

Bava Basra – Simanim

פרק א - השותפין

דף י – Daf 10

1. אם אלקיכם אוהב עניים הוא מפני מה אינו מפרנסן

Rebbe Meir would say that a wicked person could make an argument: *If your G-d loves the poor, why does He not provide for them?* Rebbe Meir says one should respond: *so that we should be saved from the punishment of Gehinnom through giving them tzedakah.* Turnusrufus asked Rebbe Akiva this question, and Rebbe Akiva gave the same answer. But Turnusrufus objected that on the contrary, giving *tzedakah* should condemn you to גיהנם! For it is like a king who became angry at his servant and imprisoned him, and ordered that he should not be fed; if someone feeds him, will the king not be angry at him? And Jews are called "עבדים" of Hashem! Rebbe Akiva responded that it is like a king who imprisoned his son, and someone fed him despite the king's orders, *כששמע המלך לא* – *when the king hears about it, does he not send him a present?* And Jews are called "בנים" of Hashem. Turnusrufus argued that now, when they are not doing Hashem's will, they are only called servants, but Rebbe Akiva countered that a *passuk* teaches to give *tzedakah* at all times.

2. חסרונותיו של אדם קצובין לו מראש השנה

Rebbe Yehudah the son of Rebbe Shalom *darshened*: *Just as a person's sustenance for the year is fixed for him on Rosh Hashanah, so too a person's losses for the year are fixed for him on Rosh Hashanah.* *If he merits, he will give that amount to the poor, fulfilling "you will break your bread for the hungry;"* *לא זכה* – *if he does not merit, the loss will be through government confiscation, as it says, "and the wailing poor you will bring to your house."* This is illustrated with a story in which Rebbe Yochanan ben Zakkai saw in a dream that his nephews would lose seven hundred *dinarim* that year. During the year, he convinced them to give almost the entire sum, leaving only seventeen *dinarim*. On Erev Yom Kippur, the government seized seventeen *dinarim* from them. Rebbe Yochanan ben Zakkai informed them of his dream, and that that no more would be taken. They asked why he did not tell them sooner, so they could give the full amount to *tzedakah*, and he explained that he wanted them to perform the *mitzvah* לשמה.

3. The charity of nations is a sin for them, giving *tzedakah* for ulterior motives

Rebbe Yochanan ben Zakkai asked his talmidim the meaning of the *passuk*: *צדקה תרומם גוי וחסד לאומים חטאת* – *charity exalts a nation, and the kindness of nations is a sin.* Rebbe Eliezer said the first (singular) phrase refers to Yisroel, who are called "גוי אחד" – *a unique nation*, and the second teaches: *כל צדקה וחסד שאומות* – *it is a sin for them*, *עובדי כוכבים עושין* – *because they only perform them to live longer.* The Gemara asks that a Baraisa teaches that one who gives *tzedakah* – *so that my sons should live*, or to merit *עולם הבא*, is a *גמור*? It answers that the Baraisa refers to a Jew, who gives the *tzedakah* wholeheartedly. Other motives were suggested as the sin of idolatrous nations' *tzedakah*: (1) *so their government should last*, (2) *to be glorified through it*, (3) *and to rebuke and mock us through it.*

Siman – Minyan of Yidden

The Minyan of Yidden **who gave *tzedakah* to the poor as if they were the king's sons**, was surprised when one erev Yom Kippur **government agents came and seized seventeen *dinarim* from one of their members** and were not impressed when **one of the agents told them that he gives *tzedakah* to live longer.**

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Minyan of Yidden



The Minyan of Yidden who gave *tzedakah* to the poor as if they were the king's sons, was surprised when one *erev Yom Kippur* a government agents came and seized seventeen dinarim from one of their members, and were not impressed when one of the agents told them that he gives *tzedakah* to live longer.

3 things to remember

1. אם אלקיכם אוהב עניים הוא מפני מה אינו מפרנסן
2. חסרונותיו של אדם קצובין לו מראש השנה
3. The charity of nations is a sin for them, giving *tzedakah* for ulterior motives

