

Bava Basra – Simanim

פרק א - השותפין

דף יב – Daf 12

1. מיום שחרב בית המקדש ניטלה נבואה מן הנביאים וניתנה לחכמים

Rav Avdimi from Chaifa said: מיום שחרב בית המקדש – *From the day the first Beis Hamikdash was destroyed, prophecy was taken from the prophets and given to the sages.* Although sages were also prophets, he means that נבואה was not taken away from sages. Ameimar adds: וחכם עדיף מנביא – *and a sage is greater than a prophet, because the passuk says: "ונביא – and a prophet has heart of wisdom, praising a נביא for possessing a sage's heart, implying that the חכם is the greater of the two.* Abaye said: תדע – *know that it is true that sages retained their power of prophecy, דאמר גברא רבה מילתא – because a great [sage] will say something, ומתאמרא משמיה – and [the same] will be said in the name of another great [sage].* The Gemara objects that perhaps they were בני חד מזלא – *of one nature, and eventually Rav Ashi says that a great sage will say something which is found to have been taught halachah leMoshe miSinai.* He did not guess this law, since he gave a reason for his ruling.

2. ניתנה לשוטים ולתינוקות: Mar bar Rav Ashi's installation as Rosh Yeshiva, and Rav Chisda's daughter

Rebbe Yochanan said that after the first Beis Hamikdash was destroyed, ניתנה נבואה מן הנביאים וניתנה לשוטים ולתינוקות – *prophecy was taken from the prophets and given to deranged people and children.* Mar bar Rav Ashi once heard a שוטה say in the marketplace of Mechuza, "The Rosh Yeshiva being appointed in Mechasya signs his name as "Tavyumi." Mar bar Rav Ashi, who signed this way, realized it was an opportune time to obtain the position, and he headed to Mechasya. Before he arrived, the Rabbis had already voted to install Rav Acha of Difti, and when they heard Mar bar Rav Ashi had come, sent a pair of Rabbis to seek his permission. Mar bar Rav Ashi held them back, and more were sent until a group of ten had gathered, and he began to lecture to them, and was installed as Rosh Yeshiva. The second idea is illustrated with a story about Rav Chisda's daughter, who was sitting on her father's lap as a child, and Rava and Rami bar Chama were sitting before him. Rav Chisda asked her which of the two she wanted to marry, and she responded, "Both of them." Rava said: ואנא בתרא – *And I want to be last.* This came to pass, and after Rami bar Chama died, Rava married her.

3. Dividing an estate where an heir owns land bordering one side

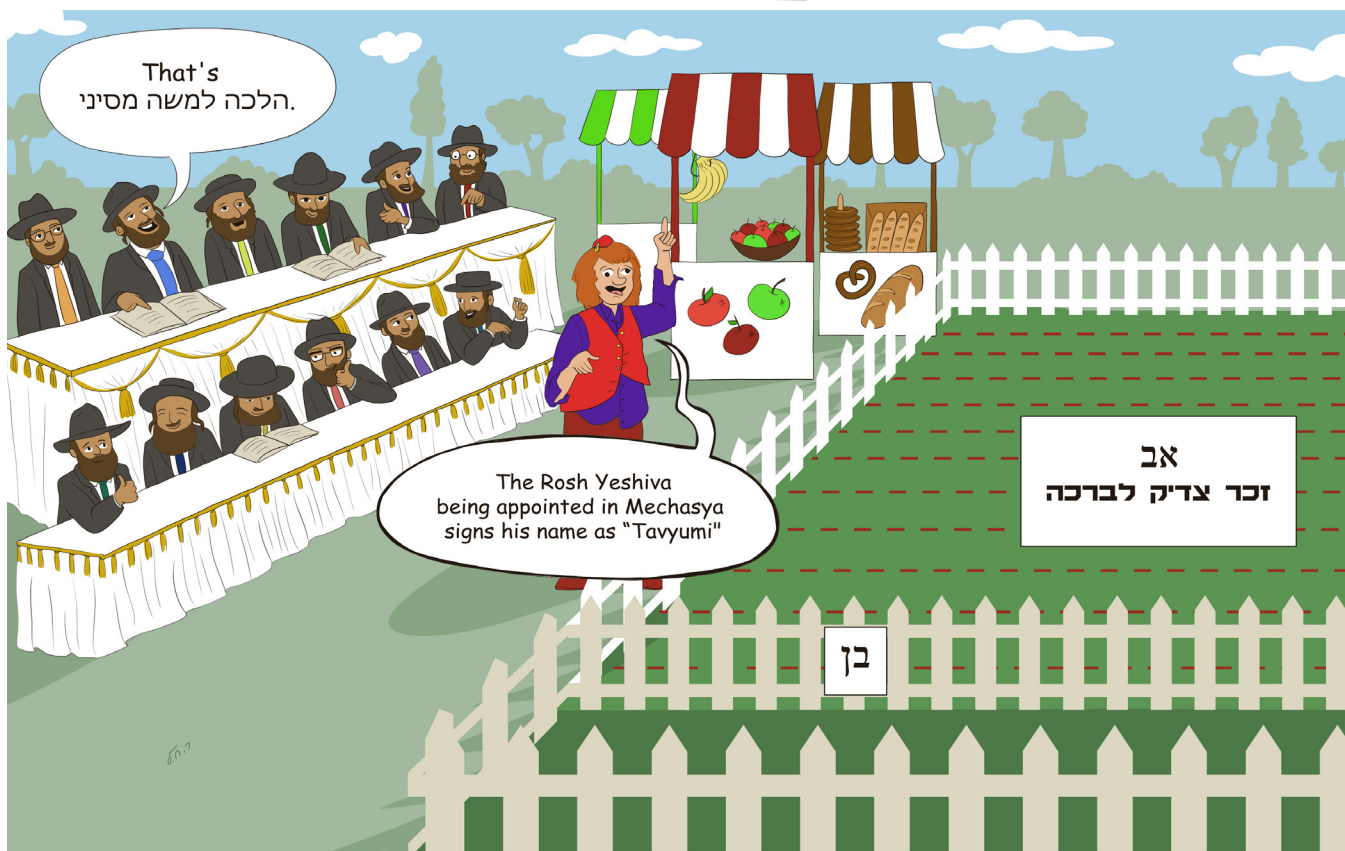
A man once bought property next to his father's. When his father's estate was being divided, he requested the land bordering his. Rabbah said: כגון זה כופין על מדת סדום – *in a case like this, we force people where there refusal involves the trait of Sedom not to allow others to benefit when it causes no loss to himself).* Here too, we compel the brothers to give him the property which is beneficial to him, since it makes no difference to them. Rav Yosef objected that the brothers could say: מעלין ליה עלויא כי – *We consider [that field] as valuable as the property of the Bar Meryon household (whose fields were of exceptional quality).* Rashi says the discussion is about fields which rely on rainfall, and each produces according to how much rain it receives. Therefore, the brothers could insist on a share of the field he requested, which may produce more than the others. The halachah follows Rav Yosef.

Siman – Twelve Brothers

The twelve brothers who were all *chochomim*, with prophetic powers enabling them to be **מתכוין** Halacha l'Moshe m'Sinai heard a שוטה announce in the marketplace who the next Rosh Hayeshiva would be and went to ask him to settle their argument over the inheritance of a coveted field right next to one brother's land.

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3 things to remember

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2. ניתנה לשוטים ולתינוקות
3. Dividing an estate where one brother owns land bordering one side

