

אמרי: אוקומי הוא דקא מוקמי הָתָם.

Since *Shekalim* is read from the portion in the Torah immediately following the regular weekly Torah reading, people will mistakenly say that they merely extended the regular reading and then halted there, and they will not realize that the last reading was actually for the sake of *Shekalim*.

אלא אמר אביי: קרו שיתא מ'ואתה תצוה" עד "ועשית", וחד תני וקרי מ'בי תשא" עד "ועשית".

Rather, Abaye said: Six people read from “And you shall command” until but not including “And you shall make a copper laver,” which concludes with the portion used for *Shekalim*. And then one person repeats and reads *Shekalim* from “When you take the count” until but not including “And you shall make a copper laver.” The repetition of this portion serves to highlight the fact it was read for the sake of *Shekalim*.

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

The Gemara raises an objection from a *baraita*: If the Shabbat on which *Shekalim* is to be read occurs on the Shabbat on which the portion to be read for the regular weekly reading is adjacent to *Shekalim*, whether on the Shabbat preceding that Shabbat or following it, then they read and repeat *Shekalim*.

בשלמא לאביי – ניתא, אלא לרבי יצחק נפחא קשיא!

Granted, according to the opinion of Abaye, it works out well, for the conclusion of the *baraita*, that we repeat *Shekalim*, supports his opinion. But according to the opinion of Rabbi Yitzhak Nappaḥa, it is difficult.

אמר לך רבי יצחק נפחא: ולאביי מי ניתא? תינח לפניה, לאחריה היכי משפחת לה?

The Gemara answers: Rabbi Yitzhak Nappaḥa could have said to you: And according to Abaye, does it really work out well? The reference of the *baraita* to a case where the Shabbat on which *Shekalim* is read precedes the Shabbat on which that portion will be read as part of the weekly reading works out well, since it can indeed occur. However, with regard to the reference to that Shabbat following the Shabbat on which that portion is read as part of the weekly reading, under what circumstances can this case be found? It never occurs like that.

אלא מאי אית לך למימר – בופלה בשבתות, הכא נמי – בופלה בשבתות.

Rather, perforce, what have you to say? That when the *baraita* refers to repeating *Shekalim* when the Shabbat on which *Shekalim* is read follows the Shabbat on which it is read as the regular weekly reading, it means that one repeats it by reading it on two successive *Shabbatot*. Similarly, here too, when the *baraita* refers to repeating *Shekalim* when the Shabbat on which *Shekalim* is read precedes the Shabbat on which it is read as the regular weekly reading, it means that one repeats it by reading it on two successive *Shabbatot*.

חל להיות ב'בי תשא" עצמה, אמר רבי יצחק נפחא: קרו שיתא מן "ועשית" עד "ויקהל" וחד קרי מ'בי תשא" עד "ועשית".

The Gemara considers a similar case: If the Shabbat on which *Shekalim* is to be read occurs on the Shabbat on which the regular portion itself begins with “When you take the count,” what should be done? Rabbi Yitzhak Nappaḥa said: Six people read from “And you shall make a copper laver” until but not including the portion of “And he assembled” (Exodus 30:17–34:35). This is the entire regular weekly portion of “When you take the count” without the opening passage, which is also the portion of *Shekalim*. And then one person goes back and reads the portion of *Shekalim* from “When you take the count” until but not including “And you shall make a copper laver.”

מתקיף לה אביי: השתא אמרי: למפרע הוא דקרי! אלא אמר אביי: קרו שיתא עד "ויקהל" וחד תני וקרי מ'בי תשא" עד "ועשית".

Abaye strongly objects to this: Now people will mistakenly say that they are reading the regular weekly portion out of sequence, and they will not realize that the last reading was actually for the sake of the portion of *Shekalim*. Rather, Abaye said: Six people read the entire portion of “When you shall count” until but not including the portion of “And he assembled” (Exodus 30:11–34:35), and then one person repeats and reads the portion of *Shekalim* from “When you take the count” until but not including “And you shall make a copper laver.”

When the reading of *Shekalim* occurs on the Shabbat when the regular portion is “And you shall command” or “When you take the count” – פְּרֹשֶׁת שְׁקָלִים בְּתַצְוָה – וְכִי תִשָּׂא: When the New Moon of Adar occurs on the Shabbat on which the regular weekly portion is “And you shall command,” six read from “And you shall command,” until but not including “And you shall make a copper laver,” and the seventh reads *Shekalim* by going back and repeating the last section from “When you take the count” until “And you shall make a copper laver.” This ruling is in accordance with the opinion of Abaye.

When the New Moon of Adar occurs on the Shabbat on which the regular weekly portion is “When you take the count,” six read the entire portion, and the seventh goes back and repeats the last section from “When you take the count” until “And you shall make a copper laver,” in accordance with the opinion of Abaye. However, nowadays, the order of the weekly portions are set so that the New Moon of Adar never coincides with the portions of “When you take the count” or “And you shall command” (Rambam *Sefer Ahava, Hilkhhot Tefilla* 13:22).

If the New Moon of Adar occurs during the middle of the week – חָלַל לְהִיּוֹת בְּתוֹךְ הַשָּׁבֵת: If the New Moon of Adar occurs during the middle of the week, and even if it occurs on Friday, *Shekalim* is read on the previous Shabbat. Similarly, if Purim occurs on Friday, the portion of *Zakhor* is read on the previous Shabbat. This ruling is in accordance with the opinion of Rav, for whenever he disputes ritual matters with Shmuel, the *halakha* is ruled in accordance with the former’s opinion (*Shulhan Arukh, Orah Hayyim* 685:5).

NOTES

And the tables will not be brought out – וְשׁוֹלְחָנוֹת לֹא – נִמְקִי: The money changers would not sit on Friday, out of respect for Shabbat. Consequently, no days were lost.

What, is it not even on Friday – מֵאִי לֹא, אֶפִּילוּ בְּעֶרֶב – שָׁבֵת: The Rashba notes that in the same way that the mishna poses a challenge to Shmuel’s opinion, it also poses a challenge to Rav’s opinion. Nevertheless, the Gemara only presents it as a challenge to Shmuel’s opinion. The Rashba explains that the Gemara does so because, in general, when the Gemara analyzes an issue, it does not explore all possible questions when doing so will not highlight any new issues.

תֵּנָא מִפּוֹתֵיהּ דְּאַבְיֵי: חָלַל לְהִיּוֹת בְּכִי תִשָּׂא – עֲצָמָה – קוֹרִין אוֹתָהּ וְכוּפְּלִין אוֹתָהּ.

“חָלַל לְהִיּוֹת בְּתוֹךְ הַשָּׁבֵת מִקְדִּימִין לְשָׁבֵת שְׁעֵבְרָה”: אֵיתָמַר, רֵאשׁ חֲדָשׁ אֲדָר שְׁחָל לְהִיּוֹת בְּעֶרֶב שָׁבֵת, רַב אָמַר: מִקְדִּימִין, וְשִׁמוּאֵל אָמַר: מֵאַחֲרָיו.

רַב אָמַר: מִקְדִּימִין, דָּאִם בְּן – בְּצִרִי לְהוּ יוֹמֵי שׁוֹלְחָנוֹת, וְשִׁמוּאֵל אָמַר: מֵאַחֲרָיו, אָמַר לָךְ: סוֹף סוֹף חֲמִיסָר בְּמַעֲלֵי שָׁבֵת אֲמִיקְלַע, וְשׁוֹלְחָנוֹת לֹא נִמְקִי עַד חַד בְּשָׁבָא, הֲלֵכְךָ מֵאַחֲרָיו.

תֵּנָן: חָלַל לְהִיּוֹת בְּתוֹךְ הַשָּׁבֵת מִקְדִּימִין לְשְׁעֵבֶר, וּמִפְּסִיקִין לְשָׁבֵת אַחֲרָת. מֵאִי לֹא – אֶפִּילוּ בְּעֶרֶב שָׁבֵת! לֹא, בְּתוֹךְ הַשָּׁבֵת דְּרָקָא.

תָּא שְׁמַע: אִיזוּ הִיא שָׁבֵת רֵאשׁוֹנָה – כָּל שְׁחָל רֵאשׁ חֲדָשׁ אֲדָר לְהִיּוֹת בְּתוֹכָהּ, וְאֶפִּילוּ בְּעֶרֶב שָׁבֵת. מֵאִי לֹא – אֶפִּילוּ בְּעֶרֶב שָׁבֵת דּוּמִיא דְּתוֹכָהּ, מַה תּוֹכָהּ – מִקְדִּימִין, אֵף עֶרֶב שָׁבֵת – מִקְדִּימִין!

אָמַר שְׁמוּאֵל: בְּה, וְכֵן תֵּנָא דְּבֵי שְׁמוּאֵל: בְּה.

The Gemara notes: **It is taught in a *baraita* in accordance with the opinion of Abaye:** If the Shabbat on which *Shekalim* is to be read occurs on the Shabbat on which the regular portion itself is “When you take the count,” the first part of that portion is read once as part of the weekly reading and then repeated as the portion of *Shekalim*.<sup>H</sup>

§ The mishna states: If the New Moon of Adar occurs during the middle of the week,<sup>H</sup> the congregation advances the reading of *Shekalim* to the previous week. With regard to this, an amoraic dispute was stated: With regard to when the New Moon of Adar occurs on Friday, Rav said: The congregation advances the reading of the portion to the previous week. And Shmuel said: They defer the reading of the portion to the following day, and it is read on the coming Shabbat.

The Gemara explains the two opinions: Rav said: They advance the reading to the previous week, as, if one would read the portion only on the following day, there will be less than the required number of days, i.e., two weeks, that the announcement needs to precede the setting up of the money-changing tables on the fifteenth. And Shmuel said: They defer the reading of the portion to the following day. As for Rav’s argument, Shmuel could have said to you: Ultimately, in such a year the fifteenth of Adar also occurs on a Friday, and therefore the money-changing tables will not be brought out<sup>I</sup> until Sunday. Consequently, there will still be a full two weeks between the announcement and the setting of the tables. Therefore, they can defer the reading to the following day.<sup>B</sup>

The Gemara offers various proofs for Rav’s opinion: We learned in the mishna: 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. The Gemara explains the proof: What; is it not that this is referring even to a case when the New Moon occurs on Friday? This would prove Rav’s opinion. No; it is referring specifically to a case where it occurs during the middle of the week.

Come and hear another proof from a *baraita*: Which is the first Shabbat of the four *Shabbatot* on which the special portions are read? The Shabbat of whichever week during which the New Moon of Adar occurs, and this is the case even if it occurs on Friday. The Gemara explains the proof: What, is it not that the *baraita* teaches that the case when it occurs even on Friday<sup>N</sup> is similar to the case where it occurs during the middle of the week, and just as when it occurs during the middle of the week, they advance the reading to the previous Shabbat, so too, when it occurs on Friday, they advance the reading to the previous Shabbat? This would therefore prove Rav’s opinion.

Shmuel said: The *baraita* should be emended, and instead of saying: During which the New Moon occurs, it should say: On which the New Moon occurs, i.e., on Shabbat itself. And so the school of Shmuel taught: On which the New Moon occurs.

BACKGROUND

The order of the reading of the four portions – סְדֵרֵי קְרִיאַת – אַרְבַּע פְּרָשִׁיּוֹת: Today, when there is a fixed calendar, the *Shabbatot* on which each of the special portions are read and the *Shabbatot* on which none are read are fixed. The early commentaries provided mnemonics with which to remember the order using letters corresponding to the numeric values of the days of the week, e.g., *alef* represents day 1, i.e., Sunday, and the days of the month.

The New Moon of Adar can occur only on וּבְדִי, i.e., day 7, 2, 4, or 6 of the week. The mnemonics indicate on which *Shabbatot* no special portion is read:

by 7, then the Shabbat that occurs on the fifteenth of the month will have no special reading.

בִּי – *Bo*, i.e., *bet, vav*, the numeric value of 2 and 6, respectively. If the New Moon occurs on Monday, represented by 2, then the Shabbat that occurs on the sixth of the month will have no special reading.

דִּי – *Dad*, i.e., *dalet, dalet*, the numeric value of 4 and 4. If the New Moon occurs on Wednesday, represented by 4, then the Shabbat that occurs on the fourth of the month will have no special reading.

וּבִי – *Ubiyav*, i.e., *vav, bet, yud-vav*, the numeric value of 6, 2, and 16. If the New Moon occurs on Friday, represented by 6, then the *Shabbatot* that occur on the second and sixteenth of the month will have no special reading.

זִי – *Zatu*, i.e., *zayin, tet-vav*, the numeric value of 7 and 15, respectively. If the New Moon occurs on Shabbat, represented

**They interrupt the flow** – מְקַרְיִין: In practice, there is usually at least one Shabbat in Adar, and at times even two *Shabbatot*, on which no special portion is read. However, based on the ruling of the Jerusalem Talmud, there is never an interruption between *Para* and *HaHodesh*. An mnemonic provided for this is that there an interruption is not allowed between the third and fourth cups of wine at the Passover seder. The early halakhic authorities delineated exactly when each portion should be read and which *Shabbatot* will have no special reading, based on the various days on which the New Moon of Adar can occur (see BACKGROUND, previous page).

**When Purim occurs on a Friday** – פּוּרִים שְׁחָל לְהִיּוֹת בְּעֶרְבֵי שַׁבָּת: Several of the early commentaries' manuscripts read: When Purim occurs on Shabbat (see Rid and Ritva). This change also affects the text of the Gemara later on (see *Noda Bihuda*). It would appear that many preferred the version that currently appears in the Gemara because, according to the set calendar, Purim never occurs on Shabbat, except for in Jerusalem and other historically walled cities.

**What is the second Shabbat?** The second Shabbat after the interruption – מָאי שְׁנֵיָהּ לְהַפְסֵקָה: In truth, even Rav Pappa's explanation is not entirely precise, for the *Shabbatot* are not counted in relation to the month of Adar. Rather, the count is generally made from the first of the *Shabbatot* on which a special portion is read. Counting in this way, the portion of *Zachor* is always read on the second Shabbat, and this was probably the intention of the *tanna* of the mishna (Ritva).

#### HALAKHA

**On the second Shabbat they read the portion of *Zachor*** – בְּשַׁנְיָהּ זְכוֹר: On the Shabbat immediately preceding Purim, two Torah scrolls are removed from the ark. From the first, the regular weekly portion is read, and from the second the portion of *Zachor* is read as the *maftir*. The *haftara* is read from the account of the battle against Amalek in the book of 1 Samuel, chapter 15. Some begin from the first verse of that chapter (*Arukh HaShulhan*). Some hold that the obligation to read the portion of *Zachor* is a biblical requirement, and therefore everyone must be particularly careful to hear it. The *Magen Avraham* states that if one did not hear it then, one may rely on the Torah reading on Purim, which also mentions the destruction of Amalek (*Shulhan Arukh, Oraḥ Hayyim* 685:2, 7).

כִּתְנָאֵי: מְסַרְגִּין לְשַׁבְּתוֹת, דְּבָרֵי רַבִּי יְהוּדָה הִנְשִׂיא. רַבִּי שְׁמַעוֹן בֶּן אֱלֵעָזָר אָמַר: אֵין מְסַרְגִּין. אָמַר רַבִּי שְׁמַעוֹן בֶּן אֱלֵעָזָר: אֵימְתִי אֲנִי אָמַר אֵין מְסַרְגִּין – בְּזִמְן שְׁחָל לְהִיּוֹת בְּעֶרְבֵי שַׁבָּת, אֲבָל בְּזִמְן שְׁחָל לְהִיּוֹת בְּתוֹךְ הַשַּׁבָּת – מְקַדִּים וְקוֹרֵא מִשַּׁבָּת שְׁעֵבְרָה אֶף עַל פִּי שְׁהוּא שַׁבָּת.

The Gemara suggests: This dispute between the *amora'im* is like a dispute between *tanna'im*, as it is taught in a *baraita*: With regard to the reading of the four special portions, **they interrupt the flow<sup>N</sup> of *Shabbatot***, i.e., there is a Shabbat in which no special portion is read; this is the **statement of Rabbi Yehuda HaNasi**. **Rabbi Shimon ben Elazar said: They do not interrupt the flow of *Shabbatot***. **Rabbi Shimon ben Elazar said: When do I say that they do not interrupt the flow of *Shabbatot*? When the New Moon of Adar occurs on Friday**, since I hold that in that case *Shekalim* is read on the following day, and therefore the four portions are read on four consecutive weeks. **However, when the New Moon of Adar occurs during the week, one advances and reads *Shekalim* on the previous Shabbat, although it is still the month of Shevat**, and therefore on one of the *Shabbatot* in Adar there will be no reading. It would appear, then, that Shmuel holds in accordance with the opinion of Rabbi Shimon ben Elazar, whereas Rav holds in accordance with the opinion of Rabbi Yehuda HaNasi.

”בְּשַׁנְיָהּ זְכוֹר” וְכוּ: אֵיתָמַר, פּוּרִים שְׁחָל לְהִיּוֹת בְּעֶרְבֵי שַׁבָּת, רַב אָמַר: מְקַדִּימִין פְּרִשְׁתָּ זְכוֹר, וְשְׁמוּאֵל אָמַר: מְאַחֲרִין.

§ The mishna states: **On the second Shabbat of Adar, the Shabbat prior to Purim, they read the portion of “Remember [*zachor*] what Amalek did”** (Deuteronomy 25:17–19). The portion of *Zachor* is associated with Purim because according to tradition, Haman was a descendant of Amalek, and so the victory over him and his supporters was a victory against Amalek. With regard to this, an amoraic dispute was stated: With regard to when Purim occurs on a Friday,<sup>N</sup> Rav said: The congregation advances the reading of the portion of *Zachor* to the previous Shabbat. **And Shmuel said: They defer it to the Shabbat following Purim.**

רַב אָמַר: מְקַדִּימִין, כִּי הֵיכִי דְלָא תִּיקְדוּם עֲשִׂיָהּ לְזִכְרָהּ. וְשְׁמוּאֵל אָמַר: מְאַחֲרִין, אָמַר לָךְ: בֵּין דְּאֵיכָא מוֹקְפִין דְּעֵבְדֵי בְּחַמְסֵיהּ – עֲשִׂיָהּ וְזִכְרָהּ בְּהַדְּי הַדְּדִי קָא אָתִינִין.

The Gemara explains the two opinions: **Rav said: They advance it to the previous Shabbat, in order that the observance of Purim should not precede the remembrance of the destruction of Amalek, which is achieved through reading the portion of *Zachor***. **And Shmuel said: They defer its reading**. And as for Rav's argument, Shmuel could have said to you: **Since there are the walled cities that observe Purim on the fifteenth, at least with regard to them, the observance and the remembrance come together on the same day, and that is sufficient.**

תַּנּוּ: בְּשַׁנְיָהּ זְכוֹר. וְהָא כִּי מִיקְלַע רִישׁ יְרוּחָא בְּשַׁבָּת מִיקְלַע פּוּרִים בְּעֶרְבֵי שַׁבָּת, וְקַתְנִי: בְּשַׁנְיָהּ זְכוֹר! אָמַר רַב פִּפְא: מָאי שְׁנֵיָהּ – שְׁנֵיָהּ לְהַפְסֵקָה.

The Gemara offers various proofs for Rav's opinion: **We learned in the mishna: On the second Shabbat they read the portion of *Zachor***.<sup>H</sup> The Gemara suggests: **Is it not the case that when the New Moon of Adar occurs on Shabbat, Purim occurs on Friday, and yet the mishna teaches: On the second Shabbat they read the portion of *Zachor*?** This supports Rav's opinion that in all cases the portion is read before Purim. **Rav Pappa said:** There is no proof, because one could argue as follows: **What is the intention of the mishna when it is referring to the second Shabbat?** It could mean the second Shabbat on which a special portion is read, which, if Purim occurs on Friday, occurs only after the interruption<sup>N</sup> of the previous Shabbat, during which no portion was read.

תָּא שְׁמַע: אֵיזוֹ שַׁבָּת שְׁנֵיָהּ – כָּל שְׁחָל פּוּרִים לְהִיּוֹת בְּתוֹכָהּ, וְאִפְּלִי בְּעֶרְבֵי שַׁבָּת. מָאי לָאוּ עֶרְבֵי שַׁבָּת דּוּמְיָא דְּתוֹכָהּ, מַה תּוֹכָהּ – מְקַדִּימִין, אֶף עֶרְבֵי שַׁבָּת מְקַדִּימִין!

**Come and hear another proof from a *baraita*: Which is the second Shabbat on which a special portion is read?** The Shabbat of whichever week during which Purim occurs, and this is the case even if it occurs on Friday. The Gemara explains the proof: **What, is it not that the *baraita* teaches that even if Purim occurs on Friday, the case is similar to the case when it occurs during the middle of the week, and therefore, just as when it occurs during the middle of the week we advance the reading to the previous Shabbat, so too, when it occurs on Friday, we should advance the reading to the previous Shabbat?** This *baraita* would therefore prove Rav's opinion.

אָמַר שְׁמוּאֵל: בְּהַ, וְכֵן תַּנָּא דְּבֵי שְׁמוּאֵל: בְּהַ.

**Shmuel said:** The *baraita* should be emended, and instead of saying: During which Purim occurs, it should say: **On which Purim occurs, i.e., on Shabbat itself. And so the school of Shmuel taught: On which Purim occurs.**

The portions of *Para* and *HaHodesh* – פְּרֵשֶׁת פָּרָה – הַחֹדֶשׁ: In the Jerusalem Talmud, the ruling is set that although *HaHodesh* should really be read before *Para*, both because the portion of *HaHodesh* was given to the Jewish people first, and because its fulfillment is on the New Moon of Nisan, whereas the first ashes of the red heifer were prepared only on the second of Nisan, nevertheless, it was considered fitting to advance the reading of *Para*, because it concerns the purity of the Jewish people.

חל להיות בשבת עצמה, אמר רב הונא: לדברי הכל אין מקדימין. ורב נחמן אמר: עדיין היא מחלוקת. איתמר נמי, אמר רבי תימי בר אבא אמר רבי אבא אמר רב: פורים שחל להיות בשבת – מקדים וקורא בשבת שעברה "זכור".

"בשלישית פרה אדומה" וכו': תנו רבנן: איזו היא שבת שלישית – כל שסמוכה לפורים מאחריה. איתמר: רבי חמא ברבי חנינא אמר: שבת הסמוכה לראש חודש ניסן.

ולא פליגי: הא – דאיקלע ראש חודש ניסן בשבת, הא דאיקלע באמצע שבת.

"ברביעית החודש הזה לכם": תנו רבנן: "ראש חודש אדר שחל להיות בשבת – קורין 'כי תשא' ומפטירין ביהודע ואי זו היא שבת ראשונה – כל שחל ראש חודש אדר להיות בתוכה, ואפילו בערב שבת בשנייה "זכור" ומפטירין "פקדתי", ואי זו היא שבת שנייה – כל שחל פורים להיות בתוכה, ואפילו בערב שבת.

בשלישית – פרה אדומה, ומפטירין "זרקתי עליכם", ואי זו היא שבת שלישית – כל שסמוכה לפורים מאחריה. ברביעית "החודש הזה" ומפטירין "כה אמר ה' [אלהים] בראשון באחד לחודש".

With regard to when Purim occurs on Shabbat itself, Rav Huna said: Everyone agrees, i.e., both Rav and Shmuel, that they do not advance the reading of the portion of *Zachor* to the previous Shabbat, but it is read on that Shabbat. And Rav Nahman said: Even in this case there is still a dispute, for Rav maintains that in all cases the remembrance of the destruction of Amalek, which is achieved through reading the portion of *Zachor*, must always precede the observance of Purim. It was also stated that Rabbi Hiyya bar Abba said that Rabbi Abba said that Rav said: If Purim occurs on Shabbat, one advances and reads the portion of *Zachor* on the previous Shabbat, as Rav Nahman understood Rav's opinion.

§ The mishna states: On the third Shabbat, they read the portion of the Red Heifer [*Para*] (Numbers 19:1–22).<sup>14</sup> The Sages taught in a *baraita*: Which is the third Shabbat? Whichever Shabbat occurs immediately after Purim. It was also stated: Rabbi Hama, son of Rabbi Hanina, said: The Shabbat that is immediately after the New Moon of Nisan.

The Gemara comments: And these two statements do not disagree, as they refer to different cases: This statement of Rabbi Hama, son of Rabbi Hanina, is referring to a case where the New Moon of Nisan occurs on Shabbat itself. In that case, the portion of *HaHodesh* is read then, and therefore the reading of *Para* is deferred to the following Shabbat. And that statement of the *baraita* is referring to a case where the New Moon of Nisan occurs during the middle of the week. Therefore, *HaHodesh* is read on the Shabbat immediately preceding the New Moon, and *Para* is read on the Shabbat before that one, which is the Shabbat that is adjacent to Purim and after it.<sup>15</sup>

§ The mishna states: On the fourth Shabbat, they read the portion of "This month [*haHodesh*] shall be for you" (Exodus 12:1–20).<sup>16</sup> The Sages taught in a *baraita*: When the New Moon of Adar occurs on Shabbat, they read "When you take the count" as the portion of *Shekalim*. And they read as the *haftara* the story involving Jehoiada the priest (II Kings 12:1–27). And which is the first Shabbat? The Shabbat of whichever week during which the New Moon of Adar occurs, and this is the case even if it occurs on Friday. On the second Shabbat, they read the portion of *Zachor*, and they read as the *haftara* of "I remembered that which Amalek did" (I Samuel 15:1–34). And which is the second Shabbat? The Shabbat of whichever week during which Purim occurs, and this is the case even if it occurs on Friday.

On the third Shabbat, they read the portion of the Red Heifer [*Para*], and they read as the *haftara* the portion of "Then will I sprinkle clean water upon you" (Ezekiel 36:25–38). And which is the third Shabbat? That which is adjacent to Purim and after it. On the fourth Shabbat, they read the portion of "This month [*haHodesh*] shall be for you," and they read as the *haftara* the portion of "Thus says the Lord God: In the first month, on the first day of the month" (Ezekiel 45:18–46:18).

#### HALAKHA

On the third Shabbat they read the portion of *Para* – בשלישית – פרה: When the New Moon of Adar occurs on Shabbat, no portion is read on the third Shabbat, and *Para* is read on the fourth Shabbat. When the New Moon of Adar occurs during the week, *Para* is read on the third Shabbat. Two Torah scrolls are removed from the ark: From the first, the regular weekly portion is read; from the second, *Para* is read as the *maftir*. The *haftara* is Ezekiel 36:16–36. However, Sephardic Jews and members of other communities conclude two verses later, at verse 38 (*Arukh HaShulhan; Shulhan Arukh, Orah Hayyim* 685:3, 5).

On the fourth Shabbat they read the portion of: This month shall be for you – ברביעית החודש הזה לכם: The week within which the New Moon of Nisan occurs is the fourth week on which a

special portion is read. Two Torah scrolls are removed from the ark: From the first, the regular weekly portion is read; from the second, *HaHodesh* is read. The *haftara* is taken from Ezekiel. The Sephardic custom is to read Ezekiel 45:18–46:15, while the Ashkenazic custom is to read 45:16–46:18.

If the New Moon of Nisan occurs on Shabbat, three Torah scrolls are removed from the ark: From the first scroll, six or more people read the regular weekly portion; from the second scroll, a seventh person reads the portion of the New Moon; and from the third, *HaHodesh* is read. Even in this case, the *haftara* is the one normally read with *HaHodesh*, not the *haftara* normally read when the New Moon occurs on Shabbat (see *Taz*, citing *Levush*). However, some add the first and last verses of that *haftara* (*Shulhan Arukh, Orah Hayyim* 685:4).

ואיזו היא שבת רביעית – כל שחל ראש חודש ניסן להיות בתוכה, ואפילו בערב שבת.

”בחמישית חוזרין לכסדרן” וכו’: לְסֹדֵר מַאי? רַבִּי אֲמִי אָמַר: לְסֹדֵר פְּרָשִׁיּוֹת הוּא חוּזֵר, רַבִּי יִרְמְיָה אָמַר: לְסֹדֵר הַפְּטוּרוֹת הוּא חוּזֵר.

אָמַר אַבְיִי: כְּוֹתִיָּה דְרַבִּי אֲמִי מְסַתְבָּרָא. דְתַנֵּן: לְכָל מְפָסְקִין: לְרֵאשִׁי תְדִשִׁים, לְחֲנוּכָה וּלְפִּזְרוֹס, לְתַעֲנִיּוֹת וּלְמַעֲמָדוֹת, וְלִיּוֹם הַכַּפּוּרִים.

בְּשִׁלְמָא לְמָאן דְאָמַר לְסֹדֵר פְּרָשִׁיּוֹת הוּא חוּזֵר – הֵינְנוּ דְאִיכָא פְּרָשָׁה בְּחוּל, אֵלָא לְמָאן דְאָמַר לְסֹדֵר הַפְּטוּרוֹת הוּא חוּזֵר – הַפְּטוּרָא בְּחוּל מִי אִיכָא?

וְאִידֵךְ: הָא בְּדִיאֵתָא, וְהָא בְּדִיאֵתָא.

וּבְתַעֲנִיּוֹת לְמָה לִי הַפְּסָקָה? לִיקְרִי מִצְפְּרָא בְּעֵינָא דְיוֹמָא, וּבְמִנְחָה – בְּתַעֲנִיּוֹתָא! מְסִיעַ לִיָּה לְרַב הוֹנָא, דְאָמַר רַב הוֹנָא: מִצְפְּרָא כִּינוּפִיא.

הֵיכִי עֲבָדִינָן? אָמַר אַבְיִי: מִצְפְּרָא לְפִלְגִיָּה דְיוֹמָא מְעִינִינָן בְּמִילֵי דְמָתָא, מִפְּלִגִּיָּה דְיוֹמָא לְפִנָּא – רִיבְעָא דְיוֹמָא קְרָא וּמְפִטְרִי, וְרִיבְעָא דְיוֹמָא בְּעוֹ רַחֲמֵי שְׁנָאֵמַר “וַיִּקְרָאוּ בְּסֵפֶר תּוֹרַת ה’ אֶל־הֵיחָדָשׁ רְבִיעִית הַיּוֹם וּרְבִיעִית (הַיּוֹם) מִתּוֹדִים וּמִשְׁתַּחֲוִים.”

And which is the fourth Shabbat?<sup>H</sup> The Shabbat of whichever week during which the New Moon of Nisan occurs, and this is the case even if it occurs on Friday.

§ The mishna states: **On the fifth Shabbat, we resume the regular weekly order.** The Gemara clarifies the mishna’s intent: **To the order of what does one resume? Rabbi Ami said: One resumes the regular weekly order of Torah portions.**<sup>N</sup> Rabbi Ami holds that on the weeks on which the special portions are read, the regular weekly Torah portion is not read at all, and therefore the cycle is resumed only on the fifth Shabbat. **Rabbi Yirmeya said: One resumes the regular weekly order of the haftara.**<sup>H</sup> Rabbi Yirmeya holds that even on the *Shabbatot* on which the special portions are read, the regular weekly portion is still read; the special portion is read by the last reader as the *maftir*. However, the *haftara* of the regular cycle is entirely replaced with a portion from the Prophets that parallels the special portion. As such, it is the cycle of *haftarot* that is resumed on the fifth Shabbat.

Abaye said: **It stands to reason that one should rule in accordance with the opinion of Rabbi Ami, as we learned in the mishna: For all special days, we interrupt the regular order of readings, and a special portion relating to the character of the day is read. This applies to the New Moons, to Hanukkah, and to Purim, to fast days, and to non-priestly watches, and to Yom Kippur.**

Abaye explains his proof: **Granted, according to the one who said that one resumes the regular weekly order of Torah portions, this statement in the mishna is referring to the fact that there is a reading of the weekly Torah portion on weekdays.** If one of the special days listed in the mishna occurs on Monday or Thursday, the weekly Torah reading is replaced by the special portion for that day. **However, according to one who said that one resumes the regular weekly order of haftara, what could the mishna mean when it says that the regular cycle is interrupted? Is there a haftara on weekdays?** The mishna therefore supports Rabbi Ami’s opinion.

And the other one, Rabbi Yirmeya, would counter: **This case is as it is, and that case is as it is.** On days when there is a *haftara*, the reference in the mishna is to the order of the *haftarot*. On weekdays, when there is no *haftara*, the reference is to the order of the Torah readings. Therefore, no proof can be deduced from the mishna.

The Gemara asks: **But on fast days, why do I need to have any interruption of the regular order of Torah readings? Let us read in the morning the regular weekly portion of the matter of the day, and in the afternoon service let us read the portion of a fast day.** The Gemara comments: This supports the statement of Rav Huna, for Rav Huna said: **From the morning of communal fasts, a gathering is held<sup>N</sup> in the synagogue.** The community leaders examine the conduct of the townspeople and admonish those whose behavior is found wanting. Therefore, there is no time in the morning to read the Torah portion for fast days.

The Gemara asks: **What does the community do on a public fast day?** Abaye said: **From the morning until the middle of the day, the community gathers in the synagogue, and the leaders examine the affairs of the town to determine whether and how the people’s conduct needs to be improved. From the middle of the day until the evening, a quarter of the day is spent reading from the Torah and reading the haftara, and a quarter of the day is spent praying, as it is stated: “And they read in the book of the Torah of the Lord their God one quarter of the day, and a quarter of the day they confessed, and they prostrated themselves before the Lord their God” (Nehemiah 9:3).**<sup>H</sup>

HALAKHA

The fourth Shabbat – שַׁבַּת רְבִיעִית: The fourth Shabbat is the Shabbat that follows the week during which the New Moon of Nisan occurs, even if it occurs on Friday (Rambam *Sefer Ahava, Hilkhot Tefilla* 13:20).

One resumes the order of the haftara – לְסֹדֵר הַפְּטוּרוֹת הוּא חוּזֵר: When the four portions are read, they are read only in place of the *maftir*. The regular weekly portion is read beforehand, but the *haftara* is entirely replaced. Consequently, on the following week one resumes the regular weekly order of *haftarot*. This ruling is in accordance with Rabbi Yirmeya (*Shulhan Arukh, Orah Hayyim* 685).

The order on a public fast day – קְדֵר תַּעֲנִיּוֹת צִיבּוֹר: The proceedings of a fast day, as delineated by the Gemara, are as follows: After the morning prayers, the court convenes together with the community leaders in the synagogue. They examine the actions of the townspeople and make amends wherever necessary. From midday the Torah portion and the *haftara* are read. Then, during the last quarter of the day, the community prays the afternoon prayer, including additional pleas as necessary. Nowadays, the custom does not follow this order (see *Magen Avraham*). This may be because the court no longer has the power to compel sinners to amend their ways (*Arukh HaShulhan; Shulhan Arukh, Orah Hayyim* 576:15).

NOTES

One resumes the regular weekly order of Torah portions – לְסֹדֵר פְּרָשִׁיּוֹת הוּא חוּזֵר: It is clear from the Gemara here that Rabbi Ami assumes that when the special portions were read, the regular weekly portion was not. Although this poses the problem that the special portions are not long enough to provide for seven readers, it must be assumed that the portion would be repeated over and over again until seven people had read, as is the custom today on the intermediate days of *Sukkot* (*Turei Even*).

From the morning a gathering is held – מִצְפְּרָא כִּינוּפִיא: Since nowadays the public is not gathered in this way on a fast day, it seems that the custom was adjusted to read from the Torah during the morning prayers as well.

**Non-priestly watches** – **מעמדות**: In the Temple era, priests and Levites were divided into twenty-four watches. Each watch served in the Temple for one week, two or three times a year. The entire nation was also divided into twenty-four watches, with each watch attached to a specific group of priests. During the week when the priestly watch was on duty in the Temple, some members of the corresponding non-priestly watch were dispatched to Jerusalem to be present in the Temple. The remainder of the non-priestly watch would stay at home, and during that week they would fast for several days. Vestiges of the customs of the non-priestly watch are found in various prayer books.

וְאִיפּוֹךְ אֲנֵא! לֹא סִלְקָא דְעֵתָךְ  
דְּכַתִּיב "וְאֵלֵי יֹאסְפוּ כָל הַיּוֹם  
בְּדַבְרֵי אֱלֹהֵי יִשְׂרָאֵל עַל מַעַל  
הַגּוֹלָה וְאֲנִי יוֹשֵׁב מְשׁוּמִים עַד  
לְמִנְחַת הָעֶרֶב וְכַתִּיב "וּבְמִנְחַת  
הָעֶרֶב קָמְתִי מִתְעַנִּיתִי".

The Gemara objects: **But perhaps I should reverse the order, and the first half of the day should be spent reading from the Torah and praying, and the second half of the day should be spent examining the affairs of the townspeople. The Gemara answers: It should not enter your mind to say this, as it is written: "Then everyone who trembled at the words of the God of Israel due to the transgression of the exiles gathered around me, and I sat appalled until the evening offering" (Ezra 9:4), and it is written in the next verse: "And at the evening offering I arose from my fast, and having rent my garment and my mantle; I fell on my knees, and I spread out my hands to the Lord my God" (Ezra 9:5).** This indicates that the first half of a public fast should be dedicated to an inspection of the community's behavior, and the rest of the day should be devoted to prayer.

**מתני'** בַּפֶּסַח קוֹרִין בְּפִרְשַׁת  
מוֹעֲדוֹת שֶׁל תּוֹרַת כְּהֻנִּים, בְּעֵצְרַת  
"שִׁבְעָה שָׁבוּעוֹת", בְּרֵאשִׁי הַשָּׁנָה  
"בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ",  
בְּיוֹם הַכַּפּוּרִים "אַחֲרֵי מוֹת". בְּיוֹם  
טוֹב הָרֵאשׁוֹן שֶׁל חַג קוֹרִין בְּפִרְשַׁת  
מוֹעֲדוֹת שְׁבַת־תּוֹרַת כְּהֻנִּים, וּבִשְׁאָר  
כָּל יְמֵי חַג בְּקִרְבָּנוֹת הַחַג.

**MISHNA** On the first day of **Passover**, the congregation reads<sup>N</sup> from the portion of the **Festivals of Leviticus** (Leviticus 22:26–23:44). **On Shavuot** they read the portion of "**Seven weeks**" (Deuteronomy 16:9–12). **On Rosh HaShana** they read the portion of "**And on the seventh month on the first of the month**" (Leviticus 23:23–25). **On Yom Kippur** they read the portion of "**After the death**" (Leviticus 16). **On the first Festival day of Sukkot** they read from the portion of the **Festivals of Leviticus** (Leviticus 22:26–23:44), and on the other days of **Sukkot** they read selections from the portion of the **offerings of Sukkot** (Numbers 29:12–39).<sup>N</sup>

בְּחֻנּוּכָה בְּנִשְׂיָאִים, בְּפּוּרִים וְיֻבָּא  
עַמְלִיק, בְּרֵאשִׁי חֹדְשִׁים וּבְרֵאשִׁי  
חֹדְשִׁים. בְּמַעֲמָדוֹת בְּמַעֲשֵׂה  
בְּרֵאשִׁית, בְּתַעֲנִיּוֹת

On each day of **Hanukkah** they read selections from the portion of the dedication of the altar by the **tribal princes** (Numbers 7).<sup>N</sup> **On Purim** they read the portion of "**And Amalek came**" (Exodus 17:8–16). **On the New Moon** they read the portion of "**And in the beginnings of your months**" (Numbers 28:11–15). **And in the non-priestly watches<sup>B</sup>** they read the **act of Creation** (Genesis 1:1–2:3). The Jewish people were divided into twenty-four watches. Each week, it would be the turn of a different watch to send representatives to Jerusalem to be present in the Temple to witness the sacrificial service. Those remaining behind would fast during the week, from Monday to Thursday, offer special prayers, and read the account of Creation from the Torah. **On fast days,**

NOTES

**On Passover the congregation reads** – **בַּפֶּסַח קוֹרִין**: The order of the days listed in the mishna follows the order presented in the portion of Festivals in Leviticus, chapters 22–23. Afterward, the non-biblical holidays are listed, first those with fixed dates and then those that have no specific date (*Tosefot Yom Tov*).

**From the portion of the offerings of Sukkot** – **בְּקִרְבָּנוֹת הַחַג**: *Tosafot* note that there is no mention in the Talmud of the now-established custom to take out a second Torah scroll on Festivals and read *maftir* from the portion of the offerings of the Festival. The custom is first recorded in the Prayer Book of Rav Amram Gaon.

Some maintain that this custom is post-talmudic and began during the savoraic period (Rid). However, others claim that the custom was already practiced during the talmudic period, and the fact that it is not explicitly recorded in the Talmud does not prove otherwise. They point to the fact that the complete order of prayers and many other daily rituals are also not explicitly or fully recorded in the Talmud. Nevertheless, they note that various *halakhot* in

the Talmud do seem to indicate the existence of this custom, e.g., the way in which the reading for Hanukkah and the New Moon were established and the reading for Yom Kippur (see Rashba).

**On Hanukkah they read from the portion of the tribal princes** – **בְּחֻנּוּכָה בְּנִשְׂיָאִים**: This portion was selected because the gifts of the tribal princes were presented in honor of the dedication of the Tabernacle, which closely parallels the holiday of Hanukkah, a holiday that was established following the rededication of the Temple during the Hasmonean period. Additionally, some early commentaries found an allusion to Hanukkah in this portion. Aaron, the High Priest, was distressed that he and his tribe had not presented a gift in the manner of the other tribal princes. God comforted him that he and his descendants would be able to light the candelabrum as long as the Tabernacle or the Temple stood, and even following its destruction the mitzva would continue through the lighting of the Hanukkah candles (see *Tur* and Ramban on Numbers 8:2).