacher of small children.
- **R' Yehuda** says, a bachelor should not be a shepherd of cattle, and two bachelors should not sleep with one blanket. The **Chachomim** allow these two things.

GEMARA

- **Q:** Why can't the bachelor teach small children? It can't be because we suspect that he will be mezaneh with the child, because in a Braisa the **Chachomim** told **R' Yehuda** that Yidden are not suspected of bestiality or homosexuality!? **A:** Rather, a bachelor can't teach a child, because we are concerned that he will have too much contact with, and will be mezaneh with the mothers of the children, and a woman should not be the teacher of young children, because we are concerned that she will have too much contact with, and possibly be mezaneh with, the fathers of the children.

R' ELAZAR OMER AHF MI SHE'EIN...

- **Q:** Does he mean a person that is not married, or even one that is married but is not currently living with his wife? **A:** A Braisa says that even someone who is married, but is not living with her, should not be the teacher of small children.

R' YEHUDA OMER LO YIREH...

- A Braisa says, the **Chachomim** told **R' Yehuda** that Yidden are not suspected of bestiality or homosexuality.

MISHNA

- Anyone whose business involves items needed by women may not seclude even with many women. A person should not teach his son a trade that provides for the needs of women.
 - **R' Meir** says, a person should always teach his son a clean and easy trade, and he should daven to Hashem, to Whom all wealth and possessions belong. For there is no trade that does not have poor people and wealthy people. This is because poverty and wealth don't come from a trade, rather they come based on the zechusim of a person.
 - **R' Shimon ben Elazar** said, have you ever seen an animal or bird that has a trade? And yet they sustain themselves without any tzaar. Now, these animals were created to serve me, and I was created to serve Hashem. Surely, I too am supposed to be sustained without any tzaar. The reason I have tzaar doing so is because my bad actions have caused me to lose the easy sustenance.
 - **Abba Guryon of Tzadyan in the name of Abba Gurya** said, a man should not teach his son to be a donkey driver, a camel driver, a wagon driver, a sailor, a shepherd, or a storekeeper, because these trades are the trades of robbers. **R' Yehuda** said in his name, most donkey drivers are resha'im, most camel drivers are righteous, most sailors are chassidim, the best of doctors are destined for Gehenom, and the righteous of the shoctim are partners with Amalek.
 - **R' Nihorai** said, I will leave every trade in the world and only teach my son Torah, for a person benefits from the reward of Torah in this world, and the principle remains for him in Olam Habbah. All other trades are not like this. When a person is sick, or old, or in suffering, and cannot work, he will die of starvation. Torah is not like that, rather it guards him from all evil in his youth and gives him a future and hope in his old age. We see this in psukim.

- We also see from psukim that Avrohom Avinu fulfilled the entire Torah even before it was given to us.

GEMARA

- A Braisa says, anyone whose business is with women, has bad characteristics (and one should stay away from him). For example, goldsmiths who make jewelry, processors of garments, the ones who clean hand mills, peddlers of women's items, weavers, barbers (who women bring their children to), launderers, blood letters, bathhouse attendants, and tanners. From these people we do not appoint a king or a Kohen Gadol.
 - The reason is not because they are passul, but rather because their professions are considered to be demeaning.
 - A Braisa says there are 10 things that are said about a blood letter: he walks on his side (he is haughty), he is conceited, he leans when he sits (again, a sign of haughtiness), he is stingy, he has an evil eye, he eats a lot and goes to the bathroom very little, he is suspected of zenus, and of robbery, and of murder.
- **Bar Kapparah** darshened, a person should always teach his son a clean and easy trade.
 - **Q:** What is an example of such a trade? **A: R' Yehuda** said, a certain type of embroidery.
- A Braisa says, **Rebbi** said, there is no trade that ceases to exist. Lucky is the one who sees his parents in a superior type of trade, and woe is to the person who sees his parents in an inferior trade. The world can't exist without perfume merchants and without tanners. Lucky is the one who deals with perfume and woe is to the one who must deal with tanning hides. The world cannot exist without males and females. Lucky is the one whose children are boys, and woe is to the one whose children are girls. **R' Meir** said, a person should always teach his son a clean and easy trade, and he should daven to Hashem, to Whom all wealth and possessions belong. For there is no trade that does not have poor people and wealthy people. This is because poverty and wealth don't come from a trade, rather they come from Hashem, to Whom all wealth belongs.

R' SHIMON BEN ELAZAR OMER IHM RA'ISA MIYAMECHA

- A Braisa says, **R' Shimon ben Elazar** said, in all my days I have never seen a deer that made dried figs, or a lion that was a porter, or a fox that was a storekeeper. And yet they sustain themselves without any tzaar. Now, these animals were created to serve me, and I was created to serve Hashem. Surely, I too am supposed to be sustained without any tzaar. The reason I have tzaar doing so is because my bad actions have caused me to lose the easy sustenance.

R' NEHORAI OMER MANI'ACH ANI KOL UMNUS...

- A Braisa says, **R' Nihorai** said, I will leave every trade in the world and only teach my son Torah, for all other trades only benefit a person in his youth (when he is able to work) and in old age it leaves him to hunger, whereas Torah benefits a person in his youth and gives him a future and hope in his old age as well.

HADRAN ALACH PEREK ASARAH YUCHSIN!!!

HADRAN ALACH MESECHTA KIDDUSHIN!!!

HADRAN ALACH SEDER NASHIM!!!

MAZEL TOV!!!