



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shekalim Daf Tes Vuv

MISHNA – HALACHA DALED

- There were 2 collection chambers in the Beis Hamikdash: the “lishkas chasha’in” (the discreet chamber) and the “lishkas hakeilim” (the keilim chamber).
 - In the lishkas chasha’in, people would give money discreetly and poor people would get money discreetly. In the lishkas hakeilim, one could donate any type of keili for the bedek habayis. Every 30 days they would empty the chamber: anything useful for bedek habayis would be kept, and the remaining items would be sold, with the proceeds used for bedek habayis.

GEMARA

- **R' Yaakov bar Idi and R' Yitzchak bar Nachman** were community leaders. Rather than give charity directly to the poor people (who would be embarrassed to take from them), they would give the charity to **R' Chama, the father of R' Yehoshaya**, who would distribute the money to the poor people.
 - There were once rumors about **R' Zecharya, the son-in-law of R' Levi**, that he would take charity even though he didn't need it. When he died, it was discovered that he took the money only to distribute to others who were too embarrassed to take for themselves.
 - **R' Chinina bar Pappa** would distribute tzedaka at night (to minimize the embarrassment). He once met the head of the sheidim who said, nighttime belongs to the sheidim, so you should not be walking around outside. He answered based on a pasuk, that giving tzedakah discreetly would save him from any harm. The sheid ran away.
 - **R' Yona** said, the pasuk says “Ashrei maskil ehl dal” – praised is the one who *understands* the poor person. This refers to the person who thinks of the best way to give tzedaka without embarrassing the pauper. **R' Yona** would go to a pauper who came from a respectable family and was therefore embarrassed to take charity, and say, “I heard that you have an inheritance coming to you, so take some money as a loan”. When the pauper took the money, **R' Yonah** would tell him, do not pay me back, it is a gift to you.
 - **Chiya bar Ada** said, there were some elders who would only take tzedaka between Rosh Hashana and Yom Kippur. After that they said, “It has already been decreed how much we should make this year, so there is no need to take any more”.
 - A poor Yerushalmi once met **R' Nechemya** the well digger, and asked him for money to buy a chicken to eat. **R' Nechemya** told him that he should be spending less on food and gave him money for a piece of meat. The pauper ate the meat and died (his body was not used to, and could not handle, meat).
 - **Nachum Ish Gamzu** was travelling and met a sick, poor man who asked him food. **Nachum** (not realizing the gravity of the situation) told him he will give him food as soon as he gets back from going to where he had to go. On the way back, **Nachum** found the pauper dead. **Nachum** said, “The eyes that saw you but did not give you food should be blinded. The hands that did not stretch out to give you food should be cut off. The legs that did not run to give you food should be broken”. Ultimately all this happened to **Nachum**. When **R' Akiva** saw him he said “Woe to me that I see you like this”. **Nachum**

said, “Woe to me if I don’t see you like this one day as well” (because yisurin cleanse a person’s aveiros).

- **R’ Hoshaya Rabbah** would always eat with his son’s blind rebbi. One day he did not, because he had guests that he had to eat with. He explained to the rebbi that he should not be slighted, because he had to tend to those guests. The rebbi was appeased and told him, “You have appeased one who is seen but cannot see, so the One Who sees but is not seen (Hashem) should accept your appeasement as well”.
 - A blind person gave this same style bracha to **R’ Eliezer ben Yaakov** when he saw to it that people should help support him.
- **R’ Chama bar Chanina** and **R’ Hoshaya** were walking among the shuls in Lod. **R’ Chama** said, my fathers have put much money into the building of these shuls. **R’ Hoshaya** responded, your fathers left many lives here (by not using that money to rather support poor talmidei chachomim).
 - **R’ Avun** donated fancy gates for the yeshiva. He was proud and showed **R’ Mana** what he had donated. **R’ Mana** asked, were there no poor talmidei chachomim who could have used the money?
- A Braisa says, kodshei Mizbe’ach may take anything that they need from bedek habayis, but not visa-versa.
 - **Q:** Our Mishna says that the leftover keilim are sold and the money used for bedek habayis. That seems to suggest that it is used *only* for bedek habayis, and not for the Mizbe’ach!? **A:** **R’ Chizkiya** explained, the Mishna means that the money went to the lishkas bedek habayis, which may be used for korbonos if the need arises.

HADRAN ALACH PEREK EILU HEIN HAMEMUNIM!!!

PEREK SHLOSHA ASSAR SHOFAROS -- PEREK SHISHI

MISHNA – HALACHA ALEPH

- There were 13 horn-shaped collection boxes, 13 Shulchanos, and 13 places that one was required to bow down in the Beis Hamikdash. The families of **R’ Gamliel** and **R’ Chananya S’gan HaKohanim** would bow down in 14 places, the extra place being at the storage place of the wood, because they had a tradition that that was the place where the Aron was hidden.
 - A Kohen once noticed that a stone on the floor of the wood storage area was different than the rest. He went to tell his friend (that that must be the place where the Aron was hidden). Before he had a chance to finish saying this to his friend, he died. People then realized that that must be the place where the Aron was hidden.

GEMARA

- The collection boxes were narrow on top and curved, to prevent someone from being able to easily remove money (steal it) when he was putting money in.
- A Braisa says, **R’ Eliezer** said the Aron was taken to Bavel along with the Yidden. **R’ Yehuda ben Lakish** says it was hidden in its place (under the Kodshei Hakodashim). The **Rabanan** say it was hidden under the wood storage area. The Braisa then brings a similar story to the one brought in the Mishna (about a Kohen who noticed once stone different and tried to tell the others about it).
 - **R’ Hoshaya** said, the Kohen actually hit that different stone with a hammer, and a fire came out and burned him.
- A Braisa says, **R’ Yehuda ben Lakish** said, there were two Aronos with the Yidden in the Midbar: one had the luchos and a Torah, and the other had the broken pieces of the first luchos. The one with the Torah would remain in the Mishkan at all times. The one with the broken pieces would go out with them to war. The **Rabanan** say there was only one Aron, and the one time it was taken out to war, in the days of Eili, it was captured by the Pelishtim.
 - There is a pasuk that is a proof to the **Rabanan** (it says that the Pelishtim were afraid of something as if they had never seen it before, which must be referring to the Aron,

which teaches that it never was taken out to war with the Yidden other than that particular war).

- There is a pasuk that is a proof to **R' Yehuda ben Lakish** (it says that Shaul asked for the Aron, which was out with the Yidden at war, to be brought to him).
 - The **Rabanan** say that Shaul was referring to a box that had the tzitz inside it.
- There is another pasuk that is a proof to **R' Yehuda ben Lakish** (it says that the Aron was in a hut together with the Yidden at war).
 - The **Rabanan** say that the pasuk means that the Aron was in a temporary dwelling (i.e. the Mishkan), and not yet in the Beis Hamikdash.
- When the Aron was hidden, the following were hidden along with it: the jar of maan, the jug of mishcha oil, the stick of Aharon with the flowers and almonds, and the box sent by the Pelishtim when they sent back the Aron. King Yoshiyahu was the one who hid these items, because he learned the pasuk that said that Hashem would be sending the Yidden to galus. Therefore, he said that it should be hidden, rather than fall into the hands of the goyim.