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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

***Borders of Bavel***

Rav Pappa said: The borders of Bavel with respect to lineage (*the Babylonian Jews were reputed to have preserved their racial purity more strictly than the Jews of any other area, and the previous Daf discusses its boundaries*) are the same with respect to *gittin* (*when one brings a get from abroad, he is required to declare that the get was written and signed in his presence, for they were not experts in the halachah of lishmah; if it was brought from Eretz Yisroel, this declaration was not necessary; Bavel has the same status as Eretz Yisroel, for there was an abundance of Chachamim there*). Rav Yosef said: With respect to *gittin*, they all agree that Bavel extends until the second willow swamp past the bridge (*which was used to cross the Euphrates River*).

[Several Amoraim state the various places in Bavel which enjoy the highest level of purity.] Rami bar Abba said: Chaveil Yamma is the glory of Babylon. Shunia and Guvia are the glory of Chaveil Yamma. Ravina said: Tzitzora as well. It was taught likewise in a Baraisa: Chanan ben Pinchas said: Chaveil Yamma is the glory of Babylon: Shunia and Guvia and Tzitzora are the glory of Chaveil Yamma.

Rav Pappa said that this changed, for now, there are Cutheans intermingled with them. The *Gemora* says that this, however, is not true. It once happened that a Cuthean inquired about finding a wife for himself from there, and they did not give her to him (*a rumor began from this incident that Cutheans were mixed up with them*).

There was a man who said, “I am from Shot Mishot.” Rabbi Yitzchak Nafcha stood up and said, “Shot Mishot is situated between the rivers.”

The *Gemora* asks: And what is the significance that it is situated between the two rivers?

Abaye said in the name of Rabbi Chama bar Ukva, who said in the name of Rabbi Yosi the son of Rabbi Chanina: Just as Pumbedisa is regarded as pure, so is any place that is located between the rivers.

The *Gemora* asks: And where precisely is Shot Mishot?

Rabbi Yochanan said: It is further away (*from the main part of Bavel*) than Ihi D’Kira on the Euphrates.

The *Gemora* asks: But Rabbi Yochanan said that the southern border is until the Gizma Crossing (*and Shot Mishot, which is further away, should not be regarded as pure*)?

Abaye answers: A narrow strip of Bavel does in fact jut out beyond the Gizma Crossing (*and it includes Shot Mishot*).

Rav Ikka bar Avin said in the name of Rav Chananel, who said in the name of Rav: Halzon and Nahawand are regarded as pure just as Pumbedisa is with respect to genealogy.

Abaye said: Do not listen to him, for he is only saying that because a *yevamah* from there fell to him (*and Rav Ikka wanted to marry her*).

Rav Ikka told him back: This is not my own teaching; it is from Rav Chananel.

They went and asked Rav Chananel: He said to them: This is what Rav said: Halzon and Nahawand are regarded as pure just as the Exile is with respect to genealogy.

The *Gemora* notes that Rabbi Abba bar Kahana disagrees with Rav, for Rabbi Abba bar Kahana said: What is meant by: [and the king of Assyria carried Israel (the exiled Ten Tribes) away into Assyria,] and settled them in Halah, and in Habor, on the river of Gozan, and in the cities of the Medes? Halah is Halzon; Habor is Hadayab; the river of Gozan is Ginzak; the cities of the Medes are Hamadan and its neighboring towns; others say that this refers to Nahawand and its neighboring towns. What are its neighboring towns? —Shmuel said: Kerach, Mushchei, Choskei and Rumkei. And Rabbi Yochanan said that the people residing in those places mentioned are all unfit. Now, it was assumed that Mushchei is identical with Mushkanei [so the difficulty arises]: Surely Rabbi Chiya bar Avin said in Shmuel's name, Mushkanei is as pure as the Exile with respect to genealogy? — Rather, Mushchei is distinct from Mushkanei.

The *Gemora* cites a Scriptural verse which refers to some of the places mentioned above (*Daniel's vision*): *And behold, another beast... similar to a bear (Persian Empire)...three ribs (provinces) were in its mouth (became part of the Persian Empire), (and sometimes) between its teeth (outside of the Empire)*. Rabbi Yochanan said: The verse is referring to the following three places: Halzon, Hadayab and Nesibin, for at times they were swallowed (*by the Persian Empire*), and at times they were ejected.

*And behold, another beast... similar to a bear*. Rav Yosef taught the following *Baraisa*: The verse is referring to the Persians, who eat and drink like a bear, and they are corpulent as a bear, and they grow hair like a bear, and they do not repose like a bear.

Whenever Rabbi Ami would see a Persian rider, he would say, "That is a moving bear."

Rebbe said to Levi, "Show me the Persians." Levi said to him, "They are similar to David's soldiers (*in strength*)."

Rebbe said to Levi, "Show me the Chabarin (*a nation next to the Persians; they were more vicious than them*)."

Levi said to him, "They are similar to destructive angels."

Rebbe said to Levi, "Show me the Yishmaelim." Levi said to him, "They are similar to the demons from a bathroom (*for they too dress in black*)."

Rebbe said to Levi, "Show me the Torah scholars in Bavel." Levi said to him, "They are similar to the ministering angels (*who also wear white*)."

When Rebbe was about to die, he said, "There is a city Homanya in Bavel, and all of its residents are Ammonites. There is a city Misgarya in Bavel, and all of its residents are *mamzeirim*. There is a city Birka in Bavel, and there are two brothers who swap their wives with each other. There is a city Birsas Disatya in Bavel, and today its residents have strayed from Hashem. One *Shabbos* there was an abundance of fish in the pond and they all came to catch the fish. Rabbi Achai the son of Rabbi Yoshiyah excommunicated them, and then they became apostates. There is a city Akra D'Agma in Bavel, and a man named Adda bar Ahavah resides there, who today is sitting in the lap of Avraham (*for he was being circumcised that day*). Rav Yehudah was born today in Bavel."

For master taught: When Rabbi Akiva died, Rebbe was born. When Rebbe died, Rav Yehudah was born. When Rav Yehudah died, Rava was born. When Rava died, Rav Ashi was born. This teaches you that a righteous person does not leave this world until a righteous person like him is created. This is as it says: *And the sun rises and the sun sets*.

Before the sun of Eli was extinguished, the sun of Shmuel the Ramasi rose, as it is said: and the lamp of God was not yet extinguished, and Shmuel lay down [etc.]. God has decreed concerning Jacob, that they that surround him should be his adversaries. Rav Yehudah said: An example of this is Homanya [in its relation] to (the Jews in) Pumbedra (as they persecute them). (72a1 – 72b1)

### **Pelatyahu**

It is written: *And it was as I prophesied that Pelatyahu ben Benayah dies, and I threw myself down upon my face and cried out in a loud voice, and said, "Woe! Hashem, God!"*

Rav and Shmuel argue as to what Yechezkel meant: One said that it was on account of Pelatyahu's virtue (*that Yechezkel cried out*), and one says that it is due to his evilness (*and Yechezkel was lamenting that he died peacefully*).

It can be proven that Pelatyahu was righteous from the following incident: The governor of Meishan, the son-in-law of Nevuchadnezzar, sent the following message to Nevuchadnezzar: From all the captives that you have brought for yourself, you did not send us any to be our servants. When Pelatyahu ben Benayahu saw that Nevuchadnezzar wanted to send some Jewish people to him, he said to him: Since you regard the Jews so highly, we should serve you here in Bavel, and our slaves should go there. And this is why the prophet Yechezkel said, "Why is it that the one who did good for *Klal Yisroel* should die in half his days!?"

It can be proven that Pelatyahu was evil from the following verse: *Then a wind picked me up and brought me to the eastern gate of the House of God that faced eastward, and behold, at the entrance of the gate were twenty-five men, and I saw among them Yaazaniah the son of Azzur and Pelatyahu ben Benayahu, princes of the people.* And it was previously written regarding them (*according to this opinion*): *And He brought me to the inner Courtyard of the House of God, and behold, at the entrance of the Temple of God between the entrance hall and the Altar, were about twenty-five men, their backs to the Temple of God and their faces toward the east (and they were prostrating themselves eastward to the sun).*

The *Gemora* expounds: From the implication of the verse, "*and their faces toward the east,*" do I not already know that "*their backs were toward the Temple*"? This is telling us that

they would uncover themselves and defecated towards Heaven above. And this is why the prophet Yechezkel said, "Why is it that the one who did such a wicked deed should die peacefully in his bed"!?

The *Gemora* attempts to prove that Shmuel was the one who said that Pelatyahu was wicked, for Rabbi Chiya bar Avin said in the name of Shmuel: *Mushkanei* is like Bavel regarding purity. They were not concerned about Meishan with regards to slaves or *mamzeirim*. Rather, the *Kohanim* there married divorcees. [*If Pelatyahu had sent slaves down to Meishan, we should have been concerned that slaves were there. Evidently, Shmuel holds that Pelatyahu was wicked.*]

The *Gemora* disagrees with the proof: Really Shmuel maintains that Pelatyahu was righteous (*and he did send slaves to Meishan*); however, he follows his own reasoning that if a master declares his slave ownerless, the slave goes out to freedom and it is not necessary to write a document of emancipation. This is because it is written: *And every man's slave that is bought with money.* Does this mean the slave of a man and not of a woman? No! Rather it means that a slave over whom his master still has control is called a slave, but a slave over whom his master has no control is not called a slave. [*This is why Shmuel ruled that we are not concerned for slaves in Meishan.*] (72b1 – 72b2)

### **Presumption of Purity**

Rav Yehudah said in the name of Shmuel: The *Mishna* (*which stated that only Bavel has a presumption of purity*) is only according to Rabbi Meir, but the *Chachamim* say that all lands have a presumption of purity.

Ameimar permitted Rav Huna bar Nassan to marry a woman from Mechuza (*even though it was outside of Bavel*). Rav Ashi asked him: Why did you rule like this? Is it based upon that which Rav Yehudah said in the name of Shmuel: The *Mishna* is only according to Rabbi Meir, but the *Chachamim* say that all lands have a presumption of purity? But the



schools of Rav Kahana, Rav Pappa and Rav Zevid do not agree with that?

Ameimar did not accept the argument, for he had heard from Rav Zevid of Nehardea (*in the name of Shmuel that all lands have a presumption of purity*). (72b3)

### **Mamzeirim**

The *Gemora* cites a *Baraisa*: *Mamzeirim* and *Nesinim* will be considered pure in the Messianic era; these are the words of Rabbi Yosi. Rabbi Meir said: They will not be regarded as pure. Rabbi Yosi said to him: But was it not already stated: And I will sprinkle pure water upon you, and you shall be purified? Rabbi Meir replied: When it is added: from all your filthiness and from all your idols, [it implies] but not from mamzerus. Rabbi Yosi said to him: When it is [further] said: will I purify you, you must say that it means from mamzerus as well.

As for Rabbi Meir, it is well: hence it is written, and the mamzer shall dwell in Ashdod. But according to Rabbi Yosi, why 'and the mamzer shall dwell in Ashdod'? — As Rav Yosef translated it: The house of Israel shall dwell in security in their land, where [formerly] they were as strangers.

Rav Yehudah said in the name of Shmuel: The *halachah* follows Rabbi Yosi.

The *Gemora* cites a *Baraisa*: A convert can marry a *mamzeres* (*for the congregation of converts are not part of the congregation, and therefore, a mamzer, who cannot marry into the congregation, can marry a convert*); these are the words of Rabbi Yosi. Rabbi Yehudah said: A convert cannot marry a *mamzeres*. A convert, a freed slave and a *chahal* can marry a *Kohenes*. (72b3 – 72b4)

### **DAILY MASHAL**

#### ***A Righteous Person will be Born on that Day***

When Rebbe was about to die, he said, "There is a city Homanya in Bavel, and all of its residents are Ammonites. There is a city Misgarya in Bavel, and all of its residents are *mamzeirim*. There is a city Birka in Bavel, and there are two brothers who swap their wives with each other. There is a city Birsas Disatya in Bavel, and today its residents have strayed from Hashem. One *Shabbos* there was an abundance of fish in the pond and they all came to catch the fish. Rabbi Achai the son of Rabbi Yoshiyah excommunicated them, and then they became apostates. There is a city Akra D'Agma in Bavel, and a man named Adda bar Ahavah resides there, who today is sitting in the lap of Avraham (*for he was being circumcised that day*). Rav Yehudah was born today in Bavel." For master taught: When Rabbi Akiva died, Rebbe was born. When Rebbe died, Rav Yehudah was born. When Rav Yehudah died, Rava was born. When Rava died, Rav Ashi was born. This teaches you that a righteous person does not leave this world until a righteous person like him is created. This is as it says: *And the sun rises and the sun sets*. Before the sun of Eli was extinguished, the sun of Shmuel the Ramasi rose.

The commentators ask: Why is it necessary to be anguished when a righteous person departs from this world? Why, behold, another righteous person was born and will be capable of taking his place?

The Chidah offers several answers:

- 1) It is not definite that the new righteous person will find himself in the same location as the previous one; it is therefore incumbent on the residents of the city to mourn their loss.

Although there will be an eventual replacement for the deceased *tzaddik*, but it will take some time until he reaches the level of his predecessor. It is for this period of time, when there will be a void of a righteous person, that people are required to mourn for.