

OVERVIEW of the Daf

1) R' Pappa's inquiries (cont.)

The Gemara leaves R' Pappa's first inquiry unresolved.

R' Pappa cites a proof to the position that maintains that Eretz Yisroel was given to those who left Mitzrayim.

This proof is rejected.

Another proof that the land was given to those who left Mitzrayim is presented.

This proof is rejected.

Abaye infers from the previous discussion that there was not one person who entered Eretz Yisroel who was not given a portion in Eretz Yisroel.

A possible challenge to this assertion is presented but rejected.

Tangentially, the Gemara presents the discussion between Yehoshua and the descendants of Yosef.

2) The spies, Yehoshua and Kalev

Ulla gave the source for the Baraisa's statement that the spies, Yehoshua and Kalev took portions in Eretz Yisroel.

3) Those who had no portion in Eretz Yisroel

A contradiction between two Beraisos is noted whether the complainers were given a portion in Eretz Yisroel.

The Gemara explains that the two Beraisos disagree whether the complainers are compared to the spies or not.

A Baraisa is cited that presents a disagreement on this matter.

R' Pappa unsuccessfully challenges the opinion that compares the complainers to the spies.

4) R' Pappa's inquiries (cont.)

R' Pappa challenges the opinion which maintains that Eretz Yisroel was given to those who entered Eretz Yisroel.

This challenge is rejected.

A Baraisa is cited that proves the assertion that the daughters of Tzelafchad were given their uncle's portion in Eretz Yisroel.

R' Pappa inquires about the meaning of the verse that indicates that Menashe was allotted ten portions in Eretz Yisroel. ■

Today's Daf Digest is dedicated
 לע"נ הרב מיכאל בן הרב אלחנן שרגא זצ"ל
 By Mr. and Mrs. Joseph Abramchik

Today's Daf Digest is dedicated
 By Mr. Richard Tresley
 In loving memory of his mother
 מרת דאבא בת ר' אברהם זאב, ע"ה

Distinctive INSIGHT

One must ward against the evil eye

דאיבעי ליה לאיניש לאיזדהורי מעינא בישא

The Gemara in Bava Metzia (107b) tells us that Rav entered into a cemetery and was able to determine that out of every one hundred people, ninety-nine had died due to "the evil eye", while only one had died due to natural causes. This suggests that the evil eye is a terribly destructive force, one which has the ability to cause even death. Maharal (Chiduchei Agados) explains that the power of the evil eye is due to its constitution being that of fire, which is one of the basic four elements of the world. It therefore has the ability to destroy by burn and consume, and it does so via the eye, and this is the reason its destructive power is so potent.

Tosafos (ibid.) notes that the tribe of Yosef is not affected by the evil eye, so it might seem that members of the tribe of Yosef would live much longer lives than members of other tribes. Nevertheless, while they do not die due to the effect of the evil eye, when it comes time for any one of them to die, Hashem sends some other type of illness their way, and they succumb to it.

חיד"א explains that the evil eye does not have the power to cause death. It can, however, cause financial loss or ruin, and it can cause physical suffering and pain. When a person is approaching death and is generally weak, God sends the evil eye against him, and he succumbs due to the compounded factors of his illness and his inability to overcome the evil eye. This accounts for Rav's observation in the cemetery that 99% of people died due to the evil eye.

In several places (Bava Basra 2b, Bava Metzia 30a, 107a, et al.) the Gemara notes that a person has the ability to harm the property of others with a jealous look of the evil eye. A person should therefore be careful not to cause others to notice his successes, and to thereby look upon his gains with a damaging glare.

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REVIEW and Remember

1. Why did the children of Yosef complain?

2. Why did Yehoshua tell the descendants of Yosef to go into the forest?

3. Were the complainers given a portion in Eretz Yisroel?

4. Why is the verse that states that Menashe was given ten portions difficult to understand?

HALACHAH Highlight

עין הרע Issues of

אמר להו לכו והחבאו עצמכם ביערים שלא תשלוט בכם עין רע
 He said to them, "Go and hide yourselves in the forest so that you won't be under the control of עין רע

The Gemara records Yehoshua's advice to the descendants of Yosef that they should hide in a forest in order to remain unaffected by the potentially harmful effects of עין הרע – the evil eye. Chazon Ish¹ offers the following explanation for how עין הרע works. Hashem created the world in a way that a person's thoughts have the ability to trigger a process which could eventually result in damage to the person or objects that were the focus of another's thoughts. Thus, for example, when people express astonishment about something or someone that is successful that thing or person is in a danger. Nevertheless, everything is in the hands of Heaven and if a decree from Heaven was not issued that something should be destroyed it will be saved. It is just that Satan has the power to prosecute when someone or something is at risk and an עין הרע can put something into risk. Rav Moshe Feinstein² writes that one should certainly be cautious with matters related to עין הרע but not overly cautious because regarding these types of matters we follow the rule that those who are not so cautious will not be dealt with strictly on these matters (מאן (דלא קפיד לא קפדין בהדיא).

One example of a halachic expression of this concern is found in the halachos related to krias hatorah. Shulchan Aruch³ writes that technically it is permitted to call up two brothers for consecutive aliyahs and even a father and son may receive consecutive aliyahs and the only reason people refrain is out of concern with עין הרע. Rema⁴ adds that there is concern for עין הרע even if

(Insight...continued from page 1)

The Gemara notes that fish are beyond the range of the evil eye. This might superficially seem to mean that the surface of the water conceals the movements of the fish, so they are beyond the vision of man. Toras Chaim explains that this is not accurate, because when clear water is calm, the movements of fish are noticeable from above. The comparison to the descendants of the tribe of Yosef would also not be parallel, because the movements of the descendants of Yosef are noticeable, as they move along the surface of the earth. In what way are they compared to fish, and thereby beyond the reach of the evil eye?

Toras Chaim therefore explains that the evil eye is a spark of negative influence which emanates from the eye, and it enters into the item being stared at and clings to it. If there is something to block this damage, it will not reach its victim and not cling to it. The surface of the water blocks the evil eye from reaching fish. The tribe of Yosef has similarly learned to stay out of direct sight of others. ■

one gets the seventh aliyah and the other gets maftir. Mishnah Berurah⁵ emphasizes that even if individuals were to come and claim that they are not concerned with matters of עין הרע we do not allow them to get consecutive aliyahs. Concerning hagbahah and gililah the author of Shearim M'tzuyanim B'halacha⁶ writes that when hagbahah and gililah are not called up by name it is permitted but when they are called by name it is prohibited. ■

1. חזו"א חו"מ לקוטים ב"ב סי' כ"א.
2. שו"ת אג"מ אהע"ז ח"ג סי' כ"ו.
3. שו"ע אור"ח סי' קמ"א סעי' ו'.
4. רמ"א שם.
5. מ"ב שם ס"ק י"ט.
6. שערים מצויינים בהלכה סי' כ"ג סק"י. ■

STORIES Off the Daf

The daughters of Tzelafchad

"היינו דקא צווחן בנות צלפחד..."

A woman once approached her rabbi to ask him to explain the subject of women inheriting. To her, it seemed unjust that a daughter only inherits in the absence of male issue. Her rabbi answered, "One would think that the daughters of Tzlofchad, the paradigm of this situation, might have asked this very question. But we see in the midrash that those 'wise women' opened their question to Moshe with an entirely different assumption: 'When the daughters of Tzelafchad heard that only men will inherit the land they

gathered together to take council. Their conclusion was, "Hashem's mercy is not like the mercy of flesh and blood. People tend to have more pity on male children than on female children. But Hashem is not like this. He has mercy on men and women equally. As the verses explicitly state, 'He gives sustenance to all flesh,' 'He gives food to the beasts,' 'Hashem is good to all.'"¹

He continued, "They understood at the outset that the provision or withholding of the inheritance is not a question of Hashem's mercy—it has to do with spiritual calculations that are beyond our ken. The transfer of money through inheritance along the male line is not about dollars and cents—if it was, there would be no way to distribute property to daughters

through the instrument of a halachic will. It isn't about denying the right of the daughters, it is about the heirs assuming the spiritual place of the deceased. And if it were only a question of keeping the property in the hands of male relatives, then a daughter would never inherit, even in the absence of male issue."

He concluded, "We see, then, just like the daughters of Tzelafchad, that there are other principles at work than this-worldly standards of fairness when it comes to inheritance. The deceased requires spiritual extension into the future—and in the absence of sons, daughters will do!"² ■

¹ילקוט שמעוני, פרשת פנחס, רמז תשע"ג
²ע"י טעמי המצוות, פ' פנחס ■