



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

### Shekalim Daf Daled

#### MISHNA – HALACHA DALED

- Even though we said that we don't seize assets from women, slaves and minors, if they give a machtzis hashekel, we do accept it from them.
- We do not accept a machtzis hashekel from a goy or a "kuti". Similarly, we do not accept from them bird korbanos for a zav, zavah or a woman who has given birth, or a chatas or asham. The general rule is, we only accept voluntary offerings from them, not korbanos that are obligated to be brought by Yidden. We learn this from a pasuk in Ezra.
- Levi'im, Yisraelim, geirim, and freed slaves must add a "kolbon" (a small coin) when giving the machtzis hashekel (to be explained). Kohanim, women, slaves and minors do not need to add a kolbon.
  - If one gives a shekel on behalf of a Kohen, a woman, a slave or a minor, he is likewise patur to give a kolbon.
  - If one gives a shekel on his own behalf and on his friend's behalf, he must give one additional kolbon (the T"K holds that a kolbon is only given when more than a machtzis hashekel is given). **R' Meir** says he would have to give 2 additional kolbons (every machtzis hashekel donation requires an additional kolbon).
  - If one gives a selah and takes a shekel as change (equal to the machtzis hashekel of the Torah), he must give 2 kolbons.
  - If one gives a shekel on behalf of a poor person, or a neighbor, or a person who lives in his city, he need not give a kolbon. If it was given as a loan to these people, then a kolbon must be added.
- Brothers who have not yet divided their father's estate, and are therefore partner's in the estate: when they are obligated to add a kolbon, they are patur from giving animal ma'aser, and when they are chayuv to give animal ma'aser, they are patur from having to pay the kolbon.
- **R' Meir** says that a kolbon equals a "ma'ah" of silver. The **Chachomim** say it is equal to a half of a "ma'ah" of silver.

#### GEMARA

- **Q:** This Mishna seems to say that we accept a machtzis hashekel from a minor, but we do not even ask for it from a minor. The previous Mishna seemed to say that we do ask, but we just don't seize his assets!? **A:** The previous Mishna is discussing a case where the minor has grown shte'i sa'aros. This Mishna is discussing a minor who has not yet done so.

#### HANUCHRI V'HAKUTI...

- **R' Ba** explains that the Mishna follows the view that a Kuti is considered to be a goy (which is the shita of **Rebbi**, who argues on **R' Shimon ben Gamliel**), which is why we don't accept the machtzis hashekel or obligatory korbanos from him. **R' Lazar** said that when the Mishna prohibits the accepting of obligatory korbanos, it is only discussing goyim, not Kutim. However, a Kuti may be considered a full-fledged ger, who is allowed to give machtzis hashekel and to bring obligatory korbanos.
  - **Q:** The Mishna says that we don't accept zav and zava korbanos from "them". Goyim would never even attempt or desire to bring such korbanos, so it must be discussing Kutim, which is difficult according to **R' Lazar** who said that the Mishna is discussing goyim!? **A:** The earlier part of the Mishna discusses only goyim, and the later part of the Mishna (with the korbanos of zavim and zavos) discusses Kutim.

- **R' Yochanan** said, when the Beis Hamikdash is being built, we do not accept any donation from goyim, whether it is a distinct object (which they can point to as being their donation) or not. Once the Beis Hamikdash is built, we accept their donation as long as it is not a distinct object. **Reish Lakish** said, at either time, we do not accept a donation from goyim, whether or not it is distinct.
  - **Q:** A Braisa says that we do not accept donations from goyim for the “bedek habayis”. No distinction is made between the timing or type of donation, and is therefore problematic according to **R' Yochanan!**? **A:** The Braisa can be explained as either referring to a flat out prohibition regarding a distinct object, or it can be referring to a donation at the time of the building of the Beis Hamikdash, in which case any type of donation is not accepted.
  - **Q:** A Mishna says, a goy may make a donative promise and be the subject of such a promise. Presumably this is a promise to give money for the bedek habayis, and is therefore difficult according to **Reish Lakish!**? **A:** The Mishna is discussing the bringing of a Korbon Olah.
    - **Q:** How can a goy be “the subject of” a Korbon Olah promise!? **A:** That refers to a case where a Yid says “I promise to bring an Olah”, and the goy says, “I promise to do as that person just said”.
    - **Q:** If a goy can bring an Olah, he must be able to bring the flour and wine that goes along with it. Now, the excess of the flour and wine is sold, with the proceeds being used for klei shareis in the Beis Hamikdash. According to **Reish Lakish** this should not be allowed!? **A:** **R' Yose bar R' Bun** said, since he donates it with intent that it will be brought onto the Mizbe'ach, and not to be used for bedek habayis, it may be accepted and used for the bedek habayis.
  - **Reish Lakish** learns his shitah from the pasuk that says “lo lachem v'lanu livnos bayis LeyLokeinu”.
    - **R' Chizkiya in the name of R' Simon** said, based on this, we would not accept donations from goyim for the stream of water that ran through the Azarah, for the walls of Yerushalayim, or for its towers, because the pasuk says about the goyim, “you have no part...in Yerushalayim”.

#### KOLBON

- **Q:** Why does **R' Meir** say that one must give 2 kolbons when he gives a full selah for his own sake and for his friend? **A:** He holds that D'Oraisa every machtzis hashekel must be accompanied by a kolbon. Therefore, when he gives a selah to cover for 2 people, he must give 2 kolbons.
  - **R' Meir** learns this from the pasuk that says “zeh yitnu”. This teaches that Hashem showed Moshe a machtzis hashekel coin of fire. The coin must be that exact size and purity. Because we can't be sure that it will be, there is a halacha D'Oraisa that we must add a kolbon for each machtzis hashekel.

#### HANOSEIN SELAH LITOL SHEKEL CHAYUV SHNEI KOLBANOS

- **R' Elazar** said that this follows **R' Meir**, who says that he must give 2 kolbons here: one in case he is taking too much change, and one because of the D'Oraisa that every machtzis hashekel must be accompanied with a kolbon. **Rav** said, this can even follow the **T"K**, because he must give one kolbon for the shekel that he gives (in case it is not a full value coin) and he must give a second kolbon for the shekel that he takes as change (maybe he got too much change, but both these kolbons are not D'Oraisa obligations).
  - According to **Rav**, **R' Meir** would say that he must give 3 kolbons in this case: 2 for the concerns mentioned above, and one for the D'Oraisa obligation to accompany every machtzis hashekel.

#### HA'ACHIM HASHUTFIN

- The Mishna's case of brothers who are partners in their father's estate, who are chayuv to give a kolbon if they give a shekel to cover both of them, and are patur from giving animal ma'aser, is where the brothers divided the estate and then put the assets back together into a partnership. The case where they are chayuv in animal ma'aser and patur from giving a kolbon would be where they never split the estate.

- **R' Lazar** said, “dividing the estate” is only effective where one took rams and the other took goats (it wasn't a simple splitting of assets, rather, there were tradeoffs involved). However, if they simply divided each asset group in two, and then put them back together in a “partnership”, they are not considered partners, but are considered as jointly owning their father's estate (and they would be chayuv to give animal ma'aser). **R' Yochanan** said, even in that case they are considered partners and are patur from having to give animal ma'aser.
- **Q: R' Chiya in the name of R' Yirmiya** asked, why don't we give a case where the brothers would be chayuv in animal ma'aser *and* a kolbon (where they didn't divide the animals but divided the other assets), and a case where they would be patur from both (where they divided the animals but not the other assets)?
  - **R' Mana** said, the only time they would not have to give a kolbon even though they divided the animals is where the animals are not the majority of the estate. If they were, then the estate is considered divided based on the division of the animals.
- **Q: R' Avin in the name of R' Shammai** asked, just because the brothers are considered “one” for purposes of making them chayuv in animal ma'aser, why should that make them be considered “one” for purposes of the kolbon? They are 2 people, each giving a machtzis hashekel!? **A:** He answered, when the estate is not divided, it is as if the father is giving the selah for his two sons, in which case a kolbon need not be added.
  - **Q:** If so, even if they divide the estate and then recombine it, it should again be considered one estate and as if their father is giving the selah for them (and thus obviate the need for a kolbon)!? Why does the Mishna say that they must give a kolbon in this case!? **A: R' Ba in the name of Abba bar R' Huna** said, the recombination does not make the estate as if it was never divided. It is considered to be fully divided and recombined into a new partnership.
- **Q:** Where do all these kolbons go? **A: R' Meir** says it goes into the same fund as the shekalim. **R' Lazar** says it goes into the fund used to buy animals for korbanos to be used when the Mizbe'ach is not busy. **R' Shimon Shezuri** says, it goes into a fund used to buy plates of gold that were used to cover the Kodesh Hakodashim. **Ben Azzai** says, they went to the money changers as their fee. **Others** say it went to the money changers to cover their travel expenses.

**HADRAN ALACH PEREK B'ECHAD B'ADAR!!!**