



Daf In Review – Weekly Chazarah

Maseches Shekalim, Daf א – Daf ב

Daf In Review is being sent l'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H
vl'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

-----Daf א--6-----

MISHNA – HALACHA GIMMEL

- If one saves money to accumulate for his machtzis hashekel obligation, and says (throughout the year) “these are for my machtzis hashekel obligation”, **B”S** say, any excess money must be given for use for voluntary korbanos for the Mizbe’ach. **B”H** say, any excess money has no kedusha and can be used for any use. If, during the year he saved money and said “I will take my machtzis hashekel from here”, all would agree that any excess money has no kedusha.
- If one saves money and says “this is for my chatas obligation”, all agree that any excess must be used for voluntary korbanos. If he saves and says “I will take from this for my chatas”, all agree that any excess money has no kedusha.
- **R’ Shimon** explains, the difference between the case of machtzis hashekel and the case of the chatas is that machtzis hashekel has a value limit, whereas a chatas does not.
 - **R’ Yehuda** says, this is not really true, because we find in history that at times “machtzis hashekel” was brought using half the popular currency coin, which was worth significantly more than a shekel.
 - **R’ Shimon** says, that is true, but machtzis hashekel is brought by everyone in the same amount, and chatas is brought based on how much one wants to spend.

GEMARA

- **R’ Yose in the name of R’ Lazar** says, **B”S** and **B”H** only argue when the money is accumulated over time. However, if one took a handful of coins (greater in value than was needed for the machtzis hashekel) and said “these are for my shekel obligation”, all would agree that the excess must be used for voluntary korbanos. **R’ Chiya** and **R’ Bibi in the name of R’ Lazar** said, the machlokes is only when the money is accumulated over time. However, if one took a handful of coins and said “these are for my shekel obligation”, all would agree that the excess has no kedusha at all.
 - **Q: R’ Chiya** said, our Mishna is a proof to **R’ Bibi**. The Mishna says that **R’ Shimon** explains the difference between the case of shekalim and the case of chatas, explaining that chatas has no limit, whereas shekalim do. Now, he can’t be talking about where the person said that “I will take my shekalim (or chatas) from this money”, because all would agree in that case that the excess has no kedusha. The case must therefore be where he takes a handful of coins and says “these are for my shekel obligation”. **R’ Shimon** is saying, that in that case, the excess is treated differently because there is a set limit, whereas in the same case regarding a chatas, the excess would have kedusha. We see that when one takes a bunch of coins at once, all would agree that the excess has no kedusha, like **R’ Bibi** said!? **A: R’ Yose** would answer that the case is where the money was accumulated over time and is according to **B”H**.
 - **Q:** The next Mishna says that the excess of shekalim has no kedusha. Presumably that is the shita of everybody, and therefore must be discussing where a bunch of coins were taken, and is therefore a proof to **R’ Bibi**!? **A: R’ Yose** would answer the case is where the money was accumulated over time and is according to **B”H**.
- **Q:** If one separates a shekel because he thinks he is obligated and afterwards realizes that he is not obligated, all would agree that the separated shekel has no kedusha. What is the halacha where one thought he was obligated to give 2 shekalim (e.g. he thought he owed from a previous year) and then realized he need only give one? What is the status of that second shekel? **A:** Regarding the similar case with one who separates 2 chatas, the halacha is that the animal has kedusha and must be left to pasture until getting a mum. Therefore, in our case as well, the extra shekel will have kedusha.
 - **Q:** As we see in our Mishna, we can’t really compare the case of shekalim to the case of chatas!?

Daf In Review – Weekly Chazarah

R' YUDA OMER...

- “Darkonos” are golden “dinars”. “Sela’im” are sela coins. “Teva’in” are half-sela coins. “Dinars” are “keratin” (quarter-sela coins).

V'LO KIBLU ALEIHEN

- The **Chachomim** did not allow the value of what is given as a machtzis hashekel to decrease to the level of a dinar. They based this on a pasuk which teaches that the **Chachomim** established that the value should never be decreased to that point. The pasuk says “shlisis hashekel”, which teaches that the value can’t be less than 1/3 of a darkon.
 - **R’ Chilkiya in the name of R’ Acha** says, the pasuk teaches that one should give at least a shekel 3 times a years to tzedaka.
 - **R’ Avin** said, the pasuk teaches that the shekels were taken from the Beis Hamikdash at 3 times during the year, in 3 boxes, which had 3 se’ah.
- The pasuk says “zek yitnu kol ha’over ahl hapekudim”.
 - **R’ Yehuda** and **R’ Nechemya**: one says, since the Yidden sinned with the eigel halfway through the day, they bring a half shekel as a kaparah; the other says, since they sinned at 6 hours into the day, they bring a machtzis hashekel, which is worth 6 “garmasin”.
 - **R’ Yochanan ben Zakai** said, because they transgressed the “aseres hadibros”, they bring a machtzis hashekel, which is worth 10 geirah.
 - **Reish Lakish** said, because the brothers sold Yosef for 20 silver pieces, each Yid must redeem his bechor for the value of 20 silver pieces (5 sela’im).
 - **R’ Pinchas in the name of R’ Levi** said, since each brother (the ten involved in the sale) got a “taba’ah”, each must give that amount every year (the machtzis hashekel).

MISHNA – HALACHA DALED

- The excess money for shekalim has no kedusha.
- The excess of money used to buy: flour for a Mincha; birds for a zav, zava, or woman who has given birth; a chatas; or an asham, all goes for voluntary korbanos to be offered when the Mizbe’ach is sitting idle. The general rule is, the excess of anything brought for a chatas or an asham is used in this way.
- The excess of money used to buy: an Olah, is used for an Olah; a Mincha is used for a Mincha; a Shelamim is used for a Shelamim; a Pesach is used for a Shelamim; korbonos for poor nezirim, is used for other poor nezirim; a korbon for a particular nazir, is used by that nazir to bring a voluntary, personal korbon.

GEMARA

- **Q: R’ Yehuda** asked, what is the halacha if one separates a shekel and then dies before giving it? **A: Shmuel** said, it is used for the purchase of voluntary korbanos.
- If a Kohen Gadol has excess money that he had separated for the purchase of his “minchas chavitin”, **R’ Yochanan** says that the money must be destroyed, and **R’ Lazar** says it is used to buy voluntary korbanos.
 - **Q:** Our Mishna says that the excess money used to buy flour for the mincha is used to buy voluntary korbanos, not like **R’ Yochanan** said!? **A:** The Mishna is referring to a regular chatas mincha, not the mincha of the Kohen Gadol.
- **Q: Abba bar Ba** asked, a pasuk teaches that any korbon brought from a sheep or goat becomes a Shelamim if not brought in its proper time (like a Pesach). Since an Olah can be brought from sheep or goats, its excess money should become a Shelamim (just like a Pesach)!? **A:** That teaching is about a korbon that may only be brought exclusively from sheep or goats (like a Pesach). However, an Olah may be brought from cattle as well.
 - **Q:** An Asham may only be brought from sheep or goats, so its excess should be a Shelamim!? **A: R’ Bun bar Kahana** said, the pasuk of “*min hatzon*” teaches that this halacha only applies to korbanos that may be brought from sheep *or* goats. An Asham may only be brought from sheep.
 - **Q:** The word “min” is always used as an exclusionary term, how can it be used as an inclusionary term!? **A:** The teaching actually comes from the letter “hey” in “*hatzon*”.

Daf In Review – Weekly Chazarah

- **Q:** The “min hatzon” written regarding an Olah should be darshened this way as well, and should teach that the excess of a Pesach can be brought as an Olah!? **A: R’ Avun** said, a korbon which is eaten may be brought as a different korbon that is eaten (a Shelamim), but not as a korbon that cannot be eaten (an Olah). **A2: R’ Yose bar R’ Bun** said, excess of kodashim kalim may be brought as other kodashim kalim (Shelamim), but not as kodshei kodashim (Olah).
- **R’ Yochanan** said, a Pesach is brought as a Shelamim if it is shechted with intention as a Shelamim, or even if there was intention for an Olah. **R’ Eila** explains, that is based on the pasuk “ihm min hatzon korbono l’zevach shelamim”.
- **Q:** If a Pesach is shechted with intention for a pasul Olah (he has in mind that he will throw the blood tomorrow instead of today), does it take on the characteristics of that korbon or not? If it does, then it is a Pesach with intention for an Olah, and is therefore passul. If its Pesach status is not effected, it becomes a Pesach that had intention to throw the blood tomorrow, in which case it is piggul, not just passul.
- **Q:** If a Pesach during the rest of the year was shechted with an intention for the sake of a Pesach (which makes it passul the rest of the year) and then for an intention not for a Pesach (which makes it valid the rest of the year), will the korbon be valid? **A: Shmuel bar Abba** says, since an intent not for its own sake can remove a presumed intent for its sake on the 14th of Nisson, it can also remove an explicit intent for its sake the rest of the year as well.

-----Daf 7-----

MOSAR NAZIR L’NEDAVA

- **R’ Chisda** said, the excess money from the nazir korbanos is treated as excess money of the last korbon of the nazir to be brought (a nazir brings a Chatas, an Olah, and a Shelamim). **R’ Ze’irah** says, no matter which korbon is brought last, the excess money of a nazir is used to buy voluntary korbanos.
 - There is a Braisa in support of each view.
- **R’ Chisda** said, the excess of the bread of the nazir’s korbanos must be left to rot.
 - **R’ Yose** said, this must be correct, because bread can never be offered on its own, and can’t be used for another nazir. The only other option is to allow it to rot.
 - The talmidim thought that the same would apply to the excess wine of the nazir’s korbanos. **R’ Yose bar R’ Bun** said, the excess of the wine is kodshei kodashim, and therefore will be used for voluntary korbanos for the Mizbe’ach.

MISHNA – HALACHA HEY

- The funds leftover from a collection to redeem people who have been captured, should be used for other redemption opportunities. If the collection was for one captive in particular, the excess is given to that person.
- The funds leftover from a collection for poor people, should be used for other poor people. If the collection was for one poor person in particular, the excess is given to that person.
- The funds leftover from a collection to bury the dead, should be used for other burials. If the collection was for one person’s burial in particular: the **T”K** says it should be given to his heirs, **R’ Meir** says, the money should be put away until Eliyahu tells us what to do with it, and **R’ Nosson** says, the money should be used to make a tombstone.

GEMARA

- **R’ Yirmiya** thought to say, if a collection for the burial of a person was made, because it was thought that he had no money, and it then turned out that he did have money, the money collected should go to the heirs. **R’ Idi of Chutra** said, that can’t be right, because the donors gave it for the burial of the dead man! **R’ Yirmiya** responded, I never said I was sure, but you seem to think you are sure. Where do you see that you are right?
- A Braisa says, **R’ Nosson** says, any excess money should be used for a tombstone or to purchase wine to sprinkle on his coffin.

Daf In Review – Weekly Chazarah

- A Braisa says, we do not use the money collected for one captive for another captive, or the money collected for one poor person for another poor person. However, if the leaders of the community decide to do so, we don't stop them.
- A Braisa says, **R' Shimon ben Gamliel** says, we don't make tombstones for tzaddikim, because their divrei Torah act as their remembrance.
 - **R' Yochanan** noticed that **R' Eliezer** would hide from him. **R' Yochanan** commented that **R' Eliezer** is offending him in 2 ways: he does not greet me, and he hides from me. **R' Yaakov bar Idi** said, in Bavel the custom is not to greet a great person (out of respect), based on a pasuk. He then (tried to change the subject and) asked **R' Yochanan**, is a person allowed to walk in front of an avodah zarah (if he needs to get somewhere), or is that giving it honor and should not be done? He answered, walking by without showing any interest is actually an insult, so it is surely mutar. **R' Yaakov** said, **R' Eliezer** therefore acts properly by not walking by you, because he will not greet you (based on the custom of Bavel) and will therefore insult you by walking by and saying nothing.
 - **R' Yochanan** said, another thing **R' Eliezer** does to offend me is that he repeats my teachings without mentioning my name. **R' Ami and R' Assi** (trying to calm **R' Yochanan** down) said, when **R' Eliezer and R' Yose** were arguing, and a sefer Torah ripped in the course of their heated argument, **R' Yose ben Kisma** said that such anger will cause this Beis Medrash to become a beis avodah zarah (so we see how terrible anger is). **R' Yochanan** answered, that was anger between friends. However, I am **R' Eliezer's** rebbi! **R' Yaakov bar Idi** then said, do you think Yehoshua said "I heard this from Moshe Rabbeinu" every time he taught? Surely he did not, and it was understood that everything he said was from Moshe. So too, without saying so, all know that anything **R' Eliezer** says is from you. **R' Yochanan** turned to **R' Ami and R' Assi** and said, why don't you know how to calm me down like **R' Yaakov bar Idi**!
 - **Q:** Why was **R' Yochanan** so particular about having his teachings said in his name? **A:** We find that Dovid asked Hashem for this as well. **Shimon ben Nezira in the name of R' Yitzchok** says, when a halacha is repeated in the name of the tzaddik, his lips move in his grave, which brings the tzaddik pleasure on the next world.
 - **R' Gidal** said, when one quotes a teaching in the name of the one who said it, he should envision as if the teacher is standing there next to him. We find that **Ze'irah** felt that one can fully understand his rebbi, and therefore accurately quote him, only if he actually saw him.
- There is not a generation that doesn't have ridiculers. In Dovid's generation, (knowing that the Beis Hamikdash would not be built until after Dovid's death), these people would stand outside Dovid's window and say "when will the Beis Hamikdash finally be built!" Dovid would say to himself, I would die early to allow the Beis Hamikdash to be built earlier. Hashem told Dovid that would not happen, because the whole purpose of the Beis Hamikdash is to bring korbanos, however the tzedaka and justice that you do is more beloved to Me than korbanos!

HADRAN ALACH PEREK METZARFIN SHEKALIM!!!

PEREK B'SHLOSHA PERAKIM -- PEREK SHLISHI

MISHNA – HALACHA ALEPH

- At 3 times during the year they would take shekalim to buy korbanos: 15 days before Pesach, 15 days before Shavuos, and 15 days before Succos.
 - **R' Akiva** says, these are the same times of the year that animal ma'aser should be separated as well.
 - **Ben Azai** says, animal ma'aser is separated on the 29th of Adar, the first of Sivan, and the 29th of Av.
 - **R' Lazar and R' Shimon** say, it is separated on the first of Nisnon, the first of Sivan, and the 29th of Elul. Although it should really be done on the first of Tishrei, it cannot be done then, because it is Yom Tov, and giving ma'aser is not allowed on Yom Tov. Therefore, it is pushed back one day to the 29th of Elul.

Daf In Review – Weekly Chazarah

- **R' Avahu** said, the word “peros” means “half”, which refers to half the time that we begin learning the halachos of the Yom Tov (half of 30 days, or 15 days).

-----Daf 7-----8-----

V'HEIN GRANOS...

- **R' Yochanan** said, these 3 times were chosen for animal ma'aser, because these are the 3 periods of the year that animals give birth. In the name of **R' Yehoshua ben Levi** it was said, that these 3 times were chosen so that there should be plenty of animals available for purchase for the people coming to Yerushalayim for Yom Tov (they would not shecht or sell them before giving ma'aser, so giving ma'aser so close to Yom Tov brought a lot of animals onto the market). **R' Yuden** says, these times were chosen to prevent people from delaying to bring up their korban. By giving ma'aser right before Yom Tov, they would then take up the ma'aser animals to be brought as korbanos when they went to Yerushalayim for Yom Tov.
 - **R' Yosa** says, one who delays taking ma'aser from his animals transgresses the lav of “bal t'acher”.
- A Mishna says, **R' Meir** says the first of Elul is the start of the new year for purposes of animal ma'aser. **R' Elazar and R' Shimon** say it is the first of Tishrei. **Ben Azzai** says, the animals born in Elul are considered their own entity for purposes of ma'aser (only l'chumrah).
 - **R' Chuna** said, the reason of **R' Meir** is that animals that conceive before Nisnon give birth before Elul. Anything born later was conceived later, which is considered to be the next year for ma'aser (we follow conception for animal ma'aser and the new year for conception starts at Nisnon).
 - **R' Chuna** said, the reason for **R' Elazar and R' Shimon** is a pasuk which seems to say that anything born before Tishrei is joined for ma'aser purposes.
 - **Ben Azzai** said, since we have the above shitas which argue, we treat the animals born in Elul as a separate entity.
 - **Q:** The other shitas were **Ben Azzai's** talmidim! How could we say that he couldn't understand the shitas enough to pasken like one of them!? **A:** **R' Shmuel bar R' Yitzchak** said, the “fathers of the world”, which **R' Yona** said refers to **R' Yishmael and R' Akiva** argue about this as well. That is why **Ben Azzai** didn't pasken like one over the other.
 - It must be that **Ben Azzai** was a talmid, but eventually became a “chaver” with **R' Akiva**. Because, if that was not the case, he would not refer to him and say “since they (you) say like this and they say like that...”
 - **R' Shmuel bar R' Yitzchak** said, we learn it from the following Mishna. **Ben Azzai** said to **R' Akiva** (after **R' Akiva** said that there is a machlokes between **B”S and B”H** in a place where the **T”K** said there is no machlokes), “Why are you saying that there is a machlokes in a place where there seems not to be!?” From here we see, that it must be that **Ben Azzai** was a talmid, but eventually became a “chaver” with **R' Akiva**. Because, if that was not the case, he would not refer to him and speak to him in that way.
- A Mishna says, all animals born between Rosh Hashana and the following 29th of Elul are joined for ma'aser, even if they are born in different ma'aser periods (as described in the Mishna). If 5 are born before Rosh Hashana and 5 are born after, they are not joined.
 - **R' Yosa** said, we see that animal ma'aser is dependent on when the animal is born, not when it is conceived, and not when it becomes fit to be eaten (which is not until 8 days after it is born). Because, if conception was the determining factor, it should say that animals which became pregnant between Rosh Hashana and the 29th of Elul. And, if being fit to eat is the determining factor, it should say “the ones born till the 22nd of Elul”.
 - **R' Shammai in the name of R' Bun the son of R' Chiya** said, that it may be that we only include animals that are fit to be eaten in that year, but that Mishna may be following **R' Shimon** who says that even animals less than 8 days old are included in the year they are born.
 - **Q:** **R' Mana** asked, that would mean that **Ben Azzai** follows **R' Shimon** instead of the **Chachomim** (because he said that all animals born in Elul are a separate entity, but

Daf In Review – Weekly Chazarah

according to the **Chachomim**, the animals born after the 22nd of Elul are part of the next year)!? **A: R' Mana** said, **Ben Azai** must mean that the animals born after the 22nd are left to be part of the animals born in the next year.

- **R' Chiya** said, a bechor's birth determines its year, not its being fit to be eaten. **R' Mana in the name of his father, R' Yonah**, brings a proof from a pasuk.

MISHNA – HALACHA BEIS

- They would remove the shekalim from the Beis Hamikdash using 3 boxes, each box large enough to hold 3 se'ah. On the boxes were written "aleph, beis, and gimmel" respectively. **R' Yishmael** says the letters were written in Greek.
- The one who went to remove the money could not do so when wearing clothing with a hem, when wearing shoes or sandals, or while wearing tefillin or a kamaya. If he would, and would then become poor, people would say it happened because he stole and was being punished, and if he would then become rich, people would say it was because he stole. We learn from pesukim that a person must try to remain free from suspicion of people.

GEMARA

- A Mishna says that one may move boxes of grain on Shabbos if the space is needed (even though it involves physical exertion, which should not be done on Shabbos). **R' Ze'ira** asked, how large may the boxes be? **R' Yoshiya** answered, a Braisa says that the boxes used for the shekalim held 3 se'ah each, so we will say that that is the size allowable on Shabbos as well.
- A Mishna says, one is chayuv for carrying out undiluted wine on Shabbos in the amount needed to mix a full cup of wine. **R' Ze'irah** asked, how much wine is that? **R' Yoshiya** answered, we find that **R' Chiya** says that for the 4 cups on Pesach, each cup must have a revi'is of wine (which is $\frac{1}{4}$ undiluted wine and $\frac{3}{4}$ water). We see that $\frac{1}{4}$ revi'is of undiluted wine is the amount needed to be chayuv.
 - We find that **R' Yehudah** is the shita of the Mishna regarding the amount of undiluted wine needed to be chayuv.
 - **Q: How much diluted wine must one carry out to be chayuv? A: If one needs $\frac{1}{4}$ revi'is of undiluted wine, which makes a revi'is of diluted wine, it must be that one needs to carry out a revi'is of diluted wine to be chayuv.**
 - **Q: How much wine does one need for each cup of the 4 cups on Pesach? A: R' Avin** says, 1 and $\frac{1}{4}$ "titarton".
 - **Q: May one drink all 4 cups in a row and be yotzeh? A: Since R' Mana in the name of R' Yose** says that if one hears hallel in shul on Pesach night, he need not repeat it at the Seder, it must be that one can drink the 4 cups in a row (because without hallel there is no separation between the 3rd and 4th cups).
 - **Q: May one drink the cups by drinking them bit by bit? A: The Chachomim** did not want one to drink them in a way that will intoxicate him. Sipping the cups like this won't cause intoxication, so it should be mutar.
 - **Q: May one be yotzeh using wine of shmitta? A: R' Oshaya** taught that one can be yotzeh with wine of shmitta.
 - **Q: May one be yotzeh with spiced wine? A: Bar Kappara** once said that spiced wine has the status of wine. We can learn from there that he can be yotzeh with spiced wine.
 - **Q: May one be yotzeh with diluted wine? A: R' Chiya** taught that one can be yotzeh with undiluted or diluted wine as long as the wine looks like and tastes like wine.
 - A Braisa says that cooked wine is like spiced wine (without explaining what halacha this is referring to).
 - **Q: May one be yotzeh the 4 cups with cooked wine? A: R' Yonah** says that one can be yotzeh with cooked wine.
 - **R' Yonah** would have a headache from drinking 4 cups of wine until Shavuos.
- A woman once saw a certain chachom whose face was shining. She said to him, either you are intoxicated, or you lend money with interest, or you raise pigs (these are easy, profitable jobs and thus make you happy). He answered back, it is the Torah that I retain that makes me happy and makes my face shine.

Daf In Review – Weekly Chazarah

- The talmidim of **R' Yochanan** saw that **R' Avahu's** face was shining. The talmidim said, he must have found a treasure. **R' Yochanan** asked him, what new piece of Torah have you learned? He said, I learned an old Tosefta (the joy caused him to shine).
- **R' Chanin** said, the “log” of the Torah is the size of the old “tumasa” measurement that would be used in Tzipori to measure fish fats. **R' Yona** said, they would use that in **R' Yanai's** house to measure honey.
 - A Braisa says, the revi'is is equal to half of the old Shminis measurement used in Tivranis. **R' Yochanan** said, that is the same measure that we use by that name today.
 - **Q:** If that is true, why does the Braisa refer to it as the “old” Shminis? **A:** Its size was changed at one point in time, and then ultimately returned to its original size in the times of **R' Yochanan**. The Braisa wanted to be clear which one it was referring to.
 - **Q:** How large must a cup be to hold a revi'is? **A:** **R' Yose ben Pazi, and Shmuel** say, it must be 2x2x1.83 fingerbreadths.

-----Daf 9-----

- A Braisa says, **R' Nosson** holds, one is chayuv for carrying out a kezayis of congealed wine.
 - It was explained in the name of **Shmuel**, that **R' Nosson** holds like **R' Shimon**, who says that one is chayuv for carrying out liquid wine in the amount of a revi'is, which, when congealed, is a kezayis.
- **R' Simon in the name of R' Yehoshua ben Levi** said, when **Rebbi's** mule died, they paskened that its blood did not give off tumah as a neveilah. **R' Elazar** asked **R' Simon**, did they pasken this way because it was less than a revi'is of blood, or even though it was more than a revi'is? **R' Simon** did not answer him. He then asked **R' Yehoshua ben Levi**, who answered that they ruled it tahor only because it was less than a revi'is.
 - **R' Bibi** said over this psak regarding the mule of **Rebbi**. **R' Yitzchak bar Bisna** asked **R' Bibi** whether the case was where there was less than a revi'is of blood or more than a revi'is, but he did not answer. **R' Zrika** asked **R' Bibi**, why did you ignore him? He explained that he was under a lot of financial pressure, which distracted him.
 - **Q:** How do we pasken? **A:** **R' Yehoshua ben Pesorah** said in a Mishna that blood of a neveilah is always tahor.
 - **Q:** It may mean that it is tahor in that it can't make something “muchshar l'kabel tumah”, but still can make something that is already muchshar, to be tamei!? **A:** A Mishna says that the blood of a sheretz is like its flesh and can make something tamei, but cannot make something muchshar, and there is no other blood like this. We see from the Mishna that animal blood is different and cannot make something tamei.
 - **Q:** It may mean that sheretz blood is different in that it gives off tumah even if only the size of a lentil, which is not true about all other blood. But, it may be that other blood does give off tumah when it is a revi'is!?
 - **R' Yose** said, one amarah says the blood is tamei, which is like the shitah of **R' Yehuda**, and one amarah says the blood does not give off tumah, which is like the shitah of **R' Yehoshua ben Pesorah**.

SHEMAH YANI V'YOMRU...

- **R' Yishmael** taught, a person with long hair may not be the one to withdraw the shekalim, because people may say that he stole some and hid them in his hair.
 - A Braisa says, they would separate the woolen strands of his clothing to show that he didn't take and hide any shekalim.
 - A Braisa says, they would talk to him the entire time so that people could not suspect him of hiding any in his mouth.
 - **Q:** Why didn't they just have him fill his mouth with water? **A:** **R' Tanchuma** said, he has to make a bracha when he separates the coins.
- **R' Shmuel bar Nachman in the name of R' Yonason** said, a pasuk in the Torah, another in Nevi'im, and another in Kesuvim, all teach that one must do what he can to remain free of suspicion from Hashem and people alike.

Daf In Review – Weekly Chazarah

MISHNA

- The members of **R' Gamliel's** house would bring their shekalim as the person was ready to withdraw coins for use. They would throw it in front of him and he would pick them up and place them on top of the pile, thus assuring that their coins would be used for the first purchases.
- The one who withdraws the coins would ask, "Should I take coins from the pile?", and they would reply "Withdraw, withdraw, withdraw".
- After filling up the boxes, he would cover the remaining coins with a leather cover. He did this after the second withdrawal as well, but not after the third. This was done, because what was left after the withdrawal were considered "leftovers", and could therefore not be taken at the next withdrawal.
- The first withdrawal was done with intent for the people of Eretz Yisrael. The second was done for the people of the cities around Eretz Yisrael. The third was done for the people of Bavel, Madai, and all countries further away.

GEMARA

- **Q:** The coins are taken on behalf of all people who have, and who will, donate. If so, why did the members of **R' Gamliel's** house do that? **A:** They took pleasure in knowing their actual coins were being used for the first purchases. In truth, it was unnecessary.
- A Braisa says, if the leather cover on the coins were removed, causing all the coins to get mixed up, we must treat all the coins as "leftovers" and they may not be used in future withdrawals.
- A Braisa says, the third withdrawal was made from the most expensive coins (because those are the coins that came from far way, and they would change in the shekels for gold coins for easier travel).
- A Braisa says, the first withdrawal was done with intent for the people of Eretz Yisrael and all of Klal Yisrael, the second was done for the people of the cities around Eretz Yisrael, and for all of Klal Yisrael, and the third was done for the people of Bavel, Madai, and all countries further away, and for all of Klal Yisrael.
- A Braisa says, when taking money from the withdrawal boxes (there were 3 boxes for each withdrawal), after taking money from the first box (the one marked "aleph") they would begin taking money from the second before finishing the first, and then from the third before finishing the second. If they used the entire third box, they would then go back to the second, and then back to the first. If all the coins were used and more money was needed, they would go back and take from the new coins (not the "leftovers"). **R' Meir** says they would take from the "leftovers".
- **R' Pinchas ben Yair** said, we learn from pesukim that: zrius (diligence) brings one to nekiyus (cleanliness from sin), nekiyus brings one to tahara (purity), tahara brings to kedusha, kedusha brings to anava (humility), anava brings to yiras cheit (fear of sin), yiras cheit brings to chasidus (doing beyond the letter of the law), chasidus brings to ruach haKodesh, ruach haKodesh brings to techiyas hameisim, and techiyas hameisim brings to the coming of Eliyahu.
- It was taught in the name of **R' Meir**, one who lives in Eretz Yisrael, speaks lashon hakodesh, eats all his produce only when tavor, and says Keriyas Shema every morning and night, is clearly fit for Olam Habah.

HADRAN ALACH PEREK B'SHLOSHA PERAKIM!!!

-----Daf 10-----

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.

Daf In Review – Weekly Chazarah

- **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 Shte 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 the that 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 Shte 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 the that Omer may not be brought from produce of Suria.
 - **R' Yishmael** says in a Mishna, that one may cut the barely for the Omer on Shabbos (when the 16th of Nisnon 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 shitah of **R' Yishmael** is consistent with his other shitah 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,

Daf In Review – Weekly Chazarah

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

Daf In Review – Weekly Chazarah

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.

-----Daf X'---11-----

- **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

Daf In Review – Weekly Chazarah

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 Nisnon 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.

Daf In Review – Weekly Chazarah

-----Daf כ'---12-----

MISHNA – HALACHA DALED

- One who makes his possessions hekdesch, without specifying what type of hekdesch he meant, and some of the items were fit to be used as korbanos of the tzibbur, **R' Akiva** says they should be given to workers as payment (and then repurchased with new shekalim). **Ben Azai** said, that is not consistent with the way we dealt with the ketores previously. Rather, we should take chullin money, have the kedusha of the items go onto the money, give the items to the workers as their pay, and then repurchase the items with the new shekalim.
- One who makes his possessions hekdesch, without specifying what type of hekdesch he meant, and some of the items were fit to be used as korbanos on the Mizbe'ach, **R' Eliezer** says, the males should be sold to be used for Olos, and the females should be sold to be used for Shelamim. The money that is received, should go along with all the other possessions for bedek habayis. **R' Yehoshua** says, the males should themselves be brought as Olos, the females should be sold and the proceeds used to bring Olos, and the rest of the possessions should be used for bedek habayis.
 - **R' Akiva** said, the view of **R' Eliezer** seems more understandable, because he is consistent in the application of his rule.
 - **R' Papayus** said, I have heard that **R' Eliezer's** view seems correct when one says, "I am makdish my possessions and my animals". In that case he equates the animals to his other possessions, showing that he wants them all to go to bedek habayis. And, I have heard that **R' Yehoshua's** view seems correct when one simply says, "I am makdish all my possessions". In that case, we assume that he wants his possessions to be used for the maximum kedusha possible. Therefore, the animals must be used for Olos.
- One who makes his possessions hekdesch, without specifying what type of hekdesch he meant, and some of the items were fit to be used on the Mizbe'ach, such as wine, oil, or birds, **R' Eliezer** says that they should be sold for what they can be used for on the Mizbe'ach (for use as nesachim, a mincha, etc.) and the money received should be used to purchase Olos. The remaining possessions should be used for bedek habayis.

GEMARA

- **R' Yochanan** said that the possessions fit to be a korbon tzibbur, mentioned in the first part of the Mishna, refers to someone who is makdish ketores that he has in his possession. **R' Hoshaya** explained, this can be referring to people who worked on the ketores and received it as their wages, who were makdish it before Hekdesch had a chance to buy it back.
 - The machlokes between **R' Akiva** and **Ben Azai** is, that **Ben Azai** says that hekdesch cannot become deconsecrated onto labor (it needs to be deconsecrated onto something tangible).
- A Mishna says, kodesh of bedek habayis is different in that: unspecified hekdeishos go to bedek habayis, it takes effect on everything, one commits me'ilah by benefitting from something that grows from them, and Kohanim do not benefit from it.
 - **R' Chananya** said, this Mishna follows the shita of **R' Eliezer** of our Mishna, who says that when one makes his possessions kodesh, without specifying what type of hekdesch, all the possessions, even animals that are fit to go on the Mizbe'ach, go for bedek habayis (the animals are sold for korbanos and the proceeds used for bedek habayis).
- **R' Ze'irah** says, **R' Eliezer** and **R' Yehoshua** in our Mishna only argue when one is makdish all his possessions. However, if one is makdish only his animals, even **R' Eliezer** would agree that the animals become hekdesch for the Mizbe'ach.
 - **R' Ba** says, they only argue when one is makdish only his animals. However, if one is makdish all his possessions, all would agree that it becomes hekdesch for bedek habayis.
 - **Q:** Since animals are fit for the Mizbe'ach, how can we say that if a person is makdish only his animals it would go for bedek habayis!? **A:** The fact that he did not specify is the equivalent of him saying that it should go for the bedek habayis.
 - **R' Yochanan** says, the machlokes is in the case where one is makdish all his possessions *and* where one is makdish only his animals.

Daf In Review – Weekly Chazarah

- **R' Yochanan** said, if animals without a mum, belonging to bedek habayis, are redeemed, they become fully chullin.
 - A proof can be brought from a Mishna which says that an animal which had a mum before being made hekdesch (and therefore only has monetary kedusha) and is then redeemed, it becomes fully chullin. Bedek habayis, which also only has monetary kedusha, should therefore also become fully chullin when redeemed.
 - **R' Chizkiya in the name of R' Chisda** said, it could be that bedek habayis are only similar to that case once they get a mum, not before that. **R' Yosa** said, that this is actually the way it is taught in a Mishna.
 - **R' Chizkiya in the name of R' Yosa** said, it must be that the animals of bedek habayis, even without a mum, becomes fully chullin when redeemed. If we do not say so, how can kedushas Mizbe'ach take hold on the animal that still has kedushas bedek habayis!?
 - It may be that as soon as the animal of bedek habayis is redeemed, the **Rabanan** instituted that a level of kedushas Mizbe'ach takes hold on the animal (prohibiting work and shearing), and doesn't allow it to become fully chullin.
- A Braisa says, if one designates a female animal for an Olah, Pesach, or Asham, it gets “kedushas haguf” and an act of Temurah done to the animal will take effect. **R' Shimon** says, Temura will only take effect for a female designated as an Olah, but not for a female designated as a Pesach or an Asham. **R' Shimon ben Yehuda said in the name of R' Shimon**, in any of the cases, Temurah will not take effect.
 - **R' Yochanan** said, the reason for **R' Shimon** is that we find a female bird is valid as an Olah, and therefore a female animal designated as an Olah gets kedushas haguf.
 - **R' Yochanan** said, the reason of **R' Shimon ben Yehuda** is, because he says as follows: if an animal is of the right type (e.g. an Asham that is a male) but is of the wrong age, it does not get kedushas haguf, so surely an animal of the wrong type (e.g. a female when the korbon must be a male) does not get kedushas haguf.
 - **R' Yochanan** said, just as **R' Yehoshua** of our Mishna holds that a female designated for an Olah does not get kedushas haguf (because if it did, it could not simply be sold for a Shelamim before it got a mum), **R' Shimon ben Yehuda in the name of R' Shimon** says this as well.

The Braisa continues, **Rebbi** said, I don't agree with **R' Shimon** in regard to a Pesach, because the leftover Pesach gets the status of a Shelamim, and since a female can be brought as a Shelamim, it should get kedushas haguf even as a Pesach.

- **Q:** He should also disagree with **R' Shimon** regarding an Asham, since the leftover Asham is brought as an Olah, and a female brought as an Olah gets kedushas haguf, because a female bird may be brought as an Olah!? **A:** **R' Avin** explained, the actual Pesach animal itself may be brought as a Shelamim, but the actual Asham animal is not brought as an Olah (it is allowed to get a mum and sold, with its proceeds used for an Olah). That is why they are different.
- The point of the machlokes is, that **R' Shimon** says, when a person designates a female as a Pesach, he does not do so with intent for kedushas haguf. **Rebbi** says that he does.
- **R' Ze'irah in the name of Reish Lakish** said, the reason of **R' Yehoshua** is based on a pasuk that teaches, that unless specified otherwise, all animals are to be brought as Olos. Although the pasuk says “zachar”, the word “babakar” teaches to include females as well.
 - **Q:** **R' Yitzchak the son of R' Elazar** asked, maybe “babakar” comes to include even an animal with a mum!? **A:** **Rav** explained, there is a big difference. A female is fit for some types of korbanos. An animal with a mum is fit for no korbon.

R' ELAZAR OMER YIMACHRU...HAMIN

- **R' Avahu in the name of Reish Lakish** said, the reason of **R' Elazar** is the pasuk which teaches that anything made hekdesch that is fit for the Mizbe'ach, must be brought as an Olah. Therefore, these items are sold and the money is used for an Olah. However, it may not be a bird Olah, because the pasuk says “babakar”.
 - **Q:** **R' Yirmiya and R' Bun bar Chiya** asked, before **R' Yochanan** said, the reason why **R' Shimon** says that a female gets kedushas haguf when designated as an Olah is because a female bird may be brought as

Daf In Review – Weekly Chazarah

an Olah. Now we are saying that birds, which now have kedusha of an Olah, can be sold? They have kedushas haguf and therefore shouldn't be allowed to be sold!? **A: R' Yose** said, something which itself cannot be brought on the Mizbe'ach, and whose value cannot be used for something to be brought on the Mizbe'ach, only gets monetary kedusha. Therefore, this bird, which cannot be brought on the Mizbe'ach (because the pasuk says "babakar") and cannot be redeemed (because birds may not be redeemed) only gets monetary kedusha.