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BACKGROUND TO THE DAILY DAF

brought to you by Kollel Iyun Hadaf of Yerushalayim
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SHEKALIM 16

*****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] גمرا טז : [שורה 21]
תנ (רחבן) ארכן של לוחות
צ”ל תנ רחבן של לוחות
(וכ弋רטת הגר”א לעיל טז. אותן [1])

[2] גمرا טז : [שורה 29]
תנ רחבן (ארכן) לרוחבו
צ”ל תנ ארכן לרוחבו
(כונ”ל)

1) [line 1] **סכך (שהוא בקורי)** [שלא בקורי] - it was covered, but not with a stone roof; i.e. it was located within a “tent”

2) [line 3] **צנצנת המן** - the flask of Manna which Aharon put away to show future generations (Shemos 16:33)

3) [line 4] **שמן המשחה** - the oil prepared by Moshe Rabbeinu that was used for anointing the Mishkan and its vessels, the Kohanim Gedolim, and the kings of the House of David.

4) [line 4] **מקלו של אהרן**

After the downfall of Korach and the destruction of his rebellion, HaSh-m commanded Moshe to place Aharon’s staff before the Aron, together with the staffs of the princes of the other tribes of Yisrael. HaSh-m intended to make evident which person he chose as the High Priest. The staff of Aharon blossomed and grew almonds. It was kept as a reminder of the event for future generations, so that no one should again complain about or vie for the priesthood (Bamidbar 17:16-26)

5) [line 5] **ארנו שהשיבו פלישתים**

(a) At the end of the era of leadership of the Shofet Eli ha’Kohen, the Pelishtim waged war against Benei Yisrael. The Aron ha’Kodesh was taken out to the battlefield in order to sway the outcome of the war. However, due to certain sins of the people, the war effort of Benei Yisrael was unsuccessful, and the Pelishtim captured the Aron ha’Kodesh (Shemuel I 4:1-11).

(b) HaSh-m afflicted the Pelishtim with unusual diseases during the seven months in which they held the Aron. As a result, they decided to return the Aron, along with special gifts to the G-d of Yisrael. One of these gifts was a Argaz (box), which became a permanent addition to the Aron ha’Kodesh

(Shemuel I 6:8). According to some opinions, the Sefer Torah was placed in the Argaz (see Bava Basra 14).

6) [line 14] **פטום שמן המשחה** (The ingredients of the Shemen ha'Mishchah)

(a) 500 Maneh (approximately 212 kilograms) of MOR DEROR – 1. distilled myrrh, a resin produced by trees and shrubs that grow in Arabia and Africa, that leaves a lasting, bitter, aromatic taste; 2. according to Rabeinu Sa'adyah Ga'on and the Rambam, this refers to musk, an extract taken from the musk deer that lives in Nepal and Tibet
(b) 250 Maneh (approximately 106 kilograms) of KINEMAN BESEM – 1. fragrant cinnamon, the dried bark of the cinnamon tree, cultivated mainly in Ceylon; 2. aloeswood (or lignum aloes), which grows in the East Indies and tropical Southeast Asia. (There are indications that it used to grow in the Holy Land.) This is the opinion of our Gemara. The Talmud Bavli (Kerisus 5a), however, interprets the verse in Shemos (30:23) to mean that two portions each of 250 Maneh of Kineman Besem were taken (to give Hekdesh the “good measure” two times).

(c) 250 Maneh (approximately 106 kilograms) of KENEH VOSEM - fragrant cane. 1. Some identify this with the sweet calamus. This is the sweetflag or flagroot, a species of which apparently grew in the Chula valley in the Holy Land. 2. Some identify it with the Indian plant, Cympopagan martini, which has the form of red straw.

(d) 500 Maneh (approximately 212 kilograms) of KIDAH – 1. cassia, the bark of a tree that grows in China; 2. costus (Kosht), the root of a herb that grows in Kashmir

(e) The total weight of the dry ingredients was 1500 Maneh (approximately 636 kilograms or 1400 pounds). According to the Talmud Bavli, the total weight was 1750 Maneh (approximately 743 kilograms or 1635 pounds). These ingredients were prepared with a Hin (12 Log, approximately 4.14 liters or 7.2 liters, depending upon the differing Halachic opinions) of olive oil.

7) [line 16] **שולקין** - they boil

8) [line 16] **תיקרים** - roots, spices

9) [line 19] **פטחים** – spice-makers

10) [line 24] **לא היה בו ספק** - there was not enough

11) [line 26] **היוּרָה** - the urn

12) [line 37] - **גִּיחוֹן** - the Shilo'ach spring that is located to the south of the Temple Mount from which the water was drawn for the Nisuch ha'Mayim on Sukos

13) [line 45] **אַפְרָסָמוֹן** - balsam oil

14) [line 56] – **ד', לְמִלְכֹות** – he was the fourth ruler after Yoshiyahu ha'Melech

15) [line 66] **זו אמר (= זה אמרתך)** - this says

16) [line 67] **אַשְׁיָתָא** - six

17) [line 67] - **וּפְלֻגּוֹת אַמָּה, תְּלַחַת** - and half an Amah is three

16b-----16b

18) [line 10] – **וּטְפַחִים לְשִׁילוֹת מָקוֹם שְׁסִפְרָת תּוֹרָה מָוֵנָה** – and two Tefachim [were left empty so that there was] room to remove (and return) the Sefer Torah

19) [line 14] **וְהַהֵן אָרוֹן (= וְהַאֵי אָרוֹן)** - and this Aron

20) [line 38] – **בֵּין נָסֶר לְנָסֶר** - at the places of contact between the planks of the Aron

21) [line 50] - in a square; (the Aseres ha'Dibros were written on all four sides of the Luchos, which looked like a cube)

[ידיו גָּלְלִי זָהָב] מְמֻלָּאִים פֶּתֶרְשִׁישׁ [מַעֲנוֹן עָשָׂת שֶׁן מְעֻלָּפָת סְפִירִים]

“[His arms are like rods of gold,] filled with crystal; [his innards are like ivory inlaid with sapphires.]” (Shir ha'Shirim 5:14) – The Aseres ha'Dibros are compared to the sea, which is called Tarshish. Just as the sea has many small waves in between the large waves, so too, in between each Dibur of the Aseres ha'Dibros there are countless Torah details and statutes (Korban ha'Edah).

23) [line 53] - **פִּימָא רַבָּא** like the great sea

24) [line 57] - **אִיחָקְשִׁיחָא (אִיחָקְשִׁיחָא)** קָומֵי רַבִּי פִּנְחָס I asked Rabbi Pinchas a question

25) [line 62] - **כְּמִין גָּלוּסְקִיִּי** a type of a chest

26) [line 67] - **חָרוֹתָה** engraved

27) [line 67] - **מִוּבְלָלָת** mixed

28) [line 67] – **חַצּוּבָה בְּאַשׁ** (lit. it was quarried from fire) it came from a very spiritual place before it was clothed in its current earthly form

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[1] גمرا יז. [שורה 65]
רבי יוחנן אמר ***טרפי*** מציז
צ"ל רבי יוחנן אמר ***טרפי*** מציז (כ"ה גירסת התקלין חדתין)

[2] גمرا יז. [שורה 67]
לעומתן בצפון וכו'
תיבות אלו צריכים להיות מוקפים בנקודותיים (:) מכאן ומכאן

[3] התקלין חדתין יז. ד"ה את מוצא
אגדתה ***דאמרי*** במקדש
צ"ל אגדתה ***דאידי*** במקדש

1) [line 1] **ניסוך המים**

One of the Mitzvos of the festival of Sukos in the Beis ha'Mikdash is the Nisuch ha'Mayim (water libation that is offered on the Mizbe'ach). Three Lugim (approx. 1.5 liter) of water are drawn from the Shilo'ach spring that is located to the south of the Temple Mount. The water is brought to the Azarah in a joyous procession, to fulfill the Pasuk "u'Sh'avtem Mayim b'Sason ..." ("and you shall draw water with rejoicing ..." - Yeshayah 12:3). The Kohen who is chosen to pour the water ascends the Mizbe'ach and pours the water from a golden flask into one of the Sefalim (the silver libation pipes located in the southwest corner of the Mizbe'ach). This takes place each day of Sukos at the time of the morning Tamid sacrifice, amidst much rejoicing.

2) [line 2] - **מים מפכימים** - a stream of water, which was as narrow as the opening of a pitcher, was flowing out

3) [line 2] - **מפתחן הבית** - the threshold of the Ulam

4) [line 6] - **פשפשיין** - small doors or gates

5) **והיה ביום ההוא יצאו מים-חמים מירושלם חציהם אל-הים הקדמוני וחציהם אל-הים האחורי בקץ ובחורף יהיה**

"And it shall be that on that day fresh water will go forth from Yerushalayim, half to the easteren sea and half to the western sea; it will be [flowing] during the summer and the winter." (Zechariah 14:8)

6) [line 15] - **כקרני סיל וכנילי** - like the horns of (types of) snails

7) [line 16] - **עד שערות** [לנזרה] - until the gate of the Azarah (Sha'ar ha'Mayim; the gate was located near the Ezras Kohanim which extended eleven Amos *between* the Ezras Yisrael and the Mizbe'ach; it was located opposite the Mizbe'ach to the south)

8a) [line 16] - **כחותם של שני** - like the thread of the loom that runs lengthwise, the warp

b) [line 17] - **כחותם של ערב** - like the thread that runs from side to side across the loom, the woof, which is thicker than the thread of the warp

9) [line 18] - **כמפי הפה** - like the opening of a pitcher

10) [line 18] **ויצאנו דרך-שער צפונה ויסבנו דרך אל-שער החוץ דרך הפונה קדים**

והנה-מים מפכים מן-הכף הימנית

“And he brought me out by the way of the gate northward, and led me around the way outside of the outer gate by the way that looks eastward, and behold! Water ran out on the right side!” (Yechezkel 47:2)

11) [line 20] - **עד קרסולה** - until the ankles

12) [line 21] - **עד ברכייה** - until the knees

13) [line 22] - **עד מתנייא** - until the hips

14) [line 23] - **בירניין גדולה** - a large ship

כפי אם-שם אדריך לנו מקום-נהרים יארים רחבי ידיים בל-תכל בז אוני-שיט [line 24]

וצי אדריך לא יטברנו

“But there HaSh-m in his majesty will be for us a place of broad rivers and streams, where no galley with oars can go, neither shall large ships be able to pass by it.” (Yeshayah 33:21)

16) [line 26] - from sailing

17) [line 26] - **באחרין** - in our place

18) [line 26] - **קרו לשיטא שחונא** - they call a swimmer, “Sachvana”

19) [line 29] - (a) water that is talked about throughout the world; (b) water that gives the power of speech in the world; (c) water that brings about praising of HaSh-m in the world

בזאת הוא יהיה מקור נפתח לבית דוד ולישבי ירושלים לחטאת ולנידה [line 29]

“On that day there shall be a fountain opened to the house of David and to the inhabitants of Yerushalayim for cleansing and for sprinkling.” (Zechariah 13:1) – The word for “sprinkling” is the same as the word for the Tum’ah of Nidah.

21) [line 33] - **מי חנרוות** - water which is a mixture of spring water and rainwater

22) [line 34] **מי חטאת**

(a) 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.

(b) On the seventh day, he immerses in a Mikvah after the mixture is sprinkled on him to complete his Taharah.

23) [line 36] **קטפריסות** (Water running down a slope)

(a) The Torah informs us that a "Mikveh Mayim" (an accumulation of water) is Metaher (Vayikra 11:36). Chazal teach that this Mikveh Mayim is only Metaher if collected in a cavity, or "b'Ashboren."

(b) Water that is running down a slope (Katafras) cannot be Metaher because it is not considered "an accumulation" of water. (The droplets of water running down the slope have no relationship to each other, other than that they are going in the same direction.)

24) [line 37] **ויאמר אליו המים האלה יוצאים אל-הגליל הקדמונה וירדו על-הערבה**

ובאו הימה אל-הימה המוצאים (ונרפאו) ונרפו המים

“Then he said to me, ‘These waters issue out towards the eastern region, and go down into the Aravah. And on their entering the sea, the sea of issuing waters, [the waters shall be healed.]’” (Yechezkel 47:8) – The Gemara gives specific geographical locations for the seas mentioned in this verse.

- 25) [line 38] - **ים של סמכו** - the Lake of Sivchai, the Chula Lake, which is currently swampland
- 26) [line 39] - **ים של טבריא** - the Sea of Tiberias, Lake Kineret
- 27) [line 40] - **הים הגדול** - the Mediterranean Sea
- 28) [line 41] - **שתי פunningים שיצא** - the two times that it “went out” of its boundaries and flooded the land

- 29) [line 43] - **קלבריה** - Calabria, the peninsula in the southeast of Italy
- 30) [line 44] - **כיפי ברפראיה** - the rocks of Azania, the east African coast
- 31) [line 45] - **יצא נס נס ונס יפו** - it flooded the land until Ako and Yafo, which became the coastal cities of Eretz Yisrael

[ויאמר] עד-פה תבוא ולא תסיך ופא ישית בגאות גליז

“[And I said,] ‘Until here shall you go, and no further, and only here shall your waves flaunt their majesty.’” (Iyov 38:11)

- 33) [line 48] - **ניחא (הניחא)** - it is good, understandable

- 34) [line 48] - **בשביל למיתקן** - in order to sweeten them

- 35) [line 49] - **לרבות דגותם** - to increase [the number of species of] their fish

[ויאמר אליו המים האלה יוצאים אל-הגלילה הקדמונה וירדו]

על-הערבה ובאו הימה אל-הימה המוצאים (ונרפו) ונרפו המים:

“[Then he said to me, ‘These waters issue out towards the eastern region, and go down into the Aravah. And on their entering the sea, the sea of issuing waters,] the waters shall be healed.’”

(Yechezkel 47:8) – The Gemara brings the last two words of this verse in order to show that they contradict the words of verse 11, as follows:

(בצאתו) בצאתו וגבאיו ולא ירפו למלח נתנו

“But its swamps and pools will not become sweetened; they will always be salty.” (Yechazkel 47:11) – The Gemara answers that there is a place called “Lo Yeraf’u” in which the waters will never become sweetened. This, however, will also be a blessing, since they will be set aside to provide salt. (The name of this place is quoted as “Velo Yeraf’u in almost all of the editions of Maseches Shekalim except for the printed edition that was before the author of the Hagahos Dikdukei Sofrim. Rav Chayim Kanyefsky, however, calls the place “Lo Yeraf’u.”)

ובני ציון גילו ושמחו בר' אל קיכם פין-נתן לכם את-המורה לצדקה וירוד

לכם גשם מורה ומלךו ש בראשון:

“Children of Tziyon, exult and be glad with HaSh-m, your G-d, for He has given you a teacher for righteousness, and He has brought down the rain for you – the early rain and the late rain – in the first [month].” (Yoel 2:23) – All of the rain that that generation needed in order for the barley for the Korban ha’Omer to grow came down on Rosh Chodesh Nisan – 15 days before the Korban ha’Omer was brought.

[... (והיו) והיה פרי למאכל ועלה לתרופה]

“[... so its fruit will be for food] and its leaves for healing.” (Yechezkel 47:12)

- 39a) [line 65] - **תרפיה** - it is a laxative

- b) [line 65] - (according to the Girsa of the Taklin Chadetin) its leaves

- 40) [line 65] - **מציך עלייה וחרף מזונה** - one sucks its leaves, and his food is digested

- 41) [line 68] - **בדופני של אנטוכיא** - Daphne near Antioch, the ancient capital of Syria, which is situated on the Orontes

- 42) [line 69] - **הגיע ומן הבית הזה ליחרב?** - has the time come for the Beis ha’Mikdash to be destroyed?

43) [line 1] – **חוֹרֵי יְהוּדָה** – the title of certain officers among the Jews who returned with Ezra and Nechemyah

44) [line 2] – **מִשְׁאָן נִיאָן חַיְּזָן מֵהַ-לְּךָ אַפּוֹא כִּי-עַלְיָתָ פֶּלֶךְ לְגַגּוֹת**

“A prophecy concerning the Valley of Vision: What happened to you now, that you have all gone up to the roofs?” (Yeshayah 22:1)

45) [line 5] – **בֵּית הַמְּתַבְּחִים** - the slaughtering-area of the Azarah, which was to the North of the Mizbe'ach

46) [line 6] – **הַכְּבָשׁ** - the ramp of the Mizbe'ach

47) [line 16] – **מַרְחִיתָ** - heats up the bread that is placed on it, causing it to become moldy

48) [line 20] – **אֵין מַזְכִּירִין מְנֻשָּׁה וְנִסִּים** - we can not rely on a miracle when we are carrying out a Mitzvah