

A Today we will learn בע"ה of דף י"א שקלים.

The topics we will learn about include:

The gemara will discuss the concept of doing business with Hekdesh funds. Is this allowed or is it not?

The gemara will also continue our discussion about מותר, surplus amounts of Hekdesh items, specifically about מותר פירות, and מותר קטרת, which is also the topic of discussion of the mishna on the bottom of Amud Aleph, and the subsequent gemara on Amud Bais

A

Doing business with Hekdesh Funds

מותר

surplus amounts of Hekdesh

מותר קטרת מותר פירות

B Some of the key terms and concepts we will learn about include סאה רביעית/בירוצין

When the suppliers provided wine, oil, and flour to the Bais HaMikdash, there were set prices at the time of Harvest. If the price went up, the Bais HaMikdash always got the upper hand, and suppliers could not raise the price. If terms were set at 4 סאה for a סלע, and now they sell for 3 סאה for a סלע, The Bais Hamikdash still received 4 סאה for a סלע, בירוצין is a heaping measurement, which was how supplies were provided to the Bais HaMikdash. Then the gizbarim sold level measurements to the ציבור.

Both of these are called מותר נסכים according to 2 תנאים in our gemara

תנאי בית דין

This is an automatic stipulation made by Bais Din, in various situations.

B

סאה רביעית

בירוצין

תנאי בית דין

1 So lets review

The gemara quotes Rebbe Chanina who says
 שחצית גדולה היתה בבני כהנים גדולים
 The Kohanim gedolim acted arrogantly in that each one built his own ramp for the Para Adumah, sometimes at a cost of 60 Kikar of Gold, for his own honor, where the ramp from the previous Kohen was still in place from the past Para Adumah.

The para adumah was slaughtered at Har HaZeisim, facing the Makom Mikdah. A special ramp was built from the Makom Mikdash until Har HaZeisim.

Rebbe Ula responded that this was not done out of arrogance but rather to show honor for this great Mitzva, as we see by Shimon HaTzadik who performed two Para Adumah ceremonies, and he too made a new ramp for each Parah. Certainly his intentions was noble and not for his honor.

1 *Rebbe Chanina says...*
 שחצית גדולה היתה בבני כהנים גדולים

Ula responded...
 this was done to show honor for this great Mitzva

2 Rebbe Akiva had said in the mishna that one is not allowed to do business with Hekdesh. The gemara clarifies that if one stipulates in the terms that Hekdesh can only gain and not lose, then it is permissible to do business with Hekdesh funds.

Similar cases happened both to בר זמינא and רבי חייא בר אדא with funds of יתומים that each were holding, and they both instructed similarly that they can invest these funds if they accept any potential losses only on themselves

2 *Rebbe Akiva said...* משנה

One is not allowed to do business with הקדש

The gemara clarifies...
 if one stipulates that הקדש can only gain and not lose, then it is permissible

3 Rebbe Yishmael had mentioned in the mishna that מותר פירות goes for קיץ המזבח

3 משנה

רבי ישמעאל

4 רבי יוסף holds that מותר רבי חייא בר יוסף is, as Rebbe Yishmael mentioned, profits from the sale of wine and oil in the Bais HaMikdash

Whereas מותר נסכים is the profit that the Bais HaMikdash makes based on buying wholesale and selling retail

רבי יוחנן holds that מותר פירות is the profit that the Bais HaMikdash makes based benefiting from a fixed price, even if the price went to 3 Seah per sela, the Bais HaMikdash would still get 4 seah per sela, or סאה רביעית and they could profit on this amount.

Whereas מותר נסכים is בירוצין, which is the difference between the rounded out measurements that the suppliers provide to the Bais HaMikdash, versus the exact measurements doled out by the gizbarim of the Bais HaMikdash.



5 The gemara questions the opinion of Rebbe Yochanan, based on our mishna which had said that both רבי עקיבא and רבי חנניה סגן הכהנים do not hold of מותר פירות, And if מותר פירות refers to סאה רביעית, everyone holds of סאה רביעית as is implied at the end of our Perek.

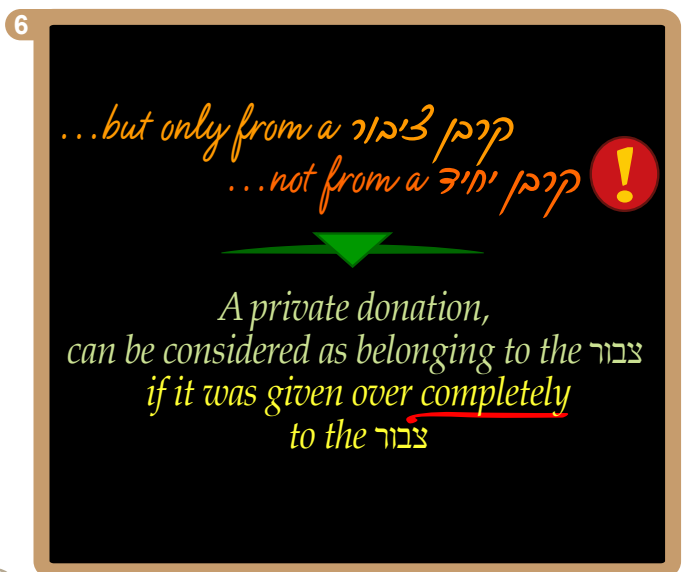
The gemara answers that they did not agree that מותר פירות goes for קיץ המזבח, but they certainly agree with the concept of מותר פירות but rather hold that these funds go for כלי שרת.



6 This is understandable for בירוצים from a public korban, but if these come from a private person, we would have כלי שרת coming from a יחיד, which is not acceptable.

The gemara answers that just like we learned in a Braisa, that a woman may make a Begeg Kehuna, even though this is a private donation, and בגדי כהונה must come from the Tzibur, in such a case we look at it that she completely gives it over to the Tzibur, making it a בגד כהונה from the Tzibur. So too here, if בירוצים come from a יחיד, we look to consider it as if it is given over completely to the Tzibur.

The gemara further clarifies that the בירוצים apply both to liquid measurements as well as to dry measurements.



7 The next Mishna explains what happens to leftover קטורת at the end of the year, to make it permissible for the coming year, as it too needs to be brought from the new Shekalim

Zugt the Mishna
 מותר הקטורת מה היו עושים בה

What would be done with the leftover קטרת to be מכשיר it for the coming year
 היו מפרישין מזהנה לשכר האומנין ומחללין אותה על מעות האומנין
 The Ketores is redeemed as salary for the workers, then the ketores, which is now חולין, is given to the workers, where it is bought back from the new Shekalim.



8 The gemara questions this transaction, as the salary of the Bais HaMikdash workers comes from Hekdesh funds, and how can one be מחלל the קטרת onto another Hekdesh item?



9 The gemara answers that they would be redeemed as an interim step onto the stones of the walls, which were donated as chulin, and then onto them would be redeemed the קטורת
 The gemara further explains that the money would eventually be used to pay the salaries of the family of Garmo and Avtinas, who were the קטרת experts of that time.
 As to the opinion of רבי חייא בר בא the gemara clarifies that he was questioning the הלכה if קטרת could be used for שרת while he understood that all along that these funds could be used for המזבח קיץ



10 The gemara now explains that this ספק of קטרת related to another מחלוקת related to כלי שרת. If the קטרת was prepared in a כלי שרת vessel, rather than in a כלי שרת, רבי יוסי בן רבי חנינא holds that it is unfit to be sacrificed whereas רבי יהושע בן לוי holds that it is כשרה, and may be sacrificed. The מחלוקת of רבי יוסי בן רבי חנינא and רבי יהושע בן לוי is based on the מחלוקת of whether the קטרת needs כלי קידוש in its preparation. This is also the ספק of רבי חייא בר בא, as if קטרת needs כלי קידוש in its preparation, then it is something that is מוקדש through a כלי שרת, and would be proper that its surplus, could then be used again for a שרת. כלי. However, if not, then it would be problematic to be used for a שרת כלי.

11 Both רבי יהושע and רבי חנינא learn out their teachings from the same pasuk by קטרת which says קדש היא. רבי יוסי בן רבי חנינא learns כלי שרת, שתהא הווייתה בקדש. Whereas רבי יהושע בן לוי learns out שתהא באה מתרומת הלשכה. That it must come from public funds, but there is no requirement to be prepared in a כלי שרת.

12 רבי יוסי בן רבי חנינא holds that these 2 אמוראים would concur with 2 other אמוראים, namely רבי יהושע בן לוי would hold like שמואל whereas רבי יוחנן would hold like רבי יוחנן.

The gemara explains: המקדיש explained the next mishna on דף יב, which says קטרת, as referring to קטרת, which shows that קטרת can come from a private person, even though he did not have a כלי שרת in which to prepare it.

Rebbe Hoshea refutes this proof, suggesting that the קטרת in that mishna can be referring to a craftsman from the house of Avtinus who was given the קטרת as his salary, as we explained in the previous mishna, and thus it could have been prepared properly in a כלי שרת. מכתשת, the opinion is shown by his statement, that the pounding device with which they grind the קטרת ingredients, was made into a כלי שרת, which seems to agree with the opinion of רבי יוסי בר חנינא. If רבי יוסי holds that the קטרת must be prepared in a כלי שרת, then the קטרת has inherent קדושה and how can it be redeemed, as we learned in the mishna?

The gemara answers that שמואל holds a lenient opinion of קרבנות ציבור, and they may be redeemed even if they have קדושת הגוף.

1

פטמה בחולין
...rather than in a שרת כלי

רבי יהושע בן לוי **may be sacrificed**
 רבי יוסי בן רבי חנינא **may NOT be sacrificed**

מחלוקת
If the קטרת needs כלי קידוש in its preparation

2

קדש היא

רבי יהושע בן לוי **שתהא באה מתרומת הלשכה**
Does Not need a לטה

רבי יוסי בן רבי חנינא **שתהא הווייתה בקדש**
Needs a לטה

3

רבי יהושע בן לוי **רבי יוסי בן רבי חנינא**

רבי יוחנן **שמואל**

המקדיש נכסיו והיו בהן דברים ראויין לקרבנות
קטרת Even without a לטה

קרבנות ציבור may be redeemed even with קדושת הגוף
Was a לטה



13 As we see in another מחלוקת of הותרו תמימים
 At the end of the year, if there are unblemished animals left over from the stock of the תמיד קרבן

שמואל holds נפדין תמימים, they may be redeemed without a blemish, so that they can be bought back by הקדש from the new shekalim.

Whereas רבי יוחנן holds נפדין כפסולי המוקדשין that they must contract a מום in order to be able to be redeemed. bone and the sauce it cooks in, is considered two foods.

1

הותרו תמימים

...if unblemished animals are left over from the stock of the תמיד קרבן

| | |
|---|--|
| רבי יוחנן | שמואל |
| נפדין כפסולי המוקדשין | נפדין תמימים |
| <i>they must first contract a מום</i> | <i>and bought back with the new shekalim</i> |