

---

## BACKGROUND TO THE DAILY DAF

brought to you by Kollel Iyun Hadaf of Yerushalayim  
daf@dafyomi.co.il, <http://www.dafyomi.co.il>

---

**SHEKALIM 6-8** (1-3 Teves) - the Dafyomi study for the last days of Chanukah and 3 Teves has been dedicated to the memory of Hagaon Rav Yisrael Zev Gustman ZaTzaL (author of "Kuntresei Shiurim") and his wife (on her Yahrzeit), by a student who merited to study under him.

**SHEKALIM 10** (5 Teves) - Dedicated to the memory of Max (Meir Menachem) Turkel, on his Yahrzeit, by his wife Jean and children Eddie and Lawrence.

## SHEKALIM 9

[a - 56 lines; b - 47 lines]

\*\*\*\*\*GIRSA SECTION\*\*\*\*\*

We recommend using the Girsa'os of the Vilna Ga'on printed in the margins of the Vilna Shas, and the commentary "Tiklin Chadtin" upon which they are based. This section is devoted to any \*OTHER\* important corrections that conform to the commentary of the Tiklin Chadtin which are not noted in the Hagahos ha'Gra, as well as Girsa corrections in the text of the Tiklin Chadtin itself.

גמרא ט. [שורה 2]

אית דאמרי דהות זעירא ורבתא נאית דאמרי דאזעירא  
הגר"א ל"ג לתיבות "אית דאמרי דהות", "נאית דאמרי" שרשום תחתיהם קו

תקלין חדתינ ט. ד"ה וטהרו את דמה  
אמר לה סתם אם עד רביעית  
צ"ל אמר לה סתם ולא פירש אם עד רביעית

תקלין חדתינ ט. ד"ה ובעיט ב"י  
כמו וביעט  
צ"ל כמו ובועט

תקלין חדתינ ד"ה וכן היי רפב"י אומר  
ושצריך להיות נקי  
צ"ל שצריך להיות נקי

מסורת הש"ס  
תהילים ק"ב  
צ"ל תהילים ק"ג

\*\*\*\*\*

1) [line 1] הַדִּין דִּיךָ (הות) הוא - that is one we use

2) [line 2] ולמה קרי ליה עתיקה? - why is it called "ancient" [if Rabbi Yonah remembered seeing it in his lifetime]?

3a) [line 2] מן בְּגִין דְּהוּא בְּיומֵיהּ (אית דאמרי דהות) זְעִירָה - since in his days it was small[er]

- b) [line 3] וְרַבְּתָא - and it then became larger  
4) [line 4] [וְאִיזְעִירַת כַּמָּה הוּא? - and what size was it when it was small[er]?

5) [line 6] אֶצְבָּעִיִּים (MEASUREMENTS OF LENGTH)

1 Amah = 2 Zeres

1 Zeres = 3 Tefachim

1 Tefach = 4 Etzba'os

1 Etzba = approximately 2 cm (.79 in.) or 2.4 cm (.94 in.), depending upon the differing Halachic opinions (see Insights to Pesachim 109a)

Etzba'ayim means the width of two fingers.

6) [line 6] על רום - the height of

7) [line 7] יבש - [the minimum amount of] congealed [wine one must transfer from one type of Reshus to the other in order to transgress the Biblical prohibition against Hotza'ah is]

8) [line 10] לְקֶשֶׁרֶשׁ - when it dehydrates into a solid

9) [line 11] פְּרֻדַּת רַבִּי - the mule of Rabbi

10) [line 12] וטהרו את דמה משום נבילה (נבילה)

(a) A Neveilah is the carcass of a Kosher animal that expired from any cause other Halachically acceptable slaughter. The Torah states, "Lo Sochlu Chol Neveilah, La'Ger Asher bi'Sh'arecha Titnenah va'Achalah, O Machor l'Nochri, Ki Am Kadosh Atah La'HaSh-M Elokecha" -- "Do not eat any Neveilah; give it to the stranger in your gates that he may eat it, or sell it to a Nochri, for you are a holy nation to HaSh-m your Elokim." (Devarim 14:21).

(b) One who consumes a k'Zayis of Neveilah receives Malkus (RAMBAM Hilchos Ma'achalos Asuros 4:1). A piece of Neveilah which is at least the size of a k'Zayis causes a person or vessel to become Tamei through Maga (contact). It will also cause a Kli Cheres (an earthenware utensil) to become Tamei if it enters the vessel's airspace. If a person carries such a piece of Neveilah, he will become Tamei (Tum'as Masa), which in turn will be Metamei the clothes he is wearing (RAMBAM Hilchos She'ar Avos ha'Tum'ah 1:1).

(c) Beis Shamai are of the opinion that only the flesh of a Neveilah is Metamei; no amount of its blood will have any such effect. Beis Hillel maintain that the amount of blood which would equal a k'Zayis were it to dry out is Metamei as if it were a k'Zayis of flesh (Shabbos 77). When Rabbi's mule expired, the ruling followed Beis Hillel; namely, that the blood was Tahor until it reached the amount of a k'Zayis. What was unclear in the case of Rabbi's mule was whether an exact k'Zayis is Tahor or Tamei.

11) [line 13] לא אָשַׁנְחָ בִּיה - did not answer him

12) [line 15] בָּאֵשׁ לר"א - Rabbi Elazar was upset

13) [line 15] שְׂמוּעָתָא - (lit. learning) an answer

14) [line 16] הַדִּין עוֹבְדָא - that case [of the blood of a Neveilah being Tahor until a certain point]

15) [line 17] כְּהִנְהָ - is [the Halachah] like this (the following)?

16) [line 18] בָּעֵט בִּיה - he brusquely brushed him off; alt., he pushed him away with his foot

17) [line 19] בְּגִין - because

18) [line 20] לֹא הָיָה דַעְתִּי בִּי - I was distracted

19) [line 21] "וְיָהִי חַיִּיךָ תְּלָאִים לְךָ מִנְּגִד וּפְחָדָה לַיְלָה וַיּוֹמַם וְלֹא תַעֲמִין בְּחַיִּיךָ" - "And your life will hang before you; you shall be fearful night and day, and not trust in your life" (Devarim 28:66).

20a) [line 21] שְׁלוּקָה חֲטִים לְשָׁנָה - who [owns no land, and therefore] buys wheat for the following year [since he is unsure whether or not there will be wheat available then]

b) [line 22] סְדָקִי - a grain wholesaler [who may run out of produce or jack up his prices at any time]

c) [line 23] פֶּלְטוֹר - a baker [who may run out of goods or jack up his prices at any time]

21) [line 24] (מהו קְדוֹן (= מאי הוי עלה) - what is the conclusion?)

\*22\*) [line 25] טהור - This implies that it is \*completely\* Tahor, like the ruling of Beis Shamai.

23) [line 25] מלהכשיר (הכשר אוכלין לטומאה)

(a) Food becomes Tamei when it comes into contact with a source of Tum'ah -- but only if it had first come into contact with one of the seven liquids which enable food to become Tamei. From then on, even after it dries, it can still become Tamei. The seven liquids which enable food to become Tamei are: water, dew, oil, wine, milk, blood, and bee's honey. Wetting foods in a manner which enables them to become Tamei is called "Hechsher."

(b) Food can only become Tamei if the owner of the food is pleased that his food became wet. This is learned from the verse (Vayikra 11:38) "v'Chi Yutan Mayim Al Zera..." ("If water has been placed on seeds and then the dead body [of a Sheretz] fell upon them, the seeds are Tamei.") The word "Yutan" in the verse is written without a Vav, like the word "Yiten" -- "he places." However, according to the Mesorah, it is read "Yutan" -- "it was placed." From this we learn that when water or other liquids fall on the food it is considered Hechsher only if their presence is desirable to the owner of the food, as it is when he himself applies them.

(c) It is necessary only for the owner to desire the liquid; he need not desire that the liquid come into contact with the food. Therefore, even if the owner desired the liquid for an entirely different purpose and only at a later point did it come into contact with food, that liquid will enable the food to become Tamei. If, however, the owner intended to dispose of the liquid, then it will not enable the food to become Tamei, for such a liquid is not considered valuable.

(d) Our Gemara suggests that that which Rabbi Yehoshua ben Pesorah ruled that the blood of a Neveilah is Tahor was in reference to its lack of ability to enable Hechsher Ochlin. This is because only the blood of a Halachically slaughtered animal is considered Dam with regard to Tum'ah.

24) [line 26] השרץ (טומאת שרץ)

(a) All objects belong to one of three categories:

1. Sources of Tum'ah

2. Objects that can become Tamei

3. Objects that cannot become Tamei

(b) A source of Tum'ah is called an Av ha'Tum'ah. The exception to this is a corpse, which is referred to as the "Avi Avos ha'Tum'ah," due to the fact that it can generate more Tum'ah than any other object. When an object becomes Tamei from coming into contact with an object which is Tamei, that object does not receive the same Tum'ah as that of the first object, but rather a level of Tum'ah one degree weaker than the first. If an object came into contact with an Av ha'Tum'ah, it is called a Rishon l'Tum'ah, or Vlad ha'Tum'ah. Tum'ah received from a Rishon creates a Sheni l'Tum'ah, and that from a Sheni creates a Shelishi (in certain cases), etc.

(c) A metal utensil can become an Avi Avos ha'Tum'ah, an Av ha'Tum'ah, or a Rishon l'Tum'ah (see Insights to Pesachim 14b); a person and all utensils other than earthenware can become an Av ha'Tum'ah or Rishon l'Tum'ah (although Chazal decreed that one's \*hands\* sometimes have the status of a Sheni l'Tum'ah); Earthenware utensils can only become a Rishon l'Tum'ah; food and liquids which are Chulin can become a Rishon l'Tum'ah or a Sheni l'Tum'ah; Terumah can become a Shelishi l'Tum'ah as well; and Hekdesh can receive the status of a Revi'i l'Tum'ah.

(d) There are eight Sheratzim -- scampering animals -- described by the Torah as sources of Tum'ah (Vayikra 11:29-38). A dead Sheretz or part of a dead Sheretz the size of an Adashah (lentil bean) is an Av ha'Tum'ah (Chagigah 11a). If a person or object makes either willing or unwilling contact with a

Sheretz, he/it becomes Tamei; this is known as Tum'as Maga. The eight Sheratzim (Based upon Rabbi Aryeh Kaplan's "The Living Torah" and other sources) are:

[1] CHOLED - a weasel [alt., a martin or an ermine (ARUCH), a rat (TARGUM, TOSFOS YOM TOV), a mole or mole-rat (ARUCH), or a field mouse (TARGUM YONASAN)]. The Gemara describes a Choled as a predatory animal which tunnels under the ground, potentially weakening the foundation of houses.

[2] ACHBAR - a mouse; some sources appear to include a rat in the definition of Achbar as well

[3] TZAV - a toad (RASHI Vayikra 11:29, Nidah 56a; this is also evident from the Mishnah in Taharos 5:1 which implies that it is easily confused with a frog -- see Rishonim there). Alternatively, a turtle (ME'AM LOEZ, TIFERES YISRAEL to Taharos ibid.). According to the Septuagint it is a land crocodile (perhaps the monitor, see KO'ACH; this would fit with the Gemara (Chulin 127a) which associates it with the salamander and snake). Others identify it as a ferret.

[4] ANAKAH - a hedgehog or porcupine; alternatively, a beaver (RADAK). [The Septuagint identifies the Anakah as a mole, shrew mouse or field mouse.] Rabeinu Sa'adya Ga'on identifies it as a gecko, a type of lizard with a soft speckled hide which may grow to five inches in length; "Anachah" means to groan, and the gecko makes a groaning sound.

[5] KO'ACH - a lizard (RADAK quoting RASHI) [chameleon, according to the Septuagint.]

According to some translations the Ko'ach would appear to be the monitor or monitor lizard. This is the largest reptile living in the Holy Land, growing to be as long as four feet. Found on the coast, in the Negev, and in the Aravah, it feeds upon rodents and other reptiles (RADAK, RABEINU SA'ADYA GAON).

[6] LETA'AH - a lizard; alt., a white lizard, otherwise known as the great gecko.

[7] CHOMET - a snail or slug (RASHI) [alt., a lizard; or a skink, a short-legged lizard of which four varieties are found in Eretz Yisrael]

[8] TINSHEMES - a mole (Rashi Chulin 63a) [alt., a large-headed lizard which burrows underground, most probably a species of gecko]

(e) One who becomes Tamei through direct contact with a Sheretz may not eat Terumah or Kodshim, nor enter the Azarah of the Beis ha'Mikdash. He need not wait before immersing in a Mikvah. After doing so, he must wait until nightfall to become Tahor; after that time he may once again eat Terumah and Kodshim and enter the Azarah.

(f) In addition to Tum'as Maga, a dead Sheretz in the airspace of an earthenware vessel causes the vessel as well as all food items within it to become Tamei, whether the Sheretz has touched them or not.

25) [line 27] ואין לנו כיוצא בו - and there is no other Halachah which is comparable (presumably, this means that the flesh of any blood that does not enable Hechsher Ochlin is not Metamei)

26a) [line 27] ונדילמא שיעור טומאתו - perhaps [that which there is no comparison refers to] the minimum size that is Metamei

b) [line 27] שדמו מטמא כבשרו - that its blood (of a Sheretz) is Metamei [at the same minimum amount] as its flesh (namely, that equivalent to a lentil)

27) [line 29] כרבי יהודה - like Rabbi Yehudah [whose statement that Beis Hillel rules that blood of a Neveilah is Metamei was explained to be referring to that which has at least the volume of a Revi'is (Menachos 103b)]

28) [line 32] דמן נחותה - who had gone down [to Chutz la'Aretz to teach Torah]

29) [line 32] מוּרְיָנָא דבי נשיאה הוה - was the Halachic authority for the Nasi's family

30) [line 34] קנוץ - a hairy person; alt. קבץ - a beggar or a miser (Rambam Hil. 2:10)

31) [line 35] **היה מפספסין בקילקין** – a) would sift through the strands of wool in garments woven from Cilician goat's hair (TIKLIN CHADTIN; KORBAN HA'EDAH); b) would sift through the hair of he who took the Terumas ha'Lishkah if it was matted with sweat etc. (KORBAN HA'EDAH)

32) [line 36] **וימלא פומיה מווי?** - [why not] have him fill his mouth with water?

33) [line 37] **מפני הברכה** - since he needs to make the Berachah of, "... l'Hafrish Terumah Min ha'Lishkah"

34) [line 41] **נהייתם נקיים מה' ומישראל** (Ever ha'Yarden)

(a) The Shevatim of Reuven, Gad, and half of Shevet Menasheh requested the land of Jordan (Ever ha'Yarden) as their inheritance. Moshe Rabeinu replied that if they would first wage war against the seven nations of Eretz Kena'an together with the rest of the nation until the whole of Eretz Yisrael was conquered, their request would be fulfilled. Once they kept this promise, then, "You shall be clean [of suspicion] from HaSh-m and Yisrael" (Bamidbar 32:22).

35) [line 42] **"א-ל אלקים ה' א-ל אלקים ה' הוא יודע וישראל הוא ידע ..."** (The Mizbe'ach on the Yarden)

(a) After the Shevatim of Reuven, Gad, and half of Shevet Menasheh fulfilled their end of the bargain (see previous entry), they headed toward their inheritance in Ever ha'Yarden. On the way, they stopped in Gelilos ha'Yarden -- a spot on the Jordan River -- and built a massive alter. It was forbidden at that time to offer sacrifices anywhere other than the Mishkan in Shiloh.

(b) Each of the ten tribes remaining in Eretz Yisrael sent a representative, headed by Pinchas ha'Kohen, to the offending tribes. The message they bore was, "How can you so blatantly rebel against HaSh-m? You will bring his wrath upon us all!"

(c) The Jews of Ever ha'Yarden replied, "HaSh-m is G-d, HaSh-m is G-d -- He knows, and Yisrael will know; if we have acted out of rebelliousness against HaSh-m, do not save us on this day" (Yehoshua 22:23). They explained that they never intended to actually offer Korbanos upon this Mizbe'ach; rather, it was built to bear witness to their children that they were never to serve any power other than HaSh-m.

36) [line 44] **גמליאל זוגא** - the name of an Amora

37) [line 45] **המחונר** - the clearest

38) [line 49] **וְדָחְפוּ לְתוֹךְ הַקּוּפָה** - and he pushed it into the box [used in the removal of the Terumas ha'Lishkah]

39) [line 50] **אתרום?** - shall I tithe?

40) [line 52] **חיפה בקטבליאות** - he covered (the remainder) with leather mats

41) [line 55] **לשם איי** - on behalf of those who sent their half-Shekalim from Eretz Yisrael

42) [last line] **המוקפין לה** - that are next to Eretz Yisrael

## 9b-----9b

43) [line 2] **פְּרִיִּים** - piles [of grain]

44) [line 2] **ותרם (תרומה גדולה)**

(a) Once a crop is harvested and brought to the owner's house or yard, he must separate Terumah from the crop and give it to a Kohen. Although the Torah does not specify how much to give, the Rabanan set the requirement at between one fortieth and one sixtieth of the total crop. Kohanim and their wives, unmarried daughters, and Nochri slaves may eat Terumah, as long as they are Tehorim.

(b) Our Gemara rhetorically asks, "Is it not true that one may separate Terumah from one pile of grain with intention to tithe from that pile and another as well?"

- 45) [line 3] [ה]נחת רוח - it is pleasing
- 46) [line 4] שָׁמַט – [once they] removed
- 47) [line 5] שלישית - the third [removal of the Terumas ha'Lishkah]
- 48) [line 6] אֶקְטְרִיאוֹת של זהב – a) golden coins; b) according to the Girsא אֵינְצִטְלִי – cloaks woven from golden thread
- 49) [line 7] דְּרָכוֹנוֹת - see Background to 6:6
- 50a) [line 11] אַעֲיִיפ שֵׁשׁ בְּרֵאשׁוֹנָה - although [Shekalim] still remain in the first [removal of the Terumas ha'Lishkah]
- b) [line 11] נוֹטֵל מִן הַשְּׁנִייה - they [start to] take from the second [since otherwise, they may never get to it]
- 51) [line 13] שֶׁלְמָה - finished; emptied
- \*52\*) [line 14] חוֹזֵר וְשׁוֹקֵל - a) the Terumas ha'Lishkah should be taken again from any new Shekalim that arrived following the last Terumah (Tosfos Kidushin 54a DH Moa'lin); b) Shekalim should be collected from the public once again (Korban ha'Edah)

- 53) [line 16] מוֹעֵלִין בְּשִׁירָיִים
- (a) Those Shekalim sent to the Beis ha'Mikdash for Machatzis ha'Shekel that are separated and used to purchase Korbenos Tzibor are called the Terumas ha'Lishkah. The Shekalim which remain in the Lishkah are used for the upkeep of the wall surrounding the city of Yerushalayim and the rest of the city. These Shekalim are known as the Sheyarei ha'Lishkah (see Background to 2:2).
- (b) The Terumas ha'Lishkah clearly has the status of Hekdesh, and one who benefits from it for his personal use must therefore offer a Korban Me'ilah (see above, entry #33). The Tana'im disagree, however, as to the status of the Sheyarei ha'Lishkah. Rabbi Meir asserts that one who benefits from the Sheyarei ha'Lishkah is not Chayav in a Korban Me'ilah. Rav Shlomo Siriliyo explains the logic of Rabbi Meir's approach as follows: the separation of Terumah from the Lishkah removes all Kedushah from the remainder, just as the separation of Terumah from edible produce removes the prohibition of Tevel (untithed produce) from the remainder. The Rabanan maintain that the coins in the Sheyarei ha'Lishkah are also Kodesh, and one must offer a Korban Me'ilah for benefiting from them as well.
- (c) The commentary of Rabeinu Meshulam offers a different explanation of the Machlokes of whether "Mo'alin b'Shirayim" or not. He suggests that even Rabbi Meir agrees that the coins of the Sheyarei ha'Lishkah are considered Kodesh. Rather, the Machlokes hinges upon whether the Sheyarei ha'Lishkah, must be used specifically to fund Korbanos like the Terumas ha'Lishkah, or whether it may be used toward other Hekdesh-related purposes. Rabbi Meir opines that "Mo'alin b'Shirayim;" i.e., one may not use the Sheyarei ha'Lishkah for anything purpose other than Korbanos. The Rabanan, on the other hand, maintain that these Shekalim may be used for other Hekdesh-related purposes as well, such as the upkeep of the wall surrounding the city of Yerushalayim, etc.

\*54\*) [line 17] וְכֵן הָיָה רַבִּי פִּנְחָס בֶּן יֵאִיר אוֹמֵר - Since our Mishnah mentioned that which the household of Raban Gamliel made sure that their Shekalim entered the Terumas ha'Lishkah -- which demonstrates alacrity -- as well as that which one must remain above suspicion and keep his reputation "clean," our Gemara quotes this Beraisa of Rabbi Pinchas ben Ya'ir, beginning from the part which discusses the two traits of Zerizus and Nekiyus.

55) [line 20] חֲסִידוֹת - acting above and beyond the letter of the law

56) [line 21] רוּחַ הַקּוֹדֵשׁ - heaven-inspired insight

57) [line 24] “וְכִלָּה מִכֶּפֶר אֶת הַקֹּדֶשׁ וְאֶת אֹהֶל מוֹעֵד וְאֶת הַמִּזְבֵּחַ וְהִקְרִיב אֶת הַשְּׁעִיר הַחַי” And [when] he is finished atoning [for the Sanctuary, the Ohel Mo'ed and the Mizbe'ach, he should bring near the goat which is alive]” (Vayikra 16:20). The action described by the word “v'Chilah” -- "and he finished" --

is an example of Zerizus (alacrity). The action described by the word "mi'Kaper" -- "from atoning" -- is an example of Nekiyus (cleanliness; here of sin).

1) [line 27] רַחֵם וְקַדֹּשׁ שְׁמוֹ מְרוֹם וְקָדוֹשׁ אֶשְׁכֹּן וְאֵת-דַּכָּא וְשִׁפְלֵי-רוּחַ [לְהַחְיִיתָ לֵב נִדְכָּאִים] "כי כה אמר רם ונשא שוכן עד וקדוש שמו מרום וקדוש אשכון ואת-דכא ושפלי-רוח [להחיות לב נדכאים]" "For so said He who is exalted and most high, Whose name is 'He who lives forever' and 'Holy one,' 'I shall dwell above, in a holy place, yet I am with the brokenhearted and lowly of spirit, to uplift the spirit of the low, and revive the heart of the depressed" (Yeshayah 57:16).

58) [line 29] עֲקֵב - (lit. in the footsteps of) following

59) [line 32] בְּחִזּוֹן - in a vision

\*60\*) [line 35] וְהָשִׁיב לֵב אֲבוֹת עַל בְּנֵיהֶם וְהָשִׁיב לֵב בְּנֵיהֶם עַל אֲבוֹתָם "הנה אנכי שולח לכם את אליה הנביא לפני בוא יום ה' הגדול והנורא. [והשיב לב אבות על בנים ולב בנים על אבותם]... "Behold, I am sending Eliyahu ha'Navi to you, before the coming of the great and awesome day of Hash-m. And he shall return the heart of fathers upon their sons, and the heart of sons upon their fathers ..." (Mal'achi 3:23). The "returning of the hearts of fathers upon their sons etc." refers to the resurrection of the dead in the times of Mashi'ach.

29) [line 40] יֵהָא מְבוֹשֵׁר - shall be informed; is assured that

\*\*\*\*\*התרומה רביעי - פרק רביעי\*\*\*\*\*

61) [line 43] תַּמִּידִים (קֶרֶבֶן תַּמִּיד)

(a) The Korban Tamid consists of two male sheep which are less than one year old. One sheep is offered in the morning, known as the Tamid Shel Shachar, and the second -- called the Tamid Shel Bein ha'Arbayim -- is offered in the afternoon. One tenth of an Eifah (approx. two quarts) of flour, mixed with one quarter of a Hin (approx. one quart) of hand pressed olive oil, is offered with each sheep as a Minchah (meal offering). One quarter of a Hin of wine is offered with each sheep as a wine libation. (Bamidbar 28:5).

62) [line 43] מוֹסֵף (קֶרֶבֶן מוֹסֵף)

(a) On Shabbos, Rosh Chodesh, and festivals, various additional (Musaf) Olah sacrifices are offered. These are purchased with public funds, and many serve to atone for certain sins.

63) [line 44] וְנִסְכֵיהֶם - see Background to 7:12

64) [line 44] הַעוֹמֵר

(a) It is a Mitzvah to offer the Korban ha'Omer on the second day of Pesach. A large quantity of barley is reaped after nightfall following the first day of Pesach. At this time the grain is still moist, and the process of extracting one Omer (approximately 2.2, 2.5 or 4.3 liters, depending upon the differing Halachic opinions) of barley flour is extremely difficult. The flour is then baked and offered as a Korban Minchah on the 16th of Nisan. (This Korban is also referred to as the Minchas Bikurim -- Vayikra 2:14-16).

(b) A lamb is offered as an Olah along with the Minchah (Vayikra 23:12).

(c) Chadash refers to grain that begins to take root after the Korban ha'Omer is offered on the second day of Pesach. This grain may not be eaten until the following year's Korban ha'Omer is offered (Vayikra 23:14). When there is no Beis ha'Mikdash, Chadash may not be eaten until after the second day of Pesach, which is when the Korban Omer would have been offered.

65) [line 44] שְׁתֵי הַלֶּחֶם

(a) On Shavu'os, a communal Korban known as the Shte ha'Lechem is offered. It consists of two loaves of Chametz bread baked from Chadash (grain that began to take root after the Korban ha'Omer was offered on the second day of Pesach of the previous year; Vayikra 23:17). One loaf is given to the

Kohen Gadol, and the other is divided among the rest of the Kohanim who are in the Mikdash at that time. They may be eaten on the day of Shavu'os as well as until midnight of the following night (RAMBAM Hilchos Temidin u'Musafin 8:11).

(b) Along with the Shte ha'Lechem, seven sheep, one cow, and two rams are offered as Olos, and an additional goat and two sheep are offered as Korbenos Shelamim (these last two are known as Zivchei Shalmei Tzibor -- see below, entry #31; Vayikra 23:18-19).

(c) Following the offering of the Shte ha'Lechem, Chadash may be used in Menachos (see Background to Menachos 2:1).

66) [line 44] לחם הפנים

(a) The Lechem ha'Panim (Showbread) are 12 loaves arranged in two stacks (Sedarim) -- six loaves to a stack -- on the Golden Table of the Mishkan or Beis ha'Mikdash. The loaves are one Tefach thick and may not be Chametz. Fresh loaves are arranged on the Table every Shabbos and are left there through the following Shabbos. The loaves are eaten by Kohanim after their removal. (Vayikra 24:5-9).

(b) A Kometz (the amount which can be held between one's middle three fingers and his palm) of Levonah (frankincense) is placed alongside each stack in a Bazach (bowl). The Levonah is offered upon the Mizbe'ach when the loaves are removed. Only after this is done may the Lechem ha'Panim be eaten by the Kohanim.

67) [line 45] שומרי ספיחין (ספיחי שביעית)

(a) The Torah requires farmers to desist from working the land every seventh year, as described in Vayikra 25:1-7. Produce which grows during the seventh (Shevi'is) year is holy, which in this context means that: 1. It is considered ownerless; anyone may enter any field and pick that which he wishes to eat. 2. The fruits may not be bought and sold in a normal fashion (see Insights to Sukah 39:2). 3. Shevi'is produce may be consumed only in the manner considered normal for that type of food, or burned to provide light in the case of oil. It may not be wasted, used for medicinal purposes, fed to animals, etc.

(b) Sefichim refers to that which grows of its own accord during the Shemitah year. There is difference of opinion among the Rishonim as to why Sefichim may not be eaten during Shemitah. According to RASHI, the Torah forbids the consumption of Sefichim after the Zman ha'Bi'ur (see Background to 50:11). TOSFOS contends that this is only according to the opinion of Rabbi Akiva. The Chachamim maintain that according to Torah rule the eating of Sefichim is permitted. The Rabanan, however, decreed that it is forbidden to eat Sefichim of vegetables and grains (even before Zman ha'Bi'ur), for fear that people may sow such crops and then claim that the produce grew by itself (Pesachim 51b).

(c) Our Mishnah refers to those who were hired by Hekdesh to guard Sefichim in order that there would be barley for the Korban Omer and grain for the Shte ha'Lechem (see above), since the grain for these publicly-funded Korbanos must come from Chadash.

68a) [line 46] מְתַנְּבֵי שוּמְרֵי חֲנֻם - may volunteer [to watch the Sefichim --in which case they belong to him -- and then donate them to Hekdesh]

\*ב\*) [last line] ... אף אתה אומר - The Chachamim disagree with Rabbi Yosi, and maintain that the grains must be from public funds to begin with.