



Seder Taharot | Masechet Niddah 46-52 | Shabbat Parashat VaYishlach | 10-16 Kislev (Dec. 8-14)



Talmud Israeli Celebrates the *Siyyum HaShas* with our Worldwide Intergenerational *Chidon*

Here are some of the questions from Round 2 of our *Chidon*. Take a moment and see how many questions you are able to answer ...

1. Who would recite the bracha "Baruch Atah HaShem ... she'Kocho u'Gevurato maleh olam" (Blessed are You HaShem ... whose strength and power fill the world)?

- a) One who encounters a hail storm. b) One who is swept away by snow.
- c) One who hears thunder. d) One who hears a siren.

2. Regarding which *aveirot* (transgressions) does halacha state "yehareg ve'ahl ya'avor" (submit to being killed and under no circumstances transgress)?

- a) Idol worship, Shabbat desecration, Murder. b) Idol worship, Forbidden Relations, Desecrating God's Name. c) Murder, Robbery, Blasphemy. d) Idol worship, Forbidden Relations, Murder.

3. From whom do we learn the requirement to pray quietly, in a whisper?

- a) Yitzchak Avinu. b) Rachel Imeinu. c) Moshe Rabbeinu. d) Channah.

4. Which of the following mitzvot are NOT included among the *Sheva Mitzvot B'nei Noach*?

- a) The *issur* (prohibition) against consuming live animals. b) The *issur* against cursing Hashem. c) The *issur* against desecrating Shabbat. d) The *issur* against worshipping idols.

5. Who headed the *Sanhedrin* during the time of King David?

- a) Yoav Ben Tzeruya. b) Benayhu Ben Yehoyada. c) Shim'i Ben Gera. d) Achitophel HaGiloni.

6. How many settlements were built using the "Choma u'Migdal" method?

- a) 33. b) 52. c) 65. d) 24.

So, how did you do?

Check your choices with the correct answers below.

1) א 2) ד 3) א 4) ב 5) א 6) א

Daf 46: חַיִּיב תְּרוּמוֹת וּמַעֲשָׂרוֹת בְּזִמְנֵי הַזֶּה – The Obligation to Donate Priestly Gifts & Tithes in Post-Temple Times

The Torah instructs that *terumot* and *ma'asrot* (priestly gifts and tithes) be set aside from *dagan* (grain), *tirosh* (wine), and *yitzhar* (oil). The obligation to separate *Terumot* and *ma'asrot* from other field crops were decreed at a later time by *Chazal*.

On this *daf*, *Chazal* discuss the question of whether the laws of *terumot* and *ma'asrot* remain applicable today under Torah law or only have the force of rabbinic decree. Indeed, the *halacha* as codified in the *Shulchan Arukh* rules that "at this time ... there is no Biblical *chiyuv* (obligation) to fulfill the *mitzvot* of *terumot* and *ma'asrot*; they remain in effect by rabbinical decree."

What is the reason behind this ruling? From a careful reading of the Torah we learn that (under Torah law) *terumot* and *ma'asrot* only apply while all of *B'nai Yisrael* are in *Eretz Yisrael*. Since the destruction of the *Beit HaMikdash* and the *galut* (exile) that followed, Jews have been scattered throughout the world.

FROM THE TALMUD SEDER TAHAROT MASECHET NIDDAH DAF 50

מִן הַתְּלִמּוּד:
סדר טהרות, מסכת נידה דף נ:

”אמר רבי זעירא בר חנינא: לעולם
בכרך, וגתו מאסתו ועשאתו ככפר”

Translation

כרך ... Kerach ... City
כפר ... K'far Village

Explanation

On this *daf*, the Talmud deals with a case of the carcass of a kosher species of bird that died without shechitah. The question of whether such a dead bird will convey *tum'at ochalin* (food impurity) depends in part on whether the bird is found in a city or a village.

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Daf 47: חֵצֵר הַעֲזְרִית – The Courtyards of Tyre



What is a “*Chatzer Tzurit*” and how is it relevant in halachah? Based on Torah law, the obligations to separate *terumot* and *ma’asrot* do not apply until after the following two conditions have been met: 1) All of the necessary preparations have been completed to make the produce suitable to be eaten and 2) the produce is brought into the farmer’s house.

What is the ruling if the produce had been brought into the farmer’s courtyard, and not inside the house? In the city of Tyre there were special *chatzer* (courtyard) guardians, who would not allow anyone to remove utensils from a *chatzer* without permission. Rabbi Shimon stated: only if the produce is brought inside a guarded *chatzer*, like those in the city of Tyre, is it considered as if the produce had been brought inside the house, and therefore subject to the laws of *terumot* and *ma’asrot*. However, if produce is brought into an ordinary unguarded *chatzer*, it is not considered as though the produce was brought into the house.

Daf 48: רַבִּי זֵירָא וְרַבִּי אֶלְעָזָר בֶּן פְּדָת – Rabbi Zeira and Rabbi Elazar Ben Pedat

As a Babylonian *Amora*, Rabbi Zeira was passionate about meeting Rabbi Elazar ben Pedat face-to-face, in order to present a halachic question to him and have the privilege of receiving an answer. Rabbi Zeira said: “May it be God’s will that I merit going up to *Eretz Yisrael*, so that I have the opportunity to learn *halacha* from the mouth of its master, Rabbi Elazar ben Pedat.”

When he arrived in *Eretz Yisrael*, Rabbi Zeira indeed fulfilled his wish. He met with Rabbi Elazar ben Pedat and was able to discuss his question with the revered rabbi.

Daf 49: כְּלֵי חָרָס – Earthenware Vessels



On this *daf*, the Amoraim suggest various methods to establish the size of the hole in a pierced earthenware vessel. Why is this calculation important? Because the *mei chatat* (waters mixed with the ashes of the red heifer) become sanctified, when poured into an earthenware vessel. *Halacha leMoshe me’Sinai* (law communicated by God to Moses that has no reference in the written Torah), stipulates that if an earthenware vessel becomes pierced, in a way that allows liquid to enter the vessel through the puncture, the vessel is *pasul* (unfit) for sanctification of *mei chatat*.

How did they examine if water was able to flow through the puncture? The *baraita* suggests several possible methods. Here is one method: Take a bowl, fill it with water and then submerge the earthenware vessel into the bowl. If water enters the vessel through a hole, then the vessel is deemed *pasul* for the sanctification of *mei chatat*.



בהצלחה

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Daf 50: תְּנַאי מִצְוַת פֵּאָה – Terms For The Observance of *Mitzvat Pe'ah*

The Torah instructs a field owner not to harvest the entire field for him/herself, but rather to leave behind a portion of the yield for the needy. This *mitzvah* is called “*Pe’ah*” (corner), a word similar in meaning to “*katzeah*” (edge) or “*sof*” (end). This *mitzvah* requires one to leave behind crops for the needy at the end of the harvest. As the harvest is near completion, the crops in the corner are left untouched. Certain types of crops are not subject to the *mitzvah* of *pe’ah*. In order for the *mitzvah* of *pe’ah* to be applicable, a crop must be:

- 1) Intended for consumption by humans, and not by animals;
- 2) Grown from the soil and not in air (like mushrooms);
- 3) All its fruit must be harvested at the same time, and not in stages as they ripen (like figs);
- 4) It must be possible to be preserved, and not spoil easily (like vegetables left untended).

Daf 51: קִשְׁקָשִׁים וְסַנְפִּידִים – Fins & Scales



“*Kol she’yesh lo kaskeset, yesh lo sna’peer*” (All that possess scales, possess fins).” Meaning, if one sees a fish with scales, it is known to be *tahor* (kosher species) and is permissible to eat. The fish is assumed to have fins, even if they are not easily seen, because there are no fish that do possess scales but do not possess fins.

“All animals subject “*Reisheet haGez*” (first shearing) are also subject to the law of priestly gifts; however, not all animals subject to the law of priestly gifts are subject to “*Reisheet haGez*.” From sheep, the owner must give to the kohen both the first shearing and (after shechitah) the priestly portions of meat. From cattle and goats, there is no obligation to give shearings but there is an obligation to give the priestly portions of meat.

Daf 52: בְּרַכַּת הַמָּזוֹן וּבְרַכַּת הָרִיחַ – Blessing Over Food & Blessing Over Fragrant Scents

The Talmud notes a difference between blessings recited over food and those said over pleasant scents — i.e., food is blessed both before and after eating, while spices or perfumes are only blessed before smelling.

According to Rashi, experiencing a pleasing scent provides a minor pleasure, over which it is sufficient to recite one *bracha* before smelling, and there is no need to recite an additional blessing afterward.



Kolbo (14th century Rabbi Aharon ben Jacob ha-Kohen from Lunel, France), suggests a different approach. The *bracha* after eating is intended to be recited shortly after consumption of that food, i.e., while the person dining still feels sated from the meal and does not feel hungry. How long after smelling a pleasant scent does someone continue to feel its impact? Since the pleasure of smelling is momentary and passing, there is no need to recite a *bracha* afterward as well.

WHO'S WHO?

DEVORAH OMER

(1932-2013)

Devorah Omer was born in *Eretz Yisrael* in 1932. Her father and uncle were both authors. Devorah’s parents divorced when she was young, after which Devorah and her mother joined the pioneers who founded *Kibbutz Me’oz Chayim*. Her mother was a *Haganah* fighter and was killed in a training exercise when Devorah was only 11.

When she grew up, Devorah studied education in the *Oranim* Seminary and worked as a teacher in several *kibbutz* schools. In 1955, Devorah began to author a weekly newspaper column for young readers, called “*Dapei Tamar*,” a diary chronicling the adventures of a girl growing up on *kibbutz*. Most of Omer’s books are based on her life story. The heroes in Omer’s stories are engaging and sympathetic.

In 2006, Omer was awarded the coveted Israel Prize for her contributions to Israeli culture. The judges stated: “Devorah Omer succeeded in transforming the Israeli-Zionist past into a vivid narrative of exemplary figures and exciting events, which together built the grand Zionist enterprise.”



Devorah Omer.
Photo Source: Wikipedia.



Look closely at the illustration and answer the following questions:

1. Who is the woman depicted in the illustration?
2. What books did she write?
3. What important award did she win?
4. How is she associated with Maoz Chayim?



1) The woman is author Devorah Omer; 2) Omer wrote: Neshika Shehacha Le'ebod (The Kiss that Went Missing); Shalom Lach Orachat (Hello There, Guest); Sara Giborat Nil (Sara, Hero of Nil), and many more; 3) The Israel Prize; 4) Devorah Omer lives and works at Kibbutz Maoz Chayim.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

1. What is the difference between blessings over food and blessings over pleasant scents?
2. What conditions need to be met for the *mitzvah* of *Pe'ah* to be applicable?
3. What is the meaning of the phrase — “Kol she'yesh lo kasketet, yesh lo sna'peer”?

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

Dvar Torah VAYISHLACH

In the middle of Ya'akov's journey, after he was saved from the wicked Lavan and from the threat of his brother Eisav, Ya'akov's beloved wife Rachel dies and is buried in on the road to Efrat. *Chazal* teach that Rachel was buried on this route as a sign that she would forever cry and pray for her children when the Jewish people wander from diaspora to diaspora, until they return to *Eretz Yisrael*.

The question arises: Precisely what about the burial place chosen for Rachel caused her to perpetually cry over her children? Is it because Rachel's prayers would not have been heard had she been buried in *Me'arat HaMachpe'lah* (Cave of the Patriarchs)?

According to tradition, *B'nai Yisrael's* series of exiles were caused by *sin'at chinam* (baseless hatred), and will end because of *ahavat chinam* (abundant love). Rachel yielded to her sister Leah, allowing her to marry Ya'akov first. Rachel even gave up her burial spot in *Me'arat HaMachpe'lah*, perpetuating the *ahavat chinam* she practiced her entire life. Rachel's roadside burial place serves as a symbol of *ahavat chinam*. From there, prayer emerges as a corrective to *sin'at chinam*, and leads toward the salvation of *Am Yisrael*.

