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BACKGROUND TO THE DAILY DAF

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

SHEKALIM 18

*****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 יח. [שורה 1]

זהא תנוי

תיבת *זהא* ליתא בגירסת הגרא (פי', שאינו שאלת אלא מימרא)

[2] גמרא יח. [שורה 18]

כילו זהבו של *משה*

צ"ל כילו זהבו של *שלמה*

(וכן הוא בדפוסים ישנים)

[3] גמרא יח: [שורה 21]

כלום למדו לקומץ אלא (מלחם הפנים) ממנהח חוטא

(א) בראשונים ובדפו"י וכח"י, הגירסה "כלום למדו לקומץ אלא ממנהח חוטא" (זהינו מנהח חוטא דוקרא היב)

(ב) ובכח"ע גרס "כלום למדו לקומץ אלא מלחם הפנים" (זהיא היא, שהרי קומץ דלחם הפנים ממנהח חוטא ילייף לה בחורת כהנים אמר פרק י"ח)

(ג) וג"י הגרא, "כלום למדו לקומץ מלחם הפנים, אלא ממנהח" (זהכוונה למנהח נדבה דוקרא ו'ח, וכדאיותה במנחות קו: -- וברבינו משולם ג"כ גרס

ממנהח במקום ממנהח חוטא)

1) [line 5] - **קימניא** - a little

וְאֶת-הַמְנָרוֹת וְנֶרֶתֵיכֶם לְבָעֵרָם כַּפְשֵׁפֶט לִפְנֵי הַדְּבִיר זֶה בְּסָנוֹר [line 16]

"The Menoros and their lamps of fine gold for kindling as required in front of the Devir." (Divrei ha'Yamim II 4:20)

3) [line 20] - **כור** - smelting furnace

4) [line 25] **נִיאוֹת** - (a) and it is correct [that] (Mishnas Eliyahu); (b) is that possible? (Korban ha'Edah)

5a) [line 25] - **נָדַד לֹא יִקְוֹם עַל בָּרְכִּיה** - as long as the gold ore has not been reduced to its pure state

b) [line 26] **הוּא חִסְרָ סְנִין** - it loses much [mass] in the smelting process

c) [line 26] **מִן דַי קִיּוּם נָעַל בְּרִירָה לֹא חִסְרָ כְּלָוָם** – (a) when it has been brought to its pure state, it loses none (Mishnas Eliyahu); (b) this Menorah had been brought to its pure state already, and therefore it lost no mass (Korban ha'Edah)

6) [line 28] **שְׁוֹפְרוֹת** - boxes in the shape of a Shofar for depositing money. Their opening was narrow so that it would be impossible to reach in and steal their contents.

7a) [line 29] **תְּקִלִין חָדְשִׁין** - “new Shekalim” which were given for the Korbanos of the coming year

b) [line 30] **תְּקִלִין עַתְקִין** - “old Shekalim” which were given by someone who owed Shekalim from the previous year

8) [line 30] **קְנִין** (According to Chachamim who rule that these are Kinei Chovah)

(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 Zavin) 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.

9) [line 30] **לְבָנוֹת** - frankincense (or oliban), which was offered by itself on the Mizbe'ach.

10) [line 32] **אֲשֶׁתְקָדֵד** - the previous year

11) [line 36] **מְשֻׁנִי גּוֹדִידִין** - two blocks of wood that measure an Amah by an Amah, and are as thick as the block that is used to level a heaping Se'ah (Zevachim 62b)

12) [line 47] **חַטָּאת מִיתּוֹת**

If a person sets aside money towards the purchase of a Korban Chatas and then the person dies, the money must be disposed of (just as the Chatas of a man who died must be left to die).

18b-----18b

13) [line 4] **וַיַּשְׁדִּי בְּנַהֲרָא** - and let us throw it into a river

14) [line 6] **בְּדִירָה**

(a) In numerous places in Shas we find arguments among the Tana'im/Amora'im as to whether "Yesh Bereirah" (i.e. Bereirah works) or "Ein Bereirah" (i.e. Bereirah doesn't work). Bereirah means making one's action contingent retroactively on future events. Examples of this are: selling an object on the condition that it rains tomorrow; buying or selling *today* an object that will be selected tomorrow. "Ein Bereirah" means that such a stipulation does not work. An action cannot be contingent on a future event. The Ran (Nedarim 45b) explains the logic of this rule by saying, "It is not proper for something to take effect, when there remains a doubt on *what* it will take effect." (See Insights to Chulin 15:2.) "Yesh Bereirah" means that such a stipulation does work.

(b) When the action is contingent on a *past* event, there is no question that the action works -- even if the people involved in the action are not aware as to whether the past event did or did not take place. Example: If a person makes two Eruvei Techumin before sundown on Erev Shabbos, in two different directions, and stipulates "if my Rabbi is *presently* staying in a village towards the East, I would like the Eastern Eruv to work, if not, I would like the Western Eruv to work." The man making the Eruv may not know where his Rabbi is, but when he finds out, the Eruv will have taken effect on the side that he stipulated.

(c) We find dozens of instances in the Gemara where a person may perform an action "on the condition that..." (b'Tenai). For example, a man may buy or sell an object or divorce his wife on the condition that the other party pays or does whatever the first party specifies. If the condition is not kept *in the future*, the sale or divorce is annulled. This situation is not called Bereirah -- see Insights to Eruvin 36b.

(d) Halachically, most Poskim conclude (based on Beitzah 38a) that regarding biblical questions (mid'Oraisa), we assume that Bereirah does not work (l'Chumrah), but in regards to Rabbinical questions (mid'Rabanan), we rely on Bereirah.

15) [line 7] - **בְּנֵי** - asked the Talmidim of the Yeshivah if they agree with his opinion

16) [line 11] **אַמְמָה שׁוֹחַקְתָּ** - Amos that are made up of wide (lit. laughing) handbreadths, i.e. with the fingers not touching each other

17) [line 12] **אַמְמָה נִדּוֹמָה** - Amos that are made up of narrow handbreadths, i.e. with the fingers touching each other

18) [line 13] - **מִזְרָבָןִי** - a balance scale

19) [line 16] - **כָּרְכָּבָן** - the place on the Mizbe'ach where the Kohanim walked

20) [line 24] - **מִילְחָא דָרְבֵּי אַיִלָּא אָמְרָה** (= **שָׁמַע מִינָה מִדָּרְבֵּי אַיִלָּא**) - from the words of Rabbi Ilia it is evident

21) [line 28] - **צָוֹרָה** - a coin

22) [line 29] - **צִינּוֹרָא** - a small poker

בְּתֵי אָבוֹת [line 30]

The Kohanim were divided into 24 shifts according to their families (Mishmaros), each of which served in the Mikdash for two weeks out of a year. The Mishmaros changed on Shabbos. Every Mishmar was further divided according to their families into six (or seven, see Insights) Batei Avos, with the Kohanim of each Beis Av serving on a different day of the week. On Shabbos, all the Batei Avos of the Mishmar did the Avodah together.

24) **וְכָלּוֹתָם הַבְּיָאוּ לִפְנֵי הַמֶּלֶךְ וַיְהִי יְהוֹיָדָעַת-שָׁאַר הַפְּסָף וַיַּעֲשֵׂה כָּלִים** [line 36] **לְבִתְחָ-ד'**, **כָּלִי שְׁרָחָה וְהַטְלָות וְכַפּוֹת וְכָלִי זָהָב וְכָסֶף וְיְהִי מְעֻלִים עַלְוָת בְּבִיתְחָ-ד'**, **פָּמִיד כָּל יְמִי יְהוֹיָדָעַת**

"When they finished, they brought the remaining money before the king and Yehoyada, who made it into utensils for the house of HaSh-m – ministering vessels, mortars, pans and golden and silver instruments. They continually offered Olos in the house of HaSh-m all the days of Yehoyada." (Divrei ha'Yamim II 24:14)

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SHEKALIM 19

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[1] גמרא יט: [שורה 12]
* איברי* נבילות וחתיכות מותרות
צ"ל * איברים* נbilות וחתיכות מותרות
(כ"ה בראשוני)

1) [line 4] ... **ויחנו בשתער** - that is, according to this verse, the box was placed at the outside of the entrance to Har ha'Bayis, while according to the verse cited at the top of this page, the box was placed "in" the Heichal of Hashem." The Gemara is trying to prove from this that there were indeed two different boxes, like Rabbi Shmuel bar Nachman.

2) [line 5] ... **אך לא יטsha** - that is, from this verse another proof can be brought in support of Rabbi Shmuel bar Nachman, that there were two boxes, for this verse stipulates that the donations were *not* used for making Klei Shares, while the verse quoted by the Gemara earlier (from Divrei ha'Yamim) describes that they *were* used for making Klei Shares.

*****פרק שביעי - מעות שנמצאו*****

3) [line 15] - **למונשר שני** (this section of the Mishnah is not discussing the Shofros of the Mikdash, but two boxes in someone's house which were designated for storing coins of Ma'aser Sheni and Chulin.)

4) [line 18] - **לא הוצרנה דלא...? (= לא וכי היה למים...?)** - should the Mishnah not have stated ... ?

5) [line 20] - **כמין (בוכלייאר) כובליים\קובליים** in the shape of a circle, a spiral

6) [line 22] - **אית דבנוי מים (= יש אומרים)** - there is an Amorah who explains

7) [line 24] - **עד דאנא תמן** - while I was still there (in Bavel)

8) [line 24] - **משמעות קל רב יהודה** - I heard the voice of Rav Yehudah

9a) [line 26] **נשירית האיפה שלו** (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)

b) [line 26] - **נשירות האיפה** - (the laws of Mosar Asiris ha'Eifah have nothing to do with our Sugya, and are mentioned here simply because they were taught originally together with the previous teaching, about the person who died after separating his Shekel)

10) [line 32] **מספק את הפסולות [ואת האובדות]** - supplies birds to substitute for the birds that were found to be Pasul and for the money that was misplaced

11) [line 33] **ויתניתה בסופה** - at the end of the Mishnah the Tana stated the rule that applies to them

12) [line 37] **מעשר** (MA'ASER BEHEMAH)

(a) Every year, a person must collect all of the kosher animals that were born during that year into a corral. As they leave the corral through a narrow opening, one by one, the owner counts them and marks every tenth one as Ma'aser Behemah, as stated in Vayikra (27:32), "v'Chol Ma'asar Bakar va'Tzon, Kol Asher Ya'avor Tachas ha'Shevet, ha'Asiri Yihyeh Kodesh la'Sh-m" ("all of the herds and flocks shall be tithed as they are counted under the rod, every tenth one being consecrated to HaShem").

(b) Ma'aser Behemah is eaten by its owner. If it has no Mum (defect), it is offered as a Korban on the Mizbe'ach and eaten by its owner in Yerushalayim. If it has a Mum, the owner may slaughter and eat it anywhere.

13) [line 41] **תנובר צורתו** - (a) we wait for the night to pass so that it will become "Nosar" and Pasul for the Mizbe'ach (RASHI Pesachim 73b); (b) it is left for a few days until its appearance become disfigured (by beginning to decay) (RABEINU CHANANEL Pesachim ibid. and to Pesachim 34b, RAMBAM in Peirush ha'Mishnayos Pesachim 7:9)

19b-----19b

14) [line 5] **(הסיט דעתה) [היסח הדעתה]**

(a) Hesech ha'Da'as invalidates Kodshim when one has removed his attention from the item of Kodshim. The Amora'im argue as to whether the Pesul of Hesech ha'Da'as is a Pesul ha'Guf or a Pesul Tum'ah (Pesachim 34a).

(b) Rashi (ibid.) explains that Pesul ha'Guf means that Hesech ha'Da'as is a disqualification in its own right, which has nothing to do with whether the Kodshim became Tamei or not. Pesul Tum'ah means that Hesech ha'Da'as is a disqualification out of doubt, due to the possibility that the Kodshim became Tamei. (The Aruch explains that Pesul ha'Guf means that the Pesul of Hesech ha'Da'as is an intrinsic Pesul similar to the Pesul of a non-kosher piece of meat. Pesul Tum'ah means that the Pesul of Hesech ha'Da'as is an extrinsic Pesul.)

15) [line 8] **ויאת** - it is correct

16) [line 13] **חתיכות מותרות לא ממש?** - when it says "the pieces are permitted", does it not mean they are actually permitted?

17) [line 16] **מחורזות לו** - tied together on strings

18) [line 18] **נתחלפו לו** - if, after it was already in his possession, he forgot from where he purchased it

19) [line 18] **ולנמצאת הולכין אחר הרוב** (ROV: KOL D'PARISH V'KAVU'A)

(a) When in doubt as to the nature of an item, we normally follow the Rov (majority rule) and assume that the item is of the same Halachic status as the majority of such items. For instance, if a piece of meat is found lying on the street (or in the hands of a non-Jew in the street), and most of the meat in the town is Kosher, it can be safely assumed that the meat is kosher. This is learned from "Acharei Rabim l'Hatos" (Shemos 23:2).

(b) If, however, the nature of the item is in doubt while it is still "in its place," or Kavu'a, (i.e. it was not separated from other items of its kind), we do not follow the Rov. Instead, we remain in doubt as to the status of the item. For instance, if a person buys meat and then forgets whether he bought it at a Kosher or non-Kosher store, we cannot assume that the meat is Kosher just because most of the stores in the town are Kosher. We are questioning its status while it is still in its proper place (= the store), before it was separated from the other pieces of meat in the store.

20) [line 22] - **פלטיא** - a wide, open plaza in a city where people gather for business

21) [line 22] - **הוה מסחר** - [Rebbi Elazar] was supporting [Rebbi Mana]

22) [line 23] - **חמא** - he saw

23) [line 23] - **מקטע מן סוסיה** - cutting off a piece of meat from his horse

24) [line 23] - **ומפיק לברא** - and taking it out (in public)

25) [line 26] - **מקולין של ישראל** - a Jewish butcher shop or meat market

26) [line 26] - **שראו אותו יוצא מקולין של ישראל** - that is, the Rabanan instituted not to rely on Rov, but rather to prohibit any meat that was Nis'alem Min ha'Ayin

27) [line 27] - **קופד** - meat

28) [line 28] - **דומי** - Roman, heathen

29) [line 28] - **לא וסבית טל כרחה?** - did I not buy your meat against your will?

30) [line 31] - **לא בולא מיניה** (= **לאו כל כמיניה**) - he does not have the ability, he is not believed

31) [line 31] - **מיסר** (= **לאסור**) - to forbid

32) [last line] - **חמתון מקילין** - he saw them being lenient [with regard to Basar she'Nis'alem Min ha'Ayin]

33) [last line] - **וחמץ** (= **והחמיר טליתן**) - and he dealt strictly with them (prohibiting Basar she'Nis'alem Min ha'Ayin)