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Shekalim Daf 9

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

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

Amount for a Liquid

The *Gemora* cites a *braisa*: Rabbi Nassan said: Regarding dried wine (congealed), the minimum amount to be liable (for carrying on Shabbos) is the size of an olive.

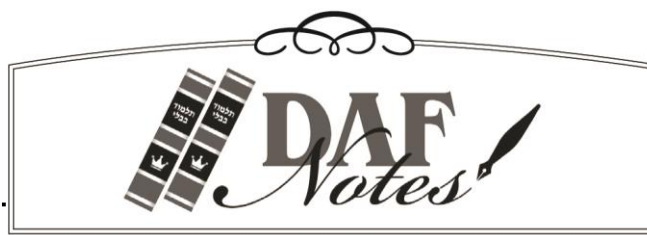
The *Gemora* explains that this is in accordance with the opinion of Rabbi Shimon who says that the minimum amount for wine (and all liquids) is a *revi'is*, and when that amount of liquid congeals, it will yield the size of an olive.

Rabbi Simon related in the name of Rabbi Yehoshua ben Levi: It happened that Rebbe's mule died, and they ruled that the blood was not *tamei* with the *tumah* of neveilah (dead carcass). [It was not clear, however, as to their reasoning: Was it because its blood is treated as bones and sinews which do not transmit *tumah*, or was it because the blood lacked the minimum measure?] Rabbi Elozar asked Rabbi Simon: Up until how much will it still be *tahor*? Rabbi Simon did not pay attention to him. Rabbi Elozar asked Rabbi Yehoshua ben Levi, and he said: Until a *revi'is* it is *tahor*; more than a *revi'is* it is *tamei*. It upset Rabbi Elozar that Rabbi Simon did not clarify the law for him.

Rav Bibi was sitting and related this incident. Rabbi Yitzchak bar Bisna said to him: Until a *revi'is* it is *tahor*; more than a *revi'is* it is *tamei*? Rav Bibi became upset at him. Rabbi Zerika asked him: Just because he asked you a question, you become upset with him!? He replied: I became upset at him, for my mind was occupied with another matter, for behold Rabbi Chanan has said: It is written: And your life shall hang in doubt before you. This refers to one (who does not own a field) who buys grain from year to year (and he does not know if he will have money for the next year's purchase); and you shall fear night and day. This refers to one who buys grain from a merchant (week to week); and you shall have no assurance of your life. This refers to one who has to rely upon the bread baker, and I have to rely upon the bread baker.

The *Gemora* asks: How does the matter stand? A *Mishna* stated: Rabbi Yehoshua ben Pesorah testified that the blood of a neveilah is *tahor* (seemingly regardless of its quantity).

The *Gemora* rejects the proof by suggesting that the *Mishna* means that it is *tahor* from transmitting *tumah* to other things, but it may indeed render other things *tamei* (that were already susceptible to *tumah*).



The *Gemora* disagrees by citing a *Mishna*: The blood of a *sheretz* is like its flesh – it transmits *tumah* but it does not render something susceptible for *tumah*, and there is nothing else like it. [Seemingly, this indicates that the blood of a neveila will not transmit *tumah* whatsoever.]

The *Gemora* answers: The meaning of the *Mishna* is regarding the amount needed for *tumah* (for the blood of a *sheretz* will transmit *tumah* even when only the size of a lentil, just as its flesh; the blood of a neveilah, however, is not the same as its flesh, for the blood will transmit *tumah* when it is in the quantity of a *revi'is*, whereas its flesh will transmit *tumah* only when it possesses the size of an olive).

The *Gemora* notes that this is indeed a dispute amongst the Amoraim. (9a1, 9a2, 9a3)

Remain clean from Hashem and from people

When the donations to the Beis Hamikdosh were actually made, the person who would transfer the funds had to be extremely careful not to don garments that contain pockets, in order that people shouldn't suspect him of stealing some of the money. Even Tefillin – or any other item that contains a pouch for that matter – cannot be worn.

This was so serious, that the Hekdesh's servants used to comb someone's hair if it was too long, to ascertain that no coins were there. They would also engage in a dialogue with him, so that he shouldn't hide any coins in his mouth. The person cannot fill his mouth up with water to avoid this concern, since he has to

recite a brocha over this mitzva, and his mouth must be empty.

The reason why Chazal were so concerned with this suspicion, is since in all three sections of the Tanach (Torah, Neviim, Ksuvim) there is a distinct possuk that says that just like a person has to be “clean” from Hashem, (i.e., not commit sins that He will see,) so too he should conduct himself in a manner that is not suspicious to other people. (9a3 – 9a4)

Being careful that one's donation actually purchases korbanos

The Mishna tells us that the people of Rabban Gamliel's household made sure that the coins of their donations were actually used for the purchase of korbanos, and not used as “remainder” funds for other usages. Although the *Gemora* compares this to one who separates *terumah* from one pile of grain over another – where he has fulfilled his obligation – the conclusion is that Rabban Gamliel wanted an extra “*nachas ruach*” (satisfaction from Hashem) in his donation, and therefore made the extra effort. (9a4 – 9b1)

The order of the donation

The *shekalim* coins were donated in the Beis Hamikdosh in a very specific order. Each of the three containers was used until the next one started, and the cycle continued. The first one was on behalf of the inhabitants of Eretz Yisroel; the second container for the outlying areas just beyond Eretz Yisroel; and the third container was for the people who lived in any other country. (9a5 – 9b1)

Rabbi Pinchos Ben Yair's ladder of middos

The Mesilas Yeshorim bases his thesis on the ladder of middos that Rabbi Pinchos Ben Yair presents. The rungs that the Ramchal (author of Mesilas Yeshorim) uses as chapters are somewhat different than the ones in our Gemora. (He himself states in the introduction that this statement is found in a few places in Shas, where each Gemora may have a different version of the statement.) We will present them here with the *girsas* of our Gemora:

Zerizus (alertness) leads to *nekiyus* (cleanliness); *nekiyus* leads to *tahara* (purity); *tahara* leads to *kedusha* (holiness); *kedusha* leads to *anava* (humility); *anava* leads to *yiras chet* (fear of sin); *yiras chet* leads to *chassidus* (piety); *chassidus* leads to *ruach hakodesh* (divine spirit); *ruach hakodesh* leads to *techias hameisim* (resurrection of the dead); *techias hameisim* leads to the coming of Eliyahu Hanavi. (9b2 – 9b4)

Concluding statement

Rabbi Meir says that anyone who makes his permanent dwelling in Eretz Yisroel, and who speaks Loshon Hakodesh, and eats his fruits and produce in the state of *tahara* (cleanliness of body), and reads the Shema at night and at morning – he is guaranteed to have a portion in the World to Come. (9b4)

INSIGHTS TO THE DAF

The Rambam writes in Hilchos Shabbos that one is prohibited to write two consecutive letters that make up one word (such as the letters Gimmel Gimmel, which spell the word *Gag*, roof.) The Rogotchover Gaon (in Sefer Tzofnas Pa'ane'ach) claims that this is

only true with Hebrew or Greek letters. Our Mishna in *Shekalim* said that the three shekel containers were marked with the Hebrew letters of Aleph, Beis, and Gimmel, but Rabbi Yishmoel held that they were Greek letters (Alpha, Beta, Gamma.) According to him, they were written in Greek since a possuk says that some beauty of the Greek culture should enter the Beis Hamikdosh. Also, the people of the time were well versed in Greek.

The Rambam continues that even if these two letters were just markings, the person would still be considered *mechalel Shabbos*. And here the Rogotchover says that if these markings were in a different language (such as Roman numerals,) then the *melocha* involved will be *roshem* (making a mark) instead of *kosev* (writing.) The difference between the two lies where one scribbles on leather and thereby ruins it. If his scribble is in Hebrew or Greek, he is obligated a korban for *chilul Shabbos*, but if it's in another language, he is exempt for a korban.

DAILY MASHAL

Promptness, alacrity brings (success) cleanliness from sin. A Talmud student was awakened by a blacksmith who hammered on his anvil. The student reasoned, "If the blacksmith rises so early for mere material concerns, I most certainly should rise earlier to serve my spiritual obligations." So he woke up even earlier. The blacksmith came to work and heard the student learning and said, "Look how early that young man gets to his obligation even though he has no family to support. I should be more conscientious and get to my work earlier and more promptly also to do even better for my family." Each person stimulated the other to excellence.