

הלכה א מתני' באחד באדר משמיעין על השקלים ועל הכלאים. ובחמשה עשר בו קורין את המגילה בברכים

**HALAKHA 1 • MISHNA** On the first of Adar the court proclaims concerning the collection of shekels,<sup>NH</sup> i.e., the yearly half-shekel contribution to the Temple treasury made by each adult male for the purpose of buying communal offerings. And they also proclaim with regard to the obligation to uproot forbidden mixtures of diverse kinds<sup>NHB</sup> of food crops in gardens and fields. And on the fifteenth day of the month of Adar, the Scroll [Megilla] of Esther is read<sup>NH</sup> in the cities [kerakim] surrounded by walls from the time of Joshua.

ומתקנין את הדרכים, ואת הרחובות, ואת מקוות המים, ועושין כל צרכי הרבים, ומציינין (על) [את] הקברות

And they also repair the roads that were damaged in the winter, and the streets,<sup>N</sup> and the cisterns.<sup>B</sup> And at that time they perform all that is necessary for public welfare. And they also mark the Jewish gravesites anew, so that people would know their location and avoid ritual impurity, as the previous markers may have eroded during the rainy season.

## NOTES

**Proclaims concerning the collection of shekels – משמיעין על השקלים:** It is a mitzva for every male Jew from the age of twenty upward, or thirteen according to some authorities, to donate a half-shekel to the Temple each and every year for the acquisition of communal offerings. Many count this as a positive mitzva from the Torah, derived from the verse “This they shall give, everyone who passes among them who are numbered, a half-shekel after the shekel of the Sanctuary” (Exodus 30:13) (Rambam; *Hinukh*; *Sefer Mitzvot Gadol*; and others). Some commentaries, however, maintain that it is a *halakha* transmitted to Moses from Sinai, and the verse is cited merely in support (Vilna Gaon in *Adaret Eliyahu*, *Ki Tissa*).

Since all communal offerings from the first of Nisan each year were purchased with new shekels, the money had to arrive before that date. Therefore, the court in Jerusalem would send messengers on the first of Adar every year to each city in Israel to remind the people of this obligation and to encourage them to donate their half-shekels before Nisan (Rabbi Ovadya Bartenura; *Korban HaEida*). Some say the local court in each city would send its own messengers to remind the residents of that city and the neighboring villages (Rashbash).

According to some opinions, the mishna's requirement to make a proclamation concerning the shekels is not a court proclamation but refers to the public reading of the passage about the shekels in the Torah (Exodus 30:11–16). Although the Gemara here does seem to understand that there was an actual proclamation, it is possible that in addition to reading the passage from the Torah, the court would issue a proclamation for the sake of villagers who did not have access to Torah readings. This would ensure that the public at large was aware of the details and the practical implementation of the mitzva (*Heshek Shlomo*).

**And with regard to diverse kinds – ועל הכלאים:** If two types of food crops of diverse kinds were unintentionally sown in the same field, and after they sprouted, one of the types was at least one twenty-fourth of the volume of the other, the entire yield of the field is prohibited as diverse kinds. The owner of the produce is obligated to uproot the lesser type until the ratio of diverse kinds in the field is less than one twenty-fourth (*Tiklin Hadatin*). Some authorities maintain that he must uproot one type entirely. According to their opinion, the mishna in *Kilayim* 2:1 only permitted sowing a mixture of seeds with a ratio smaller than one twenty-fourth, but once the mixture has sprouted it is prohibited to maintain a ratio that is even less than one twenty-fourth (Rosh; Rabbi Ovadya Bartenura).

The reason why the court would proclaim the obligation

to uproot diverse kinds on the first of Adar was that by that date the seeds had already started to sprout and the plants were noticeable (Rashi and *Tosafot* on *Megilla* 13b, 29b; Rav Yehuda ben Rav Binyamin HaRofeh, see Background note on this page).

**And on the fifteenth day of the month the Scroll of Esther is read – ובחמשה עשר בו קורין את המגילה:** The Scroll of Esther is read on the fifteenth of Adar in cities surrounded by walls, in commemoration of the Jewish residents of Shushan resting on that day after battling their enemies. Since the Jews' battles in the rest of the kingdom of Ahasuerus were completed on the thirteenth, and they rested on the fourteenth, that is the day the Megilla is read in all other places.

Although during the time of Joshua, Shushan itself was not yet surrounded by a wall, the Sages nevertheless linked this *halakha* to Joshua out of respect for Eretz Yisrael, which lay desolate at the time of the Purim miracle. They therefore instituted that any city that had a wall when the Jewish people entered the Land at the time of Joshua should be classified as a city surrounded by a wall with regard to this mitzva, even if the wall is no longer extant. This ensured that Eretz Yisrael is associated with the miracle (Rambam, *Sefer Zemanim*, *Hilkhot Megilla VaHanukka* 1:5).

**And they repair the roads and the streets – ומתקנין את הדרכים ואת הרחובות:** There is a dispute among the commentaries with regard to the identification of these roads and streets. Some say that streets are located inside cities, while roads [*derakhim*], literally, ways, refers to the pathways in fields outside the city (Rabbeinu Meshulam). Others write that the roads are the main thoroughfares of the cities, whereas streets are the plots of land behind the houses where children played (*Nimmukei Yosef* on *Moed Katan*). According to this interpretation, some say that the mishna should be emended to read *rehavot*, open areas, as opposed to *rehovot*, streets (Rash Sirilio; *Meleket Shlomo*, citing Rashi).

Since the roads and streets were typically damaged by the winter rains, they had to be repaired and readied for the pilgrims who came to Jerusalem for Passover. This task was performed after the conclusion of the rainy season, starting from the fifteenth of Adar (*Tiklin Hadatin*). According to other commentaries, the roads and streets refer specifically to the roads leading to the cities of refuge. It was important to maintain these roads to prevent any delay for a person who fled after committing unwitting manslaughter, so that the victim's avenger could not catch him and kill him before he reached the city of refuge (Rambam's Commentary on the Mishna).

## HALAKHA

On the first of Adar the court proclaims concerning the collection of shekels – באחד באדר משמיעין על השקלים: On the first of Adar the court issues a proclamation that each adult male must set aside his half-shekel in order to donate it to the Temple on time, beginning from the fifteenth of that month (Rambam *Sefer Zemanim*, *Hilkhot Shekalim* 1:9).

And with regard to diverse kinds – ועל הכלאים: On the first of Adar the court issues a proclamation reminding people of the obligation to uproot all diverse kinds of food crops from fields, vineyards, and gardens. On the fifteenth of the month the agents of the court inspect all those places where crops are grown, to see whether the owners indeed removed all the prohibited crops (Rambam *Sefer Zera'im*, *Hilkhot Kilayim* 2:15).

And on the fifteenth day of that month the Scroll of Esther is read in the cities – ובחמשה עשר בו קורין את המגילה בברכים: On the fifteenth of Adar the Scroll of Esther is read in cities that were walled at the time of Joshua's conquest of the Land. Even the residents of walled cities outside Eretz Yisrael read on the fifteenth. In all other places the Megilla is read on the fourteenth. This ruling is in accordance with the mishna (Rambam *Sefer Zemanim*, *Hilkhot Megilla VaHanukka* 1:4; *Shulhan Arukh*, *Orah Hayyim* 688:1).

## BACKGROUND

**Shekels – שקלים:** The shekel was a coin worth about half a *sela*, or two dinars. It was apparently called by this name because it was equal in value to the amount that each person was obligated to donate to the Temple each year, which is a half of a shekel of the Torah, the sacred shekel, worth four dinars.

**Rav Yehuda ben Rav Binyamin HaRofeh – רב יהודה בן רב בנימין הרופא:** While tractate *Shekalim* is included in the standard Vilna printing of the Talmud, the text of the Babylonian Talmud on this tractate is not extant, and the text that is included is taken from the Jerusalem Talmud. For this reason, the standard commentaries of Rashi and *Tosafot* that appear in virtually every tractate of the Babylonian Talmud are replaced by others in tractate *Shekalim*.

The running commentary on the text that replaces Rashi is that of Rav Yehuda ben Binyamin HaRofeh of the Anav family in Rome. Rav Yehuda lived in the thirteenth century, approximately between 1215 and 1280. In addition to this commentary and one on Rabbi Isaac Alfasi's halakhic compendium, he was known as a liturgical poet who wrote penitential poems lamenting contemporary events such as the burning of the Talmud in Paris and Rome in 1244.

His younger brother, Tzidkiyahu, who authored *Shibbolei HaLeket*, often quotes him as an authority on issues of Jewish law. In one interesting citation he permits the use of vernacular translations to replace the traditional Aramaic translation that was used during public Torah readings.

**The cisterns – מקוות המים:** It is likely that the cisterns referred to in the mishna were not only storage places for drinking water but also functioned as ritual baths. Anyone who visited the Temple or wished to eat consecrated food had to immerse himself in a ritual bath. Archaeological finds throughout Israel, particularly in the area around Jerusalem, attest to the many ritual baths that were maintained by the community to service those needs.

A ritual bath is a body of stationary water that must contain at least forty *se'a* of water accumulated naturally, i.e., the water cannot be drawn from a well or some other source. Usually a ritual bath is filled with rainwater whose flow is directed into a cistern. Many natural bodies of water qualify as ritual baths, e.g., ponds, lakes, and seas. Certain rivers may also be used, depending upon their water source.

ויוצאין אף על הכלאים.

גמ' ולמה באחד באדר? כדי שיביאו ישראל את שקליהן בעונתן, ותיתרום תרומת הלשכה מן החדשה בזמנה, באחד בניסן.

ומר רבי שמואל בר רב יצחק: תרומת הלשכה בתחלתה, דכתיב: "ויהי בחדש הראשון בשנה השנית באחד לחדש היום המושכן." ותני עלה: ביום שהוקם המשכן בו ביום נתרמה התרומה.

רבי טבי רבי יאשיה בשם כהנא: נאמר כאן "חדשי" ונאמר להלן "חדשי". מה "חדשי" שנאמר להלן אין מונין אלא מניסן, אף "חדשי" שנאמר כאן אין מונין אלא מניסן.

אמר רבי יונה: שבק רבי טבי ראשה דמתניתא ואמר סופה. דל כן, כהדא דתני: "זאת עולת חדש בחדשו" יכול יהא תורם בכל חדש וחדש? תלמוד לומר: "בחדשו לחדשי" (השנה) – בחדש אחד הוא תורם לכל חדשי השנה.

יכול באיזה חדש שירצה? נאמר כאן: "חדשי", ונאמר להלן: "חדשי", מה "חדשי" שנאמר להלן – אין מונין אלא מניסן, אף "חדשי" שנאמר כאן – אין מונין אלא מניסן.

מהו משמיעין? רב הונא אמר: מכריזין, היך מה דאת אמר: "ויתנו קול ביהודה ובירושלם".

And agents of the court also go out to inspect the fields for diverse kinds of food crops, to determine whether or not the farmers had in fact uprooted these seeds after the proclamation on the first of the month. If the agents of the court found that these diverse kinds had not been uprooted, they themselves would uproot them.

**GEMARA** The mishna taught that the court would issue a proclamation concerning the new shekels on the first of Adar. The Gemara asks: **And why specifically on the first of Adar?** The Gemara answers: This was done in order that Jews would bring their shekels to the designated Temple chamber in the proper time, as the shekels had to be collected before the beginning of Nisan each year. And this would ensure that the collection of the Temple treasury chamber would be collected from the new shekels at its proper time, which is on the first of the month of Nisan, i.e., the beginning of the Temple year. After that date all communal offerings must be purchased from the new shekels.

And Rabbi Shmuel bar Rav Yitzhak said: The collection of the Temple treasury chamber was performed each year on the same date as its first time, as it is written: "And it came to pass in the first month in the second year, on the first day of the month, that the Tabernacle was reared up" (Exodus 40:17). And a *baraita* was taught about this verse: On the day that the Tabernacle was erected, on that very day the funds were collected. The first of Nisan was thereafter permanently established as the date for the collection of the chamber.

Rabbi Tavi said that Rabbi Yoshiya said in the name of Rabbi Kahana: It is stated here, with regard to the additional offerings of the New Moon: "This is the burnt-offering of every New Moon throughout the months of the year" (Numbers 28:14), and it is stated there, concerning the months of the year: "This month shall be to you the beginning of months; it shall be the first of the months of the year to you" (Exodus 12:2). Just as "the months of" stated there are counted only from Nisan, the first month of the year, so too, "the months of" that is stated here, with regard to the new shekels, are counted only from Nisan.

Rabbi Yona said: Rabbi Tavi left aside the first clause of this *baraita*, and read only its latter clause, in which it is stated that the months of the year are counted from Nisan. However, this does not prove that the first of Nisan is the date after which communal offerings must be purchased with the new shekels. This is not as it was taught, as this is the full text of the *baraita*: The verse states: "This is the burnt-offering of a new month on its month, throughout the months of the year" (Numbers 28:14). One might have thought that a person should contribute a half-shekel each and every month. Therefore the verse states: "of a new month on its month, throughout the months," from which it is inferred: In one particular month a person contributes his half-shekel for all the months of the year.

The *baraita* continues: One might have thought that a person can contribute his half-shekel in any month he wants. Therefore, it is stated here, with regard to the additional offerings of the New Moon: "The months of" (Numbers 28:14), and it is stated there, with regard to the months of the year: "The months of" (Exodus 12:2). Just as the phrase "the months of," which is stated there, is counted only from Nisan, the first month of the year, so too, the phrase "the months of," which is stated here, with regard to the offerings, is counted only from Nisan.

§ The mishna taught that on the first of Adar the court would issue a proclamation concerning the new shekels. The Gemara asks: **What does it mean that they proclaim?** Rav Huna said: They announce publicly that everyone is obligated to donate the half-shekel. As you say in quoting the verse: "And they made a proclamation throughout Judea and Jerusalem, to bring in for the Lord the tax that Moses, the servant of God, laid upon Israel in the wilderness" (II Chronicles 24:9). The tax of Moses is the half-shekel that the Israelites were commanded to donate.

Rabbi Hizkiya asked: If that is so – רבי חזקיה שאל – מעתה: The later commentaries explain that Rabbi Hizkiya himself had no doubt with regard to this matter, as he was convinced that the proclamation in Babylonia was issued at the beginning of the winter. His question was rhetorical in that it involved an assertion combined with the inquiry as to whether other scholars agreed with him. The commentaries add that whenever the Jerusalem Talmud uses the phrase: Rabbi X asked a question, it should be understood as rhetorical in this manner (*Tiklin Hadatin*).

## HALAKHA

On three occasions in the year the shekels were collected from the chamber – בשלשה פרקים בשנה – תורמין את הלשכה: The shekels donated to the Temple each year were collected from the Temple treasury chamber and placed in special baskets at three times during the year: On the New Moon of Nisan; on the New Moon of Tishrei, either before or after Rosh Ha-Shana; and fifteen days before the festival of *Shavuot* (Rambam *Sefer Zemanim, Hilkhot Shekalim* 2:5).

## LANGUAGE

Half a month before [*biferos*] – בפרוס: Possibly associated with the Greek *πρός*, *pros*, meaning before or which comes before.

תמן תמינן: אין בין אדר הראשון לאדר השני אלא מקרא מגילה ומתנות לאבוינים. רבי סימון בשם רבי יהושע בן לוי: אף שימוע שקלים וכלאים ביניהם. רבי חלבו ורב הונא רב בשם רבי חייא רבה: הכל יוצאין בארבעה עשר שהוא זמן קרייתו.

We learned in a mishna there (*Megilla* 1:4): The only halakhic difference between First Adar and Second Adar is the recitation of the Megilla and the gifts to the poor, which are mitzvot of Purim, which is celebrated only in Second Adar. The Gemara comments: Rabbi Simon says in the name of Rabbi Yehoshua ben Levi: The proclamations about the new shekels and about diverse kinds are also between them, i.e., are performed in Second Adar and not First Adar. The Gemara comments further: Rabbi Helbo and Rav Huna said that Rav said in the name of Rabbi Hiyya the Great as follows: All fulfill the obligation to read the Megilla on the fourteenth of Adar, which is the fixed time of its reading for most people, although there are other times in which particular groups can read the Megilla.

אמר רבי יוסי: ויאות, כלום אמרו משמיעין על השקלים – לא כדי שיביאו ושראל את שקליהן בעונתן? אם את אמר באדר הראשון, עד כדון אית בשתא שיתין יומין.

Rabbi Yosei said: And that is so; the proclamations about the shekels and about diverse kinds were certainly issued in Second Adar. Rabbi Yosei explains: Didn't they say that the court would proclaim about the new shekels on the first of Adar in order that Jews would bring their shekels in the proper time, by the first of Nisan? And if you say that in a leap year the court issues this declaration in First Adar, until then there are still sixty days of the year before the first of Nisan. With so much time remaining, people might be lax and neglect to donate their half-shekels.

כלום אמרו יוצאין אף על הכלאים – לא כדי שיהיו הצמחין נכרין? אם אומר את באדר הראשון, עד כדון אינו דקיקין.

Rabbi Yosei continues: Furthermore, didn't they say that on the fifteenth of Adar the agents of the court would also go out to examine the fields for diverse kinds of food crops, to determine whether the farmers had in fact uprooted these plants, and to do so themselves if those farmers had neglected their duty. Was this not performed on this date in order that the plants would be perceptible at that time? The court agents must have gone out near springtime, as otherwise they would have been unable to detect the presence of diverse kinds. And if you say that this task is performed in First Adar, until then the new crops are too small to be seen. Consequently, they must have waited until Second Adar, when the crops were visible.

רבי חזקיה שאל: מעתה בני בכל משמיעין על השקלים מראשו של (חודש) חורף. לא, כדי שיביאו ושראל שקליהן בעונתן. ותיתרם תרומת הלשכה מן החדשה בזמנה באדר בניסן?

The Gemara comments: In light of the statement that the proclamation concerning the new shekels was to ensure that the coins would arrive in the Temple at the proper time, Rabbi Hizkiya asked the following rhetorical question: If that is so,<sup>n</sup> then with regard to the residents of Babylonia, who live at a distance of several months' travel from Jerusalem, the court should proclaim about the new shekels at the beginning of winter. Didn't the court make the proclamation in order that the Jews would bring their shekels in the proper time, and thus the collection of the Temple treasury chamber will be collected from the new shekels at its appropriate time, on the first of Nisan? It therefore would be necessary to issue the proclamation earlier for distant locations.

התיב רבי עולא קומי רבי מנא: והא תמינן: בשלשה פרקים בשנה תורמין את הלשכה; בפרוס הפסח, בפרוס העצרת, בפרוס החג.

Rabbi Ulla raised a difficulty in the presence of Rabbi Mana: Rabbi Hizkiya's statement indicates that in each place the proclamation should be issued in accordance with the time it takes for the shekels to reach Jerusalem from there. But we learned in a mishna (*Shekalim* 3:1): On three occasions in the year the shekels were collected from the chamber,<sup>h</sup> for the purchase of offerings: Half a month before [*biferos*]<sup>l</sup> the festival of Passover, half a month before the festival of *Shavuot*, and half a month before the festival of *Sukkot*.

אמר ליה: (לא) גמר, אילין דקריבין – בפרוס הפסח, אילין דרחוקין – בעצרת, ואילין דרחוקין מנהון – בפרוס החג.

Rabbi Ulla continued and said to Rabbi Mana in explanation: In light of this mishna, shouldn't we say that the proclamation for shekels was issued in all places on the same date, the first of Adar, whereas the ceremony of the collection of the Temple treasury chamber was performed at three different times, in accordance with the arrival of the shekels to the Temple from different locations: With regard to those who are near Jerusalem, whose shekels arrived before the first of Nisan, the collection ceremony for their coins is half a month before Passover, while the ceremony for those who are farther away is half a month before *Shavuot*; and the ceremony for those who are even farther away than they are is half a month before *Sukkot*.



LANGUAGE

Public [*pumbei*] – פומבי: From the Greek *πομπή*, *pompē*, meaning a parade or solemn procession. The Gemara uses this as a general term for anything done in a publicized manner.

NOTES

On three occasions in the year in order to publicize the matter – בְּשִׁלְשָׁה פְּרָקִים כְּדֵי לַעֲשׂוֹת פּוּמְבֵי לְדַבֵּר – This means there is no obligation to donate on each of these three occasions, but rather it is enough to give a half-shekel once a year in Nisan for the communal offerings of that entire year. However, the Sages instituted an ordinance that the coins in the chamber should be collected and placed in special baskets on these three occasions. The communal offerings would subsequently be purchased from the funds in these baskets. The ritual of the collection of the chamber would be performed at times when many Jews were in Jerusalem, and would serve to publicize the importance of each person's donation of his half-shekel. This ceremony communicated that every member of the Jewish people, no matter how far away he lived, shared in the purchase of communal offerings (*Tiklin Hadatin; Penei Zaken*).

Let the gold of the Ark cover come and atone for the gold of the Calf – יָבֵא זָהָב שֶׁל כֹּפֶר עַל זָהָב שֶׁל יַעֲגַל – There is a rabbinic principle that a prosecutor cannot become an advocate (see *Rosh HaShana* 26b). In other words, a substance with a negative symbolic value, like gold, i.e., the prosecutor, since it evokes the sin of the Golden Calf, is not used for atonement, i.e., advocacy. Given this principle, how can the gold of the Ark cover (the advocate) atone for the gold of the Calf (the prosecutor)? The commentaries explain that this principle refers to a case where the advocate is seeking to atone for a transgression other than the one that is recalled by the prosecutor. For example, the High Priest would not wear gold when entering the Holy of Holies on Yom Kippur to avoid any association with the sin of the Golden Calf, as his service did not atone for that sin but for all the transgressions of the Jewish people over the course of the previous year. In contrast, when the prosecutor is specifically designed to atone for that very transgression, e.g., the gold of the Ark cover was intended as atonement for the Golden Calf, it is entirely proper that the same substance be used. The Gemara in tractate *Yoma* (86b) explains that the true penitent is one who has the opportunity to perform the transgression again and refrains from doing so. Rav Yehuda adds that this statement refers to an identical set of circumstances, e.g., the same woman at the same time and at the same place, which in this case is represented by the use of the same gold material (*Arukh LaNer* on *Rosh HaShana* 26b).

BACKGROUND

Gold – זָהָב: Gold is a relatively soft metal that can be found in different forms in nature. Among these are nuggets or grains in rocks, geological veins, and alluvial deposits.



Gold ore from the Toi gold mine in Japan. After extraction, an 860 kg rock such as this one yields 30 g of gold, as seen on the red square.

א"ל: כּוֹלֵה כְּאֶחָת הִיא בָּאָה. וְלָמָּה אָמְרוּ בְּשִׁלְשָׁה פְּרָקִים – כְּדֵי לַעֲשׂוֹת פּוּמְבֵי לְדַבֵּר.

רַבִּי יְהוּדָה בְּרַ פְּזִי בְּשֵׁם רַבִּי הֵן נִקְרָא וְלֹא נִבְעֵת? לְטוֹבָה – כִּלְּבָל נְדִיב לֵב. לְרָעָה – וַיִּתְפָּרְקוּ כָּל הָעָם יְגוּמִר.

לְטוֹבָה – וַיּוֹצֵא מֹשֶׁה אֶת הָעָם. לְרָעָה – וַיִּתְקַרְבוּן אֵלַי בְּלִכְמִם.

לְטוֹבָה – אִזּוּ יִשִּׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל. לְרָעָה – וַיִּתְשָׂא כָּל הָעֵדָה וְגו'.

אָמַר רַבִּי חִיָּיא בְּרַ אַבָּא: "אִכְּנֵן הַשְּׂבִימוּ וְהַשְּׂחִיתוּ", וְכָל הַשְּׂחִתָּה שְׂחִי עוֹשִׂין – בְּהַשְּׂכָמָה הֵיוּ עוֹשִׂין אוֹתָהּ.

אָמַר רַבִּי אַבָּא בְּרַ אַחָא: אִין אַתְּ יָכוֹל לַעֲמוֹד עַל אוֹמְיָא שֶׁל אוּמָה זוּ, נִתְבְּעִין לַעֲגַל וְנִתְנִין, נִתְבְּעִין לְמוֹשְׁבֵן וְנִתְנִין.

תָּנָא רַבִּי יוֹסֵי בְּרַ חֲנִינָא הָדָא מִתְנִיתָא: "וַיַּעֲשֵׂת כַּפֹּרֶת זָהָב טָהוֹר" – יָבֵא זָהָב שֶׁל כַּפֹּרֶת וַיְכַפֵּר עַל זָהָב שֶׁל עֲגָל.

Rabbi Mana said to Rabbi Ulla: The different collections of the chamber do not reflect the different times of the shekels' arrival, but rather **the entire** collection of shekels **arrives at one time**, by the first of Nisan, and in accordance with the opinion of Rabbi Hizkiya. **And why** then did the Sages say that the money is collected from the chamber **on three occasions** in the year? **In order to publicize** [*pumbei*]<sup>1</sup> **the matter**,<sup>n</sup> that everyone is obligated to donate half-shekels for the purchase of communal offerings.

§ Rabbi Yehuda bar Pazi said in the name of Rabbi Yehuda HaNasi: **Can we read the following verses and not be afraid?** On the one hand, when the Jewish people were asked to donate for the good purpose of the construction of the Tabernacle, the verse states: "And they came, both men and women, as many as were willinghearted, and brought... an offering of gold to the Lord" (Exodus 35:22). This indicates that only the generous among the people brought donations. On the other hand, when the Jews were asked to donate for the evil purpose of the Golden Calf, it states that not only the willinghearted but: "And all the people broke off the golden rings which were in their ears, and brought them unto Aaron" (Exodus 32:3).

A similar idea is found with regard to the people's initiatives. When they initiated for good, at Sinai, it states: "And Moses brought forth the people out of the camp to meet God; and they stood at the nether part of the mount" (Exodus 19:17). This verse indicates that they did not venture forth on their own initiative, but only upon Moses' instruction. In contrast, when it is for evil, the people took the initiative, as the verse states with regard to sending the spies: "And you came near to me every one of you, and said: Let us send men before us, that they may search the land for us, and bring us back word of the way by which we must go up, and the cities unto which we shall come" (Deuteronomy 1:22).

Another example: For good, with regard to the song at the Red Sea after the Israelites were rescued from the Egyptians, it is stated: "Then sang Moses and the children of Israel this song unto the Lord, and spoke, saying: I will sing unto the Lord, for He is highly exalted; the horse and his rider He has thrown into the sea" (Exodus 15:1). They did not start singing of their own accord, but merely followed Moses' lead. Yet for evil, after the spies delivered their report upon their return from Eretz Yisrael, the verse states: "And all the congregation lifted up their voice, and cried; and the people wept that night" (Numbers 14:1).

Rabbi Hiyya bar Abba said: When he reproves the Jews, the prophet also notes their greater willingness to perform evil than good: "I said: Surely you will fear Me, you will receive correction; so her dwelling shall not be cut off, despite all that I have visited upon her; but they rose early and corrupted all their doings" (Zephaniah 3:7), which indicates that every act of corruption that the Jews would perform, they would perform it early in the day. In contrast, only the vigilant arise early to fulfill mitzvot.

In reference to the previous statement that the Jews donated to both the Tabernacle and the Golden Calf, Rabbi Abba bar Aha said: You cannot discern the true nature of this people, as donations are requested for the Golden Calf and they give; and later, donations are requested for the Tabernacle, and they also give.

In this regard, Rabbi Yosei bar Hanina taught this *baraita*. The verse states: "And you shall make an Ark cover of pure gold" (Exodus 25:17). Let the gold<sup>8</sup> of the Ark cover come and atone for the gold of the Calf.<sup>n</sup>

Three collections – שְׁלֹשׁ תְּרוּמוֹת – Different *halakhot* applied to these three collections. The collection for the Tabernacle was voluntary; each person would donate as he saw fit, with regard to both the size of his donation and the type of material, be it gold, wood, or anything else. The collection of shekels for offerings was obligatory and identical for every adult male; the authorities could adjust the specific amount, but it was required to be the same amount for all. The collection for the sockets was fixed and was set at one half-shekel for each adult male.

## BACKGROUND

Sockets – אֲדָנִים: According to tradition, as stated in the *baraita* that deals with the construction of the Tabernacle, the beams of the Tabernacle were connected to the sockets in the following manner: Each socket consisted of silver that was appropriately shaped to fit the beams. At the bottom of each beam the wood was cut to create two protruding sections, each of which was inserted into a socket.



Bottom of beam fitting into socket

רבי חגי בשם רבי שמואל בר נחמן: שלש תְּרוּמוֹת נֶאֱמְרוּ בְּפֶרֶשֶׁה זֹאת: תְּרוּמַת אֲדָנִים, וְתְרוּמַת שֶׁקֶלִים, וְתְרוּמַת הַמִּשְׁכָּן. "דִּבֶּר אֵל בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ לִי תְרוּמָה" וגו' – זו תְּרוּמַת אֲדָנִים. "מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוֹ תִּקְחוּ אֶת תְּרוּמָתִי" – זו תְּרוּמַת שֶׁקֶלִים. "זֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאֲתָם" – זו תְּרוּמַת הַמִּשְׁכָּן.

The Gemara returns to the issue of the collection of the shekels. Rabbi Haggai said in the name of Rabban Shimon bar Nahman: Three collections<sup>N</sup> are stated in this passage (Exodus 25:1–3): The collection for the sockets, in which the beams of the Tabernacle building were placed; the collection of shekels for communal offerings; and the collection for the building of the Tabernacle. When the verse states: "Speak to the children of Israel, that they take for Me an offering" (Exodus 25:2), this is the collection of sockets.<sup>B</sup> "Of every man whose heart makes him willing, you shall take My offering" (Exodus 25:2); this is the collection of shekels. "And this is the offering which you shall take from them" (Exodus 25:3); this is the collection of the Tabernacle.

תְּרוּמַת הַמִּשְׁכָּן – לְמִשְׁכָּן, מִה שְׂרִיצוּ יַעֲשׂוּ. תְּרוּמַת שֶׁקֶלִים – לְקַרְבָּן, מִה שְׂרִיצוּ יַעֲשׂוּ. כִּדְּי שְׂיֵהָא יָד כּוּלָן שְׂוָה.

The Gemara elaborates: The collection of the Tabernacle goes to the Tabernacle, and whatever the authorities want to do with this money for the purpose of the Tabernacle they may do. The collection of shekels is for the communal offering; whatever they want to do with this money for the acquisition of the various communal offerings, they may do. Every Jewish male participates in this collection, in order that they all have an equal share in the communal offerings.

תְּרוּמַת אֲדָנִים – לְאֲדָנִים, "הַעֲשִׂיר לֹא יִרְבֶּה וְהִדָּל לֹא יִמְעוּט".

As for the collection of the sockets, it is brought for the making of sockets. In this case the verse states: "The rich shall not give more, and the poor shall not give less" (Exodus 30:15). Every male from age twenty upward donated the fixed sum of a half-shekel, which was used for the making of the sockets.

אָמַר רַבִּי אָבוּן: אִי בְּפֶרֶשֶׁה הַזֹּאת נֶאֱמַר בִּיה שְׁלֹשׁ תְּרוּמוֹת: "מִחֲצִית הַשֶּׁקֶל תְּרוּמָה לַיהוָה" "וְתֵן תְּרוּמַת ה' "לְתֵת אֶת תְּרוּמַת ה'".

Rabbi Avun said: In this passage as well, three collections are stated: "Half a shekel for an offering to the Lord" (Exodus 30:13); "Shall give the offering of the Lord" (Exodus 30:14); "They give the offering of the Lord" (Exodus 30:15).

"בִּט"ו בּו קורין את המגילה בכרכים". לא כן אָמַר רַבִּי חֵלְבּוֹ, רַב הוֹנָא רַב בְּשֵׁם רַבִּי חֲזִיָּא רַבְה: הַכֵּל יוֹצֵאִין בְּאַרְבַּעַה עָשָׂר שְׂוָה וּזְמַן קְרִיאָתָהּ.

The mishna taught that on the fifteenth day of the month of Adar the Scroll of Esther is read in cities. The Gemara asks: But how can this be so? Didn't Rabbi Helbo say citing Rav Huna citing Rav, in the name of Rabbi Hiyya the Great: All fulfill the obligation to read the Megilla on the fourteenth of Adar, which is the fixed time of its recitation. This ruling apparently includes even the inhabitants of walled cities.

לֹא בָּא אֵלָּא לְלַמְדֵּךְ שְׂכַל הַמַּצּוֹת הַנוֹהֲגוֹת בְּאֶדְר שְׁנֵי אֵינָן נוֹהֲגוֹת בְּאֶדְר רִאשׁוֹן.

The Gemara answers: This statement does not come to establish the correct date for reciting the Megilla, but to teach you that all the other mitzvot that are practiced in a leap year in Second Adar are not practiced in First Adar.

רַבִּי יוֹסֵה וְרַבִּי אֲחָא הוּוּן יְתִבִּין, אָמַר רַבִּי יוֹסֵה לְרַבִּי אֲחָא: לֹא מִסְתַּבְּרָא אֵלָּא לְשַׁעֲבַר, אֲבָל לְבָּא לֹא.

The Gemara relates: Rabbi Yosei and Rabbi Aha were sitting together. Rabbi Yosei said to Rabbi Aha: The statement that all fulfill their obligation on the fourteenth indeed means that all may read the Megilla on the fourteenth. Yet it is reasonable to say so only after the fact, i.e., if they neglected to do so on the fifteenth, the inhabitants of a walled city have fulfilled their obligation by reading on the fourteenth. However, the residents of walled cities may not read the Megilla on the fourteenth *ab initio*.

וְהָא תַנִּי: מְקוֹם שְׁנֵהֲגוּ לְקִרְוֹתָהּ שְׁנֵי יָמִים קוֹרִין אוֹתָהּ שְׁנֵי יָמִים. אָמַר לִיה: אוּף אֲנָא סָבַר כֵּן.

Rabbi Aha raised an objection to Rabbi Yosei. But wasn't it taught in a *baraita*: In a place where they were accustomed to read the Megilla on two days, due to doubt over whether or not that city was surrounded by a wall in the days of Joshua (e.g., Tiberias; see *Megilla* 5b), they read it on two days? Yet you claim that even in a place where the Megilla must definitely be read on the fifteenth, if it was read on the fourteenth the residents are not obligated to read it again. Rabbi Yosei said to him: I too hold like that, i.e., that residents of a walled city should read the Megilla on the fifteenth, even when they had already read it on the fourteenth.



HALAKHA

Mitzvot that are practiced in Second Adar are not practiced in the First, apart from eulogy and fasting – מצוות הנהגות – באדר שני אינן נוהגות בראשון חוץ מהספד ותענית ותענית. In a leap year, eulogies and fasting are prohibited on the fourteenth and fifteenth of First Adar, regardless of whether one lives in a walled city. However, the other mitzvot of Purim, i.e., reading the Megilla, sending portions of food to one's fellow, giving gifts to the poor, and conducting a festive meal, do not apply on these days. Some say that even eulogies and fasting are permitted in First Adar. The Rema writes that the established custom is in accordance with the first opinion, as stated in the baraita of Megillat Ta'anit (Rambam Sefer Zemanim, Hilkhot Megilla VaHanukka 2:13; Shulhan Arukh, Oraḥ Hayyim 697:1).

With regard to the issue of dating legal documents one writes First Adar and in Second Adar simply Adar – לעגן שטרות בותבין אדר ראשון ואדר שני סתם. With regard to a bill of divorce written in a leap year, if it is written in First Adar, the scribe should write: In the month of First Adar, and if it is written in Second Adar, he should write: In the month of Second Adar. If he simply writes Adar instead of First Adar, the bill of divorce is valid, but if he writes Adar instead of Second Adar, the document is invalid (Shulhan Arukh, Even HaEzer 126:7; see Shulhan Arukh, Hoshen Mishpat 43:28 with regard to monetary documents).

BACKGROUND

Tzippori – צפורין: Tzippori is located in the central Lower Galilee. It was destroyed after the death of Herod, but was later reconstructed in great splendor. The prestige of the city grew significantly toward the end of the tannaitic period, when the Jewish settlement of the Galilee was developed and strengthened. Rabbi Yehuda HaNasi moved to Tzippori and transferred the seat of the Sanhedrin to there as well, transforming the city into a Torah center for many years, through the period of the redaction of the Jerusalem Talmud.



Zodiac mosaic found in a synagogue in Tzippori

אמר רבי מנא: וְאוֹת, אִילוּ מִשְׁקְרִינֵי בְּאַרְבָּעָה עָשָׂר חֹזֵר וְקִרְיֵי בְּחַמִּישָׁה עָשָׂר, שָׂמָא אֵין שׁוֹמְעֵין לֹ? אִם אֵת אֹמֵר בֵּן – נִמְצְאָתָּ עֹקֵר וְזִמְן בְּרַבִּים בִּידָךְ.

תני רבן שמעון בן גמליאל אומר: מצוות הנהגות באדר שני אינן נוהגות בראשון, חוץ מהספד ותענית שהן שווין בזה ובזה.

רבי בא רבי ירמיה בשם רב רבי סימון בשם רבי יהושע בן לוי: הלכה כרבן שמעון בן גמליאל.

רב הונא רבה דצפורין אמר: הנהיג רבי חנינא בצפורין כהדא דרבן שמעון בן גמליאל. לא אמר אלא הנהיג, (אבל) הא להלכה – לא.

אבל לעגן שטרות בותבין אדר ראשון, ואדר שני סתם. רבי יוסי אומר: אדר ראשון

Rabbi Yosei did not explain how Rabbi Helbo's statement that all fulfill their obligation on the fourteenth fits with the baraita. Rabbi Mana said: And this is so; there is no contradiction from the baraita. If, after reciting the Megilla on the fourteenth of Adar, one wants to read it again on the fifteenth, perhaps we do not listen to him, i.e., allow him? If you say so, you have turned out to have directly uprooted the proper time for the recitation of the Megilla in walled cities, which is the fifteenth of Nisan. Therefore, it is appropriate for one who has already read on the fourteenth to read again on the fifteenth.

It was taught in a baraita that Rabban Shimon ben Gamliel says: All the mitzvot that are practiced in Second Adar are not practiced in the First Adar, apart from the prohibitions against eulogy and fasting<sup>HN</sup> on Purim, which apply equally in both this month and that one.<sup>N</sup> It is prohibited to give a eulogy or to fast on the fourteenth and fifteenth of First Adar.

Rabbi Ba said, citing Rabbi Yirmeya in the name of Rav, and similarly, Rabbi Simon said in the name of Rabbi Yehoshua ben Levi: The halakha is in accordance with the opinion of Rabban Shimon ben Gamliel.

Rav Huna the Great from Tzippori<sup>B</sup> said: Rabbi Hanina instituted the custom in Tzippori in accordance with this opinion of Rabban Shimon ben Gamliel. The Gemara infers: Rav Huna did not say that according to Rabbi Hanina the halakha is in accordance with the opinion of Rabban Shimon ben Gamliel, i.e., as a definitive ruling; rather, he meant that Rabbi Hanina merely instituted the custom in practice, even though it is not the definitive halakha.

However, with regard to the issue of dating legal documents, the following practice is followed. One writes First Adar, and in Second Adar, simply Adar.<sup>H</sup> Rabbi Yosei says: In First Adar

NOTES

Mitzvot that are practiced in Second Adar are not practiced in the First, apart from eulogy and fasting – מצוות הנהגות – באדר שני אינן נוהגות בראשון חוץ מהספד ותענית ותענית. The later commentaries ask: Why should eulogy and fasting be prohibited during First Adar, when Purim is not celebrated? These prohibitions on Purim are derived by the Gemara in tractate Megilla (5b) from the verse: "That they should make them days of feasting and gladness" (Esther 9:22), and the fourteenth and fifteenth of First Adar are not days of feasting and gladness. They answer that the prohibition against eulogy and fasting on these days is not derived from that verse, but rather from the inclusion of these dates in Megillat Ta'anit in the list of days prohibited for eulogies and fasting. It is also stated there that the only difference between First Adar and Second Adar is the reading of the Megilla and the giving of gifts to the poor,

which supports the idea that the two months are equal with regard to eulogies and fasting (Wilna Gaon; Shulhan Arukh, Oraḥ Hayyim 568:7).

Apart from eulogy and fasting which apply equally in both this and that – חוץ מהספד ותענית שהן שווין בזה ובזה: According to most commentaries, this means that eulogy and fasting are prohibited in First Adar like in Second Adar, as indicated by the wording of the baraita. Conversely, some authorities maintain that eulogy and fasting are prohibited in First Adar only if the Megilla had been read in that month, before that year was established as a leap year. If, however, it was declared a leap year before the beginning of Adar, one may eulogize or fast on the fourteenth and fifteenth of First Adar ab initio (Rosh on Megilla 6b).