

## OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah begins with the requirement for Beis Din to announce the requirement to pay a shekel to the Beis HaMikdash. The Mishnah continues to enumerate other announcements and activities that are performed in the month of Adar.

### 2) Clarifying the Mishnah

The reason the announcement to donate the shekel is made on the first of Adar is explained.

As part of this explanation two sources are presented for the requirement to begin using new shekel funds on the first of Nisan.

The term משמיעין in the Mishnah is explained.

### 3) Leap year

R' Simon in the name of R' Yehoshua ben Levi comments that in a leap year the announcement is made on the first of the second Adar.

R' Yosi presents support for R' Yehoshua ben Levi's ruling.

R' Chizkiyah derives from this ruling that in Bavel the announcement should be made in the winter to allow enough time for the money to reach Yerushalayim by the first of Nisan.

This derivation is unsuccessfully challenged.

### 4) The power of the Yetzer Hara

R' Yehudah bar Pazi in the name of Rebbi notes four instances when the Jewish People responded to the Yetzer Hara with greater energy than they responded to the opportunity to do mitzvos.

### 5) Donations

R' Abba bar Acha notes that the Jews acted in a contradictory fashion by willingly donating for the Golden Calf as well as for the Mishkan.

R' Yosi bar Chanina explains why this phenomena is not contradictory.

R' Chaggai in the name of R' Shmuel bar Nachman notes that there were three different תרומות donated by the Jewish People.

The purpose of each of these donations is explained.

R' Avun notes a second time the Torah uses the word תרומה in one parshah.

### 6) Reading the megilla in a walled city on the fourteenth of Adar

The Mishnah's ruling, that the megilla is read in walled cities on the fifteenth, seemingly contradicts the ruling of R' Chelbo, R' Huna and Rav in the name of R' Chiya the Great that the mitzvah of reading the megilla could be fulfilled in walled cities even on the fourteenth.

The contradiction is resolved.

R' Yosa and R' Acha clarify one point regarding R' Chelbo's ruling and then present an unsuccessful challenge to the ruling.

### 7) Adar Sheni

R' Shimon ben Gamliel teaches in a Baraisa that the mitzvos of Adar Sheni cannot be fulfilled in Adar Rishon other than two exceptions.

In some places they ruled like R' Shimon ben Gamliel and in some places the custom was like R' Shimon ben Gamliel.

The Baraisa continues with a dispute regarding how to date contracts in a year with two Adars. ■

## Distinctive INSIGHT

### *The contributions for the Mikdash*

הן נקרא ולא נבעת? לטובה—כל נדיב לב, לרעה—ויתפרקו כל העם

There is a mitzvah to always judge our fellow Jew meritoriously, and to give him the benefit of a doubt in everything he does. In regard to the donations for the Mishkan, the verse cited in our Gemara notes only that a select group of generous people donated certain items (Shemos 35:22). Yet Chasam Sofer points out that the next two verses clearly state that “every man with whom was found תכלת, purple, ...wood, etc. brought it.” There is no question that every person in the nation participated in the collection for the Mishkan. Why, then, does Rabbi Yehuda ben Pazi only note the verse which highlights the generous who donated in verse 22?

As Ramban explains, the items donated by the generous people in verse 22 were specifically gold jewelry and personal items which had been used for immoral purposes. When the people wanted to repent for having participated in forms of avoda zara and for having immoral thoughts, it was appropriate for them to bring these pieces of gold and to have them melted down and reformed into utensils for the Mishkan. The average man, however, was embarrassed to bring these items, even if their atonement depended upon it. Therefore, the great tzaddikim led the way and offered these items first, so that no one would feel too embarrassed to follow their example. This is what is meant in the verse when it calls them “נדיב לב,” because these righteous ones were willing to set an example for everyone else to follow.

However, when it came to donating wool, wood, skins and precious metals for the Mishkan, here everyone was immediately comfortable to bring whatever they had.

Accordingly, Rabbi Yehuda ben Pazi correctly notes that in reference to donating gold for the sin of the Golden Calf, everyone participated. However, when it came to atoning for the sin of the Golden Calf, not everyone felt comfortable in giving, until the example was already set by the righteous ones. ■

# HALACHAH Highlight

*“Nissan” or “April” – which should we use?*

אין מונין אלא מניסן

*We only count [the months] starting with Nissan.*

Ramban<sup>1</sup> explains that although the year begins in Tishrei, we count the months of the year beginning with Nissan, the month in which the miraculous exodus from Egypt occurred. Similar to our custom of counting the six days of the week as first, second, third, and so on, leading up to Shabbos as the culmination and focal point of the week, so too we reckon Nissan as the first of the months and center our yearly calendar cycle around the remembrance of the Exodus from Egypt. This is the meaning of the verse: “This month shall be for you as the head of months; it is the first for you of the months of the year.” Ramban also discusses the reason why we refer to the months by their Babylonian names (Nissan, Iyar, Sivan, etc.)<sup>2</sup>. He explains that using these names serves as a constant reminder to us that Hashem redeemed us from the Babylonian exile and brought us back to the land of Israel. Accordingly, Chasam Sofer<sup>3</sup> writes critically of those who count the days and months using non-Jewish calendars rather than our system which is centered around the Exodus. (Note: Chasam Sofer is addressing those who write the date 7-1-06—he’s not addressing the use of the names of the months such as “January”) Maharam Shick<sup>4</sup> similarly comments that one should not use non-Jewish dates on tombstones. However, writing<sup>5</sup> or verbalizing the names of the months (e.g. January, February, etc.)<sup>6</sup> is not a problem, and many rabbinic leaders, including Chasam Sofer himself<sup>7</sup>, would use these dates when necessary. ■

1. רמב"ן שמות י"ב:ב

# REVIEW and Remember

1. What is the source for the requirement to begin the new fiscal year in the Beis HaMikdash in Nissan?
2. How many times a year was a withdrawal made from the shekel account?
3. What was the purpose of the three terumah donations?
4. What is the difference between ruling like a particular view and instituting a custom like that view?

2. ע"ש שכ"ה בירושלמי ומד"ר ושמות אלו הם שמות פרסים
3. החת"ס בספרו תורת משה שם עה"פ החדש הזה וכו'
4. שו"ת מהר"ם שיק חיו"ד סימן קע"א ד"ה והנה כל, וכתב עוד שם וז"ל והמונה במספרם נלע"ד דעובר באיסור ההוא על ושם אלהים אחרים לא תזכירו וכו' עכ"ל, ולדבריו גם אסור ליקרות לימי השבואע בשמות לע"ז באידיש או אנגלית שבשפתם קראו ליום ראשון [זונטי"ג וכו' SUNDAY] שפירושו, יום השמש [וקראוהו כן מפני שבים ראשון עבדו לשמש, וכמש"כ המאירי (ע"ז דף ב' ע"ב סוד"ה יש) ושהנוצרים עבדו לשמש, ולכן עשו ים ראשון ליו"ט שלהם, (כדאיתא בתענית כ"ז ב', וע"ז ו' ע"א) ע"ש.]. ויום שני היה ים הלבנה, ולכן קראוהו על שמה וכו'. וע"ע להלן
5. ע"ש במהר"ם שיק, שאסר בין בכתב ובין בפה
6. פסקי תשובות סי' קנ"ו אות ג' וע"ש הערה 17, וז"ל ומוטב לכתוב בקצרה ינו' פברו' וכו' כי שמא יש בהם משום הזכרת שמות של ע"ז. עכ"ל. אמנם דע שכמה ראשונים רק אסרו בשם אלהות ואדנות ולא בשמות הדיוטות שעשאוהו אלוה, וכן סתם הגר"א ביו"ד סי' קמ"ז ס"ק ג' ושכן כונת השו"ע שם ס"ב. וכן מוכח בגמ' ע"ז י"א ב'. ואכמ"ל
7. כן הביא בפס"ת הנ"ל. (ושמעתי שגדול א' התייר לכתוב מספרי חדשים כמינים בצ"ק, שכתוב מספר שאינו מונה ואומר שמונהו ראשון אלא קורא לו בשם אחד, שתים וכו'. וצריך לברר ד"ז) ■

# STORIES Off the Daf

*Igniting the spark*

אין אתה יכול לעמוד על אופייה של אומה זו

Is Rav Abba offering praise or rebuke when he says that the Jewish people gave for the Calf, and then gave for the Mishkan?

Rav Menachem Zemba, hy"ד, explains: No matter what we've done in the past, we must never give up. In one moment, we can turn over a new leaf through sincere repentance! Even after we fell to the absolute depths of contributing for the Calf, within a short time we were able to change for the better and became faithful believers of the highest order. We

became worthy of giving of ourselves for the Mishkan, the home of the Shechina in this material world. As Jews, we all have a spark hiding within us. And we always have the power to coax it into a roaring flame!

The Klausenberger Rebbe, zt"l, lost his wife and ten children during the Holocaust, and himself ran the gauntlet of several concentration camps. Despite back-breaking labor and severe beatings he never lost hope, and always tried to fulfill mitzvos to the best of his ability even when discovery would cost him dearly. After being discovered for one such “transgression” and being “disciplined,” a Jewish professor and fellow camp-mate asked cynically, “Can you still honestly say: Atoh bichortonu...?”

The Rebbe passionately replied, “It is far better to suffer at the hands of our tormentors, than to be the ones who torment others. Yes, Atoh bichortonu!”

The professor was taken aback, and the Rebbe continued. “We say in the Hag-gada, ‘In every generation they stand over us to destroy us.’ How many great and mighty nations have tried to destroy us? Yet today they lie on the dust-heap of history, while we get up again and again with renewed vigor. I don’t know if I will live through this churban, but I can guarantee you that the Jewish people will always survive. Even after this blood bath is over, the remnants will get up, dust themselves off, and our people will continue marching toward our destiny until the end of time!” ■

