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BACKGROUND TO THE DAILY DAF

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SHEKALIM 13

*****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 יג. [שורה 42]
כשירי דור ודור בא למנות עליהן
תיבת עליהן מיותר (הר"א גריידיצר, וכן ליתא בתק"ח וקה"ע)

[2] גמרא יג. [שורה 47]
על כולן הוא אומר ושם רשעים ירקב ועל מי
הגר"א ל"ג לזה

[3] גמרא יג: [שורות 36, 37]
הנקודות מיותרות

[4] תקלין חדתין (בסוף העמוד) ד"ה והוה ידע
בין אחי'
צ"ל בן אחי'

- 1) [line 1] קיימתיה - I have answered his words so that should not contradict each other
- 2) [line 3] ואת אמרת יאות - and you said that it is correct that it has Kedushas ha'Guf
- 3) [line 3] להקריבו אין את יכול - you can not offer it on the Mizbe'ach
- 4) [line 5] לפום כן צריך מימר (= לפיכך אתה צריך לומר) - according to this you must say
- 5) [line 8] טעמא דהין תניא - the reason of this Tana
- 6) [line 10] טמאה באותו השם - it is unfit for that particular Korban, e.g. a female animal as an Olah
- 7) [line 10] בדא כתיב (= הכא כתיב) - in this case it is written
- 8) [line 11] "והעמיד והעריך"
The verses (Vayikra 27:11-12) that refer to a Korban that became unfit because of a Mum (blemish) state, "*v'He'emid* Es ha'Behemah Lifnei ha'Kohen, *v'He'erich* ha'Kohen Osah" -- "He shall make the animal stand before the Kohen and the Kohen shall appraise it." (According to Rebbi Shimon, this law applies only to Kodshei Mizbei'ach, while according to Rebbi Meir, this law applies to Kodshei Bedek Habayis as well, Bechoros 31b.)

9) [line 17] **הרובע והנרבע**

(a) A Rove'a is a male animal that had relations with a human and a Nirva is a female animal that had relations with a human.

(b) If two witnesses saw the act, the animal is Asur b'Hana'ah and is stoned by Beis Din. If only one witness saw it, or if there were no witnesses but the owner told Beis Din of the incident, the animal is Mutar b'Hana'ah but unacceptable as a Korban.

10) [line 22] **משערין את הלשכה** - a price is fixed for wine, oil and flour so that even if they become more expensive they are supplied to Hekdesh at the fixed price; if they become cheaper they are supplied at the lower price

11) [line 23] **כל המקבל עליו לספק סלחות מארבע** - any supplier who accepts upon himself to supply flour at the price of four Se'ah for a Sela

12) [line 26] **התליעה** - it became wormy

*******פרק חמישי - אלו הן הממונין*******

13) [line 33] **החותמות** - the seals/stamps with which one received the wine, oil and flour that a person has to bring with his Korban, as explained in the Mishnah of Halachah 3

14) [line 34] **הפייסות** - the four lots that were cast each morning to determine which Kohen would do the various Avodos as explained in the Mishnah in the second Perek of Yuma

15) [line 34] **הקינין**

(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.

16) [line 35] **פותר דברים ודורשן** - explain words and interpret them (etymologically)

17) [line 37] **חופר שיחין** - the digger of wells for the Olei Regalim

18) [line 37] **כרוז** - the announcer who every morning told the Kohanim to arise to do the Avodah

19) [line 38] **הפקיע** - (a) the making of wicks for the Menorah and the Simchas Beis ha'Sho'evah; (b) the strap which was used to lash any Levite guard who was found sleeping (see the Bartenura and Tosfos Yom Tov)

20) [line 39] **הצלצל** - the cymbal, which was a signal for the Leviyim to start their hymns

21) [line 43] **בא למנות** - he enumerated

22) [line 43] **וחרנה** - and the other one

23a) [last line] **בן קמין** - a person who made twelve spouts for the washbasin and a wheel to lower the washbasin into a well so that the water should not become Pasul because of Linah (Yoma 3:10)

b) [last line] **חבריו** - his "colleagues"; Ben Gamla who made golden lots for the Se'irim of Yom Kipur; King Munbaz who made golden handles for the vessels used on Yom Kipur; Queen Helene, his mother, who made a golden lamp that hung over the opening of the Heichal and a golden tablet

upon which was written the Parshah of Sotah; Nikanor who made the brass eastern gates of the Azarah (Yoma 3:9-10)

13b-----13b

24) [line 1] **לכן אחלק-לו ברבים ואת-עצומים יחלק שלל [תחת אשר הערה למות נפשו] ואת-פושעים נמנה והוא חטא-רבים נשא ולפושעים יפגיע**

“Therefore, I will assign him a portion from the multitudes and he will divide the mighty as spoils – [in return for having poured out his soul for death and being counted among the wicked, for he bore the sin of the multitudes, and he prayed for the wicked.]” (Yeshayahu 53:12)

25) [line 3] **אנשי כנסת הגדולה**

The Torah leaders and prophets who lived at the beginning of the period of the second Beis ha'Mikdash were called the Anshei Keneses ha'Gedolah (Sages of the Great Assembly). These 120 sages were responsible for setting laws and enforcing them, teaching Torah, enacting decrees to strengthen observance of the Torah and the Mitzvos, and canonizing the prayers. Shimon ha'Tzadik, who lived at the time of Alexander the Great, was "from the remnants of the Anshei Keneses ha'Gedolah" (Avos 1:2). The Mishnah in Avos (1:1) quotes these sages' instructions: "Be patient in judgment; raise up many students; and make a fence [as a guard] for the Torah."

26) [line 4] **כללות ופרטות** - general rules and specific detailed Halachos

27) [line 5] **ומשפחות סופרים (ישבו) [ישבי] יעבך [דתרעתים שמעתים שונותים המה] הקינים הבאים מחמת אבי בית-רכב**

“And the families of *scribes* who lived in Ya'betz; [Tir'asim, Shim'asim and Shuchasim. These were the descendants of Keini who descended from Chamas, the father of the house of Rechav.]” (Divrei ha'Yamim I 2:55)

28) [line 9] **צרותיהן** - their deceased husband's second wife (from Yibum)

29) [line 10] **אבות נזיקין** – the major categories of damage (see Bava Kama 2a)

30) [line 11] **אבות מלאכות**

See Introduction to Maseches Shabbos (1).

31a) [line 15] **חרשו** - plowed

b) [line 15] **זרעו** - sowed, planted

c) [line 15] **ניכשו** - weeded

d) [line 15] **כיסחו** - cut and cleared from thorns

e) [line 15] **עדרו** - hoed

f) [line 15] **קצרו** - harvested

g) [line 16] **עמרו** - gathered into a heap

h) [line 16] **דשו** - threshed

i) [line 16] **זרו** - winnowed

j) [line 16] **בררו** - separated the waste

k) [line 16] **טחנו** - ground the wheat into flour

l) [line 16] **הרקידו** - sifted

m) [line 16] **לשו** - kneaded

o) [line 16] **קיטפו** - shaped their loaves

p) [line 16] **אפו** - baked

32) [line 19] **בהיא שעתא אמרין** - at that time they said

33) [line 21] **לא אידמינן** - we are not similar to

34) [line 22] **עבדת שמירא גבון** - it was hidden at their house

- 35) [line 23] **אימלכון מחזרתה** - they changed their mind and decided to return it
- 36) [line 25] **אפקונה** - let us remove it
- 37) [line 25] **אזלת וקמת לה על תרעא דמרה** - it went and stood by the gate of its master
- 38) [line 25] **שריית מנהקת** - it began to bray
- 39) [line 26] **עלובתא** – the unfortunate [creature]
- 40) [line 30] **מתקנין אינון** – (lit. were they prepared?) had all the waste been removed?
- 41) [line 31] **וארימתון דמיין** - did you take off the tithes that must be removed from Demai (produce bought from an Am ha'Aretz)?
- 42) [line 31] **לא כן אלפון רבי** - did you, our teacher, not teach us the following?
- 43) [line 34] **דהיא מחמרה על גרמה סגין** - that she is very stringent with herself
- 44) [line 34] **וארימן דמיין** - and they took off the tithes that must be taken from Demai
- 45) [line 34] **ואכלת** - and she ate
- 46) [line 43] **אלם** – a mute
- 47) [line 44] **צריפיים** – huts with pointed, sloped roofs made of reeds and the like
- 48) [line 47] **נשדף** – to be blasted (with regard to grain)
- 49) [line 49] **סוכרא** – the hole in the doorpost into which the bolt fits
- 50) [line 52] **לעינתי** – for my fountain
- 51) [line 53] **לימתי** – for my ocean
- 52) [line 53] **לזיבתי** – for my flow of Zivus
- 53) [line 54] **סברין מימר** – they thought to interpret
- 54) [line 54] **בעיינא סכנת** – [she pledged a Korban Olah when] she fell into a well and was in danger
- 55) [line 60] **האי דין חמר** – which type of wine
- 56) [line 60] **טב למעייא** – is beneficial for the intestines
- 57) [last line] **סמם למעייא** – is harmful for the intestines