



Daf In Review – Weekly Chazarah

Maseches Shekalim, Daf ל' – Daf ט'

Daf In Review is being sent I'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H
vI'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

-----Daf ל'--13-----

- **R' Yochanan** explained, the reason of **R' Shimon ben Yehuda in the name of R' Shimon** (he says that a female designated as an Olah, a Pesach or an Asham does not get kedushas haguf) is based on the pasuk that says that a tamei animal may be redeemed. Clearly it cannot be referring to a not kosher animal, so it must be referring to animal that is "tamei" for a particular type of korban – i.e. a female separated for something that it is not fit to be – and the pasuk teaches that it does not get kedushas haguf.
 - **Q:** The end of the pasuk says that the animal must be redeemed through a full redemption process. However, according to the way we just explained **R' Shimon**, he would not require a redemption process, because the female does not have kedushas haguf!? **A: R' Ze'eira in the name of R' Elazar** therefore says, the pasuk actually teaches that only something that is "tamei" in every circumstance, does not get kedushas haguf. However, a female which is valid in other circumstances (e.g. as a bird Olah), does get kedushas haguf.
 - **Q: R' Avun and R' Bun** asked, animals that were involved in znus with a person are never allowed to go onto the Mizbe'ach, and yet we find that they get kedushas haguf!? **A: R' Ze'eira** said, the pasuk means that if this species of animal is never fit for the Mizbe'ach, it does not get kedushas haguf. However, animals involved in znus are of a species allowed on the Mizbe'ach, as are females of all species of which the males may be brought as korbanos.
 - **Q:** The pasuk referred to above cannot be discussing an animal of a species that cannot be brought on the Mizbe'ach, because such an animal would not have to go through the redemption process (discussed later in the pasuk)!?

MISHNA – HALACHA HEY

- Hekdesh would set prices for their purchases of wine, oil, and flour once every 30 days. If during that time prices rise, Hekdesh continues to pay the lower price. If prices decrease, Hekdesh is only charged the decreased price. If the flour gets wormy or the wine spoils during this time, the seller must replace the items at no cost to Hekdesh. The seller does not take ownership of the money until the items have been successfully offered on the Mizbe'ach.

GEMARA

- **R' Shimon** taught that the sellers would get ownership of the money right away, because Kohanim are "zrizim", and we are therefore not concerned that the flour will become wormy or that the wine will spoil.

HADRAN ALACH PEREK HATERUMAH!!!

PEREK EILU HEIN HAMEMUNIM -- PEREK CHAMISHI

MISHNA – HALACHA ALEPH

- The following is a list of the people appointed to be in charge of the departments listed along with them: Yochanan ben Pinchas was in charge of the seals; Achiya was in charge of the nesachim; Masya ben Shmuel was in charge of the lotteries; Pesachya (who was Mordechai, who was called by this name, because he opened and explained many difficult topics, and spoke 70 languages) was in charge of the pairs of birds; Ben Achiya was in charge of healing stomach problems; Nechunya was in charge of digging ditches; Gevini was in charge of calling out; Ben Gever was in charge of closing the gates; Ben Bavai was in charge of the wicks for the Menorah; Ben Arza was in charge of the bells; Hugas ben Levi was in charge of the singing; the Garmu family was in charge of

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the Lechem Hapanim; the Avtinus family was in charge of the ketores; Elazar was in charge of the paroches; and Pinchas was in charge of the clothing.

GEMARA

- **R' Chizkiya in the name of R' Simon** and the **Rabanan** argue as to why these 15 people were singled out, when there must have been many more in these positions throughout all the years. One says the listed people were the most righteous ones to have held their respective position. The other says these were the ones in charge at the time the Mishna was taught.
- **R' Yonah** said, the pasuk of "I will assign him a portion from the rabim, and he will divide spoils with the strong ones" refers to **R' Akiva** who established the Mishna, Medrash, Halachos, and Aggados. Others say those were established by the Anshei Kneses Hagdolah, and **R' Akiva** established the "khalos and platos".
 - **R' Avahu** said, the pasuk refers to teachers as "sofrim", because it refers to their making lists to facilitate easier remembering of the Torah learned (e.g. there are 39 avos melachos, 4 avos nezikin, etc.)
 - **R' Acha** said, the pasuk refers to **Ezra** as a "sofer" twice in the same pasuk, to teach that just as he counted the words of the Torah (for exact spellings), he also counted the words of the **Chachomim** (he made lists for easier learning and remembering).
 - **R' Chagai in the name of R' Shmuel bar Nachman** said, the earlier generations went through (in parable form) 15 different labors to assure Torah is easily understood and remembered, yet we have nothing to eat (we don't understand it at all).
 - **R' Abba bar Zemina in the name of R' Ze'irah** said, if the earlier generations were like malachim, we are like regular people, and if they were like men, we are like donkeys. **R' Mana** added, and we are not even like the donkey of **R' Pinchas ben Yair** (his donkey refused to eat for 3 days until something that had full ma'aser separated from it was finally offered).

PESACHYA AHL HAKININ

- The Gemara explains, he was called Pesachya because he "opened and explained" difficult topics.

YODEYA B'SHIVIM LASHON

- A Braisa says, a Sanhedrin that had 2 members who could speak all 70 languages, and all the remaining members were able to understand (although not speak) them, was considered a valid Sanhedrin. If 3 of them could speak the languages, it was considered a mediocre Sanhedrin. If 4 members could speak them, it was considered a wise Sanhedrin. In the Sanhedrin in Yavneh there were 4 such members.
- **R' Chisda and R' Yose the son of R' Bun** each related how once there was a drought and no one knew where to get barley for the Korbon Omer. A deaf-mute person tried signaling where barley could be found, and Pesachya, with his wisdom, was able to decipher what the person was trying to say.
 - The Gemara relates a story that Pesachya was able to understand the coded words of 3 women who each brought a korbon, even though the other **Chachomim** could not correctly understand it.

BEN ACHIYA...

- Since the Kohanim would walk barefoot in the Beis Hamikdash, and eats a lot of meat, and drink a lot of water (and not drink any wine), they would have stomach problems, which Ben Achiya knew how to cure.

-----Daf 7'---14-----

NECHUNYA CHOFER SHICHIN

- He would dig the ditches and caves and would know where the underground sources for cool water and hot water were.
- **R' Acha** said, Nechunya's son died of thirst.
 - **R' Chanina** says, one who says that Hashem doesn't punish is wrong. Hashem has patience, waiting for a person to do teshuva, but if teshuva is not done, full punishment is given.
 - **R' Acha and R' Yose** each bring a pasuk which teaches that Hashem is very strict with tzaddikim.
 - **R' Chagai in the name of R' Shmuel bar Nachman** said, it once happened that the daughter of a certain chossid, who would dig water wells for the benefit of passersby, drowned on her wedding day. He was

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absolutely inconsolable. **R' Pinchas ben Yair** asked, how can you consider him a chossid if he won't accept Hashem's decree? The people explained that he did all this chessed with water and his daughter drowned in water! **R' Pinchas ben Yair** asked, can that be possible? Immediately after his asking that, it was discovered that the daughter was actually saved.

GEVINI KAROZ

- Every morning he would call out, "Get up, Kohanim for the Avodah, Levi'im for the singing, and Yisraelim for the ma'amud". His voice was so strong that King Agripas once heard his announcement from 8 parsos away.

BEN GEVER AHL NE'ILAS SHE'ARIM

- Based on Ben Gever referring to a person in our Mishna, **Rav** said that the word "gever" in another place also referred to "man", and not a rooster.

BEN BEIVAI AHL HAPAKIA

- He would make the wicks so that they would all burn the same amount of time, and throughout the night.
- **R' Yose** attempted to appoint city leaders in Kufra, but no one would accept the position. He said, if Ben Beivai was listed among these great people just for taking care of the wicks, how much more so you will be considered great for helping people live their lives!

BEN ARZAH AHL HATZILTZAL

- This is explained in a Mishna, that when the Kohen Gadol would bend down to pour the wine that accompanied the Tamid, the S'gan would raise a flag, which would signal Ben Arzah to bang the bells (cymbals) signaling the Levi'im to start singing.

HUGRAS BEN LEVI AHL HASHIR

- **R' Acha** said, Hugas had a beautiful voice, and when he put his thumb in his mouth, he was able to reach very high notes.

BEIS GARMU AHL MA'ASEH LECHEM HAPANIM

- They knew how to make the Lechem Hapanim in the particular shape, and how to remove them from the mold without breaking, but did not want to share this knowledge with anybody else. The **Chachomim** got rid of the Beis Garmu and brought people from Egypt, but they could only make the shape, and could not remove it from the mold, because Beis Garmu would remove from the mold outside of the oven, thus preventing it from becoming moldy, whereas the other people removed it inside the oven, causing it to become moldy. The **Chachomim** asked the Beis Garmu to return, but they refused. They only returned when their wages were doubled. They explained that they refused to share the knowledge, because they had a tradition that the Beis Hamikdash would be destroyed and didn't want people to have this knowledge which they may then use for an avodah zarah. The **Chachomim** praised them for never giving their children high quality bread to eat so that no one could say that they took from the Lechem Hapanim.

BEIS AVTINUS AHL MA'ASEH HAKETORES

- They knew how to make the ketores and where to find the "maleh ashan" grass that caused the smoke to go up straight, but refused to share this knowledge. The **Chachomim** fired them and brought experts from Egypt, but they couldn't find the maleh ashan grass. The **Chachomim** asked the Beis Avtinus to return, but they refused. They only returned when their wages were doubled. They explained that they refused to share the knowledge, because they had a tradition that the Beis Hamikdash would be destroyed and didn't want people to have this knowledge which they may then use for an avodah zarah. The **Chachomim** praised them for never allowing any of their women to wear perfume, so that no one could say it was taken from the ketores.
 - **R' Akiva** said, **Shimon ben Luga** told him that he was once collecting grass next to a child and saw the child cry. The child explained that he was from the Beis Avtinus family and saw the maleh ashan grass, which made him cry. He asked the child to show him the grass, but the child refused and said he had a tradition to never show it to anybody.
 - **R' Yochanan ben Nuri** said, an elderly man from Beis Avtinus once came to him and gave him a scroll containing the ketores recipe. He said, the family never shared this because it was meant to stay secret and kadosh. However, today's family members are not trustworthy, so I am giving it to you.

ELAZAR AHL HAPAROCHES

- He was in charge of the weavers of the paroches.

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PINCHAS HAMALBISH

- He would dress the Kohen Gadol.

MISHNA – HALACHA BEIS

- There may not be less than 7 overseers and 3 treasurers. We don't place any financial authority on the tzibbur with less than 2 people in charge, except for Ben Achiya over the stomach sicknesses and Elazar over the paroches, because most of the tzibbur accepted them to be over them.

GEMARA

- A Braisa said, there must also be at least 2 managers over the overseers mentioned in the Mishna.
- When they want to seal the money, the treasurer seals it and gives it to the overseer, who seals it and gives it to the manager, who seals it and gives it to the Kohen Gadol, who seals it and gives it to the king. The reverse order is done when the time comes to open the money.

EIN OSIN SHRARAH AHL HATZIBBUR...

- **R' Nachman in the name of R' Mana** said, we learn this from the pasuk that says "They took the gold and wool..."
- **R' Chama the son of R' Chanina** said, Moshe became wealthy from the leftover pieces of the luchos. **R' Chanin** said, Hashem made a mine in his tent, filled with precious stones.
 - A pasuk says that the Yidden watched Moshe until he entered the tent. Some explain this to mean that the Yidden looked at him negatively and said that all his wealth comes from us Yidden. Others explain this to mean that they looked at him, feeling it a merit to have the opportunity to see such a tzaddik.

MISHNA – HALACHA GIMMEL

- There were 4 "chosamos" (like receipts, used to specify the nesachim purchased for the particular korbon) in the Beis Hamikdash, on which were written either: calf, ram, goat, sinner (metzora). **Ben Azzai** says there were 5, they were written in Aramaic, and the "sinner" was split into two, labeled poor sinner and rich sinner.
 - The "calf" chosam referred to nesachim for all cattle, the "goat" referred to the nesachim needed for all goats and sheep, the "ram" referred to nesachim needed for rams, and the "sinner" referred to the nesachim needed for the 3 animals brought by a metzora.
 - When someone needed nesachim, he would go and pay Yochanan, who would give him the appropriate receipt. He would then give the receipt to Achiya, who would give him the actual nesachim. In the evening, Achiya would give Yochanan the receipts and take the money for Hekdesh. If there was missing money, Yochanan would have to pay from his own pocket. If there was extra money, it would go to Hekdesh.
 - If someone lost his chosam, he waits till the evening. If, when Yochanan and Achiya make their calculation, they see that there is extra money for one chosam, they realize it is this person's lost chosam, and they give him another one. If not, they do not give it to him.
 - The chosamos were dated to prevent cheaters from trying to cheat the system.

GEMARA

- **Q:** Since a poor metzora korbon needs the same amount of oil as a goat korbon, why does **Ben Azzai** say there was a separate chosam? **A:** **Ben Azzai** says that the metzora also needed to purchase more oil to be applied to his thumbs. Therefore, a separate receipt was needed. The **Rabanan** say the extra oil was brought along from his house.
- We can learn from the Mishna that the nesachim of a female sheep is equal to that of a goat. We learn this from a pasuk as well.

V'SHEIM HAYOM KASUV...

- Writing the day of the week wasn't enough to prevent deception, because the person could present it on that day of the next week. Even writing the name of the "mishmar" serving that week wouldn't be enough, because

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he could present it at the mishmar's next rotation. What they did was write the name of the day, week, and month.

-----Daf 10--15-----

MISHNA – HALACHA DALED

- There were 2 collection chambers in the Beis Hamikdash: the “lishkas chasha’in” (the discreet chamber) and the “lishkas hakeilim” (the keilim chamber).
 - In the lishkas chasha’in, people would give money discreetly and poor people would get money discreetly. In the lishkas hakeilim, one could donate any type of keili for the bedek habayis. Every 30 days they would empty the chamber: anything useful for bedek habayis would be kept, and the remaining items would be sold, with the proceeds used for bedek habayis.

GEMARA

- **R’ Yaakov bar Idi and R’ Yitzchak bar Nachman** were community leaders. Rather than give charity directly to the poor people (who would be embarrassed to take from them), they would give the charity to **R’ Chama, the father of R’ Yehoshaya**, who would distribute the money to the poor people.
 - There were once rumors about **R’ Zecharya, the son-in-law of R’ Levi**, that he would take charity even though he didn’t need it. When he died, it was discovered that he took the money only to distribute to others who were too embarrassed to take for themselves.
 - **R’ Chinina bar Pappa** would distribute tzedaka at night (to minimize the embarrassment). He once met the head of the sheidim who said, nighttime belongs to the sheidim, so you should not be walking around outside. He answered based on a pasuk, that giving tzedakah discreetly would save him from any harm. The sheid ran away.
 - **R’ Yona** said, the pasuk says “Ashrei maskil ehl dal” – praised is the one who *understands* the poor person. This refers to the person who thinks of the best way to give tzedaka without embarrassing the pauper. **R’ Yona** would go to a pauper who came from a respectable family and was therefore embarrassed to take charity, and say, “I heard that you have an inheritance coming to you, so take some money as a loan”. When the pauper took the money, **R’ Yonah** would tell him, do not pay me back, it is a gift to you.
 - **Chiya bar Ada** said, there were some elders who would only take tzedaka between Rosh Hashana and Yom Kippur. After that they said, “It has already been decreed how much we should make this year, so there is no need to take any more”.
 - A poor Yerushalmi once met **R’ Nechemya** the well digger, and asked him for money to buy a chicken to eat. **R’ Nechemya** told him that he should be spending less on food and gave him money for a piece of meat. The pauper ate the meat and died (his body was not used to, and could not handle, meat).
 - **Nachum Ish Gamzu** was travelling and met a sick, poor man who asked him food. **Nachum** (not realizing the gravity of the situation) told him he will give him food as soon as he gets back from going to where he had to go. On the way back, **Nachum** found the pauper dead. **Nachum** said, “The eyes that saw you but did not give you food should be blinded. The hands that did not stretch out to give you food should be cut off. The legs that did not run to give you food should be broken”. Ultimately all this happened to **Nachum**. When **R’ Akiva** saw him he said “Woe to me that I see you like this”. **Nachum** said, “Woe to me if I don’t see you like this one day as well” (because yisurin cleanse a person’s aveiros).
 - **R’ Hoshaya Rabbah** would always eat with his son’s blind rebbi. One day he did not, because he had guests that he had to eat with. He explained to the rebbi that he should not be slighted, because he had to tend to those guests. The rebbi was appeased and told him, “You have appeased one who is seen but cannot see, so the One Who sees but is not seen (Hashem) should accept your appeasement as well”.
 - A blind person gave this same style bracha to **R’ Eliezer ben Yaakov** when he saw to it that people should help support him.

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- **R' Chama bar Chanina** and **R' Hoshaya** were walking among the shuls in Lod. **R' Chama** said, my fathers have put much money into the building of these shuls. **R' Hoshaya** responded, your fathers left many lives here (by not using that money to rather support poor talmidei chachomim).
 - **R' Avun** donated fancy gates for the yeshiva. He was proud and showed **R' Mana** what he had donated. **R' Mana** asked, were there no poor talmidei chachomim who could have used the money?
- A Braisa says, kodshei Mizbe'ach may take anything that they need from bedek habayis, but not visa-versa.
 - **Q:** Our Mishna says that the leftover keilim are sold and the money used for bedek habayis. That seems to suggest that it is used *only* for bedek habayis, and not for the Mizbe'ach!? **A:** **R' Chizkiya** explained, the Mishna means that the money went to the lishkas bedek habayis, which may be used for korbonos if the need arises.

HADRAN ALACH PEREK EILU HEIN HAMEMUNIM!!!

PEREK SHLOSHA ASSAR SHOFAROS -- PEREK SHISHI

MISHNA – HALACHA ALEPH

- There were 13 horn-shaped collection boxes, 13 Shulchanos, and 13 places that one was required to bow down in the Beis Hamikdash. The families of **R' Gamliel** and **R' Chananya S'gan HaKohanim** would bow down in 14 places, the extra place being at the storage place of the wood, because they had a tradition that that was the place where the Aron was hidden.
 - A Kohen once noticed that a stone on the floor of the wood storage area was different than the rest. He went to tell his friend (that that must be the place where the Aron was hidden). Before he had a chance to finish saying this to his friend, he died. People then realized that that must be the place where the Aron was hidden.

GEMARA

- The collection boxes were narrow on top and curved, to prevent someone from being able to easily remove money (steal it) when he was putting money in.
- A Braisa says, **R' Eliezer** said the Aron was taken to Bavel along with the Yidden. **R' Yehuda ben Lakish** says it was hidden in its place (under the Kodshei Hakodashim). The **Rabanan** say it was hidden under the wood storage area. The Braisa then brings a similar story to the one brought in the Mishna (about a Kohen who noticed once stone different and tried to tell the others about it).
 - **R' Hoshaya** said, the Kohen actually hit that different stone with a hammer, and a fire came out and burned him.
- A Braisa says, **R' Yehuda ben Lakish** said, there were two Aronos with the Yidden in the Midbar: one had the luchos and a Torah, and the other had the broken pieces of the first luchos. The one with the Torah would remain in the Mishkan at all times. The one with the broken pieces would go out with them to war. The **Rabanan** say there was only one Aron, and the one time it was taken out to war, in the days of Eili, it was captured by the Pelishtim.
 - There is a pasuk that is a proof to the **Rabanan** (it says that the Pelishtim were afraid of something as if they had never seen it before, which must be referring to the Aron, which teaches that it never was taken out to war with the Yidden other than that particular war).
 - There is a pasuk that is a proof to **R' Yehuda ben Lakish** (it says that Shaul asked for the Aron, which was out with the Yidden at war, to be brought to him).
 - The **Rabanan** say that Shaul was referring to a box that had the tzitz inside it.
 - There is another pasuk that is a proof to **R' Yehuda ben Lakish** (it says that the Aron was in a hut together with the Yidden at war).
 - The **Rabanan** say that the pasuk means that the Aron was in a temporary dwelling (i.e. the Mishkan), and not yet in the Beis Hamikdash.

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- When the Aron was hidden, the following were hidden along with it: the jar of maan, the jug of mishcha oil, the stick of Aharon with the flowers and almonds, and the box sent by the Pelishtim when they sent back the Aron. King Yoshiyahu was the one who hid these items, because he learned the pasuk that said that Hashem would be sending the Yidden to galus. Therefore, he said that it should be hidden, rather than fall into the hands of the goyim.

-----Daf 70--16-----

- A pasuk gives the different spices (totaling 1,500 shekels of weight) used to give fragrance to the “shemen hamishcha”. The pasuk then says that the actual oil used was only one “hin”, which is 12 lugin. **R’ Meir** says the roots of the spices were boiled in the oil. **R’ Yehuda** says they would first soak the spices in water and then placed the oil on top of the saturated spices. When the oil took on the fragrance, the oil would be wiped off the spices and preserved.
 - A Braisa says, **R’ Yehuda the son of R’ Ilai** said, the shemen hamishcha made by Moshe in the Midbar was full of miracles. The amount of oil used should not have even been enough to even smear onto the spices. Additionally, some oil should have evaporated in the cooking process, some oil should have been absorbed by the spices, and some should have been absorbed in the pot. Yet, this oil miraculously was sufficient to anoint the Mishkan and its keilim, the Shulchan and its keilim, the Menorah and its keilim, and the oil was used to anoint Aharon and his sons all 7 days of the Miluim, and still remained for the anointing of all future Kohanim Gedolim and kings. (Only the first king from a family needs to be anointed, but a king whose father was king, need not be anointed, however every Kohen Gadol needs to be anointed, even if his father was a Kohen Gadol). We also learn from a pasuk that Moshe’s shemen hamishcha will still exist in the times of Moshiach.
 - We see from Dovid’s instruction on how to anoint Shlomo, that a king should be anointed near a spring.
 - We don’t anoint a king whose father was king unless there is a dispute to his becoming king. In such a case we would anoint him to make it clear that he is the king. We see this by Shlomo, by Yoash, by Yeho’achaz, and by Yeihu.
 - **Q:** We have learned that only the king of Beis Dovid gets anointed, so how was Yeihu, who was a king of Yisrael anointed? **Q2:** How could Yeho’achaz be anointed? We have learned that his father, Yoshiyahu, hid the shemen hamishcha!? **A:** They were anointed with balsam, not with the shemen hamishcha.
 - A king should only be anointed with oil placed in a horn, because Shaul and Yeihu were anointed with oil from a jar, and their kingdoms did not last, whereas Dovid and Shlomo, who were anointed with oil from horns, had their kingdoms last.
 - Kohanim cannot become kings. **R’ Yuda Antundarya** explains, this is because the pasuk says that the kingship should not leave from Yehuda. **R’ Chiya bar Ada** says, it is based on the pasuk that discusses the king and is then followed with a pasuk that says “lo yihyeh lakohanim halevi’im”.
 - The pasuk says that Yoshiyahu had 4 sons: Yochanan, Yehoyakim, Tzidkiyahu and Shalum. **R’ Yochanan** said, Yochanan was Yeho’achaz.
 - **Q:** The pasuk says that Yochanan was the bechor, and we know that Yeho’achaz was not the oldest!? **A:** The pasuk means that he was the bechor for the kingship (he was the first to be king).
 - **R’ Yochanan** said, Shalum was actually Tzidkiyahu. They are listed separately as being number 3 and number 4, because he was 3rd in age order, but 4th to be king (a nephew was king after the 2 older brothers, making him 4th after his father).
 - **R’ Yochanan** said, the Aron’s measurements (given in amos in the pasuk) are in amos of 6 tefachim per amah. This is actually the shitah of **R’ Meir**. **R’ Yehuda** said that the amos used with regard to the keilim are amos of 5 tefachim per amah.

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- According to **R' Meir**, the Aron was 15 tefachim long and 9 tefachim wide when measured on the outside. Inside were the 2 sets of luchos (4 total luchos), each piece measuring 6 tefachim long and 3 tefachim wide. The luchos were placed with their width to the length of the Aron. All 4 luchos together took up 12 tefachim. There were 3 tefachim of the Aron remaining. The wall of each side of the Aron was ½ tefach thick, thus leaving 2 tefachim of inside space. In this space was placed the Sefer Torah written by Moshe. Regarding the width of the Aron (9 tefachim), 6 tefachim were taken up by the luchos, and ½ tefach for each wall. That leaves 1 tefach on each side of the luchos empty, which allowed for the maneuvering of the Sefer Torah.
- According to **Reish Lakish**, which is the shita of **R' Yehuda**, the amos of the Aron were 5 tefachim each. Therefore, the length of the Aron was 12 and ½ tefachim, and the width was 7 and ½ tefachim when measured on the outside. With regard to the length, the luchos were placed inside (as explained above), which occupied 12 tefachim. The remaining half tefach was due to the ¼ tefach thickness of each of the two walls. With regard to the width, the luchos took up 6 tefachim, the thickness of the ¼ tefach-thick walls took up a ½ tefach, and there remained one half tefach on each side of the Aron to allow for the maneuvering of the Luchos. According to this, the Sefer Torah must have been kept outside of the Aron.
- **R' Chanina** says the Aron was made of a smaller golden box, that was placed into a larger wooden box, which was placed into a larger golden box, thus covering the wood with gold all around. **Reish Lakish** says, the Aron was a wooden box that was plated with gold.
- **R' Chanina ben Gamliel** says, the luchos were written with 5 of the Aseres Hadibros on one, and 5 on the other. The **Rabanan** say that all 10 of the Aseres Hadibros were written on each of the luchos. **R' Shimon ben Yochai** says, all 10 were written twice on each, for a total of 20 on each of the luchos. **R' Simai** says, all 10 were written 4 times on each, for a total of 40 on each of the luchos.
- **Chananya**, the nephew of **R' Yehoshua**, says, between each of the Dibros was written the details and letters of the Torah.
- **Q: R' Tanchuma** asked, the pasuk says that the Sefer Torah should be taken and placed “mitzad ha'Aron” (next to the Aron). This seems to say only like **R' Yehuda**!? **A:** Another pasuk says “v'el ha'Aron titein es ha'eidus asher etain eilecha”, which refers to the Sefer Torah, and says that it should be placed in the Aron.

-----Daf 17-----

MISHNA – HALACHA BEIS

- Where were the 13 places that one had to bow down in the Beis Hamikdash? They were done opposite each entrance to the Azarah. There were 4 in the north, 4 in the south, 3 in the east, and 2 in the west.
 - On the south (beginning at the west and moving east) were the Upper Gate, the Lighting Gate, the Bechor Gate, and the Water Gate, so called because on Succos, they would bring the water through this gate to be brought on the Mizbe'ach. **R' Eliezer ben Yaakov** says it was so called, because when Moshiach comes, a stream of water will flow from the Kodshei Kodashim and will pass through this gate.
 - On the north (beginning at the west) were the Yechanya Gate (from where he left for the last time as he went to galus), the Korbon Gate, the Women's Gate, and the Song Gate.
 - On the east were the Niknor Gate, and 2 small doorways next to it, one on the right and one on the left.
 - On the west were 2 gates, but they had no names.

GEMARA

- Our Mishna follows the shita of **Abba Yosa ben Yochanan**, who says the places to bow down were at the 13 gates to the Azarah. However, the **Rabanan** say that there were only 7 gates to the Azarah. According to them, the 13 places were opposite the 13 places where the Yevanim broke the gate that surrounded the Azarah beyond the actual walls.
- A pasuk says that in the days of Moshiach there will be a stream that will begin in the Kodshei Kodashim and will continue flowing and growing the further away one is from the source. A Braisa says, in the Kodshei Kodashim, the stream will be as wide as the antenna of the “silai and kilai” (tiny creatures). From the paroches until the

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golden Mizbe'ach it will be as wide as the antenna of a grasshopper. From that Mizbe'ach until the Azarah it will be as wide as the "shesi" thread. Through the Azarah it will be as wide as the "eirev" thread. From there it will get wider to the size of water being poured from a bottle.

- Yechezkel describes this stream that he saw in his nevu'ah. He says, at 1,000 amos from the source, the stream was ankle high. At another 1,000 amos from the source, the stream was knee high. At the next 1,000 amos from the source, the stream was hip high. After that point, it became a strong river that could not be crossed, even by large ships.
- A pasuk says that the spring will be for the Beis Dovid and the dwellers of Yerushalayim to use for the parah adumah (which needed spring water) and for nidos (to be used for tevilah). **R' Shmuel bar Nachman in the name of R' Yonason** says, it will only be valid for these uses in Yerushalayim. After it leaves Yerushalayim, it will only be valid for a nidah, because at that point it will be a mixture of spring water and rain water. **R' Elazar** says, after it leaves Yerushalayim it will not be valid for either anymore.
- Yechezkel continues, that the water of the spring goes into the sea of Samchu, the sea of Teverya, the Yam Hamelech, and the Mediterranean Sea.
 - **Q:** It makes sense that it went into the Yam Hamelech and the Mediterranean, to sweeten their waters, but the waters of Teverya and Samchu are already sweet, so why the need to mix with them? **A:** It increased their fish variety and supply.
 - **Q:** One pasuk says that it will sweeten all the waters. Another pasuk says "vlo yeirafu, l'melech nitanu" (they will not be sweetened, and will be left for salt)!? **A:** There was a place called "Lo Yeirafu", whose waters were not sweetened, so as to allow for the production of salt.
- The pasuk says that "along its banks will grow all types of fruit trees.....and will yield fruit by its month".
 - **R' Yehuda** says, in today's times, grain takes 6 months to grow and trees produce fruit only once every 12 months. In the times of Moshiach, grain will grow every month, and fruit will grow every 2 months. **R' Yose** says, grain will grow in 15 days and fruit will grow in 30 days.
- The pasuk says "v'aleihu l'trufah" – its leaves will be for healing.
 - **R' Yochanan** says, this means that the leaves will be edible as food. **Rav and Shmuel** argue: one says the leaves will have the power to "open the upper mouth", and the other says it will have the power to open the "lower mouth". **R' Chanina and R' Yehoshua ben Levi** argue: one says the leaves will heal women who can't have children, and the other says that it will heal people who are mute.

ULI'UMASAN B'TZAFON...

- When Nevuchadnetzar traveled to Eretz Yisrael, he stopped at Antuchya. The Sanhedrin went out to him and asked if he plans on destroying the Beis Hamikdash. He told them, give me your king and I will go. They told Yehoyachin that Nevuchadnetzar wants him. When he heard this, he took the keys to the Beis Hamikdash, went onto its roof and said to Hashem, we are no longer worthy to have these keys. He then threw them up to Heaven. Some say they have never come back down. Others say that the form of a hand came out of Heaven and caught the keys. When the people of prominence saw that Heaven agreed with what Yehoyachin said (by accepting the keys), they went up to their roofs and jumped off to their deaths.

MISHNA – HALACHA GIMMEL

- There were 13 Shulchanos (tables) in the Mikdash. There were 8 tables made of marble in the butchering area, upon which the insides of the animals were washed. There were 2 tables on the west side of the Mizbe'ach's ramp: one of marble, on which the pieces of the animals were placed when waiting to be brought up the ramp, and one of silver, upon which the keilim to be used that day were placed. There were another 2 tables in the Ulam: one of marble, upon which the Lechem Hapanim were placed on their way into the Beis Hamikdash, and the other made of gold, upon which the Lechem Hapanim were placed as they left the Beis Hamikdash (we only go higher in matters of kedusha, never lower). Finally, there was the golden Shulchan in the Beis Hamikdash upon which the Lechem Hapanim remained all week.

GEMARA

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- A Braisa says that the Lechem Hapanim were placed on a silver table on their way into the Beis Hamikdash.
 - **R' Yose in the name of R' Shmuel bar Yitzchak** said, the Mishna doesn't agree with that, because silver gets hot and would cause the Lechem Hapanim to get moldy.
 - **Q:** A Braisa says, the miracle of the Lechem Hapanim was that it remained warm all week, and never spoiled. Why would we be concerned that it would spoil at this point, when placed on the silver table? **R' Yehoshua ben Levi** said, we may not rely on miracles.
 - **Q:** They asked **R' I'la**, if there is no new Lechem Hapanim, may the Lechem Hapanim of the previous week be left on the Shulchan for a second week? **A:** He answered, the pasuk says that Lechem Hapanim must be "lefanai tamid" – constantly. We learn that it must be there even if it is passul.
 - A pasuk says that Shlomo made 10 Shulchanos and put them in the Beis Hamikdash: 5 on the right and 5 on the left. Now, it can't mean that he put 5 on the left of the entranceway (which would be on the south side of the Beis Hamikdash), because the Shulchan must be placed in the north. It means that he put 5 on the right side of Moshe's Shulchan, and 5 on its left side. Still, only Moshe's Shulchan had Lechem Hapanim placed on it. **R' Yose the son of R' Yehuda** says that Shlomo had Lechem Hapanim placed on each of the Shulchanos.

-----Daf 17'---18-----

- A Braisa says, **Rebbi** says that the Shulchanos (the one of Moshe and the 10 of Shlomo) were placed with their lengths going east-west (in the direction of the length of the Beis Hamikdash). **R' Elazar the son of R' Shimon** says, the lengths of the Shulchanos went north-south.
 - **Q:** According to **Rebbi**, all the Shulchanos (Shlomo's Shulchanos were placed end-to-end) were on the north side of the Beis Hamikdash and reached from the western wall of the Heichal until the midpoint (each shulchan was 2 amos long, for a total of 20 amos, and the Heichal was 40 amos long and 20 amos wide). However, according to **R' Elazar**, half the Shulchanos ended up on the south side, which would make those Shulchanos passul!?
 - A Braisa says, the Shulchan was placed on the inner half of the Heichal, 2 and ½ amos away from the northern wall. The Menorah was directly opposite it on the south side. The Golden Mizbe'ach was at the midway point between them, but pulled eastward so that there was an unobstructed path between the Shulchan and the Menorah.
 - A pasuk says that Shlomo made 10 Menorahs and put them in the Beis Hamikdash: 5 on the right and 5 on the left. Now, it can't mean that he put 5 on the right of the entranceway (which would be on the north side of the Beis Hamikdash), because the Menorah must be placed in the south. It means that he put 5 on the right side of Moshe's Menorah, and 5 on its left side. Still, only Moshe's Menorah was lit. **R' Yose the son of R' Yehuda** says that Shlomo had all the Menorahs lit.
 - A pasuk says that the making of these Menorahs used up all of Shlomo's finest gold. He would make this gold by taking 1,000 kikars and refining it (by putting it in fire) until it was only 1 kikar.
 - **Q:** **R' Yose the son of R' Yehuda** says in a Braisa, it once happened that one of Shlomo's Menorahs was found to weigh one dinar more than that of Moshe, so they returned it to the fire 80 times, but could not decrease its weight. We see that fire does not have the ability to decrease its weight! **A:** Once it is fully refined, fire cannot decrease its weight any further.

MISHNA – HALACHA DALED

- There were 13 collection boxes in the Mikdash complex, labeled as follows: new shekalim (for each year's machtzis hashekel collection), old shekalim (for the people who missed the shekel collection of previous years), pairs of birds, young birds for an Olah, wood, levonah, gold for keilim, and six of them were labeled for voluntary korbanos.
 - **R' Yehuda** says, the "pairs of birds" collection was for older birds, and the "young birds" was for younger birds, but both collections were to be used for Olos. The **Chachomim** say, the "older birds" collection

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was used by people who had to bring one bird for a Chatas and one for an Olah, and the “young birds” collection was used strictly for Olos.

- If one promises to donate wood for the Mizbe’ach, he must donate a minimum of 2 pieces of wood. If one promises to give levonah, he must give at least a “kometz”. If one promises to give gold, he must give at least a golden dinar worth of gold.
- The six collection boxes for voluntary korbanos were used to bring Olos. The meat was brought on the Mizbe’ach and the skin was given to the Kohanim.
 - Yehoyada the Kohen Gadol darshened, the leftover of any Chatas or Asham is brought as an Olah.

GEMARA

- **R’ Yehuda** explained why he held that there could not have been a collection box for split pairs (one to be brought as a Chatas and one as an Olah). He said, if we would allow a collection for that, we would have to be concerned that one of the women who gave money may die, thereby making her Chatas, a Chatas whose owner has died. Being mixed with all the others, all the birds of that collection would become passul. Therefore, it must be that the collection was made only for Olos (which are valid to be brought even after the owner dies).
 - **Q:** A Braisa says that there is such a collection box, and we do not have to be concerned that a woman contributor will die!? **A: R’ Yehuda** means to say that in a case where we knew for certain that one of the women contributors died, we would have an issue with the entire box. He would agree that one need not be concerned that she may die.
 - **Q:** Even in a case where we know that a woman died, why can’t we just separate money, designate it as her Chatas, and use the rest of the money for all the other contributors!? **A: R’ Yehuda** does not hold of the concept of breirah.
- **R’ Ba bar Mamal** held that one who promises to donate wood to the Mizbe’ach may fulfill his obligation with just one piece of wood.
 - **R’ Lazar** says, we learn from a Mishna that two pieces of wood were added to the Mizbe’ach in the morning and two in the afternoon. The two pieces in the afternoon were each carried by a separate Kohen and placed on the Mizbe’ach separately. We see that even one piece is considered to be a korban by itself.
 - **R’ Yehoshua ben Levi** said, the piece of wood donated must be an amah thick, using the loosely measured amos, and the length must be an amah, using a more tightly measured amah. **R’ Choni in the name of R’ Ami** said, the thickness could even be of the size used for the stick of a scale.
 - **R’ Shmuel bar R’ Yitzchak** explained, the length had to be a tightly measured amah, because the entire area of the fire on the Mizbe’ach was 1x1 amah. A piece of wood any larger would stick out into the walkway of the Kohanim.

LEVONAH LO YIFCHOS M’KOMETZ

- We learn from a gezeirah shava from a Korbon Mincha to the Lechem Hapanim, that levonah must be brought at a minimum in the size of a kometz.
 - **Q:** Maybe we should say that just as by the Lechem Hapanim there were 2 kumtzin, every donation of levonah should also be 2 kumtzin!? **A: R’ Eila** explained, we learn the levonah by Lechem Hapanim from a Korbon Mincha, that each portion of levonah is a separate korbon.
 - **R’ Yosa** said, according to **R’ Eila**, presumably, one who donates a kometz of levonah must donate according to the kometz of the largest Kohen doing the Avodah on that day (as is the case by the Lechem Hapanim). However, **R’ Chizkiya in the name of R’ Yirmiya** said, the kometz of levonah need only be the size of the kometz of the donator.

ZHAV LO YIFCHOS...

- **R’ Elazar** said, one must only give a coin if he promised to give a coin. If he only promised “gold”, he may even donate enough gold to make a tiny keili.

SHISHA L’NEDEVA

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- **Chizkiya** said, there were 6 boxes, corresponding to the 6 “beis av” of Kohanim for the week – each beis av having their own donation box (this ensured that the skins from a particular voluntary Olah would be given to the Kohanim on duty during the day of the donation). **Bar Pedaya** said, the 6 boxes corresponded to the six types of animals valid to be brought as an Olah (ox, calf, goat, ram, little goat, and sheep). **Shmuel** said, they corresponded to the 6 korbanos whose leftovers would be used for an Olah (birds of a zav and zavah, birds of a woman who gave birth, Chatas, Asham, Mincha (of a chatas), and the Kohen Gadol’s Mincha). **R’ Yochanan** said, there were many boxes simply because there were large amounts of donations.

HADRAN ALACH PEREK SHLOSHA ASSAR SHOFAROS!!!

-----Daf ט'---19-----

PEREK MAOS SHENIMTZI’U -- PEREK SHEVI’I

MISHNA – HALACHA ALEPH

- If money is found between the box labeled shekalim and the box labeled for voluntary korbanos, we put it into the box which is in closer proximity to the money. If they are equidistant, we put it in the voluntary korbanos box (because that is considered more stringent, in that all the money is used for Olos).
- If money is found between the “wood” and “levonah” boxes, we put it into the box which is in closer proximity to the money. If they are equidistant, we put it in the “levonah” box (because that is considered more stringent, in that it itself is a korbon).
- If money is found between the “bird pairs” box and the “young birds” box, we put it into the box which is in closer proximity to the money. If they are equidistant, we put it in the “young birds” box (because that is considered more stringent, in that all the money is used for Olos).
- If money is found between a pile of chullin money and a pile of ma’aser sheini money, we add the money to the pile which is in closer proximity to the found money. If they are equidistant, we put it in the ma’aser sheini money (because that is considered more stringent).
- The general rule is, we follow the closer one even if it results in a leniency, and if they are equidistant, we are more stringent.

GEMARA

- **Q:** The Gemara assumes that the 13 collection boxes were lined up in a row. Based on that, the Gemara asks, how we can find coins in between the “shekalim” box and “nedava” box, since they were at opposite ends of the row? **A: R’ Avun in the name of R’ Pinchas** says, the boxes were arranged in a circle, so the “shekalim” box was next to the “nedava” box on one side.

MECHTZA L’MECHTZA YIPLU L’NEDEVA

- **Q:** When comparing shekalim to voluntary korbanos, presumably the shekalim box should be considered as more stringent, because it is used for *obligatory* korbanos!? **A:** Some say that shekalim are less stringent because it is possible that the money will not get used that year, and will therefore be used for city upkeep. Others say that this found money is viewed as “ownerless”, and shekalim whose owners have died (and are therefore “ownerless”) are given for nedava.
- **Q:** In the Mishna’s 3rd case, by putting the money for Olah birds we are possibly using a Chatas for an Olah, and that may not be done!? **A: Chizkiya in the name of Reish Lakish** said, Beis Din made a stipulation that all leftover Chataos may be used for an Olah. This money gets the status of a leftover Chatas.
 - **Q:** How does the woman whose chatas money was now given away receive her kaparah? **A: R’ Yitzchak** said, Beis Din made a stipulation that the seller of the birds to Hekdesh had to supply additional birds if some became passul. Similarly over here, the seller would have to provide an additional bird to replace this possible chatas bird.

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- **Q:** Why didn't the Mishna list the cases of money found between all the other boxes that were mentioned in the previous Perek? **A:** There is no particular chiddush with the remaining cases, and they are therefore all included in the "general rule" mentioned in the Mishna.

MISHNA – HALACHA BEIS

- Money found by those who sell animals in Yerushalayim is presumed to always be ma'aser sheini (most animals were purchased using ma'aser money). Money found on Har Habayis is presumed to be chullin (on the year as a whole, most money is chullin money). Money found in Yerushalayim during Yom Tov (when most people bring their ma'aser money and spend it there) is presumed to be ma'aser money, and during the rest of the year is presumed to be chullin (the streets are swept every day and therefore presumed to have fallen that day).
- Animal limbs found in the Azarah are presumed to be from an Olah. Meat cut into pieces found in the Azarah is presumed to be from a Chatas. Meat found in Yerushalayim is presumed to be from a Shelamim. In all these cases, the meat is left overnight and then burned in the morning. Meat found in other (predominantly Jewish) cities, if found as limbs, is presumed to be from a neveilah, and if found in pieces, is presumed to be from kosher meat. Over Yom Tov, when a lot of meat is prepared and consumed, even meat found as limbs is presumed to be kosher.

GEMARA

- **Q:** Why do we assume that the coins found on the Har Habyis are not kodesh? **A: R' Yochanan** said, we have a chazakah that a Kohen would not remove kodesh coins without first removing the kedusha from them onto the item being purchased.

BASAR SHENIMTZA...

- **R' Lazar in the name of R' Hoshaya** said, if one is "masi'ach daas" (turns his attention away) from meat of kodashim, it is not inherently passul, but cannot be eaten and must be left overnight to be burned the next day.
 - **R' Hoshaya** said, our Mishna says this as well, because it requires the found meat to be left overnight and then burned.

NIMTZA BAGVULIN...

- **R' Krispa in the name of R' Yose the son of R' Chanina** said, when limbs are found, we are not merely concerned that they may be neveilah, rather we say it is surely neveilah, to the point that one who eats it will get malkus.
 - Our Mishna says this as well, because it says that if meat is found in pieces, it is *mutar*, meaning that it is allowed to be eaten as fully kosher meat. So too, when it says that limbs are neveilah, it must mean that it is *fully* neveilah, even for malkus.
- **R' Krispa in the name of R' Yose the son of R' Chanina** said, if the limbs are found tied together, they are mutar.
- If there are 9 non-kosher butcher shops and one kosher, and one took a piece of meat from one of them, but doesn't know from which store he took the meat, the halacha is that the meat is assur because of the principle that "kol kavua k'mechtza ahl mechtza dami". If the piece of meat was found outside of the stores, the halacha is that the meat is also assur, because we follow the majority based on the principle of "kol d'parish m'rubah parish".
 - If there are 9 kosher butcher shops and one non-kosher, and one took a piece of meat from one of them, but doesn't know from which store he took the meat, the halacha is that the meat is assur, because of the principle that "kol kavua k'mechtza ahl mechtza dami". However, if the piece of meat was found outside of the stores, the halacha is that the meat is mutar, because we follow the majority based on the principle of "kol d'parish m'rubah parish".
 - **R' Yochanan** said, meat found in the hand of a goy, has the status of meat found in the street outside the stores.
 - **R' Mana** said, this was only said when one saw this goy leaving the Jewish meat market.
 - **Rebbi** paskened, that when a Jewish butcher claimed to have sold neveilah to a goy, without having announced that he had a neveilah in his possession (and there was reason to believe that he was just saying that to upset an enemy of his), that we do not say that we need to be concerned that the meat of that day is not kosher.

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- **Rav** was more machmir. When he saw someone leave meat at the riverbank and return to take the meat later on, he said that meat may not be eaten, because we must be concerned that the kosher meat was washed away and this meat is neveilah meat that was carried there by the river.
 - A bird once grabbed a piece of kosher meat and dropped it elsewhere. **Rav** said it is assur to eat the meat that was dropped, because we must be concerned that the meat dropped was a piece of neveilah that the bird had from elsewhere, and the kosher meat remained with the bird.
 - Bottles of wine were washed away and bottles then surfaced at that spot again. **R' Yitzchak the son of R' Elazar** said, that if the knots on the bottles are recognized as being the same as the bottles that were washed away, we may drink the wine.
 - A bottle of wine was found in a shul. **R' Yirmiya** said, if the people who mark the bottles can recognize their markings, we can drink this wine.
 - A roasted goat was found in the street of Gufta. The **Rabanan** allowed it as ownerless (the true owners had surely given up hope of finding it in such a public area) and as having being shechted by a Jew (because most of the travelers of that road were Jews).
 - Ultimately it was determined that the goat had come from the house of **Rebbi**.
 - A round cheese was found near **Levi's** house. The **Rabanan** allowed it as ownerless (as explained above) and as the cheese of a Jew (as explained above).
 - Ultimately it was determined that the cheese came from the house of **R' Elazar the son of R' Yose**.
 - Even though the **Rabanan** said that one may keep items found under these circumstances, **R' Mana** would not do so.