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BACKGROUND TO THE DAILY DAF

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SHEKALIM 6

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

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

[1] Gemara 6a [line 23]:

**אם באומר שאביא מהן חטאתי כל עמא מודיי שהמותר חולין  
הגר"א ל"ג לכל זה.**

[2] Gemara 6b [line 47]:

**נעשו כשוחטו לשמו ושלא לשמו בשתיקה  
נעשו כשוחטו שלא לשמו בשתיקה  
(הגר"א ל"ג חיבות לשמו ו)**

[3] תקלין חדתין ו: ד"ה משתנה למחשבת

**(הפי' שכתב התקלין חדתין כאן לכאורה אינו מתאים לפירושו במסקנת  
הסוגיא)**

[4] תקלין חדתין ו: ד"ה ופריך אם כן

**ואמר לזרוק \*נמי\*  
צ"ל ואמר לזרוק \*דמו\***

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1a) [line 3] **מותרן** - the extra money

b) [line 3] **נדבה** - see above, Background to Shekalim 5:7

2) [line 9] **היו שוקלין דרכונות** - Darkonos were the primary coin in use at the time, and the people donated a half-Darkon to fulfill the Mitzvah of Machatzis ha'Shekel

3a) [line 10] **דרכונות** - Darkemons, a golden Median coin mentioned in Ezra 2:69, which had the value of two Sela'im (RAMBAM Shekalim 1:3) or one and one half Sela'im (RAMBAN to Shemos 30:12). Its Greek name was a Daric (Tiferes Yisrael), related to the Darics, a Persian gold (and silver) coin

b) [line 10] **סלעים** - coins equal to one Shekel ha'Kodesh or two common Shekels

c) [line 10] **טבעין** - coins equal to half of a Sela

d) [line 11] **דינרין** - coins equal to a quarter of a Sela

- \*4\*) [line 11] **בקשו לשקול דינרין** - (a) they wanted to use Dinarim as a Machatzis ha'Shekel (most Rishonim); (b) they wanted to make Dinarim the main coin of the country (but the people objected - RAMBAM in Perush ha'Mishnah)
- 5) [line 14] **במכנס פרוטרוט** - when he puts aside coins one by one
- 7) [line 35] **נשמענה מן הדא ( = תא שמע )** - let us learn it from here
- 8) [line 40] **וכא ( = והכא )** - and here
- 9) [line 40] **היאך אומר אתה אלו** - how can you say this?
- 10) [line 41] **דינרין, דרכונות** - Darkonos were [gold, like] Dinarin, and were the standard coin that was in use in the time of Ezra and Nechemyah
- 11) [line 42] **כשמוען ( = כמשמען )** - as it sounds, implies
- 12) [line 43] **קרמין** - quarters, a quarter of a Sela (which is called a Dinar)
- 13) [line 43] **והעמדנו עלינו מצות לחת [עלינו] שלישיית השקל בשנה לעבודת בית אלוקינו**  
 “We also instituted commandments upon ourselves to give one third of a Shekel yearly toward the service of the house of our G-d” (Nechemyah 10:33)

THE FOLLOWING COMBINATIONS OF COINS ALL EQUAL ONE SELA

2/3 DARKON\*

- 1 SELA (or Shekel of the Torah)
- 2 SHEKALIM [= Tiv'in] of Chazal (or Machatzis ha'Shekel of the Torah)
- 4 DINARIM (also known as Quartin)
- 24 ME'AH (or Gerah\*\*)

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- \* This is the opinion of RAMBAN, as opposed to RAMBAM, who says 1/2 DARKON  
 \*\* This applies nowadays, after the inflation of the Dinar to six Gerah/Me'ah instead of the original five Gerah per Dinar, Shemos 30:13)

- 14a) [line 48] **ג' סאין** - three Se'in, approximately 24.9 or 43.2 liters, depending upon the differing Halachic opinions
- b) [line 48] **שלוש קופות** - three chests, boxes
- c) [line 48] **ג' הפרשות** - the money was separated for the Korbanos three times a year into three chests which had a capacity of three Se'in, as stated in the Mishnah of the fourth Perek (7b and 8a)
- 15) [line 52] **גרמסין** - 1 Gerama = 4 Me'ah = 2/3 Dinar
- 16) [line 54] **גרה** - A coin which is the equivalent of a Me'ah, a weight equivalent to 0.07 gram. The Shekel ha'Kodesh was worth 20 Gerah. The half-Shekel that all of Benei Yisrael donated each year was worth 10 Gerah.
- 17) [line 57] **עשרים כסף** - twenty silver Dinarin, which are equal to five Sela'im
- 18) [last line] **טבעה** - same as above 3c

6b-----6b

- 19) [line 8] **עד דאנא תמן** - while I was still there (in Bavel)
- 20) [line 8] **שמעית קל רב יהודה** - I heard the voice of Rav Yehudah
- 21) [line 10] **עשירית האיפה שלו** (CHAVITEI KOHEN GADOL)  
 The Kohen Gadol offers a Minchah every day that consists of 1/10 of an Eifah of wheat flour, made into twelve wafers or rolls. They were fried in olive oil in a flat pan after being boiled

and baked. Half of the rolls were offered in the morning and half towards evening. They were completely burned on the Mizbe'ach. (Vayikra 6:12)

22) [line 17] **על דא עליל אבא בר בא** - on this (the following) Aba Bar Ba (= Aba Bar Aba = Shmuel's father) asked me

23) [line 17] **( = הם אומרין ) אינון אמרין** - the Chachamim of Bavel say

24) [line 20] **היתיבון** – he asked (about their teaching)

25) [line 25] **( = מקום ) אתר** - place

26) [line 32] **משניין** - we can change

27a) [line 34] KODSHIM KALIM/KODSHEI KODASHIM

(a) The term Kodshim Kalim refers to the Korbenos Shelamim, Todah, Ma'aser Behemah, Pesach and Bechor, which have a \*lesser\* degree of sanctity. They may be slaughtered in the entire Azarah (and not only in its northern part) and may be eaten in the entire city of Yerushalayim by men or women.

(b) The term Kodshei Kodashim refers to the Korbenos Olah, Chatas and Asham (and Menachos), which have a \*greater\* degree of sanctity. They may only be slaughtered in the northern part of the Azarah and may only be eaten in the Azarah by Kohanim.

28) [line 41] **( = היכי דמי ) היך עבידא** - in which case?

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### SHEKALIM 7

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[1] Gemara 7a [line 18]:

According to the Vilna Ga'on, the correct Girsas for these five lines is:

**על דעתיה דרבי יוסי בר רבי בון, שמואל ורב חסדא ורבי אלעזר שלשתן אמרו  
...דבר אחד, רב חסדא אהן דאמרן...**

[2] Gemara 7a [line 48]:

**למעבר קמי \*דאדורא\* צלמי**

**צ"ל למעבר קמי \*דארורא\* צלמי**

This is the Girsas of the Tiklin Chadetin.

[3] Hagahos ha'Gra 7a #4:

**ושמואל \*ר"ח\* ור"א**  
**צ"ל ושמואל \*ור"ח\* ור"א**

[4] Gemara 7b [line 35]:

**\*אסי\* 'אל ר' זעירא לר' \*אסי\***  
**\*צ"ל אל ר' זעירא לר' \*אבא בר זבדא\***

This is the Girsra of Rash Sirilio. It appears correct since Rebbi Asi certainly met Rav.

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1) [line 4] **מתניתא מסייעא לדין** – [there is] a Beraisa in support of this [Amora]

2) [line 11] **לחמו של נזיר**

(a) If a person makes a vow to become a Nazir without stipulating a time period, his Nezirus lasts for a period of thirty days. During this period, the Nazir is not allowed to: 1. cut his hair; 2. become Tamei by touching or being in the same room as a corpse; or 3. consume any products of the grapevine.

(b) When a Nazir completes his period of Nezirus, he must offer three sacrifices: a male sheep as an Olah, a female sheep as a Chatas, and a ram as a Shelamim. Together with the Shelamim he brings 6 and 2/3 Esronos of Soles (fine flour) which are made into 20 loaves of Matzah, 10 Chalos (unleavened loaves) and 10 Rekikin (flat Matzos).

3) [line 12] **יורקב** - shall be left to rot

4) [line 12] **יאוח** - it is correct

5) [line 15] **לפום כן ( = לפיכך )** - therefore

5) [line 16] **סברין מימר** - the students of the Yeshivah were of the opinion to say

6) [line 17] **נסכיו**

Along with his Shelamim and Olah, a Nazir must bring the proper Korbenos Minchah (meal-offerings) and wine libations which were brought with every Shelamim and Olah, as described in Bamidbar (15:3-16)

7) [line 22] **אהן דאמרן ( = הא דאמרן )** - the teaching that we just mentioned

8) [line 27] **שבויים** - money that was collected for redeeming captives

9) [line 32] **נפש** - a building or a marker erected over a grave; a tombstone

10) [line 33] **סבר מימר** - was of the opinion to say

11) [line 34] **חוטרא** - a place near Nehardea

12) [line 35] **דלא כוונן אלא ליה** - the donors only intended to give the money for the needs of the deceased

13) [line 36] **מן לך ( = מנא לך )** - from where do you know this - *I* did not teach it to you

14) [line 37] **זילוף** - sprinkling wine for fragrance

15) [line 38] **בשבוי** - with the money collected for the redemption of a different captive

16) [line 39] **ממחין** - protest, prevent

17) [line 41] **הוה מסמיך ואזל** - was leaning and walking

18) [line 41] **עאל ( = על )** - upon

19) [line 42] **חמי ליה** - see him

- 20) [line 42] **וּמְטַמֵּר לִיה מְקַמֵּיה** - and hide himself (Rebbi Elazar) from him (Rebbi Yochanan)
- 21) [line 43] **מְלִייהו** – things, actions
- 22) [line 43] **הַדִּין בְּבַלְאָה** - this Babylonian
- 23) [line 45] **כַּךְ נִהְיִין גְּבַהוּן** - this is the way they customarily act (in Bavel)
- 25) [line 46] **דְּזַעֲרָא לֹא שְׂאִיל בְּשִׁלּוּמֵיה דְּרַבָּה** - that a student does not greet his Rebbi
- 26) [line 46] **רְאוּנֵי נְעָרִים וְנִחְבְּאוּ וְיִשְׁיִשִּׁים קָמוּ עָמְדוּ**  
 “Youths would see me and conceal themselves; the aged would rise and stand.” (Iyov 29:8)
- 27) [line 48] **לְמַעַבְר** - to pass
- 28) [line 48] **קָמִי דְּאִדּוּרָא צְלָמִי** – (a) before the idol named Adora; (b) according to the Girsā, **קָמִי דְּאִרּוּרָא צְלָמִי** before the cursed object of an idol (see Girsā Section #2)
- 29) [line 49] **יִקָּר** - honor
- 30a) [line 49] **עָבּוּר קָמוּהִי** - pass in front of it  
 b) [line 49] **וּסְמֵי עֵינוּי** - and blind its eyes
- 31) [last line] **טְרַסְיִים** – (a) bronze-workers **צוּרְפֵי נְחוּשָׁת** (Aruch, Rashi to Chulin 57b) who had their own synagogue because other people could not stand their company because of their stench (Tosfos Avodah Zarah 17b DH Raban Shel Tarsiyim Ani); (b) Tarsians, people who came from Tarsus (Tosfos Chulin 57b DH Matlis Shel Tarsiyim); (c) weavers, weavers of metallic thread, artistic weavers (Rashi to Avodah Zarah 17b)
- 32) [last line] **נֹגֵר** - a bolt, peg (that is placed into a hole in the doorstep to lock the door)
- 33) [last line] **גְּלוּסְטְרָא** - the head of the peg has a thick, rounded end that makes it possible to use it as a pestle

7b-----7b

- 34) [line 1] **בְּחַמְתָּן** - in their wrath
- 35) [line 4] **הַכְּדִין מַחְבְּרִיהָ?** - is this case (in which I am angry with my student) similar to that case where one scholar was angry with his colleague?
- 36) [line 11] **לְרַצוֹת** - to appease
- 37) [line 12] **דִּימְרוּן** - that people should say
- 38) [line 14] **אֲנוּרָה בְּאֵהֶלְךָ עוֹלָמִים אַחְסָה בְּסֹתֵר כְּנַפְיֵךָ סְלָה**  
 “May I live in your tent forever, may I take refuge in the shelter of your wings, Selah.” (Tehilim 61:5)
- 39) [line 20] **רוֹחֲשׁוֹת** - move, vibrate
- 40) [line 21] **וְחַכְךָ כִּיִּין הַטּוֹב הוֹלֵךְ לְדוּדֵי לְמִישְׁרִים דּוֹבֵב שְׁפֵתֵי יִשְׁנִים**  
 "and your palate [words] should be like the choicest wine, that causes a sleeper's lips to murmur; "I am true to my beloved!" (Shir ha'Shirim 7:10)
- 41) [line 21] **כּוֹמֵר שֶׁל עֲנָבִים** - a mass of grapes that were shrunken due to exposure to the sun or due to being put in the ground, before they are placed in the press
- 42) [line 22] **דּוֹבֵב** - emits a sound
- 43) [line 25] **כְּהַדִּין דְּשֵׁתֵי קוֹנְדִיטוֹן** - like a person who drinks Konditon, a sharp wine which contains honey and pepper etc.
- 44) [line 26] **דְּשֵׁתֵי חֲמִיר עֲתִיק** – who drinks old wine
- 45) [line 27] **טַעֲמָא בְּפּוּמָא** - the taste lingers in his mouth
- 46) [line 29] **אֶךְ-בְּצִלָּם יִתְהַלֵּךְ-אִישׁ אֶךְ-הַבֵּל יִהְיִין יִצְבֵּר וְלֹא-יִדַּע מִי-אֲסַפֵּם**  
 (Tehilim 39:7)
- 47) [line 30] **רַב-אָדָם יִקְרָא אִישׁ חֲסִדוֹ וְאִישׁ אֲמוּנִים מִי יִמְצָא**

(Mishlei 20:6)

\*48\*) [line 31] **וְאִישׁ אֱמוּנִים**... - (a) Rav Ze'ira was an Ish Emunim, since he was careful to cite the name of the true author of the statement he was teaching (like Rachbah of Pumbedisa, Pesachim 52b). For this purpose, he would not teach something in the name of a Talmid Chacham unless he was so certain that he had heard it from that Talmid Chacham, that he could actually picture the Chacham sitting before him and teaching it to him. Similarly, he did not trust Rav Sheshes (who was blind, and at times might have thought one person was teaching him a Halachah, when it was actually someone else who sounded the same), and he was upset at those who taught Halachos "second hand" in the name of Chachamim that they had never themselves met. (Based on Tiklin Chadetin); (b) Rav Ze'ira was an Ish Emunim since he mentioned the name of his Rebbi, Rav Sheshes, even though he didn't have to. The Gemara goes on to cite other instance where Chachamim explicitly attributed their teachings to their mentors. (RAV SHLOMO SIRILIYO)

49) [line 32] **לִיתַנּוּן צְרִיכִין חֲשׂוּשִׁין** - we do not need to worry about...

50) [line 33] **(= סְגִי נְהוּר) גְּבוּרָא מְפַתְחָא** - an "open-eyed" (i.e. blind) person

51a) [line 34] **חֲכִים רַבִּי** - does my teacher know ...?

b) [line 34] **בַּר פְּתִיָּא** - Bar Pedayah, an Amora

\*52\*) [line 37] **אֵין דּוֹר שְׂאִין בֵּן לִצְנִין** - Since our Mishnah mentioned Tzedakah and Pidyon Shevuyim, the Gemara discusses the virtue of these Mitzvos (SEFER CHAREDIM, in his commentary on Yerushalmi Zera'im).

\*\*\*\*\***פְּרָק שְׁלִישִׁי - בְּשֵׁלְשָׁה פְּרָקִים**\*\*\*\*\*

53) [line 51] **פְּרוּס הַפֶּסַח** - half of the period before Pesach during which the laws of Pesach are discussed, i.e. fifteen days before Pesach

54) [line 52] **גְּרִנוֹת שֶׁל מַעֲשֵׂר בַּהֲמָה**

The Chachamim designated three times during the year when a person is obligated to tithe his flock (see above 4:4 Ma'aser Behemah). After these times the animals are forbidden to be eaten or sold until they are tithed

55) [line 58] **(= כָּל מְקוֹם שֶׁשִׁנְיָנוּ) כָּל הֵן דְּתַנִּינָן** - wherever we learned

56) [line 61] **פְּרָקֵי לִידָה** – [the days at the end of] the periods when the animals give birth