

A

1. Intro -

Today we will learn בע"ה of דף כ"ב of מסכת שקלים.

The topics we will learn about include:

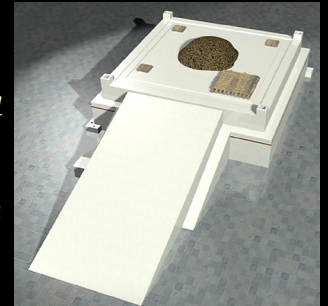
Our mishna discusses the laws of קדשים meats which contract Tumah and will explain how we deal with each specific situation.

The next mishna will discuss where on the mizbaich various parts of the Korbanos were placed as part of the sacrifice ceremony.

A

meats קדשים  
which contract טומאה  
*How we deal  
with each situation*

*Where  
on the mizbaich  
various parts  
of the Korbanos  
were placed*



B

The mishna will explore certain mitzvos to see which are נוהג נהוג even though we do not have a Bais HaMikdash, and which are not נוהג בזמן הזה

The gemara will discuss the special korban that is brought by a גר and will explain how that is נוהג בזמן הזה.

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

שירת הלויים

accompany many of the Korbanos that are brought in the Bais HaMikdash. Part of the service performed by the Leviim in the Beis ha'Mikdash is to sing chapters of Tehilim that are accompanied by musical instrumentation while the נסכים are being poured on top of the Mizbaich. Each day has a designated shir specific for that day.

B

*Certain mitzvos  
which  
ARE נוהג בזמן הזה  
and which are  
NOT נוהג בזמן הזה*

*שירת כ"אויים*

C

תדיר ושאינו תדיר קודם

When one finds himself with two Mitzvos to perform, the rule is

תדיר ושאינו תדיר קודם.

This means that, all other factors being equal, the mitzva that occurs more frequently should be performed first.

קרבת הגר

A non-Jew becomes a convert to Judaism after completing the following stages: 1. accepting upon himself the obligation to perform all of the Mitzvos of the Torah; 2. undergoing circumcision; 3. immersing in a Mikvah; and 4. bringing an animal or two birds as a Korban Olah. The Korban, however, does not prevent the conversion, and as there is no Bais HaMikdash presently, is not required to complete the conversion process.

C

*תדיר ושאינו תדיר  
תדיר קודם  
קרבת  
הגר*

1

So lets review

The mishna at the end of the previous daf teaches

בשר קדשי קדשים שנטמא

If בשר קדשי קדשים meat becomes טמא in the Bais HaMikdash

בין באב הטומאה בין בולד הטומאה בין בפנים בין בחוץ

Whether the Kodshim meat contracted the tumah from an אב הטומאה or from a ולד הטומאה, whether it became tamey in the azara or outside

The mishna brings 4 opinions as to what must be done.

Beis Shamai holds:

הכל ישרף בפנים

In all cases the meat is burned inside the azara, as it is קדשי קדשים meat. With the lone exception of if it contracted tumah from an אב הטומאה outside the azara. In such a case, as an אב הטומאה is דאורייתא, we do not bring טמא meat into the azara to burn it.

Beis Hillel holds that all קדשי קדשים meats that became tamey are burned outside of the azara, with the exception of a case where tumah was contracted from a ולד הטומאה inside the azara. In this case we simply burn the tamey meat inside the azara.

1

מלך

בשר קדשי קדשים  
שנטמא

בין באב הטומאה בין בולד הטומאה  
בין בפנים בין בחוץ

בית הלל

הכל ישרף

בחוץ

חוץ משנטמא

בולד הטומאה

בפנים

בית שמאי

הכל ישרף

בפנים

חוץ משנטמא

באב הטומאה

בחוץ

דאורייתא

2

Rebbe Eliezer holds that if the קדשים meat contract tumah from an אב הטומאה, then whether it becomes טמא in the azara or out of the azara, it is burned outside of the azara.

And if it becomes tamay from a ולד הטומאה, which is only דרבנן, it is burned inside the azara

Rabbi Akiva holds that regardless of the tumah or where it becomes tamey, wherever it becomes tamey, that is where it is burned.

2

רבי עקיבא

מקום

טומאתו

שם

שריפתו

רבי אליעזר

שנטמא באב הטומאה

בין בפנים בין בחוץ

ישרף בחוץ

שנטמא בולד הטומאה

בין בחוץ בין בפנים

ישרף בפנים

דרבנן

3 The next Mishna, which is the last in Mesechte Shekalim, discusses placement of אברים of the Korbanos on the mizbaich.

Zugt the mishna איברי התמיד ניתנין מחצי כבש ולמעלה במערב

The Kohanim would lay the parts of the קרבן תמיד on the ramp of the mizbaich, and then go to say the Krias Shma before actually sacrificing the אברים on the mizbaich. These אברים are placed on the upper half of the ramp going up to the mizbaich, on the western side of the ramp.

של מוספין ניתנין מחצי כבש ולמטה במזרח

Whereas the אברים of the Shabbos Musaf Korban would be placed on the lower half and on the eastern side of the ramp.

של ראשי חדשים ניתנין על כרכוב המזבח

The Rosh Kodesh Korban would be placed on the Karkov, which is the areas in between the corners of the mizbaich.



4 The Mishna now examines certain mitzvos and will determine if they are or are not practiced now when we do not have the Bais HaMikdash.

השקלים והביכורים אינן נוהגין אלא בפני הבית

The Mitzva of Machtzis HaShekel and the Mitzva of Bikurim are only נוהג when the Bais HaMikdash is standing. The mitzva of Machtzis HaShekel is mainly to fund the Korbanos Tzibur which only apply in the Beis HaMikdash and the mitzva of Bikurim is specifically to bring it to the Beis HaMikdash.



5 However,

מעשר דגן ומעשר בהמה ובכורות נוהגין בין בפני

הבית ובין שלא בפני הבית

Maaser on Produce, Maaser on Animals, and the Firstborn Animal, all apply even now when we do not have a Bais HaMikdash.

Although we cannot bring the Maaser BeHayma or the Bechor as a Korban, we wait until they contract a מום, and then they are permissible to be eaten.





6 המקדיש שקלים וביכורים הרי זה קודש  
 If one today were to designate monies or produce for Shekalim or Bikurim, they would become holy and one would not be able to benefit from them.

ר"ש אומר האומר ביכורים קודש אינן קודש

Rebbe Shimon disagrees with the Tanna Kama and holds that to make such a statement when we do not have the Bais HaMikdash does not make the produce pronounced for Bikurim, as Kodesh.

6 Today...

|              |                |
|--------------|----------------|
| רבי שמעון    | תנא קמא        |
| האומר        | המקדיש         |
| ביכורים קודש | שקלים וביכורים |
| אינן קודש    | הרי זה קודש    |

7 Since we discussed the Korbanos Musafim of Shabbos and Rosh Chodesh, the gemara now asks if Rosh Chodesh falls on Shabbos, which Korban Musaf comes first.

רבי ירמיה holds that the Musaf of Rosh Chodesh takes precedence, just as we give precedence to the Shir Shel Yom of Rosh Chodesh over Shabbos when Rosh Chodesh falls on Shabbos.

Rebbe Yosa, however, holds that the Musaf of Shabbos takes precedence, based on the principle of

כל התדיר מחבירו קודם את חבירו

This that we give precedence to the Shir of Rosh Chodesh when it falls on Shabbos, according to Rebbe Yosa, is simply to highlight the fact and to let people know that today is also Rosh Chodesh.

7 If Rosh Chodesh falls on Shabbos which Korban Musaf comes first?

|   |   |
|---|---|
| רבי יוסא  | רבי ירמיה                                 |
| Shabbos takes precedence                                  | Rosh Chodesh takes precedence             |
| כל התדיר מחבירו קודם את חבירו                             | Just as the Shir Shel Yom of Rosh Chodesh |
| The Shir is to let people know today is also Rosh Chodesh |   |

8 In the time of the Bais HaMikdash, a גר would need to bring a קרבן to the Bais HaMikdash in addition to מילה and טבילה in a Mikva.

We learned in a Beraisa

גר בזמן הזה צריך להביא קינו ריבעת כסף

Nowadays, a גר should separate funds for this קרבן, and save it for when the Bais HaMikdash will be rebuilt.

אר"ש ביטלה ר' יוחנן בן זכאי מפני התקלה

Rebbe Shimon taught that Rav Yochanan ben Zakai abolished this takana, for fear of תקלה, that these Hekdesh funds might inadvertently be used for personal use.

8 In the time of the Bais HaMikdash....

A גר would need to bring a קרבן in addition to מילה and טבילה

ברייטא: גר בזמן הכסף צריך להביא קינו ריבעת כסף

אר"ש ביטלה ר' יוחנן בן זכאי מפני התקלה



9 Similar to what we learned

אין מקדישין ולא מעריכין ולא מחרימין בזמן הזה

We do not make pledges to the Bais HaMikdash nowadays.

ואם הקדיש או העריך או החרים או הגביה הכסות תשרף הבהמה תיעקר והמעות ילכו לים המלח:

If one did pledge nowadays to Hekdesh, the funds must be discarded, or if he pledged certain clothing, it must be burned.

9

אין מקדישין ולא מעריכין  
ולא מחרימין  
בזמן הזה

ואם הקדיש או העריך  
או החרים או הגביה הכסות  
תשרף הבהמה תיעקר  
והמעות ילכו לים המלח

10 The Korban of a Ger, though is a personal Korban. And so the gemara asks, if a גר went and separated this korban anyway, what would be the status of this korban ?

10

?

*If a גר separated his korban  
what would be the status  
of this korban?*

11 The gemara answers that since Rabbi Yochanan simply abolished the chiyuv, if a גר went and separated the korban, it would still be Hekdesh even בזמן הזה.

הדרן עלך פרק כל הרוקין וסליקא לה מסכת שקלים

11

*Since Rabbi Yochanan  
simply abolished the chiyuv,  
it would still be Hekdesh  
even בזמן הזה*

הדרן עלך פרק כל הרוקין  
וסליקא לה מסכת שקלים