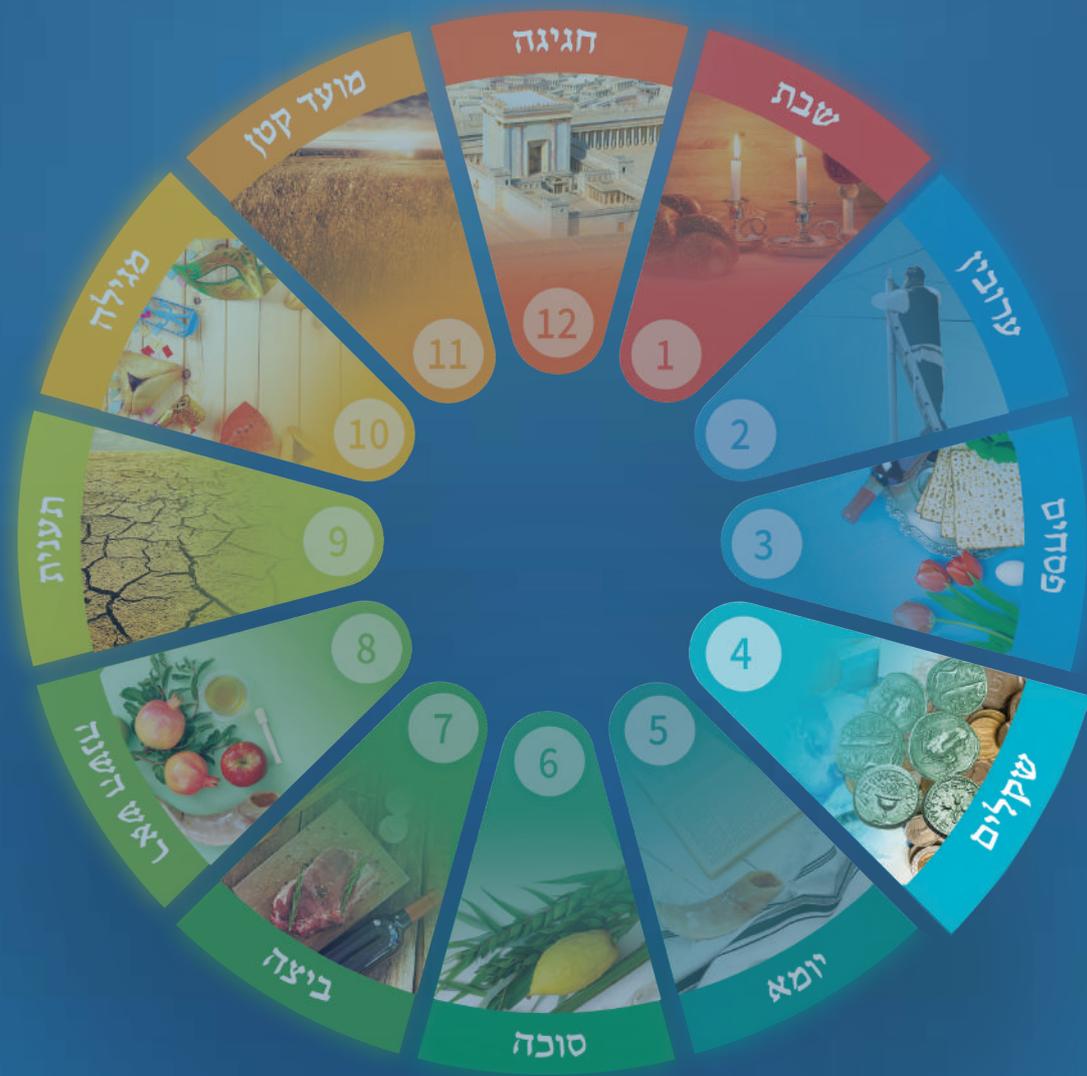


TIME 4 MISHNA



SUMMARIES

שקלים

חזה בת ר' מרדכי מאיר iluy nishmas

TIME 4 MISHNA

Key terms

שקלים

Rules:

הפקר בית דין הפקר - the power of בית דין to declare anybody's property ownerless

הקדש טעות שמיה הקדש - something mistakenly designated to the בית המקדש is a valid designation

מעלין בקדש ולא מורדין - concerning holy activities we increase but do not decrease

חזקה - the status of something is presumed to remain the same until it's known that it has changed

- **קרוב** - the status of something is assumed to be the same as the nearest similar item
- **רוב** - the status of something is assumed to be the same as the majority

Concepts and terms:

כלאים - different species which are planted together

עיר מקלט - city to which one who kills somebody unintentionally must flee

כותים - members of a nation who converted but whose conversion was doubtful

קלבון - an addition of 1/24 שקל which must be given with every מחצית השקל contribution, to ensure that no less than the original מחצית השקל is given

מעשר בהמה - tithing one's animals and bringing them as קרבנות

תרומת הלשכה - when the שקלים contributions are emptied from a chamber in the בית המקדש into baskets

מעילה - benefitting from בית המקדש property

קרוח וחומש - the value plus 1/4 which is 1/5 of the total amount of 1 1/4 times its value

חולין - unsanctified

שמיטה - every 7th year during which fields may not be worked and are הפקר (ownerless) so must be left open for anybody to take its produce

קיע המזבח - קרבנות which are offered when the מזבח is not being used

בדק הבית - the running of the בית המקדש and its services

נסכים - wine, and sometimes oil and flour, which is offered together with a קרבן

ניסוך המים - the process of pouring water on the מזבח on סוכות

אולם - wide room/hall in front of the **בית המקדש** building

נותר - a **קרבן** which is left uneaten past its time limit for eating it

נבלה - animal which dies without being slaughtered and is therefore forbidden to eat

כרכב - part on the edges of the **מזבח** on which the **כהנים** would walk, so that people would see and know that it was **ראש חדש**

- **ולד הטומאה** - secondary degree of **טומאה** as a result of having contact with something which is an **אב הטומאה**
- **אב הטומאה** - primary degree of **טומאה**

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- **How the מחצית השקל is contributed:**

- 1) On **ראש חודש אדר**, an announcement is made **reminding people of the upcoming מצוה of donating a מחצית השקל** (half-שקל contribution to the בית המקדש).
 - An announcement is also made instructing people to **uproot any 'כלאים'** – different species which are planted together – in their fields.
- 2) From **15th אדר**, **moneychangers sit in ירושלים** to collect the מחצית השקל from everybody.
 - On this day: **שושן פורים** is celebrated in cities which were surrounded by a wall in the times of **יהושע**; **roads which have been ruined during the winter are repaired**, to ensure that it's easy to reach an **'עיר מקלט'** – city to which one who kills somebody unintentionally must flee; **מקואות were checked** and repaired; **lime is placed on graves** whose lime was removed during the winter, to signal the source of **טומאה**.
 - **ר' יהודה**: On this day, the **בית דין** would send messengers to **uproot any כלאים** which was still planted, but this didn't prevent people from keeping **כלאים** in their field since they fed it to their animals once uprooted. Therefore, the messengers would **throw the כלאים onto the road**, but this still didn't prevent people since they benefitted from the messengers uprooting it for them. Therefore, they utilised **'הפקר בית דין הפקר'** – the power of **בית דין** to **declare anybody's property ownerless**.
- 3) From **25th אדר**, **moneychangers sat on הר הבית** in order to hurry people up to bring their מחצית השקל.
 - From **25th אדר**, **collateral is taken** from those who haven't yet contributed.
 - **ר' יהודה** in the name of **בן בוכרי**: **כהנים** and **לויים** **aren't obligated** to contribute a מחצית השקל, since they weren't included in the count of the Jewish people when the original מחצית השקל was donated.
 - רבן יוחנן בן זכאי**: They are **obligated**, and they mistakenly think that they are exempt since if they were obligated then all public flour offerings would need to be burnt and not eaten just like a **כהן's** flour offerings.
 - **Collateral isn't taken** from them if they don't contribute, since they feel that they deserve payment for serving in the בית המקדש.
 - Although **women, non-Jewish slaves** and **children** are exempt from שקל מחצית, they **may give it voluntarily**, unlike other **non-Jews** and **'נותים'** – members of a nation who converted but whose conversion was doubtful – who **may only give voluntary offerings to the בית המקדש**.
 - A child whose **father contributes a מחצית השקל** each year voluntarily on his behalf is **obligated to continue** doing so.
 - **חכמים**: Since the value of a half-שקל coin rises relative to the value of a full-שקל coin due to its high demand, if **2 people make a joint contribution of a full שקל**, they must add **1/48 שקל** to ensure that they are contributing as much as if they had paid 2 half-שקל coins. This addition is known as the **'קלבון'**.

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ר' מאיר: The קלבון is an addition of $1/24$ שקל which must be given with every מחצית השקל contribution, to ensure that no less than the original השקל מחצית is given. Therefore, if 2 people make a joint contribution, 2 קלבונות must be added.

- One who makes a contribution for himself using a full-שקל coin must add 2 קלבונות, since he isn't using a half-שקל coin and to account for the moneychanger's service in giving him change.
- A כהן, one who makes a voluntary contribution and one who contributes on behalf of somebody else without expecting to be paid back is exempt from adding a קלבון.
- If several brothers' father dies and after each brother takes his inheritance they form a partnership, they are obligated to add a קלבון like for every joint contribution. However, if they contribute before splitting the inheritance, it's like the father is contributing on behalf of his sons so they are exempt from a קלבון.
 - Before splitting the inheritance, they are obligated in 'מעשר בהמה' – tithing one's animals and bringing them as קרבנות, but after splitting it and joining together as a partnership, they are exempt.

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- The half-שקל coins in each city **can be exchanged for coins of higher value** in order to transport them to the בית המקדש.
- There were **shaped boxes** in the בית המקדש and in ירושלים for people to place their contributions.
- If the residents of a city send their contributions to ירושלים with a messenger without paying him and they are **stolen or lost**, he **must swear to the residents** that he guarded them properly and didn't use them, and he is **exempt from paying them back**.
 - If it's stolen or lost after the 'תרומת הלשכה' – when the שקלים contributions are emptied from a chamber in the בית המקדש into baskets – he **must swear to בית המקדש treasurers**, since the שקלים belong to the בית המקדש already.
 - The residents of the city **must make a new contribution** only if the תרומת הלשכה hadn't yet occurred, and if the original שקלים are found then they both must be given to the בית המקדש and don't count towards next year's contributions.
- If one is **given a השקל to contribute on his behalf but he uses it for his own contribution** after the תרומת הלשכה has occurred and the money has been used to bring a קרבן, he has violated 'מעילה' – benefitting from בית המקדש property, so **must bring a קרבן אשם and pay 'קרבן וחומש'** – the value plus $\frac{1}{4}$ which is $\frac{1}{5}$ of the total amount of $1\frac{1}{4}$ times its value – to the בית המקדש.
- If one **contributes money which has שמיטה or מעשר שני sanctity**, he **must designate food worth that amount** as מעשר שני / שמיטה food.
- **בית שמאי**: If one sets aside small amounts of money towards his השקל and ends up **setting aside more than half a שקל**, the **extra must be given to the בית המקדש** for the sake of voluntary offerings, since 'הקדש טעות שמייה הקדש' – something mistakenly designated to the בית המקדש is a valid designation.
 - בית הלל**: It **doesn't become בית המקדש property**.
 - If one **sets aside small amounts of money towards a קרבן חטאת**, **all of the money is considered בית המקדש property** since there isn't a fixed value for a קרבן חטאת so it's not considered a mistaken designation.
 - **ר' יהודה**: Even the שקלים don't have a fixed amount, since it must be half the value of the standard coin of that time, and this value changes.
 - Any extra money which is **designated for a קרבן which can't be brought voluntarily** remains 'חולין' – **unsanctified**.
 - Extra money which one **set aside for a poor person** must be given to him.
 - Extra money which one **set aside to ransom a particular captive** is given to that captive.
 - **חכמים**: Extra money **set aside for a particular person's burial needs** is **given to his inheritors**.
 - ר' מאיר**: It **may not be used**.
 - ר' נתן**: It **should be used to make a tombstone by his grave**.

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- **תרומת הלשכה:**

- The תרומת הלשכה took place **15 days before פסח, שבועות and סוכות**, so that the contributions of far-away cities would also be used to buy קרבנות and other needs.
 - **ר' עקיבא**: People are required to tithe מעשר בהמה by **these dates**, so that people would sell their animals, which were needed for קרבנות.
 - בן עזאי**: The second tithe date is ראש חודש סיון, since there isn't a long time between the first and second date.
 - ר' אלעזר ור' שמעון**: The first tithe date is **2 weeks before פסח**, since that is the date that one must begin preparing for a יום טוב, whereas the third tithe date is **15 days before סוכות**, since 2 weeks before is ראש השנה when it's forbidden to tithe as dye is used.
- **חכמים**: The שקלים coins were **emptied out into 3 baskets** each being able to hold **3 סאה**, which had the letters 'א, 'ב or 'ג written on them, so that they would spend the money in the baskets in the order in which they were filled up.
 - ר' ישמעאל**: The first 3 letters of the Greek alphabet were used.
- The כהן who empties the money into the baskets **must not wear anything in which he is able to hide a coin**, to avoid any suspicion of stealing.
- A member of גמליאל רבן's household came to the בית המקדש as the תרומת הלשכה took place and **threw their שקלים in front of the basket** so that it wouldn't be left behind but rather spent.
- Before beginning the תרומת הלשכה, the כהן asks those present if he should do so, and they **declare 3 times** that he should, in order to show that this is being done for the public.
- The כהן performs the first תרומת הלשכה with the intention that the שקלים came from residents of ארץ ישראל, and then **covers the remaining coins with a leather cover**. The second תרומת הלשכה is done with the coins above the leather cover and it's assumed that these came from **countries bordering ארץ ישראל**, and the remaining coins are covered with a leather cover. The third תרומת הלשכה is performed on behalf of those living **more distant countries**.

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Order of priority in spending the money which was collected:

- 1) **פרה אדומה** which are offered on behalf of the public, and the **פרה אדומה** solution used for purifying people who become טמא from a dead body.
 - The **קרבן עומר** offered on פסח and the **שתי הלחם** offered on שבועות must be made from grain which had grown that year. During 'שמיטה' – every 7th year during which fields may not be worked and are הפקר (ownerless) so must be left open for anybody to take its produce – guards are appointed to tell people who approach particular fields that the produce is needed for the **קרבן העומר** and **שתי הלחם**, and their wages are paid from the שקלים money, since they are a necessity for the קרבן.
 - **חכמים**: These guards must be paid, since הפקר items can be acquired just by watching over them, and he might not fully intend to transfer ownership to the בית המקדש before the offerings are brought. One who is paid can't benefit from his work so doesn't acquire it.
 - ר' יוסי**: They may guard it voluntarily and transfer ownership before the offering is brought.
- 2) The **bridge made for transporting the פרה אדומה** from the בית המקדש to הר הזיתים to avoid any possibility of it becoming טמא; the **bridge made for transporting the goat** towards a cliff on יום כיפור away from people who would rush the person taking it; the **red string** tied to the head of the goat which is thrown off the cliff; the **canal of water** running through the בית המקדש courtyard; the **walls and towers** surrounding and protecting ירושלים; **public needs** of ירושלים.
 - **אבא שאול**: The כהן גדול would pay for the bridge to be made for transporting the פרה אדומה.
- 3) **ר' ישמעאל**: Wine, oil and flour are bought and sold to those who need to bring them with their קרבן, and the money received in return is used for the 'קין המזבח' - קרבנות which are offered when the מזבח is not being used.
 - ר' עקיבא**: Money may not be spent on things which are to be sold, since this is disrespectful and can lead to a loss.
 - One may also not invest money which is designated for poor people.
- 4) **חכמים**: Money which is still remaining by the following נישן חדש ניסן is used for the **קדש הקדשים** gold coating in the בית המקדש.
 - ר' חנינא סגן הכהנים** & **ר' ישמעאל**: It's used to buy **utensils used in the בית המקדש service**.
 - ר' עקיבא**: It's used for the **קין המזבח**.
 - **ר' עקיבא**: The money gained from buying the wine, oil and flour used for public קרבנות and the בית המקדש having the upper hand is used for the **utensils**.
 - ר' חנינא סגן הכהנים**: It's used for the **קין המזבח**.

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- The **remainders of the 368 מנה of קטרת** which is made at the beginning of the year (ראש חדש ניסן) is **redeemed onto money**, given to the workers who made the **קטרת** and **bought back from them using the new year's שקלים**.
 - If **not enough שקלים** have been given by ראש חדש ניסן, the **previous year's קטרת** is used.
 - **ר' עקיבא**: If one **designates spices** which can be used for **קטרת** to the **בית המקדש**, they are **given to the קטרת workers** since their sanctity is redeemed onto their work and wage, and they are then bought back with **שקלים** money.
 - בן עזאי**: It **must be redeemed onto something tangible**, so the process followed for the **קטרת** remainders is followed.
- **What is done with something designated to הקדש:**
 - **ר' אליעזר**: If one designates possessions, including **animals**, to the **בית המקדש**, it's assumed that his intention is for it to go to the '**בדק הבית**' – the running of the **בית המקדש** and its services, but since it's fitting to be brought as a **קרבן** it must be **sold to those needing to bring a קרבן and the money goes to בדק הבית**.
 - ר' יהושע**: His intention is assumed for the animal itself to be offered as a **עולה** which is totally burnt on the **מזבח**, so the **male animals** are **offered themselves** and the **female animals** are sold to those who need to bring a **קרבן שלמים** (which can be a female animal) and **its money is spent on עולה קרבנות**.
 - **ר' עקיבא** agreed with **ר' אליעזר**, since it's assumed that the type of **הקדש** everything that he is designating is the same, and the rest of his possessions can only go to **בדק הבית**.
 - ר' פפיס** agreed with **ר' יהושע** in a case **where he doesn't specify the items** that he's designating individually, since he didn't equate the animals to the rest of his possessions.
 - **ר' אליעזר**: If one designates **wine, oil, flour** or **birds** to the **בית המקדש**, they should be sold to people who need these for their **קרבנות** and their **money should be used to buy a קרבן עולה of a larger animal**, which is the ultimate use of **הקדש**.
 - Once every 30 days, the price for wine, oil and flour is set and if the **market price changes** within the next 30 days, the **lower price is used**.
 - If the any of the **flour is found to contain worms** or the **wine has turned to vinegar**, the **supplier is responsible to replace it**, since the money is considered to belong to the supplier only once it's been offered on the **מזבח**.

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- **The running of the בית המקדש:**

- There were **15 people** who held positions in the running of the בית המקדש:
 1. Giving the correct **piece of paper** to one who pays for the 'נסכים' – wine, and sometimes oil and flour, which is offered together with a קרבן
 2. Giving out the נסכים
 - **חכמים**: Written on the pieces of paper is: (a) calf; (b) male sheep; (c) young goat/sheep; or (d) sinner, referring to a מצורע.
 - בן עזאי**: There is a different piece of paper for a poor מצורע and a wealthy מצורע, since their קרבנות and by extension their נסכים differ. Furthermore, they were written in Aramaic.
 - Every night, the כהן who gives out the נסכים gives all of the pieces of paper which he received to the כהן in charge of the pieces of paper, and **if the value of pieces of paper is more than the amount of money, the כהן in charge of the money must pay that amount.**
 - If one pays for נסכים but **loses his piece of paper** before giving it in for his נסכים, he may receive it if the amount of money is more than the value of the pieces of paper by this exact amount.
 - The **date is written on the pieces of paper**, so that one who finds one which had been lost isn't able to use it.
 3. Casting **lots** for which כהנים would carry out certain services
 4. Dealing with the complicated laws of **bird offerings**
 - **מרדכי** was in charge of this, and was known as פתחיה (meaning "Hashem opens) since he would open up and clarify complicated matters, and knew 70 languages.
 5. Curing **stomach aches** of כהנים, resulting from eating meat and being cold
 6. **Digging pits** so that there would be water for those visiting the בית המקדש
 7. **Waking people up** in the morning to begin the service
 8. **Locking** and unlocking the gates
 9. **Whipping** כהנים and לויים who stand as guards at night, to wake them up
 10. **Clapping the symbols** together for the לויים to begin singing, and organising the instruments
 11. **Conductor** of the לויים singing
 12. Making the 'לחם הפנים' – **12 loaves of bread** baked every שבת ערב
 13. Making the **קטרת**
 14. Taking care of and replacing the **curtains**
 15. Organising the **clothes** of the כהנים and dressing/undressing the כהן גדול
- There must be at least **3 people** who are in charge of the monetary dealings, and **7 people** who have the different keys which are all necessary for accessing the בית המקדש's money.

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→ A **position relating to money of the public** must be shared by at least **2 people**, except for the **כהן** who was in charge of the stomach aches and the curtains, since the public accepted them.

- The **לשכת חשאים** ("Chamber of Quiet ones") was a chamber in the **בית המקדש** into which one could deposit money which would be distributed to poor people who had wealthy backgrounds.
- The **לשכת הכלים** ("Chamber of Utensils") was a chamber into which one could designate utensils for the **בית המקדש** service.

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• Donating to the בית המקדש:

- There were 13 boxes in the בית המקדש into which one could deposit a donation for different purposes.

→ There were also 13 gates around the בית המקדש by which one would bow down.

- Members of רבן גמליאל and סגן הכהנים 'ר' חנינא's households would bow down in a 14th location, by the room in which the wood for the מזבח was checked. They had a tradition that the ארון was hidden underground there, after a כהן who saw that part of the floor was different to the rest and before managing to tell his friend where it was he died.
- The gates were called: The Upper, Lighting, Firstborns, Water, יכניה, קרבן, יכניה, Women, Song, ניקנור gate, and there were 2 on the west side which didn't have a name because of their infrequent use.

- The Water Gate was so called, since the water used for 'ניסוך המים' – the process of pouring water on the מזבח on סוכות – was brought from the שילוח spring through this gate.

ר' אליעזר בן יעקב: In the future, water will flow from underneath the threshold of this gate, as described in יחזקאל's prophecy.

- יכניה Gate was so called, since יכניה המלך left the בית המקדש through that gate when going into exile at the destruction of the 1st בית המקדש.
- There were 2 smaller gates next to ניקנור Gate.

→ There were also 13 שלחנות in the בית המקדש:

- 8 of these were made of marble and situated to the north of the מזבח, where קרבנות were slaughtered and their insides washed.
- 2 of these were situated to the right and left of the מזבח ramp, 1 made of marble on which the limbs wait to be carried onto the מזבח, and 1 made of gold on which the 93 utensils used for the בית המקדש each day are placed.
- 2 of these were situated in the 'אולם' – wide room/hall in front of the בית המקדש building – and the לחם הפנים were placed on the one made of marble every ערב שבת and then brought into the main שלחן inside the בית המקדש building on שבת. The previous week's לחם הפנים are taken and placed on the gold שלחן in the אולם, since 'מעלין בקדש ולא מורידין' – concerning holy activities we increase but do not decrease.

→ Written on the boxes was:

1. New שקלים, for people to deposit their מחצית השקל
2. Old שקלים, for people to deposit the מחצית השקל which they failed to give the previous year
3. Older doves for bird offerings
4. Younger doves for bird offerings

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- **ר' יהודה**: The money in these 2 boxes **may only be used for people's voluntary bird offerings**, since compulsory **קרבנות** may not be brought if the person who paid for them has died.
 - **חכמים**: The older doves **can be used for compulsory offerings**, since it can be assumed that he is still alive, because of '**חזקה**' – the status of something is presumed to remain the same until it's known that it has changed.
1. **Wood** for the **מזבח**
 - The minimum that one must give if he designates "**עצים**" is **2 blocks of wood**, since the word is plural.
 2. **Frankincense**
 - The minimum if he didn't specify an amount is a **fistful**.
 3. **Gold for the המקדש utensils**
 - The minimum if he designates "a gold coin" is **1 golden דינר**.
- 8-13. **Voluntary עולה קרבנות**
- **יהודע כהן גדול**: 5 of these boxes are for **קרבן חטאת/אשם money which is extra**, since the **תורה** says "it is a sin-offering" – implying a regular sin-offering whose meat is eaten by **כהנים**, but continues "a sin offering for Hashem", implying that it's totally burnt on the **מזבח**. The explanation is that there is a **קרבן** which was originally designated as a sin-offering that should be replaced by a **קרבן עולה** whose meat is totally burnt on the **מזבח** and whose skins are given to **כהנים**.

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- **The status of different things which are found:**

- 1) If money is found **in between 2 of the boxes**, or in between 2 piles of money designated for different purposes, the principle of **'קרוב'** – the status of something is assumed to be the same as the **nearest** similar item – is followed.
 - If it's **halfway** between them, its status is assumed to be the same as the **more stringent** pile.
 - 2) Money which is found **by animal merchants in ירושלים** is **assumed to be מעשר שני** money, since the majority of money spent all year round on animals in **ירושלים** is **מעשר שני** money and there are more buyers than sellers so it's assumed that the money dropped before it was spent and its sanctity transferred to the animal.
 - 3) Money which is found **הר הבית on** is **assumed to be חולין** even if found on **טוב יום**, since the money might have fallen a while earlier, before the **טוב יום**.
 - 4) Money which is found **in ירושלים** not by animal merchants during the **טוב יום** season is **assumed to be מעשר שני** money, since the streets were swept so it must have dropped very recently.
- 1) **Whole limbs** of meat which are found **in the המקדש בית** are **assumed to be from a קרבן עולה**, whereas **sliced pieces** are **assumed to be from a קרבן חטאת** which is eaten.
 - 2) Meat found **in the rest of ירושלים** is **assumed to be from a קרבן שלמים**.
 - It **may not be eaten**, rather it should be left until one can be certain that it's **'נותר'** – a **קרבן** which is left uneaten past its time limit for eating it – and then burnt.
 - 3) **Whole limbs** of meat which are found **outside of ירושלים** in a city occupied only by Jews are **assumed to be from a 'נבלה'** – animal which dies without being slaughtered and is therefore forbidden to eat, but if it's **cut into smaller pieces** then it **may be eaten**.
 - During the **טוב יום** season, **even limbs are permitted** since it's cooked like that due to the large amount of meat eaten.
- An **animal which is found nearby ירושלים** is assumed to have come from there, so if it's **male** then it's a **קרבן עולה** and if it's **female** then it's a **קרבן שלמים**, based on the majority of animals in **ירושלים**.
 - **ר' יהודה**: An **animal which could be brought as a קרבן פסח** which is found **within 30 days of פסח** can be offered as a **קרבן פסח**.
 - He is **obligated to pay for the נסכים** for this **קרבן**, but it was instituted that this would be paid for from the **שקלים**.
 - If a **non-Jew sends a voluntary קרבן** without money for **נסכים**, they are **offered from שקלים funds**.
 - If a **convert dies without inheritors and he had designated a קרבן** without **נסכים**, they are **offered from שקלים funds**.
 - **חכמים**: If a **כהן גדול** dies after having offered the first half of the **מנחת חביתין** in the morning, the full amount is made using **שקלים funds** and half is offered in the afternoon, and the remaining 2 halves are burnt.
 - **ר' יהודה**: The **כהן גדול's inheritors** needed to pay for this.

TIME 4 MISHNA

summaries

שקלים

- **כהנים** may use the salt and wood designated for **קרבנות** to roast and flavour them for eating, after they've been offered.
- **מעילה** doesn't apply to the **פרה אדומה** solution.
- **חכמים**: If after placing money in the **קנין** box and a **bird is bought**, it becomes **invalid** before being offered, a **replacement is offered using שקלים** funds.
- **ר' יוסי**: The supplier must replace it.

TIME 4 MISHNA

summaries

שקלים

- חכמים:** Spit which is found in ירושלים is assumed to be טהור, since טמא people are careful in ירושלים to retain its purity, except for the Upper Market where there are many non-Jews, whose spit is טמא מדרבנן.
- ר' יוסי:** During יום טוב, spit which is found on the sides of the roads is considered טמא, and during the rest of the year spit which is found in the middle of the roads is טמא, since the minority walks on the side of the road.
- ר' מאיר:** Utensils found on the path used to go towards a מקוה in ירושלים are assumed to be טמא, whereas those found on the path used to go away from the מקוה are assumed to be טהור.
- ר' יוסי:** Even utensils on the path towards the מקוה are assumed to be טהור, unless it's designated for burial needs.
- A knife which is found in ירושלים on ערב פסח is assumed to have been purified in a מקוה by the previous day for it to be טהור on ערב פסח.
 - If it's found on 13th ניסן or if it can't be used for a קרבן פסח since it will break its bones, it's assumed not to have been purified.
 - If this type of knife is found on ערב פסח which falls on שבת, it is assumed to have been purified for use on other animals for יום טוב, since it's forbidden to purify things on שבת or יום טוב. Otherwise, it's טהור if found once פסח has begun.
 - If this type of knife is found tied to a knife valid for slaughtering a קרבן פסח, the valid knife's laws are followed.
- If the פרכת (curtain in the בית המקדש) becomes טמא מדרבנן from a liquid which is a 'ולד הטומאה' – secondary degree of טומאה as a result of having contact with something which is an 'אב הטומאה' – primary degree of טומאה, it should be purified in the מקוה inside the בית המקדש.
 - If it became טמא outside of the בית המקדש so is purified outside, it may be brought back into the בית המקדש without waiting until the end of that day.
 - If it became טמא with אב הטומאה, it should be purified outside of the בית המקדש and spread out to dry in the חיל.
 - If it was new, it was spread out on הר הבית for people to see its beauty.
 - **בית שמאי:** Although קרבן meat which becomes טמא must be burnt inside the בית המקדש courtyard, if it became טמא from אב הטומאה outside of the בית המקדש then it should be burnt outside מדרבנן.
 - בית הלל:** It should always be burnt outside מדרבנן, unless it became טמא from אב הטומאה inside.
 - ר' אליעזר:** It should be burnt outside if it became טמא with אב הטומאה.
 - ר' עקיבא:** It should be burnt outside if it became טמא outside.

TIME 4 MISHNA

summaries

שקלים

- **ר' שמעון בן הסגן** in the name of **ר' שמעון בן גמליאל**: There were 2 curtains at the entrance to the **קדש הקדשים**, each one **1 טפח** thick and made up of **72 layers** which each contained **24 threads** of 4 different types; it **measured 40x20 אמות** and **cost 820,000 דינר**; it was replaced once a year, and **300 כהנים** were needed to dip it into the **מקוה** before it was hung up.
- The limbs of the **קרבן תמיד** were placed on the lower half of the ramp of the **בית המקדש** on the **west side**, whereas the limbs of the **קרבן מוסף** were placed on the **east side**.
 - The limbs of the **ראש חדש** of **קרבן מוסף** were placed on the ramp **in line with the 'נרכב'** – part on the edges of the **מזבח** on which the **כהנים** would walk, so that people would see and know that it was **ראש חדש**.
- 1) **שקלים** and **בכורים** **only apply when there is a בית המקדש**.
 - **חכמים**: If one designates something as **שקלים** or **בכורים** when there is no **בית המקדש**, it's **valid** and must be left alone.
 - **ר' שמעון**: The designation of **בכורים** is **invalid**.
 - 2) **Tithes** of grain and animals and the sanctity of **firstborn animals** **apply even without a בית המקדש**.