



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

Bava Basra Daf Yud

- A Braisa says, **R' Meir** would say, if a rasha tells you not to give tzedaka, by saying that if Hashem really loved the poor person, He would not have made him poor, you should answer him, that the reason Hashem made him poor was so that there be an opportunity to give tzedaka, and through that, to save people from the suffering of Gehenom.
 - This argument was made by Turnusrupus to **R' Akiva**, and **R' Akiva** gave this answer. Turnusrupus said, it is actually the giving of tzedaka that makes you end up in Gehenom! He explained with a mashal. If a king was angry at one of his servants and had him locked in prison without food or drink, and someone then went and gave this person food and drink, the king would be furious! That is essentially what you are doing with the poor people, and you Yidden are referred to as servants of Hashem! **R' Akiva** said, I will explain with a mashal, that you are wrong. If a king was angry at one of his sons and had him locked in prison without food or drink, and someone then went and gave this son food and drink, the king would be grateful for his having done so! That is essentially what we are doing with the poor people, because we Yidden are referred to as sons of Hashem! Turnusrupus said, you Yidden are sometimes referred to as sons of Hashem – when you do the Will of Hashem, and are sometimes referred to as servants – when you do not do the Will of Hashem. Now is a time when you are not doing the Will of Hashem (since you are under the rule of the Romans), and if so, based on my mashal it is improper for you to give tzedaka!? **R' Akiva** answered with a pasuk that refers to the Yidden being under the rule of the Romans, and says that we must feed the hungry. We see that even now, we must be giving tzedaka.
 - **R' Yehuda the son of R' Shalom** darshened, just as the amount of a person's sustenance is decided on Rosh Hashana, so too is the amount of losses he is to have in the coming year. If he is zocheh, he will give that amount of losses to tzedaka. If he is not, it will be taken from him by the government.
 - We see this in the story of the nephews of **R' Yochanan ben Zakai**. **R' Yochanan** saw in a dream that these nephews were destined to lose 700 dinars over the coming year. He pushed them to give tzedaka over the year, and they ultimately gave 683 dinars. On Erev Yom Kippur the government came and took 17 dinars from them. **R' Yochanan** told them, don't be worried that they are coming back for more, because you were destined to lose 700, and this 17 completed the amount to 700. He then told them the dream that he had. They asked him why he did not tell them of the dream, which would have assured that they gave the full 700. He explained, that he wanted them to do the mitzvah for the sake of the mitzvah.
 - **R' Pappa** was climbing a ladder and he slipped and nearly fell to his death. He thought, if I was almost killed like the way a mechalel Shabbos is killed, and like one who serves avodah zara is killed, there must be a reason for it. **R' Chiya bar Rav MiDifti** said to **R' Pappa**, maybe a poor person came to you and you did not give him tzedaka. A Braisa darshens pesukim to teach that one who holds back from giving tzedaka is treated as if he worshipped avodah zara.
 - A Braisa says, **R' Elazar the son of R' Yose** darshened a pasuk to teach, all the tzedaka and chesed that Yidden do on this world creates a great peace and defending Malachim between Klal Yisrael and Hashem.
 - A Braisa says, **R' Yehuda** darshens a pasuk to teach that tzedaka is so great, because it brings the ultimate redemption.

- He would also say, there are 10 strong things created in the world: a mountain is strong, but iron can break it; iron is strong, but fire can soften it; fire is strong, but water weakens it; water is strong, but clouds can contain it; clouds are strong, but wind can scatter them; wind is strong, but a body can withstand it; a body is strong, but fear can break it; fear is strong, but wine can calm it; wine is strong, but sleep weakens it; and death is stronger than all of these. Yet, the pasuk teaches that tzedaka saves from death!
- **R' Dustai the son of R' Yannai** darshened a pasuk to teach the following. The ways of Hashem are not like those of people. When dealing with people, a person can bring a big present for the king, and it is a safek whether it will be accepted or not, and even if it is accepted, it is a safek whether he will get to see the king. With Hashem, it is not so. If a person gives a perutah to a poor person, we learn from a pasuk that the person is zocheh to receive the Shechina.
 - Based on this, **R' Elazar** would give tzedaka before davening.
 - The end of this pasuk says “through being awake I will be satiated with Your image”. **R' Nachman bar Yitzchak** said, this refers to talmidei chachomim, who don't allow themselves to sleep in this world, but rather learn Torah, and Hashem satiates them with His Shechina in the next world.
- **R' Yochanan** darshened the pasuk that says “one who is gracious to the poor has lent to Hashem” as teaching, Hashem says that He “feels obligated” to one who gives to the poor.
- **R' Chiya bar Abba in the name of R' Yochanan** said, there are two pesukim that end off saying “tzedaka saves from death”. One teaches that it saves from unnatural death, and the other teaches that it saves from Gehenom.
 - **Q:** What type of tzedaka saves from unnatural death? **A:** If he gives and doesn't know who he is giving to, and the poor person takes and doesn't know who he is taking from. The best way to do this is to give to the general tzedaka fund.
 - **Q:** A Braisa says, if a person wants to be zocheh to have sons, **R' Eliezer** says he should give a lot to tzedaka. **R' Yehoshua** says he should make his wife happy before tashmish. **R' Eliezer ben Yaakov** says a person should never give even a perutah to the general tzedaka fund unless the one in charge is as honest as **R' Chananya ben Tradyon**. We see that it is not good to give to the general fund!? **A:** When the Gemara said it is good to give there, it was talking about when the person in charge is as honest as **R' Chananya ben Tradyon**.
- **R' Avahu** said, Moshe Rabbeinu said to Hashem, how does Klal Yisrael become exalted? Hashem said, when they give tzedaka.
- **R' Avahu** said, they asked Shlomo Hamelech, how far does the power of tzedaka go? He told them, Dovid Hamelech wrote in Tehillim that one who gives tzedaka will be blessed with honor forever.
- **R' Avahu** said, they asked Shlomo Hamelech, who is a “ben olam habbah”? He told them, it is anyone who is honored for his wisdom in his old age.
 - This is like the story that happened to **Yosef the son of R' Yehoshua**, who became very sick and was unconscious. When he came to, his father asked him what he saw. He said he was in Heaven and saw an upside down world, where those who are high here are low there, and visa-versa. His father told him, you saw a very clear world. His father asked him, how are we talmidei chachomim viewed there? He said, we are viewed with prestige and honor there as we are viewed here. He said that he heard them saying in Heaven “lucky is the one who comes here and his learning is in his hand”. He also heard them say “the people killed by the government are on such a high level, that no one can even stand near them” (the fact that they were killed “ahl Kiddush Hashem” is enough to put them on that special level).
 - **Q:** Who is this referring to? If it refers to **R' Akiva** and the other of the “asara harugei malchus”, why would it be that they are at that level only for having been killed in this way? They were at a lofty level for many other reasons!? **A:** It refers to two brothers in Lod, who falsely

“admitted” to a crime so that they be killed and the rest of the city be saved.

- A Braisa says, **R' Yochanan ben Zakai** asked his talmidim, what is the explanation of the pasuk that says “tzedaka exalts a nation, and the chesed of nations is a sin”? **R' Eliezer** said, the first part of the pasuk refers to Klal Yisrael, and the second part of the pasuk refers to the goyim. Their chesed is a sin, because they only do it to benefit themselves with longer life, as the pasuk says regarding Nevuchadnetzar.
 - **Q:** Is this to say that if one gives tzedaka with an ulterior motive, it is not considered to be the full mitzvah of tzedaka? A Braisa says, if one gives tzedakah for the zechus that his children should live, or so that he merit Olam Habah, he is considered to be completely righteous!? **A:** If a Yid does that he is considered righteous, because we can assume that his true intention is still to perform the mitzvah. When a goy does this, he does not have these good intentions, and therefore he is not considered to be righteous.
 - **R' Yehoshua** then answered **R' Yochanan ben Zakai** and said, the first part of the pasuk refers to Klal Yisrael, and the second part of the pasuk refers to the goyim. Their chesed is a sin, because they only do it to benefit themselves with longer reigns of power, as the pasuk says regarding Nevuchadnetzar
 - **R' Gamliel** then answered and said, the first part of the pasuk refers to Klal Yisrael, and the second part of the pasuk refers to the goyim. Their chesed is a sin, because they only do it to glorify themselves, as the pasuk in Mishlei is darshened. **R' Gamliel** said, we still need to come onto the explanation of **R' Eliezer HaModa'i**, who said, the first part of the pasuk refers to Klal Yisrael, and the second part of the pasuk refers to the goyim. Their chesed is a sin, because they only do it to scorn us Yidden with these acts (by saying that if we would have done the mitzvos, we would not be subject to their rule, as the pasuk says regarding Nevuchadnetzar).
 - **R' Nechunya ben Hakana** then answered and said, the pasuk should be read as follows: “tzedaka exalts a nation, and the chesed” – which refers to Klal Yisrael, and “of nations is a sin” refers to the goyim.
 - **R' Yochanan ben Zakai** said to his talmidim, “I like the explanation of **R' Nechunya** more than my own explanation and of your explanations, because he says that tzedaka and chesed refer to the Yidden and the goyim only have sin”.
 - **Q:** This suggests that **R' Yochanan** had his own explanation. What was his explanation? **A:** A Braisa says, **R' Yochanan ben Zakai** said, the pasuk should be understood as saying that just as a korbon chatas brings a kaparah for Yidden, tzedaka brings a kaparah for the goyim.
- Ifra Hurmiz, the mother of Shvor Malka sent 400 dinars to **R' Ami** to be given out as tzedaka, but he would not accept it from her (he didn't want to help a goy to give tzedaka). She then sent it to **Rava**, who accepted it so as to keep peace with the king. **R' Ami** was upset that he did so, citing a pasuk that says that when the goyim run out of zechusim they will no longer rule over the Yidden.
 - **Q:** Why wasn't **R' Ami** concerned for keeping peace with the king? **A:** He was and agreed that **Rava** should take the money, however, he felt that the money should have been given to poor goyim, not to Yidden.
 - In fact, that is what **Rava** did, but **R' Ami** was not told about that.
- A Braisa says, it once happened when Binyomin Hatzaddik was in charge of the tzedaka fund, that there was a time of hunger and a woman came and asked for money. He said, I swear there is no money left in the fund. The woman said, “if you don't sustain me, I and my 7 sons will die”. He went and sustained her with his own money. Sometime later he became sick and was dying. The Malachim went to Hashem and said “Hashem, the Torah teaches that anyone who saves one Yiddish life is as if he saved an entire world, so how could Binyomin Hatzadik, who saved a woman and her seven children, die at such a young age!?” Hashem immediately tore up the decree, and he recovered. A Braisa says that he lived and had 22 years added to his life.