

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

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OVERVIEW of the Daf

1) Aron HaKodesh (cont.)

A Baraisa is cited that retells the manner in which the Aron HaKodesh was hidden away.

2) The anointing oil

The Gemara describes the quantity of the different ingredients that comprised the anointing oil as well as some of the methods involved in its preparation.

R' Yehudah the son of R' Ilai describes the miraculous nature of the anointing oil prepared by Moshe Rabbeinu.

3) Kings

As an aside, R' Yehudah teaches some halachos related to anointing kings and kohanim gedolim.

The Gemara analyzes the assertion that the son of a king does not require anointing.

Additional laws related to anointing are recorded.

The Gemara digresses to examine the meaning of a previously-cited pasuk in Divrei HaYamim that relates to the lineage of some of the kings.

4) Aron HaKodesh and luchos

R' Yochanan states that the Aron HaKodesh was constructed with an amah that consisted of six tefachim.

This is consistent with the opinion of R' Meir, rather than R' Yehudah who maintains that the utensils were constructed using an amah that measured five tefachim.

R' Yochanan maps out how the contents of the Aron were placed inside.

R' Shimon ben Lakish states that the Aron HaKodesh was constructed with an amah that consisted of five tefachim.

This is consistent with the view of R' Yehudah.

R' Shimon ben Lakish maps out how the contents of the Aron were placed inside.

R' Chanina and R' Shimon ben Lakish dispute how the Aron was constructed.

A Baraisa records four opinions, regarding what was written on the luchos.

R' Yehoshua's nephew, Chananyah, taught that the details and letters of the Torah appeared between each of the commandments.

The Gemara further explores the dispute between R' Meir and R' Yehudah whether a Sefer Torah was stored in the Aron.

R' Pinchus in the name of R' Shimon ben Lakish describes the lettering of the luchos.

5) HALACHAH 2: MISHNAH: The Mishnah details the locations where the thirteen prostrations would take place. Additionally, the Mishnah begins to enumerate the thirteen gates of the courtyard. ■

Distinctive INSIGHT

Using the anointing oil to anoint a king

תני רבי יהודה בר רבי אילעי שמן המשחה שעשה משה במדבר...וממנו נמשחו כהנים גדולים ומלכים

Tosafos HaRosh (Horayos 11b) notes that it is questionable how the anointing oil of Moshe could be used to anoint a king. The verse clearly states (Shemos 30:33): "If it is placed upon a foreigner, he shall be cut off from his nation." The term "foreigner /זר" in this verse includes a king, for he is not a kohen. Yet, he explains, there is another verse from which it might appear that a king is allowed to utilize this oil. The Torah teaches (ibid. v. 32): "On the flesh of a man (אדם) it shall not be poured." The term אדם is usually used in reference to a civilian and not a member of royalty, as we find in the Gemara (Megillah 11a): בָּקוּם עָלֵינוּ אָדָם—we bemoan the time אָדָם—a simpleton—rose up against us to destroy us (referring to Haman), and not a royal foe.

Ramban addresses this issue as well, and he determines that it is permitted to anoint a king based upon a different verse. The Torah states (ibid. v. 31): "This shall be for Me oil of sacred anointment for your generations." Here, the verse does not limit the use of the oil for the kohanim alone, although in reference to the garments designated for the kohen the verse (Shemos 29:29) does explicitly narrow usage of the oil only for garments of the kohanim. The contrast between the verses is sharp, and we can see that the Torah is not exclusive regarding usage of the oil for people. The Torah commands to anoint Aharon and his sons at this point, but the intent seems to be that in the future, the oil should also be

(Continued on page 2)

REVIEW and Remember

1. What was hidden together with the Aron HaKodesh?
2. When is it necessary to anoint the king's son?
3. Was a sefer Torah stored in the Aron HaKodesh?
4. What was special about the "ink" used for writing the luchos?

HALACHAH Highlight

Superstition vs. Siman Tov

אין מושחין המלכים אלא ע"ג המעיין. ופירש הקרבן העדה וז"ל אלא ע"ג מעין. שתמשוך מלכותו דסימא מילתא עכ"ל

A king is only anointed near a spring. The Korban HaEida explains that the spring symbolizes the hope that the king's reign should perpetuate like the waters of a spring¹.

Additional examples of the use of symbolism is found on Rosh HaShana, when we eat foods that are supposed to bring good fortune in the new year². The Gemara also mentions drawing wine in pipes in front of a groom to bring luck and good fortune³. This may be the source for throwing candy at a chosson before the wedding.

Some authorities question these practices because they seemingly violate the prohibition against superstition⁴. One answer to this question is that the prohibition against superstition applies only if the act is foolish, without any basis of reliability⁵. If, however, actions are known to be effective, even if the mechanism of their effectiveness is not known⁶, it is not prohibited as a superstition. Therefore, any action which our Sages⁷ have identified as effective in bringing a person good fortune is not prohibited. On the other hand, new practices that cannot be traced back to Chazal are subject to the following guidelines: If experts in a related field state that this practice is effective it may be followed. A practice whose effectiveness is unknown is subject to dispute among the Poskim⁹. Minchas Yitzchak¹⁰ is of the opinion that one should refrain from those practices that are not known to be effective. All opinions

(Insight...Continued from page 1)

used to anoint others, as well, who are deemed chosen ones of Hashem throughout all future generations. The exclusion of "foreigners" is to exclude those not chosen by Hashem to serve in a role of prominence and distinction.

This is why, explains Ramban, we find kohanim as well as kings were anointed with this oil, as we find (Tehillim 89:21): "I have found David, My servant, with My holy oil I have anointed him." ■

agree that to utilize a segulah that is known to be ineffective is prohibited¹¹. ■

1. בהוריות י"ב ע"א
2. וכן עי' בכריתות דף ו' ע"א ובשו"ע באו"ח סימן תקפ"ג
3. רש"י בברכות דף נ' ע"ב בד"ה ממשיכין. והביאו במשנה ברורה קע"א ס"ק י"ט
4. שאלה זו בתשובת הגאונים שבמרדכי בריש דבריו במסכת יומא
5. נמ"י ושלטי גיבורים בסנהדרין דף ס"ה ב' [וע"ע בשו"ת הרשב"א ח"א בסימן תי"ג]
6. בשו"ת הרשב"א הנ"ל הקשה סתירה ברמב"ם בזה [במורה נבוכים ח"ג סל"ז] אבל משאר הראשונים הנ"ל וכן במאירי בשבת דף ס"ז משמע דשרי. וכן מבואר מהמשנה ברורה דלהלן, ודו"ק
7. אבל מה שאומרות נשים [אפילו יראות שמים], המאירי הנ"ל כתב שלא לסמוך עליהם בזה (ואינו כבביצה כ"ט ב' ואכמ"ל) (ודברי הבאר משה ח"ח סל"ו צ"ע. וגם עי' בט"ז ביו"ד קע"ט בסוף סק"ב, ופת"ש שם ס"ק ג' וד' ובשם תוד' וחת"ס. וגם א"ת שלש"ג שרי מ"מ דע שגם המאירי בחולין [צ"ע ע"ב בד"ה כבר] כבת כתוס' ודלא כש"ג ולכה"פ ה"ה ספק איסור דאורייתא לכאן' וצ"ע. ואכמ"ל
8. משנה ברורה סימן ש"א ס"ק ק"ה. ועי' בזה בחולין דף ע"ז ב' ובשבת דף ס"ז וברן שם
9. בשו"ע שם
10. שו"ת מנחת יצחק ח"ו סימן פ' בד"ה ועוד אני, וע"ע ש"ב בד"ה והנה ראיתי,
11. המ"ב שם ס"ק ק"ו ■

STORIES Off the Daf

Black fire on white fire

התורה שנתן לו הקב"ה למשה נתנה לו אש לבנה חרותה באש שחורה

The Bas Ayin, zt"l, explains that the only way to feel the sanctity of a mitzvah is by first avoiding transgressions. This is because sin blocks the positive spiritual effects that the mitzvah would otherwise naturally bring down. Positive commandments are the white fire, they embody the Divine attributes of love and kindness that are their source of the positive commandments. But they need to be etched out by black fire, to be balanced by fear of Hashem and self-restraint. A

person whose connection to Hashem is strong feels the spiritual pleasure of mitzvos. Even if they sin inadvertently, their transgression registers immediately.

When Rav Aryeh Leib, zt"l, author of the K'tzos HaChoshen, was older and already very weak, his students would take turns caring for the Gadol HaDor. Once, the Rav was so weak that he was lying down, completely sapped. He could hardly even whisper, and he needed help to dress. The student who was then assisting him helped him on with his socks, but as soon as they were on his feet, he began to scream, "It hurts me! It hurts me!"

The student immediately removed them, and searched both sides for some-

thing that might have been poking his Rabbi. Since he found nothing to account for the pain that the Rav had obviously felt, he figured that it was just a coincidence, and that had just been struck with the pain of his illness at that particular moment.

Again, he put the socks on the Rav and he immediately started to scream violently, "It hurts me! It hurts me!" The student was suddenly jolted by an idea of what the problem might be. He pulled off the socks and began to examine them closely. Sure enough, the woolen socks were sewn together with linen thread! The K'tzos had screamed from the pain of having sha'atnez on his body for even a moment! ■