



Volume 10. Issue 34

## From Father to Son

Two *Mishnayot* whose focus was less legal and more *aggadic* broke up a difficult week of learning. This article will focus on the first of the two. Nevertheless we will digress momentarily and look at the second, as it is both relevant to last week's article and this week's *parashah*.

In the second *Mishnah* (2:10) *R' Akiva* lists five groups of people whose judgement lasted twelve months. The first of these was the generation of the flood. Based on the dates listed of when the flood began and when the land was eventually dry, *Rashi* explains that it was one solar year. The *Yerushalim* in the beginning of *Shviit*, questions the *Mishnah's* inclusion of a law that was outdated and changed by the time of the *Mishnah's* writing. This is much like the issue discussed in last week's article and two of the three answers brought there are similar to the answers we brought. In the second answer, *R' Yonah* notes the there a *Mishnayot* that deal with the inauguration of the *Mishkan* and the generation of the flood even though they no longer have any practical relevance. He deduces that therefore the *Mishnah* includes statements "to inform you". The *Pnei Moshe* explains that sometimes, out-dated information is included for historical record. The *Alei Tamar* explains that much can be learnt from historical events regarding how *Hashem* runs the world, applies reward and punishment, etc. Other than revealing the connection between our *Mishnah* and the broader *masechet*, this opinion reveals that the ethical and philosophic are as much part body of the *Mishnah* as is the legal.

Turning to the first (2:9) *R' Akiva* teaches that a father endows his son with beauty, strength, wealth, wisdom and longevity. The *Bartenura* explains that the nature of a son is generally similar to the father – in modern terms

we might attribute it to genetics – which explains most of the items in the list. Wealth on the other hand is bequeathed in the normal sense. The *Tosfot Yom Tov* notes that this is the opinion of the *Rambam*. He however adds that the *Rambam* maintains that wisdom is transmitted via the father directly teaching and transmitting the knowledge to the son as opposed to the son simply inheriting it. Interestingly the *Tosfot Yom Tov* adds this is only the opinion of *R' Akiva*. The *Chachamim* mentioned in the *Tosefta* however argue that this traits are only passed on to the child until he reaches the age of the obligation of *mitzvot*.<sup>1</sup> From that point onward the child will be a product of his own making. The *Bartenura* however brings an alternative explanation that depending on the father's actions he is able to merit to have children with these qualities.

The *Mishnah* however continues "... and with the number of generations and the end." The *Mishnah* continues by citing verses that *Hashem* plans the destiny of future generations and there were two measures provided in the promise of the length of Egyptian exile – four hundred years and four generations. The statement above requires thought as to its meaning and how it fits into the context of the *Mishnah*.

The *Bartenura* explains that this refers to a promise by *Hashem*, which is another thing that a father can merit for his decedents. The *Melechet Shlomo* however understand that this is a different statement; the topic of the *Mishnah* changes at this point. In other words, a promise by *Hashem* with timing goes according to the generations and not the number of years. He continues that this statement is in contrast to the beginning of the *Mishnah*. While a father can give a child a head start, when it comes to the *ketz* it is dependant on generations.

*Yisrael Yitzchak Bankier*

<sup>1</sup> The *Melechet Shlomo* explains that this is at the age of twenty.

## Revision Questions

עדיית ב'י: ג'י: ט'

- What three things were debated between *R' Yishmael* and *R' Akiva*? (ב'י: רי)
- Regarding the three things that were said before *R' Akiva*: (ב'י: זי)
  - What can a woman go out into *reshut ha'rabim* wearing?
  - What invalidates a person from acting as a witness?
  - Regarding which *safek tum'ah* is the ruling that it is *tahor*?
  - Which of the cases were said in the name of *R' Yishmael* and which in the name of *R' Yehoshua*?
- Which of the *halachot* that *R' Akiva* presented were accepted by the *Chachamim* and how many were rejected? (ב'י: חזי)
- What attributes does a son usually inherit from his father? (ב'י: טי)
- According to *R' Akiva* which five things took twelve months? (ב'י: יז)
- Explain the debate between *R' Dosa ben Harkinas* and the *Chachamim* about whether/how two half *kezetim* of a corpse can combine to be a source of *tum'ah*. (ב'י: יא)
- How does *R' Meir* expand the debate between *R' Dosa ben Harkinas* and the *Chachamim*? (ב'י: יא)
- What are the opinions of *R' Dosa ben Harkinas* and *Chachamim* regarding:
  - Pieces of food combining to become a source of *tum'ah*?
  - Redeeming *ma'aser sheni* with and *asimon*? (What is an *asimon*?)
  - Purifying hands that have become *tameh* for handling *mei chatat*? (ב'י: ב)
  - The status of *kenivat yarak trumah*?
  - The minimum measure of *reishit ha'gez*? (ב'י: ג)
  - *Chatzalot* and *tum'ah ve'taharah*?
  - Which type of netting can *mekabel tum'ah*? (ב'י: ד)
- Regarding which part of the *kelah* do they argue? What is a *kelah*? (ב'י: ה)
- Explain the opinion of the *Chachamim* that hold sometimes a *shevuyah* can eat *trumah* and sometimes she cannot. (ב'י: ו)
- What are the four *sfeikot* where *R' Yehoshua* is *metameh* and the *Chachamim* are *metaharin*? (ב'י: ז)
- What are the three things that *R' Tzadok* is *metameh* and the *Chachamim* are *metaharin*? (ב'י: ח)
- What are the four things that *Rabban Gamliel* is *metameh* and the *Chachamim* are *metaharin*? (ב'י: ט)

## Local Shiurim

### Melbourne, Australia

**Sunday -Thursday**  
10 minutes before *Mincha*  
Mizrachi Shul  
Melbourne, Australia

**Friday & Shabbat**  
10 minutes before *Mincha*  
Beit Ha'Roeh  
Melbourne, Australia

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### Efrat, Israel

*Shiur in English*

**Sunday -Thursday**  
Rabbi Mordechai Scharf  
9:00am  
Kollel Magen Avraham  
Reemon Neighbourhood

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### ONLINE SHIURIM

*Rabbi Chaim Brown*  
[www.shemayisrael.com/mishna/](http://www.shemayisrael.com/mishna/)

*Rav Meir Pogrow*  
[613.org/mishnah.html](http://613.org/mishnah.html)

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

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### 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
6 <sup>th</sup> October ב' חשוון	7 <sup>th</sup> October ג' חשוון	8 <sup>th</sup> October ד' חשוון	9 <sup>th</sup> October ה' חשוון	10 <sup>th</sup> October ו' חשוון	11 <sup>th</sup> October ז' חשוון	12 <sup>th</sup> October ח' חשוון
Eduyot 3:10-11	Eduyot 3:12-4:1	Eduyot 4:2-3	Eduyot 4:4-5	Eduyot 4:6-7	Eduyot 4:8-9	Eduyot 4:10-11

