

Daf Hashvuah Gemara and Tosfos Megila Daf 4
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Daf 4a

R' Yehoshua b. Levi says: the cities Lud, Ono and Gey HaCharashim had walls during the days of Yehoshua b. Nun.

R' Elchonon asks: why does R' Yehoshua (b. Levi) need to teach us that Ono is a walled city from the days of Yehoshua (b. Nun)? After all, it's an explicit Mishna in the last Perek of Erichin.

Tosfos answers: once he had to teach us about the cities of Lod and Gei Hacharashim, he taught about the city of Ono with them.

The Gemara asks: did Yehoshua really built those walls? Weren't they built (later) by Elpaul? As the Pasuk says "The children of Elpaul, Ever, Masham, and Shmer, built Ono, Lud and their surrounding villages."

Tosfos asks: why didn't the Gemara ask the same question (on that above Mishna) in Erichin (that, how can Ono be walled from the days of Yehoshua if Elpaul built it)?

Tosfos answers: over there, the Mishna only writes the city of Ono. Therefore, the Gemara knew we could have answered that question simply that there were two cities named Ono. However, here we list three cities, and it's not probable that there are (other cities that are) doubles of all those three cities (i.e., that have the same name as those cities).

The Gemara counter-asks: according to you, we should ask that it was really Assa who built it. As the Pasuk says: "Assa built etc." Rather, the Gemara answers: R' Elazar explains: they were walled cities during the days of Yehoshua b. Nun. They were destroyed during the story of the Pelegesh of Givah. Elpaul rebuilt it, but it eventually collapse. So, Assa came and (rebuilt it) and secured it (to make sure it won't collapse again). This, (that they only rebuilt it, and they didn't built it originally), is implied from the Pasuk "he said to Yehuda: let us build these cities." (Since he called them cities before they were built), it implies that they were originally cities.

New Sugya

R' Yehoshua b. Levi says: women are obligated to read the Megila since they were part of the miracle.

Tosfos says: it implies here that women may read for others, to be Moitzie them from their obligation (to read the Megila), since it doesn't say that they're only obligated to hear the Megila. The same seems to be the implication of the Gemara in Erichin that says "all are fit to read the Megila," and the Gemara concludes that it comes to include women. This implies that they can be Moitzie men.

Tosfos asks: however, it says in the Tosefta; a Tumtum (i.e., someone whose gender organ is covered by a membrane and is, therefore, of undetermined gender), can't be Moitzie its own type (i.e., another Tumtum). After all, maybe the reader is a woman, and she can't be Moitzie the other Tumtum if the listener is truly a male). An Androgenus, (i.e., someone who has both gender organs), can be Moitzie another Androgenus (since they have the same gender status, though we're in doubt whether that status is of being male or female). However, they can't be Moitzie a different type of person (i.e., a definite male since the Androgenus may have the status of a female). So, once we have an explicit Braisa that a Tumtum can't read for its own type and an Androgenus can't read for a different type (of person, for, perhaps, a woman would be reading for a man). It's simple that a woman can't be better than an Androgenus (and we can't say that a woman can be Moitzie a man even though an Androgenus can't). The Bahag explicitly Paskins that a woman can only Moitzie her own type (i.e., another woman), but not a man.

Tosfos answers: (really women can only be Moitzie women. This, which we said that they can read, it only means that they can read to women, which in itself is a Chiddush. After all), I might have thought that their reading doesn't Moitzie women. Therefore, we're taught that they're obligated (to read), which is contrasted to "all are obligated to hear, slaves, women and children." *[See Mayim Chaim (in the back) who explains: the very fact it said "women are obligated" in its own statement, despite that slaves and children have the same obligation, is to teach us that women have a special power that's not by the others; that they can read and be Moitzie other women.]*

The next Tosfos: Rashbam explains "they were also in the miracle;" that the main part of the miracle happened through them. (This reason, besides being brought here by Megila, is brought in other Gemaras to say that women are obligated in Chanuka lighting and to drink the four cups on Pesach.) By Purim, the miracle came through Esther. By Chanuka, it came through Yehudis. By Pesach, the redemption came from the merit of the righteous women of that generation.

Tosfos asks: this is not the implication from "they were also in the miracle," which connotes that they were secondary. According to the Rashbam's explanation (that they were the main part of the miracle), it should have been written that "they were in the miracle" (without the word 'also').

Therefore, Tosfos explains: they, (i.e. the women at the time of Purim), were also in the Safeik whether they would get destroyed. By Pesach, they were also enslaved to Pharaoh in Egypt. Also, by Chanuka, they had the evil decrees greatly upon them.

Tosfos brings those who ask: why do we need a Hekish by Matzah (to Chametz to teach us that women need to eat Matza the first night) because all who are obligated not to eat Chametz must eat Matzah? After all, why not say they're anyhow obligated since they were also in the miracle (of being freed from Egypt)?

Tosfos answers: if it wasn't for the Hekish, you would only be rabbinically obligated to eat the Matzah for that reason (i.e., that they were also in the miracle).

R' Yosef from Yerushalayim answers: I might have thought that we should exempt them through a Gezeria Shava (Tu Tu) from Sukkos. (I.e., I would have said that women are exempt from Matzah because they're exempt from sitting in the Sukka, so the Hekish to Chametz teaches us otherwise.)

The next Tosfos: Tosfos gives a long P'sak how the day of Purim should be. We say Al Hanissim during Davening, during Modim. There are those who say not to mention there "the same way you (performed miracles then), you should do the same to us." After all, the Chachumim say that you can't request your needs during the first three Brachos and the last three Brachos (in Shmoneh Esrei).

Tosfos says that this is a ridiculous claim. After all, that's only if he Davens in the singular (for oneself). However, you're allowed to Daven for the community.

However, Tosfos concludes: you shouldn't say it for a different reason. As the Chachumim say in Pesachim that any request for the future should be said during a part of the Davening that is composed about the future. However, the Bracha (of Modim) is thanking, which is only about the past. That's why they enacted Al Hanissim (in Modim), since it only talks about the past.

Tosfos continues: after Maariv on the night of the fourteenth, you say a full Kadish, then read the Megila. You make three Brachos before it, and one after it, which ends with the words "Ha'kel Hamoshia." When you're finished (reading the Megila) the Chazen goes back to the Amud and says (the second Pasuk of the Tefila of "Uva L'tzion," i.e.), "V'atah Kodesh." He doesn't start (by the first Pasuk of) "Uva L'tzion," since true redemption is not at night, (so we don't mention the redemption). When Purim is Moitzie Shabbos, then we precede (V'atah Kodesh) with saying Vayihi Noam (like we regularly do Moitzie Shabbos).

When you want to start reading, you should spread the whole Megila out like a letter (since it's called "a letter"), and it shouldn't be read while it's rolled up like you read a Sefer Torah.

In the morning, you should Daven Shemona Esrei with Al Hanissim in Modim. You shouldn't add (in Al Hanissim) "the same way etc." since it's composed about the past, you shouldn't request then anything for the future. Then you say Kaddish until "Da'mirun" (i.e., a half Kaddish). You carry the Sefer Torah (out) and give three Aliyos in the Parsha "and Amaleik came." This is despite that it only contains nine P'sukom (and usually we require not to have a Leining less than ten P'sukim). You don't return the Sefer Torah right away (to the Aron). Rather, you have someone sit and hold it until after you finished reading the Megila. You can make a Bracha on it just like you make on it during the night, as we'll explain later. Afterwards, you say Ashrei and U'va L'tzion. However, you don't say Lamnatzeiach since it mentions pain, and we don't mention pain on Purim. We also don't say Tachanun on the fourteenth and fifteenth (of Adar) since they're called "days of party and joy." We say the Mizmor of Lamnatzeiach Al Eilas Shachar since it talks about the downfall of the non-Jews. Likewise, we say that Mizmor at the night of the fourteenth. We then finish (Shachris) by saying Pitum Haketores and the rest of the Davening as we would say on a regular weekday.

R' Yehoshua b. Levi also says: if Purim falls out on Shabbos, we Darshan, (and inquire about), the topic of the day (i.e., about Purim).

Tosfos says: this is only an obligation when Purim falls out on Shabbos when you can't read the Megila because of Rabbah's enactment (that you might come to carry the Megila in a Reshus Harabim). However, you don't need to (Darshen) during the weekdays since we anyhow read the Megila, which is a bigger publicizing of the miracle.

The Gemara asks: if so, why is this mentioned for Purim? After all, it's applicable by all holidays. As we learned: Moshe enacted for the Jews to Darshen, (and inquire about), the topic of the day. I.e., Hilchos of Pesach on Pesach and Hilchos of Shvuos on Shvuos and Hilchos Sukkos on Sukkos.

Tosfos explains the question: why should we pick out Purim (over other holidays) since it simple that you should need to Darshen that day since we don't need to Darshen about it for thirty days before. We should say this Halacha by other Yomim Tovim, (which is a bigger Chiddush), that despite that you need to Darshen about it for thirty days before the Yom Tov, we still require you to Darshen about it on the actual Yom Tov. As the Pasuk says “Moshe told Hashem's holidays etc.”

The Gemara answers: we need to explicitly say this Halacha by Purim (on Shabbos). I might have thought (you shouldn't Darshen at all about it) because of Rabbah's concern (that you might come to carry the Megila), so we're taught otherwise.

R' Yehoshua b. Levi also says: someone is obligated to read the Megila by night and 'Shnosam' by day, as the Pasuk says: “my L-rd, I called out to you by day and you didn't answer. (I also called out) by night, and there was no reprise for me.” They thought it means to read the Megila at night and learn the Mishnayos by day (as “Shnosam” is the term of learning Mishnayos). However, R' Yirmiya said: R' Chiya b. Abba explained to me that it's like people say “I will read a Parsha and I'll 'Shinan,' repeat it.” (So, the statement here also means that you need to repeat the reading by day.)

We had a statement like this too: R' Chelbo quotes Ulla Birah; a person is obligated to read the Megila at night and repeat it by day. As the Pasuk says: “in order to sing your honor and I will not be quiet forever.”

Ri says: even though you already made a Shehechiyunu the night before, you need to repeat that Bracha for the day (reading). After all, the main publicizing of the miracle takes place by day. Also, the Pasuk implies (that night reading is only secondary) since it ends “night was not respite for me.” I.e., despite having to read in the morning, you need to read it the night before. However, the main reading is by day since the Pasuk mentions it first. Also, we see (that all the Mitzvos are mainly during the day, like) that the main Purim meal is during the day. Like we'll say later; if you eat (the Purim meal) at night, you're not Yoitza. Also, (earlier), we had a Hekish between the celebrating (i.e., meal) and remembering (i.e., reading the Megila). Just like the main celebrating is only by day, so too is the main remembering.

New Sugya

R' Chanina says: the Chachumim were lenient on the villagers to read the Megila earlier on the day they come in (to the big city) in order for them to have free time (on Purim) to provide food and water to their brothers in the big city.

Daf 4b

The Gemara asks: is this to say that this was enacted for the big city's benefit? After all, we learned that if Purim falls out on Monday, the villagers and the people of the big city read that day. If it would be true (that we're trying to keep the villagers unoccupied on Purim so that they can serve the big city), then they should require them to read on the earlier day that they would come in.

The Gemara answers: in that case, they'll end up reading on the tenth, and the rabbis never enacted to read on the tenth.

The Gemara brings a proof: if Purim falls on Thursday, the villagers and the people of the big city read that day. If it would be true (that we're trying to keep the villagers unoccupied on Purim so that they can serve the big city), then they should require them to read on the earlier day that they would come in, and it would only be the eleventh, (when the rabbis enacted to read). The Gemara rejects the proof: perhaps, when Purim falls on a day when they come in, they didn't enact to push the villagers back to read on an earlier day that they come in.

The Gemara brings a proof: R' Yehuda says; when do they (read on an earlier day?) If the villagers come in to the big city on Monday and Thursday. However, in a place where they don't come in to the big city on Monday and Thursday, they only read on the proper time, (i.e., the fourteenth). If it would be true (that we're trying to keep the villagers unoccupied on Purim so that they can serve the big city), then, just because they don't usually come in on Monday and Thursday, should we ruin it for the big cities (that the villagers will be preoccupied during Purim and won't serve them)?

The Gemara concludes: don't say that the reason is; in order for them to have free time (on Purim) to provide food and water to their brothers in the big city. Rather, say it's (to reward the villagers to allow them to read early, which prevents them from going in a second time on Purim) since they generally provide the food and water to their brothers in the big city.

New Sugya

The Gemara asks: why does the Mishna originally use the order of the (dates of the) month (saying that you read the Megila on the eleventh, twelfth, thirteenth etc.) and then, at the end, use the order of the days (you read it on Monday or Thursday etc.)?

The Gemara answers: since the dates you read goes backwards as time goes on. (After all, when it falls out on Monday, they read it on the fourteenth. If it falls out on Tuesday, they read it on the thirteenth. If it falls out on Wednesday, they read it on the twelfth etc.), so they used the order of the days.

New Sugya

The Gemara asks: who is the author of our Mishna (that when the fourteenth falls out on Friday, the big cities and the walled cities read the Megila on Friday)? The Gemara answers: it's either Rebbi or R' Yossi (of the following Braisos). Where do we see Rebbi's opinion? From the following Braisa: if the fourteenth falls out on Friday, the Tanna Kama says that the villagers and big cities read early on the day the villagers come in (i.e., on Thursday) and the walled cities read on that day (i.e., Friday). Rebbi says: we don't push off the big cities from reading on their regular time. Rather, both (the big cities and the walled cities) read on that day (i.e., Friday).

The Gemara asks: what's the reason for the Tanna Kama (that the big cities read earlier)? The Gemara answers: the Pasuk says "in every year and year." Just like every other year, the big cities read before the walled cities, so, in this year too, the big cities must read before the walled cities. (So, if the walled cities must read on Friday, the big cities must read on Thursday.) The Gemara asks: why not say just like every other year we don't push off the big cities from reading on their regular day, so, in this year too, the big city shouldn't be pushed off from reading on their regular day. The Gemara answers: this year is different, since there is no other way to do it.

The Gemara asks: what's the reason for Rebbi (that they both read on Friday)? The Gemara answers: the Pasuk says "in every year and year." Just like every other year, we don't push off the big cities from reading on their regular day, so, in this year too, the big city shouldn't be pushed off from reading on their regular day. The Gemara asks: why not say; just like every other year the big cities read before the walled cities, so, in this year too, the big cities must read before the walled cities. (So, if the walled cities must read on Friday, the big cities must read on Thursday.) The Gemara answers: this year is different, since there is no other way to do it.

Where do we see R' Yossi's opinion? From the following Braisa: if the fourteenth falls out on Friday, the Tanna Kama says that the villagers and walled cities read early on the day the villagers come in (i.e., on Thursday) and the big cities read on that day (i.e., Friday). R' Yossi says: we don't make the wall cities read earlier than big walled cities. Rather, both (the big cities and the walled cities) read on that day (i.e., Friday).

The Gemara asks: what's the reason for the Tanna Kama (that the walled cities read earlier)? The Gemara answers: the Pasuk says "in every year and year." Just like every other year, the big cities read on the fourteenth, and the time to read for the big cities are not the same as the walled cities, so, this year too, the big cities read on the fourteenth and the walled cities read on a different day. (Therefore, since they can't read on the fifteenth as usual, they need to read on the thirteenth.)

The Gemara asks: why not say just like every other year the walled cities don't read before the big cities, so, in this year too, the walled cities don't read before the big cities? The Gemara answers: this year is different, since there is no other way to do it.

The Gemara asks: what's the reason for R' Yossi (that they both read on Friday)? The Gemara answers: the Pasuk says "in every year and year." Just like every other year, the walled cities don't read before the big cities, so, in this year too, the walled cities don't read before the big cities. The Gemara asks: why not say just like every other year the time to read for the big cities are not the same as the walled cities, so, this year too, the walled cities read on a different day than the big cities. The Gemara answers: this year is different, since there is no other way to do it.

The Gemara asks: is it true that Rebbi holds that big cities don't get pushed off to read earlier, i.e., on the day that the villagers come in? After all, we learned: if Purim falls out on Shabbos, the Tanna Kama says that the villagers read on the day they come in (Thursday) and the big cities read it on Friday, and the walled cities read the next day (on Sunday). Rebbi says; I hold that, once you push the big cities off from their regular day, they are pushed off to the day the villagers come in (i.e., Thursday).

The Gemara answers: how can you compare them? After all, there, since the regular day is Shabbos and it needs to be pushed off, then we push it off completely (to the day the villagers come in). However, here, where the regular day is Friday, (they don't move to a different date, therefore, they read on Friday).

The Gemara asks: according to which opinion is the following statement of R' Chelbo quoting R' Huna is like? As he says: on Purim that falls out on Shabbos, everyone is pushed back to the day that villagers come in. The Gemara asks: how can it be that everyone gets pushed back since the walled cities read on the next day (Sunday). The Gemara answers: rather, the statement was; all who gets pushed off (from their regular date) gets pushed back to the day when the villagers come in. The Gemara answers (our original question, who's opinion is this): this is like Rebbi.

New Sugya

The Gemara points out: it seems that, according to all, you're not allowed to read the Megila on Shabbos. The Gemara asks: why is this? Rabbah answers: since everyone is obligated to read the Megila, and not everyone is an expert to do so. Therefore, they enacted not to read it lest someone will take the Megila in his hand and bring it to an expert to teach him how to read it and he'll come to carry it for four Amos in a Reshus Harabim.

Tosfos asks: why didn't Rabbah say the concern is that he might carry it out from a Reshus Hayachid to a Reshus Harabim, which is more probable to happen (than to carry it four Amos in the Reshus Harabim).

Tosfos answers: it's not so prevalent for someone to forget and carry out from a Reshus Hayachis to a Reshus Harabim (since the Reshus Hayachid is framed with walls and an opening, and it's very noticeable that you're leaving the Reshus Hayachid, it reminds someone not to carry out). However, sometimes the Megila was left in a Reshus Harabim, and you'll take it and carry it four Amos in the Reshus Harabim.

Alternatively, we don't write that it's a problem that he might carry out into a Reshus Harabim since he will not always be obligated to bring a Chatos for it. As in the case that he didn't pick up the item originally to carry out, like where he originally picked up the object to carry it from one corner of the house to another, he changed his mind to carry them out. In such a case, you're exempt (from a Chatos).

This is also the reason why they canceled blowing the Shofar and taking a Lulav on Shabbos.

Tosfos is bothered by the question: why do we not forbid doing a Mila on Shabbos? After all, why are we not worried you'll carry the knife to an expert?

Tosfos answers: since it's a very stringent obligation since Hashem made thirteen treaties over it, they didn't want to push it off at all. Also, someone would only attempt to do a Mila if he's already an expert to do so, because it's dangerous for a novice to try.

However, someone asked Ri Halevi: how do we blow the Shofar on Moitzei Yom Kippur? (Although it's already night and no longer Yom Kippur), still it's forbidden to do any Melochos until you make Havdala, (and it's forbidden to blow a Shofar on Shabbos and Yom Tov). Also, since we should have a worry that you'll carry the Shofar to an expert (to teach you to blow). We see that we're worried about this when Rosh Hashana falls out on Shabbos. If so, we should be concerned about this here too.

Ri Halevi answered (the first question): since the Gemara says that blowing a Shofar is a skill and not a Melacha, (it might be permitted before Havdala). Also, (to answer the second question), we don't need to be concerned that he'll carry it to an expert just for one blow that's (not even that necessary) since it's only as a remembrance of blowing by Yovel. This is not like (our concern by) Rosh Hashana (which is important to get right) since it's a Torah Mitzva, and also, you're required to blow thirty blows (and not just one).

R' Shmuel answers: we're only concerned by Rosh Hashana that falls out on Shabbos, since it's a Torah prohibition if you carry it four Amos in the Reshus Harabim. However, it's only a rabbinical prohibition to carry it four Amos Moitzie Yom Kippur (before Havdala). Therefore, it's not necessary to enact to prohibit it, since we don't make rabbinical decrees to prevent people to transgress other rabbinical decrees.

R' Yosef answers (why we don't read Megila on Shabbos): because the eyes of the poor people look forward (to receiving their monetary gifts) when the Megila is read. (Therefore, if they read on Shabbos and they can't receive the gifts, this would dishearten them.)

Tosfos points out: we must say that R' Yosef doesn't argue with Rabbah's reason. After all, there is no other reason to forbid a Shofar and Luluv on Shabbos (but for the concern that you'll carry it to an expert). Still, he came up with this new reason since there is a practical difference in the Beis Hamikdash where they didn't enact for people to keep rabbinical prohibitions for Shabbos. (Therefore, you could read Megila there on Shabbos and they didn't decree not to read it like they did everywhere else.) Even so, you can't read it there because of R' Yosef's logic.

We have a Braisa like this: Even though the villagers read it early, they collect (the poor's gifts) and distribute them that day. The Gemara asks that it couldn't have been the true statement. After all, it should say the opposite, (they collect and distribute the gifts that day) because they said (to read that day). Rather, the true reading is; since the villagers read it early, they collect (the poor's gifts) and distribute them that day. This is because the eyes of the poor people look forward (to receiving their monetary gifts) when the Megila is read. However, joy, (i.e., the festive holiday meal), is only done on the regular time, (i.e., the fourteenth).