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Shekalim Daf 14

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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

#### **Hashem judges the tzaddikim very strictly**

Nechunia, the appointed well-digger in the Beis Hamikdosh, was an expert in determining which underground areas contained the most cold and warm water. However, since this was his specialty, and one time he wasn't so careful in his job, Hashem judged him strictly, and his son died of thirst.

A similar story happened where the well-digger's daughter was swept by the river currents. Many people tried comforting the father – who was known to be a *chossid* – but he wouldn't accept their consolation. When Rabbi Pinchos Ben Yair spoke to him and he still wasn't comforted, Rabbi Pinchos questioned his *chassidus*, saying that a person has to accept Hashem's decrees. When Rabbi Pinchos was told of the man's great service in supplying water to the people, he said that it's impossible that Hashem will punish a person in the exact thing that he honored Him.

Just then rumors started floating that the man's daughter is alive. One version of the story has it that when she was swept by the currents, she held on to a branch, which saved her. Alternatively, some say that a *malach* in the image of Rabbi Pinchos Ben Yair saved her.

#### **Concealing the Secrets of the Ketores and the Lechem Haponim**

The Garmu family was in charge of baking the Lechem Haponim each week, and they were the only people in the world who knew how to heat the oven inside, while removing the bread from the outside. However, they

would not reveal their secret to anyone. The Chachomim hired bakers from Alexandria in Egypt, but they could only heat the oven and remove the bread inside their oven, causing the bread to rot.

The Chachomim tried to convince this family to reveal the secret, saying that all that Hashem created was for His honor. Nevertheless, not until the Chachomim offered them twice their annual pay, did they finally come to bake the Lechem Haponim.

When asked why they're not revealing the secret of their baking, the Garmu family replied that it is a known thing in their family that the Beis Hamikdosh will be destroyed. If they revealed their secret, it will wind up in the hands of Avoda Zora.

When they baked bread for private use, it never came out good, so that people shouldn't say that they received personal benefit from the Lechem Haponim.

The same thing happened with the Avtinas family, who knew how to produce the Ketores so that the smoke will rise like a stick, and once it reached the ceiling it would spread throughout the room. They too didn't reveal their secret, so that it shouldn't wind up in the hands of Avoda Zora.

No woman from the Avtinas household ever came out smelling like perfume, so that people shouldn't think that she benefited personally from the Ketores.

### Various authoritative positions in the Beis Hamikdosh

The following positions of authority (listed in order from lowest to highest) were found in the Beis Hamikdosh, along with the minimum amount of people who held these positions:

1. Gizbar (treasures) – 7
2. Amarkol – 3
3. Ketilikin – 2

Each one of these three positions would sign a bill of the treasury, and pass it on to his superior to sign. At the end, it reached the desk of the Kohen Gadol, and once he signed, the bill went to the Melech (the King) for him to sign.

When a bill needed to be reversed, the King would first rescind his signature, then the Kohen Gadol, and then these three positions, from highest to lowest.

### Moshe Rabbeinu's source of wealth

There are two opinions as to from where Moshe Rabbeinu became wealthy. Rabbi Chama Ben Rabbi Chanina says that it was from the broken *luchos*, who were made of sapphires. Rabbi Chanin says that Hashem created a diamond quarry near Moshe's house, which is where he received his wealth.

### Various Seals in the Beis Hamikdosh

When a person would purchase the oil needed to bring along with his korban, he would purchase it from Hekdesh, in order to receive the purest of oil. He would pay the treasurer, and receive a voucher for the amount of oil needed for the specific korban.

There were several seals used by Hekdesh for the different amount of oil needed for each type of korban, and on them was written the type of animal for the korban. (The Torah says that a bull offering requires three-tenths of a Log of oil; a ram requires two-tenths; and a sheep requires one-tenth. Additionally, a *metzora's* korban was ten full

Logim, which required its own seal. Ben Azzai says that a wealthy *metzora* and a poor *metzora* had their own seals, since the amount of oil for their respective korban was different.)

At the end of each day, Yochanon, the one in charge of the seals, would meet Achya, who was in charge of the oil libations, in order to “close the books” for that day. If for some reason the amount of vouchers didn't match the amount of seals, Yochanon would pay the difference from his own pocket. Conversely, if he paid too much from his own money, Hekdesh would keep that, since Hekdesh always has the upper hand.

## DAILY MASHAL

Moshe Rabbeinu became wealthy during the time that the Jews were travelling in the Midbar. But Hashem appeared to Moshe first at the *Sneh* (burning bush), much earlier. How can this be – the Gemora tells us that Hashem places His Presence only on people who possess certain qualities, including wealth? When Hashem first appeared to Moshe, he didn't receive his wealth yet.

The Sifsei Chachomim on Rashi to Shmos 33:1 deals with this question. He points out that Rashi in Chumash writes that “from there Moshe became **very** wealthy.” The Sifsei Chachomim infers from this extra word that Moshe Rabbeinu was indeed wealthy at the time of the burning bush, but from the broken *Luchos* he became **very** wealthy.