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The Chicago Center
TORAH • CHESED • REFUAH

Daf Digest for Maseches Shekalim is dedicated in memory of my great grandfather
Rabbi Avroham Tzvi Fleisher
הרב אברהם צבי בן הרב שבתי פליישר
By Jonathan Wolf and family

OVERVIEW of the Daf

1) Yehoyada Kohen Gadol (cont.)

The Gemara concludes its discussion related to a discrepancy between pesukim regarding the number of collection chests constructed by Yehoyada Kohen Gadol.

הדרן עלך שלשה עשר שופרות

2) HALACHAH 1: MISHNAH: The Mishnah presents guidelines regarding the legal status of coins found on the floor in the Beis HaMikdash near different collection boxes.

3) Clarifying the Mishnah

R' Avun in the name of R' Pinchus teaches that the thirteen collection boxes were situated in a circle.

Two explanations are presented to explain the Mishnah's ruling that coins found between the shekalim box and the voluntary communal offering box are placed into the communal offering box.

The Gemara unsuccessfully challenges the Mishnah's ruling concerning the case of money found between the bird-pair box and the young-olah-bird box.

It was unnecessary, explains the Gemara, for the Mishnah to address additional cases since the other cases follow the rule stated at the end of the Mishnah.

4) HALACHAH 2: MISHNAH: The Mishnah discusses what should be done with money found in other areas of the Beis HaMikdash or Yerushalayim. The law regarding found

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REVIEW and Remember

1. What is the general rule regarding money found in the Beis HaMikdash?

2. What is the status of money found in Yerushalayim?

3. Who removes money from the chamber to purchase korbanos?

4. Under what condition did R' Yochanan permit meat found in the hand of a non-Jew?

Distinctive INSIGHT

Parameters of proximity

מעות שנמצאו בין שקלים לנדבה קרוב לשקלים יפלו לשקלים

When we have a doubt regarding the origin of an item, we follow the closest place to resolve the unknown. Rabbi Ovadiah of Bertinora explains that the halachah of Egla Arufa is the source from where this is learned. When a body is found between two cities, and we do not know who killed this person, it is the elders of the closest city who are called upon to procure atonement for the situation. **רע״ב** adds that there is an opinion that when we have a coin which is closer to one box, but the other box has more coins (thus, statistically, the chances are that the coin is from the majority), we indeed follow the majority, and we do not use proximity alone as a determinant (see Bava Basra 223b). Accordingly, the ruling of our Mishnah only refers to where the boxes have the same amount of coins. This would also mean that the case of Egla Arufa itself only calls upon the elders of the closer city when the populations of all close cities are equal.

According to **רע״ב**, we use the Egla Arufa as our basis and the coin is deemed to have come from the closer box. However, Tiferes Yisroel explains that our Gemara, as well as Rambam (Hilchos Shekalim 3:14), do not make any distinction whether the number of coins in the boxes are equal or whether one has more than the other. They are of the opinion that we disregard the factor of **רוב**, whether one box had more or fewer coins at the moment this coin is found. The reason for this is that even if one box has more coins in it now, at the moment we find this coin, this does not necessarily indicate that the box had more in it earlier when the coin was originally dropped. The **הר הבית** was not swept regularly, and we therefore do not disregard the possibility that the coin might have fallen much earlier when the amount of coins in each box might have been different than as we find it currently.

Rabeinu Meshulam has a simple approach to deal with the opinions in Bava Basra mentioned by the **רע״ב**. He explains that the only time we follow the majority in a case of **רוב** versus **קרוב** is when the majority is mobile **(נייד)**. This causes us to consider the sheer number to be a factor, even more than closeness. Here, however, the coins were locked inside the boxes, and we therefore do not have to consider the many coins inside the boxes which were farther away. ■

HALACHAH Highlight

Designation of donated dollars

מעות שנמצאו בין השקלים לנדבה וכו' בין עצים ללבונה וכו' וכו'
מעות שנמצאו לפני סוחרי בהמה וכו'

Money found between the 'shekalim' area and the 'nedavah' area... between the firewood and the frankincense... money found in front of the animal merchants...

Although the above examples relate to sanctified property, similar questions do frequently arise in tzedakah matters. For example, if an organization leaves their pushkah in a mourner's home and no one comes to retrieve it, what should be done with that money? Similarly, on erev Yom Kippur or Taanis Esther tzadakah boxes are placed in shuls and often times no one comes to collect them. The Gabbai is left in a quandary not knowing what to do with them.

Rav Menashe Klein[1] asserts that the money should be set aside until Eliyahu HaNavi comes to identify the owner of the money. However, other Poskim[2] maintain that the money may be given to other worthy causes[3] as detailed in the footnote below. Ideally[4], the Gabbai should stipulate that in the event the pushkah is not removed by a set date the money will go to a different charity. It is also recommended[5] that those who accept a tzedakah box in their home should stipulate that money placed in the box will not belong to the organization until a predetermined time. This will save a family from the dilemma of retaining responsibility of an unretrieved tzedakah box. ■

1. שו"ת משנה הלכות ח"י סימן רצ"ד בסוד"ה והנה בענין. ועע"ש מה יעשה אם כבר נתן לעניים אחרים, ועע"ש כמה חילוקים
2. שו"ת מנחת יצחק ח"ח סימן פ"ו אות א'
3. שהחמנח"י הנ"ל כתב וז"ל יעשו בהם צרכי רבים, היינו שכל הציבור יהנו מהם. עי' חת"ס וכו' ואם היה באפשר להחזיר לכל אחד מה שנתן זה היה הנכון, אבל זה א"א וכו' ויותר טוב לפדיון שבויים וכו' עכ"ל. [ושכ"כ בחת"ס] והגר"י בליוא בספרו צדקה ומשפט (פ"ח הערה כ"ה בד"ה ובמ"ש, ובד"ה ושאלה) ג"כ כתב כמנח"י וז"ל ויכולים לשנות וליתן לצדקה מעין מה שכתוב על הקופה עכ"ל. וכשכתוב "צדקה גדולה", חלק על המנח"י הנ"ל וכתב שיתנו לפי מעלות הצדקה
4. בצד"מ הנ"ל
5. שם בד"ה וכיון ■

(Overview...Continued from page 1)

meat is also presented.

5) Clarifying the Mishnah

The Gemara explains why money found on Har HaBayis is considered unconsecrated money.

6) Sacrificial meat

R' Lazar in the name of R' Hoshaya rules that if one diverts their attention from korban meat it is unfit for consumption but must be left out overnight before it can be burned.

7) Limbs

R' Krispa in the name of R' Yosi the son of R' Chanina explained that when the Mishnah stated that limbs are assumed to be neveilah it means that one who eats them is subject to lashes.

R' Krispa in the name of R' Yosi the son of R' Chanina teaches that limbs strung together are permitted.

A Baraisa issues rulings concerning one who forgot whether he purchased meat in the kosher or non-kosher store and what should be done if meat is found on the street.

R' Yochanan rules that meat found in the hand of a non-Jew is the same as finding meat on the street.

Two related incidents are recorded. ■

STORIES Off the Daf

Holy fire

יצא לבית השרפה

The concept of nosar seems very enigmatic; what is so bad that the Torah prohibits its being eaten, and furthermore, why must we burn it? Nosar is a manifestation of ambivalence on the part of the owner of the korban. Rav Hirsch, zt"l, explains that, ideally, the destruction of the life of the animal through shechitah must be closely connected to the act that uplifts it—by eating it in just the place it should be eaten, and by just those who are called upon to eat it. Leaving over from the korban for consumption after the time limit represents the independence of the individual's will, instead of the submission of the individual's will before the Will of Hashem. The way we deny this rebellious act is through burning the nosar. The owner of the korban was tepid about his sacrifice, and he regains the holy fire of self-sacrifice by burning the remains.

The Chofetz Chaim, zt"l, remarked, "We sometimes find in certain families that they teach the children a little chumash and just enough lashon kodesh to pray, and that's it. If you were to ask the parents what they expect the outcome of an education like that to be, these well-meaning people invariably answer, 'The children will be good Jews. They will do as they see in our home.'

"But," the Chofetz Chaim continued, "these people are making a grave error. Hashem said that His words are like a fire, and the Jewish people must be like fire. A fire differs from a pot in two major ways: even when removed from its source, it stays a fire. But a pot will cool down as soon as it's off the fire. Another difference is that whatever comes in contact with a fire itself becomes a fire. But as soon as the contents of a pot are removed it immediately becomes a kli sheni that no longer has the power to cook. And if you keep transferring into new pots, the contents cool down completely!" ■

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