

***Bava Kamma (Mishnah 116b)***

הגזל שדה מחבירו ונטלוה מסיקין — **If one robs another of his field and tyrants took it**, the law is as follows: אומר לו הרי שלך לפניך — **If it is a plague of the province**, אם מכת מדינה היא — **he can say to [the victim], “Here is your property before you.”** — **But if it is because of the robber**, אם מחמת הגזלן — **he is obligated to provide him with another field.** חייב להעמיד לו שדה אחר

***Bava Kamma (Gemara 116b)***

The Gemara asks:

אילימא דאנסוה לארעא דידיה ולא — **What is the case** of the Mishnah's conclusion? היכי דמי — **If you say that they appropriated [the victim's] field and they did not appropriate all of the other fields**, אם מרישא שמעת מינה — **this you can learn from the beginning** of the Mishnah that he is liable, for the Mishnah stated: אם מכת מדינה היא כו' — **If it is a plague of the province, etc.** then the robber is exempt, which implies that אי לא לא — **if it is not a plague of the province, the robber is not exempt.**

The Gemara answers:

לא צריכא דאחוי אחווי — **It is needed only where he showed** the tyrant the land of his fellow. In that case he is liable to pay even though he did not actually take it himself.

***Shulchan Aruch (388:2)***

המוסר ממון בידי אנס — **If one hands over the property of his fellow to a ruffian**, בין אנס חייב לשלם — **whether he is an idolatrous ruffian or a Jewish ruffian**, עכו"ם בין אנס ישראל — **he is obligated to pay from the best of his property** כל מה שלקח האנס — **for all that the ruffain took.** אף על פי שלא נשא המוסר ולא נתן בידו — **And this is so even though the informer did not actually hand it over [to the ruffian]** אלא הרגיל בלבד — **but only gave him the opportunity.**

כשהראה המוסר מעצמו — **Where the informer showed** the ruffians the property **on his own** volition. במה דברים אמורים אבל אם אנסוהו עכו"ם או ישראל — **But if an idolatrous or a Jewish ruffian or a forced him to reveal** the other person's property **and he revealed it**, הרי זה פטור מתשלומין — **he is exempt from payment.** אף על פי — **But if he gave it over by hand** to the ruffian, וואם נשא ונתן ביד — **even though he was forced he is obligated to pay** שהמציל עצמו — **because if one saves himself with the property of his fellow, he is obligated to pay.**