



**A** Today we will learn "דף י" of שקלים.

The topics we will learn about include:

We start the 4th Perek in Mesechte Shekalim פרק התרומה which discusses what the מחצית השקל was used for in the Bais HaMikdash.

The gemara discusses the mitzva of קרבן העומר, and how that relates to the מחצית השקל

The mishna on Amud Bais and the following gemara goes into further detail to discuss many services, and other items that were funded by the תרומת הלשכה.

**A**

What the מחצית השקל  
was used for  
in the בית המקדש

◆

קרבן העומר

◆

Many services & other items  
funded by the  
תרומת הלשכה

**B** Some of the key terms and concepts we will learn about include

פרה אדומה

A Parah Adumah is a red cow that has not performed any work at all, which is slaughtered on Har HaZeisim opposite the Azara, then burned; together, with a cedar branch, some Ezov branches and a piece of crimson wool.

If a person or utensil becomes טמא by touching a dead body or being in the same room as a dead body, their purification process includes being sprinkled with מי חטאת, with is a mixture of the ashes of this cow, and water drawn from a spring.

שעיר המשתלח

On Yom Kippur, two identical goats are brought in front of the Kohen Gadol. A Goral (Lottery) is cast to determine which of the goats will be the שעיר להשם, and which לעזאזל. The שעיר להשם is sacrificed as a Korban, while the other, is משתלח to Azazel (a rocky mountain cliff), from where it is pushed to its death. The שעיר המשתלח symbolically carried with it all of the sins of Klal Yisrael, which were forgiven when it was pushed over the cliff.

**B**

פרה אדומה

◆

שעיר המשתלח

שעיר להשם

◆

שעיר לעזאזל



## 1 So lets review

The 1st Mishna in the 4th Perek begins by explaining what the Shekalim were used for in the Bais HaMikdash

התרומה מה היו עושין בה  
לוקחין בה תמידין ומוספין ונסכיהם  
העומר ושתי הלחם ולחם הפנים  
וכל קרבנות הציבור

The terumas HaLishcha funds were used to purchase the Korbanos Tamid, the Musafim, and their respective נסכים, the omer, the הלחם, שתי הלחם, and all the קרבנות ציבור

1

What the Shekalim were used for  
in the Bais HaMikdash

מלמד:

התרומה מה היו עושין בה?  
לוקחין בה

תמידין ומוספין ונסכיהם  
העומר ושתי הלחם ולחם הפנים  
וכל קרבנות הציבור

- 2 The mishna adds that even the salary of the שומרי ספיחים, those who watch the produce that grows by itself in Shmita year, to make sure that there is enough crops for the עומר and שתי הלחם, from the חדש crops, comes from the Shekalim

Rebbe Yosee holds that these Shomrim can volunteer for free, however the Chachamim disagree, as if they volunteer, they might inadvertently acquire the crops that they are watching, and then the Korbanos Tzibur of עומר and שתי הלחם would come from a private person, which is problematic.

2

Even the salary  
of the שומרי ספיחים

Make sure there's  
enough חדש crops

ר' יוסי  
They can  
Volunteer

חכמים  
They cannot  
Volunteer  
They might  
inadvertently  
acquire the crops

- 3 The gemara quotes a Mishna in Mesechte Taanis, relating that certain generous families had come forth when there was a shortage of wood for the maaracha, and donated to this cause. As a reward for this act, the נביאים instituted that they would always have the honor of bringing the wood on those specific dates.

3

מלמד - מסכת תענית

Certain generous families  
had come forth  
when there was a shortage of wood  
for the maaracha  
and donated to this cause

As a reward...

They would always have the honor  
of bringing the wood  
on those specific dates





- 4 The gemara suggests that this must be according to the opinion of Rebbe Yosee, who holds that private people may donate to Korbanos Tzibur.

The gemara answers that this is not necessarily so, as wood is considered מכשירי קרבן, which all would agree that it can come from a private donation, even according to the Chachamim.

- 4 This must be according to ר' יוסי  
Private people *may* donate to Korbanos Tzibur

מכשירי קרבן  
ALL AGREE  
it can come from a private donation

- 5 The mishna had mentioned that the קרבן עומר is one of the sacrifices that is purchased from the Terumas HaLishcha. On the topic of the קרבן עומר, the gemara will bring 3 different mishnayos which will seem to be the opinion of Rabbi Yishmael, that the קרבן עומר cannot come from produce of Syria (and certainly not from other lands).

- 5 קרבן עומר  
רבי ישמעאל  
The קרבן עומר cannot come from produce of Syria

- 6 One is a Mishna in Menachos which says כל קרבנות של יחיד ושל ציבור באין מן הארץ ומחוצה לארץ חוץ מן העומר ושתי הלחם שאין באין אלא מן הארץ

- 6 מלפני - מנחות  
כל קרבנות של יחיד ושל ציבור באין מן הארץ ומחוצה לארץ חוץ מן העומר ושתי הלחם שאין באין אלא מן הארץ

- 7 Another is a mishna in Kaylim which relates that ארץ ישראל מקודשת מכל הארצות in that שמביאין ממנה את העומר והביכורים מה שאין מביאין מכל הארצות

- 7 מלפני - כא  
ארץ ישראל מקודשת מכל הארצות שמביאין ממנה את העומר והביכורים מה שאין מביאין מכל הארצות



- 8 And a third mishna is a mishna in Shviis, which says that according to Rebbe Yishmael, the קציר העומר, which is a קציר של מצוה, is דוחה שבת, if the day of bringing the Korban Omer falls out on Shabbos.

8

מקלף - לביצים

ACCORDING TO

**The קציר העומר**  
is  
**דוחה שבת**

קציר  
אל מקלף

- 9 The gemara questions whether our mishna as well, of hiring watchmen to guard the Sefichim for the Korban HaOmer would also follow the opinion of Rebbe Yishmael,

but concludes that it could be according to all opinions, and we are merely providing a backup source for the grain, in the event that grain can not be found in Suria.

9

*The gemara questions whether our מקלף as well...*

**Hiring watchmen to guard the Sefichim for the קרבן עומר**

*But concludes it could be according to all opinions...*

**We're merely providing a backup source for the grain**

- 10 The gemara now asks, if we are permitting sefichim of שביעית for the קרבן עומר, if there are no sefichim, wild growing grains, are we even allowed to actually plant barley seeds in order to fulfill this mitzva, in a Shmitta year?
- דא רבי חייא בר אדא asked as to how this could be permitted, as then the Korban HaOmer would not be able to be eaten, as it would be שביעית produce, and this is forbidden in a Korban?

10

**?**

*If there are no sefichim are we allowed to plant barley seeds in order to fulfill this mitzva in a Shmitta year?*

*It would not be able to be eaten and this is forbidden in a Korban?*

- 11 רבי מנא answered him that it still could be permissible, as the Korban HaOmer is one of 5 Korbanos that may be brought בטומאה even though they cannot be eaten בטומאה.

11

**רבי מנא**

**Korban HaOmer is one of 5 Korbanos that may be brought בטומאה even though they cannot be eaten**

- 12 The gemara now explores how exactly the watchman of the Sefichim are paid from the Terumas HaLishcha funds  
כיצד הוא עושה?  
They cannot pay the watchman directly, as one cannot take hekdesch money and make it chulin,

- 12 How the watchman of the Sefichim are paid from the Terumas HaLishcha

כיצד הוא עושה?

One cannot take *הקדש* money and make it *חולין*

- 13 The gemara explains  
נוטל מעות מן השולחני ונותן לקוצרין ולשומרין עד שלא יקרב העומר  
The Bais HaMikdash representative borrows money from a money changer who pays the workers in full.  
When the grain is harvested,  
מביא מעות מתרומת הלשכה ומחללין עליו  
the lishcha is then מחלל the קדושה of the coins onto the grain,  
and then these coins can now be used to pay back the Shulchani  
תנא אף בפתחי אבנים כן  
The same process is done in order to pay the stonecutters who do stone repairs to the Bais HaMikdash.  
The Mishna on Amud Bais continues to list various uses of the שקלי הקודש, as well as explain what is it done with leftover funds

- 13 נוטל מעות מן השולחני ונותן לקוצרין ולשומרין עד שלא יקרב העומר מביא מעות מתרומת הלשכה ומחללין עליו

תנא אף בפתחי אבנים כן

- 14 Zugt The Mishna  
פרה ושעיר המשתלח ולשון של זהורית באין מתרומת הלשכה  
The Para Adumah, as well as the Sair that is brought on Yom Kippur are also purchased from Terumas HaLishcha funds

כבש פרה וכבש שעיר המשתלח ואמת המים וחומות העיר ומגדלותיה וכל צרכי העיר באין משיירי הלשכה

The ramp for the Parah Aduma and the Seir of Yom Kippur, maintenance to the city walls and its towers, and all other city needs, including street repair, guarding the city and other maintenance, all come from the שיירי הלשכה, from the collected funds from the ½ Shekel collection, which were not included in the 3 terumos halishcha.

Abba Shaul held that the ramp for the Para Aduma came from the private funds of the Kohanim Gedolim.  
After the above needs are tended from the שיירי הלשכה, if there are still funds left over

- 14
- | אבא שאול                          | משנה   |                                  |
|-----------------------------------|--|----------------------------------|
| כבש פרה                           | כבש פרה וכבש שעיר המשתלח ואמת המים וחומות העיר ומגדלותיה וכל צרכי העיר | פרה ושעיר המשתלח ולשון של זהורית |
| ↓                                 | ↓  | ↓                                |
| Private funds of the כהנים גדולים | באין משיירי הלשכה  | באין מתרומת הלשכה                |

**15** Rebbe Yishmael holds that the gizbar purchases wine, oil and flour to sell to those who need מנחות ונסכים, with the profit going to Hekdesh.

Rabbi Akiva disagrees maintaining that it is demeaning to do business with hekdesch funds.

**15**

**רבי ישמעאל**

The gizbar purchases Wine, Oil & Flour To sell to those who need מנחות ונסכים With the profit going to הקדש

**רבי עקיבא**

disagrees... It's demeaning to do business with הקדש funds

**16** מותר התרומה מה היו עושין בה  
If at the end of the year there are Kodesh funds left over from the actual Terumas HaLishcha, what would they be used for ?

רקועי זהב לבית קודש הקדשים  
קודש קדשים Gold tiles to adorn the walls of the

Rebbe Yishmael holds that the מותר תרומה is used for שרת, whereas the funds from selling the wine, oil and flour is used for המזבח קין, for sacrifices brought when the מזבח is idle.

Rebbe Akiva holds that the מותר תרומה is used for the המזבח קין, whereas the מותר נסכים is used for שרת

And רבי חנניא סגן הכהנים holds that the מותר תרומה is used for שרת, and the מותר נסכים is used for המזבח קין.

**16**

רבי חנניא סגן הכהנים	רבי עקיבא	רבי ישמעאל		
כלי שרת	קין המזבח	כלי שרת	רקועי זהב לבית קודש הקדשים	מותר התרומה מה היו עושין בה?
קין המזבח	כלי שרת			מותר נסכים
		קין המזבח	Funds from selling wine, oil & flour	

**17** ר' ישמעאל בר נחמן בשם רבי יונתן  
ג לשונות הן  
There are 3 times that threads are mentioned in the Torah

של שעיר בסלע

For the Yom Kippur Sair,  
Enough thread to be purchased with a sela

של מצורע בשקל  
For the korban of the metzora enough thread to be purchased with a Shekel, which is half a sela

של פרה בשתי סלעים  
For the parah adumah  
Enough thread to be purchased with 2 selaim,  
As the thread of the Parah Adumah must have some weight to it, as it needs to be thrown into the middle of the fire that is consuming the Para Aduma.

**17**

ר' ישמעאל בר נחמן בשם רבי יונתן  
ג לשונות הן

**2**

של מצורע  
בשקל

**1**

של שעיר  
בסלע

**3**

של פרה  
בשתי סלעים



18 The gemara now brings several other additional opinions as to what the תרומת הלשכה funds were used for

תלמידי חכמים holds that it was used to pay the זריקה and שחיטה; קבלה רבי יהודה בשם רבי שמואל

18 funds were used for...  
תרומת הלשכה

רבי יהודה  
בשם רבי שמואל

Pay the תלמידי חכמים  
Who would teach the Kohanim  
the laws of זריקה and שחיטה; קבלה

19 רבי יצחק בר רדיפה בשם רבי שמלאי holds that they were used to pay those who checked the מומים, the blemishes, on the Korbanos.

רבי אחא בשם רבי תנחום בשם רבי שמלאי holds that they were used to pay those who were מגיה the Sifrei Torah in the Bais HaMikdash

19 Pay those who checked the מומים  
רבי יצחק בר רדיפה  
בשם רבי שמלאי

Pay those who were מגיה the Sifrei Torah  
רבי אחא בשם רבי תנחום  
בשם רבי שמלאי

20 גידל בר בנימין בשם רבי אסי holds that they were used to pay certain Dayanim who worked in Yerushalyim

שמואל holds that these funds were also used to pay the women who wove the Paroches that was used in the Bais HaMikdash

20 Pay certain Dayanim  
גידל בר בנימין בשם רבי אסי

Pay the women who wove the Paroches  
שמואל

21 רבי חזקיה: תנא רבי יהודה בר גורגורות

The קטרת and all the קרבנות ציבור also come from the תרומת הלשכה

The מזבח הזהב and the מותר נסכים paid for the כלי שרת

21 רבי חזקיה:  
תנא רבי יהודה בר גורגורות  
קרבנות ציבור and all the קטרת  
from the תרומת הלשכה  
כלי שרת and the מזבח הזהב  
from מותר נסכים



22 The gemara, however, refutes the last point of items beyond the azara, as it was taught in a braisa that מועלין בהם, one can be מועל in the walls of the city, and one is not מועל in items purchased from הלשכה.

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23 The gemara brings another teaching that רבי חזקיה brought in the name of רבי יהודה בר גורגורות

השולחן והמנורה והפרוכת מעכבין את הקרבנות

These 4 items are minimum components of the Bais HaMikdash for avoda to take place.

דברי רבי מאיר.

וחכמים אומרים

אין לך שמעכב את הקרבן אלא כרכוב וקרן בלבד

24 The only thing that is מעכב the avoda are the mizbachos, which have a כרכב, (a decorative piece that extended around the מזבח) and a קרן as stated in the Chumash.

The gemara now brings a teaching from רבי אליעזר and רבי יוסי בן חנינה which says that anything about which the pasuk says נכח, or שמה is מעכב for doing the avoda. This would include the מזבח הזהב, מנורה, שולחן, פרוכת, כרוב, and the כיוור. This would seem to contradict the words of the חכמים

25 The gemara answers that the חכמים are talking about the עבודות פנים, which are most of the Korbanos, which are מעכב only the שבתון and קרן

Whereas רבי יוסי בן חנינה and רבי אליעזר are referring to the עבודות פנים, such as the קטרת, lighting of the פנים, לחם הפנים, מנורה, and other עבודות that are done inside the Heichal

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