

תָּמַן תִּנְיָנוּ, רַבִּי מֵאִיר אָמַר: בְּאַחַד  
בְּאַלּוּל רֵאשׁ הַשָּׁנָה לְמַעַשְׂר בְּהֵמָה.  
רַבִּי אֱלֶעָזָר וְרַבִּי שְׁמַעוֹן אָמְרִים: בְּאַחַד  
בְּתִשְׁרֵי. בֶּן עֲזַאי אָמַר: הָאֱלוּלִיִּים  
מִתְעַשְׂרִין בְּפָנֵי עֲצָמָן.

אָמַר רַבִּי חֻנָּה: טַעְמָא דְרַבִּי מֵאִיר,  
עַד כָּאֵן הֵן מִתְמַצוֹת לֵילֵד מִן הַיְשׁוּנוֹת,  
מִכָּאֵן וְאֵילָךְ הֵן מִתְחִילוֹת לֵילֵד מִן  
הַחֲדָשׁוֹת.

רַבִּי יוֹסֵה בַר רַבִּי בּוֹן בְּשֵׁם רַב חֻנָּה:  
טַעְמָא דְרַבִּי אֱלֶעָזָר וְרַבִּי שְׁמַעוֹן –  
”לְבָשׁוּ כְרִים הַצֹּאֵן” – אֵילוּ הַבְּכִירוֹת,  
”וְעַמְקִים יַעֲטֹפוּ בָר” – אֵילוּ הָאֶפְלוֹת,  
”וְתָרוּעְעוּ אַף יִשְׁרִירוּ” – אֵילוּ וְאֵילוּ  
נִבְנָסִים לְדִיר לְהַתְעַשֵּׂר.

אָמַר בֶּן עֲזַאי: הַזֵּאִיל וְאֵילוּ אֹמְרִים  
כֶּךָ וְאֵילוּ אֹמְרִים כֶּךָ, יֵהוּ הָאֱלוּלִיִּים  
מִתְעַשְׂרִין בְּפָנֵי עֲצָמָן.

The dispute in the mishna 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 the various opinions about this matter. **We learn elsewhere in a baraita (Rosh Hashana 7b): Rabbi Meir<sup>p</sup> says: On the first of Elul it is the new year for animal tithes.**<sup>4</sup> All the animals born prior to that date belong to the previous tithe year and are tithed together, whereas those born after that date belong to the next tithe year. **Rabbi Elazar and Rabbi Shimon say:** The new year for animal tithes is **on the first of Tishrei. Ben Azzai says:** The animals that are **born in the month of Elul are tithed by themselves**, separate from those born before the first of Elul and from those born afterward, which belong to the next tithe year.

With regard to Rabbi Meir’s opinion that the new year for animal tithes is on the first of Elul, **Rabbi Huna said:** The reason for the opinion of **Rabbi Meir** is that he maintains that the new year for animal tithes begins on the first of Nisan, and the year to which an animal is assigned is determined not by its birth date, but by the date of its conception. Since the period of gestation of small livestock is five months (see *Bekhorot* 8a), **up to that time**, the first of Elul, **they conclude giving birth from the old**, i.e., from the animals that conceived before the first of Nisan. **From here on**, from the first of Elul, they begin giving birth from the **new**, i.e., from the animals that conceived after the first of Nisan.

The Gemara explains the opinion of Rabbi Elazar and Rabbi Shimon, who maintain that the new year for animal tithes is on the first of Tishrei. **Rabbi Yosei bar Rabbi Bun said in the name of Rav Huna** that the reason for the opinion of **Rabbi Elazar and Rabbi Shimon** is as follows. The verse states: “The flocks are clothed in the meadows, and the valleys are wrapped in grain; they shout for joy, they also sing” (Psalms 65:14). **“The flocks are clothed in the meadows,”**<sup>5</sup> meaning the sheep have donned extra flesh, because they have conceived; **these are the animals that conceive early**<sup>6</sup> in Adar and deliver by the first of Elul. **“And the valleys are wrapped in grain”:** **These are the animals that conceive late** in Nisan, 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, become friends, **and they all enter the pen together in order to be tithed.**

The Gemara proceeds to explain the opinion of ben Azzai. **Ben Azzai said:** Since the date of the new year for animal tithes is in doubt, as there are **those who say thus**, that it is the first of Elul, **and there are those who say thus**, that it is the first of Tishrei, the animals born in Elul cannot be tithed with animals born in another month, as perhaps they were born in a different tithing year, and one may not tithe animals from the new year for animals from the old year, or vice versa. Therefore, the animals that are **born in the month of Elul are tithed by themselves.**

#### NOTES

<sup>4</sup> לְבָשׁוּ כְרִים הַצֹּאֵן – The flocks are clothed in the meadows – Rashi on *Rosh HaShana* 8a interprets this verse to mean that the sheep conceive in this month. Rabbeinu Hananel explains: The sheep become garb for the *karim*, their fetal lambs. *Tosafot* point out that the Targum understands *karim* as referring to the rams who mount the ewes, as this is their mating season. Most biblical commentaries interpret *karim* as meadows where the flocks come to graze.

<sup>5</sup> הַבְּכִירוֹת – This term is referring

to those animals that conceive in Adar and give birth in Av. Many early and late commentaries ask: This reasoning is applicable only to sheep whose gestation period is five months. The gestation period of cattle, however, is nine months, and so the cows give birth later. They answer that the verse, “The tithe of the herd or of the flock” (Leviticus 27:32), indicates that one time was established for all animal tithes. Since “the flock” constitutes the majority, both in terms of the species of sheep and goat, and in terms of the number of births (*Turei Even*), the gestation period with regard to animal tithes follows that of the flock (*Ran*).

#### PERSONALITIES

**Rabbi Meir** – רַבִּי מֵאִיר: He was one of the greatest *tanna'im* of the generation that preceded the redaction of the Mishna. There is no clear information available concerning Rabbi Meir’s parents, though it is told that he descended from a family of converts from the house of the Roman emperors.

Rabbi Meir’s exceptional brilliance in Torah study was evident from a very early age. He was a student of the two greatest scholars of the generation, Rabbi Yishmael and Rabbi Akiva. He was also the lone Sage who continued to study with Elisha ben Avuya, despite the latter’s estrangement from Judaism. His primary teacher was Rabbi Akiva, who ordained him when he was very young. For this reason he was ordained a second time by Rabbi Yehuda ben Bava.

In recognition of his outstanding scholarship, Rabbi Meir was officially appointed *hakham*, literally wise man, which was the third-highest rank, below the *Nasi*, or the head of the Sanhedrin, and the president of the court. The halakhic discussions between Rabbi Meir and his colleagues Rabbi Yehuda, Rabbi Yosei, Rabbi Shimon, and Rabbi Elazar form the foundation of the Mishna. Rabbi Meir’s greatest undertaking appears to have been a structured, oral redaction of the Oral Law, including the establishment of specific formats for the *halakhot*. Apparently, Rabbi Yehuda HaNasi followed in Rabbi Meir’s footsteps and incorporated his work into the Mishna. Consequently, it is a well-known principle that the author of an unattributed statement in the Mishna is Rabbi Meir, as the assumption is that this was one of the *mishnayot* he formulated.

Due to his involvement in the attempt to depose Rabban Shimon ben Gamliel, the head of the Sanhedrin, Rabbi Meir was punished, and for a long period his teachings were not cited in his name but were introduced with the words: Others say. His private life too was full of suffering. His two sons died during his lifetime, and his extraordinary wife, Beruria, also died in painful circumstances. Nevertheless, it is known that a daughter of his survived. He was eventually forced into exile in Asia Minor, where he died. He requested that his coffin be transferred to Eretz Yisrael and that he be temporarily interred on the shore of the sea where the waves reach the Holy Land.

Rabbi Meir was famous in his lifetime not only for his sharp intellect, which exceeded that of all his peers, but also for his personal attributes, his efforts as a peacemaker, and his willingness to relinquish personal honor for the good of others. He was also known as a magnificent public speaker. It is said that following his death, there ceased to be composers of parables.

#### HALAKHA

**The new year for animal tithes** – רֵאשׁ הַשָּׁנָה לְמַעַשְׂר – **בְּהֵמָה**: Following the majority opinion of Rabbi Elazar and Rabbi Shimon, the new year for animal tithes is on the first of Tishrei (Rambam *Sefer Korbanot, Hilkhot Bekhorot* 7:6).

הא כיצד? נולד לו בחמשה באב וחמשה  
באלול וחמשה בתשרי – אין מצטרפין. נולד  
לו בחמשה בתשרי וחמשה באב – הרי  
אלו מצטרפין.

ובן עזאי מכריע על דברי תלמידיו! אתא  
רבי ירמיה ורבי מיישא בשם רבי שמואל בר  
רבי יצחק: שפון נחלקו עליה אבות העולם.

ומאן ניהו אבות העולם? תנא רבי יונה  
קומי רבי ירמיה: רבי ישמעאל ורבי עקיבא.

זאת אומרת בן עזאי חבר ותלמיד הוה דרבי  
עקיבא. אין תימר רביה, אית בר נש אמר  
לרביה הואיל ואלו אמרו כך ואלו אמרו  
כך?!

רבי אבון בשם רבי שמואל בר רב יצחק  
שמע לה מן הדא: אמר לו בן עזאי: על  
החלוקין אנו מצטרפין אלא שבאת לחלוק  
עלינו את השוין. זאת אומרת בן עזאי חבר  
ותלמיד הוה לרבי עקיבא. אין תימר רביה,  
אית בר נש אמר לרביה אלא שבאת לחלוק  
עלינו את השוין?

תמן תנינן: כל הנולדין מאחד מתשרי עד  
עשרים ותשעה באלול – הרי אלו מצטרפין,  
חמשה לפני ראש השנה וחמשה לאחר  
ראש השנה – אין מצטרפין. חמשה לפני  
הגורן וחמשה לאחר הגורן – הרי אלו  
מצטרפין.

**How so?** If five animals were born in Av and five in Elul of the same year and five in Tishrei of the following year, they do not join together for tithing. Those born in Elul join neither with those born in Av nor with those born in Tishrei, as perhaps they were born in a different tithing year. All the more so those born in Av do not join with those born in Tishrei, as they were certainly not born in the same tithing year. If, however, five animals were born in Tishrei and five in Av of the same year, they join for tithing.

The Gemara asks: **Does ben Azzai propose an intermediate position between the statements of his disciples?** These Sages being members of the next generation, one would have expected him to examine the reasoning behind their respective opinions and decide in favor of one of them. **Rabbi Yirmeya and Rabbi Meyasha came and said in the name of Rabbi Shmuel bar Rabbi Yitzhak** to explain this difficulty: Ben Azzai did not rule in favor of either of his disciples because the matter about which they disagreed was the subject of an earlier dispute. **For the fathers of the world, i.e., the great scholars of the previous generation, had already differed on this matter, and since ben Azzai was unable to decide between them, he adopted an intermediate position.**

The Gemara clarifies this assertion: **Who are these fathers of the world? Rabbi Yona taught in the presence of Rabbi Yirmeya: This is referring to Rabbi Yishmael and Rabbi Akiva.**

The Gemara notes: **That is to say** that the wording of ben Azzai's statement: Since there are those who say thus, and there are those who say thus, indicates that **ben Azzai was both a colleague and a disciple of Rabbi Akiva.** Although he frequently appears as his disciple, he actually reached the level of a disciple-colleague. The Gemara asks: **How is this evident? If you say that Rabbi Akiva was only his teacher, is there anyone who says about his teacher: Since there are those who say thus, and there are those who say thus?** This wording implies that ben Azzai related to the disputants as equals, and this would have been inappropriate had ben Azzai only been Rabbi Akiva's disciple, and so he must also have been his disciple-colleague.

**Rabbi Avun in the name of Rabbi Shmuel bar Rav Yitzhak learned that ben Azzai was a disciple-colleague of Rabbi Akiva from the following:** After bringing two cases about which Beit Shammai and Beit Hillel disagree, the Mishna brings another case where Beit Shammai and Beit Hillel agree but Rabbi Akiva disagrees with the two of them. The Mishna then states that **ben Azzai said to Rabbi Akiva: We are already sufficiently troubled by the cases about which Beit Shammai and Beit Hillel disagree, and you come now to dispute that about which they agree. That is to say that ben Azzai was both a colleague and a disciple of Rabbi Akiva.** For if you say that Rabbi Akiva was only his teacher, is there anyone who says to his teacher: **And you come now to dispute that about which they agree?** Rather, infer from here that ben Azzai was also Rabbi Akiva's colleague.

**S** The Gemara returns to the discussion of the new year for animal tithes. **We learned elsewhere** in a mishna (*Bekhorot* 57b): **All animals that were born from the first of Tishrei until the twenty-ninth of Elul<sup>h</sup> of the same year join together for tithing. If five animals were born before Rosh HaShana and five were born after Rosh HaShana they do not join together for tithing. If five animals were born before one of the three annual due dates for animal tithes, and five were born after those due dates, they join together.** The due dates do not separate the animals into different groups, but merely establish the times when it is a mitzva to tithe them.

#### HALAKHA

All that were born from the first of Tishrei until the twenty-ninth of Elul – תשעה באב עד עשרים – תשעה באב: Tithes may be selected only from animals born in the same year. The year for this purpose begins on the first of Tishrei and concludes on the twenty-ninth of Elul. This is in accordance with the majority opinion of Rabbi Elazar and Rabbi Shimon that the new year for animal tithes is on the first of Tishrei (Rambam *Sefer Korbanot, Hilkhhot Bekhorot* 7:6).

An animal that is lacking time – **מחוסר זמן**: An animal that is lacking time, i.e., it is less than eight days old, does not enter the pen to be tithed, in accordance with the opinion of the Rabbis (Rambam *Sefer Korbanot*, *Hilkhot Bekhorot* 6:14).

אמר רבי יוסה: הדיא אומר ממשר  
בהמה לא עשו אותה לא כחנט ולא  
כשליש.

Rabbi Yosei said: This is to say that they did not make the animal tithe like the tithe of fruit, whose obligation is determined by the time of the beginning of the formation of the fruit, as the parallel for animals would be the time of conception. They also did not make animal tithe like the tithe of grains and olives, whose obligation is determined by the time that those plants reach a third of their growth, as the parallel for animals would be the time that they are fit to be brought as offerings.

אין תימר כחנט – ליתני כל המעוברים  
מאחד בתשרי עד עשרים ותשעה  
באלול.

The Gemara explains: If you say that the determining stage for animal tithes is like that for fruit, i.e., parallel to the time of the beginning of the formation of the fruit, let the mishna teach as follows: All animals that were conceived from the first of Tishrei until the twenty-ninth of Elul join together for tithing.

אין תימר כשליש – ליתני כל הנולדים  
עד עשרים ושנים באלול.

And if you say that the determining stage for animal tithes is like that for grains and olives, parallel to the time that the latter reach a third of their growth, let it teach as follows: All animals that were born before the twenty-second of Elul, seven days before Rosh HaShana, join together for tithing. But animals born after that date are not fit to be brought as offerings that year, because an animal is not fit for the altar until it is eight days old. Therefore, they do not join together for tithing with the animals that were born earlier and are fit to be brought as offerings. Rather, the determining stage for animal tithes is the time of the animal's birth.

רבי שמאי בשם רבי ביבי ברבי חיאי:  
כשליש עשו אותה. כרבי שמעון,  
דאמר רבי שמעון: מחוסר זמן נכנס  
לדיר להתעשר.

Rabbi Shammai said in the name of Rabbi Beivai, son of Rabbi Ḥiyya: This is not so, as in fact they made the animal tithe like the tithe of grains and olives, the obligation with regard to which is determined by the time that those plants reach a third of their growth. The mishna where it is taught that all animals born from the first of Tishrei until the twenty-ninth of Elul join together for tithing was in accordance with the opinion of Rabbi Shimon, as Rabbi Shimon said: An animal that is lacking time,<sup>h</sup> i.e., it is less than eight days old, even though it cannot yet be brought as an offering, nevertheless enters the pen to be tithed.

קם רבי מנא עם רבי שמאי, אמר ליה:  
את אמרת חדיא מילתא. תמן תנינן:  
בן עזאי אומר האלולים מתעשרין  
לעצמן, לא אפילו נולד עד עשרים  
ותשעה באלול?

When Rabbi Mana heard this explanation he arose and discussed it with Rabbi Shammai. He said to him: Here you say one thing, i.e., that the mishna was taught in accordance with the opinion of Rabbi Shimon, whereas we learned elsewhere in the mishna that ben Azzai said: The animals that are born in the month of Elul are tithed by themselves (*Bekhorot* 57b). Does he not refer to those born all month long, even those that were born before the twenty-ninth of Elul and will not yet be eight days old before Rosh HaShana?

אית לך מימר בן עזאי כרבי שמעון  
ולא כרבנן?

Now can you say that ben Azzai's opinion is in accordance with the sole dissenting opinion of Rabbi Shimon and not with the majority opinion of the Rabbis, who maintain that an animal that is less than eight days old does not enter the pen to be tithed? Rather, it is reasonable to say that he does not disagree with the Rabbis, but he understands that even the Rabbis agree that an animal that was born on the twenty-ninth of Elul is tithed together with all the other animals that were born in Elul, even though it can be tithed in Tishrei only after it is eight days old. This indicates that the determining stage for animal tithes is the time of the animal's birth.

כמה דאת אמר על דרבנן מניחין לשנה  
הבאה והן מתעשרין עם בני שנתן.

And how are the animals born at the end of Elul tithed according to the various opinions? Just as you say according to the opinion of the Rabbis, who maintain that the animals born from the first of Tishrei until the twenty-ninth of Elul of the same year are tithed together, as the new year for animal tithes is the first of Tishrei; still, those animals that were born during the last eight days of the year and cannot be tithed at the tithing period at the end of Elul because they are less than eight days old, one puts aside until the next year, and they are tithed together with other animals of their year, i.e., the previous year.

PERSONALITIES

Rabbi Yona – רבי יונה: Rabbi Yona was one of the greatest of the fourth generation of *amora'im* in Eretz Yisrael. He is often mentioned in conjunction with his contemporary, Rabbi Yosei. In his youth, he apparently studied under Rabbi Yoḥanan, though his main teachers were Rabbi Zeira and Rabbi Yirmeya.

The Babylonian Talmud describes Rabbi Yona as one of the forceful scholars of Eretz Yisrael, but both the Babylonian and the Jerusalem Talmuds relate stories of his modesty and righteousness, as well as the miracles brought about through his prayers. He is quoted constantly in the Jerusalem Talmud, and many of the scholars of the succeeding generation were his students, including his son Rabbi Mana, who himself was a leading Sage. Despite his notable presence in the Jerusalem Talmud, Rabbi Yona is mentioned only occasionally in the Babylonian Talmud.

HALAKHA

From the time of its birth you count its year – משעת לידתו את: A firstborn animal, even if it is blemished, should be eaten during its first year. From when is this year counted? If it was born with a blemish the year begins on the day it was born, provided that one knows that its gestation period had been complete. In such a case it is fit to be eaten already on the day of its birth. If one does not know that its gestation period had been complete, the count begins on the eighth day from the day of its birth. In this case, only from the eighth day on is it fit to be eaten (Rambam *Sefer Korbanot, Hilkhot Bekhorot* 1:8; *Shulḥan Arukh, Yoreh De'a* 301:7).

The funds are collected from the chamber with three baskets each measuring three *se'a* – בשלש קופות של שלש קאין: One person would enter the chamber and fill three baskets with shekels, each basket holding three *se'a*, so that the funds could be used for public offerings. This is in accordance with the mishna (Rambam *Sefer Zemanim, Hilkhot Shekalim* 2:5).

On the baskets is written *alef, beit, gimmel* – וכתוב עליהן אלף – בית גמל: The three baskets with which funds were collected from the chamber were labeled with the letters *alef, beit, and gimmel*, so that they would know from which basket funds should be used first. This is in accordance with the opinion of the first *tanna* (Rambam *Sefer Zemanim, Hilkhot Shekalim* 2:7).

כן את אמר על דבן עזאי – מניחן לגורן הבא והן מתעשרין עם בני אלולים.

אמר רבי חייא: זאת אומרת ימים שהבכור מחוסר זמן בהן עולין לו לתוך שנתו.

אמר רבי מנא אמר רבי יונה אבא שמע לה מן הדא: "כל הבכור אשר יולד וגו' הזכר תקדיש" הא ביצד – משעת לידתו את מונה לו שנה.

הלכה ב מתני בשלש קופות של שלש קאין תורמין את הלשכה, וכתוב עליהן אלף בית גמל. רבי ישמעאל אומר: יונת כתוב עליהן אלף בית גמל.

So you can say according to the opinion of ben Azzai: Those animals that were born during the last eight days of the month of Elul, which one cannot tithe at the tithing period at the end of Elul since they are less than eight days old, he puts aside until the next due date in the coming Nisan, and they are tithed together with the untithed animals that were born at any time during Elul of the previous year.

Rabbi Hiyya said: This is to say that because it was concluded that even though an animal cannot be tithed until it is eight days old, its tithing year is determined by the day of its birth, we can infer from this that the days during which a firstborn is lacking time, i.e., when it is not yet eight days old, count for the reckoning toward its first year. The firstborn should be offered, or if it is blemished, slaughtered and eaten, during the first year of its life so that one does not mistakenly benefit from its wool or its labor. The year is calculated not from the eighth day of its life when it is fit to be offered, but rather from the day of its birth.

Rabbi Mana said in the name of Rabbi Yona:<sup>p</sup> My father learned this from the following verse: "All the firstling males that are born of your herd and of your flock you shall sanctify to the Lord your God" (Deuteronomy 15:19). How is this verse to be understood? Seeing that a firstborn animal is sanctified from birth, why need one sanctify it? Rather, the verse comes to teach that from the time of its birth you begin to count its first year<sup>h</sup> during which it should be eaten, and not from its eighth day when it becomes fit to be offered.

**HALAKHA 2 • MISHNA** The funds are collected from the Temple treasury chamber with three baskets, each measuring three *se'a*.<sup>h</sup> On the baskets is written, respectively, *alef, beit, gimmel*,<sup>h</sup> based on the order in which the baskets are filled, to indicate from which basket coins should be taken to buy sacrifices. The coins were used in the order of their collection. Rabbi Yishmael says: The letters written on them were in Greek,<sup>n</sup> *alfa, beta, gamma*.

NOTES

Written on them in Greek – יונת כתוב עליהן: Some explain that Greek letters were used because during that period it was common to write in Greek. This is based on the verse: "God shall enlarge [yafit] Japheth, and he shall dwell in the tents of Shem" (Genesis 9:27). The Gemara (*Megilla* 9b) extrapolates from this verse that the beauty [yefeifiyut] of Japheth shall dwell in the tents of Shem, i.e., among the Jewish people, and there is no language among the descendants of Japheth that is more beautiful than Greek (*Korban HaEida*). Others suggest that Greek was used because after King Alexander III of Macedon extended his rule over Jerusalem, the people of Jerusalem began to converse in Greek. In order that there would be no confusion as to which basket was filled first, the baskets were labeled in Greek, the language most commonly spoken (Rav Yehuda ben Rav Binyamin HaRofeh).



Bottom of a kylix showing the Greek alphabet, from the fifth century BCE

אין התורם נכנס לא בפרגוד חפות, ולא במנעל, ולא בסנדל, ולא בתפילין, ולא בקמע. שמא יעני – ויאמרו מעון הלשכה העני, או שמא יעשיר – ויאמרו מתרומת הלשכה העשיר.

The one who collects the funds from the chamber must not enter while wearing a cuffed garment [hafut],<sup>LH</sup> and not with a shoe, and not with a sandal,<sup>BN</sup> and not with phylacteries, and not with an amulet,<sup>BN</sup> since all of these have places into which money can be inserted. The concern is that perhaps the one collecting the funds will one day become poor,<sup>N</sup> and people will say that it is because of the sin of stealing the shekels of the chamber that he became poor, as they will suspect that he stole money and hid it in those places. Or perhaps he will become rich and people will say that he became rich from stealing the funds of the chamber, even though he did not actually do so.

שאדם צריך לצאת ידי הבריות בדרך שהוא צריך לצאת ידי המקום, שנאמר: "והייתם נקיים מה' ומישראל", ואומר: "ומצא חן ושכל טוב בעיני אלהים ואדם".

Even though one should not suspect someone of stealing consecrated shekels, the one collecting the funds from the chamber must nevertheless take these precautions, as a person must appear justified before people just as he must appear justified before the Omnipresent [HaMakom],<sup>L</sup> and it is stated: "And you shall be guiltless before the Lord and before Israel" (Numbers 32:22). From here it may be inferred that it is not enough to be innocent before God; one must also be innocent before the Jewish people. Even in situations where there is little concern that one may commit a sin, the proper course is to remain above any possible suspicion of misconduct. And the verse states: "So shall you find grace and good understanding in the sight of God and man" (Proverbs 3:4).

גמ' תמן תנינן: מפנין אפילו ארבע וחמש קופות. רבי זעירא שאל את רבי יאשיה: כמה הוא שיעורן של קופות? אמר ליה:

**GEMARA** The mishna taught that funds are withdrawn from the Temple treasury chamber and collected into three baskets measuring three se'a each. The Gemara records another halakha that is learned from this. We learned elsewhere in a mishna (Shabbat 126b): On Shabbat one may remove even four or five baskets<sup>N</sup> of straw or produce if the place they occupy is needed for guests or for students in the study hall. Rabbi Ze'eira asked Rabbi Yoshiya: What is the measure of the baskets that are permitted to be moved because the place that they occupy is needed? Rabbi Yoshiya said to him:

**NOTES**

Not with a shoe and not with a sandal – לא במנעל ולא בסנדל: The Gemara (Yevamot 102b) explains that one may not enter the chamber with a shoe or sandal because of the prohibition against entering the Temple courtyard wearing shoes or sandals. Tosefot Yom Tov points out that this is surprising, as the mishna seems to imply that the reason it is forbidden is so that the one collecting the funds from the chamber will not come under suspicion that he took the money for himself. Rashi (on Yevamot) seems to understand the Gemara to mean that in addition to the concern about suspicion, there is also a prohibition against entering the Temple courtyard in shoes or sandals (Hon Ashir).

Others suggest that the mishna here is referring to accessories such as an artificial foot or crutches that are used as a walking aid. These are not included in the prohibition against entering the Temple courtyard in shoes or sandals, as for most people these are not considered shoes (see Jerusalem Talmud, Shabbat 6:8). However, the one collecting funds from the chamber may not enter even with such footwear, so as not to arouse suspicion (Yehuda Ya'aleh).

And not with an amulet – ולא בקמע: The outer casing of an amulet was a leather pouch. It was prohibited for the priest to perform the ceremony while wearing an amulet lest he be suspected of stealing some of the shekels and hiding them in the pouch.

Perhaps he will become poor – שמא יעני: The question has been raised: The halakha is that charity collectors are not required to give an account of the money entrusted to them for charity, and likewise Temple treasurers do not have to report the money consecrated to the Temple (Bava Batra 9a). Why then is the one who collects the funds from the Temple treasury chamber under suspicion, and why were precautions instituted in order to prevent him from being suspect? The answer is that here the grounds for suspicion are greater than in the other cases, because the one who collects the funds from the chamber enters the chamber alone, whereas in the other cases the halakha is that authority may not be exercised in monetary matters by less than two officers (Shekalim 14b) (Rabbi Hayyim Kanievsky, Shekel HeHadash).

One may remove even four or five baskets – מפנין אפילו ארבע וחמש קופות: Although moving baskets around on Shabbat is not forbidden by Torah law, the Sages prohibited various activities on Shabbat because of the toil and effort involved. Included in this rabbinic decree is the prohibition against moving large baskets of food fit for human or animal consumption. In certain cases, however, e.g., for the sake of a mitzva such as Torah study or welcoming guests, the Sages permitted the activity.

**LANGUAGE**

Cuffed garment [hafut] – חפות: Some authorities understand this as referring to the cuff at the bottom of a garment. The Arukh seems to understand it as a type of sleeve. It was not to be worn by the one collecting funds from the chamber so that people would not come to suspect that he may have hidden some money there.

The Omnipresent [HaMakom] – המקום: HaMakom refers to God and indicates that He encompasses the universe. This idea is taught in the Midrash. There it states that Rav Huna in the name of Rabbi Ami said: Why is there a special name for the Holy One, Blessed be He, such that He is referred to as a location [Makom]? It is because the world is located in Him and He is not located in the world.

**HALAKHA**

The one who collects the funds must not enter with a cuffed garment – אין התורם נכנס לא בפרגוד חפות: The one collecting funds from the chamber is forbidden to enter the chamber wearing a garment in which money could be hidden, or wearing shoes, sandals, phylacteries, or an amulet, lest people come to suspect him and say that he had secreted in them funds collected from the chamber. This is in accordance with the mishna (Rambam Sefer Zemanim, Hilkhot Shekalim 2:10).

**BACKGROUND**

Shoe and sandal – מנעל וסנדל: According to Rashi (Yevamot 101a), a min'al, or shoe, was made of soft leather, much like those worn today, whereas a sandal was made of hard leather, and after it broke it could not be repaired or worn again. The word sandal is from the Greek σάνδαλον, sandalon, which was a wooden-soled shoe bound by leather straps around the instep and ankle.



Ancient Roman sandal

Amulet – קמע: Pictured below is a leather pouch for a written amulet or an amulet of herbs.



Leather pouch for an amulet

## BACKGROUND

**Dilution of the cup – מְזִיגַת הַכּוֹס:** Wine was used as an everyday beverage, and diluting it lowered the alcohol content and prevented drunkenness along with health problems associated with the overconsumption of alcohol.

## LANGUAGE

**Dilution of the cup [mezigat hakos] – מְזִיגַת הַכּוֹס:** The word *meziga* in modern Hebrew means pouring a beverage into a cup. However, in mishnaic Hebrew, it means to mix water into wine to prepare it for drinking.

## HALAKHA

One who carries out wine is liable if he carries as much as is needed for the dilution of the cup – **מְזִיגַת הַכּוֹס**: One who carries undiluted wine on Shabbat from one domain to another is liable if he carries as much as is needed to be diluted in a cup, which is a quarter of a quarter-*log*. This is in accordance with the mishna in tractate *Shabbat* (Rambam, *Sefer Zemanim, Hilkhot Shabbat* 18:2).

The four cups contain a quarter-*log* – **אַרְבַּע כּוֹסוֹת**: The measure of each of the four cups of wine that one is obligated to drink on the first night of Passover is a quarter-*log* after dilution, if he wishes to dilute it. This *halakha* is in accordance with the opinion of Rabbi Ḥiyya (*Rambam Sefer Zemanim, Hilkhot Ḥametz UMatza* 7:9; *Shulḥan Arukh, Orah Ḥayyim* 472:9).

נְלַמּוּד כְּתוּם מִן הַמְפּוֹרָשׁ, דְּתַנֵּינָא:  
בְּשִׁלְשׁ קוֹפּוֹת שָׁל שְׁלִישׁ סָאִין,  
שְׁהוּ תַשְׁעָה סָאִין, שְׁהוּ עֲשָׂרִים וּשְׁבַע  
סָאִין, תּוֹרְמִין אֶת הַלְשָׁבָה. וְכַתּוּב  
עַלֵּיהֶן: אֶלְפִי בֵית גִּמְלָה.

מִפְּנֵי מָה כְּתוּב עַלֵּיהֶן אֶלְפִי בֵית  
גִּמְלָה – לְזַמֵּר, מִסְתַּפֵּק מִן הָרִאשׁוֹנָה  
קוֹדֵם לַשְּׁנִיָּה, וּמִן הַשְּׁנִיָּה קוֹדֵם  
לַשְּׁלִישִׁית.

תִּמְן תִּנְיָנִין: הַמְזִיגֵי יִין כְּדֵי מְזִיגַת  
הַכּוֹס.

רַבִּי זְעִירָא שָׁאַל אֶת רַבִּי יוֹשִׁיָּה: כִּמָּה  
שִׁיעוּרֵן שֶׁל כּוֹס? אָמַר לֵיהּ: נְלַמּוּד  
כְּתוּם מִן הַמְפּוֹרָשׁ. דְּתַנֵּי רַבִּי חִיָּיא:  
אַרְבַּע כּוֹסוֹת שְׁאֵמְרוּ יִשְׁנֵן רַבִּיעִית  
שֶׁל יִין בְּאִיטְלָקִי.

Let us learn the measure that is not clearly stated with respect to the removal of baskets on Shabbat, from the measure that is clearly stated with respect to the collection of funds from the Temple treasury chamber. For it was taught in a *baraita*: The funds are collected from the Temple treasury chamber with three baskets each measuring three *se'a*, which are nine *se'a* altogether, which are twenty-seven *se'a* in total, as the collection of the chamber ceremony is performed on three different occasions over the course of the year. And on the baskets is written, respectively, *alef*, *beit*, *gimmel*.

The same *baraita* explains: Why was *alef*, *beit*, *gimmel* written on the baskets? To indicate which basket contained the shekels that were collected first. Therefore, 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 *beit*, and from the second basket before taking from the third<sup>N</sup> basket, which was labeled *gimmel*. Rabbi Yoshiya'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 three *se'a*, so too, the basket that may be removed from its place on Shabbat, the measure that was not clearly stated, measures three *se'a*.

**S** The Gemara brings another instance of a measure that is not clearly stated being learned from a measure that is clearly stated. We learned elsewhere in a mishna (*Shabbat* 76b): One who carries out undiluted wine<sup>N</sup> from a private domain to a public domain or vice versa is liable only if he carries as much as is needed for the dilution of the cup [*mezigat hakos*].<sup>BLH</sup>

On this topic Rabbi Ze'eira asked Rabbi Yoshiya: What is the measure of the cup referred to in the mishna? Rabbi Yoshiya said to him: Let us learn the measure of the cup that is not clearly stated here from the measure of a cup that is clearly stated elsewhere. As Rabbi Ḥiyya taught: The four cups<sup>N</sup> of wine that the Sages said one is obligated to drink on the first night of Passover together contain a quarter-*log*<sup>H</sup> of raw Italian wine.<sup>N</sup> Each cup of diluted wine must be a quarter-*log*. Since the proper ratio with regard to diluted wine is three parts water to one part raw wine, each cup of diluted wine contains three quarters of a quarter-*log* of water and one quarter of a quarter-*log* of raw wine. Therefore, the four cups together contain one quarter-*log*. From here it may be learned that one is liable on Shabbat for carrying out raw wine in the measure of one quarter of a quarter-*log*.

## NOTES

**The four cups – אַרְבַּע כּוֹסוֹת:** The four cups of wine that one is obligated to drink on the first night of Passover correspond to the four expressions of redemption (Exodus 6:6–7): “I will bring you out,” “I will deliver you,” “I will redeem you,” and “I will take you” (Rashbam, *Pesahim* 99b; and see *Me'iri* there, who explains the significance of the different expressions).

**Other reasons for the mitzva of four cups of wine are recorded in the Jerusalem Talmud:** They correspond to the four cups mentioned with regard to Pharaoh's dream and Joseph's interpretation; they parallel the four world empires; they correspond to the cups of destruction stated with regard to the nations of the world; and they allude to the four cups of consolation written concerning Israel: “O Lord, the portion of my inheritance and of my cup” (Psalms 16:5), “My cup runs over” (Psalms 23:5), and “I will raise the cup of salvations” (Psalms 116:13). In the last verse the plural, “salvations,” indicates that the verse speaks of two cups.

**Italian wine – יִין בְּאִיטְלָקִי:** Several passages indicate that Italian wine is superior to and stronger than other wines. According to the Rema, the word Italian used here does not qualify the wine, but rather quantifies the *log* measure. That is to say, the reference here is to the larger, Italian *log*, and not the smaller, wilderness *log*.

**One who carries out wine – הַמְזִיגֵי יִין:** One of the thirty-nine labors prohibited on Shabbat is that of carrying, which is discussed in detail in the seventh and eighth chapters of tractate *Shabbat*. The labor of carrying on Shabbat has two separate components. The first involves carrying an object from a private domain to a public domain or vice versa. This is not defined by a specific distance, but by the mere transfer of an object from one domain to the other. The second component involves carrying an object four cubits in the public domain. One is liable only if he carries an object, the measure of which makes it fit for use.

**Italian wine – יִין בְּאִיטְלָקִי:** Several passages indicate that Italian wine is superior to and stronger than other wines. According to the Rema, the word Italian used here does not qualify the wine, but rather quantifies the *log* measure. That is to say, the reference here is to the larger, Italian *log*, and not the smaller, wilderness *log*.

Eye salve [*kilor*] – קילור: From the Greek *κολλύριον*, *kollurion*, meaning a salve for the eyes.

*Titreton* – טיטרטון: From the Greek *τέτρατον*, *tetraton*, meaning one-fourth. It refers to a measure of liquid volume roughly equivalent to a quarter-log, or *revi'it*.

At once [*bekherekh ehad*] – בכרך אחד: *Kerekh* means binding items together with a string or twine. In this context it is used figuratively to mean at once, with no interruption.

## NOTES

Wine of the Sabbatical Year – יין של שביעית: Fruit which grew on its own in Eretz Yisrael during a Sabbatical Year may be brought in from the field and eaten. One may keep such fruit in his house until the time that the species is no longer available to animals in the fields. At this point it is prohibited to eat the fruit until it is removed from the house and declared ownerless. This procedure is known as *bi'ur*.

The Gemara here discusses wine produced from grapes that grew during the Sabbatical Year and the point at which they were not declared ownerless has already arrived. The Gemara's question is whether, in light of the fact that drinking the four cups of wine on Passover is a mitzva, and the principle is that mitzvot were not given for benefit, i.e., performing a mitzva with an item is not considered gaining benefit from it (see *Rosh HaShana* 28a), it would be permitted to drink this wine for the four cups (*Penei Moshe; Tiklin Hadatin*).

Some reject this explanation (see *Sdei Hemed* 5, 182:11) and understand the Gemara in line with the Ramban, who says in his comments on *Sefer HaMitzvot* that there is a mitzva to eat of the fruit of the Sabbatical Year. The Gemara's question is whether the wine of the Sabbatical Year may be used for the four cups, or perhaps since drinking the wine is already a mitzva due to its being produced from fruit of the Sabbatical Year, one may not fulfill additional mitzvot with it, in keeping with the principle that one may not perform mitzvot in bundles, i.e., perform more than one mitzva at a time with the same object (*Mikra'ei Kodesh*, citing the Gaon of Bradi). Yet others explain that the Gemara is asking whether, since drinking the four cups is an obligation, using wine of the Sabbatical Year for the four cups is considered as repaying a debt with produce of the Sabbatical Year, which is prohibited (*Gilyonot Kehilot Ya'akov*).

## BACKGROUND

Spiced wine – קונדיטין: From the Greek *κονδεῖτον*, *kondeiton*, flavored wine. Here it means wine mixed with spices.

## HALAKHA

One fulfills his obligation with spiced wine – יוצאין ביין: One may fulfill his obligation to drink four cups of wine on the first night of Passover with spiced wine, as the Gemara proves from the words of bar Kappara. The later Sages write that it is preferable to drink the four cups from regular wine *ab initio*, unless the spiced wine is superior (*Mishna Berura; Shulhan Arukh, Orach Hayyim* 472:12).

אמר רבי יוסי בר אבין משום רבי יוחנן: דרבי יהודה היא, דתני: דמיס כדי גמיע, רבי יהודה אומר: כדי לשוף בהן את הקילור. יין כדי גמיע, רבי יהודה אומר: כדי מויגת הכוס.

Rabbi Yosei bar Avin said in the name of Rabbi Yohanan: That mishna dealing with the measure of wine for which one is liable if he carried it on Shabbat was taught in accordance with the opinion of Rabbi Yehuda. For it was taught in a *baraita* addressing the prohibition against carrying on Shabbat: One who carries water on Shabbat from a private domain to a public domain or vice versa is liable if he carries as much as constitutes a single swallow. Rabbi Yehuda says: He is liable if he carries as much as is required for rubbing eye salve [*kilor*].<sup>1</sup> One who carries undiluted wine on Shabbat is liable if he carries as much as constitutes a single swallow. Rabbi Yehuda says: He is liable if he carries as much as is needed to be diluted in a cup.

מזוג בכמה? נשמענה מן הדא: מיס כדי גמיע, רבי יהודה אומר: כדי לשוף בהן את הקילור. יין כדי גמיע, רבי יהודה אומר: כדי מויגת הכוס. הדא אמרה: מזוג כדי מויגת הכוס.

The Gemara asks: For what measure is one liable if he carries wine that is already diluted from a private domain to a public domain on Shabbat or vice versa? Let us learn it from this *baraita*: One who carries water on Shabbat from one domain to another is liable if he carries as much as constitutes a single swallow. Rabbi Yehuda says: He is liable if he carries as much as is required for rubbing eye salve. One who carries undiluted wine on Shabbat is liable if he carries as much as constitutes a single swallow. Rabbi Yehuda says: He is liable if he carries as much as is needed for the dilution of a cup. That is to say that the measure for liability in the case of diluted wine is as much as is in one diluted cup.

כמה שיעורן של בוס? רבי אבין אמר: טיטרטון ורביע.

On the topic of the four cups of wine that are drunk on the first night of Passover, the Gemara asks: What is the measure of this cup? Rabbi Avin said: One and a quarter *titreton*,<sup>1</sup> which is roughly equivalent to a quarter-log. The log was no longer a common measure, so Rabbi Avin offers its rough equivalent, using a more familiar one.

מהו לשותותן בכרך אחד? מדאמר רבי מנא אמר רבי יוסי: הלל, אם שמען בבית הכנסת – יצא. הדא אמרה: אם שתאן בכרך אחד – יצא.

The Gemara asks: What is the ruling? May one drink all four cups at once [*bekherekh ehad*],<sup>1</sup> without interruption, or must there be some sort of interval between them? The Gemara answers: From the fact that Rabbi Mana said that Rabbi Yosei said with regard to the *hallel* that is recited on the first night of Passover, that if one heard it in the synagogue from the prayer leader, he has fulfilled his obligation to recite *hallel* and need not repeat it at home. That is to say that if one drank all four cups at once without interruption, he has fulfilled his obligation. One who heard *hallel* in the synagogue may omit the part of the *hallel* that is recited between the third and fourth cups, as he has already fulfilled his obligation. Doing so leaves no interval between these cups, yet Rabbi Yosei did not regard this as a problem, indicating that one is not required to have some sort of interval between the cups.

מהו לשותותן בפסקין? כלום אמרו שישתה לא כדי שישתה ולא שישתבר? אם שתה בפסקין אף הוא אינו משתבר.

The Gemara asks: What is the *halakha* with regard to drinking the four cups of wine little by little, with interruptions? The Gemara answers: When the Sages said that one must drink four cups of wine, didn't they institute that he must drink them, and not that he should become intoxicated from drinking them? Therefore, if he drank them little by little, with intervals, he too is acting in accordance with the will of the Sages, as he is not becoming intoxicated, and therefore he need not drink the entire quarter-log at once.

מהו לצאת ביין של שביעית? תני רב אושעיא: יוצאין ביין של שביעית.

The Gemara further asks: What is the *halakha* with regard to fulfilling one's obligation to drink four cups of wine on the first night of Passover with wine produced from grapes that grew during the Sabbatical Year?<sup>2</sup> Rav Oshaya taught in a *baraita*: One fulfills his obligation with regard to the four cups with wine of the Sabbatical Year.

מהו לצאת בקונדיטין? מדתני בר קפרא. קונדיטין כין – הדא אמרה: יוצאין ביין קונדיטין.

The Gemara raises another question: What is the *halakha* with regard to fulfilling one's obligation to drink the four cups with spiced wine?<sup>3</sup> The Gemara answers: From the fact that bar Kappara taught in a *baraita* that spiced wine is treated like wine, that is to say, one fulfills his obligation with regard to the four cups with spiced wine,<sup>4</sup> as it is wine.

NOTES

Cooked wine is like spiced wine – מבושל כמתובל – The commentaries interpret the *baraita* in different ways. Some say that it is dealing with the issue of wine libations on the altar and that it establishes that just as spiced wine is unfit for libations, so too is cooked wine (Rash Sirilio). Others suggest that the *baraita* is dealing with the rabbinic prohibition against using wine touched by non-Jews, even though it was not actually used or intended to be used for idolatry. It establishes that the cooked wine of non-Jews is not subject to this prohibition, just as spiced wine is not subject to it. This is because these wines do not have the usual taste of wine, and the prohibition applies only to regular wine.

BACKGROUND

Rabbi Abbahu came to Tiberias – רבי אבהו אתי לטבריא – Tiberias is a town on the shore of the Sea of Galilee founded by Herod Antipas (c. 18 CE). It was apparently founded on the site of earlier settlements, and according to some opinions in the Talmud (*Megilla* 6a) it was the site of the biblical city of Rakkat. At the outset, Tiberias was a town of mixed Jewish and gentile population. The Jewish population was not distinguished for its Torah scholarship. However, after the destruction of the Second Temple, important Torah scholars, such as ben Azzai and Rabbi Meir, lived there.

Tiberias' golden age began when the Sanhedrin moved there (c. 235 CE) initially and was presided over by Rabbi Yehuda Nesifa. Afterward Rabbi Yohanan became its leading spiritual figure and headed the yeshiva there. From that time on, Tiberias was the Torah center of Eretz Yisrael. Most of the disciples of Rabbi Yohanan, particularly those who came from Babylonia, lived and continued their studies there. Reish Lakish lived in Tiberias, as did Rabbi Elazar ben Pedat, Rabbi Ami, Rabbi Yirmeya, and Rabbi Yona. It is likely that most of the Jerusalem Talmud was redacted there.

Even after the talmudic period, Tiberias remained a creative religious and spiritual center. Many of the works of aggadic midrash were composed there, as were many liturgical poems. During the post-talmudic era, the inhabitants of Tiberias were renowned as experts in Hebrew grammar. Indeed, the system of Hebrew vocalization used today is called Tiberian vocalization because it was formulated and established there.



Beachfront in modern-day Tiberias

*Tosefta* – תוספתא: A *Tosefta* is a compilation of *baraitot*, tannaitic statements not included in the Mishna. The book referred to today as the *Tosefta* is the only one of these compilations still extant today. Not all references to the *Tosefta* in the Gemara match the *baraitot* compiled in our version of the *Tosefta*.

LANGUAGE

Matron [*matronita*] – מטרוניתא: From the Aramaic form of the Latin *matrona*, noblewoman. In the time of the Mishna many women of the noble class admired the Jews and their religion, and some even converted to Judaism.

Fish brine [*morayesa*] – מוריסקא: Some say this word comes from the Greek *ἀλμυρίς*, *almuris*, whereas others say that the closest source is the Latin *muries*, from *muria*, meaning brine. Both denote a food pickled in salt. The term *morayesa* refers specifically to fish brine, which consisted of fish oil and a large quantity of salt. It served as a condiment to be eaten together with bread and other foods.

מהו לצאת בין מווגין? מדתני רב חייא: ארבעה כוסות שאמר יוצאין בהן בין חיינ ויבין מווגין, ובלבד שיהא בהן טעם וימראה יין.

אמר רבי ירמיה: מצוה לצאת בין אדום, שנאמר: "אל תרא יין כי יתאדם כי יתן בכוס עינו" וגו'.

תאני: מבושל כמתובל. מהו לצאת בין מבושיל? אמר רבי יונה: יוצאין בין מבושיל. רבי יונה לטעמיה, דרבי יונה כד היה שתי ארבע כסי דפסחא היה חיוק רישא עד חגא.

חמיתיה חדא מטרוניתא אפוי נהירין, אמרה: סבא סבא, חדא מהני תלת מלין אית בך – או דשתוי חמרא את, או דמלוי בריבית את, או דמגדל חזירי את. אמר ליה: תיפח רוחא דהיא איתתא, דחדא מאלין תלת מיליא לית בי אלא אולפני שכיח לך, דהכי בתיב "חכמת אדם תאיר פניו".

רבי אבהו אתי לטבריא, חמוניה תלמידיו דרבי יוחנן אפוי נהירין. אמרון תלמידים לרבי יוחנן: אשכח רבי אבהו סימא. אתא לגביה, אמר ליה: מאי אורייתא חדתא שמעת? אמר ליה: תוספתא עתיקא. קרא עליה "חכמת אדם תאיר פניו".

אמר רבי חנין: לוגא דאורייתא תמונתא עתיקא דמוריסקא דציפורי. אמר רבי יונה: וחכמנא לה, דבית רבי ינאי היה מכילין בה דבש.

תני: חצי שמינית טברנית

The Gemara asks yet another question: **What is the *halakha* with regard to fulfilling one's obligation to drink the four cups with diluted wine?** The Gemara answers from what Rav Hiyya taught in a *baraita*: With regard to the four cups of wine that the Sages said one must drink on the first night of Passover, **one fulfills his obligation whether he drinks them undiluted or diluted, provided that they have the taste and appearance of wine.** Undiluted wine should not be so strong that it doesn't taste like ordinary wine, and diluted wine must preserve the taste and appearance of wine even after the water is added.

Having mentioned the desired appearance of the wine after it has been diluted, the Gemara notes that **Rabbi Yirmeya said: It is a mitzva to fulfill one's obligation with regard to the four cups with red wine,**<sup>h</sup> as it is stated: **"Look not upon the wine when it is red, when it gives its color in the cup, when it glides down smoothly"** (Proverbs 23:31).

Having already taught that spiced wine is fit for the four cups, the Gemara cites what we learned in a *baraita*: **Cooked wine is like spiced wine.**<sup>n</sup> The Gemara asks: **What is the *halakha* with regard to fulfilling one's obligation to drink the four cups with cooked wine?** Rabbi Yona said: **One fulfills his obligation with cooked wine.**<sup>h</sup> The Gemara notes that **Rabbi Yona conforms to his own reasoning, since when Rabbi Yona would drink four cups of wine for Passover he would have to wrap his head with a bandage until the festival of *Shavuot*, in order to relieve the headache that the wine caused him.** This being the case, he permitted using weaker, cooked wine for the four cups.

The Gemara relates that it once happened that a certain Roman matron [*matronita*]<sup>l</sup> saw that Rabbi Yona's face was shining. She said: **Old man, old man, one of three things must apply to you. You are either drunk with wine, or else you lend money at interest, and owing to your comfortable income your face shines, or else you raise pigs, which provides you with large profits for little work. He cursed her and said to her: Let despair come upon that woman, as none of these three things apply to me. Rather, my face shines because my learning is with me and it lights my face, as this is what is written: "A man's wisdom makes his face shine"** (Ecclesiastes 8:1).

The Gemara further relates that **Rabbi Abbahu once came to Tiberias,**<sup>b</sup> to the school of Rabbi Yohanan. **Rabbi Yohanan's students saw that Rabbi Abbahu's face was shining. The students said to Rabbi Yohanan: Rabbi Abbahu has found a treasure. When Rabbi Abbahu came before Rabbi Yohanan, Rabbi Yohanan said to him: What new words of Torah did you hear? He said to him: I heard an ancient *Tosefta*,**<sup>b</sup> which was new to me. When Rabbi Yohanan heard Rabbi Abbahu's answer, he applied to him the verse: **"A man's wisdom makes his face shine."**

**S** Rabbi Hanin said: **A log by Torah law is equal in volume to the old eighth with which they would measure the fish brine [*morayesa*]<sup>l</sup> in Tzipori. Rabbi Yona said to him: Even though the measuring instruments have changed and different ones are in use today, I am familiar with that measure, as it was with that measure that the members of Rabbi Yannai's household measured honey.**

It was taught in a *baraita*: **A quarter-log is equal to half of a Tiberian eighth.**

HALAKHA

It is a mitzva to fulfill one's obligation with red wine – מצוה – מבושיל: It is a mitzva to make an effort to find red wine for the four cups of wine drunk on the first night of Passover. According to the Rema, this is only if the white wine is not superior to the red. This ruling is in accordance with the opinion of Rabbi Yirmeya (*Shulhan Arukh, Orach Hayyim* 472:1).

One fulfills his obligation with cooked wine – יוצאין בין מבושיל: One fulfills the obligation to drink the four cups of wine with cooked wine. This is in accordance with the opinion of Rabbi Yona. The later Sages write that one should drink four cups of regular wine *ab initio*, unless the cooked wine is superior (*Shulhan Arukh, Orach Hayyim* 472:12 and *Mishna Berura* there).