



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

Bava Basra Daf Samach Vuv

- The Gemara quoted a Braisa regarding mikvah and said that it seems to be at odds with the view of **R' Eliezer** and of the **Rabanan**. The Gemara has been trying to identify which view of **R' Eliezer** is being referred to and has so far been unsuccessful in a couple of attempts at identifying the view being referred to.
 - The Gemara continues and says that the view of **R' Eliezer** that was thought to be at odds with the Braisa regarding mikvah is from a Mishna regarding the baker's board. The Mishna says, **R' Eliezer** says that a baker's board that is attached to the wall does not become tamei (it is not a keili, because it is attached to the wall), and the **Chachomim** say that it could become tamei (it is still considered to be a keili). From this Mishna we see that **R' Eliezer** holds that even if the board was first finished and made into a keili, and only then attached to the wall, it would lose its status as a keili, whereas the **Rabanan** say that even if it was attached to the wall before it was finished into a keili, it still gets the status of a keili.
 - **Q:** Based on this, who is the Tanna of the Braisa regarding mikvah? That Braisa said that if the pipe was made into a keili before it was attached to the ground, it is considered to be a keili, but if it was attached before it was hollowed out, it is not considered to be a keili. However, neither **R' Eliezer** nor the **Rabanan** make this distinction!? **A:** The Braisa can follow the view of **R' Eliezer**. In the case of the baker's board he is lenient, and says that it is not mekabel tumah once attached to the ground, even if it was first a keili, because a board is a flat wooden surface, which can only become tamei D'Rabanan. However, regarding a mikvah, he would make the distinction whether it was a keili before it was attached to the ground.
 - **Q:** This answer suggests that the issue of "mayim she'uvim" (rainwater gathered in a keili, which becomes passul for a mikvah, and was the reason for the discussion in the Braisa) is D'Oraisa, and yet we have learned that we pasken that it is only passul D'Rabanan!? **Q2:** Also, **R' Yose the son of R' Chanina** said that the machlokes regarding the baker's board applies to a metal board, which clearly is mekabel tumah even D'Oraisa!? **A:** We can say that the Tanna of the Braisa of mikvah is the **Rabanan**, and the reason they are meikel in the Braisa and say that if the pipe was attached to the ground and then hollowed out it is not a problem of mayim she'uvim, is because that is only a D'Rabanan issue.
 - **Q:** According to this, the halacha D'Rabanan of she'uvim does not include a keili that was first attached to the ground before becoming a keili. If so, we should also say that even if it first became a keili and was then attached it should also not be included in the gezeirah of she'uvim!? **A:** Since it had the full status of a keili before it was attached to the ground, it retains that status even after it was attached.
 - **Q:** **R' Yosef** asked, if rain went onto the mill ring, which is attached to the ground, and the owner is happy that the rain went onto it, and that water then went onto seeds, does this water make the seeds "muchshar l'kabel tumah" (if the rain went from a keili onto the seeds, it would make them muchshar, and if it went from land onto the seeds, it would not)? According to **R' Eliezer**, there is no question that the mill ring is considered to be the ground itself, because he said above, that anything attached to the ground has the status of the ground itself. The question is according to the **Rabanan**, who said that if something is first a keili and then attached to the ground, it is not given the status of the ground itself, what would be the halacha in this case? **TEIKU**.

- **R' Nechemya the son of R' Yosef** sent to **Rabbah the son of R' Huna Zutei** in Neharda'ah, if a girl comes to collect a dowry from her father's estate (a dowry is typically given in the amount of one tenth of the estate, and is only collectible from the real estate of her father's estate), you can give her the tenth even from the mill ring (this shows that he held that a mill ring is considered to be real property).
 - **R' Ashi** said, when I was by **R' Kahana**, we would allow the girl to even collect from the rent paid for the houses in the father's estate.