

OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah begins with a presentation of the different opinions regarding the type of illicit relationship that will produce a mamzer. The Mishnah concludes with a discussion of the prohibition against marrying one's wife's sister and one's cholutza's sister.

2) Clarifying the source for the different positions

The source for R' Akiva's position is identified.

An alternative source is presented.

The source for Shimon Hateimani's position is identified.

The source for R' Yehoshua's position is identified.

Abaye asserts that all opinions agree that the child is not a mamzer if one had relations with a nidah or a sotah.

The reason for Abaye's assertion is presented, followed by a Baraisa that echoes his rulings.

The Gemara explains why Abaye did not include the case of the yevama in his list.

3) R' Shimon ben Azzai's report

A Baraisa presents a more detailed account of R' Shimon ben Azzai's report of the scroll of genealogical records of Yerushalayim.

4) Menashe's assassination of Yeshayahu

The scroll of genealogical records includes a report that Menashe assassinated Yeshayahu.

Rava relates how Menashe accused Yeshayahu of being a false prophet and noted three contradictions between the Torah and statements made by Yeshayahu.

The Gemara resolves the three contradictions. ■

REVIEW and Remember

1. What are the three opinions regarding the prohibited relationships which result in the offspring being a mamzer?
2. How does one verse serve as a source for the three different opinions regarding a mamzer?
3. Why does having relations with a niddah not produce a mamzer?
4. What was the capital crime Menashe accused Yeshayahu of violating?

Distinctive INSIGHT

The prophecy of Moshe Rabeinu

כל הנביאים נסתכלו באספקלריא שאינה מאירה, משה רבינו נסתכל באספקלריא המאירה

Rambam (Yesodei HaTorah 7:6) writes: What is the difference between the prophecy of Moshe and that of all other prophets? Divine insight is bestowed upon all the other prophets in a dream or vision. Moshe, our teacher, would prophesy while standing awake, as the verse says (Bamidbar 7:89), "When Moshe came into the Ohel Moed to speak to Him, he heard the voice speaking to him."

Divine insight is bestowed upon all the other prophets through the medium of an angel. Therefore they perceive only metaphoric imagery and allegories. Moshe would prophesy without the medium of an angel, as the Torah states (ibid. 12:8): "Mouth to mouth I speak to him," and (Shemos 33:11): "And Hashem spoke to Moshe face to face." In Bemidbar (12:8) we find: "He gazes upon the image of Hashem" - i.e., there was no metaphor. Rather, he would perceive the matter in its fullness, without metaphor or allegory. The Torah testifies concerning him (ibid.): [I speak to him...] manifestly, without allegory." His appreciation of prophecy would not be through metaphor, but through open revelation, appreciating the matter in its fullness.

All the other prophets were overawed, terrified, and confounded [by the revelations they experience], but Moshe would not [respond in this manner], as the verse states (Shemos 33:11): "[God spoke to Moshe...] as a man speaks to a friend" - i.e., just as a person will not be awe-struck from hearing his friend's words, so, too, Moshe's mental power was sufficient to comprehend the words of prophecy while he was standing in a composed state.

All the other prophets cannot prophesy whenever they desire. Moshe was different. Whenever he desired, the holy spirit would envelop him, and prophecy would rest upon him. He did not have to concentrate his attention to prepare himself [for prophecy], because his mind was always concentrated, prepared and ready [to appreciate spiritual truth] as the angels [are]. Therefore, he would prophesy at all times, as the Torah states: (Bamidbar 9:8) "Stand and hear what God will command you." ■

HALACHAH Highlight

Running from danger

אמר ישעיה ידענא ביה דלא מקבל מה דאימא ליה וכו' אמר שם איבלע בארזא

Yeshayahu said, "I know that he (Menashe) will not accept my defense..." He, therefore, uttered Hashem's name and was swallowed by a cedar.

The Maharil¹ was asked whether it is appropriate for a person to run from danger. The Gemara Sanhedrin² reports that there was a plague in a particular area for seven years and not one person died before their time. This indicates that one should trust Hashem rather than flee. Maharil responded that one should not rely upon the Gemara in Sanhedrin since there are conflicting Gemaras that indicate that it is risky to remain in a place of danger. The Gemara Bava Kamma³ teaches that once the destroyer is released he does not distinguish between those that are righteous and those that are wicked, thus a person who does not run may be swept up with the others. Similarly, the Gemara Chagiga⁴ indicates that there are times when a person is swept away without justice, meaning that he can be taken from this world before it is his time.

Therefore, when facing danger one must take the cautious approach and flee. The logic behind this, explains Maharil, is that at time the decree may be directed at a particular town or area and those that remain will suffer the effects of the decree whereas those that run will be spared.

The Mishnah Halachos⁵ was asked whether a person, in general, is obligated to flee from danger, and if there is such an obligation will it be in force if the only place to flee may itself be dangerous (ספק סכנה) Mishnah Halachos responded by citing numerous instances in Tannach where people fled from potential danger even if it was not certain that they were fleeing to a place of safety. Esav sought to murder Yaakov and he fled, Pharaoh wanted to execute Moshe and he ran away. Another example cited is the response Yeshayahu had when he faced the danger presented by Menashe. When it was clear to Yeshayahu that Menashe was going to have him executed, he uttered Hashem's name for safety. Even though this effort ultimately did not succeed, we nonetheless see that he made the effort to save himself from danger. ■

1. שו"ת מהרי"ל סי' מ"א
2. גמ' סנהדרין כט
3. גמ' בבא קמא ס
4. גמ' חגיגה ד : באעובדא דמרים מגדלא נשיא ע"ש
5. שו"ת משנה כהלכות חי"ב סי' תס"ח ■

STORIES Off the Daf

"Seek Hashem when He is found..."

דרשו את השם בהמצאו

On today's daf we find an exhortation to take advantage of the special accessibility to Hashem afforded us during the Ten Days of Repentance. Rav Chaim Brisker, zt"l, once explained this idea with a parable:

There was once a Polish town that lay close to the Russian border. Because of the constant skirmishes between the two countries, the border shifted several times. At one point, the border intervened between the town and its Jewish cemetery, and this caused great problems for the Jews. Every burial meant undergoing interro-

gation and cross-examination by the intransigent border guard.

The Jews appealed to the authorities, and managed to reach an agreement so that funeral processions would not be stopped as they crossed the border and the Jews could bury their dead without the indignity of delay. Some enterprising locals soon realized that this was a golden opportunity to smuggle contraband across the border. They dressed up as Jews, filled a coffin with illegal goods, and successfully carried it across. Delighted with their plan, they repeated it several times over the succeeding weeks.

One night, the border guard heard the merry sound of singing and laughing. Looking out from his hut, he spotted a group of "Jews" carrying a coffin towards the border. Suspicious, he

stopped them and asked to see inside the coffin. The "Jews" refused to open it, saying, "Don't we have an agreement that Jewish burial parties may pass?" The guard insisted, and discovered the contraband. Well aware of the deep trouble they had gotten themselves into, the smugglers all fell to their knees and began crying and pleading for mercy.

"Fools!" said the guard. "Had you cried before, you wouldn't have to cry before me now!"

"Similarly," concluded Rav Chaim, "When trouble descends on people in the middle of the year they cry and plead with Hashem. They don't realize that if they had cried during the auspicious time of Elul, and especially during the yomim noraim and Ten Days of Repentance, they would not have had these troubles to begin with!" ■

