

4a.4.1

9b (משנה א) → 11a (ואם לאו יופסלו בלינה)

I. תרומת הלשכה משנה א

- a. All public (לחם הפנים and עמר, שתי הלחם) מנחות, נסכים and their attendant קרבנות ומוספים: קרבנות
- b. שמיטה (above) during מנחות צבור for those who watch the grains intended for those שומרי ספיחים
- ד' יוסה they could volunteer to watch for free (if they chose)
 - חכמים: if they do so, as it is הפקר, they become owners and it is no longer קרבן צבור → must be paid
 - Note: background to significance of families mentioned in ד:א (תענית ד:א זמן עצי כהנים)
 - Observation: that follows יוסה ר', who would allow קרבן צבור to be donated by individual
 - Rejection: could be חכמים – they only disagree about קרבן של גופו, but agree re: קרבן מכשירי
 - Related: if א:כג – תוספתא יומא א:כג – if א"ה's mother made him a garment for בגדי כהונה, must transfer to צבור
 - Observation: follows יוסה ר', as per above (rejection: as per above)
 - ברייתא: those families who had set dates to bring wood to מקדש, per story (above)
 - Would celebrate: these days even after חרבן המקדש – since even then they were celebrating as זכר
 - ד' יוסי dissented and said that they only celebrated during times of מקדש (real offering)
 - Observation: חכמים's opinion (cannot offer יחיד נדבת for צבור) is at odds with יוסה ר'
 - ברייתא: recording that descendants of family whose ק"ע was באב 'י wouldn't complete fast (if נדחה)
 - Observation: this is also at odds with יוסה ר' (i.e. their celebration during times of מקדש was only זכר)
 - Note: this follows ישמעאל ר', who holds that these must be brought from א"י (→ שמיטה affects them)
 - Note: שתי הלחם ולחם הפנים חו"ל, except מנחות ח:א rules that all קרבנות may come from חו"ל
 - Identified: authorship is ישמעאל ר', as above
 - And: א:ו כלים, which identifies the special קדושה of א"י as the exclusive source of these מנחות – follows ר"י
 - And: ר"י, who exempts קציר מצוה (עומר) from שביעית, is consistent with his own approach
 - יוסה ד' יוסה disagrees and is willing to assign our משנה to a consensus
 - Reason: if they don't find barley in א"י, they bring from א"י (→ still must pay שומרי ספיחים)
 - Question: may he plant barley in א"י during שמיטה for the עמר?
 - Challenge: some of it won't be eaten (קומץ) – wouldn't that be a violation of שמיטה?
 - Answer: we could reckon it like those offerings brought בטומאה but not eaten בטומאה
- c. Question: how do they pay the עמר-walkers and cutters (parallel – paying stone-cutters for חשן and אפוד)?
- Answer: the גזברים take coins from שלחני on credit, give to workers
 - Thus: when they bring the עמר or stones, they belong to צבור
 - Then: they take coins from תרומת הלשכה and “transfer” קדושה onto עמר (or stones) to make them קודש
 - Challenge: is this proper? The funds he uses are worth more than the עמר or stones themselves
 - Answer: it is the full value of the עמר (or stones), which includes the fee for harvesting etc.

II. משנה ב-ג (in printed בבלי – just משנה ב – further - more specialized - uses of הלשכה)

- a. Animals: פרה אדומה, פרה המשתלח, שיער העיר and the ribbon placed atop היכל during the שילוח
- Note: there are 3 לשונות (of red scarlet) mentioned in the משנה
 - שעייר: the one on his horns and the one used to lead him – weigh 1 שקל
 - מצורע: used in his טהרה – 1 סלע
 - פרה: thrown into the fire – 2 סלע or 2.5 סלע (10 זין; 1 סלע=3 זין)
- b. Ramps: one used to walk פרה out of city; other used to escort שיער המשתלח out - and ribbon between its horns
- כבש פרה: the אבא שאול would pay – from their personal funds – for the פרה
 - Note: this was not due to “personal pride” (שמעון הצדיק) but מעלה בפרה (שמעון הצדיק)
 - Note: they would put walls on ramp so that כהנים wouldn't look out and inadvertently be מאהיל
- c. structures: water trenches, walls and turrets are built and maintained with that fund

III. Payments to specialists (מימרות)

- a. Teachers/כהנים: who teach כהנים, עבודה, who investigate מומים, review העזרה, ספר העזרה, act as judges – מתרומת הלשכה
- b. Weavers: of פרוכות – dispute if taken from הלשכה (קרבן) or from הבית (בנין)
- c. שיירי הלשכה – from עזרות and היכל, מזבח; נסכים – from כלי שרת; תרוה"ל – from צבור ברייתא
- חוק לעזרות: made from הלשכה שיירי; but מעילה attaches, per ר"מ (יש מעילה בשיריים) (r: past its year – no מעילה)
- d. כיור וכנו – only חכמים – ר"מ per קרבן, שלחן, מנורה, מזבחות ופרוכות ברייתא
- Challenge: 3-way dispute among א-אמוראים – if “נכח” is מעכב, or also “צלע” or even “שימה”
 - Answer: for עבודות פנים, they are מעכב, not for עבודות חוץ

- IV. שיירי הלשכה – uses of הלשכה (משנה ב – continuation of בבל; משנה ג – משנה in printed) משנה ד
- a. ד' ישמעאל used to buy wines, flour and oil which are then sold to those who need them for קרבנות –
 - i. And: the profit goes to הקדש
 - b. ד' עקיבא doesn't do business "for profit" – nor with charity funds
 - i. Comment: if he wishes to accept liability for potential loss, acceptable (also with צדקה)
 1. Story: man was entrusted with orphan's funds; he wanted to invest it
 - a. Was given choice: if he would accept liability for loss - permitted
- V. משנה ה: uses of surplus (after each תרומה)
- a. ד' ת"ק used for gold covering in קדש הקדשים
 - b. ד' ישמעאל surplus of wines etc. (per above) – go to המזבח; קייץ המשכה – תרומת הלשכה
 - c. ד' ישמעאל surplus of תרומת הלשכה used for המזבח; קייץ נסכים (extra wines, flours and oils) – to שרת
 - d. ד' חנינא סגן הכהנים surplus of נסכים used for המזבח; קייץ המשכה – תרומת הלשכה – for שרת
 - i. Note: both ר"ע and ר"ע סגן הכהנים disagree with ר' ישמעאל about "doing business" with הקדש (as above)
- VI. Analysis of משנה – allowing use of מותר תרומה
- a. Authorship: follows ר' ישמעאל
 - i. ד' חייא בר יוסף (referred to by ר"י) is הקדש; מותר נסכים is the "surplus 1/4" (cf. שקלים ד: ט.)
 - ii. ד' יוחנן is the "surplus 1/4"; מותר פירות goes to בירוצין (heaping portions)
 1. ד' חייא בר יוסף has בירוצין operating as רביעית
 2. ד' יוחנן would have to interpret ר"ע and ר"ח's consensus about מותר פירות as:
 - a. They agreed: about למזבח, קייץ המשכה, but it could be used for שרת
 - iii. Question about בירוצים (overage on heaping amount): if we accept בירוצי יחיד for שרת
 1. Then: they are coming from private funds – but should be משל צבור
 2. Answer: just like woman who made בגד for her כה"ג son – hands it over to צבור and they give it
 - iv. Question about בירוצים: does it extend to overage of liquid measures as well?
 1. Answer: נסכים – after קדושה בכלי, must be used for similar קרבן or disposed of
 - a. Therefore: cannot be used for שרת etc.