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## BACKGROUND TO THE DAILY DAF

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SHEKALIM 8

\*\*\*\*\*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] תקלין חדתין ח. ד"ה עד כ"ט באלול  
לאוקמי' כר"ש כדאמר ר"ש כו' שלא יסבור כרבי'  
צ"ל לאוקמי' כדאמר ר"ש כו' שלא יסבור כרבים

[2] תקלין חדתין ח. ד"ה זאת אומרת  
של שנה הבאה  
צ"ל לשנה הבאה

[3] גמרא ח: [שורה 5]  
מסתפק מן הראשונה כו' ומן השני' כו'  
צ"ל אין מסתפק ... ולא מן השני' כו'  
(כמו שנודפס בגליון – כן הוא גירסת הגר"א)

[4] תקלין חדתין ח: ד"ה אחד  
גרסתן  
צ"ל גרסינן

[5] הגהות הגר"א אות [א]  
עד ר' אבין אמר טטרטין נמחק  
צ"ל עד כמה שיעורן של כוס נמחק

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- 1) [line 3] האלוליים - the animals born in Elul
- 2) [line 4] מתמצות לילד – [up to that time,] the latest births [of the old year take place]
- 3) [line 5] הישנות - the animals that became pregnant before Rosh Chodesh Nisan
- 4) [line 7] לְבָשׁוּ כְרִים הַצֵּאן וְעִמְקִים יַעֲטֹפוּ-בָר יִתְרוֹעְעוּ אֶף-יִשְׁירוּ  
"The meadows don sheep and the valleys cloak themselves with fodder, they shout joyfully; they even sing!" (Tehilim 65:14) – The Gemara interprets this verse homiletically to mean, "The stronger sheep get pregnant immediately, and the weaker ones get pregnant when the

valleys cloak themselves with fodder (during the month of Nisan). All of them get put together in one pen for tithing.”

- 5a) [line 7] **הבכירות** - the animals that become pregnant early, in Adar  
b) [line 8] **האפילות** - the animals that become pregnant late, in Nisan  
6) [line 13] **מכריע** - compromises (accepts part of what was expressed by each opinion)  
7) [line 18] **אית בר נש** - it there a person  
8) [line 20] **שמע לה מן הדא** - learned it (that Ben Azai was a Talmid Chaver of Rabbi Akiva) from here  
9) [line 22] **לחלוק עלינו את השוין** - to fabricate an argument between two similar opinions  
10a) [line 30] **לא כחנט** - not like [fruits of trees in which the time of Ma'aser is based on their] budding  
b) [line 30] **לא כשליש** - not like [grain and olive trees where the time of Ma'aser is based on] when they have grown a third of their growth  
11) [line 30] **אין תימר (אם תאמר)** - if you would say

### 13) [line 35] **מחוסר זמן**

- (a) It is forbidden to offer an animal as a sacrifice before it is eight days old, as is stated in Vayikra (22:27) "Shor O Chesev O Ez Ki Yivaled, ve'Hayah Shiv'as Yamim Tachas Imo; umi'Yom ha'Shemini va'Hal'ah Yeratzeh le'Korban Isheh la'Sh-m." ("When a bull, sheep or goat is born, it must remain with its mother for seven days; then, after the eighth day, it shall be acceptable as a sacrifice for a fire offering to G-d.")  
(b) An animal that is less than eight days old is called "Mechusar Zeman", since time must pass before it can be offered as a Korban

\*14\*) [line 40] **מניחן לשנה הבאה והן מתעשרין עם בני שנתן** - that is, the year of birth determines the animal's status, but if it is born immediately before Rosh ha'Shanah we must wait until after Rosh ha'Shanah (when it is eight days old) before we can separate Ma'aser from those animals

- 15) [line 52] **פרגוד חפות** – a cloak with a hem folded outward  
16) [line 53] **שמא יעני** – lest he become poor  
17) [line 54] **מעון הלשכה** - from the sin of [stealing from] the room that contained the Shekalim  
18) [line 59] **מפנין** - it is permitted to clear away and remove [stores of grain or fodder on Shabbos in order to make room for guests at a meal or for students for a Derashah]

8b-----8b

- 19) [line 10] **באיטלקי** - Italian wine (which is stronger than regular wine)  
20) [line 12] **גמיע** - a swallow, gulp  
21a) [line 12] **לשוף** - to dilute and soften by mixing in water  
b) [line 12] **הקילור** - a salve  
22) [line 14] **מווג בכמה? נשמענה מן הדא** - how much diluted wine must one drink in order to fulfill his obligation? Let us learn it from here  
23) [line 15] **נשמענה מן הדא** - let us learn it from here  
24) [line 19] **טיטרטון** - a liquid measure, about one quarter of a pint  
25) [line 20] **בכרך אחד** - all together, one after the other  
26) [line 23] **בפיסקין (בפוסקין)** - with breaks, by pausing in the middle of the cup

27) [line 24] **אם שתה בפיסקן, אף הוא אינו משתכר** - if he drinks it with pauses in the middle, he will not become drunk

28) [line 25] **שביעית**

(a) The Torah requires that farmers desist from working the land every seventh year, as described in Vayikra 25:1-7. The fruits that grow during the seventh (Shevi'is) year are holy to the extent that 1. they must be considered ownerless; anyone may come into any field and pick the fruit that he intends to eat. 2. The fruits may not be bought and sold in a normal fashion. 3. The Torah requires that the fruits of Shevi'is be eaten only in the normal manner of eating each type of fruit.

(b) The Shemitah year is meant to teach the Jewish people to rely on HaSh-m for their sustenance, a fact that is not always clear to them during the six years in which they work their own fields.

(c) The Gemara here wants to know if one can use wine of Shevi'is for the Four Cups on Pesach night (see Insights).

29) [line 26] **קונדיטון** - a spiced wine which contains honey and pepper, etc.

30) [line 32] **מבושל כמתובל** - cooked [wine] is like spiced [wine]

31) [line 34] **רבי יונה לטעמיה** - Rabbi Yonah follows his reasoning

32) [line 35] **הוה חזיק רישא עד חגא** - his head would hurt him until Shavu'os

33a) [line 35] **חמייתיה חדא מטרוניתא** - a Roman matron (aristocratic woman) saw him

b) [line 36] **אפוי נהירין** - that his countenance was shining

34) [line 38] **תיפח רוחא** - let the life-spirit blow out

35) [line 40] **אולפני שכיה לי** - (a) my learning is in my possession; (b) I regularly understand new insights into my learning

36) [line 41] **חמוניה** - [they] saw him

37) [line 43] **סימא** - a treasure

38) [line 44] **עתיקא** - ancient

39) [line 46] **תמונתא עתיקא דמורייתא דציפורי** - the old Tamnaisa/Toman (a measure which was 1/8 of a Kav, which is nearly a pint) of Tzipori which was used for selling Muri'es (brine, pickle containing fish-hash and sometimes wine)

40) [line 47] **חכמנא לה** - I remember it

41) [last line] **מכילין בה** - they would measure with it