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BACKGROUND TO THE DAILY DAF

brought to you by Kollel Iyun Hadaf of Yerushalayim  
daf@dafyomi.co.il

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SHEKALIM 14

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

We recommend using the Girsas 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 Girsas corrections in the text of the Tiklin Chadetin itself.

[1] תקלין חדתין יד. ד"ה אגריפס המלך  
אף דקולו של כ"ג היו שומעין  
צ"ל אף דקולו של גביני כרוז היו שומעין

[2] גמרא יד: [שורה 6]  
שהי' מלביש בגדי כהונה גדולה  
תיבת גדולה מיותר וליתא בדקדוקי סופרים ובדפוסים ישנים

[3] גמרא יד: [שורה 15]  
ויחאל ועזיהו  
צ"ל ויחאל ועזיהו

[4] [שורה 35]  
חמון קופד ... מחמי צדיקיא ומזכי  
צ"ל חמון קופרי' ... מחמי צדיקיא מזכי  
(כ"ה גירסת הגר"א, וכן בכל המסכת גרס קופר במקום קופד)

[5] גמרא יד: [שורה 56]  
נסכי רחל מה  
צ"ל נסכי רחל כמה  
(כ"ה בדפו"י)

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- 1) [line 1] **האי דין כיף** – [from under] which type of rock
- 2) [line 1] **מקורר מיא** – [will] cold water [be found]
- 3) [line 2] **שרברורי** - heat
- 4) [line 2] **ממיא** - extends
- 5) [line 4] **רחמנא וותרן** - the Merciful One is one who foregoes (overlooks) sin

- 6) [line 4] **יְתוּוֹרָן בְּנֵי מַעוּי** – (a) his bowels will be detached and will painfully move from their place; (b) his soul and body will be in danger (since he is causing others to sin) (RASHI Bava Kama 50a)
- 7a) [line 4] **מֵאֲרִיךְ רוּחִיה** - forbears, has patience  
 b) [line 5] **וּגְבֵי דִידִיה** - and collects His [debts]
- 8) [line 12] **עַלְלִין לְגַבִּי ( = לְגַבִּיה )** - went in to him
- 9) [line 13] **בַּעוֹן מְנַחֲמָתֶיהָ** - they wanted to comfort him
- 10) [line 15] **אִמַר לֹון דִּין הוּא חֲסִידְכוֹן** - Rabbi Pinchas Ben Yair said to them, “is this your pious one?”
- 11) [line 17] **מִקְפָּחוֹ** - take away [his daughter]
- 12) [line 18] **הַבְּרָה** - rumor, report
- 13) [line 19] **בְּסוּכְתָא אֵיתְהַרְיַת** - she held on to a branch (and climbed out)
- 14) [line 25] **קוּמִי** - before
- 15a) [line 25] **קָרָא גְבֵרָא** – a man called out  
 b) [line 26] **אֲכַרִּיז כְּרוּזָא** - he made an announcement
- 16) [line 27] **אֵית לך לְמִימַר בַּר תְּרַנְגוּלָא** - can you say [that the Mishnah counts as one of the officials in the Mikdash], “the son of a chicken?!”
- 17) [line 28] **הוּה מְזִיג פְּתִילוֹת** – (a) he would “match” wicks (twisting them thinner for the long winter nights so that the oil lasted longer, and thicker for the short summer nights so that the oil burned faster); (b) he would twist and braid wicks
- 18) [line 29] **כּוּפְרָה** - the name of a place
- 19) [line 29] **בְּעוֹ מִמְנִיָּא עַלִּיהוֹן** - the people of the city wanted to appoint over themselves
- 20) [line 30] **וְלֹא קִיבְלוּן מְנַהֵן** - and they (the candidates) did not want to accept [the positions]
- 21) [line 34] **בְּסוּדְרִין** - scarves (used as flags)
- 22) [line 34] **הִקִּישׁ** - bang
- 23) [line 39] **נִזְקְרִין לוֹ בְּבַת רֵאשׁ** - jerked their heads back (in surprise)
- 24) [line 41] **וּבְרִידֵיתוֹ** - and in peeling them off the wall of an oven or out of a mold
- 25) [line 54] **פִּיטוּם** - compounding
- 26) [line 55] **מַעֲלָה עֵשֵׁן** - probably Leptadenia Pyrotechnica, which contains nitric acid, that causes the smoke of the incense to rise straight up in a column
- 27) [line 56] **מִתְמַרַת וְעוֹלָה** - would rise straight up (like a palm tree)
- 28) [line 57] **פּוֹסָה** - spread out
- 29) [line 64] **פּוֹסֵק עִמָּהּ** - make an agreement with her
- 30) [line 72] **נּוֹמִיתִי לוֹ** - I said to him
- 31) [line 72] **לְבַרְיָהּ** - to any person
- 32) [last line] **מְגִילַת סְמָנִים** - a scroll that contained a list of all of the ingredients of the Ketores and the methods of their preparation

14b-----14b

- 33) [line 7] **שֶׁהִלְבִּישׁ לְאִיסְטְרַטְיוֹת אַחַד** - that dressed a Roman officer
- 34) [line 10] **אֲמַרְכוּלִין** - the overseers of the treasurers
- 35) [line 10] **גּוֹבְרִין** - treasurers
- 36) [line 15] **כְּתֻלִיקִין** - controllers of the treasury (who were over the overseers)

37) [line 15] **וַיְחִיָּאל וְעֹזַיָּהוּ וְנַחַח וְעֵשָׂהָאֵל וַיְרִימוֹת וַיּוֹזָבֵד וְאַלְיָאֵל וַיִּסְמְכֶיהוּ וּמַחַת**  
**וּבְנֵיהוּ פְּקִידִים מִיַּד (פְּוֹנִיָּהוּ) (פְּוֹנִיָּהוּ) וְשֹׁמְעֵי אָחִיו בְּמִפְקֵד יַחְזִקֶיהוּ הַמֶּלֶךְ וְעֹזַרְיָהוּ נָגִיד**  
**בֵּית-הָאֱלֹקִים**

“And Yechiel, Azazyah, Nachas, Asa’el, Yerimos, Yozavad, Eliel, Yismachyahu, Machas, and Benayahu were officials under Konanyahu and his brother Shim’i, by the orders of King Yechizkiyah and Azaryahu, the director of the house of HaSh-m.” (Divrei ha’Yamim II 31:13)

38) [line 28] **מַפְסוּלַת שֶׁל לֹחוֹת** - from the waste of squaring off the tablets of the Aseres ha’Dibros (which were made from sapphire)

39) [line 31] **מַחְצָב** - a quarry

40) [line 35] **חֲמוֹן שִׁקִּין** - see the thighs

41) [line 35] **חֲמוֹן כְּרַעִין** - see the legs

42) [line 35] **חֲמוֹן (קוֹפֵרֵד) [קוֹפְרִי’]** - see his flesh

43) [line 36] **כֹּל מַדְלִיָּה** - everything that is his

44) [line 37] **מַחְמֵי צְדִיקִיא (וּמִזְכִּי)** – see this meritorious, righteous person

45) [line 37] **טוֹבִיא דּוֹכַת לְמִיחְמֵי יִתִּיה** - happy is he who merits to see him

\*46\*) [line 56] **מְבִיא לוֹגוֹ עֵמוֹ** - that is, the poor Metzora would buy his Lug of oil together with the rest of the Nesachim (and he would not bring his own Lug from his house - TAKLIN CHADETIN)

47) [line 56] **בְּרַם** - but

48) [line 56] **נִסְכֵי רַחֵל [כַּמְהָ?]** – how much wine is needed for the libation of female sheep after they enter their second year?

49) [line 57] **הִדָּא אֲמַרִי ( = זֹאת אֹמַרְתָּ)** - this proves

50) [last line] **בְּן הַצֹּאֵן** – male sheep (including Kevasim and Eilim)

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SHEKALIM 15

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[1] גמרא טו. [שורה 42]  
מאן דהוה היב  
צ"ל מאן דהוה יהיב

[2] תקלין חדתין טו. ד"ה וחלה  
רחלה. נקבה בעזים  
צ"ל רחלה. נקבה דאילים

[3] גמרא טו: [שורה 6]  
מקדשי מזבח, והא תנינן  
צ"ל מקדשי מזבח ולא קדשי בדה"ב מקדשי בדה"ב, והא תנינן  
[כ"ה גירסת הגר"א, ועי' בהערותינו על הדף]

[4] גמרא טו: [שורה 26]  
(תני ר"י בר אילעי) רבי שמעון בן לקיש  
צ"ל תני ר"י בר אילעי  
(ותיבות רשב"ל נמחקו, דאין להם מקום באמצע הברייתא, וכן לי' בדק"ס ודפו"י)

[5] גמרא טו: [שורה 38]  
הנקודתיים מיותרים, שהכל המשך אחד

[6] גמרא טו: [שורה 46]  
ופעמים שהי' מתראה עמהן  
הקה"ע והגר"א מחקו לתיבות אלו (ע"פ לשון הירושלמי בסוטה)

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1) [line 14] **הגע עצמך** – consider for yourself

- 2) [line 14] **שזייג** – [a corrupt person could wait for the same day one week later and] match [the day that was written on the Chotam]
- 3) [line 19] **הַשָּׂאִין** - secretive ones, those who give secret donations
- 4) [line 21] **בני טובים** - from good families
- 5) [line 27] **פרנסים** - managers of charity
- 6) [line 27] **והוון יהבין** - and they would give
- 7) [line 27] **אבוי** - the father of
- 8) [line 28] **לחורנין** - to others
- 9) [line 29] **מליזין עליו** - gossip about him
- 10) [line 30] **דלא צריך והוא נסיב** - that he does not need charity and yet he takes
- 11) [line 30] **מן דדמך** - after he died
- 12) [line 30] **בדקין ואשכחין** - they checked and found
- 13) [line 31] **מפליג ליה** - he would distribute it (the charity which he received)
- 14) [line 32] **הוה מפליג מצוה** - would distribute charity
- 15) [line 32] **רבהון דרוחייא** - the chief of the spirits
- 16) [line 33] **אלפן** - teach us
- 17) [line 34] **מתן בסתור יכפה-אף [ונשחד בַּחַק חָמָה עֲזָה]**  
 “An anonymous gift will cover up anger, [and an unseen bribe [will appease] strong wrath.]” (Mishlei 21:14)
- 18a) [line 34] **והוה מסתפי מיניה** - and the chief of the spirits was afraid of him  
 b) [line 35] **וערק מן קומוי** - and ran away from him
- 19) [line 36] **אַנְשֵׁי מַשְׁכִּיל אֶל-דָּל [בְּיוֹם רָעָה יִמְלֹטְהוּ הוּא]**  
 “Praiseworthy is he who takes the needy into account, [on the day of evil HaSh-m will deliver him.]” (Tehilim 41:2)
- 20) [line 41] **מן דהוה נסיב** - once he took [the money]
- 21) [line 42] **אית הוה סבין ביומינון** - there were elderly people in our days
- 22) [line 43] **לצומא רבא** - to the “great fast” of Yom Kipur
- 23) [line 44] **דְּשִׁתָּן גִּבָּן** - our [livelihood for the] year is with us
- 24) [line 45] **זְכָה עמי חדא תרנוגולתא** - obtain merit through me by giving me a chicken
- 25a) [line 46] **טומיתיה דקופד** - a coin, with which you can buy a bit of meat (and not a whole chicken, which makes a \*better\* meal)  
 \*b\*) [line 47] **זובין קופד ואכיל ומית** - that is, the poor man bought some meat and died (since he was used to a \*better\* life, and a bit of meat did not satisfy him -- according to the Bavli (Kesuvos 67b, he fed the poor man \*beans\* instead of chicken)
- 26) [line 49] **מוכה שחין** - a person stricken with boils; a leper
- 27) [line 50] **מיחזור** - on my return
- 28) [line 50] **חזר ואשכחיה מית** - he returned and found him dead
- 29) [line 51] **לקיבליה עינייא דחמינך ולא יסבון לך יסתמיין** - in measure for the eyes that saw you and did not give you sustenance, they should be blinded
- 30) [line 52] **דלא פשטן מיתן לך** - that did not stretch out to give you
- 31) [line 53] **דלא רהטן** - that did not run
- 32) [line 53] **יתברון** - shall be broken
- 33) [line 53] **ומטתיה כן** - and it happened to him
- 34) [line 54] **אי לי** - woe to me
- 35) [line 57] **ומה את מבעט ביסורין?** - and why are you contemptuous towards affliction?
- 36) [line 57] **הוה רביה דבריה חד סני נהורא** - the teacher of his son was a blind person

- 37) [line 58] **והוה יליף** - and he was accustomed
- 38) [line 59] **ולא מטא מיכול עימיה** - and he did not come to eat with him
- 39) [line 59] **ברמשא** - at night
- 40) [line 59] **מרי** - my master
- 41) [line 60] **דלא ליבזוי ביקרא דמרי יומא דין** - that they should not disgrace the honor of my master this day
- 42) [line 61] **אתה פייסתה למאן דמתחמי ולא חמי** - you appeased one who is seen and can not see
- 43) [line 61] **דין דחמי ולא מתחמיים ( = זה שרואה ואינו נראה )** - The One who sees and cannot be seen
- 44) [line 62] **לקרתיה** - to his city
- 45) [line 63] **לרע מיניה** - below him
- 46) [line 63] **דיימרון** - that people should say
- 47) [line 63] **בר נשא רבא** - a great person
- 48) [line 64] **פרנסה דאיקר** - sustenance, provisions in an honorable amount
- 49) [line 64] **אמר לון מהו הכין?** - the blind person said to the people of the city, “ what is this (that you have given so much money)?”
- 50) [line 66] **הוו מטיילין** - were strolling
- 51) [line 66] **כנישתא דלוד** - synagogues of the city Lod
- 52) [last line] **לא הוה אית בני נש דילעון באורייתא?** - were there not people to toil in learning Torah (that the money could have been put to better use)?
- 53) [last line] **אילין תרעיה** - the gates

15b-----15b

- 54) [line 1] **דסדרא רבא** - of the great Beis ha'Midrash
- 55) [line 8] **כיני מתניתין ( = מתניתין נמי הכי קאמר )** - indeed, [that is actually what is implied by] our Mishnah

\*\*\*\*\*פרק שישי - שלשה עשר שופרות\*\*\*\*\*

- 56) [line 15] **דיר העצים** - The Wood Storage Room where wood for the Mizbe'ach and fireplace was kept, which was located in the northeast corner of the Ezras Nashim.
- 57) [line 17] **שהיה מתעסק** – (a) was busy checking for worms in the wood (RAMBAM); (b) was whiling away his time (RASHI Yoma 54a)
- 58) [line 17] **רצפה** - the marble tile of the floor
- 59) [line 19] **וידעו בבירור** - and they knew for certain
- 60) [line 22] **מ"ט ( = מניין )** - from where do we know it?
- 61) [line 38] **הקיש עליה בקורנס** - the person who found it banged on it with a hammer
- 62) [line 48] **קרייא מסייע להו** - the verse [that follows] is a proof for them
- 63) [line 49] **מילא דלא חמון מן יומיהון** - something that they had never seen all their days
- 64) [line 52] **מה עבדון ליה רבנן?** - what do the Rabanan do with the verse; how do they explain it?