



Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

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***Rav Yehudah’s Teachings to Ravin***

The *Mishna* says that if a person accepted to work a field for a landowner, and the deal was that he would plant grain, he should not plant beans.

Rav Yehudah taught Ravin that if the deal was that he would plant grain, he may plant bans.

Ravin asked: Doesn’t our *Mishna* say that he cannot plant beans?

Rav Yehudah answered: This is for us, and this is for them. [*The Mishna was talking about Eretz Yisroel, where there is a good suspicion that planting beans will make the land weaker. However, in Bavel, where there is always a lot of water, there is no such concern. Therefore, he can switch to beans.*]

Rav Yehudah said to Ravin bar Rav Nachman: Ravin, my brother, it is permitted for anyone to take these wild cresses that grow among the flax. However, if they are on the outside of the row, it is forbidden. [*The reason it is permitted is because they hinder the flax from growing properly. Therefore, someone who takes them is doing a favor for the owner. However, if they are on the outside of the row, they do not hinder the flax’s growth, and it is therefore stealing to take them.*] If the vegetables hardened (*i.e. matured*), it is forbidden to take them. Why? Whatever they already lessened (*from the flax’s growth*), they already lessened (*and do not cause anymore damage*).

Rav Yehudah said to Ravin bar Rav Nachman: Ravin, my brother, some of my trees are yours and some of your trees

are mine. The custom among people who share borders is that the fruit of the trees whose roots are towards one side belong to the owner of that side. This is as it is taught: Regarding a tree that is on the border, Rav said the (*fruit of the*) trees whose roots are towards one side, belong to the owner of that side. Shmuel says: They should split such (*fruit of the*) trees. [*The case is where Rav Yehudah and Ravin each planted trees on their border whose roots started to grow mainly in the other person’s field. Being that the tree is essentially on the other person’s land, the custom became that that landowner owns the fruit of that tree.*]

The *Gemora* asks a question from a *braisa*. The *braisa* says: A tree that is on the border should be split (*amongst the owners of the two sides*). This is a strong question on Rav!?

Shmuel answered according to Rav: The case of this *braisa* is where the roots of the trees fill the entire border (*meaning that they are equally on each side*).

The *Gemora* asks: If so, this is obvious! Why does it have to be said?

The *Gemora* answers: It must be said as the branches with the fruit are mainly on one side.

The *Gemora* asks: Even so, this is obvious! Why does it have to be said?

The *Gemora* answers: One might think that the owner of the field where the fruit leans over can say that we should split the tree based on our border. [*He would therefore benefit, as he would get more fruit.*] The *braisa* therefore states that they split evenly, meaning that the other landowner can say

that instead of splitting the field in that fashion, they should split it in the opposite fashion. [For example, if the first one wanted to split it east west (i.e. by width, so he could get all the fruit), the other can say that he wants to split north south (i.e. by length).]

Rav Yehudah said to Ravin bar Rav Nachman: Do not buy a field close to the city. This is as Rabbi Avahu said in the name of Rav Huna who said in the name of Rav: A person is forbidden from standing near his friend's field when its stalks are grown. [Rav Yehudah advised not buy such a field because people in the city will tend to admire it, and therefore cause it to be damaged by their evil eye.]

The Gemora asks: Is this true? When Rabbi Abba found the students of Rav, he asked them: What did Rav say regarding the verse: *Blessed are you in the field, blessed are you in the city, blessed are you when you arrive, blessed are you when you leave?*

They answered that Rav explained these verses as follows: "*Blessed are you in the city,*" alludes to one's house being close to a Synagogue. "*Blessed are you in the field,*" alludes to your property (i.e. field) being close to your city (this is the reason for the Gemora's question). "*Blessed are you when you arrive,*" alludes to not finding one's wife as a possible *nidah* (menstruant) when he comes back from a journey. "*Blessed are you when you leave,*" alludes to your descendants being like you.

Rav Abba told the students of Rav: Rabbi Yochanan did not learn the verse this way. Rather, he understood them in the following manner. "*Blessed are you in the city,*" alludes to having a bathroom near your table, not being near a Synagogue. Rabbi Yochanan follows his opinion that it is good for a person to walk further to Synagogue, as he gets reward for his steps. "*Blessed are you in the field,*" alludes to one's possession being in thirds: One-third grain, one-third olives, and one-third grapes. "*Blessed are you when you arrive and blessed are you when you leave,*" means that one's leaving the world should be like his arriving into the

world. Just as one arrived without sin, so too, he should leave without sin.

The Gemora answers: If person has a fence and wall around his field, it is beneficial (for the field) to be near his city (for then people cannot see in, and it will not be damaged). If he doesn't, it is not. (107a - 107b)

### "All illness"

It is written: *And Hashem will remove from you all illness.* Rav says: This refers to the evil eye. Rav's statement is based on a previous statement of his. Rav once went to a cemetery, and did whatever he did (through an incantation, he determined how each person buried there had died). He later said: Ninety-nine out of one hundred died due to the evil eye, and one out of one hundred died normally.

Shmuel says: This verse is referring to the wind. Shmuel's statement is based on his previous statement that everyone dies due to bad winds (all sickness and reasons of death are carried to a person by the wind).

The Gemora asks: What about those killed by the government (who are executed by sword)?

The Gemora answers: These people as well, without a wind (blowing on the wound), they would get better, if the right medicine (that bonds skin together) were applied.

Rabbi Chanina says: The verse refers to the cold. This is as Rabbi Chanina says, "Everything is in the hands of Heaven, besides for the blowing of a cold wind (if one exposes himself to it, he can become ill)." This is as the verse states: *The cold air blows in the way of a crooked person; one who guards his soul should stay far away from them.*

Rabbi Yosi bar Chanina says: This is referring to secretions from the body. This is as the master stated: A lot of mucous and earwax is difficult for a person, and having a small amount is good.

Rabbi Elozar says: This is referring to the gall bladder (*when it produces an excess of bile, it spreads throughout the body, causing a person to become ill*). The *braisa* also states: “Sickness” refers to the gall bladder. Why is it called “sickness”? This is because it causes a person’s entire body to become sick. Another similar statement is that the numerical value of the word “*machalah*” -- “sickness” is eighty-three, alluding to eighty-three sicknesses that involve the gall bladder. However, all of them can be neutralized by eating bread in the morning with a jug of water. (107b)

### **Nothing Like Bread for Breakfast**

The *braisa* states: There are thirteen positive things resulting from having bread for breakfast. It saves one from the heat, cold, winds, and demons. It enlightens the fool (*a person is able to think more clearly after having eaten this for breakfast*), enables him to win judgments, to learn and to teach Torah, his words are heard (*as he can explain them more clearly*), and he remembers his learning. He doesn’t smell and sweat so much. He has relations with his wife and does not desire other women. It kills stomach worms. Some say it even takes away jealousy and increases friendliness.

Rabbah says to Rava bar Mari: What is the source for the phrase that people say, “Sixty people can run, but they will not reach the man who has eaten breakfast?” The Rabbis similarly say: Wake up and eat - in the summer because of the heat and in the winter due to the cold.

He answered: The verse states: *They will not be hungry nor thirsty, nor will the heat and sun hit them*. The verse is saying that the reason they will not be hit by the heat and sun is because they were not hungry or thirsty.

Rabbah replied: You say this is the source, and I say the following is the source. The verse states: *And you will serve Hashem, your G-d, and He will bless your bread and water*. “*And you will serve Hashem your G-d*” refers to saying *kerias shema* and praying (*shemoneh esrei*). “*And He will bless your*

*bread and water,*” refers to bread with salt and a jug of water. After you do this, “*And I will take away sickness from you.*” (107b)

### **River Banks**

Rav Yehudah said to Rav Ada the land surveyor: Do not be negligent about your measuring, as every bit of land can be used for planting garden saffron.

Rav Yehudah said to Rav Ada the land surveyor: Regarding the four cubits next to the irrigation streams (*each landowner was forbidden from planting within four cubits of these shared streams*), do not try to make them wider. The amount of space next to a river (*see below*) should not be measured at all.

This is based on a previous statement of Rav Yehudah that the four cubits of the private irrigation streams are dependent on the owners of the stream (*they do not have to be sticklers about the measurement if they do not want to be*). However, the river belongs to everyone.

Rabbi Ami announced: If trees are found planted on both sides of the river within the width of the bargemen’s shoulders (*the amount of space it would take for the people who pull boats next to the shore to move*), cut them down.

Rav Nassan bar Hoshaya cut down sixteen *amos* next to the river (*the size of a public domain*). The people of Mashronya who owned the trees came to him and beat him. He held that the size should be that of the public domain. However, he was wrong. Here, the amount that has to be cleared is for the people to pull the boats using ropes. The width of their shoulders is enough.

Rabbah bar Rav Huna owned a forest by the river. They said to him: Chop down your trees by the river (*as stated above*)! He replied: Let the people who own the property above me and below me do this first, and then I will do so as well.



The *Gemora* asks: How could he have said this? Doesn't the verse say, "*Search yourself and search others,*" which Rish Lakish says implies that you should first make sure your own behavior is appropriate and only then, tell others to do so as well!?

The *Gemora* answers: The case of Rav Huna was where the adjacent forests were owned by Parzak the governor (*a gentile who would not chop down his trees*). Rav Huna therefore said: If he cuts down his, I will cut down mine. If he will not cut down his, what difference does it make if I cut down mine? If they will be able to pull the boats, they will come. If not, they will not come. (107b - 108a)

#### INSIGHTS TO THE DAF

##### *Liability for an Evil Eye*

Rav Yehudah said to Ravin bar Rav Nachman: Do not buy a field close to the city. This is as Rabbi Avahu said in the name of Rav Huna who said in the name of Rav: A person is forbidden from standing near his friend's field when its stalks are grown. [*Rav Yehudah advised not buy such a field because people in the city will tend to admire it, and therefore cause it to be damaged by their evil eye.*]

Shulchan Aruch cites this *halachah*; however, the Ramabm omits it.

The Maggid Mishnah explains that the Rambam maintains that this is not actually a prohibition; rather, it is a *midas chassidus* - one who wishes to act piously should avoid standing near his fellow's field when there is standing grain. This is why we do not force neighbors, whose roofs are adjacent to each other, to build a fence so one should be prevented from looking into the other's area.

The Raavad disagrees, and holds that a wall of four *amos* is required by a garden.

The Steipler Gaon quotes from a wise man that one who damages by casting an evil eye on another will not be liable to pay. It is for this reason that the *Gemora* utilizes the term "it is forbidden," and not that "one is liable." The Steipler disagrees, and explains that the reason the term "liable" is not used is because we have no way of determining without a doubt that the damage occurred on account of this person's evil eye. However, if we would know for certain that it was due to him, he would be liable (*except according to the Rambam*).

#### DAILY MASHAL

##### *Evil Eye*

The *Gemora* (30a) states that one is forbidden to spread out a lost article that he is watching when he has guests because when the guests see the article being displayed, they may be envious and they will cast an evil eye on the article.

One must wonder why one should be concerned of someone else's jealousy, especially if it is said: *and the rotting of the bones is jealousy*. Why should one be concerned that someone else's envy will harm his belongings and property?

We find that the gentile prophet Balaam, when blessing the Jewish people, declared, *how good are your tents, Yaakov, your dwelling places, O Israel*. The *Gemora* states that Balaam saw that every Jewish tent was aligned in a way that no one could see inside his neighbors' tent. Besides for the issue of privacy, there was another dimension to this blessing. Balaam had an evil eye, and Balaam wished to curse the Jewish People with his influence. By casting an evil eye on a neighbor, one is essentially influencing his Jewish friend with the character of Balaam, and this is detrimental to one's well being. For this reason one should avoid casting an evil eye on someone else, and one must also be careful to avoid allowing others to cast an evil eye on himself or on his possessions.