



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shekalim Daf Zayin

MOSAR NAZIR L'NEDEAVA

- **R' Chisda** said, the excess money from the nazir korbanos is treated as excess money of the last korban of the nazir to be brought (a nazir brings a Chatas, an Olah, and a Shelamim). **R' Ze'irah** says, no matter which korban is brought last, the excess money of a nazir is used to buy voluntary korbanos.
 - There is a Braisa in support of each view.
- **R' Chisda** said, the excess of the bread of the nazir's korbanos must be left to rot.
 - **R' Yose** said, this must be correct, because bread can never be offered on its own, and can't be used for another nazir. The only other option is to allow it to rot.
 - The talmidim thought that the same would apply to the excess wine of the nazir's korbanos. **R' Yose bar R' Bun** said, the excess of the wine is kodshei kodashim, and therefore will be used for voluntary korbanos for the Mizbe'ach.

MISHNA – HALACHA HEY

- The funds leftover from a collection to redeem people who have been captured, should be used for other redemption opportunities. If the collection was for one captive in particular, the excess is given to that person.
- The funds leftover from a collection for poor people, should be used for other poor people. If the collection was for one poor person in particular, the excess is given to that person.
- The funds leftover from a collection to bury the dead, should be used for other burials. If the collection was for one person's burial in particular: the **T"K** says it should be given to his heirs, **R' Meir** says, the money should be put away until Eliyahu tells us what to do with it, and **R' Nossan** says, the money should be used to make a tombstone.

GEMARA

- **R' Yirmiya** thought to say, if a collection for the burial of a person was made, because it was thought that he had no money, and it then turned out that he did have money, the money collected should go to the heirs. **R' Idi of Chutra** said, that can't be right, because the donors gave it for the burial of the dead man! **R' Yirmiya** responded, I never said I was sure, but you seem to think you are sure. Where do you see that you are right?
- A Braisa says, **R' Nossan** says, any excess money should be used for a tombstone or to purchase wine to sprinkle on his coffin.
- A Braisa says, we do not use the money collected for one captive for another captive, or the money collected for one poor person for another poor person. However, if the leaders of the community decide to do so, we don't stop them.
- A Braisa says, **R' Shimon ben Gamliel** says, we don't make tombstones for tzaddikim, because their divrei Torah act as their remembrance.
 - **R' Yochanan** noticed that **R' Eliezer** would hide from him. **R' Yochanan** commented that **R' Eliezer** is offending him in 2 ways: he does not greet me, and he hides from me. **R' Yaakov bar Idi** said, in Bavel the custom is not to greet a great person (out of respect), based on a pasuk. He then (tried to change the subject and) asked **R' Yochanan**, is a person allowed to walk in front of an avodah zarah (if he needs to get somewhere), or is that giving it honor and should not be done? He answered, walking by without showing any interest is actually an insult, so it is surely mutar. **R' Yaakov** said, **R' Eliezer** therefore

acts properly by not walking by you, because he will not greet you (based on the custom of Bavel) and will therefore insult you by walking by and saying nothing.

- **R' Yochanan** said, another thing **R' Eliezer** does to offend me is that he repeats my teachings without mentioning my name. **R' Ami and R' Assi** (trying to calm **R' Yochanan** down) said, when **R' Eliezer and R' Yose** were arguing, and a sefer Torah ripped in the course of their heated argument, **R' Yose ben Kisma** said that such anger will cause this Beis Medrash to become a beis avodah zarah (so we see how terrible anger is). **R' Yochanan** answered, that was anger between friends. However, I am **R' Eliezer's** rebbi! **R' Yaakov bar Idi** then said, do you think Yehoshua said "I heard this from Moshe Rabbeinu" every time he taught? Surely he did not, and it was understood that everything he said was from Moshe. So too, without saying so, all know that anything **R' Eliezer** says is from you. **R' Yochanan** turned to **R' Ami and R' Assi** and said, why don't you know how to calm me down like **R' Yaakov bar Idi**!
 - **Q:** Why was **R' Yochanan** so particular about having his teachings said in his name? **A:** We find that Dovid asked Hashem for this as well. **Shimon ben Nezira in the name of R' Yitzchok** says, when a halacha is repeated in the name of the tzaddik, his lips move in his grave, which brings the tzaddik pleasure on the next world.
 - **R' Gidal** said, when one quotes a teaching in the name of the one who said it, he should envision as if the teacher is standing there next to him. We find that **Ze'irah** felt that one can fully understand his rebbi, and therefore accurately quote him, only if he actually saw him.
- There is not a generation that doesn't have ridiculers. In Dovid's generation, (knowing that the Beis Hamikdash would not be built until after Dovid's death), these people would stand outside Dovid's window and say "when will the Beis Hamikdash finally be built!" Dovid would say to himself, I would die early to allow the Beis Hamikdash to be built earlier. Hashem told Dovid that would not happen, because the whole purpose of the Beis Hamikdash is to bring korbanos, however the tzedaka and justice that you do is more beloved to Me than korbanos!

HADRAN ALACH PEREK METZARFIN SHEKALIM!!!

PEREK B'SHLOSHA PERAKIM -- PEREK SHLISHI

MISHNA – HALACHA ALEPH

- At 3 times during the year they would take shekalim to buy korbanos: 15 days before Pesach, 15 days before Shavuos, and 15 days before Succos.
 - **R' Akiva** says, these are the same times of the year that animal ma'aser should be separated as well.
 - **Ben Azai** says, animal ma'aser is separated on the 29th of Adar, the first of Sivan, and the 29th of Av.
 - **R' Lazar and R' Shimon** say, it is separated on the first of Nisnon, the first of Sivan, and the 29th of Elul. Although it should really be done on the first of Tishrei, it cannot be done then, because it is Yom Tov, and giving ma'aser is not allowed on Yom Tov. Therefore, it is pushed back one day to the 29th of Elul.

GEMARA

- **R' Avahu** said, the word "peros" means "half", which refers to half the time that we begin learning the halachos of the Yom Tov (half of 30 days, or 15 days).