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BACKGROUND TO THE DAILY DAF

brought to you by Kollel Iyun Hadaf of Yerushalayim
daf@dafyomi.co.il

SHEKALIM 14

*****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] **תקלין חדתין יד. ד"ה אגריפס המלך**
אף דקולו של ב"ג היו שומני
צ"ל אף דקולו של גבני ברון היו שומני

[2] גمرا יד: [שורה 6]
שהי' מלבייש בגדי כהונה גדולה
תיבת גדולה מיותר וליתא בדקודקי סופרים וברפוסים ישנים

[3] גمرا יד: [שורה 15]
ויחיאל ונזיהו
צ"ל ויחיאל ונזיהו

[4] [שורה 35]
חמון קופד ... מחמי צדיקיא ומזבי
צ"ל חמון קופרי, ... מחמי צדיקיא מזבי
(כ"ה גירסת הנר"א, וכן בכל המסתכת גרס קופר במקום קופד)

[5] גمرا יד: [שורה 56]
נסבי רחל מה
צ"ל נסבי רחל במה
(כ"ה בדף"י)

- 1) [line 1] – **האֵ דִין כִּיְךָ** [from under] which type of rock
- 2) [line 1] – **מִקְוָדָר מִיאָ** [will] cold water [be found]
- 3) [line 2] - **שְׁרָבָרוּ** - heat
- 4) [line 2] - **מְטִיאָ** - extends
- 5) [line 4] - **רְחַמָּנָא וּוֹתְרָן** - the Merciful One is one who foregoes (overlooks) sin

6) [line 4] **יְתַנוּתָּרָן בָּנוּ מְטוּיִי** – (a) his bowels will be detached and will painfully move from their place; (b) his soul and body will be in danger (since he is causing others to sin) (RASHI Baba Kama 50a)

7a) [line 4] - **מָאֵרֵךְ רָוחִיה** - forbears, has patience

b) [line 5] - **וְגַבֵּי דִּידִיה** - and collects His [debts]

8) [line 12] - **נָלַלְין לְגַבֵּי** (= **לְגַבֵּיה**) (8)

9) [line 13] - **בָּעָוֹן מִנְחָמָתִיה** - they wanted to comfort him

10) [line 15] - **אָמַר לְוֹן דִּין הָוֹא חַסִּידָכוֹן** - Rabbi Pinchas Ben Yair said to them, “is this your pious one?”

11) [line 17] - **מַקְפְּחוֹ** - take away [his daughter]

12) [line 18] - **הַבָּרָה** - rumor, report

13) [line 19] - **בְּסֻכְחָא אִיתְעָרִית** - she held on to a branch (and climbed out)

14) [line 25] - **קוּמִי** - before

15a) [line 25] – **קָרָא גָּבָרָא** - a man called out

b) [line 26] - **אָנְדִּיזְׁ נְדוֹזָא** - he made an announcement

16) [line 27] - **אִיתְׁ לְךָ לְמִימָר בְּרַחֲנָנוֹלָא** - can you say [that the Mishnah counts as one of the officials in the Mikdash], “the son of a chicken!?”

17) [line 28] – **הָוֹה מַזְוִיגְׁ פַּתִּילּוֹת** (a) he would “match” wicks (twisting them thinner for the long winter nights so that the oil lasted longer, and thicker for the short summer nights so that the oil burned faster); (b) he would twist and braid wicks

18) [line 29] - **כּוֹפְּרָה** - the name of a place

19) [line 29] - **בָּנוֹ מִמְנִיא עַלְיָהוֹן** - the people of the city wanted to appoint over themselves

20) [line 30] - **וְלֹא קִיבְּלוּן מִנָּהָן** - and they (the candidates) did not want to accept [the positions]

21) [line 34] - **בְּסֻדְרָין** - scarves (used as flags)

22) [line 34] - **הַקִּישׁ** - bang

23) [line 39] - **נוֹקְרִין לֹו בְּבָתְׁ רָאֵשׁ** - jerked their heads back (in surprise)

24) [line 41] - **וּבְרִדִּיחָו** - and in peeling them off the wall of an oven or out of a mold

25) [line 54] - **פִּיטּוֹם** - compounding

26) [line 55] - **מְנֻלָּה נָשָׁן** - probably Leptadenia Pyrotechnica, which contains nitric acid, that causes the smoke of the incense to rise straight up in a column

27) [line 56] - **מַתְמָרָתְׁ וְנֻלָּה** - would rise straight up (like a palm tree)

28) [line 57] - **פּוֹסָה** - spread out

29) [line 64] - **פּוֹסָק עַמָּה** - make an agreement with her

30) [line 72] - **נוֹמִיתִי לֹו** - I said to him

31) [line 72] - **לְבָרִיְהָו** - to any person

32) [last line] - **מְנוּלָתְׁ סְפָנִים** - a scroll that contained a list of all of the ingredients of the Ketores and the methods of their preparation

14b-----14b

33) [line 7] - **שְׁהַלְבִּישׁ לְאִיסְטָרָמִיוֹת אַחֲד** - that dressed a Roman officer

34) [line 10] - **אַמְרָכּוֹלִין** - the overseers of the treasurers

35) [line 10] - **גּוֹבְּרִין** - treasurers

36) [line 15] - **כְּתָלִיקִין** - controllers of the treasury (who were over the overseers)

וַיְחִיאֵל וְעֹזֵיהוּ וְנָחָת וְעַשְׂתָּהָאֵל וְיַרְמֹת וְיַזְבֵּד וְאֶלְיָאֵל וְיִסְמְכֵיָהוּ וְמַחַת [line 15] (37) בְּנֵיָהוּ פְּקִידִים מֵיד (בְּנוֹנִיהוּ) וְשָׁמְעִי אָחִיו בְּמַפְקֵד יְחִזְקִיָּהוּ הַפְּלֵךְ וְשְׁוֹרִיהוּ וְגַיְד בֵּית-הָאֱלֹקִים

“And Yechiel, Azazyah, Nachas, Asa’el, Yerimos, Yozavad, Eliel, Yismachyahu, Machas, and Benayahu were officials under Konanyahu and his brother Shim’i, by the orders of King Yechizkiyah and Azaryahu, the director of the house of HaSh-m.” (Divrei ha’Yamim II 31:13)

38) [line 28] - **מִפְסָלָת שֵׁל לְוָחוֹת** - from the waste of squaring off the tablets of the Aseres ha’Dibros (which were made from sapphire)

39) [line 31] - **מַחְצֵב** - a quarry

40) [line 35] - **חַמּוֹן שָׁקֵין** - see the thighs

41) [line 35] - **חַמּוֹן כְּרֻעִין** - see the legs

42) [line 35] - **חַמּוֹן (קַופְּד)** [קַופְּרִי] - see his flesh

43) [line 36] - **כָּל מְדֻלָּה** - everything that is his

44) [line 37] - **מַחְמֵּי צְדִיקִיא (ו) מַזְכִּי** - see this meritorious, righteous person

45) [line 37] - **טוֹבִיא דָּצָת לְמִיחָמִי יְתִיה** - happy is he who merits to see him

46) [line 56] - **מַבְיאָ לְוָנוֹ נָמוֹ** - that is, the poor Metzora would buy his Lug of oil together with the rest of the Nesachim (and he would not bring his own Lug from his house - TAKLIN CHADETIN)

47) [line 56] - **בָּרָם** - but

48) [line 56] - **נְסָכִי רְחֵל [בְּ]מָה?** - how much wine is needed for the libation of female sheep after they enter their second year?

49) [line 57] - **הַרְאָ אָמְרִי (= וְאֵת אָמְרָתָה)** - this proves

50) [last line] - **בֶּן הַצָּאן** - male sheep (including Kevasim and Eilim)

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SHEKALIM 15

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[1] גمرا טו. [שרה 42]

מן דהוה היב
צ"למן דהוה היב

[2] תקלין חדתין טו. ד"ה וחלה

רחלה. נקבה בעזים
צ"ל רחללה. נקבה דאילים

[3] גمرا טו: [שרה 6]

מקדשי מזבח, והא חנין
צ"ל מקדשי מזבח ולא קדשי בדה"ב מקדשי בדה"ב, והא חנין
[כ"ה גירסת הגר"א, ע"י בהנערותינו על הדף]

[4] גمرا טו: [שרה 26]

(תני ר"י בר אילני) רבי שמעון בן לkeysh
צ"ל תני ר"י בר אילני

(ותיבות רשב"ל נמחקו, דאין להם מקום באמצע הברייתא, וכן לי' בדיק"ס ודפו"י)

[5] גمرا טו: [שרה 38]

הנקודותים מיותרים, שהכל המשך אחד

[6] גمرا טו: [שרה 46]

ופעמים שהי' מתראה עמהן

הכה"ע והגר"א מחקו ותיבות אלו (ע"פ לשון הירושלמי בסוטה)

1) [line 14] **הגע עצמן** – consider for yourself

2) [line 14] – **שׁוֹזֵיג** [a corrupt person could wait for the same day one week later and] match [the day that was written on the Chotam]

3) [line 19] - **חַשְׁאַיִן** - secretive ones, those who give secret donations

4) [line 21] - **בְּנֵי טוֹבִים** - from good families

5) [line 27] - **פָּרוֹנִיסִים** - managers of charity

6) [line 27] - **וְהוּא יִהְבִּין** - and they would give

7) [line 27] - **אָבּוֹי** - the father of

8) [line 28] - **לְחוֹרְנִין** - to others

9) [line 29] - **מְלִיצִין נָלִיו** - gossip about him

10) [line 30] - **דְּלָא צְדִיךְ וְהָוָא נְסִיב** - that he does not need charity and yet he takes

11) [line 30] - **מִן דְּדָמֶךְ** - after he died

12) [line 30] - **בְּדָקִין וְאַשְׁכָּחִין** - they checked and found

13) [line 31] - **מְפַלִּיג לִיהְיָה** - he would distribute it (the charity which he received)

14) [line 32] - **הָוָה מְפַלִּיג מַצּוֹה** - would distribute charity

15) [line 32] - **רְבָהּוּן דְּרוֹחִיא** - the chief of the spirits

16) [line 33] - **אַלְפָן** - teach us

17) [line 34] - **מַתָּן בְּסָתָר יְכָפָה-אָפְּ [וְשַׁחַד בְּחַק חַמְּה טָעוֹה]**

“An anonymous gift will cover up anger, [and an unseen bribe [will appease] strong wrath.]” (Mishlei 21:14)

18a) [line 34] - **וְהָוָה מַסְחָפִי מִינִיה** - and the chief of the spirits was afraid of him

b) [line 35] - **וְעַרְקָמִן קָוָמִי** - and ran away from him

19) [line 36] - **אֲשֶׁרְיִ מְשֻׁפֵּיל אֶל-דָּל [בַּיּוֹם רָעָה יִמְלְטוּהוּ הָ]**

“Praiseworthy is he who takes the needy into account, [on the day of evil HaSh-m will deliver him.]” (Tehilim 41:2)

20) [line 41] - **מִן דָהּוּה נְסִיב** - once he took [the money]

21) [line 42] - **אֵיתָהּ הָוָה סְבִין בַּיּוֹמִינוֹן** - there were elderly people in our days

22) [line 43] - to the “great fast” of Yom Kipur

23) [line 44] - **לְצָוֹמָא רְבָא** - our [livelihood for the] year is with us

24) [line 45] - **וְכָה נָמֵי חֲדָא תְּרִגּוֹלְתָא** - obtain merit through me by giving me a chicken

25a) [line 46] - **טוּמִיתְתָּה דְקֹופֶד** - a coin, with which you can buy a bit of meat (and not a whole chicken, which makes a *better* meal)

b) [line 47] - **וּבְבִין קַוְפֵד וְאַכְּלִיל וְמִיתָ** - that is, the poor man bought some meat and died (since he was used to a *better* life, and a bit of meat did not satisfy him -- according to the Bavli (Kesuvos 67b, he fed the poor man *beans* instead of chicken)

26) [line 49] - **מוֹנָה שְׁחִין** - a person stricken with boils; a leper

27) [line 50] - **מִיחֹזָור** - on my return

28) [line 50] - **חוֹזֵר וְאַשְׁכָּחִיה מִיתָ** - he returned and found him dead

29) [line 51] - **לְקִיבְלִיהּ נִינִיא דְחַמִּינָךְ וְלֹא יִסְבּוּן לְךָ יִסְתְּמִין** - in measure for the eyes that saw you and did not give you sustenance, they should be blinded

30) [line 52] - **דְּלָא פְשָׁטָן מִיתָן לְךָ** - that did not stretch out to give you

31) [line 53] - **דְּלָא רְהַטָּן** - that did not run

32) [line 53] - **יִתְבָּרוֹן** - shall be broken

33) [line 53] - **וּמְתַתְּהִיהּ כֵּן** - and it happened to him

34) [line 54] - **אֵי לִי** - woe to me

35) [line 57] - **וְמָה אַתְּ מַבְנָט בִּיסּוּרִין?** - and why are you contemptuous towards affliction?

36) [line 57] - **הָוָה רְבִיהּ דְבָרִיהּ חַד סְנִי נְהֹרָא** - the teacher of his son was a blind person

37) [line 58] - **והוה יליף** - and he was accustomed

38) [line 59] - **ולא מטה מיכול עימה** - and he did not come to eat with him

39) [line 59] - **ברמשא** - at night

40) [line 59] - **מרי** - my master

41) [line 60] - **דלא ליבוי ביקרא דMRI יומא דין** - that they should not disgrace the honor of my master this day

42) [line 61] - **אתה פיסחה למאן דמתחמי ולא חמוי** - you appeased one who is seen and can not see

43) [line 61] - **דין חמוי ולא מתחמיים** (= זה שרוואה ואינו נראה) - The One who sees and cannot be seen

44) [line 62] - **לקרתיה** - to his city

45) [line 63] - **לרען מיניה** - below him

46) [line 63] - that people should say

47) [line 63] - **בר נשא רבא** - a great person

48) [line 64] - **פרנסה דייניך** - sustenance, provisions in an honorable amount

49) [line 64] - **אמר לוון מהו הכין?** - the blind person said to the people of the city, "what is this (that you have given so much money)?"

50) [line 66] - **הו מטיילין** - were strolling

51) [line 66] - **כניישתא דלווד** - synagogues of the city Lod

52) [last line] - **לא הו אית בני נש דילען באודריה?** - were there not people to toil in learning Torah (that the money could have been put to better use)?

53) [last line] - **אלין חרעה** - the gates

15b-----15b

54) [line 1] - **דסראא רבא** - of the great Beis ha'Midrash

55) [line 8] - **כני מתניתין נמי הבי קאמרא?** (= מתניתין נמי הבי קאמרא) - indeed, [that is actually what is implied by] our Mishnah

*******פרק שישי - שלשה עשר שופרות*******

56) [line 15] - **דיאר העצים** - The Wood Storage Room where wood for the Mizbe'ach and fireplace was kept, which was located in the northeast corner of the Ezras Nashim.

57) [line 17] - **שהיה מוחטב** - (a) was busy checking for worms in the wood (RAMBAM); (b) was whiling away his time (RASHI Yoma 54a)

58) [line 17] - **רצפה** - the marble tile of the floor

59) [line 19] - **וידענו בבירור** - and they knew for certain

60) [line 22] - **מ"ט (= מנין)** - from where do we know it?

61) [line 38] - **הקייש נליה בקורנס** - the person who found it banged on it with a hammer

62) [line 48] - **קרייא מסיעת להו** - the verse [that follows] is a proof for them

63) [line 49] - **מילה דלא חמון מן יומיהון** - something that they had never seen all their days

64) [line 52] - **מה עבדון ליה רבנן?** - what do the Rabanan do with the verse; how do they explain it?