

Mishnah Bava Kamma 8:1

How is payment for humiliation assessed? It all depends on the stature of the one who humiliates the other and the one who is humiliated.

Rashi on Deuteronomy 15:7

THOU SHALT NOT MAKE [THY HEART] OBSTINATE — There are people who painfully deliberate whether they should give or not, therefore Scripture states, “thou shalt not make thy heart obstinate”; there again are people who stretch their hand forth (show readiness to give) but then close it, therefore it is written, “thou shalt not close thine hand.”

[NOR CLOSE THINE HAND] FROM THY NEEDY BROTHER — If you will not give him you will become in the end a brother of the needy (become as needy as himself).

Bartenura on Mishnah Shekalim 2:1

שופרות – chests whose openings from the top were narrow like a Shofar whose top is narrow from the top and continues to widen in order that people would not be able to take from them anything, as it is written regarding Jehoiada (II Chronicles 24:8): “[The king (Jehoash) ordered that] a chest be made and placed [outside of the gate of the House of the LORD],” (II Kings 12:10): “[And the priest Jehoiada took a chest] and bored a hole in its lid...” They were standing in the Temple courtyard, and everyone was bringing his Shekel and giving it.

Ibn Ezra on Deuteronomy 15:9

The word *beliya'al* (base) is a noun. Some say that *beliya'al* is a compound. It refers to a prayer that the vile person should not ascend, should not grow, and should not live.

Rashi on Deuteronomy 13:14

THE INHABITANTS OF THEIR CITY — but not the inhabitants of another city (Sifrei Devarim 93:4). From here they (our Rabbis) derived what they said, “A town is not treated as an עיר הנדחת (i.e. does not come under the category of a “condemned city” which according to vv. 16—17 must be utterly destroyed) unless it be men who lead them (the inhabitants) astray, and unless its seducers be of its midst (inhabitants of that city)

WORTHLESS PERSONS — people that have thrown off the yoke of the Omnipresent (the word is taken in the sense of בְּלִי עוֹל, without a yoke).

Mishnah Shevi'it 10:3

A loan secured by] a prozbul is not cancelled. This was one of the things enacted by Hillel the elder; for when he observed people refraining from lending to one another, and thus transgressing what is written in the Torah, “Beware, lest you harbor the base thought, [‘The seventh year, the year of remission, is approaching,’ so that you are mean to your needy kinsman and give him nothing.” Hillel enacted the prozbul.

Bartenura on Mishnah Shevi'it 10:3

The word פרוז is an ordinance (for the public welfare) (see comment of Rav Hisda in Talmud Gittin 36b); the word בול is for the rich (and Rashi's commentary at the top of Talmud Gittin 37a), as it written (Leviticus 26:19): “And I will break your proud glory. [I will make your skies like iron and your earth like copper].” And Rav Yosef (see Talmud Gittin 37a) stated that these are the cities in Judea. An ordinance was made for the rich that they would not transgress on [the verse] (Deuteronomy 15:9): “Beware lest you harbor the base thought, [‘The seventh year, the year of remission, is approaching’],” and there is an ordinance for the poor that they would find someone who will lend to them, for the cancelling of cash debts in the present time is Rabbinic, as it is written (Deuteronomy 15:2): “This shall be the nature of the remission: every creditor shall remit the due that he claims from his fellow...,” as the Biblical verse speaks of two remissions: one is the remission of land and one is the remission/cancellation of cash debts, for at the time when one remits/cancels land debts, you remit/cancel cash debts, and at the time when you don't remit land debts, you don't remit/cancel cash debts; and it is Rabbinic, for they ordained the cancellation of cash debts at this time, and because of this, there was power in the hand of Hillel to establish Prozbul to cancel/release the law of remission, for the cancellation of cash debts is none other than from the words of the Scribes.

Rambam, Hilchot matanot L'evyonim 10:7

The highest level beyond which there is none is a person who supports a Jew who has fallen into poverty [by] giving him a present or a loan, entering into partnership with him, or finding him work so that his hand will be fortified so that he will not have to ask others [for alms].

Bavli Bava Batra 10a

And this is the question that Turnus Rufus the wicked asked Rabbi Akiva: If your God loves the poor, for what reason does He not support them Himself? Rabbi Akiva said to him: He commands us to sustain the poor, so that through them and the charity we give them we will be saved from the judgment of Gehenna.

