



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

Shekalim Daf Vuv

MISHNA – HALACHA GIMMEL

- If one saves money to accumulate for his machtzis hashekel obligation, and says (throughout the year) “these are for my machtzis hashekel obligation”, **B”S** say, any excess money must be given for use for voluntary korbanos for the Mizbe’ach. **B”H** say, any excess money has no kedusha and can be used for any use. If, during the year he saved money and said “I will take my machtzis hashekel from here”, all would agree that any excess money has no kedusha.
- If one saves money and says “this is for my chatas obligation”, all agree that any excess must be used for voluntary korbanos. If he saves and says “I will take from this for my chatas”, all agree that any excess money has no kedusha.
- **R’ Shimon** explains, the difference between the case of machtzis hashekel and the case of the chatas is that machtzis hashekel has a value limit, whereas a chatas does not.
 - **R’ Yehuda** says, this is not really true, because we find in history that at times “machtzis hashekel” was brought using half the popular currency coin, which was worth significantly more than a shekel.
 - **R’ Shimon** says, that is true, but machtzis hashekel is brought by everyone in the same amount, and chatas is brought based on how much one wants to spend.

GEMARA

- **R’ Yose in the name of R’ Lazar** says, **B”S** and **B”H** only argue when the money is accumulated over time. However, if one took a handful of coins (greater in value than was needed for the machtzis hashekel) and said “these are for my shekel obligation”, all would agree that the excess must be used for voluntary korbanos. **R’ Chiya** and **R’ Bibi in the name of R’ Lazar** said, the machlokes is only when the money is accumulated over time. However, if one took a handful of coins and said “these are for my shekel obligation”, all would agree that the excess has no kedusha at all.
 - **Q: R’ Chiya** said, our Mishna is a proof to **R’ Bibi**. The Mishna says that **R’ Shimon** explains the difference between the case of shekalim and the case of chatas, explaining that chatas has no limit, whereas shekalim do. Now, he can’t be talking about where the person said that “I will take my shekalim (or chatas) from this money”, because all would agree in that case that the excess has no kedusha. The case must therefore be where he takes a handful of coins and says “these are for my shekel obligation”. **R’ Shimon** is saying, that in that case, the excess is treated differently because there is a set limit, whereas in the same case regarding a chatas, the excess would have kedusha. We see that when one takes a bunch of coins at once, all would agree that the excess has no kedusha, like **R’ Bibi** said!? **A: R’ Yose** would answer that the case is where the money was accumulated over time and is according to **B”H**.
 - **Q:** The next Mishna says that the excess of shekalim has no kedusha. Presumably that is the shita of everybody, and therefore must be discussing where a bunch of coins were taken, and is therefore a proof to **R’ Bibi**!? **A: R’ Yose** would answer the case is where the money was accumulated over time and is according to **B”H**.
- **Q:** If one separates a shekel because he thinks he is obligated and afterwards realizes that he is not obligated, all would agree that the separated shekel has no kedusha. What is the halacha where one thought he was obligated to give 2 shekalim (e.g. he thought he owed from a previous year) and then realized he need only give one? What is the status of that second

shekel? **A:** Regarding the similar case with one who separates 2 chatas, the halacha is that the animal has kedusha and must be left to pasture until getting a mum. Therefore, in our case as well, the extra shekel will have kedusha.

- **Q:** As we see in our Mishna, we can't really compare the case of shekalim to the case of chatas!?

R' YUDA OMER...

- "Darkonos" are golden "dinars". "Sela'im" are sela coins. "Teva'in" are half-sela coins. "Dinars" are "keratin" (quarter-sela coins).

V'LO KIBLU ALEIHEN

- The **Chachomim** did not allow the value of what is given as a machtzis hashekel to decrease to the level of a dinar. They based this on a pasuk which teaches that the **Chachomim** established that the value should never be decreased to that point. The pasuk says "shlishis hashekel", which teaches that the value can't be less than 1/3 of a darkon.
 - **R' Chilkiya in the name of R' Acha** says, the pasuk teaches that one should give at least a shekel 3 times a year to tzedaka.
 - **R' Avin** said, the pasuk teaches that the shekels were taken from the Beis Hamikdash at 3 times during the year, in 3 boxes, which had 3 se'ah.
- The pasuk says "zek yitnu kol ha'over ahl hapekudim".
 - **R' Yehuda** and **R' Nechemya**: one says, since the Yidden sinned with the eigel halfway through the day, they bring a half shekel as a kaparah; the other says, since they sinned at 6 hours into the day, they bring a machtzis hashekel, which is worth 6 "garmasin".
 - **R' Yochanan ben Zakai** said, because they transgressed the "aseres hadibros", they bring a machtzis hashekel, which is worth 10 geirah.
 - **Reish Lakish** said, because the brothers sold Yosef for 20 silver pieces, each Yid must redeem his bechor for the value of 20 silver pieces (5 sela'im).
 - **R' Pinchas in the name of R' Levi** said, since each brother (the ten involved in the sale) got a "taba'ah", each must give that amount every year (the machtzis hashekel).

MISHNA – HALACHA DALED

- The excess money for shekalim has no kedusha.
- The excess of money used to buy: flour for a Mincha; birds for a zav, zava, or woman who has given birth; a chatas; or an asham, all goes for voluntary korbanos to be offered when the Mizbe'ach is sitting idle. The general rule is, the excess of anything brought for a chatas or an asham is used in this way.
- The excess of money used to buy: an Olah, is used for an Olah; a Mincha is used for a Mincha; a Shelamim is used for a Shelamim; a Pesach is used for a Shelamim; korbonos for poor nezirim, is used for other poor nezirim; a korbon for a particular nazir, is used by that nazir to bring a voluntary, personal korbon.

GEMARA

- **Q: R' Yehuda** asked, what is the halacha if one separates a shekel and then dies before giving it?
A: Shmuel said, it is used for the purchase of voluntary korbanos.
- If a Kohen Gadol has excess money that he had separated for the purchase of his "minchas chavitin", **R' Yochanan** says that the money must be destroyed, and **R' Lazar** says it is used to buy voluntary korbanos.
 - **Q:** Our Mishna says that the excess money used to buy flour for the mincha is used to buy voluntary korbanos, not like **R' Yochanan** said!?
A: The Mishna is referring to a regular chatas mincha, not the mincha of the Kohen Gadol.
- **Q: Abba bar Ba** asked, a pasuk teaches that any korbon brought from a sheep or goat becomes a Shelamim if not brought in its proper time (like a Pesach). Since an Olah can be brought from sheep or goats, its excess money should become a Shelamim (just like a Pesach)!?
A: That teaching is about a korbon that may only be brought exclusively from sheep or goats (like a Pesach). However, an Olah may be brought from cattle as well.

- **Q:** An Asham may only be brought from sheep or goats, so its excess should be a Shelamim!? **A: R' Bun bar Kahana** said, the pasuk of "*min hatzon*" teaches that this halacha only applies to korbanos that may be brought from sheep or goats. An Asham may only be brought from sheep.
 - **Q:** The word "*min*" is always used as an exclusionary term, how can it be used as an inclusionary term!? **A:** The teaching actually comes from the letter "*hey*" in "*hatzon*".
 - **Q:** The "*min hatzon*" written regarding an Olah should be darshened this way as well, and should teach that the excess of a Pesach can be brought as an Olah!? **A: R' Avun** said, a korban which is eaten may be brought as a different korban that is eaten (a Shelamim), but not as a korban that cannot be eaten (an Olah). **A2: R' Yose bar R' Bun** said, excess of kodashim kalim may be brought as other kodashim kalim (Shelamim), but not as kodshei kodashim (Olah).
 - **R' Yochanan** said, a Pesach is brought as a Shelamim if it is shechted with intention as a Shelamim, or even if there was intention for an Olah. **R' Eila** explains, that is based on the pasuk "*ihm min hatzon korbano l'zevach shelamim*".
 - **Q:** If a Pesach is shechted with intention for a pasul Olah (he has in mind that he will throw the blood tomorrow instead of today), does it take on the characteristics of that korban or not? If it does, then it is a Pesach with intention for a Olah, and is therefore passul. If its Pesach status is not effected, it becomes a Pesach that had intention to throw the blood tomorrow, in which case it is piggul, not just passul.
 - **Q:** If a Pesach during the rest of the year was shechted with an intention for the sake of a Pesach (which makes it passul the rest of the year) and then for an intention not for a Pesach (which makes it valid the rest of the year), will the korban be valid? **A: Shmuel bar Abba** says, since an intent not for its own sake can remove a presumed intent for its sake on the 14th of Nisson, it can also remove an explicit intent for its sake the rest of the year as well.