



OVERVIEW of the Daf

1) A woman who lost her pregnancy (cont.)

The Gemara finishes explaining why according to Beis Shammai ninety-five immersions are necessary.

The rationale for Beis Hillel's ruling requiring thirty-five immersions is explained.

Some difficulties in the Baraisa are resolved.

Unsuccessful challenges to the Baraisa are presented.

The Gemara derives three principles from the Baraisa.

The ruling in the Baraisa of R' Yosi the son of R' Yehudah is explained.

2) **MISHNAH:** The Mishnah addresses what concerns are necessary if a woman miscarries on specific days from conception.

3) Clarifying the Mishnah

The reason it was necessary for the Mishnah to mention the possibility of the fetus's being male is explained.

A Baraisa records a discussion between R' Yishmael and Rabanan concerning the amount of time necessary for an embryo to develop.

The Gemara identifies R' Yishmael's proof from the Torah and explains why he called Rabanan's proof a "proof from imbeciles."

A second version of the exchange between R' Yishmael and Rabanan is presented.

Clarification of this version is recorded.

It is noted that Chachamim express the same position as Tanna Kamma.

The Gemara answers that they are indeed the same position and explains why Rabbi structured the Mishnah as he did.

4) The development of an embryo

R' Simlai elaborates on the development of an embryo.

One of the topics discussed is the fact that the fetus is taught the entire Torah and that it does not leave the woman until it takes an oath.

Another teaching related to this oath is presented.

Distinctive INSIGHT

Be a tzaddik! Do not be a rasha!

ומה היא השבועה שמשביעין אותו? תהי צדיק ואל תהי רשע.

R' Simlai notes that the posuk (Yeshayahu 45:23) teaches that everyone in the world takes an oath before God. What is this oath, and when is it administered? The oath is the one referred to in Tehillim (24:3-4), "Who shall ascend into the mountain of God, and who shall be able to stand in His holy place? He who is of clean hands and pure of heart, who has not lifted up his soul to falsehood and has not sworn deceitfully." The oath itself is that at the time of birth the soul is commanded, "Be righteous, and do not be evil!" It is given when the soul is sent to the world.

We recite Tehillin 24 - the paragraph of "L'David Mizmor" - at Maariv immediately after the silent Amidah on Rosh HaShana and Yom Kippur.

Rabbi Chaim Hager, the Rebbe from Viznitz, was also known as the Imrei Chaim. When he would read this posuk on Rosh HaShana and Yom Kippur he would cry. A visitor to his community was taken aback to hear the Rebbe whimpering at the particular point where false oaths are mentioned. The visitor could not fathom how the Rebbe could be so moved about the possibility of having taken a false oath.

As the chassidim passed by the Rebbe after davening, this visitor followed along in the line. When he asked the Rebbe for an explanation, the Rebbe an-

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REVIEW and Remember

1. How does Beis Shamai's count go from 35 to 95 immersions?

2. How long does it take an embryo to develop?

3. Why did R' Yishmael find Cleopatra's test to be invalid?

4. What is the source that a fetus is taught the entire Torah?

HALACHAH Highlight

The shalom zachor

ומלמדין אותו כל התורה כולה

And he is taught the entire Torah

Rema¹ records the custom of having a celebratory meal on the night of Shabbos following the birth of a boy. Maharshal² explains the rationale for the custom as follows. The purpose of the gathering is to comfort the child for the Torah that he forgot. Our Gemara teaches that while the baby is in his mother's womb he is taught the entire Torah and as he enters into this world a malach strikes him and causes him to forget the Torah that he learned. Derisha³ adds that this is the reason the bris takes place on the eighth day. We allow seven days of mourning to pass and afterwards we do the bris.

Rav Yaakov Emden⁴ also explains the custom as did Maharshal and then explains that the celebratory meal is called a seudas zachar and the term zachar does not refer to the male child; rather it is related to the word zechirah meaning to remember. The purpose of the seudah is to help the child remember what the malach made it forget. The reason this is done on Shabbos is that the term zachor is also used in reference to remembering that it is Shabbos. He then mentions a second name for the shalom zachor. According to some it is called shevuah haben. Rav Emden explains that our Gemara taught that

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answered: The Gemara (Niddah 30b) tells us that before a soul is sent into this world it is administered an oath which states "You are to be a tzaddik! Do not be a rasha!"

The oath continues with the person being adjured that even if everyone in the world tells him that he is a tzaddik, he must never become complacent by believing their compliments. Rather, the person must always strive for perfection and consider himself to be a rasha.

"Now," continued the Rebbe, "who can confirm that he has fulfilled this oath which his soul has taken and that he is a tzaddik? Who can insist that he has not taken a false oath?" ■

before the child exits his mother's womb he is forced to take an oath that he will be righteous rather than wicked. Therefore, everyone gathers together to remind the child of the oath he took to be righteous. The name shevua is related to the word shevua meaning oath. The reason we remind the child of his oath on Shabbos is that Shabbos is the first mitzvah that the child experiences so it serves as the first opportunity to remind him of his sacred obligation to observe mitzvos. ■

1. רמ"א יו"ד ס"י רס"ה סעי' י"ב.
2. מהרש"ל בהגהות הטור יו"ד ס"י רס"ה והובא בדרישה דלקמן.
3. דרישה שם ס"י רס"ד אות ב'.
4. ברית מגדל עז (תעלת הבריכה העליונה אות ט"ו). ■

STORIES Off the Daf

A New Life

"ומלמדין אותו כל התורה כולה..."

The Ba'al Shem Tov, zt"l, explains a statement on today's daf with a parable. "Our sages teach that when a fetus is in the womb it is taught all of Torah. But when the baby is born it is forced to forget what it learned. The obvious question is: what is the purpose of teaching the fetus Torah if it immediately forgets everything before entering the world? We can understand this from a simple parable. It is well known

that candles burn better after their wick is lit. Therefore, one lights the wick and then puts it out, so that when he needs light, the candle will light with ease. Similarly, when the baby is taught the entire Torah while in the womb, it is easier for the fetus to grasp the Torah later in life. Like the candle, the baby has been primed to learn, since a trace of what it was taught remains with it."¹

Many people are unaware that after marriage one must build himself from the beginning. He must learn to accommodate his spouse and can no longer live selfishly. The Daas Kedoshim of Batchetch, zt"l, explained

this point with our Gemara. "In Niddah 30 we find that although a fetus is taught the entire Torah in his mother's womb, he forgets this when he emerges. The fetus has come to a place which is more challenging than where he was, so he must eventually regain the Torah in his new situation. The same is true regarding a chosson. The moment he comes out of the chuppah he is in a new place and must re-attain all of his prior achievements. Now is the time for him to begin to serve God anew, with genuine devotion!"² ■

1. פאר נחום, ע"י צ"י
2. שרגא המאיר—דרשות, ע"י ש"א ■