

“בְּבֹלֶה יִבְאוּ וְשָׁמָּה יִהְיוּ עַד יוֹם פְּקֻדֵי אֲבוֹתָם נֶאֱמַר ה’.” וְרַבִּי זֵירָא – הֵהוּא בְּכָלֵי שְׂרַת כְּתִיב.

וְרַב יְהוּדָה: כְּתִיב קָרָא אַחֲרֵינָא “הַשְּׁבַעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַיִם בְּצַבָּאוֹת אוּ בְּאֵילוֹת הַשָּׂדֶה” וְגו’.

וְרַבִּי זֵירָא: הֵהוּא שְׂלָא יַעֲלוּ יִשְׂרָאֵל בְּחוּמָה. וְרַבִּי יְהוּדָה: “הַשְּׁבַעְתִּי” אַחֲרֵינָא כְּתִיב. וְרַבִּי זֵירָא:

הֵהוּא מִיבְעֵי לִיהַ לְכַדְרֵי לִוִּי יוֹסִי בְּרַבִּי חֲנִנְיָא. דְּאָמַר: שְׁלֹשׁ שְׁבוּעוֹת הִלְלוּ לְמָה? אַחַת – שְׂלָא יַעֲלוּ יִשְׂרָאֵל בְּחוּמָה, וְאַחַת – שְׁהַשְּׁבִיעַ הַקְדוֹשׁ בְּרוּךְ הוּא אֶת יִשְׂרָאֵל שְׂלָא יִמְרְדוּ בְּאוֹמוֹת הָעוֹלָם, וְאַחַת – שְׁהַשְּׁבִיעַ הַקְדוֹשׁ בְּרוּךְ הוּא אֶת הַגּוֹיִם שְׂלָא יִשְׁתַּעֲבְדוּ בְּהֵן בְּיִשְׂרָאֵל יוֹתֵר מִדְּאִי.

וְרַב יְהוּדָה: “אִם תִּעֲרֹו וְאִם תִּעֲזְרוּ” כְּתִיב. וְרַבִּי זֵירָא:

מִיבְעֵי לִיהַ לְכַדְרֵי לִוִּי דְּאָמַר: שֵׁשׁ שְׁבוּעוֹת הִלְלוּ לְמָה? תְּלָתָא – הֵנּוּ דְּאָמְרוּ, אֵינְךָ שְׂלָא יִגְלוּ אֶת הַקֶּץ, וְשְׂלָא יִדְחֲקוּ אֶת הַקֶּץ, וְשְׂלָא יִגְלוּ הַסּוּד לְגוֹיִם.

“בְּצַבָּאוֹת אוּ בְּאֵילוֹת הַשָּׂדֶה” אָמַר רַבִּי אֶלְעָזָר: אָמַר לְהֶם הַקְדוֹשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל: אִם אֲתֶם מְקַיְּמִין אֶת הַשְּׁבוּעָה – מוֹטָב, וְאִם לֹא – אֲנִי מִתִּיר אֶת בְּשָׂרְכֶם בְּצַבָּאוֹת וּבְאֵילוֹת הַשָּׂדֶה.

“They shall be taken to Babylonia and there they shall remain until the day that I recall them, said the Lord” (Jeremiah 27:22). Based on that verse, Rav Yehuda held that since the Babylonian exile was imposed by divine decree, permission to leave Babylonia for Eretz Yisrael could be granted only by God. The Gemara asks: **And how does Rabbi Zeira interpret that verse?** The Gemara answers that Rabbi Zeira maintains that **that verse is written about the Temple service vessels**, and it does not refer to the Jewish people, as the previous verse states: “Thus says the Lord of Hosts, the God of Israel, concerning the vessels that remain in the house of the Lord” (Jeremiah 27:21). Consequently, Rabbi Zeira sought to ascend to Eretz Yisrael.

The Gemara asks: **And how does Rav Yehuda respond to this argument?** The verse is clearly referring to the Temple vessels, not to the people. The Gemara answers that **another verse is written: “I adjure you, O daughters of Jerusalem, by the gazelles and by the hinds of the field, that you not awaken or stir up love, until it please”** (Song of Songs 2:7). Rabbi Yehuda derived from here that no act of redemption should be performed until a time arrives when it pleases God to bring about the redemption.

**And Rabbi Zeira maintains that the oath mentioned in that verse means that the Jews should not ascend to Eretz Yisrael as a wall,**<sup>N</sup> i.e., en masse, whereas individuals may immigrate as they wish. The Gemara asks: **And what does Rav Yehuda reply to this?** The Gemara answers that this command is derived from **another verse in which “I adjure you”** (Song of Songs 3:5) is written. The Gemara asks: **And how does Rabbi Zeira explain the repetition of this oath in these verses?**

The Gemara explains: **That verse is necessary for that** which was taught by **Rabbi Yosei, son of Rabbi Hanina, who said: Why are these three oaths** (Song of Songs 2:7, 3:5, 8:4) needed? **One**, so that the Jews should not ascend to Eretz Yisrael as a wall, but little by little. **And another one**, that the Holy One, Blessed be He, adjured the Jews that they should not rebel against the rule of the nations of the world. **And the last one** is that the Holy One, Blessed be He, adjured the nations of the world that they should not subjugate the Jews excessively.

**And how does Rav Yehuda respond?** It is written: **“That you not awaken or stir up love”** (Song of Songs 2:7), which serves to amplify and include a prohibition against Jews immigrating to Eretz Yisrael. The Gemara asks: **And how does Rabbi Zeira explain the extra emphasis of this phrase?**

The Gemara explains: **He needs this phrase for that** which was taught by **Rabbi Levi, who said: These six oaths**, i.e., the aforementioned three verses containing oaths, each of which contains the phrase “That you not awaken or stir up,” **why are they necessary? Three are those that we said and explained above. The other three oaths are as follows: That those who know should not reveal the end of days; and that they should not distance the end of days by saying that it is still distant; and that they should not reveal the secret<sup>NB</sup> of the Jews to the nations.**

Ⓢ The Gemara discusses a phrase in the verse cited above. “I adjure you, O daughters of Jerusalem, by the gazelles and by the hinds of the field” (Song of Songs 2:7). Rabbi Elazar said: **The Holy One, Blessed be He, said to the Jewish people: If you fulfill the oath, it is good, and if not, I will abandon your flesh and all will devour you like the gazelles and like the hinds of the field.**

NOTES

שְׂלָא יַעֲלוּ – The Jews should not ascend as a wall – יִשְׂרָאֵל בְּחוּמָה: Rashi explains that they should not immigrate all together, in a forceful manner. Others maintain that this refers to a literal wall, i.e., they should not engage in rebuilding the walls and the fortifications of the country without permission from the ruling authorities (Maharsha).

שְׂלָא יַגְלוּ – That they should not reveal the secret – אֶת הַסּוּד: Some explain that this refers to the secrets of the intercalation of the calendar (Rashi in his first interpretation; Rabbeinu Tam). The Ritva indicates that his text actually contained the phrase: The secret of the intercalation of the calendar, and he states, citing Rabbeinu Tam, that this must not be revealed to gentiles. Others interpret this statement homiletically, that one should not reveal the secret of these oaths to the nations of the world (Eshel Avraham).

BACKGROUND

To reveal the secret – לְגַלוֹת אֶת הַסּוּד – Most commentaries explain that this refers to secrets of the Torah, either secrets regarding the meaning of the Torah itself, which were exclusively for Jews, or the secrets of the calculation of the calendar, i.e., traditions and details that are not part of the basic calculations but are essential for the intercalation of the calendar. However, it is possible that this refers to other secrets that are not necessarily connected to the Torah. On an inscription discovered at Ein Gedi a curse is pronounced upon one who reveals the city’s secrets. This possibly refers to matters of security, e.g., secret routes into the city and the like. Alternatively, the Gemara might be speaking of professional secrets, as it is stated elsewhere that Jewish artisans who revealed their professional trade secrets would be ousted from their trades, while those who kept trade secrets were allowed to remain in their professions.



Mosaic found in Ein Gedi pronouncing a curse upon one who reveals the city’s secrets

HALAKHA

Anyone who resides in Eretz Yisrael dwells, etc. – כל הָדָר – כל הָדָר: All those who live in Eretz Yisrael have their sins forgiven, as stated by Rabbi Elazar (Rambam Sefer Shofetim, Hilkhot Melakhim 5:11).

Anyone who is buried in Eretz Yisrael – כל הַקְּבוּר בְּאֶרֶץ יִשְׂרָאֵל: All those who are buried in Eretz Yisrael achieve atonement. The spot where the dead are laid to rest is likened to the altar of atonement, as stated by Rav Anan (Rambam Sefer Shofetim, Hilkhot Melakhim 5:11).

One who was absorbed while alive is not similar, etc. – וְכִי אִינוּ דוֹמֵה קוֹלְטָנוּ מִחַיִּים וְכִי: The verse “You shall die in an unclean land” (Amos 7:17) teaches that one who was absorbed by Eretz Yisrael only after he died cannot be compared to a person who actually lived there, in accordance with the opinion of Rabbi Elazar. Nevertheless, the greatest of the Sages would bring their dead to Eretz Yisrael for burial, as can be derived from the instructions of Jacob and Joseph (Rambam Sefer Shofetim, Hilkhot Melakhim 5:11).

It is prohibited to leave Babylonia, etc. – אֲסוּר לְצֵאת מִבָּבֶל: Just as it is prohibited to leave Eretz Yisrael for other lands, so too, it is prohibited to leave Babylonia, as it is stated: “They shall be carried to Babylon and there they shall be” (Jeremiah 27:22). Some commentaries maintain that according to the opinion of the Rambam even Eretz Yisrael is included in the list of prohibited destinations (Rambam Sefer Shofetim, Hilkhot Melakhim 5:12, and Kesef Mishne there).

NOTES

So too, is it prohibited to leave Babylonia – כִּךְ אֲסוּר לְצֵאת מִבָּבֶל: Rashi explains that this is because Babylonia was a place of Torah (see Meiri). Others contend that if this was the reason for the prohibition, when the schools of Babylonia closed, then that country should no longer have any advantage over other locations; conversely, this principle should apply to other places of Torah (Rabbi Ya'akov Emden). However, the Rambam indicates that the source of the prohibition is the special decree “They shall be carried to Babylon and there they shall be” (Jeremiah 27:22).

BACKGROUND

Bei Kuvei – בֵּי כּוּבֵי: Bei Kuvei was a village six parasangs, about 24 km, from Pumbedita.

Astonia – אֶסְטוֹנְיָא: Some maintain that this is not the name of place but a term derived from the Persian ōstān, meaning province. Accordingly, it means the city that was host to the seat of the regional government. Based on the context, other commentaries suggest that it refers to the city Firuz Shabur, which was near Pumbedita.

אָמַר רַבִּי אֱלֶעָזָר: כָּל הָדָר בְּאֶרֶץ יִשְׂרָאֵל שְׂרוּי בְּלֹא עוֹן, שְׁנֵאמַר “וְכָל יֹאמְרֵי שְׂכֵן חֲלִיתֵי הָעָם הַיּוֹשֵׁב בָּהּ נִשְׂוֵא עוֹן.” אָמַר לִיהוּ רַבָּא לְרַב אֲשִׁי: אֲנִן בְּסוּבְלֵי חֲלָאִים מִתְנַיְנִן לָהּ.

אָמַר רַב עֲנַן: כָּל הַקְּבוּר בְּאֶרֶץ יִשְׂרָאֵל – בְּאֵילוּ קְבוּר תַּחַת הַמִּזְבֵּחַ, כְּתִיב הִכָּא “מִזְבֵּחַ אֲדָמָה תַעֲשֶׂה לִּי” וְכִתִּיב הִתֵּם יִכְפֹּר אֲדָמְתוֹ עִמּוֹ.

עוֹלָא הוּוּ רְגִיל דְּהוּה סְלִיק לְאֶרֶץ יִשְׂרָאֵל, נַח נַפְשִׁיהּ בְּחוּץ לְאֶרֶץ. אָתוּ אָמְרוּ לִיהוּ לְרַבִּי אֱלֶעָזָר, אָמַר: אָנְתָּ עוֹלָא “עַל אֲדָמָה טְמֵאָה תָמוּת.” אָמְרוּ לוֹ: אַרוּנוּ בָּא. אָמַר לָהֶם: אִינוּ דוֹמֵה קוֹלְטָנוּ מִחַיִּים לְקוֹלְטָנוּ לְאַחַר מִיתָהּ.

הוּוּוּ גַבְרָא דְנִפְלָה לִיהוּ יְבָמָה בִּי חוּזָא, אָתָּא לְקַמְיָה דְרַבִּי חֲנִינָא, אָמַר לִיהוּ: מַהוּ לְמִיחַת וְלִיבָמָה?

אָמַר לִיהוּ: אָחִיו נִשָּׂא כּוּתִית וּמַת – בְּרוּךְ הַמְּקוֹם שְׁהָרוּ, וְהוּוּ יוֹרֵד אֲחֵרִיו?

אָמַר רַב יְהוּדָה אָמַר שְׂמוּאֵל: כְּשֶׁם שְׂאָסוּר לְצֵאת מֵאֶרֶץ יִשְׂרָאֵל לְבָבֶל – כִּךְ אֲסוּר לְצֵאת מִבָּבֶל לְשָׂאָר אֲרָצוֹת. רַבָּה וְרַב יוֹסֵף דְּאָמְרֵי תְרוּוּיָהּ: אֶפִּילוּ מִפּוּמְבִדִיתָא לְבֵי כּוּבֵי. הוּוּוּ דְנִפְק מִפּוּמְבִדִיתָא לְבֵי כּוּבֵי, שְׁמַתִּיהּ רַב יוֹסֵף. הוּוּוּ דְנִפְק מִפּוּמְבִדִיתָא לְאֶסְטוֹנְיָא – שְׂכִיב. אָמַר אַבְי: אִי בְעֵי הָאִי צוּרְבָא מִרְבָּנֵן הָדָה חֵי.

Rabbi Elazar said: Anyone who resides in Eretz Yisrael dwells<sup>H</sup> without transgression, as it is stated: “And the inhabitant shall not say: I am sick; the people that dwell there shall be forgiven their iniquity” (Isaiah 33:24). Rava said to Rav Ashi: We learned this promise with regard to those who suffer from sickness. The phrase “I am sick” indicates that they are the ones who are forgiven their sins.

Rav Anan said: Anyone who is buried in Eretz Yisrael<sup>H</sup> is considered as though he is buried beneath the altar. It is stated here: “An altar of earth [adama] you shall make for Me” (Exodus 20:21), and it is stated there: “For He does avenge the blood of His servants, and renders vengeance to His adversaries, and atones for the land of [admato] His people” (Deuteronomy 32:43). This teaches that one who is buried in the earth of Eretz Yisrael is considered as though he is buried beneath the altar in the Temple.

The Gemara relates: Ulla<sup>P</sup> was accustomed to ascend to Eretz Yisrael from time to time. However, he died outside of Eretz Yisrael. They came and said to Rabbi Elazar that Ulla had passed away. He said: Woe for you Ulla, as through you a verse was fulfilled: “You shall die in an unclean land” (Amos 7:17). They said to him: But his coffin is coming for burial in Eretz Yisrael. He said to them: Even so, one who was absorbed by the soil of Eretz Yisrael while he was yet alive is not similar<sup>H</sup> to one who was absorbed only after death.

The Gemara relates with regard to a certain man from Eretz Yisrael that a yevama, i.e., a woman whose childless husband died and left a surviving brother, happened before him, the surviving brother, for levirate marriage. This yevama was living in the district of Bei Hoza’a, far away in southeast Babylonia. The man came before Rabbi Hanina and said to him: What is the halakha as to whether I may descend to Babylonia to enter into levirate marriage with this woman?

Rabbi Hanina said to him: His brother married a Samaritan woman [kutit] and died. Rabbi Hanina described the man’s late brother in these terms because he had left Eretz Yisrael to marry, and for the same reason he called his wife a Samaritan. Blessed be the Omnipresent who killed him. And yet the brother wishes to follow in his footsteps and descend after him? Better that he stay in Eretz Yisrael.

Rav Yehuda said that Shmuel said: Just as it is prohibited to leave Eretz Yisrael and go to Babylonia, so too, is it prohibited to leave Babylonia<sup>HN</sup> for any of the other lands. Rabba and Rav Yosef both say: Even to go from Pumbedita to Bei Kuvei,<sup>B</sup> which is located beyond the border of Babylonia proper, is not permitted. The Gemara relates: A certain man left Pumbedita to live in Bei Kuvei, and Rav Yosef excommunicated him. A certain man left Pumbedita to live in Astonia,<sup>B</sup> which also lay beyond the borders of Babylonia proper, and he died. Abaye said: Had this Torah scholar wanted, he would still be alive, as he could have stayed in Babylonia.

PERSONALITIES

Ulla – עוֹלָא: Ulla was an amora of Eretz Yisrael and the most important of the emissaries of the Sages. Apparently, his full name was Ulla bar Yishmael. Ulla was a disciple of Rabbi Yohanan and a regular messenger who brought the Torah of Eretz Yisrael to Babylonia. He would likewise transfer innovative Torah ideas of the Babylonian Sages back to Eretz Yisrael. Ulla would journey to and from the two countries frequently and would even go from place to place to teach Torah. For this reason Yalta, wife of Rav Nahman, would call him mahadurei, meaning peddler. Ulla was held in very high esteem by the

Sages of Babylonia; Rav H̄isda would call him: Our Sages who come from Eretz Yisrael, and Rav Yehuda sent his son to Ulla to learn from his customs. In the Jerusalem Talmud Ulla is usually called by his full name, Rabbi Ulla bar Yishmael, or Ulla Nahuta, the one who descends. Many Sages of the next generation were his disciples. Little is known of Ulla’s personal life, although it is possible that the amora Rabba bar Ulla was his son. Ulla passed away on one of his journeys to Babylonia, and he was brought back to be buried in Eretz Yisrael.

Hutzal deVinyamin – הוצל דבנימין – The city of Hutzal was near Neharde'a, on the River Euphrates. This was an ancient city, as the Talmud states that it was walled in the days of Joshua and that it had a Jewish population from the days of Jehoiachin. It was called Hutzal deVinyamin, Hutzal of Benjamin, because its original settlers were exiles from the tribe of Benjamin. It has been said that the Divine Presence rests on its synagogue. For many generations, Hutzal was an important center of Torah and some of the last *tanna'im* were Hutzalites. Furthermore, in the times of the *amora'im* it Hutzal was apparently home to an independent school where several Sages studied.

## HALAKHA

כל המהלך – Anyone who walks four cubits, etc. – ארבע אמות וכו' Even one who merely walks four cubits in Eretz Yisrael has earned for himself a place in the World-to-Come, as stated by Rabbi Yohanan (Rambam *Sefer Shofetim, Hilkhot Melakhim* 5:11).

רבה ורב יוסף דאמר תרווייהו: בשרין שבבבל – ארץ ישראל קולטתן, בשרין שבשאר ארצות – בבל קולטתן. למאי אילימא ליוחסין – והאמר מר: כל הארצות עיפה לארץ ישראל, וארץ ישראל עיפה לבבל! אלא לענן קבורה.

אמר רב יהודה: כל הדר בבבל – כאילו דר בארץ ישראל, שנאמר "הוי ציון המלטי יושבת בת בבל". אמר אביי: נקטינן, בבל לא תזיא חבלי דמשיית. תרגמה אהוצל דבנימין וקרו ליה "קרנא דשיזבטא".

אמר רבי אלעזר: מתים שבחוץ לארץ אינם חיים, שנאמר "ונתתי צבי בארץ חיים" ארץ שצביוני בה – מתיה חיים, שאין צביוני בה – אין מתיה חיים.

מתב רבי אבא בר ממל: "יחיו מתיה נבלתי יקומון" מאי לאו "יחיו מתיה" – מתים שבארץ ישראל: "נבלתי יקומון" – מתים שבחוץ לארץ, ומאי "ונתתי צבי בארץ חיים" – אנבוכד נצר הוא דכתב, דאמר רחמנא: מיינתא עליהו מלכא דקליל כי טביא!

אמר ליה: רבי מקרא אחר אני דורש "נותן נשמה לעם עליה ורוח להולכים בה". ואלא דכתב "נבלתי יקומון"? ההוא בגגלים הוא דכתב.

ורבי אבא בר ממל, האי "נותן נשמה לעם עליה" מאי עביד ליה? מיבעי ליה לכדרבי אבהו. דאמר רבי אבהו: אפילו שפחה כנענית שבארץ ישראל מובטח לה שהיא בת העולם הבא, קתיב הקא "לעם עליה" וכתב התם "שבו לכם פה עם החמור" – עם הדומה לחמור.

"רוח להולכים בה" – אמר רבי ירמיה בר אבא אמר רבי יוחנן: כל המהלך ארבע אמות בארץ ישראל מובטח לו שהוא בן העולם הבא.

Rabba and Rav Yosef both say: With regard to the worthy of Babylonia, Eretz Yisrael absorbs them; with regard to the worthy of other lands, Babylonia absorbs them. The Gemara asks: With regard to what matter did they issue this statement? If we say that they were referring to matters of lineage, didn't the Master say: Lineage of residents of all lands are muddled compared to that of Eretz Yisrael, and lineage of residents of Eretz Yisrael is muddled compared to that of Babylonia. This means that the lineage of Babylonians was purer than that of the residents of Eretz Yisrael. Rather, they taught this with regard to matters of burial, i.e., the worthy of Babylonia are buried in Eretz Yisrael.

Rav Yehuda said: With regard to anyone who resides in Babylon, it is as though he is residing in Eretz Yisrael, as it is stated: "Ho Zion, escape, you who dwells with the daughter of Babylon" (Zechariah 2:11). This verse equates the two countries. Abaye said: We have a tradition that Babylonia will not see the pangs of the Messiah, i.e., it will be spared the suffering that will be prevalent at the time of his arrival. Abaye interpreted this statement in reference to the city of Hutzal deVinyamin<sup>b</sup> in Babylonia, and as a result people call it Karna deShizavta, Horn of Salvation, as its residents will not endure the travails of the time of the Messiah.

§ Rabbi Elazar said: The dead of the lands outside of Eretz Yisrael will not come alive and be resurrected in the future, as it is stated: "And I will set glory [tzvi] in the land of the living" (Ezekiel 26:20). This teaches that with regard to a land which contains My desire [tzivyon], its dead will come alive; however, with regard to a land which does not contain My desire, i.e., outside of Eretz Yisrael, its dead will not come alive.

Rabbi Abba bar Memel raised an objection from a different verse: "Your dead shall live; my dead bodies shall arise" (Isaiah 26:19). What, is it not the case that the phrase "Your dead shall live" is referring to the dead of Eretz Yisrael, whereas the subsequent phrase "My dead bodies shall arise" is referring to the dead of the lands outside of Eretz Yisrael? And if so, what is the meaning of the verse "And I will set glory [tzvi] in the land of the living"? This verse is written with regard to Nebuchadnezzar, as the Merciful One states: I will bring upon you a king who is as swift as a deer [tzvi].

Rabbi Elazar said to Rabbi Abba bar Memel: My teacher, I teach it from a different verse, as it is stated: "He gives breath to the people upon it, and spirit to they who walk there" (Isaiah 42:5). This indicates that the future resurrection is specifically for those who dwell in Eretz Yisrael. Rabbi Abba retorted: But isn't it written: "My dead bodies shall arise"? How do you interpret this verse? Rabbi Elazar replied: That verse is not referring to those living outside Eretz Yisrael; rather, it is written with regard to stillborns, as they too will merit resurrection.

The Gemara asks: And what does Rabbi Abba bar Memel do with this verse "He gives breath to the people upon it"? The Gemara answers: He requires that verse for that which was taught by Rabbi Abbahu. As Rabbi Abbahu said: Even a Canaanite maidservant in Eretz Yisrael is assured a place in the World-to-Come. It is written here: "To the people [la'am] upon it," and it is written there: "Abide you here with [im] the donkey" (Genesis 22:5). This verse in Genesis is traditionally interpreted to mean: A people [am] that is similar to a donkey, from which it may be inferred that even the members of this people merit a share in the world to come.

With regard to the aforementioned verse "And spirit to they who walk there" (Isaiah 42:5), Rabbi Yirmeya bar Abba said that Rabbi Yohanan said: Anyone who walks four cubits<sup>d</sup> in Eretz Yisrael is assured of a place in the World-to-Come.

וְלִרְבֵּי אֶלְעֹזר צְדִיקִים שְׂבָחוּץ לְאֶרֶץ אֲנִים חַיִּים! אָמַר רַבִּי אֵילְעָא: עַל יְדֵי גְלָגוּל. מִתְקִיף לָהּ רַבִּי אַבָּא סָלָא רַבָּא: גְּלָגוּל לְצְדִיקִים צָעַר הוּא! אָמַר אַבְי: מַחִילוֹת נַעֲשׂוֹת לָהֶם בְּקַרְקָע.

The Gemara asks: **And according to the opinion of Rabbi Elazar, will the righteous outside of Eretz Yisrael not come alive at the time of the resurrection of the dead?** Rabbi Ile'a said: They will be resurrected by means of rolling, i.e., they will roll until they reach Eretz Yisrael, where they will be brought back to life. Rabbi Abba Salla Rava strongly objects to this: **Rolling is an ordeal that entails suffering for the righteous. Abaye said: Tunnels are prepared for them in the ground, through which they pass to Eretz Yisrael.**

”וְנִשְׂאָתָנִי מִמִּצְרַיִם וּקְבַרְתָּנִי בְּקְבוּרָתָם” אָמַר קַרְנָא: דְּבָרִים בְּגוּ, יוֹדַע הִיָּה יַעֲקֹב אַבְיָנוּ שְׂצָדִיק גָּמוּר הִיָּה, וְאִם מִתִּים שְׂבָחוּצָה לְאֶרֶץ חַיִּים – לָמָּה הִטְרִיחַ אֶת בְּנָיו? שָׂמָא לֹא יִזְכֶּה לְמַחִילוֹת.

§ The verse states that Jacob commanded Joseph: **“You shall carry me out of Egypt and bury me in their burying-place”** (Genesis 47:30). Karna said: There are inner matters here, i.e., a secret meaning: **Our Patriarch Jacob knew that he was completely righteous, and if the dead of the lands outside of Eretz Yisrael come alive, why did he trouble his sons to bring him to Eretz Yisrael?** The reason is that he was concerned lest he not merit the tunnels.

בִּיּוֹצֵא בְּדָבָר אֶתָּה אֹמֵר ”וְנִשְׂבַע יוֹסֵף אֶת בְּנֵי יִשְׂרָאֵל” וְגו'. אָמַר רַבִּי חֲנִינָא: דְּבָרִים בְּגו, יוֹדַע הִיָּה יוֹסֵף בְּעַצְמוֹ שְׂצָדִיק גָּמוּר הִיָּה, וְאִם מִתִּים שְׂבָחוּצָה לְאֶרֶץ חַיִּים – לָמָּה הִטְרִיחַ אֶת אַחָיו אַרְבַּע מֵאוֹת פְּרָסָה? שָׂמָא לֹא יִזְכֶּה לְמַחִילוֹת.

On a similar note, you say: **“And Joseph took an oath of the children of Israel, saying: God will surely remember you, and you shall carry up my bones from here”** (Genesis 50:25). Rabbi Hanina said: There are inner matters here. **Joseph knew concerning himself that he was completely righteous, and if the dead of the lands outside of Eretz Yisrael come alive, why did he trouble his brothers to carry his coffin four hundreds parasangs to Eretz Yisrael?** The reason is that he was concerned lest he not merit the tunnels.

שְׁלַחוּ לִיָּה אַחוּהֵי לְרַבָּה: יוֹדַע הִיָּה יַעֲקֹב שְׂצָדִיק גָּמוּר הִיָּה וְכו'. אֵילְפָא מוֹסִיף בַּהּ דְּבָרִים: מַעֲשֵׂה בְּאַחַד שְׁהִיָּה מְצֻטָּעַר עַל אִשָּׁה אַחַת וּבִיקֵשׁ לִירֵד, כִּיּוֹן שְׂשֻׁמַע בּוֹאֵת – גְּלָגַל בְּעַצְמוֹ עַד יוֹם מוֹתוֹ.

§ Rabba's brothers sent him a letter to Babylonia from Eretz Yisrael, in which they mentioned this idea that **Jacob knew that he was completely righteous**, as detailed above. They continued by writing that Ilfa adds matters to this statement: **An incident occurred involving one who was suffering through his love for a certain woman he desired to marry, and he sought to descend from Eretz Yisrael. When he heard this idea concerning the tremendous significance of living in Eretz Yisrael, he suffered without leaving the country until the day he died.**

אִף עַל פִּי שְׂחָכְכֶם גְּדוֹל אֶתָּה – אֵינּוּ דוֹמָה לְלוּמֵד מַעֲצָמוֹ לְלוּמֵד מֵרַבּוֹ. וְאִם תֹּאמַר: אֵינּוּ לְךָ רַב – יֵשׁ לְךָ רַב, וּמִנּוּ – רַבִּי יוֹחָנָן.

Rabba's brothers further wrote in their letter: **And although you are a great Sage, one who studies by himself is not similar to one who studies from his teacher, and therefore you should come to Eretz Yisrael. And if you say that you do not have a teacher in Eretz Yisrael, in fact you do have a teacher. And who is he? He is Rabbi Yoḥanan.**

וְאִם אֵינּוּ אֶתָּה עוֹלָה – הִזְהַר בְּשִׁלְשָׁה דְּבָרִים: אַל תִּרְבֶּה בִּישִׁיבָה – שִׁישִׁיבָה קָשָׁה לְתַחֲתוֹנוּת, וְאִל תִּרְבֶּה בְּעִמּוּדָה – שְׁעִמּוּדָה קָשָׁה לְלֵב, וְאִל תִּרְבֶּה בְּהִלְכָה – שְׁהִלְכָה קָשָׁה לְעֵינַיִם. אֲלֵא, שְׁלִישׁ בִּישִׁיבָה, שְׁלִישׁ בְּעִמּוּדָה, שְׁלִישׁ בְּהִלּוּךְ.

And if you do not ascend to Eretz Yisrael, be careful in three matters: **Do not sit excessively, as sitting is harmful with regard to hemorrhoids; do not stand excessively, as standing is harmful with regard to heart trouble; and do not walk excessively, as walking is harmful with regard to eye problems. Rather, divide your time: One-third for sitting, one-third for standing, and one-third for walking.**

כָּל יְשִׁיבָה שְׂאִין עִמָּה סְמִיכָה – עִמּוּדָה נוֹחָה הֵימְנָה. עִמּוּדָה סְלָקָא דְּעֵתְךָ? וְהֵאמְרָתָּ: עִמּוּדָה קָשָׁה לְלֵב! אֲלֵא: יְשִׁיבָה

Rabba's brothers offered him more advice in their letter: With regard to **any sitting that is without support**, i.e., an object on which to lean, **standing is more comfortable than that position.** The Gemara asks: **Can it enter your mind that standing is better than sitting? Didn't you say that standing is harmful with regard to heart trouble? Rather, with regard to sitting**

שְׂאִין בַּהּ סְמִיכָה, עִמּוּדָה שְׂשִׁישׁ בַּהּ סְמִיכָה נוֹחָה הֵימְנָה.

**without support, standing with a support**, i.e. an object against which one can lean, **is better than it.**

A female mule in heat – פְּרֻדָּה שֶׁתִּבְעָה: The Torah prohibits many types of mixtures, including mating different species of animals together (see Leviticus 19:19). The offspring of a horse and a donkey, *equus mullus*, will either be a mule, if its mother was a female horse, or a hinny, if its mother was a female donkey. Mules are strong, hard-working animals, which have served as work and pack animals for thousands of years. Hinnies are generally smaller than mules and are relatively uncommon. A mule can be either male or female, but although externally it appears to have fully formed sexual organs, a mule is infertile because it has an odd number of chromosomes.



Female horse with mule



Female donkey with hinny

LANGUAGE

Business [perakmatya] – פְּרַקְמָטְיָא: From the Greek *πραγματεία*, *pragmateia*, meaning conduct of business or trade.

וכן אמרו: יצחק ושמעון ואושעיא אמרו דבר אחד: הלכה כרבי יהודה בפרדות. דתניא, רבי יהודה אמר: פרדה שתבעה – אין מביעין עליה לא סוס ולא חמור, אלא מינה.

אמר רב נחמן בר יצחק: יצחק – זה רבי יצחק נפחא. שמעון – זה רבי שמעון בן פוי ואמרי לה: ריש לקיש. אושעיא – זה רבי אושעיא ברבי.

אמר רבי אלעזר: עמי הארצות אינן חיים, שנאמר "מתים בל יחיו" וגו'. תניא נמי הכי: "מתים בל יחיו", יכול לכל – תלמוד לומר "דפאים בל יקומו", במרפה עצמו מדברי תורה הכתוב מדבר.

אמר ליה רבי יוחנן: לא ניתא למרייהו דאמרת להו הכי, ההוא במרפה עצמו לעבודה זרה הוא דכתב. אמר ליה: מקרא אחר אני דורש, דכתב "כי טל אורות טלין וארץ רפאים תפיל", כל המשתמש באור תורה – אור תורה מחייהו, וכל שאין משתמש באור תורה – אין אור תורה מחייהו.

בין דחזייה דקמצטער, אמר ליה: רבי, מצאתי להן תקנה מן התורה ואתם הדבקים בה' אלהיכם חיים כולם היום, וכי אפשר לדבוקי בשכינה? והכתוב "כי ה' אלהיך אש אוכלה!"

אלא, כל המשיא בתו לתלמיד חכם, והעושה פרקמטיא לתלמידי חכמים, והמהנה תלמידי חכמים מנכסיו – מעלה עליו הכתוב כאילו מדבק בשכינה.

And so too, the brothers said to Rabba: Yitzhak, Shimon, and Oshaya all said the same statement: The *halakha* is in accordance with the opinion of Rabbi Yehuda with regard to female mules.<sup>4</sup> As it is taught in a *baraita* that Rabbi Yehuda says: With regard to a female mule in heat,<sup>5</sup> one may not mate a horse or a donkey with her, due to the prohibition against crossbreeding of livestock. Rather, one mates her with one of her kind, another mule.

Rav Nahman bar Yitzhak said, in explanation of this last statement of Rabba's brothers: Yitzhak is to be identified with Rabbi Yitzhak Nappaḥa; Shimon is Rabbi Shimon ben Pazi. And some say that he is Reish Lakish, i.e., Rabbi Shimon ben Lakish. Oshaya is Rabbi Oshaya, son of Rabbi Yehuda HaNasi.

§ Rabbi Elazar said: The common, uneducated people will not come alive in the future, as it is stated: "The dead live not" (Isaiah 26:14). In other words, those who were already considered dead in their lifetimes will not come back to life afterward either. This idea is also taught in a *baraita*: "The dead live not"; one might have thought that this is referring to everyone, i.e., none of the dead will live again. Therefore, the verse states: "The shades [refa'im] rise not" (Isaiah 26:14). This teaches that the verse is speaking of one who weakens [merapeh] himself from matters of Torah.

Rabbi Yoḥanan said to Rabbi Elazar: Their master, i.e. God, is not pleased that you say this of ordinary Jews. Rather, that verse is written about one who weakens himself and succumbs to idol worship. Those who commit this great sin do not merit to be resurrected in the future. Rabbi Elazar said to him: I teach it from a different verse, as it is written: "For Your dew is as the dew of light, and the earth shall bring to life the shades" (Isaiah 26:19). Rabbi Elazar explains: Anyone who uses the light of Torah, which is called the dew of light, the light of Torah will revive him; and anyone who does not use the light of Torah, the light of Torah will not revive him.

Since Rabbi Elazar saw that Rabbi Yoḥanan was grieved over the distress of common, uneducated people, he said to him: My teacher, I have found for them a remedy from the Torah so that they will merit life in the World-to-Come, as it states: "But You who cleave to the Lord your God, are alive every one of you this day" (Deuteronomy 4:4). But is it possible to cleave to the Divine Presence? Isn't it written: For the Lord your God is a devouring fire" (Deuteronomy 4:24)?

Rather, this verse teaches that anyone who marries his daughter to a Torah scholar, and one who conducts business [perakmatya]<sup>1</sup> on behalf of Torah scholars, by investing their money, and one who utilizes his wealth to benefit Torah scholars with his property in some other way, the verse ascribes him credit as though he is cleaving to the Divine Presence.<sup>4</sup>

HALAKHA

The *halakha* is in accordance with Rabbi Yehuda with regard to female mules – הלכה כרבי יהודה בפרדות: With regard to animals born from crossbreeding of species, one may mate them with each other, provided that their mothers are of the same species. For example, a mule who was born to a female donkey may be mated with a female mule who was also born to a female donkey. If the mothers were from different species, it is prohibited to mate the two together. If one mated them regardless, he is liable to be flogged. If he further mates the offspring of the forbidden mating with another animal whose mother was from the same species, he is flogged again, in accordance with the

opinion of Rabbi Yehuda (Rambam *Sefer Zera'im, Hilkhot Kilayim* 9:6; *Shulḥan Arukh, Yoreh De'a* 297:6, 9).

Cleaving to the Divine Presence – מדבק בשכינה: It is a mitzva to cleave to Torah scholars and their students, to fulfill the verse: "And to Him you shall cleave" (Deuteronomy 10:20). Therefore, one must strive to marry the daughter of a Torah scholar, to eat and drink in the company of Torah scholars, to help them invest their money wisely, to engage in commerce with them, and to attach oneself to them in all possible ways (Rambam *Sefer HaMadda, Hilkhot Deot* 6:2; see *Shulḥan Arukh, Even HaEzer* 2:6).

NOTES

Will produce cakes – שְׂתוּצִיא גְלוּסְקָאוֹת: The commentaries explain that the world was originally intended to produce food in this manner, but ever since the sin of Adam and Eve the earth was cursed. When humanity is entirely rectified, the earth will also bring forth all of its produce in a perfect and complete form. Some maintain that these ideas are symbolic descriptions of the great abundance in the world which will allow people to work less and to spend more time studying Torah (Introduction to Rambam's Commentary on the Mishna).

LANGUAGE

Cakes [geluskaot] – גְלוּסְקָאוֹת: From the Greek κόλλιξ, *kollix*, meaning loaf of bread or roll.

Fine wool clothing [meilat] – מֵילַת: Apparently of Greek origin, although there are divergent opinions with regard to the origin of this term. Some assert that its source is μαλλός, *mallos*, meaning strand of wool, or it might be μηλωτή, *mēlotē*, sheep's wool. Others assert that it means thin, fine wool, named after the city of its manufacture, Μίλητος, *Milētos*. Based on the context, *meilat* is extra-fine wool taken from lambs and sheep raised for this specific purpose.

כִּי יוּצֵא בְּדָבָר אֶתָּה אוֹמֵר: "לְאַהֲבָה אֶת ה' אֱלֹהֶיךָ... וְלִדְבָקָה בּוֹ" וְכִי אֶפְשֶׁר לְאָדָם לִידְבֹּק בְּשִׁבְיָנָה? אֲלָא, כָּל הַמְּשִׂיא בָתוֹ לְתַלְמִיד חֶכֶם, וְהַעוֹשֶׂה פְּרָקְמֻטָּי לְתַלְמִיד חֶכְמִים, וְהַמְּנַהֵג תַּלְמִיד חֶכְמִים מִנְּכֶסֶי – מַעֲלָה עָלָיו הַכְּתוּב כְּאִילוֹ מְדַבֵּק בְּשִׁבְיָנָה.

אָמַר רַבִּי חֵיִיא בַר יוֹסֵף: עֲתִידִין צְדִיקִים שְׂמַבְצִבְצִין וְעוֹלִין בִּירוּשָׁלַיִם, שְׁנֵאמַר "וַיֵּצֵאוּ מֵעִיר בְּעֶשֶׂב הָאָרֶץ", וְאִין "עִיר" אֲלָא יְרוּשָׁלַיִם, שְׁנֵאמַר "וְגִנּוּתִי אֶל הָעִיר הַזֹּאת".

וְאָמַר רַבִּי חֵיִיא בַר יוֹסֵף: עֲתִידִים צְדִיקִים שְׁנַעֲמְדוּ בְּמַלְבוּשֵׁיהֶן, קָל וְחוֹמֵר מַחֲטָה. מִה חֲטָה שְׁנִקְבְּרָה עֲרוּמָה – יוּצָאָה בְּכַמָּה לְבוּשִׁין, צְדִיקִים שְׁנִקְבְּרוּ בְּלְבוּשֵׁיהֶן – עַל אַחַת כְּמֵה וְכַמָּה.

וְאָמַר רַבִּי חֵיִיא בַר יוֹסֵף: עֲתִידָה אֶרֶץ יִשְׂרָאֵל שְׂתוּצִיא גְלוּסְקָאוֹת וְכֹלֵי מֵילַת, שְׁנֵאמַר "וְהִי פֶסֶת בַּר בְּאֶרֶץ".

תָּנוּ רַבָּנֵינוּ: "וְהִי פֶסֶת בַּר בְּאֶרֶץ בְּרֵאשׁ הָרִים", אָמְרוּ: עֲתִידָה חֲטָה שְׂתִתְמַר בְּדָקָל, וְעוֹלָה בְּרֵאשׁ הָרִים, וְשָׂמָא תֵּאמַר יֵשׁ צֶעַר לְקוֹצְרָה? תַּלְמוּד לומר "יִרְעֵשׁ כְּלָבָנוֹן פְּרִי" – הַקְּדוֹשׁ בְּרוּךְ הוּא מְבִיא רוּחַ מְבִית גְּנוּיוֹ, וּמְנַשְׁבֵּה עֲלֵיהָ, וּמְשַׁרָּה אֶת סִלְתָּהּ, וְאָדָם יוּצֵא לְשָׂדֶה וּמְבִיא מְלֵא פִיסֵת יָדוֹ, וּמְמַנֶּה פְּרִנְסָתוֹ וּפְרִנְסַת אֲנָשֵׁי בֵיתוֹ.

"עַם חֵלֶב כְּלִיּוֹת חֲטָה", אָמְרוּ: עֲתִידָה חֲטָה שְׂתִתְהָא בְּשִׁתֵּי כְלִיּוֹת שֶׁל שׁוֹר הַגָּדוֹל. וְאֵל תִּתְמָה, שְׁהָרִי שׁוּעֵל קִינֵן בְּלֶפֶת, וְשִׁקְלוֹהוּ וּמְצָאוּ בוֹ שְׁשִׁים לִיטְרִין בְּלִיטְרָא שֶׁל צִפּוּרִי.

On a similar note, you say: The verse states: "To love the Lord your God, to hearken to His voice, and to cleave to Him" (Deuteronomy 30:20). But is it possible for a person to cleave to the Divine Presence? Rather, anyone who marries his daughter to a Torah scholar, and one who conducts business on behalf of Torah scholars, and one who utilizes his wealth to benefit Torah scholars with his property, the verse ascribes him credit as though he is cleaving to the Divine Presence.

§ Rabbi Ḥiyya bar Yosef said: In the future, at the time of the resurrection of the dead, the righteous will burst forth and arise in Jerusalem, as it is stated: "And may they blossom out of the city like the grass of the earth" (Psalms 72:16), and the term "city" means nothing other than Jerusalem, as it is stated: "For I will defend this city" (II Kings 19:34).

And Rabbi Ḥiyya bar Yosef said: In the future the righteous will stand up from their graves in their clothes. This is derived by an *a fortiori* inference from the example of wheat: Just as wheat, which is buried naked, i.e., the seed alone is planted, and yet it emerges from the ground with several layers of garb, including straw and chaff, in the case of the righteous, who are buried fully clothed, all the more so do they come out of the ground properly dressed.

And Rabbi Ḥiyya bar Yosef further said: In the future Eretz Yisrael will produce cakes [geluskaot]<sup>1</sup> and fine wool clothing [meilat]<sup>1</sup> that will grow from the ground, as it is stated: "Let abundant [pissat] grain [bar] be in the land" (Psalms 72:16). The term *pissat* is interpreted in a similar manner to *ketonet passim*, Joseph's valuable clothing of many colors, while *bar* can mean bread.

§ The Sages taught the following with regard to the verse "Let abundant [pissat] grain be in the land upon the top of the mountains" (Psalms 72:16). They said: In the future, wheat will rise up, and grow tall like a palm tree, and ascend to the top of the mountains. And lest you say that if wheat will grow this tall its reaper will suffer discomfort, the same verse states: "May his fruit rustle like Lebanon." The Holy One, Blessed be He, will bring a wind from His treasury and blow across, and this will thereby induce the flour to fall from the stalks of wheat, and a person will go out to the field and bring back a palmful [pissat] of flour, from which he will provide his livelihood and the livelihood of the members of his household.

It is stated: "With the kidney-fat of wheat" (Deuteronomy 32:14). The Sages said: In the future, each and every kernel of wheat will be as big as the two kidneys of the large ox. And do not be surprised that this is possible, as there was an incident involving a fox that nested inside a turnip,<sup>3</sup> and they weighed this turnip, and they discovered that even discounting the space dug out by the fox, it still weighed sixty *litra*, as measured by the *litra* of Tzippori.

BACKGROUND

Turnip – לֶפֶת: *Brassica rapa* is a garden vegetable from the mustard and cabbage family, *Cruciferae*. Its dark, thick, generally spherical roots are still eaten nowadays, primarily boiled. Although turnip bulbs do not reach great sizes, usually just 1–2 kg, there are cases of bulbs of unusual proportions. There is even documentation of a turnip bulb larger than 12 kg and 70 cm in length. It is possible for a fox to prepare a nest in a turnip of this kind.



Large turnip

LANGUAGE

Jug [*pitus*] – פִּטוּס: From the Greek *πίθος*, *pithos*, meaning a very large clay jug.

BACKGROUND

Jug [*pitus*] – פִּטוּס: The *pitus*, or in Greek, *pithos*, was the largest size of clay jug manufactured in the ancient world. Some jugs of this kind that have survived to this day are larger than a human being. The image depicts an ancient *pithos* about 1.5 m tall. A large *pithos* would have weighed close to two tons.



*Pithos*

תנא, אמר רב יוסף: מעשה בשחין באחד שהניח לו אביו שלשה בדי חרדל ונפשת אחד מהן, ונמצאו בו תשעה קבין חרדל, ועציו סיככו בו סוכת יוצרין. אמר רבי שמעון בן תחליפא: קלח של כרוב הניח לנו אבא, והיינו עולים ויורדים בו בסולם.

Similarly, it is taught in a *baraita* that Rav Yosef said: There was an incident which occurred in the village of Shihin, in Eretz Yisrael, involving one whose father had left him three branches of mustard,<sup>8</sup> one of which broke. And they discovered on this one branch alone nine *kav* of mustard. And with the wood of its large branches they roofed a booth for artisans. Similarly, Rabbi Shimon ben Tahlfifa said: Father left us a cabbage stalk and we would go up and down on it with a ladder, due to its great height.

”וְדָם עֵגֶב תִּשְׁתֶּה חֲמֵר”, אָמְרוּ: לֹא כְּעוֹלָם הָיָה הָעוֹלָם הַבָּא; הָעוֹלָם הַזֶּה – יֵשׁ בוֹ צֶעֶר לְבָצוֹר וְלָדְרוֹךְ, הָעוֹלָם הַבָּא – מִיבֵיא עֲנָה אַחַת בְּקָרוֹן אוֹ סִסְפִינָה, וּמִנִּיחָהּ בְּזוֹת בֵּיתוֹ, וּמִסְפֵּק הַיַּמְנָה כְּפִטוּס גָּדוֹל, וְעֵצָיו מְסִיקִין תַּחַת הַתְּבָשִׁיל. וְאִין לָךְ כָּל עֲנָבָה וְעֲנָבָה שְׂאִין בָּהּ שְׁלֹשִׁים גְּרָבֵי יוֹן, שְׁנַאֲמַר ”וְדָם עֵגֶב תִּשְׁתֶּה חֲמֵר”, אֵל תִּקְרִי ”חֲמֵר” אֶלָּא חוֹמֵר.

It is stated: “And from the blood of the grape you drank foaming wine” (Deuteronomy 32:14). The Sages said: The World-to-Come is not like this world. In this world there is suffering involved in picking grapes and in pressing them. By contrast, in the World-to-Come one will bring one grape in a wagon or on a boat and set it down in a corner of his house and supply from it enough to fill about the amount of a large jug [*pitus*],<sup>18</sup> and with its wood one will kindle a fire under a cooked dish. And every grape you have will produce no less than thirty full jugs of wine, each with the capacity of a *se’a*. As it is stated: “And from the blood of the grape you drank foaming wine [*hamer*].” Do not read this term as *hamer*; rather, read it as *homer*, which is a measure equaling thirty *se’a*.

כִּי אֶתָּא רַב דִּימֵי אָמַר: מֵאֵי דְכִתְיִב ”אוֹסְרֵי לְגִפְנֵי עֵירָה” – אִין לָךְ כָּל גִּפְנֵי וּגְפָן שְׁבָאֲרֵץ יִשְׂרָאֵל שְׂאִין צְרִיךְ עֵיר אַחַת לְבָצוֹר: ”וְלִשְׂזֹרְקָהּ בְּנֵי אֶתְוֹנוֹ” – אִין לָךְ כָּל אֵילָן סֶרֶק שְׁבָאֲרֵץ יִשְׂרָאֵל שְׂאִינוּ מוֹצִיאֵי מִשׁוּי שְׁתֵּי אֶתְוֹנוֹת. וְשָׂמָא תֵּאמְרוּ: אִין בּוֹ יוֹן – תְּלַמּוּד לומר ”כִּבְסֵם בֵּין לְבוֹשׁוֹ”, וְשָׂמָא תֵּאמְרוּ אִינוּ אָדוּם – תְּלַמּוּד לומר ”וְדָם עֵגֶב תִּשְׁתֶּה חֲמֵר”.

When Rav Dimi came from Eretz Yisrael to Babylonia, he said: What is the meaning of that which is written: “Binding his foal to the vine” (Genesis 49:11), which is interpreted as a prophecy for the future? It means that every grapevine<sup>8</sup> you have in Eretz Yisrael requires a foal to carry the load of its harvest. The verse continues: “And his donkey’s colt to the choice vine [*soreka*].” The Gemara explains: Every barren [*serak*] tree you have in Eretz Yisrael will produce sufficient fruit in the future to load upon two donkeys. And lest you say that these trees do not contain wine, the same verse states: “He washes his garments in wine.” And lest you say that the wine is not red, the verse states: “And from the blood of the grape you drank foaming wine” (Deuteronomy 32:14).

BACKGROUND

Mustard – חֲרָדֵל: Mustard is produced from several plants. It can be from white mustard, *Sinapis alba*, black mustard, *Brassica nigra*, or from a similar species. Generally, mustard is produced from a mixture of seeds from these species. These plants all come from the *Cruciferae* family, which grows wild in Eretz Yisrael. Black mustard has tangled branches and grows bunches of large, crowded flowers. Its seeds are used in the production of mustard spice. Black mustard is the largest plant of the *Cruciferae* family in Eretz Yisrael. It normally grows from 0.5–2 m in height, and in some uncommon cases can grow up to 5 m.



Mustard flowers in a field



Seeds of black and white mustard

Grapevine – גִּפְנֵי: Grapevines can survive for a very long time and grow to great sizes. Some grapevines have stems that reach 1.5 m in diameter, with a principal stem of over 40 m in length. Vines of these prodigious sizes will also bear a large number of clusters.

וְשָׂמָא תֹאמַר אֵינוּ מְרוּה – תִּלְמוּד לומר  
 “סוּתָהּ”, וְשָׂמָא תֹאמַר אֵין בוּ טַעַם –  
 תִּלְמוּד לומר “חֻכְלִילִי עֵינַיִם מִיַּיִן” בִּלְ  
 חֵיךְ שְׁטוּעֵמוֹ אומר: לִי לִי. וְשָׂמָא תֹאמַר  
 לְנַעֲרִים יָפֶה וְלַזְקֵנִים אֵינוּ יָפֶה – תִּלְמוּד  
 לומר “וּלְבָן שָׁנִים מִחֻלְבֵּי”, אֵל תִּקְרִי “לְבָן  
 שָׁנִים” אֵלָּא “לְבָן שָׁנִים”.

פְּשׁוּטִיה דְקָרָא בְּמַאי כְּתִיב? כִּי אֵתָּא רַב  
 דִּימִי אָמַר: אִמְרָה בְּנֶסֶת יִשְׂרָאֵל לִפְנֵי  
 הַקְּדוֹשׁ בְּרוּךְ הוּא: רַבּוּנוּ שֶׁל עוֹלָם, רָמוּז  
 בְּעֵינֶיךָ דְבָסִים מִחֻמְרָא. וְאַחֲוֵי לִי שִׁינְךָ  
 דְבָסִים מִחֻלְבָּא.

מְסִייע לִיָּה לְרַבִּי יוֹחָנָן, דְאָמַר רַבִּי  
 יוֹחָנָן: טוֹב הַמְּלִבֵּן שָׁנִים לְחַבִּירוֹ יוֹתֵר  
 מִמִּשְׁקֵהוּ חֵלֶב, שְׁנֵאמַר “וּלְבָן שָׁנִים  
 מִחֻלְבֵּי”, אֵל תִּקְרִי “לְבָן שָׁנִים” אֵלָּא  
 “לְבוֹן שָׁנִים”.

רַב חֵייא בַר אַדָּא מְקַרֵי דְרִדְקֵי דְרִישׁ  
 לְקִישׁ הוּוּ, אִיפְגַּר תְּלָתָא יוֹמֵי וְלֹא אֵתָּא.  
 כִּי אֵתָּא, אָמַר לִיָּה: אַמַּאי אִיפְגַּרְתָּ?

אָמַר לִיָּה: דְלִית אַחַת הַנְּחִי לִי אַבְּא,  
 וּבְצַרְתִּי מִמֶּנָּה יוֹם רִאשׁוֹן שְׁלֹשׁ מֵאוֹת  
 אֶשְׁבּוּלוֹת אֶשְׁבּוּל לְגַרְבִּי, יוֹם שֵׁנִי בְּצַרְתִּי  
 שְׁלֹשׁ מֵאוֹת אֶשְׁבּוּלוֹת שְׁתֵּי אֶשְׁבּוּלוֹת  
 לְגַרְבִּי, יוֹם שְׁלִישִׁי בְּצַרְתִּי מִמֶּנָּה שְׁלֹשׁ  
 מֵאוֹת אֶשְׁבּוּלוֹת שְׁלֹשׁ אֶשְׁבּוּלוֹת לְגַרְבִּי,  
 וְהִפְקַרְתִּי יוֹתֵר מִחֻצְיָה. אָמַר לִיָּה: אֵי לָאוּ  
 דְאִיפְגַּרְתָּ – הוּוּ עֲבָדָא טָפִי.

רַמִּי בַר יַחֲזַקְאֵל אִיקְלַע לְבִנֵי בֵּרַק, חֲזַנְהוּ  
 לְהֵנָּה עֵינֵי דְקֶאֱכְלֵן תּוֹתֵי תַּאֲיִנֵי, וְקִנְטִיף  
 דּוּבְשָׂא מִתַּאֲיִנֵי, וְחֻלְבָּא טֵיף מִנְיָהּ,  
 וּמִיעֵרַב בְּהֵדֵי הַדְּדִי. אָמַר: הֵינֵנו “זִבַּת  
 חֵלֶב וְדִבְשׁ”.

אָמַר רַבִּי יַעֲקֹב בֶּן דּוֹסְתַּאֲנִי: מְלוּד לְאוֹנוּ  
 שְׁלֹשָׁה מִלִּין, פַּעַם אַחַת קְדַמְתִּי בְּנִשְׁף  
 וְהִלְכְתִּי עַד קְרִסוּלֵי בְּדִבְשׁ שֶׁל תַּאֲיִנִים.  
 אָמַר רִישׁ לְקִישׁ: לְדִידֵי חֲזִי לִי זִבַּת חֵלֶב  
 וְדִבְשׁ שֶׁל צְפוּרִי, וְהוּי שִׁיתְסַר מִלִּין  
 אֶשְׁתִּיטְסַר מִלִּין. אָמַר רַבָּה בַר בַּר חֲנָה:  
 לְדִידֵי חֲזִי לִי זִבַּת חֵלֶב וְדִבְשׁ שֶׁל כָּל  
 אֶרֶץ יִשְׂרָאֵל.

And lest you say that this wine does not inebriate those who drink it, the verse states: “And his vesture [suto] in the blood of grapes” (Genesis 49:11). This verse indicates that these wines will induce [mesit] a state of drunkenness. And lest you say that this wine has no flavor, the verse states: “His eyes shall be red [hakhlili] with wine” (Genesis 49:12). This unusual term is read homiletically as follows: Each palate [heikh] that tastes it says: This is for me, for me [li li]. And lest you say that the wine is good for the young but it is not good for the old, the verse states: “And his teeth white [leven shinayim] with milk” (Genesis 49:12). Do not read this expression as leven shinayim; rather, read it as leven shanim, one of years, i.e., an elderly person.

The Gemara asks: To what does the plain meaning of the aforementioned verse refer? When Rav Dimi came from Eretz Yisrael to Babylonia, he said: The congregation of Israel said before the Holy One, Blessed be He: Master of the Universe: Hint with Your eyes a love that is sweeter than wine, and show me Your teeth through a smile that is sweeter than milk.

The Gemara comments: This interpretation supports the opinion of Rabbi Yohanan. As Rabbi Yohanan said: One who whitens his teeth to his friend by smiling at him is better than one who gives him milk to drink, as it is stated: “And his teeth white [leven shinayim] with milk” (Genesis 49:12). Do not read this expression as leven shinayim; rather, read it as libbun shinayim, the whitening of teeth. Likewise, the phrase: With milk, can be read as: Than milk.

§ The Gemara relates further stories concerning the great bounty of Eretz Yisrael. Rav Hiyya bar Adda was a school teacher of Reish Lakish. On one occasion, Rav Hiyya bar Adda was delayed for three days and did not come to teach the children. When he finally came, Reish Lakish said to him: Why were you delayed?

Rav Hiyya bar Adda said to him: Father left me one branch of a grape vine, and I harvested from it on the first day three hundred grape clusters, and each cluster yielded a quantity of wine enough to fill a jug. On the second day I harvested another three hundred grape clusters, and every two clusters yielded enough wine to fill a jug. On the third day I once again harvested three hundred grape clusters, and every three clusters yielded enough to fill a jug, and I declared ownerless more than half of it. Reish Lakish said to him: Had you not delayed and thereby disrupted the Torah study of children, each grape cluster would have produced more wine. Due to your cancellation of Torah study, each cluster yielded progressively less.

§ Rami bar Yehezkel happened to come to Benei Berak. He saw those goats that were grazing beneath a fig tree, and there was honey oozing from the figs and milk dripping from the goats, and the two liquids were mixing together. He said: This is the meaning of the verse “A land flowing with milk and honey” (Exodus 3:8).

Rabbi Ya’akov ben Dostai said: There are three mil from Lud to Ono. Once I rose early in the morning and I walked in ankle-deep honey oozing from fig trees. Reish Lakish said: I myself saw a region called: The place flowing with milk and honey by Tzipori, and it was an area that covered sixteen by sixteen mil, 256 square mil. Rabba bar bar Hana said: I myself saw the region flowing with milk and honey of all Eretz Yisrael,