

1 Today we will learn בע"ה of דף ד of מסכת שקלים.

The topics we will learn about include:

The laws of מחצית השקל as it relates to women, minors, slaves, and non-Jews. The gemara will also discuss general laws about receiving contributions and sacrifices from non-Jews.

The Mishna will also introduce us to the concept of the Kalbon, which is a transaction fee that is added to the Machtzis HaShekel, and will discuss laws related to the Kalbon, as well as to whom it applies and who is exempt from it.

The gemara will discuss the laws of ירושה, and explain how this relates to the קלבון and to the law of מעשר בהמה.

Some of the key terms and concepts we will learn about include:

2 קלבון - The Kalbon is a transaction fee that was assessed on to the Machtzis HaShekel. The gemara will bring a מחלוקת as to whether this is a rabbinic injunction or a Torah law.

כותים - were brought by the king of Ashur from כותא and from other areas to the Shomron. They were attacked repeatedly by lions, and out of fear they converted. Their conversion was held in question as to its validity and throughout the gemara there is a debate as to their Halachic Status.

בדק הבית - Contributions given specifically for the building and upkeep of the Bais HaMikdash were categorized as בדק הבית, upkeep of HaShem's Holy Mikdash.

מותר נסכים - The suppliers of the flour in the Bais HaMikdash would provide larger amounts than necessary. The Kohanim would only use the requisite amount. The leftovers, which also came from the oil and wine, was called מותר נסכים and was sold and used for purchasing כלי שרת in the Bais HaMikdash.

Our Mishna teaches:

3 אע"פ שאמרו, אין ממשכנין נשים, עבדים וקטנים although we do not enforce collection of the Machtzis HaShekel from women, slaves or minors, אם שקלו מקבלין מהן

If they donate voluntarily, we do accept their contribution.

הנכרי והכותי ששקלו, אין מקבלין מהם

We do not accept a מחצית השקל from a non-Jew or from a Kusee, nor do we accept any other sacrifice from non-Jews - חוץ ממה שנידרר

Except for Korbanos that are brought as voluntary contributions, such as one who says עזרא עזרא

הרי עלי עולה. וכן הוא מפורש ע"י עזרא

לא לכם ולנו לבנות בית לא-לקינו

Which intimates that Non-Jews cannot participate in any way in Korbanos Tzibur, public sacrifices. The Mishna continues:

1 מחצית השקל

- Women
- Minors
- Slaves
- Non-Jews
- ...and other sacrifices

קלבון Transaction fee

- Who?
- Related laws: ירושה מעשר בהמה

2 קלבון Transaction fee

כותים Converts of the lions

בדק הבית Upkeep of the בית המקדש

מותר נסכים Leftovers of the נסכים

3 משנה

הנכרי והכותי אין ממשכנין Not enforced

אין מקבלין מהם We do not accept

חוץ ממה שנידרר ונידב Except voluntary קרבנות

לא לכם ולנו לבנות בית לא-לקינו

אם שקלו מקבלין מהן Accepted

Women

Minors

Slaves

4 ואלו שחייבין בקלבון
 The following are required to add a transaction fee to their מחצית השקל
 לויים וישראלים וגרים ועבדים משוחררים
 אבל לא כהנים ונשים ועבדים
 וקטנים
 Kohanim, women, slaves and minors are all exempt from paying the Kalbon fee.
 השוקל ע"י כהן, על ידי אשה, על ידי קטן פטור.
 One who is giving the ½ Shekel for a Kohen, woman, or minor, is also exempt from this Kalbon fee.

4 **מלפני:**

1 People who are candidates for a קלבון

אבל לא	לויים ✓
כהנים ✗	ישראלים ✓
נשים ועבדים ✗	גרים ✓
קטנים ✗	עבדים משוחררים ✓
Someone giving on their behalf ✗	

5 אם שקל על ידו ועל יד חברו חייב בקלבון
 If one is bringing the מחצית השקל for himself and his friend, he pays one קלבון

רבי מאיר אומר שני קלבונות
 Rav Meir holds that in such a case he pays 2 קלבונות as this is viewed as 2 transactions.

הנותן סלע ונוטל שקל חייב שני קלבונות
 One who brings a sela to the Bais HaMikdash, giving ½ as a contribution, and taking back ½ to bring as his Machtzis HaShekel, brings 2 Kalbonos
 as this is also considered 2 separate transactions.

5 **2**

One קלבון per transaction

שקל על ידו ועל יד חברו
 Bringing for himself and his friend
 One קלבון
 1 transaction

רבי מאיר אומר
 רבי מאיר disagrees
 Two קלבונות
 2 transactions

הנותן סלע ונוטל שקל
 מחצית השקל ½, ½ contribution
 Two קלבונות
 2 transactions

6 השוקל על ידי עני ועל ידי שכינו ועל ידי בן עירו פטור
 If one is bringing the מחצית השקל for someone else, he is exempt from paying the Kalbon, as the chachamim did not institute the kalbon for a gift.

ואם הלון, חייב
 However if he is giving this as a loan, he is required to pay the Kalbon.

6 **3**

A קלבון when paying for someone else

השוקל על ידי עני ✗
 שכינו ✗
 בן עירו ✗
 פטור

ואם הלון
 But in the case of a loan
 חייב ✓

7 The Mishna teaches further:

האחין והשותפין שחייבין בקלבון, פטורים ממעשר בהמה וכשחייבין במעשר בהמה, פטורין מן הקלבון
 Brothers sharing an inheritance or partners, if the nature of their relationship is such that they are חייב in מעשר בהמה, then they are not חייב to give a kalbon. If they are חייב to give a kalbon, they are exempt from מעשר בהמה
 The gemara will explain this more at length.

7

4
 A קלבון for brothers or partners

האחין והשותפין

✓ If they are חייב in מעשר בהמה
 They are not חייב to give a קלבון

✓ If they are חייב to give a קלבון
 They are exempt from מעשר בהמה

8 וכמה הוא קלבון
 How much is the Kalbon

מעה כסף דברי רבי מאיר
 וחכמים אומרים חצי
 A מעה is 1/12 of a dinar, which is 1/12 of what a person must bring for the מחצית השקל.
 According to the חכמים it is 1/2 of מעה or 1/24th of the value of the מחצית השקל

8

מלוקט

וכמה הוא קלבון?
 How much is a קלבון?

רבי מאיר: מעה כסף
 מחצית השקל 1/12th

חכמים: חצי מאה
 מחצית השקל 1/24th

9 The gemara begins:

אמר רבי בא
 תיפתר כמאן דאמר
 כותים כנכרים
 Since our Mishna grouped the two together, it would seem that both כותים and נכרים have the same halachic status

אמר רבי לעזר
 מתניתא בנכרים
 Rabbi Elazar disagrees and maintains that the סיפא of the mishna, where we state that we do not accept נדרים ונדבות כותים is speaking only of נכרים

9

רבי בא

They are grouped together →

They have the same status!

משנה:
 הנכרי והכותי...
 אין מקבלין מהן...
 קיני זבין...

רב לעזר

✗ The סיפא is speaking only of נכרים

10 אמר רבי יוחנן בתחלה אין מקבלין מהן לא דבר מסוים ולא דבר שאינו מסוים
In the initial phases of the building of the Bais HaMikdash, we do not receive any contributions from the non-Jews, as we are concerned that their underlying motives are to undermine the Jews from building the Bais HaMikdash

ובסוף מקבלין מהן דבר שאינו מסוים ואין מקבלין מהן דבר המסוים
Once the building is already completed, we may take insignificant items as a contribution from a non-jew for the Bais HaMikdash (such as water or salt)

רבי שמעון בן לקיש אמר, בין בתחלה בין בסוף אין מקבלין מהן לא דבר מסוים ולא דבר שאינו מסוים
Raish Lakish says that we do not accept any gifts whatsoever from a non-jew whether during the construction or after completion, of the Beis HaMikdash

10

בתחלה ♦
The initial phases

רבי יוחנן

לא דבר מסוים ❌ לא דבר שאינו מסוים ❌
No contributions

ובסוף ♦
After the building

מקבלין מהן דבר שאינו מסוים ✓
We may take things like water or salt

רבי שמעון בן לקיש

❌ No gifts whatsoever



11 The gemara brings a mishna which seems to conflict with the opinion of Rabbi Shimon Ben Lakish. The Mishna in Erchin says:
הכל שוין שהן נודרים ונידרין

All agree (Rabbi Meir and Rebbe Yehuda in that mishna) that non-Jews may make contributions to the Bais HaMikdash. Which seems to contradict Raish Lakish.

פתר לה עולה

The gemara answers referring to a Korban Olah, which everyone agrees can be received even by a non-Jew.

11

רבי יוחנן


✓ We may take things like water or salt

רבי שמעון בן לקיש

❌ No gifts whatsoever

הכל שוין שהן נודרים ונידרין
? The Mishna says we may take contributions!

עולה ✓
Still, he can bring an offering



12 The gemara reverts back to the Korban Olah of a non-Jew and asks.
ואינו מביא עמו נסכים
Does not each need to be accompanied by נסכים, and מותר נסכים, the overflow of the נסכים, which is inevitable in this korban, goes for the בדק הבית

And so, according to Raish Lakish, how can a non-Jew bring an Olah, if indirectly funds will end up coming to the Bais HaMikdash ?

התיב רבי יוסי בר רבי בון

Rebbe Yosse in the name of Rebbe Bun answered:

Just like the mishna in ערכין, which says ערכין ועורכין that non-Jews may make vows of ערך, that their value be given as a contribution, although the money ends up going to Bedek HaBayis, we still view it as if they donated to a holy purpose, but it ended up going to Bedek HaBayis.

12

רבי יוסי בר רבי בון

משנה: נערכין ועורכין
Non-Jews make vows of ערך value

Because they gave to a holy purpose

So too here, in the end it went to בדק הבית

גמרא שואלת:
The Gemara asks:
ואינו מביא עמו נסכים
overflow מותר נסכים goes for the בדק הבית

So it ends up coming to בית המקדש



13 So too here, even if the funds end up going to the upkeep of the Bais HaMikdash, we view it as if he donated to regular Tzedaka and not directly to the בית, even if in the end it ended up going to the בית, and so it is not in contradiction to the view of Raish Lakish.

The gemara brings the source of the opinion of Raish Lakish, which is the pasuk in עזרא:

לא לכם ולנו לבנות בית א-לקינו

Which states clearly that non-Jews may not take part in the building of the Bais HaMikdash in any way.

Rabbi brings another pasuk from Nechemia, ולכם איז חלק, which makes the further point that it is also forbidden to receive contributions from non-Jews for the upkeep of the water canals or for the walls and towers of the city of Yerushalayim.

13

עזרא ♦ לא לכם ולנו לבנות בית א-לקינו

נחמיה ♦ ולכם איז חלק

✗ Even upkeep of the water canals or for the walls and towers

14 The mishna had quoted Rav Meir as saying that in a case where one brings the Machtzis HaShekel for himself and his friend he must pay 2 קלבונות, one being for his own transaction.

מאי טעמא דרבי מאיר

What is his reasoning? The gemara answers

דאמר רבי מאיר כשם ששקלו תורה כך קלבוננו תורה

Just as the ½ Shekel is mandated by the Torah, so is the Kalbon. Rav Meir holds that the added kalbon is to make sure that each person is giving the proper value of the machtzis hashekel, as illustrated in the following teaching of Rav Meir

“כמין מטבע של אש הוציא הקב”ה מתחת כסא כבודו ואמר לו “זה יתנו

HaShem was telling Moshe Rabenu that the machtzis HaShekel brought by every Jew must be the same value as that of the ½ shekel in the time of Moshe Rabenu. And so we always add a small amount to the accepted ½ shekel, to compensate for potential discrepancies. According to Rav Meir the Kalbon is a Torah directive and not something instituted by the Chachamim.

14

שקל על ידו ועל יד חבירו ♦

Bringing for himself and his friend

קלבונות Two ♦ רבי מאיר: One for his own transaction

What is his reasoning?

כשם ששקלו תורה ♦ כמין מטבע של אש

כך קלבוננו תורה ♦ הוציא הקב”ה

זה יתנו Hashem told Moshe: ♦

We must add a small amount to make sure it is the proper value

15 The gemara questions the authorship of the statement in the mishna

נתן סלע ליטול שקל חייב שני קלבונות

The Mishna term Sela, is equivalent to the Torah term Shekel.

A sela is 4 dinar. 2 dinar, ½ Sela, is the amount one needs to give to fulfill the mitzva of machtzis HaShekel. This amount, is called a shekel in Mishna terminology.

15

מלך: ♦ טריב: ♦

שקל ♦ ס ♦

שקל ♦ טריב ♦

השקל ♦ טריב ♦

16 And so in our case, A person gave 1 sela to the Bais HaMikdash, with the intent of giving half as tzedaka to the Bais HaMikdash, and taking back 1 Shekel (2 Dinar) to fulfill his mitzva of Machtzis HaShekel.

אמר רבי אלעזר דרבי מאיר היא
this matches the opinion of Rav Meir, who would hold that 1 kalbon is for the transaction of changing the sela to give half to the bais HaMikdash, and the other kalbon to add to the machtzis haShekel, given for the mitzva

אמר רב דברי הכל היא
אחד השקל שהוא נותן ואחד השקל שהוא נוטל
Even the Chachamim would agree in this case that one pays 2 Kalbonos, one for each of the transactions

על דעתיה דרב שלשה קולבנות אינן
Rav says that according to the opinion of Rav Meir, 3 קולבנות would be needed here, 2 for the 2 transactions, and another for the Torah directive to add a Kalbon to the Machtzis HaShekel

נתן סלע ליטול שקל

Gave " Took "

חייב שני קלבנות

One for "changing" One for the מצוה

אמר רבי אלעזר דרבי מאיר היא

One for each transaction Even the Chachamim!

רב

The third for the Torah directive ← But according to Rav Meir

17 We had learned in the Mishna that a partnership that is חייב in בהמה is פטור from a קלבון and vice versa.

Our gemara clarifies
האחין והשותפין שחייבין בקלבון ופטורין ממעשר בהמה כשחלקו וחזרו ונשתתפו
When 2 brothers divide a ירושה and then they rejoin as partners in a herd, they are considered business partners, which exempt them from בהמה as the pasuk states by מעשר בהמה
מעשר בהמה, which teaches that to be חייב in בהמה the animals cannot be owned as a partnership, but must belong only to an individual person.

שחייבים במעשר בהמה ופטורין מן הקלבון כשעדיין לא חלקו
If the brothers have not yet divided the ירושה they are not considered partners, but rather joint executors of the estate of their father, and therefore they are חייב in בהמה, as the herd is owned by only one individual, namely their father.

If these 2 brothers bring their השקל together they are not required to pay a קלבון as they are not considered partners.

Partnerships

When חייב in מעשר בהמה ✓

When פטור from מעשר בהמה ✗

When חייב in מעשר בהמה ✓

When פטור from מעשר בהמה ✗

אשר יהיה לך

אשר יהיה לך

This is when the brothers have divided the ירושה and rejoin as partners

If the brothers have not yet divided they are joint executors

18 אמר רבי אלעזר והן שחלקו גדיים כנגד תישיים ותישיים כנגד גדיים
The case where 2 brothers divide a ירושה who then rejoin as partners, would be considered a halachic partnership only if they each took different types of animals. As at the time of ירושה, each is entitled to half of everything, and so if they redistribute the assets it is considered a true partnership

אם חלקו גדיים כנגד גדיים ותישיים כנגד תישיים
If they merely divide the herd equally, it is still considered as the manifestation of the original ירושה and they would not be considered halachic partners.

אמר רבי יוחנן
אפילו חלקו גדיים כנגד גדיים ותישיים כנגד תישיים, כלקוחות הן ופטורין מן המעשר
Rabbi Yochanan disagrees and says that even if they simply divided the ירושה equally, it is still considered as if each side sold their share to the other and are still considered partners to be exempt from מעשר בהמה but obligated to pay a קלבון

אמר רבי אלעזר: והן שחלקו גדיים כנגד תישיים ותישיים כנגד גדיים

When פטור from מעשר בהמה ✗

When חייב in מעשר בהמה ✗

Only if

They each took different types

So to redistribute is a partnership

As opposed to

They merely divide the herd

Still the original ירושה

So now they're partners

They sold their ירושה! אמר רבי יוחנן: כלקוחות הן

