~ In honor of Rabbi and Mrs. Yosef Chaim Kantor and Family, Shluchim in Thailand ~

Use these words to fill in the blanks:
**** causes * order * signs * third ****

IN THE PARSHA:

In this week's פרשה, Hashem says that he loves אַבְרָהָם אָבִינוּ because he teaches his children and his household after him to keep Hashem's ways, לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט, to perform righteousness and justice.

The גְּמָרָא brings this פָּסוּק as proof[1] for the _____ of the three signs that mark עַם יִשְׂרָאֵל: they are merciful, bashful, and they do acts of kindness (רַחְמָנִים, בַּיְישָׁנִים, גּוֹמְלֵי חֲסָדִים).

QUESTION:

When the רמב"ם describes these qualities of a Yid, he writes[2] that they are bashful, merciful, and do kindness. Why does the רמב"ם change the _____ from how it is written in the גמרא, placing בַּיְישָׁנִים ("bashful") before רַחְמָנִים ("merciful")?

ANSWER:

The רמב"ם lists the traits of a Yid in this order because each one of these traits leads to the next, in that particular order.

According to the רמב"ם, these three traits are all סִימָנִים, _____ that reflect one underlying quality that a Yid has. Namely, his ביטול, his sense of absolute submission to Hashem, and his awareness that he is only here to serve Him.

As we find in our פרשה, that אַבְרָהָם אָבִינוּ said וְאָנֹכִי עָפָר וָאֵפֶר, I am but dust and ashes.

This sense of ביטול _____ a Yid to feel a sense of *bashfulness* within him. This, in turn, causes him to feel *mercy* in his heart for another, which then leads him to doing acts of *kindness*.

Further discussion:

*If so, why does the גמרא mention רחמנים **before** ביישנים? (See שיחה in the אות ו)*

[1] *יבמות, עט, א*

[2] *הלכות איסורי ביאה, פי"ט הי"ז*