



Threefold cord

During the first *perek* of *Kiddushin*, the *Mishnah* transitions from discussion different forms of *kinyanim* to types of *mitzvot* and to whom they apply. The final *Mishnah* (1:10) closes by explaining that anyone who has *mikra*, *Mishnah* and *derech erez* will not readily sin. The *Mishnah* cites the *pasuk* – "the threefold cord will not readily break" (*Kohelet* 4:12). We shall try to understand this *Mishnah*.

The *Tifferet Yisrael* explains that the three things listed in the *Mishnah* represent the three domains that a person is obligated to engage in: *emunot* (fundamentals of faith), *pe'ulot* (actions) and *midot* (character traits).

The *Tifferet Yisrael* explains that *emunot*, the fundamentals of faith, are not spelt out in either *mikra* (the *Torah*) or *Mishnah*. It is not in the latter for the *Mishnah's* focus is to explain the *mitzvot* that are not clear from the *Torah*, based on exposition and oral tradition. The *Mishnah's* focus is on the second category of *peulot* – the world of positive and negative *mitzvot*. Turning to the *Torah*, while the fundamentals of faith are not presented as a list, this is nevertheless where *emunot* are found. The stories and warnings presented in the demonstrate the concepts of *Hashem's* involvement in the world, reward and punishment etc.

Moving to *middot*, appropriate behaviour is neither spelt out with specific directives or prohibitions in either *mikra* or *Mishnah*. For example, not being angry, arrogant, lazy, eating in the marketplace or being jovial amongst those that are sad. Or the positive instruction to be merciful, patient, have a good eye are not explicit. The *Tifferet Yisrael* suggest that the reason why correct behaviour listed is because it is potential limitless and can depend on the situation and time. *Middot* is a category that requires much learning from *talmidei chachamim* to understand in which situation a

character trait, e.g. anger, needs to be suppressed and when it needs to be employed.

Regarding *middot*, the *Tifferet Yisrael* explains that this is the meaning of the *Gemara* when it says, "one who *kara ve'shana* (presumably reference to learning *mikra* and *Mishnah*) but did not attend to (*shimesh*) *talmidei chachamim* is an *am ha'aretz* (unlearned)". He explains that the reference to *shimush* should be taken literally. It refers to time spent in close quarters with the *talmid chacham* to observe his behaviour and *middot* in various situations. Without an understanding of *middot*, the scholar is no better than the *am ha'aretz*, since if he is overcome with emotion or applies particular *middot* (even ostensibly positive ones) inappropriately, he can ultimately be swept to sin.¹

The *Sefer Hamakneh* provides a number of explanations based on the different ways of understanding *derech erez*. One perspective is that *derech erez* refers to business dealings. This then would mirror the statement in *Pirkei Avot* that exertion in both *Torah* and *derech erez* leads one to forget sin. He also presents an understanding of *derech erez* similar to the *Tifferet Yisrael's* cited above (see inside for more details).

The *Sefer Hamakneh's* final explanation however connects this *Mishnah* to the *Gemara* that teaches that one should be engaged in overcoming one's *yetzer ha'rah*. If he is struggling he should engage in *Torah* learning. If he cannot he should recite the *shema*. Failing all that he should remember "the day of death" – his own mortality. The *Sefer Hamakneh* says these three weapons in our fight against the *yetzer ha'rah* are referred to in our *Mishnah*. *Mikra*, refers to *keri'at shema* while *Mishnah* is a reference to *Torah* study. Finally *derech erez* refers to the path that all creatures eventually walk. Having these three at our disposal to fight the *yetzer ha'rah* ensures the one will not readily sin.

Yisrael Bankier

¹ The *Tifferet Yisrael* stresses this point by citing examples involving *Moshe Rabbeinu* where the inaccurate application of *midot* resulted in a negative response. This is despite the fact the

same response in a similar situation at different time was deemed correct. See the *Tifferet Yisrael* for more details.

Revision Questions

קידושין א' ד' – ב' ג' ז'

- How is a *behema gasa* and a *behema daka* acquired according to: (א' ד')
 - *Rabbi Meir* and *Rabbi Elazar*?
 - *Chachamim*?
- How is property that has *achrayut* acquired? How is property that does not have *achrayut* acquired? (א' ה')
- Is it ever possible to acquire property that has no *achrayut* with property that has *achrayut*? (א' ה')
- At what stage in the purchasing process does one have to go through with the deal? (א' ו')
- What types of *mitzvot* are noted in the *Mishnah* that men are *chayav*, but women are *patur* (two types)? What types of *mitzvot* do they both have a *chiyuv* (three types)? (א' ז')
- What eight things are customary for a man to do with *kodshim* that women are not? (א' ח')
- For which two *korbanot* do women perform the waving service? (א' ט')
- What types of *mitzvot* are customary to fulfill in *Eretz Yisrael*? (א' ט')
- What three things are promised to those who perform one *mitzvah*? (א' י')
- What three things keep a person away from sin? (א' י')
- Complete the following phrase: (א' ב')

האיש מקדש __ ובשלוחו
- If someone told a woman that he was betrothing her with a cup of wine and it was found to be honey, is the *kidushin* valid? Would *Rabbi Shimon* agree? (ב' ב')
- If someone told his slave to betroth someone in a certain place and he went and did it in another place, is the *kidushin* valid? (ב' ד')
- If someone told his slave to betroth someone who was currently in a certain place, and he went and did it in another place, is the *kidushin* valid? (ב' ד')
- What is the law if *kidushin* was performed: (ב' ה')
 - On the condition that has no *mumim* and she had *mumim*?
 - With no conditions and it was found that she had *mumim*? To which *mumim* does this apply?
- Can a man perform *kidushin* with an item of value less than a *prutah*? (ב' ו')
- Does it help if he sends her gifts later of a much higher value? (ב' ו')
- Can a man perform *kidushin* to two women with one *prutah*? (ב' ו')
- What is the law regarding a case where a man attempts to *mekadesh* a mother and daughter at the same time? (ב' ז')
- What is the law regarding a case where a man attempts to *mekadesh* a group of women, two of which are sisters? (ב' ז')

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
Reemon Neighbourhood

ONLINE SHIURIM

Yisrael Bankier
mishnahyomit.com/shiurim

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
In US dial: 718 906 6400
Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
28 October י"ט חשוון	29 October כ' חשוון	30 October כ"א חשוון	31 October כ"ב חשוון	1 November כ"ג חשוון	2 November כ"ד חשוון	3 November כ"ה חשוון
Kidushin 2:8-9	Kidushin 2:10-3:1	Kidushin 3:2-3	Kidushin 3:4-5	Kidushin 3:6-7	Kidushin 3:8-9	Kidushin 3:10-11

