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Arachin Daf 34

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Mishna

[The Levi'im did not receive a regular portion of land when they entered Eretz Yisroel; each tribe gave them land outside of their cities. A Levi who sells his land is permitted to redeem it forever. This Mishna discusses what is regarded as being considered a Levi's land.]

If a *Yisroel* inherited a house in a walled city from his mother's father who was a *Levi*, he cannot redeem it according to the order prescribed here (*for a Yisroel, which is that it belongs to the buyer after one year; rather, the seller may redeem it forever, like a Levi*). Also if a *Levi* inherited a house in a walled city from his mother's father who was a *Yisroel*, he cannot redeem it according to the order prescribed here (*for a Levi, which is that he may redeem it forever; rather, it belongs to the buyer after one year, like a Yisroel*), as it is written: *for the houses of the cities of the Levi'im is their ancestral heritage*. This means that this order (*of a Levi*) does not apply unless he is a *Levi* and it is in the cities of the Levites; these are the words of Rebbe. The Sages say: These rules apply only to the cities of the Levites (*but the seller need not be a Levi*). (33b)

Explaining Rebbe

The *Gemora* explains Rebbe's opinion stated in the *Mishna* as follows: He (*a Yisroel who inherited a house in a walled city from his mother's father who was a Levi*) redeems only like a *Yisroel* (*that he may redeem it only in the first year, for the laws of Levi'im are only applicable if he is a Levi and the house is in a city of the Levi'im*).

The *Gemora* cites a *braisa* which provides the Scriptural sources for Rebbe's ruling (*that the laws of a Levite's field are applicable only if it is a Levi selling, but not if it is a Yisroel who inherited it from his grandfather who was a Levi*). The *braisa* continues: One might have thought that a *Levi* could redeem (*forever*) from a *Yisroel*, because the strength of the former (*regarding redemption of a house in a walled city*) is enhanced, whereas the rights of the latter are weakened (*for a Levi can redeem forever, and a Yisroel only has one year to redeem it*), but a *Levi* could not redeem from another *Levi* (*when one Levi sells to another*) because the rights of both are enhanced; therefore it is written: *from the Levi'im (including all cases)*. The *braisa* continues: *From the Levi'im, i.e., but not all the Levi'im, excluding a Levi who is a mamzer or a nasin (a mamzer is one born from certain illegal unions, and a nasin is a descendent of the Gibeonites)*. The Sages, however, hold that the rule (*of a Levi redeeming*) applies only to the cities of the *Levi'im*, and we do not say that he must be a *Levi*. (33b)



Mishna

[The cities of the Levi'im had a perimeter of 2000 amos. The inner 1000 was left empty as a way to beautify the city. The outer 1000 was used for planting. This applied to all cities in eretz Yisroel, even the cities belonging to the Israelites, according to the Tanna of our Mishna.]

One may not turn a field (*the outer 1000 amos*) into a clearing (*as this would minimize the farmland available and thereby prevent the settlement of Eretz Yisroel*), nor a clearing into a field (*for it would take away some of the beauty*), nor a clearing into a city (*for this would also take away some of the beauty*), nor a city into a clearing (*for people will not settle there*). Rabbi Elozar said: This is the rule only to the cities of the *Levi'im*, but in the cities of the *Yisro'elim*, one may turn a field into a clearing, a clearing into a field, a clearing into a city, but not a city into a clearing, for that will destroy the cities of Israel. (33b)

Levi'im's Sale

The *Kohanim* and *Levi'im* may sell at any time and redeem it at any time.

The *Gemora* provides the Scriptural source where we derive that the cities of the *Levi'im* cannot be changed.

The *Gemora* cites a *braisa* teaching the following rules, and cites the Scriptural verses as their source.

The *Levi'im* can redeem their ancestral fields immediately.

The *Levi'im* can redeem their field forever (*even after Yovel*).

The *Levi'im* can redeem his house in a walled city – even after the first year.

The *Gemora* asks: How do the *Levi'im* come to have houses in walled cities? Was it not taught in a *braisa* (*regarding the Levi'im's cities*): These cities (*of refuge*) cannot be made from small cities or large cities, but rather from unwalled average size cities.

Rav Kahana said: This is no contradiction: The *braisa* cited refers to a city which was first surrounded by a wall and then it was inhabited (*and such a city cannot be given to the Levi'im*), but we are referring to a city which was inhabited and then became surrounded by a wall.

The *Gemora* asks: But would such a city be considered a walled city? Was it not taught in a *braisa* that it is not regarded as a walled city if it was inhabited before the wall was built, and even if the Jewish people had walled it (*after they conquered it, but before it became inhabited*), it is still not regarded as a walled city. The wall must have been built by idolaters before the Jews conquered it.

The *Gemora* answers: It can be referring to a case where the walled cities and their clearings fell to the *Levi'im* in the lottery (*and the verse teaches us that the Levi may redeem it forever*).

Rav Ashi explains this case to referring to the time before the walls were demolished (*for the law is that the Levi'im cannot live in a walled city*).

The *Gemora* cites a *braisa*, which states that this verse teaches about a case of a *Kohen* who received a



consecrated field not redeemed by *Yovel*. If this *Kohen* then consecrated the field, we may have thought that he can get it back at *Yovel* without redeeming, since he's currently in possession, and it would ultimately return to *Kohanim*. If this *Kohen* can receive fields consecrated by others, certainly he should receive his own consecrated field. The verse therefore teaches that this field, the "field of donation," should be like the *Kohen's* inheritance. Just as someone's inherited field that he consecrated leaves his possession at *Yovel* and is split up among *Kohanim*, so this field, consecrated by the *Kohen*, leaves his possession at *Yovel*, and is split up among *Kohanim*.

Rav Nachman explains that you might have thought that just a *Kohen's* ancestral field can be redeemed forever, so too his field that he received through a *cheirem* (donation from a *Yisroel*) he may redeem forever; the verse teaches us that this is not so. (33b – 34a)

WE WILL RETURN TO YOU, HAMOCHEIR SADEIHU

AND TRACTATE ARACHIN IS CONCLUDED

INSIGHTS TO THE DAF

Sent out of a Walled City

QUESTION: The Gemara teaches that if the Leviyim received walled cities through the lottery conducted in the time of Yehoshua when the Jewish people entered Eretz Yisrael, then they were required to demolish the walls of those cities. Those cities, therefore, are not considered walled cities with regard to the laws of Batei Arei Chomah.

However, the Gemara earlier (32a) quotes Rebbi Elazar bar Yosi who derives from the verse (Vayikra 25:30) that as long as a city originally had walls at the time of Yehoshua, it is considered a walled city with regard to the laws of Batei Arei Chomah, even if the walls are no longer standing. Accordingly, demolishing the walls of a city of Leviyim should not help to remove its status of a walled city.

ANSWERS:

(a) In his first answer, **TOSFOS** suggests that the Gemara here follows the view of Rebbi Yishmael b'Rebbi Yosi (32b) who maintains that once the wall is taken down, the city is no longer considered a walled city.

(b) In his second answer, Tosfos suggests that since these cities are not supposed to have walls (since they now belong to the Leviyim), the Kedushas Chomah (the sanctity of being a walled city from the time of Yehoshua) does not continue once the walls are taken down.

DAILY MASHAL

Someone once asked the Chasam Sofer the secret to his success in Torah. "I became a talmid chacham in five minutes," the Chasam Sofer said. "Really?" asked the man. "All those five minutes that go to waste in the course of one's lifetime – I made sure to maximize the use of them. That is why I say I became a talmid chacham in five minutes. Five minutes here and five minutes there." (learning) (Impact Volume One)