



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

Bava Basra Daf Ches

- **R' Huna bar R' Chisda** once included the **Rabanan** in the obligation to pay a head tax. **R' Nachman bar Yitzchak** said to him, you have been over on the Torah, the Nevi'im, and Kesuvim. The Gemara then darshens a pasuk in the Torah, in Nevi'im, and in Kesuvim, which show that **Rabanan** are not in need of protection, because they are protected by Hashem, and therefore should not be subject to a tax, which money is then used for protection and security.
- **R' Pappa** levied the tax for building a new well, even on orphans. **R' Shisha the son of R' Idi** asked, but the digging may not successfully strike water, and therefore the orphans shouldn't be included in this tax!? **R' Pappa** said, we will take the money from them. If we strike water, all is good. If we do not, we will return the money to them.
- **R' Yehuda** said, everyone must contribute for the expense of putting up gates around the city. We even collect from orphans for this. However, we do not collect for this from the **Rabanan**, because they don't need this protection. With regard to the expense of digging a well, we even collect from the **Rabanan** for that. This is only when they hire workers to dig the well. If the people of the city all take turns digging, the **Rabanan** do not have to join the rotation, because they are not people who do manual labor.
- In years of hunger, **Rebbi** opened his storehouses of food and invited all people who learn Torah, Mishna, Gemara, Halacha, or Aggadah, to come and take from the food, but not the amei haaretz. **R' Yonason ben Amram** disguised himself and went to **Rebbi** and asked for food. **Rebbi** asked if he learns anything, and **R' Yonason** said that he does not. **R' Yonason** said, "feed me like you would a dog or a raven". **Rebbi** gave him food, but then felt very bad that he had given his food to an ahm haaretz. **R' Shimon bar Rebbi** told **Rebbi**, maybe that "ahm haaretz" was actually **R' Yonason ben Amram**, who never wants to benefit from the honor of the Torah? They looked into it and found that to be true. Realizing that there may be other Rabanim who act like that and would therefore not take food when it is given only for those who have learned, **Rebbi** then allowed all people to come and take food.
 - This practice of **Rebbi** followed his view that bad things come to the world only because of the amei haaretz. This can be seen in a story where the king levied a tax on the city of Tiverya. **Rebbi** said the **Rabanan** do not have to pay. The amei haaretz demanded that the **Rabanan** be included. When **Rebbi** said they will not be included, half of the amei haaretz fled the city. When that happened, the king reduced the tax by half. When the remaining amei haaretz fled, the entire tax was removed (even though the **Rabanan** remained). **Rebbi** said, we see that bad things come to the world only because of the amei haaretz.

V'KAMA YIHEI BA'IHR VIHEI K'ANSHEI HA'IHR...

- **Q:** A Braisa says, if there is a caravan of people traveling on donkeys or camels that pass through a city, and are convinced to worship avodah zara with the people of the city, they are killed with skila and their money is not burned (the method of death and of dealing with their money is not the same as the rest of the people of the city), but if they have been in the city for 30 days, they are killed by the sword and their money is burned (like the rest of the city). We see that even 30 days is enough to make someone a resident of the city!? **A: Rava** said, the Mishna is discussing being a citizen of the city, who would be subject to taxes, and that only happens after 12 months. The Braisa is discussing the status of residence, and that happens after 30 days. In fact, a Braisa clearly makes this distinction.
- **Q:** Is it true that one need not contribute for any communal expenses unless he lives in the city for 12 months? A Braisa says, a resident of 30 days must contribute to the "tamchuy" (food for the poor), a resident of 3 months must contribute to the "kupah" (the fund from which weekly stipends were given to the poor), a resident of 6 months must contribute to the clothing fund

for the poor, a resident of 9 months must contribute for the burial fund for the poor, and a resident of 12 months must contribute for boards for the city's walls!? **A: R' Assi in the name of R' Yochanan** said, when our Mishna says that a resident of 12 months must contribute, it too is referring to contributing for boards for the city's walls.

- **R' Assi in the name of R' Yochanan** said, everyone must contribute for the boards for the city's walls, even orphans, but the **Rabanan** do not have to, because they do not need the protection of the wall.
- **R' Pappa** said, everyone must contribute for the repairing of city's walls, for the person to ride around on a horse and protect and look into any necessary repairs, and for the guard of the weapons who lived near the gate, even orphans, but the **Rabanan** do not have to, because they do not need their protection. The general rule is, anything that produces a benefit can be collected even from orphans.
- **Rabbah** required the orphans of Bar Meryon to contribute to the tzedaka fund. **Abaye** asked, **R' Shmuel bar Yehuda** taught that we don't collect tzedaka from orphans, even to ransom captives!? **Rabbah** said, I collected from them so that they become prestigious, as their father had been. Therefore, it is for their benefit, and may be done.
 - Ifra Hurmiz, the mother of Shvor Malka, once sent a wallet full of dinars to **R' Yosef** and instructed that it be used for "a great mitzvah". **R' Yosef** sat and thought what would be considered a "great mitzvah". **Abaye** said, since **R' Shmuel bar Yehuda** taught that we don't collect tzedaka from orphans, "even to ransom captives", it must be that ransoming captives is a "great mitzvah".
 - **Rava** asked **Rabbah bar Mari**, how do we know that ransoming captives (pidyon shvuyim) is a great mitzvah? **Rabbah bar Mari** said, the pasuk talks about the galus and says some people will die, others will be killed by the sword, others will die from hunger, and others will be taken into captivity. **R' Yochanan** said that the later it is mentioned in the pasuk, the worse it is – being killed by the sword is worse than dying, because the one who is killed has his body become disgusting, and because a pasuk is darshened to say that natural death is better; hunger is worse than death by the sword, because starvation comes with a lot of suffering, and based on a drasha of a pasuk; captivity is worse than them all, because a captive becomes subject to all these forms of death.
- A Mishna says, the collecting for the general tzedaka fund (which gave poor people a weekly stipend) must be done by 2 people, and the money is distributed by 3 people. It is collected by 2, because we don't create financial authority over the people with less than 2 people, and it is divided by 3, just like all monetary matters must be decided by a Beis Din of three.
 - A Braisa says, the "tamchuy" (a food collection that was given to the poor people daily) is collected by 3 people and distributed by 3 people, because the collection and distribution were done on the same day. The tamchuy was distributed every day, whereas the "kupah" (the fund) was distributed every Friday. The tamchuy was given to any poor person, whereas the kupah was only given to the poor people of that city. The people of the city may use money from the kupah for the tamchuy if needed, and visa-versa, and may decide to use any excess money for any need they want. The people of the city may also decide to change measurements, to set prices, to set wage rates, and to enforce this with penalties.
 - **Q:** How do we know that we don't create financial authority over the people with less than 2 people? **A: R' Nachman** said, the pasuk regarding the collection for the Mishkan says "and they took the gold".
 - This suggests that we could trust a single person to watch over the funds. This supports **R' Chanina**, who said that **Rebbi** once appointed two brothers (who are only believed as one person) to watch over the fund.
 - **Q:** What "authority" did the collectors have, that it had to be done by 2 people? **A:** We find that **R' Nachman in the name of Rabbah bar Avuha** said, that the collectors can take collateral for the tzedaka obligation, even on Erev Shabbos.
 - **Q: R' Yitzchak bar Shmuel bar Marsa in the name of Rav** darshens a pasuk to teach that even collectors of tzedaka may not oppress the people, so how can they be allowed to take collateral? **A:** They are allowed to take from wealthy people. The pasuk is referring to people

who are not wealthy. As we find that **Rava** forced **R' Nossan bar Ami** to give a large sum to tzedaka (because he was a wealthy man).

- A pasuk says “the wise will shine like the sky” – this refers to a dayan who judges correctly, “and those who make many righteous will shine like the stars forever and ever” – this refers to the people who collect tzedaka. A Braisa says “the wise will shine like the sky” – this refers to a dayan who judges correctly and those who collect tzedaka, “and those who make many righteous will shine like the stars forever and ever” – refers to teachers of children. **Rav** said, an example of such a teacher is **R' Shmuel bar Shilas**, who was extremely dedicated to his students, and always had them on his mind.
 - **Q:** What does the pasuk say about the **Rabanan** who learn Torah constantly? **A: Ravina** said, the pasuk says “and those who love Him will be like the sun going out in its might”.
- A Braisa says, tzedaka collectors may not separate from each other, but they may separate to collect from different people, as long as people realize they have come together. If a tzedaka collector finds money in the street, he may not put it into his pocket (people will think he is stealing money from tzedaka), rather, he should put the money into the tzedaka wallet, and he can take it from there when he gets home. Similarly, if someone pays him back for a loan while he is collecting, he may not put the money into his pocket (people will think he is stealing money from tzedaka), rather, he should put the money into the tzedaka wallet, and he can take it from there when he gets home.
- A Braisa says, if tzedaka collectors have no paupers to give the money to now, and they want to change the coins they have for fewer, larger coins, they must exchange the coins with other people, not for themselves. The tamchuy collectors who don't have paupers to give the food to should sell the food to other people, but not to themselves. When counting tzedaka money, the coins should not be counted two at a time, rather they should be counted one at a time.
- **Abaye** said, initially Mar would not sit on the mats of the shul (because they were purchased with tzedaka money). When he learned the Braisa that says that the people may use the money for any communal need that they want, he began to sit on the mats.
 - **Abaye** said, initially Mar would have two wallets for the money he collected – one for general paupers and one for the poor people of the city. When he heard that **Shmuel** told **R' Tachlifa bar Avdimi** that there can be one wallet and a condition can be made with regard to the money in it (that it can be given to anyone who asks for money), he also started to have only one wallet.
 - **R' Ashi** said, I do not even have to make a condition, because whoever gives money to me, does so with the understanding that I have full discretion on whom I give the money to.
- There were butchers who agreed to a pact, that any of them who would shecht an animal on a day that a different butcher was supposed to, would be penalized by having the skins ripped apart. One of the butchers shechted on a day that he was not supposed to, and the others ripped the skins. They went to **Rava**, and **Rava** said the others must pay for the skins. **R' Yeimar bar Shilamya** asked **Rava**, the earlier Braisa said that a community can even penalize those who do not follow the rules they set!? **Rava** did not answer. **R' Pappa** said, **Rava** was correct in not answering, because the Braisa allows for that when there is no prestigious person there. However, if there is a prestigious person there (as was **Rava** in this case), they may not make such rules without involving this prestigious person.