

## Bava Basra – Simanim

### דף פ – 80 Daf

### פרק ה – המוכר את הספינה

#### 1. One who buys the “produce” of a dovecote, or a beehive

The next Mishnah states: הלוקה פירות שובך מחבירו – *One who buys the produce of a dovecote from his friend, must allow the first pair of doves born to fly to remain with the mother.* This seems contradicted from a Baraisa teaching that the first and second pairs are left, and Rav Kahana explains that the “second pair” is left for the daughter (i.e., the first pair of offspring). The first pair is left for the mother, and is sufficient for it, לה – *because it becomes attached to its daughter and its mate which we leave for it.* The mother’s companionship is insufficient for the daughter, because אמה אברתא – *a mother is attached to its daughter, but a daughter does not become attached to its mother.* Therefore, the daughter’s own offspring (the “second” pair) must be left for the daughter’s companionship. The Mishnah continued: פירות כוורת – *One who buys the produce of a beehive, takes three swarms and “cuts off.”* After the buyer takes the three swarms, the seller sterilizes the remaining bees, by feeding them mustard (so they will only produce honey). Rebbe Yochanan says the Mishnah means the buyer takes three swarms בסירו – *alternatively* (i.e., he takes the first, third, and fifth swarms).

#### 2. Honey in a beehive has status of food re: *tumah*

Rav Kahana said: דבש בכוורת אינו יוצא מידי מאכל לעולם – *honey in a beehive never loses its food status,* although it is eaten by bees, and it remains human food, and is therefore susceptible to *tumah*. This proves that he holds [honey in a beehive] *does not require thought* to designate it as food. This is challenged from a Baraisa which says about honey in a beehive: אינו לא אוכל ולא משקה – *it is neither a food nor a drink* and can neither contract nor transmit *tumah*! Abaye answers that the Baraisa refers to אותן שתי חלות – *those two combs* which are set aside specifically for the bees’ sustenance, as taught by the Mishnah, and are not considered human food. Rava said this Tanna is Rebbe Eliezer, who derives from a *derashah* that a beehive is considered like קרקע, and therefore not susceptible to *tumah*. A Baraisa supports Rav Kahana’s ruling.

#### 3. Why a צדיק is compared to both a תמר and an ארז

The Mishnah concluded: זיתים לקוץ מניח שתי גרופיות – *if one bought olive trees to cut its wood, he leaves two branches uncut, so the tree will regenerate.* A Baraisa details the amounts required for various types of trees but says regarding דקלים וארזים – *date palms and cedars,* that the buyer may dig under the ground and entirely uproot the trees, לפי שאין גזען מחליף – *because their trunks do not regenerate* anyway. The Gemara asks that this statement regarding cedars contradicts Rav Chiya bar Luliani’s *derashah* on the *passuk*: "צדיק ארז in Lebanon. A צדיק is compared to both, because if he was only compared to an ארז, one could think: ארז אין עושה פירות – *just as an ארז does not produce fruit,* אף צדיק אין עושה פירות – *so too a צדיק does not produce fruit* (i.e., reward). Therefore, he is compared to a palm, which produces fruit. Had he only been compared to a palm, one could think: אף צדיק אין גזען מחליף – *just as a palm does not regenerate,* אף צדיק אין גזען מחליף – *so too a צדיק does not regenerate* (i.e., leave a son behind who is like him). Therefore, he is compared to an ארז, which does regenerate. The Gemara answers that there are ten different types of ארזים.

#### Siman – Painter

The painter who was hired to paint a dovecote whose produce was just sold and had to work around the first pair of newborns left for the owner, took a break by snacking from some honey still in a beehive, which has the status of food regarding *tumah*, and shared some with a Tzadik who has great reward and a son who is like him, just like a תמר and an ארז.

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Painter



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### 3 things to remember

1. One who buys the “produce” of a dovecote, or a beehive
2. Honey in a beehive has status of food re: *tumah*
3. Why a צדיק is compared to both a תמר and an ארז

