



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shekalim Daf Ches

V'HEIN GRANOS...

- **R' Yochanan** said, these 3 times were chosen for animal ma'aser, because these are the 3 periods of the year that animals give birth. In the name of **R' Yehoshua ben Levi** it was said, that these 3 times were chosen so that there should be plenty of animals available for purchase for the people coming to Yerushalayim for Yom Tov (they would not shecht or sell them before giving ma'aser, so giving ma'aser so close to Yom Tov brought a lot of animals onto the market). **R' Yuden** says, these times were chosen to prevent people from delaying to bring up their korban. By giving ma'aser right before Yom Tov, they would then take up the ma'aser animals to be brought as korbanos when they went to Yerushalayim for Yom Tov.
 - **R' Yosa** says, one who delays taking ma'aser from his animals transgresses the lav of "bal t'acher".
- A Mishna says, **R' Meir** says the first of Elul is the start of the new year for purposes of animal ma'aser. **R' Elazar and R' Shimon** say it is the first of Tishrei. **Ben Azzai** says, the animals born in Elul are considered their own entity for purposes of ma'aser (only l'chumrah).
 - **R' Chuna** said, the reason of **R' Meir** is that animals that conceive before Nisnon give birth before Elul. Anything born later was conceived later, which is considered to be the next year for ma'aser (we follow conception for animal ma'aser and the new year for conception starts at Nisnon).
 - **R' Chuna** said, the reason for **R' Elazar and R' Shimon** is a pasuk which seems to say that anything born before Tishrei is joined for ma'aser purposes.
 - **Ben Azzai** said, since we have the above shitas which argue, we treat the animals born in Elul as a separate entity.
 - **Q:** The other shitas were **Ben Azzai's** talmidim! How could we say that he couldn't understand the shitas enough to pasken like one of them!? **A:** **R' Shmuel bar R' Yitzchak** said, the "fathers of the world", which **R' Yona** said refers to **R' Yishmael and R' Akiva** argue about this as well. That is why **Ben Azzai** didn't pasken like one over the other.
 - It must be that **Ben Azzai** was a talmid, but eventually became a "chaver" with **R' Akiva**. Because, if that was not the case, he would not refer to him and say "since they (you) say like this and they say like that...."
 - **R' Shmuel bar R' Yitzchak** said, we learn it from the following Mishna. **Ben Azzai** said to **R' Akiva** (after **R' Akiva** said that there is a machlokes between **B"S and B"H** in a place where the **T"K** said there is no machlokes), "Why are you saying that there is a machlokes in a place where there seems not to be!?" From here we see, that it must be that **Ben Azzai** was a talmid, but eventually became a "chaver" with **R' Akiva**. Because, if that was not the case, he would not refer to him and speak to him in that way.
- A Mishna says, all animals born between Rosh Hashana and the following 29th of Elul are joined for ma'aser, even if they are born in different ma'aser periods (as described in the Mishna). If 5 are born before Rosh Hashana and 5 are born after, they are not joined.
 - **R' Yosa** said, we see that animal ma'aser is dependent on when the animal is born, not when it is conceived, and not when it becomes fit to be eaten (which is not until 8 days after it is born). Because, if conception was the determining factor, it should say that

animals which became pregnant between Rosh Hashana and the 29th of Elul. And, if being fit to eat is the determining factor, it should say “the ones born till the 22nd of Elul”.

- **R’ Shammai in the name of R’ Bun the son of R’ Chiya** said, that it may be that we only include animals that are fit to be eaten in that year, but that Mishna may be following **R’ Shimon** who says that even animals less than 8 days old are included in the year they are born.
 - **Q: R’ Mana** asked, that would mean that **Ben Azai** follows **R’ Shimon** instead of the **Chachomim** (because he said that all animals born in Elul are a separate entity, but according to the **Chachomim**, the animals born after the 22nd of Elul are part of the next year)!? **A: R’ Mana** said, **Ben Azai** must mean that the animals born after the 22nd are left to be part of the animals born in the next year.
 - **R’ Chiya** said, a bechor’s birth determines its year, not its being fit to be eaten. **R’ Mana in the name of his father, R’ Yonah**, brings a proof from a pasuk.

MISHNA – HALACHA BEIS

- They would remove the shekalim from the Beis Hamikdash using 3 boxes, each box large enough to hold 3 se’ah. On the boxes were written “aleph, beis, and gimmel” respectively. **R’ Yishmael** says the letters were written in Greek.
- The one who went to remove the money could not do so when wearing clothing with a hem, when wearing shoes or sandals, or while wearing tefillin or a kamaya. If he would, and would then become poor, people would say it happened because he stole and was being punished, and if he would then become rich, people would say it was because he stole. We learn from pesukim that a person must try to remain free from suspicion of people.

GEMARA

- A Mishna says that one may move boxes of grain on Shabbos if the space is needed (even though it involves physical exertion, which should not be done on Shabbos). **R’ Ze’ira** asked, how large may the boxes be? **R’ Yoshiya** answered, a Braisa says that the boxes used for the shekalim held 3 se’ah each, so we will say that that is the size allowable on Shabbos as well.
- A Mishna says, one is chayuv for carrying out undiluted wine on Shabbos in the amount needed to mix a full cup of wine. **R’ Ze’irah** asked, how much wine is that? **R’ Yoshiya** answered, we find that **R’ Chiya** says that for the 4 cups on Pesach, each cup must have a revi’is of wine (which is $\frac{1}{4}$ undiluted wine and $\frac{3}{4}$ water). We see that $\frac{1}{4}$ revi’is of undiluted wine is the amount needed to be chayuv.
 - We find that **R’ Yehudah** is the shita of the Mishna regarding the amount of undiluted wine needed to be chayuv.
 - **Q:** How much diluted wine must one carry out to be chayuv? **A:** If one needs $\frac{1}{4}$ revi’is of undiluted wine, which makes a revi’is of diluted wine, it must be that one needs to carry out a revi’is of diluted wine to be chayuv.
 - **Q:** How much wine does one need for each cup of the 4 cups on Pesach? **A:** **R’ Avin** says, 1 and $\frac{1}{4}$ “titarton”.
 - **Q:** May one drink all 4 cups in a row and be yotzeh? **A:** Since **R’ Mana in the name of R’ Yose** says that if one hears hallel in shul on Pesach night, he need not repeat it at the Seder, it must be that one can drink the 4 cups in a row (because without hallel there is no separation between the 3rd and 4th cups).
 - **Q:** May one drink the cups by drinking them bit by bit? **A:** The **Chachomim** did not want one to drink them in a way that will intoxicate him. Sipping the cups like this won’t cause intoxication, so it should be mutar.
 - **Q:** May one be yotzeh using wine of shmitta? **A:** **R’ Oshaya** taught that one can be yotzeh with wine of shmitta.

- **Q:** May one be yotzeh with spiced wine? **A: Bar Kappara** once said that spiced wine has the status of wine. We can learn from there that he can be yotzeh with spiced wine.
- **Q:** May one be yotzeh with diluted wine? **A: R' Chiya** taught that one can be yotzeh with undiluted or diluted wine as long as the wine looks like and tastes like wine.
- A Braisa says that cooked wine is like spiced wine (without explaining what halacha this is referring to).
- **Q:** May one be yotzeh the 4 cups with cooked wine? **A: R' Yonah** says that one can be yotzeh with cooked wine.
 - **R' Yonah** would have a headache from drinking 4 cups of wine until Shavuot.
- A woman once saw a certain chachom whose face was shining. She said to him, either you are intoxicated, or you lend money with interest, or you raise pigs (these are easy, profitable jobs and thus make you happy). He answered back, it is the Torah that I retain that makes me happy and makes my face shine.
 - The talmidim of **R' Yochanan** saw that **R' Avahu's** face was shining. The talmidim said, he must have found a treasure. **R' Yochanan** asked him, what new piece of Torah have you learned? He said, I learned an old Tosefta (the joy caused him to shine).
- **R' Chanin** said, the "log" of the Torah is the size of the old "tumnasa" measurement that would be used in Tzipori to measure fish fats. **R' Yona** said, they would use that in **R' Yanai's** house to measure honey.
 - A Braisa says, the revi'is is equal to half of the old Shminis measurement used in Tivranis. **R' Yochanan** said, that is the same measure that we use by that name today.
 - **Q:** If that is true, why does the Braisa refer to it as the "old" Shminis? **A:** Its size was changed at one point in time, and then ultimately returned to its original size in the times of **R' Yochanan**. The Braisa wanted to be clear which one it was referring to.
 - **Q:** How large must a cup be to hold a revi'is? **A: R' Yose ben Pazi, and Shmuel** say, it must be 2x2x1.83 fingerbreadths.