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## BACKGROUND TO THE DAILY DAF

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### SHEKALIM 9

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#### \*\*\*\*\*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 ט. [שורה 2]

אית דאמרי דהות ועריא ורבתא ואית דאמרי דאוועירא  
הגר"א ל"ג לחייבות "אית דאמרי דהות", "ואית דאמרי" שרשום תחתיהם ק

[2] תקלין חדתין ט. ד"ה וטהרו את דמה

אמר לה סתם אם עד רביעית  
צ"ל אמר לה סתם ולא פירש אם עד רביעית

[3] תקלין חדתין ט. ד"ה ובעיט ב"

כמו ובעיט  
צ"ל כמו ובעיט

[4] תקלין חדתין ד"ה וכן ה' רפכ"י אומר

ושצرين להיות נקי  
צ"ל שצرين להיות נקי

[5] מסורת הש"ס

תהיילים ק"ב  
צ"ל תהיילים ק"ג

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1) [line 1] - **הדין דידן (הוות) הוא** [line 1] - it is ours, i.e. the one we use

2) [line 2] - **עתיקה** - old

3) [line 6] (MEASUREMENTS OF LENGTH) **אצבעניעם**

1 Amah = 2 Zeres

1 Zeres = 3 Tefachim

1 Tefach = 4 Etzba'os

1 Etzba = approximately 2 cm (.79 in.) or 2.4 cm (.94 in.), depending upon the differing Halachic opinions

- 4) [line 11] - **פרדחת רבי** - the mule of Rebbe
- 5) [line 15] - **באש נר"א** - Rabbi Elazar was angry
- 6) [line 15] - **דלא חור ליה ר' סימון שומונתא** - that Rebbe Simon did not answer him (lit. did not tell him the teaching)
- 7) [line 16] - **הדין** - this
- 8) [line 17] - **כהנה** - is it like this?
- 9) [line 18] - **בעט ביתה** - he scorned him; alt. he kicked him
- 10) [line 19] - **בגין** - because
- 11) [line 22] - **סדק** - grain merchant
- 12) [line 23] - **פלטוף** - baker
- 13) [line 24] - **מהו כדונן = מאוי הו עלה** - what is the conclusion?
- 14) [line 32] - **מוריןא דבי נשיאה** - the Posek of the Nasi's family
- 15) [line 34] - **קוווץ** - a hairy person; alt. **קבוץ**, a beggar, or a miser (Rambam Hil. 2:10)
- 16) [line 35] - **הו מפספסין בקילקין** (a) would separate the strands of wool of garments made of Cilician goat's hair (TIKLIN CHADETIN); (b) would separate hair that became matted because of sweat and the like (KORBAN HA'EDAH)
- 17) [line 36] - **וימלא פומיה מוי** - have him fill his mouth with water
- 18) [line 44] - **גמליאל זוגא** - name of an Amora
- 19) [line 45] - **המחווור** - the clearest proof
- 20) [line 52] - **חיפה בקטבליאות** - he covered (the remainder) with leather mats
- 21) [last line] - **המוקפין לה** - that are next to Eretz Yisrael

9b-----9b

- 22) [line 2] - **כריים** - piles
- 23) [line 4] - **שומט** - when they took away [the leather mats]
- 24) [line 5] - **שלישית** - the third Terumas ha'Lishkah
- 25) [line 6] - **אסטריאות של זהב** - (a) gold coins; (b) according to the Girsa - **איצטלי** - cloaks woven of gold thread
- 26) [line 7] - **דרקונות** - 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
- \*27\*) [line 14] - **חוור ושוקל** - that is, they take from the new Shekalim that arrived in the Lishkah after the last Terumah (Tosfos Kidushin 54a DH Moa'lin); alternatively, they collect Shekalim from the public once again (Korban ha'Edah)
- 28) [line 24] - **וכלה מפפר את הקדש ואת האל מונד ואת המזבח והקריב את השער החי**
- “When he is finished atoning [for the Sanctuary, the Ohel Mo'ed and the Mizbe'zch, he shall bring near the living goat.]” (Vayikra 16:20) – The word “v'Chilah” refers to Zerizus (alacrity). The word “mi'Kaper” refers to Neki'us (flawlessness, cleanliness from sin).
- 29) [line 40] - **מבודש** - assured (informed of good news)

\*\*\*\*\***פרק רביעי - התרומה**\*\*\*\*\*

30) [line 44] - **ונסכיהם**

This refers to the Korban Minchah (meal-offering) and wine libation which are brought together with a Korban Olah or Shelamim as described in Bamidbar (15:3-16).

### 31) [line 44] **הטומר**

- (a) There is a Mitzvah to bring the Korban ha'Omer on the second day of Pesach. A quantity of barley is reaped after nightfall after the first day of Pesach. At this time the grain is still moist, and the process of extracting one Omer (approximately 2.5 or 4.3 liters, depending upon the differing Halachic opinions) of barley flour is extremely difficult. The flour is baked and offered as a Korban Minchah on the 16th of Nisan. It is also referred to as the Minchas Bikurim -- Vayikra 2:14-16).
- (b) In addition, a lamb is offered as an Olah, as it states in Vayikra 23:12.
- (c) The Korban ha'Omer is the first offering of the new grain of the year, and as such it removes the prohibition against eating from the new grain.

### 32) [line 44] **שתי הלחם**

- (a) The Shtei ha'Lechem is an offering of two loaves of bread (that are Chametz) which is brought on Shavuos. It is baked from the newly grown wheat (Vayikra 23:17). One loaf is given to the Kohen Gadol and the other is divided among the rest of the Kohanim in the Mikdash at the time. They are eaten on the day of Shavuos and the night afterwards, until midnight (RAMBAM Hilchos Temidin u'Musafin 8:11).
- (b) Afterwards, all new wheat is permitted to be used for Menachos.

### 33) [line 44] **לחם הפנוי**

- (a) The Lechem ha'Panim (Showbread) is an offering of 12 loaves (that are Matzah) which are arranged in two stacks (Sedarim), six loaves to each stack, on the Golden Table of the Mishkan or Beis ha'Mikdash. Fresh loaves were arranged on the Table every Shabbos and are left there until the following Shabbos. The loaves that are removed are eaten by the Kohanim. (Vayikra 24:5-9).
- (b) A Kometz (the amount that will fit under the middle three fingers when they are pressed upon the palm) of Levonah (frankincense) in a Bazach (bowl) is placed alongside each stack. Only the Levonah is offered on the Mizbe'ach.

### 34) [line 45] **ספיחין**

- (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 also requires that they be eaten in the normal way for each fruit.
- (b) The word "Sefichim" means "aftergrowth," i.e. that they grew by themselves and were not planted for harvesting this year. According to the Torah, Sefichim may be eaten. The Rabanan decreed that Sefichin of vegetables and grains not be eaten, since the people might plant their fields and claim that the produce grew by itself.

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### SHEKALIM 10

1) [line 1] **זמן נצ'י כהנים והעם** (KORBAN EITZIM)

(a) Certain families donated wood to the Beis ha'Mikdash for burning sacrifices when the second Beis ha'Mikdash was built and wood was needed. In recognition of the Mitzvah they did at the time, those families and their descendants were granted the privilege of bringing wood to the Beis ha'Mikdash at certain appointed times during the year, as described in Nechemyah 10:35.

(b) The day they were to bring their Korban Eitzim, the appointed family would bring Olos Nedavah to be sacrificed on the Mizbe'ach. That day was considered a personal Yom Tov for the family; the custom was not to fast, deliver a eulogy or engage in Melachah. (RAMBAM Hilchos Kelei ha'Mikdash 6:9)

(c) The families who brought Korban Eitzim and the times at which they brought their Korban Eitzim are listed in Ta'anis 26a.

2) [line 23] – **סנה'ה בן בני'ם** – Sena'ah of the tribe of Binyamin, the name of the head of one of the families who brought Korban Eitzim

3) [line 28] - **וכל קרבנות היחיד והציבור** - Menachos (RASHI Menachos 83b - see Tosfos ibid.)

4) [line 29] **שׂדָה**

(a) Chadash is any grain that has not begun to take root until after the Korban ha'Omer is brought on the second day of Pesach. This grain may not be eaten until next year's Korban ha'Omer is brought (or when there is no Beis ha'Mikdash, until the day that it would have been brought), as it states in Vayikra 23:14 ("v'Lechem v'Kali v'Charmel Lo Sochlu ...").

(b) Many Rishonim rule that the prohibition of Chadash applies mid'Oraisa even in Chutz la'Aretz.

5) [line 32] **סוריה** – areas from modern-day Syria that David ha'Melech conquered

6) [line 35] **בִּיכּוּרִים**

(a) The Mitzvah of Bikurim consists of bringing the first fruits to emerge in one's field every year to the Kohanim in the Beis ha'Mikdash. A Kohen takes the basket of fruit and places it at the southeastern corner of the altar's base (Mishna Bikurim 2:3). The owner recites a specified declaration (Devarim 26:3,5-10), and the fruits are then given to the Kohen (Bikurim 3:8; 2:11).

(b) The Mitzvah of Bikurim applies only to the seven species with which the land of Eretz Yisrael was blessed (Devarim 8:8) -- wheat, barley, grapes, figs, pomegranates, olives and dates (Bikurim 3:6). (Although many other types of produce now grow in Eretz Yisrael, these are the \*only\* species of produce truly indigenous to Israel. Other, "immigrant," species can be destroyed by drought or harsh weather, but these 7 species will always be part of the land -- heard once from a leading botanist -MK.)

(c) In certain instances, the owner only brings the fruit, without reciting the declaration (Mevi v'Eino Korei). For example, if he brings them between Sukos and Chanukah, he does not recite the verses (see Gemara Pesachim 36b and Rashi there).

7) [line 46] **זהן ( = האי )** - that; this

8) [line 47] **לא נמצא בקופץ על השירים שאין נאכלין** [7] - is it not like a Kometz (the “fistful” of flour which the Kohen takes from the Minchah and offers on the Mizbe’ach, permitting the rest of the Minchah to be eaten by Kohanim) taken from a Minchah which does \*not\* permit the remainder of Minchah to be eaten, which does not function as a Kometz? (Here also, since the Omer which is planted in Shevi’is does not permit any other grain planted in Shevi’is, it can not function as the Omer and can not permit any grain at all)

9) [line 52] **ומתבוחות כן?** - is it good to do this?

10) [line 54] **פתחי אבני** - stone engravers

11) [line 56] **חוצבין** - workers who quarry stones

12) [line 56] **סחטים** - workers who chisel and form the stones

13) [line 56] **דימוט** - a layer of stones in a wall

14) [line 57] **ומשניתן על הדימוט** - once the stone has been placed on the wall

10b-----10b

15) [line 1] **פרה**

(a) The Parah Adumah, an exclusively red-haired female cow is burned on Har ha'Zeisim and its ashes are used for making a person Tahor if he is Tamei Mes. A place is prepared for its slaughter on Har ha'Zeisim, opposite the gate to the Azarah (the courtyard of the Beis ha'Mikdash). After it is slaughtered, its blood is sprinkled in the direction of the Beis ha'Mikdash seven times. A cedar branch, some hyssops (Ezov) and a piece of crimson wool are burned along with the cow. (Bamidbar 19:1-22)

(b) If a person (or utensil) became Tamei through touching a \*Mes\*, he must wait seven days to become Tahor. On the third and seventh days he must have spring water mixed with the ashes of the Parah Adumah (Mei Chatas) sprinkled on him. A person who is Tahor dips three hyssops that have been bound together, into the mixture and sprinkles them on the person who is Tamei. On the seventh day, he immerses in a Mikvah after the mixture is sprinkled on him to complete his Taharah.

16) [line 1] **שניר המשתלה**

On Yom ha'Kipurim, a Goral (lot) is performed by the Kohen Gadol to choose between two identical goats. One is offered as a Korban and its blood is sprinkled in the Kodesh ha'Kodashim (Sa'ir l'HaSh-m); the other is dispatched (Mishtale'ach) to Azazel (a hard rocky cliff), from which it is pushed off to its death. A strip of crimson wool was tied between its horns before it was led to Azazel. The person who takes the goat to Azazel becomes Tamei and is required to immerse his body and clothes in a Mikvah. (Vayikra 16:26)

17) [line 1] **לשון של זהורית** - the piece of crimson wool that is burned along with the cow; (also the cedar branch and the hyssops (Ezov) are bought with money from the Terumas ha'Lishkah)

18) [line 3] **כברש** - ramp

19) [line 4] **אמת המים**

The aqueduct (that brought water to the Beis ha'Mikdash) that passed through the Azarah was one Amah wide.

- 20) [line 7] - **מוחת שירי הלשכה** - the money that was left over from the Sheyarei ha'Lishkah after it was used for the needs of the city
- 21) [line 11] - **ריקומי זהב ציפוי בית קודש הקודשים** - flattened sheets of gold which were used a covering for the walls and floor of the Kodesh ha'Kodashim

## 22) [line 12] **קינז המזבח**

Optional Korbanos are called Nedavos. The contents of one of the Shofaros (boxes) that were kept in the Mikdash were used to buy Korbenos "Kayitz ha'Mizbe'ach" (communal Olos) to be sacrificed when the Mizbe'ach was not otherwise in use. (Rashi Sukah 56a DH Kayitz explains that these offerings were called "Kayitz," because they were like a "dessert" [Kayitz = cut figs, a common dessert food] to the Mizbe'ach.) These Korbanos were Korbenos Tzibur (offerings brought by the entire people) and not Korbenos Yachid (personal Korbanos).

## 23) [line 19] **חצורתן**

On the day that a Metzora (see Background to Pesachim 66:15) is healed from his Tzara'as, he takes two kosher birds (Tziporei Metzora), a piece of cedar, some crimson wool and a hyssop branch. One of the birds is slaughtered over fresh spring water in an earthenware utensil. A Kohen dips the other bird, along with the other articles, into the spring water that is mixed with the blood and sprinkles it seven times on the Metzora. The living bird is sent away towards the fields. Both birds are Asur b'Hana'ah, but the Isur is removed from the one that is sent away when it is sent off to the fields (Vayikra 14:1-8). Eight days later the Metzora brings his Korbanos to complete his Taharah.

- 24) [line 22] - **וآית דמפיקין לשניא ( = לשניא אחרינא)** - there are those who say it another way
- 25) [line 24] - **קבלה** - Kabalas ha'Dam, collecting the blood of the slaughtered Korban that will be thrown on the Mizbe'ach
- 26) [line 28] -  **מגהיה ספר השורה** - (a) the scribes that would correct the Sefer Torah located in the Azarah from which the Kohen Gadol read on Yom Kipur (RITVA Moed Katan 18b); (b) the scribes who would correct Sifrei Torah based on the Sefer Torah found in the Azarah (perhaps this is the way Rashi Kesuvos 106a would explain our Gemara)
- \*27\*) [line 44] - **והכא חוץ לשנחו און קיימין** - (Although the Gemara does not answer its question, Talmid Rav Shmuel ben Shneur suggests that the implied answer is either that the Me'ilah is only mid'Rabanan, or that if it was built with Shekalim \*during the year in which they were brought\*, one is Mo'el even if he uses it years later.)
- 28) [line 48] - **הכיוור והכן** - the washbasin and its support
- 29) [line 49] - **כל חן ( = כל היכא)** - wherever