



**A** Today we will learn בע"ה 'דף כ' of מסכת שקלים.

The topics we will learn about include:

The gemara continues its discussion about meat or wine that was found in a public place and what the halacha is regarding these items

**A**

**Meat or Wine**  
found  
in a  
**Public Place**

**B** The Next MIshna brings more cases about animals that are found in Yerushalyim and their halachic status

**B**

**Animals**  
found  
in  
**Yerushalyim**

**C** The gemara brings 7 takanos that they instituted related to karbanos and nesachim in the Bais HaMikdash  
The gemara elaborates on the mitzva of מנחת חביתין, which is a daily mincha sacrifice brought by the Kohen Gadol.

**C**

**7 Takanos**  
the Chachamim instituted  
related to karbanos and nesachim

**מנחת  
חביתין**

Flour offering brought daily  
by the Kohen Gadol





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

נכסי הגר

When a Jew passes away, his closest relatives inherit his estate based on a hierarchy established by the Torah.

A convert, however, may possibly have no heirs, as his non-Jewish relatives do not inherit his estate. When a convert dies without heirs, his estate becomes Hefker, and the first person who takes possession of his belongings becomes their owner.

מנחת חביתין

The Kohen Gadol is commanded to bring a daily flour offering in the Bais HaMikdash, made up of an עשירית האיפה or flour, of which half is brought in the morning and half is brought in the evening.

מנחת חינוך

Each Kohen, on the first day of ever doing avoda in the Bais HaMikdash, also brings a Flour offering, similar to the מנחת חביתין that is brought daily by the Kohen Gadol. This is referred to as the Minchas Chinuch.

**D**

נכסי הגר

מנחת חביתין

מנחת חינוך





1 The gemara continues its discussion about בשר שנתעלם מהעין and relates several cases to illustrate this דין

רב came to בבלי and saw a laxity displayed by people in this הלכה and enacted laws to enforce it. The gemara tells two cases of meat that went without supervision and in both cases Rav forbade the use of the meat.

1

**בשר שנתעלם מהעין**

*רב came to בבלי...  
and saw a laxity in this הלכה  
and enacted laws to enforce it*

*The gemara tells two cases of...  
Meat that went without supervision  
and Rav forbade the use of the meat*

2 The gemara then relates 2 cases with bottles of wine that went unattended, and they were permitted only if the owners could see that their seals were left intact.

2

*2 cases...*

**Bottles of wine  
went unattended**

*They were permitted  
only if the owners could see  
that their seals were intact*

3 The gemara relates 2 more stories, one with a lost piece of roasted meat, one with a lost piece of cheese. each one lost in a public thoroughfare.

In each case the lost items were permitted to be kept, as they were found in a public domain where the owner certainly despaired of ever finding them, and they were permitted to be eaten as the majority of people in that area were Jews.

3

*2 stories...*

<i>A lost piece of <b>Roasted Meat</b> in a public thoroughfare</i>	<i>A lost piece of <b>Cheese</b> in a public thoroughfare</i>
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*They were permitted to be kept  
The owner  
certainly despaired*

*They were permitted to be eaten  
The majority  
were Jews*





4 The gemara concludes this topic by stating that there were חכמים that announced lost articles that they found in a public domain, even though Halachicly they were not required to so, לפנים משרת הדין

4 The gemara concludes... There were חכמים that announced lost articles found in a public domain Even though Halachicly they were not required to so אפי' משרת הדין

5 Zugt the Mishna בהמה שנמצאת מירושלים ועד מגדל עדר וכמדתה לכל רוח Animals that were found outside of Yerushalayim, for a distance until the city of Migdal Eder, which a city close to Yerushalayim, or that distance in every direction, זכרים עולות נקיבות זבחי שלמים We assume that most animals wandering in the environs of Yerushalayim are קדשים animals, and male animals are designated as קרבנות עולה, whereas female animals are designated as קרבנות שלמים.

5 בהמה שנמצאת מירושלים ועד מגדל עדר וכמדתה לכל רוח זכרים עולות נקיבות זבחי שלמים We assume most animals wandering in the environs of Yerushalayim are קדשים

6 בראשונה היו ממשכנין את מוצאיה עד שהוא מביא נסכיה Originally, Beis Din would obligate the finder to bring נסכים with these animals that he found, from his own money. And so people stopped retrieving these animals.

6 בראשונה היו ממשכנין את מוצאיה עד שהוא מביא נסכיה The finder brings נסכים from his own money And so... People stopped retrieving these animals!





- 7 When Beis Din saw what was happening, they instituted a Takana that the נסכים would come from Public Funds.  
In fact, there were 7 Takanos that the Chachamim instituted, and this was the first of the 7. The other 6 were:

7

*When בית דין saw what was happening...  
They instituted the נסכים come from Public Funds*

↓

*There were 7 Takanos the Chachamim instituted this was the first*

- 8 2. A non-Jew who sent a קרבן עולה and sent with it the requisite נסכים, we allow his נסכים to be offered. If he did not bring נסכים with his Korban, we bring the נסכים from public funds

8

*The other 6 were...*

**2**

*A non-Jew who sent a קרבן עולה...*

<b>WITH</b> the נסכים	<b>WITHOUT</b> the נסכים
↓	↓
<i>We allow his נסכים to be offered</i>	<i>We bring the נסכים from public funds</i>

- 9 3. A Convert who passed away and had animals of קדשים in his possession, the נסכים are brought from his estate, and if not, they are brought from public funds.

9

**3**

*A Convert who passed away and had animals of קדשים*

*The נסכים are brought...*

↓	↓
<i>From his Estate</i>	<i>If not, from Public Funds</i>



10 4. If a Kohen Gadol passes away, his מנחת חביתין that he brings daily is brought from public funds.

10 4  
 If a Kohen Gadol  
 passes away  
 ▼  
 His מנחת חביתין  
 is brought from Public Funds

11 5. Kohanim may benefit personally from the salt and from the fires in the Bais HaMikdash.

11 5  
 Kohanim  
 may benefit personally  
 from the Salt and Fires  
 in the Bais HaMikdash

12 6. If someone benefited from the ashes of the Para Adumah they are not obligated to bring a Korban Meila

12 6  
 If someone benefited from the  
 Ashes of the Para Adumah  
 ▼  
 They are not obligated  
 to bring a Korban Meila

13 7. If someone brought birds for a קרבן and they became pasul, the replacements come from Public Funds.

13 7  
 If someone brought birds for a קרבן  
 and they became pasul  
 ▼  
 The replacements come from  
 Public Funds



14 Our mishna had said that male animals are brought as Olos, and females are brought as Shlamim.

מסנה

בהמה שנמצאת  
מירושלים ועד מגדל עדר  
וכמדתה לכל רוח

נקיבות	זכרים
זבחי שלמים	עולות

15 The gemara tries to understand how we are allowed to bring male animals as olos, as we cannot be sure that these were Olos animals to begin with. Perhaps they were really Shlamim animals?  
And how can a ספק שלמים be sacrificed as an עולה ?

?

How are we allowed to bring male animals as עולות  
How can a ספק שלמים be sacrificed as an עולה ?

Wait until the animal contracts a מום and then the קדושה of that animal is transferred to money

The gemara suggests two answers but then refutes them both. Rather, the gemara explains, what must be done is to wait until the animal contracts a מום, and then the קדושה of that animal is transferred to money.

16 Two animals are then bought in its stead, and one makes a tnaï on the two animals. If the original animal was an עולה, then this עולה takes its place and the second animal will be a שלמי נדבה.

Two animals are then bought  
One makes a תנאי...

If the original animal was an עולה,	If the original animal was a שלמים,
this עולה takes its place and the second animal will be a שלמי נדבה	this שלמים takes its place and the second animal will be an עולת נדבה

If the original animal was a שלמים, then this שלמים takes its place and the second animal will be an עולת נדבה.





17 רבי זעירא gives an alternate answer, saying that it is a תנאי בית דין that lost animals should be able to brought as עולות, and this would resolve any potential problems of what the animal was intended for originally.

17 רבי זעירא  
תנאי בית דין  
It's a  
Lost animals should be able  
to be brought as עולות

18 The gemara now discusses the mitzvah of מנחת חביתין, which was a flour offering brought daily by the Kohen Gadol.

עשירית האיפה סלת מנחה תמיד, מחציתה בבוקר ומחציתה בערב

While the עשרון קרבן was an עשרון, it was not brought as a half an עשרון in the morning and ½ in the evening, but rather a whole עשרון was brought and then divided in half.

18 מנחת חביתין  
Flour offering brought daily  
by the Kohen Gadol  
עשירית האיפה סלת  
מנחה תמיד  
ומחציתה במחציתה  
בבוקר בערב  
A whole עשרון was brought  
and then  
divided in half

19 Regarding this point, our Amoraim disagree.

רבי יוחנן אמר חוצה אותה ואחר כך מקדשה  
Rebbe Yochanan holds that the Kohen Gadol halved the עשרון and was then מקדש each half, once in the morning and again in the evening.

ר"ש בן לקיש אמר מקדשה ואחר כך חוצה אותה  
Whereas Reish Lakish holds that the whole עשרון is sanctified in a חוצה אותה and only then is it split into two halves.

19 רבי יוחנן אמר חוצה אותה  
ר"ש בן לקיש אמר מקדשה  
ואחר כך חוצה אותה  
ואחר כך מקדשה







20

Besides the עשירית האיפה brought by the Kohen Gadol, every Kohen on the very first day that he begins his avoda in the Bais HaMikdash also brings a mincha offering of האיפה.

The gemara adds that if either the Kohen Gadol or a new Kohen performs their avoda without bringing this עשירית האיפה, their עבודה is still Kosher.

20

Every Kohen on the first day also brings a עשירית האיפה

If they perform their avoda without bringing this עשירית האיפה

Their עבודה is still Kosher

21

The עשירית האיפה was prepared both תופיני, baked, and על מחבת, fried.

21

The עשירית האיפה was prepared...

על מחבת & תופיני  
Fried & Baked

22

רבי יסא בשם ר' חנינה Holds that it was first fried and then baked

רבי אחא בשם ר' חנינה Holds that it was baked and then fried.

The מחלוקת of these two אמוראים is based on how we learn the pasuk:

The tana kama holds תופיני: תאפנה נא It should be baked when it is partially ready, which is after frying.

Whereas Rebbe holds

תאפנה נאה It should be baked when it looks nice, and after frying the mincha becomes black from the frying.

רבי דוסא אומר תאפנה ריבה Rebbe Dosa holds that the עשירית האיפה is baked, fried, and then baked again.

22

רבי דוסא	רבי אחא בשם ר' חנינה	רבי יסא בשם ר' חנינה
First Baked then Fried then Baked	First Baked then Fried then Baked	First Fried then Baked then Baked
תופיני תאפנה	תופיני תאפנה נאה	תופיני תאפנה נא
ריבה		

