

## OVERVIEW of the Daf

### 1) R' Zeira's move to Eretz Yisroel (cont.)

The dispute between R' Zeira and R' Yehudah continues regarding whether there was a prohibition against leaving Bavel for Eretz Yisroel.

### 2) The greatness of Eretz Yisroel (cont.)

Two expositions of R' Elazar are cited that returns the Gemara to the topic of the greatness of Eretz Yisroel.

R' Anan extols the virtue of being buried in Eretz Yisroel.

A related incident is cited.

An incident is cited that highlights the contempt R' Chanina had for those who lived outside of Eretz Yisroel.

### 3) Eretz Yisroel and Bavel

R' Yehudah in the name of Shmuel teaches that just as one may not leave Eretz Yisroel for Bavel so too one may not leave Bavel for other lands.

Two related incidents are recorded.

Rabbah and R' Yosef teach how people from one country become absorbed into a country that is more elevated.

A few statements related to the advantages of living in Bavel are presented.

### 4) The greatness of Eretz Yisroel (cont.)

The topic of Eretz Yisroel and the period of resurrection are discussed.

The Gemara elaborates on the topic of resurrection for those who are buried outside of Eretz Yisroel.

Yaakov and Yosef's insistence on being buried in Eretz Yisroel is explained.

The Gemara presents the text of the letter sent to Rabbah to convince him to move to Eretz Yisroel.

### 5) Resurrection

R' Elazar teaches that those who are ignorant of Torah will not merit resurrection.

A Baraisa that echoes the same idea is recorded.

R' Elazar's teaching is unsuccessfully challenged.

R' Chiya bar Yosef makes a number of statements related primarily to the resurrection of the righteous.

### 6) The greatness of Eretz Yisroel (cont.)

A Baraisa teaches about how productive Eretz Yisroel will be in the future.

Another Baraisa describes the productivity of Eretz Yisroel during the time of the Tannaim.

The Gemara continues to describe the productivity of Eretz Yisroel in the future.

The productivity of Eretz Yisroel during the time of the Amoraim is discussed. ■

## Distinctive INSIGHT

### *The Land of Israel at the end of days*

עתידה ארץ ישראל שתוציא גלוסקאות וכלי מילת

The Gemara (Shabbos 30b) tells the story of Rabban Gamliel who was sitting and teaching the lesson of our Gemara and the fantastic ability of Eretz Yisroel in the future to produce ready-made foods and clothing. Upon hearing about this, a certain student mocked Rabban Gamliel and questioned this prediction based upon the verse in Kohelles (1:9): "There is nothing new beneath the sun." The student felt that a future situation which does not parallel anything already found in the world now would be a contradiction to the verse. Rabban Gamliel took the student out of the Beis midrash and showed him mushrooms and truffles that were growing nearby. He also showed him bast from a young palm, which is like a ready-made, wool-like material. Rashi explains that the growths sprang up overnight, and they appeared as miniature baked goods. The palm bast demonstrated that we already find natural growths which mimic finished cloth.

In his Commentary to the Mishnah (Sanhedrin Ch. 11), Rambam explains that the student took Rabban Gamliel's words literally, while Rabban Gamliel only meant to say that in the end of days it will be much easier for a person to earn his living. Although Rabban Gamliel could have answered the student and calmed his mocking attitude, Rabban Gamliel chose to respond to him on a simple level, as the verse states (Mishle 26:5), "Answer a fool according to his folly." He wanted to show him that the matter could be dealt with on a superficial level, as well as on its allegorical plane.

It is noteworthy to point out that Malbim to Vayikra 26:5 learns that the reference to the power of Eretz Yisroel to produce ready-to-eat items and to produce ready-to-wear clothing is to be understood literally, as the situation will revert back to its status at the time of creation, where the world was ready to serve man's needs. ■

## REVIEW and Remember

1. What are the three oaths?

2. Why did Yaakov and Yosef insist on being buried in Eretz Yisrael?

3. How do we know that the dead will be resurrected wearing clothing?

4. What is even more valuable than sharing with a friend a drink of milk?

# HALACHAH Highlight

## Leaving Eretz Yisroel for a vacation

כשם שאסור לצאת מארץ ישראל לבבל וכו'

*Just like it is prohibited to go from Eretz Yisroel to Bavel etc.*

**R**ambam<sup>1</sup> rules that it is prohibited to leave Eretz Yisroel unless it is for very specific reasons, e.g. to study Torah, to marry, for business. Rav Yoel Teitelbaum<sup>2</sup>, the Satmar Rov, noted that this halacha is not found in the Rosh, Tur or Shulchan Aruch and suggested that it is because they maintain that the prohibition applies only when the majority of the Jewish People live in Eretz Yisroel but nowadays the restriction is not in force. Therefore, since the restriction is only Rabbinic one can follow the lenient opinions who do not record this halacha.

Rav Shmuel Halevi Wosner<sup>3</sup>, the Shevet Halevi, maintains that the primary prohibition applies only when one intends to establish his residence outside of Eretz Yisroel but to leave temporarily and return does not violate the prohibition. The one qualification to this leniency is that there has to be some sort of need, e.g. parnasa or Torah etc. for the person to leave and it is not permitted to leave Eretz Yisroel if the trip does not serve a constructive purpose. Accordingly, it would be prohibited to leave Eretz Yisroel for a vacation since the trip does not serve a constructive purpose. If, however, the pur-

pose of the trip is to see some of the wonders and beautiful parts of creation one could be lenient.

Magen Avrohom<sup>4</sup> writes that it is permitted to leave Eretz Yisroel to visit relatives and although this is cited by Rav Yitzchok Yaakov Weiss<sup>5</sup>, the Minchas Yitzchok, he adds that it is halacha but not to be followed in practice (להלכה ולא למעשה). The reason is that the ruling is contradicted by a ruling of Tashbatz<sup>6</sup>. When Tashbatz enumerated different circumstances that permit a person to leave Eretz Yisroel he mentioned that fulfilling the mitzvah of kibud av v'em is sufficient grounds to permit leaving Eretz Yisroel. This implies, notes Minchas Yitzchok that were it not for the mitzvah it would not be permitted to leave Eretz Yisroel even if one wanted to visit relatives.

Rav Moshe Stern<sup>7</sup>, the Be'er Moshe, ruled that it is permitted to leave Eretz Yisroel to attend a bar-mitzvah but Rav Shlomo Zalman Auerbach<sup>8</sup> did not see even attending the bar-mitzvah of a grandchild as sufficient grounds to leave Eretz Yisroel. ■

1. רמב"ם פ"ה מהלי מלכים ה"ט.
2. ויואל משה מאמר ישוב ארץ ישראל סי' קל"ג י"ג עיקרים אות ז'.
3. שו"ת שבט הלוי ח"ה סי' קע"ג.
4. מג"א סי' תקל"א סק"ז.
5. שו"ת מנחת יצחק ח"ג סי' כ"ז.
6. שו"ת תשב"ץ ח"ג סי' פ"ח.
7. שו"ת באר משה ח"ג סי' שכ"ז.
8. הליכות שלמה ח"א פכ"ג הע"י 16. ■

# STORIES Off the Daf

## The Value of a Smile

"גדול המלבין שניים לחבירו יותר ממשקיהו חלב..."

**T**here was a man who would greet everyone with a smile and a hearty salutation. When asked what gave him the sensitivity to think of others to such an extent he replied, "It all started in Slobodka. I once visited the yeshiva and heard a lecture that changed my life. The Alter of Slobodka, zt"l, once said, "Imagine someone so giving that at the end of davening he stands by the door with a pitcher of refreshing milk in one hand and a big cup in the other hand. Each person who passes receives a cup of milk at this man's generous hand. And he doesn't only do it once, but he makes

sure to do it every single day. The man makes sure to be waiting at the spot immediately after davening to hand out a refreshing glass of milk to everyone. He gives to one person and waits for him to finish. The instant one is done, the man takes the cup and races to rinse it. Then he rushes back and gives another person and then another, only pausing enough time to rinse the cup between drinkers. What self-sacrifice, what love of his fellow Jews. Just standing there and dispensing milk is already enough of a sacrifice, but think of all the money the milk costs! What would we say about such a person?"

The Alter immediately responded to his own question, "We would be certain that this man was one of the Gedolei Ha-Dor! If someone were to ask us to hazard a guess as to the identity of the baal chessed this story might be about, Radin and the Chofetz Chaim would surely

come to our minds. Who else could have been so filled with selflessness on behalf of his fellow man? But the truth is that this can be accomplished by each and every one of us with relative ease and it won't cost us a dime. How can we do this? Let us stand in shul and immediately after davening let's put on a big smile and with a joyously shining face say a hearty good morning to our neighbors. This will cause them to smile and we will thus fulfill the Gemara in Kesuvos 111b which states, 'One who causes his friend's teeth to show in a smile is greater than one who gives him milk to drink!'"

The man concluded, "There is no need to run to purchase a beverage and go to all the trouble of giving it out. Everywhere you find yourself, every place you go at all times, just show a happy countenance and bring a smile to someone's face!" ■

