

## PARSHAS SHEKALIM

פרשת כי תשא ל:יא-טז

On the Shabbos before *Rosh Chodesh Adar*, we *lein Parshas Shekalim* as *maftir*.<sup>1</sup> (If *Rosh Chodesh Adar* falls out on Shabbos, we read *Parshas Shekalim* that same Shabbos.)

The reason behind this is as follows: In the time of the *Beis Hamikdash*, messengers were sent out to *Klal Yisroel* on *Rosh Chodesh Adar* to remind them to give their *machatzis hashekel*. The funds collected were used for *korbanos* (and other public needs) that needed to be brought by the *tzibbur*. All *korbenos tzibbur* offered after *Rosh Chodesh Nissan* had to be purchased using these newly collected *shekalim*.<sup>2</sup>

According to the *Sefer Hachinuch*,<sup>3</sup> since nowadays we do not have the *Beis Hamikdash* nor the *shekalim* of old, our *minhag* is to read *Parshas Shekalim*, to remember what used to be done in the days of the *Beis Hamikdash*.

The *Mishnah Berurah*<sup>4</sup> writes that by reading *Parshas Shekalim*, it is considered as if we are actually bringing the *shekalim* to the *Beis Hamikdash* ("through our lips").

The *Yerushalmi*<sup>5</sup> quotes another reason as to why we *lein Parshas Shekalim*: Hashem knew that in the future Haman would use *shekalim* to "buy" the right to destroy *Klal Yisroel* from *Achashveirosh*.<sup>6</sup> Therefore, we were given the *mitzvah* of *machatzis hashekel* as a way of counteracting *Haman's* plot. This is why we read *Parshas Shekalim* each year — to remember the *machatzis hashekel*, the *zechus* of which helped save us from *Haman's* decree.

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<sup>1</sup> משנה מגילה דף כ"ט, שו"ע סי' תרפ"ה סעי' א'.

<sup>2</sup> משנה שקלים פרק א' משנה א'

<sup>3</sup> ספר החינוך מצוה ק"ה

<sup>4</sup> משנ"ב שם סי"ק ב'.

<sup>5</sup> ירושלמי מגילה פ"א ה"ה וכן איתא במדרש תנחומא פרשת כי תשא אות ג'. וע"ע גמ' מגילה דף יג :

<sup>6</sup> כדאיתא במגילת אסתר ג: ט 'ועשרת אלפים ככר כסף אשכול על ידי עשי המלאכה להביא אל גנאי המלך' וע"ע תוס' מגילה דף טז. ד"ה ודחי.