

## מגילה כט

One is not מבטל תלמוד תורה for a מת unless there is no one to be עוסק with the מת. For taking the מת out, he is only מבטל if there are not ten people. If it is a person who taught or even learned תורה, הוצאת המת for מבטל תורה, one may be.

One should not use a בית כנסת as a shortcut. If one does go through a בית כנסת, he should stop and say a few words of תורה. The ערוך השלחן writes he does not need to sit while doing this. If he initially entered the בית כנסת without intent to use it as a shortcut, he may use it as a shortcut.

A person should not be נוהג with קלות ראש in a בית הקברות. Nor may a בית הקברות be used as a shortcut. Furthermore, a person should not leave his ציצית out in a בית הקברות as it appears as if he is being לועג לרעש--laughing at those who can no longer perform מצות.

From a week or two before פורים, until פסח four פרשיות are read on שבת. Each פרשה involves a מצה which, לעונותינו הרבים, is no longer performed. We therefore learn them, as this is equivalent to performing them (the גמרא in מגילה לא. tells us that saying the מצות is like bringing them; so too with other מצות).

The first פרשה read is פרשת שקלים. The second פרשה read is זכור. פרשת זכור is always read on the שבת before פורים, as it is the מצוה of מחיית עמלק which is done on פורים as well.

פרשת זכור is a מצוה דאורייתא. The ערוך השלחן explains that in the times of גזר חכמים were פורים, the נס of פורים, after the מרדכי ואסתר

read פרשת זכור on the שבת preceding פורים. While hearing the קריאה, one should have in mind the מצוה to remember what עמלק has done to us, and the מצוה to wipe out עמלק. One should not read along with the בעל קורא as he is יוצא מדין שומע כעונה. There is a מחלוקת regarding the חיוב of women to hear פרשת זכור. The חינוך writes that women are פטור as the חיוב of זכירה is tied into the חיוב of מחייה, for which is done in war, and women are פטור from war. The מנחת חינוך questions this assertion, as the גמרא in סוטה tells us that for a מלחמת מצוה such as עמלק, even a כלה under a חופה goes out to war. The אבני נזר writes that women are only חייב in such a מלחמה as יחידים and while war against עמלק may be waged on שבת, that is only the army, but women cannot fight on שבת (of course, unless they were being attacked, in which case it would be פיקוח נפש which is דוחה שבת). Since the women do not fight on שבת, it is a גרמא שהזמן גרמא, for which women are פטור.

On the שבת following פורים, פרשת פרה is read. Some שיטות (namely תוספות) hold this is a חיוב דאורייתא as well.

On the שבת before ראש חודש ניסן, פרשת החודש is read.

Thirty days before פסח, we start learning about the יום טוב to be prepared. The משנה ברורה says the שבת הגדול דרשה given on the שבת before פסח must contain הלכות of פסח.

If ראש חודש טבת falls out on שבת, three ספרי תורה are taken out. From the first, פרשת השבוע is read in six עליות. From the second,

ראש חודש is read , and from the third, מפטיר is read from the חנוכה of קריאה. After the קריאה from the first תורה, the second תורה is placed on the בימה, קדיש is not said, and הגבה is done on the first ספר. After the קריאה from the second ספר, the third ספר is placed on the בימה next to the second ספר, and קדיש is said before הגבה.