

21 Mar Cheshvan 5774  
Oct. 25, 2013



Shekalim Daf 7

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Daf Notes is currently being dedicated to the neshamah of

**Tzvi Gershon Ben Yoel (Harvey Felsen) o”h**

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

The *Mishna* had stated: The surplus of money that was designated by a nazir for his korbanos falls to (the box which was designated as) voluntary communal offerings.

Rav Chisda said: This is only when his chatas offering was brought last; if, however, his shelamim was offered last, the surplus falls to a shelamim.

Rabbi Zeira says that it falls to voluntary communal offerings even if the shelamim is offered last. That is because there is a special *Halacha (I’Moshe mi’Sinai)* that was said regarding the monies of a *nazir* that its surplus falls to voluntary communal offerings.

The *Gemora* cites two *braisos*; one as a proof to Rabbi Zeira, and one as a proof to Rav Chisda. (6b5 – 7a1)

Rav Chisda said: The surplus of the bread of a nazir (he was required to bring two types of ten matzos) should be left to decompose.

Rabbi Yosi explained this halachah: There is no option; it cannot be offered by itself, for bread is never offered by itself. It cannot be offered for another nazir’s korban, for there is no nezirus offering without bread. It must therefore be said that the surplus of the bread of a nazir should be left to decompose. (7a1 – 7a2)

The students thought that Rav Chisda’s halachah should extend to the nazir’s libations as well (that the surplus should be left to decompose).

Rabbi Yosi son of Rabbi Bun disagreed, for the libations are kodshei kodashim, and therefore they fall to (the box which was designated as) voluntary communal offerings. (7a2)

If funds were collected for the general purpose of burying the dead, and the treasurers found that they had an excess amount of money, the extra money must be used to bury other people later.

But if the funds were donated for a specific individual who died, there’s a three-way disagreement regarding what to do with the surplus. The Chachamim maintain that the money goes to the heirs, since the deceased person “forgives” the usage of the extra money. Rabbi Meir is unsure whether there is *mechila* or not, therefore the funds will be left untouched until Eliyahu Hanavi arrives and instructs us what to do. Rabbi Nosson says that these funds should be used to build a tombstone for the grave (to further honor his memory), since the deceased person does not forgive those funds allotted to his needs.

Rabbi Shimon Ben Gamliel seems to argue with Rabbi Nosson on the point of the tombstone. He maintains that we should not erect *matzeivos* for tzaddikim, since the words of Torah they said (and recorded) during their lives are their best memories. (7a3 – 7a4) The Gemora will now present an episode where a number of lessons concerning deceased people can be learned.

Rabbi Yochanan was once traveling, and when Rabbi Eliezer his disciple saw him in the distance, he hid from Rabbi Yochanan, due to his greatness. Rabbi Yochanan became very upset, since he expected Rabbi Eliezer to greet him with “Sholom Aleichem”, and not to hide from him. Rabbi Yaakov Bar Iddi tried to calm Rabbi Yochanan by saying that the men of Bovel (Rabbi Eliezer being one of them) follow such a custom, that a young sage doesn't greet an older sage. Rabbi Yaakov Bar Iddi attempted to distance Rabbi Yochanan's attention even further, by asking him the following question: May one pass next to an idol? Rabbi Yochanan replied, “Why are you giving it honor?” This reply is explained by the commentators to mean that if you **don't** walk next to the idol, then it appears that you're afraid of what it may do to you. Rabbi Yaakov Bar Iddi then pushed the point. This is exactly what Rabbi Eliezer meant. He was so in awe of Rabbi Yochanan Rabbi Yochanan's greatness, that he was simply too afraid to be in his presence. Rabbi Yochanan Rabbi Yochanan was somewhat appeased now, but still found Rabbi Eliezer at fault for not quoting Rabbi Yochanan's words, but rather saying them over as if those words of Torah were his own. Rabbi Ami and Rav Asi went up to Rabbi Yochanan and said: “Did it not happen, once in the Beis Medrash of Teveryah, that there was a discussion

between Rabbi Elazar and Rabbi Yosi regarding the door lock which had a thick head (and could be used for grinding things, see Rashi), and they debated the matter with such intensity that they tore a Sefer Torah?”

The *Gemora* explains that they certainly did not intentionally tear a Sefer Torah. Rather, the Sefer Torah divided. Rabbi Yosi Ben Kisma was present at the time, and he declared that he would be astonished if as a result of this discussion which became inappropriate, the shul would not turn into a house of idol worship! Indeed, the Gemora states, the shul eventually became a house of idol worship. [Rabbi Ami and Rav Asi were apparently trying to tell Rabbi Yochanan not to be so particular with Rabbi Elozar, because such behavior could lead to disastrous consequences.]

Rav Yakov Bar Idi came him, and quoted the Pasuk “Like Hashem commanded his servant Moshe, so commanded Moshe to Yehoshua, and so did Yehoshua do. He did not remove anything from that which Hashem commanded.” He asked Rabbi Yochanan, do you think that every time Yehoshua quoted a Halachah he said it in the name of Moshe? Yehoshua just said over Halachos, and everyone knew they were from Moshe! Similarly, everyone knows that Rabbi Elozar is your student, and whatever he says comes from you! After hearing this, Rabbi Yochanan turned to his other students and said “Why don't you know how to make peace like the son of Idi, our friend?”

Why was Rabbi Yochanan so upset in the first place? Rav Yehuda says in the name of Rav, what is the



meaning of the Pasuk "I will dwell in your tent in many worlds?" Is it possible for someone to dwell in a tent in both worlds? It means that David stated to Hashem, "Master of the Universe, it should be Your will that they should say a statement in my name in this world (as well as my being in the next world)."

To continue this theme, the Gemora says that a Talmid Chochom whose Torah is being said over in this world, his lips move (to utter the words) in his grave. (7a4, 7a5, 7b1, 7b2, 7b3)

Finally, the Gemora finishes off this chapter with another episode relating to Dovid Hamelech. Since Dovid was involved in many wars, and caused much blood to be shed, Hashem said that he cannot be the one to build the Beis Hamikdosh. Instead, it will be his son Shlomo. During Dovid's life, the great mockers of the generation came to him and asked when the Beis Hamikdosh will be built already. (Of course, their intention was that Dovid should die, so that Shlomo will take over, and built the Beis Hamikdosh.) Dovid Hamelech was unmoved by these people, but rather rejoiced by the thought of trying to go to a Beis Hamikdosh. Hashem replied to him that He will ensure that Dovid lives out a full life. Hashem prefers Dovid's righteousneses and judgment much more than the korbanos that will be brought by his son Shlomo after he builds the Beis Hamikdosh. (7b4)

## INSIGHTS TO THE DAF

### A RIGHTEOUS PERSON IS NOT ALLOWED TO STUMBLE

The Ramban wonders how it is possible that a Sefer Torah was torn because of the dispute of the Sages. Does not the Gemora in Chullin (7a) state that Hashem does not bring a stumbling block to righteous people? How could a Sefer Torah become torn and the synagogue turn into a house of idolatry on account of these sages?

The Ramban quotes Rabbeinu Tam who states that the principle that HaShem does not bring a stumbling block on account of the righteous is applicable only to the inadvertent consumption of forbidden foods. The reason for this is because it is degrading for the righteous to eat forbidden foods. The principle does not apply, however, to other types of sins.

The Ramban challenges this interpretation from a Gemara in Kesubos (28b) that clearly indicates that this principle applies by other sins as well.

The Ramban quotes his teacher who states that the explanation of this principle cannot mean that the righteous do not sin, for we know that there is no righteous person in the land that doesn't sin. Rather, it means that Hashem does not allow a righteous person to inadvertently cause other to stumble and sin.

The Ramban himself answers that this principle is only applicable for inadvertent transgressions, as

Hashem does not allow a righteous person to stumble in such a manner. One who strives to be completely pure, the Holy One, Blessed is He assists him. However, if a righteous person places himself in a situation where he is susceptible to sin, he is in danger just like everyone else. In instances where there were calamities, it was due to the Sages being provoked to anger, and it is known that where there is anger, the Divine Presence does not rest, subsequently leading to disastrous consequences.

## DAILY MASHAL

### *Lishma*

“A Talmid Chochom whose Torah is being said over in this world, his lips move in his grave.”

The Satmar Rav took this one step further. When a person learns Torah and quotes the words of the tzaddikim, it is as if the tzaddik is saying the words at this time (since his lips are moving.) Therefore, one's learning could contain that same “lishma” (for its sake) as when the tzaddik initially said those Divrei Torah.

This may be one way of understanding what Chazal meant when they said that a person should learn Torah even when it is not “lishma”, since “sh'lo lishma” ultimately leads to “lishma”. That even through our learning – which in comparison to the great tzaddikim is certainly not “lishma”, but if the tzaddik is uttering the words at the same time, it arouses the “lishma” aspect, which is our aspiration.