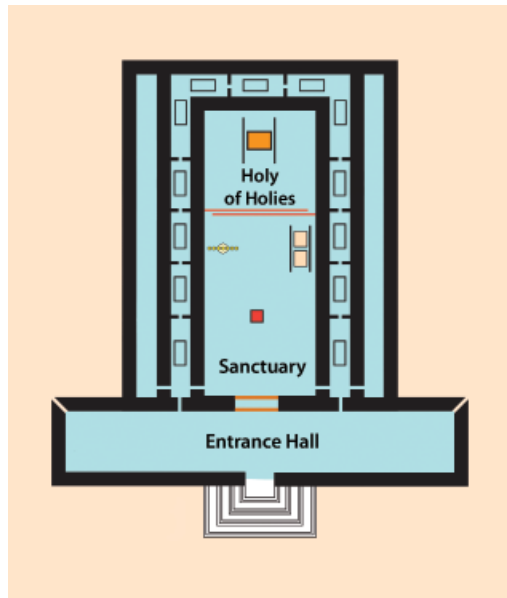


HALAKHA

The placement of the candelabrum, shewbread table, and incense altar – מקום הנחת המנורה, שולחן הפנים ומזבח הקטורת – The candelabrum was situated in the south of the Sanctuary on the left side of the entrance, while the shewbread table was on the right. They both were located outside the Holy of Holies, with the incense altar between them, slightly further to the outside, as stated in the *baraita* (Rambam *Sefer Avoda, Hilkhot Beit HaBehira* 1:7).

BACKGROUND

The Temple – המקדש:



Position of the vessels in the Sanctuary

King Solomon constructed ten candelabra – עשר מנורות עשה: The ten candelabra that Solomon constructed were in addition to the candelabrum created by Moses. Five were placed to the right of the candelabrum of Moses and five were placed to the left.



Candelabra in the Sanctuary

וּמְנוֹרָה בְּצִפּוֹן. וְהָא תַנִּי: הַשְּׁלֵחַן הָיָה נִתּוֹן מִחֻצֵי הַבַּיִת וְלִפְנֵים. מְשׁוּךְ מִן הַכּוֹתֵל שְׁתֵּי אַמּוֹת וּמִחֻצָּה בְּלִפְי הַצִּפּוֹן, וּמְנוֹרָה כְּנֶגְדּוֹ בְּדָרוֹם.

מְזוּבָּח הַזֶּהָב הָיָה נִתּוֹן בְּאַמְצַע הַבַּיִת, חוֹלֵק אֶת הַבַּיִת מִחֻצֵי וְלִפְנֵים. מְשׁוּךְ קִימְעָא בְּלִפְי חוּץ, וְכוּלְהֵן הָיָה נִתּוֹן מִשְׁלִישׁ הַבַּיִת וְלִפְנֵים.

עָשָׂר מְנוֹרוֹת עָשָׂה שְׁלֹמֹה, שְׁנָאֵמַר וַיַּעַשׂ אֶת מְנוֹרַת הַזֶּהָב עָשָׂר כְּמִשְׁפֵּטוֹ וַיִּתֵּן בְּהִיכָל חָמֵשׁ מִיְמִין וְחָמֵשׁ מִשְׂמָאל. אֵין תִּימַר חָמֵשׁ בְּצִפּוֹן וְחָמֵשׁ בְּדָרוֹם –

וְהֵלֵא אֵין הַמְּנוֹרָה כְּשִׁירָה אֶלָּא בְּדָרוֹם, שְׁנָאֵמַר "וְאֶת הַמְּנוֹרָה נֹכַח הַשְּׁלֵחַן עַל יַרְךְ הַמִּשְׁכָּן תִּימְנָה". מִה תִּלְמוּד לֹאמַר חָמֵשׁ מִיְמִין וְחָמֵשׁ מִשְׂמָאל, אֶלָּא חָמֵשׁ מִיְמִין מְנוֹרָתוֹ שֶׁל מֹשֶׁה וְחָמֵשׁ מִשְׂמָאלָהּ.

and the candelabrum in the north of the Sanctuary. But wasn't it taughtⁿ in a *baraita*: The shewbread table was situatedⁿ from the halfway point of the House and inward, in the inner half of the Sanctuary, drawn two and a half cubits away from the wall to the north. The priests who arranged the shewbread on the table would stand in this space. And the candelabrum was situated opposite it, in the south of the Sanctuary, likewise two and a half cubits from the wall.

The golden altar was situated in the middle of the House, dividing the House from its halfway point and inward, i.e., equidistant from the north and south walls, slightly drawn back^{HN} from the place of the table and the candelabrum toward the outside. Since the length of the entire area was sixty cubits, twenty for the Holy of Holies, and forty for the Sanctuary, all the vessels were situated from a third of the entire House and inward, i.e., the vessels were all contained in the second third of the entire area.^B

King Solomon constructed ten candelabra,^{NB} modeled after the one that Moses crafted, as it is stated: "And he made the ten candlesticks of gold according to the ordinance concerning them; and he set them in the Sanctuary, five on the right, and five on the left" (II Chronicles 4:7). Before completing its citation of the *baraita*, the Gemara asks: If you say that right and left refer to the sides of the entrance to the Sanctuary, which would mean that Solomon set up five candelabra in the north of the Sanctuary, to the left of its entrance, and five in the south of the Sanctuary, to the right of its entrance, this is difficult.

The Gemara explains the difficulty: Isn't the candelabrum fit only if it is in the south of the Sanctuary, as it is stated: "And the candelabrum over against the table on the side of the Tabernacle toward the south" (Exodus 26:35). What, then, is the meaning when the verse states: "Five on the right, and five on the left"? Rather, it must mean that the candelabrum that Moses made was located in the Sanctuary, while five of the candelabra that Solomon crafted were placed to the right of the candelabrum of Moses, and five to its left.

NOTES

But wasn't it taught – וְהָא תַנִּי: The explanation of the Gemara presented here is in accordance with a version of the text that omits the phrase: But wasn't. In other words, this *baraita* is cited in support of the previous claim, not as an objection (see *Tiklin Hadatin* and *Yefe Einayim*).

The shewbread table was situated – הַשְּׁלֵחַן הָיָה נִתּוֹן: All the measurements in this *baraita*, as well as the location of the Temple vessels, are based on the following verses: "And the House which King Solomon built for the Lord, its length was sixty cubits, and its breadth twenty cubits, and its height thirty cubits. And the porch before the Sanctuary of the House, its length was twenty cubits, according to the breadth of the House; and ten cubits was its breadth before the House" (I Kings 6:2–3). Ac-

ording to this description, the Temple was divided into three sections: the Entrance Hall, which was the outermost section; the Sanctuary; and finally, the Holy of Holies, which was the innermost section. The *baraita* discusses the Sanctuary and the Holy of Holies, as well as the location of the vessels inside this combined area, which was sixty by twenty cubits. The Sanctuary measured forty by twenty cubits, while the Holy of Holies was twenty by twenty cubits.

Slightly drawn back – מְשׁוּךְ קִימְעָא: The Gemara in tractate *Yoma* (33b) explains why the altar was slightly drawn back. The verse states: "And you shall set... the candelabrum opposite the table" (Exodus 26:35). Since the candelabrum and the table had

to be positioned opposite one another, the altar was not placed directly between them, so as not to separate them.

King Solomon constructed ten candelabra – עָשָׂר מְנוֹרוֹת עָשָׂה: King Solomon placed ten candelabra and ten tables in the Temple because the area of the Sanctuary he built was more than ten times larger than that of the Tabernacle. The Tabernacle was thirty by ten cubits. Solomon's Sanctuary was sixty by twenty cubits. Consequently, whereas one candelabrum sufficed for the Tabernacle, the Temple required eleven. Furthermore, as the Torah dictates that the candelabrum in the Tent of Meeting was to be situated opposite the table, an equivalent number of tables in the Temple was required (*Meshekh Hokhma, Parashat Tetzave*).

Crucible for gold – כור זהב – חור:



Molten gold being poured from a crucible into a mold

אף על פי כן לא היה מבוער אלא של משה בלבד, שנאמר "ומנורת הזהב ונרותיה לבער בערב בערב". רבי יוסי בן יהודה אומר: על כולן היה מבוער, שנאמר "ואת המנורות ונרותיהם לבערם כמשפט לפני הדביר זהב סגור".

Even so, i.e., despite the fact that there were so many candelabra in the Sanctuary, the priest would kindle only the candelabrum of Moses alone, as it is stated: "And the candelabrum of gold with its lamps, to burn every evening" (II Chronicles 13:11). The singular form indicates that only one candelabrum was lit. Conversely, Rabbi Yosei, son of Rabbi Yehuda, says: He would kindle all eleven candelabra, one of Moses and ten of Solomon, each one in turn, as it is stated: "And the candelabra with their lamps, that they should burn according to the ordinance before the Sanctuary, of pure gold" (II Chronicles 4:20).^N The plural "candelabra" indicates that they were all lit.

והפרח והנרות והמלקחים זהב הוא מכלות זהב – הן כילו זהב של שלמה.

The *baraita* analyzes the subsequent verse: "And the flowers, and the lamps, and the tongs, of gold, and that perfect gold [*mikhelot zahav*]" (II Chronicles 4:21). This means that the candelabrum completely depleted [*killu*] the gold of Solomon.^N As the gold was repeatedly purified until it reached the required level of purity, a large quantity of gold evaporated.

תני רב יהודה בשם אסי היה שלמה נוטל אף כבדי זהב ומכניסן לכור ומוציאן, עד שהוא מעמידן על אחד, לקיים מה שנאמר "כפר זהב טהור עשה אותה וגו'".

The Gemara cites a related *baraita*. Rav Yehuda taught in the name of the Sage Asi: Solomon would take a thousand talents of gold and insert them into the crucible^B and remove them. He repeated this process until the gold was so refined that he established its weight as one talent of gold, to fulfill that which is stated about the original candelabrum in the Tabernacle: "Of a talent of pure gold made he it, etc." (Exodus 37:24).

תנא: אמר רבי יוסי בן יהודה: מעשה במנורת זהב שעשה משה במדבר והיתה יתירה דינר זהב, והכניסוה לכור שמונים פעם ולא חסרה כלום.

It was taught in a *baraita* that Rabbi Yosei, son of Rabbi Yehuda, said: There was an incident involving the candelabrum of gold that Moses made in the desert,^N which exceeded the weight set by the Torah, one talent, by one dinar of gold. And they inserted it into the crucible eighty times, to further refine it and reduce its weight, but it was not reduced by anything.

ויאות, עד דלא יקום על ברירה – הוה חסר סגין, מן דו קיים על ברירה – לא חסר כלום.

And this is proper, for as long as it had not achieved its correct state of purity, it would decrease greatly, as its refinement in the crucible removed all the impurities, thereby reducing its weight. However, from when it had achieved its correct state of purity, it was not reduced at all. Unlike the gold of Moses, the gold Solomon used was not originally free of impurity and therefore required refinement.

הלכה ד מתני' שלשה עשר שופרות היו במקדש, וכתוב עליהן: תקלין חרותין, ותקלין עתיקין, קנין, וגזלי עולה, עצים, לבונה, זהב לכפורת, ששה לנגבה.

HALAKHA 4 • MISHNA There were thirteen collection horns in the Temple, and the intended use of the funds was written upon each one, as follows: New shekels, old shekels, pairs of birds, fledglings designated for burnt-offerings, wood for the arrangement on the altar, frankincense that accompanied meal-offerings, and gold donated for the Ark cover.^N The remaining six horns were designated for communal free-will offerings.

NOTES

Pure gold – זהב סגור: This gold was exceptionally pure. It was called *zahav sagur*, literally, closed gold. One explanation of this name is that anyone who sold such gold would drive out of business others who sold regular gold, thereby forcing them to close their shops (*Yoma* 45a; see Rashi; Rashi on *Menahot* 26a). In his commentary to 1 Kings 7:49, the Ralbag explains that this expression means refined gold. It was called closed gold because it was closed in a crucible with substances that removed its impurities.

Depleted the gold of Solomon – כילו זהבו של שלמה: The version that reads: The gold of Solomon, instead of: The gold of Moses, as appears in some texts, is in accordance with the Gemara in *Menahot* 29b, as well as certain printed versions of the Gemara here.

An incident involving the candelabrum of gold that Moses made in the desert, etc. – מעשה במנורת זהב שעשה משה במדבר – וכו': The explanation of the Gemara accords with the version of the text here (see *Dikdukei Sofrim*). However, there are variant texts that read: There was an incident involving the candelabrum of the Temple that exceeded the weight of the candelabrum that Moses made in the desert. According to this version, the discussion of the Gemara proceeds as follows: The weight of the golden

candelabrum in the Temple exceeded that of the candelabrum of Moses by one gold dinar. They repeatedly inserted it into the crucible to refine it, but the weight was not diminished at all. If the refinement of the gold in the crucible did not cause it to decrease in weight at all, how then was the gold of Solomon reduced to one-thousandth of its original weight?

Gold for the Ark cover – זהב לכפורת: Rashi (*Temura* 23b) cites two explanations for the purpose of these funds. The first is that this horn was designated for gold intended for any of the Temple vessels. The second is that one who obligates himself to donate a sacred vessel to the Temple without specifying which one must bring a basin. The basins are referred to as *keforei zahav* (*Ezra* 1:10), similar to the term *zahav lakapporet*, the phrase written on the collection horn. Rashi prefers the second explanation, because, as consecrated funds for Temple maintenance were brought not to the Temple itself but directly to the treasurer, there was no need to designate a collection horn for them. Others explain that these funds were used for the gold cover for the Holy of Holies, which was called the house of the Ark cover, as it is stated elsewhere that leftover donations were used for this purpose (*Tosefot Yeshanim* on *Yoma* 55b; Rambam's Commentary on the Mishna; Rambam *Sefer Zemanim, Hilkhot Shekalim* 12:1; *Me'iri*; Rash Sirililo).

קנין וגזילי – קנין וגזילי – Pairs of birds and fledglings for burnt-offerings – **עולה**: The money placed in these horns was used for the purchase of offerings for the atonement of particular individuals. At the time of the actual sacrifice, the owner's identity was unknown to the priests performing the rite, since all the money was mixed together in the horn. However, this did not invalidate the offerings, as the priests who brought them intended that each bird would be used to fulfill the obligation of whoever placed money in the horn. The owners of these sacrifices relied upon the priests to bring the offerings at the soonest possible time.

זה – זה – This midrash was taught by Jehoiada the High Priest – **זה**: מדרש דרש יהוידע בהן גדול: The reference is to Jehoiada, the High Priest who reorganized the collection of funds for the Temple and its maintenance during the reign of King Jehoash.

The early commentaries differ with regard to the basis of this midrash. Some commentaries explain that it is derived from an apparent contradiction between two verses: "The guilt-offering money and the sin-offering money was not brought into the House of the Lord; it was for the priests" (II Kings 12:17), and: "The priest who makes atonement with it, he shall have it" (Leviticus 7:7). Others explain that the verse "It is a guilt-offering; he is certainly guilty before the Lord" (Leviticus 5:19) is self-contradictory. "It is a guilt offering" (Leviticus 5:19) indicates that it is like any other guilt-offering, which is eaten by priests, whereas the phrase: "He is certainly guilty before the Lord" indicates that it is all for the Lord. The explanation is that this verse does not mean that the money intended for offerings goes to the priests; rather, the hides of the burnt-offerings, which come from the remainder of the money for the sin-offerings and the guilt-offerings, belong to the priests.

The early commentaries also differ concerning the novelty in the teaching of Jehoiada the High Priest. Some claim that his essential point was that the remainder is given as a free-will offering (Rashi on *Zevahim* 11b), while others contend that he taught that the hide of this burnt-offering, like all others, goes to the priests (Ra'avad).

HALAKHA

It is incumbent upon me to donate wood to the Temple, must donate no fewer than two logs – **לא** – **לא** – **הרי עלי עצים**: One who donates wood to the Temple must give no fewer than two logs that are a cubit long and as wide as the tool used to level the *se'a* measure (Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 16:13).

It is incumbent upon me to donate frankincense – **לא** – **לא** – **הרי עלי**: One who donates frankincense to the Temple must give no less than a handful (Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 16:13).

תקלין חדתין – שבביל שנה ושנה – **ועתיקין – מי שלא הביא אשתקד** – **שוקל לשנה הבאה**.

קנין הן תורין, וגזילי עולה הן – **בני יונה, בולן עולות, דברי רבי יהודה**.

וחכמים אומרים: קנין – אחר – **חטאת ואחד עולה, גזילי עולה – בולן עולות**.

האומר "הרי עלי עצים" – לא – **פחות משני גזירין, לבונה – לא** – **פחות מקומץ, זהב – לא** – **פחות מדינר זהב**.

ששה לנדבה. נדבה מה היו עושין – **בה? לוקחים בה עולות, הבשר** – **לשים ועורות לכהנים**.

זה מדרש דרש יהוידע בהן גדול: – **"אשם הוא אשם אשם לה"**.

זה הכלל: כל שהוא בא משום – **חטאת ומשום אשמה – ילקח** – **בהן עולות, הבשר לשים והעורות** – **לכהנים. נמצאו שני כתובין קיימין** – **אשם לה' ואשם לכהן**.

ואומר "כסף אשם וכסף חטאת – **לא יובא בית ה' לכהנים יהיו"**.

גמ' תניא, אמר רבי יהודה: לא – **היה שופר של קנין בירושלם** – **מפני התערובות שמה תמות** – **אחת, ונמצאו דמי חטאות מיתות** – **מעורבות בהן**.

The horn labeled **new shekels** was designated for the half-shekel donation that was brought every year for the needs of that year. The horn labeled **old shekels** was for one who did not bring his half-shekel the previous year, who would contribute his shekel for the following year.

The funds in the horn labeled **pairs of birds** are designated for the **turtledoves** used for bird-offerings, and the one labeled **fledglings** for **burnt-offerings** are used to purchase **young pigeons** as burnt-offerings. **All of these**, i.e., the funds in both horns, were used exclusively for voluntary **burnt-offerings**. This is the **statement of Rabbi Yehuda**.

And the Rabbis say: The funds in both the horn labeled pairs of birds and the horn labeled fledglings were for young pigeons and turtledoves. The distinction between them is that the funds in the horn labeled **pairs of birds** were designated for the obligatory offerings of a *zav*, a *zava*, a woman after childbirth, and a leper. These offerings included a pair of birds, **one brought for a sin-offering, and the other one brought for a burnt-offering**. Conversely, the funds in the horn labeled **fledglings for burnt-offerings** were all used exclusively for voluntary **burnt-offerings**.^N

One who says: It is incumbent upon me to donate wood to the Temple, must donate **no fewer than two logs**^H for the arrangement on the altar. One who says: It is incumbent upon me to donate **frankincense**,^H must donate **no less than a handful** of frankincense, the amount brought with a meal-offering. One who says: It is incumbent upon me to donate **gold**, must donate **no less than a dinar of gold**.

It was stated that **six horns** were designated for communal **free-will offerings**. The Mishna asks: With regard to the money designated for communal **free-will offerings**, **what would they do with this money?** The Mishna answers that they used it to **purchase animals for burnt-offerings**, as the meat from these offerings was offered on the altar to God and the hides were given to the priests.

This midrash was taught by Jehoiada the High Priest:^N There is an apparent contradiction between two verses. With regard to the guilt-offering, the verse states: "It is a guilt-offering; he is certainly guilty before the Lord" (Leviticus 5:19). This verse indicates that the guilt-offering goes to God, not the priests. However, a different verse states: "As is the sin-offering, so is the guilt-offering; there is one law for them; the priest who makes atonement with it, he shall have it" (Leviticus 7:7). This verse indicates that the offering is designated for the priests alone. How can these two verses be reconciled?

The Mishna explains that **this is the principle:** Any funds that come due to a sin-offering or due to a guilt-offering, i.e., leftover coins designated for one of these offerings, they should be used for the purchase of animals for a voluntary burnt-offering, as the meat will be offered on the altar to God, and the hides will go to the priests. In this manner the two verses are found to be fulfilled, as it is both a guilt-offering to God as well as a guilt-offering to the priest.

And this *halakha* also explains the verse that says: "The guilt-offering money and the sin-offering money was not brought into the House of the Lord; it was for the priests" (II Kings 12:17). This verse is understood to refer to the hides given to the priests.

GEMARA It was taught in a *baraita* that Rabbi Yehuda said: There was no collection horn for pairs of birds in the Temple in Jerusalem, due to the mixtures. The concern was that perhaps one of the women obligated to bring a pair of birds would die after putting her money in the horn. And if that happens, it would turn out that the funds for sin-offerings left to die are mixed with the rest of the money in the horn. When the owner of funds designated for a sin-offering passes away, the designated money must be destroyed. Since there is no way to distinguish between the coins, all the money is prohibited.

וְהִתְנַיֵּא: הָאִשָּׁה שֶׁאָמְרָה "הָרִי עָלַי קֶן" – מְבִיאָה דְּמֵי קֶן וְנִתְּנָתוּ בְּשׂוֹפֵר,

The Gemara raises a difficulty against this conclusion. **But wasn't it taught in a *baraita* that with regard to a woman who said: It is incumbent upon me to bring a pair of birds, that she brings the funds for the purchase of a pair of birds to the Temple and places them in the collection horn?**

Perek VI
Daf 18 Amud b

וְאוֹכֵלֶת בְּקֶדְשִׁים. וְאִינָהּ חוֹשֶׁשֶׁת שֶׁמָּא נִתְּעַל בָּהּ. וְאִין הִכְהִין חוֹשֶׁשׁ שֶׁמָּא דְּמֵי חֲטָאוֹת מִיתוֹת מְעוֹרְבוֹת בָּהֶן.

And after she has ritually immersed for her purification and the sun has set, she may eat consecrated foods. **And she need not be concerned that perhaps the priest was lazy^h and neglected to sacrifice her offering, which would cause her to lack atonement and be prohibited from eating sacrificial food. And the priest need not be concerned that perhaps one of the women who placed funds in this horn has died, which would mean that the funds for sin-offerings left to die are mixed with the rest of the coins.** Since this ruling is undisputed, it is evidently accepted by all the Sages, including Rabbi Yehuda. If so, how can it be claimed that Rabbi Yehuda said there were no horns for obligatory pairs of birds due to the concern that one of the women who placed money there had died?

כִּי קָאֲמְרִין בְּחֲטָאוֹת שְׂמֵתוּ בְּעֵלְיָהֶן וְדָאִי.

The Gemara answers: **When we say this opinion of Rabbi Yehuda, we are referring to a case where it is known that one of the women had died, which means that the funds she gave have the status of a sin-offering whose owner had certainly died.** In this case the coins definitely cannot be used for an offering, and they invalidate the other coins with which they are mingled in the horn. To avoid this scenario, Rabbi Yehuda maintains that there was no horn for obligatory pairs of birds.

וְאִי אָמְרִין נְבוֹרָר אֲרַבְעָה זָוִין וְנִשְׁדָּי בְּנִהְרָא וְאִידֶךָ לִישְׁתְּרוּ.

The Gemara asks: **But even if we say that there is a concern that the horn contains invalidated coins, the following remedy can be applied: Let us select four *zuz*,ⁿ the value of one pair of birds (see *Keritot* 1:7), and declare that these are the invalidated coins, and throw them into the river so that they will be destroyed, and the remainder will be permitted.** If so, even according to the opinion of Rabbi Yehuda, there should be no problem with a horn for pairs of birds.

הָא אָמְרִין בְּעֵלְמָא: רַבִּי יְהוּדָה לִית לֵיהּ בְּרִירָה.

The Gemara answers: This is not an effective solution according to the opinion of Rabbi Yehuda, because **we generally say: Rabbi Yehuda does not accept the principle of retroactive designation.** According to Rabbi Yehuda, a doubtful state of affairs cannot be clarified retroactively. Consequently, one cannot resolve this problem by setting aside four *zuz*, and he maintains that there was no horn for obligatory pairs of birds.

רַבִּי יוֹסֵה בִּי רַבִּי בּוֹן אָמַר רַבִּי בָּא בַר מְמֵל בְּעֵי: דְּאָמַר "הָרִי עָלַי עֵץ" – מְבִיא גִּיּוֹר אֶחָד.

It was taught in the mishna that if one said: It is incumbent upon me to donate wood, he must donate no fewer than two logs. The Gemara addresses a similar case: **Rabbi Yosei, son of Rabbi Bun, said that Rabbi Ba bar Memel raised a dilemma: What is the ruling if one said: It is incumbent upon me to donate a log of wood?^h Does he bring only one log?**

אָמַר רַבִּי לְעוֹר: מִתְּנִיתָא אָמְרָה בּוֹן שְׂזָה קָרְבָּן בְּפָנֵי עֲצָמוֹ וְזָה קָרְבָּן בְּפָנֵי עֲצָמוֹ.

Rabbi Elazar said: **The Mishna says so; i.e., a mishna provides a solution to our dilemma.** We learned that the two logs added each day to the arrangement on the altar, before the daily morning offering and before the daily afternoon offering, were not considered one offering, as **this log was an offering to itself and that log was an offering to itself.** Since each log was a separate offering, evidently one may donate even a single log.

HALAKHA

And she need not be concerned that perhaps the priest was lazy – וְאִינָהּ חוֹשֶׁשֶׁת שֶׁמָּא נִתְּעַל – A woman after childbirth and a *zava* bring their funds to the Temple and place them in the horn specified for that purpose. After ritual immersion, she is permitted to eat consecrated food that evening, as she may assume that her purification offering was sacrificed (Rambam *Sefer Korbanot, Hilkhot Mehusei Kappara* 1:12).

הָרִי עָלַי – הָרִי עָלַי – One who pledges wood to the Temple must bring a log one cubit in length. If he prefers, he may instead donate the value of this log (Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 16:13).

NOTES

Let us select four *zuz* – נְבוֹרָר אֲרַבְעָה זָוִין – The early commentaries ask: Even according to those who accept the principle of retroactive designation, this principle cannot be used to identify prohibited items in a mixture and thereby render the other articles permitted. Therefore, these commentaries explain that a horn can be designated for obligatory pairs of birds in the following manner: Everyone who inserts money into this horn should make a condition at the time of his donation that if his money is thrown into the river due to the death of someone who put money into the horn, the money he is now giving should belong to that person, and if he himself dies, the money that is thrown away should be his. This condition need not be formulated verbally (*Tosefot Yom Tov*). In this manner, all the money in the horn will belong to those who are alive, and will be fit for a sin-offering. Even so, this condition is effective only for those who accept the principle of retroactive designation, as it is the act of throwing the coins into the river that determines whose money was donated in the name of the dead from the outset.

LANGUAGE

Scale [turtanei] – טורטני: From the Greek *τρούτανη*, *trutanè*, meaning a balance or a pair of scales. Here it refers to one rod hanging from another rod, as on a scale.



Roman steelyard balance, a type of scale used since antiquity

BACKGROUND

The altar – המזבֵּחַ:



- (1) Base of the altar
- (2) Surrounding ledge
- (3) Red line encircling the Temple altar at precisely half its height
- (4) The arrangement, three cubits in height
- (5) Corners
- (6) Rim that served as a walkway for the priests

כִּהְיֵאֵי דְתַנְיֵנן תַּמְנָן: הַשְּׁנַיִם בַּיָּדִים שֶׁנִּי גִזְרֵי עֲצִים.

וְקָרְבָּן – לְרִבּוֹת אֶת הָעֲצִים.

רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אָמַר: עוֹבְיָן אִמָּה בְּאִמָּה שׁוֹחֲקֵת, וְאֶרְבֵּן בְּאִמָּה גְדוּמָה. רַבִּי חוּנִי בְּשֵׁם רַבִּי אֲמִי: כַּמִּין טוֹרְטָנִי.

אָמַר רַבִּי שְׁמוּאֵל בַּר רַב יִצְחָק: לְפִי שְׁלֵא הָיָה מְקוֹם הַמַּעֲרֵכָה אֵלֶּיךָ אִמָּה עַל אִמָּה, לְפִיכֵךְ לֹא הָיָה בּוֹ אֵלֶּיךָ אִמָּה גְדוּמָה. וְתַנִּי כֵן: אִמָּה הַיְסוּד, אִמָּה סוּבֵב, אִמָּה כְּרֻבּוֹב, וְאִמָּה קַרְנוֹת, וְאִמָּה מַעֲרֵכָה.

לְבוֹנָה לֹא יִפְחוֹת מִקוֹמָץ. נֶאֱמַר כֵּן "אִזְכְּרָה" וְנֶאֱמַר "לְהֵלֵן" "אִזְכְּרָה".

Where was this ruling taught? As we learned in a mishna there, with regard to the order of the daily afternoon offering: **Two** priests ascended to the order of the altar, and **in their hands were two logs of wood** for the arrangement, each holding one log in his hand. This statement indicates that each log was a separate offering, as each was held by a different priest.

The Gemara asks: From where is it derived that even an individual can pledge wood for the arrangement? From the verse: "And when any one brings a meal-offering to the Lord" (Leviticus 2:1). The word **offering** comes to **include the wood**, which is also referred to as an offering in the verse: "And we cast lots, the priests, the Levites, and the people, for the wood-offering" (Nehemiah 10:35). Furthermore, the phrase "any one" teaches that even an individual can pledge wood.

As the Gemara is discussing the donation of logs for the arrangement, it mentions their measurements. **Rabbi Yehoshua ben Levi said: The thickness of this wood was a cubit of the expanded cubits, and their length was measured by the shortened cubits.** **Rabbi Honi said in the name of Rabbi Ammi: The measurement of their thickness was as on a scale [turtanei],¹ i.e., it was exactly one cubit.**

Rabbi Shmuel bar Rav Yitzhak explained why a shortened cubit was used for the measurement of the wood and **said: As the area of the arrangement on the bronze altar built by Moses was only one cubit by one cubit,ⁿ therefore, the length of the log was only a shortened cubit**, as it would otherwise protrude from the arrangement. **And it was likewise taught in a baraita: The breadth of the base of the altar^b made by Moses was a cubit, the surrounding ledge was a cubit,ⁿ the rim a cubit, the corners a cubit, and the breadth of the place of the arrangement was likewise a cubit.**

It was taught in the mishna that if one pledges **frankincense** without specifying an amount, he must donate **no less than a handful**. The Gemara cites the verbal analogy that is the source for this *halakha*. **It is stated here:** "And you shall put pure frankincense with each row, that it may be to the bread for a **memorial-part**" (Leviticus 24:7). **And it is stated there**, with regard to the meal-offering of a sinner: "And the priest shall take his handful of it as its **memorial-part**" (Leviticus 5:12).

NOTES

As the area of the arrangement was only one cubit by one cubit – לְפִי שְׁלֵא הָיָה מְקוֹם הַמַּעֲרֵכָה אֵלֶּיךָ אִמָּה עַל אִמָּה – The Sages derived this from the verse: "And Aaron's sons, the priests, shall lay the pieces, and the head, and the suet, in order upon the wood that is on the fire which is upon the altar" (Leviticus 1:8). The Sages learned from the seemingly superfluous words "Which is upon the altar" that the wood must be placed on the altar without protruding. Therefore, the logs must be slightly less than a cubit long (*Korban HaEida; Tiklin Hadatin; Penei Zaken*).

The Rambam states that the measurement of one cubit by one cubit was established for all generations. Although the size of the arrangement later increased, and in the Second Temple its area was twenty-four by twenty-four cubits, the measure for the size of the wood remained one cubit by one cubit (*Sefer Avoda, Hilkhhot Issurei Mizbe'ah* 7:3).

The base was a cubit, the surrounding ledge was a cubit,

etc. – אִמָּה הַיְסוּד, אִמָּה סוּבֵב וכו' – it was widest at its base and indented a cubit at intervals, creating at the indentation a cubit-wide ledge. What is called the base of the altar was the altar up to the height of one cubit, which appeared as a cubit-wide protrusion below the rest of the altar that rose above it. This ledge did not extend around the entire altar, but only on its northern and western sides, plus one additional cubit both at the northernmost point of the eastern side and at the westernmost point of the southern side (see *Zevahim* 53b).

At the height of six cubits, the altar was indented a cubit width all around, creating the surrounding ledge. According to most opinions, the rim of the altar was the cubit-wide strip around the outer edge of the top of the altar. It served as a walkway for the priests. However, see *Zevahim* 62a, where an opinion is cited that identifies the rim with the surrounding ledge. The corners refers to the four corners of the altar where an area of one square cubit was elevated one cubit.

בְּתֵיב: וַיְכַלּוּתָם הַבְּיָאוּ לִפְנֵי הַמֶּלֶךְ
וַיְהוּדְעוּ וְגו' רַבִּי שִׁמְעוֹן בַּר נַחֲמָן
בְּשֵׁם רַבִּי יוֹנָתָן אָמַר: שְׁתֵּי נִדְבוֹת
עָשָׂה,

The Gemara discusses the midrash of Jehoiada the High Priest mentioned in the mishna. **It is written: "And when they had made an end, they brought the rest of the money before the king and Jehoiada, from which they made vessels for the house of the Lord, even vessels used in the Temple service"** (II Chronicles 24:14). In explanation of this verse, **Rabbi Shimon bar Nahman said in the name of Rabbi Yoḥanan: Jehoiada made two chests^{N5}** for two different types of **voluntary donations**, one for maintaining the Temple and the other for free-will offerings.

תַּנִּי דְבֵי רַבִּי יִשְׁמָעֵאל: נִדְבָה אַחַת.
דְּבַתֵּיב "וַיֹּאמֶר הַמֶּלֶךְ וַיַּעֲשׂוּ אֲרוֹן
אֶחָד" וַיִּתְּנֶהוּ בְּהֵיכַל בַּיִת ה' "וַיִּקַּב
חֹזֶר בְּדִלְתּוֹ".

A dissenting opinion was taught in a *baraita* of the school of Rabbi Yishmael: Jehoiada prepared a single chest for one free-will offering, as it is written: **"So the king commanded, and they made a chest"** (II Chronicles 24:8). The verse specifically states that Jehoiada made only one chest. This is the same chest mentioned elsewhere: **And he placed it in the Sanctuary of the House of God, "and he bored a hole in its lid"** (II Kings 12:10).

וְהָא דְבַתֵּיב "וַיֹּאמֶר הַמֶּלֶךְ וַיַּעֲשׂוּ
אֲרוֹן אֶחָד וַיִּתְּנֶהוּ בְּשַׁעַר בַּיִת ה'
חֹזֶה!"

The Gemara asks: **But isn't it written: "So the king commanded, and they made a chest, and set it without, at the gate of the House of the Lord"** (II Chronicles 24:8)? This indicates that there was an additional chest that was placed outside the Temple.

אָמַר רַב חֻנָּא: מִפְּנֵי הַטְּמֵאִים.

Rav Ḥuna said: There was only one chest, which was originally located inside the Temple by Jehoiada's command. Afterward, however, he instructed that it should be placed outside the Temple **because of those people who were ritually impure** by contact with a corpse or a dead creeping animal. These people were unable to enter the Temple to insert their money for free-will offerings.

רַבִּי חֲנִינָא בְּשֵׁם רַבִּי יוֹסֵף: "אֵךְ לֹא
יַעֲשֶׂה בַּיִת ה' סְפוֹת כֶּסֶף מְזֻמָּרוֹת"
וְגו'.

Rabbi Ḥanina said in the name of Rabbi Yosef: There were two free-will offerings in the Temple, as it is written: **"But there were not made for the House of the Lord cups of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the House of the Lord; for they gave that to them who did the work, and repaired with it the House of the Lord"** (II Kings 12:14). These were for the repairs of the Temple, not for making sacred serving vessels. Conversely, the verses in II Chronicles discuss the construction of the vessels, as it is written: **"From which they made vessels for the House of the Lord"** (II Chronicles 24:14). As this verse refers to a different chest and a separate free-will offering, it shows that there were in fact two chests.

הדרן עלך פרק
שלשה עשר שופרות