

Bava Metzia - Simanim

דף קיד – Daf 114

פרק ט – המקבל שדה מחבירו

1. If we are מסדר aregarding a pledge to hekdesh

Ravin quoted a question: האומר הרי עלי מנה לבדק הבית – regarding one who says, "It is upon me to give a maneh to the upkeep of the Mikdash," מהו שיסדרו – what is the halachah regarding assessing his basic needs when collecting his pledge? Does the law of "מסדרין", which is written regarding assessing his basic ordinary hekdesh pledges? Bar Pada and Ilfa were quoted as answering with a kal vachomer from a בעל if regarding a borrower, where the ומשכון returned when he needs it, still we do not assess his needs when collecting his debt (because these Amoraim held like the Tanna who holds this way), הקדש – then hekdesh, where we do not return a שאין מסדרין, משכון שאין מסדרין (משכון assess his needs when collecting his pledge! Rebbe Yochanan disagrees, because the Torah says "נדר a vow regarding erech, teaching that just as regarding it.

2. Rabbah bar Avuha meeting Eliyahu in a cemetery of idolators

Rabbah bar Avuha once met Eliyahu in a cemetery of idolators. After asking him two halachic questions, he asked Eliyahu how he could be standing in a cemetery, since he was a Kohen. Eliyahu responded: לא – Did Master not learn Taharos? Rebbe Shimon bar Yochai taught in a Baraisa that idolators' graves are not metamei through אהל, because that passuk uses the term "אדם", and idolators are not called אדם. Rabbah bar Avuha replied: אדם – I am not able to properly learn the four most relevant sedorim; בשיתא מצינא – can I learn all six?! He explained that his extreme poverty detracted from his learning. Eliyahu brought him up to Gan Eden and told him to take off his cloak and collect some leaves. When he was leaving, he heard it being said: – אבר אבוה בר אבוה – Who is consuming his share in Olam [Haba] like Rabbah bar Avuha? Upon hearing this, Rabbah shook out his cloak, but since it had absorbed the fragrance, he was able to sell the cloak for twelve thousand dinar, which he gave to his sons-in-law.

משכנו ומת שומטו מעל גבי בניו .3

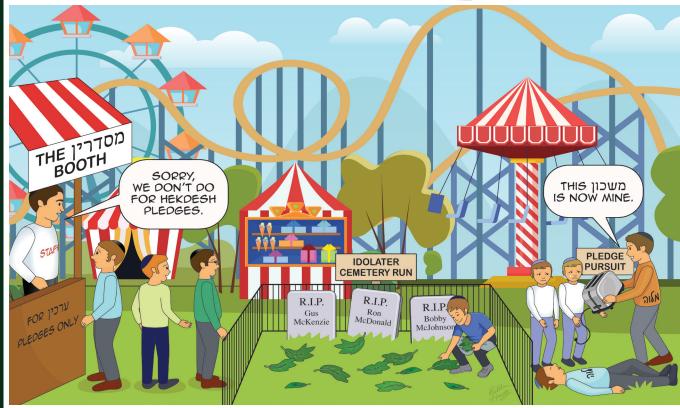
Rebbe Yochanan said: משכנו – *if* [the lender] *took a שכון from* [the borrower], and returned it to him when he needed it, חמר, בי בניו – [the lender] may pull it off his sons for collection. Although one normally cannot collect מטלטלין from orphans, this lender can, because he acquired the משכון. The Gemara challenges Rebbe Yochanan from a Baraisa, based on a necessary emendation, but Rav Ada bar Masna answered that it may be emended differently to agree with Rebbe Yochanan, and say: חכי מאחר שמחזירין – now that we have to return the משכון when the borrower needs it, שביעית משמטתו – why do we take a שלא תהא שביעית משמטתו ad so [the jace? שלא תהא שביעית משמטתו should not nullify the loan, ולא יעשה מטלטלין אצל בניו should not become like standard מטלטלין in his sons' possession after he dies.

Siman – Kiddie Amusement Park

The children at the Kiddie Amusement Park who were waiting in line at the מסדרין booth, where someone would assess their basic needs for collecting their ערכין pledges, but not their hekdesh ones, watched one boy do the "Idolater Cemetery Run" where the goal was to use a cloak to pick up fragrant leaves, right next to where another boy was playing, "Pledge Pursuit," pretending to be a lender and retrieving the יתומים from משכון after his "borrower" played dead.

DAF 114 | דף קיד

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things to remember

- 1. If we are מסדר regarding a pledge to *hekdesh* like with ערבין
- 2. Rabbah bar Avuha meeting Eliyahu in a cemetery of idolators
- משכנו ומת שומטו מעל גבי בניו 3.



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