



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

Bava Basra Daf Tes

- A Braisa says, we do not require an accounting from the tzedaka collectors regarding their disbursement of the funds, and we don't require an accounting from the "gizbar" of hekdesch regarding his spending of hekdesch money. Although there is no direct proof for this, there is somewhat of a proof from a pasuk that says that we didn't make an accounting with those who worked on the Beis Hamikdash.
 - **R' Elazar** said, even if someone has a trusted treasurer in his house (and he will not ask for an accounting from him), he should still bundle and count the money before giving it to him. We see this was done before giving the money to treasurers in charge of building the Beis Hamikdash.
- **R' Huna** said, we investigate a poor person who asks for money for food (to see if he is truly eligible), but we do not investigate a poor person who asks for money for clothing. We can say this is based on logic, because he came dressed in tattered clothing, which he would not do if he was not really in need, whereas one who asks for food does not embarrass himself in that way. We can also say that this is based on a pasuk which we darshen as teaching that as soon as we see one who needs clothing, we should give it to him immediately, without investigation. **R' Yehuda** said, we investigate one who comes for clothing, but we do not investigate one who comes for food. We can say this is based on logic, because a person who needs food is in pain, whereas one who needs clothing is not. We can also say that this is based on a pasuk, which is the same pasuk used by **R' Huna**, but darshened differently, and therefore teaches that food should be given without investigation, whereas clothing should be given after investigation. There is a Braisa that says like **R' Yehuda**.
- A Mishna says, if a poor person travels into town, the townspeople must give him a loaf of bread sufficient for 2 meals. If he stays overnight, they must give him what he needs to spend the night [**R' Pappa** explains that he must be given a bed and a pillow]. If he stays for Shabbos, they must give him 3 meals. A Braisa says, if he collected money on his own, we don't need to give him money from the tzedaka fund.
 - There was a poor person who collected money and then went to **R' Pappa** to ask for money from the fund, and **R' Pappa** did not give him any, based on this Braisa. **R' Sama the son of R' Yeiva** said to **R' Pappa**, if you don't give him any money, no one else will either, and he will die from hunger! **R' Pappa** said, the Braisa says we do not give to a pauper who collects on his own! **R' Sama** said, that means that we don't have to give him a lot from the fund, but you do have to give him something.
- **R' Assi** said, a person should not hold back from giving at least 1/3 of a shekel to tzedaka each year. He learns this from the pasuk which says that this was the amount that had to be given to the Beis Hamikdash for its upkeep.
 - **R' Assi** said, the mitzvah of tzedaka is equal to all the other mitzvos in the Torah, since the pasuk says "mitzvos" (plural) in regard to the mitzvah of tzedaka.
- **R' Elazar** darshens a pasuk to teach that the one who causes others to give tzedaka is greater than the one who gives the tzedaka himself. If a person is zocheh, the money he is decreed to lose will go to tzedaka. If he is not zocheh, it will be lost to the government. **Rava** would tell the people of Mechuza, "I beg of you, give tzedaka to each other so that the government will not come and take the money".
 - **R' Elazar** said, in the times of the Beis Hamikdash, a person would give his shekel to be included in the korbanos and receive a kaparah. Today, if someone gives tzedaka it brings a kaparah, and if he does not, the goyim will come and take the money from him anyway. Even so, this confiscated money will be considered tzedaka from the person.

- **Rava** said, “the child who embarrassed the ways of his mother” (i.e. **R’ Sheishes**) told me in the name of **R’ Elazar**, a pasuk is darshened to teach that just as with a coat of armor every piece combines to make a full coat, so too with tzedaka, every small perutah combines to make a large gift to tzedaka. **R’ Chanina** makes this same point based on a drasha of a different pasuk, and compares tzedaka to a regular coat, which has every thread combine to make a full coat.
 - **Q:** Why did he refer to **R’ Sheishes** as “the child who embarrassed the ways of his mother”? **A:** It once happened that **R’ Achdivoy bar Ami** asked a question to **R’ Sheishes**, and when **R’ Sheishes** attempted a number of times to answer the question, each time unsuccessfully, **R’ Achdivoy** responded to him in a humorous manner. **R’ Sheishes** felt bad because of that, and **R’ Achdivoy** was therefore punished by becoming mute and forgetting his learning. **R’ Sheishes’s** mother begged him to daven for **R’ Achdivoy**, but he refused. Finally she exposed her chest to him and said “I have nursed you, so the least you can do is heed my request to daven for him”. He then davened for him and he was healed. It was this story that caused him to “embarrass the ways of his mother”.
- **R’ Elazar** darshens pesukim to teach that one who does tzedaka in secret is greater than Moshe Rabbeinu. The pasuk regarding Moshe says he feared the “ahf” and “cheima” (anger and wrath) of Hashem, whereas the pasuk says that one who gives tzedaka in secret appeases anger and a present (referring to tzedaka) appeases wrath.
 - **R’ Yitzchak** argued on this. He darshened the pasuk to teach that tzedaka appeases anger, but cannot appease the strong wrath. **Others** say that **R’ Yitzchak** said, the “present” in the pasuk refers to bribery, and teaches that any judge that accepts bribery brings a great wrath to the world.
 - **R’ Yitzchak** also said, whoever gives even a perutah to a poor person is blessed with six brachos, and one who comforts the poor person with words is blessed with eleven brachos. These can be seen from pesukim.
 - **R’ Yitzchak** also said, what does the pasuk mean when it says “one who runs after tzedaka and chessed will find life, tzedaka and honor”? For running after tzedaka he will find tzedaka? The pasuk is teaching that if one runs after tzedaka, Hashem will give him money with which to do tzedaka.
 - **R’ Nachman bar Yitzchak** said, this means that for one who runs after tzedaka, Hashem will send him worthy people to give the tzedaka to. This comes to exclude the case of the drasha of **Rabbah** who darshened, that Yirmiyah davened to Hashem, that when the wicked people who wanted his death give tzedakah, Hashem should cause that they give it to people who are really not deserving of the tzedaka, and in that way they will not have the zechus of having given tzedakah.
 - **R’ Yehoshua ben Levi** darshened a pasuk to teach that one who is accustomed to giving tzedaka will have sons who have wisdom, wealth, and know Aggadah.