



OVERVIEW of the Daf

1) A discharge on the tenth zivah day (cont.)

The Gemara concludes citing the Baraisa that challenges R' Elazar ben Azaryah's assertion that the halachos of a zavah are derived from Halacha L'Moshe MiSinai.

The Gemara answers that this issue is subject to debate between R' Akiva and R' Elazar ben Azaryah.

R' Shemayah unsuccessfully challenges one of the expositions in the Baraisa.

2) Studying halacha

D'vei Eliyahu derives from a pasuk that one who studies halachos every day is assured that he will be in the World to Come. ■

הדרן עלך תינוקת
 וסליקא לה מסכת נדה

וש"ס בבלי

תושלב"א



REVIEW and Remember

1. What is derived from the words או כי תזוב?
2. How many clean days must a woman observe if she discharges blood on two consecutive zivah days?
3. What is the dispute between R' Akiva and R' Elazar ben Azaryah?
4. How can one be assured a place in the World to Come?

Distinctive INSIGHT

Anyone who studies two halachos each day...

כל השונה הלכות מובטח לו שהוא בן עולם הבא

The Baraisa which was taught by Eliyahu declares that all who learn halachos daily are guaranteed to be members of the world to come. Rashi explains that the study of "halachos" referred to here is the study of Mishnayos, Baraisos and halachos from Moshe at Sinai. Sef'er Imrei Tzvi explains that when this statement was made, there was no formal recorded Gemara. But, in our times, the study of Mishnayos and Baraisos is accomplished best by studying Gemara, which is the classic interpretation and elucidation of the tannaim. Therefore, our principal study is in Gemara, as we find (Bava Metzia 33a), the study of Talmud is the greatest endeavor,

Derisha (Y.D. 246:#1) notes that many common folk used to spend three to four hours a day studying Gemara with Tosafos. They felt that this was a proper fulfillment of the rule of our sages to study halachos every day. Yet, this is not sufficient, as Rashi also says that one must study halacha. Therefore, one must also include the study of halachic conclusions of the Gemara, as are noted in Ri"ף, Mordechai and Rosh. If one has more time, he can then elaborate and study the intricacies of Gemara with the other commentaries.

Netzi"v (Meromei Sadeh) explains why the requirement is to study a minimum of two halachos daily. He says that this is based upon the Gemara in Menachos (99b), where we are taught that even if a person only learns one halacha in the morning and one halacha in the evening, he has fulfilled that which is stated in the posuk (Yehoshua 1:8), "and you shall contemplate Torah day and night." Therefore, we see that a program of studying two halachos daily can be a fulfillment of one's obligation to study Torah regularly and constantly, and this is what brings him to become a member of the world to come.

Sef'er למנצח לדרך says that the Torah which one learns during the day allows him to acquire merit in Gan Eden above, while the Torah one studies at night assists him to earn Gan Eden below. The study of a minimum of two halachos each day result in a person's

HALACHAH Highlight

Studying halacha every day

כל השונה הלכות בכל יום

Anyone who studies halacha every day

The Gemara concludes with the teaching of D'vei Eliyahu that anyone who studies halacha every day is assured of a place in the World to Come. Derisha¹ notes that there are people who spend their daily learning time studying Gemara, Rashi and Tosafos and do not study any of the other Poskim. They claim that the meaning of the term “halacha” in D'vei Eliyahu’s statement refers to Gemara, Rashi and Tosafos. He asserts that their interpretation and practice are incorrect. They should also be studying the works of the Poskim such as Rif, Mordechai, Rosh and others. Rashi² himself explains the term “halacha” to refer to halachic rulings – הלכות פסוקות. When Tosafos³ writes in the name of Rabbeinu Tam that Talmud Bavli contains Mikra, Mishnah and Gemara and one need not study anything else he was referring to someone who studies Torah for nine hours a day. Professionals who only study three or four hours a day must add the study of halacha into their curriculum and should not limit their study to Gemara, Rashi and Tosafos. Mishnah Berurah⁴ also writes that those who only study three or four hours must spend some of that time studying practical halacha.

Concerning the study of Shulchan Aruch, Pischei

(Insight...continued from page 1)

full acquisition of Gan Eden.

Sefer Beis Hillel writes that the two halachos indicated here refer to one’s focusing upon the mitzvos between man and God, as well as the mitzvos between man and his fellow man. The posuk cited from Chavakuk (3:6) which states, “The ways of world are His,” can also refer to the emphasis of a full and balanced study of Torah includes an appreciation of mitzvos between man and God, as well as those of man and his fellow man. ■

Teshuvah⁵ in the name of Maharsha writes that those people who issue halachic rulings based on what is written in Shulchan Aruch without knowing the origin of the halacha will issue incorrect rulings. One must first study the source from the Gemara and one who does not do so causes destruction and should be rebuked. Pischei Teshuvah contends that Maharsha’s comments applied in his lifetime before commentators added comments and clarified the rulings recorded in Shulchan Aruch. Now that the Magen Avrohom, Taz and Shach are printed on the page, all of whom discuss the origin of the halacha and clarify what is written in Shulchan Aruch, Maharsha’s concern is no longer relevant. ■

1. דרישה יו"ד סי' רמ"ו סק"ב.
2. מובא בדרישה הנ"ל ואינו לפנינו.
3. תוס' קידושין ל. ד"ה חא צריכא.
4. מ"ב סי' קנ"ה סק"ג.
5. פתחי תשובה יו"ד סי' רמ"ב סק"ח. ■

STORIES Off the Daf

Comings and Goings

אל תאמר הליכות אלא הלכות

The Vayechi Yosef of Pupa, זט"ל, would rouse people in his own special way to focus on making set times to learn and keeping to them. “Just like the body needs to eat regularly and cannot maintain a healthy existence without food, so too the soul must have regular learning which is what gives it nourishment and vitality. This can be compared to a city where

a rampant disease begins to spread. The medical establishment quickly vaccinates everyone in the city from the disease. In this manner the problem is neutralized. Similarly, Torah is a spiritual elixir of life. One who learns Torah every day vaccinates himself from being dragged down by all the negative influences of his day. Both the impurity he must deal with at work and what is in our streets can be overcome only through dedicated Torah learning. There is no other way to overcome the yetzer hara.

“This explains the statement in Niddah 73 that one should not read

‘halichos,’ goings, but rather ‘halachos,’ laws. As is well known, whenever the Talmud tells us not to read in a particular manner, this means that for some reason the verse cannot be read that way. The Gemara is telling us that one cannot read ‘halichos,’ that is he cannot manage in his daily comings and goings—his mundane business and interactions—without ‘halachos.’ It is only one who learns Torah and especially halachah every day that can get along in everyday life without being dragged down.”¹ ■

1. פתח טוב, ע"י י"ג ■