



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

### Bava Basra Daf Chuf

- The Gemara earlier brought the statement of **R' Tuvi bar Kisna in the name of Shmuel** which said, if a thin cookie left in the opening of a wall and there is tumas meis on one side of the wall, the cookie does not reduce the size of the opening (because someone will eventually take it away).
  - **Q:** A Braisa says, grass that was placed or grew in the opening, material that is less than 3x3 fingerbreadths, a partially severed limb or flesh of an animal, a bird that perched in the opening, a goy that sat in the opening, a baby born in the 8<sup>th</sup> month that was put in the opening, salt, earthenware, or a Sefer Torah that was placed in the opening, all reduce the size of the opening for purposes of tumah. But, snow, hail, sleet, ice, and water do not reduce the size of the opening. Now, grass is likely to be removed for animal food!? **A:** The Braisa is discussing a poisonous grass.
    - **Q:** Grass planted on a wall is harmful for the wall, so it will surely be removed!? **A:** **Rabbah** said, the case is with a wall of a ruin, so no one is concerned with damage done to the wall. **A2:** **R' Pappa** said, the case is of grass planted more than 3 tefachim from the wall (it won't damage the wall) which reaches the opening in the wall.
    - **Q:** Material less than 3x3 can be used for patches, and will thus likely be taken away!? **A:** The Braisa is talking about thick material, which can't be used for a patch.
      - **Q:** Even such small pieces can be used for the bloodletting process!? **A:** The Braisa is discussing sackcloth, which can't be used for the wound.
      - **Q:** It can't be referring to sackcloth, because the minimum size for sackcloth to be mekabel tumah is 4x4, not 3x3!? **A:** It is referring to material as thick and rough as sackcloth, but is not actually sackcloth.
    - **Q:** Partially severed limbs and flesh are still attached to the animal, and the animal will move, taking this along with him!? **A:** The case is that the animal is tied up and can't run away.
      - **Q:** The owner will take it to shecht it!? **A:** It is a non-kosher animal.
      - **Q:** He will take it to sell it to a goy!? **A:** It is a lean animal, not worth killing for its meat.
      - **Q:** He will cut off the limb or flesh and feed it to the dogs!? **A:** Cutting it off would cause the animal pain, so he would not do it.
    - **Q:** The bird perched in the opening will fly away!? **A:** The case is that it is tied up.
      - **Q:** The owner will take it to shecht it!? **A:** It is a non-kosher animal.
      - **Q:** He will take it to sell it to a goy!? **A:** It is a "klanisa" (a lean bird), not worth killing for its meat.
      - **Q:** He will take it and give to a child as a toy!? **A:** It is a bird that scratches, and therefore can't be used as a toy.
      - **Q:** A klanisa bird doesn't scratch!? **A:** It is like a klanisa in that it is lean, but it is not actually a klanisa.
    - **Q:** The goy sitting in the opening will walk away!? **A:** The case is that he is tied up.
      - **Q:** His friend will come and untie him!? **A:** The goy is a metzora, so no one will come near him.
      - **Q:** His friend who is also a metzora will come and untie him!? **A:** The goy was tied up as a prisoner by the king, so no one will help to untie him.

- **Q:** The baby born in its 8<sup>th</sup> month will be taken away by its mother!? **A:** The Braisa is talking about on Shabbos, and this baby (because he cannot survive) is muktzeh.
- **Q:** Salt will be removed for his salting needs!? **A:** The Braisa is talking about bitter salt, which can't be used for salting food.
  - **Q:** It can still be used for salting hides!? **A:** There are thorns in the salt, and it therefore cannot be used for tanning.
  - **Q:** Salt is harmful for a wall, so the owner will come and take it away!? **A:** The salt is on a piece of pottery, and is therefore not harmful to the wall.
  - **Q:** Why can't the pottery itself decrease the size of the opening for purposes of the tumah? **A:** It is too small to be considered significant, and as such can't act as a barrier for tumah.
- **Q:** The earthenware keili will be taken away to be used!? **A:** The case is that it is dirty, and can't be used to store food.
  - **Q:** It can be used by a bloodletter!? **A:** It has holes, and therefore can't be used for that purpose either.
- **Q:** A Sefer Torah will be taken away so that it can be read from!? **A:** The case is that it is a worn out Sefer Torah, which can't be used for reading.
  - **Q:** It must be taken away so that it can be put in a safe place!? **A:** That place will be its safe place.
- **Rav** said, a mechitza may be made out of anything except for salt and fat. **Shmuel** said, it may even be made out of salt.
  - **R' Pappa** said, they do not argue. **Shmuel** is talking about very thick salt, and **Rav** is talking about thinner salt.
    - Now that we find that **Rabbah** has said that salt can be used as the poles for which to lay a beam across and create an entranceway for purposes of Shabbos, because the salt keeps up the beam and the beam keeps up the salt, we can say that **Rav** is talking about a wall of salt without a beam on top, and **Shmuel** is talking about salt with a beam on top.

#### MARCHIKIN ES HAREICHAYIM...

- **Q:** Presumably, the reason a mill must be distanced from the wall is because the vibrations are harmful for the wall. However a Braisa says that a donkey powered mill must also be distanced 3 tefachim from the wall, and yet such a mill does not create vibrations!? **A:** Rather, the reason a mill must be distanced from a wall is because the noise can damage the wall.

#### V'ES HATANUR...

- **Abaye** said, we see from here that the lower part of an oven juts out one tefach more than the upper part. The reason this is important to know is for commerce (that is how an oven must be made if no specification is given).

#### MISHNA

- A person may not set up a "tanur" oven in the lower floor of a house unless there is 4 amos of space on top of it. A person may not set up an oven in the upper floor of the house, unless there is 3 tefachim of plaster underneath it. With regard to a "kirah" oven, there need only be one tefach of plaster. If, with all this precaution, it still does damage, he must pay for the damage caused. **R' Shimon** says, the **Rabanan** gave these precautionary guidelines only so that one who follows them will be patur from having to pay for any damage.
- A person may not open a bakery or a dye factory or a cattle barn under the storage room of another.
  - In truth, they allowed a bakery and dye factory to be opened underneath a wine storage room, but they did not allow a cattle barn to be opened there.

#### GEMARA

- **Q:** A Braisa says that a tanur needs 4 tefachim of plaster under it and a kirah needs 3 tefachim!? **A:** **Abaye** said, that is referring to the larger ovens used by bakers. A regular tanur is equivalent to a baker's kirah.

## LO YIFTACH CHANUS...

- A Braisa says, if the barn was there before the storage room, it is mutar to keep the barn there.
  - **Q: Abaye** asked, what if the upper floor was swept out and sprinkled (to settle the dust) to prepare its use for a storage room (but nothing was stored there yet), is it considered to be an existing storage room or not? What if he added windows in preparation of making it into a storage room? What if he built an upper level, but had not yet made it into a storage room? **TEIKU**.
    - **Q: R' Huna the son of R' Yehoshua** asked, what if he stored dates and pomegranates (which don't get ruined from the barn beneath it) in the storage room (do we say that it is understood that he will then store other, more sensitive items there as well)? **TEIKU**.

## B'EMES B'YAYIN HITIRU...

- A Braisa explains, they allowed a bakery and dye factory underneath a wine storage room, because the smoke from these improves the wine. However, the bad smell of a barn harms the wine.
- **R' Yosef** said, with regard to our wine, even the smoke of a candle is detrimental to it.
- **R' Sheishes** said, storage of "aspasta" is as bad as a cattle barn.

## MISHNA

- If one of the residents of a chatzer wants to open a store in the chatzer, the other residents can stop him by saying "we cannot sleep from all the noise of the people coming in and going out of the chatzer". However, a resident may make keilim in his house and go and sell them in the marketplace, and the other residents cannot stop him by saying "we cannot sleep from the noise of the hammer" or "from the noise of the mill" or "from the noise of the children".

## GEMARA

- **Q:** Why is it that the complaint of the adult customers was a valid reason to stop him from opening a store, but at the end of the Mishna, the noise from the children (presumably also customers) is not a valid reason? **A: Abaye** said, the end of the Mishna is referring to someone who complains about customers in a neighboring chatzer, not his own.
  - **Q: Rava** asked, if so, the Mishna should say "one can open a store in another chatzer"? **A:** Rather, **Rava** said, the end of the Mishna is referring to someone who has children come into a chatzer to learn, and the Mishna is teaching that other residents of the chatzer cannot prevent that from happening. This is true after the takanah of **Yehoshua ben Gamla**, who instituted that there should be rabbe'im to teach children in every town. As we find that he initially set up rabbe'im in Yerushalayim, so that those whose fathers could not teach them Torah should have from whom to learn. He then set this up in all large areas, so that those who could not go up to Yerushalayim should also have rabbe'im. However, only the older students of 16 or 17 years old would go to learn, and they were too old to be totally accepting of their rebbi. He therefore instituted that there be rabbe'im in every city and town, so that even children of 6 or 7 years old can have a rebbi.
    - **Rav** told **R' Shmuel bar Shilas**, do not accept a student who is less than 6 years old. Once he turns 6, accept him and stuff him with Torah, even against his will.
    - **Rav** told **R' Shmuel bar Shilas**, if you must hit a child, do so with a shoelace (i.e. in a way that won't hurt him). If a child learns, that is great. If not, let him stay with his friends (and eventually he will begin to learn).