

**Gemara and Tosfos Daf Hashvua**  
**Megila 30-31**  
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We learned: if Parshas Shekalim falls out on Parshas Tizava; R' Yitzchok Nafcha says; you read six Aliyos in Tizava until you get to Ki Sisa, and then you read Ki Sisa until Vasisa.

**Daf 30a**

Abaya asks: if so, (it doesn't look that you're reading the Parsha of Shekalim special), but just because you're up to Ki Sisa. Rather, Abaya says: you read six Aliyos from Ki Tizava (through Ki Sisa) until Vasisa. Then one repeats and reads from Ki Sisa until Vasisa. The Gemara asks from a Braisa: if Shekalim falls out on a Parsha next to it (i.e, next to Ki Sisa), whether before or after it; you read and repeat it. This fits well to Abaya who says (that you need to repeat the reading of Ki Sisa if it falls on Parshas Tizava). However, this is difficult to R' Yitzchok Nafcha (since you don't repeat Ki Sisa on that Shabbos). The Gemara answers: R' Yitzchok Nafcha could answer you; does it really fit in according to Abaya? After all, it only fits in when it falls out on the Shabbos before Ki Sisa, but not if it falls out on the Shabbos afterwards. Rather, we must say that you repeat the reading on two Shabbosos in a row; so the same to me, (whether it falls on the Shabbos before or after) you repeat reading Ki Sisa on two consecutive Shabbosos.

If Parshas Shekalim falls out on Parshas Ki Sisa; R' Yitzchok Nafcha says that you read six from Vasisa until Vayakheil, then you go back to Ki Sisa and have one person reading it until Vasisa. Abaya asks: if so, (it doesn't seem like you're reading it special for Shekalim), but you're just reading it backwards (and only making up what you already read). Rather, Abaya says that you read six Aliyos (from Ki Sisa) until Vayakheil, and then one repeats from Ki Sisa until Vasisa. We have a Braisa that supports Abaya. If Shekalim falls out on Ki Sisa, you read (Ki Sisa) and repeat it.

**New Sugya**

The Mishna says that If Rosh Chodesh falls out within the week, you read Shekalim on the earlier Shabbos. We learned: if Rosh Chodesh Adar falls out on Friday; Rav says that you read Shekalim on the Shabbos before. Shmuel says that you push it off until the next Shabbos (i.e., the day after Rosh Chodesh). Rav says to say it on the earlier Shabbos, for (if you push it off to the next Shabbos), you would be missing (from the two weeks to prepare) until the moneychangers set up shop to collect the Shekalim. Shmuel says that you push it off to the next Shabbos since the fifteenth of Adar ,(when the moneychangers usually set up shop), falls out on Friday, and then the moneychangers don't start shop until

Sunday (i.e., they don't start on an Erev Shabbos), therefore, we push off the reading (since you'll have two full weeks from then until the moneychangers set up shop).

The Gemara brings a proof from the Mishna: if Rosh Chodesh falls out during the week, you read Shekalim the week before and you stop reading any special Parsha the next week. Doesn't this include if it fell out on Erev Shabbos? The Gemara rejects this: perhaps it only means in middle of the week (but not including Erev Shabbos).

The Gemara brings a proof from the following Braisa: what is the first Shabbos we read (i.e., read Shekalim)? Any Shabbos that has Rosh Chodesh Adar fall out during that week, even on Erev Shabbos. Isn't the explanation that falling out on Erev Shabbos is just like falling out during the week. The Gemara says: Shmuel can answer: it should really be read "Rosh Chodesh falls on it," (I.e., Shabbos itself, and not during that week). Therefore Erev Shabbos is just like Shabbos (that you read it on the immediate Shabbos.) Shmuel's Beis Medrish also taught that Brasia that "Rosh Chodesh falls on it."

The Gemara concludes that it's a Tannaic argument. R' Yehuda Hanassi says that you always skip a week (where you don't read a special Parsha). R' Shimon b. Elazar says that you don't skip a week when it falls on Erev Shabbos (since you read Shekalim on the next day, and Zachar the week after). However, if it falls out during the week, then you read it on the earlier Shabbos even though it's still Shvat.

### **New Sugya**

We learned: when Purim falls out on Friday; Rav says that you read Parshas Zachar the Shabbos before. Shmuel says that you push it off to the following Shabbos. Rav says that you read Parshas Zachar the Shabbos before so that you should have the remembrance of Amaleik before doing the Mitzvos of celebrating their downfall. Shmuel says that you push it off to the following Shabbos since there are people of the walled cities who celebrate the fifteenth, and they can have the remembrance and celebration happening at the same time. [See Turei Even that they celebrate by having their feast on the fifteenth, since they can't read the Megila on Shabbos. However, this seems not to fit into the Yerushalmi that says they eat the feast the same day as they read the Megila.]

The Gemara asks: our Mishna says that, (when Rosh Chodesh falls out on Shabbos), the second Shabbos is Zachar. When Rosh Chodesh falls out on Shabbos, then Purim falls out on Friday, and we learned that you still read Zachar on the second Shabbos (and not the third). R' Pappa answers: what does it mean by "the second week?" It means the second week after the break week (and not the second week after Shekalim).

The Gemara brings a proof: what does the Gemara mean by "the second," whichever one Purim falls inside of it, even on Erev Shabbos. Doesn't the Braisa mean Erev Shabbos similar to the rest of the week that you read it earlier? The Gemara says: Shmuel can answer: it should really be read "Rosh Chodesh falls on it," (I.e., Shabbos itself, and not during that week). Therefore Erev Shabbos is just like Shabbos (that you read it on the immediate Shabbos.) Shmuel's Beis Medrish also taught that Braisa that "Rosh Chodesh falls on it."

If Purim falls out on Shabbos itself; R' Huna says that everyone holds that you can't read Zachar earlier (but on Purim). R' Nachman says: the argument between Rav and Shmuel remains by this case.

**Tosfos asks: why don't you ask from a Braisa that says "the second Shabbos is the one that Purim falls out during the week, even on Erev Shabbos?" After all, according to Rav, he could have said that it applies even if it falls out on the Shabbos afterwards, and of course, if it falls out on the Friday before, you read it on the previous Shabbos.**

**Tosfos answers: this Braisa is the one the Gemara quotes at the end of the Amud. Therefore, once it says that, by the first week and fourth week, when Rosh Chodesh falls during that week even on Erev Shabbos (you read it the Shabbos before), and that's only on Friday (and not if it falls on Shabbos), so it says the same by Zachar even though it's not completely accurate.**

We learned similar: R' Chiya b. Abba quotes R' Abba who quotes Rav: Purim that falls out on Shabbos, you read Zachar earlier on the Shabbos before.

### **New Sugya**

The Braisa says: what's the third Shabbos that you read Parah? The one that's right after Purim. We learned : R' Chama b. R' Chanina says: the Shabbos that's close to Rosh Chodesh Nissan. The Gemara concludes: they don't argue. We only read it on the Shabbos close to Rosh Chodesh Nissan when it falls out on Shabbos. If it falls on a weekday, then you don't read Parah on the Shabbos next to Rosh Chodesh, but next to Purim.

### **New Sugya**

We learned: Rosh Chodesh Adar that falls out on Shabbos, you read Ki Sisa and you say the Haftorah of Yehodeya. What's the first Shabbos? When Rosh Chodesh falls out during the next week, even if it falls out on Friday. The second is Zachar, and we say the Haftorah of 'Pakaditi.' What's the second Shabbos? All that Purim falls out during that week, even on Friday. The third week is Parah and we say the Haftorah of 'V'Zerakti Aleichem.' What's the third Shabbos? Any

one that's right after Purim. the fourth week we read "Hachodesh Hazeh" and we say the Haftorah of "Ko Amar Elokim, B'rishon, Bechad L'chodesh."

### **Daf 30b**

What's the fourth Shabbos? All that Rosh Chodesh Nissan falls out during that week, even if it falls out on Friday.

**[See Rashi that writes, according to the Halacha, which Shabbosos has the break from reading special Parshiyos. There are four days that Rosh Chodesh can fall out on, Shabbos, Monday, Wednesday and Friday. Therefore, if it falls out on Shabbos, then the break Shabbos falls on the fifteenth of Adar. If Rosh Chodesh is Monday, then the break Shabbos falls on the sixth of Adar. If Rosh Chodesh is Wednesday, then the break Shabbos falls on the fourth of Adar. If Rosh Chodesh is Friday, then the break Shabbosos fall on the second and sixteenth of Adar.]**

### **New Sugya**

The Mishna says that, on the fifth week, we return to the beginning of the schedule. The Gemara asks: which schedule do we refer to? R' Ami says: (you only read the special Parshiyos on those weeks), and you then return to the regular schedule of weekly Parshiyos. R' Yirmiya says: (you only read those special Parshiyos for Maftir) and therefore, you return to the regular reading of Haftaras. Abaya says that R' Ami makes the most sense. After all, we say that you also break for Rosh Chodesh, Chanuka, Purim, fasts, Maamudos and Yom Kippur. It make sense if you return to the regular Parshiyos, therefore we refer to the breaking during the weekday. (After all, you don't have fasts or Mamados on Shabbos.) However, according to the opinion that they return to the schedule of Haftaros, is there any Haftaros during the week? The Gemara answers: (they don't have to be the same type of breaking) but this one refers to (the actual Parsha) and the other refers to (the Haftorah).

The Gemara asks: why do you need to break for a fast? After all, read the regular Parsha in the morning, and read the Parsha of the fast by Mincha. The Gemara answers: this is a proof to R' Huna who says that they gathered in the morning (for introspection). How was it done? Abaya says: they introspected the city's deeds from the early morning until noon. From noon and on, they read the Sefer Torah and Haftorah for the first quarter of the rest of the day. The rest of the day they prayed for mercy. As the Pasuk says: "they stood in their places and they read Hashem's Sefer Torah for a quarter of the day, they confessed and they bowed to Hashem." The Gemara asks: perhaps it was the opposite (that they did this in the beginning of the day)? The Gemara answers: it can't be, as the Pasuk says "unto me they gathered all those who fear Hashem, and they defiled by the exile. I sat alone until Mincha of the evening." Then it says "I got up at Mincha of the evening from my fast (and I raised my hands in prayer)."

## **New Sugya**

We read on Pesach the Parsha of the Moados in Chumash Vayikra. We read on Shvuos "seven weeks." We read on Rosh Hashana "on the seventh month, on the first of the month." On Yom Kippur we read "Achrei Mos." We read on the first day of Sukkos the Moados in Chumash Vayikra. We read the rest of the days of Sukkos about the Korbanos of Sukkos.

**Tosfos points out: there is no source from our Gemara to read from a second Sefer Torah during the Yom Tov about the Korbanos. However, we do find it in the Seder of R' Amram. There is somewhat of a source from a later Gemara that Avraham says before Hashem, Rabona Shel Olam, etc. (what will my children merit to be kept when they're in exile?) Hashem answered; I already set up for them to read the Korbanos, that they'll be kept as long as they read them.**

We read on Chanuka about the Nessiyim (who brought their Korbanos at the inauguration of the Mishkon). We read on Purim "Amaleik came" We read on Rosh Chodesh "on the Rosh Chodesh." We read by the Mamudos about the Creation.

## **Daf 31a**

We read on a fast the blessings and curses (of Bechukosai). You don't stop in middle of the curses, but one person reads the whole thing. On Monday and Thursday, and by Shabbos by Mincha; you read the regular Parsha, but it doesn't count (and you need to read from the beginning of the Parsha on Shabbos). We read the topics of the Yomim Tovim during those Yomim Tovim; as the Pasuk says "Moshe told the Moed to the Jews," that it's a Mitzvah to read each one in the proper time.

We learned: during Pesach, we read the Parsha of Moedos, and Maftir with Pesach of Yehoshua in Gilgul. Nowadays (in exile) where we have two days; the first day we Maftir with Pesach of Yehoshua in Gilgul and the second day we Maftir with Pesach of Yesiyahu in Melachim. The rest of Pesach we read an assortment of Parshos that talk about Pesach. What are they? R' Pappa says that the Simon to remember the Parshiyos is 'Mipo.' (Mem; Mishchu: Aleph; Im Kesef Tilvah: Peh; P'sul Licha: Vuv; Vayidaber in Bahaloscha.) We read on the last day of Pesach 'Beshalach' and Maftir 'Vayidaber Dovid.' On the next day (i.e., the eighth day), you read "Kol B'chor" and you Maftir "still the day."

Abaya says: nowadays, we're accustomed to read on Pesach in the following order: 'Mishchu' (for the first day) 'Shor Oy Kevesh' (for the second day) 'Kadesh Li' (for the third day) 'Im Kaspah' (for the fourth day). 'P'sal Licha' (for the fifth day) Vayidaber (for the sixth day) B'shalach (for the seventh day) Kol

B'chor (for the eighth day).

The Ri says: this order only changes when Pesach falls out on Thursday. Therefore, the first two days you read Mishchu and Shor. On the third day, which is Shabbos Chol Hamoed, we read "see you" which contains the P'sukim of P'sul Licha. As we say later that we read this for Shabbos Chol Hamoed, both the one from Nissan and of Tishrei. For the fourth, fifth and sixth day of Pesach which is on Sunday Monday and Tuesday, you won't read P'sul Licha like you regularly do on the fifth day. Rather, on the fourth, fifth and sixth day you'll read Kadesh, Im Kaspah, and Vayidaber.

You read for Shevuos "seven weeks," and Maftir in Chabakuk. Others say that you read "on the third month" and Maftir in the Maaseh Markava. Nowadays, when we have two days, we can read both (one for each day), but we do the opposite (i.e., read the second opinion on the first day.)

We read on Rosh Hashana "on the seventh month" and Maftir "Haben Yakir Li Ephraim." Other say you read "Hashem remembered Sara" and Maftir about Chana. Nowadays, when we have two days, the first day we read like how "the others say" and the next day, we read "and Hashem tested Avraham" and we Maftir Haben Yakir." We read on Yom Kippur "Acharei Mos" and Maftir "so say the Uplifted and High." We read by Mincha th Parsha of Arayos, and we Maftir in Yona.

**Tosfos explains: since the women get dressed to honor Yom Kippur, so we need to remind everyone not to stumble on Arayos. The Medrish says that the Jews are hinting to Hashem: just like they're careful not to have relations with an Ervah (lit, reveal their disgracefulness), so too Hashem shouldn't reveal their disgracefulness that comes from their sins.**

R' Yochanan says: every place that you see Hashem's strength, you find His humbleness. As this is written in the Torah, seconded in the Navi, and stated a third time in the Kesuvim. It's written in the Torah "for Hashem your G-d is the G-d of all other strengths.' Yet, it says afterwards "He does judgement for the orphan and widows." It's seconded in the Navi "so says the Uplifted and High, the One who lives forever and holy etc." Then it says "(I dwell among) the lowly and of low spirit." It says a third time in Kesuvim "exalt He who rides in heaven, Kah is His name." Immediately it says afterwards "the father of orphans and judges for the widows."

We read on the first day of Sukkos the Parsha of Moedos in Chumash Vayikra and we say Maftir "behold the day that will come for Hashem." However, nowadays, where we have two days, the second day you read the same, but say Maftir in "they gathered unto king Shlomo.' All the rest of the days of Sukkos, we read the Korbanos of the Yom Tov. On the last days we read Kol Habechor ect. and we Maftir in "when Shlomo finished." The next day we read "V'zos

Habracha" and we Maftir "and Shlomo stood."

**Tosfos says; there are some areas that have a custom to say the Haftorah "after Moshe died." However, it's a mistake, as the Gemara doesn't say that to be the Haftorah. There are those who attribute this custom to R' Hai Goan, but I don't know the logic why you should change the order that the Gemara establishes.**

R' Huna quotes Rav: Shabbos Chol Hamoed, both of Pesach and Sukkos, we read "see you," and Maftir on Pesach 'the dry bones," and on Sukkos "on the day that Gog will come." On (Shabbos) Chanuka, we read the Nessiyim and say Maftir in the "lights of Zecharia." If there's a second Shabbos Chanuka, on the first one, we Maftir with the "lights of Zecharia," and on the second one we Maftir with the "lights of Shlomo." On Purim we read "and Amaleik came." On Rosh Chodesh we read "on your Rosh Chodeshes." If Rosh Chodesh falls out on Shabbos "for every month by its month." If Rosh Chodesh is on the next day (Sunday), we Maftir "Yohanason said 'tomorrow's the (Rosh) Chodesh."

**Tosfos asks: why don't we say this when Rosh Chodesh Adar and Nissan fall out on Sunday, but we read Yehodaya and "the first (month) on the first of the month" instead? [Maharsha explains, since this Haftorah supersedes other regular Haftoros, so it should supersede this one too.]**

**Tosfos answers: this Haftora is better since it talks about Shekalim, it tells us that Rosh Chodesh Adar will fall out that week. [Maharsha in the name of the Mordichai: the same is true with the Parshas Hachodesh Haftorah, it tells us that Rosh Chodesh Nissan is falling out that week.] (After all, 'the next day is Rosh Chodesh' doesn't tell you which Chodesh it is, although it tells us when Rosh Chodesh will be.)**

### **Daf 31b**

R' Huna says: Rosh Chodesh Av that falls out on Shabbos, we Maftir "your Rosh Chodesh and holidays, I hate, it's to me a burden." Why is it a burden? Hashem says: it's not enough that the Jews sin before me, but they bother me to figure out which harsh decree I need to bring on them."

What do they Maftir on Tisha B'av? Rav says "how can she be a harlot." What do they read from the Torah? Acheirim says "If you don't listen to me." R' Nosson b. Yosef says "until when will this will you make the nation despise me.' Others say "until when will this evil group (live)." Abaya says: nowadays we're accustomed to read "when they give birth to children" and Maftir with "I will gather them."

**Tosfos says that we're not accustomed to do so, but to say Maftir in Yirmiya, "listen to the words of Hashem." We also Maftir for the Shabbos**

before Tisha B'av "Chazon Yeshayahu." The reason for this since our custom comes from the Pesikta that we read the three Haftoras of punishment before Tisha B'av; Divrei Yirmiya, Shimu Dvar Hashem and Chazon Yishayahu. After Tisha B'av, we have the seven Haftorah of consolation and two of Musser. These are Nachamu, Nachamu; Vatomer Tzion; Uniyu S'orah; Anochi, Anochi; Runi Akara; Kumi Ori; Sos Asis; Dirshu and Shuva. We say Uniyu S'orah before Runi Akara since the way is for the consolation to get bigger (i.e., to go from a smaller consolation to a bigger consolation).

This order starts with Parshas Pinchus, and the Siman to remember is etc. We always have Sos Asis on Parshas Netzavim, which is always the Shabbos before Rosh Hashana since it's the end of the consolations. We say the Haftorah of Dirshu on Tzum Gedalya, and Shuva on the Shabbos before Yom Kippur. If there is a Shabbos between Yom Kippur and Sukkos, we say Dirshu on the Shabbos before Yom Kippur since it says "Dirshu, search for Hashem when he's found," which is during the ten days a Teshuva. Then, we would say Shuva on the Shabbos between Yom Kippur and Sukkos. After all, it says in that Haftorah "Then I will send the early and later rains etc. and Hashem gives his voice before his army," which talks about rain water, which is applicable to Sukkos (when we're judged on the rains.) This is the custom and it shouldn't be changed. This is also how R' Tam had it. This is not like the Rav Hachovel that switches things around saying Shuva before Yom Kippur, and Sos Asis between Yom Kippur and Sukkos. After all, you shouldn't take a break between the first six consolation Haftorahs and the seventh. Rather, it's like R' Tam that Sos Asis comes first and Shuva at the end.

That, which we don't Maftir in Chazon on Shabbos that falls out on Rosh Chodesh Av is because we hold that the true mourning doesn't start until the week of Tisha B'av. Rav who says here that you say Chazon by Rosh Chodesh (See Mahrsha that this was Tosfos' text in the Gemara, even if it's not ours) that's because he held that the mourning starts right away when Rosh Chodesh comes in. However, the Halacha is not like that. R' Elazar from Mitz explains the same way. Therefore, we say the Haftorah that week 'Shimu.'

We also are accustomed , through Mesechta Sofrim, to read Vayichal by a fast, although our Mishna says to read the "blessings and curses."