



Bruriah

BRILLIANCE
IN BINAH



Leah
DIGNITY

Rachel
SACRIFICE

Devorah
LEADERSHIP

Chana
PRAYER

Esther
MODESTY

Bruriah
UNDERSTANDING

BRURIA- BRILLIANCE IN BINAH

WHO IS BRURIAH?

Family History

Her father was the famous Rabbi Hanina ben Teradyon, the Talmud speaks of Bruriah standing next to her father as he is being slowly burnt to death by the Romans because he had violated the Roman ban on the study or teaching of the Torah in public places.

Her father's death was a dramatic public affair. He was wrapped in the Torah scroll which was set afire but the Roman soldiers applied water soaked wool over his

heart so as to keep him alive as long as possible. It was reported that his attitude was heroic and that even the executioner was moved by it. The executioner is said to have called out to the Rabbi asking that if he stopped the wet wool sponges, would the Rabbi assure him of entry into the World to Come. Hanina ben Teradyon gave him the assurance and the executioner took away the wool sponges and raised the flame. After the death of Hainin ben Terdyon, the executioner jumped into the flames and died also.



Bruriah is one of the few women mentioned in the Gemara. She was married to Rabbi Meir and is recognized as a Talmidah Chachama in her own right.

Talmud Bavli: Pesachim 62b	תלמוד בבלי מסכת פסחים דף סב עמוד ב
<p>R' Simlai came before R' Yochanan, and he said to him, teach me Divrei Hayamim. He said to him, where are you from? From Lod. Where do you live? Neharda. He said, I don't judge people from Lod or Neharda, and certainly you who are from Lod and live in Neharda. He urged him and he consented. He said, let us learn it in three months. He took a clod of earth and threw it at him, saying, if Bruriah, the wife of R' Meir, the daughter of R' Chanina ben Tradyon, who learned 300 laws a day from 300 Rabbis, and yet she had not fulfilled her obligation in 3 years, and you say you want to learn it in three months?!</p>	<p>רבי שמלאי אתא לקמיה דרבי יוחנן, אמר ליה: ניתני לי מר ספר יוחסין. - אמר ליה: מהיכן את? - אמר ליה: מלוד. - והיכן מותבך? - בנהרדעא. אמר ליה: אין נידונין לא ללודים ולא לנהרדעים, וכל שכן דאת מלוד ומותבך בנהרדעא. כפייה וארצי. אמר ליה: ניתנייה בשלשה ירחי. שקל קלא פתק ביה, אמר ליה: ומה ברוריה דביתהו דרבי מאיר, ברתיה דרבי חנניה בן תרדיון, דתניא תלת מאה שמעתיא ביומא משלש מאה רבוותא - ואפילו הכי לא יצתה ידי חובתה בתלת שנין, ואת אמרת בתלתא ירחי?</p>

❖ WHAT DOES THIS GEMARA TELL US ABOUT BRURIAH'S INTELLECTUAL PROWESS?

SHARP AND WITTY

Bruriah made her thoughts known to the Tannaim of her time. These were the leading scholars of the times of the Mishna.

Talmud Bavli: Eruvin 53b	תלמוד בבלי מסכת עירובין דף נג עמוד ב
R' Yose Haglili was going on the road, he found Bruriah, he said to her: What's the way to Lod? She said to him: Foolish Galilean, didn't the Chachamim say do not speak excessively with a woman, you should have said "Where's Lod?"	רבי יוסי הגלילי הוה קא אזיל באורחא, אשכח לברוריה, אמר לה: באיזו דרך נלך ללוד? - אמרה ליה: גלילי שוטה, לא כך אמרו חכמים אל תרבה שיחה עם האשה; היה לך לומר: באיזה ללוד

❖ WHAT DO YOU MAKE OF BRURIAH'S CONVERSATION WITH REBBI YOSE?

Tosefta- Keilim- Chapter 1	תוספתא מסכת כלים (בבא מציעא) פרק א
Chapter 6 A door-bolt, R' Tarfon says that it can become impure, but the Chachamim disagree. And Bruriah said, remove it from the entrance and suspend it on another one. When she said this in front of R' Yehuda, he said, Bruriah has said well.	הלכה ו קלוטטרא ר' טרפון מטמא וחכמים מטהרין וברוריא אומרת שומטה מן הפסח זה ותולה בחברו בשבת כשנאמרו דברים לפני ר' יהודה אמר יפה אמרה ברוריא

❖ DO YOU RELATE TO BRURIAH? DO YOU SEE HER AS A ROLE MODEL? WHY?

TEACHING RABBI MEIR

Midrash Tehillim Chapter 104	מדרש תהלים (בנובר) מזמור קד
There was a heretic who lived in the town of R' Meir and he used to antagonize him by citing psukim. He davened that he should die. His wife Bruriah said to him, what's your intent? it doesn't say that the sinners should dissipate, rather that the sins should stop, rather daven for them to do teshuva.	ר' מאיר הוה ליה ההוא מינא בשיבבותיה והוי מצער ליה בקראי הוה בעא רחמי עליה דלימות אמרה ליה ברוריה איתתיה, מהו דעתך משום דכתיב יתמו חטאים, מי כתיב חוטאים חטאים כתיב, יסופין חייביא, מיד ורשעים עוד אינם, בעי רחמי עלייהו דליהדרו בתשובתא, באותה שעה ברכי נפשי את ה' י

❖ HOW DID RABBI MEIR UNDERSTAND יתמו חטאים מן WHEN IT CAME TO THE HERETIC WHO WOULD ANTAGONIZE HIM?

- ❖ HOW DID BRURIAH EXPLAIN THE PASSUK?
- ❖ WHAT DOES THIS TEACH US ABOUT BRURIAH?



SENSITIVITY LIKE NO OTHER

Midrash Mishlei Chapter 31	מדרש משלי פרשה לא
<p>There was an incident with R' Meir who was sitting in the beis midrash on Shabbos around mincha time and he was expounding, if the two sons died, what should the mother do, she should leave them on the bed and cover them with a blanket.</p> <p>On Motzei Shabbos R' Meir came from the beis medrash, and he said, 'where are my two sons?' 'they went to the beis medrash' she said. He said 'I waited in the beis medrash and I didn't see them.' He made Havdalah, and then asked again, 'where are my two sons?' she said that they usually go to a certain place and they should be back now. She came before him to eat, and after he bentched she said, 'I have one question to ask,' he said, 'ask away,' she said to him, 'A time ago a man came and gave me a collateral, will he now return or not?' He said to her, 'one who has a collateral in his possession, does he not have to return it to his owner?' She said 'if not for you I never would have given it.'</p> <p>What did she do? She took him by the hand and brought him into that room and brought him near that bed and removed the blanket and he saw the two children lying there dead. He began to cry and he said "My son, my son, My teacher, My teacher, my son in how to act, my teacher in that his face radiated with Torah."</p> <p>At that time she said to him, didn't you say that you need to return the collateral to the master, Hashem gives and Hashem takes, and through this he was comforted, and therefore she is called a valiant wife.</p>	<p>אמרו מעשה היה ברבי מאיר שהיה יושב בבית המדרש בשבת בשעת מנחה ודורש, מתו שני בניו, מה עשתה אמן, הניחה שניהם על המטה ופרשה סדין עליהם. במוצאי שבת בא רבי מאיר מבית המדרש, אמר לה היכן שני בני, אמרה לו לבית המדרש הלכו, אמר לה צפיתי בבית המדרש ולא ראיתי אותם, נתנה לו כוס של הבדלה, חזר ואמר היכן שני בני, אמרה לו פעמים הלכו למקום פלוני ועכשיו הם באים. הקריבה לפניו לאכול, מאחר שבירך אמרה לו רבי, שאלה אחת יש לי לשאול, אמר לה אמרי, אמרה לו קודם היום בא אדם אחד ונתן לי פקדון, עכשיו בא נחזור לו או לאו, אמר לה בתי, מי שיש לו פקדון אצלו אינו צריך להחזירו לרבו? אמרה לו חוץ מדעתך לא הייתי נותנה אותו. מה עשתה, תפשתו בידו והעלתה אותו לאותו החדר והקריבה אותו למטה, ונטלה הסדין מעליהם וראה שניהם מתים מונחים על המטה, התחיל בוכה ואומר בני בני, רבי רבי, בני בדרך ארץ ורבי שהיו מאירין פני בתורתן. באותה שעה אמרה לו רבי מאיר, לא כך אמרת לי שאנו צריכין להחזיר הפקדון לרבו, כך ה' נתן וה' לקח (איוב א'). בדבר הזה נחמתו ונחה (דעתו ונתיישרה), לכך נאמר אשת חיל מי ימצא.</p>

- ❖ NOTICE THE SMALL DETAILS OF HOW THE STORY UNFOLDS: WHY DO YOU THINK EVERY DETAIL IS WRITTEN?

❖ HOW DOES BRURIAH EXPLAIN HER CHILDREN'S DEATH TO RABBI MEIR?

BRILLIANT BINAH

Bereishis Chapter 2: 22	בראשית ב:כב
And G-d built up the side [of man].	- ויבן ד' אלקים את הצלע
Talmud Bavli: Niddah 45b	תלמוד בבלי: נדה מה: עמוד ב
This teaches that G-d gave an extra dimension of Binah to women over that of men.	מלמד שנתן הקב"ה בינה יתירה באשה יותר מבאיש

Binah :A Source of Divine Insight By Mrs. Esther Wein

The Biblical Matriarchs used the attribute of Binah to create the Jewish people. Sarah's decision to banish Yishmael was the result of intellectual preciseness - Binah - that enabled Sarah to act decisively for the good of the Jewish Nation.

Rivkah, the next great Matriarch again decides the course of Judaism. She gives birth to twins, Yaakov and Esav. Yitzchak and Rivkah intend for them to work as a team, towards the good of the Jewish people. In this regard, Yaakov is supposed to oversee spiritual and intellectual growth, while Esav is charged with physical and material sustenance. ... It is apparent to Rivkah that Esav will eventually use



his father's blessing to undermine Yaakov's scholarly pursuits, thus jeopardizing the future of Judaism. Rivkah sees that Yaakov must become spiritually and materially independent of his brother. When Yitzchak discovers what has happened - and why - he acknowledges the righteousness of his wife's scheme (Genesis 27:33). Without Rivkah's clarity, Judaism would have ended then and there. ...

Yaakov lives and works for many difficult years in the house of his father-in-law, Lavan. G-d ultimately commands Yaakov to return with his wives and children to the land of Israel. At this turning point, Yaakov asks his wives' advice about whether to leave on good terms with Lavan or whether they should depart abruptly (Genesis 31:4). Rachel and Leah are aware that their father hopes to infect the young Jewish Nation with his pagan ways and they urge Yaakov to sever all connection to Lavan's household (Genesis 31:14). Yaakov heeds their advice and the family leaves under cover of darkness. Again, due only to the insight of Rachel and Leah, Judaism progresses to its next stage of development, within the land of Israel.

Each woman possessed the ability to see what was not obvious to her husband, and that is why there is a Jewish Nation today.

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- ❖ WHAT DOES MRS ESTHER WEIN SUGGEST ABOUT WOMEN'S BINAH?
 - ❖ CAN YOU THINK OF A TIME WHEN YOU UTILIZED YOUR BINAH?
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Bruriah is known as a sharp and witty brilliant scholar. This however does not take away from her abilities to see a situation from the outside and explain to her husband the way to approach a passuk in relation to being tolerant of others.

Bruriah's intellectual brilliance is not to be outshined by her superhuman sensitivity in how she told her husband of their children's deaths.

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- ❖ WHICH SIDE OF BRURIAH'S CHARACTER DO YOU IDENTIFY WITH MORE?
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