



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

Megilla Daf Chuf Tes

- A Braisa says, we stop learning to go and participate in a funeral, and to bring a bride to the wedding. It was said about **R' Yehuda the son of R' Ilai** that he would stop learning to do these activities. This ruling is only when the person is needed to help bury the dead. However, if there are sufficient people without him, he may not stop his Torah learning.
 - **Q:** How many people are considered sufficient to bury the meis? **A: R' Shmuel bar Inya in the name of Rav** said, 12,000 men and 6,000 men with shofars. Others said that it is 12,000 men of which 6,000 have shofars. **Ulla** said, it is sufficient if there are enough people to take up the space between the city and the cemetery. **R' Sheishes** said, just as the Torah was given with 600,000 people, so too when it is being taken away (when a talmid chochom dies) it should be with 600,000 people.
 - This is for one who learned Tanach and Mishna. For one who taught Mishna, there is no limit.
- A Brasia says, **R' Shimon ben Yochai** says, the Yidden are so beloved by Hashem, that wherever we go He sends the Shechina along with us. We learn from pesukim that the Shechina was with us in Egypt, in Bavel, and in galus until Moshiach comes.
 - **Q:** Where in Bavel in the Shechina found? **A: Abaye** said, sometimes in the shul of Hutzal and sometimes in a certain shul in Neharda'ah.
 - **Abaye** said, I will be rewarded, because whenever I am within a parsah of either of these shuls, I go and daven there.
 - The father of **Shmuel and Levi** was sitting in this shul in Neharda'ah. The Shechina came in and caused a noise, so they got up and left. The same things happened to **R' Sheishes**, but he did not leave. Malachim came and scared him, trying to make him leave. He called out to Hashem, and Hashem told the Malachim to leave him alone.
 - A pasuk says that Hashem is for us like a small Beis HaMikdash in galus. **R' Yitzchak** said, this refers to the shuls in Bavel. **R' Elazar** said it refers to the house of **Rav**.
 - **Rava** darshened a pasuk that says that Hashem is a dwelling place for us, as referring to the shuls.
 - **Abaye** said, I used to learn at home and daven in shul. Once I heard **Rava's** drasha, I began to learn in shul as well.
 - **R' Elazar Hakapar** darshened a pasuk to mean that when Moshiach comes, the shuls in galus will be reestablished in Eretz Yisrael.
 - **Bar Kappara** darshened a pasuk to mean that the mountains had complaints as to why Har Sinai was chosen over them. A bas kol came forth and said, "You are all blemished compared to Sinai". **R' Ashi** said, we see from here that one who is haughty is considered to be blemished.

EIN OSIN OSO KAPANDARYA

- **Rava** explained, this means using a shul as a shortcut.
- **R' Avahu** said, if there was a path through that place before the shul was built on it, it may be used as a shortcut.
- **R' Nachman bar Yitzchak** said, if one entered the shul without intent to use it as a shortcut, he may use it as a shortcut.
 - **R' Chelbo in the name of R' Huna** said, if one enters a shul to daven in it, he may use it as a shortcut.

ALU BO ASAVIM LO YITLOSH...

- **Q:** A Braisa says one may not rip out the grass for his animals, but may rip it out and leave it on the ground!? **A:** Our Mishna also only means to prohibit ripping out the grass to give to one's animals to eat.
- A Braisa says, in a cemetery, one may not act with light-heartedness, should not graze his animals, should not have a water source pass through it, and should not pull out the grass. If one did, he should burn it right there, out of respect for the dead.
 - **Q:** What was the last statement said in reference to? It can't be regarding burning the grass, because that would not bring about honor to the dead!? **A:** The Braisa must mean to say that one should not act with light-heartedness out of respect for the dead.

MISHNA

- When Rosh Chodesh Adar falls on Shabbos, we read Parshas Shekalim. When Rosh Chodesh falls during the week, Shekalim is read the Shabbos prior to Rosh Chodesh, and we do not read any of the special parshiyos the following Shabbos. The next special parsha to be read is Parshas Zachor. The third is Parshas Para. The fourth is Parshas Hachodesh. After that, we go back to only reading the regular parshiyos.
- On all Yomim Tovim we interrupt the regular reading and read something related to the Yom Tov. The same is for Rosh Chodesh, Chanukah, Purim, Taaniyos, Maamados, and Yom Kippur.

GEMARA

- A Mishna says that on Rosh Chodesh Adar they called out regarding kilayim and regarding the shekalim collection.
 - **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 (30 days) to collect the shekalim before they are needed.
 - **Q:** This doesn't follow **R' Shimon ben Gamliel**, because he says that 2 weeks are sufficient to prepare for something, as we see that he says we only need to learn the halachos of a Yom Tov for 2 weeks before the Yom Tov!? **A:** It may follow **R' Shimon** as well. Since we have learned that the money changers begin to station themselves on the 15th of Adar, we would read Parshas Shekalim 2 weeks before that, to let the people prepare to give their shekalim.
- **Q:** What is read for Parshas Shekalim? **A: Rav** says we read the parsha of the Korbon Tamid, and **Shmuel** says we read from Parshas Ki Sisa.
 - **Q:** Parshas Ki Sisa makes sense because it discusses shekalim, but why would we read the parsha of the Korbon Tamid? **A:** It is based on the reason given above, that the shekalim are for the new korbanos tzibbur. Therefore, we would read about the korbanos tzibbur.
 - **Q:** The shekalim mentioned in Ki Sisa were for the sockets used in the Mishkan, so what is the connection to the machtzis hashekel given every year!? **A:** The connection is as **R' Yosef** taught, that the pesukim there say the word "terumah" 3 times – referring to 3 different separations, one of which is the money that must be given for the korbanos tzibbur.
 - **Q:** The parsha of the Korbon Tamid is read on every Rosh Chodesh, so how is the reading of this Rosh Chodesh different than any other? **A:** On a regular Rosh Chodesh we would read 6 aliyos of the regular parsha and one aliya of Rosh Chodesh. However, on Rosh Chodesh Adar we read all aliyos from the Rosh Chodesh reading.
 - **Q:** That only fits according to the view that on the weeks of the 4 special parshiyos, these special parshiyos were read in the place of the regular parsha. However, according to the view that they are read in addition to the regular parshiyos, this Rosh Chodesh is just like any other!? **A:** On a regular Shabbos Rosh Chodesh, 6 people read from the regular parsha and 1 person reads from

Rosh Chodesh. On Rosh Chodesh Adar, 3 people read from the weekly parsha and 4 people read from the Rosh Chodesh reading.

- **Q:** A Braisa says, when Rosh Chodesh Adar falls on Shabbos we read Parshas Shekalim and read the haftorah of “Yehoyada Hakohen”. This makes sense according to **Shmuel**, because that haftorah discusses the machtzis hashekel, as does Ki Sisa. However, according to **Rav**, why would we read that haftorah? **A:** We read it because the machtzis hashekel is needed for the korbanos tzibbur, which is discussed in the Rosh Chodesh reading.
- **Q:** A Braisa says, if the week for reading Parshas Shekalim falls out on the week when that parsha will anyway be read as the weekly reading, they read that section twice. This makes sense according to **Shmuel**, since the weekly reading may be of Parshas Ki Sisa. However, this would not make sense according to **Rav** (who says the reading is from Parshas Pinchas)!? **A:** It is possible that the reading of the Korbon Tamid can fall out on that week for the people of Eretz Yisroel who only complete the reading of the Torah once every 3 years.
- There is a Braisa that says clearly like **Shmuel**, that Parshas Ki Sisa is read for Parshas Shekalim.
 - **R’ Yitzchak Nafcha** said, when Rosh Chodesh Adar falls on Shabbos we take out 3 Sifrei Torah – one for the weekly reading, one for the Rosh Chodesh reading, and one for the Ki Sisa reading.
 - **R’ Yitzchak Nafcha** said, when Rosh Chodesh Teves falls on Shabbos we take out 3 Sifrei Torah – one for the weekly reading, one for the Rosh Chodesh reading, and one for the Chanukah reading.
 - In truth, **R’ Yitzchak Nafcha** only said the first ruling (so as not to think that he holds like **Rav**, according to who 2 sifrei Torah would be sufficient). This second ruling was deduced from his first ruling.
 - **R’ Yitzchak Nafcha** said that on Rosh Chodesh Teves that falls on a weekday, 3 aliyos are given in the Rosh Chodesh reading and one in the Chanukah reading. **R’ Dimi of Chaifa** said the reverse.
 - **R’ Mani** said that **R’ Yitzchak Nafcha’s** view seems correct, because Rosh Chodesh is a more frequent reading and the Halacha is that “tadir v’she’eino tadir, tadir kodem”. **R’ Avin** said that **R’ Dimi’s** view seems correct, because the only reason there is a 4th Aliyah on that day is because it is Rosh Chodesh, therefore that 4th Aliyah should be the Rosh Chodesh reading.
 - **R’ Yosef** followed **R’ Yitzchak Nafcha** and **Rabbah** followed **R’ Dimi**.
 - The Gemara paskens that the Rosh Chodesh reading is primary, and therefore 3 aliyos are read in the Rosh Chodesh reading, and one Aliyah is read from the Chanukah reading.