

Daf Digest for Maseches Shekalim is dedicated in memory of my great grandfather

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OVERVIEW of the Daf

1) The nesachim of an adult female sheep (cont.)

The Gemara concludes its elaboration of the different phrases in the pasuk that taught that the nesachim of an adult female sheep is the same as the nesachim of a kid.

2) Dating the receipt

The Gemara adds that the name of the day, week and month were written on the receipts for nesachim to prevent deception.

3) HALACHA 4: MISHNAH: The functions of two chambers in the Bais Hamikdash are described.

4) Distributing tzedaka in a discreet fashion

A number of incidents that relate to the necessary sensitivity required for distributing tzedaka are retold.

Two stories are recounted of people who did not act with sufficient sensitivity when giving tzedaka.

Another story is related that illustrates proper sensitivity for others.

The Gemara records two stories that relate to the prioritizing of different charitable needs.

5) Items consecrated for Bais Hamikdash upkeep

A contradiction is noted between a Baraisa and our Mishnah concerning the permissibility of using Bais Hamikdash upkeep funds for communal offerings.

R' Chizkiyah resolves this apparent contradiction.

הדרן עלך אלו הן הממונים

6) HALACHA 1: MISHNAH: The Mishnah mentions that there were thirteen collection chests and tables in the Bais Hamikdash. A dispute is recorded whether there were thirteen or fourteen places for bowing and the significance of the fourteenth place.

7) The collection chests

A Baraisa gives a description of the physical characteristics of the collection boxes.

8) Aron HaKodesh

A Baraisa cites two opinions regarding the outcome of the Aron HaKodesh.

The Gemara presents a third opinion regarding the outcome of the Aron HaKodesh.

A Baraisa cites two opinions regarding the number of Aro-nos that the Jewish People had in the desert.

Support for each of the two opinions is presented.

The Gemara presents a second proof for R' Yehudah ben Lakish. ■

Distinctive INSIGHT

Placing old and worn Sifrei Torah in the Aron HaKodesh

שני ארונות היו מהלכין עם ישראל במדבר אחד שהיתה התורה נתונה בתוכו ואחד שהיו שברי הלוחות נתונים לתוכו

The Noda B'Yehuda was asked whether it is permitted to store old and worn out Sifrei Torah which will never be used again in the same Aron HaKodesh which is designated for the useful and functional Sifrei Torah. Is this a form of disrespect for the Torah scrolls which are intact? Together with the inquiry, the questioner included a few thoughts on the matter. On the one hand, our Gemara tells us that the broken pieces of the first luchos, which were obviously dysfunctional, were included in the Aron with the second luchos, which were intact. On the other hand, this may not be relevant to our question, for the first tablets were the very handiwork of Hashem, and this may be why the broken pieces deserved the honor of being together with the second tablets. A Sefer Torah which is worn and unreadable might not have the same stature, and may not be worthy of being stored in the Aron HaKodesh.

The Noda B'Yehuda answered that there is, in fact, no proof to be brought from the positioning of the broken pieces of the first luchos. The ark which was used was originally built having in mind that the pieces of the first luchos would be placed inside, together with the second luchos. Such a condition is halachically valid, as we find in the Shulchan Aruch (O.C. 42:3). Therefore, he concludes that this would not be acceptable.

ציון (#97) takes issue with the Noda B'Yehuda. Hashem commanded that the broken pieces be placed in the Aron next to the second luchos. The custom throughout Klal Yisroel is to place worn-out sefarim in the Aron Kodesh, and this custom constitutes a situation as if the Aron was built in order to contain all these sefarim. Furthermore, Sefer Chasidim also writes that this custom is allowed. Based upon these considerations, storage of old Sifrei Torah is allowed in this manner. He does note, however, that the assumption that the broken pieces were together in the same ark with the second luchos is not agreed upon. Our Gemara in the Yerushalmi brings this as a dispute, with Rabbi Yehuda ben Lakish saying that there were two arks. Rashi in Chumash (Devarim 10:1) even uses this approach. Yet because the Bavli (Bava Basra 14b) assumes the position that there was only one ark, we can draw our inference regarding the propriety of placing all Sifrei Torah together in the Aron HaKodesh. ■

Today's Daf Digest is dedicated
לע"נ מרת גיטל בת ר' אליעזר
by the Goldstein family

HALACHAH Highlight

Giving Tzedakah or building a Bais Haknesses which takes precedence?

אר"ח ב"ח לר' הושעיא כמה ממון שיקעו אבותי כאן, [בבנית בתי כנסיות] א"ל כמה נפשות שיקעו אבותיך כאן לא הוה אית בני נש דילעון באורייתא

Rav Chama bar Chanina said to R. Hoshiya: How much money did our fathers put into building these Bais Haknesses! R. Hoshiya responded, "How many lives did your fathers destroy! Certainly they could have used their money to support poor people who were learning Torah.

There is a dispute among the Rishonim which forms of tzedakah take precedence over building a Bais Haknesses. Some argue that all tzedakah comes before building a Bais Haknesses¹. Others, however, hold that only money which goes to the poor, infirm, or to young men who learn Torah takes precedence over building a Bais Haknesses². The Korban HaEidah³ explains that it is preferable to give money to support poor people who learn Torah and are constantly involved in mitzvah performance rather than to build Bais Haknesses. What he means is beautifying a Bais Haknesses falls under the single mitzvah of ואנוהו זה א-לי whereas supporting the destitute scholars is an ongoing investment in the most valuable mitzvah there is since every word of Torah they learn is another mitzvah⁴.

In a similar vein, the Chofetz Chaim⁵ writes that a congregation which has the means should try to obtain the Neviim written on parchment. He adds that this is especially true now-

REVIEW and Remember

1. How were receipts in the Beis HaMikdash dated?
2. Why did some people refuse to accept tzedakah after Yom Kippur?
3. What happened to the Aron HaKodesh when the Beis HaMikdash was destroyed?
4. How many Arks did the Jewish People carry with them in the desert?

adays where many congregations invest heavily on beautifying their Bais Haknesses which, although it fulfill the mitzvah of ואנוהו זה א-לי it is not a terribly pressing matter. Therefore, it is preferable to obtain properly written Neviim for the Haftoras. ■

1. תוס' ב"ב דף ט' ע"א אבד"ה שנאמר. והובאו בגר"א וערוה"ש ביר"ד סוף רמ"ט
2. כן מבואר בתשב"ץ קטן סימן תקל"ו ומהרי"ק בשורש קכ"ח והובאו בב"י וש"פ שם, וכ"כ עפ"י גירסתם בירושלמי. וכ"כ שו"ע ביר"ד רמ"ט סט"ו. אמנם עי"ש בגר"א. ובערוך השולחן שם כתב בזה כמה חילוקי דינים, ע"ש
3. קרבן השדה בע"ב דב"ה וישכח
4. כ"כ מרן הח"ח בספרו תורת הבבית שמש"כ בריש מסכת פאה שתלמוד תורה כנגד כולם (דר"ל ששקול כנגד כל המצות כומרשפ בירושלמי שם), הוא דין בכל תיבה שלומד
5. במ"ב בשער הציון סימן רפ"ד ס"ק ה' לגבי הענין ליקרות ההפטרות מנביאים כשרים כדן ■

STORIES Off the Daf

Black fire

כמה נפשות שיקעו אבותיך כאן

Two accounts are recorded on our daf that criticize building great synagogues when there is no real need in the community, at the expense of poor talmidei chachomim. The Pnei Zakein, ז"ל, explains that a sign of the ערב רב is this interest in attaining a name for themselves by building huge edifices, instead of building for the glorification of Hashem's Name. There is nothing that Hashem loves more than someone who supports talmidei chachomim so they can learn His Torah with a clear mind.

This is similar to the Sefer Chasidim that discusses a person who is confronted with a similar choice. Should he contribute to the writing of a Sefer Torah, or to clothe a poor person? The better choice is to clothe the poor person, as it says in Yeshaya: "If you see a naked person you shall give them clothes." Building a shul is similar to making a crown for a Sefer Torah. Only a fool would truly think that it's better to pay for what is essentially just adornment than to help someone who does not have bread to eat.

The obvious question is why do even many well-meaning people make just this mistaken choice? The Chofetz Chaim, ז"ל, explains that such people make a simple calculation: since they can't possi-

bly help everyone, they feel as though anything done is a waste. He told a story to clarify how wrong this is.

Once, a bridge broke just as a group was crossing it, and everyone fell into the river. "Save us! Save us! We can't swim!" they cried. There were two people standing on the riverbank who could swim. The first jumped in immediately, and started to swim out from the bank. The second called to him, "Why bother? There must be twenty people drowning! You'll never save them all!"

His friend called back, "What are you talking about? Just because I can't save them all, I shouldn't save any? Even if I only manage to save one all my efforts will be worth it!" ■

