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Shekalim Daf 10

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamah of

**Tzvi Gershon Ben Yoel (Harvey Felsen) o"h**

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

### ***Can an individual's property be transferred to become public?***

The Mishna asks: What was done with the terumah? They would buy the daily tamid offerings, the mussaf offerings, their libations, the omer offering (*a minchah made of fine barley flour offered on the sixteenth day of Nissan, which permitted the eating of the new crop of grain*), the two loaves, the lechem hapanim, and all the public offerings.

Those who kept guard over the *sefichin* (aftergrowths) in the *Shemittah* year (*which ensured that there will be barley available for the omer offering*) received their pay out of the treasury chamber. Rabbi Yosi said: One who wants to watch it for free may do so. They said to him: Even you admit that they (the omer and the two loaves) must be brought from the public funds.

The Gemora cites a braisa which explains the necessity for the Mishna (in Taanis) to state the times for the wood festival for the Kohanim and the people. [The Mishna there lists numerous dates that were personal Yomim Tovim for certain families who donated wood for the fires of the Beis Hamikdosh.] The Chachamim said that when the Jewish people ascended to Eretz

Yisroel from Bavel, they did not find wood for the mizbeach. The families mentioned in the Mishna willingly donated wood, and transferred the wood to the public funds. The Prophets stipulated that even at times when the wood chamber is full with wood, these families will continue to donate wood themselves, so the offerings shall not be offered except with their wood first.

Rabbi Acha says that the opinion stated in that *Mishna* is that of Rabbi Yosi, for he said: One who wants to watch it for free may do so (and a private person may transfer his money to the public fund).

Rabbi Yosi in the name of Rabbi Ila says: That *Mishna* is in accordance with all opinions, for they argue (if private money can be transferred to public funds) only regarding the actual offering, but regarding things which are merely preparations for the offering (such as wood for the altar), everyone agrees that a private offering (money) may be transferred to a public offering.

The same point is repeated concerning a woman who sewed a shirt for her son (who is a Kohen), in order for him to perform the service. If she donates it to the public, it is a valid *begeg kahuna* (priestly vestments).

Again Rabbi Acha claims that this is only Rabbi Yosi's opinion, and Rabbi Yosi argues and that the Chachamim agree here too, since it's not an actual offering.

The Gemora now presents two sources that support Rabbi Yosi who said that the Chachamim agree that an individual's property can become a *korban tzibbur*.

1. The Chachamim and Rabbi Yosi once again are in disagreement as to when these family Yomim Tovim were observed. Rabbi Yosi says that they were observed only during the time of the Beis Hamikdosh, while the Chachamim hold that the families observed their private Yom Tov even after the Churban. But all agree that while the Beis Hamikdosh stood, these private Yomim Tovim were observed, meaning that the Chachamim agree that there was a time when an individual's property become public.
2. Rabbi Eliezer Ben Tzaddok was a descendant of the Sanna Ben Binyomin family, whose private Yom Tom was on the 10<sup>th</sup> day of Av. When Tisha B'Av fell on Shabbos and was postponed to the next day (10<sup>th</sup> of Av), this family fasted only part of the day. Obviously, this occurred after the Churban (otherwise, Tisha B'Av wouldn't be a fast day), and yet the family's personal donation of wood was treated as a *korban tzibbur*. (The Chachamim agree to Rabbi Eliezer Ben Tzaddok here, since he didn't just state an opinion, but an actual practice that occurred.) (9b6 – 10a3)

## ***The geographical location of the Omer***

Rabbi Yishmael is the Tanna in our Mishna who said that we appoint guards to watch over the *sefichin* growths, since he holds that the Omer can only come from Eretz Yisroel. If the Omer could come from Suria, then the guards would be useless, as grain for the Omer could be imported from abroad.

Based on this, the following statements can be also attributed to Rabbi Yishmael:

1. Eretz Yisroel is more sanctified than all other lands, since the Omer can only come from there.
2. During the Shemittah year we may harvest the barley for the Omer, since we can't import it from other lands.
3. Rabbi Yishmael said: Just as plowing (which the Torah prohibits to be done on Shabbos) is discretionary (for there is never an obligation to plow), so too harvesting (which the Torah prohibits to be done on Shabbos) is discretionary. This excludes the harvesting for the Omer, which is an obligation (and therefore, it is not forbidden on Shabbos). Rabbi Yishmael is following his own opinion that the Omer may not come from Suria, for he holds that the harvesting for the Omer is obligatory (and just as it overrides Shabbos, it overrides Shemittah).

The *Gemora* notes that the Tanna of our *Mishna* who says that those who kept guard over the *sefichin* (aftergrowths) in the *Shemittah* year (which ensured that there will be barley available for the omer offering) received their pay out of the treasury chamber is that of

Rabbi Yishmael (for the stalks cannot be brought from outside of Eretz Yisroel).

Rabbi Yosi says that it is in accordance with all opinions, for everyone maintains that if the Omer was not brought from Suria, it may be brought from the *sefichin* in Eretz Yisroel. (10a3 – 10a4)

### ***Items that are purchased with the shekel donations***

The Mishna lists the various items that are purchased and/or funded by the donations.

These were acquired directly from donations:

- *Para Aduma* (the red cow)
- the goat that was thrown off the cliff on Yom Kippur
- the crimson strip of wool that was thrown into the fire of the red cow (along with the cedar wood and hyssop plant)

These were acquired from the remainder funds of the donations:

- When the *para aduma* was brought from Har Habayis to Har Hazeisim, extra care had to be taken that it shouldn't become *tomei*. Therefore, a bridge was built on top of another bridge for this transport. (Abba Shaul says the Kohanim built these bridges from their own private funds.)
- The person who was appointed to carry the goat on Yom Kippur to the cliff walked the entire distance over a bridge, since the people of Bavel were anxious for their sins to be atoned, and they would pluck out his beard.
- Anything that was necessary for the upkeep and maintenance of Yerushalayim.

Rabbi Yishmael said that if there were any more leftover funds, the treasurers could purchase wine, flour, and oil to sell to people (for the use of korbanos), and keep the profits. Rabbi Akiva disagreed, since that would make Hekdesh appear less than wealthy. This is similar to the halacha that the treasurers of charity cannot use the funds to purchase items and sell them later for a profit, since the funds need to be available at the moment a poor person requires them. (10b1 – 10b2)

### ***The services that Bedek Habayis can hire***

The Gemora lists various services that people do for the Beis Hamikdash, and they are remunerated from the shekel donations:

- Talmidei Chachamim who taught the Kohanim how to bring a korban
- Inspectors who checked each korban for a *mum* (blemish)
- those who checked the “master copy” of the Sefer Torah.
- The judges of theft trials
- the women who sewed the *paroches* (curtain) that separated the Kodosh Hakodoshim from the *Heichal*. (This is actually the subject of a machlokes, as Shmuel holds that they were paid from the shekolim since it is similar to a korban, while Rav Huna holds that they were paid from *Bedek Habayis*, since the sewing of the *paroches* is similar to the building itself.) (10b3 – 10b4)

## INSIGHTS TO THE DAF

We mentioned earlier that the crimson colored wool for the goat of Yom Kippur was purchased with the shekel funds. This is the interpretation of the Korban Ha'eda, who says that the only reason why the cedar wood and the hyssop weren't mentioned in the Mishna is to make a parallel to the Mishna's other crimson strip that was tied between the goat's horns, which was purchased with the leftover funds.

The Cheshek Shlomo takes issue with the Korban Ha'eda, and insists that the first strip of the Mishna cannot possibly refer to that of the Para Aduma. Since this strip is written openly in a passuk, it should not be bought with **leftover** funds. He proves this from that fact that the Tosefta in Shekalim says explicitly that this strip, the cedar and hyssop came from the leftover funds.

What is then the difference between the Para Aduma's crimson strip (which is bought from the main shekel donations), and the Yom Kippur's goat strip which is purchased from the second-level leftovers?

The Cheshek Shlomo explains that the strip of the Para Aduma was used as an accessory to the cow, and therefore carries less weight. But the wool used with the goat is actually part of that korban, so therefore it is purchased from the main donations.

However, the Vilna Gaon seems to concur with the Korban Ha'eda, as his *girsā* in the Tosefta is that these Para Aduma items were bought with the **main** shekel donations, and not the leftovers.

## DAILY MASHAL

The Sforno in his commentary to the *Mishna* in Pirkei Avos says: There is no doubt that one who uses a holy object for secular purposes desecrates its holiness and is thus liable to a death penalty. Since the Torah is "Holy of Holies," one who makes a secular occupation out of it, with the sole purpose of securing for himself a livelihood or temporal honor, desecrates this holiness. However, a person who seeks to increase his personal Torah study and observance is compared to utilizing a whole utensil for a holy purpose, and this intention will be affirmed when he utilizes his time to teach or judge.

HaRav Zev Leff, in his sefer on Shemoneh Esrei, continues by quoting our *Gemora*: Chazal say that those who judge or teach Torah receive their wages from the monies donated to the Temple. Similarly, HaKadosh Baruch Hu commanded us to give terumah and maaser to the Kohanim and Leviim. Therefore, one who receives material support through learning or teaching Torah or other mitzvos is not designated as gaining pleasure or benefit from the Torah, for which one is punished. Therefore, the one who toils in Torah on the level of "osin retzono shel makom" and who receives his livelihood as a secondary consideration through the Torah he is learning is serving God, sanctifying His Name, and joining the ranks of Levi, God's own personal army.