

17 Nissan 5781
March 30, 2021



Shekalim Daf 9

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Daf Notes is currently being dedicated to the neshamah of

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Amount for a Liquid

The Gemara asks: In terms of the measures currently in use, what is the measure of a cup that holds a [rev’is] quarter-*log*? Rabbi Yosi in the name of Rabbi Yosi ben Pazi and Rabbi Yosi bar Bivi in the name of Rabbi Shmuel said: Two fingers long by two fingers wide by the height of one and a half fingers and one-third of a finger. (9a1)

[The Gemara previously discussed the measure of wine that determines liability if one carries it from one domain to another on Shabbos. There, the Gemara discussed wine in liquid form; here, the Gemara adds a parallel ruling with regard to congealed wine.] It was taught in a Baraisa: Rabbi Nassan said: Regarding dried wine (congealed), the minimum amount to be liable (for carrying on Shabbos) is the size of an olive.

The Rabbis of Caesarea and Rabbi Yosi bar Bivi said in the name of Shmuel: These words of Rabbi Nassan follow the opinion of Rabbi Shimon in a Mishnah. Just as Rabbi Shimon said there: The measure that determines liability for all liquids, including wine, is a quarter-*log*, so Rabbi Nassan said: When wine is in liquid form, the measure that determines liability for carrying it from one domain to another is a quarter-*log*; 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 Bivi 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 *neveilah* 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*'s, whereas its flesh will transmit *tumah* only when it possesses the size of an olive).

Rabbi Yosi said: Two *Amora'im* disagree about this matter. One said a quarter-*log* of this blood renders one *tamei*, and one said that even after contact with this blood, one remains *tahor*. The one who said it is *tamei* follows the opinion of Rabbi Yehudah in a *Mishnah*. Rabbi Yehudah maintains there that this issue is the subject of a dispute between *Beis Shammai* and *Beis Hillel*. The *halachah* would follow the opinion of *Beis Hillel*, which is that blood of a *neveilah* does confer *tumah*. And the one who said *tahor* holds like the opinion of Rabbi Yehoshua ben Pesora, who testified that the blood of a *neveilah* is *tamei*. Rav Avduma of *Nechusah* said to him: And it is right. That which you explained is correct, as Rabbi Yehudah was the *halachic* authority for the house of the *Nasi*.¹ (9a1 – 9a3)

¹ Rabbi Yehudah ruled then that the blood of the dead mule was pure only because there was less than a quarter-*log* of it.

² Immediately prior to performing the withdrawal, he would say: Blessed are You, Hashem.....Who has sanctified us with His

[The *Mishnah* taught that the one who collects the funds from the Temple treasury chamber must not enter the chamber wearing clothes that could arouse suspicion,] as perhaps one day he will become poor and people will say [that he was reduced to poverty because he had stolen shekels from the chamber.] Rabbi Yishmael taught a *Baraisa*: One who has long hair must not collect funds from the Temple treasury chamber because of the suspicion (that he will hide shekels from the chamber in his curls). It was taught in another *Baraisa*: The Temple treasurers would separate (the strands of) his woolen garments of the one who collected the funds from the chamber after he exited the chamber (to establish that no coins were hidden in his hair). It was taught in yet another *Baraisa*: They would converse with the one collecting the funds from the chamber from the time he entered the chamber until the time he exited it, so that he should not be able to hide money from the chamber in his mouth. The *Gemara* asks: Why not let him fill his mouth with water, so that it would be impossible for him to insert money into his mouth, and then he would not have to speak? Rabbi Tanḥuma said: He cannot fill his mouth with water because of the blessing that he must recite before collecting the funds from the chamber.²

Rabbi Shmuel bar Nachman said in the name of Rabbi Yonasan: We find in the Torah, in the Prophets, and in the Writings that a person must appear justified before people as he must appear justified before the Omnipresent. From where in the Torah is this derived? As it is written: And you shall be innocent before Hashem and before Israel. From where in the Prophets is this derived? As it is written: Almighty, God, Hashem, He knows, and Israel shall know. From where in the Writings is this derived? As it is written: So shall you find favor and good

commandments and commanded us to separate the *terumah*. This obviously could not be recited with water in his mouth.

understanding in the eyes of God and man. Gamliel Zuga asked Rabbi Yosi bar Rabbi Bun: Which of these verses is the clearest of all the sources?³ Rabbi Yosi bar Rabbi Bun said to him: The verse: And you shall be innocent before Hashem and before Israel. (9a3 - 9a4)

Halachah 3 · MISHNAH: The members of the house of Rabban Gamliel enter the treasury chamber with his shekel between his fingers, and toss it in front of the one performing the withdrawal,⁴ and the one performing the withdrawal would intentionally place it in the basket containing the money to be taken out of the chamber.⁵ The one performing the withdrawal may not begin to withdraw the money until he asks the Temple treasurers: Shall I withdraw the funds, and they say to him: Withdraw them, withdraw them, withdraw them, three times. After he performed the first withdrawal⁶ from the first large basket,⁷ he immediately covered [the remaining coins] with a leather cover. After he performed the second withdrawal,⁸ he covered it with a leather cover as well. But after performing the third withdrawal, he did not cover it.⁹ Why did he cover the first two times? In this way, there was no concern that perhaps he would forget and once again withdraw funds from that which already had funds withdrawn from it. He performed the first withdrawal on behalf of the people living in Eretz Yisrael; the second

withdrawal on behalf of the people living in the cities near Eretz Yisrael; and the third withdrawal on behalf of the people living in Babylon, and on behalf of the people living in Media, and on behalf of the people living in the distant countries. (9a4 – 9b1)

GEMARA: The members of the house of Rabban Gamliel etc. The Gemara asks: If there were two piles of produce, and one separated *terumah* from one pile on behalf of the other, hasn't he exempted with this *terumah* the other pile as well?¹⁰ The Gemara answers: Even so, they received satisfaction from the fact that the communal offering was necessarily brought from their shekels. (9b1)

The Gemara records several *Baraisos* dealing with the withdrawal of funds from the Temple treasury chamber. It was taught in a *Baraisa*: If the one performing the withdrawal mistakenly removed the leather covers that he had placed on the large baskets (so that now the shekels that have been left over from the first withdrawal are mixed with the newly collected shekels), all the shekels take on the status of the remainder of the chamber. It was taught in another *Baraisa*: The third withdrawal of funds from the Temple treasury chamber¹¹ was the richest of all, as it contained both *istaryaos* gold *darkonos*.¹² It was taught in yet another *Baraisa*: He performed the first

³ The three proof texts say more or less the same thing; which is the most unambiguous of the three?

⁴ So that he would see it.

⁵ They desired that their shekels be the ones collected from the chamber and used for the purchase of the communal offerings. Each of them would therefore come to the Temple specifically on the day of the withdrawal of the collection of the chamber. Understanding what was happening, the one performing the withdrawal from the chamber would purposely push this shekel into the basket, so that it would later be used to buy communal offerings.

⁶ Fifteen days before Pesach.

⁷ And put them into one of the smaller baskets.

⁸ Before Shavuos.

⁹ The purpose of the cover was to separate the remaining Shekalim from the new collection; as there would be no more withdrawal of funds, the leather cover was not necessary.

¹⁰ When tithing produce, it is not necessary to separate *terumah* from each pile. It suffices to set aside an appropriate measure of *terumah* from one of them, and this counts as *terumah* for the other as well. Here too, the shekels that are withdrawn from the chamber are not only on behalf of those who contributed those specific shekels, but even for those whose shekels were not withdrawn. If so, why did the members of the house of Rabban Gamliel make such efforts to ensure that their shekels be the ones withdrawn from the chamber?

¹¹ That took place half a month before *Sukkos*.

¹² As it was taught earlier that those who were bringing coins from faraway lands were permitted to exchange the Shekalim for gold coins.

withdrawal on behalf of the people living in Eretz Yisrael, and on behalf of all of Israel; the second withdrawal on behalf of the people living in the cities near Eretz Yisrael, and on behalf of all of Israel; and the third withdrawal on behalf of the people living in Babylon, and on behalf of the people living in Media, and on behalf of the people living in the distant countries, and on behalf of all of Israel.

It was taught in a *Baraisa*: After shekels were first withdrawn from the first basket,¹³ although shekels still remain in the first basket, shekels are taken from the second basket.¹⁴ After shekels were taken from the second basket, although shekels still remain in the second basket, shekels are taken from the third basket.¹⁵ If the third basket is completely emptied, he goes back to take from the second basket. If the second basket is completely emptied, he goes back to take from the first basket. If all three baskets are completely emptied, he goes back to the chamber and takes from the shekels that have arrived since the last time shekels were collected from the chamber.¹⁶ Rabbi Meir says: He goes back to take from the leftover shekels. Because Rabbi Meir said: Me'ilah applies even to the leftover shekels, as they remain in their sanctified state. Why so? Perhaps they will be needed in the end, since if the shekels collected from the chamber are depleted, the leftover can be used for the purchase of communal offerings. (9b1 – 9b2)

¹³ Labeled with an *alef*.

¹⁴ Labeled with a *beis*.

¹⁵ Labeled with a *gimmel*.

¹⁶ He does not take from the shekels that remained in the chamber from the previous withdrawal of the shekels into the baskets, as those coins acquired at that point the status of leftover shekels, which do not have the required sanctity.

¹⁷ As one recognizes his lowliness.

¹⁸ Because when one recognizes his inferiority, he becomes more fearful of sin and is careful to avoid temptation.

¹⁹ As one begins to impose upon himself stringencies beyond the letter of the law.

[Since the previous Mishnah deals with the obligation to be innocent even in the eyes of men and this Mishnah speaks of the alacrity displayed by the members of the house of Rabban Gamliel when they gave their shekels, the Gemara brings a *Baraisa* dealing with worthy traits:] And so Rabbi Pinchas ben Yair would say: Diligence in the proper performance of the mitzvos leads to cleanliness from sin. Cleanliness leads to purity. Purity leads to holiness. Holiness leads to humility.¹⁷ Humility leads to fear of sin.¹⁸ Fear of sin leads to piety.¹⁹ Piety leads to Divine Inspiration.²⁰ Divine Inspiration leads to the Resurrection of the Dead.²¹ The Resurrection of the Dead leads to the coming of the Prophet Elyahu, of blessed memory.

The Gemara adduces proof texts for each of the previous statements: Diligence leads to cleanliness from sin, as it is written: And he finished atoning.²² Cleanliness leads to purity, as it is written: And the Kohen shall make atonement for her, and she shall be pure.²³ Purity leads to holiness, as it is written: And he shall purify it, and make it holy. Holiness leads to humility, as it is written: For thus says the Exalted and Uplifted One, Who abides for eternity, Whose name is Holy: I dwell on high and in a holy place, and I am with the shattered ones and those with humble spirit. Humility leads to fear of sin, as it is written: The result of humility is the fear of Hashem. Fear of sin leads to piety, as it is written: And the kindness of Hashem is forever and ever upon those who fear Him.²⁴ Piety leads

²⁰ Because when one acts in a manner that goes beyond the letter of the law, Heaven acts with him in a way that is not natural to man, and informs him of the secrets of the Torah through Divine Inspiration.

²¹ Because the spirit of holiness and purity that descend upon him enter the bones of the deceased and resurrect them.

²² "He finished" denotes diligence; since one hastens to bring the process to conclusion, and thus he achieves atonement.

²³ Once the woman finishes the process of her atonement, that is to say, once she cleanses herself of sin, she reaches purity.

²⁴ The recognition of God's loving-kindness indicates piety, which results from fear of God.

to Divine Inspiration, as it is written: Then You spoke in a vision to Your pious ones. Divine Inspiration leads to the Resurrection of the Dead, as it is written: And I shall place My spirit into you, and you shall live. The Resurrection of the Dead leads to the coming of the Prophet Eliyahu, of blessed memory, as it is written: Behold, I will send you Eliyahu the Prophet before the coming of the great and awesome day of Hashem.²⁵

The Gemara concludes the chapter with a different discussion of virtues: It was taught in a *Baraisa* in the name of Rabbi Meir: Anyone who lives permanently in Eretz Yisrael, and speaks the holy tongue, and eats the fruits of Eretz Yisrael in purity, and recites *Shema* in the morning and in the evening, will receive the tidings and assurances that he is one who has merited of the World-to-Come. (9b2 - 9b4)

WE SHALL RETURN TO YOU, BISHLOSHAH PERAKIM

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 Mishnah 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.

²⁵ The day referred to here is the day of the Resurrection of the Dead.

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.