

4a.4.2

11a (משנה ג) → 11b (שיקרו עולות)

(1) והקטר אֲשֶׁר תַּעֲשֶׂה בְּמִתְכַנְתָּהּ לֹא תַעֲשׂוּ לָכֶם קֹדֶשׁ תְּהִיָּה לָךְ לְהַ': שְׁמוֹת ל, לז

I. ג. משנה: use of surplus קטורת and method of paying workers

- a. *Surplus*: they set aside the value of wages for אומנים and “redeem” קטורת on their wages
 - i. *Then*: they pay אומנים with the קטורת; they then take new funds and re-redeem (buy) קטורת
 - ii. *Then*: they pay אומנים with that money
 1. *Challenge*: they are redeeming הקדש with הקדש
 2. *Answer* (ר"ש בר כנסא): they take the funds and redeem them on the structure (built by אומנים)
 - a. *Thus*: making that structure (or whatever else the אומנים added/improved) קודש
 - b. *Then*: they redeem the קטורת on those coins (which were temporarily חולין) and continue per משנה
 3. *Question*: what do they do with those funds (that were switched with קטורת and are now קודש)?
 - a. *Answer* (רבי): given to גרמו בית אבטינס – the experts in making קטורת and לחם הפנים
 - i. *Note*: this is only if the גזברים owed them that amount at the time the מעות were “switched”
 - b. *Question* (ר' חייא בר בא): if they didn't owe them that amount, what was done?
 - i. *Answer*: used for למזבח קייץ
 - ii. *Observation*: ר' חייא בר בא was unsure about using for כלי שרת, but sure about למזבח קייץ
 4. *Related dispute*: if קטורת was mixed in חול
 - a. *Per* ד' יוסי בר חנינה invalid
 - i. *Per*: קודש תהיה (v. 1) - must be created in קודש
 - b. *דיב"ל* valid
 - i. *Per*: קודש תהיה (v. 1) – must come from הלשכה תרומת
 - c. ר' יוחנן ריב"ל and שמואל ריב"ח ד' יוסה בירבי בון: as follows:
 - i. *שקלים ד':* someone was מקדיש his property and there were items in it that were fit for מזבח
 1. *ד' יוחנן*: reference is to items usable for קטורת
 - a. *In other words*: קטורת may be prepared in חול (like ריב"ל)
 - b. *Rejection*: this could be a member of בית אבטינס, who make the קטורת
 - ii. *שמואל*: the spice-grinder was considered כלי שרת
 1. *Challenge*: if קטורת was made in שרת, כלי, how could it be redeemed (per our משנה)?
 2. *Answer*: this was a leniency חכמים established for מותר
 - a. *Per*: dispute – if there were תמידין left over after ניסן
 - i. *שמואל*: redeemed as תמימים
 - ii. *ד' יוחנן*: must let them get a מום before redemption
 - iii. *Note*: if there were goats left over (from חטאות צבור), שמואל would certainly allow them to be redeemed as ק"ו – עולה
 - iv. *But*: what would ר' יוחנן rule?
 - v. *ד' זעורה*: he would have them graze (until they get a מום etc.)
 - vi. *ד' שמואל בר רב יצחק*: they could be brought as למזבח קייץ
 - vii. *Challenge*: how can חטאת become עולה?
 - viii. *Answer*: קרבנות צבור are only “assigned” at שחיטה
 - ix. *ד' חנינה*: it is a דין that leftover קרבנות צבור are brought as עולות
 - b. *ד' אדר*: if אדר is a “full” month that year, all קרבנות צבור (including קטורת) taken from new fund