



Volume 3. Issue 36

Heightened Sensitivity

For the first part of this week's *mishnayot*, we were continuing the theme of *Tikun Olam* that links almost all of the *mishnayot* in the fourth and fifth chapters of *Masechet Gittin*. However, the final two *mishnayot* in chapter five deal not with *Tikun Olam* but rather with the idea of *Darchei Shalom* – The ways of peace.

Although these *mishnayot* begin with the all-encompassing introductory phrase “these are the things they decreed in the interest of peace” (chap 5:8), the examples given fall into two categories:

1. Those things that you are not allowed to do in order to avoid fights and arguments with your fellow citizens such as taking an animal that has been caught in someone else's trap or preventing a non-Jew from taking the produce that is set aside for the poor.
2. Those things that you should do in order to prevent hostility and bad feelings between people such as lending utensils that have the ability to be used to transgress *Torah* laws but can also be used without transgressing such laws.

The first category of decrees should be part of every person's moral and ethical code. The *Torah* should not have to inform you that taking an

animal from someone else's trap is not allowed. Nor should the *Torah* have to tell you that a poor non-Jew living in Israel (where the laws of *Leket*, *Shichacha* and *Pe'ah* apply) needs to be looked after. These laws are logical for any person and especially one who follows the *Torah*.

It is the second category of decrees from which we can learn the most. There is a tendency amongst religious people of all religions to become zealous and extreme in their pursuit of religious excellence. Their dedication to G-d can sometimes come at the exclusion of G-d's creations. On a simple level, many people feel that they must cut themselves off from society in order to achieve religious perfection while at the extreme level, many people have been killed in the name of religion and mistaken religious beliefs.

The laws of the *Torah* must be adhered to and are of the utmost importance, and as mentioned in *Mishnah* 9, there are lines that cannot and must not be crossed. However, these two *mishnayot* are reminding us very clearly that Judaism requires us to try as hard as possible to ensure that G-d's creations are not ignored by those who embrace His word.

Ben-Zion Hain

5 weeks till the Siyum Seder Nashim!

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to the memory of:

חנה רחל בת משה יעקב ע"ה
Mrs Chana Chebel ע"ה

Revision Questions

גיטין ה' ה' – ז' ב'

- Can a *chareshet* be divorced through a *get*? (ה' ה')
- What was instituted as *takanat shavim*? (ה' ה')
- Explain the law of *sikrikun* and when did it apply? (ה' ה')
- What other law that applies to acquisitions is similar to that of *sikrikun*? (ה' ה')
- How did the law of *sikrikun* change and what was the final amendment to that change? (ה' ה')
- How does a *chareshet* engage in a transaction? What does *R' Yehuda* add as another acceptable means of communication? (ה' ז')
- What are *pa'utor*? (ז' ה')
- Which three cases are debated as to whether they are forbidden due to *darkei shalom* or because it is *gezel gamur*? (ח' ה')
- Can one lend cooking implements during the *shmitah* year to one that is suspect of transgressing the prohibitions of *shmitah*? (ט' ה')
- Until which point can a *eshet chaver* assist an *eshet am ha'aretz* in making bread? (ט' ה')
- Describe the case in which once the husband hands the *get* to the *shaliach* he cannot cancel the *get*. (י' א')
- If a woman elected a *shaliach* to accept her *get* and he did so, but then disposed of the *get*, how many witnesses would she require to confirm the divorce? (י' ב')
- Explain the debate regarding one who accepts the *get* of a *na'arah me'orasah*. (י' ב')
- Can a *ketanah* elect a *shaliach kabalah*? (י' ג')
- Is a *get* valid if the husband's *shaliach* gave the *get* to the wife in a different location to the one he was told? (י' ג')
- Is a *get* valid if the wife's *shaliach* received the *get* in a different location to the one he was told? (י' ג')
- Considering a *bat Yisrael* who is married to a *kohen*, if she wished to use a *shaliach* to obtain her *get*, using what *shaliach* would she be able to continue to eat *trumah* until the *get* reaches her hand? (י' ד')
- If a man just said to two people "write a *get* for my wife" in which cases would they both write and hand the *get* to his wife? (י' ה')
- Describe the case in which anyone that hears the husband holler "write a *get* for my wife" can both write and hand her the *get*? (י' ה')
- What is the difference if the husband said "give a *get* to my wife" in front of two or three people? (י' ז')
- Regarding the previous question, who argues that there is no difference? (י' ז')
- What is the law if the husband said "all of you write a *get* for my wife"? (י' ז')
- If someone became a mute, how do we confirm that he wished to give his wife a *get*? (י' א')
- If two people were directed to write a *get* by the husband, can they get a *sofer* to write the *get* and get the other people to sign it? (י' ב')

Local Shiurim

Sunday -Thursday
Between mincha & ma'ariv
Mizrachi Shul

Friday & Shabbat
10 minutes before mincha
Mizrachi Shul

Audio Shiurim on-line!

- 613.org/mishnah.html
- www.shemayisrael.com/mishna/



Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
15 th April כ"ז ניסן	16 th April כ"ח ניסן	17 th April כ"ט ניסן	18 th April ל' ניסן	19 th April א' אייר	20 th April ב' אייר	21 st April ג' אייר
Gittin 7:3-4	Gittin 7:5-6	Gittin 7:7-8	Gittin 7:9-8:1	Gittin 8:2-3	Gittin 8:4-5	Gittin 8:6-7

