

## OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah presents the sixth ruling of Admon and the dissenting opinion of Chachamim.

### 2) Clarifying the dispute

The Gemara identifies the case where Admon and Chachamim disagree.

3) **MISHNAH:** Admon's last disputed ruling, related to two people who have loan documents against one another, is presented.

### 4) Two people who owe each other money

R' Nachman and R' Sheishes disagree about the procedure when two people owe one another money. Does each party pay the other, or do the two loans cancel one another?

The Gemara qualifies and explains each position.

This understanding of the dispute is rejected and another explanation is offered.

R' Sheishes is unsuccessfully challenged.

A second possible resolution to the challenge is offered but rejected.

5) **MISHNAH:** The Mishnah discusses the conditions when a husband may or may not demand that his wife move to a different place.

### 6) Clarifying the Mishnah

The Gemara explains why a husband cannot demand that his wife move from a city to a town or a town to a city.

R' Shimon ben Gamliel's position is explained in light of Shmuel's comment related to the danger of changing one's routine.

Shmuel's statement is used to explain a pasuk in Mishlei.

Ben Sira's comment to that pasuk is recorded.

7) **MISHNAH:** The Mishnah discusses forcing one's family to move to or from Eretz Yisroel. The Mishnah also presents issues related to monetary matters when people move from one location to another.

### 8) Clarifying the Mishnah

The Gemara explains the full meaning of different parts of the Mishnah.

A Baraisa rules about different cases of a husband and wife who disagree about moving to Eretz Yisroel.

### 9) Moving from one place to another

A contradiction in the Mishnah concerning collecting a kesubah when the couple has moved is noted.

Rabbah resolves the contradiction.

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## Distinctive INSIGHT

### Life in the big city

מנין ששיבת כרכים קשה, שנאמר ויברכו העם לכל האנשים המתנדבים לשבת בירושלים

Sefer notes that the introductory question of the Gemara seems a bit surprising: "How do we know that living in a large city is difficult?" It seems obvious, he claims, that life in the big city has its challenges. Rather, he points out that living in a large city also has its clear advantages. In fact, that is why many people choose to live there. On the other hand, living in a smaller town has its own advantages and disadvantages. Therefore, being that each mode of living has its set of pros and cons, the Gemara needs to cite a verse to prove that living in a large city is the more difficult of the two.

The verse teaches that the residents of Yerushalayim were given a blessing. This implies that they were in need of a special greeting simply due to the fact that they were prepared to live in the larger city. The reason it is more difficult for a person to live under such conditions seems to be due to lack of fresh air and open spaces (Rashi). The verse also suggests that the people volunteered to live there (מתנדבים), which implies that most people actually preferred to not live in the city, but the ones who offered to do so did it out of their being kind (Meiri). This insight, however, is questionable, because the subsequent verses in Sefer Nechemiah (Ch. 11) describe how those who moved to Yerushalayim all came from other cities where they were living. Perhaps the blessing was in order not because of their choice to move to the big city, but rather due to their agreeing to displace themselves and leave their previous locale. Nevertheless, Sefer זכור לאברהם explains that the

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## REVIEW and Remember

1. Explain the phrase: הפוכי מטרתא למי לי.
2. What are the different lands pertaining to marriage?
3. Can a person be forced to leave Eretz Yisroel?
4. Why is a person who lives in chutz la'arets considered as if he is an idolater?

# HALACHAH Highlight

## Does a vacation to Israel fulfill the mitzvah of dwelling in Eretz Yisroel

תנו רבנן לעולם ידור אדם בארץ ישראל

The Rabbis taught: A person should always dwell in Eretz Yisroel...

Poskim<sup>1</sup> dispute whether there is a mitzvah to live in Eretz Yisroel nowadays. According to some it is a Biblical mitzvah whereas according to others it is only a Rabbinic obligation. A third position<sup>2</sup> is that all opinions agree that one is not obligated to move to Eretz Yisroel, rather it is an optional mitzvah (מצוה קיומית) and the dispute revolves around what mitzvah is fulfilled in the event that one moves to Eretz Yisroel.

Another related dispute relates to whether one fulfills a mitzvah by being in Eretz Yisroel even if one has no intention to remain there. Some authorities<sup>3</sup> write that although it is a tremendous merit to spend time in Eretz Yisroel one does not fulfill the mitzvah of living in Eretz Yisroel if he has no intention to remain there. Other authorities<sup>4</sup> disagree and are of the opinion that one fulfills a mitzvah for every moment that he is in Eretz Yisroel regardless of whether he intends to stay there. Shulchan Aruch Harav<sup>5</sup> writes that those who travel to Eretz Yisroel for business are considered to be involved in the mitzvah of dwelling in Eretz Yisroel but he is uncertain about those who go merely for a vacation (לטייל) whether they are fulfilling any mitzvah.

There is a well known "halacha" that there is an ad-

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A Baraisa is cited that applies these halachos of the Mishnah to a regular debt.

The last halacha of the Baraisa is clarified.

Another halacha in the Baraisa is clarified.

### 10) The greatness of Eretz Yisroel

A Baraisa emphasizes the importance of living in Eretz Yisroel.

The Gemara clarifies a point in the Baraisa to mean that one who lives outside of Eretz Yisroel is considered as if he worshipped idols.

Support for this idea is cited.

### 11) R' Zeira's move to Eretz Yisroel

The Gemara begins to recount the events related to R' Zeira's move from Bavel to Eretz Yisroel. ■

vantage to traverse a new set of four amos, i.e. on an area that one has not walked upon. The author of the sefer שלהי דקיטטא wrote<sup>6</sup> in the name of Rav Chaim Kanievski that there is no source for this "halacha" that one should make an effort to walk on a new four amos. Furthermore, Rav Bin-yomin Zilber<sup>7</sup>, the Az Nidbaru, ruled that to travel around Eretz Yisroel to see and be familiar with the country has no halachic value and therefore constitutes bitul Torah. ■

1. עי פאת השלחן סי' אי באורך.
2. אג"מ אה"ע ח"א סי' ק"ב.
3. שלטי גבורים שבועות פ"ג.
4. שו"ת משנה הלכות ח"ב סי' נ"ו.
5. שו"ע הרב אור"ח סי' שמ"ח סעי' י"ג קו"א סק"ח.
6. ספר שלהי דקוטטא סי' כ'.
7. שו"ת אז נדברו ח"א סי' ל"ד. ■

# STORIES Off the Daf

## Life in the Big City

"ישיבת כרכים קשה"

One shochet went to the Divrei Chaim of Sanz, zt"l, for advice. "I live in a small town and earn a minimal living through my occupation, but have been offered a position in a certain large city. I am really in a quandary whether I ought to accept the new position or continue toughing it out where I am. Perhaps the Rav can advise me."

The Rav looked at the man in a surprised manner, "What is the question? In a big city you will make an ample liv-

ing. Furthermore, it is well known that the city which has offered you the position is much more filled with Yiddishkeit than your present town which has a much smaller community. Why would you hesitate for an instant?"

"Well, my question actually stems from the Gemara in Kesuvos 110b which states clearly that living in a big city is difficult. We are managing. Perhaps the Gemara is enough of a reason to turn the job down?"

The Divrei Chaim responded, "That is not what the Gemara means at all. The meaning of the Gemara is that moving to a big city is very costly since the cost of living is far higher there than it is in a small town. Since not everyone has

the money to afford the inflated costs of city life, it is generally a hardship. The Gemara doesn't mean to say that living in a big city is not good. On the contrary, for one who can afford it, it is very good indeed!" ■

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verse actually praises the people due their willingness "to settle (לשבת) in Yerushalayim," and it does not emphasize their willingness "to come (לבוא) to Yerushalayim." This is the insight from the verse which the Gemara detects in order to arrive at its conclusion that it was due to their agreeing to live in the city that earned them this blessing. ■