



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

Bava Kamma Daf Samach

MISHNA

- If one sends a fire and it consumes wood, stones, or earth of another person, he is chayuv. This is based on the pasuk of "ki seitzei aish umatza kotzim v'nechal gadish oy hakama, oy hasadeh, shalem yishalem hamavir es habi'eirah".

GEMARA

- **Rava** asked, why does the pasuk have to list kotzim (thorns), gadish (stacks of grain), kama (standing grain), and sadeh (field)? The reason is, that all are necessary.
 - If it would only say thorns, we would think that one is chayuv for thorns, because people are typically negligent with fire around thorns (because thorns are often burned), but with regard to stacks of grain, where people are not typically negligent, maybe he should not be chayuv. If the pasuk would only state stacks of grain, we would think he is chayuv there because the loss is significant, but thorns which do not produce a significant loss, maybe he would not be chayuv.
 - The reason the pasuk lists standing grain is to teach that just like standing grain is exposed, so too one is only chayuv for fire if it consumes something that is exposed.
 - According to **R' Yehuda** who says that one is even chayuv for concealed items, the word "kama" comes to include things that stand (like animals and trees, which based on the word "sadeh" would seem to be excluded).
 - The **Rabanan** would learn this from the word "oy". **R' Yehuda** uses the "oy" to teach that one is chayuv for burning *any one* of these items, not only if they are all burned. The **Rabanan** learn this out from "oy hasadeh". **R' Yehuda** says "oy hasadeh" is only written for stylistic purposes, to be consistent with the previous phrase of "oy hakama".
 - The reason the pasuk lists "sadeh" is to teach that one is chayuv if his fire burned a plowed field or stones (these items don't truly burn).
 - **Q:** Why not just state "sadeh" and then not need the others? **A:** If it would only say "sadeh" we would think that one is only chayuv for items *in* the field (i.e. the produce, but not the field itself).
- **R' Shmuel bar Nachmeini in the name of R' Yonason** said, troubles come to the world only when there are resha'im in the world, and those troubles begin on the tzaddikim. This is learned from the pasuk that the "fire" (troubles) goes out when there are "thorns" (reshaim), and "it consumed a gadish" (the tzaddikim).
 - **R' Yosef** taught a Braisa, the pasuk by the Korbon Pesach in Egypt says "you should not leave the entrance of the house until morning". Although the Malach Hamaves was sent to kill the Mitzriyim, once it is let loose it does not distinguish between tzaddikim and resha'im, and would in fact begin with the tzaddikim as can be seen from a pasuk. **R' Yosef** cried and said, "are tzaddikim like nothing to be dealt with in this way?" **Abaye** said, we learn from a pasuk that they are punished first so that they not have to be around and witness the tragedies that will come upon the people of their generation.
 - **R' Yehuda in the name of Rav** said, we also learn from the pasuk of the Korbon Pesach that a person should always enter the inn that he will staying at while it is still light, and should leave there only after it has become light again.
 - A Braisa says, we learn from this same pasuk and two others that if there is a plague in the city, gather up your feet (stay in your house).
 - **Q:** Why do we need the other pesukim? **A:** The pasuk about Korbon Pesach only teaches that this should be done at night. The second pasuk teaches that it even

applies by day. The third pasuk teaches that one should stay in his house even if there is fear of staying in the house.

- **Rava** would seal his windows during a plague, based on the pasuk that says that death came in through the window.
- A Braisa says, if there is a hunger in the city go to another place where there is food, as we see from the pasuk that Avrom went to Mitzrayim when there was a hunger, and another pasuk tells of the 4 metzoras, who went into the camp of Aram to look for food.
 - **Q:** Why do we need the second pasuk? **A:** We would think that one should only travel if there is no fear of mortal danger in the place that he is going to. The second pasuk teaches that they even went to the camp of Aram, which was done at a risk to their lives.
- A Braisa says, if there is a plague in the city, one should not walk in the middle of the street, because that is where the Malach Hamaves walks, because when he is given permission to kill, he does so in the open. When there is peace in the city, one should not walk on the sides of the road, because since the Malach Hamaves wasn't given permission to kill, he hangs out on the side of the road.
- A Braisa says, if there is a plague in the city one should not walk alone into a shul, because that is where the Malach Hamaves keeps his keilim. However, this is only if small children do not learn there and if there is no minyan that davens there.
- A Braisa says, if dogs are howling, it means the Malach Hamaves has come to that city. If the dogs are happy, that means Eliyahu Hanavi has come to the city. However, this is only if there is no female dog with them. If there is, this behavior may be on account of her.
- **R' Ami and R' Assi** were sitting in front of **R' Yitzchak Nafcha**. One asked him to say halacha and the other asked him to say aggadah. When he began one the other didn't let him continue. He said, this situation is similar to a man with two wives – one who is old and one who is young. The young one pulls out all his white hairs and the old one pulls out all his black hairs, and he is left bald. **R' Yitzchak Nafcha** told them, I will tell you something that will make both of you happy. The pasuk says “when a fire will go out” which means it went out on its own, and yet the pasuk says the one who lit the fire must pay. This should be darshened as Hashem saying that He must pay for the fire that He lit when he burned down Yerushalayim, and Hashem says He will do so by building a Yerushalayim of fire. That is the aggadic teaching on this pasuk. With regard to a halachic teaching on this pasuk, the pasuk begins discussing the damage by his property (the fire went out on its own) and ends with discussing damage caused by him (the one who lit the fire must pay). This teaches that one is chayuv for fire as he is for his arrows (his force).
- The pasuk says that Dovid Hamelech asked for water from Beis Lechem and the 3 strong men went and brought water to him. The Gemara understands this to mean that Dovid had a halachic question that he was looking to get answered.
 - **Q:** What was he looking to get answered? **A: Rava in the name of R' Nachman** said he was asking whether we hold like **R' Yehuda** or the **Rabanan** regarding a concealed item that was burned. **R' Huna** said there were stacks of barley belonging to Yidden in which Plishtim were hiding, and Dovid wanted to know if was allowed to set them on fire to expose the Plishtim. He was asking whether one may save himself by destroying someone else's property. The Sanhedrin sent back that normally this may not be done, but you, as king, are allowed to break through people's fences and no one may stop you. The **Rabanan or Rabbah bar Mari** said, he was asking whether he could use the barley piles of the Yidden to feed his animals and then pay them back with the lentil piles of the Plishtim. They answered him, for a normal person it would be assur to take something even if there was intent to return it, but you, as king, are allowed to break through people's fences and no one may stop you.
 - **Q:** One pasuk speaks of the piles of barley and another speaks of the piles of lentils. This makes sense according to the last answer, but how would the earlier answer explain this? **A: R' Huna** would say that the case was that the Plishtim were hiding in piles of barley and in piles of lentils.
 - **Q:** According to the last answer, what does the pasuk mean that he saved the piles? **A:** It means that he saved them from being taken and switched.

- **Q:** How does the first answer (that the question was regarding something that was concealed) explain the two pesukim – one with piles of barley and the other with piles of lentils? **A:** That answer will agree that he asked regarding concealed items, and about one of the other questions mentioned above.
- **Q:** The pasuk says that Dovid wouldn't "drink the waters" (he didn't want to listen to the kula that they were giving him). This makes sense according to the last 2 answers, because it means that he did not want to be meikel on account of his being king, since it was assur for anybody else. However, if the question was regarding a concealed item, they gave him an answer that didn't permit an issur for him, so why did he not want to listen? **A:** The pasuk means that he did not repeat this halacha in the names of the mighty warriors that risked their lives to get the answer for him, because Dovid had a kabbalah from Shmuel, that we don't repeat a halacha in the name of someone who risked his life for Torah.
- **Q:** The pasuk says that Dovid "poured it out to Hashem". According to the last 2 answers, this means that he was machmir on himself. What does this mean according to the first answer? **A:** It means he repeated the halacha in the name of the Gemara, without identifying who said it.