

**Daf Hashvua Megila Daf 29**  
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Tanna D'bei Eliyahu: anyone who learns Halachos is guaranteed that they will be people that will get Olam Habah. As the Pasuk says "the ways are of the world to him". Don't read it as Halichos (ways) but Halachos.

**Daf 29a**

We learned: we stop learning Torah for a funeral and to escort a bride (to the Chuppah).

**Tosfos is bothered by the question: Mesechta Derech Eretz brings a story with R' Akiva that found a dead body with no one to bury it (a Meis Mitzvah) and he carried it four Mil until it got to a cemetery. When he arrived to learn before R' Yehoshua and R' Eliezer and told them what happened, he said; on every step and step that you took, it was as if you spilled innocent blood. So, it seems that he was not allowed to stop learning in order to give him a more honorable burial.**

**Tosfos answers: the punishment was not because he didn't learn Torah then, but because he incorrectly moved the dead from that spot since a Meis Mitzvah acquires the place he died on for a burial plot.**

It was said on R' Yehuda b. Ilay that he stopped learning for those things. When is this so? When they don't have enough people to go. However, if they have enough people, you don't stop learning. How many people are needed? Rav says: twelve thousand people, plus six thousand people blowing Shofars. Another version: twelve thousand people, and six thousand of them that blow the Shofar. Ullah says: that you have two walls of men from the city's gates until the cemetery. R' Sheishes says: the same amount as the Torah was given, that's how much you need for when it's taken (i.e., that the Jew that learned Torah has been taken). Just like the giving was with six hundred thousand, so too the taking of this Jew needs six hundred thousand. However, this is only for those who read P'sukim and learn Mishnayos, but for those who teach others, there is no amount (and everyone must come).

**Tosfos infers from here: if he didn't learn Torah or Mishnayos, there is a set amount that needs to go to the funeral, and only the minimum amount of people can stop learning for him. However, this is only regarding stopping learning, However, the whole city is forbidden to work. After all, the Gemara in Moed Koton that says it's forbidden to work doesn't differentiate whether the dead person learned Torah or not.**

R' Shimon b. Yochai said: see how dear are the Jews before Hashem. As, anyplace where they were exiled, the Shechina went along with them. They went into exile in Egypt, the Shechina went into exile with them. As the Pasuk says "I revealed Myself to your fathers

house when they were in Egypt." They were exiled to Bavel, the Shechina went into exile with them. As the Pasuk says "for your sake, I was sent to Bavel." Even when we will be destined to be redeemed in the future, the Shechina will be among us. As the Pasuk says: "and Hashem your G-d will return your captives." It doesn't say that He'll make return, but that He'll return. This teaches us that Hashem will return with them from the exile.

The Gemara asks: (if He's in exile); where is he in Bavel? Abaya says: He's in the Shul of Hutzal, and in the Shul "Shaf V'yasiv' of Nahrdai. You shouldn't say that he's in both places, but rather, He's sometimes in one place and sometimes in another. Abaya said that he deserves reward for; even when he was a Parsah away, he goes there to Daven.

Shmuel's father and Levi were sitting in the Shul "Shaf V'yasiv' of Nahrdai. The Shechina came and they heard some commotion, they got up and left (for the honor of the Shechina). R' Sheishes was sitting in the Shul of "Shaf V'yasiv' of Nahrdai. The Shechina came and he didn't leave (since he was blind, it was hard to). The ministering angels came and scared him. He said "Hashem, someone who is afflicted and someone who isn't afflicted, who gets pushed off from who?" Therefore Hashem told the angels "leave him."

"It will be for them a small Mikdash." R' Yitzchok explains it: these are the Shuls and Batei Medrashim of Bavel. R' Elazar says that this refers to the house of our master in Bavel (i.e., of Rav). Rava Darshened: what does the Pasuk mean by "Hashem, you've been our dwelling place?" That refers to the Shuls and Batei Medrashim. Abaya said "I originally learned in my house and Davened in Shul. However, once I heard of what David said 'Hashem, I love your house,' I learn in the Shul too. We learned: R' Elazar Hakafar says: in the future, the Shuls and Batei Medrashim in Bavel will settle in Eretz Yisrael. As the Pasuk says "Just like Mount Tabor among the mountains and Mount Karmel amongst the sea came." Just as these mountains only came momentarily by the giving of the Torah, and, for that, they were settled in Eretz Yisrael. Of course the Shuls and Batei Medrashim in Bavel, where people read Torah, and people teach Torah (on a permanent basis), will be settled in Eretz Yisrael. B. Kapara Darshened: what does the Pasuk mean to say "why do you mountain 'Tirtzidon' (dance) Givnonim (of peaks)," the heavenly voice called out 'why do you "Tirtzu, Din" litigate with Sinai? After all, you're all blemished in contrast to Sinai. As it says here 'Gavnunim' and it says there (by blemishes) "if he's Giben (crooked-back)." R' Ashi says; from here we see that someone who is arrogant is blemished.

## **New Sugya**

You don't make the Shul a Kapandria. The Gemara asks: what's a Kapandria? Rava answers: a Kapandria is like its connotation, which is like someone would say "Adimafka Adri (before I encircle rows of houses) lyal B'ha (I'll go through here).

R' Avohu says: if the Shul was originally a path, it's permitted to go through (since it already belonged to the public to pass).

R' Nachman b. Yitzchok says: if someone enters for a proper reason, and not to make a

shortcut; when he leaves, he can make it as a shortcut. R' Chelbo quotes R' Huna: if you go into a Shul to Daven, you may go out the other door as a shortcut. As the Pasuk says: "those who go out before Hashem in your Yom Tov; those who come in in the north gate to bow, left through the south gate."

### **New Sugya**

The Mishna says that you can't uproot grass in a destroyed Shul to make people feel bad about it (and Daven for it to be rebuilt). The Gemara asks: didn't we learn in a Braisa that you just can't uproot them to feed to your animal, but you can uproot it and leave it there. The Gemara answers: our Mishna refers to uprooting to feed.

We learned in a Braisa: you can't be lightheaded in a cemetery. You can't graze your animal there, you can't run an irrigation ditch through it. You can't gather grass there, and if you do gather, you need to burn them in their place because of the honor of the dead. What is going on? If it's on the last thing we taught, how can that be? After all, once you burn it, why is it anymore a problem to the honor of the dead? Rather, the Gemara explains: it refers to the first part of the Mishna (that lists things that you shouldn't do).

### **New Sugya**

Rosh Chodesh Adar that falls out on Shabbos, you read Parshas Shekalim. If it falls out during the week, you read Shekalim the Shabbos beforehand and you skip the next Shabbos (from reading any special Parsha). The second one is Zachor, the third one is Parah and the fourth one is Hachodesh. The fifth one returns to the regular schedule. We make a stop of the regular schedule for Rosh Chodesh, Chanuka, Taanis, Maamados and for Yom Kippur.

**Tosfos explains: we must be referring to Leining by Mincha on Yom Kippur that falls out on Shabbos. On that, we say that we must stop from the regular order of Shabbos and read the Parsha of Arayos. The same applies to all those that only have three Aliyos, like fasts, Maamados, Chanuka and Purim. After all, we can't say that it refers to what we read Yom Kippur morning in Acharei Mos, which we read six Aliyos (if it falls out during the week), or seven (if it falls out on Shabbos). If it would be, why did the Mishna list this only by Yom Kippur, since the same applies by all Yomim Tovim.**

The Gemara says; we have a Mishna that you announce to collect the Shekalim on the first of Adar and about the Klayim (that people should make sure there is no Klayim growing in their fields).

### **Daf 29b**

The Gemara asks: I understand why you need to worry about Klayim at this time since it's planting time.

**Tosfos says that it's not exact to say that it's the time of planting since it's not the time brought in Bava Metzia (when it lists the seasons). Rather, he means that it's at the end of the planting season, and the grain and the other plants are somewhat grown and the Kalayim is obvious to all. However, before that, you can't tell that there is Kalayim.**

However, how do you know that you need to announce the Shekalim at this time? R' Tavi quotes R' Yashiya answers: since the Pasuk says "this is the Olah of the month on its 'Chodesh' month," the Torah is saying that when the new month comes (of Nissan), you bring from Korbanos from the money separated from the Chodush, new Shekalim. Therefore, since you need to bring from the new Shekalim in the beginning of Nissan, we start announcing about it a month before, on the first of Adar to give enough time for the Shekalim to get to the Mikdash.

The Gemara says: this is not like R' Shimon b. Gamliel, since he holds that you only need two weeks of preparation. As we learned; the Tanna Kama says that you inquire about Hilchos Pesach thirty days before. R' Shimon b. Gamliel says that you only need two weeks. The Gemara rejects this and concludes that it can be like R' Shimon b. Gamliel too. After all, as we were taught: on the fifteenth of Adar, the moneychangers sit in the countryside (to collect the Shekalim) and on the twenty fifth of Adar, they sat by the Mikdash, therefore, they announced it two weeks before the moneychangers come.

The Gemara asks: what do you read for Parshas Shekalim? Rav says Tzav es etc. (the Parsah of the Tamid). Shmuel says it's Ki Sisa. The Gemara asks: it makes sense to the opinion that you read Ki Sisa, since the Parsha talks about Shekalim. However, according to the opinion that it's Parshas Tamid, does it talk about Shekalim? The Gemara answers: yes, it does, like R' Tavi said: (that the whole purpose of Shekalim is to bring Korbanos like the Tamid).

The Gemara then asks in the other direction: it makes sense according to the opinion it's Parshas Tamid since it talks about the Korbanos, as we said like R' Tavi. however, according to the opinion Ki Sisa, does it say Shekalim (for Korbanos)? It only talks about those Shekalim to be made into the silver bases of the boards (that make up the Mishkon)). The Gemara answers: like R' Yosef taught: it says thrice 'Trumos' in that Parsha, one for the Korbanos for the Mizbeach, one to make the bases, and one for giving to the general building fund, (Bedeq Habayis).

The Gemara asks: according to the opinion that it's Ki Sisa, it makes sense (when Rosh Chodesh falls on Shabbos) why this Rosh Chodesh is different than other Roshei Chodesh. However, according to the opinion that they read Parshas Tamid, since you anyhow read it every Rosh Chodesh; why is the reading of this Rosh Chodesh different than any others? The Gemara answers: other Rosh Chodesh (that falls out on Shabbos); you read six Aliyos of the Parsha of the day, and you read the Parsha of Rosh Chodesh for the seventh Aliya. However, on Parshas Shekalim, you read the entire Leining for the Parsha of Rosh Chodesh. The Gemara asks: this only fits in well according to the opinion that (they read the four Parshiyos for the whole Leining, and when the Mishna says that they return to the regular schedule), it means that they return to the order of the Parshiyos. However (according to

the one who holds that they only read the Maftir from it, and when the Mishna says that they return to the regular schedule), it means that they return to the regular Haftoros, but they always read the regular Parsha they're exactly the same, so why is it different than a regular Shabbos Rosh Chodesh? The Gemara answers: other Rosh Chodesh (that falls out on Shabbos); you read six Aliyos of the Parsha of the day, and you read the Parsha of Rosh Chodesh for the seventh Aliya. However, on Parshas Shekalim, you read three Aliyos for the regular Parsha and four Aliyos for the Parsha of Rosh Chodesh.

The Gemara asks from a Braisa: Rosh Chodesh Adar that falls out on Shabbos, one reads Parshas Shekalim and you say the Haftorah about Yehoda the Kohain. I understand this according to the opinion who holds we read Ki Sisa since it says in that Haftorah "the money that they leverage on their souls," which is similar to Ki Sisa that talks about giving money. However, according to the opinion that holds they read about the Tamid, why is that Haftorah applicable to it? The Gemara answers: it's applicable like R' Tavi (since the purpose of the money is to buy Korbanos).

The Gemara asks from a Braisa: if Shekalim falls on the Shabbos that is next to the actual Parsha that those P'sukim are in, you read it one week and you repeat it. This make sense according to the opinion that it's Ki Sisa since we read Shekalim around that time. However, according to the opinion that you read Parshas Tamid (in Sefer Bamidbar), do you ever get to read it around then? The Gemara answers: yes, by the people of Eretz Yisrael that only finish reading the Torah once in three years. (I.e., they have a three year cycle.)

The Gemara concludes that we have a Braisa like Shmuel; when Rosh Chodesh Adar falls on Shabbos, we read Ki Sisa, and say the Haftorah about Yehoda the Kohain.

R' Yitzchok Nafcha says: when Rosh Chodesh falls out on Shabbos, you take out three Sifrei Torah. You read from one of them the regular Parsha, you read from the second one about Rosh Chodesh, and you read from the third one Ki Sisa. R' Yitzchok Nafcha also says: when Rosh Chodesh Teves falls out on Shabbos you take out three Sifrei Torah. You read from one of them the regular Parsha, you read from the second one about Rosh Chodesh, and you read from the third one the Chanuka reading. We need both statements of R' Yitzchok Nafcha. After all, if he said only the case of Chanuka, then you can say that he holds like Rav regarding Shekalim (that you read one Parsha for Rosh Chodesh and Shekalim) and you'll only need to take out two Sifrei Torah. The Gemara asks; why don't you just say the one by Shekalim and you don't need to say the one about Chanuka? The Gemara answers: one was taught to be included in the other statement.

**Tosfos asks: why say the one that was just said to be apart of the other one? After all, once we know that one, we know for sure this one.**

**Tosfos answers: this one was said in Rav's town that hold that when Rosh Chodesh Adar falls out on Shabbos that you only carry out two Sifrei Torah, and thus, he didn't know of the other statement of R' Yitzchok (that you take out three Sifrei Torah in this situation). Therefore, he needs to tell us about Rosh Chodesh Teves that falls out on**

## **Shabbos that you take out three Sifrei Torah.**

When Rosh Chodesh Teves falls out during the week; R' Yitzchok says that you read three Aliyos for the Parsha of Rosh Chodesh and one Aliya of Chanuka. R' Dimi from Haifa says that you read three Aliyos for the Parsha of Chanuka and one Aliya of Rosh Chodesh. R' Moni says that it makes sense according to R' Yitzchok because of the rule that the more common Mitzvah comes before the less common one. R' Avin says that R' Dimi makes more sense. After all, what causes a fourth Aliya to be read? it's Rosh Chodesh. (So, the fourth Aliya should consist of Rosh Chodesh only.) The Gemara asks: what's the conclusion? R' Yosef says not to take note of Rosh Chodesh (to make it the main reading) and Rabbah says that not to take note of Chanuka. The Halacha is not to take note of Chanuka, and the main reading should be in Rosh Chodesh.

**Tosfos explains; we don't take note to make Chanuka the main reading. Although we always Paskin like Rabbah when he argues with R' Yosef; still, the Gemara needed to Paskin this way since other Amoraim also argue with him.**