

## OVERVIEW of the Daf

1) HALACHAH 3: MISHNAH: (cont.)

2) Clarifying the Mishnah

According to Bar Kappara the term Av HaTum'ah used in the Mishnah refers to Biblical tum'ah, and ולד הטומאה refers to Rabbinic tum'ah. According to R' Yochanan both terms refer to Biblical tum'ah.

Both opinions are unsuccessfully challenged from our Mishnah.

3) HALACHAH 4: MISHNAH: The Mishnah begins with a description of where the limbs of a korban are initially placed on the ramp of the mizbeach. Two lists are presented regarding which mitzvos apply only when the Beis HaMikdash is standing and which mitzvos apply even without a Beis HaMikdash.

4) Karkov

The Gemara defines the term Karkov that appears in the Mishnah.

5) Shabbos and Rosh Chodesh

A discussion is recorded regarding the correct order for the korban and song of Shabbos and Rosh Chodesh. The conclusion is that the Shabbos korban is offered first and the Rosh Chodesh song is sung first.

6) Shekalim

The Gemara notes that there are two versions of R' Shimon's position regarding one who sanctifies a shekel when the Beis HaMikdash is not standing.

7) A convert setting money aside for his Korban

A Baraisa teaches that although a convert should separate money to bring a korban for his conversion, R' Yochanan ben Zakkai annulled the obligation because it could serve as a stumbling block.

The Gemara inquires about the status of the money consecrated by a convert in violation of R' Yochanan ben Zakkai's ruling.

The Gemara infers from a statement of R' Shimon that the coin does become consecrated.

This answer is unsuccessfully challenged.

The Gemara rules according to R' Shimon, namely, that the consecration of bikkurim nowadays is ineffective but the consecration of shekalim is effective. ■

הדרן עלך כל הרוקין

וסליקא לה מסכת שקלים



## Distinctive INSIGHT

Why is the title of the Massechta not חצי שקל?

הדרן עלך מסכת שקלים והדרך עלן

The name of the Massechta, שקלים, is in the plural. This is noteworthy, especially in consideration of the mitzvah, which is for each person to donate one-half of a shekel. We note that using the letter transformation system of א"ת ב"ש, the word שקל becomes ב"ד, which has the numerical value of 26, the same as that of the Name of God. As we find ourselves in exile from our land and without our Beis HaMikdash, the Name of God is not perceived in its fullest sense. We acknowledge this by donating half-shekel coins, symbolizing how the "26" is currently not complete, and to atone for our actions which have resulted in this diminution of the Name. With the arrival of Mashicah, Hashem will be One and His Name will be One. The mitzvah will then be for each person to donate a full shekel, as the Torah itself declares (Shemos 30:13): "The half-shekel will be with a holy shekel." (See Rashi there.) The Torah is hereby hinting that in the future the donation will be with a full amount, and not a fraction. Furthermore, the words בשקל הקדש is numerically equal to 839, precisely the same as the words בביאת משיח בן דוד, alluding to the future time when we will donate a full shekel, rather than just a half-shekel.

רבי יהודה אדאד זצ"ל notes that the יוצרות for Parashas Shekalim proclaims that we hope to contribute a full shekel when the Beis HaMikdash is rebuilt: ושקל אשה בית נכון ונשא. Here, again, we must ask, why do we plan to give a full shekel, and not just a half, as is the mitzvah?

Every person by himself, without his fellow Jew, is only half of a person. Whether it be for Torah or in mundane affairs, no one can function without the assistance of others. In the days to come, the words of the prophet will come to life, where we find (Yeshayahu 11:9): "And the land will be filled with knowledge of Hashem," and no one will be dependent upon others. With the coming of Mashiach, we will also merit to see the fulfillment of (ibid. 36:16): "Each man will reside under his vineyard and under his fig tree," which also alludes to this condition of direct connection to Hashem. This is why the prayer anticipates our contributing a full shekel at that time, symbolizing that our service of Hashem will not be lacking. ■

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in memory of  
הילדה רבקה דינה ע"ה בת ר' דוד שיחי

# HALACHAH Highlight

## Designating the firstborn animal

ובכורות נוהגין בין בפני הבית ובין שלא בפני הבית וכו'

The law of the firstborn applies whether or not there is a Beis HaMikdash...

The Gemara Nedarim<sup>1</sup> states that although the firstborn kosher animal is sanctified without a verbal declaration, nonetheless, there is a mitzvah to verbally sanctify the animal. Accordingly, Rambam<sup>2</sup> explains that when our Mishnah rules that the halachos of bechor are in force even without a Beis HaMikdash, it means that even nowadays there is a mitzvah to verbally sanctify the bechor. Shulchan Aruch<sup>3</sup> rules like Rambam on this point. The Aruch HaShulchan<sup>4</sup> notes that nowadays we do not find people who verbally sanctify their animals and questions the practice. He answers that since there is a mitzvah to sell the animal to a non-Jew to prevent misuse of a sanctified animal, the custom developed that people no longer declare the bechor's sanctity.

The correct method for selling the bechor to a non-Jew<sup>5</sup> is to have a non-Jew become a part-owner of the mother [but not the fetus<sup>6</sup> since that would involve making a transaction for something which has not come into existence לעולם]. [דבר שלא בא לעולם]. The transaction should be done as follows: The non-Jew should give money to the Jewish owner and the Jew should transfer ownership of the place upon which the animal is standing, thereby allowing the non-Jew to take possession of part of the mother<sup>7</sup>. An alternative method would be for the non-Jew to pay money and drag the animal into his domain or other location that allows for the transaction to be effective<sup>8</sup>. ■

# REVIEW and Remember

1. How did R' Akiva formulate his position regarding the proper place to burn a korban that became tamei?
2. Which land-based mitzvah applies only when the Beis HaMikdash is standing?
3. Why does the song for Rosh Chodesh precede the song for Shabbos?
4. What is done with sanctified animals when the Beis HaMikdash does not stand?

1. נדרים דף י"ג א'. ולאחיעזר ח"ג סימן ס"ז כשמקדישו בפיו מיתוסף בו עוד קדושה, ובקהילות יעקב בנדרים סימן י"ב (בהוצאת תש"ן) כתב שמדיבורו יש בו דין מקדושת קרבן שלא מדין בכור. משא"כ לגר"ח על הש"ס דך קי"ג לא מיתוסף בו קדושה אלא שנחשב "כדבר הנדור" מחמת המצוה להקדישו, וכן מצאתי בלשון הרשב"א שם וז"ל ודבר הנדור חשבינן ליה כיון שמצוה להקדישו. עכ"ל
2. רמב"ם הלכות בכורות פ"א ה"ד. ומאידך הטור י"ד סימן ש"ו ס"א העיד שהרא"ש חלק על הרמב"ם, וסובר שא"צ להקדישו. וע"ש בב"ח ובחידושי הגהות שהוא מחלוקת ר' ישמעאל ורבנן ערכין דף כ"ט ט' וע"ש
3. השו"ע ביו"ד ש"ו ס"א
4. הערוה"ש שם ס"ד
5. בשו"ע יו"ד סימן ש"כ ס"ו
6. כ"ה בשו"ע שם ועי"ש ברמ"א ובש"ך ס"ק ד'
7. בשו"ע שם
8. ברמ"א שם ■

# STORIES Off the Daf

## The secrets of the Torah

והביכורין אינן נוהגין אלא בפני הבית

The Heichal HaBrochah, zt"l, explains that the first fruits are the product of long and painstaking effort, and they embody the task of sanctifying the mundane endeavors of this world. To do that properly, we have to be deeply aware that no two actions are the same, and no two moments are the same. Every day is completely new and fresh, and a new light and connection to Hashem is waiting to be discovered every day. The tefillin of one day is completely different from the

tefillin of the next. No tefillah is exactly like another. But it is almost impossible to achieve this level of awareness without the Beis HaMikdash. Certain individuals do achieve such levels, and the Sages said about such people: "Whoever has holy awareness, it is as if the Beis HaMikdash was built in his days."

Once, when Rav Tzvi of Ziditchov, zt"l, was a young man, he spent the whole day doing business with non-Jews. When his day was through, he went to daven Minchah, and prayed with tremendous exuberance. It almost seemed as though his every limb was on fire, and anyone could see that he was full of a great longing for his Creator. Praying with such devotion usually takes a lot of

preparation, so his older brother thought that perhaps his fervor was less than genuine.

He asked his younger brother after the prayers, "Where did you get such a davening from without spending any time preparing?"

Rav Tzvi answered, "When you go out to the field, or to a little village, and there is no one but gentiles around...if you can maintain holy thoughts, you raise up all the holy sparks in the stones, the trees, the animals, in everything growing and living in the whole area. What could be a greater preparation for davening than that!" ■

