



Keda'at Moshe Ve'Yisrael

The last *perek* begins by discussing the *gezeira* (decree) that applied to *kitvei kodesh*. People were concerned that their *terumah* would become *tameh*. They thought that the best place to keep it safe was in the *aron ha'kodesh* along with other *sefarim*. Unfortunately, the practice invited rodents that would not only feast on the *terumah*, but also destroy the *sefarim*. The *Chachamim* therefore decreed that *kitvei kodesh* and hands that touched them, would be considered a *sheni le'tumah*. A *sheni le'tumah* invalidates *terumah*, so the *gezeira* was effective in putting a stop to this practice.

The *Mishnah* (4:6) explains that the *tzedukim*, a group that did not believe in the oral law, took issue with the *gezeira* and records the debate they had with the *Perushim* (*Chachamim*). The *Mishnah* continues by recounting other debates between with the *tzedukim* and *Chachamim*. The final *Mishnah* however records a different debate with a *Tzeduki* from the Galil. We shall try to understand that debate.

The *Tzeduki* questioned that *Chachamim* could record the secular ruler and *Moshe Rabbeinu* in a *get* (divorce document) and mention the ruler first. The *Bartenura* explains that when dating the *get*, they would write the year according to year of the rein of the current king. The *Tifferet Yisrael* explains, that this was done for *shalom malchot* – for the sake of peace with the ruling king. The *Bartenura* continues that at the end of the *get* they would also write “*kedaat Moshe Ve'Yisrael*” – that the *get* was according to the religious practice of *Moshe* and *Yisrael*. The *Tzeduki* felt that this was a slight on the honour of *Moshe* to structure the document in this manner.

The *Chachamim* responded that the *Torah* records *Paro* before *Hashem*: “And *Paro* said, who is *Hashem* that I shall listen to His voice and send [out] *Bnei Yisrael*?” The *Tifferet Yisrael* writes that the *Chachamim* explained that the order the names are recorded is not significant if the context makes sense. The answer of the *Chachamim* appears obvious. What then was the *Tzeduki*'s real problem?

The *Mishnah Achrana* suggests that it was related to the laws of a *get*. The *Tzeduki* took issue with the fact that the *Chachamim* gave equal importance to the presence of the

king and *Moshe* in the *get*. If either are missing the *get* is invalid. The response of the *Chachamim* was that the same is true in the *Torah*, one word, even the name of *Paro* would invalidate the *Torah*.

The *Maharsha* however understands that the debate is even more charged. In the *Maharsha*'s reading of the *Mishnah* the antagonist is a “*Min Galili*”. The *Maharsha* explains that while in the other *Mishnah* the antagonist was a *tzeduki*, now it is a *min*. The *Maharsha*, citing *Rashi*, explains that a *min* was a student of the individual that believed that the *Torah* was given by *Hashem*, yet it was not eternal and was to be supplanted.

The *Perushim* therefore recorded in the most important documents that it was *keda'at Moshe ve'Yisrael*. This was especially important in a time when they were under foreign control and dated their documents according to their reign. It stood as a rejection of this new philosophy and asserted that the laws of the *Torah* were eternal, applying even when under foreign control.

The *Min* therefore mocked the initiative framing it as disrespectful. The *Maharsha* therefore explains that the *Chachamim*'s choice of *pasuk* to counter the claim was deliberate and sharp. There are many *pesukim* in the *Torah* where an individual is recorded before the name of *Hashem*. Yet the *Chachamim* chose the *pasuk* where the adversary, who believed in many gods, was rejecting the name of *Hashem* that asserts the Oneness of *Hashem*.

The *Mishnah* ends with the *pasuk* that records that after *Paro* was struck by *Hashem*, he admitted “indeed *Hashem* is the *Tzadik*”. The *Bartenura* explains that this part of the *Mishnah* is included so that the *masechet* would end on a positive note. The *Maharsha* however explains that this was part of the conversation. The *Chachamim* said to the *min*, there will come a time where you, like *Paro*, will be struck and admit that indeed *Hashem* is One. “*Bayom ha'hu yihey Hashem echad...*”.

Revision Questions

ידיים גי: ב' – ד': ח'

- Can one hand cause the other to become *tameh*? (גי: ב')
- Can *tefillin* straps make hands *tameh*? (גי: ג')
- Explain the debate regarding how much of the parchment of *sifrei kodesh* can make hands *tameh*. (גי: ד')
- If the writing of a *sefer* becomes rubbed out, how much must remain in order that it can still make hands *tameh*? (גי: ה')
- Which *sefarim* are debated regarding whether they are *metameh yadayim*? (גי: ה')
- What was decided *bo vayom* regarding (and explain each debate):
 - *Areivat ha'raglayim*? (ד': א')
 - *Korbanot* that were slaughtered for the purpose of a different *korban*? (ד': ב')
 - Produce in the *shmittah* year in the lands of *Amon* and *Moav*? (גי: ד')
 - *Ger Amoni*? (ד': ד')
- Is the *targum* in *Ezra* and *Daniel* *metameh yadayim*? (ד': ה')
- What are the three prerequisites for *kitvei kodesh* to be *metameh yadayim*? (ד': ה')
- Describe the exchange between the *Chachamim* and *Tzedukim* regarding the law:
 - That *kitvei kodesh* are *metameh yadayim*. (ד': ו')
 - Of *Nitzuk* with respect to *tumah*. (ד': ז')
- The writing of a *get*. (ד': ח')

עוקצין א': א' – ב'

- What is the difference between parts of food that are a *yad*, *shomer* and neither? (א': א')
- When are the roots of garlic a *shomer* and when are they a *yad*? (א': ב' – ג')
- When is their "*amud*" a *shomer* and when are they a *yad*? (א': ב' – ג')
- Which of the following is a *yad*, *shomer* or neither (and describe the debates where relevant):
 - The spine of the ears of corn? (א': ב')

Local Shiurim

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/calendar/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
12 December ח' טבת	13 December ט' טבת	14 December י' טבת	15 December י"א טבת	16 December י"ב טבת	17 December י"ג טבת	18 December י"ד טבת
Uktzin 1:3-4	Uktzin 1:5-6	Uktzin 2:1-2	Uktzin 2:3-4	Uktzin 2:5-6	Uktzin 2:7-8	Uktzin 2:9-10

