

29 Mar Cheshvan 5774
Nov. 2, 2013



Shekalim Daf 15

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o"h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

Tickets

The Mishna said that the tickets for *nesachim* – *libations* had the day written on them, to prevent cheaters from reusing them on another day.

The Gemora asks how this would help, as they can wait until the next week.

The Gemora explains that the ticket included the day of the week, the day of the month, and the name of the mishmar, making the next matching day a long time away. (15a1 – 15a2)

Donation offices

The Mishna says that there were two offices, the silent one and the one of the utensils. In the silent one pious people would put money for the poor, and poor people from respected families would get supported from it, making the arrangement quiet and discreet. Anyone who donated a utensil would place it in the utensil office, and once a month the custodians would open it, and inspect the utensils. Any utensil which could be used was left, and all others were sold, with the proceeds being used for maintenance. (15a2)

Giving tzedaka

The Gemora tells various stories about giving tzedaka privately and wisely.

Rabbi Yaakov bar Idi and Rabbi Yitzchak bar Nachman were tzedaka collectors. They would give money to Rabbi Chama, Rav Oshiya's father, and he would distribute it to the poor, enabling the poor to remain anonymous to the collectors.

Rabbi Zecharia, Rabbi Levi's son in law, would take charity, and people would deride him, saying that he didn't need it. When he died, they discovered that he distributed it all to truly needy people.

Rav Chinena bar Pappa would distribute tzedaka at night. One time, the head of the demons met him, and told him that he should not be out at night, which is the time of the demons, as the verse prohibits one from taking over someone else's domain. Rav Chinena responded that the verse says that giving tzedaka privately will extinguish wrath, and he ran away to avoid this fate.

Rabbi Yona says that the verse says that fortunate is one who is insightful to a poor person, indicating that one must not just give to him, but think about how he does so. For example, when Rabbi Yona would see someone poor from a respected family, he would lend him money, saying that he heard that the poor person had just inherited a lot of money. Once he took the money, he told him that he need not pay it back, enabling him to take the money without shame.

In the times of Chiya bar Ada there were old men who would only take tzedaka between Rosh Hashana and Yom Kippur, saying that this would suffice for the rest of the year.

Nechemia from Shichin met a person from Yerushalayim, who asked him for a chicken. Instead, he gave him money to buy meat. He ate the meat that he bought and he died, and Nechemia cried out that we should all eulogize the victim of Nechemia.

Nachum Ish Gam Zu was bringing a gift to his father in law. On the way, a leper asked him for some food, and Nachum told him that he will return and give it to him. When he returned, the leper had died. Nachum said that his eyes which saw him and didn't respond should go blind, and his arms which didn't give him and his legs which didn't run to him should be cut off. This occurred, and Rabbi Akiva went to him, and he said woe to him that he saw Nachum in such a state. Nachum responded that woe is to him who didn't see Rabbi Akiva like this. When Rabbi Akiva asked why he was cursing him, he responded that he shouldn't rebel against punishment. (15a2 – 15a3)

Caring for the blind

Rabbi Hoshaya Rabba's son's teacher was blind, and Rabbi Hoshaya would always eat with him. One time he had guests, so he didn't invite the teacher. In the evening, he went to the teacher, and asked that he not be upset with him, since he hadn't invited him out of a concern that the guests wouldn't respect him properly, since they weren't used to him. He responded that since Rabbi Hoshaya had appeased one who is seen but doesn't see, he should be blessed by Hashem, who sees but isn't seen. When Rabbi

Hoshaya asked him where he learned such a blessing, he said it was from Rabbi Eliezer ben Yaakov. A blind man once came to his town, and Rabbi Eliezer ben Yaakov sat below him. Everyone therefore assumed that he was more important than Rabbi Eliezer ben Yaakov, and they supported him nicely. When he asked why they were doing this, the people explained their reason. He then blessed Rabbi Eliezer with the same blessing, saying that Hashem, who sees but is not seen, should be kind to Rabbi Eliezer, just as he was kind to one who is seen but doesn't see. (15a4)

What to donate to

Rabbi Chama bar Chanina and Rabbi Hoshaya were walking among the shuls of Lod. Rabbi Chama told Rabbi Hoshaya that his ancestors invested a lot of money in these shuls, but Rabbi Hoshaya responded that they wasted many souls in the process, as there were surely many people learning in Torah who they could have otherwise supported.

Rabbi Avon funded the gates of the bais medrash. When Rabbi Mana came to visit, Rabbi Avon showed him what he had built. He responded with the verse which states that Benai Yisrael forgot their Maker, and instead built sanctuaries, as he surely could have instead used the money to support those who learn Torah. (15a4 – 15b1)

Donation uses

The Gemora cites a braisa which says that if something fit as a sacrifice was designated for the maintenance fund, it is sacrificed instead, but not vice versa.

The Gemora challenges this from the Mishna, which says that whatever was needed for maintenance was



taken from the office, implying that this is true even if it is fit as a sacrifice.

The Gemora answers by saying that the Mishna means that whatever was needed – for maintenance or for sacrifice – was used for that purpose, while the rest was sold. (15b1)

WE SHALL RETURN TO YOU, EILU HEIN HAMEMUNIM

Horns, table, and prostrations

The Mishna says there were 13 donation horns, 13 tables, and 13 prostrations in the Bais Hamikdash. Those from the houses of Rabban Gamliel and Rabbi Chanania the deputy kohen did 14 prostrations, as they also prostrated opposite the pen containing wood, since they had a tradition that the ark was hidden there. A kohen once was involved in activity, and noticed that one part of the ground was different than the rest. When he went to tell someone about it, he died before he was able to say anything to him, showing everyone that the ark was indeed hidden there.

The Gemora cites a braisa which says that the horns were bent, and were narrow on top and wide on the bottom, to prevent dishonest people from taking money out of them while pretending to donate. (15b2)

Ark or arks?

The Gemora cites a braisa in the name of Rabbi Eliezer which says that the ark went with the exile to Babylonia, as the verse says that Hashem proclaimed that no *davar* – *thing* will be left, a reference to the ark which held the 10 *dibros* – *commandments*. In addition, another verse says that Nevuchadnetzar brought Yehoyachin to Babylonia with the vessels of

the treasure of the Bais Hamikdash, a reference to the ark.

Raish Lakish says that the ark remained hidden in its original place, as the verse says that its poles extended and were visible in the sanctuary, but they were not visible outside, and they were there until today, indicating that they remained there forever. The Gemora explains the seeming contradiction in the verse, as one part says the poles were visible, while the next part says they were not, by saying that they protruded through the curtain, similar to a woman's breasts under her clothing.

The Sages say that the ark was hidden in the pen holding the wood. There was once a kohen with a blemish who was removing worms from wood in this pen, and he saw part of the floor different from the surrounding area. When he went to tell someone about it, he didn't live to say anything to him. They then knew clearly that the ark was hidden there. Rabbi Hoshaya says that he tried to hit it with a hammer, and a fire came out and consumed him.

Rabbi Yehuda ben Lakish taught that there were 2 arks that traveled with Benai Yisrael in the desert, one with the Torah in it, and one with the broken tablets in it. The one with the Torah stayed in the Mishkan, as the verse says that the ark and Moshe didn't leave the camp, while the other went out with them, and sometimes went out to battle with them. The Sages say there was only one, and it only went out to battle once, in Eli's time, and was taken captive.

The Gemora cites a verse that supports the Sages, as the Pelishtim in the battle were fearful of the awesome ark, implying they had never seen it before.

The Gemora cites another verse that supports Rabbi Yehuda ben Lakish, as Shaul, in the battle, requested Achiya to bring him the ark, even though the Mishkan was in Kiryas Ye'arim, implying that another one was with them in battle. The Sages will explain that Shaul was referring to the ark which held the garments of the kohen gadol, including his head plate, as he had to wear those to ask advice from the Urim veTumim. The Gemora cites another verse that supports Rabbi Yehuda ben Lakish, as Uria told David that he didn't want to return to his wife while the ark and the whole nation are in huts, even though the Mishkan was in Tzion, indicating that there was another one which was in a hut. The Sages will explain that since it wasn't in a proper dwelling, it was tantamount to it being in a hut. (15b2 – 16a1)

DAILY MASHAL

Giving Tzedaka at Night

The Minchas Elazar of Munkatch (Divrei Torah 1:117) writes that there are some miserly people who look for every excuse to exempt themselves from giving tzedaka. When a poor person approaches them for tzedaka at night, they claim to follow the Arizal's practice of not giving tzedaka at night. However, the Minchas Elazar writes that this is no excuse. This is not what the Arizal intended at all. The source of the Arizal's practice not to give tzedaka at night, the meaning behind it, and why the misers in question have no rightful claim, will all be discussed in this article.

Night is a time of harsh judgment: The Chida (Birchei Yosef, O.C. 235) writes, "Night is a time of strict judgment. Therefore, according to the students of the Arizal, it is not a time forgiving tzedaka." The Chida offered this ruling as a commentary to the Shulchan Aruch (O.C.92:10, Y.D. 249:14), who writes that it is proper to give tzedaka before each prayer, as the possuk states, "With tzedek, I will behold Your presence" (Tehillim 17:15). The Arizal followed this ruling by giving tzedaka before Shacharis and Mincha, but did not give before Maariv.

The Chida cites a source for the Arizal's custom from our own Gemara. The Gemara tells us that R' Chinina bar Papa was once walking outside at night to distribute tzedaka to the poor. As he walked, he was met by the prince of destructive spirits, who demanded to know why R' Chinina was infringing on his domain. R' Chinina answered by quoting the possuk, "A gift in secret overturns anger" (Mishlei 21:14).

The simple explanation to this story is that the prince of spirits asked why R' Chinina walked about at night, when the destructive spirits roam. R' Chinina answered that he relied on the merit of tzedaka to protect him.

However, the Chida offers another explanation. The prince of spirits said that at night, tzedaka does not have the same ability to arouse Heavenly mercy, as it does by day, since night is a time of strict Heavenly judgment (see Divrei Torah, *ibid*; Maharsham II, 43). R' Chinina answered that nevertheless tzedaka is effective at all times.

According to this explanation, from the very source for the Arizal's practice we see that there is no restriction against giving tzedaka at night. Rather, by

day it is even more beneficial, since it awakens a greater degree of Heavenly mercy. Thus, we must interpret the Arizal to mean that one need not give tzedaka before Maariv, but one certainly may do so if he pleases.

Other opinions understood that the Arizal warned against giving tzedaka at night, if one could possibly give it by day (see Divrei Torah and Maharsham, *ibid*). They explain according to Kabbala that giving tzedaka at night arouses the anger of the destructive spirits.

Not to turn away a poor person: However, all opinions agree that one should not turn away a poor person who comes to collect tzedaka at night. If a person does so, he neglects the positive commandment of, “You must open your hand to him” (Devarim 15:8), and transgresses the prohibition of, “Do not harden your heart; do not clench your hand” (Devarim 15:7).

The Arizal favored giving money by day only when putting money in a tzedaka box for example, when there is no question of turning away a poor person empty-handed.

The Apankasta D’Aniya (III, Y.D. 181) writes, “At no time, and under no circumstances, should one ever refrain from giving tzedaka.” The Arizal meant that at night one should not meditate on Kabbalistic intentions before giving tzedaka, as he would when giving tzedaka by day. He adds, “This practice has no relevance to the majority of people who anyway do not know the Kabbalistic intentions for giving tzedaka. They should give tzedaka at all times, with wholesome simplicity. Hashem, Who cherishes tzedaka, will position every mitzva in its appropriate place.”

The Divrei Chaim’s custom: The Tzanz-Klausenberger Rebbe *zt”l* cites the custom of his great grandfather, the Divrei Chaim of Tzanz. At night, he would give his attendant tzedaka money to distribute, and the attendant would distribute it the following day (Divrei Yatziv O.C. 293. See Divrei Torah, *ibid*, who cites other details of the Divrei Chaim’s practice of giving tzedaka at night).