

Seder Taharot | Masechet Niddah 39-45 | Parashat VaYetzeh | 3-9 Kislev (Dec. 1-7)

## מדל טוב!

**Talmud Israeli is delighted to introduce the North American delegation to the Chidon Olami in Jerusalem!**



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**B'HATZLACHA AT THE FINAL ROUND IN JERUSALEM!**



### ☐ Daf 39: "חסורי מחסרא והכי קתני" – The Intended Teaching of an Incomplete Mishnah

Occasionally, the phrase "*chasurei mi'chas'ra, v'ha'chi ketani*" appears in the Talmud — which means, "It [the *mishnah*] is incomplete, and this [the following *halacha*] is what the *mishnah* intended to teach." Occasionally, Rabbi Yehudah HaNasi omitted a portion of the ruling from his Mishnah text, which made it necessary later to fill in the missing portion of that *mishnah* in order to properly understand the matter under discussion.

Why didn't Rabbi Yehudah HaNasi write out every ruling clearly and completely? Tiferet Yisrael, a Mishnaic commentary, explains (in *Tiferet Yisrael on Mishnah Arachin 4:1*) that in ancient times, it was customary to review and repeat *mishnayot* in song — since the *mishnayot* were not written down, but rather, learned *be'al peh* (orally) — as that is how texts were committed to memory.

Certain *mishnayot* had their own specific melody. If Rabbi Yehudah HaNasi had included additional words in the *Mishnah*, the text would no longer fit into its unique melody. It would become difficult to rehearse and repeat. Therefore, Rabbi Yehudah HaNasi left those *mishnayot* as they were sung, despite the fact that words were known to be missing.



### FROM THE TALMUD SEDER TAHAROT MASECHET NIDDAH DAF 39

מן התלמוד:  
סדר טהרות, מסכת נידה דף ל"ט:  
"וכן כי אתא רבין וכל נחותי ימא  
אמרוה כרב הונא בריה דרב יהושע"

#### Translation

... אתא ... *Ata* ... Arrived  
... נחותי ימא ... *Nechutai yama* ... Sea-farers

#### Explanation

When Ravin arrived, along with all the seafarers, they stated that the *halacha* in question followed the ruling of Rav Huna son of Rabbi Joshua.



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## Daf 40: דְּרִשׁוֹת הַתּוֹרָה – Torah Interpretations



A verse in *Sefer VaYikra* reads: “**This is [zoht]** the ritual of the burnt offering: **It [hee] the burnt offering itself [ha’Olah]**, which burns shall remain upon the altar *all night until morning*, while the fire on the altar is kept going.” From this *pasuk*, we learn that it was permissible to burn *korbanot* (sacrifices) on the *miz’be’ach* (altar) at night, even though it was prohibited to perform *shechita* on a *korban* during the night hours.

Three of the verse’s words indicate that there are certain *korbanot* which were prohibited to leave on the *miz’be’ach*: “**Zot**,” meaning, the specific *korban* placed on the *miz’be’ach* was to remain on it all night. However, there were other *korbanot* that when placed on the *miz’be’ach* had to be removed after being offered; “**Hee**,” refers solely to this specific *korban*; “**Ha’Olah**,” refers specifically to *korbanot Olah*, and not to other types of *korbanot*.

We are taught that there are also three types of *korbanot* that need to be taken off of the *miz’be’ach*, even if they had already been placed there. They are:

- 1) a *korban* on which *shechita* had been performed at night;
- 2) a *korban* whose blood was thrown on the ground and not sprinkled onto the *miz’be’ach*;
- 3) a *korban* whose blood was taken outside the walls of the Temple Courtyard.

## Daf 41: מִן הַבֶּקֶר וּמִן הַצֹּאן – From the Herd and From the Flock

Leviticus 6:2 states: “Speak to the children of Israel, and say to them: When any of you presents an offering of cattle to God, the individual shall choose the offering “*min ha’bakar*” (from the herd) or “*min ha’tzon*” (from the flock).” *Chazal* interpreted the words “*min ha’bakar*” as a Torah directive to exclude and prohibit the sacrificing of oxen previously worshipped as an idol. *Chazal* understood the words “*min ha’tzon*” to prohibit the offering of any animal that had been designated to be used for *avodah zarah*, even if the animal had *not yet* been used as part of any idolatrous ritual.



## THIS WEEK IN JEWISH HISTORY

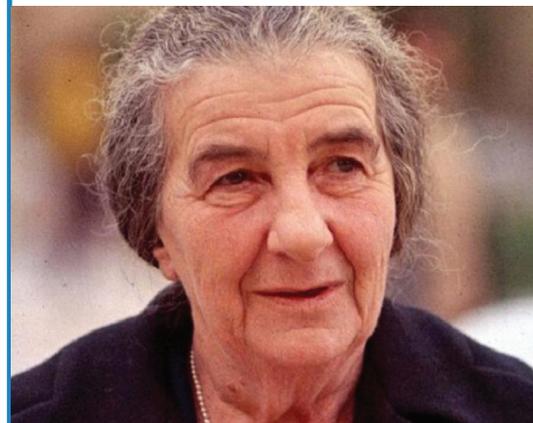
### Yahrzeit of Golda Meir

The 8th of Kislev is the *yahrzeit* of Israeli stateswoman Golda Meir (1898-1978). Born in Kiev, Ukraine, in 1898, Meir moved to the United States as a child following pogroms in her homeland. In 1921, she and her husband made *aliyah* to *Eretz Yisrael*.

Golda Meir became involved in politics at age 24 and was among the signers of Israel’s Declaration of Independence. After the establishment of the State of Israel, Meir was sent to the United States to raise money for the purchase of arms. She was very successful in her efforts.

Meir became Israel’s first ambassador to Moscow. In 1949, she was named Minister of Labor and, in 1956, Meir became the Minister of Foreign Affairs, retiring from this position nine years later. She then became the head of the *Mapai* Party.

Following the death of Levi Eshkol in 1968, Golda Meir became Israel’s 4th Prime Minister and remains the only female prime minister to have served. Meir headed the government during the difficult years of the War of Attrition as well as during the Yom Kippur War.



Prime Minister Golda Meir.  
Photo Source: Government Photo Archives.



## Daf 42: בְּרִית מִלָּה בְּשַׁבָּת – Brit Milah on Shabbat

If a baby boy is born late in the day on Friday, at a time when there is uncertainty whether or not Shabbat has already begun, it is *assur* (prohibited) to circumcise that infant on the following Shabbat — because it is possible that Friday is the child's 8th day of life and Shabbat his 9th day. Circumcisions performed on Shabbat are only permissible when definitely performed on the 8th day following the baby's birth.



## Daf 43: הַטּוּמְאָה הַנִּדְרָה – Rare Ritual Impurity

Generally, any person or item that is *tameh* (ritually impure) imparts *tum'ah* (ritual impurity), if that contaminated item is touched, or moved, or carried. However, if a *tameh* individual holds a rod and pushes a person who is *tahor* (ritually pure) with that rod, the person who is *tahor* does not become *tameh* — because the pure person did not have any actual contact with the *tum'ah*.

However, if a person who became *tameh* with *tum'at zav* (ritual impurity resulting from bodily emissions) pushes a *tahor* person with a pole, that person *does* become *tameh*. This type of *tum'ah* is called: “*Tum'at He'set*,” i.e., *he'set*, from the word “movement.”



## Daf 44: תִּינוּק בֶּן יוֹמוֹ – A Day-Old Infant

A day-old infant on whom signs of *tza'arat* (skin affliction) appeared imparts that *tzara'at* onto others the same as any individual afflicted with *tza'arat*. A day-old infant who touches a corpse becomes *tameh* like any other individual, and would impart *tum'ah* onto anyone who touches that infant.

In addition, the existence of a day-old infant whose *kohen* father died that very day enables the baby's widowed mother to eat *terumah* (priestly gifts). Had the woman, born into a non-priestly family, become widowed from her priestly husband without first having any children, she would not have been entitled to eat *terumah*.

## Daf 45: בְּאִיזָה גִיל נִכְנָסִים לְעוֹל הַמִּצְוֹת? – At What Age Is One Required to Take On The Obligation of Mitzvot?

A young person enters into the covenant of *mitzvot* from the start of the day on which they reach the age of majority (age 12 for girls and age 13 for boys). There are those who assert that a young person is not obligated to observe *mitzvot* until the exact time of day arrives at which that child was born — i.e., a child born on 10 Nissan at 10am would only become responsible for *mitzvah* observance beginning at 10am on the day the relevant birthdate, rather than the night before at the start of the halachic day. However, most *poskim* (halachic authorities) follow the view that a young person enters into the covenant of *mitzvot* from the start of the day on their birthdate.



## WHO'S WHO?

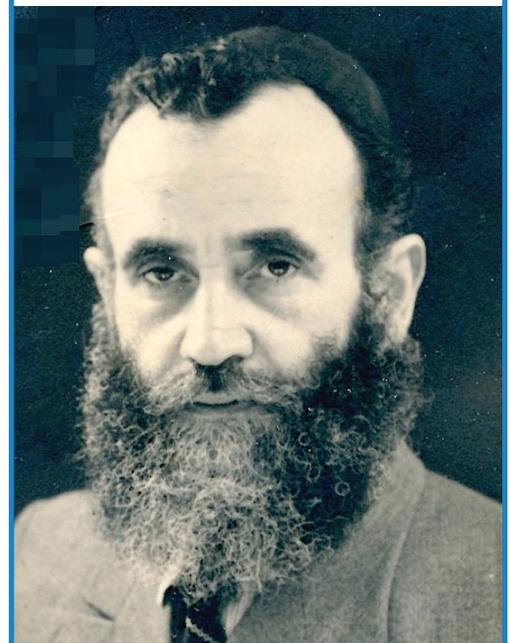
### RABBI YESHAYAHU SHAPIRA

(1891 – 1945)

Rabbi Shapira was a beloved Hasidic Zionist leader. Born in Grodzisk, Poland, Rav Shapira received an education deeply rooted in Hasidism but included the instilling of a deep love for *Eretz Yisrael*. He was one of the founders of “HaPoel HaMizrachi” in Poland, and worked to encourage Hasidic *aliyah* to *Eretz Yisrael*.

In 1920, Rabbi Shapira made *aliya* and immediately took over as head of the Immigration and Labor Department at the World Mizrachi Headquarters in Jerusalem. He soon became known as the Pioneer Rebbe. In addition, he began a movement to help those people who could find no other work, thereby solving problems of unemployment in *Eretz Yisrael*.

When he turned 51, Rabbi Shapira decided to follow his dreams of working the Land of Israel and settled in Moshav Kfar Pines, which is near Caesarea.



Rabbi Yeshayahu Shapira.  
Photo Source: Wikipedia



Look closely at the illustration and answer the following questions:

1. Who is the man depicted riding the horse and what was his nickname?
2. Who is the figure in the picture on the table and how is he related to the man in the center?
3. Where did these men live?
4. What book did he write?
5. What bank did he work for?



1) Rabbi Yeshayah Shapira, the Pioneer Rebbe; 2) Rabbi Avraham Yitzchak HaCohen Kook was his rabbi; 3) In Kfar Pines; 4) Eretz Chetz ("The Desired Land"); 5) Bank Zerubavel.

## Dvar Torah VAYETZEH

“ והנה ה' ניצב עליו ”

In Yaakov Avinu's dream, he saw a ladder that reached up to the sky.

The Chassidic masters were accustomed to ask: How is it possible that Yaakov “settled” for a look at the ladder and did not take advantage of the opportunity to climb it and get even closer to God's seat in Heaven? To which they respond: The verse says: “Behold, God stands upon him,” and if that is the case (i.e., if God has already arrived and stands here on earth), why would Yaakov need to climb upward?

The role of *Am Yisrael* is “to sanctify Your (God's) name in the world (on earth), as they (the angels) sanctify Your name in the heavens above.” There are sufficient angels to sanctify the name of God in the realm above. It is the task of *Am Yisrael* to reveal God's sanctity in the earthly realm below. For that reason, Yaakov did not need to climb upward.



לקדש את שמך בעולם כשם שמקדישים אותך בשמי מרום



## QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

1. If a baby boy is born during twilight on Friday going into Shabbat, such that it is uncertain on which day the birth actually occurred, can a circumcision be performed on the following Shabbat?
2. What did Chazal learn from the *pasuk*— “*min ha'bakar u'min ha'tzohn*”?
3. In Mishnaic times, why were people accustomed to repeating *mishnayot* in song?

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