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Shekalim Daf 16

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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

Items that were Hidden Away

The *Mishna* had stated that the Ark was hidden away. The *Gemora* cites a *braisa*: When the Ark was hidden, there was hidden with it the jar containing the Manna, and the flask containing the Anointing oil, the staff of Aaron, with its blossoms and almonds, and the chest which the Philistines had sent as a gift to the God of Israel. Who hid it? Yoshiyahu hid it. What was his reason for hiding it? He saw the Scriptural verse: Hashem will bring you and your King whom you shall set over you to a nation you never knew, you and your fathers; therefore he arose and hid it, as it is written: And he said to the Leviim, that taught all Israel, that were holy to Hashem: Put the holy Ark into the house which Solomon, the son of David, King of Israel did build. You shall not have the task of carrying the Ark on your shoulder. He said to them: If the Ark is exiled with you in Bavel, you will never return it to its place. Rather, "Serve now Hashem your God and His people Israel. (16a1 – 16a2)

Miracles with the Anointing Oil

The *Gemora* cites a *braisa* which discusses how the anointing oil was made. Rabbi Yehudah says that the roots of the four spices were boiled in twelve lugin (the volume of 72 eggs) of olive oil. Rabbi Yosi said that the roots of the spices were boiled in water, and then oil was poured over them to absorb the spices'

smell. The oil was then captured and used for anointing.

The *Gemora* cites another *braisa*: *And Moshe took the oil of anointment, and he anointed the Mishkan and everything in it.* Rabbi Yehudah says: The oil of anointment that was in the Wilderness had many miracles happen with it from beginning to end. It started off as only twelve *lugin* of oil. See how much oil a pot absorbs, how much oil roots absorb, how much oil is usually burned away. It was used to anoint the *Mishkan*, its vessels, Aaron, and his sons during each of the seven inaugural days of the *Mishkan*, as well as other *Kohanim Gedolim* and kings. (16a2 – 16a4)

Rulings regarding the Anointing of Kings and Kohanim Gedolim

The first king from a distinct family is anointed prior to his kingship, but if his descendants were to become kings, they are not anointed. This is since the kingship is an inheritance from the previous king to his son, and therefore this inauguration doesn't have to occur. The only exception is when there's a dispute about who will be the next king, as when Shlomo Hamelech was anointed (even though he was Dovid Hamelech's son), since there was a dispute with Adoniyahu.



Each Kohen Gadol – even though his father was one too – must be anointed. The reason is that the Torah calls a Kohen Gadol a “Kohen *Hamashiach*” (an anointed Kohen). Therefore, each Kohen Gadol is anointed.

And nevertheless, that oil will remain in the future, as the verse says: *This holy oil of anointment will be for Me for your future generations.* “Zeh” – “This” is the numerical value of twelve (*indicating all twelve lugin will still be intact in the future*).

When a king is anointed, the process is done near a spring, to give a good omen (*siman tov*) for his kingship.

A king the son of a king does not need anointment, unless there is argument about who is the king. King Solomon was anointed because of the argument with Adoniyah. Yoash was anointed because of Athaliah. Yehoyachaz was anointed on account of Yehoyakim his brother, who was two years older than him. Yehu was anointed was because of Yoram. The *Gemora* asks: We anoint kings from the house of David, not kings of Israel (*and since he was a king of Israel, he should not have been anointed*). Additionally, was it not because Yoshiyahu hid away the anointing oil? The *Gemora* answers: They used pure balsam oil, not the oil of anointment.

A king should be anointed from a horn, another good omen that his kingship should last, as was the case with Dovid and Solomon. However, Shaul and Yehu were anointed from a flask, and there kingship was not prolonged.

The *Gemora* rules that kings who are Kohanim are not anointed (although there may be times that they can rule).

Rabbi Yochanan says: Yochanan and Yehoachaz are the same person.

The *Gemora* asks: Doesn't the verse say that the first son was Yochanan? [*This implies they were not the same person!*]

The *Gemora* answers that he was the first son who ruled as king.

Rabbi Yochanan says: Shalom and Tzidkiyahu are the same person.

The *Gemora* asks: Doesn't the verse refer to each separately, as is indicated by the verse: *the third...fourth?* [*This implies they were not the same person!*]

The *Gemora* answers: It calls Tzidkiyahu the third because he was the third son. It calls (*Tzidkiyahu the name*) Shalom the fourth because he was the fourth king. The order of the kings was: Yehoachaz, Yehoyakim, Yechanyah, and Tzidkiyah. (16a4 – 16a5)

How Betzalel Constructed the Aron

Rabbi Yochanan said: The Ark was made with the amah of six tefachim (and not the large one of six and a half tefachim, and not the small one of five tefachim). That it was made using a six-tefach amah is the opinion of Rabbi Meir, for it was taught in a *Mishna*: All amos used in the Temple structure were

medium ones. Rabbi Yehudah said: The amos used for the structure were six tefachim, but the amos used for the utensils were five tefachim.

According to Rabbi Meir, the length of the Ark was fifteen tefachim. There were four Tablets in the Ark; the two intact ones and the two broken ones. The Tablets were six *tefachim* in length, and three in width. Place the width in the Ark (*one next to the other*) parallel to the length of the Ark. Now how much of the length of the Ark was taken up by the tablets? Twelve *tefachim* (6 x 2). We are therefore left with three. Take away one *tefach*, a half for each side wall of the Ark, and we are left with two *tefachim*, and in these, the Torah scroll was deposited.

We have accounted for the length of the Ark, now account for its width. Its width was nine tefachim. There were four Tablets in the Ark; the two intact ones and the two broken ones. The Tablets were six *tefachim* in length, and three in width. Place the width in the Ark (*one next to the other*) parallel to the length of the Ark. Now how much of the length of the Ark was taken up by the tablets? Twelve *tefachim* (6 x 2). We are therefore left with three. Take away one *tefach*, a half for each side wall of the Ark, and we are left with two *tefachim*, so as to allow the scroll to be put in and taken out without being pressed against the wall.

Rabbi Shimon ben Lakish disagrees, and maintains that the Ark was constructed using an amah of five tefachim. This is in accordance with the opinion of Rabbi Yehudah, for it was taught in a *Mishna*: Rabbi Yehudah said: The amos used for the structure were

six tefachim, but the amos used for the utensils were five tefachim. And the Ark was regarded as a utensil. According to Rabbi Yehudah, the length of the Ark was twelve and a half tefachim. There were four Tablets in the Ark; the two intact ones and the two broken ones. The Tablets were six *tefachim* in length, and three in width. Place the width in the Ark (*one next to the other*) parallel to the length of the Ark. Now how much of the length of the Ark was taken up by the tablets? Twelve *tefachim* (6 x 2). We are therefore left with half a tefach, a finger for each side wall of the Ark.

We have accounted for the length of the Ark, now account for its width. Its width was seven and a half tefachim. There were four Tablets in the Ark; the two intact ones and the two broken ones. The Tablets were six *tefachim* in length, and three in width. Place the length in the Ark (*one next to the other*) parallel to the length of the Ark. Now how much of the length of the Ark was taken up by the tablets? Six *tefachim*. We are therefore left with one and a half tefachim. Take away one finger for each side wall of the Ark, and we are left with a half of a tefach on each side, so as to allow the Tablets to be put in and taken out without being pressed against the wall.

Rabbi Chanina said that Betzalel constructed three boxes for the Ark, and placed them one inside the other. The inner and outer one were made of gold, and the middle one was of wood. This fulfills the verse that says that the Ark be made of wood, and covered with gold. The upper rim of the wooden box was also covered with gold.



Rabbi Shimon ben Lakish disagrees, and maintains that the Ark was constructed with just one wooden box, that was plated with gold on both sides. The gaps between the wooden boards needed to be covered with gold as well. (16a6 – 16b2)

How the Tablets Were Written

There are a number of opinions about how the Ten Commandments were written on the Tablets, as follows:

Rabbi Chanina Ben Gamliel learns according to the “standard” understanding that **five** were written on each of the Tablets. This is based on the passuk that says that Moshe Rabbeinu “wrote them on two tablets.”

The Rabbanan say that since another passuk reads that Moshe wrote all Ten Commandments, it must be that each *luach* had the entire **ten**.

Rabbi Shimon Ben Gamliel feels that **twenty** were written on each *luach*.

Finally, Rabbi Simmai holds that each *luach* had **forty** commandments, since each of the *Tablets* was a squared cube, and each side had ten *dibros* written on it.

Chanania the son of Rabbi Yehoshua’s brother said that the details and letters of the Torah were written between each and every commandment.

Rabbi Shimon ben Lakish compared this to waves – where there are small waves between each and every big wave.

The *Gemora* notes that according to Rabbi Yehudah, there was a board outside of the Ark where the Torah scroll was placed.

Rabbi Pinchas said in the name of Rabbi Shimon ben Lakish: The Torah that the Holy One, Blessed be He, gave Moshe was given to him as white fire inscribed with black fire. The Torah is fire, mixed with fire, made from fire and given from fire. (16b2 – 16b4)

INSIGHTS TO THE DAF

Why Malchei Yisroel Are Qualified to Become Kings

As mentioned above, only people who stem from Dovid Hamelech (Shevet Yehuda) can become kings. The prohibition is for all the rest of the *shevotim* as well, but the *Gemora* wanted to emphasize that even a Kohen Gadol (from Shevet Levi) cannot become a king.

Why is it then, that we find many times in Tanach that kings from the rest of Klal Yisroel (Malchei Yisroel) were anointed?

The Ramban says that these kings don't have the halacha of an actual king, but rather the status of a judge and an officer.

The Rambam disagrees, and says that they are indeed full-fledged kings. However, even if they follow the ways of Hashem and are considered legitimate kings, their kingship isn't bequeathed to their sons. Rather,



each son has to be subsequently anointed due to his own merit.

Finally, the Raavad argues on the Rambam, and says that not only are Malchei Yisroel considered full-fledged kings, they can also bequeath the kingship to their sons. However, the status of this type of a kingship is only a “sub-kingship”, and not a kingship of the first level.

How Many Commandments on Each Tablet?

For many generations, it has been customary to decorate the Aron Kodesh with the likeness of the Luchos HaBris, two tablets with five Commandments on each. In today’s Daf Yomi we find that this practice follows one opinion in the Gemara, but there are three other opinions as to how the Commandments were divided. R’ Chanina ben Gamliel held according to our custom, that the Luchos had five commandments each. The Chachomim held the each Luach had all Ten Commandments. R’ Shimon bar Yochai held that all Ten Commandments were written twice on each Luach, once on the front and once on the back. Finally, R’ Simai held that the Ten Commandments were written four times on each Luach. The widely excepted explanation of R’ Simai’s opinion is that the Luchos were shaped like cubes, and the Ten Commandments were written on each of the four sides (not including the top and bottom).

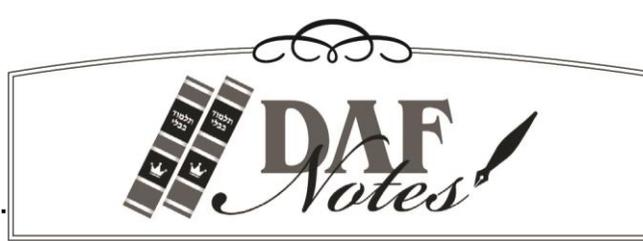
Some Acharonim explain that this was in order that the Commandments could be read from any side a person might view them. For this reason, it was unnecessary to write the Commandments on the top

or bottom of the Luchos (see Korban Eida and Ra”sh SIRRILIO here; Teshuvos Radvaz III, 549).

Others explain that on each face of the Luchos, the Ten Commandments were written in a different direction; from top to bottom, or from bottom to top (see Ra”sh SIRRILIO).

Each Luach had Five Commandments: Some explain the latter opinions listed above to mean that all Ten Commandments were written once, or even numerous times, on each Luach. However, the Mabit (Beis Elokim, Shaar HaYesodos 12, s.v. *U’mipnei*) suggests that all opinions might agree that the first five Commandments were written on one Luach, while the second five were written on the other. They argued over how many times the five were written on each. According to R’ Chanina ben Gamliel they were written once on each. According to the Chachomim they were written twice on each, for a total of ten. According to R’ Shimon they were written four times on each, twice on the front and twice on the back. According to R’ Simai they were written twice on each of the four sides of the Luchos, for a total of forty commandments on each.

The letters were carved all the way through: According to the opinions that the Commandments were written on front and back, how can we understand the Midrash that they were carved all the way through? The Radvaz (ibid) explains that they were carved all the way through, yet miraculously they could be read clearly from right to left on both sides. Others explain that there was a space between each Commandment, where the same



Commandment appeared backwards, carved through from the other side.

Reconciling all four opinions: The Rama of Panno (Asara Maamaros: Chikur HaDin II, ch.2) offers a fascinating explanation, which reconciles all four opinions in the Gemara. He writes that the Luchos were six tefachim wide by six tefachim high, and three tefachim thick. Thus, on the front and back sides of each Luach, there was a surface of six by six tefachim on which to write all Ten Commandments. However, on the sides, top and bottom of the Luchos, the surface was only three by six tefachim. Only five Commandments were written on the sides, top and bottom. It comes out that each Luach had Ten Commandments on front, ten on back, five on the top, bottom, right and left sides, for a total of forty commandments on each Luach. When Moshe Rabbeinu descended from Har Sinai, he held the Luchos one in front of the other. The writing was visible only from the sides, where five Commandments were seen on each – hence R' Chanina ben Gamliel's opinion. Later, he separated them and revealed that on the front of each were all Ten Commandments – the opinion of the Chachomim. When he held them up for Bnei Yisroel to see, the Ten Commandments could be seen on both the front and back – R' Shimon's opinion. When he placed the Luchos before them to investigate more thoroughly, they saw that five Commandments were written on each side, a total of forty commandments on each – the opinion of R' Simai. Thus, all the opinions in our Gemara are correct; each referred to a different part of the Luchos.

The Rama of Panno adds that Hashem wrote the Commandments on all sides of the Luchos, since Bnei Yisroel camped around the Mishkan from all four sides. Thus, from wherever they were camped they would be able to read the Luchos. From here it seems that the Luchos were taken out and displayed on at least one occasion, as Bnei Yisroel were encamped in their places around the Mishkan and gazed at the Luchos HaBris.

DAILY MASHAL

The 613 Mitzvos and the Ten Commandments

The Gaonim write that the entire Torah is included in the Ten Commandments, each Commandment being a general principle, a "root" as it were, from which all the details of the mitzvos branch out.

One proof for this is drawn from our sugya, where Chananya the nephew of R' Yehoshua said: "Between the Ten Commandments were written the details and the letters of the Torah... Just as the ocean has large waves with smaller waves between them." (This was true only of the first set of Luchos – Beis HaLevi, Drashos 18). We see from here that the Ten Commandments are the general principles, upon which the entire Torah is based (Taklin Chadatin). In Yerushalmi Taanis (4:5), the Gemara states this even more explicitly (see Korban Ha'Eida on Taanis ibid; Rashi, Shemos 24:12).

Each Jew accepted all the mitzvos: The Midrash (Shir HaShirim Rabbah 1:2) adds that when the Torah was given on Har Sinai, each Jew was individually asked if

he accepted the Ten Commandments, including the details of its laws, the punishments for violating it, and the Rabbinic restrictions that surround it. The mitzvos were detailed to the Jewish people, in order that they would understand the commitment they were making. We see from here as well that each of the Ten Commandments represented a large number of mitzvos.

How is the entire Torah included in the Ten Commandments? R' Saadia Gaon authored a poetic work listing the mitzvos entitled "*Azharos*," to be recited on Shavuos. In this work, he explains how the Ten Commandments include the entire Torah. In one of the stanzas he writes, "In His wisdom He included in the Ten Commandments, the 613 to be instructed."

In Kad HaKemach, Rabbeinu Bachaye writes that the 248 positive mitzvos are included in the three positive Commandments, whereas the 365 prohibitive mitzvos are included in the seven prohibitive Commandments. Here, we list a few examples. The Commandment, "I am Hashem your G-d who brought you out of the land of Egypt, from the house of slavery," is a positive commandment to believe in Hashem, Who rescued us from Egypt (Ramban, Shemos 20:2). The word "Egypt" hints to all the mitzvos that are performed as a remembrance of the Exodus: sanctifying the firstborn children and animals, observing the festivals, etc. The Commandment, "Do not make an idol for yourself," is a prohibition against idolatry. It also includes all the prohibitions associated with idolatry, including the prohibitions against resembling idolaters. In Hilchos Avoda Zara, the Rambam lists 49 different

prohibitions, which are all intended to distance us from idolatry. In this way, Rabbeinu Bachaye goes through each word of the Ten Commandments, detailing how all the mitzvos are derived from them.

It is interesting to note that in years gone by, there existed a shortened listing of the mitzvos. The Rishonim cite from R' Saadia Gaon that when Bnei Yisroel first crossed the Yarden, they set up stone upon which they wrote this shortened listing. In regard to this, the possuk states, "You shall write upon them all these words of the Torah" (Devarim 27:4). The possuk in Yehoshua (8:32) also refers to this when it states, "They wrote upon the stones a repetition of Moshe's Torah" (See IbnEzra, Devarim ibid; Radak on Yehoshua; Meiri, Sotah 33b).

613 words: The Midrash says that from the first word of the Ten Commandments, "I am Hashem," until the last Commandment, "Do not covet your friend's wife, his slave, his maidservant, his ox or his donkey..." there are exactly 613 letters (Bamidbar Rabba 13:16, et. al). However, the last two words of the last Commandment, "*asher l'rei'echa* - or all that belongs to your friend," are not included in this counting. The Midrash explains that the seven letters of these last two words correspond to the seven days of creation. This teaches us that the entire world was created for the sake of the Torah. Others explain that the seven extra letters represent the seven Rabbinic mitzvos: Chanuka, Purim, Eiruv, Shabbos candles, washing hands, Hallel and berachos (Toras Ha'Ola by the Rema, III ch. 38). Together, the Torah mitzvos and Rabbinic mitzvos equal 620, the gematria of *kesser* – crown; signifying that the Jewish people were



crowned with the wisdom of the Torah (see Torah Shleima, 16, appendix 1).