



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

Shekalim Daf Yud Tes

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 korban).
- 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'NEDAVA

- **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.
 - **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.

- **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.