



## Darkei Shalom for the Kohanim

*Masechet Shekalim* deals with the annual contribution of the *machatzit* (half) *ha'shekel*. In the third *Mishnah* we learn that on the twenty-fifth of *Adar*, *Beit Din* would begin taking collaterals from those that had not yet contributed and were obligated to do so. There is however one exception. The *Mishnah* explains that they would not forcibly take a collateral from *kohanim* “*mipnei darkei shalom*” – due to matters of peace. If the concern is simply keeping the peace alone, then we need to understand why they *Chachamim* were only concerned with *kohanim* and no one else.

The *Yerushalmi* explains that the *Mishnah* should not read *mipnei darkei shalom*, but rather *mipnei darkei kavod* – out of considerations of honour. The *Bartenura* appears to take the *Yerushalmi* into account when he explains that since the *avoda* of the *korbanot* is the responsibility of the *kohanim*, we afford them the honour (by not taking a collateral) and assume that they will eventually pay. He continues that even if they do not, the *Beit Din* stipulated that we consider their work in place of the *machatzit ha'shekel*. This is similar then to any other tradesperson that worked in the *Beit HaMikdash* who was paid from the treasury – *hekdesch* property.

It appears that the *Bartenura* understands that *kohanim* being due this honour is enough of a justification. The *Tosfot Yom Tov* however asks that *Yerushalmi* position is based on changing the wording to *mipnei darkei kavod*. The *Bartenura* however incorporates this explanation while maintaining the text of our *Mishnah*. The *Tosfot Yom Tov* therefore explains that the concept of *darkei shalom* in our *Mishnah* is only understood on the basis that the *kohanim* are due the *kavod*. This then is similar to the *Tifferet Yisrael* who explains that since they work in the *Beit HaMikdash* and are due the *kavod*, taking a collateral will cause a fight.<sup>1</sup>

The *Tosfot HaRid* however gives a different explanation that assumes that *darkei kavod* and *darkei shalom* are two different reasons. In the next *Mishnah* we find a debate regarding whether *kohanim* are obligated to contribute the *machatzit ha'shekel*. *R' Yehuda* cites *ben Buchri* who maintains that the *kohanim* are exempt. *R' Yochanan ben Zakkai* however disagrees. He continues that the *Beit Din* of the *Kohanim* reasoned (incorrectly) that they were exempt. While the remainder of a regular *Mincha* offering is consumed by the *kohanim*, a *Mincha* offering belonging to a *kohen* is entirely burnt. Since there are public *Mincha* offerings consumed by the *kohanim* which are funded by the *machatzit ha'shekel*, they reasoned that they must not have a share and therefore not required to contribute to funding it.

The *Tosfot HaRid* therefore explains that our *Mishnah* – which reads *mipnei darkei shalom* – must be according to *R' Yochanan ben Zakkai*. Otherwise, the reason why a collateral is not taken is simply because they are exempt. What then is the *darkei shalom*? According to *R' Yochanan ben Zakkai* we do ask them to contribute since they are indeed obligated. If however they do not, since the *Beit Din* of the *kohanim* believed they were truly exempt, they would not proceed any further in order to avoid a conflict with the *Beit Din* of the *kohanim*.<sup>2</sup>

The *Tosfot HaRid* explains that when the *Yerushalmi* presents the version of *mipnei darkei kavod*, it is attempting to resolve the *Mishnah* according to *ben Buchri*. No collateral was required since they were exempt. Nevertheless, if the *kohanim* committed to contribute, a collateral can be taken. He explains that the *Mishnah* must be understood in that context. As such, *mipnei darkei shalom* no longer makes sense. Consequently, the *Yerushalmi* explains that refraining from doing so according to this line is *mipnei darkei kavod*.

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<sup>1</sup> The *Tosfot Yom Tov* uses this explanation to answer another difficulty. The *Mishnah* in *Gittin* discusses a list of practices that were instituted *mipnei darkei shalom*. Absent from the list is the law in our *Mishnah*. The *Tosfot Yom Tov* answers that this is because our case is dependant first on the logic of *darkei kavod*.

<sup>2</sup> This understanding then fits nicely with another explanation on the *Gemara* at the end of *Berachot* that teaches – *talmidei Chachamim marbim shalom ba'olam* – Torah scholars increase peace in the world. One explanation I have seen (although it escapes me now) is the *Talmidei Chachamim* who have a deep understanding of the different halachic opinions are able to behave in a manner and implement practices that avoid these disputes.

**Revision Questions**

פסחים י:ה' – י'

- According to *Rabban Gamliel* what must one say in order to fulfil the *mitzvah of maggid*? (י:ה')
- What are the reasons provided in the *Mishnah* for the *mitzvot* of *pesach*, *matzah* and *marror*? (י:ה')
- What does the *Mishnah* learn from the following *pasuk*: (י:ה')  
"והגדת לבנך ביום ההוא לאמר בעבור זה עשה ה' לי בצאתי ממצרים" (שמות י"ג:ח')
- Explain the debate between *Beit Shammai* and *Beit Hillel* regarding how much of the *Hallel* is read prior to the meal. (י:י')
- When were the third and fourth cups drunk? (י:י')
- Between which cups of wine is one prohibited from drinking? (י:י')
- What is the last thing eaten at the *seder*? (י:י')
- If someone dozed at the *seder* can they continue to eat when they wake up? (Include both opinions) (י:י')
- After what time does the *korban pesach* "metameh yadayim"? (י:ט')
- What other *korbanot* are "metameh yadayim"? (י:ט')
- According to *R' Yishmael* which *bracha* covers both the *korban pesach* and the *korban chagigah*? (י:ט')

שקלים א':א' – ב':ב'

- What was announced on the first of *Adar*? (א':א')
- What six things were done on the fifteenth of *Adar*? (א':א')
- According to *R' Yehuda*, what did the *beit din* do when they found a field with *kilayim*? (Include all three responses.) (א':ב')
- Explain, including the important dates, the system used to collect the *shekalim*? (א':ג')
- Explain the debate regarding whether a *kohen* can volunteer to contribute a *machatzit ha'shekel*? (א':ד')
- Can a *nochri* contribute a *machatzit ha'shekel*? (א':ה')
- Which *korbanot* can a *nochri* offer? (א':ה')
- What is a *kalbon* and who is required to contribute it? (א':ו')
- Explain the debate between *R' Meir* and the *Chachamim* regarding the *kalbon*? (א':ו')
- When are two brothers required to contribute a *kalbon* and how does it relate to their obligation to separate *ma'aser behema*? (א':ז')
- Were the change tables in each city allowed to convert the collected half *shekels* to other coins to lighten the load? (א':ב')
- What was the shape of the collection boxes? (א':ב')
- If the coins collected from a particular city were stolen or lost in transit, when are the citizens required to replace the lost coins? (א':ב')
- If a person gave his friend a half *shekel* to give on his behalf, yet the friend went and gave it on his own behalf, when do we say that the friend has transgressed the prohibition of *me'ilah*? (א':ב')
- What should one do if they contributed their half *shekel* from *ma'aser sheni* money? (א':ב')

**Melbourne, Australia**

**Sunday -Thursday**  
10 minutes before *Mincha*  
Mizrachi Shul  
Melbourne, Australia

**Friday & Shabbat**  
10 minutes before *Mincha*  
Mizrachi Shul  
Melbourne, Australia

**Efrat, Israel**  
*Shiur in English*

**Sunday -Thursday**  
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9:00am  
Kollel Magen Avraham  
Reemon Neighbourhood

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**Next Week's Mishnayot...**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
6 August י"ד אב	7 August ט"ו אב	8 August ט"ז אב	9 August י"ז אב	10 August י"ח אב	11 August י"ט אב	12 August כ' אב
Shekalim 2:3-4	Shekalim 2:5-3:1	Shekalim 3:2-3	Shekalim 3:4-4:1	Shekalim 4:2-3	Shekalim 4:4-5	Shekalim 4:6-7

