



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

Shekalim Daf Yud Gimmel

- **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'ira 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 Mizbeach, 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 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 "klalos and pratos".
 - **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.