



Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h
Tzvi Gershon ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Mamzeirim that Intermingled

Rabbi Yehoshua ben Levi said: Money will purify *mamzeirim* (if they are accepted into *Klal Yisroel* through their wealth, *Hashem* will not make their disqualifications known in the Messianic era), as it is said: And he shall sit as a refiner and purifier of silver. What does it mean (the conclusion of this verse): bringers of offerings in righteousness? Rabbi Yitzchak said: The Holy One, Blessed be He, performs an act of charity with *Klal Yisroel* that a disqualified family that intermingled with them will remain intermingled even in the Messianic era. (71a1)

Revealing their Identity

The *Gemora* had previously stated: Rav Yehudah said in the name of Shmuel: All of the lands are considered “dough” (meaning a mixture of different types of lineage) compared to *Eretz Yisroel*, and *Eretz Yisroel* is considered “dough” when compared to Bavel.

In the times of Rebbe, they wanted to treat Bavel like “dough” with respect to *Eretz Yisroel* (that the families in *Eretz Yisroel* should be regarded as pure, but not those living in Bavel). Rebbe (whose family was from Bavel) said: You are placing thorns between my eyes. Let Rabbi Chanina bar Chama deal with you. Rabbi Chanina bar Chama told them: I have accepted as a tradition from Rabbi Yishmael the son of Rabbi Yosi, who has heard it from his father that all of the lands are considered “dough” (meaning a mixture of different types of lineage) compared to *Eretz Yisroel*, and *Eretz Yisroel* is considered “dough” when compared to Bavel.

In the times of Rabbi Pinchas, they wanted to treat Bavel like “dough” with respect to *Eretz Yisroel* (that the families in *Eretz Yisroel* should be regarded as pure, but not those living in Bavel). Rabbi Pinchas said to his servants: Immediately after I say two things in the Beis Medrash, place me on a stretcher and run! [He intended to say that *Eretz Yisroel* had more disqualified families than Bavel. He was afraid that they would force him to tell them the identities of these families. He was elderly and could not run by himself, so he asked his servants to take him out quickly.] He first said: There is no Biblical obligation to slaughter a bird. [He wanted to tell them something perplexing so that they would be preoccupied with understanding it, and by the time they would realize his second statement, he would have left already.] While they were analyzing this point, he told them: All of the lands are considered “dough” (meaning a mixture of different types of lineage) compared to *Eretz Yisroel*, and *Eretz Yisroel* is considered “dough” when compared to Bavel. Immediately, his servants placed him on a stretcher and ran. The others ran after him, but they could not catch up to him. Afterwards, they sat and researched who the disqualified families were, but they stopped when it became too dangerous (for there were some powerful families that would kill them if their disqualifications were revealed).

Rabbi Yochanan said: I swear by the Sanctuary that we have the power to reveal the identity of the disqualified families, but what can I do, for there are great people of the generation that are mixed up with them!

Rabbi Yochanan agrees with Rabbi Yitzchak, for he said: Once a disqualified family is intermingled with others, it is mixed (and the disqualified ones should not be revealed).



Abaye said: We have learned like this in a *Mishnah*: Beis Tzerifah was a family on the eastern bank of the Jordan, and Ben Tziyon (*a prominent man*) announced that they were disqualified. There was another (disqualified) family, which Ben Tziyon announced that they are genealogically fit. Families such as these, Eliyahu will declare if they are pure or impure, to push away or to bring close.

Abaye infers from the *Mishnah*: It is only with respect to the known disqualified families that Eliyahu will deal with. However, those families that have been mixed with others will remain mixed.

The *Gemora* cites another *Baraisa*: There was another family, but the *Chachamim* did not want to publicly reveal its identity. However, the *Chachamim* gave it over to their children and their students once every seven years. Others say that it was twice every seven years.

Rav Nachman bar Yitzchak said: It is logical to assume that it is once every seven years, for we learned in a *Baraisa*: If one vows to be a *nazir* if I do not reveal the identities of the disqualified families, he should be a *nazir*, and not divulge the identities of those families. [*Even though the Torah refers to a nazir as a sinner, it is better to become a nazir than to reveal the identities of the disqualified families; therefore, we assume that it should be revealed only once in seven years, and not twice in that period.*] (71a1 – 71a2)

Name of Hashem

Rabbah bar Chanah said in the name of Rabbi Yochanan: The meaning of the four-letter Name of Hashem was given over by the *Chachamim* to their students once every seven years. Others say that it was twice every seven years. Rav Nachman bar Yitzchak said: Reason supports the view that it was once every seven years, for it is written: this is My Name forever [le'olam], which is written l'aleim (to conceal). Rava wanted to speak about Hashem's Name in public. An elderly man said to him: It is written: *This is My Name l'olam (forever)*. It is written *l'aleim (it should remain hidden)*.

Rabbi Avina asked a contradiction: It is written: *This is My Name*. And immediately afterwards it is written: *This is My mention!*? [*It would seem that His Name is different than how we mention it!*?] The Holy One, Blessed be He, said: My Name should not be pronounced like it is written. I am written with the letters "yud" and "hey," but I should be pronounced with the letters "alef" and "daled."

The *Gemora* cites a *Baraisa*: Initially, they would give over the twelve-letter Name of Hashem (*which is not known to us*) to everyone. However, after the injudicious people became numerous (*and they were using this Name constantly*), it would be given over only to the prudent *Kohanim* (*to be used when they recited the Priestly Blessing after the morning tamid was brought*). They would mutter it (*quickly*) while their fellow *Kohanim* were still singing.

It was taught in a *Baraisa*: Rabbi Tarfon (*who was a Kohen*) said: I one time ascended the platform (*in the Beis HaMikdash, on which the Kohanim would stand and bless the people*) behind my mother's brother (*who was a Kohen*), and I paid special attention to the *Kohen Gadol*. I heard him muttering it (*the twelve-letter Name*) while his fellow *Kohanim* were still singing.

Rav Yehudah said in the name of Rav: The forty-two-letter Name of Hashem would not be given over except to one who is prudent, humble, halfway through life (*over thirty-five*), does not become angry or drunk, and one who does not bear a grudge (*for otherwise, he would use it to take revenge*). And someone who knows this Name, and is careful with it, and guards it in purity, is beloved Above and below; his fear is placed on the people, and he inherits two worlds – this world and the World to Come. (71a2 – 71a3)

Presumption of Purity

Shmuel said in the name of an elder: A family from Bavel is presumed to be pure until it becomes known that they are impure. Families from other lands are presumed to be

impure until it becomes known that they are pure. Regarding families from *Eretz Yisroel*, it depends: If they are known to be pure, they are pure; if they are known to be impure, they are impure.

The *Gemora* asks: But this is self-contradictory: you say, he who has the presumption of unfitness is unfit — hence, when undetermined, he is fit; then you teach, he who has the presumption of fitness is fit; hence, when undetermined, he is unfit? [What would be the *halachah* regarding a family in *Eretz Yisroel* where their status is not known (*the inferences from the rulings seem to be contradictory*)?] — Rav Huna the son of Tachalifa said in the name of Rav: This is not a difficulty, as they are presumed to be impure with regards to marrying a woman (*we need proof that her family is genealogically fit*). They are presumed to be pure with regards to removing the woman from her husband (*we will not take her away unless there is proof that she is unfit*).

Rav Yosef said: He whose speech is Babylonian is permitted to take a wife [of superior birth]. But nowadays that there are charlatans, we suspect [them].

The *Gemora* cites an incident: Zeiri was avoiding Rabbi Yochanan, for Rabbi Yochanan was saying to him, “Marry my daughter.” [Zeiri refused because he was Bavel, and Rabbi Yochanan was from *Eretz Yisroel*.] One day they were walking down a road when they came across a body of water. Zeiri lifted Rabbi Yochanan upon his shoulders and carried him across the water. Rabbi Yochanan said to him, “Our Torah is good enough for you, but our daughters are not!? What is the rationale for your refusal? Is it because of the following *Mishnah*: Ten different genealogical classes went up from Bavel (*in the times of Ezra*): *Kohanim, Leviim, Yisroelim* etc.? But did all the *Kohanim, Leviim* and *Yisroelim* go up? Just as some of them obviously remained in Bavel, so too, some of the disqualified families remained there (*and perhaps Bavel is not so pure after all*)!?” However, at the time that he said this, he forgot that which Rabbi Elozar said: Ezra did not go up from Bavel until he made it (*the lineage of*

the people from Bavel) like fine, sifted flour (*completely pure*).

The *Gemora* cites another incident: When Ulla went to Pumbedisa to Rav Yehudah’s house, he saw that Rav Yitzchak, the son of Rabbi Yehudah was grown up, but he was not married yet. He asked Rav Yehudah, “Why did you not find a wife for your son?” Rav Yehudah replied, “Who knows for certain from where I can find a family that is pure?” Ulla said back to him, “And do we know where we came from?” Perhaps from those of whom it is written: They ravished the women in Zion, the maidens in the cities of Judah (*and the children would be mamzeirim*). And should you answer: If an idolater or slave cohabits with a Jewess, the offspring is fit, — then perhaps [we are descended] from those of whom it is written: *Who lie upon beds of ivory, and defile their couches*. And Rabbi Yosi the son of Rabbi Chanina expounded this verse to be referring to men who urinate by their beds while they are naked. Rabbi Avahu cursed this explanation, saying, ‘Would this act justify going into exile at the head of all the exiles?’ Rather, Rabbi Avahu understood the verse to be referring to people who eat and drink with each other, attach their beds together, and exchange their wives with each other, and defile their couches with semen that is not their own.” [And if we descend from these people, then, our families are not genealogically pure either!?] Rabbi Yehudah asked Ulla, “so what are we to do?” Ulla replied, “Go find a quiet family (*for such families are generally fit*), as they used to do in *Eretz Yisroel* – when two people were fighting with each other, they would look to see which person became quiet first, and they would say that he is from a purer family.”

Rav said: Silence [peaceableness] in Babylon, is [the mark of] fitness. But that is not so, for Rav visited the house of the son of Shafei Chala and examined them; surely that means as to their genealogy? — No, by silence. He said thus to them: Examine [them], whether they are silent [peaceable] or not.

Rav Yehudah said in the name of Rav: If you see two people fighting with each other, it can be assumed that one of them

comes from a family that is not entirely pure, and Heaven is not allowing one of them to cleave with the other.

Rabbi Yehoshua ben Levi said: If you see two families fighting with each other, it can be assumed that one of their families is not entirely pure, and Heaven is not allowing one of them to cleave with the other.

Rav Pappa the elder said in the name of Rav: Bavel is healthy (*the people there can be assumed to come from a pure family*). Meishan is dead (*they can be assumed to be mamzeirim*). Media is sick. Eilam is on its last legs (*it is in a vegetable state*).

What is the difference between the two levels of sickness? The majority of sick people remain alive. However, a majority of people in a vegetative state die. (71a2 – 71b2)

Bavel's Borders

The *Gemora* asks: Up until where is Bavel? [*The main part of Bavel lies between the Tigris River on the east and the Euphrates River on the West. However, Bavel extends somewhat past the Tigris, and the Gemora wants to determine its precise eastern border.*] Rav said: It is until the Azak River. Shmuel said: It is until the Yonai River.

The *Gemora* asks: What is its southern border on the Tigris (*according to Rashi that the river flows north; it is noteworthy that the river known today as the Tigris flows south, and that is how Rabbeinu Tam understands our Gemora*)? Rav said: It is until Bagda and Avna. Shmuel said: It is until Mushkanei.

The *Gemora* asks: But Mushkanei itself is not included? But Rabbi Chiya bar Abba said in the name of Shmuel that Mushkanei is like the exile (*Bavel*) with respect to genealogy? Rather, the *Gemora* understands Shmuel to be including Mushkanei as part of Bavel.

The *Gemora* asks: What is its northern border on the Tigris? Rav Shmuel said: It is until Lower Apamya. The *Gemora* explains: There were two Apamyas. One was further away than the other. The one that was closer was included in the borders of Bavel, and people who resided there would be regarded as pure. The residents of the other Apamya were considered impure. A distance of a *parsah* separated the two cities. They were very particular with each other, and they wouldn't even lend a fire to the other one. The sign to recognize which city was impure was that in that city, they spoke the language of Meishan (*which regarding Meishan, we stated above that the people living there were mamzeirim*).

The *Gemora* asks: What is its southern border on the Euphrates? Rav said: It is until Akra D'Tulbaknei. Shmuel said: It is until the Euphrates Bridge (*further south*). Rabbi Yochanan said: It is until the Gizma Crossing. [*Bavel, according to Rabbi Yochanan, is smaller than the other two opinions.*]

Abaye cursed, and some say that it was Rav Yosef who cursed anyone who relied on Rav's opinion (*for he maintained that Bavel was smaller than that*). The *Gemora* asks: and did he not curse anyone who relied on Shmuel's opinion (*for his boundary extends even further*)? The *Gemora* answers: He cursed if you held like Rav, and certainly if you held like Shmuel. Alternatively, the *Gemora* answers that he only cursed on Rav's opinion, for according to Shmuel, Bavel was actually smaller than what Rav ruled. This is true, for in Shmuel's days, the Euphrates Bridge was located closer to the main part of Bavel than where it is located now, for the Persians had it moved.

Abaye said to Rav Yosef: How far does it extend on this [sc. the west] side of the Euphrates? He said to him: What is your motive [in asking]: on account of Biram? The most distinguished [families] of Pumbedisa took [wives] from Biram! (71b2 – 72a1)



DAILY MASHAL

Money Purifies a Mamzer

Rabbi Yehoshua ben Levi said: Money will purify *mamzeirim* (if they are accepted into Klal Yisroel through their wealth, Hashem will not make their disqualifications known in the Messianic era).

The question is obvious: How can money purify *mamzeirim*? Is money the answer for all things?

The Ri"ף, when he cites Rabbi Tarfon in the *Mishnah* (Rabbi Tarfon said: There is a manner in which *mamzeirim* can be purified. How is this? If a *mamzer* marries a slavewoman, the child is classified as a slave (and not a *mamzer*). If the child is freed, he is regarded as a free man, and is permitted to marry into the congregation.), writes: and this is what Rabbi Yehoshua ben Levi said that money will purify *mamzeirim*.

The Ra"ן explains the Ri"ף as follows: He means that a *mamzer* can purify himself with money, by purchasing a slavewoman and marrying her. However, the Ra"ן concludes that it does not appear that this is the simple explanation in the *Gemora*.

Reb Heshel from Cracow explained our *Gemora* based upon a *Gemora* in Bava Metzia (83b), which states that a person who acts with *chutzpah* is a sign that he is a *mamzer*. However, it is also known that rich people can also act with *chutzpah*. It emerges as follows: If one is seen acting with *chutzpah*, there is a strong possibility that he is a *mamzer*. However, money can purify a *mamzer*. For if he is wealthy, we will say that it is on account of his wealth that he is acting with *chutzpah*, and not because he is a *mamzer*.

QUESTIONS AND ANSWERS FROM YESTERDAY'S DAF

to refresh your memory

Q: Why did Rav Yehudah announce that the person who mocked him is in fact a slave?

A: It was because he commonly called people slaves, and we learned in a *Baraisa*: Anyone who (*constantly*) claims that others are disqualified; he himself is most likely disqualified. And Shmuel said: Whichever blemish he was claiming about others is the one that he is blemished with.

Q: Why is it that if someone claims he is from the Chashmonai family, he is probably a slave?

A: For no one remained from their family except for one maiden who went up on the roof and called out with a loud voice, "Whoever says that he is from the Chashmonai family is in truth a slave." She then threw herself off the roof and died.