

OVERVIEW of the Daf

1) Can an individual's korban be converted to a public korban

The Mishnah in Ta'anis is cited that explains the background to the holidays celebrated by particular families to celebrate their contribution of wood to the Beis HaMikdash.

R' Acha asserts that the Mishnah is consistent with R' Yosi's opinion, that private property can be put to use as a community korban.

R' Yosi in the name of R' Ila maintains that the Mishnah is consistent with all opinions because everyone agrees that machshirei korban can become a community korban.

A similar discussion is presented regarding the tunic made by the mother of the kohen gadol for her son.

Two Baraisos are cited that maintain that the wood donated is treated like a korban rather than as a preliminary to the korban.

2) The origin of the Korban Omer barley

Three Mishnayos are cited that are identified as representing R' Yishmael's position that the grain used for the Korban Omer may not come from Suria.

The Gemara fails in its attempt to demonstrate that our Mishnah must reflect R' Yishmael's opinion, since it can be suggested that all opinions agree with the Mishnah.

The Gemara questions whether it would be permitted to plant barley during Shemittah for the purpose of the Korban Omer and the question is not resolved.

The procedure for paying watchmen and stoneworkers from Beis HaMikdash funds is explained.

3) HALACHAH 2: MISHNAH:

The Mishnah presents a discussion regarding the use of the money collected for korbonos and how the surplus and extra money is utilized.

4) The weight of the red strips of wool

The minimum weight of the three different strips of red wool is discussed.

5) Funds that remain in the treasury

The Gemara enumerates many communal needs that were paid for from the funds that remain in the treasury after the withdrawals were made.

There is a dispute whether the women who wove the curtains were paid from this fund.

R' Chizkiyah cites the statement of R' Yehudah Gad'gdos in the Baraisa, that addresses how different expenses of the Beis HaMikdash and Yerushalayim were funded.

The Gemara refutes one if the items mentioned by R' Yehudah Gad'gdos.

6) Items essential for the validity of a korban

A number of different opinions are recorded that discuss which items in the Beis HaMikdash are essential for the validity of korbonos. ■

Distinctive INSIGHT

Private funds donated for communal purposes

אבל במכשירי קרבן כל עמא מודיי שהוא משתנה קרבן יחיד לקרבן ציבור

The Mishnah featured a difference of opinion regarding an unpaid watchman who guards a field of barley during Shemittah, and if we trust whether he gives the barley to the Beis HaMikdash with a full heart. The *עומר* offering had to be brought from communal funds, and if this watchman retained any ownership as his own, that barley would not be eligible for the *עומר* offering. Tanna Kamma only allows the barley to be used if he was a paid watchman, in which case the watchman never personally owned the barley. Rabbi Yosi allows the guard to be unpaid, and that we trust that he will give the barley to the community with a full heart.

Our Gemara cites two cases where private funds are used for communal purposes after they are donated. They are the case of the wood donated for the pyre on the altar, and the uniform for the kohen provided by the mother of the kohen. In both these instances, we clearly see that a private donation is fully accepted for communal purposes. These support the opinion of Rabbi Yosi, and pose a challenge to the opinion of Tanna Kamma, who do not recognize such a donation as being adequate when an item is necessary to be of public ownership.

Reb Yose in the name of Reb I'la explains that in the cases of the wood and the kohen's uniform, even Tanna Kamma would agree that the donation is considered to be with a complete heart. These items themselves are not used for an offering, but the wood and the garments for the kohen are each *מכשירי קרבן*. All agree that we trust that the donation will be with a full heart in such cases.

Two questions must be clarified. Firstly, both the wood for the korbonos and the garments for the kohanim must be brought from communal funds. Why do we trust that these items will be donated with a full heart more than the barley for the *עומר*? Secondly, Tosafos Yom Tov wonders why we accept half-shekel donations from people who are not obligated, such as women, servants and minors (Mishnah 3b). Why are we not concerned that these people might donate their monies half-heartedly, and not fully transfer them to communal ownership?

The answer is that an item that is itself used for an offering is difficult for a private individual to release for communal use. We are afraid that the person may want to retain his ownership and have that item be seen as his personal donation which is being used. This is why there is a problem with the barley being donated for the *עומר*. However, an item which is only used in the process of an offering is more readily forfeited for the sake of the nation. This is the case with the wood, the garment of the kohen gadol and with the shekalim. ■

HALACHAH Highlight

May one invest tzadakah money?

רבי עקיבא אומר אין¹ משתכרין בשל הקדש אך לא משל עניים
R. Akiva says: One may not do business with money of hekdesh, nor of the poor.

From the ensuing Gemara it is evident that the reason one may not use tzadakah funds for business is because of the concern that the poor will suffer a loss as a result of a poor investment. Therefore, if the investor is willing to take full liability for the investment, it would, in fact, be permitted. Some poskim write², based on a Gemara in Kesubos, that the reason it is not permitted to invest tzadakah funds is because the money becomes tied up in the business and is thus unavailable for the poor³. This is the reason given by the Rema⁴ for this halachah. Furthermore, Da'as Sofer⁵ prohibits the use of tzadakah funds to establish an endowment where the poor would benefit from the income generated by the principle which remains intact. Although, in the long term, the poor stand to benefit from this arrangement, nonetheless, since in the immediate future the money is unavailable for the poor, the practice is not permitted. Accordingly, a gabbai tzadakah may not lend tzadakah funds⁶, even if it is certain that the poor will not lose money as a result of the loan, if the possibility exists that the money will not be immediately available for the poor when needed⁷. ■

REVIEW and Remember

1. Why did certain families have private Yomim Tovim?
2. How was payment for the watchmen taken from the treasury?
3. What were the functions of the three different red strips?
4. What is R' Meir's unique position regarding remainders in the treasury?

1. פי' אין נושאין ונותנים במעות הקדש וצדקה. רמ"א יו"ד רנ"ט ס"א
2. בשו"ת ארבעה טורי אבן סימון ו'. והובא בפת"ש ביו"ד רמ"ט סוף ס"ק א'. ועיי"ש לנפ"מ לדינא מזה
3. כתובות ק"ו ע"ב
4. ביו"ד סימן רנ"ט ס"א
5. בדעת סופר ביו"ד סימן פ'. ובצדקה ומשפט כתב שכסף מעשר שעדיין לא הפרישם מותר לעשות כל ככל דבר מצוה. אמנם דע שלרמ"א ביו"ד רמ"ט ס"א וערוך השולחן שם אות י' ואהבת חסד (ממרון הח"ח זצ"ל ח"ב פרק י"ט אין לעשות במעשר כספים, דבר מצוה. [נוע"ש בגרע"א בשם השל"ה. ובפת"ש שם ריש ס"ק ב' בשם חת"ס יש גם איסור נדר כשנהג ג"פ ליתן לעניים ולא למצוה.]. וכן מבואר מהאג"מ (יו"ד ח"ב סימן קי"ב בריש ד"ה וטענה הב') שהיה פשוט לו כרמ"א וש"פ הנ"ל. וכ"כ בחיים וברכה אות קע"ח, שאין לקנות ד' מינים במעות מעשר
6. ביו"ד רנ"ט ס"א. ועיי"ש בפת"ש ס"ק ד' בשם חמו"ד שנהגו להקל, וכלב ב"ד מתנה להתירו. (ונ"ל דכ"כ עפ"י המרדכי שבד"מ שם ס"ק א'. ודו"ק) וסברת לב ב"ד מתנה כזה, מבואר במשנה ברורה סימן קנ"ד ס"ק ל"ו שהוא היתיר דחוק. וגם החמו"ד הנ"ל נראה שלא ברור לו לומר כן. אמנם בצדקה ומשפט פ"ח הערה כ"ד בשם הדרך אמונה כתב שחזו"א הורה להקל בזה, כשברור לו שיוכל ליתן להם
7. בטו"ז שם ס"ק ב', ובסימן רנ"ו ס"ק ד'. ובחזו"א הנ"ל ■

STORIES Off the Daf

The primordial waters

אין לך מעכב את הקרבן אלא הכיור והכין בלבד

The Meiri, zt"l, explains in what sense the kiyor, the laver, is a prerequisite for the sacrifices. The Sages meant that if the avodah is done without first consecrating the hands and feet, it is profaned, and the kohanim are liable for the death penalty. But what is so crucial about water that its absence should have such dire consequences? The Likutei Halachos explains that water is essential because it preceded the world; the uni-

verse was birthed in water. When we come into contact with natural waters, we re-connect to the knowledge that creation is by God, of God, and constantly being renewed by Him. This is simple faith, and it is the main force of purification available to us. This is the deep understanding that we will merit in the ultimate future, when the world will be, "...filled with knowledge of Hashem as water covers the seabed." Every achievement in holiness relies on the emunah that the world is always being renewed by the Creator. It is the basis of all Torah and Avodah, and keeping this knowledge at the forefront of our minds is what it means to "set the Name of Hashem before us always."

When the Imrei Emes of Ger, zt"l, was a child, he complained to his mother, "Mama, no matter how hard I try, I cannot seem to spell this word right!"

She made a suggestion, "Close your eyes, and try to see how the word would look if you had a book with it written, sitting right in front of you!"

The little boy tried, but to no avail. "Mama, I can't!" he called out in frustration.

His mother was confused, "Well, Avrohom Mordechai, why not?"

"When I close my eyes," he said in all honesty, "I see the name Havaya, Hashem's holy Name! How am I supposed to also picture a word in a book?" ■

