

OVERVIEW of the Daf

1) **HALACHAH 3: MISHNAH:** The Mishnah discusses the law related to excess funds set aside to pay one's half-shekel contribution or a korban chatas. R' Shimon and R' Yehudah disagree whether the shekalim obligation has a set limit.

2) "These are for my shekel"

In a case where a person collected coins and declared, "These are for my shekel," there is a dispute between R' Yosi and R' Bibi what is done if there are extra funds. According to R' Yosi it goes towards voluntary communal offerings whereas according to R' Bibi it is chullin.

Two unsuccessful challenges are presented against R' Yosi.

3) A mistaken consecration

It is obvious that if a person thinks he must donate a half-shekel and he was actually exempt the coin is not consecrated, but there is a question what to do with an extra coin in a case where a person consecrated two coins thinking that he was obligated to donate two coins.

The issue is left unresolved.

4) Clarifying the Mishnah

The Gemara identifies the value of the coins mentioned in the Mishnah.

The pasuk that serves as the source for Chazal's refusal to accept such a small contribution is presented.

Two alternative drashos on that pasuk are recorded.

Different explanations are presented to explain the rationale for the mitzvah of donating a half-shekel.

5) **HALACHAH 4: MISHNAH:** The Mishnah continues to discuss what should be done with excess funds designated for different korbanos.

6) The shekel of one who dies

Shmuel ruled that the shekel of one who dies should be put into the account that pays for voluntary communal offerings.

7) Excess funds for the kohen gadol's minchas chavitin

R' Yochanan and R' Lazar dispute whether excess funds designated for the kohen gadol's minchas chavitin should be destroyed or should go towards voluntary communal offerings.

R' Yochanan is unsuccessfully challenged.

8) A Korban Pesach changes into a Shelamim

The scholars in Bavel cited a pasuk to prove that a Korban Pesach becomes a Shelamim when it is slaughtered not during its proper time.

Abba bar Ba unsuccessfully challenges this drosha.

R' Chanina reports that the scholars of baval maintained

(Overview...continued on page 2)

Distinctive INSIGHT

The rationale for the mitzvah of the half-shekel

לפי שחטאו במחצית היום יתנו מחצית השקל, ר' ברכיה ר' לוי בשם ר"ש בן לקיש לפי שמכרו בכורה של רחל בעשרים כסף יהיה כל אחד ואחד פודה את בנו בעשרים כסף

Two statements are cited, each in the name of R' Levi, to explain which mitzvah atones for the brothers of Yosef having sold him down to Egypt. R' Brachya tells us that the mitzvah of redeeming one's first born son atones for the brother's having sold the first born of Rachel. R' Pinchas b. Levi teaches that the mitzvah of the half-shekel corrects for the brother's having collected money to sell Yosef into slavery. There seems to be practical differences between these two approaches.

The **מראה הפנים** notes that if redeeming one's son is rooted in the sale of Yosef, we know that Yosef was sold to gentile merchants, and our sages comment that in certain halachic references, these nations are compared to donkeys (**עם הדומה לחמור**). This, then, is the basis for the rule that a first born donkey must also be redeemed by giving the kohen a sheep. Those who associate the mitzvah of the half-shekel to the selling of Yosef do not account for the inclusion of donkeys in this halachah.

The **שירי קרבן** points out that there is an opinion in our Gemara that the mitzvah of the half-shekel is designed to atone for the sin of the Golden Calf. Why, then, he asks, should the tribe of Levi also participate in this mitzvah, when we know that they did not participate in the sin of the Golden Calf? Furthermore, according to the opinion that the half-shekel is due to the selling of Yosef, why should the members of the tribes of Yosef, Binyamin, and Reuven be included, when they were not guilty of the sin of selling Yosef?

תוספות מהרי"ק explains that the mitzvah of the half-shekel is in order to collect communal funds for everyone to be included in the offering of the nation. Even the tribes that were not part of the debacle of the Golden Calf or the selling of Yosef must contribute. Our Gemara is merely explaining the rationale for the amount of half-shekel. Of course, all the tribes must contribute the half-shekel, but it is the amount of money which our Gemara expounds upon symbolically. ■

REVIEW and Remember

1. Explain the dispute between R' Shimon and R' Yehudah.

2. How many times a year may the elders of the city approach the residents for contributions?

3. What is done with the excess flour from the kohen gadol's minchas chavitin?

4. Explain the difference between a korban that is piggul and a korban that is pasul.

Today's Daf Digest is dedicated by Mr. Melech Bernstein & family
in loving memory of our father
ר' אליעזר יחזקאל בן ר' לוי, ע"ה

HALACHAH Highlight

Tzedaka and Maaser Kesafim

ר' חלקיה בשם ר' אחא מכאן שצריך אדם לשלש שקלו ג' פעמים בשנה וכו' R. Chilkiya said in the name of R. Acha: From here we learn that a person must pay his shekel three times a year.

The Tiklin Chad'tin explains that the R' Acha refers to the amount of tzedakah one must give. Elsewhere R' Asi¹ argues and asserts that one is only obligated to give one-third of a shekel one time a year. Shulchan Aruch² rules in accordance with R' Asi's opinion and not like R' Acha's opinion from our Yerushalmi. [The Aruch HaShulchan³ explains that one-third of a shekel is the equivalent of giving a pruta every day except Shabbos and erev Shabbos.] It should be noted that this minimum obligation applies even to one who is so poor that he receives charity⁴.

In addition to the obligation to give one-third of a shekel annually towards tzedakah there is an additional prohibition – “Do not close your hand” (Devarim 15:7) – against refusing to give money to a poor person who requests support⁵. The Poskim disagree⁶ whether the prohibition applies if one is approached by a tzedakah collector and not the poor person himself.

Beyond the aforementioned Biblical prohibition, there is an ancient custom⁷ to set aside “ma'aser k'safim” that is, one must

separate one-tenth of his annual income for tzedakah. Many poskim write that one should be particular to give exactly one-tenth⁸. Even those people who give one-fifth of their annual income to ma'aser should preferably⁹ give one-tenth two times rather than one-fifth in one lump sum. The ideal way to do distribute the money would be to give one-tenth to a talmid chacham¹⁰ and one-tenth for some other mitzvah. ■

1. ב"ב דף ט' ע"א
2. ביו"ד רמ"ט ס"ב
3. בערוה"ש שם ססי"א וז"ל דבשליש השקל יש רנ"ו פרוטות כנגד ימי חול שבכל שנה לבד שבת וערב שבת שטרוד בצרכי שבת, ויגיע פרוטה ליום וכוד כנגד רנ"ו כנפים בשבחיות הקודש. עכ"ל. אמנם ע"ש בש"ך ס"ק ד'
4. כן מבואר ברמב"ם פ"ו מהל' מתנות עניים ה"ב והלכה ה' ומפורש שם ברדב"ה ה"ה. וכו"ה בערוה"ש הנ"ל בריש סי"א
5. כ"כ הראשון לציון על השו"ע יו"ד רמ"ז (ומצוין שם בפנקל). וכן מבואר ברמב"ם, שבהלכות מתנות הנ"ל כתב שעובר כשנדע שהוא עני. [וז"ל שנד"ע חולשת עניים] וגם לרמב"ם במתנות הנ"ל מ"מ משמע, שעובר גם כשלא ביקש ממנו, אלא ראהו מבקש אפילו מאחרים ודו"ק. משא"כ הרשב"א (בשבועות כ"א א' ד"ה אלימא) כתב וז"ל דדוקא כשעני שואל "ממנו" צדקה. עכ"ל. ובחינוך במצוה תע"ח כתב כסמ"ה נה"ל
6. בספר מעשר כספים פ"ח (דף קנ"ה) וספר צדקה ומשפט פ"א הערה ג' ועע"ש במצוי היום ששולים מאות מכתבים מאנשים רחוקים
7. עי' ב"ח וט"ו (ס"ק ל"ב) ביו"ד סוף סי' של"א שנחלקו האם חיוב מד"ת או ממנהג ופת"ש שם הוכיח שהנהגה. ולענ"ד מבואר כן מלשון רמב"א בעו"ד סימן קע"ז סכ"ב. [וע"פ פת"ש יו"ד סי' רמ"ז ס"ק ב', וברמ"א סי' רמ"ט ס"א. ובאהבת חסד ח"ב פ"ט וכו']
8. בכנה"ג שמודפס בשו"ע יו"ד רמ"ט. וכ"כ האהבת חסד ח"ב פ"ט בהגה"ה, בשם הברכ"י. "שמעשר" יש לו סוד
9. אהבת חסד שם
10. אהבת חסד וכן בדרך אמונה במתנות עניים פ"ז ס"ק כ"ה ■

STORIES Off the Daf

For what do the Shekalim atone?

לפי שחטאו במחצית היום

According to our daf, the half shekel atones for the sin of the golden calf. The Shem MiShmuel, ז"ל, explains that the Jewish people sinned because they were unable to properly harness their intelligence. As soon as they saw what appeared to be the body of Moshe Rabbeinu, their minds became clouded, and the Soton was then able to entrap them. How, then, should they have responded to such a frightening vision? By transcending their rational minds and strengthening their emunah. This is the deeper meaning of using an amount that is made up of six garmesin: “she'chatu b'shesh”—they “sinned with the six” lower emotional attributes that make up every person.

The second opinion is that the shekalim come to atone for the selling Yosef HaTzaddik. The brothers failed their chal-

lenge to use their minds and clear thinking to transcend their personal, ulterior motives. Their jealousy obscured the truth from their eyes and clouded their judgment regarding their brother's fate. A coin atones for the sale of Yosef, because each of the brothers walked away with a coin. The fact that it is half-shekel symbolizes the brother's need to have admitted their ulterior motives, and to have accepted that their minds were only working “half as well” as they should have.

The shekalim atone for both the sin of the sale of Yosef and the sin of the golden calf, because the roots of both sins were the same. “These and those are the words of the living God.”

A man from London came to Israel for a visit, and while he was in the country he decided to take the opportunity to visit the Chazon Ish, ז"ל. When he was about to leave, he asked the Chazon Ish for a message to bring back to the Jews of London.

The Chazon Ish answered, “The verse says that Noach was a pure Tzaddik in his generation. This teaches that people are

judged according to the challenges of their time. And in ours, the main test is strengthening our emunah!” ■

(Overview...continued from page 1)

that a Korban Pesach transforms into a Shelamim only if it was slaughtered as a Shelamim but he holds that it becomes a Shelamim even if it was slaughtered as an Olah.

The Gemara inquires about the extent of the ruling that a Korban Pesach slaughtered as an Olah becomes a Shelamim. The question is left unresolved.

The Gemara inquires: If a person designated an animal as a korban Pesach and slaughtered it during the year with different korban intentions (e.g. during the first part of the shechita he had in mind that it would be a Korban Pesach and during the later part of the shechita he had in mind that it would be a shelamim), is the korban acceptable?

R' Bun bar Chiya in the name of R' Shmuel bar Abba asserts that the korban is valid.

R' Bun is unsuccessfully challenged. ■

