

Laws of Shekalim Chapter 2 (Auto Translated)

English

Auto Translated

Shiur Overview

Summary of Shiur – Laws of Shekalim Chapter 2

Introduction to the Chapter

Chapter 1 dealt with the fundamental mitzvah of machatzit hashekel – who is obligated, what it is. Chapter 2 teaches the **order of collection** – how the money is collected, where it goes, and the entire process of terumat halishkah.

[Derasha:] Without shekalim there are no korbanot. When the community is small, larger donations are needed – the "one who gives on behalf of all." Although **he'ashir lo yarbeh vehadal lo yam'it**, extra money was never refused – "Take, take, take."

Halacha 1 – The Order of Collecting Shekalim: The Tables and the Boxes

The Rambam's words: Keitzad? Keshehinisu hashulchanim... manihin lifneihem shtei teivot, rechavah milmatah ufiha tzar milma'alah kemin shofar... kedei sheyaslichu letochan velo yehei efshar likach mehen benachat.

Explanation: In every city in Eretz Yisrael, the shulchanim (bankers/money changers) set up two boxes with a narrow opening on top and wide on the bottom (like a shofar), so that money could be thrown in but not taken out.

Chiddushim:

1. **Why two boxes?** The Rambam explains: **Achat shemashlichin bah shekalim shel shanah zo, vehasheni'ah... shikleit shanah she'avrah** – for those who didn't pay last year. Even after collecting for an entire year, the next year still required a separate box for the "stragglers."

2. **The obligation remains – proof that shekalim is a monetary debt:** The fact that shikleit shanah she'avrah are collected shows that the obligation of shekalim is **not avar zemano batel korbano** – it's a monetary debt that remains standing. If we would say that each year is a separate mitzvah, we would think that the old year is gone. But the fact that it's still collected shows that **the matter is that it should always be** – the Jew is a partner in the korbanot of the entire year, and on the assumption that he will pay, they already brought korbanot for him. However, he remains obligated to pay. (This is brought as proof for a theory from the previous shiur.)

Halacha 1 (Continued) – The Thirteen Shofarot in the Beit Hamikdash

The Rambam's words: Uvamikdash hayu lefanav tamid shlosh esreh teivot... kemin shofar. On each box was written on the outside what its purpose was.

Explanation: In the Beit Hamikdash itself there were 13 shofar-boxes, each for a different purpose, with a sign on the

outside so they wouldn't get mixed up.

Chiddushim:

1. **What does "tamid" mean?** Perhaps "tamid" means all year, not just during regalim – because some of the shofarot are not specifically for shekalim. Alternatively, perhaps it's only when oleh laregel when Jews gathered together.

2. **The first two shofarot** – as everywhere: (1) shekalim of this year, (2) shekalim of last year.

3. **Third shofar – kinim (torim uvnei yonah):** For all who are obligated in two birds (echad olah ve'echad chatat) – **zav, nazir, metzora, yoledet, nishba shevuat ha'edut, tamei mikdash** – six types. Some are oleh veyored korbanot.

Important chiddush about the order of kinim: The normal order was that **money was put in the box, and the kohanim brought the offering** – one didn't need to personally come with the birds. With behemot, however, one perhaps did come (regarding semicha). This explains why there's an entire masechta Kinim – because the order was different than with behemot.

4. **Fourth shofar – olat ha'of bilvad:** For a voluntary olah of a bird (not an obligatory korban).

5. **Fifth shofar – etzim lama'aracha:** For donations of money for wood for the mizbe'ach.

6. **Sixth shofar – levonah:** For donations of levonah. With menachot, levonah is part of the korban that the one bringing it provides – but here we're talking about a **separate donation of levonah**, which is an extra thing that one can donate.

7. **Seventh shofar – zahav lakaporet:** Gold donations for klei hakodesh – because sometimes they needed to repair or remake them.

8. **Eighth shofar – motar chatat:** When someone was makdish money for a chatat, bought a behemah, and there was leftover – the remaining money has kedushah (because he was makdish the entire sum) and goes into this shofar.

9. **Ninth shofar – motar asham:** The same with asham (doubtful transgression).

10. **Tenth shofar – motar kinei zavim vezavot veyoldot:** When one set aside money for kinim and there was leftover. Here we're talking about someone who **bought himself** (didn't put it in the third box), and it was cheaper than he thought. Or perhaps he set aside money throughout the year, and when coming to the boxes they told him the market price, and he puts the obligatory amount in one box and the motar in the other.

11. **Eleventh shofar – motar korbanot nazir.**

12. **Twelfth shofar – motar asham metzora.**

13. **Thirteenth shofar** – (not explicitly discussed in this section).

Motorot from the Shofarot – Tenai Beit Din

The Rambam's words: Utenai beit din that motorot from the last six boxes go le'olat behemah, and the hides go to kohanim like all other hides. The third box (kinei zavin vezavot) becomes half and half — half olah, half chatat. And shebara'u bevia'at — all become olat behemah.

Explanation: A tenai beit din determines that leftover money from the last six boxes goes for olat behemah. On each box was written on the outside what its purpose was, so they wouldn't get mixed up.

Chiddushim:

1. **Why specifically olat behemah?** Because olat behemah is the highest level — kodesh kodashim, entirely to Heaven, lashamayim. One cannot take money that was donated for a higher kedushah and bring it down for something lower (like kohanim eating). But olat behemah is the highest, therefore everything can be elevated to it.

2. **The tenai beit din is necessary** because the donor put in money for a specific purpose (for example asham, ken zav), and without a tenai beit din one couldn't use it for a different korban. The tenai beit din gives permission to change the purpose.

3. **Nafka minah regarding hides:** Even though if one brought kinei zavin vezavot (birds) there would be no hide, but because the tenai beit din makes it into olat behemah, it receives all the laws of olat behemah — including the law that the hide goes to the kohanim.

4. **The third box** (kinei zavin vezavot) is divided half and half — because each ken is two birds, one olah and one chatat, it works out perfectly that each receives its portion.

Halacha 2 — Sending Shekalim to the Mikdash, Converting to Gold

The Rambam's words: Bechol medinah umedinah keshegavrin hashekalim meshalchin otan beyad sheluchim lamikdash. Veyesh lahem letzaref oto midinar hazahav.

Explanation: When the shekalim are collected together in each province, they're sent with messengers to the Mikdash. They have permission to exchange the many small silver coins for gold coins so as not to carry a heavy load.

Chiddushim:

1. **"Yesh lahem" means permitted/reshut, not obligation.** In the Rambam's language, "yesh lo" never means "he should" (obligation), but always "he may" / "he can." This is a **general principle in the Rambam's language.**

2. **Why exchange?** Silver is cheaper than gold, so many silver coins can be exchanged for a smaller, lighter sum in gold. This is parallel to ma'aser sheni — "vetzarta hakesef beyadecha" — where the Torah itself permits exchanging so as not to carry.

3. **No kedushat haguf on shekalim:** Shekalim have kedushat damim (not kedushat haguf), therefore they can be exchanged for other coins.

Halacha 3 — Lishkah, Kupot, Terumat Halishkah and Shirei Halishkah

The Rambam's words: Umanihin oto belishkah achat milishkot shebamikdash, vesogerim delatoteha bemaftichot vechotmin aleha chotamot. Then: Memal'in mikol hashekalim shenitkabetz sham shalosh kupot gedolot, shi'ur kol kupah kedei shetachil tesha se'in. What's in the kupot is called **terumat halishkah**, and what remains outside the kupot is called **shirei halishkah**.

Explanation: All shekalim are placed in a special lishkah, locked with keys and seals. From there, three large kupot are filled (each holds 9 se'ah). What's in the kupot = terumat halishkah; what's left over = shirei halishkah.

Chiddushim:

1. **Seals:** The seal is like a wax seal (like a seal on a letter) — if it's broken open, one will see that someone opened it. In Masechet Shekalim (last chapter) there are many seals, even officials in charge of seals.

2. **Why specifically 9 se'ah?** It's asked but not answered why Chazal determined this exact measure. It's compared to banking practice — that one needs a fixed measure.

3. **Terumat halishkah vs. shirei halishkah — the foundation:** Terumat halishkah (what's in the kupot) is enough for a whole year of korbanot — that's the main need. Shirei halishkah (the remainder) is used for other things (learned later). This is a general principle: in every "campaign" there are leftovers, and they're used for related purposes. The foundation begins with the luchot — "pesoles lach" — good things are done with the leftovers, but it's not the main need.

4. **Connection to the size of Klal Yisrael:** When Klal Yisrael is smaller, less remains for shirei halishkah, because there must always be two temidim a day (minimum), but there are fewer nedavot.

Sheloshah Perakim Bashanah Tormin Et Halishkah

The Rambam's words: Sheloshah perakim bashanah tormin et halishkah: berosh chodesh Nisan, uverosh chodesh Tishrei kodem yom tov o acharav, vekodem Atzeret bachamishah asar bo.

Explanation: Three times a year they take out from the lishkah: Rosh Chodesh Nisan, beginning of Tishrei (before or after Rosh Hashanah), and 15 days before Shavuot.

Chiddushim:

1. **"Kodem yom tov o acharav"** — it's not done on Rosh Hashanah itself (because it's not permitted on yom tov — muktzeh). "Kodem" means erev Rosh Hashanah, "acharav" means motzai Rosh Hashanah (Tzom Gedaliah, etc.). It's discussed whether this means exactly Rosh Chodesh Tishrei or just around the beginning of Tishrei.

2. **Interesting time division:** The division isn't equal throughout the year — Pesach and Atzeret (Shavuot) are very close in time (only ~7 weeks), while from Tishrei to Nisan is half a year. This isn't resolved.

3. **15 days before each yom tov:** The rule is 15 days before each regel.

Seder Haterumah — How They Take Out from the Kupot The Torem Enters

The Rambam's words: Echad nichnas lifnim min halishkah, vehashomrim omdim bachutz.

Explanation: One person enters the lishkah, and guards stand outside.

Chiddush: The purpose is that when the seal is broken and the keys opened, no one should use the opportunity to steal.

Memalei Shalosh Kupot Ketanot

The Rambam's words: Memalei shalosh kupot ketanot, kol kupah mehem mechilat shalosh se'in, me'otan hashalosh kupot gedolot, umotzi'an lechutz kedai lehistapek mehem ad sheyichlu. Vechozer umemleli et hashalosh kupot haketanot min hashalosh hagedolot pa'am sheniyah kodem Atzeret... ufa'am shelishit beTishrei... uverosh chodesh Nisan tormin terumah chadashah.

Explanation: Three times a year (Nisan, Shavuot, Tishrei) they take out from the large kupot (nine se'ah each) into small kupot (three se'ah each), and use them until they're emptied. On Rosh Chodesh Nisan they begin with new terumah.

Chiddushim:

1. **If it runs out before Nisan:** If the large kupot are emptied before Rosh Chodesh Nisan (for example in the middle of Adar), they go back and are torem **mishrei halishkah** — from the money that was placed in the lishkah but not in the three large kupot. The calculation works: three large kupot with nine se'ah each, three times three se'ah taken out — all three large kupot are emptied.

Marking the Small Kupot — Alef Bet Gimel

The Rambam's words: Shalosh kupot haketanot shehayah torem bahen... katuv aleihen alef bet gimel, kedai sheyistapku min harishonah... ve'achar kach min hasheniyah... ve'achar kach min hashelishit.

Explanation: On the small kupot is marked alef bet gimel so they'll be used in order — first the first, then the second, then the third.

Chiddush: Dispute in the Mishnah — Tanna Kamma says alef bet gimel (lashon hakodesh), Rabbi Yishmael says in Greek — alpha beta gamla. The Rambam rules like Tanna Kamma.

Order of Taking Out from the Large Kupot — With a Cloth

The Rambam's words: Torem rishonah im hakupah ha'achat hagedolah, umechapeh otah hagedolah bemitpachat... vehasheniyah min hagedolah hasheniyah umechapeh otah... vehashelishit min hagedolah hashelishit ve'eino mechapeh otah, kedai sheyehei nikar shebah natnu keresh uva'asiyahem.

Explanation: The first time (Nisan): they take from large kupah #1, cover it with a cloth; then from #2, cover it; from #3 leave it open — as a sign that from there they last took. The second time (Shavuot) they go in reverse order: they take first from #3 (which is open), cover it, then from #1, cover it, then from #2 leave open. The third time (Tishrei) they take from #2 (which is open), etc. **It comes out that they take from all three large ones, from each and every one.**

Chiddushim:

1. **Each kupah is once "first":** Each large kupah merits to be the first from which they take once a year. This is a matter of honor — no kupah should always be "last."

2. **Dispute between Rambam and R' Ovadiah of Bartenura:** There's a dispute about exactly how the covering

order goes, but the main principle is the same.

3. **Why not empty one kupah completely?** Because machatzit hashekel is a matter of unity — we want all Jews from all places to be represented in each terumah.

Halacha 3 — In Whose Name is Each Terumah

The Rambam's words: Tormin et harishonah leshem Eretz Yisrael, vehasheniyah leshem hakrachim hamukapin lah uleshem kol Yisrael, vehashelishit leshem Bavel uleshem Madai uleshem hamedinot harechokov uleshem she'ar kol Yisrael.

Explanation: Each of the three terumot is dedicated in the name of a specific group: (1) Eretz Yisrael, (2) the nearby cities + Klal Yisrael, (3) Bavel, Madai, distant provinces + Klal Yisrael.

Chiddushim:

1. **Why three terumot at all?** The reason is practical: Jews from Eretz Yisrael bring their shekalim by Nisan; from nearby cities by Shavuot; from distant provinces by Sukkot. Therefore there are three periods.

2. **But in practice everything is mixed:** In practice, all three large kupot contain money from all Jews — it's not that kupah #1 has only Eretz Yisrael shekalim. If eighty percent of Jews live in Eretz Yisrael, all three kupot are filled with Eretz Yisrael shekalim. Also from distant places they bring gold (not shekalim).

3. **The matter is honor, not practical:** It's a **zecher** — it shows that every Jew, even from the farthest places, has a special terumah for him, that korbanot are brought for him. It's a matter of their honor.

4. **Ritual form like everything in avodah:** It's not left random — it has a form, an order, like everything in avodat Beit Hamikdash. But truly each terumah is from every Jew.

Halacha 4 — Intent of the Torem: On All Shekalim

The Rambam's words: Kesheyehei torem... mitkavein litrom al hagavui sheyesh balishkah, ve'al mah shebeyad hagaba'im she'adayin lo higi'u lalishkah, ve'al atidei geviyah — kedai sheyihyu elu hashekalim shehotzi lehistapek mehem kaparah al kol Yisrael, ke'ilu higi'u kol shekalim lalishkah venitrumah mehem terumah zo.

Explanation: The torem has in mind that he's being torem not only on what physically lies in the lishkah, but also on what's already with gaba'im in other cities, and even on what will only be collected in the future — so that the korbanot will be atonement for Klal Yisrael.

Chiddush: This answers why they take for a whole year — there's a box for previous shekalim because they have in mind "le'atid ligvot" — shekalim that will only come. Through the intent it's as if all shekalim are already here.

Halacha 5 — Laws of the Torem's Clothing and Conduct

The Rambam's words: Kesheyikanah hatorem litrom, lo yikanah bevegged she'efshar lehachbi bo kesef, velo bemin'al velo besandal, velo betefillin velo bekamei'a — shema yachshidu oto ha'am veyomru hechbi mamon halishkah tachtav keshetaram. Medabrim

hayu imo misha'ah sheyikanes ad sha'ah sheyetzei, kedei shelo yiten letoch piv. Af al pi shenizharim kol kach – ani, o mi shehu nivhal lehon – lo yitrom, mipnei hachashad, shene'emar "viheyitem neki'im meHashem umiyisrael."

Explanation: The torem may not enter with clothing/shoes/tefillin/kamei'a where money can be hidden, to avoid suspicion. They spoke with him constantly while he was inside, so he couldn't put money in his mouth. And despite all precautions – a poor person or one who is nivhal lehon (desperate for money / stingy) should not be the torem, because of suspicion.

Chiddushim:

1. **Tefillin were soft:** From the fact that they worried that coins could be hidden under tefillin, we see that tefillin used to be soft – not such a hard box like our current tefillin. With our tefillin it wouldn't be practical to hide coins underneath.

2. **Why only the torem? – A question on the entire system:** Why worry so much specifically about the one person who enters the lishkah? All the gaba'im can steal just as well, the couriers who bring the sealed kupot can steal, and at the second lishkah where korbanot are purchased one can also steal!

Answer: It has to do with human psychology. Foolish people who will always be suspicious don't know the dynamics of money. They find themselves one victim – the person known as the torem, who stands by the large piles of money. That's the "visual" – people see the one standing by the large sums. In practice, the animal merchant has many more opportunities to steal, because he doesn't have the whole ritual of

supervision, but he doesn't stand at the dramatic scene. This is a practical difference between real risk and perception.

3. **Two reasons for disqualification – ani and nivhal lehon:** The Rambam brings two types of people who may not be torem: (a) an **ani** – he's poor and has a motive to steal from need, (b) **nivhal lehon** – one who is desperate for money, or stingy, loves money. Both reasons create suspicion, even if the person is honest.

4. **"Viheyitem neki'im meHashem umiyisrael" – the source and its derasha:** The verse comes from Bnei Gad and Bnei Reuven (Bamidbar 32:22). The simple meaning of the verse there is that Bnei Gad and Bnei Reuven promised both to Hashem (an oath/condition) and to Klal Yisrael – that Jews shouldn't have any complaints against them.

But the **derasha** of the Gemara learns more broadly: even when Hashem has no complaints (one isn't transgressing), but Jews have complaints – even unjustified complaints – one must ensure to be clean. That is, the obligation of "viheyitem neki'im" goes further than the simple meaning – one must guard against even unjustified suspicion.

The Mishnah's language – "shema ye'ani... shema ye'ashir": The Mishnah brings: if he becomes poor, they'll say he was punished for stealing from the lishkah; if he becomes rich, they'll say he enriched himself from lishkah money. Either way they'll talk – therefore one must avoid any suspicion.

One can ask: who asked them to be crazy and think such foolish calculations? But "viheyitem neki'im" teaches us that this is a person's responsibility – to avoid even the appearance of wrongdoing.

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Chapter 2: The Order of the Collection Boxes and the Withdrawals – How the Shekalim are Collected

Introduction: From the Mitzvah of Shekalim to the Order of Collection

We are now learning the second chapter of Hilchot Shekalim. So in the previous chapter we learned about the essential mitzvah of the machatzit hashekel (half-shekel), who is obligated and what a machatzit hashekel is. Here we are going to learn the order of how it is collected and where the money goes and so forth.

Discourse: The Importance of the Givers of the Shekel

And before we go further we want to praise the baalei hashekel, those who give the shekalim. Yes, if there are no shekalim there are no... yes, if there is no flour, there is no Torah, if there are no shekalim there are no korbanot (sacrifices). Yes, and as we learned, that when there is a small community of Klal Yisrael that supports something, one must give larger amounts. One must give the echad shenotein keneged kulam, our honored Jew, the supporter of the shiur (Torah class). Rabbi Yoel Halevi, may the merit of Torah protect him that he should be able to continue giving a thousand times more for Torah and for chesed (kindness). Very remembered.

It is indeed also a great matter that each person should give. True, one allows. Because "the rich shall not give more and the poor shall not give less." One allows. Even if the rich shall not

give more, if each person gives more, we have already discussed. So, it's not a problem. Never yet said, even that which is not obligated, it states explicitly, one takes. There is no halachah whatsoever that one doesn't take money, in practice. Take, take, take. Fine, the Rambam says so. Yes.

Halachah 1: The Tables and the Collection Boxes in Each Province

How do the money changers collect, how do the bankers, the people who are busy with exchanging the money, help the people give the machatzit hashekel, how do they collect the money? There is a certain form of how one does it. It's not that each person should decide, but rather like many halachot regarding hekdesch (consecrated property) have very clear halachot.

And I mean many of the halachot are in order that it should indeed be safe, that no one should steal from it. And the second thing, that no one should suspect anyone. I mean that is very much of the halachot, that no one should suspect the other. But in this matter it states there explicitly.

How does one do it? The practical way of collecting the money. **When the money changers placed the shekalim in every province.** We have already learned that in all the lands, in all the cities of Eretz Yisrael one collects the money. Not only Eretz Yisrael, but Eretz Yisrael. But I don't know if the money changers go out. I mean that in each province sit

money changers. And the people from outside Eretz Yisrael must send, they should take an agent who should travel to the nearest province and give.

The Form of the Collection Boxes

Okay, so it is, **they place before them two collection boxes**, one places down two small boxes in front of each of the tables, **and the boxes** have a certain way how they are, **wide at the bottom and its opening narrow at the top**, like a charity box that has a narrow entrance, such a triangular box, **like a shofar**, like a shofar that begins wide, I mean, it begins narrow and ends wide.

Why is this order, why is it so practical that it should have a narrow entrance and a wide bottom? **So that they should cast into them and it should not be possible to take from them easily**, that it has a very narrow opening, you cannot insert your finger, you can insert money, and to take out one must be able to break the box, or the box has some lock, one must be able to take out the money from below when it comes to the time of need, but this is a matter of safety, that no one should take out any money. He says that a person will be able to easily take out, someone will come ostensibly to give, and he will in practice take. It must be that it goes primarily in.

Why Two Collection Boxes?

The Rambam says, **And why do they make two collection boxes?** Why does each table have two such boxes? Why isn't one enough? The Rambam says, **One in which they cast the shekalim of this year**, in one they put in the shekalim of the year, **and the second**, the second was made for the laggards, **in which they place the shekalim of the previous year, which they collect from those who did not give their shekel in the previous year**, one who did not give last year, one asks again, now one puts it in the special box.

Later we will see why there is a special box, because the way how one takes out the money for korbanot also has very specific halachot. But the interesting thing is that one sees here that even after collecting and asking and even continuing, there still had to be next year a fresh box for all those from whom one was not successful in extracting.

Innovation: The Obligation of Shekalim Remains Standing

But one sees something else, that the obligation is like a monetary debt, and it's not something where "its time has passed, its sacrifice is nullified." Because you said "in each and every year," you would have said that it's a matter that is dependent on the year, and a new year you have a new mitzvah, but you are still left with an old debt.

Perhaps this is indeed a bit of a proof to my theory from yesterday, that it's more like a thing that should always be. So every Jew is obligated a half-shekel a year, but it could be that the matter is that a whole year one has also taken shekalim on his behalf too. He had a merit in the korbanot, and on account that he will surely pay for the next year. Yes, I don't have something that one borrowed, more that one makes that one acquires for him, it states soon, but he is still obligated to pay it out, because he was a partner in the whole year.

Halachah 2: The Thirteen Shofarot in the Beit Hamikdash

The Rambam says, this was at all the little tables throughout all the cities in Eretz Yisrael, where there were two collection boxes. How did it look in the Mikdash itself? The Mikdash in Jerusalem, there one primarily collected the money. **There were before it always thirteen collection boxes.** There were there thirteen such boxes. And each one had the law that it was **like a shofar**, that one should not be able to take out.

What Does "Tamid" Mean?

He says that perhaps "tamid" (always) means a whole year also, because we will indeed see a portion of the shofarot that are not specifically for the shekalim. I think, perhaps everything will be at a time of aliyah laregel (pilgrimage), the times when Jews gathered together in Eretz Yisrael. Tamid? Interesting. Could be that this means tamid? Yes.

The Thirteen Shofarot – One After the Other

And what is this? What are all these thirteen shofarot? Each one was a shofar. The Rambam says thus:

The first was for the shekalim of this year, and the second was like everywhere there were the first two, **the second for the shekalim of the previous year.**

And what else? Here one enumerates various other types of obligations where people want to give money for certain korbanot.

Third – Kinim (Turtledoves and Young Pigeons)

Third, the third is, **for anyone who has upon him a sacrifice of two turtledoves or two young pigeons, one an olah (burnt offering) and one a chatat (sin offering).** There are various types of korbanot. I mean, women after childbirth, I don't remember off the top of my head which others... a zav, a nazir, a metzora and a woman after childbirth, and one who swore a false oath of testimony, that is a korban oleh veyored, and one who is tamei mikdash vekodashav. There are six, he brings six. A portion of them are oleh veyored, and a portion of them is indeed initially so the obligation. One bird, one turtle, or one young pigeon. Actually, all are olah and one for chatat. So all who had these obligations put into this box.

Innovation: The Order of Kinim – Putting in Money, Not Bringing Birds

I understand, it was not the order that one actually came to the Beit Hamikdash with the birds, and one doesn't need to be somech yadav alav (lay hands upon it), one doesn't need to be there when one brings one's korban. No, I mean kinim, there is a whole tractate Kinim about the halachot. It seems that, again, if you weren't a big project, one couldn't come, one still had to prove one's service of Hashem with korbanot, there was an order, you are obligated, you put in money in the charity box, and the kohanim (priests) already did it for us.

Perhaps when one brought a behemah (animal) one indeed came, and indeed about this there is semichah (laying on of hands), and both things speak of specifically birds. Could be. But perhaps most obligations were so.

Okay. There is indeed also the eating together with the kohanim, the portion of what one eats together with the kohanim. By the chataot it's only by todah. Ah, okay. Yes. A Jew doesn't eat. Okay.

Fourth – Olat Ha'of Alone

Fourth, fifth, there is in it olat ha'of alone. An olah, there is one who has money brings a behemah, and one who doesn't have money brings an olat ha'of. Yes, but this isn't

there any portion, this is only by the woman after childbirth thing, but this is a regular olah that one brings because he wants to bring a korban olah. **He casts its price into this box.**

Fifth – Wood for the Arrangement

Fifth, one who donated money to buy with them wood for the arrangement, one always needed wood to heat, to make the fires on the altar. Whoever brought money, not money for wood, he put in money there. He brings here from below in the note that one must look later in Klei Hamikdash. It seems that the normal order of kinim was indeed that one put money, and the kohanim already offered on behalf of those who bring money. One could bring oneself, but it seems that the normal order was this.

Sixth – Levonah (Frankincense)

Okay, **sixth, for one who donated money for levonah**, with korbanot one sprinkles on levonah. So there was a charity box for levonah. But just so? Perhaps simply one can donate levonah. It's an extra thing. One must learn all these things in Hilchot Kodashim, it doesn't come in until the korban in either the times. With many menachot one sprinkles on levonah. Yes, but this one must bring whoever brings the minchah. Levonah is something a new thing, one can donate levonah. So he means.

Seventh – Gold for the Kaporet

Okay. **Seventh, for one who donated gold for the kaporet**. Whoever donated gold for the kaporet for the Kodesh Hakodashim? He wants to give gold. Because one had to sometimes repair, one had to sometimes replace and the like, there should be gold. Okay.

Eighth – Motar Chatat (Leftover from Sin Offering)

Eighth, for motar chatat. What does this mean? **Such as one who set aside money for a chatat**. A person had to bring a korban chatat, and he begins to set aside money for this, and he bought a behemah. It turns out that it didn't cost the whole amount, but since he already consecrated all the money, **and there was left over from the money**, left over from the money, he must... the leftover money also has some kedushah (holiness), because he consecrated the whole money. So although he comes to the Beit Hamikdash and brings this, but the leftover money he should put into the box, and soon we will see what one does.

Ninth – Motar Asham (Leftover from Guilt Offering)

Ninth, is the similar thing when a person brings an ashram for a... when he did a transgression in doubt, he did a doubtful transgression, which then he brings an ashram, and he has leftover.

Tenth – Motar Kinei Zavim Vezavot Veyoldot (Leftover from Bird Offerings of Zavim, Zavot and Women After Childbirth)

Tenth, if one brings **zavim and zavot**, like everything one must bring a ken with birds, and if they set aside money for the kinim and there was left over extra, so this is the charity box.

Discussion: How Does the Order of Motar Kinim Work?

Here one speaks of one who did not put his money in the third charity box, but he bought himself, and it was cheaper than he thought, right? Because he goes into the money and... he puts out, no? But it could also be that he saved up money throughout the year. Now he comes to the charity boxes, and at the charity boxes they tell him how much it is now the

market, how much it costs. He puts in here the amount, and here the amount, no? Could be. Not sure.

Eleven, perhaps... because that one in practice mixes out, and the kohanim bring how much it costs. So, I'm not sure. Okay.

Eleventh – Motar Korbanot Nazir (Leftover from Nazir Offerings)

Eleventh, is **for motar korbanot nazir**. The same thing, one who set aside money for a korban nazir and there was leftover.

Twelfth – Motar Asham Metzora (Leftover from Metzora's Guilt Offering)

Twelfth, for motar ashram metzora.

Halachah 2 (Continued) – The Leftovers of the 13 Collection Boxes

Whoever donated money for an olah behemah, further he will indeed not have his olah behemah.

In any case, there is an option, one wants one can bring oneself and one wants... can one bring an olah and give the money for the olah? Yes. He gives the money, and the kor... again, an olah, actually, the owner does nothing. You ask from the... the kohanim take it. Yes, I don't know what happened with the semichah. One will soon arrive there.

Yes, the Rambam says, all these thirteen charity boxes it was written outside what the charity box is, **and the name of each thing that will be done inside the box is written on the box outside**, it was written outside, it should not get mixed up. A person must indeed know where to put his money.

Yes, the Rambam says, **and it is a condition of the Beit Din**, there is a condition of the Beit Din that even if a person put in for one purpose, and there was leftover. One has already brought enough and more olah ha'of or whatever it is, and there was leftover. I mean, if one brings it for each person who has an olah ha'of, I don't know how olah ha'of remains. One must bring, out how much money there is, that many people need to bring olah ha'of. Perhaps one also counted somewhere how many people there are, I don't know, it can't be. But leftover money, perhaps from the other things.

There is a condition of the Beit Din, that although one donated the money for one purpose, one can however change it. I mean the simple meaning is, olah behemah is indeed the holiest, because it goes entirely to Heaven. One cannot take something and give that kohanim should eat, because perhaps it was a higher one, but olah behemah is the highest level, it is kodesh kodashim entirely to Heaven.

Come and learn, that all the money found in the last six boxes, all money that one finds in the last six of the thirteen, **for olah behemah**. Means a "found" after one has... all these leftovers, all these leftovers, all these leftovers that there are in response to them. Oh, and for this one needs a condition of the Beit Din, because the person indeed collected the money for an ashram, for a ken zav, but there is a condition of the Beit Din that the money can go for olah behemah.

Who? **For olah behemah and their hides to the kohanim like all other hides**. Like there is a law, all korbanot the hide from it goes for the animals, also the... for the kohanim. For the kohanim, also the hides of the animals from this type. It's indeed, although for example when he would have brought the kinei zavim vezavot, there wouldn't have been there any hide. But the portion of the condition of

the Beit Din is that he receives all the laws of hides of animals, and including the law that the hide goes for the kohen.

All that is cast in the third box, all money from the third box where one puts in was what it states two turtledoves and young pigeons, **it is to buy with it birds, and one divides it in half**. Half, it is indeed half, yes? Because it's all two pairs, one an olah, and one a chatat. So it comes out perfectly, that each one receives for his merit. **And the remainder is all olat ha'of**. Already, the Rambam says further.

Halachah 3 — Sending Shekalim to the Mikdash, Exchanging for Gold

Now continues the order of how one collects the money and how one sends it. **In each and every province, when they collect the shekalim**, when one gathers together the shekalim, **they send them by the hand of agents to the Mikdash**. One sends it, one takes agents and one sends them to the Mikdash.

The Rambam says, **and they have**, they have permission. **To exchange it from silver to gold**, to exchange, now he has a huge charity box with a bunch of small coins, he can take all the... of silver, cheaper than today. Silver is usually much cheaper than gold, and we don't want to obligate the... like we also see by maaser sheni, **"and the way is too long for you"**, it's very hard to drag up, **"then you shall turn it into money"**. Yes, there it states it on animals etc., but if he has many coins, he can take the many coins of silver and exchange it. For gold coins, and he should not have to drag such a heavy load.

Discussion: The Meaning of "Yesh Lahem"

Speaker 1: "Yesh" means he has permission, yes?

Speaker 2: Yes, yes. It's not meaning that one must bring, that it receives a kedushat haguf on the shekel. It doesn't work that way here. A shekel has a kedushat damim, one can exchange it for other shekalim. They saw the language "yesh lahem". "Yesh lo" means permitted, basically. It's a way of saying permitted.

Many times "yesh lo" is "he should", yes? Never. In the Rambam, "yesh lo" never means "he should". Always in the other languages. I remember, until now one has seen a few times. "Yesh" means "he can". Perhaps it's a language, in the Mishnah it sometimes states "yesh lahem"... No. "All Israel has a share", I don't know. No. "Yesh lahem" means he may.

Halachah 4 — The Chamber, the Baskets, the Terumah of the Chamber and the Remainder of the Chamber

Translation

The Rambam says further: **And all of it**, what happens afterwards? All this money comes to the Beit Hamikdash, **and they place it in one chamber from among the chambers that are in the Mikdash**. They put it in one of the offices of the chambers of the Beit Hamikdash, which is designated as the chamber for the money. **And they lock its doors with keys**, they lock the doors of the chamber with keys, **and they seal it with seals**, and they place upon it a seal that it is closed, so that no one should tamper with it.

A seal is apparently like the seal of the Kohen Gadol, they place it like a... there are many seals. In Shekalim there are many, in the last chapter of Shekalim there are many seals, even treasurers of the seals. Right, but it seems that a seal

means... yes, something that if one breaks it open, one will see. There is wax, like a seal on a letter, that sort of thing.

Okay. So, what does one do with this in the chamber? He says, **they fill from all the shekalim that were gathered there three large boxes**. They make three large boxes. **The measure of each box**, how large are the boxes? **So that it can hold nine se'ah**. One bathes in money.

Discussion: Nine Se'ah

Speaker 1: From here is the Mishnah, yes?

Speaker 2: Ah, no, not nine kabin, nine se'ah.

Speaker 1: Nine se'ah, not forty se'ah.

Speaker 2: Yes, they fill three boxes that are large, nine se'ah. I don't know exactly why Chazal made such an exact measure, and afterwards they worry about a remainder. If you ever work in a bank, you'll know why.

Speaker 1: Okay.

Speaker 2: And the remainder they place... no, it seems that there remains extra. That is enough. That was enough. Sometimes it's not enough.

Speaker 1: Okay.

Speaker 2: And the remainder, if there remains extra, **they place it there in the chamber...** it seems that the strictness is... they don't put in another box. If there is more, they put it on the side of the chamber.

The Rambam says, **"And that which is inside the boxes is called terumas halishkah"**. All this money that lies in the boxes, that is what is called terumas halishkah, so that later when they will be terem from there, it will be called they are making the terumas halishkah. That is the meaning, because now it's not yet terumah, they haven't yet taken down. **"And that which remains there in addition to what is in the boxes"**, that which remains extra, the money that they put in the chamber outside of the boxes, that is called **shirei halishkah**.

And the practical difference we will learn later what they do with the terumas halishkah money and what they do with the shirei halishkah money. It seems that this is the point, that the terumas halishkah, that which goes into the huge boxes, that is enough for a whole year according to whatever calculation, more or less it should be enough. Afterwards there remains extra, and we will see that they do other things with it, because the main shekalim, the korbanos, they make from the lishkah. And the shirei halishkah is like... very good, there is a great matter, in every campaign there remains leftovers. There must be enough that there should be leftovers, and that is used for more. It already began with the luchos, **"pesolet lach"**, they do good things with it, but it's not the main need, it's already the... yes, already.

Presumably the order also has to do with how many Jews there are. When Klal Yisrael is small, there doesn't remain as much for extras, after all they need two korbanos a day. Okay, I don't know if it's a korban card, I don't know anything.

Halachah 5 — Three Times a Year They Take Terumah from the Chamber

The Rambam says further, **"Three times a year they take terumah from the chamber"**. Three times a year they are terem, they take down from the money that lies in the chamber.

Which three times a year? **"On Rosh Chodesh Nissan, and on Rosh Chodesh Tishrei before the holiday or after it"**. That is, either erev, they don't do it on Rosh Hashanah, they do it before Rosh Hashanah or after Rosh Hashanah. Does it mean at the beginning, if they do it after is it not Rosh Chodesh Tishrei, is it the second day of Tishrei? The beginning of Tishrei? I hear. **"And before Atzeres on the fifteenth of it"**. No, perhaps before the holiday doesn't mean on the holiday, because they don't do it on Rosh Hashanah. It means to say either erev Rosh Hashanah or motzaei Rosh Hashanah, something like that. Okay. **"And before Atzeres"**, he explains such a thing, **"on Rosh Chodesh Tishrei"**. Because they may not on Yom Tov, it's muktzeh. A mitzvah is enough, a great mitzvah that they must on Yom Tov. But they do on Rosh Hashanah, yes. So yes, either erev Rosh Hashanah or a little, or Tzom Gedaliah, whatever. **Before Atzeres on the fifteenth**, and fifteen days before... in short, fifteen days before each Yom Tov. That is the point.

It's very interesting. Ah, they don't do it according to the... they don't explain according to the length of the year, because it explains that the first two are very close in time. Pesach and Atzeres are very close. I don't know. How it works? Okay, they put it in afterwards in smaller boxes, so I guess they figure it out.

Halachah 6 — The Order of the Terumah

How does the terumah process go? How do they do it? **One enters inside the chamber**, one who is appointed, one of the treasurers, one of the Kohanim, or from those who are appointed, goes inside the chamber, goes into the chamber, **and the guards stand outside**, they watch from outside, yes, because now they break the seal, and there needs to be guarding so that no one should now grab an opportunity.

Discussion: Why Does He Go In Alone?

Speaker 1: But shouldn't he go in with someone?

Speaker 2: No, the Rambam doesn't say that they go in with someone who doesn't have any... soon it will say, but... no, the guards now simply mean that no one should then take advantage of the opportunity. After all, they now open with the keys, maftchos, chosamos. Yes, when the Brinks truck brings money to the banks,

Halachah 7 — The Order of Terumas Halishkah: How They Take Out from the Boxes

Speaker 1: It's a simple thing. **And he says to them, shall I take terumah?** Shall I be terem? **And they say to him**, meaning he doesn't do it on his own. They show very clearly that it's a joint project. That it's official, that now they may. **And they say to him, take terumah, take terumah, take terumah, three times.** Yes, they say to him, be terem, take down from that money.

And afterwards he fills three small boxes, each box of them holds three se'ah, from those three large boxes. He takes from the large ones, from the three large ones. The small one is three se'ah, which is a third like the large ones. He takes down from all three boxes, he takes down from each one. He doesn't say from which he says, right? He says **from those three large boxes**, but later he says yes something more, a clear order. Let's see.

And he takes them outside in order to use them until they are finished. He takes out the small boxes, he takes them out from there. It's not clear where he takes them, but he

takes them to the people who deal with the actual cattle merchants and those who take care of this. The next level Kohanim who are now the officers who take care of this. **In order to use them**, to take from there **until they are finished**, until the box is finished.

And he returns and fills the three small boxes from the three large ones a second time before Atzeres. Meaning, he said three times a year they do this order, **and they use from them until they are finished. And he returns and fills them a third time from the three large boxes in Tishrei**, and again **they use from them until they are finished until Rosh Chodesh Nissan. And on Rosh Chodesh Nissan they take a new terumah**, on Rosh Chodesh Nissan it's already the new year, they take from the new terumah.

If the Large Boxes Finish Before Nissan

What happens if **the shekalim were not sufficient for the three large boxes?** When they go in, let's say, the third time there in Tishrei, and they fill the small boxes, there is no longer in the large boxes to take out to the small boxes. **They finished before Nissan arrived**, in the middle of Adar the fifth of Tishrei has already run out. **They return and take terumah**, they go in again.

Speaker 2: Yes, you're right, because it says **they finished before Nissan arrived**. Because the long winter isn't the same amount, it makes a lot of sense. If there was enough for... right.

Speaker 1: So, yes, if there isn't enough **before Nissan arrived, they return and take terumah from the shirei halishkah**, they go in again and they take out. This time they have already emptied the three large boxes, yes, because in the large boxes there are nine se'ah, and the small boxes are three se'ah each. Three times there is already none. They take from the shirei halishkah, that which they put in the chamber and not in the boxes.

Halachah 8 — The Order of Marking the Small Boxes: Alef Beis Gimmel

Speaker 1: So, the Rambam says further: **The three small boxes with which he would take terumah and take them outside, written on them are alef beis gimmel**, marked on them is the first alef beis gimmel. In the Mishnah there are two versions, the Tanna Kamma says alef beis gimmel, and Rabbi Yishmael says no, it's written in Greek language, alpha beta gamla. But it seems the Rambam rules like alef beis gimmel.

In order that they should use from the first one, so that it should be with an order, they should first use up the entire first one until it becomes used up, **and afterwards they use from the second, and afterwards they use from the third.** It's not random, but this also has an order.

The Order of Taking Out from the Large Boxes — With a Cloth

And here the Rambam says an interesting order of how they know from where they took the last time. **And he takes terumah first with one large box**, we learned earlier that they take from the three boxes, but it's not just that they take from all three. Here he says the order of how they take. When they go in with the small boxes to take from the large boxes, it is thus: **And he takes terumah first with one large box**, they take first from the first large box. **And he covers that**

large one with a cloth, when they finish, they cover it with a cloth, with a kerchief, a piece of merchandise, that they have already taken out from here.

And afterwards the second box they take out from the second large box, and they take it, **he covers it with a cloth**, they cover that one with a cloth. And they take the third one out from **the third large box, and he doesn't cover it**, they don't cover it, **so that it will be recognizable that in it they placed last and in doing so**, so they'll see which was the third. In the Heichal, in the chamber there wasn't written on all of them alef beis gimmel, but on the small ones was written alef beis gimmel. So that was the sign so they would remember that this was the third. It means that from there they have already taken out a third, so they know from where to take the next time.

And the next time when they come in, **and they will gather from it first the second time**, when they come in before Shavuot, they take from the large one that is still open, from which they have already taken out a third, and they now go in the reverse order, they take out from the third, and afterwards they cover it, **and he takes terumah the second from the large one from which he took terumah first, first he covers it, and he takes terumah the third from the large one that is full**, so they go to the one that was the previous time the first. And now they leave that one exposed, **so that they will gather from it first the third time when he enters in Tishrei, until it is found**, it comes out that they take out from all thirds, **from each and every one of the large ones**.

Discussion: Why This Order?

Why this order I don't know. There is here a dispute between the Rambam and Rabbi Ovadiah of Bartenura exactly what the order is, how they cover it. There is also a dispute, something isn't clear what it is. Not clear to me what the matter is. Why? They could completely empty the first box.

There is the matter that this is a matter that all the cities of Klal Yisrael, they don't want it to be like that the... the machatzis hashekel is after all the matter of achdus. Yes, we will already see in a minute. But the point is, it still seems that the main order is that each one gets the first, right? That is, Nissan is number one the first, and Atzeres is the third, and afterwards is the second. So each one merits to be the first once. So it seems, the calculation comes out. What is the matter?

Speaker 2: But it lies in the large boxes, it doesn't lie according to where...

Speaker 1: Okay, now you're asking what they first put together? Now you're asking a good question, what is the point that each one should be the first? But I see that it comes out this way. And we will see it.

One must also know, for example, he said earlier that when they bring it from the distant cities, they put it in gold, yes? So in the boxes also lies a large gold coin, which afterwards they use for the korbanos. Not clear what... yes. So.

Halachah 9 — For Whom Is Each Terumah

Speaker 1: So. The Rambam says, it also has an order. **When they would take terumah from these three boxes, they take terumah the first one for Eretz Yisrael.** The most important are the Jews who... they merited to do the mitzvah of yishuv Eretz Yisrael, and they take terumah for them. **And**

the second for the cities that surround it and for all of Israel — the cities that are near Eretz Yisrael, those who live, I don't know, in Cyprus and in Syria, and from all of Klal Yisrael. But it's **for all of Israel**, it's already included all Jews. How? Yes, yes, but it's special. I mean that it makes something a real difference. This is more like a matter of honor, something of that sort. **And the third for Babylonia and for Media and for the distant provinces, and again for the rest of all Israel.** It means the first is only for Eretz Yisrael. It's an honor for Eretz Yisrael that they give the first for Eretz Yisrael.

Explanation: Why Three Terumos?

I understand what I saw that Rabbi Navitch explains. Actually, they indeed learned earlier that each one must bring his shekalim on Rosh Chodesh Adar. But in reality, it says why did they make the three terumos in the year at all? The reason why they made it at all is because there are Jews who live from far away. So one who lives in the cities surrounding it, near Eretz Yisrael, his shekalim come again until Shavuot. Afterwards there is one who lives in Media, his shekalim come again until Sukkos. So they make three periods in the year of terumos, and presumably they put in the third in the third box. Perhaps that is the reason for the previous halachah. So, they make him extra, although each one is obligated, but practically it doesn't come.

Speaker 2: It's not exactly so, because it has to do with, if eighty percent of Jews live in Eretz Yisrael, all three are filled from Eretz Yisrael. And also from far places they also bring gold, yes? From near they bring shekalim. And not only that, they also always take terumah from all.

Speaker 1: But the point is that they make a remembrance. The three is as a remembrance, for each of the three groups that have their own reasons. I mean the more thing here is that they don't leave it to how it works randomly, practically. It has a ritual, it has an avodah, it's a part of the avodah that they do it with a sort of form, just as everything in the avodah has a sort of form. But all these things have a meaning. It's not practically, as you said, it's not practically the first box comes only from this. Each one is truly from each one. But there is a meaning, they want to show that each Jew who lives from far away, and even a Jew who lives from far away, and they specially made a terumah that they give korbanos for you. It's a matter of their honor, yes.

Halachah 10 — The Intent of the One Taking Terumah: On All Shekalim

Speaker 1: So, the Rambam says further, **when he will be taking terumah... he intends to take terumah on the collection that is in the chamber.** When they take terumah from the box, they take down on everything that they have already collected that lies in the chamber, and everywhere in the chamber, even on the shirei halishkah, that which they will only take at the end of winter.

And not only that, but even because the treasurer has in mind that I now take down also from all Jews who have already given to all treasurers in all lands everywhere, **that have not yet arrived at the chamber, and on future collections.** And regarding this it's correct that they give for a year ahead, yes? They have a box from the previous one, because they have in mind because **in the future to collect. So that these shekalim that he took out to use from them should be atonement for all Israel.** We want that all these temidim,

all these korbanos that they take, should be atonement for all Jews, and they do it for their merit, **as if all the shekalim arrived at the chamber and this terumah was taken from them.**

Halachah 11 — Laws of the Clothing of the One Taking Terumah

Speaker 1: The Rambam says further another halachah, this is a halachah of good character traits so to speak. **When the one taking terumah enters to take terumah,** the treasurer who goes in to take terumah, **he should not enter with a garment in which it is possible to hide money,** he should not go in with a garment in which one can hide money, **and not with a shoe and not with a sandal,** he should not go in with any shoe in which one can hide money, **and not with tefillin,** not with tefillin, one can insert coins between the... they speak here also that the tefillin used to be soft, it wasn't such a hard box like ours, **and not with an amulet.** Why? **Lest the people suspect him and say he hid money of the chamber under it when he took terumah.** Perhaps under the tefillin one can insert.

It says in the Mishnah, **lest he become poor,** if whatever a person does, they find a way. He becomes poor, they say, see, he stole from the chamber, his punishment was to become poor. He becomes rich, they say, I know how he became rich.

Tefillin and Amulet – Why They Weren't Permitted

We see here also that the tefillin used to be soft, it wasn't such a hard box like ours.

"And not with an amulet," why? **"Lest the people suspect him and say he hid money from the chamber under it when he collected."** Perhaps under the tefillin one can put in. Under the tefillin can be. Right.

The Mishna's Description of Suspicion

It says in the Mishna, "lest," whatever a person does, they catch him. He becomes poor, they say, "You see, he stole from the chamber, his punishment was he became poor." He becomes rich, they say, "Ah, I know where he became rich from." In short, one must make sure that there's no way that I should be suspected. Very good. Yes.

Question: Why Only the One Who Collects? – The Dynamics of Suspicion

It's interesting, why are they so concerned about the one person who goes into the chamber? All the treasurers can take just as well, all the money changers, because they bring the sealed boxes. And further, after the chamber it goes to the chamber where they buy sacrifices there, one can steal at that chamber. It's very interesting that specifically the person who is known, he is the one suspected. We see that this was the main thing.

Answer: The Psychology of Foolish People

But it could be that this also has to do with this, the foolish people who will always be suspicious don't know precisely the dynamics of money. They will catch one victim, the person who is known to be the collector, who usually has the weakest amount of money.

I'll tell you a practical thing, the one who deals with the cattle merchants, he has much more opportunities, because he doesn't have the whole ritual. With him it's... but he doesn't stand by thousands of billions of dollars. Ah, it's like I say, people see the visual of the one who stands by the large piles. Yes, true. Ah, it could be then indeed, he will be able to for a billion dollars. The second one can steal ten dollars a day. Okay, well, he stole ten dollars a day.

The Rambam Further: They Would Speak With Him

The Rambam says further: **"They would speak with him from the time he entered until the time he left, so that he should not put into his mouth."** He can still put money in his mouth.

The Rambam says: **"Even though they were so careful,"** even if we have all these suspicions, even if we have all these precautions, but still, **"a poor person,"** one who is poor, **"or one who is desperate for wealth,"** one who is very desperate for money – there can be two reasons that will, one because he's poor, or one who is very stingy, loves money. There are such people that he is indeed lacking wealth – **"should not collect, he should not be the one who collects, because of suspicion, as it says 'and you shall be clean before Hashem and before Israel.'"**

We see that one must be clean from the Jews. You could say, who asked them to be crazy and think all these kinds of foolish calculations? But "and you shall be clean" says that... Yes.

The Source: "And You Shall Be Clean Before Hashem and Before Israel"

It says by Moshe Rabbeinu by the children of Gad and the children of Reuven, interesting. Yes. There it means that they were indeed obligated to the Jews for something. But the exposition, yes, I say it's an exposition, I remind the audience that there is a plain meaning of that verse, that the children of Gad and the children of Reuven promised both to the Almighty and to... I mean that it's an oath to Hashem, and it's an oath, a condition, whatever they made. Yes, there it means that Jews should not have any complaints against you. Right.

But the Gemara learns that sometimes the Jews have just complaints, besides what the Almighty has complaints, even not justified. Nevertheless one must make sure. But there is also there something of a matter that essentially they weren't obligated, yes, because they had already settled. But still it says that Moshe had a complaint. Yes.

Okay. Let's finish this chapter. I think we can do another chapter, no?