

OVERVIEW of the Daf

1) Clarifying the Mishnah

R' Yirmiyah asked why the Mishnah did not address more than two cases, i.e. a case where brothers would be obligated to pay the kalbon as well as ma'aser for animals or a case where they are exempt from both payments.

R' Mana qualifies R' Yirmiyah's first ruling.

R' Shamai explains why brothers who have not yet divided their father's estate are exempt from paying the additional kalbon.

This explanation is unsuccessfully challenged.

A Baraisa records different opinions how the kalbon was used in the Beis HaMikdash.

הדרן עלך פרק באחד באדר

2) HALACHAH 1: MISHNAH: The Mishnah presents issues that relate to transporting and collecting the half-shekel.

3) Converting the half-shekel

The Gemara explains why the half-shekalim were not converted into pearls.

4) Clarifying the Mishnah

The Mishnah stated that collection boxes were provided outside of Yerushalayim. The function of the collection boxes was to collect new shekalim but old shekalim had to be brought directly to the Beis HaMikdash.

A disagreement is presented whether the messenger referred to in the Mishnah was an unpaid watchman or even a paid watchman.

The Mishnah ruled that if the shekalim were stolen or lost after a withdrawal was made the messenger takes an oath to the Beis HaMikdash. R' Yusti bar R' Simon notes that this ruling is consistent with those who hold that the treasurer withdraws funds even on behalf of those coins that are yet to be collected.

5) Taking an oath to the Beis HaMikdash

R' Elazar explains that the Mishnah that requires the messenger to take an oath to the Beis HaMikdash follows R' Shimon who maintains that consecrated items for which the owner is responsible are considered private property.

R' Yochanan explains that the Mishnah could be consistent with all opinions.

R' Lazar's opinion is successfully challenged.

A third explanation for taking oaths to the Beis HaMikdash is presented.

R' Yochanan's opinion is further explained.

6) A shekel in the hands of the owner

R' Yochanan rules that the donor is responsible for the shekel until it reaches the treasurer and R' Shimon ben Lakish disagrees.

The view of Reish Lakish is unsuccessfully challenged.

7) Shekalim that were found or recovered

A Baraisa rules that if the missing coins are found or recovered the first set goes to the new shekel fund and the second set

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Distinctive INSIGHT

The oath regarding the consecrated coins

אלא לרבי לעזר נשבעים לבני העיר הדא היא. דר' שמעון נשבעים לגזברים? גזברים מאי עבידתיהו?

The people of a town sent their half-shekel coins with a messenger, and the money was lost or stolen along the way. The Mishnah rules that if the money was lost before the funds for the new year had begun to be used, the loss must be settled between the messenger and the townspeople. If, however, the loss took place once the funds for the new year had begun to be appropriated, the townspeople are credited with having fulfilled their obligation, and the loss of the money is an issue between the messenger and the treasurer. In each case, the messenger takes an oath to defend his lack of culpability. The rule is that an oath is not given when consecrated money is in question, and the oath regarding the half-shekels of the treasurer needs to be understood.

Rabbi Eliezer explains that the coins are considered חולין based upon the opinion of Rabbi Shimon, and the oath of the messenger is מדאורייתא. Rabbi Yochanan explains that the money is indeed הקדש and the oath is only rabbinic, administered in order that the messenger take his mission seriously.

The סיפא of the Mishnah stated that the messenger takes an oath for the treasurer. This is clear according to Rabbi Yochanan. However, according to Rabbi Eliezer, the oath between the messenger and the treasurer is puzzling, because the money is consecrated at the time it was lost, and no oath should be taken מדאורייתא.

קרנן תקלן חדתין learns that this question is not answered. קרבן העדה learns that the oath is between the messenger and the townspeople, and it is in order for the messenger to collect his wages. The treasurer is present in order to remove any element of suspicion he might have. ■

REVIEW and Remember

1. What was done with the collected kalobonos?

2. Why did they not convert the coins into pearls?

3. Explain the dispute between R' Yochanan and Reish Lakish concerning a donor who lost the half-shekel.

4. Why is there a restriction against using a ma'aser sheni coin for the half-shekel donation?

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לעילוי נשמת ר' דוב בן ר' טובי ע"ה
By the Schwabacher Family

HALACHAH Highlight

Redeeming factors

וכולם נפדין בכסף ובשוה כסף חוץ משקלים

All of them can be redeemed with money or with [an item of] equivalent monetary value, except for the half-shekel.

For anything that requires redemption in order to remove its sanctified status one may use either actual money or any other item of equal value. An exception to this rule is the half-shekel, which can only be redeemed using a halachically valid coin. The Gemara in Bechoros 51a includes ma'aser sheni as well in the list of exceptions. The question arises regarding what is considered acceptable “money” for redemption. In the times of Chazal, coins were made of gold, silver, or copper, and had intrinsic value; nowadays, however, coins are made of inferior metals and do not have the same intrinsic value. Nevertheless, the Chazon Ish¹ writes that our coins are halachically valid for redeeming ma'aser sheni since they have value in that they are accepted as a form of currency. Following this reasoning, even paper money should be regarded as halachically valid money and would be suitable for redeeming ma'aser sheni. In practice, however, it is not permitted to use paper bills, for we do not initiate new concepts without a

tradition from earlier generations. Another reason we do not use paper money is that one should not come to dishonor the entire process of redemption.

For a pidyon haben, however, one does not need to use actual money. Any item of the requisite monetary value is sufficient, such as a piece of silver weighing 96 grams² (although it is customary to use 100), or even paper money³. However, the accepted custom⁴ is to act with stringency and not use paper money for a pidyon haben. Nonetheless when one purchases silver coins from the kohen to use for the redemption⁵, the kohen should be careful not to sell them at too low of a price⁶. ■

1. חזו"א בדמא ס' ג' ס"ק י"ב, והובא בדרך אמונה הלכות מעשר שני פ"ד ס"ק ס'
2. חזו"א יו"ד סי' קפ"ב ס"ק א' והובא בדרך אמונה הלכות ביכורים פרק י"א ס"ק ל"ד
3. עי"ש שדן רק בשטרות כסף שבזמנו האם נחשב "כמטבע" לגבי פדיון מעשר שני. מש"א כ לפדיון הבן פשיטא שם דמהני בשטרות כסף שבזמננו.
4. ערוה"ש יו"ד סי' ש"ה סעיף י"ח, ומשמע משם שהוא מפני שהם בחשש "שטרות", ובשטרות הרי א"א ליפדות מדאורייתא כמפורש בשו"ע שם ס"ג. ועי"ש בפת"ש ס"ק ז', ובערוה"ש חו"מ סי' ס"ו סעיף ט', שנחלקו הפוסקים בדיון נירות ערך ומניות וכדו'
5. כ"כ בשו"ת שבת הלוי ח"ג סי' קנ"ד ה"ה מ"מ. מחשש כהן מהסייע בבת הגרנות ועי"ש שמ"מ בדיעבד יצא
6. וז"ל בזול יותר משאר אינשי ומשאר כנהי. עכ"ל ■

STORIES Off the Daf

Making one half into a whole

וכולן נפדין בכסף ובשוה כסף חוץ משקלים

We find in today's daf that although certain money-offerings can be changed into different denominations, shekalim are an exception. Rav Shmuel bar Yitzchak says that the issue is that we worry perhaps the medium of exchange will be devalued, and will violate the hekdesh. Each half-shekel must retain its exact original worth, because each one represents a precious Jewish soul.

The Likutei Halachos, zt"l, explains that the half shekel symbolizes our interdependence— that we each need one another to be whole. Alone, we are incomplete, and Hashem wants us all to be counted together. None of us are exactly the same, and each of us has his own, unique way to come close to Hashem, and his own unique strengths and talents. Accordingly, the only way to come completely close to

Hashem is through craving unity with the rest of the Jewish people.

Although the Arizal was free from any sin, he still said the viduy every day. When asked why, he explained, “All Jews are one, and we are responsible for one another. When my friend does wrong, I must confess on his behalf— we are like two parts of one body.”

One time, the Noam Elimelech, zt"l, returned from an extended exile from his home. As he entered Lizensk, he heard people saying that a child was sick. As he got closer to his house, he realized that the ill child lived on his lane. When he got home, he learned that the unfortunate child was actually the neighbor's and not his own.

Naturally, he felt tremendous relief. As soon as he felt it well up inside, he exclaimed, “It's time to turn right around and go back into galus! If I still feel that my child is more precious than my friend's, I have a long way to go to true love of my fellow Jew!” ■

(Overview...continued from page 1)

goes towards the old shekel fund.

A disagreement is presented regarding the definition of “first” and “second” set of shekalim.

8) HALACHAH 2: MISHNAH: The Mishnah rules on a case where a person used another's shekel for his own donation. Additionally the Mishnah discusses one who uses a consecrated coin for his half-shekel obligation.

9) Violation of me'ilah

A discrepancy is noted between the Mishnah and a Baraisa regarding the moment me'ilah is violated. The Baraisa is identified with R' Shimon's opinion.

The Gemara explains why the prohibition against me'ilah is violated when a person uses another's coin for their donation.

10) Ma'aser sheni

The reason a ma'aser sheni coin may not be used for the half-shekel is explained.

The procedure is spelled out to rectify the situation for one who mistakenly gave a ma'aser sheni or shemittah coin for the half-shekel donation. ■

