

## OVERVIEW of the Daf

### 1) Identifying marks (cont.)

Rava's explanation of the rationale to return lost objects even if identifying marks are not Biblical is successfully challenged and he offers an alternative explanation.

Rava begins a statement that will establish which identifying marks are stronger than others.

The Gemara wonders why Rava entertains the possibility that identifying marks are not Biblical when he demonstrated that they are Biblical.

Rava continues his statement regarding the relative strengths of different identifying marks.

The discussion concludes with a presentation of these laws as they relate to a lost טג.

2) **MISHNAH:** R' Meir and R' Yehudah disagree how long one has to continue to announce that he found a lost object.

### 3) Clarifying R' Meir's position

A Baraisa is cited to elaborate on R' Meir's position.

The intent of the Baraisa is clarified.

### 4) Clarifying R' Yehudah's position

R' Yehudah's indicates that it takes only three days to return home from Yerushalayim but this is difficult since sources state that it takes fifteen days to return home.

R' Yosef offers an explanation.

Abaye successfully challenges this explanation and R' Yosef revises his explanation.

Rava offers an alternative resolution.

### 5) The contents of the announcement

Ravina infers from R' Yehudah's position that when a person makes an announcement he mentions the type of garment that is found rather than merely stating that he found an object.

Rava rejects this inference.

### 6) Clarifying R' Yehudah's position

A Baraisa is cited that clarifies R' Yehudah's position.

The rationale of the Baraisa is explained.

The evolution of the method of announcing lost objects is presented.

A term in the Baraisa is explained.

An incident is recounted.

A related Baraisa is presented.

7) **MISHNAH:** The Mishnah gives examples when the finder should not return the lost object out of concern that the person claiming ownership is dishonest.

### 8) The contents of the announcement

R' Yehudah and R' Nachman disagree whether one merely announces that he found an object or whether he specifies that he found a garment.

R' Nachman's position that the finder should specify that

(Continued on page 2)

## Distinctive INSIGHT

*Travel from Yerushalayim to the farthest extent of Eretz Yisroel*

שיירתא ומשתכחי עלמא דמצוות טובא ישראל דנפישא ראשון מקדשהאי כולי בעינן לא בליליא ובין ביום בין דאזלי

The Gemara reports that according to Abaye, although during the second Beis HaMikdash period it normally took fifteen days to travel from Yerushalayim to the farthest extent of Eretz Yisroel, this was true only then when the population was more scant, and travel took place only during the daytime hours. During the period of the first Beis HaMikdash, the population was larger, and travel was more regular. People traveled during the day as well as the night, so this same trip took only three days.

Tosafos (ד"ה לא) notes that if travel during the period of the second Beis HaMikdash was day and night, this is double the time of daytime travel alone. We should expect a fifteen-day trip to take seven and a half days, and not only three days. Tosafos explains that when travel is lighter, caravans were not easily found, so not only did people not travel at night, but they also stopped earlier in the day, in order not to get stranded. The fifteen days of travel itself was truncated and not fully maximized.

Shitta Mikubetzes answers that someone who lost an object would rush home quickly to see if the item lost was actually his. Yet, the Gemara wondered how he could traverse the distance in three days if most people need fifteen days. When the Gemara introduced the factor of the quicker travel during the second Beis HaMikdash, the Gemara understood that this person who had added motivation could do a seven-day trip in three days. ■

## REVIEW and Remember

1. Which is a more authoritative mark on objects—length or width?  
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2. When did it take longer to return home from Yerushalayim; during the time of the first Beis Hamikdash or the second?  
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3. What is the Biblical source that one must be concerned for dishonest people when returning a lost object?  
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4. What happens after one has retained an animal that works for over twelve months?  
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# HALACHAH Highlight

## Announcing that a lost object was found

התקינו שיהו מכריזים בבתי כנסיות ובבתי מדרשות

*They enacted that announcements should be made in the synagogues and the study halls*

**S**hulchan Aruch<sup>1</sup> ruled that one who finds a lost object must make announcements about it in the synagogues and study halls. Sefer Shearim Metzuyanim B'halacha<sup>2</sup> wonders whether nowadays it is necessary for someone who finds a lost object to spend money to take out ads in newspapers to inform people that a lost object was found. Although it is likely that people will not read the newspaper and thus will not be informed that a lost object was found, nevertheless, that should not be of any significance. When announcements were made in the synagogues it was also likely that people did not hear the announcement and nonetheless it was considered authoritative since the people who did hear the announcement will talk about it and the word will reach even those who were not in the synagogue. So too, it should be obligatory to put in ad in the newspaper to inform others that a lost object was found and we should be able to rely upon the presumption that word will spread and the owner of the object will be able to recover his property. He finds support for this position in a teshuvah of Chasam Sofer<sup>3</sup> who reports that in his time the newspaper was the vehicle that was used to announce that lost objects were found.

Rav Moshe Feinstein<sup>4</sup> ruled that although it is commendable for the finder to put an ad in the newspaper to inform others that he found a lost object, nonetheless, it is not obligatory. He writes that it is sufficient to put up a notice in a public area like the synagogues, study halls and by the elevator of populated buildings and that is sufficient. Our Gemara relates that people would make announcements for finding lost objects in the Beis HaMik-

*(Overview. Continued from page 1)*

he found a garment is unsuccessfully challenged.

### 9) Dishonest people

A Baraisa presents the background for the enactment that a person who claims ownership of a lost item must bring witnesses that he is honest.

A related incident is presented.

**10) MISHNAH:** The Mishnah begins with a discussion related to what is done if one finds an animal that he would have to feed and concludes with a dispute whether the finder is permitted to use the money he receives for selling the animal.

### 11) An animal that works and eats

R' Nachman in the name of Shmuel rules that the finder is obligated to keep an animal that works and eats for a maximum of twelve months.

A Baraisa is cited that supports this ruling.

A ruling related to this Baraisa is cited.

Another Baraisa is cited in support of R' Nachman's ruling.

Two contradictions between the two Baraisos are cited and resolved.

### 12) An animal that does not work

A Baraisa cites the exposition that teaches that one should take steps to make sure that he does a proper act of returning the lost object. ■

dash and although these announcements were not necessarily heard by everyone it could be assumed that people who lost objects would make an effort to be there. So too in our times it is sufficient to put up notices in public areas and it can be assumed that the owner of the lost object will make an effort to look for these notices. ■

1. שר"ע חו"מ סי' רס"ז סע' ג'
2. שערים מצוינים בהלכה סי' קפ"ז סק"ד
3. שר"ת חת"ס חו"מ סי' קכ"ב
4. שר"ת אג"מ חו"מ ח"ב סי' מ"ה ■

# STORIES Off the Daf

## "How long must one announce?"

עד מתי חייב להכריז

**T**oday's daf discusses for how long one must announce the discovery of an aveidah.

Rav Moshe Freidlander, z"l, once found two fairly valuable watches while walking through a certain part of Tel Aviv. When he reported this to two police officers not far from the scene, they took the watches and said they would be on the lookout for the owner.

"But what if you don't find him?" asked Reb Moshe.

"Well, after three months, whatever was found is sold at a loss and 'donated' to the police force," was the discouraging reply.

Since Rav Moshe was unsure as to what he should have done, he asked his son, the illustrious Rav Chaim Friedlander, zt"l, a very nagging question. "How does one fulfill the mitzvah of hashavas aveidah nowadays? Should one announce a found aveidah to the entire country?"

Since Rav Chaim himself was unsure, he consulted with the Chazon Ish, zt"l.

"Nowadays, one should not announce most aveidos. There are many dishonest people around who will surely try and get the lost article out of him in one way or another. Instead, one should ask around in the area where the object was located as much as he can, but if he has no results and if it is an unusual item, it should be kept until Eliyahu comes. If it something that can be easily procured in a store, he should mark down what it is and where he found it, along with its precise value. After he has done this, he may even use the lost object."<sup>1</sup> ■

1. מעשה איש ח"ד ע' כ"ה