



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

### Bava Basra Daf Tes Zayin

- The pasuk says, after all that Iyuv had (his possessions and his children) were taken and killed, Iyuv continued to be loyal to Hashem. The pasuk then 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 looked at Iyuv and seen how loyal and righteous he is even now, and you have therefore caused Me to turn against him for no reason!”
  - **R’ Yochanan** said, we couldn’t say this, but the pasuk is saying that Hashem says He was “convinced” to go along with the plan of the Satan. A Braisa says, the Satan comes down to this world and makes people sin, then goes up to Hashem and causes Him to be angry because of the aveiros, and then gets permission to go and kill the person for having done the aveiros.
- The pasuk continues that the Satan said to Hashem, Iyuv remains loyal with having lost all that he had only because he himself was not hit with physical sufferings. If he were to suffer so, he would turn against You. Hashem told the Satan, you can go and inflict suffering on him, but you may not kill him. The Satan then went and began to do so.
  - **Reish Lakish** darshens the pesukim to teach that the Satan is the Yetzer Harah, who is also the Malach Hamaves.
  - **R’ Levi** said, the Satan (in the story of Iyov) and Penina (in the story of Chana) both did what they did for the sake of Heaven. The Satan saw that Hashem “favored” Iyuv, and feared that this may lead Hashem to devalue the zechus of Avrohom for the Yidden, and he therefore wanted to show that Iyuv wasn’t as great. Penina would pain Chana about her not having any children to get Chana to daven harder for children. When **R’ Acha bar Yaakov** taught this drasha, the Satan came and kissed him on the foot.
- The pasuk says that with all the sufferings, Iyuv “did not sin with his lips” (he did not complain about Hashem).
  - **Rava** said, this teaches that he did not sin with his lips, but he did sin in his heart (he had bad thoughts in his mind). **Rava** darshens a pasuk to mean that Iyuv questioned the authority of Hashem. **Abaye** said that he was questioning the authority of the Satan, not Hashem. We find a Braisa in which **R’ Eliezer and R’ Yehoshua** argue in exactly the same way.
  - **Rava** darshened a pasuk to mean that Iyuv said to Hashem that tzaddikim and sinners are predestined to be the way they are, with no choice. Iyuv’s friends answered him, that the fact that you fear Hashem and daven to Him, you see that your argument is false. Rather, Hashem created the Yetzer Harah, and He created the Torah as its antidote.
  - **Rava** darshened a pasuk to teach that Iyuv would steal fields from orphans, improve them, and then return them to the orphans, thereby earning their praise. Also, whenever there was a widow who no one wanted to marry, he would claim that she is a relative of his, thereby making her desirable to all.
  - **Rav** explained a pasuk to mean that Iyuv spoke disrespectfully to Hashem, telling Him that they should decide which of them is right. He explained the pasuk to mean that Iyuv demanded that it is not fair, because Hashem can’t be taken to a judge. **Rava** explained another pasuk which says that Iyuv claimed that he never looked at a woman other than his wife. The pasuk teaches that he was not as great as Avrohom Avinu, who

we learn from the pasuk did not even look at his own wife. **Rava** darshened another pasuk to teach that Iyuv denied the concept of techiyas hameisim. **Rava** darshened another pasuk to teach that Iyuv angered Hashem using the word “se’arah”, when he claimed that maybe a storm went before Hashem and caused Him to confuse the word Iyuv for “oyeiv” (an enemy). Hashem answered him with the word “se’arah”, as the pasuk says that Hashem answered from the “se’arah”. Hashem said, I create man with many strands of hair, and each one is created with its own hair follicle, because if two hairs were to share one follicle, the person would become blind. I do not confuse one follicle for the other, and yet you think I confused the word Iyuv with oyeiv!? Hashem continued and said, I created countless numbers of drops of rain, each coming from its own place in the clouds, because if two were to come from one place in the clouds, it would make the ground incapable of bearing fruit. I do not confuse the place of each drop, and yet you think I confused the word Iyuv with oyeiv!? Hashem continued and said, I created countless numbers of sounds of thunder, each coming from its own place in the clouds, because if two were to come from one place in the clouds, it would totally destroy the entire world!. I do not confuse the place of each sound, and yet you think I confused the word Iyuv with oyeiv!? Hashem continued and said, the goat is cruel to its offspring. When it is ready to give birth it goes to the top of a mountain so that the baby should come out and fall to its death. I prepare an eagle to fly by at the very second of birth and to catch that baby and put it down in front of its mother. I don’t confuse a split second too soon or a split second too late, and you think I confused the word Iyuv and oyeiv!? Hashem continued and said, the “ayala” has a very narrow birth canal. When it is ready to give birth, I prepare a snake to bite her, thereby widening her birth canal and allowing her to give birth. If the snake would come a second too early or late, the ayala would die. I don’t confuse a split second too soon or a split second too late, and you think I confused the word Iyuv and oyeiv!?

- The pasuk says that Iyuv spoke without thought. **Rava** said, we see from here that a person is not held accountable for what he says while he is suffering.
- The pasuk says that Iyuv’s 3 friends – Elifaz Hateimani, Bildad Hashuchi, and Tzofar Hanaamasi – heard about Iyuv’s sufferings, and they met together to feel bad with him and console him.
  - **R’ Yehuda** said, a Braisa says they each lived very far from each other, but arrived at the same time. Some say that they heard of the news based on a crown that they each had with pictures of the other 3 on it, and the crown would be able to tell them if one of them was suffering. Others say that they had 3 trees, each with a name of one of the friends, and when the tree with a friend’s name on it withered, they knew that that friend must be suffering.
  - A pasuk regarding the times of Noach says, “vayehi ki heicheil ha’adam larov ahl pnei ha’adama uvanos yuldu lahem”. **R’ Yochanan** explained that the birth of daughters brought more babies being born to the world, and **Reish Lakish** said, that with the birth of daughters came arguments to the world. **Reish Lakish** asked, according to **R’ Yochanan** that daughters bring good, why was it that when Iyov was later blessed with 14 sons to replace the 7 that he lost, he was only replaced with 3 daughters for the 3 that he lost? **R’ Yochanan** said, they weren’t doubled in number, but they were doubled in their beauty.
    - **R’ Shimon the son of Rebbi** had a daughter and felt bad (he had wanted a boy). His father told him, the birth of a daughter brings prosperity to the world. **Bar Kappara** told **R’ Shimon**, those are empty words of consolation, because a Braisa says, although the world must have boys and girls to exist, lucky is the one who has boys and woe is to the one who has girls.
  - We see this difference in opinion in a Braisa. The Braisa says, the pasuk regarding Avrohom says “VaHashem beirach es Avrohom bakol”. What is meant by “bakol”? **R’ Meir** says it means that He did not give him a daughter. **R’ Yehuda** says it means that He did give him a daughter. **Others** say that he had a daughter whose name was “Bakol”. **R’ Elazar Hamodai** says that Avrohom knew astrology very well, and all the kings of the world would come to him for advice. **R’ Shimon ben Yochai** says, Avrohom had a precious stone hanging from his neck, and any sick person who looked at it would be healed. When Avrohom died, Hashem put that stone in the sun, which is why the sun

has healing powers. We can also say, that he merited that Esav not rebel during his lifetime. We can also say that he merited that Yishmael did teshuva in his lifetime.

- **Q:** How do we know that Esav did not rebel in his lifetime? **A:** The pasuk says that Esav came in from the field and he was hungry. A Braisa says that on that day Avrohom was niftar and Yaakov made a lentil stew to serve as a consolation for Yitzchak.
  - **Q:** Why did he make lentils? **A:** In EY in the name of **Rabbah bar Mari** they said, it is because a lentil, like an avel, has no mouth (he sits quietly). We can also say that just as a lentil is round, so too mourning is something that goes round and is part of the cycle of the world. The difference between these reasons would be whether one can serve eggs for this purpose (they have no mouth, but are not round).
  - **R' Yochanan** darshened pesukim to teach that Esav did 5 aveiros on that day: he was mezaneh with a naarah me'orasa, he murdered, he denied the existence of Hashem, he denied the concept of techiyas hameisim, and he embarrassed the bechorah.
- **Q:** How do we know that Yishmael did teshuva during Avrohom's lifetime? **A:** **Rava** once told **Ravina and R' Chama bar Buzi** that **R' Yochanan** said that we learn from the pasuk that Yishmael did teshuva during his father's lifetime. This can be seen from the fact that he let Yitzchak go before him when they went to bury Avrohom.
- A Braisa says, there were 3 people to whom Hashem gave a taste of Olam Habbah in this world: Avrohom (the pasuk says bakol), Yitzchak (the pasuk says mikol), and Yaakov (the pasuk says kol). There were 3 people over whom the Yetzer Harah had no power: Avrohom (the pasuk says bakol), Yitzchak (the pasuk says mikol), and Yaakov (the pasuk says kol). Some say that Dovid Hamelech also rendered the Yetzer Harah powerless, based on the pasuk of "v'libi chalah b'kirbi" ("my heart died within me", referring to the Yetzer Harah). The other view is that Dovid was referring to his sufferings.