

**לעילוי נשמת**

הר"ד חשה הגר ז"ל  
ב"ר יוסף דוד ז"ל  
ת.נ.צ.ב.ה.

Dedicated by our friends  
DAVID & JUDY HAGER

מאורות

הדף היומי

Meorot HaDaf Ha Yomi

A Weekly Letter for Learners of the Daf Ha Yomi

**לעילוי נשמת**

הר"ד יוסף וולף ז"ל  
ב"ר ברוך מנדל הי"ד  
ת.נ.צ.ב.ה.

י"ל ע"י ביהמ"ד למגידי שיעור "דף היומי" בראשות הגר"ד קובלסקי שליט"א וע"י קרן ברכה ומוטי זיסר

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**Rock of Israel and their Redeemer**

In Machzorim for Yomim Tovim, we find piyutim inserted in the berachos before and after Kerias Shema. Today, many communities are accustomed to skip over these insertions. However the custom among Ashkenazic Jewry for many hundreds of years was to recite these piyutim. The piyut after the berachos for Kerias Shema in Maariv concludes, "Blessed are You, the King, Rock of Israel and their Redeemer," as opposed to, "Blessed are You, Who redeemed Israel," which is recited the rest of the year. The Taz (66 s.k. 6) cites an interesting question, which he had heard in his youth asked by a doctor named R' Shlomo to the Maharam of Lublin. (The Maharam is most famous for his commentary to the Gemara and Tosefos, found beneath the Maharsha in most printings of the Talmud). In our Gemara, we find that the beracha after Kerias Shema concludes "*Gaal Yisrael* – Who redeemed Israel," in past tense. There, we express our gratitude to Hashem for redeeming us from the Egyptian exile. The beracha during Shemoneh Esrei concludes, "*Go'el Yisrael* – Redeemer of Israel," in the present tense. There, we beseech Hashem to redeem us from our current exile as well. The present tense wording of the piyut, "Rock of Israel and their Redeemer," seems to contradict this Gemara. It should more correctly read, "Rock of Israel, Who redeemed them."

The Taz addressed this question to his father in law, the Bach, and to many other prominent Rabbonim of his generation. Neither they, nor the Maharam himself, found a sufficient answer to reconcile the piyut with the Gemara. In light of this issue, the Bach (O.C. ibid, 5) in fact corrected the wording of the piyut to read, "Rock of Israel, Who redeemed them," in past tense.

The Taz suggests that when the Gemara differentiated between the wordings of the berachos, it meant mostly to say that "*Ga'al Yisrael* - Who redeemed Israel," is not a request for the future, and therefore is inappropriate for Shemoneh Esrei. However, the wording "*Go'el Yisrael* - Redeemer of Israel" can imply present, past or future tense. Therefore, it is equally appropriate to the requests for the future of Shemoneh Esrei, and the praises of the past of Kerias Shema.

The Magen Avraham (236) makes a different distinction. The future tense of "*Go'el Yisrael*" is inappropriate for the beracha of Kerias Shema in the morning, *Emes V'Yatziv*, since this beracha praises Hashem for the exodus from Egypt, which occurred many years ago. However, in the beracha of Kerias Shema at night, *Emes V'Emuna*, we also mention the future redemption, in which Hashem will rescue us from the hands of the kingdoms that now subjugate us (See Rashi, Berachos 12a s.v. *She'ne'eman*). Therefore, the future tense "*Go'el Yisrael*" is also appropriate (see Eliya Rabba, Perisha, and Machatzis HaShekel who comment on this answer).

The Noda B'Yehuda, in his commentary to Shulchan Aruch "*Dagul Mervava*" (66), writes that in the special beracha for the piyut, "Rock of Israel and their Redeemer," Rock of Israel certainly implies past, present and future tense. In that context, Redeemer carries the same implications, and is not limited only to future tense.

Despite all these answers, the Shaarei Teshuva (66 s.k. 5) concludes that the wording of the piyut still seems to contradict our Gemara. Therefore, many have the custom to conclude the Beracha in the past tense "*Ga'al Yisrael*" on Yom Tov, as they would on a weekday (cited in Mishna Berura ibid, s.k. 33).

דבר העורך

During these day of Sefiras Ha'Omer, Klal Yisroel mourns the passing of the twenty four thousand students of Rebbe Akiva. We are awakened to the need to place special emphasis on honoring one another's feelings. To this end, we cite here two episodes from the lives of Gedolei Yisroel, to demonstrate their great concern for the honor of their fellow Jews.

R' Chaim Ozer zt"l was one of the great Torah giants of Lithuania before World War II. He carried on his shoulders the weight of the Jewish nation by offering halachic guidance, founding and participating in the Moetzes Gedolei HaTorah and Vaad HaYeshivos, and personally attending to the countless heartbroken Jews who turned to him for help. This was in addition to his own devoted labors in Torah study, a glimpse of which can be seen through the three volumes of Teshuvos Achiezer that he authored. Needless to say he was a very busy man, who held each moment precious.

One day, R' Chaim Ozer was walking through the street with his attendant when a person stopped him to ask for directions. With a warm smile on his face, R' Chaim Ozer gave him clear directions to his destination. The person thanked him and started to walk away, but R' Chaim Ozer decided to accompany him, just to make sure that he did not get lost along the way. When they finally reached the destination, the person thanked R' Chaim Ozer again for his help and walked inside.

The walk took the Rav far out of his path, and his attendant wondered

IN MEMORY OF

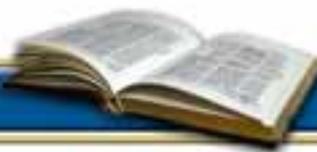
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aloud what need there was for such a waste of time. The Rav had already given him clear directions, why did he feel it necessary to accompany him?

"Did you not notice that the man had a speech impediment?" asked R' Chaim Ozer. "He had a long walk ahead of him, and he would most likely need to stop other people for further directions. Perhaps he would be embarrassed to stop and ask them, and then would get lost in the city. Therefore, I decided that it was best to walk him to his destination myself."

We could imagine to ourselves that if an important businessman was rushing to a meeting where hundreds of millions of dollars were at stake, he would suffice with giving brief directions and then run off. No one would even think to criticize him for doing so. Yet, R' Chaim Ozer, whose time was more valuable than any amount of money, gave priority to walking a stranger to his destination, in order that he not suffer embarrassment from his speech impediment.

Another story is told of R' Chaim Brim ז"ל, one of the great talmidei chachomim of Yerushalayim. Once, he was invited along with several other speakers, to deliver an address at a certain function. When his turn to speak came, he ascended to the podium, took a paper from his pocket, placed it on the stand before him, and began to deliver his address. His students were somewhat surprised. They had seen him speak in public many times before, and he never had need of any notes to assist him. After he concluded his speech, one of his students glanced at the paper and saw that it was completely blank. R' Chaim saw his confused expression and explained, "The speaker before me prepared his speech on paper and read from his notes. If I were to speak by memory after him, it might appear as a slight to his honor. Therefore, I pretended as if I was reading from my notes too.



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### Eating a Kazayis of Maror

The Avnei Nezer (O.C. 383) was once asked whether a sick person who cannot eat a whole kazayis of maror, should at least eat some amount of maror to fulfill the mitzva as best he can; or perhaps there is no benefit to eating less than the required kazayis.

**Eating a kazayis for the beracha:** The answer to this question begins with the Rosh, the first to discuss the minimum amount required for maror. The Rosh (Pesachim, 10:25) writes: "Since we recite a beracha we must eat at least a kazayis; less than a kazayis is not considered eating."

The Terumas HaDeshen (II, 245) and many Acharonim explain that whenever the Torah uses the expression "eating," such as in regard to eating matza or not eating forbidden foods, it refers specifically to a kazayis or more. (The prohibition against eating less than a kazayis of forbidden foods is only because one may continue eating until he reaches a kazayis, see Yoma 74a).

There is no mitzva in the Torah to "eat" maror. Rather, there is a mitzva to eat Korban Pesach together with matza and maror, "With matza and maror you shall eat it" (Shemos 12:8, see Chiddushei R' Chaim HaLevi on Shas, 42). Therefore, according to Torah law one need not eat a kazayis of maror to fulfill the mitzva. However, since our Sages instituted the beracha "Blessed are You, Hashem ... Who has commanded us concerning the eating of maror," we must 'eat' a kazayis of maror, in order for the wording of the beracha to be accurate.

From here it would seem that a person who cannot eat a kazayis should certainly eat less. Thereby, he fulfills the mitzva of maror, even though he cannot recite the beracha.

**The beracha teaches us the parameters of the mitzva:** The Shaagas Aryeh (100) asks several pointed questions against the Rosh, proving that the mitzva to eat maror does require a kazayis. The Chasam Sofer (O.C. 140) accepted these proofs, and answered by offering a novel explanation of the Rosh.

The Rosh certainly agrees that the mitzva of maror requires a kazayis. However, he found no proof for this from the pesukim or from Shas, and therefore was forced to cite a proof from the wording of the beracha. Since our Sages phrased the beracha "concerning the eating of maror," they clearly held that there is a mitzva to 'eat' maror, which means eating a kazayis, as discussed above (see Rashash on our sugya). The Torah compares eating maror to eating Korban Pesach. Just as Korban Pesach requires a kazayis, so too does maror.

**Eating less than a kazayis:** Based on this introduction, we can now return to answer the question posed to the Avnei Nezer. According to the first explanation of the Rosh, one need only eat a kazayis in order to recite a beracha. If one is unable to eat a kazayis, let him at least fulfill the mitzva without a beracha. According to the second explanation, we learn from the wording of the beracha that the mitzva requires a kazayis. If one is unable to eat a kazayis, he gains nothing by eating less, since he does not fulfill the mitzva thereby.

The Avnei Nezer explains that there are in fact two aspects of eating maror. When the Beis HaMikdash stood, we ate maror together with the Korban Pesach. Then, there was no need to eat a kazayis of maror, since the mitzva was to 'eat' the korban, together with maror. Today, there is no Korban Pesach. Instead our Sages enacted a Rabbinic mitzva to eat maror alone. We must eat a kazayis of maror in order to fulfill the Rabbinic mitzva to eat. If a person cannot eat a kazayis of maror, he does not fulfill this Rabbinic mitzva. However, he should still eat less than a kazayis, as a remembrance of the maror eaten with the Korban Pesach while the Beis HaMikdash stood.

### The Yam Suf, the Duke and the Loan

During the difficult sojourn of the Jewish people in Europe, we were often forbidden from owning land or holding many different professions. As such, many Jews made their livelihood by lending money to gentiles. Collecting debts from the often belligerent gentiles was no simple matter.

On one occasion, a Russian nobleman approached Reuven, a Jew who lived in his province, and asked for a large sum of money as a loan. Reuven realized that it was very unlikely he would ever see the loan repaid. When the payment came due, he would not risk his life by demanding the money. Yet on the other hand, refusing the request could also entail dire consequences.

Instead, he approached his friend, Shimon, and asked him to loan the money to the



nobleman. Shimon expressed the same concerns, so Reuven quickly assured him that he would sign as a guarantor. That way, Shimon would be assured to regain the money.

Sure enough, the nobleman failed to repay the loan. When Shimon approached Reuven and asked him to make good on his guarantee, Reuven refused, offering the following excuse. The Gemara outlines two kinds of guarantors, *arev* and *arev kablan*. When a cosigner agrees to be a simple *arev*, the lender must first demand his money from the borrower. If the borrower fails to pay, the lender may then approach the *arev*. When a cosigner agrees to be an *arev kablan*, the lender may go directly to him to demand his money, without first confronting the borrower. Reuven claimed that he never agreed to be an *arev kablan*. "Go demand your money from the nobleman," he said. "If he refuses to pay, I will gladly make good on my guarantee." This was of course a hollow offer, since Reuven knew well that Shimon would not dare confront the nobleman.

To this, Shimon replied that he had obviously intended to make Reuven an *arev kablan*. The whole reason that Reuven did not want to lend the money himself was because he knew that they could never confront the nobleman. Shimon also was scared to confront him, and for this reason took Reuven as a guarantor, so that he would not need to do so.

Their case was sent to R' Shalom Mordechai Shvadron *zt"l*, author of Teshuvos Maharsham and grandfather and namesake of the famed *darshan* of our own generation, R' Shalom Shvadron *zt"l*. The Maharsham (II, 158) answered by citing a fascinating aggadata in our sugya, in which we find a debate between the Yam Suf and Hashem, as it were. Whether we are meant to understand this debate literally, or if it symbolizes some deep secret of the Torah, is beyond the scope of this article. However it may be, we can learn a halachic inference from here to resolve the case in question.

The Gemara interprets the possuk, "They rebelled by the Yam Suf" (Tehillim 106:7) to mean that the Yam Suf itself hesitated to fulfill Hashem's command. After the Egyptians had drowned in the Yam Suf, Hashem commanded it to spit out their bodies on the seashore, in order that Bnei Yisroel would see their oppressors dead, and not fear that they were still being chased.

"Does a master give a gift to his servant, and then ask for its return?" asked the sea. The Yam Suf wanted to keep the bodies of the Egyptians as food for its fish (Rashi s.v. *She'nassan*). Hashem assured the Yam Suf that He would repay it with one and a half times what He took.

"Does a servant dare demand payment from his master?" asked the sea. Hashem then assured it that the Kishon River would be His guarantor. The Yam Suf agreed and spat out the bodies of the Egyptians. Years later, when Sisera waged war against Eretz Yisroel, Hashem caused a giant wave to drown his soldiers, and carry them down the Kishon River into the Yam Suf.

The Gemara does not specify that the Kishon River was an *arev kablan*. Rather, it seems that the river was a regular *arev*. If so, how did this guarantee appease the Yam Suf, which had complained, "Does a servant dare demand payment from its master?" Unable to demand payment from Hashem first, it would be unable to demand from the river.

The Maharsha asks this question, and deduces from here that in a case where the lender cannot demand payment from his master, the guarantor is automatically assumed to act as an *arev kablan*, even if he did not explicitly agree to this. The same is true of Shimon's loan to the duke. Since Reuven knew that Shimon would be unable to demand payment from the duke, it was automatically assumed that Reuven would be an *arev kablan* who may be approached first.

## -- Maseches Shekalim -- Introduction to Maseches Shekalim

**Talmud Yerushalmi:** With the onset of Maseches Shekalim, we turn our attention from the cycle of Talmud Bavli to the single tractate of Talmud Yerushalmi studied in the course of Daf Yomi. Many tractates of Mishnayos, such as Shekalim and most of Seder Zeraim, have a Talmud Yerushalmi commentary, but no Talmud Bavli. Among them all, Shekalim alone was included in the Vilna printing of Talmud Bavli for some reason. Thereby, Yerushalmi Shekalim merited to be included in the study of Talmud Bavli Daf Yomi as well.

For the next twenty one days, we will become familiar with the unique form of Aramaic language found in the Yerushalmi, and with a host of many Amoraim from Eretz Yisroel, whose names do not appear in the Talmud Bavli. Unfortunately, we lack here the commentaries of Rashi, Tosefos and the other Rishonim whose light guides our path throughout the Talmud Bavli. However, other commentaries were written in later generations, such as *Korban Eida*, by R' David of Dessoi; *Pnei Moshe* and *Taklin Chaditin*, by R' Moshe of Shakalov, student of the Vilna Gaon; and *Pe'as HaShulchan* and *Pnei Zakein* by R' Yitzchak Isaac Saprin, the first Kamorna Rebbe *zt"l*.

**Machatzis HaShekel:** As its name implies, Maseches Shekalim deals primarily with the mitzva of machatzis hashekel. Each Jewish man was required by Torah law to bring half a shekel to the Beis HaMikdash each year, to pay for the communal korbanos. The overseers of the Beis HaMikdash regularly took sums of money, entitled "*terumas halishka*," from this fund to pay for the korbanos. Money that was left over was used for other expenses of the Beis HaMikdash.

**Overview of the masechta:** The first chapter deals with the obligation to give machatzis hashekel, the manner in which it was collected, and the *kalbon*: the exchange fee that was collected when two people brought a whole shekel together. The second chapter adds certain details about the obligation to give machatzis hashekel. It also discusses what was done with left over money that had been donated for machatzis hashekel or for other korbanos, but not needed for that purpose.

The third chapter discusses the *terumas halishka*, mentioned above. The fourth chapter discusses how the *machatzis hashekel* money was used. Other details of korbanos are also discussed here. From here on, the masechta digresses from the topic of shekalim, to discuss other matters pertaining to the Beis HaMikdash.

The fifth chapter lists the people who were appointed to supervise the various duties of the kohanim. It also discusses how an individual goes about purchasing a korban. The sixth chapter discusses the boxes used to store money in the Beis HaMikdash, the tables, the places where people were required to prostrate themselves, and commitments made for the sake of korbanos. The seventh chapter discusses animals, money or meat found in Yerushalayim; and several details relevant to sanctifying things for the sake of the Beis HaMikdash. The eighth and final chapter continues the discussion of articles found in Yerushalayim, in regard to maintaining the purity required there.



פנינים

ק"ז/א ועל כל צרה וצרה

### Singing Hallel Over Suffering

According to our Gemara, the Naviim composed Hallel to be sung over every suffering that would befall the Jewish people, G-d forbid. Rashi explains that they would sing Hallel after Hashem rescued them from their misfortune. However, the Iyun Yaakov points out that the literal explanation of the Gemara is that they would sing Shira over the suffering itself. They would see Hashem's hidden kindness, cloaked within the misfortune, realizing that "Everything the Merciful One does is for the good," and therefore sing Hallel.

ק"ז/א שאין השכינה שורה ... אלא מתוך דבר שמחה של מצוה

### The Shechina Rests Amidst Joy

At times, a person considers his spiritual standing, and realizes that he is far from fulfilling his duties to his Creator. He might then become depressed and feel bad about himself. The only benefit this depression brings is the feeling of joy that must follow it, when one commits himself anew to the service of Hashem. This joy of bettering ourselves causes the Shechina to rest upon us, as the Gemara teaches, "The Shechina does not rest upon a person amidst sadness... but only amidst joy." The Arizal taught that one may only worry over his sins while reciting Tachanun. Other than this, Torah study and tefilla must be performed with joy (Tanya I, ch. 31).

**The order of the masechtos:** Shekalim is found after Pesachim in the order of Mishnayos, before Seder Moed continues with the other Yomim Tovim, in Masechtos Yoma, Sukka and so on. The Rambam (introduction to his commentary on the Mishna) explains that this follows the order found in the Torah. First Pesach is discussed in Parshas Bo, then Shekalim in Parshas Ki Sisa, and then the other Yomim Tovim, in Parshas Emor.

Rav Sherira Gaon offers a different explanation. Each year, the Machatzis HaShekel was collected during Adar and first used in the Beis HaMikdash in Nissan. Therefore, it is relevant to Pesachim, and placed subsequently (introduction of Tosfos Yom Tov).

It is interesting to note that although the Mishnayos and the Talmud Bavli follow this order, in the Talmud Yerushalmi Shekalim appears after Yoma.

### Machatzis HaShekel

As an introduction to Maseches Shekalim, we offer here a few basic principles relevant to the mitzva of machatzis hashekel.

**Source of the mitzva:** The Rambam (Sefer HaMitzvos, positive commandment 171) and Chinuch (105) list machatzis hashekel among the 613 mitzvos of the Torah. The Rambam cites a source for this mitzva from the possuk, "When you count the heads of Bnei Yisroel for their numbers, each man must give as an atonement for his soul... this shall he give... half a shekel" (Shemos 30:12-13). However, the Ra"sh Serillio (Introduction to Shekalim) explains that this possuk is only an instruction how to count Bnei Yisroel. The obligation for future generations to give machatzis hashekel is learned from a different possuk in Parshas Teruma, "From each person whose heart is generous, take for Me a donation" (Shemos 25:2).

Other Rishonim do not include machatzis hashekel as one of the 613 mitzvos. Apparently, they understood that this is not an individual mitzva, but rather a detail of the mitzva to bring korbanos, since the machatzis hashekel was used for their purchase.

The Vilna Gaon (Aderes Eliyahu, Parshas Ki Sisa) writes that the commandment for future generations to offer machatzis hashekel is not explicit in any possuk. Rather it is a tradition handed down from Moshe Rabbeinu, who received it on Har Sini. Perhaps for this reason some do not list it among the 613 mitzvos.

**The age at which one must bring machatzis hashekel:** According to the Rambam (Shekalim 1:7) and Ramban (Shemos 30:12), the obligation to bring machatzis hashekel begins at the age of bar mitzva. Other Rishonim (Rashi; Rosh; Chinuch: 105; Bartenura, Shekalim 1:3, et. al. See Shekel HaKodesh, ch. 1 s.k. 48) hold that the obligation begins at age twenty. Based on this opinion, the Rema rules that the custom to give machatzis hashekel before Purim begins at age twenty (O.C. 694:1, see Magen Avraham).

According to Rashi, one must be twenty years of age by the Rosh Hashana preceding the collection, in order to be obligated in machatzis hashekel. According to some opinions, there is a Rabbinic obligation to give machatzis hashekel at an earlier age than the Torah requires (Kiryat Sefer on Rambam, ibid; Ra"sh Serillio 1:3; see Taklin Chaditin).

**Only while the Beis HaMikdash stood:** The obligation to offer machatzis hashekel applied only while the Beis HaMikdash stood. Now that we have no Beis HaMikdash, there is no obligation, since the purpose of machatzis hashekel was for purchasing korbanos (Shekalim 8:4, Rambam 1:5). The possuk states, "You shall take the money for atonement and use it for the service of the Ohel Moed" (Shemos 30:16). From here we see that the obligation of machatzis hashekel depends upon the service of the Ohel Moed (Smag, positive commandment 45).

**Exactly half a shekel:** In regard to machatzis hashekel, the Torah states, "The wealthy may not give more, nor may the poor give less" (Shemos 30:15). From here we learn that each person must give exactly half a shekel. According to some Rishonim, this refers only to the half shekels collected for use in the silver bases to the boards of the Mishkan. When offering machatzis hashekel for use in the korbanos, one may give more according to Torah law. However, even this opinion agrees that according to Rabbinic law, one must give exactly half a shekel (see Shekel HaKodesh, 1:1 s.k. 1, footnote 3).

According to the Rambam (Hilchos Shekalim 1:5), machatzis hashekel depends upon the currency in use. One must give half a coin of the accepted currency, even if its value is greater than the half shekel specified in the Torah. Each Jew, no matter where he lives or what currency he uses, must give half a coin of the currency used in Yerushalayim at a give time (Shekel HaKodesh ibid, Biur Halacha s.v. U'Machatzis).

The Raavad and other Rishonim argue against the Rambam on this point. They hold that the Torah specified the exact size of the half shekel to be used for the mitzva. The accepted currency at any given time is irrelevant (see Shekel HaKodesh ibid, s.k. 42).

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