



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

Bava Kamma Daf Kuf Yud Tes

V'LO MISHOMREI PEIROS...

- **Rava** bought bundles of branches from a sharecropper. **Abaye** asked, our Mishna said that one may not buy wood or fruit from the watchman of the orchard!? **Rava** said, that refers to someone who has no share in the land. A sharecropper does, and therefore one may buy from him.
- A Braisa says, we may buy from the watchman of an orchard who is sitting and selling in front of everybody, with their baskets and scales in front of them. However, if they say that the sale must be kept secret, it is assur to buy from them. We may buy from them at the entrance of the garden, but not at the back.
- **Q:** When may someone buy from a ganav? **A: Rav** said, when we know that most of his possessions are his (and not from stolen property). **Shmuel** said, even if only a minority of the possessions are his. **R' Yehuda** paskened like **Shmuel**.
- With regard to the property of a "moser" (an informant), **R' Huna and R' Yehuda** argue, one said it may be directly destroyed (if he may be killed, surely his property may be destroyed), and the other said it may not be done directly (although he may be killed, maybe he will have descendants who will be tzaddikim and can benefit from these possessions, as can be learned from a pasuk "yachin rasha v'tzaddik yilbash").
 - **R' Chisda** had a sharecropper who didn't divide the produce as he was supposed to. **R' Chisda** got rid of him and applied to himself another pasuk with this teaching (that the money of a rasha goes to a tzaddik).
 - A pasuk says that when a person steals Hashem will throw away his soul. **R' Huna and R' Chisda** argued – one said it refers to the soul of the victim, and the pasuk means that stealing from someone is like taking his life, and the other said it refers to the soul of the ganav, because Hashem will take his life as a punishment for stealing.
 - **R' Yochanan** darshened multiple pesukim to teach that when one steals even a perutah from someone, it is as if he killed him. He used multiple pesukim, because one teaches it is as if he killed the victim, another teaches that it is as if he killed his children as well, another teaches that even if the ganav pays for it and grabs it he is thought of as killing the victim etc., another teaches that even if it is done indirectly (with a grama) it is still the same, as we find that Shaul was said to have killed the Givonim for taking away their support, even though he didn't do so directly.

AVAL LOKCHIN MIN HANASHIM

- A Braisa says, one may buy wool garments from married women in Yehuda and linen garments from married women in the Galil, but may not buy wine, oil, or flour from them. One may also not buy anything from slaves or children. **Abba Shaul** says, a woman may sell 4 or 5 dinars worth of items so that she could make herself a head covering. However, if any of the women told the buyer to keep the transaction secret, it is assur to buy from them. Those in charge of collecting tzedaka may take a small donation from them, but not a large one. With regard to olive pressers, we may buy large amounts of olives and oil from their wives, but not small amounts. **R' Shimon ben Gamliel** said, we may buy even small amounts of olives from women in the Upper Galil, because it is common for a husband to be embarrassed to sell this and he therefore would ask his wife to sell it for him.
 - **Ravina** went to Mechuza, and the women showered him with expensive gifts, and he accepted them. **Rabbah Tosfa'ah** asked him, we have learned that we may not accept large donations for tzedaka from women, so how can you accept these gifts? **Ravina** said, the people of Mechuza are very wealthy, and these gifts are not considered substantial for them.

MISHNA

- The strands of wool that are removed during the laundering process belong to the launderer. The strands that are removed by the one who combs the woolen garment belong to the owner of the garment. The launderer may remove and keep the three threads that are left by the weaver at the end of the garment. Anything more than that belongs to the owner. If they were black threads woven onto a white garment, he may remove all the black threads and keep them for himself.
 - If a tailor left over enough thread with which to stitch, or a cloth that was 3x3 finger-widths big, they belong to the owner of the garment.
- The very fine shavings that are left when a carpenter uses a “maatad” belong to him. If he uses an ax, the chips belong to the owner of the wood. If he was working in the owner’s reshut, then even the sawdust that he makes belongs to the owner.

GEMARA

- A Braisa says, one may buy strands of wool from a launderer, because we can assume that they are his. The launderer takes off the 2 upper threads of the garment, and they belong to him. He should not use more than 3 stitches to sew the loops that he uses to stretch the garment. He should not comb the garment vertically, only horizontally. He can then cut the stretched pieces off along its length, not its width. He may cut off a piece to make it even, even if the piece is a tefach wide.
 - **Q:** The Braisa says that he takes off and keeps 2 threads, but our Mishna said he keeps 3 threads!? **A:** The Braisa is discussing thick threads, and the Mishna is discussing thin threads.
 - **Q:** Another Braisa says that it should be combed vertically, and not horizontally? **A:** The Braisos are discussing different types of garments.
 - **Q:** The Braisa said that he should use no more than 3 stitches for the loops. **R’ Yirmiya** asked, is a stitch only when it passes through the cloth back and forth, or is each passing through considered a stitch? **TEIKU.**
 - **Q:** The Braisa said that he is to even it out along the length, not the width. Another Braisa says the opposite!? **A:** The first Braisa is discussing a cloak, and the second Braisa is discussing a belt.
- A Braisa says, we do not buy strands of wool from the one who combs the wool, because it does not belong to him. In a place where the custom is to give these pieces to the comber, we may buy it from him. In all places we may buy from them a pillow or mattress that is stuffed with wool strands.
 - The reason we may buy the pillow or mattress from them is because they were koneh it with the physical change that it underwent.
- A Braisa says, we may not buy the tools used in weaving or leftover thread from a weaver, but we may buy a garment made of many different threads, and threads processed from them, because they were koneh it with the physical change that it underwent.
- A Braisa says, we may not buy wool that was used to test colors, or color samples, or torn off pieces of wool from a dyer, but we may buy from him a dyed garment or spun wool or garments made from the samples.
- A Braisa says, if one gave hides to be worked on by a tanner, the trimmings belong to the owner, but the wool that comes out through the process goes to the tanner.

IHM HAYA SHACHOR...

- **R’ Yehuda** said, a launderer is called a “katzara”, and he keeps what he shortens (makes “katzar”).
 - **R’ Yehuda** said, even the threads that are typically removed from the garment, if they were not removed, we measure them along with the rest of the garment when determining the proper place for the tzitzis. However, his son **Yitzchak** would make sure to remove them before placing tzitzis.

HACHAYAT SHESHIYER ES HACHUT...

- **Q:** How much is “enough thread with which to stitch”? **A: R’ Assi** said, the length of a needle and beyond the needle.

- **Q:** Does the amount beyond the needle have to be equal to a second needle length, or is any amount beyond the needle sufficient? **A:** A Braisa says, that if a tailor left over thread less than an amount needed to sew with, then if the owner is particular about it, it goes to him. If not, it goes to the tailor. Now, if the amount needed is a drop more than a needle length, what can be done with a thread this size? It must be that the thread being discussed is the length of a needle and another full needle length, which can be used to sew a loop onto the garment. **HEMA MINAH.**

MAH SHEHACHARASH...

- **Q:** A Braisa says that the shavings of a matzaad belong to the owner!?! **A:** In the place of the Tanna of our Mishna, they referred to the smaller tool (which produces finer shavings) as the matzaad. In the place of the Tanna of the Braisa, they referred to the larger tool by that name.

V'IHM HAYA OSEH EITZEL...

- A Braisa says, a person who chisels and shapes stones is not a ganav if he takes the chiseled pieces. With regard to the pruning of a tree, if the owner is particular about the pruned pieces, there is an issur of gezeilah to take them. If he is not, there is no issur and they belong to the worker.
- **R' Yehuda** says, if one takes hops or unripe grain, there is no issur of gezeilah. However, in a place where the owners are particular about people taking this, there is an issur of gezeilah.
 - **Ravina** said, the city of Mechasya is a place where the owners are particular about people taking such things.

HADRAN ALACH PEREK HAGOIZEL UMAACHIL!!!

HADRAN ALACH MESECHTA BABA KAMA!!!

MAZEL TOV!!!