

מבטליו תלמוד תורה להוצאת המת ולהכנסת הכלה. אמרו עליו על רבי יהודה ברבי אילעאי שהיה מבטל תלמוד תורה להוצאת המת ולהכנסת הכלה. במה דברים אמורים – בשאין שם כל צורכו, אבל יש שם כל צורכו – אין מבטליו.

וכמה כל צורכו? אמר רב שמואל בר אינאי משמיה דרב: תריסר אלפי גברי ושיתא אלפי שיפורי, ואמרי לה: תריסר אלפי גברי, ומיניהו שיתא אלפי שיפורי. עולא אמר: בגין דחייצי גברי מאבולא עד סיכרא.

רב שישת אמר: בנתנתה כן נטילתה. מה נתנתה בששים ריבוא – אף נטילתה בששים ריבוא. הני מילי – למאן דקרו ותני, אבל למאן דמתני – לית ליה שיעורא.

תנא, רבי שמעון בן יוחי אומר: בוא וראה כמה חביבין ישראל לפני הקדוש ברוך הוא. שבכל מקום שגלו – שכינה עמהן. גלו למצרים – שכינה עמהן, שנאמר: "הנגלה נגליתי לבית אביך בהיותם במצרים" וגו', גלו לבבל – שכינה עמהן, שנאמר: "למענכם שלחתי בבבלה". ואף כשהן עתידין ליגאל שכינה עמהן, שנאמר: "ושב ה' אליהן את שבותך", והשיב לא נאמר אלא "ושב", מלמד שהקדוש ברוך הוא שוב עמהן מבין הגלויות.

One interrupts his Torah study^N to carry out the dead for burial^H and to escort a bride to her wedding. They said about Rabbi Yehuda, son of Rabbi Elai, that he would interrupt his Torah study to carry out the dead for burial and to escort a bride to her wedding. The Gemara qualifies this ruling: In what case is this statement said? Only where there are not sufficient numbers of other people available to perform these mitzvot and honor the deceased or the bride appropriately. However, when there are sufficient numbers, additional people should not interrupt their Torah study to participate.

The Gemara asks: And how many people are considered sufficient? Rav Shmuel bar Inya said in the name of Rav: Twelve thousand men^N and another six thousand men to blow horns as a sign of mourning. And some say a different version: Twelve thousand men, among whom are six thousand men with horns. Ulla said: For example, enough to make a procession of people all the way from the town gate [*abbula*]^L to the place of burial.^N

Rav Sheshet said: As the Torah was given, so it should be taken away, i.e., the same honor that was provided when the Torah was given at Mount Sinai should be provided when the Torah is taken through the passing away of a Torah scholar. Just as the Torah was given in the presence of six hundred thousand men, so too its taking should be done in the presence of six hundred thousand men. The Gemara comments: This applies to someone who read the Bible and studied *halakhot* for himself. But for someone who taught others, there is no limit to the honor that should be shown to him.

§ It is taught in a *baraita*: Rabbi Shimon ben Yoḥai says: Come and see how beloved the Jewish people are before the Holy One, Blessed be He. As every place they were exiled, the Divine Presence went with them.^N They were exiled to Egypt, and the Divine Presence went with them, as it is stated: "Did I reveal myself^N to the house of your father when they were in Egypt?" (1 Samuel 2:27). They were exiled to Babylonia, and the Divine Presence went with them, as it is stated: "For your sake I have sent to Babylonia" (Isaiah 43:14). So too, when, in the future, they will be redeemed, the Divine Presence will be with them,^N as it is stated: "Then the Lord your God will return with your captivity" (Deuteronomy 30:3). It does not state: He will bring back, i.e., He will cause the Jewish people to return, but rather it says: "He will return," which teaches that the Holy One, Blessed be He, will return together with them from among the various exiles.

NOTES

One interrupts his Torah study – מבטליו תלמוד תורה: Torah study is interrupted in this case because, as is stated in the beginning of the tractate (3b), the honor of those who study Torah is greater than the honor due to the Torah itself (*Rishon LeTziyyon*; see *Turei Even*).

Twelve thousand men – תריסר אלפי גברי: Some suggest that this number is based on a precedent, which is either the size of the Jewish army that went to battle at Midian (*Maharsha*) or the number of angels that were revealed at the giving of the Torah at Sinai (*Ramat Shmuel*).

From the town gate to the place of burial – מאבולא עד סיכרא: The *Arukh* interprets this differently, as: From the place of mourning to the grave.

As every place they were exiled, the Divine Presence went with them – שבכל מקום שגלו שכינה עמהן: The Divine Presence

accompanies the Jewish people in order to protect them and ensure that they will not be assimilated among the nations (*Alsheikh*).

Did I reveal myself – הנגלה נגליתי: Although this is stated rhetorically, in many cases rhetorical statements are made based on facts that are actually true (see commentaries on 1 Samuel 2:27 and *Targum Yonatan* there).

When in the future they will be redeemed, the Divine Presence will be with them – כשהן עתידין ליגאל שכינה עמהן: The *baraita* omits the fact that the Divine Presence is also with the Jewish people in the current exile. The *Ritva* explains that the omission is out of respect for the Divine Presence. *Re'ah Duda'im* suggests that the omission is because the accompaniment of the Divine Presence in exile is noticed only at the time of the redemption.

HALAKHA

Interrupting Torah study to carry out the dead for burial – ביטול תורה להוצאת המת: Torah study is interrupted, and one is obligated to interrupt it (*Shakh*), in order to take out the dead for burial. If the deceased used to teach Torah to others, there is no limit to the honor that should be afforded to him, and even if thousands are already accompanying him, one should interrupt one's Torah study to accompany him to the grave.

If the deceased studied but did not teach, then it is fitting that six hundred thousand people accompany him. If the deceased did not study Torah, then as long as there are ten men to accompany him, it is not necessary to interrupt one's Torah study.

Nowadays, it is rare that someone has not studied at all, and therefore Torah study is interrupted for any commoner (*Rema*). The custom is to be lenient for a woman and a child and to act as one would for a man who did study. The Torah study of children is not interrupted under any circumstances (*Shulhan Arukh, Yoreh De'a* 361:1).

LANGUAGE

Gate [*abbula*] – אבולא: If the Gemara's intention is to the town gate, this word is likely from the Greek ἐμβολή, *embole*, one of whose meanings is gate, or the structure in which a gate is built.

That was destroyed and rebuilt – דְּשִׁי וְיָתִיב: The *ge'onim* record a tradition that the synagogue was known as the one that was destroyed and rebuilt because when the Jews were exiled they took stones and materials from the Temple and used them to build the synagogue in Neharde'a.

Once I heard – אַבַּיִי דְּשָׁמְעִית לְהָא: Abaye was certainly familiar with this verse. His intention was that he had not yet studied its full meaning (Rashba). Alternatively, he had assumed that the verse is referring to the Temple, but after hearing that synagogues are also considered miniature sanctuaries, he realized that in Psalms 90:1 as well, “dwelling place” is referring to the synagogues and study halls, and therefore it is especially valuable to study in them (Maharsha).

Why do you seek to enter into a legal dispute – לָמָּה תִּרְצוּ: The midrash describes that all the mountains desired for the Torah to be given upon them. They debated among themselves who was the tallest and therefore the most worthy of the privilege. God responded that their great height, an allegorical reference to their arrogance, was in fact the very reason they were considered unfit for the task (Maharsha).

BACKGROUND

Neharde'a – נְהַרְדְּעָא: A city on the Euphrates, near the Malka River, Neharde'a was one of the oldest Jewish communities in Babylonia. According to tradition, Jews lived in Neharde'a as early as First Temple period, in the sixth century BCE, beginning with the exile of King Jehoiachin of Judea. Neharde'a was one of the most important Jewish communities in Babylonia. It was a center of Torah learning from an early period, and its yeshiva was the oldest in Babylonia. Many of the greatest *tanna'im* visited Neharde'a, among them Rabbi Akiva, who intercalated the calendar there (*Yevamot* 122b). During Rav's time, the first half of the third century CE, the yeshiva in Neharde'a was headed by Rav Sheila, and after him by Shmuel. Since the city lay near the border between the Roman and the Persian Empires, it frequently suffered from the wars between the two, and Papa ben Nazer Odonathus, king of Tadmor, destroyed it completely in 259 CE. Later, however, Jews resettled there, and many Torah scholars remained in Neharde'a even after its yeshiva split and was reestablished in Mehoza and Pumbedita.

PERSONALITIES

Rav Sheshet – רַב שֵׁשֶׁת: A prominent third-generation Babylonian *amora*, Rav Sheshet was the primary student of Rav Huna, although he also served and studied under the rest of the Sages of that generation. Even in his generation, Rav Sheshet was famous for his unsurpassed expertise in *baraitot*. Due to his comprehensive familiarity with even the most obscure areas of Oral Law, he was nicknamed Sinai. Many of the Sages of the generation came to study from him, as they knew that his teachings were always based on early sources. In his later years, Rav Sheshet became blind, but he remained involved in all aspects of life and was a frequent visitor to the house of the Exilarch. He was characteristically extremely forceful, hard as steel, and did not defer even to eminent world leaders. Apparently, Rav Sheshet supported himself as a garment merchant and earned enough to live comfortably.

בְּבָבֶל הֵיכָא? אָמַר אַבַּיִי: בְּבֵי כְּנִישְׁתָּא דְּהוּצָל, וּבְבֵי כְּנִישְׁתָּא דְּשָׁף וְיָתִיב בְּנְהַרְדְּעָא. וְלֹא תִימָא הֵכָא וְהֵכָא, אֶלָּא: זְמַנֵּי הֵכָא, וְזְמַנֵּי הֵכָא. אָמַר אַבַּיִי: תִּיתִי לִי, דְּכִי מְרַחֲקִינָא פְּרֻסָּה – עֵיילָנָא וּמְצַלִּינָא הֵתָם. אַבּוּה דְּשִׁמוּאֵל [וְלִוִי] הָווּ יָתִיב בְּכְנִישְׁתָּא דְּשָׁף וְיָתִיב בְּנְהַרְדְּעָא. אֲתֵינָא שְׂכִינָה, שְׁמַעוּ קוּל רִגְשָׁא. [קָמוּ וּנְפְקוּ.

רַב שֵׁשֶׁת הָוּה יָתִיב בְּבֵי כְּנִישְׁתָּא דְּשָׁף וְיָתִיב בְּנְהַרְדְּעָא אֲתֵינָא שְׂכִינָה] וְלֹא נִפְק. אֲתוּ מַלְאכֵי הַשָּׁרָת וְקָא מִבְּעַתוּ לֵיהּ, אָמַר לְפָנָיו: רַבּוֹנוּ שְׁלַ עוֹלָם! עֲלוּב וְשִׂיאֵינוּ עֲלוּב מִי נִדְחָה מִפְּנֵי מִי? אָמַר לָהּ: שְׁבִקוּהוּ.

”אֵיךְ הָיָה לָהֶם לְמִקְדָּשׁ מַעֲט,” אָמַר רַבִּי יִצְחָק: אֵלּוּ בֵּיתֵי כְּנִסְיֹת וּבֵיתֵי מְדֻרְשׁוֹת שְׁבַבְבָּל, וְרַבִּי אֶלְעָזָר אָמַר: זֶה בֵּית רַבִּינוּ שְׁבַבְבָּל.

דְּרַשׁ רַבָּא: מֵאֵי דְּכָתִיב ”ה’ מְעוֹן אֲתָהּ הֵייתָ לָנוּ” – אֵלּוּ בֵּיתֵי כְּנִסְיֹת וּבֵיתֵי מְדֻרְשׁוֹת. אָמַר אַבַּיִי: מִרִּישׁ הָוּא גְּרִיסָנָא בְּבֵיתָא וּמְצַלִּינָא בְּבֵי כְּנִישְׁתָּא, כִּינּוּ דְּשָׁמְעִית לְהָא דְּקָאֵמַר דּוּד ”ה’ אֲהִבְתִּי מְעוֹן בֵּיתְךָ” – הָוּא גְּרִיסָנָא בְּבֵי כְּנִישְׁתָּא.

תֵּנָא, רַבִּי אֶלְעָזָר הַקָּפָר אָמַר: עֲתִידִין בֵּיתֵי כְּנִסְיֹת וּבֵיתֵי מְדֻרְשׁוֹת שְׁבַבְבָּל שְׂיִקְבְּעוּ בְּאַרְץ יִשְׂרָאֵל, שְׁנֵאֲמַר ”כִּי כְּתוּב בְּהָרִים וּכְרִמְל בְּיָם יְבֵא”, וְהָלֵא דְּבָרִים קַל וְחֹמֶר: וּמָה תְּבוֹר וּכְרִמְל שְׁלֵא בָּאוּ אֶלָּא לְפִי שְׁעָה לְלַמּוֹד תּוֹרָה – נִקְבְּעִים בְּאַרְץ יִשְׂרָאֵל, בֵּיתֵי כְּנִסְיֹת וּבֵיתֵי מְדֻרְשׁוֹת שְׂקוּרִין וּמְרַבִּיצִין בְּהַן תּוֹרָה – עַל אַחַת כְּמָה וּכְמָה.

דְּרַשׁ בַּר קַפָּרָא: מֵאֵי דְּכָתִיב ”לָמָּה תִּרְצוּן הָרִים גְּבוּנוֹתִים”, יִצְתָּה בַּת קוּל וְאָמְרָה לָהֶם: לָמָּה תִּרְצוּ דִּין עִם סִינַי? כּוֹלְכֶם בְּעֵלֵי מוֹמִים אֲתֶם אֶצְל סִינַי. כְּתִיב הֵכָא ”גְּבוּנוֹתִים” וּכְתִיב הֵתָם ”אוּ גְבוּן אוּ דִק”, אָמַר רַב אֲשִׁי: שְׁמַע מִינָהּ הָאֵי מֵאֵן דִּיְהִיר – בְּעֵל מוֹם הוּא.

The Gemara asks: **Where in Babylonia does the Divine Presence reside?** Abaye said: **In the ancient synagogue of Huzal and in the synagogue that was destroyed and rebuilt^N in Neharde'a.^B And do not say that the Divine Presence resided here and there, i.e., in both places simultaneously. Rather, at times it resided here in Huzal and at times there in Neharde'a.** Abaye said: **I have a blessing coming to me, for whenever I am within a distance of a parasang from one of those synagogues, I go in and pray there, due to the special honor and sanctity attached to them. It was related that the father of Shmuel and Levi were once sitting in the synagogue that was destroyed and rebuilt in Neharde'a. The Divine Presence came and they heard a loud sound, so they arose and left.**

It was further related that Rav Sheshet^P was once sitting in the synagogue that was destroyed and rebuilt in Neharde'a, and the Divine Presence came but he did not go out. The ministering angels came and were frightening him in order to force him to leave. Rav Sheshet turned to God and said before Him: **Master of the Universe, if one is wretched and the other is not wretched, who should defer to whom? Shouldn't the one who is not wretched give way to the one who is? Now I am blind and wretched; why then do you expect me to defer to the angels? God then turned to the angels and said to them: Leave him.**

The verse states: **“Yet I have been to them as a little sanctuary in the countries where they have come”** (Ezekiel 11:16). **Rabbi Yitzhak said: This is referring to the synagogues and study halls in Babylonia. And Rabbi Elazar said: This is referring to the house of our master, i.e., Rav, in Babylonia, from which Torah issues forth to the entire world.**

Rava interpreted a verse homiletically: **What is the meaning of that which is written: “Lord, You have been our dwelling place in all generations”** (Psalms 90:1)? **This is referring to the synagogues and study halls. Abaye said: Initially, I used to study Torah in my home and pray in the synagogue. Once I heard^N and understood that which King David says: “Lord, I love the habitation of Your house”** (Psalms 26:8), **I would always study Torah in the synagogue, to express my love for the place in which the Divine Presence resides.**

It is taught in a *baraita*: **Rabbi Elazar HaKappar says: In the future, the synagogues and the study halls in Babylonia will be transported and reestablished in Eretz Yisrael, as it is stated: “Surely, like Tabor among the mountains, and like Carmel by the sea, so shall he come”** (Jeremiah 46:18). There is a tradition that these mountains came to Sinai at the giving of the Torah and demanded that the Torah should be given upon them. **And are these matters not inferred through an *a fortiori* argument: Just as Tabor and Carmel, which came only momentarily to study Torah, were relocated and established in Eretz Yisrael in reward for their actions, all the more so should the synagogues and study halls in Babylonia, in which the Torah is read and disseminated, be relocated to Eretz Yisrael.**

Bar Kappara interpreted a verse homiletically: **What is the meaning of that which is written: “Why do you look askance [teratzdun], O high-peaked mountains, at the mountain that God has desired for His abode”** (Psalms 68:17)? **A Divine Voice issued forth and said to all the mountains that came and demanded that the Torah be given upon them: Why do you seek [tirtzu] to enter into a legal dispute^N [din] with Mount Sinai? You are all blemished in comparison to Mount Sinai, as it is written here: “High-peaked [gavunnim]” and it is written there, with regard to the blemishes that disqualify a priest: “Or crookedbacked [gibben] or a dwarf”** (Leviticus 21:20). **Rav Ashi said: Learn from this that one who is arrogant is considered blemished. The other mountains arrogantly insisted that the Torah should be given upon them, and they were therefore described as blemished.**

Shortcut [*kappendarya*] – קַפֵּנְדָּרְיָא: Apparently from the Latin phrase, via *compendria*, meaning a short route. Rava's explanation was not providing the source of the word but rather for remembering it by the similar sounding Aramaic phrase *makkif dara*.

Using a synagogue as a shortcut – קַפֵּנְדָּרְיָא בְּבֵית הַכְּנֶסֶת – It is prohibited to pass through a synagogue in order to shorten one's journey. However, if one reads or learns a little in the synagogue, it is permitted (*Mishna Berura*). If the path existed before the synagogue was built, it remains permitted to use it. It appears that this prohibition applies only to the synagogue building itself. However, it is permitted to use the synagogue courtyard and even the hallway of a synagogue as a shortcut (*Arukh HaShulhan*). If one enters a synagogue in order to pray, it is a mitzva for him to leave through an entrance different from the one through which he entered (*Shulhan Arukh, Orach Hayyim 151:5*).

If grass sprang up – עָלוּ בוּ עֵשְׂבִים – One must continue to show respect to a synagogue even if it falls into disrepair, even in the Diaspora (*Mishna Berura*). If grass sprang up inside it, it may be picked. However, there is no obligation to do so (*Mishna Berura*). Even if the grass is picked, it should be left on the ground where it was picked in order that those who see it feel anguish over the synagogue's state that will lead them to rebuild it. If it has been decided not to rebuild that synagogue and a different synagogue has already been built, this *halakha* does not apply. Nevertheless, according to the opinion of the *Taz*, even in such a case, it is fitting to place a boundary around the ruins, in order that people will not act disrespectfully when inside them (*Shulhan Arukh, Orach Hayyim 151:10*).

Respect for a cemetery – כְּבוֹד בֵּית הַקְּבָרוֹת – One should not act with frivolity in a cemetery. One should not eat or drink there, nor may one read, learn, or make calculations there. One may not graze animals there. Water canals may not be directed through a cemetery, nor may a cemetery be used as a shortcut. Grass should not be picked from a cemetery. If it is picked, for instance, in order to maintain the graves, it should be burned on the spot (*Shulhan Arukh, Yoreh De'a 3 68:1*, and in the comment of Rema).

He is permitted to make it into a shortcut for himself – מותר לעשותו קַפֵּנְדָּרְיָא: Many of the commentaries suggest that because of the verse in Ezekiel, it is not only permitted in this instance to use the synagogue as a shortcut, but it is a mitzva to do so. Although the Gemara states only that it is permitted and does not state that it's a mitzva, it could be referring to a case where there are multiple alternative exits; specifically selecting the one that is more convenient is permitted although not a mitzva.

One may not direct a water channel to pass through it – אין מוליכין בהן אמת המים: Most of the prohibitions in a cemetery exist in order to defend the honor of the dead. Although they are now but dust of the earth, they were once great people. However, the prohibition against directing a water channel to pass through a cemetery is due to the concern that it may break its banks and flood the graves (*Rabbeinu Yehonatan*).

אין עושין אותו קַפֵּנְדָּרְיָא: מאי קַפֵּנְדָּרְיָא? אָמַר רַבָּא: קַפֵּנְדָּרְיָא כְּשִׁמְהָ – מֵאֵי כְּשִׁמְהָ? כִּמְאֵן דְּאָמַר: אֲדַמְקִיפְנָא אֲדָרֵי אֵיעוּל בְּהָא.

אָמַר רַבִּי אֲבָהוּ: אִם הָיָה שְׁבִיל מֵעִקְרָא – מותר.

אָמַר רַב נַחֲמָן בְּרִי יִצְחָק: הַנִּכְנָס עַל מַנְתָּ שְׁלֵא לַעֲשׂוֹת קַפֵּנְדָּרְיָא מותר לַעֲשׂוֹתוֹ קַפֵּנְדָּרְיָא. וְאָמַר רַבִּי חֵלְבוּ אָמַר רַב הוֹנָא: הַנִּכְנָס לְבֵית הַכְּנֶסֶת לְהַתְפַּלֵּל מותר לַעֲשׂוֹתוֹ קַפֵּנְדָּרְיָא. שְׁנָאמַר "וּבָבֵא עִם הָאָרֶץ לִפְנֵי ה' בְּמוֹעֲדֵי הַבָּא דְּרַךְ שַׁעַר צִפּוֹן לְהַשְׁתַּחֲוֹת יֵצֵא דְרַךְ שַׁעַר נֹגֵב."

"עָלוּ בוּ עֵשְׂבִים לֹא יִתְלוֹשׁ מִפְּנֵי עֲגַמַת נֶפֶשׁ". וְהַתְנָא: אֵינוּ תוֹלֵשׁ וּמֵאֲכִיל, אֲבָל תוֹלֵשׁ וּמְנִיחַ! כִּי תִנֵּן נִמֵי מִתְנַתֵּן – תוֹלֵשׁ וּמֵאֲכִיל תֵּנֵן.

תָּנוּ רַבָּנֵינוּ: בֵּית הַקְּבָרוֹת אֵינוּ נוֹהֲגִין בְּהֵן קְלוֹת רֹאשׁ: אֵינוּ מְרַעֲזִין בְּהֵן בְּהֵמָה, וְאֵין מוֹלִיכִין בְּהֵן אֲמַת הַמַּיִם, וְאֵין מְלַקְטִין בְּהֵן עֵשְׂבִים, וְאִם לִיקַט – שׁוֹרְפֵן בְּמִקוֹמָן מִפְּנֵי כְבוֹד מֵתִים.

אֵהְיִיא? אֵילִמָּא אֲסִיפָא – בֵּינון שְׁשׁוֹרְפֵן בְּמִקוֹמָן מֵאֵי כְבוֹד מֵתִים אֵיכָא? אֵלָא אֵרִישָׁא.

מִתְנִי רֹאשׁ חֲדָשׁ אֲדָר שְׁחָל לְהֵיוֹת בְּשַׁבָּת – קוֹרִין בְּפִרְשַׁת שְׁקָלִים. חָל לְהֵיוֹת בְּתוֹךְ הַשַּׁבָּת – מְקַדִּימִין לְשַׁעֲבֵר, וּמִפְּסִיקִין לְשַׁבָּת אַחֲרָת.

The mishna teaches that even if a synagogue fell into ruin, it may not be made into a *kappendarya*.¹ The Gemara asks: What is meant by *kappendarya*? Rava said: A shortcut,² as implied by its name. The Gemara clarifies: What do you mean by adding: As implied by its name? It is like one who said: Instead of going around the entire row of houses [*makkifna addari*] to get to the other side, thereby lengthening my journey, I will enter this house and walk through it to the other side. The word *kappendarya* sounds like a contraction of *makkifna addari*. This is what Rava meant by saying: As implied by its name.

Rabbi Abbahu said: If a public path had initially passed through that location, before the synagogue was built, it is permitted to continue to use it as a shortcut, for the honor due to a synagogue cannot annul the public's right of access to the path.

Rav Nahman bar Yitzhak said: With regard to one who enters a synagogue without intending to make it into a shortcut, when he leaves he is permitted to make it into a shortcut for himself, by leaving through the exit on the other side of the building. And Rabbi Helbo said that Rav Huna said: With regard to one who enters a synagogue to pray, he is permitted to make it into a shortcut for himself³ by leaving through a different exit, and it is fitting to do so, as it is stated: "And when the people of the land shall come before the Lord in the appointed seasons, he that enters by way of the north gate to bow down shall go forth by the way of the south gate" (Ezekiel 46:9). This indicates that it is a show of respect not to leave through the same entrance through which one came in; it is better to leave through the other side.

The mishna teaches: If grass sprang up⁴ in a ruined synagogue, although it is not befitting its sanctity, one should not pick it, due to the anguish that it will cause to those who see it. It will remind them of the disrepair of the synagogue and the need to rebuild it. The Gemara asks: But isn't it taught in a *baraita*: One may not pick the grass and feed it to one's animals, but he may pick it and leave it there? The Gemara answers: When we learned the prohibition against picking the grass in the mishna as well, we learned only that it is prohibited to pick it and feed it to one's animals, but it is permitted to leave it there.

The Sages taught in a *baraita*: In a cemetery, one may not act with frivolity; one may not graze an animal on the grass growing inside it; and one may not direct a water channel to pass through it,⁵ and one may not gather grass inside it to use the grass as feed for one's animals; and if one gathered grass for that purpose, it should be burnt on the spot, out of respect for the dead.⁶

The Gemara clarifies: With regard to the phrase: Out of respect for the dead, to which clause of the *baraita* does it refer? If we say it is referring to the last clause, that if one gathered grass that it should be burnt out of respect for the dead, then one could ask: Since the grass is burnt on the spot, and not publicly, what respect for the dead is there in this act? Rather, the phrase must be referring to the first clause of the *baraita*, and it explains why it is prohibited to act with frivolity.

MISHNA On four *Shabbatot* during and surrounding the month of Adar, a Torah portion of seasonal significance is read. When the New Moon of Adar occurs on Shabbat, the congregation reads the portion of *Shekalim* on that Shabbat. If the New Moon occurs during the middle of the week, they advance the reading of that portion to the previous Shabbat, and, in such a case, they interrupt the reading of the four portions on the following Shabbat, which would be the first Shabbat of the month of Adar, and no additional portion is read on it.

NOTES

They resume the regular order of readings – חזרין לקסדרן: Although the return to the regular weekly cycle is ostensibly an obvious fact, some suggest that one might have mistakenly suggested that since it so close to Passover, portions from the Torah relating to that Festival should be read instead (Penei Yehoshua).

HALAKHA

The four portions – ארבע פרשיות: During the month of Adar and just prior to it, four special Torah portions are read, as explained in the Gemara (Shulhan Arukh, Oraḥ Hayyim 685).

They make a public announcement concerning the half-shekels – משמיעין על השקלים: When the Temple stood, the requirement to donate the half-shekels was publicly announced on the first of Adar, in order that people give it during that month (Rambam Sefer Zemanim, Hilkhot Shekalim 1:9).

בשננה זכור, בשלישית פרה אדומה, ברביעית ההודש הזה לכם, בחמישית חזרין לקסדרן.

On the second Shabbat, the Shabbat prior to Purim, they read the portion: “Remember what Amalek did” (Deuteronomy 25:17–19), which details the mitzva to remember and destroy the nation of Amalek. On the third Shabbat, they read the portion of the Red Heifer [Para] (Numbers 19:1–22), which details the purification process for one who became ritually impure through contact with a corpse. On the fourth Shabbat, they read the portion: “This month [hahodesh] shall be for you” (Exodus 12:1–20), which describes the offering of the Paschal lamb. On the fifth Shabbat, they resume the regular weekly order of readings^N and no special portion is read.^H

לכל מפסיקין, בראשי חודשים, בחנוכה, ובפורים, בתעניות, ובמעמדות, וביום הכפורים.

For all special days, the congregation interrupts the regular weekly order of readings, and a special portion relating to the character of the day is read. This applies on the New Moons, on Hanukkah, and on Purim, on fast days, and on the non-priestly watches, and on Yom Kippur.

גמ' תנן התם באחד באדר משמיעין על השקלים

GEMARA We learned in a mishna there (Shekalim 1:1): On the first of Adar they make a public announcement concerning the forthcoming collection of half-shekels.^H The money is used for the communal offerings in the Temple in the coming year.

Perek IV Daf 29 Amud b

HALAKHA

And concerning diverse kinds – ועל הכלאים: On the first of Adar, an announcement is made concerning diverse kinds, and everyone goes out and uproots any instances of diverse kinds in his fields (Rambam Sefer Zera'im, Hilkhot Kilayim 2:15).

Offering from the new collections – קרבן מתרומה חדשה: From the New Moon of Nisan, offerings may be brought only from animals purchased with the new collections. However, in the event that the collection was not yet made, money from the old collection may be used (Rambam Sefer Zemanim, Hilkhot Shekalim 4:11).

ועל הכלאים.

And a public announcement is made concerning the need to uproot any instances of diverse kinds^H that have grown in the fields.

בשלמא על הכלאים – דזמן זריעה היא, אלא על השקלים מנלן?

The Gemara asks: Granted, an announcement is made concerning the need to uproot diverse kinds, as the beginning of the month of Adar is a time of sowing. Instances of diverse kinds are already noticeable, and therefore it is a fitting time to deal with the matter. But with regard to the announcement concerning the half-shekels, from where do we derive that it should be made at this point in the year?

אמר רבי טבי אמר רבי יאשיה: דאמר קרא “זאת עולת חודש בחדשו”, אמרה תורה: חדש והבא קרבן מתרומה חדשה.

Rabbi Tavi said that Rabbi Yoshiyya said: It is as the verse states: “This is the burnt-offering of each New Moon in its renewal throughout the months of the year” (Numbers 28:14). The Torah says: There is a month in which you must begin to renew and bring the daily and additional offering from animals purchased with the new collections^H of half-shekels collected that year. Each year a collection is made with which to finance the purchase of communal offerings for the following year. Offerings during that year may be purchased only from collections made for that year.

ובזמן דבניסן בעי אקרובי מתרומה חדשה, קדמינן וקרינן באחד באדר, כי היכי דליתו שקלים למקדש.

Elsewhere it is derived through a verbal analogy that the yearly cycle begins with the month of Nisan. And since starting from and during the month of Nisan the offerings must be brought from the new collections of half-shekels, it is necessary to make the collection in the preceding month, i.e., in Adar. Therefore, they advance the reading of Shekalim, and they read it on the first of Adar, in order that the people will be reminded to bring the half-shekels to the Temple in good time.

We begin to inquire into the *halakhot* of Passover – שואלין בהלכות הפסח: Queries are made with regard to the laws of Passover from thirty days beforehand. This is in accordance with the opinion of the Rabbis who dispute the opinion of Rabbi Shimon ben Gamliel. Some say this *halakha* applies also to the other Festivals (*Magen Avraham*, citing *Bah*). However, others claim that a three-day period before *Shavuot* is sufficient (*Vilna Gaon*). Others limit the *halakha* to Passover (*Mishna Berura*, citing *Beit Yosef*). Nowadays, when there are no offerings, the custom is limited to delivering a halakhic discourse on the Shabbat before Passover. However, some claim that even nowadays the thirty-day period still applies (*Tosafot*; see *Taz*). For all Festivals, during the Festival itself, there is an obligation to study the *halakhot* of the day (*Magen Avraham*; *Shulhan Arukh*, *Orah Hayyim* 429:1).

The collection of half-shekels – גבית מחצית השקל: On the fifteenth of Adar, the money changers sit in every city and request the half-shekel. However, they do not force the people to contribute. On the twenty-fifth of Adar, the money changers sit in the Temple, and they then begin to demand the contribution of the half-shekel (*Rambam Sefer Zemanim*, *Hilkhot Shekalim* 1:9).

This portion of *Shekalim* – פרשת שקלים: *Shekalim* is the portion of Exodus 30:11–16. This is in accordance with the opinion of Rav. Although the *halakha* is normally decided in accordance with Shmuel, in this case there is a *baraita* in accordance with Rav's opinion, and the Gemara discusses his opinion, which suggests that it rules in accordance with him. The story involving Jehoiada the priest is read as the *haftara* (*Shulhan Arukh*, *Orah Hayyim* 685:1).

BACKGROUND

Money-changing tables – שולחנות: Every adult male, both in Eretz Yisrael and in the Diaspora, was obligated to donate a half-shekel toward the purchase of the public offerings and the maintenance of the Temple. Through this, the entire Jewish people became partners in the Temple service. The key issue was not the amount that was given, but the fact that each person gave the same amount. Therefore, it is understandable that the amount to be donated was changed throughout the generations. For example, toward the end of the Temple period, the amount was fixed at two dinars, which is half a *se'a* and is referred to as the sacred shekel. The donation was not always made in the exact amount and the money changers would provide change. Therefore, to ensure the right amount was given and to pay the money changers for their efforts, a small coin was paid in addition to the half-shekel.

כמאן – דלא ברבן שמעון בן גמליאל. דאי רבן שמעון בן גמליאל – האמר שתי שבתות, דתניא: שואלין בהלכות הפסח קודם לפסח שלשים יום, רבן שמעון בן גמליאל אומר: שתי שבתות.

אפילו תימא רבן שמעון בן גמליאל, בין דאמר מר: בהמשה עשר בו שולחנות יושבין במדינה, ובעשרים וחמשה יושבין במקדש – משום שולחנות קדמינן וקרני.

מאי פרשת שקלים? רב אמר: "צו את בני ישראל ואמרת אליהם את קרבני לחמי". ושמואל אמר: "כי תשא".

בשלמא למאן דאמר "כי תשא" היינו דקרי לה פרשת שקלים, דכתוב בה שקלים. אלא למאן דאמר "את קרבני לחמי", הלא מידי שקלים כתובי התם? אין טעמא מאי – כדדבי טבי.

The Gemara asks: **In accordance with whose opinion is the mishna taught? It is not in accordance with the opinion of Rabban Shimon ben Gamliel, for if someone would suggest that it is in accordance with the opinion of Rabban Shimon ben Gamliel, one could counter: Didn't he say that two weeks is a sufficient period of preparation? As it is taught in a baraita: We begin to inquire into the halakhot of Passover^{HN} thirty days before Passover. Rabban Shimon ben Gamliel says: We begin to inquire only two weeks before Passover.** As such, it should be sufficient to announce the collection of half-shekels from two weeks before Nisan, and there should be no need to advance the announcement to the beginning of Adar, as stated in the mishna.

Even if you say that the mishna is in accordance with the opinion of Rabban Shimon ben Gamliel, it is possible that even he agrees that the announcement concerning the collection of the half-shekels should be made on the first of Adar, since the Master said: **On the fifteenth of Adar money-changing tables^B for collecting the half-shekels are set up throughout the country, and on the twenty-fifth of Adar they are set up in the Temple.^{HN} Because of the possibility to donate the half-shekels at the tables already from the fifteenth, they advance the reading of Shekalim to inform people of that possibility and read it two weeks earlier, on the first of Adar.**

S The Gemara clarifies which passage is read: **What is this portion of Shekalim?^{HN} Rav said: It is the portion of "Command the children of Israel, and say to them: My offering, the provision of My offerings made by fire" (Numbers 28), which details the daily and additional offerings. And Shmuel said: It is the portion of "When you take the count" (Exodus 30:11–16).**

Granted, according to the one who said that it is the portion of "When you take the count," this is the reason that it is called the portion of Shekalim, for the obligation to give half-shekels is written in that portion. However, according to one who said that it is the portion of "My offering, the provision of My offerings," why should that portion be read? Is there anything written about the half-shekels here? The Gemara answers: Yes. What is the reason that they are collected in Adar? As per the explanation of Rabbi Tavi, the half-shekels are collected to be used for the coming year's daily and additional offerings. Therefore, reading the portion concerning those offerings will serve well as a reminder for people to donate.

NOTES

We begin to inquire into the *halakhot* of Passover – שואלין בהלכות הפסח: This is referring neither to the announcement of the upcoming Festival nor to the delivery of sermons concerning it. Rather, it is referring to the point at which it is deemed appropriate to begin analyzing the pertinent *halakhot* in the study hall. As such, it is possible that even the Sages, who dispute Rabban Shimon ben Gamliel here, would agree that two weeks prior to an event is sufficient time for a public announcement. They dispute only that the analysis of the *halakhot* requires a longer time (*Ritva*).

And on the twenty-fifth they are set up in the Temple – ובעשרים: Rashi explains that from this date, tables were set up in the Temple in order to inform people that those who had still not fulfilled their obligation to donate a half-shekel would be forced to do so. The *Ritva* and the *Meiri* add that by this date the majority of people had certainly already paid their

dues, and therefore it was no longer necessary to have tables set up in the rest of the country. With regard to the choice of this date, some suggest it is based on the opinion of Rabbi Yehoshua that the world was created on the twenty fifth-of Adar, which makes it a fitting time for a beginning (*Rav Yitzhak Haver*). The *Turei Even* discusses at length the need to prepare the offerings for the New Moon of Nisan from four days prior to it, which is the twenty-fifth of Adar.

What is this portion of *Shekalim* – מאי פרשת שקלים: It is difficult to understand how this matter could be subject to a dispute. Wasn't it consistently practiced each and every year, and the choice of portion well known? Some suggest that the dispute relates only to the choice of portion when the New Moon of Adar occurs on a Shabbat, something that did not occur often (*Penei Yehoshua*; see *Sefat Emet*).

BACKGROUND

Sockets – אַדְנִים:



Depiction of sockets used in the construction of the Tabernacle

NOTES

שְׁלֹשׁ – There were three contributions of half-shekels – תְּרוּמוֹת הַן: The first mention: “A half-shekel, a contribution to the Lord” (Exodus 30:13), is referring to the contribution for the sockets. The mention in the verse “Every one that passes among them that are numbered... shall give a contribution of the Lord” (Exodus 30:14) is referring to the contribution for Temple maintenance. The final mention: “The rich shall not give more, and the poor shall not give less, than a half-shekel, when they give the contribution of the Lord, to make atonement for your souls” (Exodus 30:15), is referring to the contribution for the altar (Rabbeinu Yehonatan).

בְּשִׁלְמָא לְמַאן דְּאָמַר “צוֹ אֵת בְּנֵי יִשְׂרָאֵל” – מִשּׁוּם דְּכִתְיִבִי קְרִבְנוֹת הָתָם, כְּדַרְבֵּי טָבִי. אֲלֵא לְמַאן דְּאָמַר “כִּי תִשָּׂא” קְרִבְנוֹת מִי כְּתִיבִי שְׁקָלִים לְאֲדָנִים כְּתִיבִי!

בְּדַתְנֵי רַב יוֹסֵף: שְׁלֹשׁ תְּרוּמוֹת הֵן, שֶׁל מִזְבֵּחַ לְמִזְבֵּחַ, וְשֶׁל אֲדָנִים לְאֲדָנִים, וְשֶׁל בְּדֻק הַבַּיִת לְבְדֻק הַבַּיִת.

בְּשִׁלְמָא לְמַאן דְּאָמַר “כִּי תִשָּׂא” הֵיִינוּ דְּשִׁנֵּי הָאֵי רֵאשׁ חֹדֶשׁ מִשְׁאָר רֵאשֵׁי תְּדִשִׁים,

אֲלֵא לְמַאן דְּאָמַר “צוֹ... אֵת קְרִבְנֵי מֵאֵי שְׁנֵי שְׁנֵי, דְּאֵילוּ רֵאשֵׁי תְּדִשִׁים – קְרוּ שִׁתָּא בְּעֵנִינָא דְּיוֹמָא, וְחַד בְּדִרְאֵשׁ חוֹדֶשׁ. וְאֵילוּ הָאֵידְנָא כּוֹלְהוּ בְּדִרְאֵשׁ חוֹדֶשׁ.

הַנִּחָא לְמַאן דְּאָמַר לְסֹדֵר פְּרָשִׁיּוֹת הוּא חוֹזֵר,

אֲלֵא לְמַאן דְּאָמַר לְסֹדֵר הַפְּטָרוֹת הוּא חוֹזֵר, וּפְרָשְׁתָּא דְּיוֹמָא קְרִינָא, מֵאֵי שְׁנֵי?

שְׁנֵי, דְּאֵילוּ רֵאשֵׁי תְּדִשִׁים קְרוּ שִׁתָּא בְּעֵנִינָא דְּיוֹמָא, וְחַד קְרוּ בְּדִרְאֵשׁ חוֹדֶשׁ, וְאֵילוּ הָאֵידְנָא קְרוּ תְּלָתָא בְּעֵנִינָא דְּיוֹמָא וְאַרְבַּעָה קְרוּ בְּדִרְאֵשׁ חוֹדֶשׁ.

Granted, according to the one who said that it is the portion of “Command the children of Israel: My offering, the provision of My offerings,” it is logical to read that portion, because the offerings that will be purchased with the half-shekels are written there, as per the explanation of Rabbi Tavi. However, according to one who said that it is the portion of “When you take the count,” why should that portion be read? Is anything about the offerings written in that portion? The collection of half-shekels for use in the construction of the sockets⁸ of the Tabernacle are the only thing written in that portion. What does that have to do with the collection of half-shekels for the purchase of offerings that is held in the month of Adar?

The Gemara answers: The selection of that portion is in accordance with the explanation of the portion that Rav Yosef taught: The three instances of the word: Contribution, in that portion teach that there were three contributions of half-shekels.⁹ The contribution of the altar is for the purchase of communal offerings to be sacrificed on the altar; and the contribution of the sockets is for constructing the sockets; and the contribution of the Temple maintenance is for the Temple maintenance. Therefore, according to Rav Yosef, it is understandable why the portion of “When you take the count” is read. It deals explicitly with the collection of half-shekels.

The Gemara asks further: Granted, according to the one who said that it is the portion of “When you take the count,” this is what is different about this New Moon of Adar and other New Moons when they occur on Shabbat. On the New Moon of Adar, “When you take the count” is read because it describes the collection of half-shekels. On other New Moons, when they occur on Shabbat, the portion of “Command the children of Israel” is read because it mentions the additional offerings brought on Shabbat and the New Moon.

However, according to the one who said that “Command the children of Israel, and say to them: My offering,” what is different about the portion read on the New Moon of Adar and the portion read on other New Moons when they occur on Shabbat, for the same portion is read in all cases? The Gemara answers: They are different: For on other New Moons, when they occur on Shabbat, six people read from the regular weekly portion of the matter of the day and one reads from the portion for the New Moon, whereas now, on the New Moon of Adar, if it occurs on Shabbat, all seven read from the portion of the New Moon.

The Gemara asks: This answer works out well according to the one who said that when the mishna states that on the fifth Shabbat, we resume the regular order of readings. The intention is that one resumes the regular weekly order of Torah portions. This implies that on the previous four Shabbatot, the regular portion was not read at all. Rather, only the special portions delineated in the mishna were read. Therefore, it makes sense to say that all seven people read from the special portion.

However, according to the one who says that the mishna’s intention is that one resumes the regular order of concluding readings from the Prophets [haftarot], and on the previous Shabbatot one also reads from the regular portion of the matter of the day, then the original question stands: What is different about the portion read on the New Moon of Adar and the portion read on other New Moons when they occur on Shabbat?

The Gemara answers: They are different: For whereas on other New Moons, when they occur on Shabbat, six people read from the regular weekly portion of the matter of the day and one reads from the portion for the New Moon, now, on the New Moon of Adar, if it occurs on Shabbat, three people read from the regular weekly portion of the matter of the day and four read from the portion for the New Moon.

For the people of the West who complete the cycle of the Torah in three years – **לְבַנֵי מַעְרַבָא דְמַסְקֵי לְדְאֹרֵייתָא** – **בְּתַלְתַּי שָׁנִין**: The triennial cycle of completing the Torah reading on Shabbat was commonplace in ancient Eretz Yisrael, and there is testimony of the traveler, Benjamin MiTudela, that even in the twelfth century this was the practice in some communities. According to the traditional Masoretic division of the Torah, the text is divided into 154 sections of at least twenty-one verses each. It is likely that the Torah readings in the triennial cycle were based on this system. Maimonides, who was familiar with this tradition, nevertheless ruled that the annual cycle is the accepted practice (see HALAKHA).

HALAKHA

Who complete the Torah in three years – לְבַנֵי מַעְרַבָא דְמַסְקֵי לְדְאֹרֵייתָא: The standard custom is to complete the reading of the entire Torah each year. There are also those who complete it only every three years (Rambam *Sefer Ahava, Hilkhot Tefilla* 13:1).

When the New Moon of Adar occurs on Shabbat – ראש חודש אדר שחל להיות בשבת: When the New Moon of Adar, or, in a leap year, of the second Adar occurs on a Shabbat, three Torah scrolls are taken out. Six people read the regular portion of the week from the first scroll. In places where the custom on a regular Shabbat is to call additional people to read, they may also do so on this Shabbat (*Magen Avraham*). The portion of the New Moon is read from the second scroll, and *Shekalim* is read as *mafṭir* from the third scroll. This ruling is in accordance with the opinion of Rabbi Yitzhak Nappaḥa (Rambam *Sefer Ahava, Hilkhot Tefilla* 13:23).

When the New Moon of Tevet occurs on Shabbat – ראש חודש טבת שחל להיות בשבת: When the New Moon of Tevet, which always occurs during Hanukkah, occurs on Shabbat, three Torah scrolls are taken out. Six people read the entire portion of the week from the first scroll. It would also be permitted to call up only five, even seven, or more (*Mishna Berura*). The portion of the New Moon is read from the second scroll, and the portion for Hanukkah is read from the third scroll (*Shulḥan Arukh, Oraḥ Hayyim* 684:3).

מיתבי: ראש חודש אדר שחל להיות בשבת קורין בפרשת שקלים, ומפטירין ביהודע הכהן. בשלמא למאן דאמר "כי תשא" – היינו דמפטירין ביהודע הכהן, דדמי ליה, דכתיב "כסף נפשות ערבו".

The Gemara raises an objection from the *Tosefta* (*Megilla* 3:1): When the New Moon of Adar occurs on Shabbat, they read the Torah portion of *Shekalim*, and they read as the *haftara* the story involving Jehoiada the priest (II Kings 12:1–17). **Granted, according to the one who said that *Shekalim* is the portion of "When you take the count,"** this is the reason that they read as the *haftara* the story involving Jehoiada the priest: **Because it is comparable in content to the Torah reading, as it is written in the story of Jehoiada: "The money of his assessment of persons"** (II Kings 12:5), which is referring to his collection of the half-shekels, and the *haftara* should always contain a theme similar to the Torah reading.

אלא למאן דאמר "את קרבני לחמי" מי דמי? דמי, כדרבי טובי.

However, according to the one who said that "My offering, the provision of My offerings" is read as the portion of *Shekalim*, is the *haftara* comparable to that portion? **It is comparable, as per the explanation of Rabbi Tavi:** It is appropriate to read the portion about offerings because the collection of half-shekels is for that purpose.

מיתבי: חל להיות בפרשה הסמוכה לה, בין מלפניה ובין מאחריה – קורין אותה, וכופלין אותה.

The Gemara raises an objection from a *baraita*: If the New Moon of Adar occurs on the Shabbat on which the portion to be read for the regular weekly reading is adjacent to the portion read as *Shekalim*, whether on the Shabbat preceding the Shabbat on which *Shekalim* will be read as part of the weekly reading or following it, then they read and repeat *Shekalim* on both *Shabbatot*, one time as the special portion *Shekalim* and the other as part of the regular order.

בשלמא למאן דאמר "כי תשא" – היינו דמתרמי בההוא זימנא.

Granted, according to the one who said that the portion of "When you take the count" is read as *Shekalim*, this is how it is possible: That portion could occur at that time in the yearlong cycle of the order of readings. In the regular order of reading, "When you take the count" is often read during the beginning of Adar.

אלא למאן דאמר "צו את קרבני" מי מתרמי בההוא זימנא? אין, לבי מערבא דמסקי לדאורייתא בתלת שנין.

However, according to the one who said that the portion of "Command the children of Israel, and say to them, My offering" is read as *Shekalim*, does that portion ever occur at that time of the year? That portion usually occurs much later in the year, in the summer. The Gemara answers: **Yes, it sometimes occurs that this portion is read during the beginning of Adar, for the people of the West, i.e., Eretz Yisrael, who complete the cycle of reading the Torah not in one year but in three years.**^{BH}

תנא בוותיה דשמואל: ראש חודש אדר שחל להיות בשבת קורין כי תשא ומפטירין ביהודע הכהן.

It is taught in a *baraita* in accordance with the opinion of Shmuel: **When the New Moon of Adar occurs on Shabbat, they read the portion of "When you take the count," and they read as the *haftara* the story involving Jehoiada the priest.**

אמר רבי יצחק נפחא: ראש חודש אדר שחל להיות בשבת מוציאין שלש תורות וקורין בהן, אחד בענינו של יום, ואחד בשל ראש חודש, ואחד ב"כי תשא". ואמר רבי יצחק נפחא: ראש חודש טבת שחל להיות בשבת מביאין שלש תורות וקורין בהן: אחד בענינו של יום, ואחד בדראש חודש, ואחד בתנוכה.

S Rabbi Yitzhak Nappaḥa said: When the New Moon of Adar occurs on Shabbat,^H the congregation takes out three Torah scrolls^N from the ark and reads from them. From the first one, they read the portion of the regular weekly reading of the matter of the day;^N and from the second one they read the portion for the New Moon; and from the third one they read *Shekalim*, which begins with "When you take the count." And Rabbi Yitzhak Nappaḥa further said: When the New Moon of Tevet, which always falls during Hanukkah, occurs on Shabbat,^H they bring three Torah scrolls and read from them. From the first one, they read the portion of the regular cycle of reading of the matter of the day; and from the second one, they read the portion for the New Moon; and from the third one, they read the portion for Hanukkah.

NOTES

מוציאין שלש – The congregation takes out three Torah scrolls – Although it is possible to use a single scroll and then to roll it from one passage to the next, this would take a long time. It is therefore preferable to use three scrolls in order not to burden the community and keep them waiting. Although

the Gemara in tractate *Yoma* (70a) mentions the concern that using additional scrolls will raise suspicions among the members of the congregation that the first scroll is flawed, that concern does not exist when different people read from each scroll (Ritva).

אחד – From the first one they read of the matter of the day – בענינו של יום. The order of the readings is based on the principle that a frequent practice takes precedence over an infrequent practice (Ritva).

HALAKHA

ראש – When the New Moon of Tevet occurs on a weekday – *ראש חודש טבת שחל להיות בחול*: When the New Moon of Tevet occurs on a weekday, two Torah scrolls are taken out. From the first scroll, three read the portion for the New Moon and the fourth reads from the second scroll the portion for Hanukkah. This ruling is in accordance with the opinion of Rava (*Shulḥan Arukh, Orah Hayyim 684:3*).

NOTES

מי גרם לרביעי שיבא – What caused the fourth to come – An additional reason to give preference to the portion for Hanukkah is that since there is a mitzva on Hanukkah to publicize the miracle, the reading for Hanukkah should be given greater prominence (*Penei Yehoshua*).

וְצִרְיָכָא: דְּאֵי אֵיתְמַר בְּהָא – בְּהָא קְאָמַר רַבִּי יִצְחָק, אֲבָל בְּהַךְ – כְּרַב סְבִירָא לֵיהּ, דְּאָמַר פְּרִשְׁתָּ שְׁקָלִים “אֵת קְרַבְנֵי לַחֲמִי”, וּבְשֵׁתֵי תוֹרוֹת סָגִי, קָא מְשַׁמְעֵ לֵן.

וְלִימָא הָא וְלֹא בְעֵינֵי הָךְ! חֲדָא מְכַלְל חֲבִירְתָּהּ אֵיתְמַר.

אֵיתְמַר, וְרֹאשׁ חֹדֶשׁ טַבֵּת שְׁחָל לִהְיוֹת בְּחֹל, אָמַר רַבִּי יִצְחָק: קְרוּ תְלַתָּא בְּרֹאשׁ חֹדֶשׁ וְחַד בְּחֲנוּכָה. וְרַב דִּימִי דְמֵן חֵיפָא אָמַר: קְרוּ תְלַתָּא בְּחֲנוּכָה וְחַד בְּרֹאשׁ חֹדֶשׁ.

אָמַר רַבִּי מַנִּי: כְּוֹתִינָה דְרַבִּי יִצְחָק נִפְחָא מְסַתְבְּרָא, דְתַדְדִּיר וְשְׂאִינוּ תַדְדִּיר – תַדְדִּיר קוֹדֵם.

אָמַר רַבִּי אֲבִין: כְּוֹתִינָה דְרַב דִּימִי מְסַתְבְּרָא, מִי גָרַם לְרַבִּיעֵי שְׂבִיבָא – רֹאשׁ חֹדֶשׁ, הֲלִכְךָ רַבִּיעֵי בְרֹאשׁ חֹדֶשׁ בְּעֵי מִיָּקְרִי.

מֵאֵי הוּי עֲלָה? רַב יוֹסֵף אָמַר: אֵין מְשַׁגְּיחִין בְּרֹאשׁ חֹדֶשׁ. וְרַבָּה אָמַר: אֵין מְשַׁגְּיחִין בְּחֲנוּכָה. וְהִלְכְתָּא: אֵין מְשַׁגְּיחִין בְּחֲנוּכָה, וְרֹאשׁ חֹדֶשׁ עֵיקַר.

אֵיתְמַר, חָל לִהְיוֹת בְּ“וְאַתָּה תִּצְוֶה”, אָמַר רַבִּי יִצְחָק נִפְחָא: קְרוּ שִׁיתָּא מְ“וְאַתָּה תִּצְוֶה” עַד “כִּי תִשָּׂא”, וְחַד מְ“כִי תִשָּׂא” עַד “וַעֲשִׂיתָ”. אָמַר אֲבִינִי.

The Gemara comments: **And it is necessary for Rabbi Yitzhak Nappaḥa to state the halakha in both cases, as, if it had been stated only with regard to the New Moon of Tevet, one could have mistakenly thought that only with regard to that case does Rabbi Yitzhak Nappaḥa state that three Torah scrolls are used. But with regard to the New Moon of Adar, one might think that he holds in accordance with the opinion of Rav, who said that the portion of Shekalim is the portion of “My offering, the provision of My offerings,” and two Torah scrolls will therefore suffice, since the same portion is used both for the portion for the New Moon and for the portion of Shekalim. Therefore, he teaches us that three Torah scrolls are used even on the New Moon of Adar.**

The Gemara asks: **But, based on that logic, let Rabbi Yitzhak just say the halakha with respect to this case of the New Moon of Adar, and there would be no need to state that case of the New Moon of Tevet. The Gemara answers: Indeed, one was stated from the other by inference, i.e., Rabbi Yitzhak Nappaḥa stated the halakha explicitly only with regard to the New Moon of Adar, and it was inferred that the same is true of the New Moon of Tevet.**

S An amoraic dispute was stated: **When the New Moon of Tevet occurs on a weekday,^h what Torah portion is read? Rabbi Yitzhak Nappaḥa said: Three people read from the portion for the New Moon, and one reads from the portion for Hanukkah. And Rav Dimi of Haifa said: Three read from the portion for Hanukkah, and one reads from the portion for the New Moon.**

Rabbi Mani said: It stands to reason to rule in accordance with the opinion of Rabbi Yitzhak Nappaḥa, for it is already an established principle that when a frequent practice and an infrequent practice conflict, the frequent practice takes precedence over the infrequent practice. Since the portion for the New Moon is read more frequently than the portion for Hanukkah, it should be given greater prominence.

Rabbi Avin said: It stands to reason to rule in accordance with the opinion of Rav Dimi, for the following reason: What caused the fourth person to comeⁿ and read from the Torah? The New Moon, as on the other days of Hanukkah only three people read from the Torah. Therefore, it is only logical that the fourth person should read from the portion for the New Moon.

The Gemara asks: **What halakhic conclusion was reached about this matter? Rav Yosef said: We do not concern ourselves with making the portion for the New Moon the primary reading. Rather, three people read from the portion for Hanukkah, and only the fourth reads the portion for the New Moon. And Rabba said: We do not concern ourselves with making the portion for Hanukkah the primary reading. Rather, three people read from the portion for the New Moon, and only the fourth reads the portion for Hanukkah. The Gemara concludes: And the halakha is that we do not concern ourselves with making the portion for Hanukkah the primary reading, and therefore the portion for the New Moon is primary.**

S An amoraic dispute was stated: **If the Shabbat on which the portion of Shekalim is to be read occurs on the Shabbat in which the regular weekly portion is “And you shall command” (Exodus 27:20–30:10), what should be done? Rabbi Yitzhak Nappaḥa said: Six people read from the portion “And you shall command,” until but not including the weekly portion of “When you take the count” (Exodus 27:20–30:10), and one person reads the portion of Shekalim from “When you take the count,” until but not including the verse: “And you shall make a copper laver” (Exodus 30:11–16). Abaye said:**