



Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

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**Tzvi Gershon Ben Yoel (Harvey Felsen) o”h**

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The Gemora discusses how to read Parshas Shekalim (*Ki Sisa, according to Shmuel*), when the weekly portion is Parshas Tetzaveh. Rabbi Yitzchak Nafcha maintains that six people should be called to the Torah for Parshas Tetzaveh and the seventh should be from Ki Sisa for Shekalim.

Abaye disagrees because it would not be recognizable that there is a special reading, because people will think that he is merely concluding the weekly portion (as Ki Sisa is immediately after Tetzaveh).

Abaye holds that the sixth person called to the Torah should read the last portion of Tetzaveh and the beginning of Ki Sisa; the seventh person should repeat Ki Sisa (*demonstrating that it is being read for the special portion*).

The Gemora challenges Rabbi Yitzchak Nafcha from a braisa: If it (the Shabbos of Shekalim) falls on the Shabbos of the portion adjoining it (Ki Sisa), whether just before or just after, it is read and repeated. Now, if we accept the view of Abaye, this is understandable; but on the view of Rabbi Yitzchak Nafcha, it does conflict with it, (does it not)?

Rabbi Yitzchak Nafcha can answer you: And on the view of Abaye does it create no difficulty? We may understand the case of the Shabbos before it, but if it falls on the Shabbos after (Vayakhel), where do you find a repetition? What you have to say in fact is that (according to Abaye) this portion (of Shekalim) is read on two successive Shabbasos, so I too can answer that it is read on two successive Shabbasos. (29b - 30a)

The Gemora discusses how to read Parshas Shekalim (*Ki Sisa, according to Shmuel*), when the weekly portion is Parshas Ki Sisa. Rabbi Yitzchak Nafcha maintains that six people should be called to the Torah for Parshas Ki Sisa from after the section dealing with the shekalim, and the seventh should read from the beginning of Ki Sisa for the special reading of Shekalim.

Abaye disagrees, for people will say that he is reading out of sequence.

Rather, Abaye holds that six people should be called to the Torah for Parshas Ki Sisa starting from the beginning and the seventh should begin again Ki Sisa; the section dealing with the shekalim.



The Gemora cites a braisa supporting Abaye: If it falls on the Shabbos of Ki Sisa, it is read and then repeated. (30a)

The Mishna had stated: If Rosh Chodesh Adar fell out during the week, Shekalim is read on the Shabbos beforehand.

It was stated: If Rosh Chodesh Adar falls out on Friday, Rav maintains that Parshas Shekalim should be read on the Shabbos preceding Rosh Chodesh since otherwise there will not be a complete two weeks (*from the time that Parshas Shekalim is read until the fifteenth of Adar*) where the bankers will sit and collect the shekalim. Shmuel holds that Parshas Shekalim is read on the Shabbos following Rosh Chodesh because the bankers will not remove their tables until after Shabbos.

We have learned in our Mishna: If it (Rosh Chodesh) falls in the middle of the week, it (Shekalim) is read on the Shabbos before, and on the next Shabbos there is a break. Doesn't this rule apply even where it falls on Friday? [This would be consistent with Rav!]

The Gemora rejects this: No; it is only if it falls actually in the middle part of the week (but if it falls on Friday, the reading is deferred to the Shabbos afterwards).

The Gemora cites a braisa: Which is the first Shabbos (of the series)? That in the week succeeding which Rosh Chodesh Adar falls, even if it is on Friday. Now, do the words 'even on Friday'

here mean that it is the same as the middle of the week, so that just as when it falls in the middle of the week we read before, so too when it falls on Friday, we read before?

Shmuel said: It should be emended to read: 'on which' (in middle of the week; referring to Friday as well, and in that case, Shekalim is read after Rosh Chodesh). So too it was taught in the school of Shmuel: 'on which.'

The Gemora notes: The same difference of opinion is found between Tannaim: The braisa states: An interruption can be made in the series of Shabbosos. This is the ruling of Rabbi Yehudah HaNasi. Rabbi Shimon ben Elozar says: No interruption is made. Rabbi Shimon ben Elozar said: When do I rule that no interruption may be made? When it (Rosh Chodesh) falls on Friday; but if it falls in the middle of the week, it (Shekalim) is read on the Shabbos before, even though that is still in Shevat. (30a)

If Purim falls out on Friday, Rav maintains that Parshas Zochor should be read on the Shabbos preceding Purim since the remembering of Amalek should be accomplished before the mitzvos of Purim (based on the verse in the Megillah 'nizkarim v'na'asim.' Shmuel holds that Parshas Zochor should be read on the Shabbos following Purim since there are some walled cities that will mention Amalek and fulfill the mitzvos on the same day.

We learned in our Mishna: On the second Shabbos, we read Parshas Zachor. Now, when Rosh Chodesh



Adar is on Shabbos, Purim falls on Friday, and the Mishna states: On the second Shabbos, we read Parshas Zachor. [This would be consistent with Rav!]

Rav Pappa replied: What is meant by 'second' here? The second to the break (when Rosh Chodesh falls in middle of the week, so that Shekalim is read on the preceding Shabbos; one week is skipped, and on the following week, Zachor is read).

The Gemora cites a braisa: Which is the second Shabbos? Any week following which Purim falls (Zachor is read on the preceding Shabbos), even if it is on Friday. Now, do the words 'even on Friday' here mean that it is the same as the middle of the week, so that just as when it falls in the middle of the week we read before, so too when it falls on Friday, we read before?

Shmuel said: It should be emended to read: 'on which' (when Purim falls during that week; referring to Friday as well, and in that case, Zachor is read after Purim). So too it was taught in the school of Shmuel: 'on which.' (30a)

If Purim falls out on Shabbos, Rav Huna maintains that there is no dispute and everyone agrees (even Rav) that Parshas Zachor is read on the Shabbos of Purim. Rav Nachman holds that there is an argument between Rav and Shmuel in this case as well. (30a)

The Mishna had stated: Parshas Parah is read on the third Shabbos. The Gemora asks: What is the meaning of the third Shabbos? The Gemora answers: The Shabbos following Purim. Rabbi Chama the son of Rabbi Chanina says: The Shabbos which precedes Rosh Chodesh Nissan. The Gemora explains that there is no argument here; they are discussing two different scenarios (*one, where Rosh Chodesh Nissan fell out on Shabbos and the other, where it fell out during the weekday*). (30a)

The Mishna had stated: On the fifth week, we return to the regular procedure of reading. Rabbi Ami says: this is referring to the regular procedure of the Torah reading (since during the four weeks, we would only read from the special portions). Rabbi Yirmiyah says: This is referring to the Haftorah from the Prophets (*since there were special Haftoros read during the four preceding weeks*). (30b)

## INSIGHTS TO THE DAF

### WALLED CITIES ON SHABBOS

If Purim falls out on Friday, Rav maintains that Parshas Zochor should be read on the Shabbos preceding Purim since the remembering of Amalek should be accomplished before the mitzvos of Purim (based on the verse in the Megillah 'nizkarim v'na'asim.' Shmuel holds that Parshas Zochor should be read on the Shabbos following Purim since there are some walled cities that will mention Amalek and fulfill the mitzvos on the same day.



Why does the Gemora say that there are some walled cities that read on the fifteenth; all walled cities read the Megillah on the fifteenth?

In sefer Shoel Umeishiv (Tlisa'ah 3:29), he answers: The halacha is that the Megillah is not read on Shabbos because we are concerned that one might carry the Megillah in a public domain. This halacha is not applicable to a walled city since the city has an enclosure; it is therefore not regarded as a public domain and will therefore be permitted to carry inside of it. In such a city, there is no injunction against reading the Megillah on Shabbos. However, regarding a city that had a wall from the time of Yehoshua and presently does not; the Megillah cannot be read on Shabbos since it is regarded as a public domain.

This is what the Gemora means that there were some walled cities that read on the fifteenth; if the fifteenth of Adar falls out on Shabbos and it is still surrounded by a wall, they will read the Megillah on the fifteenth.

Dayan Weiss, in his sefer Minchas Yitzchak (6:67) answers: There is a dispute in the Gemora (14a) as to why Hallel is not recited on Purim. Rav Nachman states that the reading of the Megillah replaces the obligation to recite Hallel. Rava explains that there is no obligation to recite Hallel on the miracle of Purim because we are still servants of Achashverosh.

The Meiri writes that according to Rav Nachman, one who does not have an accessible Megillah has an obligation to recite Hallel.

If Purim would fall out on Shabbos and a Megillah would not be accessible, what would be done?

This would depend on the two reasons provided in the Gemora above (4b) as to why the Megillah is not recited on Shabbos. Rabbah explains: Since everyone is obligated to read the Megillah, but not all are able to read it; the Rabbis issued a decree not to read the Megillah on Shabbos as a precautionary measure, lest one take the Megillah in his hand and go with it to an expert to learn to read it, and at the same time he will carry four amos in a public domain. Rabbi Yosi offered another reason: It is because the poor anxiously wait for the day when the Megillah is read to receive gifts which are usually allocated when the Megillah is read. Since the money cannot be distributed to the poor on Shabbos, they moved the reading of the Megillah to a different day.

According to the first reason, there is no concern regarding Hallel and it can be recited on Shabbos. According to the second reason, we would not recite Hallel on Shabbos as a replacement for the Megillah.

This is what the Gemora means that there were some walled cities that read on the fifteenth; if the fifteenth of Adar falls out on Shabbos and a Megillah is not accessible, they will recite Hallel on the fifteenth.

## DAILY MASHAL

### Lessons of the Shekalim

By Rabbi Yitzchak Etshalom

The first lesson we are taught in this Parashah is not the obligation to donate to the building of the Mishkan - we've already learned about that (Sh'mot 25:2). Rather, we learn that everyone must participate in this donation - and that everyone has an equal amount of responsibility towards this project. In other words, no individual can exempt himself from his responsibility towards the community - and no one should think that his part is either more or less significant than his fellow's. It is often this sense of exaggerated self-importance on the one hand and (its equally dangerous opposite number) self-negation on the other which causes individuals to lose a sense of perspective regarding their role and responsibility within the body politic.

Note that the Torah obligates each person to give the same amount: The rich shall not give more, and the poor shall not give less. Besides this common standard, the Torah teaches us another valuable lesson regarding the role of the individual within the community: This they shall give, every one who passes among those who are counted, half a shekel according to the shekel of the sanctuary;

The Torah clearly prescribes the gift of half of a shekel; why doesn't the Torah just obligate a full

shekel; or, that particular amount is inherently significant, obligate a gift of 10 gera of silver. Why phrase it as half a shekel (thus leading to the Halakhic obligation to change money in order to give an actual half-shekel piece)?

The answer which suggests itself is that the Torah is teaching us about the power of the individual - and his limitations. Everyone is needed for the public welfare to be secure - but no individual, no matter how rich, intelligent or powerful, is capable of succeeding on his own. Any nation-building enterprise demands, first and foremost, a partnership. When each individual recognizes his own strengths, not negating his own value (the poor shall not give less) nor overestimate his indispensability (The rich shall not give more), he can also understand that he needs his fellow as much as his fellow needs him (half a shekel).