



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

Shekalim Daf Tes Zayin

- A pasuk gives the different spices (totaling 1,500 shekels of weight) used to give fragrance to the “shemen hamishcha”. The pasuk then says that the actual oil used was only one “hin”, which is 12 lugin. **R' Meir** says the roots of the spices were boiled in the oil. **R' Yehuda** says they would first soak the spices in water and then placed the oil on top of the saturated spices. When the oil took on the fragrance, the oil would be wiped off the spices and preserved.
 - A Braisa says, **R' Yehuda the son of R' Ilai** said, the shemen hamishcha made by Moshe in the Midbar was full of miracles. The amount of oil used should not have even been enough to even smear onto the spices. Additionally, some oil should have evaporated in the cooking process, some oil should have been absorbed by the spices, and some should have been absorbed in the pot. Yet, this oil miraculously was sufficient to anoint the Mishkan and its keilim, the Shulchan and its keilim, the Menorah and its keilim, and the oil was used to anoint Aharon and his sons all 7 days of the Miluim, and still remained for the anointing of all future Kohanim Gedolim and kings. (Only the first king from a family needs to be anointed, but a king whose father was king, need not be anointed, however every Kohen Gadol needs to be anointed, even if his father was a Kohen Gadol). We also learn from a pasuk that Moshe's shemen hamishcha will still exist in the times of Moshiach.
 - We see from Dovid's instruction on how to anoint Shlomo, that a king should be anointed near a spring.
 - We don't anoint a king whose father was king unless there is a dispute to his becoming king. In such a case we would anoint him to make it clear that he is the king. We see this by Shlomo, by Yoash, by Yeho'achaz, and by Yeihu.
 - **Q:** We have learned that only the king of Beis Dovid gets anointed, so how was Yeihu, who was a king of Yisrael anointed? **Q2:** How could Yeho'achaz be anointed? We have learned that his father, Yoshiyahu, hid the shemen hamishcha!? **A:** They were anointed with balsam, not with the shemen hamishcha.
 - A king should only be anointed with oil placed in a horn, because Shaul and Yeihu were anointed with oil from a jar, and their kingdoms did not last, whereas Dovid and Shlomo, who were anointed with oil from horns, had their kingdoms last.
 - Kohanim cannot become kings. **R' Yuda Antundarya** explains, this is because the pasuk says that the kingship should not leave from Yehuda. **R' Chiya bar Ada** says, it is based on the pasuk that discusses the king and is then followed with a pasuk that says “lo yihyeh lakohanim halevi'im”.
 - The pasuk says that Yoshiyahu had 4 sons: Yochanan, Yehoyakim, Tzidkiyahu and Shalum. **R' Yochanan** said, Yochanan was Yeho'achaz.
 - **Q:** The pasuk says that Yochanan was the bechor, and we know that Yeho'achaz was not the oldest!? **A:** The pasuk means that he was the bechor for the kingship (he was the first to be king).
 - **R' Yochanan** said, Shalum was actually Tzidkiyahu. They are listed separately as being number 3 and number 4, because he was 3rd in age order, but 4th to be king (a nephew was king after the 2 older brothers, making him 4th after his father).

- **R' Yochanan** said, the Aron's measurements (given in amos in the pasuk) are in amos of 6 tefachim per amah. This is actually the shita of **R' Meir**. **R' Yehuda** said that the amos used with regard to the keilim are amos of 5 tefachim per amah.
 - According to **R' Meir**, the Aron was 15 tefachim long and 9 tefachim wide when measured on the outside. Inside were the 2 sets of luchos (4 total luchos), each piece measuring 6 tefachim long and 3 tefachim wide. The luchos were placed with their width to the length of the Aron. All 4 luchos together took up 12 tefachim. There were 3 tefachim of the Aron remaining. The wall of each side of the Aron was $\frac{1}{2}$ tefach thick, thus leaving 2 tefachim of inside space. In this space was placed the Sefer Torah written by Moshe. Regarding the width of the Aron (9 tefachim), 6 tefachim were taken up by the luchos, and $\frac{1}{2}$ tefach for each wall. That leaves 1 tefach on each side of the luchos empty, which allowed for the maneuvering of the Sefer Torah.
 - According to **Reish Lakish**, which is the shita of **R' Yehuda**, the amos of the Aron were 5 tefachim each. Therefore, the length of the Aron was 12 and $\frac{1}{2}$ tefachim, and the width was 7 and $\frac{1}{2}$ tefachim when measured on the outside. With regard to the length, the luchos were placed inside (as explained above), which occupied 12 tefachim. The remaining half tefach was due to the $\frac{1}{4}$ tefach thickness of each of the two walls. With regard to the width, the luchos took up 6 tefachim, the thickness of the $\frac{1}{4}$ tefach-thick walls took up a $\frac{1}{2}$ tefach, and there remained one half tefach on each side of the Aron to allow for the maneuvering of the Luchos. According to this, the Sefer Torah must have been kept outside of the Aron.
 - **R' Chanina** says the Aron was made of a smaller golden box, that was placed into a larger wooden box, which was placed into a larger golden box, thus covering the wood with gold all around. **Reish Lakish** says, the Aron was a wooden box that was plated with gold.
 - **R' Chanina ben Gamliel** says, the luchos were written with 5 of the Aseres Hadibros on one, and 5 on the other. The **Rabanan** say that all 10 of the Aseres Hadibros were written on each of the luchos. **R' Shimon ben Yochai** says, all 10 were written twice on each, for a total of 20 on each of the luchos. **R' Simai** says, all 10 were written 4 times on each, for a total of 40 on each of the luchos.
 - **Chananya**, the nephew of **R' Yehoshua**, says, between each of the Dibros was written the details and letters of the Torah.
 - **Q: R' Tanchuma** asked, the pasuk says that the Sefer Torah should be taken and placed "mitzad ha'Aron" (next to the Aron). This seems to say only like **R' Yehuda**!? **A:** Another pasuk says "v'el ha'Aron titein es ha'eidus asher etain eilecha", which refers to the Sefer Torah, and says that it should be placed in the Aron.