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Bava Basra Daf 91

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Daf Notes is currently being dedicated to the neshamot of

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Agadata

The *Gemora* cites a *braisa*: In *Eretz Yisroel* it is not permitted (*for a middleman*) to deal in things which are staples of life (*life necessities*), such as, for instance, wines, oils and fine flour. It has been said however about Rabbi Elozar ben Azaryah that he used to deal in wine and oil. Regarding wine, he held like Rabbi Yehudah (*that if the price will rise, less people would buy it, and that would be beneficial*), and regarding oil, in his place, oil was plentiful (*and his dealings would not cause the price to rise*).

The *Gemora* cites a *braisa*: It is not permitted to deal in eggs twice. Mari bar Mari said: Rav and Shmuel argue regarding the meaning of the *braisa*: One says: You cannot mark up the price from one to two. [*We are not concerned for price fraud above a sixth, for it is not a staple of life, and it is a great bother to deal with them and the profit is low.*] And the other says: You cannot sell it from one dealer to another (*for that will cause the price to rise*).

The *Gemora* cites a *braisa*: Public prayers are offered for merchandise when its price has significantly dropped, even on *Shabbos*. Rabbi Yochanan said: Such as linen garments in Bavel and wine and oil in *Eretz Yisroel*. Rav Yosef said: This is only so when the merchandise has dropped from a price of ten to six.

The *Gemora* cites a *braisa*: It is not permitted to leave *Eretz Yisroel* to another country (*for he would be removing himself from the ability to observe certain mitzvos*) unless two *se’ahs* of wheat is sold for one *sela* (*double its normal price*). Rabbi Shimon said: It is permitted only when one cannot find any food to buy, but when one is able to find something to buy, even if a *se’ah* of food cost one *sela*, one must not leave *Eretz Yisroel*. And Rabbi Shimon ben Yochai also said like this: Elimelech, Machlon and Chilyon were great men and leaders of their generation, and they were punished because they left *Eretz Yisroel* for a foreign country.

Rabbi Yitzchak stated: On the very day, when Rus the Moabite came to *Eretz Yisroel*, the wife of Boaz died. This is why people say, “Before a person dies, the one who will be appointed the master of his house is appointed.”

Rabbah the son of Rav Huna said in the name of Rav: Ivtzan was Boaz. This is the basis for what he taught elsewhere: Boaz made for his sixty sons a hundred and twenty wedding feasts (*and a verse is cited that Ivtzan had sixty sons*). For each one of his sons, he made two wedding feasts, one in the house of the father and one in the house of the father-in-law. To none of them did he invite Manoach, for he said,

“How will the barren mule (*since he had no children*) repay me?” All these children died in his lifetime. And this is what people say, “Of what use to you are sixty that you beget in your lifetime? Marry again and beget one more who will be better than the sixty (*for Ivtzan/Boaz married Rus; Rus gave birth to Oved, who was the grandfather of Dovid*).

[A mnemonic sign: *He was the king Avraham, ten years, that he passed away, he was exalted alone.*]

Rav Chanan bar Rava said in the name of Rav: Elimelech, Salmon, Ploni Almoni and the father of Naomi all were the sons of Nachshon the son of Aminadav. This teaches us that even the merit of one’s ancestors will not help one who leaves the land of *Eretz Yisroel* for a foreign country.

Rav Chanan bar Rava said in the name of Rav: The name of the mother of Avraham was Amaslai the daughter of Karnevo. The name of the mother of Haman was Amaslai the daughter of Orvasi. And your mnemonic to remember this is, “the *tamei* (*orev/Orvasi is a raven, which is a non kosher bird*) is to the *tamei* (*Haman*), and *tahor* (*karim/Karnevo is fattened sheep, which are kosher*) is to the *tahor* (*Avraham*). The name of the mother of Dovid was Nitzeves the daughter of Adael. The name of the mother of Shimshon was Tzilelponis, and his sister was Nashyan. These names matter, for this way, one can reply to the heretics.

Rav Chanan bar Rava said in the name of Rav: Avraham Avinu was imprisoned (*by Nimrod*) for ten years. [*Rashbam cites a Medrash that avraham’s father, Terach, imprisoned him for destroying his idols.*] The ten years consisted of three in Cutha and

seven in Kardu. Rav Dimi of Nehardea taught this in the reverse (*seven in Cutha and three in Kardu*). Rav Chisda said: Ivra Zeira of Cutha is actually Ur Kasdim (*where Avraham was saved from the fiery furnace; someone who sees this place should recite the blessing: Blessed are You Hashem ...Who performed miracles for our fathers in this place*).

Rav Chanan bar Rava said in the name of Rav: On the day that Avraham Avinu passed away from this world, all the great people of the nations of the world, stood in a line and said, “Woe to the world that has lost its leader and woe to the ship that has lost its helmsman.”

And You are exalted over all leaders: Rav Chanan bar Rava said in the name of Rav: Even a superintendent of irrigation is appointed in Heaven.

Rabbi Chiya bar Avin said in the name of Rabbi Yehoshua ben Korchah: Heaven forbid (*that Elimelech and his family left Eretz Yisroel when there was still food available*)! for had they found even only bran, they would not have left. Why then were they punished? It was because they should have asked for mercy on behalf of their generation, and they did not do so.

Rabbah bar bar Chanah said in the name of Rabbi Yochanan: This (*that it is not permitted to leave Eretz Yisroel to another country unless two se’ahs of food is sold for one sela, which is double its normal price*) was only taught in the case when money is cheap (*people have available money to spend*) and produce is expensive, but when money is expensive (*the*

economy is down), even if four *se'ahs* of wheat cost only a *sela* (its usual price), it is permitted to leave.

[A mnemonic sign: *Sela, Workman, carob, boy, they said.*] Rabbi Yochanan said: I remember when four *se'ahs* of wheat cost a *sela* and yet, there were many people with swollen stomachs due to hunger in Tiberias, for there was no money to buy food.

Rabbi Yochanan further stated: I remember when workmen would not accept to work on the east side of the town, for they would die from the odor of the bread (the powerful aroma from the good bread; the wind there blew to the east).

Rabbi Yochanan further stated: I remember when a child would break open a carob shell and a line of honey would run down over both his arms (due to its sweetness; but now the land had deteriorated).

And Rabbi Elozar said: I remember when a raven would take a piece of meat and a line of oil would rundown from the top of the wall to the ground.

Rabbi Yochanan further stated: I remember when boys and girls of sixteen and seventeen years of age would play together in the marketplace, and still, they would not sin.

Rabbi Yochanan further stated: I remember when it was said in the house of study, "He who agrees with the (arguments) of the idolators will falls into their hands; and he who trusts in them, all that is his will become theirs."

In Rus [1:2], it is written: *Machlon and Chilyon*, and in Divrei Hayamim I [4:22], it is written: *Yoash and Saraph!*? Rav and Shmuel have different explanations: One said: Their names were Machlon and Chilyon, but they were called Yoash and Saraph for the following reason: Yoash, because they lost hope in the redemption (from the hunger), and Saraph, because they were liable to be burned by the Omnipresent (since they didn't pray that the famine should end). And the other says: Their names were Yoash and Saraph, but they were called Machlon and Chilyon for the following reason: Machlon, because they profaned their bodies (by leaving Eretz Yisroel); and Chilyon, because they were liable for destruction by the Omnipresent. The *Gemora* cites a *braisa* supporting the first opinion.

These were the potters, those that dwelled among the saplings and fences; with the king at his work they sat there. "These were the potters" refers to the sons of Yonadav the son of Reichav who kept the oath of their father (not to drink when they knew the *Beis Hamikdash* was decreed to be destroyed). "Those that dwelled among the saplings" refers to Shlomo Hamelech, who in his kingdom was like a sapling (constantly flourishing). "And fences" refers to the *Sanhedrin*, who fenced the breaches in Israel (by issuing decrees in order that they would not violate Torah law). "With the king at his work they sat there" refers to Rus the Moabites, who saw the kingdom of Shlomo, the grandson of her grandson.

The *Gemora* cites a *braisa*: *And you shall eat of the produce, the old.* This means that the produce of the sixth year will not have *salminton*. Rav Nachman



said: This means that it will be free of the *retzinta* (a grain worm, which causes the produce to rot). And Rav Sheishes said that it will be without decay. [Hashem guarantees the Jewish people that they will be able to eat the produce of the sixth year in the eighth year.] The Gemora cites a supporting *braisa* for each opinion.

The Gemora cites a *braisa*: And you shall eat of the produce, the old. This teaches us that the older the produce is, the better it will be. And this is not only concerning things which are commonly stored away (like wheat and wine), but even regarding things which are not commonly stored away (they will last if they were grown in Eretz Yisroel). Rav Pappa said: All things are better when old, except dates, beer and small fish. (91a – 91b)

WE SHALL RETURN TO YOU,
HAMOCHER ES HASEFINAH

INSIGHTS TO THE DAF

Leaving Eretz Israel to pray at the graves of tzadikim

Our *sugya* treats the prohibition to leave Eretz Israel and emphasizes, for example, that Naomi's husband Elimelech and their sons Machlon and Kilyon died before their time because they left Eretz Israel for Moav (Ruth 1:3-5). In fact, the Midrashim stress that they exploited a halachic loophole as a famine in Eretz Israel (ibid, 1:1) allowed them to leave. Still, as our Gemara describes, they were their generation's leaders and, as **examples**, should have stayed at all costs!

According to Rashbam (s.v. *Ein yotze'in*), a person must not leave Eretz Israel because he then exempts himself from the mitzvos applicable only there. Moreover, according to Ramban (*Sefer HaMitzvos, Hashmatos, mitzvah 4*), just being in Eretz Israel is a mitzvah and anyone leaving transgresses that positive commandment.

Rambam permits leaving temporarily to wed, learn Torah, save funds or property from gentiles or do business, **providing** the person intends to return forthwith (based on Avodah Zarah 13b). He apparently forbids leaving to observe other mitzvos but most halachic authorities reason that if Rambam allows traveling abroad for business, we may surely do so for a mitzvah (*Magen Avraham, O.C. 531, S.K. 7*, cited in *Mishnah Berurah, ibid, S.K. 14*). Rambam chose **those** mitzvos, they contend, to stress that despite their importance, anyone leaving to perform them still must intend to return.

Ritva (on Mo'ed Katan 14a) adds that though the halachah may allow us to leave, an important person should not do so except for the most vital needs, so as to prevent others from following his example and taking a lenient attitude.

According to Responsa *Peri HaAretz* (quoted in *Birkei Yosef, 568*, and in *Sha'arei Teshuvah, ibid, S.K. 8*), all agree that one may leave Eretz Israel to pray at the graves of tzadikim as, though not an absolute mitzvah, the custom is long-established and surely no less important than traveling for business. In conclusion, and as indicated by *Mishnah Berurah* (531, S.K. 14), the prohibition is to travel just for a tour.



HALACHOS OF THE DAF

Fasting and Blowing Trumpets

The Torah commands us to blow trumpets when a community faces a calamity or danger. In such circumstances, we fast and pray as well, in order that Hashem should have mercy on us.

The reason we blow trumpets explains the Chinuch, is because a person needs to be jolted out of his complacency.

The Pri Megadim elaborates: The whole point of blowing trumpets and praying when there is an impending calamity is so that we take to heart the fact that everything that happens is from Hashem, even the calamity that is imminent. Therefore we fast and pray, and most of all repent, and Hashem will take away the danger. The primary reason why Hashem sent it in the first place is to get us to repent.

There are many different types of dangers that would require us to fast and blow trumpets. Among them include the following:

- 1) A non-Jewish army is on the way to wage war against the Jews, or to impose taxes, or to forcibly take away a piece of land, or even if they would decree that Jews may no longer adhere to a particular Mitzvah.
- 2) A plague that kills people (even non-Jews), or pigs. Pigs are of concern since they have similar

intestines to people, therefore we are afraid that the plague will travel to people.

- 3) If the price of any item (or items) which is largely the sole profit of the region, would plummet to nearly half the price. Although at first glance this would seem to be good news, since the poor can now afford these items, it is a serious calamity, for without this item being sold at the regular profit, the population will find themselves in a depression.

Whenever a fast day was instituted, there was a specific schedule. From after Shacharis until midday - the Beis Din would analyze the actions of the community, to determine if there was any area that could use strengthening. If they would find a problem, they would immediately fix it. From after midday until nightfall – in the first half the community would read from the Torah and Neviim, and in the second half the community would pray Mincha intensely.

DAILY MASHAL

An Exemplary Big Family

The first verse in the Book of Ruth informs us that “a man from Beis Lechem Yehudah went to live in the fields of Moav, he and his wife and his **two sons**”. In his *Igeres Shemuel* on Ruth, Rabbi Shemuel Zada remarks that Elimelech, with only two sons, could not bear the famine in Eretz Israel and hastily left. Boaz, though, had **30** sons and daughters but managed to bring them all up, feed them and marry them off without ever thinking of leaving Eretz Israel.