

# Shabbat Sheqalim 5764 - שבת שקלים ה'תשס"ד

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## Introduction

שולחן ערוך: אורח חיים סימן תרפ"ה

א ר"ח אדר הסמוך לניסן שחל להיות בשבת קורין פרשת שקלים שהיא כי תשא עד ועשית כיוור נחשת... ה חל ר"ח אדר הסמוך לניסן תוך ימי השבוע ואפילו בע"ש מקדימין לקרות פרשת שקלים בשבת שלפניו

### Joseph Caro, Shulhan Arukh, Orah Hayyim, 685

1. If the New Moon of Adar (closer to Nisan) falls on Shabbat, we read the section of Sheqalim, which is from "when you take a census" until "and make a copper laver"... 5. If the New Moon (closer to Nisan) falls during the week - and even on Friday - we read the section of Sheqalim on the previous Shabbat.

שמות ל:יא-טז

וידבר יהוה אל־משה לאמר: יב כי תשא אֶת־ראש בני־יִשְׂרָאֵל לִפְקֻדֵיהֶם וְנִתְּנוּ אִישׁ כֶּפֶר נַפְשׁוֹ לַיהוָה בַּפֶּקֶד אֹתָם וְלֹא־יְהִי בָהֶם נֶגֶף בַּפֶּקֶד אֹתָם: יג זה | יתנו כֹּל־הַעֲבָר עַל־הַפְּקֻדִים מַחְצִית הַשֶּׁקֶל בַּשֶּׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה הַשֶּׁקֶל מַחְצִית הַשֶּׁקֶל תְּרוּמָה לַיהוָה: יד כֹּל הַעֲבָר עַל־הַפְּקֻדִים מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה יִתֵּן תְּרוּמַת יְהוָה: טו הַעֲשִׂיר לֹא־יִרְבֶּה וְהַדֵּל לֹא יִמְעִיט מִמַּחְצִית הַשֶּׁקֶל לְתֵת אֶת־תְּרוּמַת יְהוָה לְכַפֵּר עַל־נַפְשֹׁתֵיכֶם: טז וְלִקְחַתְּ אֶת־כֶּסֶף הַכֶּפָּרִים מֵאֵת בְּנֵי יִשְׂרָאֵל וְנָתַתְּ אֹתוֹ עַל־עֲבֹדַת אֹהֶל מוֹעֵד וְהָיָה לְבְנֵי יִשְׂרָאֵל לְזִכְרוֹן לִפְנֵי יְהוָה לְכַפֵּר עַל־נַפְשֹׁתֵיכֶם:

### Exodus 30:11-16 (JPS 1988)

The LORD spoke to Moses, saying: 12. When you take a census of the Israelite people according to their enrollment, each shall pay the LORD a ransom for himself on being enrolled, that no plague may come upon them through their being enrolled. 13. This is what everyone who is entered in the records shall pay: a half-sheqel by the sanctuary weight - twenty gerahs to the sheqel - a half-sheqel as an offering to the LORD. 14. Everyone who is entered in the records, from the age of twenty years up, shall give the LORD's offering. 15. The rich shall not pay more and the poor shall not pay less than half a sheqel when giving the LORD's offering as expiation for your persons. 16. You shall take the expiation money from the Israelites and assign it to the service of the Tent of Meeting; it shall serve the Israelites as a reminder before the LORD, as expiation for your persons.

What was it used for?

מסכת שקלים פרק ד

משנה א התרומה מה היו עושין בה, לוקחין בה תמידיו ומוספין ונספיהם, העמר ושתי הלחם ולחם הפנים, וכל קרבנות הצבור. שומרי ספיהם בשביעית, נוטלין שְׂכָרָן מתרומת הלשכה... משנה ב פרה ושעיר המשתלח ולשון של זהורית, באין מתרומת הלשכה...

### Tractate Sheqalim: Chapter 4

Mishnah One: What would they do with the contributions? They would purchase the daily offerings, the additional offerings and all their libations. The Omer and the two breads and the shewbreads and all the public offerings. The seventh-year watchers would get their salaries from the contributions...

Mishnah Two: The cow, the goat that is sent and the silk cloth come from the contributions....

Why was it done this way?

### Sefer Hahinuch: 105

...Among the reasons for this commandment: That the Holy One, Blessed be He, wanted - for the good of all Israel and for their merit - that everyone's hand would be equal in the sacrifices that were brought before Him regularly each year, and that everyone - poor and rich alike - should be equal in this one commandment, that everyone should be remembered together (for their unity).

## Basic Collection Procedures:

### מסכת שקלים פרק א

א באָהד באָדער משמיעין על השקלים ועל הכלאים. בחמשה עשר בו קורין את המגלה בכרפיו, ומתקנין את הדרכים ואת הרחובות ואת מקואות המים, ועושין כל צרכי הרבים, ומצינין את הקברות, ויוצאין אף על הכלאים:  
ג בחמשה עשר בו, שלחנות היו יושבין במדינה. בעשרים וחמשה, ישבו במקדש. משישבו במקדש, התחילו למשכן. את מי ממשפניו, לויים וישראלים, גרים ועבדים משחררים, אבל לא נשים ועבדים וקטנים. כל קטן שהתחיל אביו לשקול על ידו, שוב אינו פוסק. ואין ממשפניו את הכהנים מפני דרכי שלום:

### Tractate Sheqalim, Chapter One

Mishnah One: On the first of Adar, they would publicize about the Sheqalim and the forbidden mixtures. On the fifteenth, they would read the Megillah in the (walled) cities; they would fix the paths and roads and the cisterns and do all the communal tasks; they would outline the graves and go out to remove all the forbidden mixtures.

Mishnah Two: On the fifteenth of (Adar) tables were placed in the city. On the twenty-fifth, they sat in the Miqdash. From the time that they sat in the Miqdash, they began to (seize payment). From whom would they seize? Levites, Israelites, strangers, servants, but not women, slaves and children; any child whose father had begun to pay for him cannot thereafter receive reprieves. They would not seize from Priests for the sake of peace.

### Is it Just?

### רמב"ם - הלכות שקלים פרק א

א מצות עשה מן התורה ליתן כל איש מישראל מחצית השקל בכל שנה ושנה, אפילו עני המתפרנס מן הצדקה חייב, ושואל מאחרים או מוכר כסות שעל כתיפו ונותן מחצית השקל כסף שנאמר שמות ל' העשיר לא ירבה והדל לא ימעט וכו', ואינו נותנו בפעמים רבות היום מעט ולמחר מעט אלא נותנו כולו כאחת בפעם אחת.

### Moses Maimonides: Mishneh Torah, Laws of Sheqalim, Chapter One.

It is a positive commandment from the Torah for each Israelite man to give a half-sheqel each year - even a poor person who receives charity is obligated, and he should ask others or sell his cover (clothing) off his shoulders and give the half-sheqel, as it says (Exodus, 30:15) "and the poor shall not pay less, etc." And he may not pay in many installments, but in one payment.

### Currency Exchange

### Sefer Hahinuch: 105

...And the Rabbis stated further that anyone who couldn't give exactly one half-sheqel, which was the coin at that time, would give a little extra beyond his half-sheqel. That extra was called Qalbon, and was the compensation for the moneychanger who would change the half-sheqels. And therefore, if two brought a single sheqel between them, they were obligated to pay a Qalbon; if they wanted to change it they had to give a Qalbon to the moneychanger...

### Sound Familiar?

### The Gospel According to Mark 11:15-17 (NRSV)

15. Then they came to Jerusalem. And he entered the Temple and began to drive out those who were selling and those who were buying in the Temple, and he overturned the tables of the money changers and the seats of those who sold doves; 16. And he would not allow anyone to carry anything through the temple. 17. He was teaching and saying, "Is it not written, 'My house shall be called a house of prayer for all the nations'? But you have made it a den of robbers."