



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shekalim Daf Beis

MESECHTA SHEKALIM

PEREK B'ECHAD B'ADAR -- PEREK RISHON

MISHNA – HALACHA ALEPH

- On the first day of Adar, Beis Din calls out regarding the collection of shekalim (the “machtzis hashekel”, to be used for communal korbonos, etc.) and regarding kilayim (so that people check to make sure they don't have kelayim growing in their fields).
- On the 15th of Adar the cities with a wall around them (from the times of Yehoshua ben Nun) read the megillah, they (all cities) begin to repair the roads, streets, and mikvaos, they do other communal needs, they mark the graves, and they go out to the fields and actually look for kilayim themselves.

GEMARA

- **Q:** Why do they call out regarding the shekalim on the first of Adar? **A:** The new shekalim begin to be used on the first of Nisnon. They therefore call out on the first of Adar to give sufficient time to collect the shekalim before they are needed.
 - **R' Shmuel bar R' Yitzchak** explained, the first time the shekalim were used in the Midbar was on the first of Nisnon. Therefore, the new shekalim forever begin to be used each year on the first of Nisnon.
 - **R' Tavi** and **R' Yoshiya** said in the name of **R' Kahana**, the pasuk says “chadshei” regarding the mussaf of Rosh Chodesh, and says “chadshei” regarding Nisnon being the first of the months. A gezeirah shavah teaches that just as the second pasuk refers to Nisnon, the first does as well, and this teaches that the new shekalim are used beginning in Nisnon.
 - **Q: R' Yonah** asked, **R' Tavi** left off the whole beginning of that Braisa, which is necessary to learn out what he is learning!? The Braisa says, the pasuk says “zos olas chodesh b'chadsho”. One would think that new shekalim should be used each and every month. The pasuk therefore says “l'chadshei hashana”, which teaches that there is one month that one takes the new shekalim for the entire year. One would think any month can be chosen. The Torah therefore teaches a gezeirah shava (mentioned above) that teaches that Nisnon is the month.
- **Q:** What does it mean that Beis Din “calls out” regarding the shekalim? **A: R' Huna** explained, it means that they announced that the time had come to give the machtzis hashekel. We find that such a reminder was made by the nevi'im as well.
- A Mishna says, the only difference between Adar I and Adar II is that in Adar II the megilla is read and we give “matanos l'evyonim”. **R' Simon in the name of R' Yehoshua ben Levi** says, another difference is that the announcement regarding the shekalim and kelayim is only made in Adar II.
 - **R' Yose** said, **R' Simon** seems correct. The whole reason for the announcement is that people should give the shekalim before the first of Nisnon. If we were to announce it on the first of Adar I, there would be 60 days until Nisnon, and would result in people delaying and eventually forgetting to send in the shekalim (because they feel they have a lot of time and will procrastinate). Similarly, Beis Din sends people to check on the

fields for kilayim on the 15th of Adar because the plants are then somewhat grown and discernible as to what they are. If we were to send them on the 15th of Adar I, the plants would still be too small to even determine if they are kilayim.

- **R' Chizkiya** said, based on the reason for the timing of the announcement, the people of Bavel should have to make the announcement for the shekalim at the beginning of the winter, so that there is ample time for them to get their shekalim to Yerushalyim in time for the first of Nisnon.
 - **Q: R' Ulla** asked, a Mishna says that new shekalim were removed for use at 3 times during the year: 15 days before Pesach, 15 days before Shavuot, and 15 days before Succos. Presumably this is because the Yidden who lived nearby Yerushalayim had their shekalim in by 15 days before Pesach, the ones who lived further out had them in by 15 days before Shavuot, and the ones who lived even further out had them in 15 days before Succos. This is correct, only if the announcement for all was made on the first of Adar!? **A: R' Manna** said, all the shekalim were brought at the same time (by the first of Nisnon). They were only *withdrawn* at 3 separate times. If so, **Chizkiya** is correct that the announcement for the people far away had to be made much earlier than the first of Adar.
- **R' Yehuda bar Pazi in the name of Rebbi** said, one is surely frightened when he reads pesukim which demonstrate the power of the yetzer hara. For example: when it comes to donating for the Mishkan, the pasuk says the “n’div lev” (generous people) donated. Yet, for the “eigel” the pasuk says “kol ha’am”, everyone gave. When going to Har Sinai the pasuk says that Moshe had to lead the people there, yet when pushing for the “meraglim”, the pasuk says that all the Yidden went on their own. When singing Az Yashir, the pasuk says that Moshe had to lead them to sing, yet when the meraglim returned with their bad report the pasuk says that all the people raised their voices and cried without having to be led. **R' Chiya bar Abba** adds another example, where the Navi says that the people got up early to do aveiros. Yet, for mitzvos we find that only the “zrizim” (people careful about mitzvos) wake up early to do the mitzvos.
- **R' Abba bar Acha** said, it’s not possible to understand the actions of the Yidden. They readily gave money for the eigel, and yet readily gave money for the Mishkan! **R' Yose bar Chanina** taught a Braisa that says, that behavior actually makes sense, because the gold of the Mishkan acted as a kaparah for the gold of the eigel.
- **R' Chagai in the name of R' Shmuel bar Nachman** said, the Torah discusses 3 “terumos” (donations) in Parshas Terumah. They are: the donation for the sockets of the Mishkan, the donation of shekalim to be used for the korbanos tzibbur, and the donations for the building of the Mishkan.
 - For the Mishkan donations, each person could bring whatever and as much as they wanted. For the shekalim donations, at different times in history, different coins were given, but each person had to give the same amount. For the socket donations, each person had to give a machtzis hashekel.

BACHAMISHA ASAR BO KORIN ES HAMEGILLAH B'KRACHIM

- **Q: R' Chelbo, R' Huna, and Rav in the name of R' Chiya Rabbah** said, that even a person living in a walled city is yotzeh reading the Megilla if he reads it on the 14th of Adar. This seems to contradict our Mishna!? **A:** The Mishna would agree with their statement. The Mishna’s point is only that the mitzvos of Adar, a number of which are performed on the 15th, are done on Adar II, not Adar I.
 - **Q: R' Yosa** said, **R' Chelbo** seems to hold that a person of a walled city who read the Megilla on the 14th need not reread the Megillah on the 15th, even if he is made aware before the 15th has passed. However, a Braisa says, in a place where they were unsure whether the walls of the city were standing at the time of Yehoshua ben Nun, the minhag was to read the Megilla on the 14th and then again on the 15th. Now, if **R' Chelbo** is correct, once they read it on the 14th, there should be no reason to reread it on the 15th, because even if they are a “walled city” they were already yotzeh!? **A: R' Acha** said, I agree with **R' Chelbo**, but the Braisa is not problematic. **R' Mana** explained, even **R' Chelbo** was only discussing a person who happened to read on the 14th. However, he

would not allow communities of walled cities to begin reading on the 15th, because that would cause the entire halacha of walled cities reading on the 15th to be forgotten.

- A Braisa says, **R' Shimon ben Gamliel** says, the mitzvos that apply in Adar II do not apply in Adar I, except that no fasts or eulogies may be made on the 14th and 15th of Adar I, just as on those days in Adar II. However, when writing and dating documents in Adar I, one writes out "Adar Rishon". When writing and dating documents in Adar II, he just writes "Adar", plain. **R' Yehuda** says, when writing in Adar I, one writes "Adar", plain. When writing Adar II, he writes "Adar Sheini".