

OVERVIEW of the Daf

1) Parashas Shekalim (cont.)

Abaye challenges the suggestion of R' Yitzchok Nafcha regarding reading Parashas Shekalim on the Shabbos when Parashas Tetzaveh is read, and he offers an alternative way of reading the two parshiyos.

R' Yitzchok Nafcha's position is unsuccessfully challenged.

R' Yitzchok Nafcha suggests a way to read Parashas Shekalim when it occurs on the Shabbos that Parashas Ki Sisa is read.

Abaye challenges the suggestion of R' Yitzchok Nafcha and offers an alternative way of reading the two parshiyos.

A Baraisa that supports Abaye's suggestion is cited.

2) Rosh Chodesh Adar that falls on Friday

Rav and Shmuel disagree when Parashas Shekalim is read when Rosh Chodesh falls on Friday. According to Rav it is read on the previous Shabbos, whereas according to Shmuel it is read on the following Shabbos.

Each Amora presents the rationale for his position.

After two unsuccessful attempts to challenge Shmuel, the Gemara states that this issue is a dispute between Tannaim.

3) Parashas Zachor

Rav and Shmuel disagree when Parashas Zachor is read when Purim falls on Friday. According to Rav it is read on the previous Shabbos, whereas according to Shmuel it is read on the following Shabbos (the next day).

Each Amora presents the rationale for his position.

Two unsuccessful attempts are made to challenge Shmuel's position.

R' Huna and R' Nachman dispute whether Rav and Shmuel would disagree when Purim falls on Shabbos.

R' Nachman assertion that Rav would require the reading of Parashas Zachor on the previous Shabbos is supported from a statement of Rav.

4) Parashas Parah

A Baraisa clarifies that the third Shabbos is the Shabbos immediately after Purim.

A conflicting definition is presented on the matter and it is resolved by differentiating between a year when Rosh Chodesh Nisan falls on Shabbos or one when it occurs during the week.

5) Parashas Hachodesh

A Baraisa elaborates on the four parshiyos eventually defining what is considered the fourth week.

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In loving memory of their father
ר' משה דב בן ר' יעקב יצחק, ז"ל

Distinctive INSIGHT

How is the reading of שור או כשב relevant to the festival?

בפסח קוראין בפרשת מועדות של תורת כהנים

Rashi explains that the reading for the second day of Pesach is from Parashas Emor, beginning from the paragraph of שור או כשב (Vayikra 22:26). The Achronim question why the reading begins at this point, which apparently has nothing to do with the theme of the festivals, and not from the beginning of Chapter 23, which directly features the description of the calendar year and the holidays.

Rosh Yosef answers that the final verse of the earlier topic of certain constraints about the offerings states that we must refrain from improper offerings because "I am Hashem Who took you out of Egypt." This leads directly into the theme of the festivals, and it is therefore relevant to the reading of the day. Levush (#659) writes that these verses were added simply to allow the requisite five aliyos to be a bit more lengthy. However, Sefer Shalmei Chagiga questions this assertion, because the Gemara earlier (22a) had said that if a topic is not relevant to the day, we do not begin the reading earlier just to allow extra aliyos.

Netzi"v (כז-לג) explains that our sages obviously had a tradition throughout the ages that the reading for the festivals begins at this earlier location. He then explains how each aspect of these introductory verses is actually relevant to the holidays and the pilgrimage to Yerushalayim. For example, people used to bring their pledges upon arrival in Yerushalayim. Therefore, they had to be directed not to offer an animal before its being eight days old. Many animals were slaughtered, so extra care had to be exhibited not to slaughter an animal and its offspring on the same day. Finally, when many people came to congregate, celebrations had to be conducted in a manner which was appropriate, so that no chilul Hashem would result. These topics are all discussed in these introductory verses. ■

REVIEW and Remember

1. What is the point of dispute between Rav and Shmuel when Rosh Chodesh Adar falls on Friday?

2. Why isn't Parshas Zachor read when Purim falls on Shabbos?

3. What was the schedule for fast days?

4. According to the Mishnah, what parsha is read on Pesach?

HALACHAH Highlight

Torah reading the morning of a fast day

אמר אב"י מצפרא לפלגיה דיומא מעיינין במילי דמתא מפלגיה דיומא לפניא ריבעא דיומא קרא ומפטרי

Abaye said: From morning until midday we examine matters related to the city [residents]. From midday until afternoon— a quarter of the day— we read the Torah and Haftorah.

According to the Gemara, the schedule for a fast day was to spend the morning examining the behavior of the residents, which did not leave time for reading the Torah. In the afternoon, when the self-examination was completed, they would read the section of the Torah of **ויחל משה** that is related to the fast day. Technically, however, if the fast day occurs on Monday or Thursday, the regular reading for the week should be read except that they were busy with the communal introspection. The Ran¹ asks that nowadays that we no longer spend the morning of the fast days involved in communal introspection, why do we read the parasha related to the fast day rather than the parasha of the week?

Ran answers that since the earlier generations suspended the reading of the parasha of the week, we follow their practice even though the rationale for their practice no longer applies. Other Rishonim², however, disagree and maintain that the parasha of the week should be read. Shulchan Aruch³ rules according to Ran, and the parasha related to the fast day is read in the morning and in the afternoon.

The Imrei Yosher⁴ applies Ran's reasoning to an interesting case. If a fast day falls on a Monday or Thursday and there are fewer than six people in shul who are fasting, which precludes

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6) The regular order

R' Ami and R' Yirmiyah dispute whether returning to "the regular order" refers to Torah reading or the haftorah.

Abaye cites our Mishnah in support of R' Ami, saying that it refers to the order of the Torah reading.

R' Yirmiyah's response to this source is recorded.

Another unsuccessful challenge to R' Yirmiyah is presented.

The challenge contained a detailed description of the schedule for fast days.

7) MISHNAH: The Mishnah details the different parshiyos that are read on the different Yomim Tovim. ■

them from reading the parasha related to the fast day, they will also not read the parasha of the week. The reasoning of Ran was that once the earlier generations suspended the reading of the parasha of the week, the requirement to read that section no longer exists even though the rationale behind the enactment no longer applies. Consequently, on a fast day there is no obligation to read from the parasha of the week, even if the parasha for the fast day will not be read. Therefore, in a circumstance that the parasha for the fast day will not be read, it will turn out that no reading of the Torah will occur. Rav Mordechai Yaakov Breisch⁵, the Chelkas Yaakov, disagrees and writes at length demonstrating that in this circumstance the parasha of the week should be read. ■

1. ר"ן י' (בדפי הרי"ף) ד"ה גרסי' בגמ'
2. ע' ב"י או"ח סי' תקע"ה ד"ה ומ"ש רבינו כיצד
3. שו"ע או"ח סי' תקס"ו סע' א'
4. שו"ת אמרי יושר סי' קכ"ד
5. שו"ת חלקת יעקב או"ח סי' רט"ו ■

STORIES Off the Daf

The offering of the Nesi'im

בחנוכה בנשיאים

Someone once posed the following problem to the Chasam Sofer, ז"ל: "The Tur, ז"ל, writes that the reason why we read the offerings of the nesi'im on Chanukah is that we find in the Pesikta that the construction of the Mishkan ended on the twenty-fifth of Kislev. But I don't understand why an even closer connection is not brought as a reason. Why didn't the Tur simply cite the words of the Ramban, ז"ל, in Parashas Beha'aloscha, where he brings the Mid-

rash that states that Aharon HaKohen felt distress when we saw that he had not merited to bring the offerings of the nesi'im? The Midrash says that Hashem consoled Aharon HaKohen with the tidings that through his own priestly descendants, the Jewish people would merit the miracle of the Menorah of Chanukah. Hashem concludes there: 'Your portion will always exist, even during the exile.' Does this Midrash not make it exceedingly clear that reading the nesi'im and ending off with Parashas Beha'aloscha is uniquely appropriate for Chanukah?"

The Chasam Sofer responded, "Since you're already asking, why not ask an even stronger question? The Tur him-

self questions why we read Parashas Beha'aloscha after the nesi'im, and he says that he is pressed to find a reason why we do this. But according to your assessment, the Tur's question is not difficult at all!"

He continued, "The reason why the Tur does not want to cite the Midrash from Parashas Beha'aloscha is because the Mishnah in Megilla 30 states that we read the nesi'im on Chanukah and it does not refer to the verses from Beha'aloscha. We see, on the other hand, that according to the Midrash the main idea is in Beha'aloscha. What this shows us is that the Mishnah rejected this reasoning and it held instead that the main thing is really the nesi'im! ■