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## BACKGROUND TO THE DAILY DAF

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### SHEKALIM 6

#### \*\*\*\*\*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] Gemara 6a [line 23]:

**אם באומר שאבייה מהן חטאתி כל עמא מודוי שהמותר חולין  
הגר"א ל"ג לכל זה.**

[2] Gemara 6b [line 47]:

**נעשו כשבחטו לשםו ושלא לשםו בשתייה  
נעשו כשבחטו שלא לשםו בשתייה  
(הגר"א ל"ג תיבות לשםו ו)**

**תקلين חדתין ו: ד"ה משנתה למחשבת [3]**

**(הפי' שכחוב התקلين חדתין כאן לכארה אינו מתאים לפירושו במסקנות  
הסוניא)**

**תקلين חדתין ו: ד"ה ופריך אם כן [4]**

**\*ואמר לזרוק \*נמי\*  
צ"ל ואמר לזרוק \*דמו\***

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1a) [line 3] - **מוחתרן** - the extra money

b) [line 3] - **נדבה** - see above, Background to Shekalim 5:7

2) [line 9] - **הייו שוקלין דרכונות** [Darkonos] - Darkonos were the primary coin in use at the time, and the people donated a half-Darkon to fulfill the Mitzvah of Machatzis ha'Shekel

3a) [line 10] - **דרפונות** [Darponot] - Darkemons, a golden Median coin mentioned in Ezra 2:69, which had the value of two Sela'im (RAMBAM Shekalim 1:3) or one and one half Sela'im (RAMBAN to Shemos 30:12). Its Greek name was a Daric (Tiferes Yisrael), related to the Darics, a Persian gold (and silver) coin

b) [line 10] - **סכלניטם** - coins equal to one Shekel ha'Kodesh or two common Shekels

c) [line 10] - **טבענין** - coins equal to half of a Sela

d) [line 11] - **דיינרין** - coins equal to a quarter of a Sela

\*4\*) [line 11] (a) they wanted to use Dinarim as a Machatzis ha'Shekels (most Rishonim); (b) they wanted to make Dinarim the main coin of the country (but the people objected - RAMBAM in Perush ha'Mishnah)

5) [line 14] - **במכוּס פְּרוּטָות** - when he puts aside coins one by one

7) [line 35] - **נִשְׁמַנְנָה מִן הַדָּא ( = חָא שְׁמָנָה )** - let us learn it from here

8) [line 40] - **וְנִכָּא ( = וְהַכָּא )** - and here

9) [line 40] - **הַיָּאָךְ אָמַר אַתָּה אָלָו** - how can you say this?

10) [line 41] - **דָּרְקוֹנוֹת, דִּינְרָין** - Darkonos were [gold, like] Dinarin, and were the standard coin that was in use in the time of Ezra and Nechemyah

11) [line 42] - **כְּשָׁמְעָן ( = כְּמִשְׁמָעָן )** - as it sounds, implies

12) [line 43] - **קָרְטִין** - quarters, a quarter of a Sela (which is called a Dinar)

13) [line 43] - **וַהֲעִמָּדָנוּ עַלְיוֹנוֹ מִצּוֹת לְתַחַת [עַלְיוֹנוֹ] שְׁלִישִׁית הַשֶּׁקֶל בְּשָׁנָה לְעַבּוֹדָת [בֵּית אֱלֹקִינוּ]**

“We also instituted commandments upon ourselves to give one third of a Shekel yearly toward the service of the house of our G-d” (Nechemyah 10:33)

#### THE FOLLOWING COMBINATIONS OF COINS ALL EQUAL ONE SELA

2/3 DARKON\*

1 SELA (or Shekel of the Torah)  
 2 SHEKALIM [= Tiv'in] of Chazal (or Machatzis ha'Shekels of the Torah)  
 4 DINARIM (also known as Quartin)  
 24 ME'AH (or Gerah\*\*)-----

\* This is the opinion of RAMBAN, as opposed to RAMBAM, who says 1/2 DARKON

\*\* This applies nowadays, after the inflation of the Dinar to six Gerah/Me'ah instead of the original five Gerah per Dinar, Shemos 30:13)

14a) [line 48] **גָּלְשָׁן, סְתָמִין** - three Se'in, approximately 24.9 or 43.2 liters, depending upon the differing Halachic opinions

b) [line 48] **שְׁלַשׁ קּוֹפּוֹת** - three chests, boxes

c) [line 48] **גָּלְשָׁן, הַפְּרָשׁוֹת** - the money was separated for the Korbanos three times a year into three chests which had a capacity of three Se'in, as stated in the Mishnah of the fourth Perek (7b and 8a)

15) [line 52] - **נוֹרָמְטִין** - 1 Gerama = 4 Me'ah = 2/3 Dinar

16) [line 54] **גֶּרֶה** - A coin which is the equivalent of a Me'ah, a weight equivalent to 0.07 gram. The Shekel ha'Kodesh was worth 20 Gerah. The half-Shekel that all of Benei Yisrael donated each year was worth 10 Gerah.

17) [line 57] **נְשָׁרִים כָּסֶף** - twenty silver Dinarin, which are equal to five Sela'im

18) [last line] **טְבֻנָה** - same as above 3c

6b-----6b

19) [line 8] **וְנִזְדָּאָן תְּמִין** - while I was still there (in Bavel)

20) [line 8] **שְׁמַנְיָה כָּל רְבִבִּי יְהוּדָה** - I heard the voice of Rav Yehudah

21) [line 10] **נְשִׁירִית הַאִיפָה שָׁלוֹן** (CHAVITEI KOHEN GADOL)  
 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)

22) [line 17] - **על דא נליל אבא בר בא** on this (the following) Aba Bar Ba (= Aba Bar Aba = Shmuel's father) asked me

23) [line 17] - **איןון אמרין (= הם אומרין)** the Chachamim of Bavel say

24) [line 20] - **היתיבון** he asked (about their teaching)

25) [line 25] - **אתור (= מקום)** place

26) [line 32] - **משנין** we can change

27a) [line 34] KODSHIM KALIM/KODSHEI KODASHIM

(a) The term Kodshim Kalim refers to the Korbenos Shelamim, Todah, Ma'aser Behemah, Pesach and Bechor, which have a \*lesser\* degree of sanctity. They may be slaughtered in the entire Azarah (and not only in its northern part) and may be eaten in the entire city of Yerushalayim by men or women.

(b) The term Kodshei Kodashim refers to the Korbenos Olah, Chatas and Asham (and Menachos), which have a \*greater\* degree of sanctity. They may only be slaughtered in the northern part of the Azarah and may only be eaten in the Azarah by Kohanim.

28) [line 41] - **היך נבדא (= היכי דמי)** in which case?

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#### SHEKALIM 7

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

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[1] Gemara 7a [line 18]:

According to the Vilna Ga'on, the correct Girsa for these five lines is:

**על דעתיה דרבי יוסי בר רבי בון, שמואל ורב חסדא ורב אלעזר שלשחן אמרו דבר אחד, רב חסדא אהן דבר...**

[2] Gemara 7a [line 48]:

**למנבר קמי \*דאדרוא\* צלמי  
צ"ל למנבר קמי \*דאדרוא\* צלמי**

This is the Girsa of the Tiklin Chadetin.

[3] Hagahos ha'Gra 7a #4:

**וְשָׁמֹאֵל \* רְחִ'חִ' וְרְאִ'**  
**צְלִ וְשָׁמֹאֵל \* וְרְחִ'חִ' וְרְאִ'**

[4] Gemara 7b [line 35]:

**אַלְרִ' וְנָעִירָא לְרִ' \* אַסְיִ'**  
**צְלִ אַלְרִ' וְנָעִירָא לְרִ' \* אַבָּא בָּרִ וּבָדָא\***

This is the Girsa of Rash Sirilio. It appears correct since Rabbi Asi certainly met Rav.

1) [line 4] – **מִתְנִיתָא מִסִּינָא לְדִין** – [there is] a Beraisa in support of this [Amora]

2) [line 11] **לְחִמּוֹ שֶׁל נָזִיר**

(a) If a person makes a vow to become a Nazir without stipulating a time period, his Nezirus lasts for a period of thirty days. During this period, the Nazir is not allowed to: 1. cut his hair; 2. become Tamei by touching or being in the same room as a corpse; or 3. consume any products of the grapevine.

(b) When a Nazir completes his period of Nezirus, he must offer three sacrifices: a male sheep as an Olah, a female sheep as a Chatas, and a ram as a Shelamim. Together with the Shelamim he brings 6 and 2/3 Esronos of Soles (fine flour) which are made into 20 loaves of Matzah, 10 Chalos (unleavened loaves) and 10 Rekikin (flat Matzos).

3) [line 12] **יָוֹרְקָב** - shall be left to rot

4) [line 12] **יְאֹוֹת** - it is correct

5) [line 15] **לְפָום כָּנִ ( = לְפִיכָּר )** - therefore

5) [line 16] - **סְבָרִין מִימָר** - the students of the Yeshivah were of the opinion to say

6) [line 17] **נְסָכִין**

Along with his Shelamim and Olah, a Nazir must bring the proper Korbenos Minchah (meal-offerings) and wine libations which were brought with every Shelamim and Olah, as described in Bamidbar (15:3-16)

7) [line 22] – **אֲהֵן דָּאָמַרְנִ ( = הָא דָאָמַרְנִ )** - the teaching that we just mentioned

8) [line 27] **שְׁבּוּיִם** - money that was collected for redeeming captives

9) [line 32] - a building or a marker erected over a grave; a tombstone

10) [line 33] - **סְבָרִ מִימָר** - was of the opinion to say

11) [line 34] - **חוֹטְרָא** - a place near Nehardea

12) [line 35] - **דְּלָא כּוֹנוֹן אֶלְאָ לִיה** - the donors only intended to give the money for the needs of the deceased

13) [line 36] - **מַנְנָן לְרִ ( = מַנְנָא לְרִ )** - from where do you know this - **I** did not teach it to you

14) [line 37] **יִלּוֹף** - sprinkling wine for fragrance

15) [line 38] - with the money collected for the redemption of a different captive

16) [line 39] - protest, prevent

17) [line 41] - **הָוָה מַסְמִיךְ וְאוֹזֶל** - was leaning and walking

18) [line 41] - **נָאֵל ( = נָלֵ )** - upon

19) [line 42] - **חַמִּי לִיה** - see him

20) [line 42] - **וְמִתְּקַרֵּר לִיהְיָה מִקְמִיתָה** - and hide himself (Rebbi Elazar) from him (Rebbi Yochanan)

21) [line 43] – **מַלְיִיחָה** – things, actions

22) [line 43] - **הַדְּלִין בָּבֶלְאָה** - this Babylonian

23) [line 45] - **כִּי נָהִגְנִין גַּבְהָוּן** - this is the way they customarily act (in Bavel)

25) [line 46] - **דוֹעַדְרָא לֹא שָׁאֵל בְּשָׁלוֹמָה דָּרְבָּה** - that a student does not greet his Rabbi

26) [line 46] – **רָאוּנִי נָעָרִים וְנָחָבָאָו וְיָשִׁיבָיָם קָמוּ עַמְּדוּן**

“Youths would see me and conceal themselves; the aged would rise and stand.” (Iyov 29:8)

27) [line 48] - **לִמְתַבֵּר** - to pass

28) [line 48] – **קָמִי דָאָדוֹרָא צְלָמִי** (a) before the idol named Adora; (b) according to the Girsa, before the cursed object of an idol (see Girsa Section #2)

29) [line 49] - **יִקְרָא**

30a) [line 49] - **עַבּוֹר קְמוֹתָהִי** - pass in front of it

b) [line 49] - **וְסָמִי טִינוֹי** - and blind its eyes

31) [last line] – **צָוָרְפִּי נְחוֹשָׁתִים** (Aruch, Rashi to Chulin 57b) (a) bronze-workers who had their own synagogue because other people could not stand their company because of their stench (Tosfos Avodah Zarah 17b DH Raban Shel Tarsiyim Ani); (b) Tarsians, people who came from Tarsus (Tosfos Chulin 57b DH Matlis Shel Tarsiyim); (c) weavers, weavers of metallic thread, artistic weavers (Rashi to Avodah Zarah 17b)

32) [last line] - **גַּגְעָר** - a bolt, peg (that is placed into a hole in the doorstep to lock the door)

33) [last line] - **גַּלְוָסְטָרָא** - the head of the peg has a thick, rounded end that makes it possible to use it as a pestle

7b-----7b

34) [line 1] - **בְּחַמְתָּן** - in their wrath

35) [line 4] - **הַכְּדִין מַחְבָּרִיהָ?** - is this case (in which I am angry with my student) similar to that case where one scholar was angry with his colleague?

36) [line 11] - **לִרְצֹזָה** - to appease

37) [line 12] - **דִּימְרוֹן** - that people should say

38) [line 14] - **אָנוֹרָה בְּאַהֲלָךְ שָׁוֹלְמִים אָחָתָה בְּסִתְחָר פָּנְפִּיךְ סָלָה**

“May I live in your tent forever, may I take refuge in the shelter of your wings, Selah.” (Tehilim 61:5)

39) [line 20] - **רַוְחָשָׁות** - move, vibrate

40) [line 21] - **וְחַכְּרַפְתִּי הַלְּקָרְבָּן לְדוֹדִי לְמִישְׁרִים דָּזְבָּב שְׁפָתִי יִשְׁנִים**

“and your palate [words] should be like the choicest wine, that causes a sleeper's lips to murmur; “I am true to my beloved!” (Shir ha'Shirim 7:10)

41) [line 21] - **כּוֹמֶר שֶׁל עֲנָבִים** - a mass of grapes that were shrunken due to exposure to the sun or due to being put in the ground, before they are placed in the press

42) [line 22] - **דָזְבָב** - emits a sound

43) [line 25] - **כַּהֲדִין דְשַׁתִּי קָוְנְדִּיטָן** - like a person who drinks Konditon, a sharp wine which contains honey and pepper etc.

44) [line 26] - **דְשַׁחִי חַמִּיר עֲתִיק** - who drinks old wine

45) [line 27] - **טָנָמָא בְּפּוֹמָא** - the taste lingers in his mouth

אַךְ-בְּצִלְמָם יְתַהֲלָךְ-אִישׁ אַךְ-הַבָּל יְהִמְיוֹן יַצְבָּר וְלֹא-יַדְעַן מִ-אַסְפָּם

(Tehilim 39:7)

47) [line 30] - **רַב-אָדָם יִקְרָא אִישׁ חַסְדּוֹ וְאִישׁ אַמְנוֹנִים מִי יִמְצָא**

(Mishlei 20:6)

\*48\*) [line 31] **וְאִישׁ אָמָנוּיִם** - (a) Rav Ze'ira was an Ish Emunim, since he was careful to cite the name of the true author of the statement he was teaching (like Rachbah of Pumbedisa, Pesachim 52b). For this purpose, he would not teach something in the name of a Talmid Chacham unless he was so certain that he had heard it from that Talmid Chacham, that he could actually picture the Chacham sitting before him and teaching it to him. Similarly, he did not trust Rav Sheses (who was blind, and at times might have thought one person was teaching him a Halachah, when it was actually someone else who sounded the same), and he was upset at those who taught Halachos "second hand" in the name of Chachamim that they had never themselves met. (Based on Tiklin Chadetin); (b) Rav Ze'ira was an Ish Emunim since he mentioned the name of his Rabbi, Rav Sheses, even though he didn't have to. The Gemara goes on to cite other instance where Chachamim explicitly attributed their teachings to their mentors. (RAV SHLOMO SIRILIYO)

49) [line 32] - **לִיתְהַנֵּן צְדִיכִין חַשְׁשִׁין** - we do not need to worry about...

50) [line 33] - **גִּבְרָא מִפְתְּחָא** (= סְגִּי נָהָר) - an "open-eyed" (i.e. blind) person

51a) [line 34] - **חַכִּים רַבִּי** - does my teacher know ...?

b) [line 34] - **בָּר פְּתִיָּא** - Bar Pedayah, an Amorah

\*52\*) [line 37] - **אֵין דָוֶר שָׁאֵין בַּן לִיצְנוֹן** - Since our Mishnah mentioned Tzedakah and Pidyon Shevuyim, the Gemara discusses the virtue of these Mitzvos (SEFER CHAREDIM, in his commentary on Yerushalmi Zera'im).

### \*\*\*\*\*פרק שלישי - בשלשה פרקים\*\*\*\*\*

53) [line 51] **פְּרִוּס הַפֵּסָח** - half of the period before Pesach during which the laws of Pesach are discussed, i.e. fifteen days before Pesach

54) [line 52] **גָּרְנוֹת שֶׁל מַעֲשֵׂר בָּהָמָה**

The Chachamim designated three times during the year when a person is obligated to tithe his flock (see above 4:4 Ma'aser Behemah). After these times the animals are forbidden to be eaten or sold until they are tithed

55) [line 58] - **כָּל הַנְּדָחִין ( = כָּל מָקוֹם שָׁשְׁנוּנוֹ)** - wherever we learned

56) [line 61] - **פְּרָקִי לִידָה** - [the days at the end of] the periods when the animals give birth