



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

Shekalim Daf Chuf Aleph

KOHEN GADOL SHEMEIS...

- **Q: R' Ba bar Mammal** asked, in the Mishna, **R' Shimon** said that Beis Din instituted that the Kohen Gadol's mincha is paid for by the community fund (after his death, which suggests that D'Oraisa it should be paid for by his inheritors), but in the Braisa he said that it is paid for from the community fund (even D'Oraisa)!? **A: R' Yochanan** explained, in the Mishna he never meant to suggest that D'Oraisa it should be paid for by the inheritors. He meant to say, that D'Oraisa we should have a special communal collection to pay for the mincha, however the **Rabanan** instituted that it simply be taken from the community funds.
- **Q:** We said that after the Kohen Gadol's death, the mincha is brought whole, rather than halved. **R' Yochanan** asked, does that mean that the full measure is brought twice a day, or does that mean we bring the full amount in the morning and don't bring anything in the afternoon? If we say that it is brought whole, twice a day (based on the pasuk that says "tamid", it must be brought continually), is the amount of oil doubled as well, or only the flour? **R' Chizkia** asked, is the amount of levonah doubled as well? **A: R' Yosa** said, just as in the case of a regular mincha (from which we learn the halacha), double the flour would require double the oil, so too here, double the oil would require double the levonah.
 - **Q: Chizkiya** asked, we learn the 3 luggin of oil from the Korbon Tamid. Still, we say it is subject to a question. If so, the levonah will also be subject to a question.

SHELO YIHIYEH...

- **R' Shmuel bar Nachman in the name of R' Yonason** said, D'Oraisa there is a din of me'ilah, but the **Rabanan** instituted that the ashes should not have a din of me'ilah.
 - **Q:** We learn from a pasuk that there is no din of me'ilah!? **A: R' Avahu** explained, initially there was no me'ilah, as the pasuk says. People began using the ashes to heal their wounds, and so the **Rabanan** instituted that there is a din of me'ilah. When the **Rabanan** saw that this practice had been stopped, they removed the din of me'ilah.

V'AL HAKININ...

- **Q:** The Mishna earlier said that money found between the bird collection boxes are used for an Olah. The Gemara asks, if the money was truly for a woman's chatas, how will she get a kaparah!? **A: R' Yitzchak** said, Beis Din made a stipulation that in this case the seller of the birds will have to supply an additional bird to be used for the chatas as well.

HADRAN ALACH PEREK MAOS SHENIMTZI'U!!!

PEREK KOL HAROKIN -- PEREK SHMINI

MISHNA – HALACHA ALEPH

- **R' Meir** says, saliva found in Yerushalayim is presumed to be tahor (not from a zav, zava or niddah), except if it is found in the upper marketplace. **R' Yose** says, even in Yerushalayim, during the year, saliva found in middle of the streets is tamei, and saliva found on the sides of the streets is tahor. During the Yomim Tovim, the reverse is true, because the minority always move to the side.
- **R' Meir** says, all keilim found in Yerushalayim, on their way down to the mikvah are tamei, on the way up from the mikvah are tahor (the down and up were noticeably different). **R' Yose**

says, all keilim are presumed tahor except for a basket, shovel and hammer designated for use in the cemetery.

- A knife found on the 14th of Nisson is presumed to be tahor and may be used to shecht the Pesach. If it is found on the 13th, it must be toiveled before using. A meat cleaver must be toiveled, whether found on the 13th or the 14th. However, if the 14th falls on a Shabbos, a meat cleaver found on the 13th may be used immediately, and if it is found on the 15th (on Yom Tov) it may be used immediately as well. If the cleaver is tied to a knife, it has the same status as the knife.

GEMARA

- **R' Avin in the name of R' Yehoshua ben Levi** said, the upper marketplace had a laundry run by goyim (who have the status of a zav). That is why the saliva found there is presumed tamei. **R' Chanina** said, there were butchers who were goyim there, who would kill wild donkeys by spearing them. That is why (because of the goyim) the saliva had the tamei status.
 - **R' Yehoshua ben Levi** said, it once happened that goyim were killing these animals in this way, and people on their way to Yerushalayim were forced to walk through the blood of the animal. They were concerned that they had become tamei by touching the blood of a neveilah. The **Rabanan** told them there was no need for concern (they were not tamei).
 - **R' Simon in the name of R' Yehoshua ben Levi** said, when **Rebbi's** mule died, they paskened that its blood did not give off tumah as neveilah. **R' Elazar** asked **R' Simon**, did they pasken this way because it was less than a revi'is of blood, or even though it was more than a revi'is? **R' Simon** did not answer him. He then asked **R' Yehoshua ben Levi**, who answered that they ruled it tahor only because it was less than a revi'is.
 - **R' Bibi** repeated this psak regarding the mule of **Rebbi**. **R' Yitzchak bar Bisna** asked **R' Bibi** whether the case was where there was less than a revi'is of blood or more than a revi'is, but he did not answer. **R' Zrika** asked **R' Bibi**, why did you ignore him? He explained that he was under a lot of financial pressure, which distracted him.
 - **Q:** How do we pasken? **A:** **R' Yehoshua ben Pesorah** said in a Mishna that blood of a neveilah is always tahor.
 - **Q:** It may mean that it is tahor in that it can't make something "muchshar l'kabel tumah", but still can make something that is already muchshar, to be tamei!? **A:** A Mishna says that the blood of a sheretz is like its flesh and can make something tamei, but cannot make something muchshar, and there is no other blood like this. We see from the Mishna that animal blood is different and cannot make something tamei.
 - **Q:** It may mean that sheretz blood is different in that it gives off tumah even if only the size of a lentil, which is not true about all other blood. But, it may be that other blood does give off tumah when it is a revi'is!?
 - **R' Yose** said, one amora says the blood is tamei, which is like the shitah of **R' Yehuda**, and one amora says the blood does not give off tumah, which is like the shitah of **R' Yehoshua ben Pesorah**.

KOL HAROKIN...

- **Q:** **R' Avahu in the name of R' Yose ben Chanina** said that there is no presumption of tumah on saliva found in Yerushalayim. Yet, our Mishna says that there is a presumption of tumah in the upper marketplace!? **A:** The **Rabanan** had to institute tumah there because of the goyim, as explained above.
- A Braisa says, during the year the tamei people walk in middle of the street and don't call out their tamei status, while the tahor people walk on the side. During the Yomim Tovim, the tahor people walk in middle of the street and the tamei people walk on the side and do call out their tamei status.

V'CHOL HAKEILIM HANIMTZA'IM...

- **Q: R' Avahu in the name of R' Yochanan** said that there is no presumption of tumah on keilim in Yerushalayim!? **A:** Keilim found on their way down to the mikvah provide a reason why we must presume that they are tamei.
- In the Mishna, **R' Yose** referred to the cemetery hammer as "meritza" (because it crushed the stones). **Abba Shaul** would refer to it as "tziporin" (because it was shaped like a fingernail).

KOFITZ...

- A Braisa says that when the knife and cleaver are tied together, the knife takes on the status of the cleaver. Our Mishna said the opposite.

MISHNA – HALACHA BEIS

- If the paroches became tamei from anything but an av hatumah, it may be toiveled in the Azarah. If it became tamei from an av hatumah, it must be toiveled out of the Azarah and must be left to dry in the "Cheil" (outside the Azarah) until sunset. When a new paroches was made (all new keilim had to be toiveled), they would hang it to dry over the roofs which were built over the benches on the Har Habayis. This was done so that all should see its beautiful handiwork.
 - **R' Shimon ben Gamliel in the name of R' Shimon ben Has'gan** said, the paroches was a tefach thick, made from 72 layers of threads, with each thread being made of 24 threads, it was 40 amos long and 20 amos wide, it cost 820,000 golden dinars, two new ones were made each year, and 300 Kohanim were needed to toivel it in the mikvah.

GEMARA

- Had the pasuk said "chut", it would have meant to use one thread for the paroches. Had it said "kaful", it would have meant two. "Shazur" would have meant 3. "Mashzar" (which is what is actually written), means 6. The pasuk lists 4 different types of threads. Since each was made of 6, each combined thread therefore had 24 threads in it.
 - A Braisa says there were 32 threads. The Braisa says "shazur" would have meant 4, so "mashzar" means 8. Multiplied for the 4 kinds of threads gives a total of 32.
 - Another Braisa says there were 48 threads. The Braisa says "kliya" would have meant 3. "Shazur" would have meant 6, so "mashzar" means 12. Multiplied for the 4 kinds of threads gives a total of 48.
- The Torah speaks of the weaving work of a "rokeim" and the weaving work of a "chosheiv". The difference between the two is that a "rokeim" makes one picture, whereas a "chosheiv" makes 2 pictures.
 - **R' Yehuda and R' Nechemya** argue: one says "rokeim" had a lion on one side and nothing on the other, and "chosheiv" had a lion on both sides. The other says that "rokeim" had a lion on both sides and "chosheiv" had a lion on one side and an eagle on the other side.

B'SHMONIM U'SHTAYIM RIBUY HUYS NA'ASIS...

- **R' Yitzchak bar Bizna in the name of Shmuel** said, that when the Mishna said that 300 Kohanim were needed to toivel the paroches, it is an exaggeration.
 - **Shmuel** also said that when a Mishna said that at times there were 300 kor of ashes on the Mizbe'ach, that too is an exaggeration.