



A Today we will learn בע"ה of דף י"ט מסכת שקלים. We begin the 7th Perek of Meshechte Shekalim, מעות שמונצאו, which will discuss monies, animals, pieces of meat and other items, that are found in various locations, and what the Halachic status of these various items are.

A מעות
שמונצאו

B The topics we will learn about include:

Our Mishna discusses various cases of monies found in the azara next to different Shofros that were in the Bais HaMikdash, and will explain how we determine the status of each of these funds.

B Monies found
in the *אזרה*
next to
different Shofros

Monies found
in *ירושלים*

The next Mishna which carries over to amud bais will discuss monies found outside of the Bais HaMikdash, as well as meat that was found both in the azara and in different parts of Yerushalayim

C The gemara will also discuss cases of meat that was found in a regular city, and how we determine the Halachic status of the Kashrus of this meat.

C Meats found
in the *אזרה* in *ירושלים*
and in a
regular city



C Some of the key terms and concepts we will learn about include

מעשר שני

After Teruma and Maaser are taken from produce, there is a second Maaser that needs to be taken as well. During the first, second, fourth and fifth years of the seven-year Shemittah cycle, the second Maaser is called Maaser Sheni and it must be brought to Yerushalayim and eaten there in a state of purity. As it is often impractical to bring the actual food to Yerushalayim, Ma'aser Sheni produce may be redeemed with money, which then receives the status of Maaser Sheni, and these monies are brought instead to Yerushalayim where they may be used to buy food items only, which in turn receives the Kedushah of Ma'aser Sheni and must be eaten b'Taharah in Yerushalayim.

עיבור צורה

When a Korban receives a certain Pesul for example one that has occurred to the owner of the Korban, as opposed to a Pesul to the Korban itself, then the korban must remain overnight so that Ibur Tzurah may occur. This literally means that it should become disfigured. After this the Korban is burned. There is a Machlokes as to what Ibur Tzurah is. Rashi holds that it is left until the following morning at which point it will be Nosar. Others hold that the intention of leaving it overnight is that it may begin to decay somewhat.

היסח הדעת

Hesech HaDaas, removing one's attention -- invalidates Kodshim. There is a machlokes in the gemara as to whether היסח הדעת is a Pesul HaGuf or a Pesul Tumah.

C

מעשר שני
עיבור צורה
פיסח כצאת

E כל דפריש מרובא פריש
When the nature of an item is in doubt, it is assumed to have come from the Rov (majority), and one may therefore consider that item to have the same Halachic status as the majority of such items found in that place. This is known as Kol d'Parish me'Ruba Parish. For instance, if a piece of meat is found lying in a street (or in the hands of a non-Jew in a street), and most of the meat in that town is Kosher, one may assume that the meat is kosher. This is learned from the Pasuk, "Acharei Rabim l'Hatos".

כל קבוע כמחצה על מחצה דמי

If the doubt concerning the item in question arises while that object is Kavua (still in its place; i.e. it was not separated from other items of its kind), one may not follow the Rov. Rather, the status of the item remains in doubt. This is known as Kol Kavua k'Mechtza Al Mechtza Dami. For instance, if a person buys meat and cannot remember whether he bought it at a Kosher or non-Kosher store, he may not assume that the meat is Kosher even if most of the stores in that town sell only Kosher meat. Since the status of the meat is unclear from the time that it was in the place where it originated (the store), one may not assume that it came from the Rov.

E

כל דפריש
מרובא פריש
כל קבוע
כמחצה על מחצה
דמי

1 Zugt the Mishna
 מעות שנמצאו בין השקלים לנדבה
 If coins were found near the Kupot of Tzedaka in the Azara,
 between the Kupot of the Machtzis HaShekel Shofar, to the
 Shofros of נדבה,
 קרוב לשקלים יפלו לשקלים לנדבה יפלו לנדבה
 If the coins are closer to the kupa of Machtzis HaShekel, we
 assume that they are Machtzis HaShekel coins. If they are
 closer to the נדבה kupa, then we assume that they are נדבה coins.
 מחצה למחצה יפלו לנדבה
 If they are exactly in the middle, we designate them as נדבה
 donations.
 The gemara explains that in cases of doubt, as when they are in
 the middle, we go להחמיר. Since נדבה donations go for קרבנות
 עולה, which are burned completely on the mizbaich, as opposed
 to שקלים donations which also go to קרבנות ציבור, which are eaten
 by the Kohanim, as well as to בדק הבית if there is surplus, נדבה is
 considered more חמור in this case.

1

מלות:

מעות שנמצאו
 בין השקלים לנדבה
 קרוב...
 לשקלים לנדבה
 יפלו לשקלים יפלו לנדבה
 מחצה למחצה
 יפלו לנדבה
 להחמיר
 קרבנות עולה
 which are burned completely

2 The gemara further explains that the Shofros were situated in a
 circle, and so it is possible to have monies found in a manner
 that would be equidistant from the Shekalim box to the נדבה
 boxes. (See Diagram)

2

The Shofros were situated
 in a Circle
 So it's possible to have monies
 found in a manner
 that would be equidistant
 from the שקלים box to the נדבה boxes

3 בין עצים ללבונה
 If coins were found between the Kupot of the Wood Donations,
 and the Shofros of Levona donations,
 קרוב לעצים יפלו לעצים ללבונה יפלו ללבונה
 If the coins are closer to the kupa of Wood Donations, we
 assume that they are עצים תרומה coins. If they are closer to the
 ללבונה kupa, then we assume that they are לבונה coins.
 מחצה למחצה יפלו ללבונה
 Again, If they are exactly in the middle, we go לחומרה, which is
 this case is to designate them as לבונה donations, as לבונה is itself
 a sacrifice, as opposed to wood, which is considered קרבן

3

בין עצים ללבונה
 קרוב...
 לעצים ללבונה
 יפלו לעצים יפלו ללבונה
 מחצה למחצה
 יפלו ללבונה
 לחומרה
 אבילי קרבן
 is itself a sacrifice
 opposed to wood, which is considered קרבן

4 בין קנין לגוזלי עולה מוחצה למוחצה יפלו לגוזלי עולה

If funds are found equidistant between the קנין box and the גוזלי עולה box, they are designated as גוזלי עולה funds, as the עולה sacrifices are burned completely on the mizbaich, as opposed to the קנין box, which contains both עולות and חטאות, and therefore are more קל than the גוזלי עולה donations.

4

בין קנין לגוזלי עולה
מוחצה למוחצה
יפלו לגוזלי עולה

אמונה
The עולה sacrifices are burned completely

5 The same rule would hold true for a person in his own house if he had a box of regular monies and another box of maaser sheni funds, that we would designate each based on which was closer, and if it is was found exactly in the middle, we would designate them as Maaser sheni funds.

5

The same rule would hold true for a person in his own house

If he had a box of Regular Monies and a box of מעשר שני Funds

Designate each based on which was closer

If in the middle we designate them as מעשר שני funds

6 The Mishna sums this up by saying:

זה הכלל הולכין אחר הקרוב להקל למוחצה להחמיר:

Which the gemara explains comes to include any other case of found monies, which were found between two shofros of the Beis HaMikdash.

6

The Mishna sums this up...

זה הכלל

מחצה למחצה להחמיר

הולכין אחר הקרוב להקל

To include any other case of found monies

7 The gemara asks further about the case mentioned in the mishna where monies were found between the קנין and גוזלי עולה boxes.

7

מלפני

בין קנין לגוזלי עולה
מחצה למחצה
יפלו לגוזלי עולה

8 ויש חטאת קריבה עולה ?

We learned that these funds are assigned to גוזלי עולה, as they were found in the middle, however, since they could conceivably have been from the קנין box, how can we bring קרבנות עולה from these funds as they might have חטאת monies mixed with them ?

8

ויש חטאת קריבה עולה?

Since they could have been from the קנין box how can we bring קרבנות עולה, they might have חטאת monies mixed in?

9 The gemara answers that is is a תנאי בית דין, that any leftover monies from חטאת would be designated for עולה, and so this would not be a problem.

9

תנאי בית דין
...any leftover monies from חטאת would be for עולה

10 Moreover, since this might be from a קן of a woman who needs a כפרה, and she needs a קרבן חטאת to go along with the עולה, the gemara futher explains

תנאי בית דין הוא המספק את הקנין הוא מספק את הפסולות

that there is another תנאי בית דין, that the suppliers of the קנין to the Bais HaMikdash must provide replacement birds in the case where קנין are lost or get mixed up, as in the case of our mishna. And this would resolve the problem of a woman whose קנין donation was reappropriated to עולה קרבנות עולה.

10

Moreover...

תנאי בית דין
הוא המספק את הקנין
הוא מספק את הפסולות
...the suppliers of the קנין must provide replacement birds in they are lost or get mixed up

11 Zugt the Mishna

מעות שנמצאו לפני סוחרי בהמה לעולם מעשרו

Monies that are found near the animal market anywhere in Yerushalayim have a status of Maaser Sheni, as most animals bought in Yerushalayim are bought with Maaser Sheni monies.

11

מלות

מעות שנמצאו
לפני סוחרי בהמה
לעולם מעשרו

*Most animals
bought in Yerushalayim
are bought with Maaser Sheni monies*

12 בהר הבית חולין

Whereas monies found on Har HaBayis are considered חולין, as we assume that these monies were lost during the year, even if these monies are found on Shalosh Regalim, when most monies are from maaser sheni funds.

The gemara explains, that we also are not concerned that these monies are Kodesh from the Trumas HaLishcha, as there is a חוקה that Kohanim do not let funds out of their possession until they have transferred the Kedusha to an animal.

12

בהר הבית
חולין

*We assume
these monies were lost during the year*

We are not concerned
they are from the Trumas HaLishcha

*Kohanim don't let funds
out of their possession
until they have transferred the Kedusha
to an animal*

13 ובירושלים
If monies are found in other parts of Yerushalayim but not in the animal market,
בשאר כל ימות השנה חולין
During the rest of the year, the monies can be assumed to be חולין

ובשעת הרגל הכל מעשר
Around Yom Tov time, we assume all funds to be Maaser Sheni.

The reason why in Yerushalayim we do not assume that these monies were dropped during the year, as we do on Har HaBayis, is because in Yerushalayim proper, the streets were swept daily, as opposed to Har HaBayis, which was not swept at all, as people were not allowed to come in, באבק שברגליהן, with dust on their shoes. Also, Har HaBayis was situated on a higher altitude, and the winds would clean the floors naturally.

13

ובירושלים

בשאר כל ימות השנה חולין
ובשעת הרגל הכל מעשר

We do not assume these monies
were dropped during the year

*In Yerushalayim
the streets were swept daily*

14

בשר שנמצא
If unmarked meat was found בעזרה
If the meat was found in the Azara,

איברים עולות וחתיכות חטאות
Meat cut up into large pieces, we assume to come from קרבנות
and smaller pieces we assume to belong to חטאות or
אשם.

ובירושלים זבחי שלמים
If meat was found in Yerushalayim, we assume it to be
Shlamim meat, which is eaten all around Yerushalayim.

זה וזה תעובר צורתו ויצא לבית השריפה
All the cases that we mentioned, meaning meats found either in
the Azara or in Yerushalayim, must be left to become נותר, and
then they must be burned.

14

בשר שנמצא

בעזרה : איברים : וחתיכות
עולות : חטאות

ובירושלים : זבחי שלמים

זה וזה
תעובר צורתו
ויצא לבית השריפה

15

נמצא בגבולין איברים נבילות וחתיכות מותרות
If meat was found in other cities other than Yerushalyim, large
pieces are assumed to be נבילה meat and are forbidden to be
eaten, whereas smaller cuts would be permitted.

ובשעת הרגל שהבשר מרובה אף איברים מותרות
If these meats are found during Yom Tov time, then even large
pieces of meat would be permitted.

15

נמצא בגבולין

איברים : וחתיכות
נבילות : מותרות

ובשעת הרגל
שהבשר מרובה
אף איברים מותרות

16

Rebbe Elazar explains in the gemara that the reason the meats
found in the azara must be burned is that they had היסח הדעת
proper attention was taken away from them, and Kodshim
meats that had היסח הדעת become פסול and must be burned.

16

בשר שנמצא
בעזרה : איברים : וחתיכות
עולות : חטאות

ובירושלים : זבחי שלמים

זה וזה
תעובר צורתו
ויצא לבית השריפה

R' Elazar explains...
They had היסח הדעת,
become פסול
and must be burned



17 The Mishna had mentioned that large pieces of meat found in other cities are נבילה.

רבי קריספא בשם רבי יוסי בן חנינה

adds that if these large pieces of meat are strung together, then it would be מותר, as people usually do not string together נבילה meat, and so they can be assumed to be Kosher meat.

17

נמצא בגבולין

איברים וחתיכות
נבילות מותרות

רבי קריספא
בלק רבי יוסי בן חנינה
adds...
If strung together
it would be מותר
People don't
string together
meat

18 On the topic of meat found in a public place, the gemara brings two cases to illustrate this דין.

תשע חנויות מוכרות בשר נבילה ואחת מוכרת בשר שחוטה נתחלפו לו חושש

Stores were selling Traif Meat and 1 Store was selling Kosher meat, and one does not remember from which store he bought it, or if

Stores were selling Kosher Meat and 1 Store was selling traif meat, and again one does not remember from which store he bought it.

Both of these cases are called כל קבוע כמחצה על מחצה דמי, that because the meat came from a set place, it is considered מחצה, as if the ספק is equal whether this was from the Kosher Store or from the Traif store, and as it is a ספק נבילה we are forbidden to eat the meat in both cases.

18

תשע חנויות מוכרות בשר נבילה
ואחת מוכרת בשר שחוטה
נתחלפו לו חושש

9 selling Traif OR 9 selling Kosher
1 selling Kosher OR 1 selling Traif

כל קבוע
כמחצה על מחצה דמי
Because the meat came from
a set place
the ספק is equal

19 However

ולנמצאת הולכין אחר הרוב

If the meat was found in the street, this falls into the category of

כל דפריש מרובא פריש, and then we examine what the רוב is. If the majority of stores sells Kosher Meat, the meat would be permissible. And if not, then the meat would be forbidden.

19

ולנמצאת
הולכין אחר הרוב

כל דפריש מרובא פריש

If the majority sells Kosher
If the majority sells Traif

The meat would be Permissible
The meat would be Forbidden



20 Rebbe Yochanan added further, that if we see a non-Jew exiting a Jewish butcher store, we can assume that the meat in his possession is Kosher.

And even though the gemara tells a story of a certain Jewish Butcher, who sold traif meat to a non-Jew who he understood was sent by his enemy, as a way to get back at this enemy, Rebbe Yehuda HaNasi stipulated that this was an isolated case, and in normal cases we can rely on a non-Jew taking meat from a Kosher Butcher, as being Kosher meat.

20

R' Yochanan added...

*If we see a non-Jew
exiting a Jewish butcher store
we can assume
the meat in his possession
is Kosher*