

Daf Digest for Maseches Shekalim is dedicated in memory of my great grandfather

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## OVERVIEW of the Daf

### 1) Measurements

The Gemara concludes its presentation of different ways to determine the size of a log and a revi'is.

### 2) Congealed wine

R' Nosson rules that one is liable for transporting an olive-size quantity of congealed wine.

The Gemara enters into a discussion related to the tum'ah status of blood that comes from a neveilah to illustrate another example of the relationship between a revi'is of liquid and a k'zayis of solid.

After a number of attempts to reach a conclusion on this issue R' Yosi teaches that it is a matter of dispute between one Amora who follows R' Yehudah who says that it is tamei and a second Amora who follows R' Yehoshua ben Pesora who says that it is tahor.

### 3) Avoiding suspicion

A number of Baraisos are cited that further develop the caution taken to avoid any hint of suspicion that the one making the withdrawal might have taken some money for himself.

R' Shmuel ban Nachman in the name of R' Yonasan provides sources for the need to conduct oneself beyond suspicion.

**4) HALACHAH 3: MISHNAH:** The Mishnah describes the donation procedure practiced by the members of R' Gamliel's household. The withdrawal procedure is described, after which the Mishnah identifies whose money was withdrawn during each of the three withdrawals.

### 5) Clarifying the Mishnah

The Gemara explains the benefit R' Gamliel's household experienced by donating in the manner described in the Mishnah.

A number of Baraisos are presented that further elaborate on the withdrawal process.

### 6) Spiritual development

A Baraisa cites the teaching of R' Pinchas ben Yair, who maps out the steps of spiritual development that culminate with the arrival of Eliyahu HaNavi.

A second Baraisa is recorded that presents a recipe for spiritual perfection.

הדרן עלך בשלשה פרקים

**7) HALACHAH 1: MISHNAH:** The Mishnah discusses how the withdrawn funds were used. ■

## Distinctive INSIGHT

### Saying a berachah with a full mouth

וימלא פומיה מוי. אמר רבי תנחומא מפני הברכה

The designated kohen took the first set of coins and placed them into the container for purchasing the korbanos for the first part of the year. He entered the area where the money was stored alone, and safeguards were set to avoid any suspicion of him pilfering any coins. To prevent his placing money in his mouth, the Mishnah teaches that he was in verbal contact with those outside the chamber, and by speaking, everyone would know that he had not placed any coins in his mouth.

The Gemara wonders why he simply did not place water in his mouth during the procedure, and measuring the water before and after would ensure that he had not placed any coins in his mouth in the interim. Rabbi Tanchum explains that this was impossible, "due to the berachah." תקלין וקרוב העדה explain that the mitzvah of appropriating the coins required that the kohen recite a berachah, and the kohen could not do so with water in his mouth.

יפה מראה ש"ת חכם צבי cites the מראה who understands that the berachah factor is that we are afraid that the kohen might accidentally swallow water during the procedure. Having placed the water in his mouth merely as a filler, he had not recited a שהכל beforehand. If he would swallow water now, he would effectively be drinking without having said a berachah.

יפה מראה חכם צבי questions the מראה. First of all, the kohen could have avoided this problem by taking a sip initially with a berachah, just in case he might swallow some water later. Furthermore, a berachah on water is only said when it is taken for refreshment (Berachos 43a), and not when it is to alleviate choking or when swallowed unintentionally. The חכם צבי therefore prefers the commentary of the קרבן העדה, and that the berachah is that of the mitzvah of designating the coins.

We note that the berachah for the mitzvah of the half-shekel is not recited by each person as he gives his coin, as this is only a preliminary step of the process. Rather, the berachah is said by the kohen who completes the job of designating the funds. See Rambam, Hilchos Berachos 11:8, and שו"ת רשב"א (Vol. 1: #18). ■

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לע"נ מרת זהבה רחל בת מרדכי צבי ע"ה  
Mrs. Goldie Stern  
on her Yahrzeit

## HALACHAH Highlight

### How much is a revi'is?

כמה הוא שיעור של כוס ר' יוסי בן פזי וריב"ב בשם ר' שמואל אצבעיים על אצבעיים על רום אצבע ומחצה ושליש אצבע

*What is the shiur of a kos? R. Yose the son of Pazi and R. Yehuda ben Bava in the name of R. Shmuel say it is 2 fingers by 2 fingers with a height of one and a half fingers...*

In practical terms<sup>1</sup> there is a dispute between R' Chaim Naeh and the Chazon Ish regarding the size of a revi'is. According to R' Chaim Naeh, a revi'is is eighty-six milliliters (2.9 oz) whereas according to Chazon Ish it is one hundred and fifty milliliters (5.1 oz). (see footnote<sup>2</sup> for additional opinions on this matter.)

Maharsham<sup>3</sup> writes that it is permitted to make kiddush Shabbos morning on liquor using a shot-glass. Even though the glass holds a cheekful rather than a revi'is, one may be lenient when making kiddush during the day since this is the quantity drunk at one time, it is sufficient." Mishnah Berurah<sup>4</sup> differs and rules that the cup used for kiddush must be able to hold a revi'is even when making kiddush on liquor. Furthermore, the one making kiddush should drink a cheekful<sup>5</sup>, which is a majority of a revi'is. It is only **בדיעבד** or in a difficult circumstance that we permit others to join and combine to drink this quantity. It is also important to note that kiddush should be consumed within the time it takes to drink a revi'is<sup>6</sup>. If it takes longer than the amount of time of **פרס** **כדי** **אכילת** the

## REVIEW and Remember

1. What took away R' Bibi's ability to focus?
2. Why did the one making the withdrawal not fill how mouth with water in order to avoid suspicion?
3. Why did the members of R' Gamliel's household donate their coins in an unusual fashion?
4. What activities will allow a person to be informed that he is worthy of the World-to-Come?

obligation is not fulfilled<sup>7</sup>. Moreover, this discussion assumes that liquor is **חמר מדינה**. In the event that liquor would not be **חמר מדינה** one would not fulfill his obligation of kiddush according to all opinions<sup>8</sup>. ■

1. עי' בזה בפס"ת רע"א אות ט'
2. ע"ש ששש"כ פמ"ז הערה מ' כתב ד"א דהמנהג בחו"ל מאה שלושים ושבע גרם, ושלבנין עולם מאה ועשרים גרם
3. בשו"ת מהרש"ם חאו"ח סימן ח'. וע"ש שכתב עוד בזה שם סימן קע"ה
4. בסימן ער"ב ס"ק ל'
5. ומלא לוגמיו באדם בינוני הוא בערך חמישים, חמישים וחמש גרם. (מדות ושיעורי תורה פט"ז ס"א)
6. המשנה ברורה בסימן רע"א ס"ק ס"ח
7. וי"א שכדי אכילת פרס הוא שתי דקות. וע"ע פס"ת שם
8. במ"ב סימן ער"ב ריש ס"ק ל' ■

## STORIES Off the Daf

### The first step

זריזות מביאה לידי...

The first step in the path of Rabbi Pinchas ben Yair that leads all the way to the resurrection of the dead is **zerizus**, alacrity, because making a start requires expending of a lot of energy to break one's old entropy. The Pnei Zakein, ז"ל, writes that we arouse our inner alacrity through energetic outer movement. Such vigorous motion can overcome even great depression, and transform the base matter we are composed of into a body of the living awareness of Hashem. With **zerizus**, we can use all our bad characteristics to serve the Creator with yearning and tremendous desire. First, **zehirus**

(prudence) is the restraining force that keeps us from actual wrongdoing. Once we are less attached to using our bad middos for evil, it is easier to use them for good. But the first step is finding a way to inspire ourselves to act with that energy!

When the Yehudi HaKadosh, ז"ל, was first married, he was supported by his father-in-law. This was in order that he could learn undisturbed by needing to make a living. They lived near a blacksmith. Early every morning, the one who would one day be known as the Yehudi Hakadosh, would jump out of bed immediately upon hearing the loud hammering of the smith ringing in his ears to start his daily seder. One day he said to himself: "I should be ashamed of myself! The blacksmith rises so early for mere material concerns. I most certainly

should rise earlier to serve my Creator!" The next day the young scholar got up even earlier than the smith usually started. When the smith arrived at the smithy, he heard the sweet sound of his young neighbor's learning and said to himself, "That young man is up so early even though he has no family to support. I should certainly be up earlier to be certain to bring home as much as I can for my family's upkeep!" The next day the smith started even earlier than the learning of the day before. The young tzadik made a cheshbon hanefesh and decided to rise before **עלות השחר** to be sure to serve the Creator before the smith started his day pursuing the material. In later years the Yehudi would often say: "Everything I achieved and all of my levels are all thanks to our old neighbor, the blacksmith!" ■