

8 Shevat 5782
Jan. 10, 2022



Megillah Daf 29

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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

The Baraisa says that one should bury the dead and accompany a bride who is getting married, even if it means he must stop learning Torah. They related that Rabbi Yehudah the son of Rabbi Illa'i would stop learning to bury the dead and accompany a bride. The Baraisa explains that this is only when there aren't enough already involved, but if there are enough, one should not stop learning Torah to participate.

The Gemora asks how much is considered enough for a burial, and gives the following opinions:

1. Rav Shmuel bar Inia cites Rav saying 12000 people and 6000 people announcing the funeral with shofars, or according to another version: 12,000 people, among whom there are 6000 with shofars.
2. Ulla says it is enough people to reach from the gate of the city to the cemetery.
3. Rav Sheishes says 600,000, for the Torah of the departed must be returned with as many people as when it was given. Just as its giving was in the presence of 600,000 people, so too, its withdrawal should be accompanied by 600,000 people.

These numbers are only for someone who learned verses and Mishnayos, but if someone taught others Torah, there is no limit as to how many people must be involved. (28b4 – 29a1)

The Gemora cites a Baraisa in which Rabbi Shimon bar Yochai said: Come and see how beloved the Children of

Israel are before the Holy One, Blessed be He, for wherever they were exiled, the Heavenly presence is with them. When they were exiled in Egypt, His presence was with them, as the verse says: Was I not revealed to your father's house when you were in Egypt. When they were exiled to Babylonia, His presence was with them, as the verse says: "I have [been] sent to Babylonia for your sake." In the future, when they are destined to be redeemed, His presence will be with them, as the verse says: and Hashem will *shav – return* with your returning exiles. Scripture uses the word *shav – return* and not the word *haishiv – bring back*; this teaches us that the Holy One, Blessed be he, will return with them from the exiles.

Where in Babylonia is His presence? Abaye answers that it is in the synagogue of Hutzal and in the synagogue of *shaf v'yasiv – destroyed and resettled* in Nehardea. And do not say that it is in both places simultaneously, but rather it is sometimes here and sometimes here.

Abaye said: May I be rewarded (in the World to come) for whenever I am within a parsah (of these places), I enter and pray there.

Shmuel's father and Levi were once sitting in the shaf v'yasiv shul in Nehard'a, and the divine presence came. They heard a loud noise, and they got up and left.

Rav Sheishes was once there, and also heard such a sound, but he stayed. Angels came and tried to scare him into leaving. He asked Hashem why he should leave, as it's proper for Hashem, who is never insulted, to defer to Rav

Sheshes, who is a human who can get insulted, and Hashem told the angels to leave him alone. (29a1 – 29a2)

Rabbi Yitzchak says that the verse which says that Hashem will be for Bnai Yisrael as a mini [Bais ha] mikdash refers to synagogues and study halls in Babylonia, while Rabbi Elozar says that it refers to Rav's house in Babylonia.

Rava says that the verse which says that Hashem has been a shelter for us in each generation refers to synagogues and study halls in the exile.

Abaye said: Originally I would learn Torah at home and pray in a synagogue, but when I encountered the verse in Tehillim which says “Hashem, I like the shelter of Your house,” I began to study in a synagogue.

The Gemora cites a Baraisa in which Rabbi Elazar haKapar says that, in the future, synagogues and study halls in Babylonia will be established in Eretz Yisrael, as the verse says that Mt. Carmel and Mt. Tavor came to Mt. Sinai for the giving of the Torah. Is this matter not a kal vachomer: If these mountains, which temporarily came to learn Torah, were established in Eretz Yisrael, certainly these places, in which Torah is read and taught in public, will certainly be established.

Bar Kapara explains that the verse which asks why “these gavnunim mountains are agitated” refers to a heavenly voice which told these mountains that they have no complaint against the choice of Mt. Sinai for the giving of the Torah, as they are all considered blemished, as one blemish is giben (like gavnunim). Rav Ashi says that we see from here that one who is haughty is considered blemished. (29a2 – 29a3)

The Mishnah said that one may not make a synagogue a kapandarya. Rava explains that this means one may not use it as a shortcut, as kapandarya is a contraction of *admakifna adarai* – *instead of my going around the rows*

of houses, ai'ol beha – *I will enter here*. Rabbi Avahu says one may use it for a shortcut if there was originally a path through it. Rav Nachman bar Yitzchak says that if one entered not for a shortcut, he may use it as a shortcut (i.e., exit in a different door). Rabbi Chelbo cites Rav Huna saying that if one entered a synagogue to pray, he may use it as a shortcut, as the verse about the Bais Hamikdash says that when one would enter from the north, they would exit in the south. (29a3)

The Mishnah said that if vegetation grew in a destroyed synagogue, one may not uproot them, to cause anguish. The Gemora cites a Baraisa that says that one may not uproot them to feed his animal, but may uproot them and leave them, and says that the Mishnah is also referring to uprooting them to feed his animal. (29a3)

The Gemora cites a Baraisa which lists prohibitions in a cemetery. One may not be light-headed, one may not graze animals, one may not run an irrigation ditch through it, and one may not uproot vegetation, and if one did uproot it, he must burn it in place, in order to honor the dead. To what is this referring? If you say it is to the latter point, since one must burn it in place, what honor of the dead is there? Rather, the Gemora explains that the conclusion of the Baraisa which gives the goal of honoring the dead, refers to the prohibition on being light-headed there. (29a3)

MISHNAH: If Rosh Chodesh Adar falls on Shabbos, we read the portion of Shekalim then, but if it falls out during the week, we read the Shabbos before, and skip the next one. On the second Shabbos, we read the portion of Zachor, on the third, we read the portion of Parah, and on the fourth the portion of Chodesh, and on the fifth we return to the regular order. We interrupt the regular order for Rosh Chodesh, Chanukah, Purim, communal fasts, ma'amados, and Yom Kippur. (29a4)

The Gemora cites the Mishnah which says that on the first or Adar they announce the collection of Shekalim and uprooting of kilayim.

The Gemora asks: It is logical to remind people about kilayim at that time, for that is the time that vegetation grows, but why do they announce the collection of shekalim?

Rabbi Tavi said in the name of Rabbi Yoshiyah: It is written: This is the olah offering of the new moon at its renewal. The Torah is saying: On Nissan we must start bringing the communal sacrifices from the new collection. We therefore announce the collection at the start of Adar to give people time to bring their shekalim in time for the first of Adar.

The Gemora suggests that this isn't consistent with Rabban Shimon ben Gamliel, for if it would be Rabban Shimon ben Gamliel, he says that two weeks of preparation would be sufficient!? For it was taught in a Baraisa: One should inquire into the laws of Pesach from thirty days before Pesach; Rabban Shimon ben Gamliel, however, says: from two weeks before. You may even say it accords with the view of Rabban Shimon ben Gamliel. For since a master has said that on the fifteenth of this month [Adar] tables (for moneychangers) are set up in the provinces and on the twenty-fifth in the Sanctuary, on account of the tables we read beforehand [on the first of Adar]. (29a4 – 29b1)

What is the portion of Shekalim? — Rav said: Command the children of Israel and say to them My food which is presented to Me (the tamid offering). Shmuel said: When you will count. - We call well see how, according to the one who says the portion is 'When you will count', it is called the portion of Shekalim, because shekalim are mentioned in it. But according to the one who says it is 'My food which is presented to Me', — are shekels mentioned there? — Yes; the reason is based on the

dictum of Rabbi Tavi (who said that the communal sacrifices, like the tamid, had to be brought from the new shekalim, making the tamid relevant to collecting Shekalim).

The Gemora then says that we understand the reading of My food which is presented to Me (the tamid offering), as it refers to a sacrifice, which was the reason for collecting yearly shekalim, but why would we read 'When you will count', as it refers to the shekalim collected for the construction of the mishkan, not for sacrifices?

The Gemora answers with Rav Yosef's statement that the three mentions of the word *terumah* – collection in 'When you will count' refer to three funds: the fund for the sockets used in the mishkan, the fund for sacrifices, and the maintenance fund.

The Gemora asks how this Rosh Chodesh's reading is different, if we read My food which is presented to Me (the tamid offering), which is in the same section as every Rosh Chodesh's reading?

The Gemora answers that it is different, for on a regular Rosh Chodesh on Shabbos, six people would be called to read in the regular portion, and one of Rosh Chodesh, but now (when Rosh Chodesh Adar falls on Shabbos), we only read Rosh Chodesh.

The Gemora challenges this: This is a good answer for one who says that [when the Mishnah says that the 'regular order' is resumed it means] 'the regular order of portions'; but according to the one who says that [what it means is that] the order of haftaros is resumed [and the order of Torah portions has not been interrupted], what difference is there [between this Rosh Chodesh and others]? — There is a difference, for on a regular Rosh Chodesh on Shabbos, six people would be called to read in the regular portion, and one of Rosh Chodesh, but now (when Rosh Chodesh Adar falls on Shabbos), three people read from the regular

portion and four people read from the portion of Rosh Chodesh.

The Gemora challenges Rav from a Baraisa: If Rosh Chodesh Adar falls on Shabbos, we read the portion of Shekalim and we conclude with the haftorah regarding Yehoyada the Kohen (where it discusses the new system of maintenance fund donations). Now according to the one who says that ‘When you will count’ should be said, there is a good reason for reading Yehoyada the Kohen as haftorah because it is similar in subject, as it is written [there]: the money of his valuation of persons, but according to the one who says that ‘My food which is presented to Me’ is read, is there any similarity? — It is also related to tamid, based on Rabbi Tavi's statement (about the requirement to offer the sacrifices from the new shekel collection).

The Gemora challenges Rav from a Baraisa: If it [Rosh Chodesh Adar] falls on the portion next to it [the portion of Shekalim], whether before or after, they read it and repeat it. Now this creates no difficulty for one who holds that ‘When you will count’ is read because [the regular portion containing this passage] falls about that time. But according to the one who says that ‘My food which is presented to Me’ is read — does [the portion containing that passage] fall about that time? — Yes, as the people in Eretz Yisrael complete the Torah in a triennial cycle (making it possible for Pinchas to be read around shekalim time).

The Gemora cites a Baraisa supporting Shmuel. The Baraisa says that if Rosh Chodesh Adar falls on Shabbos, we read ‘when you count’ and the haftorah about Yehoyada. (29b1 – 29b4)

Rabbi Yitzchak Nafcha says that if Rosh Chodesh Adar falls on Shabbos, we take out three Torah scrolls – one for the regular portion, one for Rosh Chodesh reading, and one for ‘when you count’.

Rabbi Yitzchak Nafcha also says: If Rosh Chodesh Teves (which is on Chanukah) falls on Shabbos, we take out three Torah scrolls – one for the regular portion, one for Rosh Chodesh reading, and one for Chanukah reading.

Both statements are required. For if only the latter had been given, [I might think that] in this case Rabbi Yitzchak required [three scrolls], but in the other case he followed the view of Rav who said that the portion of Shekalim is ‘My food which is presented to Me’, and therefore two would be enough. Therefore, we are told that this is not so. But why not state the former [only] and the other would not need to be stated? — One was inferred from the other. (29b4)

The Gemora cites a dispute about the reading for Rosh Chodesh Teves that falls during the week. Rav Yitzchak Nafcha says that three read the Rosh Chodesh reading, and one reads the Chanukah reading, while Rav Dimi from Chaifa says that three read the Chanukah reading, and one reads the Rosh Chodesh reading. Rabbi Mani says that Rabbi Yitzchak Nafcha's position is more logical, as we always start with the more common of two items. Rabbi Avin says that Rav Dimi's position is more logical, since Rosh Chodesh is the reason for reading four aliyos, so it should be the one to be read 4th.

The Gemora asks what the final ruling is. Rav Yosef says we deemphasize Rosh Chodesh, Rabba says we deemphasize Chanuka, and the Gemora rules that we deemphasize Chanuka, reading it last. (29b4 – 29b5)

The Gemora discusses what we read when shekalim falls out on the portion of teztaveh (which precedes ki sisa). Rabbi Yitzchak Nafcha says we read 6 aliyos of teztaveh, and one (for shekalim) of ki sisa.



Abaye challenges this, as people will think that all of the reading is the weekly portion, since they are read contiguously.

Rather, Abaye says that we read 6 aliyos all the way until the end of shekalim, and then for the 7th aliyah we re-read the ki sisa portion for shekalim.

The Gemora challenges Rabbi Yitzchak Nafcha from a Baraisa which says that if shekalim falls out on a preceding or following portion, we read and repeat it, implying that we read ki sisa twice.

Rabbi Yitzchak Nafcha notes that even according to Abaye we must explain how we repeat when it falls on the following portion by saying that we read ki sisa two weeks in a row. Similarly, he can explain the Baraisa to mean that when it falls on the preceding portion, we read ki sisa two weeks in a row.

The Gemora discusses what we read when shekalim falls out on the portion of ki sisa. Rabbi Yitzchak Nafcha says we read 6 aliyos from after shekalim until the end of ki sisa, and then read shekalim for the 7th.

Abaye challenges this, as people will think they are just reading the weekly portion out of order, and therefore says we read the whole portion of ki sisa in 6 aliyos, and then repeat the start of ki sisa for shekalim in the 7th aliyah. The Gemora cites a Baraisa which rules like Abaye's position. (29b5 – 30a2)

DAILY MASHAL

The Small Sanctuary

By Gil Student

The Talmud (Megillah 29a) expounds on the prophetic verse "I shall become to them a small sanctuary in the countries where they shall come" (Ezekiel 11:16) - that in

the times of exile the synagogue is the equivalent of the Temple. Synagogues are not merely a post-exilic invention to facilitate communal prayer but, rather, are part of an historical continuum beginning with the Tabernacle built in the Desert, continuing with the two Temples in Jerusalem, and culminating with the third, messianic Temple. This equation bears clear and documented halakhic ramifications.

The Tosefta (Megillah 3:14) rules that a synagogue's doors must be opposite its ark as was done in the Tabernacle. This architectural law, based solely on the equation of a synagogue with the Desert era sanctuary, is cited by halakhic authorities throughout the ages. This is certainly an indication that the synagogue's designation as a "small sanctuary" is an halakhic mandate, particularly in regard to its architecture.

Similarly, the Mishnah (Megillah 3:3, 28a) states that a synagogue that is in ruins and unusable retains its sanctity because the Torah relates God's statement, "I will make your sanctuaries desolate" (Leviticus 26:31); even in destruction they are still called sanctuaries. Thus, the status of synagogues as small sanctuaries has halakhic ramifications in terms of holiness, as documented in a Tannaitic halakhic passage. The medieval commentators expand on this as follows below.

The precise sanctity of a synagogue is explained by Nahmanides as being the same sanctity of any other item used for a *mitzvah*, such as a *sukkah* or *shofar*. This is a holiness that exists while the *mitzvah* is being performed. However, at times when a synagogue is neither in use nor set aside for a *mitzvah* it retains no sanctity. Rabbenu Nissim of Gerona (*Ran on Rif*, Megillah 8a) disputes this understanding at length and instead explains that synagogues are imbued with a holiness while certain key prayers are being recited and, for other times, the Sages decreed that a rabbinic sanctity be instilled into synagogues. R. Eliezer of Metz (*Yere'im*, 324), however, is



of the view that synagogues always have a biblical sanctity similar to that of the Temple in Jerusalem and, therefore, the biblical obligation to fear the Temple (Leviticus 19:30) applies equally to synagogues. This is echoed by R. Moshe of Coucy (*Semag, aseh* 164) and R. Yitzhak of Corbille (*Semak*, 6). Significantly, commentators have deduced from Maimonides' words that he is of the same view. Certainly, according to R. Eliezer of Metz et al., the synagogue is halakhically and biblically a small sanctuary. Even according to Rabbenu Nissim the equation of synagogues and the Temple stands, albeit alternating between a biblical and a rabbinic level. Only according to Nahmanides is the equation left on the aggadic level.

The Gemara (Megillah 28a-b) quotes the Tosefta (Megillah 2:11) that frivolity is prohibited in a synagogue. Many see the root of this prohibition as the holiness due to its status as a "small sanctuary." Just like we are obligated to fear the holy Temple, we are similarly required to act respectfully inside its exilic counterpart.

R. Mordechai ben Hillel (Megillah, ch. 3 no. 827) writes that the biblical prohibition against tearing down parts of the Temple also applies to a synagogue because it is a "small sanctuary." This is agreed to by many of the scholars mentioned above and is brought down as practical *halakhah* by R. Moshe Isserles in his authoritative glosses to *Shulhan Arukh* (*Orah Hayim* 152:1).

In an important responsum (no. 161), R. Yosef Colon (fifteenth century) contends that the Sages consistently equated synagogues with the Temple. In addition to the passage of "small sanctuary" and the Mishnah regarding a desolate synagogue, R. Colon cites Shabbos 11a where the law is stated that the synagogue must be the tallest building in a town. As a proof-text for this rule the Talmud quotes a verse in Ezra (9:9) regarding the building of the Temple – "To raise the house of our Lord." Evidently, the Talmud considers verses about the Temple to be valid

indicators about the proper architecture of the synagogue. R. Colon further cites the Mordechai who extends this equation to the holiness of the Temple, as we saw above, and then extends the concept himself to equate donations to a synagogue with donations to the Temple.

Clearly, the idea of the synagogue having the status of the Temple is more than a mere homiletic device and has extensive halakhic applications. In the lands of exile our sole refuge of holiness from the mundane world is the synagogue, the sanctuary that accompanies us in our wanderings. All agree that the respect due to such a holy place demands that frivolity be prohibited in the synagogue much as it was in the Temple.

It is also noteworthy that the classical *peshat* commentaries to Ezekiel – Rashi, R. David Kimhi, R. Yosef Kara, Metzudat David, R. Yitzhak Abrabanel – all explain the phrase "I shall become to them a small sanctuary" (Ezekiel 11:16) as referring to synagogues in exile.