

## OVERVIEW of the Daf

### 1) The view of R' Shimon ben Gamliel (cont.)

Following the successful challenge to R' Chisda's explanation of R' Shimon ben Gamliel's position Abaye offers an alternative explanation.

The Gemara clarifies a detail regarding the issue of changing crops from one year to the next.

### 2) Switching from grain to beans

R' Yehudah taught Ravin that the tenant may switch from grain to beans.

Ravin challenged this ruling from the Mishnah that prohibits the practice.

R' Yehudah distinguished between Eretz Yisroel and Bavel.

### 3) Statements from R' Yehudah to Ravin

Two more rulings R' Yehudah taught Ravin are recorded.

### 4) A tree on the boundary between two properties

Rav and Shmuel disagree how to divide fruit from a tree that straddles the boundary between two properties.

Rav's position that each one gets the fruit on his side of the boundary is unsuccessfully challenged.

### 5) Statements from R' Yehudah to Ravin (cont.)

R' Yehudah offers practical advice to Ravin.

The advice that one should purchase land away from the city is unsuccessfully challenged.

A pasuk is cited that Rav interprets as referring to עין הרע.

Additional interpretations of that verse are presented.

Related to the last interpretation a Baraisa is cited that elaborates on the benefits of eating bread in the morning.

Two different sources are suggested for the benefit of eating bread in the morning.

### 6) Surveying

Two statements of caution from R' Yehudah to R' Adda the surveyor are recorded.

The reasoning for the second cautionary advice is presented.

### 7) River banks

R' Ami issued a ruling related to cutting trees on river banks.

Two related incidents are presented. ■

## Distinctive INSIGHT

### Blessings upon blessings

מאי אמר רב בהני קראי—ברוך אתה בעיר וברוך אתה בשדה וגו'

When R' Abba found the students of Rav, he asked them to tell him what Rav had said about the verses of blessings found in Parashas Ki Savo. Maharsha explains that R' Abba noticed that in the verse (Devarim 27:8), the Torah summarizes and describes God's plentiful blessings to the Jewish people. "Hashem will command His blessings in your storehouses and in all your handiwork, and He will bless you in the land." What, then, is the meaning of the detail of being blessed "as you go, and as you come...in the city and in the field"? The students explained to R' Abba the various comments of Rav to elucidate the verses.

Among the insights is that being blessed "in the city" refers to the advantages one has by having a shul near his home. Toras Chaim explains that this specifically refers to the honor and merit to be among the first ten in shul for a minyan. The Gemara (Berachos 47b) teaches that the first ten who come to shul are the ones who make the minyan, and even if another hundred people come after them, the first ten receive reward corresponding to everyone else. This is also cited in the halacha, in Shulchan Aruch, Orach Chaim 90. Maharal explains that when one's home is near the shul he will benefit from having his home near the place where the Shechina resides.

Ben Yehoyada points out that if someone lives far from shul, it is difficult for him to leave his house early and have to travel while it is still dark in order to arrive at Shacharis on time. Similarly, it is difficult for him to stay late in shul for Ma'ariv, and only then to travel far when it is dark in order to go home. If he lives close by, he would have no problem coming to shul early in the morning and returning late at night, thus enabling him to attend services frequently and easily. This is a blessing.

(Continued on page 2)

## REVIEW and Remember

1. Which cress is one permitted to take and wahy?  
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2. Is it preferable for one to have a synagogue close to one's home?  
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3. What matters are beyond the hands of Heaven?  
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4. What are the sources for the benefit of eating bread in the morning?  
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This week's Daf Digest is dedicated  
By Mr. & Mrs. Dennis Ruben in memory of their parents  
ר' אברהם וואלף בן ר' בערל ז"ל  
ר' חיים שלום בן ר' בנדיט מאיר ז"ל

# HALACHAH Highlight

## Eating morning bread

שלמים ושלושה חלאים תלויין במרה וכולן פת שחרית במלח וקיתון של מים מבטלתן

*For there are eighty three illnesses that are associated with the gall bladder and they can all be neutralized by eating morning bread with salt and a pitcher of water*

**S**hulchan Aruch<sup>1</sup> writes that it is recommended, for those who are accustomed, to eat bread (פת שחרית) before going to study in the Bais Hamidrash in the morning and it is proper for a person to accustom himself to that practice. Pri Megadim<sup>2</sup> writes that an egg's volume of bread or cake made from the five grains qualifies as morning bread but eating one of the five grains that was cooked does not qualify as morning bread.

Rav Avrohom Dovis Wahrman<sup>3</sup>, the Eishel Avrohom of Butchach, suggests the possibility that one could fulfill the obligation of morning bread through the recitation of Tehillim. The basis of this possibility is derived from the verse in Tehillim that states (63:6), כמו חלב ודשן תשבע נפשי ושפתי רננות – "It is as if my desire is sated with fat and abundance when my mouth gives praise with joyous language." In other words, when my mouth gives praise with joyous language I become sated with fat and abundance. Since Torah is equated with praise of Hashem it could be said that the recitation of words of Torah are as filling as the consumption of morning bread. The sefer Hanhagos Tzadikim<sup>4</sup> cites the teaching of Rav Tzvi Hirsh of Zidichov who explained that the Gemara's

*(Insight...continued from page 1)*

In his elaborating on the verse "you will be blessed as you go out," Rav explained "your offspring shall be just as yourself." Rashi (to Ta'anis 6a) explains that this means that one's children should be blessed in Torah, wealth and honor at least to the extent that the parent was bestowed with these gifts. Maharal notes that the blessings listed in the Gemara encompass one's entire life. A person tries his entire life to build a home and develop a family with his wife. If, in addition, his property and reputation are honorable, and he leaves children who are gifted, he is fully blessed from the heavens.

statement that eating פת in the morning has the capacity to nullify eighty-three different illnesses refers to the study of Talmud since the numerical value of Talmud (תלמוד) is the same as the numerical value of פת (480).

Consistent with the idea that Torah study is a replacement for food, Magen Avrohom<sup>5</sup> mentions that R' Shimon ben Yochai fulfilled his obligation of the third meal on Shabbos through the study of Torah. Kaf Hachaim<sup>6</sup> limits the practical application of this principle and rules that it may only be employed by those who are on a spiritual level akin to R' Shimon ben Yochai, but for regular people the third Shabbos meal should consist of actual food.

1. שו"ע או"ח סי' קנ"ה סעי' ב'.
2. פמ"ג משב"ז שם.
3. א"א בוטשאטש שם.
4. ספר הנהגות צדיקים הנהגות מר' יעקב יחזקיהו אות ד'.
5. מג"א סי' תמ"ד סק"ב.
6. כף החיים שם ס"ק י"א.

# STORIES Off the Daf

## An unfair fight

שיתין רהיטי רהוט ולא מטו לגברא דמצפרא כרד

**T**he Pnei Menachem of Gur, ז"ל, recounted that in 1942, when he was still a bochur, his father, the Imrei Emes, ז"ל, sent him to Tzfas to learn with his elder brother, the Lev Simcha, ז"ל. The two made a seder to learn Seder Zeraim, Mishnayos and Yerushalmi. Many years later, the Pnei Menachem recounted some of the powerful encouragement his brother had given him to take advantage of the time and learn while he was still a youth.

"In Bava Metzia 85, Chazal tell us that the Beis HaMikdash was destroyed because they did not bless תחילה, which most take to mean before learning. But there is another way to read this. It can also mean that they did not capitalize on the blessing of youth and learn Torah when they were still young. Squandering their youth is what caused this terrible destruction. We see from this the preciousness of learning when one is still young..."

On another occasion, the Lev Simcha said, "The Gemara in Bava Metzia 107 regarding the importance of eating breakfast seems difficult on the face of it. We have certainly seen many people who have eaten an early breakfast but

have not come to such might. In Kotzk they would explain that the word פת has a numerical value of four hundred and eighty, the same as the word תלמוד. In this context the Gemara means that those who learned Talmud in their youth easily outdistance many who learned later on.

"This resonates well with another pointed teaching of Kotzk: if people were born old and grew young, they would know how to use these precious years properly. Because it is not this way, people do not recognize the importance of youthful learning when they are still young."<sup>1</sup>

1. דרשות פני מנחם, ע"י מ' אמרי דבש, ע"י ע"ז.