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Shekalim Daf 10

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The Mishnah 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. (9b5 – 10a1)

The Gemora cites a Baraisa which explains the necessity for the Mishnah (in Taanis) to state the times for the wood festival for the Kohanim and the people. [The Mishnah there lists numerous dates that were personal Yomim Tovim for certain families who donated wood for the fires of the Beis Hamikdash.] The Chachamim said that when the Jewish people ascended to Eretz Yisroel from Bavel, they did not find wood for the Altar. The families mentioned in the Mishnah 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 would 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 Mishnah is that of Rabbi Yosi (the Tanna), 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 (the Amora) in the name of Rabbi Ila says: That Mishnah 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 valid (as one of the priestly vestments). Again Rabbi Acha claims that this is only Rabbi Yosi's (the Tanna) opinion, 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), and Rabbi Yosi (the Amora) in the name of Rabbi Ila says: That Mishnah 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 the shirt for the Kohen), everyone agrees that a private offering (money) may be transferred to a public offering.

The Gemora cites a Baraisa that is in dispute with the explanation of Rabbi Yosi (the Amora):¹ Those (nine) days²

¹ As he maintained that the wood donated is merely a preliminary to the actual offering, and this Baraisa, according to the Pnei Moshe's understanding, demonstrates that the wood is an actual offering.

² Of family festivals, on the occasion of donating wood for the altar.



are celebrated both during the time when one can bring an offering³ and during the time when no offering can be brought.⁴ Rabbi Yosi says: They are observed only during the time when offerings are brought. [This *Baraisa* demonstrates that both opinions maintain that the days that the wood were donated are important enough to be commemorated as festivals; this would only be the case if the wood is regarded as an actual offering.]

And this can also be proven from that which was taught in the following *Baraisa*: Rabbi Elozar the son of Rabbi Tzadok said: We were of the descendants of Sna'av from the tribe of Binyamin. One time Tisha B'av occurred on Shabbos and it was pushed off to Sunday. We fasted but did not complete the fast because it was our Festival. [The wood offering for that family was on the Tenth of Av during the days of Ezra, and it was a Festival for them forever. Apparently, the family continued to commemorate the offering of wood even after the destruction of the Temple, as there was no fast of the Ninth of Av while the Temple stood. Considering that the wood was important enough for them not to complete the fast, it is obviously regarded as an actual offering.] (10a1 – 10a3)

The Mishnah had stated: [They would buy the daily tamid offerings, the mussaf offerings, their libations,] the omer offering, the two loaves, the lechem hapanim, and all the public offerings. (The Gemara notes: Rabbi Yishmael is the *Tanna* in our Mishnah who said that the barley for the Omer cannot come from Suria.)

We learned in a Mishnah there: All the grain for individual and communal offerings may come both from Eretz Yisrael and from outside of Eretz Yisrael. It may come both from new

grain⁵ and from old grain, except for the *omer* itself and the two loaves, which may come only from new grain and from Eretz Yisrael. Rav Huna said in the name of Rabbi Yirmiyah: The Mishnah is in accordance with the opinion of Rabbi Yishmael, as Rabbi Yishmael says: The *omer* may not come from Suria (or any other location outside of Eretz Yisrael).

The Gemara cites another Mishnah (which also follows Rabbi Yishmael): There are ten levels of sanctity. Eretz Yisrael is more sanctified than all other lands. And what is the nature of its holiness? They must bring from it the *omer*, the bikkurim (first fruits), and the two loaves, which may not be brought from the produce of any other lands. Rabbi Chiya said in the name of Rabbi Yirmiyah: This Mishnah is in accordance with the opinion of Rabbi Yishmael, as Rabbi Yishmael said: The *omer* may not come from Suria (or any other location outside of Eretz Yisrael).

The Gemara cites another Mishnah (which also follows Rabbi Yishmael): Rabbi Yishmael says that⁶ just as the plowing that is prohibited on Shabbos is an otherwise voluntary act,⁷ so too, the harvesting that is prohibited on Shabbos is voluntary. The harvesting of the *omer* is excluded from the prohibition, as it is an obligatory act.⁸ Rabbi Yishmael is consistent with his own opinion in this matter, as it is Rabbi Yishmael who said: The *omer* may not come from Suria (or any other location outside of Eretz Yisrael). This is consistent with his opinion stated elsewhere, as he said: The harvesting of the *omer* is excluded (from the prohibition on Shabbos), as it is an obligatory act.⁹

The Gemara asks with regard to the Mishnah: Who is the *Tanna* who taught: The guards of *sefichin* (aftergrowth)

³ I.e., when the Temple was standing.

⁴ I.e., when there is no Temple; nevertheless, the family still regard those dates as a festival; they refrain from eulogies, fasting and work.

⁵ That grew after the offering of the *omer* the previous year.

⁶ Regarding the verse "Six days you shall work and on the seventh day you shall rest; at the plowing time and at the reaping time you shall rest" is not referring to the prohibition against farming the land during the Shemittah Year, as the Rabbis explain. Rather, it is referring to the prohibition against performing labor on Shabbos. The reason that the verse mentions these two particular forms of labor is to teach us as follows.

⁷ As plowing is never required by the Torah.

⁸ The barley for the *omer* must be harvested on the sixteenth of Nissan, even if it occurs on Shabbos.

⁹ Since Rabbi Yishmael requires that the *omer* come from Eretz Yisrael, reaping it must be permitted during the Shemittah Year, despite the fact that reaping is generally prohibited during the Shemittah Year. This is consistent with Rabbi Yishmael's opinion that the *omer* is excluded from the category of prohibited labor on Shabbos because reaping it is an obligatory act; the same holds true for the Shemittah Year as well.

during the Shemittah Year collect their wages from the collection of the Temple treasury chamber? It is Rabbi Yishmael.¹⁰ Rabbi Yosi said: The Mishnah is a statement accepted by all,¹¹ for if they could not find barley in Suria (or anywhere else outside of Eretz Yisrael), they would bring the *omer* from *sefichin* that were in Eretz Yisrael.¹²

[Since it is permitted to harvest the *omer* even during the Shemittah Year, the Gemara asks:] With regard to that *omer* (if it becomes clear that there are no *sefichin* in a particular Shemittah Year), what is the *halachah* concerning planting it initially? Rabbi Chiya bar Adda asked in the presence of Rabbi Mana:¹³ [In the case under discussion, if one were to plant barley during the Shemittah Year] would it not be comparable to the case of a handful of a minchah-offering whose remainder may not be eaten?¹⁴ Rabbi Mana said to him: The *omer* is nonetheless valid, as it becomes like the five offerings that may be brought in a state of tumah but may not be eaten in a state of tumah.¹⁵ (10a3 – 10a5)

The Gemara asks: How does the treasurer do this, i.e., pay the salaries to the guards and harvesters from the chamber collection?¹⁶ The Gemara answers: He takes money from the moneychanger and gives that money as payment to the harvesters and to the guards before the *omer* is offered. Once the time for offering the *omer* arrives, they bring money from the shekalim withdrawn from the box and deconsecrate [the money] by transferring its sanctity onto the barley that is to be used for the *omer*. [This money now

becomes unconsecrated and is used to repay the money changer.] The Gemara asks: Is such a manner acceptable?¹⁷ The Gemara answers. Rabbi Acha said in the name of Rabbi Ba: Whatever the treasurer gives them as payment is considered to be its monetary value from the beginning of the process, even if the barley is worth considerably less on the open market.

On a similar note, it was taught in a *Baraisa*: It was taught also with regard to stoneworkers.¹⁸ They too receive their salary from the Temple treasury. How does the treasurer do this? He takes money from a moneychanger and gives it as payment to the quarriers and to the stonecutters before the stone is placed on the top row that is being built. Once it is placed on the top row, they bring money from the shekalim withdrawn from the box and deconsecrate [the money] onto the stones.¹⁹ The Gemara asks: Is such a manner acceptable?²⁰ Rabbi Yosi, in the Academy of Rabbi Bun, said in the name of Shmuel: Whatever the treasurer gives them as payment is considered to be the monetary value of the stones from the beginning.²¹ (10a5 – 10a6)

Items that are purchased with the shekel donations

Halachah 2 · MISHNAH: The Mishnah lists the various items that are purchased and/or funded by the donations.

These were acquired directly from donations:

- Parah Adumah (the red heifer)

despite the fact that after the handful is burned on the altar, the remainder of the meal mixture may not be eaten.

¹⁶ The money in the Temple treasury is consecrated property, and consecrated property may be desacralized only through redemption.

¹⁷ The monetary value of the *omer*, which is used to deconsecrate the funds, is far less than the amount paid to the harvesters and guards.

¹⁸ A quarrier hews stones from mountains and a stonecutter cuts them for use in the Temple.

¹⁹ In this way, the stones become consecrated and the money becomes unconsecrated. That money is then used to repay the money changer.

²⁰ The workers are paid for all their labor, yet some of the stones become broken and unfit for use. Therefore, the amount of money spent by the treasury is more than the actual value of the stones placed on the structure of the Temple.

²¹ The value of the stones that are used includes the value of the stones that broke during the process.

¹⁰ It is apparent from the Mishnah that the *omer* must come from Eretz Yisrael; otherwise, there would be no need to hire guards to ensure that there be barley available to use, as it could be imported from outside Eretz Yisrael.

¹¹ Even by those who hold that the *omer* may be brought from outside of Eretz Yisrael.

¹² Therefore, the guards were still necessary.

¹³ In general, a handful of a minchah-offering is burned on the altar, and its remainder may be eaten by the Kohanim. If the remainder may not be eaten by the Kohanim, the entire offering is invalid.

¹⁴ As it is prohibited to eat produce that is planted during the Shemittah Year.

¹⁵ There is a Mishnah in *Pesachim* (76b) that lists five communal offerings that are offered in a state of tumah under certain circumstances; however, they may not be eaten in a state of tumah. Similarly, the *omer* that is brought from barley that was planted during the Shemittah Year is valid,



- The he-goat that was sent to Azazel (it was thrown off the cliff on Yom Kippur)
- The crimson strip of wool (that bound the cedar wood and hyssop plant, and was then thrown into the blaze when they burned the parah adumah)

These were acquired from the remainder funds of the donations:

- The ramp for the parah adumah (when the parah adumah was transported from the Temple Mount to the Mount of Olives to be slaughtered, extra care was taken that it shouldn't become tamei; therefore, a bridge was built on top of another bridge for this transport)
- The ramp for the he-goat which was sent to Azazel (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, screaming at him, saying, "Take it and leave!")
- The strip of wool which is tied between its horns
- The water canal (which ran through the Temple courtyard; it was used for washing its floor)
- The city walls and its towers and anything that was necessary for the upkeep and maintenance of Yerushalayim

Abba Shaul says that the Kohanim Gedolim built the ramp for the parah adumah from their own private funds.

What would they do with the leftover remains of the chamber after all the items mentioned above had been attended to? They would purchase wine, oil, and fine flour (and sell them to those who needed them for their private offerings). And the profit from these sales would go to consecrated property, i.e., to the Temple treasury; these are the words of Rabbi Yishmael. Rabbi Akiva says: One may not

generate profit by selling consecrated property, neither may one profit from funds set aside for the poor.

What would they do with the leftover funds of the collection that had not been spent on communal offerings? They would purchase golden plates as a coating for the walls and floor of the Holy of Holies. Rabbi Yishmael said: The leftover that came from the fruits was used to purchase the dessert of the altar, i.e., olah-offerings sacrificed at times when the altar was idle. The leftover funds of the collection were used to purchase sacred vessels. Rabbi Akiva says: The leftover funds of the collection were used to purchase the animals used for the dessert of the altar (since they had originally been collected for offerings). The leftover libations were used to purchase sacred vessels. Rabbi Chananyah, the deputy Kohen Gadol, said: The leftover libations were used to purchase animals for the dessert of the altar, while the leftover funds of the collection were used to purchase sacred vessels. Both this one (Rabbi Akiva), and that one (Rabbi Chananyah), did not agree with Rabbi Yishmael's opinion with regard to the leftover fruit. (10b1 – 10b3)

GEMARA: Since the Mishnah mentions both the ramp used to transport the red heifer and the strip of crimson wool, the Gemara relates that Rabbi Yishmael, son of Nachman, said in the name of Rabbi Yonasan: There are three strips of crimson (each of which is a different minimum weight). That of the he-goat is the weight of a *sela*.²² It is sufficient for the strip of crimson wool used in the purification of a metzora to weigh a shekel, half of a *sela*.²³ The strip of crimson wool that was used in the process of burning the red heifer is of two *sela*.²⁴

Rabbi Chunya from the city of Beras Chavrin said that Rabbi Ba, son of Zavda, said in the name of Rabbi Shimon ben Chalaftha: The crimson strip of the red heifer is of two and a half *sela*. Some expressed his statement using the language: Of ten *zuz*.²⁵

²² It needed to be divided into two, one to tie between the he-goat's horns and one to tie on a rock.

²³ As it is not divided in half.

²⁴ In order to sink into the mass of burning material, it had to be the heaviest of strips.

²⁵ This is the equivalent of two and a half *sela*; however, it is important to quote one's teacher using the identical language that his teacher used.

The Gemara cites additional opinions with regard to the items that are purchased with the remains of the chamber. Rabbi Yehudah said in the name of Rabbi Shmuel: The Torah scholars who teach the Kohanim the *halachos* of slaughtering, the *halachos* of collecting the blood of an offering in a sacred vessel, and the *halachos* of sprinkling the blood on the altar collect their wages from the shekalim withdrawn from the chamber. Rabbi Yitzchak bar Redifa said in the name of Rabbi Imi: Inspectors of blemishes of consecrated animals collect their wages from the shekalim withdrawn from the chamber. Rabbi Acha said that Rabbi Tanchum bar Chiya said in the name of Rabbi Simlai: The proofreaders of the Torah scroll that was kept in the Temple courtyard collect their wages from the shekalim withdrawn from the chamber. Giddel, son of Binyamin, said in the name of Rabbi Assi: The two chief judges in Jerusalem, who establish fines and adjudicate cases of thefts, collect their wages from the shekalim withdrawn from the chamber. Shmuel says: The women who weave the curtain that separates the Temple Sanctuary from the Holy of Holies collect their wages from the shekalim withdrawn from the chamber. Rav Huna said: They collect their wages from the collection for Temple maintenance. With regard to what do they argue? Shmuel considers it like an offering.²⁶ Rav Huna considers it like part of the building.²⁷ (10b3 – 10b4)

Rabbi Chizkiyah said that Rabbi Yehudah Gadgadus taught a *Baraisa*: The funds for the incense and all communal offerings come from the shekalim withdrawn from Temple treasury chamber. The funds for the golden altar, located inside the Sanctuary and on which the incense was offered, and all

sacred vessels come from the leftover money of that set aside for the libations. The funds for the altar of the Olah,²⁸ and for the Sanctuary itself; and the various courtyards come from the remains of the chamber. Funds for whatever was outside the courtyards come from the money stored in the chamber for Temple maintenance. The Gemara asks: Wasn't it taught in a *Baraisa* that one who derives benefit from the stones of the altar, the Sanctuary, or the courtyards is subject to *me'ilah* (when one misuses consecrated property)?²⁹ And is there misuse of consecrated property with regard to items purchased with the remains of the chamber? The Gemara answers: Rather, the *Baraisa* is in accordance with the opinion of Rabbi Meir, as Rabbi Meir says: One is subject to *me'ilah* even if he derives benefit from items purchased with the remains of the chamber. Rabbi Chiya said in response to this suggestion: Did Rabbi Meir say this statement other than within its year?³⁰ But here, we are dealing with funds that are outside the year of their collection.³¹

Having cited Rabbi Yehuda Gadgadus, the Gemara cites another of his rulings. Rabbi Chizkiyah said that Rabbi Yehuda Gadgadus taught: The Table and the Menorah and the Altars and the Curtain prevent offerings from being brought,³² these are the words of Rabbi Meir. The Rabbis say: The only items that prevent the offering from being brought are the Karkov³³ and the Horn³⁴ alone. However, Rabbi Eliezer and Rabbi Yosi ben Chanina both say: Wherever it is written: Opposite,³⁵ its absence prevents offerings from being brought.³⁶ Wherever the verse states: Side, the absence of the vessel does not prevent offerings from being brought.³⁷ And Rabbi Shmuel bar Nachman said in the name of Rabbi

²⁶ As the blood of certain offerings is sprinkled on the curtain.

²⁷ And funds for the building itself come from the collection for Temple maintenance.

²⁸ Which was located outside the Sanctuary and on which most offerings were burned.

²⁹ Therefore, if one does so unwittingly, he is liable to repay to the Temple treasury the value of the loss he caused or benefit he gained, in addition to a fine of one-fifth of that amount, and he must bring an *asham*-offering.

³⁰ Even Rabbi Meir agrees that one violates the prohibition against misusing consecrated property by deriving benefit from the remains of the chamber only within the year for which those coins were donated. Since the funds could still be used for communal offerings if needed during that year, the prohibition applies.

³¹ As the remains of the chamber were not used to purchase stones until after the year was over; therefore, the *Baraisa* is not in accordance with Rabbi Meir, and the challenge to Rabbi Yehuda Gadgadus remains.

³² If they are incomplete or are not in their proper location, offerings may not be brought.

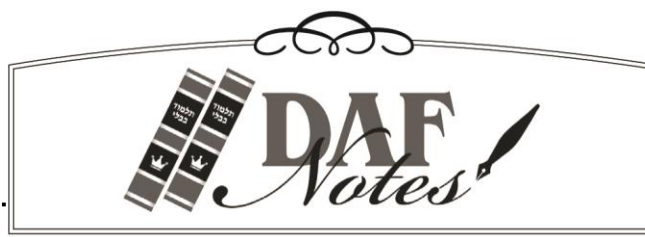
³³ A strip of copper latticework that surrounded the Mizbeach of Moshe.

³⁴ There was one Horn on top of each of the four corners of the Altar.

³⁵ In describing the proper location for one of the sacred vessels.

³⁶ For example, with regard to the Menorah, the verse states: And the Menorah opposite the Table.

³⁷ For example, with regard to the Table, the verse states: And you shall place the Table on the south side.



Yonatan: Even absence of a vessel whose location is described with the side, prevents offerings from being brought. And Rabbi Ila said in the name of Rabbi Shmuel bar Nachman: And even where the term “set in place” is used, correct placement is necessary for offerings to be valid.³⁸ Rabbi Chanina says: There is no disagreement between these *Amora'im* and the Rabbis. Here, the statements of the *Amora'im* are with regard to the services that are performed inside the Temple.³⁹ However, here, the statement of the Rabbis is with regard to the services that are performed outside of the Sanctuary.⁴⁰ (10b4 – 11a1)

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 Mishnah is to make a parallel to the Mishnah'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 Mishnah cannot possibly refer to that of the Parah Adumah. 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 Parah Adumah'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 Parah Adumah 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 version in the Tosefta is that these Parah Adumah items were bought with the main shekel donations, and not the leftovers.

DAILY MASHAL

The Sforno in his commentary to the Mishnah 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.

³⁸ According to this view, this is applicable to most of the Temple vessels, so if they would be invalid or not in its proper location, sacrificial offerings are not accepted. All of the *amora'im* cited here apparently disagree with the opinion of the Rabbis cited in the *Baraisa*, who maintain that the only vessels that invalidate offerings are the Karkov and the Horn.

³⁹ Such as bringing the incense, lighting the Menorah, placing the showbread on the Table, and sprinkling blood on the Curtain. The vessels located inside the Temple are essential for the validity of these services.

⁴⁰ I.e., in the courtyard, such as the sacrificing of most offerings. Only the absence of the Karkov and the Horn invalidates these services.