

וְהָיָא כַּמְבֵּי מִיְכְּסֵי עַד אַקְרָא דְתוּלְבַנְקִי,
עֲשָׂרִין וְתַרְתִּין פְּרָסֵי אֹרְכָא, וּפְתִינָא
שִׁיתָא פְּרָסֵי.

רַבֵּי חֵלְבּוֹ וְרַבֵּי עִירָא וְרַבֵּי יוֹסִי בַר חֲנִינָא
אִיקְלְעוּ לְהָהוּא אַתְרָא. אֵייתָנוּ קַמֵּיהּ
אֶפְרֹסְקָא דְהָהוּא בְּאֵילָפֶס כְּפַר הֵינוּ,
וְאֵילָפֶס כְּפַר הֵינוּ כַּמְדָּה הוּי – חֲמֵשׁ סְאִין.
אֲכָלוּ שְׁלִישׁ, וְהִפְקִירוּ שְׁלִישׁ, וְנָתַנוּ לְפָנֵי
בְּהֵמָתָן שְׁלִישׁ.

לְשָׁנָה אִיקְלְעוּ רַבֵּי אֶלְעָזָר לְהָתָם וְאֵייתָנוּ
לְקַמֵּיהּ, נִקְטוּ בְיַדֵּיהּ וְאָמַר “אֶרֶץ פְּרִי
לְמַלְחָה מֵרַעַת יוֹשְׁבֵי בָהּ.”

רַבֵּי יְהוֹשֻׁעַ בֶּן לִוִּי אִיקְלְעוּ לְגַבְלָא, חֲזַנְהוּ
לְהָנְהוּ קְטוּפֵי דְהוּוּ קַיִמֵי כִי עֵינְגְלִי, אָמַר:
עֵינְגְלִים בֵּין הַגְּפָנִים? אָמְרוּ לֵיהּ: קְטוּפֵי
נִנְהוּ. אָמַר: אֶרֶץ אֶרֶץ, הַכְּנִסִי פִירוֹתֶינִי!
לְמִי אַתָּה מוֹצִיאָהּ פִירוֹתֶינִי? – לְגוֹים הַלְלוּ
שְׁעָמְדוּ עָלֵינוּ בַחֲטָאתֵינוּ?

לְשָׁנָה אִיקְלְעוּ רַבֵּי חֵיָא לְהָתָם, חֲזַנְהוּ
דְהוּוּ קַיִמֵי כְעִזִּי. אָמַר: עֵינִים בֵּין
הַגְּפָנִים? אָמְרוּ לֵיהּ: זֵיל, לָא תַעֲבִיד לָן
כִּי חֲבַרְךָ.

תַּנּוּ רַבְּנֵי: בְּבִרְכוֹתֶיהָ שֶׁל אֶרֶץ יִשְׂרָאֵל –
בֵּית סָאָה עוֹשָׂה חֲמִשָּׁת רִיבּוּא בּוֹרִין.
בִּישְׁבִּתָּהּ שֶׁל צוֹעַן – בֵּית סָאָה עוֹשָׂה
שִׁבְעִים בּוֹרִין. דְתַנָּא, אָמַר רַבִּי מֵאִיר:
אֲנִי רֵאִיתִי בְּבִקְעַת בֵּית שְׁאָן בֵּית סָאָה
עוֹשָׂה שִׁבְעִים בּוֹרִין.

וְאִין לָךְ מְעוּלָה בְּכָל אֲרָצוֹת יוֹתֵר מֵאֶרֶץ
מִצְרַיִם, שְׁנֵאמַר “כִּגְן ה' בְּאֶרֶץ מִצְרַיִם,”
וְאִין לָךְ מְעוּלָה בְּכָל אֶרֶץ מִצְרַיִם יוֹתֵר
מֵצוֹעַן, דְּהוּוּ מְרַבּוּ בָּהּ מַלְכִים, דְּכַתִּיב
“כִּי הָיוּ בְּצוֹעַן שָׂרִיר.” וְאִין לָךְ טְרָשִׁים
בְּכָל אֶרֶץ יִשְׂרָאֵל יוֹתֵר מִחֲבָרוֹן, דְּהוּוּ
קְבָרֵי בָּהּ שִׁיכְבִּי.

and it was the same in area as that which stretches from the city of Bei Mikhsei until the fortress of Tulbanki: Its length twenty-two parasangs and its width six parasangs, 132 square parasangs, which is 2,112 square mil.

S The Gemara relates that Rabbi Hēlbo, Rabbi Avira, and Rabbi Yosei bar Hānina happened to come on one occasion to a certain place. The locals brought before these Sages a peach [afarseka]¹ that was as large as a stewpot [ilpas]^{1b} of Kefar Hino. The Gemara asks: And how big is a stewpot of Kefar Hino? The Gemara answers: It has a capacity of five se'a. They ate one-third of it, they declared ownerless one-third of it, and they placed before their animals one-third of it.

In the following year, Rabbi Elazar happened to come to that same place, and they brought a peach before him. He held it in his hand, as the peach was small enough for him to grasp in one hand, and he said, in reference to the change in size of the fruit from the previous year: “A fruitful land into a salt waste, from the wickedness of they who dwell there” (Psalms 107:34), i.e., their sins caused the drastic change in the yield of the produce.

S Once Rabbi Yehoshua ben Levi happened to come to Gavla, in the Golan, and he saw those clusters of vines that were standing as large as calves. He said to the locals: Calves are standing between the grapevines and you are not concerned that they will cause damage? They said to him: They are clusters. Rabbi Yehoshua ben Levi said: O earth, O earth! Gather in your fruit. For whom do you produce your fruit? For these gentiles who stand over us in our sins? It would be preferable if you did not produce such large fruit.^B

The following year, Rabbi Hiyya happened to come to that same place, and he saw clusters that were standing as large as goats. He said: Goats are standing between the grapevines. They said to him: Go away; do not do to us what your colleague has done. Rabbi Yehoshua ben Levi's curse was already fulfilled, as the fruit had shrunk from the previous year.

S The Sages taught: In years of blessings of Eretz Yisrael, an area of land measuring one *beit se'a* produces five thousand *kor*. By way of comparison, when Zoan, a fertile region in Egypt, was settled, one *beit se'a* there would produce only seventy *kor*. As it is taught in a *baraita* that Rabbi Meir said: I saw in the valley of Beit She'an^N that one *beit se'a* produced seventy *kor*, which teaches that the soil of a good-quality and irrigated stretch of land outside the borders of Eretz Yisrael will naturally yield this quantity of produce.

And you have no more outstanding earth among all the lands other than the land of Egypt, as it is stated: “Like the garden of the Lord, like the land of Egypt” (Genesis 13:10). And you have no more outstanding region in all of the land of Egypt than Zoan. The superior quality of Zoan is derived from the fact that they would raise kings there, as it is written: “For his princes are at Zoan” (Isaiah 30:4). And you have no rockier terrain in all of Eretz Yisrael than Hebron, as people would bury their dead there, e.g., the Patriarchs in the Cave of Machpelah, because the land was not arable.

NOTES

In the valley of Beit She'an – בְּבִקְעַת בֵּית שְׁאָן: Rashi states that this was outside the border of Eretz Yisrael. Other commentaries write that in that case, Rabbi Meir maintains that Beit She'an was not within the boundaries of Eretz Yisrael as established by those who returned from the Babylonian exile, which means

that it was not sanctified territory throughout the period of the Second Temple. Although this region was within the borders of the territory conquered in the days of Joshua, a blessing was not bestowed in an area that was not the principle region of settlement for Jews at the time.

LANGUAGE

Peach [afarseka] – אֶפְרֹסְקָא: Apparently from the Greek Περσικόν, *persikon*, meaning Persian fruit, which is what the Greeks called the peach.

Stewpot [ilpas] – אֵילָפֶס: From the Greek λопас, *lopas*, meaning a kind of pot primarily used for cooking.

BACKGROUND

Stewpot [ilpas] – אֵילָפֶס: The descriptions in the talmudic sources indicate that the *ilpas* was a clay pot with a wide opening, resembling the Greek *lopas*. The *ilpas* had thin sides and a lid with sharp edges, which was sometimes perforated. Apparently, the *ilpas* sometimes served as an all-purpose cooking vessel, although it was primarily used either in the preparation of fast-cooking foods or for heating food that had already been cooked in a different pot.



Greek *lopas*

Grape clusters – אֶשְׁבּוּלוֹת הַגֶּפֶן: Grape clusters usually grow to a length of 30–40 cm but have been known to reach larger sizes. In rare cases, incompletely formed clusters of grapes can reach a length of over 1 m, and there have even been documented cases of complete grape clusters reaching nearly 1 m. These clusters can be seen from afar and might be mistaken for a living creature.

NOTES

Seven years – שבע שנים: The term *shanim*, years, is read as *shonim*, meaning multiples (Maharsha).

BACKGROUND

A *se'a* of flour – סאה קמח: During the process of grinding wheat almost all of the grain and husk are ground together, especially in the process by which wheat was ground in talmudic times. Different kinds of flour were prepared by sifting the material left after grinding. The finest flour, called *solet*, contained a relatively large portion of the inner seed. The second finest was *kemah*, the fine part of the ground material. The least fine variety was *kibar*, which apparently contained part of the sprouts. Varieties such as *subin* and *mursan* are produced by grinding the husk. Most commentaries maintain that *subin* is comprised of the relatively finer parts, whereas *mursan* is from the coarser matter.

LANGUAGE

Cibarium [*kiburaya*] – קיבוריא: From the Latin *cibarius panis*, meaning black bread, and in Greek *κιβάρδος*, *kibaros*, meaning simple bread, black bread.

ואפילו הכי – חברון מבונה על אחת משבעה בצוען, דכתוב "חברון שבע שנים נבנתה לפני צוען מצרים", מאי "נבנתה"? אילמא נבנתה ממש – אפשר אדם בונה בית לבנו קטן קודם שיבנה לבנו גדול? שנאמר "ובני חם כוש ומצרים ופוט וכנען" –

אלא שמבונה על אחת משבעה בצוען. והני מילי – בטרשים, אבל שלא בטרשים – חמש מאה.

והני מילי – שלא בברכותיה, אבל בברכותיה – כתוב "וירע יצחק בארץ ההיא" וגו'.

תנא, אמר רבי יוסי: סאה ביהודה היתה עושה חמש סאין; סאה קמת, סאה סלת, סאה סובין, סאה מורסין, וסאה קיבוריא. אמר ליה ההוא צדוקי לרבי חנינא: יאה משבחיתו בה בארעבון; בית סאה אחת הניח לי אבא; ממנה משח, ממנה חמר, ממנה עיבור, ממנה קטניות, ממנה רועות מקנתי.

אמר ליה ההוא בר אמורא לבר ארעא דישראל: האי [תאלתא] דקיימא אגודא דירדנא – כמה גדדיתו מינה? אמר ליה: שיתין כורי. אמר ליה: אבתי לא עייליתו בה אחריבתיה! אגן מאה ועשרים כורי הוה גורין מינה. אמר ליה: אגא נמי – מחד גיסא קאמינא לך.

אמר רב חסדא: מאי דכתב "ואתן לך ארץ חמדה נחלת צבי", למה ארץ ישראל נמשלה לצבי – לומר לך: מה צבי זה אין עורו מתזיק בשור, אף ארץ ישראל אינה מתזקת פירותיה. דבר אחר: מה צבי זה קל מכל החיות – אף ארץ ישראל קלה מכל הארצות לבישל את פירותיה.

אי מה צבי זה קל ואין בשור שמן – אף ארץ ישראל קלה לבישל ואין פירותיה שמנים? תלמוד לומר: "ובת חלב ודבש" – שמנים מחלב, ומתוקים מדבש.

רבי אלעזר כי הוה סליק לארץ ישראל אמר: פלטי לי מחדא, כי סמכוהו אמר: פלטי לי מתרתני, כי אוטבוהו בסוד העיבור, אמר: פלטי לי מתלת,

And even so, Hebron was more developed, i.e., more fertile, than Zoan by sevenfold, as it is written: "Now Hebron was built [*nivneta*] seven years before Zoan in Egypt" (Numbers 13:22). What is the meaning of the term: *Nivneta*, in this verse? If we say it means literally that Hebron was built before Zoan, would a person build a house for his younger son before building one for his older son? As it is stated: "And the sons of Ham: Cush, and Mizraim, and Put, and Canaan" (Genesis 10:6), which indicates that Egypt, Mizraim, was older than Canaan, in whose territory Hebron was located.

Rather, the meaning of the verse is that Hebron was more developed and more fertile than Zoan by sevenfold,ⁿ which means that Hebron produced 490 *kor*, seven times more than the seventy *kor* of regular fertile land, as stated above. And this applies only to the rocky terrain of Eretz Yisrael, e.g., Hebron, whereas those parts of Eretz Yisrael that were not rocky produced even more, up to five hundred *kor*.

And this applies only to a year when Eretz Yisrael is not blessed. However, with regard to a year when it was blessed, it is written: "And Isaac sowed in that land, and found in the same year a hundredfold" (Genesis 26:12). Isaac's field produced one hundred times the normal yield, which according to the above calculations is five thousand *kor*, as stated in the *baraita*.

It is taught in a *baraita* that Rabbi Yosei said: A *se'a* of wheat in Judea would produce five *se'a*. How so? It would yield a *se'a* of flour;⁸ a *se'a* of fine flour; a *se'a* of bran fiber, from the outer layer of the grain; a *se'a* of coarse bran, i.e., flour mixed with bran fiber; and a *se'a* of cibarium [*kiburaya*],⁴ inferior flour. A certain Sadducee said to Rabbi Hanina: You are improving your land very well; my father left me one *beit se'a* of land in Eretz Yisrael and from it I am able to produce oil, from it I produce wine, from it I grow produce, from it I grow legumes, and with it I provide pasture from which my sheep graze.

A certain Amorite once said to a resident of Eretz Yisrael: That palm tree which stands on the banks of the Jordan, how many dates are you able to pick from it? He said to him: Sixty *kor*. The Amorite said to him: You have not yet fully entered Eretz Yisrael and yet you have already succeeded in destroying it. We would pick off that tree 120 *kor*. The resident said to him: I too am speaking to you about only one side of the tree, as I have not yet picked the fruit off the other side.

Rav Hisda said: What is the meaning of that which is written: "And give you a pleasant land, the goodliest [*tzvi*] heritage" (Jeremiah 3:19)? Why is Eretz Yisrael likened to a deer [*tzvi*]? This comparison comes to tell you that just as with regard to this deer, its skin cannot contain its meat once it has been skinned, so too, Eretz Yisrael cannot contain its fruit once it has been picked, due to the great quantity of the produce. Alternatively, just as this deer is swifter than all the other beasts, so too Eretz Yisrael is swifter to ripen its fruit than all the other countries.

The Gemara asks: If so, one can suggest the following comparison: Just as this deer is swift and its meat is not fatty, so too, Eretz Yisrael is swift to ripen its fruit but its fruit is not fat and juicy. The Gemara explains: For this reason the verse states: "Flowing with milk and honey" (Exodus 3:8), to say that its fruit is fat and juicier than milk and sweeter than honey.

The Gemara relates that when Rabbi Elazar ascended to Eretz Yisrael he said: I have been spared one curse. When they ordained him and awarded him the title of Rabbi, he said: I have been spared two. When they appointed him to sit in the council of Sages who dealt with the intercalation of the calendar, he said: I have been spared three.

Rabbi Abba would kiss – רבי אבא מנשק: The Sages adored Eretz Yisrael to the extent that they would kiss its frontiers and rocks and would roll in its dust (Rambam *Sefer Shofetim*, *Hilkhot Melakhim* 5:10).

Rocks of Akko – כיפי דעבו:



Rocky shore of Akko

שנאמר והיתה ידי אל הנביאים החוזים שוא וגו'. בסוד עמי לא יהיו – זה סוד עיבור: "ובכתב בית ישראל לא יכתבו" – זה סמיכה: "ואל אדמת ישראל לא יבואו" – כמשמעו.

As it is stated: "And My hand shall be against the prophets that see vanity, and that divine lies; they shall not be in the council of My people, neither shall they be written in the register of the house of Israel, neither shall they enter into the land of Israel; and you shall know that I am the Lord God" (Ezekiel 13:9). "They shall not be in the council of My people," this is referring to the council of the intercalation of the calendar; "neither shall they be written in the register of the house of Israel," this is referring to ordination; "neither shall they enter into the land of Israel," this is understood as per its plain meaning. Rabbi Elazar merited that these three curses were not fulfilled in him.

רבי זיירא בי הוה סליק לארץ ישראל לא אשבח מברא למעבר, נקט במערא וקעבר. אמר ליה ההוא צדוקי: עמא פזיזא, דקדמיתו פומיכו לאודמיכו אבתי בפזיזותיכו קיימיתו! אמר ליה: דוכתא דמשה ואהרן לא זכו לה, אנא מי יימר דזכינא לה?

When Rabbi Zeira ascended to Eretz Yisrael he could not find a ferry to cross the Jordan River. He took hold of a rope that was strung across as a makeshift bridge and crossed the Jordan. A certain Sadducee said to him: Hasty people who put your mouths before your ears, when you said at the time of the giving of the Torah: "We will do" before "we will hear" (Exodus 24:7), you remain hasty to this day. Why couldn't you wait a little longer to cross the river on a ferry? Rabbi Zeira said to him: This is a place where Moses and Aaron did not merit entering; who is to say that I will merit seeing this land? I hurried across before anything might occur to prevent my entrance into Eretz Yisrael.

רבי אבא מנשק כיפי דעבו, רבי חנינא מתקן מתקליה, רבי אמי ורבי אסי

Rabbi Abba would kiss^h the rocks of Akko,^b which was on the coast of Eretz Yisrael. Rabbi Hanina would repair its stumbling blocks, i.e., any potholes in the land, so that travelers would not fall and consequently speak ill of Eretz Yisrael. Rabbi Ammi and Rabbi Asi

Perek XIII
Daf 112 Amud b

קיימי משמשא לטולא, ומטולא לשמשא. רבי חייא בר גמדה מיגנדר בעפרה, שנאמר "כי רצו עבדיך את אבניה ואת עפרה יחוננו".

would stand and pass from a sunny spot to a shady one, and from a shady spot to a sunny one, so that they would always sit in comfort and never have cause to remark that they were uncomfortable in Eretz Yisrael. Rabbi Hiyya bar Gamda would roll in the dust of the land, as it is stated: "For Your servants take pleasure in her stones, and love her dust" (Psalms 102:15).

אמר רבי זירא אמר רבי ירמיה בר אבא: דור שפון דוד בא – קטיגוריא בתלמידי חכמים. כי אמריתה קמיה דשמואל אמר: צירוף אחר צירוף, שנאמר "ועוד בה עשיריה ושבה והיתה לבער". תני רב יוסף: בוזי ובוזי דבוזי.

The Gemara continues to discuss the messianic age. Rabbi Zeira said that Rabbi Yirmeya bar Abba said: In the generation in which the son of David will come there will be indictments [kateigorya],¹ i.e., denunciations and incitements against Torah scholars. When I said this before Shmuel he said: The generation will undergo refinement after refinement, i.e., several stages of cleansing, as it is stated: "And if there be a tenth in it, it shall again be eaten up" (Isaiah 6:13). Rav Yosef taught about the messianic era: Despoilers and despoilers of despoilers^h will plunder Eretz Yisrael at that time.

אמר רב חייא בר אשי אמר רב: עתידין כל אילני סרק שבארץ ישראל שיטענו פירות, שנאמר "כי עץ נשא פרו תאנה וגפן נתנו חילם".

Rav Hiyya bar Ashi said that Rav said: In the future all barren trees in Eretz Yisrael will bear fruit, as it is stated: "For the tree bears its fruit, the fig tree and the vine yield their strength" (Joel 2:22). This verse indicates that every tree, not just the fig and vine, will produce fruit.

הדרן עלך שני דיני גזירות
וסליקא לה מסכת כתובות

Indictments [kateigorya] – קטיגוריא: From the Greek κατηγορία, kategoria, meaning accusation or verbal attacks.

בוזי ובוזי – Despoilers and despoilers of despoilers – דבוזי: The initial despoilers will themselves be despoiled by others, who will at the same time despoil the Jews as well (Arukh).