



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

Bava Basra Daf Kuf Samach Beis

- **R' Yitzchak bar Yosef in the name of R' Yochanan** said, whenever a sofer erases in a document, he must list the erasures at the end and certify that he made the erasures. The sofer of a document must restate the important parts of the document in the last line of the document.
 - **Q:** Why does he have to repeat the important parts of the document in the last line of the document? **A: R' Amram** said, it is because Beis Din must anyway disregard whatever is written in that last line (the witnesses would skip a line between the text on the document and their signatures, which would leave room for insertion of a new clause after they had already signed. To prevent this, the **Rabanan** instituted that the document repeat the important parts in the last line, since it can't be used for anything new, and if something is added in the empty space, it will anyway be disregarded – Rashbam).
 - **Q: R' Nachman** asked **R' Amram**, how do you know this rule that we disregard whatever is written in the last line? **A: R' Amram** said, a Braisa says, if the witnesses signed two lines away from the end of the text, the shtar is passul; if it was only one line away, it is valid. Now, the reason it is passul when it is two lines away is because we are concerned that he may try and add a new clause there after the witnesses have signed. Why is it different when only one line is left empty? The reason must be that we disregard the last line anyway, so when there is only one line left empty it remains valid. **SHEMA MINAH.**
 - **Q:** What happens if the witnesses leave one and a half lines of empty space between the text and their signatures? Would the shtar be valid? We can try to answer from the Braisa that said that when there are 2 empty lines it is passul, which would suggest that if there are only one and half it would be valid, but the next piece of the Braisa suggests otherwise, when it says that one empty line is valid, which suggests that a line and half would be passul. Therefore, this Braisa can't be used to answer the question. **A:** A Braisa says, if the witnesses distanced their signatures two lines from the text, the shtar is passul, but if it was distanced less than that, it is valid. [From here we clearly see that an empty space of a line and a half will be valid]. The Braisa continues, if there were 4 or 5 witnesses signed on a shtar and one of them was then found to be a relative or to be passul, the shtar remains valid based on the testimony of the other witnesses (we assume the sofer used the passul witnesses to fill up the blank space left between the text and the signatures).
 - This Braisa supports **Chizkiya**, who said that if the sofer filled the 2 lines of empty space with signatures of passul witnesses, the document is valid (even though had the space been left totally blank the shtar would have been passul). Do not wonder how this can be (that if left empty it would be passul, but if filled with passul witnesses it becomes valid), because we find a similar concept regarding succah, where an empty space of three tefachim in the roof makes it passul, but if the space is filled with passul s'chach the succah remains kosher until there is 4 tefachim of pasul s'chach.