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Shekalim Daf 8

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

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Halachah 1 · MISHNA: On three junctures during the year they withdraw shekalim from the treasury chamber.¹ These three occasions are: Half a month before Pesach, half a month before *Shavuos*; half a month before the festival of *Sukkos*. These three days are also the due dates that were established by the Sages for the setting aside of animal ma’aser;² these are the words of Rabbi Akiva. Ben Azzai says that the dates established by the Sages for the setting aside of animal ma’aser are the twenty-ninth of Adar, the first of Sivan, and the twenty-ninth of Av. Rabbi Lazar and Rabbi Shimon say that the dates for the animal tithes are the first of Nissan, the first of Sivan, and the twenty-ninth of Elul. And why did they say the twenty-ninth of Elul and not the first of Tishrei, as they said the first of Nissan and Sivan? Because the first of Tishrei is the festival of Rosh HaShanah, and it is not permitted to tithe on a Festival. Therefore, the Sages advanced the day of tithing the animals born over the course of the summer to the twenty-ninth of Elul. (7b4 – 7b5)

GEMARA: [It was taught in the Mishnah that funds are collected from the Temple treasury chamber three times a year: Before *Pesach*, before *Shavuos*, and before *Sukkos*.

¹ At this time, a Kohen enters the treasury chamber with three containers, lifts up [*torem*] some of the coins, and places them in the containers. These funds, known as the collection of the chamber, are used to purchase animals for communal offerings and other needs of the Temple.

² On each of these days one is obligated to tithe the animals that were born during the intervening period, and it is prohibited for him to eat or sell them until he does so.

³ Some animals give birth before Pesach, others deliver only before *Shavuos*, and yet others have their young between

The term preceding the name of the Festival that is used in the Mishnah is *bifros*. With regard to this word] Rabbi Avahu said: Wherever it is taught to us in the Mishnah using the term *peros*, which is from the same root as *bifros*, it means half. In this case it is referring to half of the thirty-day period preceding each of the Festivals, when lectures on the *halakhos* of the upcoming Festival are delivered. (7b5)

The Mishnah continues: And these three days when funds were collected from the Temple treasury chamber are also the due dates for animal tithes. With regard to this Rabbi Yochanan said: Why did the Sages choose these specific times as the due dates for animal tithes? These dates were chosen because these are the times when domestic animals bear their young.³ Rabbi Acha and Rabbi Tanchum bar Chiya in the name of Rabbi Yehoshua ben Levi offered a different reason: So that animals will be readily available for those going up to Jerusalem for the pilgrim Festivals.⁴ Rabbi Yudan said: The reason is so that one should not come to violate the prohibition against delaying an offering that he was obligated to bring to the Temple.⁵ Rabbi Yosi said: Anyone who procrastinates and fails to

Shavuos and *Sukkos*. The Sages fixed the tithing times to correspond to the periods during which animals usually give birth.

⁴ The animals are tithed shortly before each of the Festivals so that there should be ample numbers of non-sacred animals ready to be sold for food and offerings to those on their way to Jerusalem.

⁵ If animal tithes would be due only after the Festival, three Festivals might pass without him bringing his animal tithes to Jerusalem to be offered, and therefore he would violate this



tithe his untithed animals at the proper time transgresses the prohibition against delaying bringing his offerings. (7b5 – 8a1)

[The dispute in the Mishnah with regard to the third due date for animal tithes stems from a disagreement concerning the date of the new year for animal tithes.] The Gemara now cites a Mishnah: Rabbi Meir says that the first of Elul is the New Year for the ma'aser of animals, while Rabbi Elazar and Rabbi Shimon say it is on the first of Tishrei. Ben Azzai says that those born on Elul are tithed by themselves.

Rav Chunah says that Rabbi Meir's position is based on when the animals conceived. The animals born until Elul are from the older conception (before Nissan), while those born after are from the later conception, and therefore are considered new crop. Rabbi Yosah bar Rabbi Bun quotes Rabbi Chunah saying that Rabbi Elazar and Rabbi Shimon's position is based on the following verse: [The flocks are clothed in the meadows, and the valleys are wrapped in fodder; they shout for joy, they also sing.] "The flocks are clothed in the meadows," meaning the sheep have donned extra flesh, because they have conceived; (these are the animals that conceive early in Adar and deliver by the first of Elul). "And the valleys are wrapped in fodder": These are the animals that conceive late (in Nissan, when the grain has already grown and is clearly recognizable, and deliver only by the first of Tishrei). "They shout for joy, they also sing": All the animals, those that are born early and those that are born late, enter the pen together in order to be tithed.

The Gemara cites a Baraisa explaining Ben Azzai's position. Ben Azzai says that since one opinion says that the New Year is the first of Elul, while the other says that it is the first of Tishrei, we treat those born in Elul on their own, to

prohibition. The Sages, therefore, established these days as the due dates for animal tithes so that they should serve as a

be tithed by themselves. How is this illustrated? If five were born in Av, five in Elul and five in Tishrei, none combine for the minimum ten. However, if five were born in Tishrei and five in the following Av, they do combine. The Gemara asks why Ben Azzai would be concerned about satisfying both the opinions cited, when those in the dispute are his students. Rabbi Yirmiyah and Rabbi Meyasha answered in the name of Rabbi Shmuel bar Rabbi Yitzchak that this dispute was actually by the "fathers of this world" (and therefore there was a need to be stringent. Who are these "fathers of this world"? Rabbi Yonah taught before Rabbi Yirmiyah: They are Rabbi Yishmael and Rabbi Akiva. The Gemara notes that Ben Azzai, who was Rabbi Akiva's student, was also a peer of his in learning, since if you will say that Rabbi Akiva was Ben Azzai's teacher (and not his colleague), is there a man who would say to his teacher, "Since these say this way, and these say that way"? [He wouldn't refer to him as "these," but as "my teacher."]

Rabbi Avin in the name of Rabbi Shmuel bar Rabbi Yitzchak learnt this from the following Mishnah: Ben Azzai said to Rabbi Akiva: We are pained because of their disagreements; yet you come to cause a disagreement where they agree. This tells us that Ben Azzai was a student who subsequently became a colleague of Rabbi Akiva, for if you will say that Rabbi Akiva was Ben Azzai's teacher (and not his colleague), is there a man who would say to his teacher, "yet you come to cause a disagreement where they agree" (*in second person, and not in third person – "the master came"*). (8a1 – 8a2)

Cutoff time for ma'aser

The Gemara cites a Mishnah which says that all animals born from the first of Tishrei until the 29th of Elul combine for ma'aser. If five were born before the first of Tishrei, and five after, they don't combine. However, if five were

reminder of the times by which the tithes must be brought to the Temple.

born before the periods for taking ma'aser and five after, they do combine, since they are still within the same ma'aser year. Rabbi Yosah says that we see from here that the year of animal ma'aser is not patterned on fruit ma'aser, which depends on the time of budding, or grain ma'aser, which depends on growing a third, when it is first edible. If it were patterned on fruit ma'aser, it should depend on whether the mother conceived before the cutoff, while if it were patterned on grain ma'aser, it should depend on when the animal is edible, making the cutoff be animals that were born until the 22nd of Elul, to allow for the seven days when it cannot be offered as a sacrifice. Rabbi Shammai quoted Rabbi Bun the son of Rabbi Chiya deflecting this, as it may be patterned on the "one-third" criterion applicable to grain ma'aser, but it follows Rabbi Shimon, who says that an animal enters the ma'aser pen even before it can be offered as a sacrifice. Since he considers it fit for taking ma'aser beforehand, it is tantamount to grain which has grown a third. Rabbi Mana saw Rabbi Shammai, and asked him if he actually gave this answer. He then challenged this answer from a Mishnah where Ben Azzai said: The animals that are born in the month of Elul are tithed by themselves. Does he not refer to even those that were born before the twenty-ninth of Elul (and will not yet be eight days old before Rosh HaShanah)? Since he was presumably following the Sages and not Rabbi Shimon, this indicates that the Sages also say that the cutoff birth date is the 29th of Elul. Rather, we must say that the Sages agree that the cutoff birth date is the 29th, but we wait until all the animals are at least 8 days old, and then take ma'aser on all of them. We can still say that it is patterned after grain, with the birth itself tantamount to grain's third of growth, but we wait for the ma'aser until they are all fit. Rabbi Chiya says that this indicates that the first year of a *bechor* – *first born animal*, within which is must be offered, includes its first seven days, even though it cannot be offered then. Rabbi Mana said: My father, Rabbi Yona learned it from the verse which says that "any first born which is born... you shall

sanctify," indicating that its sanctification begins from the moment it is born. (8a2 - 8a4)

Taking the coins into boxes

Halachah 2 – MISHNAH: The Mishnah says that they would take coins out of the chamber of shekalim with three containers, each holding three se'ah. They were number in Hebrew (alef, bais, and gimel), but Rabbi Yishmael says they were numbered in Greek (alpha, beta, and gamma). The one entering the chamber to take the coins would not wear anything with a hem, with shoes or sandals, with tefillin, or an amulet, lest someone would suspect that he took some of the coins for himself, causing him wealth or poverty. The Mishna explains that one must be clean in the eyes of people, just as he must be clean in the eyes of Hashem. This is learned from the verse which instructed the sons of Reuven and Gad to be clean "from Hashem and from Yisrael", and the verse which instructs to "find grace and good intellect in the eyes of Hashem and people." (8a4 – 8a5)

Sizes

The Gemora cites the Mishnah which says that if necessary, one may clear away four or five boxes. Rabbi Ze'ira asked Rabbi Yoshiyah how large these boxes are, and he said that we can learn the size of these unspecified boxes from the case of shekalim, which defines the size of the boxes. He cited a braisa which says that each time they took coins, they used three boxes, each of three se'ah, for a total of nine se'ah for each time, for a total of twenty-seven se'ah each year, over the three times the coins were taken. The Gemora explains that the boxes were numbered in this manner so that the treasurer of the chamber would supply himself with shekels from the first basket, which was labeled *alef*, before taking the shekels from the second basket, which was labeled *beis*, and from

the second basket before taking from the third basket, which was labeled *gimmel*.⁶ (8a5 – 8b1)

The Gemara cites the Mishnah which says that one is liable for carrying on Shabbos if he takes out enough wine to pour a cup. Rabbi Ze'ira asked Rabbi Yoshiyah how large the cup referred to is, and he said we can learn the size of this unspecified cup from the case of the four cups of Pesach night, which the Baraisa says can be fulfilled with one *revi'is* of Italian wine. Assuming each cup is diluted in three parts water, this means that each cup is the size of a *revi'is*. The Gemara asks how much diluted wine would one be liable for carrying, and answers this from a Baraisa. In the Baraisa, Rabbi Yehudah says that one is liable for carrying enough water to soak a bandage. One is liable for carrying one gulp of wine, while Rabbi Yehudah says that the measure is enough wine to pour a cup. This indicates that the measure for diluted wine is a cup (i.e., *revi'is*), as that is the definition Rabbi Yehudah uses for all wine. The Gemara asks what size of cup we should use and says that we use 1.25 *titarton* cups. (8b1 – 8b2)

The Gemara asks whether one can drink the four cups of Pesach night without a break, and the Gemara concludes that this is valid, from Rabbi Mana who says in the name of Rabbi Yossi that if one heard hallel in shul, he has fulfilled his obligation. Since he will not say hallel later, at the seder, he will drink the third and fourth cups with no interruption. The Gemara asks if one can drink each cup in many sips. The Gemara explains that the reason we don't add any cups in between the third and fourth is to avoid intoxication. Therefore, if he drinks slowly, which helps avoid intoxication, he definitely fulfills his obligation. (8b2 – 8b3)

⁶ Rabbi Yoshiyah's answer to the original question is now clear: Just as the basket that was used to collect funds from the Temple treasury chamber, the measure that was clearly stated, measured

The Gemara asks whether one fulfills his obligation with various wines:

1. Shemittah wine- The Gemara cites a Baraisa of Rabbi Oshayah which says that one fulfills his obligation with Shemittah wine.
2. *Kunditon* (flavored) wine – since Bar Kapara taught that *kunditon* wine is considered wine for all purposes, one may use it.
3. Diluted wine – Rabbi Chiya taught that one fulfills the mitzah of the four cups with any wine, whether diluted or not, as long as they have the taste and look like wine.
4. Rabbi Yirmiyah says that it is proper to use red wine, as the verse admonishes by saying that “you should not look at the wine, which is so red..”, indicating that red is a standard attribute of wine.
5. Cooked wine – the Baraisa says that it is like wine with spices in it. Rabbi Yonah says that one can fulfill the four cups with cooked wine. The Gemara says that Rabbi Yonah's statement is consistent with his sensitivity to wine, as he said that from the 4 cups of the seder, his head hurt until Sukkos. Once, a Roman matron saw Rabbi Yonah's face lit up, and she said that he must be so happy for one of three reasons – either he drinks wine, he lends money with interest, or he raises pigs. He cursed her, saying that none of those were true about him. He explained that he is so happy because he retains his Torah learning, as the verse says that a person's wisdom lights up his face. (8b3 – 8b4)

Rabbi Avahu came to Teveria and Rabbi Yochanan's students saw his face lit up. They told Rabbi Yochanan that Rabbi Avahu must be happy because he found a valuable object. When Rabbi Avahu came to Rabbi Yochanan, he asked him what new Torah he learned, which made him

three *se'ah*, so too, the basket that may be removed from its place on Shabbos, the measure that was not clearly stated, measures three *se'ah*.



so happy, and he said that he found an old Tosefta. Rabbi Yochanan applied to him the verse that a person's wisdom lights up his face. (8b4)

Rabbi Chanin says that the Torah's lug measure is the same as the old container which is used to measure fish brine in Tzipori. Rabbi Yonah says that he recognized this measure, and in Rabbi Yanai's house they used it to measure honey. The Gemara cites a Baraisa which says that the lug is the same as half of the old 1/8 measure used in Teveria. Rabbi Yochanan says that they still have that measure. The Gemara explains why the Baraisa still referred to it as the "old" one. They first made it larger, and some say that they then made it smaller again, but not as small as it used to be. To clarify that he didn't mean the larger measure, the Baraisa referred to the old one, but the measure itself was still in use by Rabbi Yochanan's time. (8b4 – 9a1)

DAILY MASHAL

DISTANT CELEBRATION OF REB AKIVA EIGER'S WEDDING

Reb Wolf Eiger, the uncle of Reb Akiva Eiger was unable to attend his nephew's wedding. He made a simultaneous banquet of his own to celebrate the occasion. Reb Shaya Pik and other Rabbanim attended the festivities. He wrote to his nephew about the *halachic* issues (*if one can fulfill the mitzvah of counting the omer by way of writing*) which were discussed at the banquet.

What was the point of such a celebration? They weren't dancing before the groom or the bride; they weren't praising the groom in front of the bride. What caused these Rabbonim to celebrate in such a manner?

In the West (*Eretz Yisroel*) they would say: (*A man who does not have a wife lives*) without Torah.

Why is not having a wife like living without Torah; if anything, there exists more time for Torah study, not less?

Our *Gemara* refers to Ben Azzai as the "*Talmid chaver*" of Rabbi Akiva. Ben Azzai was considered somewhat of a disciple of Rabbi Akiva.

Rabbeinu Gershom comments: Since Ben Azzai was a "*bochur*," he was unable to comprehend *halachic* logic as well as Rabbi Akiva.

What is the connection between being a "*bochur*," and not comprehending to the fullest extent?

I once heard from my Rosh Yeshiva, HaRav Chaim Schmelczer zt"l that Rabbeinu Gershom means that Ben Azzai was a bachelor, and one who is not married does not have the same level of contentment as one who is married. Torah study requires one to be at ease; one must have a *menuchas hanefesh* in order to comprehend the depths of the Torah. This is what Ben Azzai was lacking.

This is the explanation of the *Gemara*. One who is not married is akin to living without Torah. He may have more time for Torah study, but he is lacking the inner contentment which is a prerequisite for Torah.

Perhaps this can explain what caused Reb Wolf Eiger to celebrate the wedding of his nephew Reb Akiva Eiger even though the bride and the groom were not present; in fact, they were miles away. Reb Wolf understood that the marriage of Reb Akiva Eiger will result in his becoming the Reb Akiva Eiger that we know now. The wedding was not only a private joy for the families of the bride and groom, but rather, it was a *simchas hatorah*; a celebration in the honor of Torah. Reb Akiva Eiger's Torah would spread throughout the world. This could be celebrated anywhere, even without the *choson* and *kallah*.