

Seder Taharot | Masechet Niddah 4-10 | Shabbat Parashat Noach  
28 Tishrei-4 Cheshvan (Oct. 27- Nov. 2)

## Daf 4: המְשׁוֹפֵּעַ – The Slanted Shelf



During the Temple era, there was a homeowner in whose house there was a slanted shelf attached to one of the walls. One day, the homeowner placed a loaf of bread that was *tahor* (ritually clean) on the slanted shelf while a garment that was *tameh* (ritually unclean) sat on the floor directly below.

Several hours later, the homeowner noticed the bread he had placed on the slanted shelf laying on the floor in front of the impure garment. The homeowner feared that perhaps the bread became *tameh*, since it was likely the loaf fell off of the slanted shelf onto the *tameh* garment, and then continued to roll a bit further on the floor.

Is that loaf of bread deemed *tameh*? According to the *baraita* (Tannaitic teaching not included in our *Mishnah*), the bread that fell remained *tahor* – given that it was possible *tahor* person entered the house, saw the loaf sitting on the slanted shelf, and placed the bread on the floor as a precaution – in which case, the bread would never have touched the impure garment. However, if the homeowner was certain no one entered the room, then the loaf was definitively deemed *tameh*, as then it was certain that the bread fell off of the shelf and came into contact with the *tameh* garment.

## Daf 5: שְׁחֻזוּר – Re-enactment

There was a man who wrapped himself in a cloak while standing next to a dead *sheretz* (creeping insect). Once he had the cloak on, the man was uncertain whether his cloak had indeed come into contact with the *sheretz* thereby becoming *tameh*. The *Chachamim* said: If there is a possibility the cloak remained untouched by the *sheretz*, then the cloak is considered to have the status of *safek tum'ah* (uncertain ritual impurity). Moreover, there are some circumstances in which an item deemed *safek tum'ah* is considered *tahor*.

Rabban Shimon Ben Gamliel suggested that they ask the man to put the cloak on once again and repeat what he did before in exactly the same manner and in exactly the same place. Then they would see if the cloak touched the *sheretz*. If the two did not touch during the re-enactment, it would be permissible to assume that the cloak had not touched the *sheretz* the previous time either. The *Chachamim* responded that the test Rabban Shimon Ben Gamliel suggested could not be trusted, because it would still have been possible that the cloak touched the *sheretz* the first time even if it had not done so the second time.



## FROM THE TALMUD SEDER TAHAROT MASECHET NIDDAH DAF 8

מן התלמוד:  
סדר טהרות, מסכת נידה דף ח':  
”והתנן: הורד והכופר והלטוס והקטף  
יש להן שביעית ולדמיהן שביעית, יש  
להן ביעור ולדמיהן ביעור”

### Translation

הורד ... Ha'vered ... The Rose  
לדמיהן ... Da'mei'hen ... Money  
exchanged for them  
ביעור ... Bi'ur ... Eradication

### Explanation

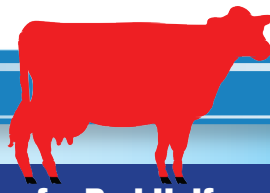
The Talmud lists eight different types of flowers and perfumes regarding which the laws of *Shevi'it* (the Sabbatical year) apply.

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## Daf 6: אפר פרה אחר החורבן – Ashes of a Red Heifer, After the Destruction of the *Beit HaMikdash*

On this *daf*, the Talmud relates testimonies from members of the early generations after the destruction of the Second *Beit HaMikdash* (i.e., during the Tannaitic period), in which they detail the stringent precautions taken to preserve their *tahara* (ritual purity) and guard themselves from contact with various types of *tum'ah* (ritual impurity) — for example, *tum'at ha'met* (ritual impurity contracted through contact with a corpse); *tum'at ha'sheretz* (contracted through contact with creeping insects); and more, so that they would remain able to eat *terumah*.

How did they succeed in remaining ritually clean? While the *Beit HaMikdash* stood, the *kohanim* had access to *efer parah adumah* (ashes of a red heifer), which was used to purify an individual inflicted with *tum'at ha'met*. Indeed, the author of “*Mishneh LaMelech*,” Judah ben Samuel Rosanes (18th century Rabbi from Constantinople) wrote that even the *Amoraim* possessed *efer parah adumah*. Furthermore, Rabbi Rosanes included a most interesting testimony in his collection, which stats: “I remember seeing written in a book that when the Jews were exiled to *Bavel* (Babylonia) they took *efer parah adumah* along with them.”

## Daf 7: טומאת כלים – Ritual Impurity in Vessels

The *baraita* on this *daf* addresses a case involving “vessels whose exterior contracted ritual impurity through contact with impure liquids.” How is it possible that only the outside of the vessel became impure?

A *Din Torah* (Torah law) dictates that *tum'ah* (ritual impurity) is only imparted to a vessel through contact with an *Av HaTum'ah* (a primary source of ritual impurity). *Chazal* decreed that liquid imparts *tum'ah* onto a vessel even if that liquid only possesses “*Rishon La'Tum'ah*” (a lesser, first-degree impurity). As a sign of the fact that a vessel which came in contact with liquid that had “*Rishon La'Tum'ah*” status was considered *tameh mi'de'Rabbanan* (ritually impure solely under Rabbinic law, and not under Torah law), the Rabbis decreed that only the outer portion of the vessel would be deemed *tameh* — and that difference was to serve as a reminder that the *tumah* ruling was Rabbinic alone.

Why is it necessary to remember whether the *tum'ah* status of an item is solely *Mi'de'Rabbanan*? Because *terumah* (priestly gifts) and *kodashim* (consecrated items) which came in contact with an item that is *tameh* are to be burned. However, if an item was deemed *tameh* only *Mi'de'Rabbanan*, then the *terumah* or *kodashim* that came in contact with that item are not to be burned.



## THIS WEEK IN JEWISH HISTORY

### THE KNESSET

On the 30th of Tishrei in 1958, the foundation stone was laid for Israel's Knesset building in Jerusalem.

In 1966, the permanent Knesset building in Givat Ram was dedicated. Until that point, the Knesset had convened at Beit Froumine (or Frumin House) in central Jerusalem.

The inauguration of the Knesset building, beginning on August 29, 1966 (29th of Elul 5726), was accompanied by a long series of events, in which dozens of Presidents and Prime Ministers from around the world participated. Among other things, a ceremony was held in which the name of the street connecting the Knesset building to the Government Building Complex was named after Baron Rothschild, who donated money to pay for the construction.

In addition, there was a festive torch parade attended by some 1,500 youths. The following day, the dedication ceremony for the Knesset building took place. Some 5,000 guests attended the ceremony. The festive opening session included a speech delivered by the Speaker of the Icelandic Parliament. The Icelandic Parliament is considered the oldest parliament in the world.



Inside the Knesset Plenum  
Photo source: Israel Government Archive





### Daf 8: הלכות רבי יהודה בן בבא – Halachot Taught by Rabbi Yehudah Ben Bava

The *baraita* on this *daf* relates that Yehuda Ben Bava testified before the *Sanhedrin* (Supreme Court), on the day that Rabbi Elazar Ben Azarya was appointed *Nasi* (President). Among his statements, Yehuda Ben Bava testified about two *halachot*: 1) The *Beit Din* sentenced a rooster to be stoned for killing a baby; 2) Forty-day-old wine that was used for libations on the *miz'be'ach* (altar) in the *Beit HaMikdash*.

What was unique about these *halachot*? It says in the Torah that an ox that gores a human to death is sentenced to *sekillah* (death by stoning). Rabbi Yehudah Ben Bava affirmed that the same law applies to any other animal that kills a human — and that the Torah specified an ox merely because that case is most common.

Regarding wine libations, Rabbi Yehudah Ben Bava introduced the following *halacha*: The Torah requires that sacrificial wine be a beverage capable of causing intoxication. Rabbi Yehudah Ben Bava testified that the *kohanim* used 40-day-old wine as libations, in order to teach that from 40 days onward, wine is capable of causing intoxication.

### Daf 9: גילוי אליהו – Revelation of Elijah

On this *daf*, the Talmud says that “*Hahu Saba*” (a certain elder) posed a question to Rabbi Yochanan. To whom does the term “*Hahu Saba*” refer? Some suggest that *Hahu Saba* refers to *Eliyahu HaNavi*, *zachur latov* (Elijah the Prophet, may he be remembered for good things). According to tradition, many great Torah sages were privileged to study with *Eliyahu HaNavi* — including the *Amora* Rav Anan, to whom *Eliyahu HaNavi* would appear and teach him words of Torah. Rav Anan collected those *divrei Torah* into a book called “*Tanna D’Bei Eliyahu*” (Teachings of the House of Elijah).



During the Tannaitic period, Rabbi Natan was known to have received revelations from *Eliyahu*. Rabbi Natan served as the *Av Beit Din* (Head of the Court) in the yeshiva of Rabban Shimon Ben Gamliel, who was the father of Rabbi Yehudah HaNasi (redactor of the *Mishnah*). A portion of the *Mishnayot* collected by Rabbi Yehudah HaNasi were written by Rabbi Natan.

### Daf 10: רב גידל – Rav Gidel

In the Talmud there are many *halachot* transmitted by *Rav Gidel* in the name of Rav, as *Rav Gidel* was one of Rav’s students. Some of the *halachot* that *Rav Gidel* attributed to Rav, he transmitted in the name of *Rav Hiyya Bar Yosef* who was *Rav Gidel*’s teacher as well.

*Rav Gidel* was a Babylonian *Amora*. After the death of his teacher Rav, *Rav Gidel* went to learn Torah from Rav Huna. Eventually, he ascended from *Bavel* (Babylonia) to *Eretz Yisrael* for a period of time, and learned Torah from Rabbi Yochanan, in his *Beit Midrash* in Tiberias.

## MADE IN ISRAEL

### SHALVA

Founded by:  
Malki and Kalman Samuels (1990)

Malki and Kalman Samuels’ son, Yossi, was born with a number of challenges and raising him left his parents feeling isolated and exhausted from the incredible efforts needed to support him. The Kalmans founded *Shalva* because they believed that the care of children with disabilities should not be left to the family alone. A therapeutic environment was needed in which children with disabilities could grow and thrive.

*Shalva*, the Israel Association for the Care and Inclusion of Persons with Disabilities is a Jerusalem-based organization that provides services to children with special needs and their families.

Located in Jerusalem, *Shalva* houses some of the country’s largest, most advanced disability-accessible facilities, including a 400-seat auditorium, semi-Olympic hydrotherapy pool, and customized fitness room.

Thank you, *Shalva*, for providing opportunities and services to all participants regardless of religion, ethnic background, or financial capability, thereby empowering and transforming the lives of so many individuals over the past 29 years!



Look closely at the illustration and answer the following questions:

1. What is the institution depicted in the illustration?
2. What is special about this institution?
3. Who is the bearded man in the illustration and how is he related to the place?
4. What is the café in the illustration and what is special about it?



1) Shalva, the Israel Association for the Care and Inclusion of Persons with Disabilities, in Jerusalem; 2) It is a unique institution for individuals with special needs; 3) Mr. Kalman Samuels, founder of Shalva; 4) It is a café staffed by individuals with special needs.

## Dvar Torah NOACH

“ מידה כנגד מידה ”

Noach's contemporaries committed great sins and were punished “*middah ke'neged middah*” (measure for a measure) with the tragic flood. What is the connection between the punishment of the “flood” and the transgressions committed by the people? How was it an example of “*middah ke'neged middah*”?

One could say that the main transgressions committed by the generation of the flood were in robbery and incest – two transgressions, each of which symbolizes the breaching of boundaries. Robbery ignores the boundary that exists between my property and yours; while the sin of incest constitutes a violation to the boundaries within the family. In response to these actions – *middah ke'neged middah* – God sent boundless waters upon them. Water that rained down continuously, without interruption or limit, thereby teaching that everything in the world must have proper scope and limitation, lest there be havoc and destruction as was so during the flood.



## QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

- 1) Who was Rav Gidel? Where did he live? From whom did he learn Torah?
- 2) What was the *machloket* between Rabban Shimon Ben Gamliel and the *Chachamim* regarding a man who wrapped himself in a cloak next to a *shertetz*?
- 3) How did the first generations following the destruction of the Second *Beit HaMikdash* remain meticulous about *tahara*?

Please email answers to questions to [answers@talmudisraeli.co.il](mailto:answers@talmudisraeli.co.il) for a chance to win a \$50 Amazon Gift Card!