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Shekalim Daf 11

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

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The Pride of the Kohanim

The Kohanim displayed a great amount of pride in their service, as each Kohen would destroy the bridge built by his predecessor to transport the red heifer from the Temple Mount to the Mount of Olives. This was very costly, amounting to more than sixty bars of gold.

The Gemora originally wanted to say that the Kohanim were arrogant in doing this, but once we learned that Shimon Hatzaddik did the same thing (even destroying his own bridge to build a new one for himself for another red heifer), the Gemora concluded that he did it for the honor of the mitzva. Furthermore, these bridges were blocked off on the sides by panels and boards so that the Kohanim should not come to touch (according to the Korban Ha'eda) or even see (according to the Taklin Chadetin) anything that's tamei along the way. (11a1)

Profiting from Hekdesh

The prohibition of *ribis* (taking interest) includes a case where the lender hires the borrower to sell merchandise, but all profits will go to the lender, and the borrower assumes any loss (such as theft and depreciation.) This however is permissible when Hekdesh is the “lender”, i.e., using the leftover shekel

donations to buy grain, oil, and wine to resell to the people, where Hekdesh will make a profit. Similarly, if the “lenders” are orphans, this practice is also permitted. (11a1 – 11a2)

The extra Ketores

The *Mishna* states: The remainder of the incense - what was done with it (*in order to make it usable for the next year*)? The wages of the workmen (*who prepared the incense*) were allocated (*from the half-shekels in the Temple treasury; and the money was deconsecrated when it was given to them*), and the extra incense was deconsecrated by exchanging it for the worker's money, and (*the extra incense was*) given to the workmen as their wages, and was then re-purchased (*from them*) with the new donations (*and now could be used for the next year*). If the *shekalim* were brought in the proper time, they were re-purchased with the new donations; otherwise, they were re-purchased from the old donations.

The *Gemora* asks: But this presents a problem, since the workers' production of the Ketores was also considered to be consecrated, so how can consecrated objects be transferred upon another consecrated object?

Rabbi Shimon bar Bisna explains that Temple buildings are built first with nonsacred materials and then they are consecrated. [*They pay on credit instead of with money. If they would use money, the money becomes deconsecrated and the materials consecrated.*] This is because he who donates money to the Temple consecrates it (*and therefore the money cannot be used to pay the workers*), and therefore, the treasurer says, “The sacredness of the money shall be deconsecrated to the building,” so that the money (*which is now nonsacred*) may be used to pay the workers as their wages. [*When the building is finished it was exchanged against the money donated to the Temple for this building. The money becomes again nonsacred and can be used to satisfy the sellers and the workers.*]

The *Gemora* asks: What was done with the money that was used to deconsecrate the ketores?

Rebbe said: I said that it is given to the houses of Garmu and Avtinas, for they were experts in the compounding of the ketores and the preparation of the showbread.

Rabbi Shmuel bar Rav Yitzchak notes: This can only work however, if Hekdesh owed the workers money from last year, but the redemption of the leftover Ketores could not be used to pay this year's salaries. Instead, the extra funds would go towards *keitz mizbe'ach* – offering additional korbanos on the mizbe'ach so it should not sit idle. (11a4, 11a5, 11b1)

What to do if one produced the Ketores in chulin vessels

In the case where the Ketores was compounded in *chulin* vessels, there is an argument amongst the Amoraim what to do. Rabbi Yossi Bar Chanina says that it is invalid, since the verse says “Kodesh hee” (It is kodesh), I.e., all its aspects should be consecrated. Rabbi Yehoshua Ben Levi disagrees and says that the Ketores is valid, and the verse was only talking about that the funds should come out of the shekel donations, but there's no obligation to produce it in consecrated vessels.

The *Gemora* notes that the opinion who holds it is invalid is in accordance with Shmuel, for Rav Huna said in the name of Shmuel: They made the mortar (used to ground the ketores) as a service vessel in order to consecrate the ketores.

The *Gemora* asks: Can something (the ketores) which is prepared in a consecrated vessel be redeemed?

The *Gemora* answers that Shmuel maintains that it is a specific leniency regarding the leftovers (of communal offerings), for it was taught: Shmuel said: The daily offerings (*those purchased with the half-shekel contributions from this year*) which were not necessary for the community (*for extra lambs were bought just in case the others had a blemish*) are redeemed even if they are unblemished. [*They could not be used for the following year; accordingly, they could be redeemed in order to make them usable. They were redeemed with unconsecrated money and the money is added to the Temple treasury collection, and used to plate the Holy of Holies. These lambs would then be purchased with the new half-shekel contributions, and used as offerings for the next year.*] And Rabbi Yochanan said that they are



redeemed in the manner of disqualified offerings (which are left to graze until they develop a blemish). (11b2 – 11b4)

INSIGHTS TO THE DAF

How did Betzalel produce the Ketores without a Mishkon?

The Meshech Chochma is *mechadesh* a new argument between Rashi and the Rambam. The Rambam rules like Rabbi Yossi Bar Chanina who holds that any Ketores that's produced outside the Beis Hamikdash or in *chulin* vessels is not valid. If so, asks the Meshech Chochma, how did Betzalel produce the Ketores before the Mishkan was built? (In Shmos 38:29 it says that Betzalel made the Ketores, and only later in Shmos 40:33 did Moshe put the Mishkon together.)

He answers that the Rambam is understanding the pesukim like the Ramban, who learns that that particular production of the Ketores was done during the week preceding the inauguration of the Mishkan (the period of seven days known as the "Miluim"), and therefore didn't conform to the regular halachos. However, Rashi in passuk 40:27 clearly writes that this Ketores is the daily Ketores, and if so, the question remains: how was it produced without the Mishkon?

It must be, ascertains the Meshech Chochma, that Rashi rules like Rabbi Yehoshua Ben Levi of our argument, and when one produces the Ketores with *chulin* vessels, it is nevertheless valid.

DAILY MASHAL

Rebbe said: I said that it is given to the houses of Garmu and Avtinus, for they were experts in the compounding of the ketores and the preparation of the showbread.

Many times in Shas, it is found that Rebbe used this terminology, "I say etc." What was his intention with these words?

Reb Yosef Engel in Beis Haotzar explains that it is known that Rebbe was a tremendously humble person. The Gemora in Sotah (49a) states that when Rebbe died, humility ceased. Perhaps what Rebbe was saying was that it appears to him that the halachah is like this-and-this, but not that it is most definitely so.

He also writes that it is clear from the seforim of the students of the Baal Shem Tov that lofty people are constantly thinking that their words and actions are not emanating from their own power and strength; rather, it is all coming from the Ribbono shel Olam. In kabbalah, the Shechinah is referred to as "Ani," "I." This is the explanation in the Gemora Sukkah (53a) when Hillel said, "If I am here, then everyone is here." The "I" did not refer to himself, for Hillel, we also know was extremely humble. Rather, he was referring to the Shechinah. This, perhaps, is what Rebbe was saying when he said, "I say." The Shechinah which is inside of me is saying that the halachah is like this.