



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shekalim Daf Yud

PEREK HATERUMAH -- PEREK REVI'I

MISHNA

- The money withdrawn from the shekalim would be used to purchase: temidim, musafim, and the flour and wine that were needed for them, the Korbon Omer, the Shte Halechem, the Lechem Hapanim, and all korbanos of the tzibbur. The people who were hired to watch over the sefichin (produce that grew on its own without any intentional planting) of barley and wheat during Shmitta that was needed to assure there would be barley for the Omer and wheat for the Shte Halechem, would get paid from the withdrawals of the shekalim as well.
 - **R' Yose** says, if one wanted to, he was allowed to volunteer to be this watchman without getting paid (because even if they are koneh the produce, they will give it over to the tzibbur wholeheartedly). The **Chachomim** said to him, you agree that these korbanos must come from the tzibbur, so we cannot accept an individual's donation of time for them (we are concerned that they may take the wheat and barley to prevent others from taking them on shmitta, and through that act will be koneh them, in which case it will not belong to the tzibbur, however, if they were employees of the tzibbur, their act of acquisition would be a direct acquisition of the tzibbur, not themselves personally).

GEMARA

- The Mishna in Mesechta Ta'anis teaches that there were certain families who brought wood to be used on the Mizbe'ach on a particular date every year. These families celebrated their date as a Yom Tov, even after the Churban Beis Hamikdash.
 - **R' Acha** said, this Mishna must follow **R' Yose**, who in our Mishna allows a korbon tzibbur to come from an individual's items. **R' Yose in the name of R' Eila** says, the Mishna may even follow the **Chachomim**. They only argue regarding the korbon itself (the actual wheat or barley), but agree regarding the items needed to service the korbon (like the wood), that it may be brought from an individual's items.
 - A Braisa says, if the mother of a Kohen Gadol wants, she may make the clothing for her son to use when he does the Avodah, as long as she gives it completely to the tzibbur. **R' Acha** said, this Mishna must follow **R' Yose**, who in our Mishna allows a korbon tzibbur to come from an individual's items. **R' Yose in the name of R' Eila** says, the Mishna may even follow the **Chachomim**. They only argue regarding the korbon itself (the actual wheat or barley), but agree regarding the items needed to service the korbon (like the clothing needed for the Kohen Gadol), that it may be brought from an individual's items.
 - A Braisa says that the days of the bringing of the wood were treated as Yomim Tovim by the families. Now, this would not have been done unless the wood was considered a korbon unto itself, not just a service the korbanos. Another Braisa relates how the family of Sena'ah ben Binyomin, whose day for bringing wood was on the 10th of Av, would only fast part of the day when the fast of Tisha B'Av fell on Shabbos and was pushed off to the 10th of Av. Now, this would only be treated as such an important Yom Tov to allow this to be done, if the wood was an actual korbon, not just a service to korbanos. This does not agree with what **R' Yose in the name of R' Eila** said, above.

HA'OMER U'SHTEI HALECHEM V'LECHEM HAPANIM V'CHOL KORBANOS HATZIBBUR

- A Mishna says, all individual and tzibbur Korbon Menachos can be brought from produce of Eretz Yisrael or chutz la'aretz, from the new grain or the old grain, except for the Korbon Omer and Shteit Halechem, which must come from the new crop and must come from Eretz Yisrael. **R' Huna in the name of R' Yirmiya** says, this Mishna follows **R' Yishmael**, who says that the Omer may not be brought from produce of Suria.
 - A Mishna says, Eretz Yisrael has more kedusha than all other lands, as we see that the Omer, Bikkurim, and Shteit Halechem can only be brought from produce of Eretz Yisrael. **R' Huna in the name of R' Yirmiya** said, this Mishna follows **R' Yishmael**, who says that the Omer may not be brought from produce of Suria.
 - **R' Yishmael** says in a Mishna, that one may cut the barley for the Omer on Shabbos (when the 16th of Nissem falls on a Shabbos). The related prohibition of cutting produce of shmitta would presumably also be set aside for the cutting and bringing of the Omer. This shita of **R' Yishmael** is consistent with his other shita that the Omer may not be brought from Suria. Since it must be brought from Eretz Yisrael, the shmitta prohibition will be set aside for it.
 - Our Mishna which says that watchmen are hired to guard the produce for the Omer must follow **R' Yishmael**, who says that the produce must be brought from Eretz Yisrael. Therefore, we have no choice but to guard the produce (even though that is not allowed during shmitta), since it cannot be brought from outside Eretz Yisrael.
 - **R' Yosa** says, our Mishna may be following everybody. The reason we are allowed to guard the produce is, even though we may use produce from outside Eretz Yisrael, if there is none there, we will have to take from Eretz Yisrael. For that chance, we will have to guard the produce during shmitta.
 - **Q:** If there is no barley to be found, may we plant barley during shmitta for this purpose? **A: R' Chiya bar Adda** said, seemingly this would not be allowed, because doing so would make the part of the Omer that is not brought on the Mizbe'ach, assur to eat. The halacha is, if the leftover of a Mincha is assur to eat, the part that goes on the Mizbe'ach is passul as well. **R' Manna** said to him, this case would be no different than korbanos tzibbur that may be brought b'tumah even though they will not be allowed to be eaten. The same would be here. The Omer would be brought and would be valid, even though the leftover could not be eaten.
- **Q:** How do we pay the watchmen with the money of the shekalim (clearly it cannot be given directly to them because of the kedusha that the money has)? **A:** We give them money from a moneychanger. We then take the holy money and have the kedusha go off onto the Omer. The deconsecrated money is then given to the moneychanger.
 - This method of payment was used to pay the stoneworkers of the Beis Hamikdash as well. We give them money from a moneychanger. We then take the holy money and have the kedusha go off onto the completed stones. The deconsecrated money is then given to the moneychanger.

MISHNA

- The withdrawn shekalim are also used to purchase the parah adumah, the goat which was sent to the Azazel on Yom Kippur, and the strip of wool that was thrown into the fire along with the parah adumah.
- The shekalim leftover after the withdrawals were used to build the ramp used to transport the parah adumah (to prevent it from becoming tamei), to build the ramp for the goat that was sent to the Azazel, to purchase the strip of wool that was tied between the goat's horns, to maintain the stream of water going through the Azarah, to maintain the walls and towers of Yerushalayim, and for all other city needs.
 - **Abba Shaul** says, the ramp for the parah adumah was paid for by the Kohen Gadol.

- The shekalim that were leftover from the “leftovers” (after the expenses of paragraph 2 were taken care of) were used to buy wine, oil, and flour which would be sold at a profit to people who needed them for korbanos.
 - **R’ Akiva** says, we do not seek to do business with money of hekdesch or with money collected for poor people.
- The shekalim leftover from the withdrawn shekalim when the time to use the new shekalim came, were used to buy plates of gold that were placed on the walls and floor of the Kodshei Hakodashim.
- **R’ Yishmael** says, the leftovers of the “fruits” (to be explained in the Gemara) is used to buy Korbon Olahs for when the Mizbe’ach is not busy, and the leftovers of the withdrawn shekalim is used for the “klei shareis”.
- **R’ Akiva** says, the leftover of the withdrawn shekalim is used for the Korbon Olahs for the Mizbe’ach when it is not busy, and the leftovers from the “nesachim” are used for the klei shareis.
- **R’ Chananya S’gan Hakohanim** says, the leftovers from the “nesachim” are used for the Korbon Olahs for the Mizbe’ach when it is not busy, and the leftovers of the withdrawn shekalim is used for the “klei shareis”.
 - **R’ Akiva and R’ Chananya** both disagreed with **R’ Yishmael** with regard to the “fruits”.

GEMARA

- **R’ Yishmael bar Nachman in the name of R’ Yonason** says, the strip of wool for the goat had the weight of one selah, the strip used for a metzorah had the weight of a shekel, and the strip used for the parah adumah had the weight of 2 sela’im. **R’ Shimon ben Chalafta** said the strip used for the parah adumah had the weight of 2.5 sela’im. Some say it was 10 zuz (a different way of giving the same weight).
- **R’ Yehuda in the name of R’ Shmuel** said, the talmidei chachomim who teach the Kohanim how to do the Avodah, are paid from the leftovers of the shekalim. **R’ Yitzchak bar Redifah in the name of R’ Imi** said, the ones who checked the animals for blemishes were also paid from the leftovers. **R’ Simlai** said, the ones who corrected the Sefer Torah of the Azarah would also be paid from these funds. **Gidal bar Binyamin in the name of R’ Assi** said that the dayanim who judged thefts in Yerushalayim also got paid from these funds. **Shmuel** said that the women who weaved the paroches were paid from the shekalim (he treats it like a korbon), and **R’ Chuna** says they were paid from the bedek habayis funds (he treats it like the building of the Beis Hamikdash).
- **R’ Chizkiya** said, **R’ Yehuda Gudgidos** taught, the ketores and all korbanos tzibbur are paid from the withdrawn shekels. The golden Mizbe’ach and the klei shareis come from the leftovers of the nesachim. The outside Mizbe’ach, the heichal, and the Azaros come from the bedek habayis funds. Anything outside the Azarah walls are funded with the leftovers of the shekels never withdrawn.
 - **Q:** We have learned that the stones of the walls of Yerushalayim carry the me’ilah prohibition. Now, that cannot be right if the money comes from the leftover shekalim!?
 - A:** That follows **R’ Meir**, who says that the leftover shekalim carry the me’ilah prohibition.
 - **Q:** **R’ Meir** only says that in that first year!? We are discussing the stones after the year!?
- **R’ Chizkiya** said, **R’ Yehuda Gudgidos** taught, **R’ Meir** says, having the Shulchan, the Menorah, the Mizbe’achs and the Paroches are all essential for the validity of a korbon. The **Chachomim** say that only the “karkor” and “horns” of the Mizbe’ach are essential.
 - **Q:** We find a 3-way machlokes, where each shitah is different than **R’ Meir and the Chachomim!** **A:** **R’ Chanina** explains, **R’ Meir** and the **Chachomim** are discussing korbanos brought on the outside Mizbe’ach. The other machlokes is regrading Avodos brought on the “inside”, which have their own list of essential items.