



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

### Bava Basra Daf Chuf Hey

#### MISHNA

- One must distance "neveilos", graves, and a tannery, at least 50 amos from a city (because of their bad odor). Even then, one may not make a tannery unless it is to the east of the city. **R' Akiva** says, the tannery can be made on any side of the city except to its west, and it must be distanced at least 50 amos.
- One must distance the place of soaking flax from the vegetables of his neighbor, and the leek from the onions of his neighbor, and the mustard plants from the bees of his neighbor. **R' Yose** permits leaving the mustard plants near the bees.

#### GEMARA

- **Q:** Does **R' Akiva** mean that a tannery may be placed even nearby the city on any side, but on the west side it must be distanced 50 amos, or does he mean that on all other sides it must be distanced 50 amos, but on the west side it may not be put there at all? **A:** A Braisa says, **R' Akiva** said, one may make a tannery on all sides of a city as long as it is distanced 50 amos, except for on the west side of the city, where it may not be placed at all, because it is continuous.
  - **Q:** **Rava** asked **R' Nachman**, what is meant that "it is continuous"? It can't mean that the west wind blows continuously, because **R' Chanan bar Abba in the name of Rav** said that the north wind is the wind that blows continuously! **A:** It means that the Shechina is always found on the west side, and that is why it is improper to have the tannery there. As **R' Yehoshua ben Levi** said, the pasuk says that the heavenly bodies (the sun, the moon, the stars) "bow" to Hashem when they set. Since they set in the west and "bow" to the west, it must be that the Shechina is in the west.
    - **Q:** **R' Acha bar Yaakov** asked, maybe they are acting like a servant who got something from their master and backs away while bowing (in which case that would mean they are moving to the west but bowing to the east)!? KASHYEH.
    - **R' Oshaya** held that the Shechina is all over. He learns this from pesukim which say that Hashem sends lightning and they report back to Him. It doesn't say that they go back and report. This must be because the Shechina is all over, so they just report from wherever they end up.
      - **R' Yishmael** also holds that the Shechina is all over. He learns this in a Braisa, which says that one Malach came from Hashem's presence, and another Malach came from Hashem's presence towards him (i.e. from the opposite direction). This shows that the Shechina is all over.
      - **R' Sheishes** also holds that the Shechina is all over, because **R' Sheishes** would tell his attendant to face him in any direction to daven, except to the east. He explained, not because the Shechina is not in the east, but rather because the heretics face to the east when they pray.
    - **R' Avahu** said that the Shechina is in the west, because he said that the Persian word for east is "uriya", which is a contraction of "avir Kah" ("the air of Hashem"), which teaches that the Shechina is in the west and the empty air in the east is therefore the "air of Hashem".
- **R' Yehuda in the name of Rav** said, the pasuk of "yaarof kamatar likchi" refers to the west wind which is the "oref" (the back) of the world; the pasuk of "tizal katal imrasi" refers to the north wind, which devalues (tizal) the gold in the world by destroying all the crops; the pasuk of "kisirim alei desheh" refers to the east wind, which confuses the world like a demon (sa'ir); and "v'chirvivim alei eisev" refers to the south wind, that makes things grow.

- A Braisa says, **R' Eliezer** says, the world is like an “achsadra” (a structure walled on 3 sides, but not on the 4<sup>th</sup>), with the northern side being open. When the sun reaches the northwest corner of the world, it turns and goes up into the Heavens (where it travels back to the east to rise again in the morning). **R' Yehoshua** says the world is like a tent enclosed on all 4 sides, including on the north side. When the sun reaches the northwest corner of the world, it continues to circle around and goes around the back of the world (and travels back to the east to rise the next morning). **R' Yehoshua** darshens pesukim to prove his view. The Braisa continues and says “he would say” [the Gemara says this refers back to **R' Eliezer**] and darshen pesukim where the south wind is referred to as the “innermost wind” (based on his view that the world is closed on 3 sides and open on the north side), and the “spread out parts” refers to the north wind (because the north side is not enclosed). He continues and darshens that the pasuk means that the strong rain comes from the east wind.
  - **Q: R' Yehuda** had said that the south wind makes things grow (which would mean that it is the one that brings the rain)!? **A:** The south wind brings calm rain, and the east wind brings storms.
- **R' Chisda** said, the pasuk says “From the north gold will come”. This refers to the north wind, that devalues gold by destroying the crops and making people spend all their money.
- **Rafraim bar Pappa in the name of R' Chisda** darshens a pasuk to teach, that from the time of the Churban, the south wind has not carried rain that makes things grow.
  - **Rafraim bar Pappa in the name of R' Chisda** darshens the pasuk of “yiftach Hashem lecha es otzaro hatov” to teach, that since the Churban the rains no longer come from Hashem’s good storehouse. It is only when the Yidden are doing the will of Hashem and are in EY that the rain comes from the good storehouse.
- **R' Yitzchak** said, if one wants chochma, he should daven towards the south, and if he wants wealth, he should daven towards the north. The way to remember this is that the Shulchan was in the north and the Menorah was in the south. **R' Yehoshua ben Levi** said, one should always face south, because when he gets chochma he will have the ability to become wealthy.
  - **Q: R' Yehoshua ben Levi** has said that the Shechina is in the west!? **A:** He should face west, but should turn somewhat towards the south.
  - **R' Chanina** said to **R' Ashi**, you people who live to the north of EY should face south and daven towards Yerushalayim.

#### MARCHIKIN ES HAMISHRA MIN HAYEREK...

- A Braisa explains, **R' Yose** permits the case of the mustard plants, because the owner of the plants can say to the owner of the bees, “The same way you want me to move the mustard from your bees, I want you to move your bees from my mustard plants, because the bees come and eat the flowers of my plants!”

#### MISHNA

- One must distance a tree 25 amos from a bor. If the tree is a carob or sycamore tree, it must be distanced 50 amos from the bor. This is whether one is higher than the other or whether they are on the same level.
- If a tree was planted close to a bor, then if the bor was there first, the tree is cut down, but the owner of the tree must be paid for the tree. If the tree was there first, he does not need to cut it down. If it is a safek which came first, it does not need to be cut down. **R' Yose** says, even if the bor was there first, he does not need to cut the tree down, because the owner of the bor dug in his own property and the owner of the tree planted in his own property.

#### GEMARA

- A Braisa says, the tree must be distanced whether the bor is on lower ground and the tree is on higher ground, or visa-versa.
  - **Q:** When the tree is higher it makes sense that the tree must be distanced, because the roots can go into the bor. However, if the bor is higher, why must the tree be distanced? The roots don’t grow upwards!? **A: R' Chaga in the name of R' Yose** said, the roots loosen the earth around and underneath the bor.

- **R' Yehuda in the name of Shmuel** paskened like **R' Yose**.
- **R' Ashi in the name of R' Kahana** said, that **R' Yose** would agree that where the damage is direct, it may not be done.
  - Pappi Yona'ah was poor and became wealthy. He built himself a mansion. There was a sesame seed press nearby that would cause vibrations that would make the mansion shake. He went to **R' Ashi**, who told him that **R' Kahana** said, that **R' Yose** would agree that where the damage is direct, it may not be done, and therefore the press would have to be moved.
    - **Q:** How much would the mansion have to shake to force the press to be moved?  
**A:** Enough that if a cover was hanging on a wall, the cover would shake.
  - When the people of **Bar Meryon the son of Ravin** would work on their flax, the pieces that get removed from the flax during this process would fly off and hurt people. These people went to **Ravina**, who told them, **R' Yose** only agrees regarding direct damage that comes from his own force. These pieces fly by the wind, and therefore he is not responsible.
    - **Q: Mar bar R' Ashi** asked, when one winnows on Shabbos he is chayuv even though it is the wind that is carrying the chaff, so why in this case is it not considered to be his own force?
      - They asked this to **Mareimar** and he said the cases are exactly the same, and therefore the people who are working on the flax must move to a different location.
    - **Q:** According to **Ravina**, why is this different than the case of a spark that flies out from a blacksmith's hammer, for which he is chayuv if it does damage? In that case too, it is the wind that carries the spark!?  
**A:** The difference is that the blacksmith wants the spark to go far away from himself, and therefore bangs in a way to shoot it far away. In the case of the flax, the people working on it don't care if the pieces fall right where they are, and therefore they don't try to have it fly far away.