

1 Today we will learn בע"ה of שקלים.


The topics we will learn about include:

The Mishna brings a case of one who collected coins of Machtzis HaShekel, and then found that he has more than he needs. The Mishna and gemara will explain what is done with the extra funds as well as explore other cases of surplus funds in various Kodesh situations.

The gemara will bring several agadic explanations for the machtzis hashekel, all going on the theme that the machtzis hashekel is an atonement for the העגל for the selling of Yosef HaTzadik.

The Mishna on Amud Bais will continue the discussion of surplus funds for various Korbanos, as well as discussing the surplus of the Korban Pesach, which may be brought as a Korban Shlamim

1



Other cases of surplus funds

More than he needs!

קרבנות

פסח ← שלמים

Aggadic explanations: Atonement

עזובות
השקלים

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

קרבן מנחה
A Korban Mincha is a sacrifice made from flour. In most cases, a Kometz of the Mincha is burned on the Mizbaich and the remainder is eaten by the Kohanim in the Azarah, as the Korban Minchah is considered Kodshei Kodashim. There are thirteen different types of Korbanos Minchah that are mentioned in the Torah.

שלמים
A person can offer a Korban in the Beis HaMikdash as a voluntary sacrifice, as a Korban Olah, Shlamim or Mincha.
A Korban Shlamim, which may come from a cow, sheep or goat, is Kodshim Kalim, Certain fats and other parts are sacrificed on the Mizbe'ach, and then the owner and his guests may eat the rest of meat of the Korban Shlamim within the perimeters of Yerushalayim, within two days of the sacrifice.

מותר הפסח
If an animal was designated for a Korban Pesach but was not actually offered as one (if for example it was lost before being sacrificed, or for any other reason), it is called Mosar HaPesach, the leftover Korban Pesach, and may be offered at any time as a Korban Shlamim. A Mosar HaPesach is identical to a Korban Shlamim except that it must be eaten within one day of the sacrifice, as opposed to the Shlamim, which can be eaten within 2 days.

2

קדשים קלים

קדשי קדשים




שלמים

קרבן קרבן

One type of voluntary

Offered as a

מנחה

From flour

מותר הפסח

קרבן פסח

Leftover

3 So lets review...

The Mishna Teaches

המכנס מעות ואמר הרי אלו לשקלי

If someone was collecting coins for his Machtzis HaShekel, and stated הרי אלו לשקלי, these are for my השקל, and then he sees that he has collected too many coins.

בית שמאי אמר מותרין נדבה
The surplus goes towards purchasing voluntary korbanos in the Bais HaMikdash.
בית הלל אומרים מותרין חולין

The surplus is not considered Hekdesh, and the person may use it for his personal use.

שאביא מהן לשקלי
if when he started collecting the coins he stipulated that he will bring the hekdesh from these coins, then all agree that the extra money is חולין and not Hekdesh.
אלו לחטאתי

If one collecting coins stated that these coins are for his חטאת, all agree that the extra monies go to חולין.

שאביא מהן לחטאתי

If one worded his pledge that he will bring from these funds for his חטאת, then all agree that the surplus is חולין and not Hekdesh

3



המכנס מעות

"הרי אלו לשקלי"

בית שמאי בית הלל

נדבה חולין

אלו לחטאתי

Surplus

"שאביא מהן לחטאתי"

חולין

"שאביא מהן לשקלי"

חולין

All agree

All agree

4 Why is there a difference between the Shekel and the Chatas ?
 אמר רבי שמעון של שקלים יש להם קצבה ולחטאת אין קצבה
 Since Shekalim have a fixed amount, if one collected more than this amount, it is clearly a mistake and would not become Hekdesh, according to Beis Hillel.
 As opposed to a chatas, where each person brings a korban of a different amount, we assume that the person collecting the coins had in mind to sanctify whatever amount he had collected.

Rabbi Yehuda questions the point that the Shekel has a fixed amount citing all of the changes that the shekel went through, throughout the various historical periods

Rabbi Shimon replied that while the value of the Shekel might have changed, however all Yidden always gave the same amount. As opposed to the Chatas where this amount varies from person to person.

4

The difference: רבי שמעון

שקלים יש להם קצבה ולחטאת אין קצבה

רבי יהודה

But the שקל went through changes ?

But everyone always gave the same amount !

5 The Gemara now clarifies, that the machlokes of the Mishna was where one collects coins a few at a time. However if one took a handful of coins all at once, then there is a different din.
 Rav Yossi holds that all would agree that in such a case the surplus is נדבה, whereas Rav Chiya and Rav Bibi hold that in this case all would agree that the extra monies are chulin.

5

The Gemara is talking about collecting a few coins at a time... ..but if it was a handful all at once:

רבי יוסי

רבי חייא ורבי ביבי

נדבה

חולין

Surplus

6 The gemara now discusses two other cases of הקדש בטעות as it relates to the מחצית השקל.
 המפריש שקלו וסבר שהוא חייב ונמצא שאינו חייב, לא קדש
 Someone who designated funds for his machtzis HaShekel, but was exempt from this, as for example he had previously already designated his Shekel, all would agree that this money is chulin as the money was separated in error.

One who designated two ½ Shekels, thinking that he was chayav for two, and then realized that he is chayav only in 1, the gemara tries to prove from a similar case with חטאת, that the extra one would become a נדבה, but in the end concludes that the Shekel is not similar to חטאת, as we had said in our mishna, and therefore in such a case would in fact be חולין.

6

המפריש שקלו וסבר שהוא חייב

He had already given his שקל

חולין → It was separated in error

1

If he designated two and realized he's only חייב in one


But the שקל is different

חולין


In the case of a חטאת The extra would be נדבה

7 The gemara brings a pasuk that illustrates that in the time of Nechemia, the Yidden wanted to reduce the value of the machtzis hashekel to $\frac{1}{4}$ of the Sela, but the Beis Din of Ezra and Nechemya capped the amount at $\frac{1}{3}$ of a Sela. The pasuk says:
והעמדנו עלינו מצוות לתת שלישית השקל בשנה לעבודת בית א-לקינו


The gemara further learns out from this pasuk that:
One should give tzedaka of 1 shekel at least 3 times a year
That we should not be Matriach the Tzibur more than 3 times a year with tzedaka appeals.
That the kuptot in which the lishcha funds were put into were 3 seah each
That at each הלשכה the funds would be deposited into 3 containers
And that terumas HaLishcha was performed three times per year

7 They wanted to reduce it... 

But the דין of עזרא and נתחיה said:
והעמדנו עלינו מצוות לתת שלישית השקל בשנה

ALSO 


At least 

◆  זרקה of 1 שקל at least 3 times a year 

◆ The קופות of the לשכה contained 3 סאה

◆ 3 of them were used each הלשכה

◆ Which was done 3 times per year



8 The gemara now brings several agados about the Machtzis HaShekel זה יתנו כל העבר על הפקודים מחצית השקל בשקל הקודש
Rabbi Yehuda and Rabbi Nechemya both interpreted this pasuk
Because Bnai Yisrael sinned at the Eigel at Midday (חצות), they must bring a מחצית השקל to atone for this
Because Bnai Yisrael sinned at 6 hours, they must bring a מחצית השקל which is worth 6 garmesin.
Rabbi Yehoshua said in the name of Rabbi Yochanan Ben Zakai
Because Bnai Yisrael transgressed all of the aseres HaDibros in the Chait HaEigel, they must bring a $\frac{1}{2}$ Shekel which is worth 10 Gera
Rabbi Berechya and Rebbe Levi say in the name of Rav Shimon ben Lakish
Because the sons of Yaakov Avinu sold Yosef HaTzadik for 20 silver coins, each person must redeem his firstborn with 5 Silver Coins which equals 20 dinarim
Rabbi Pinchas said in the name of Rebbe Levi, because the 10 tribes sold Yosef HaTzadik for 20 silver coins, which each tribe receiving 2 silver coins, therefore each Yid must bring the מחצית השקל to atone for this, which is worth 2 dinarim each.

8 כל העבר על הפקודים מחצית השקל

◆  They bring a מחצית השקל  גרמסין 6

◆ They sinned at חצות  ר יהודה ר נתחיה

◆ They sinned at 6 hours  ר יהושע בשם רשב"ג

◆ They transgressed the 10 commandments  גרה 10

◆ They sold יוסף for 20 silver  ר לוי בשם ר"ש בן לקיש

◆ Redeem firstborn סלע = 20 דינרים 5  ר פנחס בשם ר לוי

◆ Each of the 10 sold יוסף for 2 silver  דינרים 2

9 The next Mishna continues the discussion on מותר, surplus from various Kodesh items.
מותר שקלים חולין
As we learned in the previous mishna, according to Bais Hillel

Surplus of:
עשירית האיפה,
קני זבין, קני זבות, קני יולדות, חטאות ואשמות
all go to נדבה, voluntary Korbanos

עולה, שלמים, מנחה of מותר,
or נזירים, funds donated for,
all go to the original designation.

מותר פסח לשלמים
The surplus of a Korban Pesach goes for Korbanos Shlamim.

9 מותר שקלים חולין 

1 עשירית האיפה 

קני זבין, קני זבות, קני יולדות, חטאות ואשמות
נדבה 

2 עולה, שלמים, מנחה, נזירים
the original 

3 מותר פסח שלמים 

4

- 10 Shmuel taught in the name of Rav Yehuda
 הפריש שקלו ומת יפלו לנדבה
 If someone designated his ½ Shekel and then passed away, the funds go to נדבה

10 שמואל: הפריש שקלו ומת



- 11 The gemara brings the source for מותר פסח שלמים

The pasuk states:
 ואם מן הצאן קרבנו לזבח שלמים לה'
 כל שהוא מן הצאן בא שלמים

This would exclude מותר עולה which can also come as a cow

This would also exclude מותר אשם, which although it comes from צאן, it only comes from one type of צאן, namely אילים.

We do not learn out from a similar pasuk that מותר פסח - עולה, as we sooner compare שלמים, both items that are eaten, as opposed to עולה, which is completely burned on the mizbaich.

11 מותר פסח ← שלמים



אם מן הצאן קרבנו לזבח שלמים

כל שהוא מן הצאן

מותר אשם

Because both are eaten,
 as opposed to עולה which is completely burned

