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BACKGROUND TO THE DAILY DAF

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SHEKALIM 2

*****GIRSA SECTION*****

We recommend using the Girsa'os of the Vilna Gaon printed in the margins of the Vilna Shas, and the commentary "Tiklin Chadetin" upon which they are based. This section is devoted to any *OTHER* important corrections that conform to the commentary of the Tiklin Chadetin which are not noted in the Hagahos ha'Gra, and Girsa corrections in the text of the Tiklin Chadetin itself.

[1] Gemara 2a [line 42]:
"בפרוס החג, אמר לי נאמר"
צ"ל "בפרוס החג, נאמר"
(וכן הוא במאירי, כמו שהעיר הג' בעל קהילת יעקב בהגהותיו)

[2] Gemara 2b [line 7]:
"אכן הסכימו השחיתו, וכל השחתה"
צ"ל "אכן הסכימו השחיתו, כל השחתה"

[3] Gemara 2b [line 27]:
"זמן קריאתה (אמר לי) לא בא אלא"
צ"ל "זמן קריאתה אמר לי לא בא אלא"
(without the parentheses)

[4] Gemara 2b [line 33]:
"משקרייא בי"ד חוזר וקריא בט"ו"
צ"ל "משקרייא בי"ד ולא חוזר וקריא בט"ו"
(Tiklin Chadetin -- see next Girsa)

[5] Gemara 2b [line 34]:
"שמא אין שומעין לו"
צ"ל "שמא שומעין לו"
(Tiklin Chadetin -- see previous Girsa)

1) [line 2] שקלים

(a) In the Beis ha'Mikdash, many public sacrifices were offered (for example the daily Temidim, the Korbenos Musaf of Rosh Chodesh and the festivals etc.). In order to finance these Korbanos, one half a Shekel was collected from every Jew, both those living in Eretz Yisrael and in the Golah, once a year.

(b) The half Shekalim were collected before Rosh Chodesh Nisan so that the Korbanos of the new year (which starts with the month of Nisan) would be offered from the money that was collected for the new year. On the first of Adar, Beis Din announced that the Shekalim should be collected, in order to ensure that all of the Shekalim would be collected before Rosh Chodesh Nisan (see Insights to 2a). Some commentaries contend that a portion of the Shekalim would not arrive until after Rosh Chodesh Nisan, while others claim that all of the Shekalim arrived by Rosh Chodesh Nisan, since the Shekalim were collected from the regions further from Yerushalayim earlier in the year. (This latter opinion appears to be the conclusion of the Yerushalmi, 2a - see Mishnas Eliyahu 2b.)

(c) The amount that was collected from each Jew was not fixed at half a Shekel. Rather, the amount given was always half of the "Matbe'a ha'Yotzei" (the primary coin in use at the time), provided that it was not *less* than the value of half a Shekel.

(d) The word "Shekel," as used in the phrase "Machatzis ha'Shekel," refers to the Shekel that was in use at the time of Moshe Rabeinu, which was equivalent to the "Sela" of the times of the Gemara. Machatzis ha'Shekel is half of a Sela, or two Dinarim. People became accustomed to calling the coin that was valued at half of a Sela, "Shekel," since it was "paid out" ("Shoklim" Oso) in order to fulfill the Mitzvah of Machatzis ha'Shekel each year (RAMBAN to Shemos 30:13).

2) [line 2] **כלאים (כלאי זרעים)**

It is forbidden to plant different types of crops together as it states in the Torah, "Sadecha Lo Sizra Kil'ayim," - "Do not plant different species (together) in your field." (Vayikra 19:19), and "Lo Sizra Karmeicha Kil'ayim, Pen Tikdash ha'Melei'ah ha'Zera Asher Tizra u'Sevu'as ha'Karem." - "You shall not sow your vineyard with other species, lest the fruit of the seed which you have sown, and the fruit of the vineyard, be forfeited." (Devarim 22:9). If one sows Kil'ayim, the produce becomes prohibited ('Kidesh,' from the word in the verse, 'Tikdash').

3) [line 5] **מצינין את הקברות** - Beis Din marks graves with lime, plaster

4) [line 7] **בעונתן** - at their proper time, before Rosh Chodesh Nisan

5) [line 8] **ותיתרם** - and the Terumas ha'Lishkah will be set aside [at its proper time]

6) [line 8] **תרומת הלשכה**

6) [line 8] **תרומת הלשכה**

(a) Every year, one half a Shekel was collected from every Jew to fund the Korbenos Tzibur that were offered in the Beis ha'Mikdash. Beis Din placed the money that was collected in a room in the Mikdash reserved for that purpose (See above, entry #1, "Shekalim").

(b) At three times during the year (before each of the three festivals), Beis Din filled three boxes, each of which held three Se'in (approximately 25 or 43.2 liters, depending upon the differing Halachic opinions) with Shekalim from that room. The portion that was set aside in the boxes was called the "Terumas ha'Lishkah," while the remainder of the Shekalim were called "Sheyarei ha'Lishkah" (Shekalim 7b, 8a). (See Insights to Shekalim 9:2)

(c) There is a difference of opinion as to why the Terumas ha'Lishkah was done three times a year rather than just once. One opinion states that the reason was only to publicize the Terumas ha'Lishkah (Yerushalmi 2b, see Insights there). According to others, Beis Din was concerned that the Terumas ha'Lishkah should be collected from the Shekalim that arrived later in the year (this opinion is also mentioned in the Yerushalmi, ibid.; see above, entry #1).

(d) The Shekalim from the Terumas ha'Lishkah were used to purchase the animals needed for public sacrifices, while the Shekalim from the Sheyarei ha'Lishkah were used to buy other goods necessary for the upkeep of the Mikdash and the entire city of Yerushalayim (Shekalim 4a-b).

7) [line 8] **החדשה** - the new Shekalim

8) [line 9] **ומר (= ואמר)** - and [Rebbi Shmuel bar Rav Yitzchak] said

- 9) [line 10] **כתחילתה** - like the first time that it was set aside
- 10) [line 17] **(דל כן כהדא דתני) (לא כן תני)** - was it not taught?
- 11) [line 24] **היך מה דאת אמר (= כמו שנאמר)** - (lit. like you say) like you find in the verse
- 12) [line 25] **(= תמן תנינן) (תמן תנינן)** - we learned in the Mishnah over there
- *13*) [line 29] **הכל יוצאין בי"ד** - (If this Girsa is correct, this statement is mentioned here because the Yerushalmi later (2b) uses it to prove Rav Simon's statement, that Shekalim are collected in Adar Sheni.)
- 14) [line 30] **ויאות** - it is correct
- 15) [line 32] **(= עדיין) (עד כדון)** - as yet
- 16) [line 33] **(= יש בשנה) (אית בשתא)** - there is in the year (which is counted from Nisan)
- 17) [line 35] **(= הם דקים) (אינון דקיקין)** - they are small
- 18) [line 36] **שאל** - asked the Talmidim of the Yeshivah if they agree with his opinion
- 19) [line 41] **בפרוס הפסח** - half of the 30-day period before Pesach during which the laws of Pesach are discussed, i.e. fifteen days before Pesach

2b-----2b

- 20) [line 2] **פומבי** - publicity
- *21*) [line 3] **הן נקרא ולא נבעת** - can we read this and not have trepidation? (This statement is cited here because it deals with the collection of the Shekalim for the Mishkan.)
- 22) [line 10] **(= טיבה) (אופיא)** - nature, disposition
- 23) [line 10] **נתבעין** - they are asked to give
- 24) [line 14] **תרומת אדנים** - the silver coins that were used to make the silver sockets which were used as supports for the beams of the Mishkan (Shemos 38:27)
- 25) [line 29] **(= היו יושבים) (הוון יתבין)** - were sitting
- *26*) [line 29] **לא מסתברא (אלא) לשעבר אבל לבי לא** - it is *not* logical to suggest that one [who lives in a walled city] only fulfills the Mitzvah by reading the Megilah on the fourteenth b'Di'eved, if he accidentally did not read on the fifteenth, but l'Chatchilah he must read it again on the fourteenth.
- 27) [line 32] **(= אף) (אף)** - even
- 28) [line 33] **(= משקרייא) (משקרייא)** - once he read it
- 29) [line 37] **הספד** - saying a eulogy
- 30) [last line] **ואדר שני סתם** - for Adar Sheni we write just "Adar"

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SHEKALIM 3

*****GIRSA SECTION*****

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[1] Gemara 3a [line 8]:

"תמן תנינן"

תיבות אלו צ"ל לעיל, בתחילת הסוגיא, לפני "אלו הן צרכי הרבים", (שורה 3) שהוא תחילת התוספתא

[2] Gemara 3a [line 25]:

"מכאן לציון, ומצא אבן אחת"

צ"ל "מכאן לציון. מצא אבן אחת"

[3] Gemara 3a [line 29]:

"ביניהן מהור וסביבותיהן טמא"

צ"ל "ביניהן מהור וסביבותיהן טמא"

(קרבת העדה, וכן נראה גם מדברי התק"ח)

[4] Tiklin Chadetin 3b DH Heich Ne'echalin:

"קרבת יחיד, לפי דאינם רוצים"

צ"ל קרבת יחיד, ולפי שאינם רוצים"

1) [line 4] **ערכין**

Erech (= endowment valuation) refers to a special form of vow. If a person declares, "Erech Ploni Alay" ("I accept upon myself to give the endowment value of so-and-so to Hekdesh"), he must give the specific value that the Torah designates for the person's gender and age group as stated in Vayikra 27:1-8. It makes no difference at all whether the person is healthy or sick, strong or weak.

THE "ERECH" THAT THE TORAH SPECIFIES IN VAYIKRA 27

| <u>AGE</u> | <u>MALE</u> | <u>FEMALE</u> |
|----------------|-------------|---------------|
| 1 Mo. - 5 Yrs. | 5 Shekels | 3 Shekels |
| 5 - 20 Yrs. | 20 Shekels | 10 Shekels |
| 20 - 60 Yrs. | 50 Shekels | 30 Shekels |
| Over 60 Yrs. | 15 Shekels | 10 Shekels |

2) [line 4] **חרמים**

There are two types of Charamim (a type of vow or pledge):

1. Chermei Kohanim, which are given to the Kohanim for their personal use and cannot be redeemed from the Kohen;
2. Chermei Shamayim, which are given to the Beis ha'Mikdash for the Bedek ha'Bayis and can be redeemed like any other Hekdesh.

3) [line 6] **עגלה ערופה**

(a) If a Jew is found murdered in a field (in Israel) and it is not known who the murderer is, the Torah requires that an Eglah Arufah be brought in order to atone for the blood that was spilled (Devarim 21:1).

(b) Five elders of the Beis Din of the Lishkas ha'Gazis (the Jewish "supreme court") measure the distance between the dead body and the cities around it to determine which city is closest to it.

(c) The elders of the city that is closest to the corpse must bring a female calf that has never been worked to a Nachal Eisan (a swiftly flowing stream - RAMBAM Hilchos Rotze'ach 9:2; a valley with tough soil - RASHI). They strike it on the back of its neck (Arifah) with a cleaver, severing its spinal column, gullet and windpipe.

(d) The elders of the closest city then wash their hands there and say, "Our hands have not spilled this blood, and our eyes did not see [the murder]." (Devarim 21:7) This includes a proclamation that the dead man was not sent away from their city without the proper food for his journey or the proper accompaniment. The Kohanim that are present say, "Atone for Your people Yisrael whom You have redeemed, HaSh-m, and do not place [the guilt for] innocent blood in the midst of Your people Yisrael" (ibid. 21:8). After this procedure, HaSh-m will grant atonement for the innocent blood that was spilled (RAMBAM Hilchos Rotze'ach 9:3).

4) [line 6] **רוצעין ענד עברי**

(a) There are two ways that a Jew can be bought as a slave. He may either sell himself because he is destitute, or he may be sold by Beis Din to pay back a theft. In either case, he is obligated to work for his master for six years or until the Shemittah year, whichever comes first (Shemos 21:6).

(b) If at the termination of his servitude he wants to continue working for his master, the Beis Din makes the slave stand near a doorpost and the master pierces his ear through to the door with an awl. The slave then continues to serve his master until the Yovel year (Shemos 21:6). This is known as "Retzi'ah."

5) [line 7] **מטהרין את המצורע**

On the day that a Metzora is healed from his Tzara'as, he takes two kosher birds (Tziporei Metzora), a piece of cedar, some crimson wool and a hyssop branch. One of the birds is slaughtered over fresh spring water in an earthenware utensil. A Kohen dips the other bird, along with the other articles, into the spring water that is mixed with the blood and sprinkles it seven times on the Metzora. The living bird is sent away towards the fields. Both birds are Asur b'Hana'ah, but the Isur is removed from the one that is sent away when it is sent off to the fields (Vayikra 14:1-8). Eight days later the Metzora brings his Korbanos to complete his Taharah.

6) [line 7] **[האימום] (המים)** - a last, a foot-like shape on which a shoemaker makes and repairs shoes

7) [line 8] **(= תנן התם) תמן תנינן** - we learned in the Mishnah over there (see Girsa Section #1)

8) [line 8] **בית השלחין** - a field that needs irrigation

9) [line 10] **(= תריץ) תיפתר** - explain it

10) [line 10] **שטף של גשמים** - a downpour of rain

11) [line 12] **אפילה** - [in which the plants were] late in sprouting

12) [line 14] **ברת חוורין** - probably a village near Chavran (Auran), a signal station for proclaiming Rosh Chodesh (Rosh ha'Shanah 22b), in the country east of the Jordan named Auranitis

13) [line 20] **(= מכאן) מיכן** - [there is a proof] from here

14) [line 21] **על העצמות** - that is, a grave-marker is left to mark where there is a Rova (1/4 Kav) of bones or where there are most of the bones of a body, since such bones are Metamei b'Ohel

15) [line 22] **גלגולת** - skull

16) [line 24] **ומטמא במקום אחר** - and causes us to erroneously make objects Tamei in another location

17) [line 24] **למקום טהרה** - that the marking should be in a place which is Tahor (adjacent to the Tum'ah)

18) [line 26] **אע"פ שאין מקיימין כן** - that is, although one may not keep grave markers *on top of* a grave

19) [line 28] **חורש** - a plowed area

20) [line 29] **[ותחתיהן] (וסביבותיהן)** - under each of the marked stones (see Girsa Section #3)

- 21) [line 31] **נתעכל** - decomposed
 22) [line 32] **למפרע** - retroactively (when he finds out that the place over which he passed was Tamei and as a result, all of the Taharos with which he came in contact became Tamei)
 23) [line 40] **מנכשין** - to weed

24) [line 44] **הפקר בית דין הפקר**

- (a) The Chachamim, if they see a need for it, may declare any property Hefker, thus removing it from the possession of its owner, as a fine or for any other reason they see fit. Hefker Beis Din gives the property the status of Hefker for all intents and purposes, even exempting it from Ma'asros if it is a food item, as is shown in our Sugya.
 (b) The Acharonim argue whether as a result of Hefker Beis Din the property remains without an owner until it reaches someone's possession, or whether Rabanan have the power to decree that the property leave one person's possession and *enter* the possession of another person (see Devar Avraham).

25) [line 45] **”ויעבירו קול ביהודה וירושלים לכל בני הגולה להקבץ ירושלים: וכל אשר לא יבוא לשלשת הימים בעצת השרים והזקנים יחרם כל רכושו והוא יבדל מקהל הגולה”**

- (Ezra 10:7-8) “A proclamation was issued in Yehudah and Yerushalayim to all of the people of the exile to assemble in Yerushalayim: And that anyone who would not come within three days, in accordance with the counsel of the officers and the elders, all his property would be destroyed, and he would be isolated from the congregation of the exile

- 26) [line 48] **שמע לה מן הדא (= יליף מכאן)** - learned it from here
 27) [line 51] **לא פטור ממעשרות הוא?** - is it not exempt from the all types of Ma'aser?
 28) [line 52] **עד כדון שביעית (= בשלמא שביעית)** - the case of Shevi'is is understandable

29) [line 53] **חדש**

- (a) Chadash is any grain that has not begun to take root until after the Korban ha'Omer is brought on the second day of Pesach. This grain may not be eaten until next year's Korban ha'Omer is brought (or when there is no Beis ha'Mikdash, until the day that it would have been brought), as it states in Vayikra 23:14 ("v'Lechem v'Kali v'Charmel Lo Sochlu...").
 (b) Many Rishonim rule that the prohibition of Chadash applies mid'Oraisa even in Chutz la'Aretz.

30) [line 54] **הדא דאת אמר (= הני מילי)** - this that you said

31) [line 59] **כתקנן** - with their proper character/nature

32) [line 61] **עיברוהו במוצאי שביעית מיד** - that is, he announced it a Shanah Me'uberes at the *beginning of the year*, in Tishrei

33) [line 62] **אין מן הדא (= אי מהכא)** - if you want to learn it from here

34) [line 62] **לית את ש"מ (שמעת מינה) כלום** - you cannot learn anything from it

35) [line 64] **והיידא אמר' דא (= אלא מהכא)** - and it is this [following Mishnah] that teaches it

36) [line 64] **גדיש שלא לוקט תחתיו (לקט)**

"Leket" refers to individual (one or two) stalks that have fallen from the sickle or from the reaper's hand during the harvest. Such stalks may not be retrieved by the owner but must be left for the poor, as described in Vayikra (19:9-10) "v'Leket Ketzircha Lo Selaket ... le'Ani vela'Ger Ta'azov Osam" (Do not pick up the individual stalks (the gleanings) that have fallen from the harvest ... you shall leave them (the gifts of Pe'ah, Leket, Olelos and Peret) for the poor and the stranger). If three stalks fall together, they may be retrieved by the owner.

37a) [line 4] **שולחנות** - tables that were placed before money-changers

b) [line 5] **היו יושבין** - were set up (i.e. money-changers sat)

38a) [line 5] **מדינה** - (a) Eretz Yisrael (RAMBAM, RIVEVAN, *VILNA GA'ON*); (b) in Yerushalayim (BARTENURA)

b) [line 6] **מקדש** - (a) Yerushalayim (RAMBAM, RIVEVAN); (b) the Beis ha'Mikdash (BARTENURA, *VILNA GA'ON* - according to the Vilna Ga'on, "Mikdash" refers to the Beis ha'Mikdash and "Medinah" refers to all of the cities of Eretz Yisrael except for Yerushalayim - see MISHNAS ELIYAHU 5a DH k'Shem she'Hayu)

39) [line 6] **למשכן** - to seize a collateral

40) [line 13] **שהכהנים דורשים מקרא זה לעצמן** - that is, since they think that they have a source for their actions, we do not seize collateral from them

41) [line 15] **עומר**

(a) There is a Mitzvah to bring the Korban ha'Omer on the second day of Pesach. A quantity of barley is reaped after nightfall after the first day of Pesach. At this time the grain is still moist, and the process of extracting one Omer (approximately 2.5 or 4.3 liters, depending upon the differing Halachic opinions) of barley flour is extremely difficult. The flour is baked and offered as a Korban Minchah on the 16th of Nisan. It is also referred to as the Minchas Bikurim -- Vayikra 2:14-16).

(b) In addition, a lamb is offered as an Olah, as it states in Vayikra 23:12.

(c) The Korban ha'Omer is the first offering of the new grain of the year, and as such it removes the prohibition against eating from the new grain.

42) [line 15] **שתי הלחם**

(a) The Shte ha'Lechem is an offering of two loaves of bread (that are Chametz) which is brought on Shavuos. It is baked from the newly grown wheat (Vayikra 23:17). One loaf is given to the Kohen Gadol and the other is divided among the rest of the Kohanim in the Mikdash at the time. They are eaten on the day of Shavuos and the night afterwards, until midnight (RAMBAM Hilchos Temidin u'Musafin 8:11).

(b) Afterwards, all new wheat is permitted to be used for Menahcos.

43) [line 17] **בשהביא שתי שערות** - that is, he grew two pubic hairs, but he is not yet 20 years old (Tiklin Chadetin)

44) [line 18] **(לאו) = לא בדא** - he is not in this case; this law does not apply to him

45) [line 20] **(תני) = כיני מתניתין** - this is the way the Mishah should be read

46) [line 24] **חטאת יחיד מתה (חטאות מתות)**

There are five Chata'os that are put to death by locking them up without food until they die:

1. The offspring of a Chatas

2. The Temurah (see Background to Temurah 2:1) of a Chatas

3. A Chatas whose owner has died

4. A Chatas of a sheep or goat that became a year old (and is therefore invalid as a Korban Chatas), whose owner brought a different Chatas to atone for his sins

5. A Chatas that was lost and was later found with a Mum, whose owner brought a different Chatas to atone for his sins (Temurah 21b)

47) [line 29] **ואינן מתיבין ליה** - and they answer him

48) [line 32] **(ואידך) = חרנא** - the other one

49) [line 32] **(= הפקודים) פיקודייה** - the people who were counted

50) [line 38] **קני זבין/קני זבות/קני יולדות**

- (a) If a Zav (see Background to Pesachim 90:7) emits Zov only two times, he does not bring a Korban. If he emitted Zov three times, whether it is emitted in one day or in two or three consecutive days, he has to bring a Korban (Kinei Zavim) after he becomes Tahor in order to enter the Beis ha'Mikdash and to eat Korbanos.
- (b) When a woman becomes Tehorah after being a Yoledes (a woman who gave birth) or a Zavah (see Background to Pesachim 112:42), she must bring a Korban (Kinei Yoldos or Kinei Zavos) to complete her purification process and to enable her to eat Kodshim and enter the Beis ha'Mikdash.
- (c) The Korban brought by a Zav or a Zavah is two turtle-doves or two common doves, one as an Olah and one as a Chatas. A pair of birds is known as a Ken (plural Kinim), which means "nest."
- (d) The Korban brought by a Yoledes includes a male sheep as an Olah and a turtledove or a common dove as a Chatas. If she could not afford a sheep, she brings a Ken, i.e. 2 turtledoves or 2 common doves, one as an Olah and one as a Chatas.

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SHEKALIM 4

*****GIRSA SECTION*****

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[1] Tiklin Chadetin 4a DH Reisha b'Nochrim:
 The words "ked'Muki Lah Rabbi Elazar *Lo* Tikshi Lach Reisha"
 should be "ked'Muki Lah Rabbi Elazar *v'Lo* Tikshi Lach Reisha"

[2] Gemara 4b [line 16]:
 "ואחד סלע שהוא נוטל דתניא"
 "צ"ל "ואחד דבר תורה דתניא"
 (הגהות הגר"א)

[3] Gemara 4b [line 23]:
 "האחים והשותפים"
 "צ"ל "האחים השותפים"
 (כן הוא ברוב ראשונים, ערש"י בכורות נו:)

1) [line 1] קלבון

(a) In the time of the Mikdash, everyone was obligated to give a half-shekel to the Beis Hamikdash for the purchase of the public sacrifices. Usually, each person would have to give an additional small amount called a Kalbon (which was the equivalent of 1/24 of a half-shekel).

(b) The Tiferes Yisrael explains why the Kalbon was added. At times the Gaba'im of Hekdesh would need to exchange the half-shekels into whole shekels or vice-versa. The Kalbon was added in order that Hekdesh should not suffer a loss due to the exchange rate. This explanation is based on the words of Rashi in our Sugya (DH ha'Achin). Rashi adds that two brothers who are partners must give two Kalbons.

(c) The Rambam explains the necessity of adding a Kalbon somewhat differently. Since everyone was obligated to bring a half-shekel, the Rambam tells us, half-shekels were in great demand. Therefore, a Shekel was worth less than two half-shekels. If two people would give one whole shekel, they would have to add a Kalbon to make up for that loss. Accordingly, if two brothers would bring one whole shekel together, they would give only one Kalbon. If they would each bring a half-shekel, they would not add anything.

2) [line 3] **נהן (על ידי) כהן** - for a Kohen

3) [line 5] **סלע**

1 Sela (Torah Shekel) = 4 Dinarim
 1 Shekel (Torah Half-Shekel) = 2 Dinarim
 1 Dinar = 6 Ma'in
 1 Me'ah = 2 Pundeyonim

| | <u>Sela</u> (Torah Shekel) | <u>Half</u> <u>Shekel</u> | <u>Dinar</u> | <u>Gerah</u> |
|-----------------------------------|-------------------------------|------------------------------|--------------|--------------|
| Sela (Torah Shekel) | 1 | 2 | 4 | 20 |
| Half-Shekel | | 1 | 2 | 10 |
| Dinar | | | 1 | 5 |
| Gerah (at the times of the Torah) | | | | 1 |

4) [line 8] **מעשר בהמה**

(a) Every year, a person must collect all of the kosher animals that were born during that year into a corral. As they leave the corral through a narrow opening, one by one, the owner counts them and marks every tenth one as Ma'aser Behemah, as stated in Vayikra (27:32), "v'Chol Ma'asar Bakar va'Tzon, Kol Asher Ya'avov Tachas ha'Shevet, ha'Asiri Yihyeh Kodesh la'Sh-m" ("all of the herds and flocks shall be tithed as they are counted under the rod, every tenth one being consecrated to HaShem").

(b) Ma'aser Behemah is eaten by its owner. If it has no Mum (defect), it is offered as a Korban on the Mizbe'ach and eaten by its owner in Yerushalayim. If it has a Mum, the owner may slaughter and eat it anywhere.

5) [line 14] **תיפטר (= תריץ)** - explain it

6) [line 15] **אתפלגין (= פליגין)** - the Tana'im argue

7) [line 17] **תני כן** - it was taught like this is Toras Kohanim, Sifra

8) [line 23] **דבר מסוים** - a specific object (such as the Amah Kalya Orev, a sharp device that measured one square Amah that was built on the roof of the Heichal to prevent ravens from landing)

9) [line 29] **בדק הבית**

Kodshei Bedek ha'Bayis refers to objects that are dedicated to Hekdesh *not* as sacrifices.

10) [line 29] **פתר לה** - [Rebbi Yochanan] explains it

11) [line 33] **נודרין ונידריין** -

(a) If a person makes a normal Neder (vow), as opposed to Erchin (see Background to Shekalim 3:1), and says, "Demei Ploni Alay" ("I accept upon myself to give the value of so-and-so to Hekdesh"), he must give the actual worth of the person; i.e. the amount he is worth had he been sold on the slave market.

(b) "Nodrin" means that a person can vow to give the value of another person to Hekdesh. "Nidarin" means that a person can have their value dedicated to Hekdesh.

12) [line 34] **רשב"ל (רבי שמעון בר לקיש) פתר לה עולה** - Rabbi Shimon ben Lakish explains that the Mishnah is referring to a case where a person makes a vow to give an Olah that will be offered on the Mizbe'ach (and not about a vows to give a person's value)

13) [line 37] **מותר נכסים** (the remainder of the Nesachim)

(a) Rabbi Chiya bar Yosef says that this is referring to the fourth Se'ah, i.e. the suppliers of wine, oil and flour for the Beis ha'Mikdash would agree on a price at the time of the harvest; if the price went down, the suppliers would have to give the supplies at the lower price. The extra wine, oil and flour is the Mosar ha'Nesachim.

(b) Rabbi Yochanan says that this is referring to the heaping measure, i.e. the suppliers would give heaping measures of these supplies to the treasures whereas the treasurers would sell them to the people with a leveled measure; the extra is the Mosar ha'Nesachim (Shekalim 11a)

14) [line 38] **אינון** - they [are]

15) [line 39] **נרכין וערכין**

(a) Erech (= endowment valuation) refers to a special form of vow. If a person declares, "Erech Ploni Alay" ("I accept upon myself to give the endowment value of so-and-so to Hekdesh"), he must give the specific value that the Torah designates for the person's gender and age group as stated in Vayikra 27:1-8 (see Chart in Background to Shekalim 3:1). It makes no difference at all whether the person is healthy or sick, strong or weak.

(b) The word "Ma'arichin" means that a person can vow to give the Erech of another person to Hekdesh. The word "Ne'erachin" means that a person can be "evaluated"; i.e. someone else can say about him, "I will give his Erech to Hekdesh."

16) [line 40] **היך מה דאת אמר** - just like you say

17) [line 40] **תמן (=התם)** - there

4b----- 4b

18) [line 4] **אמת המים** - the aqueduct (that brought water to the Beis ha'Mikdash) that passed through the Azarah was one Amah wide

19) [line 5] **ואשיב אתם דבר ואומר להם אלהי השמים הוא יצליח לנו ואנחנו עבדיו**
נקום ובנינו] ולכם אין-חלק [וצדקה וזכרון בירושלם]

- "[I answered them a word; I said to them, "The G-d of Heaven will grant us success, and we, his servants, will arise and build,] but you have no portion [nor merit nor remembrance in Yerushalayim.] (Nechemya 2:20)

20a) [line 27] **גדיים** - kid goats

b) [line 27] **תיישים** - male mature goats

21) [last line] **לית נן אמרין** - do we not say

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BACKGROUND TO THE DAILY DAF

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SHEKALIM 5

*****GIRSA SECTION*****

We recommend using the Girsas of the Vilna Gaon printed in the margins of the Vilna Shas, and the commentary "Taklin Chadetin" upon which they are based. This section is devoted to any *OTHER* important corrections that conform to the commentary of the Taklin Chadetin which are not noted in the Hagahos ha'Gra, and Girsas corrections in the text of the Taklin Chadetin itself.

[1] Gemara 5a [line 14]:

הנקודות אחרי תיבת "בהמה" מיותרים

[2] Gemara 5a [line 39]:

**"כמי שטבעה ספינתו בים"
צ"ל "במי שטבעה ספינתו בים"**

[3] Gemara 5a [line 44]:

**"קדשים שהוא חייב באחריותן"
(מקור: משנה שבועות מב:)**

[4] Gemara 5b [line 22]:

**"און תנינן, אם קרבה הבהמה... אם נתרמה התרומה"
"און תנינן, אם נתרמה התרומה... אם קרבה הבהמה, אמר ר' לעזר"
(כצ"ל, לפי הגר"א, ושאר המסוגר בסוגריים ב"נ"א' אין לגרוס)**

[6] Tiklin Chadetin 5b DH b'Mesuyam:

**"ונתכוון לתרום לשמים"
צ"ל "ונתכוון לתרום לשמי"
(דכן הוא נוסח הגר"א בסוגיין, כמבואר במשנת אליהו ו. ד"ה ה"ל במסויים)**

1) [line 1] **היך עבידא? (היכי דמי?)** - in which case?

2) [line 10] **לא שניא היא?** - is it not different?

3) [line 14] **היא שני אחין שירשו את אביהן, היא שני גיסין שירשו את חמיהן**
two brothers that inherited their father (and divided the inheritance and then joined again) are the same as two brother-in-laws that inherited their father-in-law

5) [line 15] **גיסין** - brothers-in-law

6) [line 16] **לאיכן (להיכן)** - to where

7) [line 17] **נדבה**

Optional Korbanos are called Nedavos. The contents of one of the Shofaros (charity boxes) that were kept in the Mikdash were used to buy Korbanos "Kayitz ha'Mizbe'ach" (communal Olos) to be sacrificed when the Mizbe'ach was not otherwise in use. (Rashi Sukah 56a DH Kayitz explains that these offerings were called "Kayitz," because they were like a "dessert" [Kayitz = cut figs, a common dessert food] to the Mizbe'ach.) These Korbanos were Korbanos Tzibur (offerings brought by the entire people) and not Korbanos Yachid (personal Korbanos).

8) [line 18] **ריקוע (ריקועי) זהב וצפוי לבית קודש הקדשים** - flattened sheets of gold which were used a covering for the walls and floor of the Kodosh ha'Kodashim

*****פרק #2 מצרפין שקלים*****

- 9) [line 22] **דרכונות** - Darkemons, a golden Median coin mentioned in Ezra 2:69, which had the value of two Sela'im. Its Greek name was a Daric (Tiferes Yisrael)
Darics, a Persian gold (and silver) coin
- 10) [line 24] **שופרות** - boxes in the shape of a Shofar-horn (wide at the base and thin at the top) for depositing money. Their opening was narrow so that it would be impossible to reach in and steal its contents
- 11) [line 26] **גזברין** - treasurers
- 12) [line 29] **מרגליות** - diamonds, gems
- 13) [line 33] **אוף הכא נמי** - even here, also
- 14a) [line 35] **תקלין חדתין** - "new Shekalim" which were given for the Korbanos of the coming year
- b) [line 35] **תקלין עתיקין** - "old Shekalim" which were given by someone who owed the Shekalim from the previous year
- 16) [line 38] **לסטים מזויין** - armed bandits
- 17) [line 45] **שבועת תקנה** - an oath which the Chachamim required people who guard Hekdesh to make in order that they should watch it properly

5b-----5 b

- 18) [line 5] **אע"פ שקבלו בני העיר לשלם** - even though the people, of whose Shekalim were lost, volunteered to send new Shekalim. (That is, since their Shekalim were lost *after* the Terumas ha'Lishkah, they have no obligation to send new Shekalim, but they decided to send them anyhow.)
- 19) [line 13] **אלו הן** - which ones are?

20) [line 19] **מעל** -

- (a) It is forbidden to derive personal benefit from anything that is Hekdesh. This is learned from the prohibition of "Lo Suchal le'Echol b'Sha'arecha ... u'Nedarecha Asher Tidor" ("You may not eat in your settlements, ... and your pledges that you will pledge" - Devarim 12:17) (RAMBAM Hilchos Me'ilah 1:1-3). The minimum amount for which one transgresses this prohibition is a Perutah's worth of benefit.
- (b) If someone benefited from Hekdesh intentionally, he receives Malkos and must pay to Hekdesh the amount that he benefited. However, the object from which he benefited remains Hekdesh.
- (c) If someone benefited from Hekdesh unintentionally, the object loses its Kedushah. He must bring a Korban Me'ilah and repay Hekdesh the value of his benefit plus an additional *fifth* (of the ensuing total, or a *quarter* of the original value). This is true of any object that has Kedushas Damim (i.e. it's value is consecrated to Hekdesh). An object that has Kedushas ha'Guf (i.e. an object with intrinsic Kedushah, such as the utensils used in the Beis ha'Mikdash or a live Korban that is used in the Beis ha'Mikdash "as is") does not lose its Kedushah under any circumstances.

21) [line 31] **מסוים** - the coin was recognizable (by whom it was given) when the Gizbar separated the money for the Korbanos

22) [line 33] **שיריים** - the remainder, the money that was left over and was not used for the Temidin and Musafin

23) [line 35] **מועלין בשיריים**

(a) Some of the Shekalim that are sent to the Beis ha'Mikdash are separated and designated to be used to purchase the Korbenos Tzibur. These are known as the Terumas ha'Lishkah. The rest of the Shekalim remain in the room where they were originally put, and are used to fix the wall of the city of Yerushalayim and to tend to the general upkeep of the city. These Shekalim are known as Sheyarei ha'Lishkah (see Background to Daf 2).

(b) The Terumas ha'Lishkah is Kodesh, and one who uses it for his personal use is Chayav a Korban Me'ilah. However, there is an argument among the Tana'im as to the status of the Sheyarei ha'Lishkah. Rabbi Meir asserts that one who uses its coins will not be Chayav a Korban Me'ilah, while the Rabanan argue that these coins, too, are Kodesh, and one brings a Korban Me'ilah for using them. (Rav Shlomo Siriliyo explains that the logic of the Rabanan's approach is that the separation of Terumah from the Lishkah removes all Kedushah from the remainder, just as the separation of Terumah from edible produce removes the "Kedushah" which causes the Isur of Tevel, from the remainder.)

(c) Rabeinu Meshulam, in his commentary, offers another explanation of the words "Mo'alin b'Shirayim." He suggests that the coins of the Sheyarei ha'Lishkah are unquestionably considered to be Kodesh. However, there is an argument whether the Sheyarei ha'Lishkah, just like the Terumas ha'Lishkah, must be used specifically towards funding Korbanos, or may be used for other *Hekdesh* purposes. Rabbi Meir says "Mo'alin b'Shirayim," i.e. one may not use the Sheyarei ha'Lishkah for anything other than the needs of the Korbanos, while the Rabanan argue that it may be used for other purposes *of Hekdesh* as well (such as fixing the city wall and tending to its needs). Both agree, however, that the Sheyarei ha'Lishkah are considered to be Kodesh.

24) [line 37] **דָּתָם** - of there (Bavel)