

## Bava Basra – Simanim

Daf 15 – טו דף

פרק א - השותפין

### 1. *Machlokes* if Moshe wrote the last eight *pesukim* of the Torah

The Baraisa teaches the authorship of the seforim of Tanach. It states that Moshe wrote the Torah, but that Yehoshua wrote the last eight *pesukim*. This is a *machlokes* Tannaim: Rebbe Yehudah (or Rebbe Nechemiah) says that since it is impossible for Moshe to have written "וימת שם משה" – *and Moshe died there*, we must say that Yehoshua wrote these *pesukim*. Rebbe Shimon objected, is it possible that Moshe's Torah was missing even a single letter?! But the *passuk* implies it was complete!?! Rather, until this point Hashem would dictate to Moshe, and Moshe would repeat it and write it, but for the final eight *pesukim*, Hashem would dictate, ומשה כותב בדמעה – *and Moshe would write with tears*. Rav said: –שמונה פסוקים שבתורה יחיד קורא אותן – regarding *the last eight pesukim of the Torah, a single person must read them* during התורה, קריאת התורה, and they cannot be interrupted. The Gemara suggests that this follows Rebbe Yehudah's opinion, that Yehoshua wrote them, so their laws are different. However, it answers that even if Moshe wrote them, הואיל ואשתנו אשתנו – *since they were written differently* (i.e., with tears), *they are different* from the rest of the Torah.

### 2. *Machlokes* about the period in which Iyov lived

The above Baraisa taught that Moshe wrote Iyov. This supports Rebbe Levi bar Lachma, who said Iyov lived in Moshe's time. Rava says he lived at the time of the מרגלים sent by Moshe, and when he told them to see "היש בה" – *whether there are trees in* [Eretz Yisroel], he meant: ישנו לאותו אדם ששנותיו ארוכות כעץ – *there is a certain man* [Iyov] living in Eretz Yisroel, *whose years are many like a tree's*, כעץ, ומגין על דורו כעץ – *and who protects his generation like a tree* protects with its shade. A certain scholar said before Rebbe Shmuel bar Nachmani: איוב לא נברא – *Iyov never lived, and was never created*. Rather, the story of Iyov is a *parable*. Rav Shmuel objected that a *passuk* clearly indicates that he lived. Rebbe Yochanan and Rebbe Elazar said that Iyov was among those who ascended from the exile in Bavel, and his *beis medrash* was in Teveria. They were challenged from a Baraisa which clearly identifies Iyov as a pious man of the other nations, and concludes that Iyov's identity is a *machlokes* Tannaim. In a Baraisa, Tannaim identify him variously as someone from the time of the שופטים, Achashveirosh, the kingdom of Sheva, or the time of Yaakov. All Tannaim hold he was Jewish, except the latter opinion.

### 3. Iyov being compared to Avraham

The Gemara commences a lengthy discussion of the story of Iyov. Hashem asked the Satan from where he was coming, and the Gemara *darshens* his response as saying: רבש"ע שטתי בכל העולם כולו – *Master of the world! I have traveled the entire world*, ולא מצאתי נאמן כעבדך אברהם, – *and I have not found anyone as loyal as your servant Avraham*, whom You told he would receive ארץ כנען, yet when he could not find a place to bury Sarah without paying four hundred silver *shekels*, לא הררה אחר מדותיך, – *he did not think* questioningly about *Your ways!* Hashem responded, "Have you seen my servant יסוץ? כי אין כמותו בארץ – *For there is none like him on earth,*" whose virtues Hashem details. Rebbe Yochanan said: גדול הנאמר באיוב יותר ממה שנאמר באברהם – *Greater is* [the praise] *said regarding Iyov than that which was said about Avraham*. Avraham is referred to as a "ירא אלקים" – *one who fears Hashem*, but Iyov is called: "איש תם וישר ירא אלקים וסר מרע" – *a perfect and upright man, who fears Hashem and turns away from evil*. The Satan protested that Iyov was especially blessed, and the Gemara describes his miraculous blessings: whoever took even a *perutah* from Iyov was blessed, and his sheep killed wolves. The Gemara adds that he tasted of Olam Haba, in that his plants grew immediately after seeds were planted.

#### Siman - Fruit Bowl (ט"ו בשבט)

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### 3 things to remember

1. **Machlokes** if Moshe wrote the last eight *pesukim* of the Torah
2. **Machlokes** about the time in which Iyov lived
3. Iyov being compared to Avraham

