



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

Bava Basra Daf Nun Ches

- **R' Bina'ah** would mark graves to prevent people from becoming tamei. When he reached the cave where Avrohom is buried he found that Eliezer, the servant of Avrohom, was standing in front of it. **R' Bina'ah** asked him, what is Avrohom doing now? Eliezer said, he is lying in Sarah's arms, and she is looking at his head. **R' Bina'ah** told Eliezer to tell Avrohom that "Bina'ah is here at the entrance". Avrohom said "enter, it is well known that there is no yetzer harah in this world". **R' Bina'ah** went in, looked at the cave and left (he was now able to properly mark the cave). When he reached the cave of Adam Harishon, a bas kol called out and said "you have already looked at the likeness of My image, do not look at My image itself!" **R' Bina'ah** said, "I need to mark the kever". The bas kol said "the inside cave is the same size as the outside cave (of the avos, which you've already measured, so there is no need for you to enter)". According to the view that the double cave of the Mearas Hamachpeila was a double level, the bas kol said "the measurement of the lower cave is the same as the measurement of the upper". **R' Bina'ah** later said, "I saw the two heels of Adam Harishon, and they looked like two glowing suns".
 - The glow of any other person compared to Sarah is like a monkey compared to a person. The glow of Sarah compared to Chava is like a monkey compared to a person. The glow of Chava compared to Adam is like a monkey compared to a person. The glow of Adam compared to the Schechina is like a monkey compared to a person.
 - We have learned that the beauty of **R' Kahana** is a sample of the beauty of **R' Avahu**, which itself was only a sample of the beauty of Yaakov Avinu, which itself was only a sample of the beauty of Adam Harishon.
 - There was a person who practiced kishuf, who would dig up the dead and take their clothing. When he reached the grave of **R' Tuvi bar Masna**, **R' Tuvi** grabbed him by the beard and did not let him go. **Abaye** came and asked **R' Tuvi** to please release the person. The next year the person again came to this grave and was again grabbed by the beard and not let go. **Abaye** again came and asked that he be released, but he would not release him. **Aabye** had to get scissors and cut off the beard of this person.
- There was a man on his deathbed who told his sons, "I give one of you a barrel of earth, another one of you a barrel of bones, and another one of you a barrel of cotton". They didn't know what he was talking about. They went to **R' Bina'ah**, who explained to them that the earth refers to the father's real estate, the bones refers to the father's animals, and the cotton refers to the father's blankets and textiles.
- There was a man who overheard his wife telling their daughter, "Why are you not discreet when you do improper things? I have 10 children and only one of them is from your father!" When this man was dying he said he wants all his possessions to go to his one son. They didn't know which son was the one son. They went to **R' Bina'ah**, who told each son to go and hit the grave of this man until he rises and tells them which one of you is the real son. They all went to do so, but the true son did not go (he could not bring himself to dishonor his father). **R' Bina'ah** said, this one is the true son. The others went and told the king on **R' Bina'ah**. They said, "there is a Jewish man who takes money from people without proof!" The king had **R' Bina'ah** imprisoned. His wife went with a plan and said to the king's people, "I had a slave, and robbers came and cut off his head, skinned him, ate his flesh, and would draw water for the students with the skin, and they have not paid me or given me rent for this slave!" The people said that they don't understand and must summon **R' Bina'ah**, who is wise, to come and explain this. He explained to them that she was referring to a bottle made of animal skin. The people said, if he is so smart, we should have him be a judge by the king's court. He saw an inscription that said, that any judge against whom a monetary claim is made, cannot be a true judge. **R' Bina'ah** said, that is unfair, because a frivolous lawsuit would make a judge unfit!? Rather, the rule should be that if

a judge has a monetary claim made against him, and he loses the case, then he should not be allowed to be a judge. The people thereby added to the inscription as follows, “however, the Jewish elders say, that if a judge has a monetary claim made against him, and he loses the case, he may not be a judge”. He then saw another inscription that said, “at the head of all death am I, blood; at the head of all life am I, wine”. He asked, if someone dies from a fall off a roof or a tree, can we say that too much blood killed him? Also, if someone is about to die, if he drinks wine will he live!? Rather, the inscription should be, “at the head of all illness am I, blood; at the head of all cures am I, wine”. The people thereby added to the inscription as follows, “however, the Jewish elders say, that at the head of all illness am I, blood; at the head of all cures am I, wine. In a place where there is no wine, one will have to use herbs to achieve a cure”.

- At the entrance to Kaputkiya there was an inscription that said, “anpak, anbag, antal” (which was meant to show that these three measurements were actually one and the same).
 - **Q:** What is the measure of an antal? **A:** It is the amount of a revi'is that is mentioned in the Torah.

MISHNA

- A leader (which takes the water from the gutter and deposits it on the ground) does not establish a chazakah (i.e. if it was depositing water into a neighbor's yard), but its place does establish a chazakah. A gutter does establish a chazakah.
- An Egyptian ladder does not establish a chazakah. A Tzuri ladder does establish a chazakah. An Egyptian window does not establish a chazakah, but a Tzuri window does.
 - What is an Egyptian window? Any window that is so small that a person cannot stick his head through it.
 - **R' Yehuda** said, if the window has a frame, then even if it is so small that a person cannot stick his head through it, it can establish a chazakah.

GEMARA

- **Q:** What does the Mishna mean that “a leader does not establish a chazakah, but its place does establish a chazakah”? **A: R' Yehuda in the name of Shmuel** said, the Mishna means to say that a leader doesn't establish a chazakah to be placed on one particular side of the gutter, but it does establish a chazakah to be placed on one of the sides of the gutter, whichever is preferred by the neighbor. **A2: R' Chanina** said, when the Mishna says that a leader has no chazakah, it means that its length has no chazakah, and the neighbor may shorten it, but the Mishna then says its place has a chazakah, meaning that if the neighbor wants to remove it entirely, he may not do so. **A3: R' Yirmiya bar Abba** said, when the Mishna says that a leader has no chazakah, it means that if the neighbor wants to build underneath it, he may do so, but the Mishna then says its place has a chazakah, meaning that if the neighbor wants to remove it entirely, he may not do so.
 - **Q:** The Mishna said that a gutter does have a chazakah. According to the first two explanations this would make sense, and means that the gutter may not be moved. However, according to the last explanation, why would the neighbor not be allowed to build under the gutter? Why is it different than building under the leader? **A:** The Mishna is discussing a gutter that is built with stone, and building underneath it will compromise the integrity of the stone structure.