

OVERVIEW of the Daf

1) **HALACHA 4: MISHNAH :** (cont.) The Mishnah presents issues related to the additional payment of a kalbon when donating the half-shekel.

2) Children

The Gemara notes a contradiction between the implication of our Mishnah with the previous Mishnah concerning the obligation of a child to donate the half-shekel.

The apparent contradiction is resolved.

3) Cutheans

R' Ba and R' Lazar disagree whether the author of our Mishnah holds that Cutheans are the same as non-Jews regarding korbonos.

R' Elazar's position is unsuccessfully challenged.

4) Donations from idolaters for the Beis HaMikdash

R' Yochanan and R' Shimon ben Lakish dispute whether and under what conditions donations may be accepted from non-Jews for the upkeep of the Beis HaMikdash.

The Gemara unsuccessfully challenges both positions.

The source for the position of R' Shimon ben Lakish is presented.

5) R' Meir's position

The source for the position of R' Meir is presented.

6) Identifying the author of the Mishnah

The Mishnah ruled that when a person gives one sela and takes a shekel as change he must pay two kolbonos. According to R' Elazar this represents the view of R' Meir, whereas according to Rav it could represent a universally accepted opinion.

The Gemara applies Rav's rationale to R' Meir's position.

7) Brothers and partners

The circumstances for the Mishnah's two cases of liability for the kalbon and ma'aser for animals is explained.

R' Lazar and R' Yochanan dispute what type of division constitutes a division of a father's estate. ■

Distinctive INSIGHT

The fiery coin

כמין מטבע של אש הוציא הקב"ה... ואמר לו... כזה יתנו
Rabbi Meir said, "Hashem showed Moshe a kind of coin of fire from below His throne of glory. Hashem told him, 'They should give a coin like this.' "

Moshe was confused when he heard the command for the Jews to donate a half-shekel. (Tanchuma, Teruma 10)

Rabbi Mordechai Rogow, zt"l, explains. With the command to collect for the building of a Mishkan, Hashem also instructed Moshe how all future such collections would be conducted. The Torah scholars and leaders of each generation, represented by Moshe, would be charged with the responsibility to campaign for the construction of institutions of prayer and Torah study. Moshe foresaw, however, that the Jewish people would not always find themselves in a state of tranquility and comfort. These confused and unsettled conditions cause instability and uncertainty, and Moshe was concerned that the people would not feel comfortable donating to communal causes when their own personal security was perceived as being in jeopardy. How, then, were these houses of study and worship to be supported at these times? This is the nature of Moshe's being confounded as he heard about the donations of the half-shekel and their significance.

Accordingly, Hashem showed Moshe a form of a fiery coin which was drawn from beneath the heavenly throne. In this symbolic manner, Hashem reassured Moshe that such collections would not only be possible, but also that they would even be successfully completed with relative ease. Hashem showed Moshe that such money ultimately is derived from a holy source. When a Jewish person is approached to participate financially in a mitzvah endeavor, a spark is kindled within his spiritual being which begins to glow. That spark is part of the godliness which is implanted in the heart of every Jew, the glow of caring and responsibility which he craves to nurture and to develop. When a Jew can be part of such a campaign, he often is willing to disregard all natural calculations and considerations, for he knows that it is his honor and merit to be included in such projects. This is the fulfillment of his destiny, and his chance to be part of eternity.

This is the message which Hashem gave to Moshe as he showed him a form of a fiery coin, which was produced from beneath His heavenly throne and was earmarked for the construction of the Mishkan. ■

HALACHAH Highlight

Who must give the מחצית השקל?

הכא את אמר תובעין והכא את אמר אין תובעין כאן בשהביא ב' שערות וכאן שלא הביא ב' שערות

Here (in the previous Mishnah) you said we demand (minors to pay the half shekel) and here (in our Mishnah) you said we do not demand (minors to pay the half shekel). Here (the previous Mishnah) refers to where he brought two hairs and here (our Mishnah) refers to where he has not brought two hairs.

The Korban HaEidah explains the Gemara as follows: Our Mishnah implies that we do not demand payment from minors, and yet the previous Mishnah rules that we do not extract a pledge from women, slaves and children, implying that we do demand payment. The law that emerges from the Gemara's answer is that we do not demand payment from a minor who has not sprouted two hairs. If, however, he sprouted two hairs we demand payment of the half-shekel but we do not exact a pledge. Since the Korban HaEidah, based on the previous Mishnah, equates women and children regarding their responsibility to donate the half-shekel, it would seem that women are also obligated to donate the half-shekel. The only distinction between men and women would be that we would not take a deposit from women to ensure their compliance with the law. This conclusion raises a question¹ against the Magen Avraham² who writes that women are exempt from the מחצית השקל.

The Poskim³ note that this discussion refers to the extent of the obligation according to halachah. However, the custom is for fathers to donate a מחצית השקל not only for young sons but even on behalf of an unborn fetus. It is also proper⁴ to give a מחצית השקל on behalf of females as well (to fulfill this chumra). It

REVIEW and Remember

1. Which minor is obligated to donate a half-shekel?
2. Explain the dispute between R' Yochanan and Reish Lakish concerning donations from non-Jews.
3. Why, according to R' Meir, is there an obligation to pay an additional kalbon?
4. When would brothers be obligated to tithe their animals?

should be noted that if a father passes away, and he was accustomed to donate a מחצית השקל on behalf of his children, the children would be obligated to donate a half-shekel⁵ from his estate, as explained in our Gemara⁶. ■

1. בשירי הקרבן שמודפס בסוף הירושלמי בסוד"ה בשהביא. והביאו בדעת"ת למהרש"ם באו"ח תרצ"ד ס"א בד"ה מבן. [נדע שלרמב"ם בפיה"מ, קטן מחיוב במן י"ג. (ונו"ל דר"ל שכן י"ג הוי חזקה דרבה דב' שערות וכדאינתא בנדה מ"ו א') וגרע"ב אינו חייב עד בן כ' שנה וכ"כ הרמ"א. ופירש שם הגר"א דלדידהו מש"כ בסוגיין שתלוי בב' שערות איירי בשכבר נתן פעם אחת]
2. המגן אברהם שם ס"ק ג'. וע"ש במג"א שבעצמו כתב שהג"מ חייב לנשים. אלא שהמג"א כתב שלא ידע מנין זה. וע' שו"ת שבט הלוי ה"ז סי' קפ"ג שתיירץ שמחצית השקל שבומה"ז שאינו לקרבנות אפשר שקל יותר ממחצית השקל שבזמן ביהמ"ק, שבסוגיין
3. במ"ב שם ובשם הא"ר. (הא"ר שם וכן בסימן תקפ"ז)
4. כ"כ בשו"ת שה"ל הנ"ל
5. עי' כאן בתויו"ט ובמחצית השקל על המג"א הנ"ל, שאע"פ שהרמב"ם פטרם מ"מ מש"כ הרע"ב שחיים איירי כשהניח האב נכסים לקטן. וכ"כ שם הכה"ח
6. שקטן שהתחיל אביו לשקול שוב אינו פוסק ■

STORIES Off the Daf

A coin of fire

כמין מטבע של אש הוציא הקב"ה... ואמר לו... כזה יתנו

Why did Hashem show Moshe Rabbeinu a coin that appeared to be of fire? The Noam Elimelech, zt"l, explains that a coin is like a flame. Just as fire can be used to burn and destroy, it can also be used to shed nurturing warmth and light. Similarly, a coin that is donated to a truly charitable cause can bring life to the needy. But if a coin is given to the wrong cause, it can consume the lives of others.

Rav Levi Yitzchak of Berditchev, zt"l, once dreamed that he was witnessing a

man's judgment at the hands of the heavenly court. Every deed, both good and bad, was fully weighed and measured, and when all was said and done, the bad unfortunately outweighed the good.

In his dream, Rav Levi Yitzchak noticed a small coin buried among the good deeds and asked the heavenly court, "Tell me, what good did the man do with that?"

A heavenly voice proclaimed, "That coin was given to a poor family with seven children."

Rav Levi Yitzchak said triumphantly, "If so, then the whole family should count towards his merit. That money gave life to the husband, the wife, and all the children!" The scales then tipped in his favor.

They then brought a second man in, and his good deeds outweighed his sins. However, the accusing angels pointed out that he had stolen a coin from a family with seven children, all of whom later died. "The theft of that one coin should weigh against him as if had murdered them!"

Rav Levi Yitzchak wouldn't hear of it. "The first man gave only one coin, but it was all that he could afford. He meant to give life to the whole family, so they all stand in his merit. But this man only meant to steal a single coin, not to kill an entire family! Judge him by his intentions, too, and call it petty theft." And the scales tipped back in the man's favor. ■

