

OVERVIEW of the Daf

1) Chamas, Rakas and Kinarees (cont.)

Rava successfully challenges R' Yochanan's assertion that Rakas is Tzipori and suggests different identifications for the cities of Chamas, Rakas and Kinarees.

Two different opinions are cited regarding the identity of Rakas.

Zeira suggests a different identity for the city of Tzipori, mentioned earlier by R' Yochanan.

Zeira's suggestion is unsuccessfully challenged.

2) Ekron

A number of expositions related to the city of Ekron are recorded.

The last teaching about Ekron was made by R' Yitzchok and the Gemara proceeds to cite numerous teachings of R' Yitzchok.

The topic of contending with wicked people is discussed at length.

Ulla finishes this discussion with a detailed description of one of the great cities of Rome.

3) MISHNAH: The Mishnah rules that one who read the Megilla in the first Adar must read the Megilla again in the second Adar, and the rule that governs the differences between the First Adar and the Second Adar is presented.

4) The four parshiyos

It is noted that the implication of the Mishnah is that the four parshiyos could be read in either Adar. This is inconsistent with all three opinions that discuss the matter.

The three opinions are cited and the Gemara explains why the Mishnah is inconsistent with each opinion.

Two answers are presented.

R' Chiya bar Avin, in the name of R' Yochanan, rules like R' Shimon ben Elazar in the name of R' Yosi who holds that the four parshiyos are read in the second Adar.

R' Yochanan cites the verse that serves as the source for the respective positions of R' Eliezer the son of R' Yosi and R' Shimon ben Gamliel.

Two reasons are presented to explain the position of R' Shimon ben Gamliel. ■

Distinctive INSIGHT

The special sweet fruits of Ginosar

כינרת זו גינוסר ולמה נקרא שמה כינרת? דמתיקי פירא כקלא דכינרי

On the verse (Bereshis 49:21): "Naftali is a hind sent off, who delivers beautiful sayings," Targum Onkelos explains that the portion of Naftali will be a very good land which produces fruit. It will be fertile land. Those who partake of the fruit will be appreciative, and they will pronounce blessings on them.

The halacha is that a blessing is to be recited whenever eating any foods, including fruit. What, then, is unique about the fruit from the portion of Naftali in that blessings will be said when partaking of them?

Torah Temima notes that the Gemara (Berachos 44a) discusses the case where a person has two food items, one especially intense taste (e.g., salty), and the other a piece of bread. In this case, if one were to eat the salty food first, he would only have to recite a beracha upon it, with no blessing being required for eating the bread afterwards. The reason is that the pronounced taste of the salt must be neutralized, and the purpose of the bread at that point is only secondary to the main item. When one eats a main food, and there are secondary items also consumed, the only blessing necessary is that recited upon the main item.

The Gemara then asks: Is there any item with such a strong taste that bread is considered secondary to it? Rav Ashi explains that such a phenomenon could be demonstrated when a person eats from the fruits of Ginosar, on the shores of the Sea of Galilee, in the portion of Naftali (see Sifrei to Devarim 33:23, Megilla 6a). These were especially luscious fruits and the taste was so potent that it was necessary to eat bread afterwards to slightly dull the strong effect of the fruit.

The Targum alludes to this unusual effect. The portion of Naftali will produce such tasty fruit that they will be more significant than the bread which accompanies them. They will be unique in that the blessings recited when eating these fruits will be said upon them and not upon the bread, which will be secondary to them. ■

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לע"נ ר' אהרן בן ר' יעקב מאיר ע"ה
by his children
Mr. and Mrs. David Friedman

HALACHAH Highlight

Passing one shul to generate more reward for the additional steps

ר' אליעזר ברבי יוסי אומר אין קורין אותה באדר השני שכל מצות שנוהגות בשני נוהגות בראשון

R' Eliezer the son of R' Yosi says: The megilla is not read [a second time] in Adar Sheni because all the mitzvos that apply in the second Adar apply in the first Adar.

The reason why, according to R' Eliezer the son of R' Yosi, the Megilla is read in Adar Rishon rather than in Adar Sheni is that one is not permitted to pass over the opportunity to do a mitzvah when it presents itself. Tosafos¹ demonstrates from this that the principle *על המצוות אין מעבירין* – one does not pass up the opportunity to perform a mitzvah, applies even if there is only one mitzvah to fulfill. This seemingly refutes the opinion of those who maintain that the principle applies only when one is faced with two mitzvos to perform and the principle instructs that one should fulfill the first mitzvah that presents itself.

Rav Avrohom Avli Gombiner², the Magen Avrohom, writes that if there are two shuls in a community one should walk to the further shul because in doing so he generates more reward for the additional steps. This position is challenged by some from Rambam who rules that one should take the closest grain for use for the Korban HaOmer and the reason is that one should not pass over the opportunity to perform a mitzvah.

Rav Chaim Yosef Dovid Azulai³, the Gaon Chida, answers that the reason why one should not pass one field for another is that by passing the first field one denies that field entirely from

REVIEW and Remember

1. Why was Zevulun upset?

2. What is going to happen to the amphitheaters and circuses of Rome?

3. Is it possible for a person to toil in Torah and not succeed?

4. Why, according to R' Shimon ben Gamliel in the name of R' Yosi, should the Megilla be read during the second Adar?

the mitzvah. On the other hand, concerning the case of the shul if the person passes one shul to daven at another he will not take away the mitzvah from the closer shul. Therefore his priority is to generate a greater amount of reward for himself.

Rav Yehudah Loewy⁴, the Maharal, explains that walking to shul is part of the mitzvah because the walking itself brings one closer to Hashem. This stands in contrast to other mitzvos where walking to the mitzvah is only a means to the performance of the mitzvah rather than a part of the mitzvah itself. Therefore, it is not considered as if the person is passing one mitzvah for another since he is already engaged in the performance of a mitzvah. ■

1. תוס' ד"ה ור' אליעזר
2. מג"א סי' צ' ס"ק כ"ב
3. פתח עינים מנחות סד
4. מהר"ל נתיבות עולם נתיב העבודה פ"ה ■

STORIES Off the Daf

The pomegranate's shell

אלה אמר רבא רבת זו טבריה ולמה נקרא שמה רבת? שאפילו רקנין שבה מלאין מצות כרמון

On today's daf, Rava explains that Rekes is really Teverya. Why, then, is it called Rekes? Because even the empty ones of the city (ריקנין) are as filled with mitzvos as a pomegranate is filled with seeds.

Someone once asked the Maharil Diskin, zt"l, "Why is the pomegranate used as a symbol of being filled with good points? Why not an orange, or a banana, or any other fruit with a peel?"

Rav Diskin explained, "The pome-

granate has a hard exterior and also a lot of waste in between the seeds. True, the apparently 'empty ones' among the Jewish people are filled with mitzvos like a pomegranate, but you still have to break through the hard exterior and sift through the bad in order to discover the good!"

When the Belzer Rebbe, zt"l, first came to Israel, he decided to settle in Tel Aviv. This was very disconcerting to some, because they felt that it would have been more appropriate for him to settle in an established observant community. Someone even had the nerve to question the Rebbe as to why he had settled in the middle of a non-religious area of Tel Aviv as opposed to Yerushalayim. "After all, Tel Aviv is full of

goyim!" the man posed.

The Rebbe was deeply disturbed by those words. "How can you say that?" he thundered. "You have no idea how wonderful this city is! One goes down the street and sees a person who appears to be a goy coming his way. Suddenly, one realizes that it is actually a Jew, because all the 'goyim' here are Jewish! We know that the minute that we hear the shofar of Moshiach, the hard shell surrounding such a person will break away and his real self will surface. As long as being here does not harm those who are faithful to Torah, why shouldn't we serve as an example to such people that there are plenty of religious Jews who are waiting for them to find their true selves and come back to their source?" ■

