

## OVERVIEW of the Daf

### 1) Lost objects (cont.)

A Baraisa is cited that supports the assertion that an object that remains in place for three consecutive days is considered lost.

Rava rules that one is obligated to prevent a loss to his friend's field.

R' Chananya cites a Baraisa as proof to Rava's ruling but Rava rejects the proof.

Rava's alternative explanation of the Baraisa is challenged.

### 2) Lost animals

A contradiction in the Mishnah is noted concerning finding a lost animal.

Abaye offers one resolution to the contradiction.

Rava rejects this resolution and presents an alternative resolution.

Rava's explanation is unsuccessfully challenged.

### 3) Returning a lost object numerous times

It was suggested to Rava that the verse **השב תשיבם** should indicate that one is obligated to return an object only two times.

Rava rejected that interpretation and taught that **השב** indicates that one must return a lost object even one hundred times and **תשיב** teaches that one could return it to the owner's property as well.

The circumstances for returning a lost object to the owner's property are discussed.

Three similar discussions of double expressions are presented, one relates to sending away the mother bird, the second relates to rebuking a fellow Jew and the third relates to helping an animal that has too much stuff on its back.

Tangentially, the Gemara explains why the Torah teaches the mitzvah of **טעינה** and the mitzvah of **פריקה** separately.

The reason it is necessary for the Torah to discuss **טעינה** and **פריקה** as well as returning lost objects is explained.

Eight more examples of double expressions are presented and explained.

### 4) Payment for returning a lost object

A Baraisa clarifies that the finder is paid **כפועל בטל**.

The meaning of the phrase **כפועל בטל** is explained.

### 5) Dividing the assets of a partnership

The Gemara begins to retell an incident of a partner who divided the assets of the partnership without the presence of a Beis Din. ■

## Distinctive INSIGHT

### Two types of rebuke

אמר ליה ההוא מדרבנן לרבא ואימא הוכח חדא זימנא תוכיח תרי זמני. א"ל הוכח אפילו מאה פעמים משמע

At the beginning of Sefer Devarim (1:3) the Torah tells us that Moshe addressed the Jewish nation. His message was one of caring and constructive rebuke. Rashi on Chumash mentions that Moshe only rebuked the people just before he died. This gesture was correct, in order that Moshe need not rebuke them and then later have to repeat his criticisms.

This must be understood, however, in light of our Gemara in Bava Metzia (31a) which teaches that the double expression of "הוכח תוכיח—You shall certainly rebuke" teaches us that criticism and rebuke should be repeated, even one hundred times, in order to direct and guide one's fellow Jew. Why does Rashi on Chumash emphasize that rebuke should preferably not be repeated, while the Gemara seems to say that not only is there nothing wrong with repeating admonition, but it is also even desirable?

Divrei Shaul points out that there are two types of rebuke. One is where a detailed review is offered, analyzing the faults and misdeeds of another Jew. The other is where an observer makes general, unspecific comments, indicating to one's friend not to act sinfully. The difference between these approaches is that when the sins are detailed, the listener

(Continued on page 2)

## REVIEW and Remember

1. What is the source that one is obligated to prevent a loss a friend's property?  
\_\_\_\_\_
2. What is derived from the double expression שלח תשלח that appears by the mitzvah of sending away the mother bird?  
\_\_\_\_\_
3. What is the source that one is obligated to give money to the poor of another town?  
\_\_\_\_\_
4. How is the value of כפועל בטל calculated?  
\_\_\_\_\_

Today's Daf Digest is dedicated By the Okner family  
 In memory of their grandfather  
 Dr. Peter Harry Okner  
 ר' פנחס הערש בן ר' שמואל, ע"ה

# HALACHAH Highlight

## Providing financial support for someone who refuses to seek gainful employment

יש לו ואינו רוצה להתפרנס וכו'

One who has resources but refuses to use them to provide himself with support etc.

Shulchan Aruch<sup>1</sup>, based on our Gemara, ruled that one is not responsible to financially support a wealthy person who refuses to spend his own money to provide for his needs. Sefer Yafeh Laleiv<sup>2</sup> explains that although one is not obligated to demonstrate compassion for the wealthy person, nevertheless the obligation to demonstrate compassion for his children and provide for their financial needs remains in force. Rishon L'Tzion<sup>3</sup> explains that the ruling of Shulchan Aruch applies only when we are certain that the person has the necessary resources to support himself and it is out of his stingy attitude that he seeks to collect tzedaka. When we do not know this for a fact, the assumption is that his resources are dwindling and under that assumption we will continue to provide for his needs so that his resources do not dwindle down to nothing.

Poskim discuss what should be done with a poor person who refuses to get a job to support himself. Is there an obligation to support him with tzedaka funds since he is poor, or perhaps since he refuses to get a job he is treated like the wealthy person who is unwilling to spend his own money to provide for his needs? Teshuvos Maharshdam<sup>4</sup> writes that someone who has the ability to provide for himself but chooses to rely upon tzedaka is not permitted to accept tzedaka. Sefer Emes L'Yaakov<sup>5</sup> offers advice to those who financially sup-

(Insight. Continued from page 1)

could easily become embarrassed by being confronted with his actions. It is understandably counterproductive when this type of rebuke is repeated to the listener, as the embarrassment factor tends to cause the listener to be defensive and unresponsive. The general approach, however, is usually not embarrassing, as it is said in broad terms. This second type of rebuke can be repeated as needed. This contrast is indicated in the verse itself, where we find, "הוכח תוכיח—You shall certainly rebuke," provided that "ולא תשא עליו חטא—do not bring upon your friend any embarrassment."

In the verse in Chumash where Moshe detailed the many sins the people had perpetrated over the years, it was necessary that Moshe only deliver his message once, just before the time he died. ■

port others who have the ability to earn a living and instead choose to be supported by others. He tells them that are not merely permitted to stop providing financial assistance for these people— they are, in fact, forbidden to fund them, to force them to find gainful employment. Sefer Orech Tzedaka<sup>6</sup> writes in the name of Rav Elyashiv that although one is not obligated to provide the financial needs of someone who refuses to seek employment if he has a family he should be given funds to provide for their needs. ■

1. שו"ע יו"ד סי' רנ"ג סע' י'
2. ספר יפה ללב ח"ג יו"ד סי' רנ"ג ס"ק כ"ד
3. מובא דבריו בספר צדקה ומשפט פ"ב הע' נ"ו
4. שו"ת מהרשד"ם יו"ד סי' קס"ו
5. ספר אמת ליעקב יו"ס די' רנ"ג הע' קמ"א
6. ספר אורח צדקה פ"ה הע' כ"ו ■

# STORIES Off the Daf

## "You Shall Surely Help Him"

עוב תעזב עמו...הקם תקים עמו

On today's daf we find that one must aid another to load or unburden his animal. It is the way of the truly great to help anyone in need. The dedication of Rav Shach, zt"l, in this area was legendary. He thought nothing of making any effort he deemed necessary to aid a fellow Jew.

Rav Yaakov Bernstein recounted, "Years ago, when Rav Shach lived on Rechov HaRav Wasserman, it was rare to find a household with an electric refriger-

ator. Most people had an icebox, which was much less convenient. Owners of an icebox had to purchase big blocks of ice which fit in the icebox and kept their perishables cold.

"It was erev Shabbos and I was standing with a friend near Rechov Dessler when the ice truck pulled up. Many people lined up to purchase a fresh block of ice in honor of Shabbos, and Rav Shach was among them. After everyone interested had purchased their ice, the driver started his truck and pulled away, but a short distance down the road was a large quantity of sand, and his truck got stuck in it and the truck stalled. Although the driver tried to

restart it, he failed abysmally.

"When the people noticed his trouble they immediately walked over and stated to push the smallish truck in the hope that the engine would ignite. What we saw absolutely astounded us and I will never forget it. The moment Rav Shach saw that other men were making efforts to revive the stalled truck he immediately put his block of ice on the ground. Even though he was a famous marbitz Torah and mechadesh, highly respected throughout all the Torah world, he raced to join the group of men who were pushing at the back of the truck!"<sup>1</sup> ■

1. תורתך שעשועי ע' תכ"ז