

OVERVIEW of the Daf

1) Purifying the Jewish People

R' Chama bar Chanina cites an exposition related to what will happen when Hashem purifies the Jewish People.

Another teaching from the verse cited is recorded.

2) The genealogical status of the people in Eretz Yisroel and Bavel

R' Yehudah in the name of Rav taught that other lands are genealogically impure when compared to Eretz Yisroel and Eretz Yisroel is genealogically impure when compared to Bavel.

The Gemara relates that there were two movements to treat Bavel as genealogically impure when compared to Eretz Yisroel but they were rebutted.

R' Yochanan also attests that he is familiar with impure families but he does not reveal the information since this would disqualify great people of the generation.

The Gemara relates that his refusal to identify impure families was based on R' Yitzchok's teaching that once a family is mixed it is not necessary to reveal that information.

Abaye cites a source that supports R' Yitzchok's teaching.

A related Baraisa accompanied by R' Nachman bar Yitzchok's explanation is presented.

3) The names of God

Another discussion related to revealing the four letter name of God is recorded.

Two Baraisa's that discuss the twelve letter name of God and a teaching related to the forty-two letter name of God are presented.

4) The genealogical status of the people in Eretz Yisroel and Bavel (cont.)

Shmuel in the name of an elder teaches that people from Bavel are assumed genealogically pure and people from other countries are assumed genealogically impure. The status of people in Eretz Yisroel depends on the presumption.

The Gemara clarifies the meaning of the law regarding those from Eretz Yisroel.

R' Yosef presents a means to determine whether someone is genealogically fit but the Gemara relates that it is no longer applicable.

Two related incidents are presented.

Different traits are used to identify whether a person is genealogically fit or unfit.

R' Pappa in the name of Rav discusses the genealogical status of different towns.

The borders of Bavel are identified. ■

Distinctive INSIGHT

Personal insults and feuds

אמר רבי יהודה אמר רב: אם ראית שני בני אדם שמתגרים זה בזה שמץ פסול יש באחד מהן ואין מניחין אותו לידבק אחד בחבירו

Rav Yehuda said in the name of Rav that if we find two people who are feuding, and they cannot seem to make amends, this discord between them is a sign from the heavens that they detect a sense of disqualification between them, and the families of these two men should not marry together.

Maharal (חידושי אגדות) notes that earlier, the Gemara had pointed out that in Bavel, silence is an indication of proper ancestry, so here where both men are actively feuding we should apparently disqualify both of them. Nevertheless, the difference is that in the earlier Gemara, one of the men directly accused the other of having a tainted background. Therefore, if the listener is silent after hearing such an insult, we understand that the accuser is the one who has the fault, and the accused is clear of any suspicion. Here, where both are fighting with one another, we assume that one of them possesses the family flaw, and the other detects the problem in one way or another which causes the discord between them. As the verse states (Tehillim 125:3): "The rod of the wicked shall not rest upon the lot of the righteous."

Ben Yehoyada notes that the phrase used by Rav to express this lesson is that we find two "בני אדם" who are feuding, rather than simply saying "when two people" are fighting. The term "בני אדם" is usually reserved for referring to men of stature and refinement. What is the significance of this elevated expression? Ben Yehoyada explains that it would not be too surprising when two people from completely differing backgrounds find it hard to find common ground. If, as a result, these men quarrel and bicker, we would also not be shocked. However, if we find two decent and honorable gentlemen (בני אדם) who argue incessantly, and who cannot cooperate with each other in spite of their shared values and lifestyles, this would be very peculiar and then indicative of a greater, more underlying problem.

He then adds that in our days, when arguments and strife are caused by jealousy, if we find two people who are feuding this would no longer be any indication of any family flaws. Even people who are otherwise very fine and proper get caught in the web of launching petty insults and harmful, personal remarks about others. ■

Today's Daf Digest is dedicated
 By Mr. and Mrs. Boruch Weinberg
 in loving memory of their grandmother
 Gella bas Zalman Shevach ע"ה

HALACHAH Highlight

Singing during Birkas Kohanim

והצנועים שבכהונה מבלעים אותו ונעימת אחיהם הכהנים

And the modest kohanim would mumble it [the Name of God] during the melody of the other kohanim

Rema¹ writes that kohanim should sing a niggun when they recite the following words of Birkas Kohanim, **יברכך**, **וישמרך**, **אליך**, **לך שלום**. The reason, he explains, is that each word is the end of a separate beracha. Aruch Hashulchan² explains that the purpose of the singing is to bring the kohanim to a higher level of inspiration and connection to Hashem (התעוררות) (והתלהבות). This concept is based on the pasuk (Melachim II 3:15) that indicates that song causes the Spirit of Hashem to rest on a person. Sefer Yesodei Yeshurun³ suggests two explanations for the custom of the kohanim singing during Birkas Kohanim. One explanation is that the capacity to convey a blessing is enhanced when one is in a state of happiness and singing will bring the kohanim into a state of joy. Secondly, Birkas Kohanim is a time when the Divine Presence rests of the congregation and the Divine Presence resides only when there is joy.

The custom of the kohanim's singing during Birkas Kohanim is found in the writings of Terumas Hadeshen⁴ who cites our Gemara as support for the custom. Although he supports the practice of the kohanim singing during Birkas Kohanim he warns against switching tunes in the middle since it could easily lead to the kohanim's losing track of which word they are supposed to say. Teshuvos Siach Yitzchok⁵ writes that it is not recorded in sefarim what tune the kohanim are supposed to sing when reciting Birkas Kohanim but it is logical to assume that the tunes have been passed down generation after generation and can be traced

REVIEW and Remember

1. Why did R' Pinchas order his servants to run him out of the Beis Hamidrash?

2. What is the source that one should not reveal genealogical flaws about other families that have been mixed into the Jewish people?

3. How did Rav identify those who were genealogically fit?

4. What should one assume when he sees two families arguing with one another?

back to Har Sinai. This concept, that music can be traced back to Har Sinai, is found in the work Pe'as Hashulchan who cites in the name of Gra that Moshe Rabbeinu brought with him from Har Sinai many different tunes.

In a related matter there is a dispute about the permissibility of singing a niggun after a beracha. Teshuvos Minchas Yitzchok⁶ writes that the niggun would constitute an interruption and therefore, for example, one should not sing a niggun in between the beracha of המוציא and eating bread. Teshuvos Shevet Halevi⁷ disagrees and maintains that a niggun is not an interruption as long as one sings a tune without words. ■

1. רמ"א או"ח סי' קכ"ח סעי' מ"ה.
2. ערוה"ש שם סעי' ל"ה.
3. ספר יסודי ישרון נשיאת כפים עמ' מ"ג.
4. שו"ת תרומת הדשן סי' כ"ו.
5. שו"ת שיח יצחק סי' ע"ג.
6. שו"ת מנחת יצחק ח"ז סי' ט"ו.
7. שו"ת שבט הלוי ח"ה סי' ט"ז. ■

STORIES Off the Daf

"Ben Tzion Ostracized Them Forcefully..."

משפחת בית הצריפה היתה בעבר הירדן וריחקה בן ציון בזרוע..."

Once, a certain family was the subject of a rumor regarding the kashrus of their lineage. Although some claimed that this family was tainted, no proof was forthcoming. Some wondered if they should be careful not to marry into this family because of this rumor. After all, they assumed that one must be very vigilant to avoid anyone whose yichus is in doubt. Ostracizing a well-established family is a fairly big responsibility, however, so someone consulted with the Maharshal, zt"l, regarding if this was proper.

He answered, "We find in Kiddushin 71 that Ben Tzion wrongly encouraged people to marry into a family that was really of objectionable lineage, and to spurn a different family that really had impeccable lineage. Although it was literally a matter of life and death to reveal the truth in the times of the sages because doing so could lead to violent repercussions, thank G-d it is no danger for us today. Surely it is a great mitzvah to do our utmost to quiet a slanderous miscarriage of justice such as people speaking against a family that is really of flawless extraction. Regarding your question... This family was well known to be great in Torah and Hora'ah but now some dishonest people of iniquitous character have spread a rumor that they are flawed from their mother's side, God forbid. I must testify that I was

born on the lap of my famous grandfather, the renowned Rav Yitzchak Kloyber, zt"l, and merited to learn from him. He was of venerable age and knew the lineage of all the families of the region. He had a connection by marriage to this family and was always very close to them. Everything they did was subject to his approval. Surely they made no marriage without his explicit endorsement!

He concluded, "I declare an oath with heaven and earth as my witness that he told me of many families that were of blemished origins, and of others that he declared legitimate. This family was always completely unpolluted in his eyes without even the shadow of a doubt. Anyone found to libel this family is hereby in cherem and should be punished until they ask forgiveness and repent!"¹ ■

1. שו"ת מהרש"ל, סימן י"ב