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Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

Mishna

[The leniency discussed here regarding the wells was instituted in order to provide water for the pilgrims and their animals on their route to Yerushalayim for the Festivals.] Wells (that are situated in a public domain and are no less than ten tefachim deep and four tefachim wide and, in consequence, subject to the status of a private domain) may be provided (in order that water may be drawn from them on the Shabbos) with posts of wood by erecting four corner-pieces (each consisting of two standing boards of the prescribed measurements with their ends joined at right angles to each other) that have the appearance of eight single posts; these are the words of Rabbi Yehudah. Rabbi Meir said: Eight posts that have the appearance of twelve (must be erected), four being corner-pieces and four single posts (one between each two corner-pieces).

Their height (must be) ten tefachim, their width six, and their thickness may be of any size whatsoever. Between them there may be as much space as to admit two teams of three oxen each (thirteen and one third amos); these are the words of Rabbi Meir; but Rabbi Yehudah said: (two teams) of four. This is measured when the oxen are tied together and not loose, and (it is measured with) one team is entering while the other is going out (which would take up a little more space than if they both would be traveling in the same direction).

It is permitted to bring the posts close to the well, provided that a cow can be within the enclosure with its head and the greater part of its body when drinking. [If the space is smaller,

the drawing of water is forbidden on the Shabbos, since the cow might back out of the enclosure and one might carry the bucket after her and thus be guilty of carrying from a private domain into a public one.] It is also permitted to distance the posts to any amount provided one increases the posts (so that they do not exceed the maximum allowable amount of distance between them). Rabbi Yehudah said: The enclosure may be only as large as two beis se’ah¹. They said to him: The limit of two beis se’ah was prescribed for a garden or a karpaf² only, but if the enclosure was a fold, a corral, a backyard or a courtyard, it may be as big as five or ten beis kor, [one kor equals thirty se’ah], and it would still be permitted. Therefore (a well, which provides humans with a basic staple – water), it is permitted to distance the posts to any amount provided one increases the posts (so that they do not exceed the maximum allowable amount of distance between them). (17b – 18a)

Types of Wells

The Gemora asks: Must one assume that our Mishna is not in agreement with a ruling of Chananya; for it was taught in a braisa: Boards of wood may be erected around a water hole and rope (fences) around a caravan, but Chananya ruled: Ropes (may be put up) around a water hole (and for the caravan), but not boards of wood? [Now, since a water hole and a well are equally private domains, doesn’t our Mishna, which allows boards of wood for the latter, obviously differ from the ruling of Chananya, which does not allow them for the former?]

¹ An area where a se’ah of seed can be planted; this has been established to be an area of 50 by 50 amos. Two beis se’ah will equal 100 by 50 amos.

² an enclosure for the storage of logs or the like outside a town



The *Gemora* answers: It may be said to agree even with the ruling of Chananya, for a water hole and a well belong to two different categories. [In the case of a water hole, unlike that of a well, it is possible for the water to be completely used or dried up, and for an empty pit, an enclosure of boards of wood with gaps between them is invalid.]

There were others who recited it as follows: Since it was not stated in the *braisa* that Chananya said: Ropes may be put up around a water hole and wooden board may be erected around a well, it may be inferred that according to the view of Chananya, both in the case of a water hole and in that of a well, only ropes are permitted but not wooden boards; must one then assume that our *Mishna* is not in agreement with the ruling of Chananya?

The *Gemora* answers: It may be said to agree even with the ruling of Chananya, for he only replied to that of which the *Tanna Kamma* had spoken.

The *Gemora* asks: Must it be assumed that our *Mishna* is at variance with the opinion of Rabbi Akiva; for we learned in a *Mishna*: Wooden boards may be provided for a public well, a public water hole, as well as for a private well, but for a private water hole, a partition ten *tefachim* high must be provided; these are the words of Rabbi Akiva; whereas here it was stated that such boards may be provided for wells. Does it not then follow that the leniency is limited only to wells, but not for water holes (even public ones)?

The *Gemora* answers: It may be said to be in agreement even with Rabbi Akiva, for the *Mishna* only taught of a well of spring water because the law in its case is clear cut, there being no difference whether it was public or private, but it did not teach concerning a water hole containing collected water, since the law in its case is not clear cut (for its law depends on whether it is public or private).

The *Gemora* asks: May it be suggested that our *Mishna* is at variance with a ruling of Rabbi Yehudah ben Bava; for we learned in a *Mishna*: Rabbi Yehudah ben Bava said: Wooden

boards may not be set up except around a public well; whereas here the *Mishna* stated that such boards may be set up for wells, implying that there is no difference whether they were public or private?

The *Gemora* answers: It may be said to agree even with Rabbi Yehudah ben Bava, for when the *Mishna* said wells, it meant wells in general (but only if they are public wells).

The *Gemora* asks: What is the meaning of *deyomdin* (the corner-pieces)?

Rabbi Yirmiyah ben Elozar said: *Deyo amudin* (two posts). (18a)

Rabbi Yirmiyah

[The *Gemora* cites a mnemonic for the statements of Rabbi Yirmiyah ben Elozar.]

We learned elsewhere in a *Mishna*: Rabbi Yehudah said: All wild figs are exempt (from the restrictions of *dema'i*³), except those of *diofra* (which are more expensive; there is a concern by these figs that *ma'aser* was not separated).

Ulla said: *Diofra* ('*deyo peira*' – 'two fruits') is a tree that bears fruit twice a year.⁴⁰

Rabbi Yirmiyah ben Elozar said: T God created two figures in the first man, as it is written: *From the back and the front You have formed me.*

It is written: *Then Hashem, built the side (that He had taken from the man into a woman).* Rav and Shmuel explained this differently. One said that this was a figure (as a male and a female, and then God formed Eve as a female), and the other said that it was a tail.

The *Gemora* notes: It is well according to the one who says it was a figure, since so it is written: *From the back and the front You have formed me.* But how does the one who says it was

³ produce purchased from an *am ha'aretz*; since we are uncertain if *ma'aser* was separated, one is obligated to separate *ma'aser rishon* from it



a tail explain the verse 'From the back and the front You have formed me'?

The *Gemora* answers: It is as stated by Rabbi Ami; for Rabbi Ami said: Man was formed last in the work of creation, and he was first for punishment.

The *Gemora* asks: We grant you he was last in the work of creation, for he was not created till the eve of *Shabbos*, but when you say 'first for punishment,' to what punishment do you refer? You cannot mean the punishment in connection with the serpent, for surely it has been taught in a *braisa*: Rebbe says that in matters of prominence, we commence with the greatest, and in matters of cursing, we begin with the least important. He explains: In matters of prominence, we commence with the greatest, as it is written: And Moshe spoke to Aaron and to Elozar and to Issamar, his sons that were remaining: *Take* etc. And in matters of cursing, we begin with the least important, for first the serpent was cursed, and then Eve, and then Adam!

Rather, it must be referring to the punishment of the Flood, as it is written: *And He blotted out every living substance which was upon the face of the earth, both man and animal.*

The *Gemora* asks: All is well according to the one who says that the "side" was a figure, for so it is written: *va-yitzer*, with two "yuds." But, according to the one who says it was a tail, what does he make of *va-yitzer*?

The *Gemora* answers: This is as explained by by Rabbi Shimon ben Pazi; for Rabbi Shimon ben Pazi said: Woe is me because of my Creator (*who will punish me if I give in to my Evil Inclination*), and woe is to me because of my Evil Inclination (*for if I follow God's wishes, I will suffer temptation*).

The *Gemora* asks: All is well according to the one who says that the "side" was a figure, for so it is written: *Male and female He created them*, but according to the one who says it was a tail, what does he make of '*male and female He created them*'?

The *Gemora* answers: This is as explained by Rabbi Avahu, for Rabbi Avahu contrasted two verses. It is written: *Male and female He created them*, and it is also written: *For in the image of God He created man (which, being in the singular form, connotes that man was created alone)*! How are these statements to be reconciled? At first the intention was to create two, but in the end only one was created.

The *Gemora* asks: All is well according to the one who says that the "side" was a figure, for so it is written: *He filled up the place with flesh*, but according to the one who says it was a tail, how does he explain: *he filled up the place with flesh*?

Rav Zevid, or as some say Rabbi Yirmiyah, or again as some say, Rav Nachman bar Yitzchak, replied: These words are meant to apply only to the place of the cut (*where the tail was removed*).

The *Gemora* asks: All is well according to the one who says that it was a tail, for so it is written: *And Hashem built (for it was necessary for Him to build the tail into a body)*, but according to the one who says that the "side" was a figure, what does he make of the words: *and Hashem built*?

The *Gemora* answers: It is as explained by Rabbi Shimon ben Menasya, for Rabbi Shimon ben Menasya expounded: What is meant by the words: *And Hashem built the side*? It teaches that the Holy One, Blessed be He, braided Eve's hair and brought her to Adam; for in the seacoast towns 'braiding' is called 'building.'

Another explanation: Rav Chisda said, and some say that it was taught in a *braisa*: It teaches that the Holy One, Blessed be He, built Eve after the fashion of a storehouse. Just as a storehouse is narrow at the top and broad at the bottom so as to hold the produce (*without putting too much pressure on the walls*), so too a woman (*her womb*) is narrower above and broader below so as to hold the embryo.

It is written: *And he brought her to Adam*. Rabbi Yirmiyah ben Elozar said: This teaches that the Holy One, Blessed be He, prepared the wedding arrangements for Adam. Here the Torah teaches a maxim of behavior, that a man of eminence

himself should prepare the wedding arrangements for a lesser man, and it should not disturb him.

The *Gemora* asks: According to the one who says it was a figure (*in the beginning*), which of the two figures went in front?

Rav Nachman bar Yitzchak answered: It is reasonable to suppose that the man's figure went in front, since it has been taught in a *braisa*: A man should not walk behind a woman on the road, and even if it his wife. If a woman happens to be in front of him on a bridge (*and he cannot move to the side*), he should pass her (*and walk in front of her*), and whoever goes behind a woman when she is in a river will have no portion in the World to Come.

The *Gemora* cites a *braisa*: If a man counts out money from his hand into the hand of a woman so as to have the opportunity of gazing at her, even if he possesses Torah and good deeds like Moshe our teacher, he shall not escape the judgment of Gehinnom, as it is written: *Hand to hand, he shall not escape from evil* – this means that he shall not escape from the judgment of Gehinnom.

Rav Nachman said: Manoach (*Shimshon's father*) was an ignorant person, since it is written: And Manoach went after his wife (*and it was taught that one should not walk behind his wife*).

Rav Nachman bar Yitzchak asked on this: Accordingly, in the case of Elkanah, when it is written: *And Elkanah went after his wife*, and in the case of Elisha, when it is written: *And he rose and went after her*, are we to suppose that this means literally 'behind her'? No! It means, after her words and her advice. So too here (*in the case of Manoach*), it means, after her words and her advice.

Rav Ashi said: According to the view of Rav Nachman that Manoach was an ignorant person, he must not even have known as much of Scripture as a schoolboy, for it is written: *And Rivkah arose with her maidens, and they rode upon the camels and followed the man (Eliezer)*. We may infer from

here that she walked after the man, and not in front of the man.

Rabbi Yochanan said: Better go behind a lion than behind a woman; better go behind a woman than behind an idol; better go behind an idol than behind the synagogue when the congregation is praying.

Rabbi Yirmiyah ben Elozar further stated: In all those years during which Adam was under the ban (*for eating the forbidden fruit*), he fathered spirits, demons and liliths, for it is said: *And Adam lived a hundred and thirty years and begot a son in his own likeness, after his own image*, from which it follows that until that time he begot creatures that were not after his own image.

The *Gemora* asks from a *braisa*: Rabbi Meir said: Adam was a great pious man. When he saw that through him death was ordained as a punishment, he spent a hundred and thirty years in fasting, abstained from relations with his wife for a hundred and thirty years, and wore clothes of fig branches on his body for a hundred and thirty years.

The *Gemora* answers: That statement was made in reference to the semen which he emitted involuntarily.

Rabbi Yirmiyah ben Elozar further stated: Only a part of a man's praise may be said in his presence, but all of it in his absence. 'Only a part of a man's praise in his presence,' for it is written (*when God spoke to Noach*): *For it is you I have seen to be righteous before Me in this generation*; 'but all of it in his absence,' for it is written: *Noach was in his generations a man righteous and perfect*.

Rabbi Yirmiyah ben Elozar further stated: What was meant when it was written: *And behold, in her mouth was a plucked olive leaf*? The dove said to the Holy One, Blessed be He, "Master of the universe, May my food be as bitter as the olive but entrusted to Your hand, rather than sweet as honey and dependent on flesh and blood." Here it is written '*plucked*' and elsewhere it is written: *Feed me with my allotted bread*.

Rabbi Yirmiyah ben Elozar further stated: Any house in which the words of the Torah are heard at night will never be destroyed, for it is said: *And he does not say, "Where is God, my Maker," he who gives song in the night.*

Rabbi Yirmiyah ben Elozar further stated: Since the Temple was destroyed, it is enough for the world to use only two letters (*of God's Name*), for it is said: *Let every soul praise God, Halleluyah.*

Rabbi Yirmiyah ben Elozar further stated: When Babylon was cursed, her neighbors also were cursed, but when Samaria was cursed her neighbors were blessed. When Babylon was cursed her neighbors also were cursed, for it is written: *I will also make it the estate of wild birds and pools of water; but when Samaria was cursed her neighbors were blessed, for it is written: Therefore I will make Samaria a heap in the field, a place for planting of vineyards.* (17b – 19a)

DAILY MASHAL

The *Gemora* says that if a person exchanges money with a woman in order to gaze at her, even if he is similar to Moshe Rabeinu, he will not escape Gehinnom.

The operative word here is "*she'yistake*" -- "that he will gaze." According to many opinions, the prohibition against looking at women is against staring at them in order to take in their features, not to give them a passing glance. Of course, to give a passing glance in order to appreciate their beauty is also prohibited. However, if one sees a beautiful woman by chance and realizes she is beautiful, he should avert his gaze, but he has not sinned.

The proof to this is the *Gemora* in *Avoda Zara* (20a-b). The *Gemora* relates that Rabban Shimon ben Gamliel saw a beautiful gentile woman and made the blessing, "*she'kacha lo b'olamo*" -- "that he has made such (beautiful) things in His world." The *Gemora* indeed asks, isn't it forbidden to gaze at a woman, even an ugly woman, due to the verse, "*v'nishmarta mi'kol davar ra*?" The *Gemora* answers that Rabban Shimon had turned a corner and was unable to be

aware that a woman was approaching in order to avert his gaze.

One can derive from this incident that while it is expected that one can walk in a way that does not prevent him from seeing anything on the street, it is expected to avert one's gaze if he senses that a woman was approaching. If he did not realize a woman was coming and indeed saw a beautiful woman, he has not transgressed this prohibition. Obviously, if he continues to stare, he does transgress this prohibition. [For more on the topic of staring versus looking in halachah, see *Halachic World* vol. 1. *Parshas Toldos*. It should also be noted that there are opinions that argue with this understanding of "*histaklus b'Ishah*."]]