



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

Megilla Daf Lamed

- **R' Yitzchak Nafcha** said, if the Shabbos for reading Parshas Shekalim falls out on the week of Parshas Tetzaveh, we should have 6 aliyos in Parshas Tetzaveh, and the 7th Aliyah should read the beginning of Parshas Ki Sisa (which is also the immediately following Parsha). **Abaye** said, doing so will lead people to think that the portion read of Ki Sisa is part of the weekly reading for Tetzaveh, and they will not realize it was read for Parshas Shekalim. Rather, **Abaye** said, we have 6 aliyos from the beginning of Tetzaveh through the reading of the beginning portion of Ki Sisa, and the 7th Aliyah then repeats the beginning of Ki Sisa.
 - **Q:** A Braisa says, when the week for reading Shekalim falls out the week before (i.e. Parshas Tetzaveh), or the week after (i.e. Parshas Vayakheil) Parshas Ki Sisa, the reading of the Shekalim is repeated. This makes sense according to **Abaye**, but is problematic according to **R' Yitzchak Nafcha**? **A:** This is problematic for **Abaye** as well, because why would it be repeated on Parshas Vayakheil. The Braisa must mean to say that the Shekalim reading will be repeated on consecutive weeks. So too when it falls out on Tetzaveh, it means that it will be read on consecutive weeks.
- **R' Yitzchak Nafcha** said, if the Shabbos for reading Parshas Shekalim falls out on the week of Parshas Ki Sisa, we should have 6 aliyos read in Ki Sisa, but beginning *after* the portion of Shekalim, and then the 7th person should go back and read the portion of the Shekalim. **Abaye** said, that will lead people to say that we are reading backwards! Rather, 6 people should read from the beginning of Ki Sisa through the end, and the 7th goes back and rereads the Shekalim reading.
 - A Braisa says like **Abaye**, because it says when Shekalim fall on Parshas Ki Sisa, the Shekalim reading is read twice.

CHAL LIHIYOS B'TOCH HASHABBOS MAKDIMIN L'SHABBOS SHE'AVRAH

- If Rosh Chodesh Adar falls on Friday, **Rav** says we read Shekalim the prior Shabbos (because if not, there will be less than 2 weeks to prepare the people for the giving of the shekalim before the moneychangers set up shop), and **Shmuel** says we read the Shabbos after that Friday (in such a year the 15th of Adar will fall on a Friday, so the moneychangers will not set up shop until the Sunday after that).
 - **Q:** Our Mishna says that when Rosh Chodesh Adar falls out during the week, we read Shekalim the Shabbos before. This seems to say like **Rav**!? **A:** **Shmuel** would say that the Mishna means only when Rosh Chodesh falls *during the week*, not on Friday.
 - **Q:** A Braisa says, the proper week for reading Shekalim is the week in which Rosh Chodesh falls, even if it falls on Friday!? **A:** **Shmuel** changes the Braisa to read that when Rosh Chodesh falls on Shabbos or on Friday, we are to read that Shabbos, meaning the Shabbos after that Friday.
 - It is actually a machlokes among Tanna'im. **R' Yehuda Nesiah** says that there is always a Shabbos with no special reading in between Shekalim and Zachor. **R' Shimon ben Elazar** says, that if Rosh Chodesh is Friday, there is no Shabbos in between (because he holds like **Shmuel**, and says that Shekalim will be read on the next day, although Zachor will be read on the next Shabbos, since it will be the Shabbos before Purim, and **R' Yehuda** holds like **Rav**, that Shekalim will be read the prior Shabbos, thus always making a Shabbos in between Shekalim and Zachor).

BASHNIYA ZACHOR...

- When Purim falls on a Friday, **Rav** says we read Zachor the prior Shabbos (so that we don't have the remembrance after the performance of Purim), and **Shmuel** says we read it the Shabbos after that Friday (since the walled cities celebrate Purim on the 15th, the remembrance and the performance are actually happening on the same day).
 - **Q:** The Mishna said, "the second Shabbos we read Zachor". Now, if Rosh Chodesh falls on Shabbos we would read Shekalim then, and according to **Shmuel** we would not read Zachor until after Purim (which would fall on Friday), which would be the 3rd Shabbos of Adar, not the second!? **A: R' Pappa** said, the Mishna doesn't mean the 2nd Shabbos of Adar, it means the 2nd Shabbos of the 4 Shabbosos on which there are special readings.
 - A Braisa says, the proper week for reading Zachor is the week in which Purim falls, even if it falls on Friday!? **A: Shmuel** changes the Braisa to read that when Purim falls on Shabbos or on Friday, we are to read that Shabbos, meaning the Shabbos after that Friday.
 - When Purim falls on Shabbos, **R' Huna** says that all agree that we read Zachor that very Shabbos, and **R' Nachman** says that the same machlokes between **Rav** and **Shmuel** continues to exist.
 - We find a statement made in the name of **Rav** that says that in such a case we will read Zachor the prior Shabbos.

BASHLISHIS PARAH ADUMAH...

- A Braisa says, this is read on the Shabbos following Purim.
 - **Q:** We find that **R' Chama the son of R' Chanina** said that it is read the Shabbos before Rosh Chodesh Nisnon!? **A:** They do not argue. He was discussing when Rosh Chodesh Nisnon falls on Shabbos (in which case the Shabbos before is also the Shabbos after Purim) and the Braisa is discussing where the Rosh Chodesh falls during the week.

B'REVI'IS HACHODESH HAZEH LACHEM

- A Braisa says, Parshas Shekalim, and the haftorah of "Yehoyada" is read on Rosh Chodesh Adar that falls on Shabbos, or the Shabbos before the week in which Rosh Chodesh will fall out, even if it is on Friday. Parshas Zachor and the haftorah of "Pakadeti" is read the Shabbos before Purim, even if Purim is to fall on a Friday. Parshas Parah and the haftorah of "Vizarakti aleichem" is read on the Shabbos following Purim. Parshas Hachodesh and the haftorah of "Barishon b'echad lachodesh" is read the Shabbos before Rosh Chodesh Nisnon, even if it is to fall on Friday.

BACHAMISHIS CHOZRIN LICHSIDRAN...

- **R' Ami** said, this means we begin reading normal parshiyos again, and **R' Yirmiya** said it means that we begin reading normal haftorahs again.
 - **Abaye** said, our Mishna seems to say like **R' Ami**, because the Mishna says, "we stop the regular readings for all Yomim Tovim, for Rosh Chodesh, Chanukah, Purim, Taaniyos, Maamados, and Yom Kippur". Fast days and maamados only take place during the week, so it must be referring to the actual reading (because there is no haftorah on a weekday).
 - **R' Yirmiya** would answer, that the Mishna's mention of those days refers to the Torah reading, but the mention of the Shabbos refers to the haftorah reading.
 - Why would we need to substitute the regular reading of a fast day? Why can't we read the regular reading at Shachris, and the fast day reading at Mincha? This would be a proof to **R' Huna**, who says that on a fast day the people would gather to examine their deeds in the morning, and therefore there was no Torah reading in the morning at all.
 - **Abaye** explained, from the morning until midday they get together to discuss the conduct of the people, to see if all are financially honest. The next ¼ of the day is spent reading from the Torah and the Haftorah. The final ¼ of the day is spent davening to Hashem.