



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shekalim Daf Yud Daled

NECHUNYA CHOFER SHICHIN

- He would dig the ditches and caves and would know where the underground sources for cool water and hot water were.
- **R' Acha** said, Nechunya's son died of thirst.
 - **R' Chanina** says, one who says that Hashem doesn't punish is wrong. Hashem has patience, waiting for a person to do teshuva, but if teshuva is not done, full punishment is given.
 - **R' Acha and R' Yose** each bring a pasuk which teaches that Hashem is very strict with tzaddikim.
 - **R' Chagai in the name of R' Shmuel bar Nachman** said, it once happened that the daughter of a certain chossid, who would dig water wells for the benefit of passersby, drowned on her wedding day. He was absolutely inconsolable. **R' Pinchas ben Yair** asked, how can you consider him a chossid if he won't accept Hashem's decree? The people explained that he did all this chessed with water and his daughter drowned in water! **R' Pinchas ben Yair** asked, can that be possible? Immediately after his asking that, it was discovered that the daughter was actually saved.

GEVINI KAROZ

- Every morning he would call out, "Get up, Kohanim for the Avodah, Levi'im for the singing, and Yisraelim for the ma'amud". His voice was so strong that King Agripas once heard his announcement from 8 parsos away.

BEN GEVER AHL NE'ILAS SHE'ARIM

- Based on Ben Gever referring to a person in our Mishna, **Rav** said that the word "gever" in another place also referred to "man", and not a rooster.

BEN BEIVAI AHL HAPAKIA

- He would make the wicks so that they would all burn the same amount of time, and throughout the night.
- **R' Yose** attempted to appoint city leaders in Kufra, but no one would accept the position. He said, if Ben Beivai was listed among these great people just for taking care of the wicks, how much more so you will be considered great for helping people live their lives!

BEN ARZAH AHL HATZILTZAL

- This is explained in a Mishna, that when the Kohen Gadol would bend down to pour the wine that accompanied the Tamid, the S'gan would raise a flag, which would signal Ben Arzah to bang the bells (cymbals) signaling the Levi'im to start singing.

HUGRAS BEN LEVI AHL HASHIR

- **R' Acha** said, Hugas had a beautiful voice, and when he put his thumb in his mouth, he was able to reach very high notes.

BEIS GARMU AHL MA'ASEH LECHEM HAPANIM

- They knew how to make the Lechem Hapanim in the particular shape, and how to remove them from the mold without breaking, but did not want to share this knowledge with anybody else. The **Chachomim** got rid of the Beis Garmu and brought people from Egypt, but they could only make the shape, and could not remove it from the mold, because Beis Garmu would remove from the mold outside of the oven, thus preventing it from becoming moldy, whereas the other people removed it inside the oven, causing it to become moldy. The **Chachomim** asked the Beis Garmu to return, but they refused. They only returned when their wages were doubled. They

explained that they refused to share the knowledge, because they had a tradition that the Beis Hamikdash would be destroyed and didn't want people to have this knowledge which they may then use for an avodah zarah. The **Chachomim** praised them for never giving their children high quality bread to eat so that no one could say that they took from the Lechem Hapanim.

BEIS AVTINUS AHL MA'ASEH HAKETORES

- They knew how to make the ketores and where to find the "maleh ashan" grass that caused the smoke to go up straight, but refused to share this knowledge. The **Chachomim** fired them and brought experts from Egypt, but they couldn't find the maleh ashan grass. The **Chachomim** asked the Beis Avtinus to return, but they refused. They only returned when their wages were doubled. They explained that they refused to share the knowledge, because they had a tradition that the Beis Hamikdash would be destroyed and didn't want people to have this knowledge which they may then use for an avodah zarah. The **Chachomim** praised them for never allowing any of their women to wear perfume, so that no one could say it was taken from the ketores.
 - **R' Akiva** said, **Shimon ben Luga** told him that he was once collecting grass next to a child and saw the child cry. The child explained that he was from the Beis Avtinus family and saw the maleh ashan grass, which made him cry. He asked the child to show him the grass, but the child refused and said he had a tradition to never show it to anybody.
 - **R' Yochanan ben Nuri** said, an elderly man from Beis Avtinus once came to him and gave him a scroll containing the ketores recipe. He said, the family never shared this because it was meant to stay secret and kadosh. However, today's family members are not trustworthy, so I am giving it to you.

ELAZAR AHL HAPAROCHES

- He was in charge of the weavers of the paroches.

PINCHAS HAMALBISH

- He would dress the Kohen Gadol.

MISHNA – HALACHA BEIS

- There may not be less than 7 overseers and 3 treasurers. We don't place any financial authority on the tzibbur with less than 2 people in charge, except for Ben Achiya over the stomach sicknesses and Elazar over the paroches, because most of the tzibbur accepted them to be over them.

GEMARA

- A Braisa said, there must also be at least 2 managers over the overseers mentioned in the Mishna.
- When they want to seal the money, the treasurer seals it and gives it to the overseer, who seals it and gives it to the manager, who seals it and gives it to the Kohen Gadol, who seals it and gives it to the king. The reverse order is done when the time comes to open the money.

EIN OSIN SHRARAH AHL HATZIBBUR...

- **R' Nachman in the name of R' Mana** said, we learn this from the pasuk that says "They took the gold and wool..."
- **R' Chama the son of R' Chanina** said, Moshe became wealthy from the leftover pieces of the luchos. **R' Chanin** said, Hashem made a mine in his tent, filled with precious stones.
 - A pasuk says that the Yidden watched Moshe until he entered the tent. Some explain this to mean that the Yidden looked at him negatively and said that all his wealth comes from us Yidden. Others explain this to mean that they looked at him, feeling it a merit to have the opportunity to see such a tzaddik.

MISHNA – HALACHA GIMMEL

- There were 4 "chosamos" (like receipts, used to specify the nesachim purchased for the particular korban) in the Beis Hamikdash, on which were written either: calf, ram, goat, sinner (metzora). **Ben Azzai** says there were 5, they were written in Aramaic, and the "sinner" was split into two, labeled poor sinner and rich sinner.

- The “calf” chosam referred to nesachim for all cattle, the “goat” referred to the nesachim needed for all goats and sheep, the “ram” referred to nesachim needed for rams, and the “sinner” referred to the nesachim needed for the 3 animals brought by a metzarah.
- When someone needed nesachim, he would go and pay Yochanan, who would give him the appropriate receipt. He would then give the receipt to Achiya, who would give him the actual nesachim. In the evening, Achiya would give Yochanan the receipts and take the money for Hekdesh. If there was missing money, Yochanan would have to pay from his own pocket. If there was extra money, it would go to Hekdesh.
- If someone lost his chosam, he waits till the evening. If, when Yochanan and Achiya make their calculation, they see that there is extra money for one chosam, they realize it is this person’s lost chosam, and they give him another one. If not, they do not give it to him.
- The chosamos were dated to prevent cheaters from trying to cheat the system.

GEMARA

- **Q:** Since a poor metzarah korbon needs the same amount of oil as a goat korbon, why does **Ben Azai** say there was a separate chosam? **A: Ben Azai** says that the metzarah also needed to purchase more oil to be applied to his thumbs. Therefore, a separate receipt was needed. The **Rabanan** say the extra oil was brought along from his house.
- We can learn from the Mishna that the nesachim of a female sheep is equal to that of a goat. We learn this from a pasuk as well.

V'SHEIM HAYOM KASUV...

- Writing the day of the week wasn’t enough to prevent deception, because the person could present it on that day of the next week. Even writing the name of the “mishmar” serving that week wouldn’t be enough, because he could present it at the mishmar’s next rotation. What they did was write the name of the day, week, and month.