



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

Bava Metzia Daf Pey Zayin

- The pasuk says that the bread should be made using "kemach" (an inferior quality) and then says it was "soles" (a superior quality). **R' Yitzchak** said, it was Sarah who suggested to use kemach and Avrohom who said to use soles, which teaches that a woman is stingier with regard to what she gives her guests than a man is.
- The pasuk later says that Avrohom took the butter, the milk, and the meat, and doesn't say that he took the bread. **Efraim Maksha'ah in the name of R' Meir** said, that Avrohom even ate his chullin only when it was tahor, and Sarah had become a niddah that day, making the bread tamei.
- The pasuk says that the Malachim asked Avrohom where Sarah was, and he answered "she is in the tent". This teaches that Sarah was very modest.
 - **R' Yehuda in the name of Rav (or R' Yitzchak)** said, the Malachim knew where Sarah was. They asked Avrohom only so as to endear her to him. **R' Yose the son of R' Chanina** said that they asked, because they wanted to send her wine from the "kos shel bracha". It was taught in the name of **R' Yose**, that there are dots on the word "eilav" to teach that it is proper for a guest to ask his host about the welfare of his wife.
 - **Q: Shmuel** has said that one should not ask about the welfare of a woman at all!? **A:** One may do so through her husband.
- The pasuk says that Sarah said (upon hearing that she will have a child) "after I have withered will I again have good skin?" **R' Chisda** said, that is exactly what happened – Sarah's wrinkled skin became smooth and beautiful again.
- The pasuk says that Sarah laughed upon hearing the news and said "my husband is old!" When Hashem repeated this to Avrohom, He told him that Sarah said that she herself was old. **R' Yishmael** taught, peace is so great that even Hashem changed from what was actually said so as to preserve the peace.
- The pasuk says that after Yitzchak was born Sarah said "who could have told Avrohom that Sarah would nurse children (plural)". Why is it written in the plural? **R' Levi** said, when Yitzchak was weaned, Avrohom made a banquet. All the people said it was impossible for Yitzchak to be the son of such old people. Rather, they must have found a baby on the street and called it their own. Hashem made a miracle and Sarah was able to nurse all the children that were brought by the people to the banquet (proving she had given birth). Another miracle was done by making Yitzchak look exactly like Avrohom, so that people not be able to say that he was not the father.
 - Avrohom was the first person to appear to age. This was done, because people would mistaken Yitzchak for him and visa-versa. He davened to Hashem to make him appear older so that this would not happen.
 - Yaakov was the first person to get sick. Until then, people would just die suddenly. He davened that he should get sick before he died.
 - Elisha was the first person who became sick and then recovered. He got sick, davened, and recovered.
 - A Braisa says that Elisha was stricken with 3 sicknesses – one for totally rejecting Geichazi, one for sending the bears onto the children, and one from which he died.

ELAH AHD SHELO YAS'CHILU BIMLACHA...

- **R' Acha the son of R' Yosef** asked **R' Chisda**, did the Mishna say bread made of beans, or beans *and* bread? **R' Chisda** said, it clearly means beans *and* bread.

R' SHIMON BEN GAMLIEL OMER...

- **Q:** What does the word "hakol" come to include? **A:** It comes to include the case of an employer who promises to pay a rate equal to one or two of the residents of the city, where **R' Yehoshua**

says he may give the lowest rate paid in the city, and the **Chachomim** say he must pay an average rate.

MISHNA

- The following workers may eat from the employer's food based on a right D'Oraisa: a worker who is working on produce attached to the ground at the time that the last work is being done to the produce; a worker that is working on produce detached from the ground before its work is complete. This is all with things that grow from the ground.
- The following workers do not have a D'Oraisa right to eat from the employer: a worker who works on produce attached to the ground when the work is not yet complete (he is weeding a field of growing onions); a worker who works with produce detached from the ground after its work is complete (and the maaser obligation has taken hold); and one who works with something that does not grow from the ground.

GEMARA

- **Q:** How do we know that a worker may eat from attached produce when he is picking it? **A:** The pasuk says, "ki savo b'kerem rei'echa v'achalta".
 - **Q:** That teaches regarding a vineyard. How do we know that this applies to other types of produce as well? **A:** We learn other produce from the case of the vineyard – just as a vineyard grows from the ground and a worker may eat from them if he is working to pick the grapes, the same is true for other produce as well.
 - **Q:** We can ask that the vineyard is different in that it is subject to the halacha of "oleilos" (unformed clusters of grapes which must be left for the poor)? **A:** We learn other produce from standing grain, regarding which the pasuk says "ki savo b'kamas rei'echa v'katafta melilos b'yadecha".
 - **Q:** We can ask that standing grain is different in that it is subject to the laws of challah? You can't say that the "kama" refers even to standing grain that is not chayuv in challah (e.g. rice), because a gezeira shava teaches that the kama refers to standing grain that is chayuv in challah!? **A:** We can answer that the vineyard shows that even without being subject to challah, the halacha is that the worker may eat from it. We would then ask that the vineyard is subject to oleilos, but we would answer that standing grain shows that oleilos is not the determining factor. The "tzad hashava" is that they both grow from the ground and a worker may eat from them if he is working with them at the end of production (the harvesting), and the same is true for other produce as well.
 - **Q:** We can ask that grapes and standing grain are unique in that they are brought on the Mizbe'ach, but produce that is not brought on the Mizbe'ach should not be subject to this halacha!? **A: Shmuel** said, we learn other crops from the word "chermeish" in the pasuk, which teaches that anything that is cut with a sickle is subject to this halacha.
 - **Q:** This word "chermeish" is needed to teach that at the "time of the sickle" (when the produce is being cut) the worker may eat, but at any other time he may not!? **A:** That can be learned from the words "v'ehl kelyicha lo sitein" ("he may not put the produce into his basket").
 - **Q:** This only teaches regarding things that are cut with the sickle. How would we learn other things? **A: R' Yitzchak** said, the pasuk says "kamah", which teaches that anything standing – i.e. attached produce – is subject to this law.
 - **Q:** We said that "kamah" was needed for a gezeira shava for challah!? **A:** Once the word "chermeish" comes to teach that even things not subject to challah are subject to this law, we can say that the word kamah teaches that any type of produce is included.
 - **Q:** If we learn everything from "chermeis" and "kamah", why do we need the pasuk of "ki savo b'kerem rei'echa"? **A: Rava** said, it is needed for the additional laws taught in that pasuk, as is taught in a Braisa. The Braisa says, "ki savo" teaches that only a worker has the right to eat

from the produce. “B’kerem rei’echa” teaches that only in a Yid’s field can the worker not take produce to put in his basket, but when he is working in the field of a Kuti, he may.

- **Q:** This would only be needed according to the view that stealing from a Kuti is assur, and the pasuk is therefore needed to teach that a worker can take and put in his basket. However, according to the view that one may steal from a Kuti, why would we need a pasuk to teach that a worker may put in his basket? **A:** That view will darshen that “b’kerem rei’echa” teaches that this law only applies to the field of a friend, and not to the field of hekdesch (a worker on a field of hekdesch may not eat from the produce).
- The Braisa continues, the word “v’achalta” teaches that the worker may eat the grapes, but may not suck out the juice and throw the rest away (it doesn’t fill him up as much and he will end up eating more of them). The word “kinafshicha” teaches, that just as the owner could eat from the produce at that stage without first giving maaser, the worker may also eat from it without first giving maaser. The word “savecha” teaches, that the worker may not eat beyond the amount he needs to be satiated. The words “v’ehl kelyicha lo sitein” teach, that while the worker is busy putting the produce into the basket of the owner – i.e. while he is picking the produce – he may take and eat, but if he is not hired to do that, but is rather at an earlier stage, he may not eat from the produce.