

OVERVIEW of the Daf

1) The greatness of Eretz Yisroel (cont.)

Another incident related to the productivity of Eretz Yisroel during the times of the Amoraim is presented.

An incident is recorded that discusses the loss of productivity that Eretz Yisroel suffered.

The Gemara returns to the topic of Eretz Yisroel's productivity.

More statements and incidents related to the tremendous productivity of Eretz Yisroel are cited.

2) Moving from Bavel to Eretz Yisroel

R' Elazar recounts the three spiritual steps that he achieved as he moved from Bavel to Eretz Yisroel.

An incident that occurred as R' Zeira moved to Eretz Yisroel is recorded.

3) Love of Eretz Yisroel

The Gemara presents different ways Amoraim would express their love for Eretz Yisroel.

4) The final era

R' Zeira in the name of R' Yirmiyah bar Abba describes the state of the world before Mashiach arrives.

The Gemara concludes by teaching that in the future even barren trees will produce fruit. ■

הדרן עלך שני דיני גזירות

וסליקא לה מסכת כתובות



REVIEW and Remember

1. Why did R' Yehoshua ben Levi instruct the land to stop being productive?

2. What is the worst city, agriculturally, in Eretz Yisroel?

3. Why did R' Zeira decide not to wait for the next ferry to take him to Eretz Yisroel?

4. What is a characteristic that indicates that Moshiach will arrive shortly?

Distinctive INSIGHT

The special stones of the special land

רבי חנינא מתקן מתקן

Rashi explains that Rabbi Chanina used to “fix the obstacles” he found along the roads of Eretz Yisroel. Due to his love for the land he was motivated to anticipate any problems that other people might confront due to the land itself, and he tried to correct them to prevent any mishaps. Therefore, he was alert to see if there were any stones or obstacles along the road, upon which people might trip, and he used to clear the road to prevent or at least minimize anyone's possible frustration.

Tosafos explains this episode with a sharply different approach. On his way to travel to Eretz Yisroel, Rabbi Chanina used to lift up stones to weigh them. He wanted to know when he crossed the border and entered the holy land. As long as the stones weighed their normal weight, he knew that he was still outside the land. However, when he picked up a stone and it weighed much more than normal stones, he knew that he had crossed into the Land. Tosafos notes that this episode is found in the Tanchuma (Parashas Shelach), where the Midrash tells us that as soon as Rabbi Chanina realized that he was in Eretz Yisroel, he kissed the stones as he proclaimed (Tehillim 102:15): “For your servants have cherished her stones, and favored her dust.”

Maharal writes that the fact that the stones of Eretz Yisroel are heavier than the stones of חוץ לארץ is a function of the greatness of the land. Even mundane objects such as stones are more spiritual in their essence than those found outside the land. As a result, the stones are not as readily affected by external physical forces, and they remain firm and stable, unchanged and unmoved when they are lifted. This results in their seeming more heavy.

Others say that the stones are heavier than those outside the land because they are rich with metals, in fulfillment of the verse (Devarim 8:9): “A land whose stones are iron, and from whose mountains you will mine copper.” ■

Today's Daf Digest is dedicated by
Mr. and Mrs. Dovid Shenker
in loving memory of their father
ר' אהרן דוד בן ר' שלמה, ע"ה

HALACHAH Highlight

Living in Eretz Yisroel and receiving support from people outside of Eretz Yisroel

דוכתא דמשה ואהרון לא זכו לה אנא מי יימר דזכינא לה

The place that Moshe and Aharon did not merit [to enter,] who says I will merit it?

The Avnei Nezer¹ questioned the value of a person living in Eretz Yisroel if he can not support himself financially without the funds he receives from people living outside of Eretz Yisroel. The reason for his uncertainty is that if the money is coming from outside of Eretz Yisroel, the person is still under the influence of the Angels that oversee what happens outside of Eretz Yisroel, rather than under the direct Divine Providence of Hashem. This fear is, perhaps, the reason that great leaders of previous generations did not move to Eretz Yisroel. Therefore, concludes Avnei Nezer, those who live in Eretz Yisroel and receive support from those living outside of Eretz Yisroel certainly diminish their mitzvah and may possibly not even fulfill any mitzvah whatsoever.

He later² qualifies this thought and writes that perhaps it applies only if the residents in Eretz Yisroel receive their support from those outside of Eretz Yisroel as a tzedaka donation. Under such conditions it is possible that the

resident of Eretz Yisroel is under the influence of the forces the emanate from outside of Eretz Yisroel. However, if the money is received as an honorarium, similar to the way one might send a monetary gift to a Torah scholar, this issue will not apply. Accordingly, the mitzvah of those living in Eretz Yisroel is not diminished and another reason³ will have to be found to explain why great leaders of previous generations did not move to Eretz Yisroel. He concludes, however, that the primary mitzvah is for those living in Eretz Yisroel to derive their support from Eretz Yisroel.

The Satmar Rov⁴ cited this opinion of Avnei Nezer and wrote that leaders for generations took the opposite approach. They strongly encouraged people to donate generously to the residents in Eretz Yisroel and by doing so the benefactors would have a share in their Torah study as well as their mitzvah of dwelling in Eretz Yisroel. After citing additional authorities who emphasize the importance of supporting the residents of Eretz Yisroel he reiterates that those in Eretz Yisroel who are supported by funds that come from outside Eretz Yisroel do not in any way diminish the mitzvah, in contrast with the position of Avnei Nezer. ■

1. שו"ת אבני נזר יו"ד סי' תנ"ד אות י"ח.
2. שם אות כ'.
3. ע"ש מש"כ לתרץ זה בא"א.
4. ויואל משה מאמר ישוב אי"י אות קי"ז. ■

STORIES Off the Daf

Love of the Land...

מתקן מתקליה

The Alter of Slobodka, zt"l, moved to Eretz Yisrael when he was already over seventy-five years of age. He purposely waited until after Yom Kippur to leave so that he would arrive in a state of spiritual purity. Despite his advanced age, he began again in Eretz Yisrael with renewed energy and delivered very powerful shmuessen. One seminal parable which he would often repeat was that those who live in Eretz Yisrael are likened to people living in a giant Aron Hakodesh. This is be-

cause of its tremendous holiness, as we find in the Gemara in Kesuvos and which the Rambam asserts as the halachah, that even walking four amos in Eretz Yisrael makes one a ben olam haba. The Alter would exhort his listeners, "We see how important it is for us to work to improve, so that we will truly be worthy of this distinction. At the same time we must work to judge others, even those far from Torah, meritoriously. If we can see the good in those who only go to shul on Yom Kippur, we should surely see the good of those who are not only in shul every day, but who dwell in an Aron Hakodesh!"

Once, shortly after he arrived, the Alter took a walk before davening.

Whenever he saw a stone on the path, he would move it aside. Those escorting him were certain that this was in order to remove any possibility of damage from the path.

When they asked him if this was what he was thinking, he looked at them incredulously, "What I am doing is a clear Gemara in Kesuvos 112. There, the Gemara recounts that Rav Chanina would level places where people were liable to stumble. Rashi explains that he did this because Eretz Yisrael was dear to him and he cleared the paths so that people shouldn't speak against the land.

"I do this out of my great love for Eretz Yisrael!" concluded the Alter. ■

