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Shekalim Daf 7

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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 Mishnah taught: The leftover money gathered by the nazir beyond what he needs for his offerings must be used for voluntary (communal) offerings. On this point, Rav Chisda said: This is only when his chatas offering was brought last;¹ if, however, his shelamim was offered last, the surplus falls to a shelamim.² Rabbi Ze’ira says that it falls to voluntary communal offerings even if the shelamim is offered last. That is because there is a special *Halacha (l’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. One *Baraisa* supports the opinion of Rabbi Ze’ira (as it was taught in a Mishnah that in the case of a nazir who dies after he had set aside a lump sum for all his sacrifices, the money is to be used for free-will olah-offerings): Which coins are considered unspecified coins? Any money that has money mixed in it for chatas-offerings whose owners have died, as when he set aside this money he specified that it would be used for all of his sacrifices, including the chatas-

offering. And even if he had set aside the money for chatas-offerings from the rest of the money designated for the offerings, all the money is considered unspecified money.³

And the following *Baraisa* supports Rav Chisda: A nazir who set aside money for his sacrifices (and did not initially specify which coins were designated for which sacrifice), and then took some of that money and said, “These are designated for my chatas-offering, and the remainder⁴ is designated for the rest of my nazir offerings”, and he died before actually purchasing the offerings.⁵ If one used the remaining money for his own purposes he is guilty of misuse of consecrated property [i.e., he has committed *me’ilah*] only if he used all the money.⁶ However, he is not guilty of *me’ilah* if he used only some of it.⁷ The author of this *Baraisa* did not say: If he died the money must be allocated for voluntary (communal) offerings.⁸ [Rather that they are to be used for both olah-offerings and shelamim-offerings, it seems that he holds in accordance with Rav Chisda; once the nazir separated the money for his chatas-offering from the rest of the money that he set

¹ After he offered his olah-offering and his shelamim-offering; in that case, any extra leftover money must be used for voluntary offerings, as taught earlier in the Mishnah.

² If he already brought his olah-offering and chatas-offering, and the shelamim-offering was sacrificed last, the leftover money that he set aside for his sacrifices must be used for a shelamim-offering, as with all leftover funds of shelamim-offerings.

³ Once the nazir dies, the money that he set aside is used for voluntary (communal) offerings. Apparently, this applies even if he brought the shelamim-offering last. Therefore, this is in accordance with the opinion of Rabbi Ze’ira.

⁴ Without specifying which coins are for the olah and which are for the shelamim.

⁵ The money designated for the chatas-offering must be cast into the Dead Sea. With regard to the rest of the money, half must be used for olah-offerings and half for shelamim-offerings.

⁶As that certainly included the money designated for an olah-offering. Only *kodshei kodashim*, such as a *korban olah*, are subject to *me’ilah*; *shelamim* offerings, which are *kodashim kalim*, are not subject to *me’ilah* until after their blood is thrown on the Altar.

⁷ As it is possible that he used only the portion of the money that was meant for shelamim-offerings.

⁸ Which are olah-offerings.

aside, the leftover amount may be used for a shelamim-offering. This is not in accordance with the opinion of Rabbi Ze'ira, who holds that all the money must be used for voluntary olah-offerings, and he would have committed me'ilah even by using only some of the money.] (6b5 – 7a1)

Rav Chisda said: With regard to the leftover portion of a nazir's bread,⁹ the rest of the fine flour must be left to spoil.

Rabbi Yosi said: And Rav Chisda is right. You cannot offer it on its own, as bread is never brought as an offering on its own.¹⁰ You cannot offer it with the olah-offering or shelamim-offering belonging to another nazir, as no offering of a nazir is offered without bread.¹¹ Therefore, one must say that the leftover portion of a nazir's bread must be left to spoil, as it has no other use.

When a nazir set aside wine or money to purchase wine for his libations and there was more than necessary, the students of the study hall thought to say that the *halachah* with regard to the leftover portion of his bread and the *halachah* of the leftover portion of his libations is the same, and that the leftover portion of libations must also be left to spoil. Rabbi Yosi bar Rabbi Bun said: The leftover portion of libations is different, as they are kodshei kodashim and therefore must be allocated for voluntary (communal) offerings.¹²

The Gemara comments: According to the opinion of Rabbi Yosi bar Rabbi Bun, it becomes apparent that three Rabbis

all said the same thing: Shmuel (according to the opinion of Rav Chisda with regard to the leftover portion of libations); Rav Chisda himself; and Rabbi Elozar (all agree that the leftover portion of offerings belonging to the kodshei kodashim category must be allocated to voluntary (communal) offerings). The Gemara elaborates: The opinion of Rav Chisda is evident from that which we have said above.¹³ The opinion of Shmuel is evident, as Rabbi Yosi said: While I was still there, in Babylonia, I heard the voice of Rabbi Yehudah ask his teacher Shmuel: If one set aside his shekel and died before he contributed it to the Temple treasury, what is to be done with this money? Shmuel said to him: It must be allocated for voluntary (communal) offerings.¹⁴ The opinion of Rabbi Elozar is evident from that which he says with regard to the leftover money from the Kohen Gadol's tenth of an ephah.¹⁵ [When the Kohen Gadol died during the day, half would be left over. The *Amora'im* disputed what should be done with the leftovers:] Rabbi Yochanan said: He must cast it into the Dead Sea. Rabbi Elozar says: It must be allocated for voluntary (communal) offerings.¹⁶ (7a1 – 7a2)

Halachah 5 · MISHNAH: The leftover money collected for freeing unspecified captives must be allocated to freeing captives. The leftover money collected for freeing a specific captive is given as a gift to that captive. The leftover money collected as charity for the poor must be allocated to the poor. The leftover money collected for a specific poor person is given as a gift to that poor person. The leftover money collected for burying the dead must

⁹ I.e., if the nazir set aside fine flour for his minchah-offering and found that he had set aside more than was necessary. Similarly, if he set aside money for his minchah-offering and then found that he had set aside more than was necessary, he must cast the leftover money in the Dead Sea.

¹⁰ Bread is offered only along with a sheep as an olah-offering or along with a ram as a shelamim-offering.

¹¹ When the other nazir took his vow upon himself, he obligated himself to bring his offerings along with his minchah-offerings from his own funds, and he has no need for this leftover fine flour.

¹² Just like the surplus of a chatas-offering.

¹³ That the surplus of the nazir's libations fall for voluntary (communal) offerings, for the libations are kodshei kodashim.

¹⁴ These shekels were used to purchase communal olah-offerings, which are classified as kodshei kodashim. Therefore, it seems that the allocation of these shekels follows the same principle as do the offerings intended to be purchased with the shekels and the leftover money must be allocated for voluntary offerings.

¹⁵ The Kohen Gadol would offer a tenth of an ephah of fine flour made into griddle-cakes daily, half in the morning and half in the evening.

¹⁶ As it is an offering classified as kodshei kodashim.

be allocated to burying the dead. The leftover money collected to bury or provide burial shrouds for a particular deceased person is given to his heirs. Rabbi Meir says: The leftover money for the deceased should be placed in a safe place until Eliyahu comes and teaches what should be done.¹⁷ Rabbi Nassan says: With the leftover money collected for a deceased person they build a monument [*nefesh*] on his grave for him. (7a2 – 7a3)

GEMARA: With regard to a case where the community collected money to finance the expenses of burying a deceased person with the presumption that he did not have money in his estate to cover these expenses and it was subsequently found that he had money, Rabbi Yirmiyah thought to say that the *halachah* should be that the leftover money for a deceased person is given as a gift to his heirs.¹⁸ Rabbi Idi of Chutra said to him: Trouble yourself to consider the matter [and you will see that the two cases are not similar], as surely the townspeople intended to contribute their money only for him, for the deceased.¹⁹ Rabbi Yirmiyah said in response to Rabbi Idi of Chutra: I didn't say that this was the definitive *halachah*, as I merely suggested what I think should be done. However, from where do you derive the distinction you are making? [The Gemara leaves the issue unresolved.] (7a3 – 7a4)

It was taught in the name of Rabbi Nassan: With the leftover money that was collected for burying a deceased person a monument is built on his grave, and wine is bought for spraying over his bier to make a pleasant odor. (7a4)

¹⁷ It is uncertain what should be done, as perhaps the deceased forgoes his honor on behalf of his heirs, or maybe not.

¹⁸ In accordance with the first *Tanna* in the Mishnah. There is no difference whether only a portion of the money was needed and a portion was left, or whether there was no need at all for the money and all of it now remains.

[The Mishnah teaches that the leftover money for freeing a specific captive or for the support of a particular poor person is given to that person.] It was taught in a *Baraisa*: One may not redeem a captive with money that was collected for another captive. Similarly, one may not purchase a cloak for one poor person with charity collected to purchase a cloak for a different poor person. Nevertheless, one does not protest against the leaders of the community about this (if they choose to do so after the fact - in exigent circumstances). (7a4)

It was taught in a *Baraisa* that Rabban Shimon ben Gamliel says: One does not construct monuments for the graves of righteous people. [The purpose of a monument is to remember the dead person, and Torah scholars do not need a monument,] as their words of Torah that continue to be taught are their memorial.

Rabbi Yochanan was walking while leaning on the shoulder of Rabbi Chiya bar Abba, and Rabbi Eliezer was watching him and hiding from him. Rabbi Yochanan said: This Babylonian has committed two offenses against me. One, he didn't inquire after my welfare, and he is hiding from me (as though he doesn't want to speak with me). Rabbi Yaakov bar Idi tried to appease Rabbi Yochanan and said to him, "This is the custom among them, i.e., among Babylonians. The younger people do not inquire after the welfare of the older people. Their custom is to fulfill that which is written in the verse: The young men saw me and concealed themselves, and the aged rose up and stood." [When Rabbi Yaakov bar Idi saw that Rabbi Yochanan was not pacified, he said to him in an attempt to change the subject:] What is the *halachah* with regard to passing in front of the Adura idol?²⁰ Rabbi Yochanan said to him:

¹⁹ They are not particular if the heirs receive some extra money, as it is difficult to collect precisely the right amount for the burial. However, had they known that their money would not be used for the burial at all, and that the entire amount would be given to the heirs, they presumably would not have initially agreed to contribute. Accordingly, the entire collection was in error, and the money should be returned.

²⁰ Is that regarded as giving deference to the idol?

What honor are you giving it by merely passing in front of it? You could pass in front of it and rub out its eyes. Rabbi Yaakov bar Idi said to him: If so, Rabbi Eliezer was right not to pass in front of you.²¹ Rabbi Yochanan continued: That Babylonian did something else wrong, in that he did not say a teaching in my name. Rabbi Ami and Rabbi Assi entered. In order to appease Rabbi Yochanan they said to him: Our teacher, there was an incident that occurred in the Coppermiths' Synagogue (in Tiberias), where they were discussing the halachic status of a door bolt,²² which has a knob protruding at its top.²³ Rabbi Eliezer and Rabbi Yosi disagreed about this issue until it reached a point that they tore up a Torah scroll in their anger. Before the Gemara resumes the story, it asks: Could it enter your mind that these Sages tore up a Torah scroll? Rather, it means that as each of them pulled it in his own direction, a Torah scroll was torn (unintentionally). The Gemara returns to the story told by Rabbi Ami and Rabbi Assi: There was a certain old man, one of the Sages, named Rabbi Yosi ben Kisma, and he said: I will be surprised if this synagogue does not become a pagan temple.²⁴ The Gemara relates that although Rabbi Ami and Rabbi Assi thought that Rabbi Yochanan would be appeased after hearing this story disparaging anger between Torah scholars, Rabbi Yochanan responded and said: This is an incident between colleagues. [How can you compare that to my situation, as Rabbi Eliezer is my disciple?] Rabbi Yaakov bar Idi entered before Rabbi Yochanan and said to him that it is written: As Hashem commanded Moshe His servant, so did Moshe command Yehoshua [and so did Yehoshua; he did not omit a thing from all that God had commanded Moshe].²⁵ Is it possible to consider that with

every statement that Yehoshua made while sitting and expounding to the Jewish people he would diligently say: "Thus said Moshe"? [This does not seem plausible.] Rather, Yehoshua would sit and expound, and everyone knew that it is the Torah of Moshe. Similarly, you, Rabbi Yochanan, should know that Eliezer, your disciple, is sitting and expounding before his own disciples (and although he does not say so explicitly), everyone knows that it is your Torah. Rabbi Yochanan said to Rabbi Ami and Rabbi Assi, who had tried unsuccessfully to appease him: Why is it that you do not know how to appease like ben Idi our colleague? The Gemara asks: What is the reason that Rabbi Yochanan was so insistent that people say a teaching in his name? The Gemara answers: Since even King David beseeched Hashem with regard to this issue to have mercy on him, as it is stated: I will dwell in Your tent forever; I will take refuge in the shelter of Your wings. Did David imagine that he would live and endure forever? Rather, this is what David said before the Holy One, Blessed be He: Master of the Universe, may I merit that my words (even after I die) will be said in my name in synagogues and study halls.²⁶ For Shimon ben Nezirah said in the name of Rabbi Yitzchak: Every (deceased) Torah scholar from whose mouth people quote a matter of Torah in this world, his lips move along with it in the grave, as it is stated: And your palate is like the best wine...moving gently the lips of those that sleep. Just as with regard to a mass of heated grapes, once a person touches them, the wine immediately moves (i.e., issues forth), so too, with regard to the lips of the righteous, when people quote matters of *halachah* from the mouths of the righteous, their lips move with them in the grave.

²¹ Since if he had passed in front of you but maintained the custom of Babylonians not to inquire after your welfare, it would have been disrespectful towards you.

²² A vertical bar that is affixed to the door in order to push into the ground.

²³ The Tannaim argue regarding the permissibility of using this to wedge a door with on the Shabbos. If it is regarded as act of building, it is forbidden; others maintain that it's permitted as the bolt has other uses, such as a pestle to grind garlic.

²⁴ Since the Sages say that whoever is angry should be in your eyes like an idol worshipper. And so it eventually came to be.

²⁵ From here it is evident that Yehoshua taught the Jewish people all of the Torah that he learned from Moshe.

²⁶ And through this he will attain perpetual life for himself, as his soul is dwelling in the Heavenly academy, his lips are moving in the grave, as if he is speaking words of Torah.



The Gemara asks: What pleasure is there for a righteous person when his lips move in the grave? Shimon bar Nezirah said: He derives pleasure like one who drinks spiced wine. Rabbi Yitzchak said: His pleasure is like that of one who drinks aged wine. Even after he drinks it, the taste of the wine remains in his mouth.²⁷ Rabbi Giddel said: One who quotes a teaching in the name of the one who said it should envision the author of the teaching as if he were standing opposite him at that moment, as it is stated: Only with an image should a person proceed.²⁸ On a related note, the Gemara continues. It is written: Most men will proclaim every man his own goodness. This is referring to all other people, meaning that most people will quote another person's Torah thoughts without attributing them to their author. However, the verse continues: But a faithful man who can find? That is, who is faithful and accurate in reporting others' teachings? This is referring to Rabbi Ze'ira, who took great care to maintain the accuracy of the tradition. As Rabbi Ze'ira said: We need not concern ourselves with the traditions of Rav Sheishes, as he is an open-eyed man.²⁹ The Gemara relates another incident that illustrates Rabbi Ze'ira's concern with the accurate conveyance of tradition. Rabbi Ze'ira said to Rabbi Assi: Did the Rabbi, i.e., Rabbi Assi, know bar Pasya, that you quote teachings in his name? Rabbi Assi said to him: I heard them from Rabbi Yochanan who said them in his name. Rabbi Ze'ira said to Rabbi Assi: Did the Rabbi, i.e., Rabbi Assi, know Rav, that you quote teachings in his name? He said to him: I heard them from Rabbi Adda bar Ahavah, who said them in his name. (7a5 – 7b3)

[Having mentioned a verse in which David expressed a wish that after his death people would say teachings in his name in this world, the Gemara cites other requests by David.] There is no generation without mockers. In David's

²⁷ Similarly, when a Torah scholar's teachings are quoted in his name in this world, his soul in the Garden of Eden enjoys the feeling.

²⁸ When one thinks of another by quoting the Torah he taught, one should visualize the image or semblance of that person.

generation, what would the ridiculers of his generation do?³⁰ They would go near David's windows and say to him: David, David, when will the Temple be built? When will we be able to say: Let us go to the House of Hashem? And David would respond: Even though they intend to anger me, may evil come upon me if I do not rejoice in their words, (as I too want the Temple to be built soon, even if it means that I must leave this world before my time), as it is written: I rejoiced when they said to me: Let us go to the House of Hashem. When David said this, Hashem answered him: When your days are complete and you will lie with your fathers". This verse indicates that this is what the Holy One, Blessed be He, said to David: I reckon complete days for you and not incomplete days, i.e., I will not deduct any days from your life. Won't Solomon, your son, build the Temple only in order to sacrifice communal offerings? The righteousness and justice that you perform are more pleasant to me than offerings, as it is stated: To perform charity and justice is more acceptable to Hashem than an offering. (7b3)

WE SHALL RETURN TO YOU, METZARFIN SHEKALIM

INSIGHTS TO THE DAF

The Ramban wonders how it is possible that a Sefer Torah was torn because of the dispute of the Sages. Does not the Gemara 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

²⁹ A euphemism for a blind person; since he could not see his master's face while studying with him, it is possible that he did not report his master's words accurately.

³⁰ When they heard that David was not permitted to build the Temple and only his son Solomon would merit to build it.



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

Lishmah

"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.