



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

Bava Kamma Daf Kuf

- **Reish Lakish** showed a dinar to **R' Elazar**, who then advised him that it is a good coin. **Reish Lakish** said, "See, that I am relying on you!" **R' Elazar** said, "and so what? You have said that it is **R' Meir** who judges matters of garmi, which seems to suggest that only **R' Meir** holds that way and we do not!?" **Reish Lakish** said, "what I meant is that **R' Meir** holds that way and we hold like him".
 - **Q:** Where do we see that **R' Meir** judges matters of garmi? It can't be the anonymous Mishna (which presumably is the view of **R' Meir**) that says that if a judge paskened wrong (he said the liable party is not liable, etc.) he must pay from his own property, because **R' Illa in the name of Rav** said, that this is only true if the judge took the money and gave it to the wrong party!? It can't be the Mishna in which **R' Meir** says that if a dyer colored wool the wrong color he must pay, because there too he caused the damage with his hands!? It can't be the Mishna that says that if someone spreads his vines over another's grain, the grain is assur as klayim and the person who draped the vines must pay for the loss, because there too he caused the damage with his hands!?
A: It is from a Braisa which says that if the wall around a vineyard was breached, the owner of the neighboring field that has grain can tell the owner of the vineyard to fix the breach. If he doesn't fix it, it makes the grain into klayim, and the owner of the vineyard must pay for the loss. We see that this anonymous Braisa (which is presumably the view of **R' Meir**) judges matters of garmi.

MISHNA

- If a person gave wool to a dyer to color and the wool burned in the pot used for the dyeing process, the dyer must pay him for the value of the wool.
 - If the dyer did a bad job dyeing the wool, then if the improvement to the wool is more valuable than what it cost to get it to that state, the owner of the wool pays the dyer for his expenses. If the expenses were more than the improvement to the wool, he must pay him for the improvement.
 - If he gave him wool to dye red, but he instead dyed it black, or if he gave him wool to dye black and he instead dyed it red, **R' Meir** says the dyer must pay for the value of the wool (he was koneh it with this change), and **R' Yehuda** says, if the improvement to the wool is more valuable than what it cost to get it to that state, the owner of the wool pays the dyer for his expenses. If the expenses were more than the improvement to the wool, he must pay him for the improvement.

GEMARA

- **Q:** What does the Mishna mean when it says that the dyer "didn't do a good job"? **A:** **R' Nachman in the name of Rabbah bar bar Chana** said, it means he dyed it with "kalabos", which **Rabbah bar Shmuel** said that it means, he used the residue from the dyeing pot.