



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

Bava Basra Daf Pey

MISHNA

- If someone buys the produce of a dovecote (the doves to be born), he must allow the first pair of doves that are produced to fly with the mother (they are not included in the sale).
- If someone buys the produce of a beehive (the bees to be produced), he takes 3 swarms of bees and then cuts off further production of bees.
 - If he bought the honeycombs, he must leave 2 honeycombs in the hive.
 - If he bought olive trees for the wood, he may only cut down to the lower 2 branches and must then leave those 2 (so that the tree will not die).

GEMARA

- **Q:** A Braisa says that the buyer of the doves must leave the first and the second pair!? **A: R' Kahana** said, the Braisa means that the first pair produced by the offspring of the mother bird (i.e. the first pair of the third generation) must be left as well. The Mishna agrees with that, but is only discussing the second generation.
 - **Q:** In the same way that the daughter is enough for company for the mother (which is why she is left for the mother), the mother should be enough company for the daughter, so why does the daughter's offspring have to be left for her? **A:** A mother becomes attached to her child, but a child does not become attached to its mother.

PEIROS KAVERES NOTEIL SHLOSHA NECHILIN UMESAREIS

- **Q:** In what way does the seller sterilize the bees after the first 3 swarms are taken? **A: R' Yehuda in the name of Shmuel** said, this is done by feeding mustard to them.
 - In EY they said in the name of **R' Yose bar Chanina**, that the mustard doesn't actually sterilize the bees. Rather, it gives a bad taste in their mouths, and they therefore spend their time on the honey, rather than on mating.
 - **R' Yochanan** said, when the Mishna says "seirus" it does not mean that the bees are sterilized, rather it means that the buyer takes 3 swarms on an alternating basis (the 1st, 3rd, and 5th).
 - A Braisa says, the buyer takes the first 3 swarms, but after that takes on an alternating basis.

CHALOS DEVASH MANI'ACH SHTEI CHALOS...

- **R' Kahana** said, honey in a beehive never loses its status as food (and therefore can always become tamei). We see that **R' Kahana** holds that honey in a beehive has the status of food even without the owner's intent that it be food.
 - **Q:** A Braisa says that honey in a hive is not considered a food or a drink (and does not become tamei)!? **A: Abaye** said, the Braisa is discussing the two honeycombs that are always left in a hive to sustain the bees. That honey does not get the status of food, because they are never removed from the hive. **A2: Rava** said the Braisa follows **R' Eliezer**, who says in a Braisa that a beehive is considered to be like land, and is therefore not mekabel tumah, and the same would be for honey in the hive.
 - **Q:** A Braisa says that honey that flowed from a hive is not considered a food or a drink. This Braisa can be answered according to **Abaye**, but not according to **Rava** (even **R' Eliezer** would agree that once the honey left the hive it would be mekabel tumah)!? **A: R' Zvid** said, the case would be where the honey flowed onto a disgusting keili, and it therefore is not considered to be food. **A2: R' Acha bar Yaakov** said the case is where the honey flowed onto splinters of wood.
 - **Q:** A Braisa says, honey in the hive is not considered a food or a drink. If the owner decided to use it as food, it becomes tamei as food would. If he decided

to use it as a drink, it becomes tamei as drinks would. Now according to **Abaye**, the Braisa can be explained to be talking about the two honeycombs that are usually left in the hive. However, according to **Rava** this Braisa is problematic!? **A: Rava** would say, the Braisa should be read as saying, if he thought of it as food it does *not* become tamei like food, and if he thought of it as a drink, it does *not* become tamei as a drink. With this explanation, the Braisa can be following the view of **R' Eliezer**.

- There is a Braisa that says like **R' Kahana**. The Braisa says, honey in the hive becomes tamei as food even if the owner did not have a thought to eat it.

ZEISIM LAKOTZ MANI'ACH SHTEI GRUFYOS...

- A Braisa says, if someone buys a tree with the intent to cut it down, he must leave a stump of a tefach (to allow the tree to grow back). If it is a virgin sycamore, he must leave a stump of 3 tefachim. If it was a pruned sycamore, he must leave 2 tefachim. If they were reeds or grapevines, he must leave from the bottom knot. If they were palms or cedars, he can dig and uproot them, because they cannot grow back in either case.
 - **Q:** A Mishna says that **R' Yehuda** says, a virgin sycamore may be cut on shmitta only if it is cut to the ground or left 10 tefachim high. This suggests that in those instances it is bad for the tree (which is why it may be done on shmitta), but any other way of cutting would be good for the tree, even if it is less than 3 tefachim!? **A: Abaye** said, leaving 3 tefachim is good for the tree, and leaving nothing is clearly bad. Any amount in between will sometimes allow the tree to grow back and sometimes will not. Therefore, for purposes of shmitta we only allow something that is absolutely certain to damage the tree, and regarding a sale we only allow a cutting that is absolutely certain to allow the tree to grow back.
 - **Q:** Is it true that a palm tree and cedar tree do not grow back when cut down? We find that **R' Chiya bar Lulyani** darshened the pasuk ("Tzaddik katamar yifrach, k'erez...") that compares a tzaddik to a date tree and to a cedar tree. The pasuk needed to compare the tzaddik to both. If it would just compare him to a date tree, we would say that a tzaddik is like a date tree in that it does not regenerate (i.e. a tzaddik won't have techiyas hameisim), so the pasuk also compares him to a cedar, which does. If he was only compared to a cedar, we would say that a tzaddik won't have offspring, like a cedar, so the pasuk compares him to a date tree as well. We see from here that a cedar tree does grow back after it is cut!? **A:** There are many types of "erez" (cedar) trees (in fact, **Rabbah bar R' Huna in the name of Rav** said that there are 10 types). Some do regenerate and others do not.