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Eiruvin Daf 19

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

Rabbi Yirmiyah ben Elozar further stated: Come and see that a person made of flesh and blood is not like that of the Holy One, Blessed be He. For the characteristic of flesh and blood is that when a man is sentenced to death by the government, a piece of wood must be placed in his mouth in order that he shall not be able to curse the king, but the characteristic of the Holy One, Blessed be He, when a man incurs the penalty of death for an offense against the Omnipresent, he keeps silence, as it is said: *Towards You silence is praise*; and he, furthermore, offers praise, for it is said: *praise*; and not only that, but he (*the person dying*) also regards it as if he offered a sacrifice, for it is said: *And unto You, the vow is fulfilled*.

The *Gemora* notes: And this is in line with that which Rabbi Yehoshua ben Levi has said: What is the meaning of that which is written: *Passing through the valley of the Bacha Trees, they make it into a wellspring; also, the early rain cloaks it with blessings*. ‘*Passing*’ is an allusion to people who transgress the will of the Holy One, Blessed be He (*for ‘ovrei’ – ‘passing’ can also be translated to mean ‘transgress’*); ‘*valley*’ refers to Gehinnom which is made deep for them (*for ‘eimek’ – ‘valley’ can also be translated to mean ‘depth’*); ‘*of bacha trees*’ signifies that they weep and shed tears like the spring of the shessin (*for ‘bacha’ can also be translated to mean ‘weep’*); ‘*also, the early rain cloaks it with blessings*’ means that they acknowledge the justice of their punishment and declare before Him, “Master of the universe, You have judged well, You have acquitted properly, You have condemned well, and You have well provided Gehinnom for the wicked and Gan Eden for the righteous.”

The *Gemora* asks: But is this so? Didn’t Rabbi Shimon ben Lakish state: The wicked do not repent even at the gate of Gehinnom, for it is said: *And they shall go out and look upon the corpses of the men who sin against Me*; it did not say ‘*who have sinned,*’ but ‘*who sin,*’ implying that they go on sinning forever?

The *Gemora* answers: This is no contradiction, since the former refer to transgressors in Israel, and the latter to transgressors among idol worshippers (*who do not repent, even at the gates of Gehinnom*).

The *Gemora* notes that this seems logical as well, since otherwise, a contradiction would arise between two statements of Rish Lakish, for Rish Lakish stated: The fire of Gehinnom cannot rule over the sinners of Israel. This is derived through a kal vachomer from the Golden Altar: The Golden Altar had only a *dinar’s* thickness of gold and nevertheless, the fire of many years did not rule over it; the sinners of Israel, who are full of *mitzvos* in the same manner as a pomegranate is full of seeds, as it is written: *Your temples are like a pomegranate*, and Rabbi Shimon ben Lakish remarked: Do not read it as ‘*your temples,*’ but ‘*your empty ones,*’ signifying that even the empty ones among you are as full of good deeds as a pomegranate is filled with seed, how much more so (*fire of Gehinnom cannot rule over them*).

The *Gemora* asks: What, however, about what is written: *The people who transgress the will of the Holy One,*



Blessed be He are sentenced to Gehinnom which is made deep for them, where they weep and shed tears?

The *Gemora* answers: That refers to the fact that the wicked are at that time condemned to suffer in Gehinnom, but our forefather Avraham comes, brings them up, and receives them, except for a Jew who cohabited with the daughter of an idolater, since his foreskin is drawn by her (*over his circumcision in order to hide his Jewish identity*), and so he cannot be recognized (*by Avraham*).

Rav Kahana asked (*on the verse mentioned above which implied that the corpses of the wicked continue to sin*): Now that you (*Rish Lakish*) laid down that the Scriptural expression, '*who sin*' implies that they go on sinning, would you also maintain that where it is written in Scripture: *Who takes you out (from the Land of Egypt), Who brings you up*, the meaning is '*that always brings up*' or '*that always brings out*'? [*Of course not!*] You must consequently admit that the meaning is '*that He brought us up*' or '*that He took us out*,' so too here also, it means, '*who has sinned*.'

Rabbi Yirmiyah ben Elozar further stated: Gehinnom has three gates; one in the desert, one in the sea and one in Jerusalem. 'In the desert,' since it is written: *And they, and all that was to them, went down alive into Sheol*. 'In the sea,' since it is written: *Out of the belly of sheol I cried, and You heard my voice*. 'In Jerusalem,' since it is written: *So speaks Hashem, Whose fire is in Zion, and Who has a furnace in Jerusalem*, and the school of Rabbi Yishmael taught a *braisa*: '*Whose fire is in Zion*' refers to Gehinnom; '*and His furnace in Jerusalem*' refers to the gate of Gehinnom.

The *Gemora* asks: Are there, however, no more gates? Hasn't Rabbi Meryon in fact stated in the name of Rabbi Yehoshua ben *Levi*, or as others say: Rabbah bar Meryon taught a *braisa* of the compilation of the school of Rabbi Yochanan ben Zakkai: There are two palm trees in the

Valley of Ben Hinnom, and between them smoke rises, and it is in connection with this place that we have learned in a *Mishna*: The palms of the Iron Mountain are fit (*to be used as a lulav*), and this is the gate of Gehinnom?

The *Gemora* answers: It is possible that this gate is the same as the one in Jerusalem.

Rabbi Yehoshua ben Levi stated: Gehinnom has seven names, and they are: Sheol, Annihilation, Pit of Destruction, Pit of Turbulent Waters, Mire, Shadow of Death and the Underworld.

The *Gemora* cites Scriptural sources for each:

- Sheol – *from the belly of Sheol I cried and you heard my voice.*
- Annihilation - *Shall Your kindness be declared in the grave? Or Your faithfulness in Annihilation?*
- Pit of Destruction - *For You will not abandon my soul to Sheol; neither will You allow your devout one to witness Destruction.*
- Pit of Turbulent Waters and Mire - *He brought me up from the Pit of Turbulent Waters, from the Quicksand. Shadow of Death – Those who live in darkness and in the*
- *Shadow of Death.*
- The Underworld is a tradition.

The *Gemora* asks: But are there no more names? Is there not in fact that of Gehinnom?

The *Gemora* answers: This means: a valley that is as deep as the Valley of Hinnom, and into which all go down for acts of immorality.

The *Gemora* asks: Is there not also the name of Tofteh, since it is written: *For Tofteh was ordained of old?*

The *Gemora* answers: That means that whoever is enticed by his evil inclination will fall in there.

As to Gan Eden, Rish Lakish said: If it is in *Eretz Yisroel*, its gate is Beis Shean; if it is in Arabia, its gate is Beis Gorem, and if it is between the rivers, its gate is Dumaskanin.

In Babylon, Abaye praised the fruit of the south side (of the *Euphrates river*), and Rava praised the fruits of Harpanya.

The *Mishna* had stated: Between them (the double posts) 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].

The *Gemora* asks: Is this not obvious, for since it was stated that they are to be tied together, do we not know that they should not be loose?

The *Gemora* answers: It might have been presumed that tied together implies 'as if they were tied together,' but not actually so, therefore we were told: and not loose.

The *Mishna* had stated: 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).

The *Gemora* cites a *braisa*: One team to enter while the other team goes out.

The *Gemora* cites a *braisa*: How much is the (total length of the) head and the greater part of the body of a cow? Two amos. And what is the extent of a cow's thickness? An *amah* and two-thirds of a *amah*, so that the extent of all the cows is about ten amos (and the gaps between the posts cannot be more than that); these are the words of Rabbi Meir, but Rabbi Yehudah said: About thirteen or

about fourteen amos (referring to eight cows, which comes to a total of thirteen and a third amos).

The *Gemora* asks: 'About ten' you say, but are they not in fact ten exactly?

The *Gemora* answers: As it was desired to state 'about thirteen' in the final clause, 'about ten' was stated in the first clause as well.

The *Gemora* asks: 'About thirteen' you say, but are there not more?

The *Gemora* answers: 'About' was used because it was desired to state 'about fourteen.'

The *Gemora* asks: But there aren't really 'about fourteen' either?

Rav Pappa replied: The meaning is: More than thirteen, but less than fourteen.

Rav Pappa stated: In respect of a water hole that is eight amos wide, no one disputes the ruling that no single boards (between the corner-pieces) are required. [Two amos on each side must be added for the animals to stand and drink. This brings the width of the entire area to twelve amos. Since the gaps between the corner-pieces that screen the space of one amah at the extremity of each side do not exceed ten amos, they may be regarded as doorways, even according to R' Meir.] In respect of a water hole that is twelve amos wide, no one disputes the ruling that single boards (between the corner-pieces) are also required. [Two amos on each side must be added for the animals to stand and drink. This brings the width of the entire area to sixteen amos. The distances between the corner-pieces are fourteen amos, and represent a gap, which even R' Yehudah would not allow.] They only differ in the case of a water hole that was from eight to twelve amos in width (for then the gap between the corner-pieces is between ten and fourteen amos). According to



Rabbi Meir, single boards are required, and according to Rabbi Yehudah, no single boards are required.

The *Gemora* asks: What novelty does Rav Pappa teach us? Did we not learn this already in our *Mishna*? [In accordance with the measurements laid down in the *braisa* just mentioned, his statement follows naturally from the respective rulings of R' Meir and R' Yehudah in our *Mishna*. For as R' Meir allows a space for six oxen, corresponding to a distance of $(6 \times 1 \frac{2}{3} =)$ ten amos, and R' Yehudah allows one for eight oxen, corresponding to a distance of $(8 \times 1 \frac{2}{3} =)$ thirteen and a third amos, it is obvious that R' Meir does not require single boards in the case of a water hole that is eight amos wide where the gaps in the enclosure are not wider than ten amos and that R' Yehudah does require such boards where a water hole is twelve amos wide and the gaps in the enclosure are bigger than thirteen and a third amos.]

The *Gemora* answers: Rav Pappa did not hear of the *braisa* (just mentioned, which lays down the measurements of the length and thickness of a cow), and he told us the same measurements as the *braisa*.

[Mnemonic: Extended, more, in a mound, fence of, a courtyard, that dried up. The following inquiries Abaye asked of Rabbah concern the corner-pieces around the well.]

Abaye inquired of Rabbah: What is the ruling according to Rabbi Meir where one extended the corner-piece (so that the excess of their width was) equal to the required width of the single boards? [Is the reduction of the gaps to ten amos in this manner effective, or is it necessary, once a gap was wider than the permitted ten amos, to reduce it by the fixing of two special boards on each side of the enclosure and at the same distance from each corner-piece so that the additional single boards might be distinguishable?]

The other replied: You have learned this in the *Mishna*, which states: provided that one increases the wooden boards. Does this not mean that one extends the width of the corner-pieces?

The *Gemora* disagrees: No; it might mean that one makes more single boards.

The *Gemora* asks: If so, instead of, 'Provided that one increases the wooden boards,' shouldn't the reading have been, 'Provided that one increases the number of boards'?

The *Gemora* answers: The *Mishna* should be taught as saying: Provided that one increases the number of boards.

There were others who had the following version of the above discussion: The other replied: You have learned this in the *Mishna*, which states: provided that one increases the wooden boards. Does this not mean that one must make more single boards?

The *Gemora* disagrees: No; it might mean that one extends the width of the corner-pieces.

The *Gemora* notes that this interpretation seems more likely, for the *Mishna* stated: Provided that one increases the wooden boards. This indeed may be learned out.

Abaye inquired of Rabbah: What is the ruling according to Rabbi Yehudah, where the distance between the corner-pieces was more than thirteen and a third amos? Is it necessary to provide additional single boards, or must one rather extend the width of the corner-pieces? [Perhaps the erection of additional single boards will be inadmissible on account of the gaps on either side of them that would virtually annul their existence. And perhaps the extension of the corner-pieces will not be effective, for it will not be so recognizable?]

The other replied: You have learned it in a *braisa*: How near may they (*the corner-pieces*) be (*from the well*)? 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. And how far may they be? The enclosure may be as large as a *kor* or two *kor*. [*One kor equals thirty se'ah*] Rabbi Yehudah said: An area of two *beis se'ah*¹ is permitted, but one that exceeds two *beis se'ah* is forbidden. They said to Rabbi Yehudah: Do you not admit that if the enclosure was a fold, a corral, a backyard or a courtyard, it may be as big as five or ten *beis kor*, and it would still be permitted? He said to them: This one has a complete wall, but those are merely boards.

Now, if that were so (*that the corner-pieces must be extended and no single boards may be used; in an area of two beis se'ah, the corner-pieces would need to be very long to reduce the gap to thirteen and a third amos, and that would be considered a wall*); should he have objected: This one as well as the other is a proper wall (*and R' Yehudah would not have been able to answer*)?

The *Gemora* answers: It is this that he meant: This one (*when surrounding a fold, a corral, a backyard or a courtyard*) is subject to the law of a wall, and gaps in it must not be wider than ten *amos*, but those (*the corner-pieces that surround a well*) are subject to the law of wooden boards, and gaps of thirteen and a third *amos* between them are allowed. (19a – 19b)

DAILY MASHAL

Parnasah

The *Gemara* states that the dove that Noach sent out from the ark requested for Hashem that its food be as bitter as an olive but that it would rely on Hashem, rather

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*.

than the food being sweet as honey but dependent on man. This is obviously a lesson for man also, that he should depend on Hashem for his sustenance and not on man.

The story is told that three men traveled in the desert and they had to stop for Shabbos. They dug a pit and hid their money in the pit, and after eating the Friday night meal they went to sleep. One of the travelers dug up the money and placed it in a different pit without the other two being aware of his nefarious deed. After shabbos they discovered the money missing. Unable to determine who was the thief, they brought the dilemma to the Ben Ish Chai, Rabbi Yosef Chaim of Baghdad. Rabbi Yosef Chaim proceeded to tell them a story. A princess once got lost when walking beyond the palace grounds, and a pauper discovered her. The pauper claimed to know the area well, as he bought and sold eggs in the villages nearby, and he was able to bring the princess back to the palace. The princess was so moved by this gesture that she promised she would marry no one else but him. The pauper laughed and went on his way. Many years passed, and various marriage proposals were presented to the princess, but she refused all of them, until her father forced her to marry a prince from the area. After the wedding, the princess cried about her broken vow, and her new husband realized that all they could do was find the pauper and ask him to release her from her vow. Upon arriving at the pauper's house, the princess explained why they had come, and the pauper immediately released her from her vow. On their way back, the armed robbers attacked the prince and princess, and the robbers were not only prepared to rob them, but they were considering murdering them. The princess poured out her tears to the leader of the bandits, retelling the story of her vow to the pauper and how she had just been released from her promise. The leader of the bandits was so moved that he freed the newlyweds without even taking one coin from them. Rabbi Yosef Chaim now asked the three men: "who did you think was the hero of the story? Do you think it was

the princess, for keeping her promise to the pauper who had helped her? Or maybe it was the pauper, who was willing to give up the opportunity of going from rags to riches, or maybe, the leader of the bandits was the most noble of them all? He could have demanded a huge ransom for the prince and princess, and instead he let them both get away without taking any of their wealth. Now that I have three wise merchants here, maybe you can help me solve this riddle.” The merchants thought for a while, until one of them said: “The princess is certainly not the hero, as she was just a foolish girl. The pauper was wise for knowing that he had no business being the son-in-law of a king. Truly, the hero of the day was the leader of the bandits. He could have killed the two, or at least taken their money, and he let them go without taking anything.” Rabbi Yosef Chaim exclaimed, “Confess, you thief! “You are the one who stole the money from your friends. All you think about is wealth.” The merchant’s voice trembled, “our rabbi is a man of G-d. You have seen with your prophetic powers that I removed the money from one pit and placed it in a different pit.” Rabi Yosef Chaim responded, “I had no prophetic vision. You dug your own pit, with your own words!”

Repenting

Reish Lakish says that evildoers do not even repent on the doorstep of Gehinnom. The Gemora explains that Reish Lakish was discussing gentile evildoers.

The fact that gentile evildoers do not even repent in Gehinnom is evident from a Gemora in Gitin (56b-57a). The Gemora says that Unkelos (it seems this is not the famous Unkelos), the nephew of Titus, considered converting to Judaism. He brought up the spirit of his uncle from the dead. Titus told him that the commandments are too hard, and it would be better to just fight them in this world as you will become a leader. In the very same conversation, Titus said that he is punished everyday by being burned and having his ashes

scattered across the seas. Unkelos had a similar conversation with Bila’am. However, when he asked dead Jewish evildoers, they told him to only seek good for Jews.

However, the Maharsha notes that the Gemora in the beginning of Rosh Hashana says that this teaching also applies to the serious Jewish offenders who do not have a portion in the world to come.

The reason why it is possible that Titus and Bila’am would say these things despite their punishment is because people in the next world, unless they are deemed righteous (or at least deserving of being cleansed of their sins at some level), do not grow in spirituality. In contrast, if they are righteous they keep growing forever closer to Hashem.