



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

Bava Metzia Daf Kuf Zayin

TEVUAH LO YIZRI'ENA KITNIS...

- **R' Yehuda** taught the Mishna to **Ravin** as saying "if he was supposed to plant grain, he may change and decide to plant beans". **Ravin** asked, the Mishna as we have it says that he may *not* change from grain to beans!? **R' Yehuda** said, I was paskening for the people of Bavel (where there is less concern for soil depletion, and therefore he may switch to beans even though beans deplete the soil more than grain), whereas the Mishna as you have it applies for EY (where there is greater concern).
- **R' Yehuda** said to **Ravin bar Nachman**, the "tichli" (cress) that grow among the flax may be taken by anyone and is not subject to gezel, because they do damage to the flax. However, the tichli around the border of the flax are assur to take. If the tichli became so hard that the seeds already ripened, they are assur to be taken even if they are among the flax, because at that point the damage was already done to the flax.
- **R' Yehuda** said to **Ravin bar Nachman**, the fruit of some of my trees belong to you, and the fruit of some of your trees belong to me (their fields shared a common boundary, and the roots of the trees at the border grew into the other's property, thereby nourishing from the other's property). This is based on the minhag that the ownership of the fruits follows the field in which the roots lie. We see this is a machlokes, where **Rav** says the ownership follows the roots (not the field where the tree stands) and **Shmuel** says the two owners split the fruits.
 - **Q:** A Braisa clearly says that the fruits of such trees (that stand in one property, but whose roots are in another property) are divided!? **A: Shmuel** said, **Rav** would say that the Braisa is discussing where the roots of the tree were growing in both fields.
 - **Q:** This would be obvious!? **A:** The case is where most of the fruit hangs over one of the fields. We would think that it should belong to that field. The Braisa teaches that it does not.
 - **Q:** This still seems obvious!? **A:** We would think the owner of the field that has the fruit hanging over it can insist that the split happen along the border, thus giving him most of the fruit. The Braisa teaches that the other owner can insist that it be divided another way, that fairly divides the fruit.
- **R' Yehuda** said to **Ravin bar Nachman**, don't buy a field near the city, because, as we see from a statement of **R' Avahu in the name of R' Huna in the name of Rav**, that fields full of produce are prone to ayin harah, which can damage them. Therefore, don't buy a field in an area where people constantly walk by.
 - **Q:** We find that a talmid of **Rav** told **R' Abba** that **Rav** darshened the pasuk of "baruch atah basadeh" to mean that the bracha will be that a person's property will be close to the city!? **A: Rav** said it is bad when there is no wall surrounding it, blocking it from view. He held it is good if there is such a wall.
 - **Rav** darshened the pasuk of "v'heisir Hashem mimcha kol choli" to refer to ayin harah (which is the source of all illness). This is consistent with another incident of **Rav** where he went to a cemetery and came out saying that 99% of the people there died from ayin harah, and only 1% from natural causes.
 - **Shmuel** said that this pasuk refers to wind, because he holds that wind is the source of all sickness and death.
 - **Q:** The people who are killed by the king do not die because of wind!?
A: If not for the wind, even those people could apply a medicine and heal themselves.
 - **R' Chanina** said the pasuk refers to cold, because he says that all sicknesses come from Heaven, except one who gets sick from being in the cold.

- **R' Yose bar Chanina** said the pasuk refers to bodily fluids, because we have learned that mucus from the nose and from the ears – if there is a lot it is not good, but if there is a little, it is good for the person.
 - **R' Elazar** said the pasuk refers to the gall bladder. A Braisa suggests this as well. The Braisa says, the word “Machala” (sickness) in the pasuk refers to the gall bladder, which is so called because it makes the entire person sick. “Machalah” is also the gematriya of 83, because the gall bladder causes 83 sicknesses. These can all be combated by eating bread and salt in the morning and drinking a pitcher of water.
 - A Braisa says, there are 13 things said about eating bread in the morning: it protects from the heat, from the cold, from winds, from mazikin, it makes the foolish people smart, it makes a person win a court case, it helps in the learning of Torah, and in the teaching of Torah, it helps that his words will be heard, it helps to remember what he learns, it reduces sweating, it makes that he should want tashmish with his wife and therefore desire no other woman, it kills the worms in the stomach, and some say it also removes jealousy and brings in love.
 - **Rava** said to **Rabbah bar Mari**, what is the source of the saying of the **Rabanan** that one should get up early and eat, in the summer because of the heat and in the winter because of the cold, and people say that 60 runners cannot catch someone who eats breakfast? **Rabbah** said, it is from a pasuk that says that there shall be no hunger or thirst and the heat and sun will not harm them. **Rava** said, we can see it from the pasuk that says “you shall serve Hashem”, which refers to shachris, “uveirach es lachmicha v'es meimecha”, refers to eating bread with salt and water, “vahasirosi Machala mikirbecha”, and then says that there will be no sickness.
- **R' Yehuda** said to **R' Adda**, who would measure land, “you must be very careful when you measure land, because every tiny piece is fit to grow the most expensive type of produce, and is therefore very valuable”.
 - **R' Yehuda** said to **R' Adda**, who would measure land, “when measuring the 4 amos needed to be left uncultivated along the banks of an irrigation canal, you don't have to be so exact, and when you are measuring the 4 amos along a river bank, you don't even have to measure at all”. This is based on **R' Yehuda's** view that planting along the bank of the irrigation canal is only bad for the people who use the canal (so he need not measure a full 4 amos), but planting along the river bank is bad for everyone (so he should leave more than exactly 4 amos uncultivated).
 - **R' Ami** called out, an area the size of the width of the shoulders of the people who pull boats may be cleared of trees on both sides of a river (these people need to pass by this area). **R' Nosson bar Hoshaya** would allow them to cut down trees within 16 amos to the river. The people who owned the forest there were very upset with him. The Gemara says, he thought to allow 16 amos, like a reshus harabim. However, that is incorrect, because they only need enough space for them to walk by (like **R' Ami** said).
 - **Rabbah bar R' Huna** had a forest along the river. The people who pull the boats wanted him to cut it down. He told them, “let the people upstream and downstream from me cut theirs down, and then I will cut mine down”.
 - **Q: Reish Lakish** darshened a pasuk to teach that one must first correct himself and only then worry about others!?! **A:** The forests near **Rabbah bar R' Huna** belonged to the goy who ruled the area. He knew that this goy would never cut down his trees, and therefore cutting down his own trees would not even help these boat pullers. Therefore, there was no point in him cutting down his trees.
 - **Rabbah bar R' Nachman** was traveling in a boat and passed by this forest. When he heard that it belonged to **Rabbah bar R' Huna**, he ordered the people to cut it down. When **Rabbah bar R' Huna** found his trees cut down, he said “whoever cut these down should have his branches cut down” (i.e. his children should die). They said, that as long as **Rabbah bar R' Huna** was alive, no children of **Rabbah bar R' Nachman** remained alive.