

B'S'D'

To: Parsha@YahooGroups.com
From: crshulman@aol.com

INTERNET PARSHA SHEET
ON DEVARIM CHAZON /
TISHA B'AV - 5761

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Parashah Talk Parashas Devarim

Excerpt from Darash Moshe, by RABBI MOSHE FEINSTEIN

These are the words . . .(Deuteronomy 1:1).

Rashi remarks that each of the places Moses mentioned in this verse is an allusion to one of the nation's transgressions, but he did not want to state them explicitly so as not to embarrass the people. Very shortly, however (verses 22-39), Moses reproves the people at length over the incidents of the spies, and later (9:7-21) over the sin of the Golden Calf. Since he was going to chastise them openly for these incidents anyway, why in this instance was he so concerned to speak with such delicacy?

We can say that at the beginning of the parashah he was speaking not to the ones who had actually sinned (since that generation was no longer living) but rather to their children who were about to enter Eretz Yisrael and who were blameless. Therefore he utilized a mild tone and referred to their fathers' sins only by allusion.

Later, however, he was repeating the reproofs he had given to the previous generation, which had to be forceful in order to impress upon them the seriousness of their sin and the severity of its punishment, as well as the atonement they had received for it.

In addressing the next generation which had not committed the sins, however, he did not have to speak that harshly. Merely alluding to the sins of their forefathers was enough to uproot any inclination they might have to transgress in the same manner and to remind them that they were not immune to sin.

Therefore, as long as the second generation had not uprooted the traits that brought about these sins, Moses reproved them as if they themselves had committed them. Because of their honor, however, he merely hinted at their fathers' sins because, in reality, this generation was not guilty of committing them.

Along the same lines, I have suggested elsewhere that the mitzvah of remembering what Amalek did to Israel was given to remind us what terrible crimes humans are capable of committing. Only if we realize to what level we might sink can we protect ourselves (cf. our commentary on 25:17).

Alternately this passage teaches us that we should always attempt to give someone the mildest reproof that will achieve the desired effect. If merely alluding to his wrongdoings, rather than mentioning them openly, will make the desired impression, this is the best way. Indeed, looking at or even hearing of any kind of sinful behavior should be avoided whenever possible, so as not to awaken us to the possibility of such behavior.

For this reason the Sages said that someone who sees a suspected adulteress undergoing the sotah procedure should take a vow to abstain from wine. Even though he sees her in the midst of a degrading punishment, the Sages knew how strong the yetzer hara is and were

concerned that knowledge of her sin might make more of an impression than the punishment one sees her receiving. Therefore they advised one to take a vow (a very serious step which they otherwise cautioned against) to protect himself from the powerful temptation to follow her example.

Similarly, the Sages taught (Yoma 70a) that watching the performance of a mitzvah is in itself a mitzvah. From this we may infer the converse, that it is forbidden to watch a sin being done, since the more people who see it, the greater is the desecration of Hashem's Name caused by the sin itself.

Thus, even when there is a need to reprove a sinner, it is best to avoid mentioning the sin itself if the desired effect can be achieved simply by hinting at it, as Moses did by mentioning the place where the sins had been committed. However, this applies only if the sinner is aware of his error and sinned only because he was too weak to resist temptation; then, only a slight reminder should suffice to make him regret his sin and seek ways to protect himself from falling into the same trap again. It does not matter when the reproof is given, since the sinner already knows that what he did was wrong and is likely to regret it. This is why Moses waited until just before his death to reprove the people, after he had already given them the land on the other side of the Jordan River and they could see that his intention was solely for their well-being; then, they were most likely to accept his chastisement.

However, if we see that indirect reproof will not accomplish its purpose, then we must speak openly. This is why Moses spoke so harshly and at such length about the spies and the Golden Calf, because he knew that the milder hints which had sufficed for the other sins would not impress upon the people the seriousness of failing to trust Hashem (as they did by sending the spies) or of thinking that molten images could serve as intermediaries to bring them closer to Hashem.

From: Jeffrey Gross[SMTP:jgross@torah.org] neustadt@torah.org To: weekly-halacha@torah.org Subject: Weekly Halacha - Parshas Devarim - WHEN TISHAH B'AV FALLS ON SUNDAY

BY RABBI DONIEL NEUSTADT Rav of Young Israel of Cleveland Heights

A discussion of Halachic topics. For final rulings, consult your Rav. WHEN TISHAH B'AV FALLS ON SUNDAY

The ninth day of Av, the day on which both Batei Mikdash were destroyed, not only commemorates the destruction of both Temples, but is also a national day of mourning for all of the tragedies and calamities that have befallen the Jewish people. This sorrowful fast day, which culminates the Three Weeks period of mourning, is replete with special halachos. In this discussion, we will attempt to review some of the special restrictions that apply to Tishah b'Av as well as the special halachos that apply to when Tishah b'Av falls on a Sunday:

ON SHABBOS CHAZON:

If one can keep himself occupied on Shabbos afternoon studying topics which pertain to Tishah b'Av or to mourning, he should do so(1). If he cannot, he may study what he ordinarily does(2). It is customary that Pirkei Avos is not studied on this Shabbos(3). The usual seudah ha-mafsekes restrictions do not apply on Shabbos. At the last meal before the fast -- which is seudah shelishis on Shabbos -- one may eat meat and drink wine and consume whatever food he desires(4). One should not, however, specifically say that he is eating in order to have strength for the fast, nor is it permitted to swallow a pill that makes it easier to fast, since he would then be preparing on Shabbos for a weekday(5). Eating seudah shelishis with family members is permissible. Company, however, should be avoided -- unless one usually has company for seudah shelishis(6). Birkas ha-Mazon may be said with a zimun(7). Zemiros may be sung, even by one who does not always sing them(8). Eating, drinking, or washing any part of the body is permitted

until sunset only(9). If one recited Birkas ha-Mazon before sunset, he may eat or drink until sunset. No precondition is required(10). One may sit on a chair until nightfall(11). Since it is not proper to wear Shabbos clothes on Tishah b'Av, it is recommended that one change clothes after nightfall, but before Ma'ariv(12). Baruch ha-Mavdil should be recited before changing into weekday clothes(13). No preparations for Tishah b'Av may be made until Shabbos is over. Tishah b'Av shoes or Kinoss [unless studied on Shabbos] may not be brought to shul until nightfall, even in an area with an eiruv(14).

MOTZA'EI SHABBOS:

Shabbos shoes may not be removed until nightfall. The custom in many places(15) is to remove the shoes after saying Barechu at Ma'ariv. Others remove their shoes after reciting Baruch ha-Mavdil but before Barechu, provided that it is already nightfall(16). This option is advisable when there is large gathering of people [such as a camp] in order to avoid a long break between Barechu and Ma'ariv(17). Atah chonantanu is said in Shemoneh Esrei. Women must be reminded to recite Baruch ha-Mavdil before doing any work(18). After Ma'ariv but before the reading of Eichah, a candle(19) is lit and Borei me'orei ha-eish is recited. If one forgot or failed to do so, Borei me'orei ha-eish may be recited anytime throughout the night(20). Customarily, Borei me'orei ha-eish is recited by one person for the entire congregation. It is proper, though, that all the listeners sit down while the blessing is recited(21). Preferably, women should listen to Borei me'orei ha-eish recited by a man. If they cannot do so, it is recommended that they recite their own blessing over a candle, but they are not obligated to do so(22). Some permit folding the tallis as on every motza'ei Shabbos(23), while others are stringent(24). Dirty dishes from Shabbos should not be washed until Sunday after chatzos(25), unless they will attract insects, etc.

ON SUNDAY:

One who must break his fast because of illness should recite Havdalah before partaking of food(26). Many poskim(27) hold that wine or grape juice may not be drunk, and Havdalah should be recited on a Shehakol beverage such as beer, coffee, or tea [with or without milk(28)]. Another option is to use wine or grape juice, but have a minor [between the ages of 6-9] drink the wine. Other poskim allow even an adult to drink the minimum amount(29) of wine or grape juice(30). There are various views among the poskim concerning the recitation of Havdalah for women who are not fasting [due to illness, etc.](31). The preferred option is that the woman's husband [or another man] should recite Havdalah(32) and that she or a minor drink the beverage. If that cannot be arranged, most poskim allow her to recite her own Havdalah(33). If she cannot or will not, there are poskim who permit her to eat without reciting Havdalah(34). Most poskim hold that minors do not need to hear or recite Havdalah before eating(35). A minority opinion requires them to do so(36). One who must eat on Tishah b'Av in the morning should daven first, without tefillin, and then eat. If he needs to break his fast after chatzos, he should daven Minchah with tefillin and then eat. If he cannot daven Minchah until later in the day, he should still put on tefillin before he eats(37).

ON SUNDAY NIGHT:

After the fast is over, one may not eat until Havdalah is recited. Women should hear Havdalah from their husbands or a neighbor(38). If it is difficult for a woman to wait for Havdalah, she may drink before Havdalah(39). If drinking is not sufficient, some poskim allow her to eat without hearing Havdalah while others hold that she should make Havdalah herself(40). Havdalah may be recited over wine or grape juice, and it need not be given to a minor to drink(41). Only the blessings of Borei pri ha-gafen and ha-Mavdil are recited. Borei me'orei ha-eish is not recited, even if one forgot to recite that blessing the previous night(42). Eating meat, drinking wine or grape juice, taking a haircut, shaving, doing laundry, sewing, bathing, and reciting Shehecheyanu

should all be avoided until chatzos on Monday.

FOOTNOTES: 1 Chazon Ish (quoted in Orchos Rabbeinu 2:136) 2 Mishnah Berurah 553:10. One may fulfill his obligation of Shenayim Mikra v'Echad Targum. 3 Rama 553:2. 4 O.C. 552:10. 5 Shemiras Shabbos K'hilchasah 28:77; Piskei Teshuvos 553 note 13. 6 Mishnah Berurah 552:23. 7 Ibid. 8 Igros Moshe O.C. 4:112-1. 9 Mishnah Berurah 552:24 and Sha'ar ha-Tziyun 22. See Chayei Adam 136:1 and Kitzur Shulchan Aruch 125:1 concerning washing. 10 Sha'ar ha-Tziyun 553:7. 11 Salmas Chayim 4:4-129 quoted in Shemiras Shabbos K'hilchasah 62 note 88. 12 Chazon Ish (quoted in Shemiras Shabbos K'hilchasah 28 note 178); Shevet ha-Levi 7:77; Moadim u'Zemanim 7:256. At the very least, this should be done before the reading of Eichah. 13 Mishnah Berurah 553:7. 14 Shemiras Shabbos K'hilchasah 28:77. 15 Based on Rama 553:2 as explained in Salmas Chayim 1:86. 16 Harav S.Z. Auerbach (quoted in Shemiras Shabbos K'hilchasah 28, note 179); Yechaveh Da'as 5:38; Moadim u'Zemanim 7:256. 17 Harav M. Feinstein (oral ruling, quoted in Halachos of the Three Weeks, pg. 16). 18 Mishnah Berurah 556:2. 19 Some light a single candle while others hold two candles together. 20 Mishnah Berurah 556:1. 21 Beirur Halachah 213:1, since on this night there is no blessing recited over wine which establishes the required keivus needed for such blessings. 22 See Beirur Halachah 296:8, Igros Moshe C.M. 2:47-2, and Shemiras Shabbos K'hilchasah 61, note 69 and 62, note 98 for a discussion on the general issue of whether women are obligated to perform this mitzvah. 23 Nitei Gavriel, pg. 115. 24 Luach Devar Yom b'Yomo quoting the Belzer Rav. 25 Seve ral poskim quoted in Piskei Teshuvos 554:21. 26 Sha'arei Teshuvah 556:1. If all that the sick person needs is a drink of water, Havdalah is not recited (Shevet ha-Levi 8:129). 27 Kaf ha-Chayim 556:9; Harav M. Feinstein (oral ruling quoted in Halachos of the Three Weeks, pg. 19); Minchas Yitzchak 8:30; Shevet ha-Levi 7:77. 28 Tzitz Eliezer 14:42. Some poskim allow orange or apple juice as well. 29 A cheekful, approximately 1.6 fl. oz. Since, however, Al ha-gafen cannot be recited over this amount, this should be followed by eating cake, etc. and the words al ha-gafen v'al pri ha-gafen can be added; see pg. 148. 30 Chazon Ish (quoted by Harav C. Kanievsky, Mevakshei Torah, Sivan 5753); Harav Y.Z. Soloveitchik (quoted in Peninei Rabbeinu ha-Griz, pg. 521 and in a written responsum by Harav S.Y. Elyashiv published in Mevakshei Torah, ibid.); Harav Y.Y. Kanievsky (Orchos Rabbeinu 2:145); Az Nidberu 11:48. 31 The issue: 1) Women, generally, do not recite their own Havdalah, since some Rishonim exempt them from Havdalah altogether; 2) Even men are not required by all poskim to recite Havdalah before eating. 32 The husband, then, does not repeat the Havdalah for himself once the fast is over (Shemiras Shabbos K'hilchasah 62:48). 33 Shevet ha-Levi 8:129; Shemiras Shabbos K'hilchasah 62:48; Az Nidberu 11:48; Moadim u'Zemanim 7:255. 34 Kinyan Torah 5:51; Shraga ha-Meir 1:59; Nitei Gavriel, pg. 164. 35 Harav Y.Y. Kanievsky (Orchos Rabbeinu 2:145); Harav S.Y. Elyashiv (quoted in Rivevos Efrayim 3:371); Shemiras Shabbos K'hilchasah 62:45; Moadim u'Zemanim 7:255; Chanoch l'Na'ar 28:10. 36 Maharil Diskin 2:5-72; Divrei Yatziv 2:243; Shevet ha-Levi 7:77. There are conflicting reports as to what the opinion of Harav M. Feinstein was; see Children in Halachah, pg. 190. 37 Entire paragraph based on ruling of Harav S.Z. Auerbach (Shemiras Shabbos K'hilchasah 62, note 108 and 115). 38 Minchas Yitzchak 8:51. 39 Tishah b'Av she'Chal b'Yom Alef 70. 40 See Piskei Teshuvos, pg. 120 for the various views. 41 Mishnah Berurah 556:3. 42 Ibid. 4. Weekly-Halacha, Copyright © 2001 by Rabbi Neustadt, Dr. Jeffrey Gross and Torah.org. The author, Rabbi Neustadt, is the principal of Yavne Teachers' College in Cleveland, Ohio. He is also the Magid Shiur of a daily Mishna Berurah class at Congregation Shomre Shabbos. The Weekly-Halacha Series is distributed L'zchus Doniel Meir ben Hinda. Weekly sponsorships are available - please mail to jgross@torah.org. Torah.org depends upon your support. Please visit <http://torah.org/support/> or write to dedications@torah.org or donations@torah.org. Thank you! Torah.org: The Judaism Site <http://www.torah.org/> 17 Warren Road, Suite 2B learn@torah.org Baltimore, MD 21208

Subj: [yimidwood] Some basic guidelines for when Tisha B'Av falls on Sunday

From: RABBI ELI SHULMAN <elishulman@yahoo.com>

To: shul@yimidwood.org

Men should prepare their sneakers or slippers in shul on Friday, before Shabbos.

Seudah shlishis is eaten in the ordinary way, and may include wine or meat. However, one must finish eating before sunset (8:20).

At the beginning of maariv on motzaei shabbos, after Borchu, one should remove one's shoes. Care should be taken not to touch the shoes or slippers with one's hands, since that would necessitate washing them before continuing to daven. If he did touch his shoes (or sneakers), and was unable to wash his hands, he may rub them on a wall or the like.

During Shemoneh Esrei of maariv, atah chonantanu is said. Someone who forgot to say atah chonantanu during shemoneh esrei ϕ and likewise those women or children who did not daven maariv at all ϕ should be careful to say the words "Baruch hamavdil bein kodesh l'chol" before doing any melachah after Shabbos.

People who will not be in shul for maariv should wait until Shabbos is out (9:05), say Baruch hamavdil bein kodesh l'chol, and remove their shoes then.

Obviously, havdalah over a cup of wine cannot be said on Tisha B'Av. Nonetheless, the borocho of "borei meorei ha'eish" is said over a flame. Those who do not hear this borocho in shul should recite it at home.

Sunday night, after the conclusion of Tisha B'Av, havdalah is said over a cup of wine or grape juice. (Although the custom is not to eat meat or drink wine or grape juice until midday (1:05) Monday afternoon, in the case of havdalah an exception is made.) The introductory verses (hineiB), the borocho of borei meorei haeish, and the borocho of borei minei besamim are all omitted. Hence, havdalah consists only of the berachos of borei pri hagafen and hamavdil bein kodesh l'chol etc.

A sick person may eat on Tisha B'Av (even if he is not dangerously ill). However, he must recite havdalah before eating. In this case, too, the introductory verses (hineiB), the borocho of borei meorei haeish, and the borocho of borei minei besamim, are all omitted.

In the foregoing case, when havdalah is being recited (by a sick person) on Tisha B'Av itself, there is some question regarding what beverage should be used, since it might be considered improper to drink wine or grape juice on Tisha B'Av. One option is to use chamar medinah, i.e. some other "important" beverage. This includes beer and, according to some poskim, juice, coffee, or tea. However, this is some controversy regarding whether juice, coffee and tea really qualify as chamar medinah. Another option is to use wine or grape juice, and have a child between the ages of six and nine (old enough to require a borocho before drinking, too young to mourn for Jerusalem) drink it. If that option is not available, one may rely on the many poskim who permit making havdalah on wine and grape juice and drinking it oneself, even on Tisha B'Av.

It might be argued that a child eating on Tisha B'Av should also need to recite havdalah before eating. Indeed, this is the view of some poskim. Nonetheless, common custom is to allow children to eat on Tisha B'Av without making havdalah.

http://www.torahweb.org/torah/2000/parsha/rneu_devarim.html
Torah Web [From last year]

RABBI YAAKOV NEUBURGER

Don't Curse the Ignorance - Add Wisdom

"How privileged you are to be chosen to serve the children of Avrohom, Yitzchak and Ya'akov, the people [that G-d has] described in such loving terms as as friends and brothers." With this stirring call to his newly appointed aides, according to Rashi(1:15), Moshe successfully enticed his newly appointed aides into service. Ever since then, this sentiment has been and should be a source of pride and encouragement to all those entering mileches hakodesh - the holy work of Jewish communal service.

It may even be that Moshe himself found great strength in this sense of privilege that he presented to his students, enough to compensate for the very aggravation that brought about the new appointments. Indeed just a few pesukim earlier, Moshe poignantly beseeches(1:12), "How can I myself alone bear your care and your burden and your strife". Here Rashi indicates that Moshe was gently referring to several of the sacrifices that public office demands of its occupants. As a judge he was often bothered by the tenacity of Jewish litigants to never let go in court. Second, he did not take kindly to the national pastime of watching his every move and then speculating about their meaning. He was pained by the knowledge that people were unfairly and irreverently talking about his private affairs. Finally, there were always his detractors who described him as scheming and plotting against the very individuals that in fact were often protected through Moshe's passionate concern for every Jew.

It has often bothered me that if Moshe found these aspects of public service intolerable, why was he directed to solve it by inviting so many

more into the very service that gave his so much grief. If Moshe found the scrutiny under which he was placed and the lack of privacy so upsetting, then why involve others? It does not seem that increasing the echelons of leadership, and thus spreading the targets of people would make it any easier?

Among the many phrases that the saintly chief Rabbi, Rav Kook, gave the Jewish people one stands out in my mind and can give us insight here too as well. He was known to have said and lived, "Those of absolute righteousness do not curse the wickedness [they witness], rather they add righteousness; they do not curse the heresy [they witness], rather they add faith; they do not curse the ignorance [they witness], rather they add wisdom." Perhaps Moshe believed that these poor traits of Hashem's people could be eradicated, not by criticism but rather by increasing the number of teachers, and giving higher profile and greater responsible to those who were accomplished in their wisdom and behavior.

We may now be able to appreciate the flow of ideas in the haftorah, chazon Yeshayahu (1:21-31). The litany of Yeshayahu's criticism is nothing short of depressing, "How is the faithful city become a zonah.... now [full of] murderers... your princes are rebellious and companions of thieves... they don't judge the orphans and the cause of the widow does not reach them. Therefore Hashem proclaims... I will restore your judges as at first, and your counselors as in earlier times and afterward you will be called the city of righteousness, a faithful city." Just as we expect Hashem to announce the futility of our very existence and threaten our destruction, the navi turns around, saying "therefore" G-d will restore us to our spiritual heights, all be it with pain and difficulty, but fully restored we will become. How? By adding, adding numbers and focus, through more counselors and more judges.

Perhaps here too Hashem is setting an agenda for us. When confronted with baseness that defies all solutions, add more learning, insist on greater spirituality and growing gentility.

From: listmaster[SMTP:listmaster@shemayisrael.com] Subject: PENINIM ON THE TORAH BY RABBI A. LEIB SCHEINBAUM
PARSHAS DEVARIM

These are the words which Moshe spoke to all YisraelBin the wilderness, in the waste, opposite the suf, between Paran and Tophel, and Lavan, and Chatzeiros, and Di Zahav. (1:1)

In this pasuk, Moshe Rabbeinu bids farewell to his flock. His leadership of the nascent nation is coming to an end, as he is about to leave this world. His predecessor, Yaakov Avinu, blessed his sons before he left this world. His blessing took on the form of rebuke, since rebuke represents true blessing. To guide someone out of love, to point out his shortcomings constructively with the hope that it will steer him onto the correct path of life is a blessing of the highest order. Indeed, when we see another person doing something wrong, we are obligated to call his errant behavior to his attention.

The act of rebuke must be sincere. It must be administered with love and sensitivity, with consideration and respect for the individual one is rebuking. Not everyone can cope with rebuke. At times, the rebuke can be stressful to the relationship. Moshe Rabbeinu took great care in choosing the correct words of rebuke. He only alluded to Klal Yisrael's sins by mentioning places whose names referred to their sins. Moshe was concerned that a direct rebuke might be counterproductive.

It is essential that the individual who is being rebuked be acutely aware that the one who is reproving him cares deeply for him. Otherwise, the reproof can have a negative effect. At times, one may choose not to rebuke, feeling that since it would probably not be accepted, it might be better to say nothing and simply leave the door open. One day, the individual who has strayed might realize the folly of his lifestyle and return "back home." If we close the door, if we turn our back on him, he may leave permanently, as illustrated by the following letter written by an individual who was lucky enough to see the way back - and found that he still had a place to which to go.

"Until a few years ago, I didn't take anything very seriously. I had graduated from a yeshiva high school and, unlike most of my class, I didn't feel I had what it took to be a learner. I didn't want to go to college right away, and I thought I would

get a job and have a good time before I would settle down. My parents were not very pleased with this decision, but at that point in my life what my parents wanted was not terribly important to me.

"Regrettably, during this time I fell in with a group of friends who were not observant. At first, I told myself that I would not be influenced by them, but this turned out to be very far from the truth. In a very short period of time, I became exactly like them, and maybe worse, as I should have known better. Shabbos meant nothing -- Kashrus meant nothing, and I lived my life in a haze which even today I have trouble remembering.

"My parents were devastated. Maybe they didn't expect me to be the best of the best, but they certainly didn't expect this. As well as having destroyed my own life, I was on my way to destroying my family. Because of the bad influence I was having on my younger brothers, my father asked me to leave the house. When I moved out, I said some really cruel and spiteful things to my father. I can remember him standing silently at the door, with my mother crying at his side.

"I realize now that what I had seen in them as a weakness was actually enormous strength. I had no contact with anyone in my family for almost a year. Deep inside, I missed them very much, but I foolishly thought that I would be viewed as weak if I contacted them.

"One morning, I was shocked to find my father waiting for me outside of the apartment building I lived in. He looked at me with tired, worn eyes and asked if we could talk. Stubborn to the core, I only nodded, and we walked to a corner coffee shop where we sat down. He told me how much everyone missed me and how I had been in their minds and hearts every second that I had been gone. He told me how my mother agonized over what had happened, blaming herself for not having been there for me. While he was talking, tears began rushing from his eyes.

"He told me that he wasn't here to lecture me. He just had one request. He wanted me to drive with him that afternoon to Monsey, NY, and say one chapter of Tehillim at the grave of a certain tzaddik. As far removed as I was from Yiddishkeit, I was still moved by his request.

"I told him that I couldn't go that day, but that I would go with him another time. In truth, I had plans to go with some friends to Atlantic City that evening, and I didn't want to cancel them. When I told him that I couldn't go that day, but that I would go with him another day, he reached across the table and took my hand in his and just looked at me with his tear-streaked sad face. I felt my own eyes begin to water and, rather than have him see me cry, I just agreed to meet him later that day.

"I made the necessary apologies to my friends, and later that day I met my father. We didn't talk much during the trip up. I remember getting out of the car with him and walking over to one of the graves. He put some rocks on top of the grave and gave me a Tehillim. We must have looked quite strange. My father in his long coat, a black hat perched on his head, and me with my leather bomber jacket and jeans. We didn't stay long. Ten minutes after we had arrived, we were on our way back. The return trip was as quiet as the trip there. My father let me off in front of my apartment building. I still recall the words he said to me as I got out of the car. He told me that no matter what may have happened between us and no matter what may happen in the future, I was always going to be his son and that he would always love me. I was emotionally moved by his words, but I was not experiencing the spiritual inspiration for which he may have been hoping. I shook my head at his words, and we parted company.

"The next morning, I woke up to some shocking news. On the way back from Atlantic City, my friends were involved in a head-on collision with a tractor trailer. There were no survivors.

"As I write this letter, I am overcome with emotion. I made a Bris today for my first child. My father was sandek and, as he held my son on his lap, his eyes met mine and we smiled. It was as if we had finally reached the end of a long journey.

"We have never talked to each other about that trip to Monsey, nor have I ever told him about the death of my friends. I just walked into their home that evening and was taken back with open arms and no questions asked.

"I don't think I will ever understand what happened that day. I just know that sitting here late at night with my son in my arms, I will try and be the father to him that my father was to me."

This poignant letter, a testimonial to the power of teshuvah, repentance, and the overwhelming love of a father for his son, conveys many messages. In truth, each of us will derive his own personal message. Some will learn that one never closes the door on a child. One must always retain hope that something will inspire his return. Others will observe that, regardless of how far a child strays, the innate love and filial bond that a child has for a parent endures. A child's negative behavior is usually his way of crying out for attention and love - not a rebellion against his parents. Last and most important, we now begin to have an idea of Hashem's love

for us - His children. If a father of flesh and blood can forgive his child due to his undying love for him, how much more so does the Almighty, our Father in Heaven, wait patiently for our return.

How can I alone carry. (1:12)

In the annual cycle of parshios, we always read Parashas Devarim, on the Shabbos preceding Tisha B'Av, our national day of mourning. This Shabbos is known as Shabbos Chazon, after the opening word of the Haftarah, Chazon Yeshayahu, where the Navi Yeshayahu foretells of the great tragedy to befall the Jewish nation. Also, an obvious connection to Tisha B'Av is the word "Eichah," how it appears in Megillas Eichah, Book of Lamentations, which is read on Tisha B'Av. The Gaon M'Vilna sees a deeper connection between this parsha and Tisha B'Av in the third word of our pasuk, "levadi" - "Eicha esa levadi." "How can I alone carry?" He notes that a form of this word appears in the beginning of Megillas Eichah, "Eicha yashvah badad ha'ir" "How the city sits alone." This gives us a clue to the essence of our national tragedy.

Alone, loneliness, isolated, forsaken, deserted: these synonyms may shed light on Moshe Rabbeinu's critique and, by extension, Klal Yisrael's tragedy. Moshe was used to bearing the nation's burden. His complaint was that he was alone. We may add that Moshe certainly did not need any assistance. He was quite capable of leadership - even alone. As the popular maxim states, "It is lonely at the top." The quintessential leader of our nation was at the proverbial "top," and he was alone. Did anyone care? There are certain areas in life, particular endeavors, that can only be performed alone, by one individual undertaking projects, or making the critical decisions himself. The question is: Does anybody care? Is anybody aware of the responsibility placed on the shoulders of our leadership, a responsibility which they shoulder all alone? Do we empathize? It would be so much easier to shoulder the responsibility, if he knew that he was not really alone.

This same problem occurred in Yerushalayim. In the first chapter of Eichah, a variation of the phrase, "ein menachem lah," "there is none to comfort her" (Yerushalayim), occurs no less than four times. This is what we mourn. Yerushalayim is alone, without anyone to comfort her, with no one who cares. We may suggest that the loneliness which Yerushalayim experienced was not only a product of Klal Yisrael's seclusion from the other nations. It was the separation within, their divisiveness and discord resulting from the sinas chinam, unwarranted hatred among them, which was the cause of the destruction of the Bais Hamikdash that left them all alone.

We cannot change what has happened. We can, however, focus on the source of our suffering, the reason for our misery, in order to attempt to correct our problem so that it happens no more. Perhaps, with a little ahavah, love, for our fellow man, we can reverse the trend of isolation from one another which has caused so much of our suffering. Let us share the burden with our fellow man, ease his plight, or just be available for moral support. When we are present for our fellow, we can hope that Hashem will, likewise, be present for us.

Returning to our original statement connecting the "eichah" of our parsha to the "eichah" of Tisha B'Av, Horav Moshe Feinstein, zl, takes an alternative approach. He sees the word eichah as an expression of amazement. Rav Moshe's remarks are addressed to the Midrash Eichah, which contrasts Moshe's comment with the exclamations of the later neviim, Yeshayah and Yirmiyah, who also used the word eichah. Moshe saw the people in their moment of glory and tranquility and said, "Eichah," an expression of lamentation. Yeshayah saw them in distress and also said, "Eichah." Yirmiyah, on the other hand, saw them at a point of total degradation and also said, "Eichah."

In a departure from the standard pshat, explanation, Rav Moshe explains the word eichah to mean, "How could such a thing be possible?" Moshe wondered how an individual could rise to such eminence that he might even begin to think that he alone could shoulder the burden of leading an entire nation as complex as Klal Yisrael. Rav Moshe adds that this same question may be asked of any great leader. Later, Yeshayah wondered how a city that was referred to as a "faithful village," which had leaders who served as paradigms of virtue and piety, could sink to such a nadir of depravity. Finally, Yirmiyah wondered why the destruction occurred. Regardless of the nature of their sins and the seriousness of Hashem's grievance against them, Klal Yisrael was still on a much higher moral/spiritual plateau than any of the other nations of the world. This interpretation conveys a profound message to us: Our highest priority should be to raise ourselves to the spiritual level of old, about whom Moshe Rabbeinu wondered, "How can I alone carry the burden of such a distinguished People?" Whatever our ancestors were, or were not, we have no inkling of their spiritual eminence. This is the meaning of the word eichah. In other words, one must be on a rather high level for people to question how it could have happened to them. Let us aspire to return to that distinguished position.

You answered me and said, "The thing that you proposed to do is good."
(1:14)

Rashi explains Moshe's critique in the following manner: "You decided the matter to your benefit without considering that you were being disrespectful. You should have responded to the suggestion about instituting sub-leadership by saying, 'our teacher Moshe. From whom is it more appropriate to learn: you or your student? Is it not better to learn from you because you suffered over the Torah?'" The last few words, "because you suffered over the Torah," seem to be superfluous. It would have been sufficient merely to posit that it is better to learn from the master than to learn from the student. Why does Rashi add the fact that Moshe toiled and suffered over the Torah?

Horav Moshe Feinstein, zl, explains that as far as the student is concerned it is quite possible, at times, that the "student" teacher can have a greater success rate - or be more effective in reaching the student than the "master" rebbe/teacher. Rashi is, however, teaching us a very significant lesson in education by defining the essence of a rebbe, Torah teacher, and, by extension, indicating from whom we should learn. A true rav/rebbe is one who toils and suffers over the Torah that he will later expound to perfection, exactly as Hashem transmitted it. He does not rely on his own acumen. Regardless of his brilliance, he labors to the point of suffering, leaving no stone unturned in his quest to understand the Torah fully. This is the type of teacher from whom we should learn Torah. Scholarship does not mean everything - it is how one achieves that level of scholarship which determines if he is an appropriate person to transmit Torah to others.

Sponsored by Yaakov and Karen Nisenbaum and Family In memory of our mother and grandmother Anna Nisenbaum

From: RABBI YISROEL CINER ciner@torah.org

To: parsha-insights@torah.org Subject: Parsha-Insights - Parshas Devarim/Shabbos Chazon

This Shabbos, upon which we read Parshas Devarim, falls on the eve of Tisha B'Av--the date that both Temples were destroyed. On Tisha B'Av itself, the Megillah of Eichah {Lamentations} is read. The word 'eichah' is a longer version of the word 'aich,' meaning, how. It is the rhetorical question of how was such a state reached.

The Medrash [Eichah Rabbah 1] teaches that three prophets used the term 'eichah' in their prophecy: In our parsha, Moshe asks: "Eichah {how} can I alone bear your (the Children of Israel's) troubles, your burden and your strife? [1:12]" In the Haftorah read this week, known as Shabbos Chazon (chazon means a prophetic vision), the Prophet Yishayahu asks: "Eichah {how} has the faithful city become like a prostitute? [Yishayahu 1:24]" Lastly, the Prophet Yirmiyahu began the Megillah of Eichah: "Eichah {how} is it that she (Yerushalayim) is sitting in solitude! The city that was filled with people has become like a widow... [Eichah 1:1]"

Rav Moshe Sternbuch explains that each of these prophets was explaining a reason that led to and caused the churban {destruction}: Moshe saw it as being a result of our leaders not having the proper support and helpers. He even saw himself as being inadequately equipped to lead the nation without any help. He asked: "Eichah {how} can I alone bear your troubles, your burden and your strife?" The Prophet Yishayahu saw the nation lusting after the ways and desires of the nations, deserting their true soul mate, the Torah of Hashem, and thus bringing about the destruction and the exile. He asked: "Eichah {how} has the faithful city become like a prostitute?" The Prophet Yirmiyahu saw it as a lack of trust and faith in Hashem. They felt that they were alone, removed from Hashem's providence. He asked: "Eichah {how} is it that she (Yerushalayim) is sitting in solitude! The city that was filled with people has become like a widow..."

This concept of Yishayahu, linking the churban and the exile to our desertion of the Torah is also found in the Talmud. Why was the land destroyed? Because they did not make a blessing prior to the study of Torah. [Nedarim 81A]

The issue here was not that they weren't learning Torah. They were learning and were immersed in Torah. On the outside, everything looked

fine--all of the trappings were there. However, they didn't make a blessing before their study--there was something essential missing at the core.

Rav Yisroel Salanter explains that on something done as a preparation for a mitzvah {commandment} one doesn't make a blessing--only on the mitzvah itself. Building a Succah is the preparation for the mitzvah of sitting/living in a Succah. Thus no blessing is made on the construction, the blessing is only made when one actually sits in the Succah on Succos.

By not making a blessing before learning, they showed that they viewed Torah study, not as a mitzvah in and of itself, but rather as the necessary preparation to know how to properly fulfill the mitzvos. This was a grievous error as Torah study is in fact k'negged kulam--equal to all of the other mitzvos put together.

However, why was this error of such magnitude that it led to the churban and the subsequent exile from which we still suffer today?

Rav Yaakov Naiman in Darchei Mussar offers a beautiful and illuminating explanation. In the blessings pronounced before Torah study, we state that Hashem has chosen us from amongst the nations and has given us His Torah. The generation of the churban didn't say this blessing. They learned Torah, understanding that the reward in the next world for Torah study is boundless. However, their omission of the blessing showed that they were lacking understanding of the special and unique entity that Klal Yisroel is and the unique role that it must serve in this world.

If they are no different than the nations then they can have the same wants, desires, priorities and lifestyles as the nations. This is what led Yishayahu to exclaim: "Eichah {how} has the faithful city become like a prostitute?"

That is what led to the loss of Eretz Yisroel {The Land of Israel}. The holiest land on this earth is designated for the nation that understands its holy potential, role and responsibilities. If that nation becomes like all other nations, its unique claim to the land gets lost along with its loss of identity. As such, the result of not making the blessing on Torah study--not recognizing whom we are and what we must do--leads directly to churban and exile.

A generation that didn't have the Temple rebuilt is as if it was destroyed in their days.

We are presently experiencing a nation arising, claiming Eretz Yisroel for themselves, as the rest of the nations hungrily shower condemnations on us and sympathy on our enemies. To learn the lesson of the churban is to heed the warning of Yishayahu.

To not only make that blessing but to live it.

Good Shabbos, Yisroel Ciner

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From: Shlomo Katz[SMTP:skatz@torah.org] To: hamaayan@torah.org
Subject: HaMaayan / The Torah Spring - Parashat Devarim
Sponsored by the Wildman family of Edison, N.J. in honor of the 90th birthday of Mrs. Ida Wildman Today's Learning: Daf Yomi (Bavli): Kiddushin 82

The gemara (Bava Kamma 59a) records: Eliezer the Humble was wearing black shoes in the streets of Nehardea. Members of the Reish Galuta / Exilarch's entourage met him and asked, "What is the nature of those unusual shoes?" [Apparently, it was not customary in those days to wear black shoes.]

He answered them, "I am mourning for Yerushalayim."

They replied, "Are you worthy of mourning for Yerushalayim?" They thought he was showing-off, and they imprisoned him.

He then told them, "I am a great man." [Until here, from the gemara.]

R' Chaim Friedlander z"l (mashgiach of the Ponovezh Yeshiva in Bnei Brak) explains this startling gemara: Why do we mourn for Yerushalayim and the Bet Hamikdash? It is not because of the glory that we have lost. Rather, we mourn because we have lost the opportunity to be close to Hashem. Also, we mourn for the chillul Hashem / desecration of G-d's Name that results from our exile and from the current state of Yerushalayim.

Although all Jews share in the obligation to mourn, not all can appreciate the loss and mourn properly. This is why Eliezer the Humble, who was not known as a tzaddik, was thought to be a show-off. Nevertheless, one who can sense the chillul Hashem must mourn because of it, and therefore Eliezer responded, "No! I am on a higher level than you realize." He did not say this to brag - after all, he was Eliezer "the Humble." Rather, he was teaching that wearing black shoes as a sign of mourning was a natural outgrowth of his appreciation of our loss, and was in fact an obligation. (Siftei Chaim Vol. III, p. 294)

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<http://www.torah.org/learning/hamaayan/> .

From: Ohr Somayach[SMTP:ohr@ohr.edu]

To: weekly@ohr.edu Subject: Torah Weekly - Devarim
IN FRONT OF THE CHILDREN

"These are the words" (1:1)

One Shabbat not long ago, as I was standing in synagogue, my five-year old son came over to me. We had reached the part of the service where the Kohanim ascend the steps in front of the Holy Ark, cover their heads and arms with their prayer shawls and bless the congregation. The Kohanim have been blessing the people like this for over three thousand years. I covered my own head with my prayer shawl and I felt a light tug from outside. "Daddy, can I come under your tallit?" whispered a young voice.

I brought my son under my tallit, and as the priests were blessing us, our eyes met. I thought, G-d willing, one day my son will be standing in my place, and he too will be looking down into his son's face.

Sometimes you feel like a link in a chain that stretches back across the millennia. Sometimes you understand what tradition really means.

Tradition doesn't mean bagels and lox. Tradition doesn't mean chicken soup and kneidlach. Tradition means passing down the heritage of our fathers intact to our children. Tradition means "My father told me that his father told him that his father told him that G-d gave us the Torah at Sinai."

The Jewish People believe in G-d, not because the odds that the universe just "happened" out of some primordial "soup" are gastronomically impossible. The Jewish People believe in G-d not because some missionary landed on our shores and told us some fable that happened away in a manger. The Jewish People believe in G-d not because some whirling Dervish told us to convert or die (a very persuasive theological argument). The Jewish People believe in G-d because we are the great, great, great...grandchildren of those same Jews who stood at Sinai and saw and heard G-d speak to them.

We believe in G-d because we hold it axiomatic that parents don't lie to their children about things which it is important for the children to know - and G-d speaking to an entire nation and making them the chosen instrument of His world-plan certainly qualifies as something important for one's children to know.

This week we begin the synagogue reading of the fifth book of the Torah - Devarim or Deuteronomy. The Greek title is apt. It means

repetition. In the last five weeks of his life, Moshe repeated the entire Torah - and the entire history of the Jewish People.

Nothing in the Torah is superfluous. Maybe Moshe's intent was to symbolize that the lifeblood of Judaism is the repetition of the parents to the children. For it is this repetition which has carried Judaism across the millennia in an unbroken chain down to a little boy looking up into his father's face under a tallit one Shabbat morning more than 3300 years later.

....

Written and compiled by RABBI YAAKOV ASHER SINCLAIR (C)
2001 Ohr Somayach International

From: Heritage House[SMTP:heritage@netvision.net.il] Subject: InnerNet - Tisha B'Av

INNERNET MAGAZINE <http://innernet.org.il> JULY 2001
"KAMTZA AND BAR KAMTZA REVISITED"

by RABBI YOCHANAN ZWEIG AND JOSEPH RACKMAN

[As we approach Tisha B'Av, the Jewish day of mourning for the destruction of the Holy Temple in Jerusalem,] many Jews study the story of Kamtza and Bar Kamtza because the Talmud states that Jerusalem was destroyed because of the actions of those two men (Gittin 55b-56a). This episode is not merely a tale, but requires some analysis, since the Sages were obviously not interested in entertaining us, but in transmitting insights.

The well-known story maybe recapitulated as follows:

There was a man whose best friend was named Kamtza and whose archenemy was named Bar Kamtza. This man decided to host a party and among those invited were his best friend, Kamtza. The host had his servant deliver the invitations, but by mistake, the servant delivered an invitation not to Kamtza, but to the host's enemy, Bar Kamtza.

When Bar Kamtza came to the party, and the host saw his worst enemy there, he asked, "What are you doing here?" Bar Kamtza replied, "I realize this must be a mistake. Your servant must have invited me by accident. But I beg you not to humiliate me. Please let me stay and I'll pay for half of your entire party"

The host nevertheless insisted that Bar Kamtza get out. Bar Kamtza then offered to pay the entire expense of the party. The host would not be moved, and he evicted Bar Kamtza. The leading rabbis of Jerusalem were present during this confrontation, but did not intervene.

Bar Kamtza resolved to avenge himself on the rabbis, and he went to the Roman Emperor and said, "The Jews are rebelling." The Emperor was skeptical, but Bar Kamtza replied, "Why not test them?" So the Emperor sent a sacrifice for the Jews to bring in the Temple in his behalf. It was a beautiful animal, but Bar Kamtza made a blemish in the lips (or eyes) of the animal. This was not a disqualifying blemish for Roman sacrificial purposes, but it was under Jewish law. The Jews refused to sacrifice the animal and the Emperor, incensed, sent his general against Jerusalem.

Thus, the Talmud records, Jerusalem was destroyed because of Kamtza and Bar Kamtza.

TROUBLESOME QUESTIONS

The problems with this tale are many. First, the host had the opportunity to exploit his arch enemy, Bar Kamtza, who had offered to pay the entire expense of the host's party. Why did the host refuse this opportunity? All Bar Kamtza had wanted was to be left alone; a small price to pay in return for the entire expense of an elaborate function.

Second, why did the rabbis fail to intervene when they saw this act of public humiliation? A subsidiary question to this is why the blame for the destruction of Jerusalem is laid only at the feet of Kamtza and Bar Kamtza, with no criticism of the rabbis?

Third, we can understand why Bar Kamtza is blamed for the destruction of Jerusalem. But Kamtza was not even at the party. How

can he be held responsible for the destruction of the Temple? And yet the Talmud clearly records that Kamtza is regarded as one of the two guilty parties.

Fourth, who is the biggest villain in this story? Presumably, the host who humiliated Bar Kamtza. And yet, the name of the host never once appears in the tale.

Fifth, Bar Kamtza fails to make any effort to save himself or his family. Contrast this, for example, with the actions of Rachav who hung a red thread outside the window of her apartment so that she could be saved when Joshua conquered the city of Jericho. This act of self-preservation has no parallel in the story of Bar Kamtza. He has his revenge, but it seems not to occur to him to look out for his own safety. Why?

The final question can only be seen from an actual examination of the text of the Talmud itself. The Talmud records that the host finds Bar Kamtza at his party and says, "That man is the archenemy of that man. What are you doing here?" This is strange. It should have simply said, "What are you doing here? You know that I can't stand you." Instead, the host spoke about both himself and Bar Kamtza in the third person. The Sages' decision to record the awkward language was deliberate. Therefore it must hold a lesson for us. What is that lesson?

ALIENATION FROM SELF

The starting point for our answers comes from the Talmud (Yoma 9b), where it is stated that the first Temple was destroyed because of three cardinal sins: idolatry, adultery and murder; the second Temple was destroyed because of "sinat chinam," hatred for no reason.

The problem is that this phrase is a misnomer. Hatred always has a reason. One may be overreacting, but there is an underlying reason for the hate. Therefore, we must define 'sinat chinam' as something else, namely, hating somebody in a senseless manner. 'Sinat chinam' describes a situation where one takes out his vengeance on someone not for personal gain or self-aggrandizement, but in such an extreme manner that the act of vengeance is destructive not only for the recipient of the anger but for the actor himself.

One recent example is when Hitler had invaded Russia and was trying to conquer Stalingrad. He was unable to get sufficient supplies to his troops because he was using precious trains to exterminate Jews. His hatred was so great, that even though it jeopardized the war effort, he was willing to give priority to the destruction of Jews. This is the key to the story of Kamtza and Bar Kamtza. The host is not willing to let Bar Kamtza stay even though Bar Kamtza is willing to pay for the entire party. The host would rather hurt his enemy even though he also hurts himself. This is 'sinat chinam.'

What brings a person to this level of senseless hatred? Another way to ask this question is to inquire, who does the person really hate?

A person who is willing to hurt someone even though he will hurt himself more, must truly hate himself. Examples of this are, unfortunately, not that rare. How often do people persist in behavior that is clearly unhealthy for them: the chain smoker or the diabetic person who ignores medical advice. Certain people do not mind hurting themselves because they are alienated from themselves.

To recognize this, one must listen to how one talks about one's self. Remember, the host spoke to Bar Kamtza in the third person: "That man hates that man." This is a person who is alienated from himself. The first "that man" is the host himself, the speaker of the sentence. This evinces a separation between the host and himself. The Sages deliberately recorded this language because it shows the host's state of mind -- his alienation from and hatred of himself.

CONSTRUCTIVE CRITICISM

Thus far we have answered two of the questions concerning the story of Kamtza and Bar Kamtza. We understand why the host refused the offer of Bar Kamtza to pay for the entire party, and the reason for the awkward language in the third person. The next question to answer is

why the rabbis did not react.

The Bible explicitly instructs us to reprimand and correct errant behavior. "You shall reproach your neighbor" (Leviticus 19:17). The word "ho'chei'ach" does not mean to criticize, but to show the truth, the correct way. Maimonides (Hilchot Deyot 6:7) tells us how to do this. You have to go in a calm and soft manner. The reprimander takes the posture of a friend. We must understand that G-d has not appointed us as his prosecutors. One must instruct out of friendship and not out of self-righteousness.

The problem is how to criticize a person who is totally alienated from himself. Maimonides teaches us that a successful reprimand occurs only by a friend coming to a friend. To say to a friend that I care about you and that your actions only hurt yourself can only work with a person who cares about himself. This explains why the rabbis did not react to the host's actions. They knew that the host was totally alienated from himself and was virtually seeking his own destruction. Therefore, the rabbis' not criticizing the host was understandable and even correct since it would have had no effect whatsoever.

TO BE A MISER

Now we can understand the omission of the name of the host from the story of Kamtza and Bar Kamtza. The Bible uses names to signify the essence of persons. Often, G-d intervenes and changes the names of people to more clearly demonstrate their essence or, more correctly, the change in their essence and the elevation of the person's essence to a higher level.

The word "Kamtza" means a fist. And, as in English, when we speak of a tight-fisted person, we mean a person who is not charitable. Thus, "Kamtza" means miserly.

A poor person is not a miser. To be a miser, one must have money, but be unable to spend it. A miser does not spend money on himself because he is alienated from himself. He does not feel entitled to spend money on himself.

Knowing this, we can see that the name of the host is really in the story. A person whose best friend is Kamtza, is himself a miser and alienated from himself. By contrast, Bar Kamtza is a person who loves himself. He is a person who feels that nothing is too good for himself and is willing to spend on himself.

This explains why Bar Kamtza is willing to be extravagant and was willing to pay for the entire party in order to avert his public humiliation. But after the public humiliation, with none reacting to it, he feels worthless in spirit. Only then does he experience 'sinat chinam' and he brings the might of the Roman Empire against Jerusalem, without any attempt to save himself or his family. Bar Kamtza has become Kamtza.

G-d finally was determined to destroy the nation because there was no chance to rehabilitate the nation. G-d chastises us when we can rehabilitate ourselves. But once we do not care about ourselves, there is no chance for rehabilitation. Then comes the total destruction. The only choice left is to save a remnant and to rebuild from that.

Joseph Rackman is an attorney in Miami and adapted this from a lecture by Rabbi Yochanan Zweig, Dean of the Talmudic University of Miami Beach, Florida. Article reprinted with permission from Jewish Action (Summer 1989), published by the Orthodox Union <http://www.ou.org> <http://www.innernet.org.il>

From: Aish.com[SMTP:newsletterServer@aish.com] Subject: Shabbat Shalom! Devarim 5761 Aish HaTorah SHABBAT SHALOM WEEKLY 8 Av, 5761 July 29, 2001 BS"D

Q & A: What is Tisha B'Av, What Happened on That Day and How is it Observed?

July 28th, Saturday evening starting at sunset, begins Tisha B'Av, the 9th day of the Jewish month of Av. It is the saddest day in the Jewish

year. On this same day throughout history many tragedies befell the Jewish people, including:

- 1) The incident of the spies slandering the land of Israel with the subsequent decree to wander the desert for 40 years
- 2) The destruction of the first Temple in Jerusalem by Nevuchadnetzar, King of Babylon
- 3) The destruction of the Second Temple in Jerusalem by the Romans in 70 CE
- 4) The fall of Betar and the end of the Bar Kochba revolt against the Romans 62 years later, 132 CE
- 5) The Jews of England expelled in 1290
- 6) The Jews of Spain were expelled in 1492

Tisha B'Av is a fast day (like Yom Kippur, from one evening until the next evening) which culminates a three week mourning period by the Jewish people. One is forbidden to eat or drink, bathe, use moisturizing creams or oils, wear leather shoes or have marital relations. The idea is to minimize pleasure and to let the body feel the distress the soul should feel over these tragedies. Like all fast days, the object is introspection, making a spiritual accounting and correcting our ways -- what in Hebrew is called, Teshuva, returning, to the path of good and righteousness.

Teshuva is a four part process: 1) We must recognize what we have done wrong and regret it 2) We must stop doing the transgression and correct whatever damage that we can 3) We must accept upon ourselves not to do it again 4) We must verbally ask the Almighty to forgive us.

On the night of Tisha B'Av we read in the synagogue Eicha, the book of Lamentations, written by the prophet Yirmiyahu (Jeremiah). We also say Kinot, special poems recounting the tragedies that have befallen the Jewish people.

Learning Torah is the heart, soul and lifeblood of the Jewish people. It is the secret of our survival. Learning leads to understanding and understanding leads to doing. One cannot love what he does not know. Learning Torah gives a great joy of understanding life. On Tisha B'Av we are forbidden to learn Torah except those parts dealing with the calamities which the Jewish people have suffered. We must stop, reflect, change ourselves and only then will we be able to make a better world.

You will find The Complete Tisha B'Av Service by Rabbis Avrohom Chaim Feuer and Avie Gold helpful to understand the day and the service. Available at your local Jewish bookstore or by calling toll-free 877-758-3242.

DVAR TORAH: based on Growth Through Torah by Rabbi Zelig Pliskin

When Moses could no longer bear the burden of judging the Jewish people alone, he followed his father-in-law's advice and appointed judges. The Torah tells us that Moses said, "And I commanded your judges at that time saying, 'listen amongst your brothers' " (Deuteronomy 1:16). Why did Moses tell them to listen amongst their brethren?

Rashi cites the Sifri (a Midrash) that Moses told the judges to be patient and deliberate in each case that came before them. Even if they had similar cases in the past, they should discuss the present case thoroughly.

Every case is different from any other, and each case should be viewed as entirely new and every detail considered. This applies whenever you become involved in settling quarrels between people. Of course, there are patterns that anyone with experience will recognize, but there will always be factors that make each situation unique. Do not jump to conclusions.

Rather, listen carefully to both sides. Just because one solution worked in a past situation does not mean that it will automatically be effective in a situation that is quite similar though a little bit different. One needs to be creative and flexible. Whenever you try to help people settle quarrels, give the matter your full attention to see what needs to be said and done in this specific situation. By doing this, you will have the

merit of bringing peace to many more people than if you rigidly try the exact same approach each time. Why did Moses tell the judges to listen to their brethren? Only by truly listening will they hear the important details that make the case unique.

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From: Aish.com[SMTP:newsletterServer@aish.com]
calendar@aish.com Subject: Three Weeks: Jewish Unity & The Key To Redemption

Aish.com TISHA B'AV & THE 3 WEEKS
http://aish.com/holidays/tisha_bav_and_the_3_weeks/
"JEWISH UNITY & THE KEY TO REDEMPTION"

Why was the First Temple destroyed? Because that generation transgressed the three cardinal sins: idol worship, sexual immorality, and murder.

Why was the Second Temple destroyed? Because of unwarranted hatred.

This shows how great is the punishment for unwarranted hatred. Because the generation of the three cardinal sins was redeemed after 70 years, yet for the generation of unwarranted hatred, its redemption has yet to come.

(Talmud, Yoma 9)

What does the existence of the Temple have to do with love and hatred between fellow Jews?

The Temple was the main conduit for the flow of G-dliness into this world. When we had the Temple, there was respect for G-d, for His Torah -- and for each other. There were no atheists, no doubt about G-d's existence. Every Jew acknowledged one G-d and understood the genius of His laws. The world was filled with awe of G-d and love of G-d.

As we began to lose that clarity, the flow of G-dliness became severed. The prophet Ezekiel (ch. 9) actually describes seeing G-d's presence withdraw from the Temple. With the loss of the Temple, G-d has become more concealed -- resulting in a world filled not with clarity but with spiritual confusion. It is no coincidence that immediately following the destruction of the First Temple (circa 421 BCE), Greek and Roman philosophy (as well as Buddhism and Tao) rose to their peak. Similarly, Christianity began concurrently with the destruction of the Second Temple (70 CE).

Today, the world is beset by jealousy, greed, theft, violence, lying, impatience, intolerance, deception and fraud. We are suspicious of our neighbors and cynical of our leaders. We are factionalized and worship different gods. Rather than cooperate, we compete. We are manipulative and seek advantage at the expense of others. It's dog-eat-dog and every man for himself. We withdraw into our homes behind a curtain of satellite dishes, internet, and take-out food. We shield ourselves from the harsh realities and worst of all, we despair of the notion that things can be much better. We shrug our shoulders and lament, "That's just the way life is."

Judaism says: "No!" When Adam and Eve left the Garden of Eden, G-d assured us of a path back. Statesmen may speak of "peace in our time," but Isaiah said it best: "The lamb will lie down with the lion... and young children will play at the cobra's nest" (Isaiah 11:6).

"Shalom," the Hebrew word for "peace," comes from the root "shaleim," which means complete or whole. "Shalom," says the Talmud, is one of the Names of G-d, for His unity encompasses all. This "one-ness" is the primary theme of the Jewish Pledge of Allegiance: "Hear O Israel, the Lord our G-d, the Lord is ONE!"

Just as the ecosystem works to perfection -- with trees breathing carbon dioxide and clouds carrying rain, so too we seek a world where all humanity works together in harmony. This is not to suggest that we

should all act the same and ignore our differences. As the saying goes: "Two Jews, three opinions." But because we have differences doesn't mean we can't love and be committed to one another, learn together, and work together for Jewish survival.

Realize that all Jews must be united in order for the nation to be redeemed. The verse in Exodus 19:2 says that the Jewish People camped at Mount Sinai. Rashi points out that the word for "camped" is written in the singular, to indicate that they were "like one man with one heart." Say the commentators: Jewish unity is a prerequisite for acceptance of the Torah.

Further, the Midrash (Genesis Raba) says: If the Jewish People were lacking just one person from the 600,000 Jews at Mount Sinai they would not have received the Torah.

Why is this? The Kabbalists point out that just as 600,000 Jewish souls stood at Mt. Sinai, so too there are 600,000 letters in the Torah (including the white spaces between letters). Because just as a Torah Scroll is invalid if even a single letter is missing, so too the Jewish People are handicapped if even one Jew has fallen away from our people.

Each and every Jew is completely integral -- regardless of their beliefs or level of observance. In fact, one of the spices used in the incense at the Holy Temple was "galbanum," which has a foul aroma. The Talmud (Kritot 6b) derives from here that even the worst sinners are inextricably bound into the community of Israel.

Rabbi Boruch Ber Leibowitz, one of the great rabbis of pre-war Europe was quoted as saying: "When I will stand before the heavenly court, and they will ask me, 'What merit have you brought with you?' What shall I answer? Torah? Is my Torah knowledge worth enough to be mentioned? Fear of Heaven? Are my deeds worthy of that description? There is only one thing I could possibly claim -- that I loved every Jew with all my heart. Whenever I walk in the street and I see a Jew, one thought comes to me: A blessing on his head!"

The Sages teach that the Temple and all that it represents can be rebuilt at any moment. The Midrash says that the Third Temple has already been constructed in heaven, and merely awaits our preparations here on earth. In every generation, an individual exists with the capacity to be Moshiach. The Jewish People have returned to the Land of Israel and made it bloom once again. A red heifer is waiting, too. G-d is ready when we are. For as King David writes in Psalms 95:7: "(Redemption will come) today -- if you hearken to His voice."

Written by Rabbi Shraga Simmons, with thanks to Rabbi Aryeh Leib Nivin. Aish HaTorah is an international network of Jewish educational centers, where Jews from all backgrounds can explore their heritage in an open, non-judgmental atmosphere. Aish HaTorah operates programs in over 100 cities on 5 continents. Our World Center is located in Jerusalem, directly opposite the Western Wall. <http://aish.com>, the website of Aish HaTorah. (C) 2001 Aish HaTorah International Email: webmaster@aish.com Live camera from the Western Wall: <http://thewall.org> For information on dedicating emails and supporting Aish.com, please write to: AISH.COM, One Western Wall Plaza, POB 14149, Old City, Jerusalem 91141 ISRAEL

From: RABBI MORDECHAI KORNFELD Kollel Iyun Hadaf kornfeld@netvision.net.il
Subject: Insights to the Daf: Kidushin 81-82

THE YISRAEL SHIMON TURKEL MASECHES KIDUSHIN INSIGHTS INTO THE DAILY DAF brought to you by Kollel Iyun Hadaf of Yerushalayim daf@dafyomi.co.il, <http://www.dafyomi.co.il>

KIDUSHIN 81 (7 Av) - has been dedicated to the memory of Dr. Simcha Bekelnitzky (Simcha Gedalya ben Shraga Feibush) of Queens N.Y., by his wife and daughters. G-d-fearing and knowledgeable, Simcha was well known in the community for his Chesed and Tzedakah. He will long be remembered.

KIDUSHIN 82 (Grand Siyum of Seder Nashim!) - dedicated by Rabbi Ari and Esther Maryles in profound gratitude to Hashem on the occasion of the birth of their triplets, Shimon Simchah, Mordechai Leib, and Bayla Malka Rus. May they grow up to be proud bearers of their illustrious heritage and aspire to the greatness of their ancestors, including the Rebbe of

Yoroslav (Jaroslaw), Rabbi Shimon Maryles, and the Rebbe of Litovisk, Rabbi Naftali Maryles.

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Kidushin 81

HALACHAH: "YICHUD" WHEN THE WOMAN'S HUSBAND IS IN TOWN
OPINIONS: Rabah rules that when a woman's husband is present in the city, "we are not concerned for Yichud." The Gemara earlier says that in when a man and a woman seclude themselves, they not only transgress the Isur of Yichud, but they are also Chayav lashes mid'Rabanan (Makas Mardus). When Rabah says that "we are not concerned for Yichud" when the woman's husband is in town, does he mean that there is no Isur whatsoever, or does he mean that there is an Isur, but there is no punishment of lashes?

(a) RASHI (DH Ba'aloh ba'ir) says that no lashes are administered, implying that there *is* still an Isur of Yichud. He understands that the Isur of Yichud is not so severe when the woman's husband is in town, and thus it does not warrant Makas Mardus, but the Isur nevertheless remains.

(b) TOSFOS (DH Ba'aloh ba'ir) argues with Rashi and says that when the woman's husband is in town, there is no Isur of Yichud whatsoever.

HALACHAH: The SHULCHAN ARUCH (EH 22:8) rules like Tosfos and says that it is permitted to be alone with a woman when her husband is in town.

The PISCHEI TESHUVAH mentions a number of cases in which the Heter of "Ba'aloh ba'ir" does not apply. One case is when the husband does not know where his wife is (i.e. she is not at home and she did not tell her husband where she was going). When the Yichud occurs in the husband's house, or in any other place where the husband knows that his wife is located, we may assume that the husband might enter at any moment, and thus the man and woman will be afraid to do anything inappropriate lest her husband enter, as Rashi says. If the husband does not know where she is, though, then this deterrent does not exist, and Yichud is Asur, even though the husband is in the city.

Another case in which "Ba'aloh ba'ir" does not permit Yichud to be done is when the woman goes to another man's home. Although a man might walk into his own home (or into a public place or office) unexpectedly, he will not walk into someone else's private home, and thus the Isur of Yichud applies.

A DOOR OPEN TO "RESHUS HA'RABIM" OPINIONS: Rav Yosef rules that when an opening in the house is open to Reshus ha'Rabim ("Pesach Pasu'ach"), we are not concerned for the Isur of Yichud.

How open does the "Pesach Pasu'ach" need to be in order to permit a man and woman to be alone together in the house?

(a) REBBI AKIVA EIGER takes the words of the Gemara literally and explains that "Pesach Pasu'ach" means that the door of the house must be totally open. If the door is closed but unlocked, the Isur of Yichud still applies.

(b) THE EZER MIKODESH (the Butchatcher Rav) argues and says that the door does not need to be fully open. He explains that the reason why "Pesach Pasu'ach" permits Yichud is *not* because it will prevent the man and woman from acting with impropriety by making a situation such that everyone outside the house can see inside the house. If that were the case, then even when the door is fully open, we should still be afraid that the man will act inappropriately, and that he will be on the lookout for people nearing the house from far away and when he sees someone approaching he will separate from the woman. Rather, the reason why "Pesach Pasu'ach" works is because it creates a chance that -- if the man and woman do something wrong -- they will be caught. That is enough of a preventative measure to permit the Yichud. Since the same fear that one will be caught exists when the door is closed but unlocked, an unlocked-door also suffices to permit Yichud.

With regard to how one should act in practice, a competent rabbinical authority should be consulted.

THE POWER OF TORAH QUESTION: The Gemara relates two incidents in which the Yetzer ha'Ra left Rabbi Meir and Rabbi Akiva alone because it was declared in Heaven, "Be careful with [the honor of] Rabbi Meir and his Torah... be careful with [the honor of] Rabbi Akiva and his Torah."

Chazal teach us that, "Whoever is greater than his friend, his Yetzer [ha'Ra] is greater than his [friend's]" (Sukah 52a). By telling the Yetzer ha'Ra that Rabbi Meir and Rabbi Akiva were Torah sages, the declaration in Heaven was pointing out their greatness. This should not have been a reason for the Yetzer ha'Ra to leave them, but rather to increase his battle with them!

ANSWER: The MAHARSHA explains that the proclamation was not to inform us of the greatness of these two Torah sages. Rather, the purpose of the proclamation was to declare the greatness of the Torah itself. Torah has a special quality to watch and guard those who study it (21a). While the Torah created two great Torah sages, it also has the power to watch over them in times of need

Kidushin 82

A CLEAN AND PLEASANT TRADE QUESTION: The Mishnah quotes Rabbi Meir who says that "one should always teach his son a clean and pleasant trade (Ummus Nekiyah v'Kaloh)." Within that category there are many professions, though. What guidelines should one follow when choosing a trade?

ANSWER: The CHOVOS HA'LEVAVOS (Sha'ar ha'Bitachon, end of Perek 3) writes that a person should choose the type of job in which he is naturally inclined and interested. He draws an analogy from the animal kingdom. We find that different species eat and survive on different types of food. Some animals eat vegetation, some eat insects, and others prey on other animals. Those that prey on other animals are equipped with the tools that they need -- sharp claws and teeth, and so on, while those that eat plants do not have those tools. The Chovos ha'Levavos explains that the way to understand the differences that exist in the creatures in the

world is not that since some have claws, they therefore attack and eat, but rather these animals were given a nature to enjoy meat, and thus Hashem equipped them with the proper tools to obtain it.

The same is true with man. Hashem gave a person a natural inclination, interest, and desire for a certain activity, and He also properly equipped the person with the necessary tools for that activity towards which he is inclined. A person, therefore, should pursue the activities which interest him and assume that Hashem has given him the necessary talents to succeed.

THE "PARNASAH" OF ANIMALS In the Mishnah, Rabbi Shimon ben Elazar says, "Did you ever see a beast and fowl that have a trade? And yet they receive sustenance with no trouble! And yet, they were they created only to serve me (man), and I was created to serve my Creator, so certainly I should receive sustenance with no trouble! Rather, I made my actions evil and I ruined my [entitlement to] sustenance."

It is interesting to note that Rabbi Shimon ben Elazar mentions only "Chayah" and "Of" (beast and fowl) as examples of animals that have no trouble with their Parnasah, but he does not mention "Behemah."

The IYUN YAKOV explains that most Behemos are domesticated, while most Chayos and Ofos are wild, roaming freely in the wilderness. Animals that are domesticated receive their sustenance from their owners, while those that live in the wilderness receive their sustenance directly from Hashem.

Rabbi Shimon ben Elazar chose to make his Kal v'Chomer from the Chayah and Of in order to show that not only is a person assured to receive a Parnasah, but that his Parnasah will be given to him directly from Hashem, without any intermediary.

THE BEST OF THE DOCTORS QUESTION: The Mishnah quotes Rabbi Yehudah who says in the name of Aba Gurya that "the best of the doctors [will go] to Gehinom, and the most fit of the slaughterers are the partners of Amalek."

Why does the Tana use the word "best" ("Tov") when referring to doctors, and "fit" ("Kasher") when referring to slaughterers? (See Rashi, whose text indeed reads "best" ("Tov") with regard to slaughterers as well.)

ANSWER: "Kasher" means upstanding. "Tov" means good. "Kasher" refers to a person's character traits, and not to the way he performs his job. The problem of being a slaughterer is that one is faced with the temptation to say that a non-Kosher piece of meat is really Kosher, in order to avoid suffering a loss of money. This is a deficiency in one's honesty, and not in the way one does his job.

In contrast, the ETZ YOSEF explains, "Tov" does not refer to the person's nature or character traits, but rather it describes how well a person performs his profession. There is nothing intrinsically wrong with being a doctor. The choice of that profession shows no bad element of character. On the contrary, the choice of that profession can show that a person has the Midah of Chesed, for he wants to serve and be of help to his community. The problem is that there is an occupational hazard of being a doctor -- on occasion, because of his important role, a doctor might tend to become arrogant and conceited, believing that his opinions are truth and that he is perfect and makes no mistakes. Consequently, he might perform operations that are not necessary, or misdiagnose a patient and treat him with the wrong medication. He might feel that he does not have to consult others or that he does not have to commit the necessary time and thoughtfulness to dealing with each patient, due to his years of experience and professionalism. If a doctor comes to such a view of himself, he will end up in a state of selfishness and he will endanger others' lives, instead of being a source of Chesed and one who saves others' lives. It is the "best" -- "Tov" -- of the doctors, the ones who perform their job the best and who are the most professional, who must be the most cautious in order to avoid falling into such a mindset.

RELYING ON HASHEM QUESTION: The Mishnah quotes Rabbi Nehora'i who says, "I leave all trades and I do not teach my son anything other than Torah."

How are we to understand Rabbi Nehora'i's statement in light of the Mishnah in Avos (2:2) which says that "any [study of] Torah that is not accompanied with Melachah (work), will in the end become annulled?"

ANSWER: The SEFER HA'MIKNAH explains that both statements are true, depending on the person's level of Bitachon. If a person has a high level of trust in Hashem, then he may depend on Hashem to supply him with all of his needs while he immerses himself totally in the study of Torah. Not everyone, though, is on that level, and therefore one who is not on that level must put forth the necessary effort of Melachah as well.

We might add that what Rabbi Nehora'i means when he says, "I do not teach my son anything other than Torah," is that he does not teach his son anything other than Torah, *and* the Emunah and Bitachon necessary for living a life dedicated exclusively to Torah learning. The CHAZON ISH (Igros Chazon Ish) writes that if one wants to rely entirely on Bitachon, he must be extremely honest with himself and not fool himself into thinking that his Bitachon is more than what it really is. Hashem directly provides a person with his needs in accordance with that person's true reliance on Hashem. If a person claims to have Bitachon, but his trust in Hashem is superficial and not real, he cannot expect Hashem to provide his needs directly.

WHAT TO TEACH ONE'S SON: TORAH OR A TRADE QUESTION: The Mishnah quotes Rabbi Meir who says that "one should always teach his son a clean and pleasant trade (Ummus Nekiyah v'Kalah)." The Mishnah later quotes Rabbi Nehora'i who says, "I leave all trades and I do not teach my son anything other than Torah."

It is apparent that Rabbi Nehora'i and Rabbi Meir are arguing whether or not one must teach one's son a trade.

Earlier (29a) the Gemara quotes a Beraisa that teaches that "a father is obligated to circumcise his son, to redeem him, to teach him Torah, to marry him off, and to teach him a trade.... Rabbi Yehudah says that anyone who does not teach his son a trade... is considered as though he taught him robbery." The Gemara there (30b) says that the difference between Rabbi

Yehudah and the Rabanan is whether a father may teach his son commerce (Rabanan) or he must teach him specifically a skilled trade (Rebbi Yehudah). Chizkiyah says that the source for the obligation to teach one's son a trade is the verse, "Re'eh Chaim Im Ishah..." (Koheles 9:9).

Apparently, the Tana'im earlier are all following the view of Rabbi Meir, who says here that one must teach his son a trade.

The RAMBAM makes no mention of the obligation to teach one's son a trade, apparently ruling like Rabbi Nehora'i, who maintains that there is no obligation to teach one's son a trade (see also IGROS MOSHE OC 2:111, who also says that the Halachah follows Rabbi Nehora'i).

However, the Rambam seems to contradict this ruling. The Rambam (Hilchos Shabbos 24:5) writes that it is permitted to teach a trade to a child on Shabbos "because it is a Mitzvah." This is based on the Gemara in Shabbos (150a) that teaches that it is permitted to discuss matters of Shiduchim on Shabbos, as well as to arrange with a teacher to teach a child a trade, and such discussion is not included in the mandate to refrain from talking about mundane matters on Shabbos (Yeshayah 58:13). Rashi there explains that it is permitted on Shabbos to discuss arrangements with a teacher for teaching one's child a trade, because teaching a trade to the child is a Mitzvah. Rashi proves that it is a Mitzvah from the Gemara in Kidushin (29a and 30b). It would seem, therefore, that according to Rabbi Nehora'i, it would *not* be permitted to discuss arrangements on Shabbos for teaching a trade, since Rabbi Nehora'i holds that there is no Mitzvah to teach a child a trade.

If the Rambam does not hold that it is a Mitzvah to teach one's son a trade, why does he rule that it is permitted to discuss teaching a trade on Shabbos?

ANSWER: The DIVREI SHALOM answers based on the METRI (Kidushin 30b, DH Kevar Bi'arnu) who explains that the reason a father must teach his son a trade is because when the son grows up, he will be drawn to do what he has become trained and accustomed to do, and if he was never trained to do anything, then he will be drawn to robbery. The Me'iri adds, however, that "nevertheless, one who teaches his son Torah does not need to teach his son any other trade, because once he has Torah, he has 'flour,' and [when the Beraisa lists the obligations of] teaching Torah to one's son and teaching a trade to one's son, it means to say that one may teach *either one* [but not that one must teach both, for either one will save one's son from becoming a robber]."

According to the Me'iri's explanation, the Beraisa (29a) is saying that one must teach his son a trade only if he does not teach him Torah. The Divrei Shalom points out that Rabbi Meir *argues* with the Beraisa, because he says that "one should *always* teach his son" a trade. It seems that Rabbi Meir holds that one must be concerned for the possibility that one's son will not be drawn towards Torah learning, and therefore one must always teach his son a trade just in case, to ensure that his son will not become a robber.

Rabbi Nehora'i, however, argues with Rabbi Meir and *agrees* with the Beraisa. He holds that, granted, one must teach his son a trade if he is not going to teach him Torah, but "I leave all trades and I do not teach my son anything other than Torah," and it is the Torah learning which will prevent the son from becoming a robber. Rabbi Nehora'i holds that one need not be concerned that one's son will not be drawn after Torah learning.

Based on this understanding of the Beraisa, and of the statements of Rabbi Meir and Rabbi Nehora'i, we can understand the ruling of the Rambam. The Rambam rules like Rabbi Nehora'i and the Beraisa and holds that one is not obligated to teach his son a trade if he teaches him Torah, but if one does not teach his son Torah then he *is* obligated to teach him a trade. Therefore, he makes no mention of the obligation of the father to teach his son a trade, since it is not a blanket obligation. With regard to Shabbos, though, the Rambam rules that it is permitted to discuss, on Shabbos, teaching one's son a trade, because he agrees that when one does not teach one's son Torah, one has a Mitzvah to teach his son a trade.

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From: Ohr Somayach[SMTP:ohr@ohr.edu] To: dafyomi@ohr.edu Subject: The Weekly Daf - #389 The Weekly Daf #389 Kiddushin 76-82 By RABBI MENDEL WEINBACH, Dean, Ohr Somayach Institutions

MERITS AND LIVELIHOOD

Rabbi Meir declared: One should always teach his son a clean and simple trade and pray to He who is the source of all wealth and property, for there is no trade which cannot lead to poverty and wealth; for poverty and wealth are not determined by trade alone but rather by merit. Kiddushin 82a

Rabbi Shimon ben Elazar declared: I have never seen a deer drying fruit, a lion porter, or a fox shopkeeper and they are all provided with their food without pain. They were created only to serve me and I was created to serve my Master. If those who were created to serve me are provided with their livelihood without pain then certainly I, who was created to serve my Master, should be provided with my livelihood without pain - but I have corrupted my actions and complicated my livelihood. * Kiddushin 82b

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