

4a.7.1

19a (משנה א) → 20a (אפילו כן אשכח ולא נסיב)

I. משנה א: determining status of coins found between different collection boxes

- a. Rule: follows whichever is closer; if midway, we rule לחומרא
- b. Between: נדבה → שקלים/נדבה; לבונה → עצים/לבונה; גוזלי עולה → קנים/גוזלי עולה; לבונה → עצים/לבונה; נדבה → שקלים/נדבה;
  - i. Note: should have used שקלים/קנים as example (they are next to each other per order above)
    1. Answer: they were placed like snail in serpentine fashion; שקלים is next to נדבה
  - ii. Note: should have ruled that שקלים → שקלים/נדבה, as that is used for קרבנות חובה
    1. Answer1: it may end up in השיירי הלשכה and not used for קרבנות חובה
    2. Answer2: we treat "midway" as if donor had died (יפלו לנדבה) – מי ששקל שקלו ומת – יפלו לנדבה)
      - a. Note: as above – dispute ר"א יוחנן/ר"א about מותר עשירית האיפה of a כהן (לם המלח or לנדבה) כהן
  - iii. Challenge (to determination of גוזלות/קנים): how can a חטאת be brought as עולה?
    1. Answer: it is as בית-דין – תנאי בית-דין – that all מותרות חטאת become עולות and are offered as such
  - iv. Question: how does the woman whose money fell between achieve כפרה?
    1. Answer: it is a תנאי בית דין that the bird-supplier has to also provide for the "פסולות"
  - v. Challenge: per the orientation outlined above (serpentine layout), משנה should have allowed for נדבה/עצים etc.
    1. Answer: it covered all of them with general rule – if midway, we go לחומרא
- c. And: if coins are found between his own pile of חולין and מע"ש; if midway → מעשר שני

II. משנה ב: coins found within reasonable proximity of sale of animal

- a. If: found in front of their store in ירושלים – assume it to be מעות מעשר שני (any time of year)
- b. If: found on הר הבית – assume it to be חולין (any time of year)
  - i. Reason: כהנים do not bring out coins until they've been redeemed on animals (bought for קרבנות) → חולין
- c. If: found in ירושלים
  - i. During rest of year (not דגל): assume it to be חולין
  - ii. During דגל: assume it to be מעות מעשר

III. משנה ג (in printed בבלי, continuation of משנה ב): status of meat found in different parts of ירושלים

- a. If: found in עזרה; limbs are עולות; cugs of meat have status of חטאת
- b. If: found in city of ירושלים – assumed to be שלמים
- c. In both cases: have to let form wither (תעובר צורתו) and send it out to בית השריפה for burning
  - i. inattention to עיבור צורה (support from our משנה)
    1. Challenge (ר' יוסי): another reason for עיבור צורה is that it may not be eaten, nor burnt → עיבור צורה

IV. משנה ד (in printed משניות, continuation of משנה ג; in printed בבלי, continuation of משנה ב): status of meat found out of ירושלים

- a. If: limbs – considered נבילה; if cuts of meat – considered permissible to eat
  - i. if unidentified אברים are eaten – לוקה (support from משנה, equating חיתוכות)
  - ii. דיב"ח: if the limbs were strung together, they are permitted – no one would bother to do that for נבילה
    1. Rules of found meat: if he entered store, regardless of majority – אסור; if found in street, follow רוב
      - a. דיב"ח: if found in hands of non-Jew, as if found in street (follow רוב)
        - i. Challenge: story with ר' מנא and ר' אב"ח – saw non-Jew tear piece from his horse and bring out to sell
          1. Answer: ר' יוחנן was referring to a case where we saw the נכרי leave ישראלי meat market
        - b. Assorted stories: of "found" meat, and "unattended" meat and (generally) strict rulings in those cases
- b. But: during רגל, when there is more כשר meat around, all are considered כשר