

OVERVIEW of the Daf

1) Profiting from staple foods

A Baraisa prohibits one from profiting from staple foods in Eretz Yisroel.

A detail in the Baraisa is explained.

2) Selling eggs

A Baraisa puts a limitation on the sale of eggs and Rav and Shmuel disagree about the nature of that restriction.

3) Davening when financial markets fall

A Baraisa permits davening when there is a drop in the market.

R' Yochanan and R' Yosef added qualifications to this ruling.

4) Leaving Eretz Yisroel

A Baraisa discusses when it is permitted for someone to leave Eretz Yisroel due to a lack of food.

5) Rus

R' Yitzchok teaches that the wife of Boaz died the day that Rus arrived in Eretz Yisroel.

Rabbah bar R' Huna teaches that Boaz and Ivtzan are the same person.

The novelty of this teaching is explained.

6) Teachings of R' Chanan bar Rava

R' Chanan bar Rava in the name of Rav enumerates the sons of Nachshon ben Aminadav.

The importance of this teaching is explained.

R' Chanan bar Rava in the name of Rav identifies the names of different mothers of famous historical figures.

The reason knowing these facts is important is explained.

R' Chanan bar Rava in the name of Rav teaches that Avrohom was imprisoned for ten years and there is a dispute regarding some of the details related to his imprisonment.

R' Chanan bar Rava in the name of Rav describes the events of the day of Avrohom Avinu's death.

R' Chanan bar Rava in the name of Rav teaches that all positions of authority are appointed by Heaven.

7) Rus (cont.)

R' Yehoshua ben Korcha disagrees with the earlier assertion that Elimelech and family were punished for leaving Eretz Yisroel in search of food and asserts that they were punished for not davening for the good of the generation.

8) Leaving Eretz Yisroel (cont.)

Rabbah bar bar Chanah in the name of R' Yochanan qualifies the earlier ruling related to leaving Eretz Yisroel when the price of food has increased.

9) Teachings of R' Yochanan

R' Yochanan presents a series of teachings related to memories he had of earlier times.

10) Machlon and Kilyon

Rav and Shmuel disagree whether Machlon and Kilyon were their real names or Yoash and Saraph were their real

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Distinctive INSIGHT

We have lost our leader, we have lost our captain

אותו היום שנפטר אברהם אבינו מן העולם עמדו כל גדולי אומות העולם בשורה ואמרו אוי לו לעולם שאבד מנהיגו ואוי לספינה שאבדה קברניטא

Rav said: "On the day that Avraham died, all great men in the world lined up and cried, 'Woe to the world which has lost a leader, and woe to the ship which has lost its captain.'"

The great leaders of the world rose up and bemoaned the loss of Avraham Avinu. Each from his own perspective realized that the world had lost a visionary and a man who was a bastion of strength. It is worthwhile to analyze the reaction of the world leaders. After declaring that "the world has lost its leader," the heads of the countries added another comment, as they cried out, "Woe to the ship that has lost its captain." What did they mean to add with this additional insight?

Sefer Derech Tamim explains that there were two distinct aspects to the world-class leadership qualities of Avraham Avinu. One was that he was "a father to a multitude of nations" (Bereshis 17:4). He taught the world how to live in a moral culture, where society would function without one person cheating another in financial areas. He also showed the world how people could co-exist without harming each other physically, without violence or intimidation. With the death of Avraham Avinu, the world leaders feared that there was no longer a moral compass to provide direction. They bemoaned this loss by crying out, "Woe to the world that has lost its leader!"

The second trait of Avraham Avinu was that he was the world's leader in belief in God as the Creator of the world. Avraham brought thousands of people into the fold of ethics and trust in Hashem, and with his departure, people felt as if they were left adrift, like a boat without its captain. Who would now show them where to go and what to do?

The world and our journey in life is compared to a tempest

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REVIEW and Remember

1. Why is it important to know that Boaz is Ivtzan?

2. What was the reaction of the great men of the world to Avrohom Avinu's death?

3. According to R' Yehoshua ben Korcha, why were Elimelech and his sons punished?

4. Explain the term *salminton*?

HALACHAH Highlight

Leaving Eretz Yisroel to visit the graves of tzadikim

ומפני מה נענשו מפני שיצאו מארץ לחוצה לארץ

And why were they punished? Because they left Eretz Yisroel to live outside of Eretz Yisroel

Rambam¹ rules that it is prohibited for one to leave Eretz Yisroel unless it is to study Torah, marry, save someone under attack, or for business. Sdei Chemed² adds to this list leaving Eretz Yisroel to visit the graves of tzadikim since this is also considered a great mitzvah. Teshuvos Mishpat Kohen³ wonders why it is permitted to leave Eretz Yisroel to visit the graves of tzadikim. Granted we find, for example, that Kalev went to visit the graves of his ancestors (see Sotah 34b) and it could even be considered a mitzvah to visit the graves of tzadikim, but that still does not justify leaving Eretz Yisroel for this purpose. Could it actually be that there is a mitzvah to visit the grave of every tzadik that ever lived? That would seem to be difficult to accept. Even when it comes to Torah study there are opinions which maintain that one may not leave Eretz Yisroel unless one cannot find someone in Eretz Yisroel to teach him Torah. Although we do not follow that position that is only because there is the principle that one does not merit to learn from every rebbi but since that concern does not apply to visiting the graves of tzadikim why should a person leave Eretz Yisroel when there are plenty of tzadikim one could visit without going outside of Eretz Yisroel?

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names.

A Baraisa is cited that supports one of these two opinions.

The Baraisa continues to expound the verses in Divrei Hayamim.

11) Produce in Eretz Yisroel

A Baraisa teaches that in the sixth year the produce will be free of *salminton*.

R' Nachman and R' Sheishes disagree about the meaning of the term *salminton*.

Each Amora cites a Baraisa that supports his explanation.

A related Baraisa is presented.

R' Pappa adds one last comment. ■

הדרן עלך המוכר את הספינה

In his conclusion, he suggests a rationalization for the practice. He suggests that perhaps it is permitted for one to leave Eretz Yisroel to visit the graves of one's relatives or rebbeim. The thought behind this is that although those ancestors and rebbeim may not even be as righteous as those that one could visit in Eretz Yisroel, nevertheless, perhaps having a closer relationship with that ancestor or tzadik will accomplish more for the person visiting than visiting the grave of a tzadik with whom one does not have a personal relationship. ■

1. רמב"ם פ"ה מהל' מלכים ה"ט.
2. שדי חמד אסיפת דינים מערכת ארץ ישראל אות א'.
3. שו"ת משפט כהן סי' קמ"ג. ■

STORIES Off the Daf

"How will he repay?"

"כודנא עקרה במאי פרעה לי..."

Many people wonder about their precise halachic obligation regarding simchos. Must everyone go to all the simchos of every acquaintance? Rabbi Eliyahu Mann, shlit"a, once asked Rav Chaim Kanievsky, shlit"a, this very question. "The tzibur has grown exponentially over the years, and every day is someone else's simchah. Is someone who learns obligated to waste time from learning to go to every affair?"

Rav Chaim replied, "One is not actually obligated to go unless there is a pressing need. Regarding this question we find in Bava Basra 91 that Boaz had one hundred and twenty children and he made a simchah for all one hundred and twenty, but he didn't invite Manoach to any of them. Boaz reasoned, 'Manoach has no

children so how will he repay me?' The Gemara concludes that all one hundred and twenty children died in Boaz's lifetime.

"When I was a yeshiva bochur learning in Petach Tikvah, an elderly man asked me to explain this gemara to him. 'Why did Boaz care if Manoach could repay him? Is this how he calculated his guest list? Did he really need the cake or whatever it was repaid to invite someone?' I replied that the answer was obvious, 'If the Chazon Ish, zt"l, were to make a simchah, do you really think he is obligated to invite every ignoramus in Bnei Brak? Obviously not. Similarly we find that Manoach was an ignoramus and Boaz was the gadol hador. So why should he invite Manoach? But if Manoach had children and invited Boaz to his simchos, then Boaz would have had to consider the likelihood that he may insult Manoach if he did not return the favor. But even so, Boaz was punished since he should have realized that

Manoach would be insulted if he was not invited regardless."

Rav Mann then asked, "How did Manoach, who was an ignoramus, merit to have a son like Shimshon?"

"In the Midrash we find that Manoach was a great tzaddik..." replied Rav Chaim.¹ ■

דרך שיחה, ח"א, ע"י קניג ■

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sea which must be crossed, and all we have is a narrow board across the water upon which we must tread. The road does not leave much room for error, and there are no supports or guides to assist us on our way. A person must be very careful in taking one step at a time, and following the proper path in life requires that we seek guidance and direction from whatever resources we can find. Avraham Avinu provided that assistance, and his leadership set the world on course. When he left this world, the leaders of society cried out, "Woe to the boat that has lost its captain!" ■