

From when Rav came to Bohvehl

מכי אתא רב לבבל -

Overview

ארץ ישראל said that from when רב came to בבל, we made ourselves like ארץ ישראל regarding the prohibition of raising דקה. There is a dispute between רש"י and עשינו עצמינו בבבל כא"י מכי אתי רב לבבל as to the meaning of לבבל תוספות.

פירוש בקונטרס¹ והיו מתישבין שם מפני ישיבתו והיו רוב שדותיהן מישראל -

רב explained that when רב came to בבל, so people settled there because of his ישיבה, and the majority of the fields belonged to Jews, therefore they refrained from raising דקה in בבל, so they should not graze in other people's fields -

וכענין זה פירש בפרק קמא דגיטין² (דף ו,א ושם) עשינו עצמנו בבבל כארץ ישראל לגיטין³ -

And מסכת גיטין פרק of רש"י also explained in a similar manner in the first פרק, where רש"י also said, 'we have made ourselves in בבל like א"י regarding גיטין -

מכי אתא רב לבבל ונעשינו בקיאיין לשמה מתוך שהרבה ישיבות -

From the time when רב came to בבל', and so we became versed in the requirement of לשמה by גיטין, since רב increased the ישיבות in בבל -

In summation; according to רש"י the meaning of לבבל מכי אתי רב means that these new enactments (regarding דקה, and לשמה) began after רב came to בבל, since there was an increase in the Jewish population and more knowledge thanks to the ישיבות that רב made.

פרש"י asks on תוספות:

וקשה לרבינו תם דאם כן מאי פריך התם⁴ ממתניתין⁵ דעכו כארץ ישראל לגיטין אבל בבל לא -

And the ר"ת has a difficulty with פרש"י for if indeed it is so (that [לגיטין] בבל כא"י) began after רב came to בבל, why does the גמרא there challenge the statement of רב (מכי אתי רב לבבל עשינו עצמינו כא"י) that הווא is like גיטין (no need to say ובפ"נ ובפ"נ), from which we can infer however בבל is not like א"י, and בפ"נ is required, which seemingly contradicts the statement of ר"ה; the question of תוספות is, what is this challenge -

¹ ד"ה מכי.

² ד"ה מכי.

³ The law is that if a שליח brings a גט from חו"ל, he is required to say נכתב ובפני נחתם, to insure that the גט was written and signed לשמה. However if one brings a גט from א"י, there is no requirement to say נכתב ובפני, since in א"י they are בקיאיין לשמה. Now that רב came to בבל (even though it is חו"ל), nevertheless there is no longer a requirement to say נכתב ובפני, when a גט is brought from בבל. Since now the people of בבל (also) are בקיאיין לשמה.

⁴ גיטין ו,א.

⁵ גיטין ב,א.

והלא המשניות נשנו קודם דאתא רב לבבל⁶ -

– Were not the משניות taught before רב came to בבל –

תוספות offers his explanation:

ומפרש רבינו תם התם מכי אתא רב לבבל והורה לנו -

And the ר"ת explained there in גיטין מס' that 'from when רב came to בבל', means he came and taught us -

שמימות יכניה והחרש והמסגר⁷ שגלו לבבל דינה להיות כארץ ישראל לגיטין שבקיאין לשמה -

That from the days of יכניה and the חרש והמסגר who were exiled to בבל; from that time on, the status of בבל is to be like א"י regarding גיטין for they are לשמה בקיאין and no בפ"נ ובפ"נ is required -

וכן כאן לענין בהמה דקה שיש שם רוב ישראל וכן יש בריש בכל מערבין (עירובין דף כח,א):

And similarly here regarding a דקה בהמה it is also like א"י since there are in בבל the majority of the jews, and similarly in the beginning of מערבין.

Summary

According to רש"י the change (בבל כא"י) took place in the time of רב. However according to תוספות it became effective from the time of יכניה; it was רב who taught this.

Thinking it over

What was the status of בבל regarding בפ"נ ובפ"נ before רב came to בבל; did they say it or not, if they did, so (in effect) it is just like פרש"י, and if they did not, why do we need רב, the people already were not saying it; what does it mean לבבל?!?

⁶ Indeed in the time of the משנה (before רב came to בבל), even בבל was considered like חו"ל (requiring בפ"נ); however once רב came to בבל, things changed and בפ"נ was no longer required; what is the גמרא's question on הונא רב?

⁷ משנה was the יהודה מלך who was exiled to בבל eleven years before the חרבן בית ראשון (much before the time of the משנה). The (מלכים ב' כד, יד) see חרש והמסגר (which was compiled after שני שנים). The גמרא (in גיטין) teaches us that they were great חכמים (therefore the people of בבל became לשמה). They were called חרש because when they began to speak everyone else became like חרשים (deaf mutes) they could not argue with them. המסגר means (see ד"ה כיון רש"י) once they could not resolve an issue it was סגור (closed), no one could open it up again (no one could figure it out). עיי"ש.