



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

Bava Basra Daf Chuf Aleph

- **Q:** A Braisa says, if a resident of the chatzer wants to become a mohel, a bloodletter, a weaver, or a teacher of children, the other residents of the chatzer may prevent him from doing so. We see that someone can prevent someone else from teaching children, which refutes **Rava!**? **A:** The Braisa is referring to teaching non-Jewish children.
 - **Q:** A Braisa says, if there are 2 residents in a chatzer, and one of them wants to become a mohel, a bloodletter, a weaver, or a teacher of children, the other resident may prevent him from doing so. We see that someone can prevent someone else from teaching children, which refutes **Rava!**? **A:** This Braisa is also referring to teaching non-Jewish children.
 - **Q:** A Braisa says, a resident of a chatzer may not rent out his house to a mohel, a bloodletter, a weaver, a Jewish teacher, or a non-Jewish teacher. We see that we even limit a Jewish teacher!? **A:** This Braisa is dealing with the head teacher, who instructs all the other teachers, which causes a commotion, which is why it can be prevented from taking place in a chatzer.
- **Rava** said, from the time of the takana of **Yehoshua ben Gamla**, we may not make a child travel to a different town every day to learn (rather, the town in which he lives must hire a rebbi for him). However, we could make him travel from one neighborhood to the shul in another neighborhood. If a river separates the neighborhoods, we do not make him cross it, unless there is a wide bridge. If there is only a narrow crossing, we do not let him go.
 - **Rava** said, a rebbi can have 25 children in his class. If there are 50 children, there should be two rabbei'im. If there are 40, there should be an assistant, who the town must pay for.
 - **Rava** said, if there is a rebbi who teaches, and there is another rebbi available who can teach at a faster pace, we do not replace the first rebbi, because that would bring in a rebbi who would feel superior, and who would therefore possibly lose his drive, since he feels very secure in his position. **R' Dimi of Neharda'ah** said, hiring the second rebbi will make him motivated to continue his faster pace, because he would be concerned that the rebbi being replaced will try and find fault in him to the community.
 - **Rava** said, if there are 2 rabbei'im for children, one who teaches at a fast pace but doesn't make sure the students are exact in their learning, and the other who does make sure but teaches at a slower pace, we appoint the one who teaches at a faster pace even though he is not as careful about the children's mistakes, because the mistakes will eventually be corrected by the children when they grow older. **R' Dimi of Neharda'ah** said we appoint the rebbi who is more careful with the children's mistakes, because once something is learned a certain way, it is difficult to correct. We find this with Yoav, who only killed out the males of Amalek, because he had read the pasuk as saying "timcheh es zachar (males) Amalek" instead of "zeicher".
 - **Rava** said, a rebbi of children, a planter, a butcher, a mohel (or blood letter), and a town sofer, are all considered to have been warned and can therefore be told to leave without getting a warning. The general rule is, any position that causes an irreversible loss is considered to have already been warned.
- **R' Huna** said, if a resident of a mavuy set up a mill business (he grinded for other people or rented out the mill), and another resident of the mavuy wants to open a competing business in the mavuy, the first person may prevent him from doing so, because he would be taking from his livelihood.
 - **Q:** Maybe we can say that the following halacha supports **R' Huna**. The halacha is, that if a fisherman finds a place where fish are living, and he spreads his nets and traps, other

fishermen may not spread their nets within a parsah to that area. This seems to be the same concept as **R' Huna**. **A:** It may be that the case of fish are different, because once they see the food in the trap they will absolutely go there, and therefore, it is considered as if they were already caught by the first fisherman. However, in the case of a regular business, it may be that he can't prevent a competing business from opening up.

- **Q: Ravina** asked **Rava**, shall we say that **R' Huna** only follows **R' Yehuda** in a Mishna? The Mishna says, **R' Yehuda** says, a storekeeper may not give toasted grain or nuts to the children, because it makes them used to coming to his store. The **Chachomim** allow this. It seems that only **R' Yehuda** does not allow one to take customers from another!? **A: R' Huna** may even follow the **Rabanan**. The **Rabanan** hold like that in the Mishna, because they say he can tell the other storekeepers who complain, "You can give out better things to attract customers if you want", and therefore this is not an unfair advantage. However, in our case they would agree that he can claim that his livelihood is being taken from him.
- **Q:** A Braisa says, a person may open a competing store next to the initial store, or a competing bathhouse next to the initial bathhouse, and the first owner cannot prevent it, because the competing owner can say, "You do what you want on your property, and I'll do what I want on mine". This seems to clearly refute **R' Huna**!? **A:** It is actually a machlokes among Tanna'im in a Braisa. The Braisa says, residents of a mavuy can prevent the residents from renting out their houses to a competing business, but they cannot prevent another resident from himself opening a competing business. **R' Shimon ben Gamliel** says, they can even prevent another resident of the mavuy from competing. **R' Huna** would hold like **R' Shimon ben Gamliel**.
 - **R' Huna the son of R' Yehoshua** said, it is obvious to me that even the **T"K** agrees that the resident of one town can prevent the resident of another town from coming into the first town and competing, but if the person of the other town is subject to the tax of the first town, he cannot be prevented from coming and competing. Also, a resident of a mavuy cannot prevent another resident of the mavuy from competing. However, can the resident of a mavuy prevent a resident of the same town, but of another mavuy, from coming into the first mavuy to compete? **TEIKU**.
- **R' Yosef** said, **R' Huna** would agree that a rebbi of children could not prevent another rebbi of children to come and compete. This is based on the concept of "kinas sofrim tarbeh chochma".