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BACKGROUND TO THE DAILY DAF

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daf@dafyomi.co.il

SHEKALIM 11

*****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] גמרא יא. [שורה 37]
ואם [לאו] לנו יופסלו בלינה
לפי גירסת הספרים, תיבת "לנו" מיותר, וליתא בדפו"י (ועיין גירסת הגר"א)

[2] משנה יא. מפרישין ממנה שכר האומנים
בתוס' שבועות י: מחקו תיבת "ממנה" (ומאן דגרס לה, מפרש דקאי על
הלשכה, ולא על הקטורת)

[3] תקלין חדתין יא. ד"ה ומשני לא היו מודין (בסופו).
אלא לר"ש
צ"ל אלא לכלי שרת

[4] תקלין חדתין יא. ד"ה ה"ג דתנינן תמן
תוספתא *בספ"י*
צ"ל *בפ"י סוף ה"ב*

[5] תקלין חדתין יא. ד"ה בירוצי לח
ומטעמא דר"ע
צ"ל ומטעמא דנעקר

[6] הגהת הגר"א יא. אות [א]
דאיך ממעט קרן
צ"ל דאיך לא ממעט קרן

[7] תקלין חדתין יא: (בראש העמוד).
דאמר תיחול קדושת מעות
צ"ל *ואמר* תיחול קדושת מעות (שיטה מקובצת מעילה שם)

(ובתקלין חרתין, מתיבת "כיון דמתנדב" הוא מלשון רש"י, ולא מלשון הגמרא, במעילה)

[8] תקלין חרתין יא: ד"ה והן שהיו חייבין
ושפיר מחללן על הקטורת, והמעות יפלו כו'
צ"ל ושפיר מחללן על מעות האומנין, והמעות יפלו כו'
(וכן מוכח מדבריו לקמן בהמשך)

- 1) [line 3] **שחצית** - haughtiness
- 2) [line 4] **ככרי זהב** - golden talents of silver, each equal to 1500 Shekels
- 3) [line 9] **אית לך למימר** - can you say
- 4) [line 10] **מאי כדון (= מאי טעמא)** - what is the [real] reason [that they made a new ramp each time]?
- 5) [line 11] **סלסול** - dignity
- 6) [line 11] **זיזין** - wooden projections
- 7) [line 12] **שלא [יצאו ו] יציצו הכהנים ויטמאו** – (a) so that the Kohanim who lead the Parah Adumah across the bridge should not stick out their heads and peer over the edge, making them Tamei from Tum'as ha'Tehom (GILYON HA'SHAS); (b) (without the word in brackets) so that the Kohanim who lead the Parah Adumah across the bridge should not peer at things that would cause them Tum'as Keri (TIKLIN CHATEDIN)
- 8) [line 15] **כהדא בר זמינא** - like the [following] incident involving Bar Zamina (the name of a person)
- 9a) [line 15] **איתפקד גבי'** - [who was appointed as a watchman for a sum of money that] was deposited with him
- b) [line 15] **מדל דיתמין** - belongings of orphans
- 10) [line 17] **די ההפסדה** - that the losses
- 11) [line 17] **ואגרה** – and the profits
- 12) [line 21] **שכר להקדש** – and the profits go to Hekdesh
- 13) [line 21] **סאה רביעית**
If the suppliers of wine and flour for Nesachim in the Mikdash were paid an initial price of one Sela per four Se'in of flour, for example, and the price went up such that three Se'in now sell for a Sela, the suppliers must provide four Se'in. The Halachah states that Hekdesh has the upper hand. The extra "Se'ah Revi'is" is called Mosar Nesachim according to Rabbi Chiyah bar Yosef, and Hekdesh may sell it for a profit.
- 14) [line 23] **לבירוצין** – Hekdesh buys its supplies in *heaping* measures and sells it in exact, evened-out measures. The extra flour is called Mosar Nesachim and Hekdesh may sell it for a profit.
- 15) [line 28] **עמדו מג' יספק מד'** – see above, 13.
- 16) [line 30] **לא היו מודים בפירות בקיץ למזבח, אבל מודין היו בכלי שרת** – that is, according to Rabbi Yochanan, although Rabbi Akiva and Rabbi Chaninah Segan ha'Kohanim agree with Rabbi Yishmael that Hekdesh profits when the price of their supplies changes in middle of the month ("Se'ah Revi'is," see above 13), they disagree as to what use is made of the profits. Rabbi Akiva and Rabbi Chaninah assert that they are used to buy utensils of the Beis ha'Mikdash (and not for Kayitz ha'Mizbe'ach as Rabbi Yishmael rules).

17) [line 31] **עד כדון (= עד כאן, הניחא)** - regarding the following [case of Birutzei Tzibur] we have no question

18) [line 35] **ואפילו בירוצי יבש** - that is, the Halachah is that when Klei Shares are filled to a heaping measure with liquids, the slight overflow that rises above the lip of the Kli becomes Kadosh. However, when they are filled to a heaping measure with solids the overflow does not become Kadosh (Mishnah, Menachos 90a). The Gemara is asking whether the overflow of solid products, although it is not Kadosh, is also used to purchase Klei Shares. (Even though it is not Hekdesh, the overflow certainly belongs to Hekdesh and is part of their profits).

19) [line 38] **לינה**

Any part of a sacrifice that was not offered on the Mizbe'ach before dawn becomes disqualified. This is learned from the Pasuk, "v'Lo *Yalin* Chelev Chagi Ad Boker" ("do not allow the fat of My offering to remain overnight until morning." - Shemos 23:18) and "v'Lo *Yalin* la'Boker Zevach Chag ha'Pasach" ("do not allow the Passover sacrifice to remain overnight until morning." – ibid. 34:25) (Sefer ha'Chinuch #90)

20) [line 40] **מפרישין (ממנה) שכר האומנין** - we separate from it the value of the wages of the craftsmen

21) [line 42] **בשכרן** - for their wage

11b-----11b

22) [line 3] **בית גרמו** – the family of the house of Garmo, who were experts in the art of baking the Lechem ha'Panim

23) [line 3] **בית אבטינס** - the family of the house of Avtinas, who were Kohanim who compounded the Ketores (and were the only ones who could identify the Ma'aleh Ashan, an herb which caused the smoke of the Ketores to rise in a column)

24) [line 4] **בפיטום הקטורת** - compounding the Ketores

25) [line 9] **מקייצין בהן את המזבח** - they use them to buy Olos when there are no other sacrifices to bring on the Mizbe'ach

26) [line 11] **(= והכא) וכה** - and here

27) [line 12] **(= דפליגין) דאיתפלגון** - that they argued

28) [line 13] **פיטמה** - if he compounded the Ketores

29) [line 24] **מכתשת** - the mortar with which the Ketores was pounded

30) [line 34] **(= הכא שאני) שנייא היא** - here it is different

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SHEKALIM 12

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

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[1] משנה יב. [שורה 19]
יינות שמנים ועופות, ר' *אליעזר* אומר
צ"ל יינות שמנים ועופות, ר' *אלעזר* אומר
(כ"כ הרע"ב, והתק"ח לקמן סוף יב., ועי' מה שכתבנו ב- Chart #1, הערה 1)

[2] תקלין חדתין יב. ד"ה אבל מקדיש נכסיו
דהאי מוקי
צ"ל *דהא* מוקי

[3] תקלין חדתין יב. ד"ה מתני' אמרה
יוצאין לחולין *ליגזם*
צ"ל יוצאין לחולין *ליגזז*

[4] גמרא יב: [שורה 23]
אמר ר' אני רואה את דברי בית שמאי
צ"ל אמר ר' *אין* אני רואה את דברי בית שמאי
(תק"ח ושאר מפרשים, וכ"ה במסכת תמורה כ.).

[5] תקלין חדתין יב: (בריש העמוד)
דתקשי מזבח *בעלי מומין* שוין
תיבות *בעלי מומין* מיותרים

[6] תקלין חדתין יב: ד"ה ה"ג ולימא
ותקדיש קדושת הגוף *בעולת* נקיבה
צ"ל ותקדיש קדושת הגוף *כעולת* נקיבה

[7] תקלין חדתין יב: ד"ה כתיב זכר
ממיעוטא *דתמים*
צ"ל ממיעוטא *דזכר*

[8] תקלין חדתין יב: ד"ה שבטא דכדכדא ביניהן
ומרבין *בבבקר* דומיא *דקרבן*
צ"ל ומרבין *מבבקר* דומיא *דבקר*

□

- 1) [line 15] השוה את מדותיו - he said the same thing (gave an equal measure) regarding everything that the person was Makdish, that both the value of the person's animals and his other possessions go to Bedek ha'Bayis
- 2) [line 17] המקדיש בפירוש - a person who is Makdish by specifying that both his animals and his other possessions are Hekdesh (and does not say that the animals are for the Mizbe'ach) (see Insights)
- 3) [line 23] תיפותר - explain it
- 4) [line 24] בית אבטינס - the family of the House of Avtinus (who were experts in the art of making the Ketores)
- 5) [line 24] יש בקדשי בוק הבית - there are stringencies that Kodshei Bedek ha'Bayis have which are not shared by Kodshei Mizbe'ach
- 6) [line 28] גידוליהן - their production, e.g. a hen's egg and a cow's milk
- 7) [line 29] הנייה (= הנאה) - benefit
- 8) [line 39] במה פליגין - in which case do Rabbi Eliezer and Rabbi Yehoshua argue
- 9a) [line 39] במקדיש נכסיו - when a person is Makdish various possessions (which also include his animals)
- b) [line 39] במקדיש עדרו - when a person is Makdish only his herd
- 10) [line 40] כל עמא מודיי (= כולי עלמא מודים) - everyone (they both) agree
- 11) [line 46] לא שנייא (= לא שנא) - there is no difference
- 12) [last line] מתני' אמרה כן (= מתני' מסייע ליה) - the Mishnah states this (and supports your statement) (TIKLIN CHADETIN, P'NEI MOSHE); (b) is this what the Mishnah states? (rather, the Mishnah contradicts your statement) (KORBAN HA'EDAH)

12b-----12b

- 13) [line 5] אין תימר (= אם תאמר) - if you will say
- 14) [line 7] ליידה מילה (= לאיזה דבר) - for which thing? as far as what?
- 15) [line 14] אם מין במינו הוא חלוק עליו - if he (Rebbi Shimon) argues with regard to a type of animal [that was sanctified] in place of the same type of animal (that is, when one sanctifies a two-year-old ram to be brought as a Korban (e.g. Asham Metzora) which requires a one-year-old sheep, Rebbi Shimon maintains that it is not Kadosh at all, then certainly when one sanctifies the wrong type of animal altogether, such as a female animal to be brought as an Olah, Rebbi Shimon will hold that it is not Kadosh at all)
- 16) [line 28] מהו כדון (= במאי פליגי) - in which case do they argue
- 17) [line 28] ההין אמר (= קסבר) - that Tana held

18) [line 31] **דִּבֶּר אֶל אַהֲרֹן וְאֶל בְּנָיו וְאֶל כָּל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם**
אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן הַגֵּר בְּיִשְׂרָאֵל אֲשֶׁר יִקְרִיב קָרְבָּנוֹ לְכָל נְדָוֵיהֶם
וּלְכָל נְדָבוֹתָם אֲשֶׁר יִקְרִיבוּ לָהּ לַעֲלֹה

“Speak to Aharon and his sons and all of Benei Yisrael and say to them, ‘Any man from the house of Yisrael or from the converts in Yisrael who brings near a sacrifice, [to fulfill] all pledges and gifts that they will bring near to HaSh-m as a burnt offering.’” (Vayikra 22:18)

19) [line 36] **וּדְכוּתָהּ כְּתִיב תָּמִים וְאֵת אִמְרָתָהּ בְּבָקָר לְרַבּוֹת בְּעֵלֵי מוֹמִין** - similarly, it is written “Tamim” (unblemished); will you say that “ba’Bakar” (amongst the cattle) comes to include animals with blemishes!?

20) [line 38] **שֶׁבֶטָא דְּכַדְכָּדָא** - the staff of the Kirkar (the instrument used by weavers for separating threads on the loom and for other purposes); i.e. there is a great difference between them

21) [last line] **וְכֹא אִמְרָתָהּ הֵיכִין? (= וְהִכָּא אִמְרָתָהּ הֵיכִין?)** - and here he said like this?