



A 1. Intro -
Today we will learn בע"ה of דף כ"א מסכת שקלים.

The topics we will learn about include:

Our mishna will discuss cases of רוק and vessels found in Yerushalayim and in other cities, and will determine whether these items are considered Tamey or Tahor.

The gemara will discuss the laws of דם נבילה and will bring different opinions as to whether this is considered טמא or טהור.

A The mishna will discuss...
רוק / spittle found in Yerushalayim
and elsewhere
טהור or טמא
?

The gemara will discuss...
the laws of דם נבילה
טהור or טמא
?

B The next mishna will discuss cases of if one of the פרוכת - curtains in the Bais Hamikdash contracted tumah, and how we purify them. And finally the gemara will discuss the פרוכת itself, how it was made and how it was decorated. Some of the key terms and concepts we will learn about include

משקין דרב
Any bodily fluid of a Zav or Zavah has the status of an Av ha'Tum'ah. The semen, saliva and urine of a Zav; as well as the blood, saliva and urine of a Zavah, are therefore all Avos ha'Tum'ah.

Even though Goyim do not have זיבה טומאת from the Torah, the chachamim were גוזר that their saliva should be מטמא on a level of הטומאה.

B The next mishna will discuss...
if one of the פרוכת
in the Bais Hamikdash
טומאה contracted
How the פרוכת were made

C דם נבילה
דם נבילה, an animal which died without being slaughtered properly, is called נבילה, and its flesh is מטמא a person or vessel.

There is a מחלוקת about the blood of a נבילה, if it is מטמא or not.

הכשר אוכלין
Food can become טמא only after it becomes wet via one of 7 liquids, namely water, dew, blood, oil, milk, honey, and wine. This is called הכשר אוכלין and is learned out from the pasuk כי יותן מים על זרע.

ולד הטומאה
There are various levels of Tum'ah. A corpse is considered an Avi Avos ha'Tum'ah, One who touches a corpse is an Av ha'Tum'ah. Other examples of an אב הטומאה are מצורע זבה, זב, or dead שרץ.

One who touches an אב טומאה becomes a ראשון לטומאה, also known as וולד הטומאה.

A שמי לטומאה can only be מטמא food and drink, which becomes a Shemi LeTumah.

A Sheni LeTumah cannot be מטמא chulin, only Terumah and Kodesh.

However the chachamim were gozer on the liquids of הטומאה that they can be מטמא people and כלים, as a גזירה for fluids from a זב and זבה which are מטמא people and כלים from the Torah.

C דם נבילה
הכשר אוכלין
כי יותן מים על זרע
ולד הטומאה





1 So lets review
 The mishna on the previous daf had mentioned that one of the 7 takanos of Beis Din was that one is not מועל in פרה. This implies that מדאורייתא one is מועל, and the חכמים removed this מעילה.

However the gemara brings a בריתא that teaches
 חטאת" מלמד שמועלין בה
 בה מועלין ואין מועלין באפרה
 Which seems to imply that מדאורייתא one is not מועל in the ashes of the Para Aduma.

1 *Mishna on the previous daf...*
 7 takanos of Beis Din
 One of them are...
ועל הפרה
שלא יהו מועלין באפרה
Which implies that מדאורייתא one is not מועל

2 The gemara answers:
 אמר רבי אבהו
 בראשונה היו משתקשקין בה ונותנין אותה ע"ג מכותיהן
 People used to use the Ashes of the Para Aduma as a salve for their wounds. And so the chachamim instituted Meila דרבנן.

כיון שנגדרו גזרו שלא ימעלו בה
 As soon as people once again refrained from using the ashes for personal use, the Beis Din removed their takana and restored it to the Torah law, that one is not מועל in the ashes of the Para Adumah.

הדרן עלך פרק מעות שנמצאו

2 **?**
 אמר רבי אבהו
 בראשונה היו משתקשקין בה ונותנין אותה ע"ג מכותיהן
 "חטאת" מלמד שמועלין בה בה מועלין ואין מועלין באפרה
 And so the chachamim instituted מילה דרבנן
 כיון שנגדרו... גזרו שלא ימעלו בה
הדרן עלך מעות שנמצאו

3 The Gemara begins the 8th and final Perek of Mesechte Shekalim.
 The mishna discusses the רוק that is found in Yerushalayim. As a general rule, the רוק, the spittle, of a זב and זבה is considered an אב הטומאה, and is מטמא אדם וכלים.

The chachamim instituted a גזירה that the spittle of a non-Jew also has a law of אב הטומאה.

Normally if someone touches spittle in a city other than Yerushalayim, they become טמא. Our mishna discusses the law of spittle found in Yerushalayim.

3 **פרק כל הרוקין - פרק שמיני**
The mishna discusses
 רוק / spittle found in Yerushalayim
 As a general rule...
רוק of a זב and זבה
is considered an אב הטומאה,
and מטמא אדם וכלים.



4 Zugt the Mishna

כל הרוקין הנמצאין בירושלים טהורין חוץ משל שוק העליון דברי ר"מ

Rav Meir holds that all spittle found in Yerushalayim is tahor, as non-Jews do not frequent there, and זבים and יבובות would normally stay away from Yerushalayim as it is a city of אכילת קדשים.

With the exception of the upper market, which would be frequented by non-Jews.

4

כל הרוקין הנמצאין בירושלים טהורין חוץ משל שוק העליון דברי רבי מאיר

Since non-Jews do not frequent there normally stay away from Yerushalayim

With the exception of the upper market, which was frequented by non-Jews

5 רבי יוסי אומר בשאר כל ימות השנה שבאמצע טמאין שבצדדין טהורין ובשעת הרגל שבאמצע טהורין שבצדדין טמאין מפני שהמועטין מסתלקין לצדדין

Rebbe Yosee maintains, that during the year (not during the Shalosh Regalim) spittle found in the middle of the street would be tamey, and on the side streets would be tahor. Tamey people would frequent the main streets and thus spittle found there would be tamey, whereas the people who were Tahor would try and stay to the side streets.

On the Shalosh Regalim, it would be exactly opposite, as the majority of the people were Tahor, and those who were not tahor would divert to the side streets.

כל הכלים הנמצאין בירושלים דרך ירידה לבית הטבילה טמאין ודרך עליה טהורין שלא כירידת עלייתן דברי ר"מ

Vessels found in Yerushalayim on the path going to the Mikva are Tamey, and on the path coming from the mikva are tahor.

ר' יוסי אומר כולן טהורין חוץ מן הסל והמגריפה והמריצה ר' יוסי אומר כולן טהורין חוץ מן הסל והמגריפה והמריצה המיוחדין לקברות

Rebbe Yosse holds that all vessels found in Yerushalayim may be considered tahor, with the exception of special utensils used for burying the dead.

5

רבי יוסי אומר

בשאר כל ימות השנה שבאמצע טמאין שבצדדין טהורין ובשעת הרגל שבאמצע טהורין שבצדדין טמאין

מפני שהמועטין מסתלקין לצדדין

רבי מאיר ר' יוסי

כל הכלים הנמצאין בירושלים כולן טהורין דרך ירידה לבית הטבילה ודרך עליה מביית הטבילה טהורין דרך ירידה לבית הטבילה טמאין

לא כירידת עלייתן

המגריפה והמריצה המיוחדין לקברות

6 The mishna continues

סכין שנמצאת בי"ד שוחט בה מיד

If one found a knife in Yerushalayim on the 14th of Nissan, one can assume that it has already been purified and can use it immediately.

בשלשה עשר שונה ומטביל

However if found on the 13th, the knife needs to be purified, as we assume that the owner has not yet tended to the purification of the knife.

And although we just learned that according to Rav Yosee we are not חושש for safek tumah in Yerushalayim, because of the Chumra of Kodshim, they were machmir with knives.

6

סכין שנמצאת...

בארבעה עשר שוחט בה מיד can use it immediately.

בשלשה עשר שונה ומטביל needs to be purified

7 קופיץ בזה ובוזה שונה ומטביל
 A Kufitz, which is a very large knife used for cutting bones and joints, which would not be needed until after the 15th of Nissan, as one cannot cut the bones of a קרבן פסח, even if found on the 14th of Nissan needs to be purified in a mikva, as we assume that the owner did not yet tend to purifying his knife. However,

חל ארבעה עשר להיות בשבת שוחט בה מיד

If the 14th of Nissan falls on Shabbos, then we assume that the Kufitz owner already tended to the purification of the knife since he cannot purify it in the mikva on Shabbos, and must have tended to this before.

7
 קופיץ
a very large knife used for cutting bones
 בזה ובוזה שונה ומטביל
 חל ארבעה עשר להיות בשבת
 שוחט בה מיד
we assume the owner already purified of the knife

8 The gemara relates that in the time of the Bais HaMikdash, the goyim would kill many wild donkeys in order to feed to the lions of the king. This caused great pools of blood which the עולי רגלים would encounter, and the עולי רגלים were concerned that this blood of נבילה animals would be metamey them. However the chachamim held that the blood of a נבילה was not טמא, and the עולי רגלים need not be concerned.

On the same topic, the gemara relates a story of Rebbe's donkey which died, and the chachamim ruled that the blood of the donkey was טהור. Flesh of a נבילה animal is טמא, but inedible parts of the animal, such as skin, horns, bones, do not contract טומאת נבילה.

8
 עולי רגלים need not be concerned
 about blood from נבילות they encounter
 they are טמא
 Rebbe's donkey died
 and the חכמים ruled
 that the **BLOOD** of the donkey
 was טהור

9 There is a מחלוקת about the blood, whether it has a status of flesh which is טמא or of inedible parts which are טהור. As the chachamim ruled that the blood of the donkey was טהור, Rebbe Elazar and then Rebbe Yitzchak both asked if the blood was rendered טהור because of its status, or perhaps the shiur in question was less than the requisite amount. In fact, the answer was עד רביעית, that the blood of the donkey was טהור only because it had a shiur of less than a רביעית, however if it was more than that, it would be טמא.

9
 There is a מחלוקת about the blood
 Does it have the status of flesh which is טמא
 or is it like inedible parts which are טהור

10 The gemara tries to determine the Halacha about דם נבילה and suggests that דם נבילה is in deed טמא, however it is not מכשיר foods to be מקבל טומאה.

The gemara questions this based on a mishna in Machshirin, which says that the blood of a שרץ is מטמא but not מכשיר, and there is no other case like this.

10

The gemara tries to determine the Halacha about דם נבילה and suggests that...

<p>דם נבילה is indeed טמא</p>	<p>however it is not מכשיר foods to be מקבל טומאה</p>
<p>מלכא מסכתא אכלינן מטמא דם שרץ IS BUT NOT מכשיר and there is no other case like this!</p>	

11 This was thought to mean that only דם שרץ is מטמא without being מכשיר, but the gemara clarifies that what the mishna meant was that דם שרץ is unique as having the same shiur of Tumah for its blood as for the flesh of the animal, which is כעדשה, as opposed to נבילה, where the blood is תמיה and the flesh is בכזית. The gemara concludes that דם נבילה is a מחלוקת, where Rebbe Yehuda holds that it is טהור, whereas רבי יהושע בן פתורה holds that it is טמא.

11

דם שרץ is unique - as having the same shiur of Tumah for its blood as for the flesh

The gemara concludes...

<p>רבי יהושע בן פתורה דם נבילה טמא</p>	<p>רבי יהודה דם נבילה טהור</p>
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12 Zugt the Mishna
 פרוכת שנטמאת בולד הטומאה מטבילין אותה בפנים ומכניסין אותה מיד
 If one of the Paroches Curtains contracted Tumah from a בולד הטומאה, which is a טומאה מדרבנן, the טומאה, which is a טומאה מדרבנן, it may be toiveled in a mikva in the azara and it need not be removed right away from the azara, as this is only a טומאה דרבנן. Similarly, if it was taken out of the azara to be toiveled, it may be brought back right way and hung in its proper place.
 However,
 ושנטמאת באב הטומאה מטבילין אותה בחוץ ושוחטין אותה בחיל שמש
 if it contracted Tumah from an אב הטומאה, which is a טומאה דאורייתא, it must be removed immediately from the azara and toiveled in an outside mikva, and it will then need שמש מערב, to wait overnight, until it may be brought back into the azara.
 אם היתה חדשה
 If this is a new Paroches,
 שוחטין אותה על גג האיציטבא כדי שיראה העם את מלאכתה שהיא נאה
 Then it is hung to dry on the roof, so that the people should be able to behold the beauty of the new paroches.
 Since we discussed the laws of Tumah related to the paroches, the Mishan continues to discuss the attributes of the paroches itself.

13 רשב"ג אומר משום ר"ש בן חסנן פרוכת עוביה טפח על שבעים ושתים נימים
 The paroches was a tefach thick and was prepared on 72 weaving machines. Each thread was a 24 ply thread, combined of תולעת שני ושש, תולעת שני ושש, תולעת שני ושש. Some say it was 36 ply thread and some say it was 48 ply thread.
 It was 40 Amos HIght and 20 Amos wide, as were the dimen- sions of the Heichal

14 ומפב ריבוא היתה נעשית
 The paroches was made out of 820,000 Threads. Some explain this to mean that each new Paroches cost 820,000 Golden Dinar.
 And some explain it to mean that it was made by 820,000 NIS young girls who had not yet reached maturity, so as not to have any חשש of tumah in the production process.
 The 2 Paroches curtains for the Heichal were replaced twice each year, as the smoke from the Ketores in the Heichal would blacken the Paroches.
 These curtains were so heavy that it took 300 Kohanim to toivel them. Some say that this was an exaggerated number, but meaning to say, a very large number of Kohanim.

12 פרוכת שנטמאת

באב הטומאה	בולד הטומאה
מטבילין אותה בחוץ	מטבילין אותה בפנים
ושוחטין אותה בחיל	ומכניסין אותה מיד
מפני לפי צריכה	as this is only
כדי להראות	טומאה דרבנן

אם היתה חדשה
 שוחטין אותה על גג האיציטבא
 כדי שיראה העם את מלאכתה שהיא נאה

13 רשב"ג אומר משום ר"ש בן חסנן פרוכת עוביה טפח על שבעים ושתים נימים



Combined of תכלת ארגמן תולעת שני ושש
 It was 40 amos height x 20 amos wide

14 ומפב ריבוא היתה נעשית

Made by 820,000 young girls	It cost 820,000 Golden Dinar	Made with 820,000 threads!
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...and were replaced twice each year as the smoke from the Ketores blackened them



15 The gemara now explains how the Paroches Curtains were decorated.

כתוב אחד אומר מעשה רוקם פרצוף אחד מעשה חושב שני פרצופות
 One pasuk by the paroches for the entrance to the mishkan, says מעשה רוקם, and another pasuk by the paroches for the entrance to the Kodesh Kodashim, says מעשה חושב

15 *How were the Paroches decorated...*

כתוב אחד אומר...

מעשה חושב
 שני פרצופות

מעשה רוקם
 פרצוף אחד

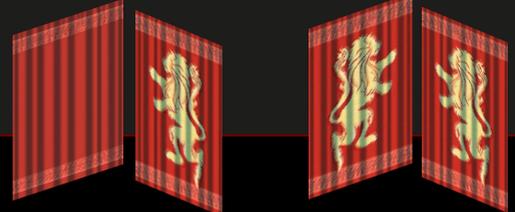
16 רבי יהודה ורבי נחמיה
 One opinion holds that Maaseh Rokem implies a lion figure on either side
 As opposed to מעשה חושב which implies a lion figure on one side and blank on the other side.

Whereas the second opinion holds that Maaseh Rokem implies a lion figure on one side and blank on the other side, whereas Maaseh Choshev refers to a lion figure on one side and an eagle on the other side of the paroches.
 his idea because על אכילת מרור ומברך עליה - It doesn't make sense to say על אכילת מרור after having already eaten a lot of מרור?! Instead, רב חסדא holds we say both ברכות when we eat the lettuce as כרפס, and then we do not say any ברכה when we eat it as מרור. The Paskens גמרא like רב חסדא, but רב אחא בריה דרבא would try to find other vegetables to use for כרפס in order to avoid the מחלוקת.

16 רבי יהודה - ורבי נחמיה

מעשה חושב

מעשה רוקם



מעשה חושב

מעשה רוקם

