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BACKGROUND TO THE DAILY DAF

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SHEKALIM 20

*****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] גמרא כ. [שורה 1]
בעי משיוגא אסקופתי'
צ"ל בעי משיוגא בשר אסקופתי'
(כ"ה בתקלין חרתין וכ"ה בדפו"י, ובהרבה ראשונים ודפוסים אי' "נחת
משוגא" או "נחת משוגה" (??))

[2] גמרא כ: [שורה 40]
(ממי שהבריות שלו) מי שהברית כרותה לו
בר"ש סיריליו ודפוסים ישנים אי' רק ממי שהבריות שלו וכפירוש הקה"ע,
דהיינו מתרומת הלשכה, וכדאי' בקרא, "חק עולם לד" (ובבבלי מנחות איתא,
משל עולם, כדאי' בהגהות הגר"א, והיא היא)

[3] הגהות הגר"א אות [א]
צ"ל מתניתין פליגא כו'
צ"ל "צ"ל מתניתא פליגא כו"
(וכ"ה בתקלין חרתין)

1a) [line 1] **בעי משיוגה** - wanted to wash

b) [line 1] **אסקופתיה** – The Talmid ha'Rashbash writes that according to the context, this is the name of a certain cut of meat. Rash Sirilio defines this word as the Greek word for *hat*, and that the person went to wash his hat in which he was carrying pieces of meat. (Alternatively, perhaps this refers a cut of meat from the "Shipuy ha'Kova," which is at the top of the trachea.)

2) [line 1] **ואינשתה** - (a) and it fell from his hands into the water; (b) and he forgot it at the edge of the river

2) [line 1] **ואזיל ליה** - and he went away

3) [line 2] **חזר בעי מיסבינא** - he came back and wanted to take it

4) [line 2] **דנא אמר** (= דאנא אמר = שאני אומר) - that I say

- 5) [line 3] **ואייתי חורי דנבילה תחתוי** - and brought a different piece of [meat that was] Neveilah in its place
- 6) [line 5] **דייתא** - Dayah in Lashon ha'Kodesh, "kite" (a hawklike bird that eats mice, hares, and carrion); alternatively, the vulture (TARGUM UNKELUS Vayikra 11:14)
- 7) [line 5] **וטלקתיה** - and threw it down
- 8) [line 8] **גינאי שטף זיקין** - the Gina'i River carried away [leather] bottles of wine
- 9) [line 9] **יחכמון שפייא קיטרהון** - let the wine dealers (lit. those who pour wine) recognize their knots (with which they tie their bottles)
- 10) [line 9] **נוקניקה (נקוניקה) נוקניקה** - (a) "kishka," intestines (Dakin) stuffed with spiced meat, lucanica in Latin, a type of sausage (ARUCH Erech Nukika **נוקיקא**); (b) barrel (KORBAN HA'EDAH, TIKLIN CHATEDIN)
- 11) [line 10] **כנישתא דבולי** - the synagogue of Buli, a place
- 12) [line 11] **סקוריאי** - (a) kishka-sellers or makers; (b) the ones who mark barrels with red paint
- 13) [line 12] **באסרטי דגופתא** - in the wide street of Gufta
- 14) [line 14] **שונת הים** - rocky bluffs where the sea comes up when it is rough
- 15) [line 15] **איסרטיא** - a wide street
- 16) [line 17] **ואישתכח מן דבית רבי** - and it was discovered that it had belonged to the household of Rebbi
- 17) [line 18] **עיגול דגובנא** - a wheel of cheese
- 18) [line 18] **פונדקא** - the inn
- 19) [line 25] **ואנן חמיין** - but we see
- 20) [line 25] **מכריזין** - announce (what they find in order to return it)
- 21) [line 26] **את, אין הוייתה משכח, לא נסבת?** - you, if you would find (a lost object in such a place), wouldn't you take it?
- 22) [line 27] **נשכח מן פיוסא ולגוא** - may we find it inward from the Pivsaros, a small path which people sometimes use on the side of the wide street
- 23) [line 28] **אשכח** - Rebbi Yonah (alt. his son Rebbi Mana) found a lost object in such a place
- 24) [line 30] **מגדל עדר** - an ancient settlement located on a hill halfway between Chevron and Beit Lechem, in the present-day area of Gush Etzyon, mentioned in Bereishis 35:21. According to Targum Yonasan Ben Uziel, it is the place where Mashi'ach will reveal himself.
- 25) [line 34] **נסכיה**
This refers to the Korban Minchah (meal-offering) and Nesachim (wine libation) which are brought together with a Korban Olah or Shelamim as described in Bamidbar (15:3-16).
- 26) [line 41] **מנחתו**
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)
- 27) [line 43] **נאותין בהן** - benefit from them (by using them in order to prepare the Korbanos for the Kohanim to eat)
- 28) [line 44] **קינין** (The birds bought with the money from the shofar of Kinin)

(a) If a Zav (see Background to Pesachim 90:7) emits Zov only two times, he does not bring a Korban. If he emitted Zov three times, whether it is emitted in one day or in two or three consecutive days, he has to bring a Korban (Kinei Zavim) after he becomes Tahor in order to enter the Beis ha'Mikdash and to eat Korbanos.

(b) When a woman becomes Tehorah after being a Yoledes (a woman who gave birth) or a Zavah (see Background to Pesachim 112:42), she must bring a Korban (Kinei Yoldos or Kinei Zavos) to complete her purification process and to enable her to eat Kodshim and enter the Beis ha'Mikdash.

(c) The Korban brought by a Zav or a Zavah is two turtle-doves or two common doves, one as an Olah and one as a Chatas. A pair of birds is known as a Ken (plural Kinim), which means "nest."

(d) The Korban brought by a Yoledes includes a male sheep as an Olah and a turtledove or a common dove as a Chatas. If she could not afford a sheep, she brings a Ken, i.e. 2 turtledoves or 2 common doves, one as an Olah and one as a Chatas.

29) [line 47] **לְבַא בְּדַמְיָהּ שָׁנוּ** - the Mishnah is talking about bringing a Korban with the value of the animal that was found [as opposed to actually offering that animal itself] (when one finds an animal that might be a Korban, he is responsible to make sure that a Korban that was lost will be offered -- see Insights)

30) [line 48] **וּמַעוּל בְּקַדְשֵׁים** - see Insights

20b-----20b

31) [line 2] **מוֹתְרוֹת** - animals separated as Korbenos Chatas of the Tzibur which were not sacrificed, since others were sacrificed in their place

32) [line 2] **כֵּן אֵת אֲמַר אוֹף הַכֹּא (= הַכֹּא נָמִי)** - similarly may be said here

33) [line 4] **אִין זֶה מוֹזִיד?** - at this point, the Gemara is returning to the original statement of Rav Hoshaya, as it was understood before the Gemara explained that there is a Tenai Beis Din -- see Hagahos ha'Gra, and Insights

34) [line 8] **עֲשִׂירִית הָאִיפָה שְׁלוֹ** - this is referring to the Minchah of the Kohen Gadol described in entry #26

35) [line 17] **פָּתַר לָהּ כִּר' יִשְׁמַעֲאֵל** - that is, all agree that according to Rabbi Yishmael the Asiris ha'Eifah is made Kadosh before it is split (because its container makes it Kadosh immediately).

36) [line 19] **עֲשִׂירִית הָאִיפָה שְׁלוֹ** (MINCHAS CHINUCH)

On the day that every Kohen begins his service in the Beis ha'Mikdash, he must bring a Korban Minchah that is the same as the Minchas Chavitin that the Kohen Gadol brings every day (see above, entry #26)

36) [line 19] **וְעוֹבְדָה בִּידּוֹ** - and he offers it himself

37) [line 21] **בְּעֵי מִימַר** - wanted to say (incorrectly), was of the opinion

38) [line 24] **עַל מַחֲבַת בְּשֶׁמֶן תַּעֲשֶׂה מִרְבַּנְתָּ תְּבִיאָנָה תְּפִינִי מִנַּחַת פְּתִים תְּקָרִיב רִיחַ נִיחַח לְד'**

"It should be made on a pan with oil, you shall bring it scalded; a baked flour-offering, broken into pieces, you shall offer it as a Rei'ach Nicho'ach to HaSh-m." (Vayikra 6:14)

39a) [line 24] **בְּשַׁעַת הַבָּאָה תּוֹפִינִי** - (a) you should bake it at the time that it is brought (RASH SIRILIO, KORBAN HA'EDAH); (b) you **may** bake it at the time that it is brought (RAV CHAYIM KANIEVSKY)

b) [line 25] **ואין בשחרית תופיני** – (a) the half that is brought in the morning does not have to be baked before dawn (RASH SIRILIO, KORBAN HA'EDAH); (b) the half that is brought in the afternoon does not have to be baked in the morning (RAV CHAYIM KANIEVSKY)

40) [line 27] **חמין לרבוכה** – hot water used for boiling (scalding) the dough of the Minchas Chavitin

41) [line 28] **מטגנה** – it is fried

42) [line 31] **אתיין אלין פלגוותא, כהינין פלגוותא** – those [Amora'im] who argue match up to those [Tana'im] who argue

43) [line 33] **שמח אלא אפילו נטמא** - according to the Vilna Gaon, the Gemara means to question the previous statement. What does it mean "even if the Kohen didn't die?" Does it mean that even when the Kohen Gadol became Tamei we bring a new Isaron for the second half of the Minchas Chavitin, or only that when the Kohen Gadol got a blemish we bring a new Isaron for the second half of the Minchas Chavitin, but if he became Tamei we do not have to bring a whole new Isaron, but we may use the second half of the Isaron that was left over from the morning.

44) [line 35] **(= דברדליה) דבר דליה** - from the place called Bardilaya, near Lydda

45) [line 40] **ממי שהבריות שלו** – from He to whom all creatures belong (see Girsas Section #2)

46) [line 42] **כליל להקטרה** – [it is meant to be] completely burned

47) [line 43] **מחלפה שיטתיה דר"ש** – the two sources quoting Rebbi Shimon are contradictory

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SHEKALIM 21

*****GIRSA SECTION*****

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[1] גמרא כא. [שורה 9]
דכתיב מנחת תמיד
צ"ל דכתיב מנחה תמיד (ויקרא ו:יג)

[2] גמרא כא. [שורה 15]
כלום למדו לקומץ לא ממנחת חוטא
(עיין מש"כ לעיל יח: אות [3] דיש בזה חילופי גירסאות, י"ג ממנחת חוטא, וי"ג ממנחה, וי"ג מלחם הפנים, ומאי דגרסי התם יש לגרוס גם הכא - אלא שהגר"א גרס לעיל "ממנחה" וכאן "מלחם הפנים" - וע"ש לעיל בפירושו, שהסביר דמחלוקת תנאים היא מהיכן ילפינן לה)

[3] גמרא כא. [שורה 16]
מה תמן צריכא לי', אף הכא צריכא לי'
הגר"א מחקו (כאן, ובסוף הסוגיא), ולספרים דגרסי לה, צ"ל דהכי פירושו,
מה התם בעינן ג' לוגין, אף הכא בעינן ג' לוגין - וכן לקמן]

[4] גמרא כא: [שורה 38]
שמריצה את האבן לביה"ק
גירסת הרמב"ם לכאו' היתה העצם (עיין מש"כ בתקלין חדתין משמו)

[5] גמרא כא: [שורה 44]
שבעים ושתיים *נימים*
צ"ל שבעים ושתיים *נירין*
(כ"ה בדק"ס ובכת"י, ובחולין צ: ותמיד כט.)

1) [line 1] **ולא יאות הוא מקשה?** - is it not correct what he is asking? (i.e. it is certainly a good question!)

- 2) [line 8] **כד תהא פשיטא ליה (= "בחר דבעי הדר פשמה", וי"א "את"ל** [line 8] (a) when he thought about it, he answered it (RAV CHAIM KANIEVSKY); (b) when you are able to answer it [then I will ask another question] (KORBAN HA'EDAH) *3*) [line 9] **דכתיב (מנחת) [מנחה] תמיד** - that is, it cannot be that no Minchas Chavitin is brought in the evening, since the Torah calls it "Tamid." (RAV CHAIM KANIEVSKY)
- 4) [line 12] **אוף הדא צריכא ליה (= תיבעי נמי)** - this, too, is a question
- 5) [line 12] **קומצין** - the flour that was offered with the Levonah offering
- 6) [line 19] **ומה תמן צריכה ליה, אף כאן צריכה ליה** - just like there (the Korban Tamid), it is necessary [to bring the Korban with 3 Lugin of oil], so too, here
- 7) [line 24] **משתקשקין** - (a) they would rub it in their hands (to clean them) (RAV CHAIM KANIEVSKY); (b) they would disgrace it (by using it for their wounds) (TIKLIN CHADETIN)
- 8) [line 25] **כיון שנגדרו** - (a) when they started being careful with it (and the original Gezeirah was no longer necessary) (TIKLIN CHADETIN); (b) when they stopped using it altogether (in fear of misusing it) (KORBAN HA'EDAH)

*****פרק שמיני - כל הרוקין*****

- 9) [line 31] **הרוקין** - spit
- 10) [line 33] **שוק העליון** - the upper market, where people who were Tamei would congregate
- 11) [line 40] **המגריפה** - a shovel for gathering bones
- 12) [line 40] **המריצה** - (a) an instrument used for crushing the stones in the ground in order to make a grave (GEMARA); (b) an instrument used for crushing bones in order to facilitate carrying them (RAMBAM, see Girsa section and Insights)
- 13) [line 42] **שונה ומטביל** - he must immerse it again
- 14) [line 42] **קופיץ** - a cleaver used for cutting meat

21b-----21b

- 15) [line 2] **קצרון** - a clothes cleaner
- 16) [line 3] **ערודות** - wild donkeys
- 17) [line 4] **משתקעין בדם** - they would wade in blood
- 18) [line 5] **ארכובותיהן** - their knees
- 19) [line 8] **פרדה** - mule
- 20) [line 10] **ולא אגיביה** - and he did not answer him
- 21) [line 11] **באיש לרבי לעזר** - Rabbi Elazar was angry
- 22) [line 12] **דלא חזר ליה ר' סימון שמועתא** - that Rabbi Simon did not answer him (lit. did not tell him the teaching)
- 23) [line 13] **הדין** - this
- 24) [line 14] **בעט ביה** - he scorned him; alt. he kicked him
- 25) [line 15] **בגין** - because
- 26) [line 18] **סדקי** - grain merchant
- 27) [line 19] **פלמור** - baker
- 28) [line 20] **מהו כדון (= מאי הוי עלה)** - what is the conclusion?
- 29) [line 28] **מורינא דבי נשיאה** - the Posek of the Nasi's family

30) [line 33] **שיבולת** - in the middle of the road

31) [line 37] **נעשו הוכיח** - it serves as a proof

32) [line 38] **היה קורא אותן ציפורין** - they called the Meritzah "Tziporin" (for it was similar in appearance to a fingernail -- Tziporen)

33) [line 40] **ולד הטומאה**

(a) In general, the various levels of Tum'ah are called, respectively: (1) Av ha'Tum'ah, (2) Rishon l'Tum'ah, (3) Sheni l'Tum'ah or Velad ha'Tum'ah and (4) Shelishi l'Tum'ah. If Terumah becomes a Shelishi, it is Pesulah.

(b) The Chachamim decreed that liquids that are touched by any Sheni l'Tum'ah (i.e. something that can be Posel Terumah) become a Rishon l'Tum'ah, so that people will be more careful to guard liquids against Tum'ah. This decree was made because it is far easier for liquids to become Tamei, since they need no separate process of Hechsher. Their Hechsher occurs at one and the same time that the Tum'ah touches them (Pesachim 18b).

(c) The reason for the decree of the Chachamim that liquids that are Rishon and Sheni l'Tum'ah are Metamei utensils, is that there are liquids which are Metamei utensils mid'Oraisa; namely the bodily liquids of a Zav or Zavah that are Avos ha'Tum'ah. The Zov, semen, saliva and urine of a Zav, and the blood, saliva and urine of a Zavah are all Avos ha'Tum'ah. They come from the Ma'ayanos ha'Zav (lit. fountains of the Zav), i.e. they have the quality of saliva, which builds up before it comes out.

34) [line 41] **אב הטומאה**

(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) All sources of Tum'ah are called Av ha'Tum'ah, except for a corpse, which can generate more Tum'ah than any other object and is therefore referred to as the "Avi Avos ha'Tum'ah."

(c) When one object makes another object Tamei, the second object has a weaker Tum'ah than the first. If something becomes Tamei from an Av, it is called a Rishon l'Tum'ah. A Rishon makes a Sheni l'Tum'ah. (Liquids are an exception to this rule. The Chachamim decreed that liquids should always be a Rishon; even if touched by a Sheni.)

(d) Chulin cannot be made Tamei mid'Oraisa by a Sheni l'Tum'ah. Even mid'Rabanan, there is no such thing as Shelishi l'Tum'ah with regard to Chulin. Terumah, however, can become a Shelishi l'Tum'ah. (Also, if someone guarded his Chulin from Tum'ah as one normally guards Terumah, it is called "Chulin she'Na'asu Al Taharas Terumah," and can become a Shelishi.)

(e) Terumah that is a Shelishi l'Tum'ah cannot make other Terumah Tamei'ah. However, it may not be eaten. It is referred to as "Pesulah" (invalid) rather than "Tamei'ah." Kodesh (objects associated with the sacrifices) that is touched by a Shelishi l'Tum'ah can become a Revi'i. A Revi'i of Kodesh is also called "Pasul."

KODESH =====	TERUMAH =====	CHULIN =====
AVI AVOS	AVI AVOS	AVI AVOS
AV	AV	AV
RISHON	RISHON	RISHON
SHENI	SHENI	SHENI
SHELISHI	SHELISHI	
REVI ' I		

35a) [line 42] **חיל** - The corridor around the Mikdash (the entire Azarah including the Ezras Nashim) that was 10 Amos wide. Twelve steps covered by an awning extended for the entire length of the corridor and were used for seating.

b) [line 42] **על גג האיציטבא** - on the roof of the portico/arcade which surrounded the inside of the wall of Har ha'Bayis

36a) [line 44] **[נימים] [נירין]** - (Fr. lices) threads hanging from a loom with a ring (or two knots) in their center, through each of which passes one thread of the warp

b) [line 44] **נימה** - thick thread, string, cord (a thread of the warp)

c) [line 44] **חוטין** - threads

37) [line 44] **על שבעים ושתיים [נימים] [נירין] נארגת** - it was woven using 72 Batei Nirin (through which 72 threads of warp passed)

38) [line 45] **רבוא** – (a) ten-thousand (the Paroches was made of material that cost 820,000 Dinarim; alt. it was made from 820,000 threads); (b) maidens (it was woven by 82 young women (who had not yet reached the age of becoming Tamei with Tum'as Nidah) (BARTENURA)

39) [line 46] **שזור** - twisted

40) [line 46] **משזור** - double-twisted

41) [line 49] **קליעה** - braided

42) [line 50] **מעשה רוקם** - embroidery

43) [line 50] **מעשה חושב** - specialized weaving (whereby the decorations are part of the weave)

44) [line 51] **פרצוף אחד** - one image

45) [line 52] **וחרנה אמר** - and the other says

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SHEKALIM 22

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[1] גמרא כב. [שורה שלפני האחרון]
הנקודתיים מיותרות

[2] הגהות הגר"א כב. אות א] א
דבספ"ק דכלים בתוספות
צ"ל דבספ"ק דכלים בתוספתא

- 1) [line 5] **ולך הטומאה מדבריהם** - [When the Mishnah mentions meat that was defiled by] Velad ha'Tum'ah [it] means that the Tum'ah is mid'Rabanan (and not mid'Oraisa)
- 2) [line 10] **לא מקשייא?** - is it not a question? (Rather, it certainly is a question!)
- 3) [line 13] **לא הוו בה רבנן אלא על דבר קפרא** - the Rabanan were not discussing the opinion of Rabbi Yochanan, but rather the opinion of Bar Kapara. That is, the reason why they did not ask from Beis Hillel was because they were not discussing the opinion of Rabbi Yochanan, but that of Bar Kapara, who holds that the Velad ha'Tum'ah of the Mishnah is only mid'Rabanan (RAV CHAIM KANIEVSKY)
- 4) [line 27] **כרכוב** - (a) the area atop the Mizbe'ach between the corner posts, where the Kohanim would walk (TIKLIN CHADETIN, based on the Gemara); (b) the Amah-wide ridge halfway up the Mizbe'ach, along which the Kohanim would walk (BARTENURA)
- 5) [line 34] **סבר מימר** - thought to say
- 6) [line 35] **חייליה** - his strength; i.e. his proof
- 7) [line 36] **שנייא היא תמן (= שאני התם)** - there it is different

- 8) [line 40] **גר**
A gentile can become a proselyte by accepting upon himself all of the Mitzvos of the Torah, performing circumcision, immersing in a Mikvah, and bringing an animal or two birds as a Korban Olah. Presently, the Korban is not required. (Kerisus 9a, see Kerisus Chart #1, RAMBAM Isurei Bi'ah 13:4-5)

- 9a) [line 40] **צריך להביא קינו** - must set aside money to bring his Korban of two birds [when the Beis ha'Mikdash is rebuilt]

b) [line 40] **ריבעית כסף** - a fourth of a Dinar (the minimum value of a Korban of two birds)

10) [line 41] **מעריכין**

Erech (= endowment valuation) refers to a special form of vow. If a person declares, "Erech Ploni Alay" ("I accept upon myself to give the endowment value of so-and-so to Hekdesh"), he must give the specific value that the Torah designates for the person's gender and age group as stated in Vayikra 27:1-8. It makes no difference at all whether the person is healthy or sick, strong or weak.

THE "ERECH" THAT THE TORAH SPECIFIES IN VAYIKRA 27		
<u>AGE</u>	<u>MALE</u>	<u>FEMALE</u>
1 Mo. - 5 Yrs.	5 Shekels	3 Shekels
5 - 20 Yrs.	20 Shekels	10 Shekels
20 - 60 Yrs.	50 Shekels	30 Shekels
Over 60 Yrs.	15 Shekels	10 Shekels

11) [line 41] **מחרימין**

There are two types of Charamim (a type of vow or pledge):

1. Chermei Kohanim, which are given to the Kohanim for their personal use and cannot be redeemed from the Kohen;
2. Chermei Shamayim, which are given to the Beis ha'Mikdash for the Bedek ha'Bayis and can be redeemed like any other Hekdesh.

12) [line 43] **הכסות** - clothing

13) [line 43] **תיעקר** - it should be uprooted (killed)

14) [last line] **(= זאת אומרת)** הדא אמרה - this teaches

22b-----22b

15) [line 3] **(= והוא)** והיאך - and that one

הדרן עלך פרק כל הרוקין
וסליקא לה מסכת שקלים
תם ונשלם שבח לקל בורא עולם