

# Daf Notes

Insights into the Daily Daf

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Kesuvos Daf 112

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**HaRav Refoel Dov ben HaRav Yosef Yechezkel o"n.**

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## Daily Daf

### ***Bounty of Eretz Yisroel***

Rabbi Chelbo, Rabbi Avira, and Rabbi Yosi bar Chanina went to a certain place and they brought before them a peach that was the size of a pan from Kfar Hino. How big is that? It can contain five Sa'ah. They ate one third; they relinquished ownership on one third and gave one third to their animals.

After one year Rabbi Eliezer went one there, and they brought this before him and he took it in his hands and said "A *land of fruit went back to becoming salted, from the evil of those who dwell in it.*"

Rabbi Yehoshua ben Levi went to Gavla. He saw these clusters of grapes that had fallen and looked as large as calves. He asked: Are there calves in between the grapevines? The people told him that these were clusters of grapes. He proclaimed: "Land, land, take in your fruits! Who are you giving your fruits to, to these Arabs who have risen upon us due to our sins?"

After a year Rabbi Chiya went there and he saw that the clusters of grapes looked like goats. He asked: Are there goats amongst the grapevines? The people told him: Go away, so you will not do

to us like what was done by your friend (*Rabbi Yehoshua*).

The Beraisa states: The blessings of Eretz Yisrael are that one beis sa'ah of land can produce fifty thousand kur. In the area of Tzo'an (in Egypt) a beis sa'ah can only produce seventy kur.

This is evident from the following Beraisa. Rabbi Meir states: I saw in the valley of Beis Sha'an that a beis sa'ah produced seventy kur. There is no land as good as Egypt, as the passuk states "like the garden of Hashem, like the land of Egypt." There is no land in Egypt as good as Tzo'an; that the emissaries of kings would always be there. There is no worse land in all of Eretz Yisrael than Chevron, where the dead are buried. Even so, Chevron is seven times better than Tzo'an in Egypt, as the passuk states "and Chevron was built seven years before Tzo'an in Egypt." What does "built" mean (*in this passuk*)? If one thinks it means actually built, does a person build a house for his younger son before building a house for his older son? The passuk states "and the sons of Cham were Kush, Mitzrayim, Put, and Canaan." [Therefore it would seem Tzo'an, part of Egypt, would have been built for Mitzrayim before Chevron was built for Canaan.] The passuk

therefore must mean that Chevron was seven times better in quality than Tzo'an.

The Gemora continues: This means that the bad lands produce seven times more (*than Tzo'an which produces seventy kur*). However, the good lands can produce up to five hundred (*an additional ten kur*). This is also when there is no special blessing on the land. However, when there is blessings it can produce one hundred times that amount, as the passuk states "and Yitzchak planted in that land...(*and he received one hundred times the amount*)."  
[This equals a potential for fifty thousand kur, and completes the proof that one beis sa'ah of land in Eretz Yisrael can produce fifty thousand kur.]

The Beraisa quotes Rabbi Yosi as saying: a sa'ah of grain in Yehudah used to make five sa'ah. It made on sa'ah of flour, one sa'ah of more coarsely flour, one sa'ah of ground flour, one sa'ah of coarsely ground flour, and one sa'ah of low quality flour.

A tzeduki said to Rabbi Chanina: You are right to praise Eretz Yisrael. My father left me a beis sa'ah. From there I get wine, oil, bread, legumes, and from there my herds graze.

The son of an Emorite said to a Jew who lived in Eretz Yisrael: How much did you harvest from this palm tree on the edge of the Jordan River? He answered that he received sixty kur. The Emorite said: You have still not received its potential amount of fruit, as we used to gather one hundred and twenty kur from it! The Jew answered: I really meant that we gathered sixty from one side. (112a)

### **Land Compared to a Deer**

Rav Chisda said: What does the passuk mean when it says "and I will give you a desired land, the land of the deer?" Why is Eretz Yisrael compared to a deer? This teaches that just as a deer's skin cannot technically hold its flesh inside of it (*when it is dead its skin cannot wrap around*

*its flesh once the flesh is taken out, as the skin shrivels after skinning*), so too Eretz Yisrael cannot contain its fruit.

There is a different explanation as well. Just as a deer is the swiftest of all animals, so too Eretz Yisrael is the swiftest land to have its fruit's ripen. If so one might also think that just as a deer is swift but its meat is not fatty, so too Eretz Yisrael's fruit ripen well but they are not plump. The passuk therefore states: "flowing with milk and honey," teaching that it is a land whose fruits are full from milk and sweeter than honey. (112a)

### **Lack of Curses**

When Rabbi Elazar went to Eretz Yisrael, he said remarked that he had been spared one of the curses. When he received ordination, he remarked he had been spared two curses. When he sat down to judge over the leap year, he said he had been spared three curses. This is as stated in the passuk "and my hands will be to the prophets and the seers who see falsehood...they should not be in the secret of my nation." This implies that these types of (*false*) people will not merit to judge over the leap year. "And with the writing of the house of Israel they will not write," refers to ordination. "And they will not come to the ground of Eretz Yisrael," is as implied. [He was therefore spared all of these three curses.] (112a)

### **Love of the Land**

When Rabbi Zeira went to Eretz Yisrael, he couldn't find a ferry to get him across to Eretz Yisrael. He went on a combination rope-bridge (see Rashi) and crossed over. A Tzeduki remarked to him: "Panicked nation whose mouth comes before your ears, you are still panicky today!" He answered: "A place that Moshe and Aharon did not merit to get to, who says I will have that merit (*unless I act swiftly*)?"

Rabbi Aba would kiss the coral (*some say rocks*) of Acco. Rabbi Chanina would fix the problems

with its roads. Rabbi Ami and Rabbi Asi would get up and go from the sun into the shade (*in the summer*) and from the shade into the sun (*in the winter*). Rabbi Chiya bar Aba would lie in its earth, as it says “for your servants wanted its stones, and its earth they will find favor.” (112a – 112b)

### ***Decrees in the Time of Mashiach***

Rabbi Zeira says in the name of Rabbi Yimiyah bar Aba: In the generation when Moshiach will arrive, there will be persecution on the Torah scholars. When I said this before Shmuel, he said: There will be decree after decree, as it says in the passuk “and there will be a tenth left, and it will return to burning.” Rav Yosef taught: There will be plunderer after plunderer.

Rav Chiya bar Ashi says in the name of Rav: In the future, all non-fruit bearing trees of Eretz Yisrael will provide fruit, as it says “for the tree bore its fruit, and the fig and grape produced their strength (*a lot of fruit*).” (112b)

**WE WILL RETURN TO YOU,  
SHNEI DAYANEI GEZEIROS**

**AND TRACTATE KESUVOS IS CONCLUDED**

## **INSIGHTS TO THE DAF**

### ***Food for Thought***

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*becoming salted, from the evil of those who dwell in it.*”

\*\*\* How were they able to eat before their animals? Doesn’t the *Gemora Brochos* (40a) rule that it is forbidden for one to eat prior to feeding his animals?

\*\*\* How were they permitted to give food to the animals that was fit for human consumption? Doesn’t the *Gemora Taanis* (20b) rule that it is regarded as degrading food if one gives animals food fit for humans?

\*\*\* Why did Rabbi Eliezer state that it was on account of the evil of its inhabitants that the land turned into waste? Didn’t the spies witness that the land of *Eretz Yisroel* was flowing with milk and honey even before the Jewish people entered there? At that time, only idolaters lives there, and nevertheless, the land produced delicious produce!