

1 Today we will learn ז' דף ז of שקלים בע"ה.

The topics we will learn about include:

The mishna and gemara will continue the discussion about מותר, leftover funds from various Kodesh initiatives, and what the din is with those funds. Our daf will discuss מותר, מותר עני, מותר נזיר, מותר מת and מותר מות.

Our gemara will relate a story of Rebbe Yochanan who was slighted by the actions of his Talmid, and will teach us several relevant halachos and teachings from this story.

The first mishna of the third perek will describe the 3 times of year that Terumas HaLishcha was performed as well the times of the year that Maaser BeHayma was taken

2 Some of the key terms and concepts we will learn about include

גרנות של מעשר בהמה

The mitzva of Maaser BeHayma is that one takes every tenth Kosher animal born into his herd over the course of the previous year, and designates it for Maaser Behayma. This is done by making the animals pass through a narrow opening and the tenth one is marked as Maaser BeHayma. The Chachamim designated three dates by which a person must maaser his flock. After these dates, no animal may be eaten or sold until they have been maasered.

בל תאחר

If one makes a pledge to bring a Korban, or is obligated to do so, it is forbidden to delay the bringing of this Korban, and must do so by the next one of the Shalosh Regalim. If one delays bringing their pledge beyond the designated time, they are עובר on the mitzva of לשלמו בל תאחר.

3 So lets review...

The Mishna had said that the מותר נזיר, the surplus of the נזיר Korban of an individual נדבה goes for נדבה.

Rav Chisda now clarifies

והוא שקרבה חטאתו בסוף

This is only true if the Nazir brought his Chatas as the last of the 3 Korbanos that he is obligated to bring. If the חטאת is the last Korban then the surplus money is מותר חטאת which goes to נדבה. However, if he brought the korban shlamim last, then the funds are מותר שלמים, which, as our mishna explained, goes for other shlamim sacrifices.

Rabbi Zeira disagrees and says

אפילו קרבה שלמים בסוף הלכה אחת היא בניזיר שתהא מותרת נדבה

It is a הלכה למשה מסיני that in any case, the מותר נזיר is brought as a נדבה, even if the nazir brings his Shlamim korban last.

1

◆ **Leftover funds:** מותר נזיר

מותר עני צדקה

מותר שבוי

מותר מת

◆ **When רבי יוחנן was slighted**

◆ **The times of year for תרומת הלשכה and מעשר בהמה**

2

◆ **גרנות של מעשר בהמה**

בל תאחר

לא תאחר לשלמו

3

מותר שלמים שלמים

מותר נזיר נדבה

מותר חטאת נדבה

Rav Chisda now clarifies:

Only if his חטאת was lost

But if his שלמים was lost then it's like מותר שלמים !

Rabbi Zeira disagrees:

הלכה אחת היא בניזיר שתהא מותרת נדבה

- 4 The gemara continues the discussion of the נזיר  
אמר רב חסדא מותר לחמו של נזיר יורקב  
If a nazir separated the flour for his קרבן and then passed away, the flour is left until it becomes spoiled and unfit for a קרבן.  
Or if a nazir has leftover funds, he must discard them.
- The gemara says  
סברין למימר הוא לחמו מותר נסכיו  
We would think that נסכים of the nazir which accompany the nazir would have the same din  
However the gemara says:  
אמר רבי יוסי בר רבי בון  
מותר נסכיו קדשי קדשים אינן ועל כן יפלו לנדבה  
As the נסכים of the nazir are considered קדשי קדשים, the leftover funds go to the נדבה fund of the Bais HaMikdash

4

## Other נזיר funds

מותר לחמו: יורקב  
Let it spoil, or discard it

מותר נסכיו  
We would think:  
It has the same דין  
אמר רבי יוסי בר רבי בון  
קדשי קדשים ← לנדבה

- 5 The next mishna continues the discussion about מותר, surplus funds from other Kodesh endeavors  
Zugt the Mishna  
מותר שבויים לשבויים  
מותר שבוי לאותו שבוי  
Funds designated for Pidyon Shvuyim, should be continued to be used for this same purpose  
Funds earmarked for a certain person who is being redeemed from captivity, would go to that specific person after he is released.
- מותר עניים לעניים, מותר עני לאותו עני  
Money collected for needy people, must be used for that purpose.  
If money was collected for a specific individual, then it must go to that individual
- מותר המתים למתים  
Money collected to help cover burial costs, must be used for that purpose.  
מותר המת ליורשיו  
The leftover funds used for a specific deceased person are given to his heirs  
רבי מאיר אומר מותר המת יהא מונח עד שיבוא אליהו  
And Rabbi Nasan holds that funds leftover from a specific deceased person's needs, should be used to build a monument on his grave

5

## Surplus funds

מותר שבויים  
מותר שבוי  
This same purpose  
After he's released  
To that individual

מותר עניים  
מותר עני  
For that purpose  
To that individual

מותר המתים  
מותר המת  
For that purpose  
ליורשיו  
רבי מאיר: מונח  
ר נתן: A monument

- 6 אין פודין שבוי בשבוי  
We do not use funds raised to redeem one person in captivity for another  
ואין גובין טלית בטלית  
We do not use funds collected for one needy person for another  
However, אין ממוחין ביד הפרנסים בכך  
If a Gabai Tzedaka feels that funds should be redirected for other needy people, we trust their judgment on these matters.

6

אין פודין שבוי בשבוי  
ואין גובין טלית בטלית

אין ממוחין ביד הפרנסים  
But we trust the judgement of גבאי צדקה

- 7 On the topic of monuments, Rabbi Shimon ben Gamliel taught:  
אין עושין נפשות לצדיקים שדבריהם הן הן זכרונם  
Tzadikim do not need monuments as their Torah and good deeds are their testaments to their lives.

7

אין עושין נפשות לצדיקים ❌

שדבריהם הן הן זכרונם ✅  
Their תורה and good deeds

- 8 The gemara relates a story with Rabbi Yochanan, who was walking along while being aided by Rabbi bar Abba, and then he saw Rabbi Elazar, apparently hiding from Rav Yochanan.

Rabbi Yochanan was very upset about his behavior as well as about the fact that Rabbi Elazar did not always quote Halachos in his Rebbe's name. Rabbi Ami and Rebbe Asee tried to appease Rebbe Yochanan, by relating a case of two Talmidei Chachamim who were arguing so much that the Sefer Torah became torn as a result of their arguments, and they were chastised greatly for their behavior. Rebbe Yochanan was not appeased, claiming that a talmid to a Rebbe needs to act in a respectful manner. Rebbe Yaakov bar Idi tried to appease Rebbe Yochanan by quoting a teaching of Yehoshua, that everything he taught was the teaching of Moshe Rabenu his Rebbe. He did not need to quote Moshe Rabenu, as everyone knew where his teachings came from. Rebbe Yochanan was appeased by Rav Yaakov bar Idi's words.

8

רבי אלעזר became upset with רבי יוחנן

- Because רבי אלעזר hid from him
- And did not always quote הלכות in his name

רבי יעקב בר ידי רבי אמי ורבי אסי

Once this led to a ❌ ~~רבי יוחנן~~ was not appeased

Everyone knew that everything יהושע taught was from משה

✅ רבי יוחנן was appeased

- 9 Why was Rebbe Yochanan so concerned about having his teachings quoted in his name? The gemara answers that we find even by Dovid HaMelech that he davened for this as it says אגורה באהלך עולמים Where Dovid HaMelech asked HaShem that his words be said over by other Yidden in shuls and Batei Midrashos and this would be considered that he will be living in both worlds at the same time.

Continuing on this topic Shimon Ben Nazira says in the name of Rebbe Yitzchak: כל תלמיד חכם שאומרים דבר הלכה מפיו בעולם הזה, שפתיו רוחשות עמו בקבר Any Talmid Chacham in whose name a halacha is quoted, it is as if that Talmid Chacham's lips move in the kever. The mefarshim explain that this means that the one quoting this halacha or teaching actually connects with the Tzaddik in the upper worlds and it is as if the Tzaddik is teaching to the person directly.

Rebbe Zeira taught that a talmid must see his Rebbe while teaching, in order to be able to properly receive his teachings and quote them in his name.

9

Having one's teachings quoted in his name

ר זעירא ר שמעון בן גורא בשם ר יצחק רודר המלך

One must also see him שפתיו רוחשות עמו בקבר "His lips move" אגורה באהלך עולמים

To quote him properly They connect and it's like teaching directly Like living in both worlds at the same time

- 10 The perek concludes discussing another yearning of Dovid HaMelech, namely to be able to be zoche to go to the Bais HaMikdash.

The Letzanei HaDor would taunt Dovid HaMelech saying

דוד, דוד, אימתי יבנה בית המקדש?

אימתי בית ה' נלך

Knowing full well that Shlomo HaMelech his son was designated by HaShem to build the Bais HaMikdash

Dovid HaMelech told HaShem, that he would gladly depart from this world earlier, to hasten the building of the Bais HaMikdash. To which HaShem answered Dovid HaMelech:

ימים שלמים אני מונה לך

I will not detract a minute from your life

And furthermore

חביב עלי צדקה וחסד שאתה עושה יותר מן הקרבן

Your righteous deeds are more precious in My Eyes than all the Korbanos that will be brought in the Bais HaMikdash

הדרן עלך מצרפין שקלים

10

## Another yearning of דוד המלך



ליצני הדור: "דוד, דוד, אימתי יבנה בית המקדש"

...Although his son שלמה was to build it

דוד המלך: But I would gladly depart earlier!

Hashem answered:

חביב עלי צדקה וחסד AND ימים שלמים אני מונה לך

הדרן עלך מצרפין שקלים

- 11 The Third Perek begins by describing the 3 times of the year that the Terumas HaLishcha took place

בשלושה פרקים בשנה תורמין את הלשכה  
בפרוס הפסח, בפרוס העצרת, בפרוס החג

Two weeks before Pesach, two weeks before Shavuot, and two weeks before Sukkos

The Mishna continues

והן גרנות למעשר בהמה דברי רבי עקיבא

These dates also correspond with the times for taking Maaser BeHaima, according to Rebbe Akiva

Ben Azai sets the dates for Maaser BeHaima as the 29th of of Adar, the 1st of Sivan, and the 29th of Av.

Rabbi Elazar and Rabbi Shimon hold the 1st of Nissan, the 1st of Sivan, and the 29th of Elul

11

משנה:

בשלושה פרקים בשנה

תורמין את הלשכה



Before סוכות



Before שבועות



Before פסח

Two weeks

ר אלעזר ור שמעון

א' ניסן

א' סיון

ב'ט אלול

בן עזאי

ב'ט אדר

א' סיון

ב'ט אב

רבי עקיבא

These are the times  
for מעשר בהמה



- 12 Rebbe Yochanan explains that these dates were chosen as these are the seasons in which the baby animals are usually born

Rebbe Acha and Rav Tanchum in the name of Rebbe Yehoshua Ben Levi maintains that these dates were chosen so that there would be ample animals for the Olay Regalim on Yom Tov.

Rebbe Yudan holds that these dates were chosen so that Yidden should not be נכשל in the Isur of תאחר

12



Before סוכות



Before שבועות



Before פסח



These dates were chosen:

רבי יודן

So one will not come  
בל תאחר to

ר אחא ור תנחום  
בשם רבי'ל

So there would be  
ample animals  
עולי רגל for

רבי יוחנן

These are seasons  
in which baby animals  
are born

