



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Bava Metzia Daf Kuf Hey

MISHNA

- If someone leases a field (with fixed payments) and does not want to weed the field while the produce is growing, and says to the landlord, "What do you care what I do, since I will be giving you fixed payments in any case!", we do not listen to him, because the landlord can reply "when this lease is over you will leave and I will be left with a field of weeds".

GEMARA

- If the farmer tells the landlord that he will plow the field after cutting the crop, and this plowing will alleviate the weed problem anyway, the landlord can still insist that he weed the field, because he can say that the wheat that will grow will be of lower quality if the field is not weeded. If the farmer says, "I will go and buy higher quality wheat to pay you with", the landlord can say "I want to get paid with wheat from my field, and therefore you must weed to produce higher quality wheat". If the farmer says "I will only weed an area large enough to produce the wheat that I can use to pay you with", the landlord can say, "by not weeding you are causing my field to have a bad name", and the farmer would therefore be required to weed.
 - **Q:** The Mishna gave one reason that the landlord can force him to weed, namely that the landlord can say "when this lease is over you will leave and I will be left with a field of weeds". Why did the Gemara give all these additional reasons? **A:** Rather, the reason that a plowing after cutting is not enough is because the landlord can say, "when you plow, there will be seeds of the weeds that fall back into the ground and take root again". That is why he can force him to weed.

MISHNA

- If a sharecropper worked a field and sees that there will not be a sufficient crop to warrant his continued working the field, if there is enough growing to produce a pile of produce, he must work the field to yield that produce. **R' Yehuda** said, what is the logic of the pile being the determining measurement? Rather, if there is enough produce to seed the field (which would be a measurement relative to the size of the field), then he would have to work the field to yield that produce.

GEMARA

- A Braisa explains our Mishna and says, if a sharecropper worked a field and sees that there will not be a sufficient crop to warrant his continued working the field, if there is enough growing to produce a pile of produce, he must work the field to yield that produce, because the sharecropping agreement says that the farmer will do all the work necessary to produce a pile of produce and that they divide it accordingly. Therefore, as long as a pile will be produced, he must do the work.
- **Q:** How large must the pile be (how much produce)? **A:** **R' Yose the son of R' Chanina** said, large enough so that the winnowing shovel can stand in it.
 - **Q:** What if the shovel can stand in the pile, but it sticks out on both sides when it does so? **A:** **R' Avahu** said, that the statement was explained to him to mean that no part of blade of the shovel can be seen when it is stuck into the pile.
 - We learned that **Levi** said the pile must be of 3 se'ah, and the yeshiva of **R' Yannai** said it must be of 2 se'ah. **Reish Lakish** said, the 2 se'ah must be net of the expenses of the farmer.
- A Mishna says, with regard to the "pritzim" of olives and grapes, **B"S** said that they are able to become tamei, and **B"H** said that they are always tahor.

- **Q:** What are “pritzim”? **A: R’ Huna** said, this refers to fruit that never ripens.
 - **Q:** How ripe can they get, but still be called “pritzim”? **A: R’ Elazar** said, if they produce only 4 kav of oil from the amount of olives pressed at one time in the olive press. The yeshiva of **R’ Yannai** said, if they produce only 2 se’ah (12 kavs) of oil from the amount of olives pressed at one time in the olive press.
 - They do not argue. **R’ Elazar** is talking about a place where they press one kor of olives at a time, and **R’ Yannai** is talking about a place where they press 3 kor at a time.
- A Mishna says, if a tahor person and a zav both climb a weak tree or a weak branch of a strong tree, the tahor person becomes tamei (because it is as if one of them is leaning on the other, in which case a zav makes the other person tamei).
 - **Q:** What is the case of a weak tree? **A:** In the yeshiva of **R’ Yannai** they said, it is any tree whose trunk is not thick enough to carve out a quarter of a kav.
 - **Q:** What is the case of a weak branch? **A: Reish Lakish** said, it is any branch that is thin enough that it can be totally covered when someone grabs it.
- A Mishna says, if a person walks in a beis hapras (where a grave was plowed over) on stones that are able to move, or riding on a weak person or weak animal, he becomes tamei.
 - **Q:** What is the case of a weak person? **A: Reish Lakish** said, it refers to a person whose knees bump into each other when someone rides on him.
 - **Q:** What is the case of a weak animal? **A:** In the yeshiva of **R’ Yannai** they said, it is any animal that lets out waste when someone rides on it.
- In the yeshiva of **R’ Yannai** they said, for davening and for tefillin, it is 4 kav.
 - With regard to davening, this refers to a Braisa that says, if someone is carrying a load and it comes time to daven, if the load is less than 4 kav, he may throw it to his back and daven. If it is more than 4 kav, he must put it down on the ground and then daven.
 - With regard to tefillin, this refers to a Braisa that says, if a person was carrying a load on his head and was wearing tefillin on his head, if the tefillin were being crushed, it is assur to carry the load while wearing tefillin, and if not it is mutar. What is considered a load that would crush the tefillin? A load of 4 kav.
 - **R’ Chiya** taught a Braisa, if one carries fertilizer on his head and is wearing tefillin on his head, he should not move the tefillin to the side, or take them and tie them around his waist, because that would be embarrassing the tefillin. Rather, he should tie the tefillin to his arm in the place of where the arm tefillin are worn.
 - In the name of the yeshiva of **Shila** they said that it is even assur to put the tefillin’s covering on a head that is wearing tefillin. **Abaye** explained, that according to this view, it would even be assur to carry a load of ¼ of ¼ of a litra of Pumbedisa.

AMAR R’ YEHUDA MAI KITZVA BIKRI ELAH IHM YEISH BO KIDEI NEFILAH

- **Q:** How much is needed to seed a field? **A: R’ Ami in the name of R’ Yochanan** said, it is 4 se’ah for every kor. **R’ Ami** himself said it is 8 se’ah for every kor.
 - A certain elder told **R’ Chama the son of Rabbah bar Avuha**, these views are not arguing. In the years of **R’ Yochanan** the land was better and needed less seed. In the days of **R’ Ami** it needed more seed.
- A Mishna says, if a wind came and scattered the cut grain over the leket that was left in the field, we assess how much leket this field should yield and the owner gives that amount to the poor people. **R’ Shimon ben Gamliel** says he gives the poor people “kidei nefilah” (the amount that normally falls).
 - **Q:** How much is “kidei nefilah”? **A: R’ Dimi said in the name of R’ Elazar or R’ Yochanan** it is 4 kav for every kor.
 - **Q: R’ Yirmiya** asked, is it per kor of seed planted or per kor of produce that grew? And, if it is per kor of seed, is it based on how a field is seeded by people or by oxen (which ends up using more seed)? **A: Ravin in the name of R’ Avahu in the name of R’ Elazar** (and some say it was said in the name of **R’ Yochanan**) said, it is four kav per kor of seed.
 - **Q:** Is it as seeded by people or by oxen? **A: TEIKU.**

MISHNA

- If a farmer leases a field and locusts came and ate the crop, or strong winds came and destroyed the crop, if this was a situation that plagued the entire area, he may deduct from his rental payment (in proportion to the loss incurred). If this situation only affected this field, he may not reduce the rental payment (it is the farmer's mazal that caused it). **R' Yehuda** says, if he leased the field for monetary payments (instead of payments of produce), in either case he would not be allowed to reduce the rental payment.

GEMARA

- **Q:** What is the case of it affecting the entire area? **A: R' Yehuda** said, for example, where most of the valley where this field was in, was effected by this wind damage. **Ulla** said, for example where the 4 surrounding fields of this field were also affected by this wind damage.
 - **Q: Ulla** said, they asked in EY, what if only one row of each of the surrounding fields were effected? What if the 4 surrounding fields were totally destroyed except for the row adjacent to the rented field? What if uncultivated fields separated between the rented field and the surrounding, damaged fields? What if they were separated by fields that grew aspasta? What if they were separated by other fields that were growing other types of crops, and which were not damaged? Is wheat and barley considered different crops for this purpose? What if all the world's crops were damaged with wind and the rented field was damaged with yellowing (due to drought), or visa-versa? **A: TEIKU.**