



Seder Taharot | Masechet Niddah 25-31 | Parashat Chayei Sarah | 19-25 Cheshvan (Nov. 17-23)

Daf 25: האומר דבר בשם אומריו – Proper Source Attribution

On this *daf*, the Talmud raises a halachic matter which Rav Beivai bar Abaye transmitted to those present in the *Beit Midrash* and which he attributed to Rabbi Yochanan. Regarding the matter, Rabbi Zeira stated: “Rav Beivai bar Abaye merited that teaching” – (meaning, Rav Beivai was fortunate that he should be remembered in connection with the halachic ruling he transmitted in the name of Rabbi Yochanan.) Both Rav Beivai and I (Rabbi Zeira) sat together learning Torah from Rabbi Yochanan when he taught the *halacha* under discussion. However, Rav Beivai said it to the other Sages in the *Beit Midrash* before me. Therefore, he merited that the *halacha* be ascribed to him.”

**האומר דבר בשם אומריו
מביא גאולה לעולם**

Halacha is always meant to be transmitted in the name of the individual from whom it was heard. “*Ha’omer davar be’shem om’ro meivee geulah la’olam*” One who

cites a religious teaching in the name of its original author brings redemption to the world. In this case, the statement was recorded as: “Rav Beivai bar Abaye said in the name of Rabbi Yochanan.”

Daf 26: “תנורי בנות” – Practice Ovens



During Talmudic times, there were special small-sized ovens called “*Tanurei Banot*” (ovens for girls) made to be played with by young girls. It is interesting that these scaled-down ovens, which served as children’s toys, were completely functional and were used to bake small cookies. From what source do we learn this?

The Talmud states that “*Tanurei Banot*” are susceptible to *tum’ah* (ritual impurity) if they are larger than a certain size. From the fact that “*Tanurei Banot*” were capable of contracting impurity, *Chazal* understood that these ovens were actual ovens, albeit significantly smaller, so as to be suitable for use by young girls.

FROM THE TALMUD SEDER TAHAROT MASECHET NIDDAH DAF 30

מן התלמוד:
סדר טהרות, מסכת נידה דף ל':
”וּנְר דְלוּק לּוּ עַל רֵאשׁוֹ וְצוּפָה וּמְבִיט
מִסוּף הָעוֹלָם וְעַד סוּפוֹ, שֶׁנֶּאֱמַר בְּהֵלוּ
נְרוֹ עָלַי רֵאשִׁי לְאוּרוֹ אֶלֶךְ חוֹשֶׁךְ”

Translation

דְלוּק ... *daluk* Is lit
צוּפָה וּמְבִיט ... *tzofeh u'mabeet* ... [the baby] observes and gazes
נְרוֹ ... *Nero* His lamp
חוֹשֶׁךְ ... *Choshech*..... Darkness

Explanation

The Talmud describes the conditions experienced by a baby in its mother’s womb during pregnancy, suggesting it is as though a candle is lit over the baby’s head, allowing it to gaze across the entire world.

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Daf 27: לֹא הַבִּישָׁן לִמּוֹד – One Who Is Bashful Does Not Learn

Rav Pappa once sat in the *Beit Midrash* with his friends while learning Torah from Rav Hamnuna. When Rav Hamnuna stated a certain *halacha*, his student Rav Pappa chimed in with an addition to the words of his teacher. Rav Pappa's addition was taken by the other students to be obvious and superfluous. They laughed at Rav Pappa and questioned why he felt compelled to say what he did.



Rav Pappa responded: "I do not regret speaking up, because that is how an individual who aspires to be a *talmid chacham* needs to behave. One who learns Torah from a Rav needs to tell that Rav the ideas and questions that come to his mind while studying, so that the Rav can impart greater knowledge to the student and add to his teaching. Only an individual who is willing to risk embarrassment in order to learn Torah is destined to merit the respect and honor of his or her teacher. Conversely, someone who sits quietly, silenced by a fear of possible embarrassment, is doomed to greater humiliation. The bashful student will one day be asked halachic questions on topics he doesn't understand and will be embarrassed when he finds himself unable to respond.

Daf 28: טוּמְאַת מֵת בְּחֶדֶר – Impurity of a Corpse in a Room

Anyone who finds themselves under the same roof as a corpse becomes *tameh* (ritually impure). Even if the corpse lays inside a room and someone stands in the doorway of that room (without entering), they nonetheless contract impurity. However, if the door to the room is closed, the door serves as a barrier, blocking the *tum'ah*.

According to Torah law, someone who stands in the doorway where the door remains closed does not become *tameh*. However, *Chazal* decreed that an individual who stands in the doorway through which a corpse will later be removed does in fact become *tameh*, even if they only stood in the doorway at a time when the door remained closed.

Daf 29: רַב זְבִיד – Rav Zevid

On this *daf*, the Talmud poses a halachic question raised by Rav Zevid. We will take this opportunity to learn a little bit about each of the four sages named Rav Zevid who are cited in the Talmud.

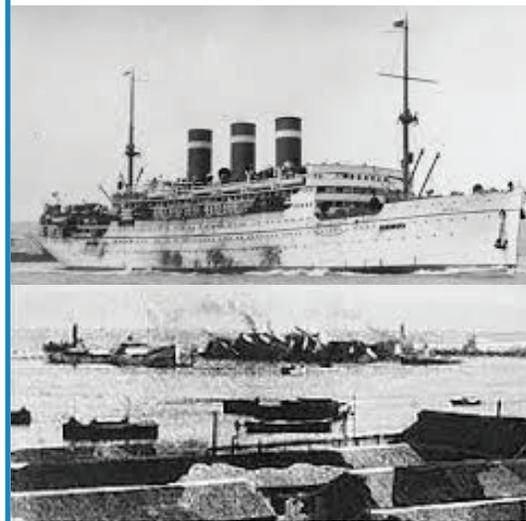
1. Rav Zevid I, student of Rav Nachman Bar Ya'akov, was a third-generation Babylonian *Amora*.
2. Rav Zevid II, student of Rava, was a fourth- and fifth-generation Babylonian *Amora*. In *Iggeret Rav Shreira Gaon* (Epistle of Rav Shreira Gaon - a comprehensive history of the transmission of the Talmud), it states that Rav Zevid II served as *Rosh Yeshiva* in Pumbedita for several years. **[Continued on p. 3]**

THIS WEEK IN JEWISH HISTORY

S.S. PATRIA

The S.S. *Patria*, a 30-year old French ship, loaded with illegal immigrants, exploded and sank in Haifa port on the 24th of *Cheshvan* in 1940. Nearly 300 people lost their lives. At the time there were 1,800 Jewish Refugees on board. The refugees had arrived from Europe but were being deported because they did not have entry permits. The British High Commissioner had ordered that the refugees be sent to Mauritius.

Zionist organizations in pre-state Israel tried to find a way to prevent the ship from sailing. The plan was to set off a small explosion to delay the ship and thus gain some time to put pressure on the British to stop the deportation. The *Haganah* smuggled a small bomb aboard the ship. Unfortunately, they had miscalculated, and the bomb did more damage than was expected. The ship sank in 16 minutes. Most of the 1,700 on the ship were rescued, but 267 people went down with the ship, trapped below. After this tragedy, the survivors were all allowed to stay in *Eretz Yisrael*.



S.S. *Patria* (top). S.S. *Patria* sinking in Haifa harbor.
Photo Source: Wikipedia



[Continued from p. 2]

3. Rav Zevid of Nehardea lived during the same generation as Rav Zevid II. He was a fourth-generation Babylonian *Amora*, one of the sages of the Nehardea yeshiva, colleague of Rav Dimi and teacher of Ameimar and Rav Kahana from Pum-Nahara.
4. Rav Zevid Bar Oshaya is the fourth such sage named Rav Zevid.

Daf 30: שְׁלוֹם זָכָר – Shalom Zachar



On this *daf*, the Talmud relates the belief that when a baby is born, an angel comes and slaps its mouth, causing it to forget all of the Torah learned by the baby before its birth. This tradition recorded in the Talmud serves as one of the explanations for conducting a *Shalom Zachar* (*Sholom Zochor*, *Shulem Zucher*, literally, “welcoming the male”)

ceremony on the first Friday night following the birth of a baby boy. One of the well-known explanations for this custom is that well-wishers are invited to comfort the infant over the tremendous loss the baby experienced when it came into the world — having forgotten the entire Torah. That loss would be a source of great misery.

Today, it is traditional to conduct a *Shalom Zachar* solely on Friday night. However, in the past, it was customary to go to the baby’s home to eat fruits and legumes and read “*Kriyat Shema*,” an experience known as “*Ben Zachar*.” The following morning, after Shabbat services, a “*kiddush*” would be held in the new baby’s home and *that* celebration was called the *Shalom Zachar*.

Daf 31: “אֹדְךָ ה' כִּי אָנַפְתָּ בִּי” – “I Will Praise You, HaShem, Although You Were Angry With Me”



The verse in Yeshayahu (Isaiah 12:1) “*Odecha HaShem ki anafta bee*” (“I will praise You, HaShem, although you were angry with me” refers to an incident in which God puts an individual through certain suffering for their own good, to spare that individual from even greater torment.

For example, two people decided to take a ship and sail to another country for business purposes. Before they boarded the ship, a thorn became embedded in the foot of one of the men, which prevented him from boarding the ship with his friend. As a result, the friend set out to sea on his own.

The man greatly regretted that the thorn had pierced his skin and caused him to miss a promising business opportunity. However, shortly after, he heard alarming news -- the boat sank. He grieved deeply over the death of his friend. However, at the same time, he thanked God for his being stabbed by a thorn, as it saved him from boarding the ship and losing his life.

WHO'S WHO?

ELI WIESEL

(1928– 2016)

Eliezer Wiesel was born in 1928 in Seghet, which was then part of Hungary and is now Romania. When Germany occupied Hungary, the Jews of Seghet were ordered into a ghetto in the town and then transported to the Auschwitz death camp. Wiesel and his father were selected to work in Auschwitz and were later sent to Buchenwald, where Wiesel’s father died. The camp was liberated by the United States Third Army in April 1945.

After liberation, Wiesel moved to France studying at the Sorbonne and became a journalist. In 1955, Wiesel wrote *La Nuit* which was translated into English five years later and called *Night*. The book slowly gained popularity and was translated into 30 languages, eventually selling ten million copies in the United States alone. Wiesel later moved to New York as the correspondent of an Israeli newspaper. He wrote 40 books on the Holocaust and related topics and served as the Chairman of the Presidential Commission on the Holocaust from 1978-1986, helping to found the United States Holocaust Museum. Wiesel was a leading public intellectual speaking out about violence and repression and anti-Semitism throughout the world. In 1986, he was awarded the Nobel Peace Prize.



Elie Wiesel. Photo Source: usshm.org



Look closely at the illustration and answer the following questions:

1. Who is the man depicted in the illustration?
2. Where was he born?
3. What is the significance of the camp behind the man?
4. What are the books laying on the table?
5. What important prize did this man win?



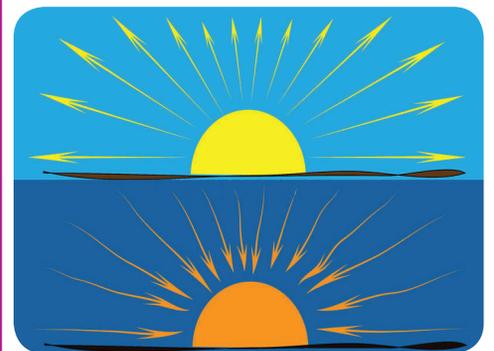
1) Elie Wiesel; 2) In the city of Sighet, Romania; 3) The camp is Auschwitz-Birkenau, the concentration camp to which Wiesel was taken during the war, and from where he was liberated; 4) These are just some of the many books Elie Wiesel wrote, including "Night" which deals with the Holocaust, and "Souls on Fire," which is about the Hasidic movement; 5) Nobel Peace Prize.

Dvar Torah CHAYEI SARAH

“זרחה השמש
ובא השמש”

At the beginning of *Parashat Chayei Sarah*, the Torah tells of the passing of our Matriarch Sarah. Toward the end of the *parasha*, we are told about the arrival of Rivka, wife of Yitzchak, to his mother Sarah's tent. On the bookending of the Parshah with these two events, *Chazal* cite the verse in *Kohelet* (Ecclesiastes 1:5): "The sun rises and the sun sets." They ask: Don't we already know that the sun first shines and later sets? To which they respond: Even before the Almighty caused Sarah's sun to set – He caused Rivka's sun to rise".

There is a principle in the world that – every sunset is actually the beginning of the sunrise of the following stage. At times, it is hard to see the setting of the sun as the start of the new day. Sunset brings about darkness and uncertainty. However, we must always remember that without today coming to an end, we would be unable to awaken to a new horizon – to a new sunrise.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

1. What were "Tanurei Banot" and were they susceptible to *tum'ah*?
2. What is the commentary given by the Talmud to the verse, "Odecha HaShem ki anafta bi"?
3. What is the "Shalom Zachar" custom observed on first Friday night following the birth of a boy?

Please email answers to questions to answers@talmudisraeli.co.il for a chance to win a \$50 Amazon Gift Card!

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