



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

Shekalim Daf Yud Aleph

- **R' Chanina** says, the building of the ramps for the parah adumah by the Kohanim Gedolim, was done out of arrogance, and were built anew even though the ramp of the previous Kohen Gadol still stood.
 - **R' Ulla** asked, we find that Shimon Hatzadik (who was a Kohen Gadol) built 2 new ramps (one for each parah adumah that he brought). He would not have done so out of arrogance. Also, if it was simply arrogance, why would he build one after he had already built one? It must be that they were built to show a certain prestige for the new parah adumah.
 - The ramp had walls that prevented the Kohen who was walking on it from leaning over, because doing so would open him up to possibly becoming tamei from tumah underneath.

R' AKIVA OMER EIN MISTAKRIN...

- **R' Akiva** would agree that one may invest the money of hekdesch if he is willing to assume all the risk, but split the profits. We find that **R' Mana** and **R' Chiya bar Adda** allowed investing the funds collected for poor people, using this same arrangement.

MOSAR PEIROS...

- **R' Chiya bar Yosef** explained, the "excess of peiros" refers to the profits that **R' Yishmael** said one may generate by doing business with the money of Hekdesch, and the "excess of nesachim" refers to the profit that is made when Hekdesch enters into a contract and makes money because of changing market prices (no matter how the prices move, Hekdesch never loses, because the seller must give Hekdesch the upper hand).
 - **R' Yochanan** said, "excess of peiros" refers to the profit when Hekdesch enters a contract, and "excess of nesachim" refers to the over-heaping amount that one who sells to Hekdesch must give (that over-heaping amount is sold by Hekdesch).
 - **Chizkiya** said, **R' Chiya bar Yosef** would say that whatever is done with the money from profits from contracts, is done with the money from over-heaping measurements.
 - **Q:** Our Mishna said that **R' Akiva** and **R' Chananya** both disagree with **R' Yishmael** in regard to "mosar hapeiros". According to **R' Chiya bar Yosef's** understanding that makes sense, because they both say one may not do business with the money of Hekdesch. However, according to **R' Yochanan**, why don't they agree? Surely they agree that Hekdesch stands to profit on every contract, given that they are always given the upper hand!? **A:** The Mishna means that they disagreed as to the *use* of those funds, but they agree that those funds exist.
 - **Q:** **R' Chiya bar Yosef** and **R' Yochanan** both agree that profits from over-heaping measurements are used to purchase klei shareis. Would over-heaping measurements from an individual be used for that as well? **A:** It is allowed as long as they give it over to the tzibbur, like we find with the clothing made by the Kohen Gadol's mother.
 - **Q:** Are the over-heaping measurements of dry items kadosh as well, or only of liquids? **A:** A Mishna says that the dry items must be in a kli shareis to become kadosh. Over-heaping measures are not "in" the keili and therefore do not become kadosh (liquids move to the bottom as they are being poured, so all the liquid is considered to have been "in" the keili).

MISHNA

- What did they do with the leftover ketores to permit its use in the following year (it must be purchased with the new shekalim)? They would set aside ketores in the value needed to pay workers in the Beis Hamikdash. They would then remove the kedusha of the ketores onto money. Next, they would give the deconsecrated ketores to the workers as their wages. They would then purchase the ketores from them using the new shekalim.
 - That is assuming the new shekalim were collected in time. If there was a delay, so that on Rosh Chodesh Nisson there were no new shekalim, they would repurchase the ketores using old shekalim.

GEMARA

- **Q:** The money separated to pay the workers was itself kadosh. How can we take the kedusha of the ketores and put it onto something that is already kadosh!? **A: R' Shimon bar Bisna** explained, they bring money and deconsecrate it on something that the workers built. The deconsecrated money is now able to accept the kedusha of the ketores.
 - **Rebbi** explains, the money had the kedusha of leftover ketores, which could then be used to pay the people who work on the ketores.
 - **R' Shmuel bar R' Yitzchak** said, it may only be used to pay for work done the previous year.
 - **Q: R' Chiya bar Ba** asked, what is done with the money if nothing is owed for previous year's work? **A: R' Chiya bar Ba in the name of R' Yose** said, the money is used to buy voluntary korbanos for when the Mizbe'ach is quiet.
 - **Q: R' Ba bar Kohen** asked, if he knew the answer, why did he ask the question?! **A:** He knew the money could be used for these korbanos, but was asking whether it could also be used for klei shareis. That would actually depend on whether ketores must be prepared in a klei shareis, which is a machlokes between **R' Yose the son of R' Chanina** (who says it must be made in a kli shareis, which is also the view of **Shmuel**) and **R' Yehoshua ben Levi** (who says that it need not be made in a kli shareis, which is also the view of **R' Yochanan**).
 - **Q:** According to **Shmuel**, how can we deconsecrate the ketores if it is made in a kli shareis? Something made in a kli shareis cannot be deconsecrated!? **A: Shmuel** says there is a leniency that applies to leftover korbanos tzibbur (he says this regarding leftover animals separated to be used as a Tamid), which allows them to be deconsecrated even though they have kedushas haguf. **R' Yochanan** argues with him and says they may not be deconsecrated until they get a mum.
 - **Q:** Regarding the Chatas of the tzibbur, **Shmuel** would surely say it may be deconsecrated, because if an Olah (the Tamid) can be, surely a Chatas may be. According to **R' Yochanan**, can a Chatas be deconsecrated? **A: R' Ze'ira** says that it has the same halacha as the Tamid. **R' Shmuel bar R' Yitzchak** says they may be used as voluntary Olahs for the Mizbe'ach.
 - **Q:** Something designated as a Chatas may not be brought as an Olah!? **A: R' Yosa** said, a korban of the tzibbur is not considered designated until it is shechted. Therefore, it may be used as an Olah. **A2: R' Chiya** said, Beis Din makes a stipulation that all korbanos purchased by the tzibbur may be used as an Olah if they remain leftover.