

OVERVIEW of the Daf

1) Bathing issues

R' Zeira reports that he once saw R' Avahu bathing in a river and he was uncertain whether R' Avahu touched his genitals. Abaye explains that although it is prohibited for a male to touch his genitals, the fear of drowning will prevent him from having improper thoughts and it may therefore not be prohibited.

The Gemara questions how could R' Avahu cover his genitals with his hands when Rav is reported to have stated that a man who covers his genitals is behaving like one who denies the covenant of Avrohom Avinu?

The Gemara answers that when entering the river one should not cover their genitals because it looks like they are denying the covenant of Avrohom Avinu, but when coming out of the water it is appropriate to cover one's genitals as a display of modesty.

R' Zeira once heard R' Yehudah giving instructions to his attendants in the bathhouse. The Gemara explains how each of the instructions taught a lesson related either to halacha or towards maintaining good health.

2) MISHNAH:

Taking hot water from two different types of utensils that were shoveled clear of its coals is discussed. In one case it is permitted and in the other it is prohibited.

3) A description of the two utensils mentioned in the Mishnah

The mulyar utensil is a utensil that contains water on the inside and coals on the outside.

The Antichi utensil, according to Rabbah is a kirah with a compartment for water, and according to R' Nachman bar Yitzchak it is a two-tier pot. According to either explanation the reason for the stringency is because of its nature to retain heat even after the coals are removed.

4) MISHNAH: One may not pour cold water into a pot of hot water removed from the fire to heat the cold water, but it is permitted to pour cold water into it or a cup of hot water to warm the cold water.

5) Clarifying the Mishnah

R' Ada bar Masna explains that the Mishnah refers to a case where the hot water was removed from the pot. It is prohibited to pour a small amount of water since it will become heated, but if a large quantity is poured into the pot so that the water will only become warmed it is permitted.

Abaye questions the interpretation of R' Ada bar Masna from the language of the Mishnah and offers an alternative interpretation. It is prohibited to pour a small amount of water into a pot containing hot water since the cold water will become heated. However, it is permitted to pour a large quantity of cold water into the pot since the cold water will only become warmed.

In a related dispute Rav maintains that one may only add an amount of water that will become warmed but not an amount that will harden the pot and Shmuel maintains that it is permissible even to add an amount that will harden the pot. ■

Gemara GEM

Health Hints

אכל ולא הלך ד' אמות אכילתו מרקבת

The Chofetz Chaim often instructed his students to watch over their health. He was known to enter the Beis Midrash late at night and to turn off the lights when it got too late, in order to force the students to finally go and get a good night's sleep. He would tell the students who insisted that they wanted to learn even more that it was only counter-productive to weaken themselves and to have their learning eventually feel as a burden. The Chofetz Chaim would say to his students, "It is the advice of the yetzer hara to push yourself to learn when you are pushing yourself too hard. Do not listen to it! It is not in your best interest!"

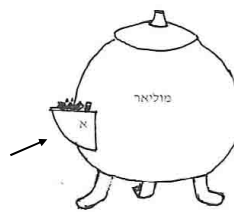
The Chofetz Chaim was very careful to fulfill the words of our Gemara that one must walk at least four amos after eating before going to sleep. Even at an advanced age, when he had great difficulty walking at all, he took a few steps out of bed, and turned around. He was overheard as saying, "It seems to me that I just walked four amos. That is enough; I am not required to do more than that." ■

REVIEW and Remember

1. Why did R' Zeira avoid visiting R' Yehudah?
2. How did R' Yehudah teach that one may use לשון הקודש to discuss secular matters in a bathhouse?
3. According to R' Adar bar Masna, whose opinion does our Mishnah follow?
4. According to the Gemara's conclusions, what is the dispute between Rav and Shmuel?

Daf DIAGRAM

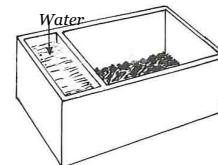
מוליאר



An urn.

The heat source is placed in the outside receptacle.

אנטיכי...



רבה אמר בי כירי. רב נחמן בר יצחק אמר בי דודי.

Rabba describes the אנטיכי as a stove-type arrangement for heating water. One of the two compartments had water in it, and the one next to it contained the coals.



Rav Nachman bar Yitzchok describes the אנטיכי as a two part urn, with the water above, and a special section directly below for the coals.

HALACHAH Highlight

Leaving Babylon to settle in Israel

רבי זירא הוה קא משתמיט מדרב יהודה, דבעי למיסק לארעא דישׂראל...
 Rabbi Zeira was avoiding Rav Yehuda, being that Rabbi Zeira desired to go up to reside in Israel...

Rav Yehuda understood this verse to include an interdiction to leave Babylon to settle in Israel. Rabbi Zeira, on the other hand, understood¹ the verse to be referring only to the holy Temple vessels, which are referenced in a preceding verse, to teach us that these vessels would remain in Babylon for some time. Rabbi Zeira was concerned that Rav Yehuda would command him to stay in Babylon², and not leave to settle in Israel. For this reason, Rabbi Zeira avoided meeting Rav Yehuda.

The Rambam³ writes that just as it is forbidden to leave Israel for the Diaspora, so it is prohibited to leave Babylon for other lands, as the verse teaches us: 'To Babylon they will be brought, and there they will remain'. The Kesef Mishna⁴ explains that the Rambam opines that the Halacha accords with the view of Rav Yehuda that it is forbidden to leave Babylon for any land, **including Israel**.

Rav Chaim Falaji⁵ discusses the opinion of the Megilas Esther⁶ that there is no Torah origin commandment to settle in Israel. One of the points by which the Megilas Esther establishes his view is that if indeed there was a Biblical obligation to settle in Israel, how could a prophet dictate not to leave Babylon to settle in Israel in direct contravention of a Biblical directive⁷? Rav Falaji responds⁸ that those authorities who opine that there is a commandment to settle in the land of Israel, such as the Ramban⁹, would hold that the Halacha is not in accordance with the opinion of Rav Yehuda, since we find many Amoraim who disregarded that opinion, and did leave Babylon to settle in Israel, such as Rabbi Zeira¹⁰. Even according to the previously cited Rambam, Rav Falaji explains that the Rambam's intent in stating that it was forbidden to leave Babylon for other lands was in regard to all other lands except for Israel, but to leave Babylon for Israel would be permitted. Rav Falaji then cites the Kesef Mishna's interpretation of the Rambam that even to settle in Israel it would be forbidden to leave

Babylon, but respectfully rejects it based on the fact that many Amoraim did leave Babylon to settle in Israel¹¹.

Responding to a query in the year 1948, Rav Ovadiah Yosef¹² wrote that Jews living in present day Iraq, which is Babylon of old, without any doubt could leave Iraq to settle in Israel. He remarked that the Halacha is not in accordance with Rav Yehuda, as we find numerous Amoraim who did leave Babylon to settle in Israel. Amongst these he lists: Rav Chiya¹³, Rabbi Elazar ben Pedas¹⁴, Rabbi Chanina¹⁵, Rabbi Zeira¹⁶ and Rabbi Yirmiah¹⁷. He further quotes the Meiri¹⁸ who wrote effusively of the great spiritual benefit of living in Israel, and explains that just as it is prohibited to leave Israel for other lands, so is it forbidden to depart Babylon for other lands, because anywhere where Torah is found has the same status as Israel. This is based on the supposition that due to the difficulties of the exile other lands are void of Torah unless one exerts themselves prodigiously. However, in Israel wisdom and the fear of Hashem are to be found, by which a person can elevate themselves. Accordingly, writes Rav Yosef, to leave Iraq for Israel, where Torah is to be easily found, can not be prohibited. ■

1. ע"פ כתובות (ק"א ע"א)
2. ע"פ רש"י כאן ד"ה משתמיט
3. רמב"ם (פ"ה מהל' מלכים הי"ב)
4. כסף משנה שם
5. שו"ת נשמת כל חי (חי"ד ס"ס מט)
6. בהשגותיו לשכתח מצוות עשה לדעת הרמב"ן (מצוה ד) בסה"מ להרמב"ם
7. שהרי אין נביא יכול לחדש דבר מעתה (שבת קד ע"א ועוד)
8. ע"י תירוצו אחר לקושי המגילת אסתר בשו"ת אבני נזר (חי"ד ס"י תנד אות ז) ועוד.
9. בהשגות הרמב"ן לספר המצות להרמב"ם (שכתח העשין לדעת הרמב"ן, מצוה ד)
10. כתובות (ק"ב ע"א) וכאן.
11. וכן כתב גם רבי ישראל משקלוב בס' פאת השלחן (ס"י א בבית ישראל ס"ק יד) ועוד
12. מאור ישראל כאן
13. סוכה כ ע"א
14. כתובות ק"ב סו"ע"א
15. כתובות ק"ב ע"א
16. כתובות שם וכאן
17. כתובות עה סו"ע"א
18. כתובות (ק"א ע"א, עמ' 505) ■

Gemara GEM

Enemy Troops

בולשת שנכנסה לעיר... בשעת מלחמה

The Jewish people have been victimized countless times throughout history. However, through His tzadikim, Hashem has often done miracles to save His people.

This is evident in the story of Rashi and Godfrey of Bouillon, the leader of the horrible First Crusade (1096) which wiped out many Jewish communities. Though the nearby cities of Speyer, Mainz, and Worms were devastated by the Crusaders, the Jews of Rashi's city of Troyes were spared destruction.

When Godfrey sought to conquer Pales-

tine, he sent messengers asking for an appointment with Rashi in order to hear the sage's thoughts regarding his plan. The fact that Godfrey, who was a vicious enemy of the Jews, would seek such a meeting speaks volumes. Rashi denied him the appointment. Furious, Godfrey assembled soldiers and burst into Rashi's house of study calling out "Solomon!" Despite the fact that he did not see anyone in the hall (though the books were open) he heard Rashi reply "What does His Highness want?" Petrified, he ran outside.

Insisting upon hearing Rashi's advice, he called to a disciple of Rashi and swore that no harm would come to Rashi if he came to meet with him. When Rashi acquiesced and met with Godfrey, Godfrey informed him of his plans, including the fact that he had

100,000 horsemen ready to invade Palestine. He told Rashi to deliver his honest opinion. Rashi replied that Godfrey would conquer Jerusalem and that he would rule for three days, after which he will be driven out by the Moslems, returning to Troyes with only three horses. Angered, Godfrey swore that if this did not happen he would cut up Rashi and feed him to the dogs.

Rashi's prophetic comments came true. Coming back four years later to Troyes, Godfrey recalled the words of the Rabbi. He decided he would indeed punish Rashi, as he had four horsemen with him, not only three as Rashi had predicted. Upon entering the gates of Troyes, a large stone fell, killing a horse and its rider. Every aspect of Rashi's words had now come true. ■

