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Bava Basra Daf 75

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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

(Mnemonic: Seas, Gabriel, Hungry.)

When Rav Dimi came he stated in the name of Rabbi Yochanan: The verse, *For he has founded it upon the seas and established it upon the floods* speaks of the seven seas and four rivers which surround the land of Israel. And these are the seven seas: The sea of Tiberias, the Sea of Sodom, the Sea of Cheilas, the Sea of Chilsa, the Sea of Sivchi, the Aspamian Sea and the Great Sea. The following are the four rivers: The Jordan, the Yarmuch, the Keramyon and Pigah. When Rav Dimi came (to bavel), he said in the name of Rabbo Yonasan: Gabriel is to arrange in the future

a hunt of the Leviathan; for it is said: *Can you draw out Leviathan with a fish hook? Or press down his tongue with a cord?* And if the Holy One, Blessed be He, will not help him, he will be unable to prevail over him; for it is said: *Its Maker will draw near His sword to approach it.*

When Rav Dimi came, he said in the name of Rabbi Yochanan: When Leviathan is hungry he emits [fiery] breath from his mouth and causes all the waters of the deep to become frothy; for it is said: *It makes the deep frothy like a pot.* And if it were not to insert its head into the Garden of Eden, no creature could stand its [foul] odor; for it is said: *It makes the sea like a perfume compound.* When it is thirsty it makes numerous furrows in the sea; for it is said: *It makes a path to shine after it.*

Rav Acha bar Yaakov said: The deep (after the Leviathan drinks) does not return to its strength until [after] seventy years; for it is said: *It makes the deep seem to be an old*

*person, and an old person is not [attained at] less than seventy [years].*

Rabbah said in the name of Rabbi Yochanan: The Holy One, Blessed be He, will in time to come make a banquet for the righteous from the flesh of Leviathan; for it is said: *Companions will make a banquet of it.*

*Kerah* (the root of the word *yichru*, cited in the verse above) must mean a banquet; for it is said: *And he prepared for them a great banquet (kerah) and they ate and drank.* Companions must mean Torah scholars; for it is said: *Those that dwell in the gardens, the companions who hearken to Your voice; let me hear them.* The rest [of Leviathan] will be distributed and sold out in the markets of Jerusalem; for it is said: *They will apportion it among the merchants (Kena'anim), and Kena'anim must mean merchants, for it is said: As for kena'an the scales of deceit are in his hand, he loves to steal.* And if you wish you may infer it from the following: *Its peddlers are princes, its merchants are the honorable of the earth.*

Rabbah in the name of Rabbi Yochanan further stated: The Holy One, Blessed be He, will in time make a booth for the righteous from the skin of Leviathan; for it is said: *Can you fill booths with its skin?* If a man is worthy, a booth is made for him; if he is not worthy [of this] a [mere] shade is made for him, for it is said: *[Can you make] a fish shade out of its head?* If a man is [sufficiently] worthy a shade is made for him; if he is not worthy [even of this], a necklace is made for him, for it is said: *And necklaces around your neck.* If he is worthy [of it] a necklace is made for him; if he is not worthy [even of this] an amulet is



made for him; as it is said: *Can you bind it for your maidens?* The rest [of Leviathan] will be spread by the Holy One, Blessed be He, upon the walls of Jerusalem, and its splendor will shine from one end of the world to the other; as it is said: *And nations shall walk by your light, and kings by the brightness of your rising.*

[It is written]: *And I will make your walls out of kadmah stone.* Rav Shmuel bar Nachmeini said: There is a dispute [as to the meaning of kadmah] between two angels in heaven, Gabriel and Michael. Others say: [The dispute is between] two Amoraim in the West. And who are they? — Yehudah and Chizkiyah the sons of Rabbi Chiya. One says: [Kadmah means] shoham (either onyx or beryl); and the other says: jasper. The Holy One, Blessed be He, said to them: Let it be as this one [says] and as that one.

I will make your gates of hewn stones. [This is to be understood] as Rabbi Yochanan [explained] when he [once] sat and gave an exposition: The Holy One, Blessed be He, will one day bring precious stones and pearls which are thirty [cubits] by thirty and will cut out from them [openings] ten [cubits] by twenty, and will set them up at the gates of Jerusalem. A certain student mocked him: [Jewels] of the size of a dove's egg are not to be found; are [jewels] of such a size to be found? After a time, [the student's] ship sailed out to sea [where] he saw ministering angels engaged in cutting precious stones and pearls which were thirty [cubits] by thirty and on which were engravings of ten [cubits] by twenty. He said to them: For whom are these? They replied that the Holy One, Blessed be He, would one day set them up at the gates of Jerusalem. [When] he came [again] before Rabbi Yochanan he said to him: Lecture, O my master; it is becoming for you to lecture; as you said, so have I seen. He replied to him: You empty person! Had you not seen yourself, would you not have believed? You are [then] mocking at the words of the Sages! He set his eyes on him and [the student] turned into a heap of bones.

An objection was raised (from the following braisa): *And I will lead you very high.* Rabbi Meir says: [it means] two hundred cubits; twice the height of Adam Harishon. Rabbi Yehudah says: A hundred cubits; corresponding to the [height of the] Temple (two stories) and its walls. For it is said: *For our sons are as plants grown up in their youth; our daughters are as corner-pillars carved after the fashion of the Temple.* [Accordingly, the gates should be much higher than twenty cubits!]

The Gemora answers: Rabbi Yochanan speaks only of the ventilation windows.

Rabbah in the name of Rabbi Yochanan further stated: The Holy One, Blessed be He, will one day make seven canopies for every righteous man; for it is said: *And the Lord will create over the whole site of Mount Zion, and over its assemblies, a cloud by day, and smoke and the shining of a flaming fire by night; for over every glory shall be a canopy.* This teaches that the Holy One, blessed be He, will make for everyone a canopy corresponding to his honor.

The Gemora asks: Why is smoke required in a canopy?

Rabbi Chanina said: Because whosoever had a stingy eye towards the Torah scholars in this world will have his eyes filled with smoke in the World to Come.

The Gemora asks: Why is fire required in a canopy?

Rabbi Chanina said: This teaches that each one will be burned by reason of [his envy of the superior] canopy of his friend. Woe, for such shame! Woe, for such reproach!

In a similar category is the following: [Hashem told Moshe] *And you shall place some of your majesty upon him* (Yehoshua), but not all your majesty. The elders of that generation said: The countenance of Moses was like that of the sun; the countenance of Yehoshua was like



that of the moon. Woe, for such shame! Woe, for such reproach!

Rabbi Chama bar Chanina said: The Holy One, Blessed be He, made ten canopies for Adam Harishon in the Garden of Eden; for it is said: *Were you in Eden the garden of God; where every precious stone [was your covering, etc. [the cornelian, the topaz and the emerald, the beryl, the onyx and the jasper, the sapphire, the carbuncle and the emerald and gold]? etc.* Mar Zutra says: Eleven; for it is said: *Every precious stone.* Rabbi Yochanan said: The least of all [these] was gold, since it is mentioned last.

What is [implied] by *“the work of your drums and your holes are within you”*? Rav Yehudah said in the name of Rav: The Holy One, Blessed be He, said to Hiram, the King of Tyre. [At the creation] I looked upon you, [observing your future arrogance] and created [therefore] the many holes (excretory organs) of man.

Others say: Thus said [the Holy One, Blessed be He]. I looked upon you and decreed the penalty of death over Adam Harishon.

What is implied by, *“and over its assemblies”*? Rabbah said in the name of Rabbi Yochanan: Jerusalem of the World to Come will not be like Jerusalem of the present world. [To] Jerusalem of the present world, anyone who wishes goes up, but to that of the World to Come, only those invited will go.

Rabbah in the name of Rabbi Yochanan further stated: The righteous will in time to come be called by the name of the Holy One, Blessed be He; for it is said: *Every one that is called by My name, and whom I have created for My glory. I have formed him, and I have made him.*

Rav Shmuel bar Nachmeini said in the name of Rabbi Yochanan: Three were called by the name of the Holy

One; Blessed be He, and they are the following: The righteous, the Messiah and Jerusalem. [This may be inferred as regards] the righteous [from] what has just been said. [As regards] the Messiah — it is written: *And this is the name whereby he shall be called, the Lord is our righteousness.* [As regards] Jerusalem — it is written: *It shall be eighteen thousand cubits round about; and the name of the city from that day shall be ‘the Lord is there.’* Do not read, ‘there’ but ‘its name.’

Rabbi Elozar said: There will come a time when ‘Holy’ will be said (by the angels) before the righteous, as it is said before the Holy One, Blessed be He; for it is said: *And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem, shall be called Holy.*

Rabbah in the name of Rabbi Yochanan further stated: The Holy One, Blessed be He, will one day lift up Jerusalem three parsaos high; for it is said: *And she shall be lifted up, and be settled in her place.* ‘In her place’ means ‘like her place.’

The Gemora asks: From where is it proved that the space it occupied was three parsaos in extent?

Rabbah said: A certain old man told me: I saw ancient Jerusalem and it occupied [an area of] three parsaos. And lest you should think the ascent will be painful, it is expressly stated: *Who are these that fly as a cloud, and as the pigeons to their cotes?* Rav Pappa said: Hence it may be inferred that a cloud rises three parsaos.

Rabbi Chanina bar Pappa said: The Holy One, Blessed be He, wished to give to Jerusalem a [definite] size; for it is said: *And I said [to him]: Where are you going? And he said to me: To measure Jerusalem - to see what is its breadth and what is its length. The ministering angels said before the Holy One, Blessed be He: Lord of the Universe, many towns for the nations of the earth You have created in Your world, and You did not*

*fix the measurement of their length or the measurement of their breadth, will You fix a measurement for Jerusalem in the midst of which is Your Name, Your sanctuary and the righteous? Thereupon, [an angel] said to him (another angel): Run speak to this young man (Zecharyah), saying: Jerusalem shall be inhabited without walls, for the multitude of men and cattle in its midst.*

Rish Lakish said: The Holy One, Blessed be He, will one day add to Jerusalem gardens a thousand times (the numerical value of the word) tefef (169), towers a thousand times (the numerical value of the word) kefel (210), castles a thousand times (the numerical value of the word) litzuy (146), fortresses a thousand and two times (the numerical value of the word) shiloh (345); and each [of these] will be as big as Sepphoris in its prosperity.

It has been taught in a braisa: Rabbi Yosi said: I saw Sepphoris in its tranquility, and it contained a hundred and eighty thousand markets for pot-stew dealers.

[It is written]: *And the side chambers were one over another, thirty-three times.* What is meant by thirty-three times? Rabbi Levi in the name of Rav Pappi in the name of Rabbi Yehoshua of Sichni said: If [in time to come] there will be three Jerusalems, each [building] will contain thirty dwellings one over the other; if there will be thirty Jerusalems, each [building] will contain three dwellings one over the other. (74b – 75b)

#### DAILY MASHAL

##### ***The Stick that Saves***

Sailors told Rabbah that a wave threatening to sink a ship is seen from afar, preceded by a white flame. To save themselves, they hit it with a beam inscribed with certain words, including Hashem's name, and the wave recedes.

Rabbi Nachman of Breslav zt"l interpreted this description as a parable for our constant struggle with life's challenges: "A wave that can sink a ship" is the *yeitzer hara* attacking the ship of Israel. It appears like a white flame, assuming an aura of sanctity and purity to lead us astray. The only remedy is to hit it with a stick bearing Hashem's name – the Torah – for "Hashem and the Torah are one" and, as said in the name of Rabbi Yishmael, "If that despicable being (*yeitzer hara*) attacks you, drag him to a *beis midrash*" (Sukkah 52b).

The Chasam Sofer comments on our *Gemora* that the parable corresponds to the sea of life threatening us with its storms. The only way to protect ourselves is to fortify our faith in Hashem, who saves us from distress. The letters of *makel* ("stick") form the initials of *me'olam kivinu lach*: "We have always hoped in You".