



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

Bava Kamma Daf Tzaddik Beis

MISHNA

- Even though the mazik pays the 5 payments to the victim, he is not forgiven for the aveirah until the victim is mochel him. We learn this from the pasuk where Hashem told Avimelech to ask Avrohom to daven for him after he wronged and took Sarah away from Avrohom. How do we know that if the victim is not mochel he is considered to be cruel? We see in the pasuk that Avrohom was mochel Avimelech and even davened for him to be healed.
- If a person tells someone "blind my eye" or "cut off my arm" or "break my leg", and the other person does so, he is still chayuv for doing so. Even if the first person told him "do so on the condition that you will be patur", the person who did it will still be chayuv.
 - If a person tells someone "rip my clothing" or "break my keili", and the other person does so, he is still chayuv for doing so. However, if the first person told him "do so on the condition that you will be patur", the person who did it will be patur.
 - If a person tells someone "do this to so-and-so on the condition that you will be patur" and the person does so, he is chayuv whether he damaged the victim's body or his property.

GEMARA

- A Braisa says, all the amounts listed in the previous Mishna are payment for boshes. However, for the psychological anguish associated with the boshes, even if the mazik brought all the animals in the world as korbanos he would not be forgiven until he asks the victim for forgiveness, as we see that Hashem told Avimelech "return the man's wife because he is a navi, and he will daven for you".
 - **Q:** Must he only return his wife because he is a navi? **A: R' Shmuel bar Nachmeini in the name of R' Yonason** said, the pasuk means "return his wife", as would be the case for any man. Hashem then told Avimelech, with regard to your argument that you were innocent, because Avrohom told you that Sarah was his sister, know that he is a navi, and he saw your improper conduct by the way that as soon as he entered your country you asked who the woman with him was, instead of proper conduct which would have been to ask whether he had a place to eat and sleep.
 - The pasuk says that Avimelech and his household were punished with "ki atzor atzar Hashem". **R' Elazar** says, this double verbiage teaches that each man had his exit of zerah blocked, and each woman had the exit of her zerah blocked *and* her womb closed, preventing her from giving birth. A Braisa says that each man had his exit of zerah blocked and his path for urinating blocked, and each woman had the exit of her zerah blocked, her path for urination blocked, *and* her womb closed, preventing her from giving birth. **Ravina** said, each man had his exit of zerah blocked, his path of urination blocked, and his bowels blocked, and each woman had the exit of her zerah blocked, her path of urination blocked, her bowels blocked *and* her womb closed, preventing her from giving birth.
 - The pasuk says "b'ahd kol rechem". **R' Yannai** says the word "kol" teaches that even the chicken in Avimelech's house could not lay eggs during this time.
- The Gemara now brings a number of conversations between **Rava and Rabbah bar Mari**.
 - **Rava** said to **Rabbah bar Mari**, what is the source for the saying of the **Rabanan** that one who davens for someone else, when he alone needs the thing that he is davening for, he will get answered first? **Rabbah** answered, it is a pasuk in Iyuv, where Iyuv davened for others and was answered first. **Rava** said, we have learned it from this story of Avrohom. He davened that Avimelech's household should be able to give birth, and

we see from the pasuk later of “VaHashem pakad es Sarah”, that Hashem remembered Sarah even before he allowed the women of Avimelech to give birth.

- **Rava** said to **Rabbah bar Mari**, what is the source for the saying that along with the thorns the cabbage gets cut as well? **Rabbah** said it is from a pasuk where Hashem refers to “all the people”, which would include Yirmiyah, as rebels. **Rava** said we can learn it from the pasuk where Hashem asked Moshe “How long will you refuse to keep the mitzvos”.
- **Rava** said to **Rabbah bar Mari**, the pasuk says that Yosef took 5 of his brothers to meet Paroh. Which 5 did he take? **Rabbah** said, **R’ Yochanan** has said he took the weaker ones, which were the ones whose names were doubled when Moshe blessed Klal Yisrael. **Rava** asked, Yehuda’s name was doubled there, and he was clearly not from the weaker brothers!? **Rabbah** said, his name was doubled for a different reason, as **R’ Shmuel bar Nachmeini in the name of R’ Yonason** taught, that in the Midbar the bones of Yehuda were shaking, and the double use of his name, along with the other words in that pasuk, were used as a tefilla by Moshe to stop Yehuda’s bones from shaking, to allow him into the Yeshiva of Heaven, to enable him to learn with the other Rabanan there, and to enable him to come out and learn like the Halacha should.
- **Rava** said to **Rabbah bar Mari**, what is the source of the saying that poverty follows the poor people? **Rabbah** said, we see it in a Mishna, where the rich people bring bikkurim in baskets of silver and gold and keep the baskets after the fruit is taken from them. The poor people bring it in baskets of willow branches, and must give the baskets to the Kohen as well. **Rava** said, we learned it from the fact that a metzorah must announce to all that he is tamei.
- **Rava** said to **Rabbah bar Mari**, what is the source of the saying of the **Rabanan** that one should get up early and eat, in the summer because of the heat and in the winter because of the cold, and people say that 60 runners cannot catch someone who eats breakfast? **Rabbah** said it is from a pasuk that says there shall be no hunger or thirst and the heat and sun will not harm them. **Rava** said, we can see it from the pasuk that says “you shall serve Hashem”, which refers to shachris, “uveirach es lachmicha v’es meimecha”, refers to eating bread with salt and water, “vahasirosi Machala mikirbecha”, then says there will be no sickness. This is shown in a Braisa as well, which says that eating bread with salt, and water, in the morning, prevents the sicknesses of the gallbladder.
- **Rava** said to **Rabbah bar Mari**, what is the source of the saying of the **Rabanan**, that if a friend embarrasses you, just accept it? **Rabbah** said, we learn it from Hagar, who was called a slave by the Malach, even though she had been expelled by Sarah, and Hagar accepted the label she was given.
- **Rava** said to **Rabbah bar Mari**, what is the source of the saying, if you have a fault bring it up before anyone else does? **Rabbah** said, we learn it from Eliezer, who admitted to being the slave of Avrohom before it was brought up by others.
- **Rava** said to **Rabbah bar Mari**, what is the source of the saying that a goose looks low (is humble) but always looks ahead? **Rabbah** said, we see this from Avigayil, who humbly asked Dovid to spare her husband’s life, but then asked Dovid to remember her after her husband would die.
- **Rava** said to **Rabbah bar Mari**, what is the source of the saying that 60 pains are suffered by a person who hears his friend eating but doesn’t eat along with him? **Rabbah** said, we learn it from the pasuk in which Nosson the Navi told Dovid that all the others were invited to the party of Adoniyahu, but I was not invited. **Rava** said we learned it from the pasuk that says that after Yitzchak got married, Avrohom went and remarried.
- **Rava** said to **Rabbah bar Mari**, what is the source for the saying that although the wine came from the owner, people thank the pourer? **Rabbah** said we learn it from the pasuk that attributes Yehoshua’s wisdom to Moshe’s placing his hands upon him, instead of attributing it to Hashem.
- **Rava** said to **Rabbah bar Mari**, what is the source for the saying that a hungry dog will swallow rocks? **Rabbah** said, we learn it from a pasuk that says, to a hungry person everything is sweet.

- **Rava** said to **Rabbah bar Mari**, what is the source for the saying that a bad palm tree grows next to barren trees? **Rabbah** said we find this in the Torah, where Esav went to Yishmael; we find this in the Navi, where Yiftach hung around lowly people; we find this in Ksuvim, where it says that similar people hang out together; we find this in the Mishna where it says that something connected to a tamei thing becomes tamei as well; we see it in a Braisa where **R' Eliezer** says that a certain bird hangs out with non-kosher birds, which shows that it must be non-kosher as well.
- **Rava** said to **Rabbah bar Mari**, what is the source of the saying, if you call to someone to give mussar and he doesn't answer you, throw a wall at him. **Rabbah** said it is the pasuk that says, because I have tried to be metaher you and you refused to do so, you will no longer become tahor.
- **Rava** said to **Rabbah bar Mari**, what is the source of the saying, do not throw dirt into the well that you drank from? **Rabbah** said, it is the pasuk that says you shall not hate a Mitzri because we lived in their land.
- **Rava** said to **Rabbah bar Mari**, what is the source of the saying, if you lift the package I will lift it too, if you do not, I will not? **Rabbah** said, it is the pasuk where Barak told Devorah, if you go with me I will go, and if you don't, I will not.
- **Rava** said to **Rabbah bar Mari**, what is the source of the saying, when I was young, people respected me as old, and now that I am old we are not respected? **Rabbah** said, it is from the pasuk that says that at first Hashem led the Yidden Himself, and later He sent a Malach in His place.
- **Rava** said to **Rabbah bar Mari**, what is the source of the saying, if you follow a wealthy person you will get some of the fat (you will also get wealthy)? **Rabbah** said, we see this from the pasuk that says Lot became wealthy from hanging around Avrohom.