

שנאמר והעמדנו עלינו מצות –

As it says; and we placed upon ourselves מצות

OVERVIEW

רש"י ruled that everyone should give at least a third of a שקל yearly for צדקה, because it is written (regarding the המקדש) that the בני"י accepted upon themselves to support the ביהמ"ק with the sum of a third of a שקל annually.¹ תוספות explains how this relates to צדקה nowadays.

תוספות responds to an anticipated difficulty:

ואף על גב דהאי קרא גבי בית אלהינו כתיב דהיינו בדק הבית כל שכן צדקה²:

And even though that this פסוק (of והעמדנו עלינו וגו') is written regarding the המקדש, which means they committed themselves for the upkeep and repair of the בית המקדש (but it is not regarding צדקה), nevertheless תוספות argues that for certain one must commit (at least) the same amount for צדקה.

SUMMARY

Giving צדקה for the poor is greater than giving for the בדק הבית.

THINKING IT OVER

1. How can we derive from the voluntary commitment (of an annual שלישית השקל) to the בדק הבית, that one should be obligated to give a שלישית השקל annually to צדקה?
2. If we can derive the obligation to give a שלישית השקל to צדקה from a voluntary commitment to the בדק הבית, why do we not derive from the תורה obligation to give a מחצית השקל every year,³ that for צדקה too, one should give at least a מחצית השקל?⁴

¹ This was in addition to the מחצית השקל (which was for קרבנות צבור). See אבן עזרא ומצו"ד שם. See 'Thinking it over' # 2.

² It is apparent that תוספות maintains that giving צדקה to the poor is a greater מצוה than giving to the בדק הבית.

³ See footnote # 1.

⁴ See מהרש"א בה"א.