



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

Bava Basra Daf Yud Daled

- A Braisa says, we do not make a Sefer Torah whose height is more than its circumference, or visa-versa. They asked **Rebbi** what the proper height of a Sefer Torah should be, and he told them, "if it is written on "gvil" it should be 6 tefachim tall, and if it is written on "klaf", I do not know".
 - **R' Huna** wrote 70 Sifrei Torah, and only once did it come out so that the height equaled the circumference. **R' Acha bar Yaakov** wrote a Sefer Torah on calfskin and it came out so that the height equaled the circumference. The Rabanan looked at him, and he died.
 - The **Rabanan** told **R' Hamnuna** that it was said that **R' Ami** wrote 400 Sifrei Torah in his lifetime. **R' Hamnuna** said, this likely means that he wrote 400 times the pasuk of "Torah tziva lanu Moshe".
 - **Rava** said to **R' Zeira** that **R' Yanai** planted 400 vineyards in his lifetime. **R' Zeira** said, this likely means that he planted 4 vines in a square with a 5th in front (which is the minimum size to be considered a vineyard) and planted in this way in 400 places.
 - **Q:** The Gemara brings down a lengthy Braisa that discusses the size of the Aron, what was placed inside of it, and how the items were placed inside. According to **R' Meir**, in the two remaining tefachim next to the Luchos they put the Sefer Torah written by Moshe Rabbeinu (this is learned from the double exclusion of the pasuk "ein ba'aron rak shnei luchos ha'avanim"). **R' Yehuda** says this Torah was placed on a box at the side of the Aron, that was sent by the Plishtim when they returned the Aron (this is based on the pasuk that says "lako'ach es Sefer HaTorah hazeh v'samtem oso *mitzad* aron bris Hashem"). **R' Yehuda** will darshen the pasuk of the double exclusion to teach that the broken pieces of the first Luchos were put into the Aron as well. Now, this Braisa refutes **Rebbi's** ruling, because if the circumference must be 6 tefachim, that means that the diameter must be 2 tefachim. Since a Sefer Torah is rolled to the middle, the width will actually be a drop more than 2 tefachim. If so, how could this Sefer Torah have fit into that 2 tefach space!? **A:** **R' Acha bar Yaakov** said, the Sefer Torah in the Aron only had one pole and was rolled up into one roll. Therefore, it didn't have the extra space.
 - **Q:** Even so, the diameter had to be 2 tefachim, so how could it have fit into a space of exactly 2 tefachim? **A:** **R' Ashi** said, they didn't completely wrap it in a roll. They left out a piece, rolled that piece into its own roll, and placed it on top of the other roll. In that way it was less than 2 tefachim wide.
 - **Q:** In the Braisa **R' Yehuda** said that the Sefer Torah was put on the box sent by the Plishtim. Where was the Sefer Torah placed before the Plishtim sent that box? **A:** A board stuck out of the Aron, and the Sefer Torah was placed onto that.
 - **Q:** How does **R' Meir** darshen the pasuk that says the Torah was on "the side of the Aron"? **A:** That pasuk teaches that the Torah was to be placed on the side of the Luchos, not in between them, but it was to be done inside the Aron.
 - **Q:** **R' Yehuda** darshened a pasuk to teach that there were silver poles in the Aron. According to **R' Meir**, there was no space for them, so where were they? **A:** He would say that they were on the outside of the Aron.
 - **Q:** How does **R' Meir** learn that the broken pieces of the first Luchos were placed into the Aron? **A:** He learns it like **R' Huna** does, from a pasuk that says the word "Shem" twice.
 - **R' Yehuda** uses the double verbiage to teach that all the Names of Hashem were written and placed into the Aron. **R' Meir** learns this from

this pasuk as well, and he learns that the broken pieces were placed into the Aron from a drasha on the pasuk of “asher shibarta v’samtam”. **R’ Yehuda** uses this pasuk to darshen like **Reish Lakish**, that Hashem was thanking Moshe for breaking the Luchos.

- A Braisa says, the order of the Sifrei Nevi'im is: Yehoshua, Shoftim, Shmuel, Melachim, Yirmiya, Yechezkel, Yeshaya, Trei Asar.
 - **Q:** We find that **R' Yochanan** taught that Hosheya lived before Yeshaya, so why is Hosheya not written until the beginning of Trei Asar? **A:** Since his nevu'os were written at the same time as those of Chagai, Zecharya, and Malachi, it is written in Trei Asar along with theirs.
 - **Q:** Why not put Hosheya in its own Sefer, and put it before Yeshaya? **A:** Since it is a very small Sefer, it would be lost if it were given its own Sefer.
 - **Q:** Yeshaya lived before Yirmiya and Yechezkel, so why is it not before them in the order? **A:** The end of Sefer Melachim deals with destruction, and Yirmiya deals with destruction, and the beginning of Yechezkel deals with destruction, so we put them all together. The end of Yechezkel discusses consolation, so we follow it with Yeshaya.
- The Braisa says, the order of the Kesuvim is: Rus, Tehillim, Iyuv, Mishlei, Koheles, Shir Hashirim, Kinot, Daniel, Megillas Esther, Ezra, and Divrei Hayamim.
 - **Q:** According to the view that Iyuv lived during the times of Moshe, why isn't it first? **A:** We don't want to begin with a sefer that is focused on punishment.
 - **Q:** Rus also discusses punishment!? **A:** It has a positive ending, with the birth of Dovid.
- The Braisa asks, who wrote the various Sefarim? Moshe wrote all of the Torah, and the story of Bilam, and Sefer Iyuv. Yehoshua wrote the last 8 pesukim of the Torah and all of Sefer Yehoshua. Shmuel wrote Sefer Shmuel, Shoftim, and Rus. Dovid wrote Sefer Tehillim with 10 Elders – Adam Harishon, Malki Tzedek, Avraham Avinu, Moshe Rabbeinu, Heiman, Yedusun, Asaf, and the 3 sons of Korach. Yirmiya wrote Sefer Yirmiya, Melachim, and Kinot. Chizkiya and his supporters wrote Yeshaya, Mishlei, Shir Hashirim, and Koheles. The Anshei Kneses Hagedolah wrote Sefer Yechezkel, Trei Assar, Daniel, and Megilas Esther. Ezra wrote Sefer Ezra, and the genealogy in Divrei Hayamim up to the point of himself.
 - This supports the statement of **R' Yehuda in the name of Rav**, who said that Ezra didn't leave Bavel until he first traced his own genealogy.
 - The Gemara says, Nechemya ben Chachalya came along and completed the listing of the genealogy.