

(Permission is granted to print and redistribute this material as long as this header and the footer at the end of the mailing are included.)

BACKGROUND TO THE DAILY DAF

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

SHEKALIM 20

*****GIRSA SECTION*****

We recommend using the Girsa'os 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 Girsa corrections in the text of the Tiklin Chadetin itself.

[1] גמרא כ. [שורה 1]

בני משיזנא אסקופתי'

צ"ל בני משיזנא בשר אסקופתי'

(כ"ה בתקلين חדתין וכ"ה בדף עי, ובהרבה ראשונים ודפוסים אי, "נחת משיזנא" או "נחת משזינה (??)"

[2] גמרא כ: [שורה 40]

(ממי שהבריות שלו) מי שהברית כרותה לו

בר"ש סיריליו ודפוסים ישנים אי, רק ממי שהבריות שלו וכפירוש הכה"ע, דהינו מתרומת הלשכה, וככדי בקרא, "חיק עולם לד" (ובבבלי מנוחות איתא, משל עולם, כדי בנהנות הגר"א, והיא היא)

[3] הגרות הגר"א אותן [א]

צ"ל מחניתין פליינא כו'

צ"ל "צ"ל מחניתא פליינא כו"

(וכ"ה בתקلين חדתין)

1a) [line 1] **בני משיזנה** - wanted to wash

b) [line 1] **אסקופתיה** - The Talmid ha'Rashbash writes that according to the context, this is the name of a certain cut of meat. Rash Sirilio defines this word as the Greek word for *hat*, and that the person went to wash his hat in which he was carrying pieces of meat. (Alternatively, perhaps this refers a cut of meat from the "Shipuy ha'Kova," which is at the top of the trachea.)

2) [line 1] **ויאינשתחה** - (a) and it fell from his hands into the water; (b) and he forgot it at the edge of the river

2) [line 1] **ואזיל ליה** - and he went away

3) [line 2] **חוור בני מיסבינא** [2] - he came back and wanted to take it

4) [line 2] **דנא אמר (דנא אמר = שניי אומר)** [2] - that I say

- 5) [line 3] - **וְאִיתִי חֹורִי דָּבֵבֵלָה תְּחִתּוֹ** and brought a different piece of [meat that was] Neveilah in its place
- 6) [line 5] **דַּיְתָא** - Dayah in Lashon ha'Kodesh, "kite" (a hawklike bird that eats mice, hares, and carrion); alternatively, the vulture (TARGUM UNKELUS Vayikra 11:14)
- 7) [line 5] - **וְתַלְקְתִּיה** - and threw it down
- 8) [line 8] - **גִּינָּאֵי שְׁטָף וַיְקִין** [8] the Gina'i River carried away [leather] bottles of wine
- 9) [line 9] - **יְחִמּוֹן שְׁפִּיאָה קִיטְרָהּוֹן** [9] let the wine dealers (lit. those who pour wine) recognize their knots (with which they tie their bottles)
- 10) [line 9] - (a) "kishka," intestines (Dakin) stuffed with spiced meat, lucanica in Latin, a type of sausage (ARUCH Erech Nukika **נוֹקִינָה**); (b) barrel (KORBAN HA'EDAH, TIKLIN CHATEDIN)
- 11) [line 10] - **כְּנִישְׁתָּא דְּבוּלִי** the synagogue of Buli, a place
- 12) [line 11] - (a) kishka-sellers or makers; (b) the ones who mark barrels with red paint
- 13) [line 12] - **בְּאֶסְרָתִי דְּגֻפְתָּא** in the wide street of Gufta
- 14) [line 14] - **שְׁוּנוֹת הַיָּם** rocky bluffs where the sea comes up when it is rough
- 15) [line 15] - **אִיסְרָתִיָּא** a wide street
- 16) [line 17] - **וְאִישְׁתַּחַתְּהַנָּה מִן דָּבֵית רַבִּי** and it was discovered that it had belonged to the household of Rabbi
- 17) [line 18] - **וְיִגּוֹל דְּגֻבְנָא** [18] a wheel of cheese
- 18) [line 18] - **פּוֹנְדָקָא** the inn
- 19) [line 25] - **וְאָנוּ חַמְּיִין** - but we see
- 20) [line 25] - **מִכְרִיזִין** announce (what they find in order to return it)
- 21) [line 26] - **אַתָּה, אֵין הַוַּיִּתָּה מִשְׁנָחָה, לֹא נִסְבְּתָה?** you, if you would find (a lost object in such a place), wouldn't you take it?
- 22) [line 27] - **נִשְׁכַּח מִן פִּוְסָא וְלִגְוָא** [27] may we find it inward from the Pivsaros, a small path which people sometimes use on the side of the wide street
- 23) [line 28] **חַנָּא מִשְׁנָחָה** - Rabbi Yonah (alt. his son Rabbi Mana) found a lost object in such a place
- 24) [line 30] - **מַגְדָּל שָׁדָר** [30] an ancient settlement located on a hill halfway between Chevron and Beit Lechem, in the present-day area of Gush Etzion, mentioned in Bereishis 35:21. According to Targum Yonasan Ben Uziel, it is the place where Mashi'ach will reveal himself.

25) [line 34] **נְסִכִּיה**

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

26) [line 41] **מִנְחָתוֹ**

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)

27) [line 43] - **נְאֹתִין בָּהּ** - benefit from them (by using them in order to prepare the Korbanos for the Kohanim to eat)

28) [line 44] **קִינִין** (The birds bought with the money from the shofar of Kinin)

- (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.

29) [line 47] **לְבָא בְּדִמְיהָן שָׁנוֹ** - the Mishnah is talking about bringing a Korban with the value of the animal that was found [as opposed to actually offering that animal itself] (when one finds an animal that might be a Korban, he is responsible to make sure that a Korban that was lost will be offered -- see Insights)

30) [line 48] **וּמְשׁוֹל בְּקָרְבָּנִים** - see Insights

20b-----20b

31) [line 2] **מוֹתְרֹת** - animals separated as Korbenos Chatas of the Tzibur which were not sacrificed, since others were sacrificed in their place

32) [line 2] **כִּנְתַּח אָמַר אָזְפָּה הַכָּא (= הַכָּא נָמֵי)** - similarly may be said here

33) [line 4] **אֵין זֶה מוֹזֵד?** - at this point, the Gemara is returning to the original statement of Rav Hoshaya, as it was understood before the Gemara explained that there is a Tenai Beis Din -- see Hagahos ha'Gra, and Insights

34) [line 8] **עַשְׂרִית הַאִיפָה שָׁלוֹ** - this is referring to the Minchah of the Kohen Gadol described in entry #26

35) [line 17] **פְּתַח לָהּ כָּרְבָּל** - that is, all agree that according to Rabbi Yishmael the Asiris ha'Eifah is made Kadosh before it is split (because its container makes it Kadosh immediately).

36) [line 19] **עַשְׂרִית הַאִיפָה שָׁלוֹ** (MINCHAS CHINUCH)

On the day that every Kohen begins his service in the Beis ha'Mikdash, he must bring a Korban Minchah that is the same as the Minchas Chavivin that the Kohen Gadol brings every day (see above, entry #26)

36) [line 19] **וְשׁוּבְדָה בְּיָדָו** - and he offers it himself

37) [line 21] **בָּנֵי מִימָר** - wanted to say (incorrectly), was of the opinion

עַל מְחַבֵּת בְּשָׂמְן תְּעַשָּׂה מְרַבֵּכָת תְּבִיאָה תְּפִינִי מְנַחָּת פְּתַחִים תְּקִרְבִּיבָּה רִיחַ נִיחַח לְדָ'

"It should be made on a pan with oil, you shall bring it scalded; a baked flour-offering, broken into pieces, you shall offer it as a Rei'ach Nicho'ach to HaSh-m." (Vayikra 6:14)

39a) [line 24] **בְּשָׂעַת הַבָּאָה תְּפִינִי** - (a) you should bake it at the time that it is brought (RASH SIRILIO, KORBAN HA'EDAH); (b) you **may** bake it at the time that it is brought (RAV CHAYIM KANIEVSKY)

- b) [line 25] – **ואין בשחרית תופני** – (a) the half that is brought in the morning does not have to be baked before dawn (RASH SIRILIO, KORBAN HA'EDAH); (b) the half that is brought in the afternoon does not have to be baked in the morning (RAV CHAYIM KANIEVSKY)
- 40) [line 27] **חמין לרבותה** – hot water used for boiling (scalding) the dough of the Minchas Chavitin
- 41) [line 28] – **מטגנה** – it is fried
- 42) [line 31] **אתין אלין פלוגותא, כהניין פלוגותא** – those [Amora'im] who argue match up to those [Tana'im] who argue
- *43*) [line 33] – **שםת אלא אפילו נתמא** – according to the Vilna Gaon, the Gemara means to question the previous statement. What does it mean "even if the Kohen didn't die?" Does it mean that even when the Kohen Gadol became Tamei we bring a new Isaron for the second half of the Minchas Chavitin, or only that when the Kohen Gadol got a blemish we bring a new Isaron for the second half of the Minchas Chavitin, but if he became Tamei we do not have to bring a whole new Isaron, but we may use the second half of the Isaron that was left over from the morning.
- 44) [line 35] – **דבר דליה (= דברדליה)** – from the place called Bardilaya, near Lydda
- 45) [line 40] – **ממי שהבריות שלו** – from He to whom all creatures belong (see Girsia Section #2)
- 46) [line 42] – **כלייל להקטרה** – [it is meant to be] completely burned
- 47) [line 43] – **מחלפה שיתחיה דר"ש** – the two sources quoting Rabbi Shimon are contradictory

(Permission is granted to print and redistribute this material as long as this header and the footer at the end of the mailing are included.)

BACKGROUND TO THE DAILY DAF

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

SHEKALIM 21

*****GIRSA SECTION*****

We recommend using the Girsa'os 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 Girsa corrections in the text of the Tiklin Chadetin itself.

[1] גمراא כא. [שורה 9]

דכתיב מנוחת תמיד
צ"ל דכתיב מנחה תמיד (ויקרא ז:יג)

[2] גمراא כא. [שורה 15]

כלום למדנו לקומץ לא מנחת חוטא

(עיין מש"כ לעיל ייח: אות [3] דיש בזה חילופי גירסאות, י"ג מנחת חוטא,
ו"ג מנחה, ו"ג מלחם הפנים, ומאי דגרשי התחם יש לגרוס גם הכא - אלא
שהגר"א גרס לעיל "מנחה" וכאן "מלחם הפנים" - וע"ש לעיל בפירושו,
שהסביר דמחולקת תנאים היא מהיבן ילפין לה)

[3] גمراא כא. [שורה 16]

מה תמן צריכא לי, אף הכא צריכא לי
הגר"א מחקו (כאן, ובסוף הסוגיא), ולספרים דגרשי לה, צ"ל דהכי פידושו,
מה התחם בעין ג', לוגין, אף הכא בעין ג', לוגין - וכןן לקמן)

[4] גمراא כא: [שורה 38]

שמיריצה את האבן לבייה"ק
גירסת הרמב"ם לכוא' היהת העטם (עיין מש"כ בתקlein חדתין ממשמו)

[5] גمراא כא: [שורה 44]

שבעים ושתיים * נימים*

צ"ל שבעים ושתיים * נירין*

(כ"ה בדק"ס ובקת"י, ובחולין צ: ותמיד כת.)

1) [line 1] - **ולא יאות הוא מקשה?** [] is it not correct what he is asking? (i.e. it is certainly a good question!)

- כד תהא פשיטה ליה (= "בתר דבוני הדר פשיטה", ו"א "את"ל [line 8] = (a) when he thought about it, he answered it (RAV CHAIM KANIEVSKY); (b) when you are able to answer it [then I will ask another question] (KORBAN HA'EDAH) *3*) [line 9] **דכתיב (מנחה) תמיד** - that is, it cannot be that no Minchas Chavitin is brought in the evening, since the Torah calls it "Tamid." (RAV CHAIM KANIEVSKY)
- 4) [line 12] **אוף הרא צריכא ליה** (= **חיבני נמי**) - this, too, is a question
- 5) [line 12] **קומצין** - the flour that was offered with the Levonah offering
- 6) [line 19] **ומה חמן צריכה ליה, אף כאן צריכה ליה** - just like there (the Korban Tamid), it is necessary [to bring the Korban with 3 Lugin of oil], so too, here
- 7) [line 24] **משתקשקין** - (a) they would rub it in their hands (to clean them) (RAV CHAIM KANIEVSKY); (b) they would disgrace it (by using it for their wounds) (TIKLIN CHADETIN)
- 8) [line 25] - **כיוון שננדרו** - (a) when they started being careful with it (and the original Gezeirah was no longer necessary) (TIKLIN CHADETIN); (b) when they stopped using it altogether (in fear of misusing it) (KORBAN HA'EDAH)

*******פרק שמיני - כל הרוקין*******

- 9) [line 31] - **הרוקין** - spit
- 10) [line 33] - **שוק העליון** - the upper market, where people who were Tamei would congregate
- 11) [line 40] - **המגריפה** - a shovel for gathering bones
- 12) [line 40] - **המරיצה** - (a) an instrument used for crushing the stones in the ground in order to make a grave (GEMARA); (b) an instrument used for crushing bones in order to facilitate carrying them (RAMBAM, see Girsah section and Insights)
- 13) [line 42] - **שונה ומטביל** - he must immerse it again
- 14) [line 42] - **קופין** - a cleaver used for cutting meat

21b-----21b

- 15) [line 2] - **קצין** - a clothes cleaner
- 16) [line 3] - **שׁוֹרְדּוֹת** - wild donkeys
- 17) [line 4] - **משתקעין בדם** - they would wade in blood
- 18) [line 5] - **ארכובותיהם** - their knees
- 19) [line 8] - **פרדה** - mule
- 20) [line 10] - **ולא אגיביה** - and he did not answer him
- 21) [line 11] - **באיש לרבי לעזר** - Rabbi Elazar was angry
- 22) [line 12] - **דלא חור ליה ר' סימון שמונתא** - that Rabbi Simon did not answer him (lit. did not tell him the teaching)
- 23) [line 13] - **הדיין** - this
- 24) [line 14] - **בעט ביה** - he scorned him; alt. he kicked him
- 25) [line 15] - **בעגין** - because
- 26) [line 18] - **סדק** - grain merchant
- 27) [line 19] - **פלטור** - baker
- 28) [line 20] - **מהו כdon (= מאוי הו עלה)** - what is the conclusion?
- 29) [line 28] - **מוריןא דבר נשיאה** - the Posek of the Nasi's family

30) [line 33] - **שִׁבְולָת** [in the middle of the road

31) [line 37] - **נָעֹשֶׂה הַכִּחַ** [it serves as a proof

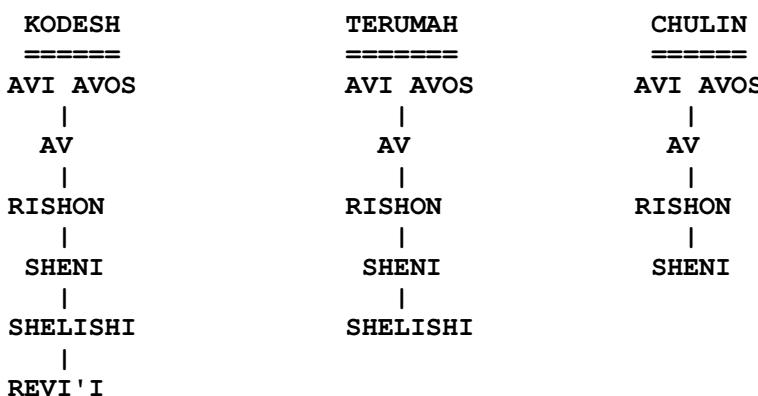
32) [line 38] - **הִיא קָרְאָ אָוֹתָן צִיפּוֹרִין** [they called the Meritzah "Tziporin" (for it was similar in appearance to a fingernail -- Tziporen)

וְלֹד הַטּוֹמֵאָה

- (a) In general, the various levels of Tum'ah are called, respectively: (1) Av ha'Tum'ah, (2) Rishon l'Tum'ah, (3) Sheni l'Tum'ah or Velad ha'Tum'ah and (4) Shelishi l'Tum'ah. If Terumah becomes a Shelishi, it is Pesulah.
- (b) The Chachamim decreed that liquids that are touched by any Sheni l'Tum'ah (i.e. something that can be Posel Terumah) become a Rishon l'Tum'ah, so that people will be more careful to guard liquids against Tum'ah. This decree was made because it is far easier for liquids to become Tamei, since they need no separate process of Hechsher. Their Hechsher occurs at one and the same time that the Tum'ah touches them (Pesachim 18b).
- (c) The reason for the decree of the Chachamim that liquids that are Rishon and Sheni l'Tum'ah are Metamei utensils, is that there are liquids which are Metamei utensils mid'Oraisa; namely the bodily liquids of a Zav or Zavah that are Avos ha'Tum'ah. The Zov, semen, saliva and urine of a Zav, and the blood, saliva and urine of a Zavah are all Avos ha'Tum'ah. They come from the Ma'ayanos ha'Zav (lit. fountains of the Zav), i.e. they have the quality of saliva, which builds up before it comes out.

אָב הַטּוֹמֵאָה

- (a) All objects belong to one of three categories:
1. sources of Tum'ah
 2. objects that can become Tamei
 3. objects that cannot become Tamei
- (b) All sources of Tum'ah are called Av ha'Tum'ah, except for a corpse, which can generate more Tum'ah than any other object and is therefore referred to as the "Avi Avos ha'Tum'ah."
- (c) When one object makes another object Tamei, the second object has a weaker Tum'ah than the first. If something becomes Tamei from an Av, it is called a Rishon l'Tum'ah. A Rishon makes a Sheni l'Tum'ah. (Liquids are an exception to this rule. The Chachamim decreed that liquids should always be a Rishon; even if touched by a Sheni.)
- (d) Chulin cannot be made Tamei mid'Oraisa by a Sheni L'Tum'ah. Even mid'Rabanan, there is no such thing as Shelishi L'Tum'ah with regard to Chulin. Terumah, however, can become a Shelishi L'Tum'ah. (Also, if someone guarded his Chulin from Tum'ah as one normally guards Terumah, it is called "Chulin she'Na'asu Al Taharas Terumah," and can become a Shelishi.)
- (e) Terumah that is a Shelishi l'Tum'ah cannot make other Terumah Temei'ah. However, it may not be eaten. It is referred to as "Pesulah" (invalid) rather than "Temei'ah." Kodesh (objects associated with the sacrifices) that is touched by a Shelishi l'Tum'ah can become a Revi'i. A Revi'i of Kodesh is also called "Pasul."



35a) [line 42] **בְּנֵי** - The corridor around the Mikdash (the entire Azarah including the Ezras Nashim) that was 10 Amos wide. Twelve steps covered by an awning extended for the entire length of the corridor and were used for seating.

b) [line 42] - **עַל גּוֹ הַאִצְטָבָא** - on the roof of the portico/arcade which surrounded the inside of the wall of Har ha'Bayis

36a) [line 44] - (נִימִים) [נִירִין] (Fr. lices) threads hanging from a loom with a ring (or two knots) in their center, through each of which passes one thread of the warp

b) [line 44] **נִימָה** - thick thread, string, cord (a thread of the warp)

c) [line 44] **חֹטְמִין** - threads

37) [line 44] - **עַל שְׁבָעִים וּשְׁחִים (נִימִים) [נִירִין] נָאָרָגָה** it was woven using 72 Batei Nirin (through which 72 threads of warp passed)

38) [line 45] **לְבָבָא** - (a) ten-thousand (the Paroches was made of material that cost 820,000 Dinarim; alt. it was made from 820,000 threads); (b) maidens (it was woven by 82 young women (who had not yet reached the age of becoming Tamei with Tum'as Nidah) (BARTENURA)

39) [line 46] **שְׁזָוֶר** - twisted

40) [line 46] **מְשָׂזֶר** - double-twisted

41) [line 49] **קְלִישָׁה** - braided

42) [line 50] **מְנֻשָּׁה רַוְקָם** - embroidery

43) [line 50] **מְנֻשָּׁה חֹשֶׁב** - specialized weaving (whereby the decorations are part of the weave)

44) [line 51] **פְּרַצּוֹפָ אַחֲד** - one image

45) [line 52] **וְחַרְנוֹה אָמָר** - and the other says

(Permission is granted to print and redistribute this material as long as this header and the footer at the end of the mailing are included.)

BACKGROUND TO THE DAILY DAF

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

SHEKALIM 22

*****GIRSA SECTION*****

We recommend using the Girsa'os 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 Girsa corrections in the text of the Tiklin Chadetin itself.

**[1] גמרא כב. [שורה שלפני האחרון]
הנקודות מיותרות**

**[2] הgentoo הגרא כב. אוות [א]
דבسف"ק דכליים בתוספות
צ"ל דבسف"ק דכליים בתוספות**

- 1) [line 5] - **ולד הטומאה מדבריהם** [When the Mishnah mentions meat that was defiled by] Velad ha'Tum'ah [it] means that the Tum'ah is mid'Rabanan (and not mid'Oraisa)
- 2) [line 10] - **לא מקשיא?** - is it not a question? (Rather, it certainly is a question!)
- 3) [line 13] - **לא הו בה רבנן אלא על דבר קפרא** - the Rabanan were not discussing the opinion of Rabbi Yochanan, but rather the opinion of Bar Kapara. That is, the reason why they did not ask from Beis Hillel was because they were not discussing the opinion of Rabbi Yochanan, but that of Bar Kapara, who holds that the Velad ha'Tum'ah of the Mishnah is only mid'Rabanan (RAV CHAIM KANIEVSKY)
- 4) [line 27] - **כרכוב** - (a) the area atop the Mizbe'ach between the corner posts, where the Kohanim would walk (TIKLIN CHADETIN, based on the Gemara); (b) the Amah-wide ridge halfway up the Mizbe'ach, along which the Kohanim would walk (BARTENURA)
- 5) [line 34] - **סביר מימר** - thought to say
- 6) [line 35] - **חיליה** - his strength; i.e. his proof
- 7) [line 36] - **שניא היא חמן (= שניני החטם)** - there it is different

8) [line 40] **נ**

A gentile can become a proselyte by accepting upon himself all of the Mitzvos of the Torah, performing circumcision, immersing in a Mikvah, and bringing an animal or two birds as a Korban Olah. Presently, the Korban is not required. (Kerisus 9a, see Kerisus Chart #1, RAMBAM Isurei Bi'ah 13:4-5)

9a) [line 40] - **צרייך להביא קיננו** - must set aside money to bring his Korban of two birds [when the Beis ha'Mikdash is rebuilt]

b) [line 40] - **דִּיבָנִית כָּסֶף** [line 40] - a fourth of a Dinar (the minimum value of a Korban of two birds)

10) [line 41] **מַעֲרִיכִין**

Erech (= endowment valuation) refers to a special form of vow. If a person declares, "Erech Ploni Alay" ("I accept upon myself to give the endowment value of so-and-so to Hekdesh"), he must give the specific value that the Torah designates for the person's gender and age group as stated in Vayikra 27:1-8. It makes no difference at all whether the person is healthy or sick, strong or weak.

THE "ERECH" THAT THE TORAH SPECIFIES IN VAYIKRA 27		
<u>AGE</u>	<u>MALE</u>	<u>FEMALE</u>
1 Mo. - 5 Yrs.	5 Shekels	3 Shekels
5 - 20 Yrs.	20 Shekels	10 Shekels
20 - 60 Yrs.	50 Shekels	30 Shekels
Over 60 Yrs.	15 Shekels	10 Shekels

11) [line 41] **מְחֻרִים**

There are two types of Charamim (a type of vow or pledge):

1. Chermei Kohanim, which are given to the Kohanim for their personal use and cannot be redeemed from the Kohen;
2. Chermei Shamayim, which are given to the Beis ha'Mikdash for the Bedek ha'Bayis and can be redeemed like any other Hekdesh.

12) [line 43] **הַכּוֹסֶת** - clothing

13) [line 43] **חַיְנָקָר** - it should be uprooted (killed)

14) [last line] **הַדָּא אָמָרָה (= זֹאת אָוֹמָרָת)** - this teaches

22b-----22b

15) [line 3] **וְהִיאָך (= וְהַהְוָא)** - and that one

**הַדָּן עַלְךָ פְּרָקָן הַרְוֹקִין וְסַלִּיקָא לְהָמְסִכת שְׁקָלִים
תִּם וּנְשָׁלָם שְׁבָח לְקָל בּוֹרָא נָעוּלָם**