



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

### Bava Basra Daf Tes Vuv

- The Braisa said that Yehoshua wrote the last 8 pesukim of the Torah and all of Sefer Yehoshua. This follows one view in another Braisa. That Braisa says, the pasuk says “vayamas sham Moshe Eved Hashem”. Can it be that Moshe wrote that while he was still alive? Rather, **R' Yehuda or R' Nechemya** said, Moshe wrote all until that pasuk, and Yehoshua wrote from that pasuk until the end. **R' Shimon** said, an earlier pasuk says that Moshe took “the Sefer Torah”, which suggests that it was complete already then! Rather, up until the pasuk that tells of Moshe's death, Hashem would dictate what to write, Moshe would repeat it and then write it. From this pasuk on, Hashem would dictate and Moshe would write it with tears (instead of ink).
  - **Q: R' Yehoshua bar Abba in the name of R' Gidal in the name of Rav** said, that the final 8 pesukim in the Torah must be read by one person (one aliyah). Shall we say this does not follow **R' Shimon** (because according to him these pesukim are no different than the rest of the Torah, so there would be no reason to treat them differently)? **A:** Even according to **R' Shimon**, since they were written differently than the rest of the Torah, they are treated differently.
- **Q:** How can the Braisa say that Yehoshua wrote Sefer Yehoshua, when the pasuk in it says “vayamas Yehoshua bin Nun Eved Hashem”? **A:** The Sefer was completed by Elazar the son of Aharon.
  - **Q:** The pasuk says “v'Elazar ben Aharon meis”!? **A:** Pinchas completed the Sefer after that.
- **Q:** How can the Braisa say that Shmuel wrote Sefer Shmuel, when the pasuk in it says “u'Shmuel meis”? **A:** The Sefer was completed by Gad Hachozeh and Nossan Hanavi.
- **Q:** The Braisa said that Dovid wrote Tehillim along with 10 Elders, and listed them. Why didn't the Braisa also list Eisan Ha'Ezrachi? **A: Rav** said, Eisan Ha'Ezrachi is Avrohom Avinu, who is already listed.
  - **Q:** The Braisa listed Moshe and Heiman, but **Rav** has said (based on pesukim) that Heiman is Moshe!? **A:** There were two people who were known as Heiman.
- The Braisa said that Moshe wrote Sefer Iyov. This supports **R' Levi bar Lachma**, who says that Iyov lived in the times of Moshe. He learns this from a drasha. The pasuk in Iyov says “mi yitein eifo viyikasvun milai” (which can be darshened to mean that “Eifo” wrote Iyov), and a pasuk regarding Moshe says “uvameh yivada eifo”.
  - **Q:** Based on this we should say that he lived in the days of Yitzchak, because the pasuk there says “mi eifo hu hatzad tzayid”!? Or in the days of Yaakov, based on the pasuk of “ihm kein eifo zos assu”!? Or in the days of Yosef, based on the pasuk of “eifo heim ro'im”!? **A:** The pasuk in Iyov says “mi yitein basefer viyuchaku”, and Moshe is referred to in a pasuk as “michokeik”. Therefore, it must be Moshe.
  - **Rava** said that Iyov lived in the days of the “miraglim”, based on a pasuk in Iyuv that says “utz” and a pasuk by the miraglim that says “hayeish bah eitz”.
    - **Q:** Those are 2 different words!? **A:** Moshe told the miraglim, there is a person (Iyov) living in Eretz Knaan who has lived as long as a tree, and who protects his generation like a tree.
  - One of the **Rabanan** darshened to **R' Shmuel bar Nachmeini** and said that Iyov never existed, but was rather a mashal. **Shmuel** said, this cannot be correct, because the pasuk says “there **was** a man in the land of Utz and his name was Iyov”. He answered back, we find that when Nossan Hanavi gave a mashal he also used the term “was”! **Shmuel** said, the fact that the pasuk gave the name of Iyov and the name of his city, it must be that he truly existed.

- **R' Yochanan and R' Elazar** said that Iyov was from those who went up from Bavel to Eretz Yisrael, and his Beis Medrash was in Tverya.
  - **Q:** A Braisa says that the days of the life of Iyov were from the time the Yidden went to Mitzrayim until they left!? **A:** That means that he lived for 210 years, but not that he lived during that time period.
  - **Q:** A Braisa says that the goyim had 7 nevi'im, and it lists Iyov as one of them. This means he was not a Yid, so he could not have been from the people who went up from Bavel!? **A:** The Braisa's list includes Barachel Habuzi, who was clearly a Yid. We must say that although he was a Yid, he said nevu'ah for the goyim. The same can be said about Iyuv.
    - Although all nevi'im said nevu'ah for the goyim, these 7 said their primary nevu'ah for the goyim.
  - **Q:** A Braisa says that Iyuv was from the "righteous goyim of the world"!? **A:** It is actually a machlokes Tanna'im. A Braisa says that **R' Elazar** says Iyuv lived in the days of the Shoftim, **R' Yehoshua ben Karcha** says he lived in the days of Achashveirosh, **R' Nosson** says he lived in the days of the Kingdom of Sheva, the **Chachomim** say he lived in the days of the Kasdim, and **Others** say he lived in the times of Yaakov Avinu and married Dina. Now, all besides the last view must say that Iyuv was a Yid, because Moshe davened that after he die, Hashem should no longer rest his Shechina on goyim, and Hashem granted this request. Therefore, since Iyuv was known to be a navi, he must have been a Yid according to all except the last view.
- **R' Yochanan** said, the generation of Iyuv was immersed in zenus, based on a pasuk in which he gave mussar and used the word "chazisem" (you gazed), referring to zenus.
  - **Q:** Maybe "gazing" refers to nevu'ah, as we find it used in many pesukim (and he was giving mussar for following false nevu'ah)? **A:** The words following that word in the pasuk make more sense if he was referring to zenus.
- **R' Yochanan** said, the pasuk of "vayehi bimei shfot hashoftim" teaches that this was a generation that judged it judges (the judges were corrupt), and anything a judge said to a person was responded to by telling the judge that he was a worse person than the other.
- **R' Shmuel bar Nachmeini in the name of R' Yonason** said, "malkas Sheva" does not refer to the queen, it refers to the Kingdom of Sheva, and to its king.
- The pasuk in Iyuv says that the Malachim came to stand before Hashem and the Satan went along as well. The pasuk says that Hashem asked the Satan from where he was coming, and the Satan said he was coming from wandering ("hishalech") about the earth. The Gemara explains this to mean that the Satan said to Hashem, "I have searched the entire world and have found no one as loyal as Avrohom Avinu, to whom you promised EY, and yet, he didn't complain when he didn't even have a small piece of land in which to bury Sarah.
  - Hashem said to the Satan, "Have you focused on my servant Iyuv, because there is no one like him in all of the world". **R' Yochanan** said, the praise Hashem gave to Iyuv was greater than the praise He gave to Avrohom. Regarding Avrohom Hashem said that he is a "yirei Hashem", and regarding Iyuv He said "ish tam v'yashar yirei Elokim v'sar meirah". **R' Abba bar Shmuel** explained that "sar meirah" refers to the fact that Iyuv was very easy with his money. If he owed a worker a half perutah, he would give him a full perutah (whereas most people would not give more than the half that was owed).
  - The pasuk says that the Satan said to Hashem, Iyuv is only loyal because of all the bracha and fortune that You have bestowed on him. The pasuk says "maasei yadav beirachta". **R' Shmuel bar R' Yitzchak** said, this teaches that anyone who dealt with Iyuv was successful. **R' Yose bar Chanina** said, normally wolves kill sheep. However, Iyuv's sheep would kill the wolves.
  - The pasuk says, the Satan said to Hashem, if you afflict all that Iyuv has, then you can see if he is truly loyal. Hashem told the Satan, you can go and attack everything of his, but not him, himself.
  - The pasuk says that a messenger came to Iyuv and said that the oxen were plowing, and the donkeys were grazing nearby (immediately after plowing there was already something there for the animals to graze from). **R' Yochanan** said, this teaches that

Hashem gave Iyuv a taste of Olam Habbah (where conception and birth happen on the same day).

- The pesukim then tell how messengers came to tell him that all his sheep and servants were killed, all his camels were taken, and all his children were killed. The pasuk says that Iyuv said “Hashem gives and Hashem takes, let the Name of Hashem be blessed”.