

Daf Hashvuah Gemara and Tosfos Megila Daf 5
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Daf 5a
New Sugya

Rav says: when you read the Megila on the proper day (i.e., the fourteenth), you may read it by yourself. However, when you read it not in the proper time, (i.e., when read earlier), you can only read it with ten people. (Since it's not the time that everyone reads, you need to read it in public to have it publicize the miracle). R' Assi says: it doesn't matter whether you read it on the proper time or not on the proper time, you always need to read it with ten people. There was a story where Rav shown concern for R' Assi's opinion (and insisted on ten people when it was read on the fourteenth).

Tosfos points out: still, the Halacha is like Rav (that you may read individually). After all, R' Yochanan holds like him, like he says in the second Perek, regarding a Megila (that's not written in its own scroll), but is written in a scroll with other Sefarim of Kesuvim, (you're not) Yoitza. The Gemara concludes: that he only said it when read in a Tzibur, but not if you read individually. Therefore, R' Yochanan must hold that you can read individually. Thus, (even if you say Rav reversed his decision), it's the Halacha (to allow an individual to read it) since we Paskin like R' Yochanan when he argues with Rav. The more so we Paskin that way since R' Yochanan and Rav really hold the same opinion. Another reason (to Paskin this way) since R' Assi (who argues) is a student of Rav (and we should Paskin like the Rabbi against his student).

R' Yosef says that you make the Brachos when an individual reads. We find similarly in Teshuvos Rashi: it doesn't make a difference when you read the Megila with a Minyan, or as individuals, one person makes a Bracha, and the others hear it (and are Yoitza). This also makes sense. After all, once we conclude that an individual may read the Megila, if it's true that he wouldn't make a Bracha, then the Gemara, when it talked about the Bracha, should had said explicitly that it only applies when read with a Minyan.

The Gemara asks: did Rav really say this (that you can't read individually when you're not reading on the fourteenth)? After all, R' Yehuda b R' Shmuel b. Shilas quoted Rav: when Purim falls out on Shabbos, Friday is its time. The Gemara asks on that statement: what does he mean that Friday is its time? After all, its proper time is Shabbos. Rather, he must be saying that, even when it's not the proper time, it is like the proper time. Just like you can read the Megila by yourself during the proper time, so too, you can read the Megila by yourself when it's not the proper time.

The Gemara answers: no, (that's not the meaning of his statement). You always need to read it with ten (when it's not on the proper time). What does he mean by "Friday is its time?" It's coming to exclude Rabbi's opinion who says that, once the big cities are pushed from their regular time (because it's Shabbos), they are pushed back to the day that the villagers come in (i.e., Thursday). So, Rav teaches us that the proper time to read it is really on Friday.

New Sugya

What's considered to be a big city? Any city that has ten non-workers. However, less than that, it's considered a village. Only regarding this (i.e., reading the Megila) do we say that you read earlier and not later. However, regarding the days designated to donate wood, Tisha B'av, Chagiga and Hakehel, (if they fall out on Shabbos and can't be done then), you do them later and not earlier.

Although we say you read earlier and not later, it's permitted (on those earlier reading days) to eulogize and fast., but you distribute the poor's gifts on that day.

R' Yehuda says: when do we say that villagers read on Mondays and Thursday? In a place that the villagers go in on those days. However, in villages that the people don't come in on Monday and Thursday, you only read it on it's proper day (i.e., the fourteenth).

The Gemara brings a Braisa: the ten non-workers refer to those of the Shul (who are hired to stay in Shul to make the Minyan).

New Sugya

We learned in the Mishna that, regarding the Megila, you can read early, but never later. Why is this? R' Abba quotes Shmuel: since the Pasuk says "you shouldn't pass over it."

R' Abba also quotes Shmuel: where do we know that we don't count days for months (and when fulfilling a condition for a year, you don't need three hundred and sixty five days of the solar year. Alternatively, you don't even need three hundred and fifty four days of the lunar year; if there are more than six twenty-nine-days months that year.) As the Pasuk says: for the months of a year." We count (twelve) months for a year, and we don't count days.

The Caesarean rabbis quoted R' Abba: how do we know that you don't count hours for months (and you don't need to have a full twenty nine and a half days, [which is the time for the full orbit of the moon], to fulfill a condition if it's a twenty-nine day month.) As the Pasuk says: "until a month of days." You count days for months and not hours for months.

New Sugya

We learned in the Mishna: however, regarding the days designated to donate wood, Tisha B'av, Chagiga and Hakehel, (if they fall out on Shabbos and can't be done then), you do them later and not earlier. The Gemara explains the reason for pushing off Tisha B'av (to Sunday, and not push it back to Thursday or Friday), since we don't invite punishments to come early. The reason why you push off Chagiga and Hakhel to a later date (and not earlier) is because the time of those obligations didn't arrive earlier..

We learned: Chagiga, and the whole time of Chagiga, we push off to a later date. The Gemara asks for the explanation of this: I understand what he means by pushing off the Chagiga; i.e., if (the first day of Yom Tov) falls out on Shabbos, then you push it off until after Shabbos. However, what does he mean by "the whole time of the Chagiga." R' Oshiya answers: it means to say "regarding the Chagiga, when it falls out on Shabbos (and can't be brought); or regarding the Olas Riya (an Olah brought on Yom Tov), even if it's a regular first day of Yom Tov (that's not Shabbos, it can't be brought on Yom Tov), despite being

allowed to bring the Chagiga (that's a Shlomim that is eaten by people, so you may bring it on Yom Tov when you can do Melacha for people's food preparation. In both these cases), we push them off to a later date.

The Gemara asks: (according to this explanation), who is the author of the above Braisa? The Gemara answers: it's like (the following) Beis Shammai. As we learned in a Mishna: Beis Shammai says that you may bring Shlomim (i.e., Chagiga) on Yom Tov, but you don't do Smicha (i.e., placing your hands on its head and lean your body on them) and you can't bring any Olah (including the Olah Riya). Beis Hillel says: you may bring both the Shlomim and Olah and do Smicha.

Tosfos brings R' Elchonon: we say in Mesechta Beitza that, if someone Shechts a voluntary Olah on Yom Tov, he gets lashes (Malkos). The Gemara explains that it's Beis Shammai's opinion etc. (who don't hold that; once the Torah permits certain Melachos for the need of food preparation, those Melachos are permitted even if it's not for the need of food preparation. However, Beis Hillel holds that the Melachos are permitted. Thus, since Shechting is permitted for food preparation, it's permitted even if it's not for food preparation, like for Shechting an Olah.)

Hence, R' Elchonon asks: (why did the Gemara in Beitza frame the case that you're Shechting a voluntary Olah?) It should have framed it with an Olah Riya, which is a bigger Chiddush. Although it's purpose is to be brought for Yom Tov, still, Beis Shammai holds that you get Malkos.

Don't answer: it's framed with a voluntary Olah (to show a Chiddush of Beis Hillel), that Beis Hillel even permits it in this case (despite not being brought for Yom Tov). That's not true, since the Gemara there brings that Beis Hillel doesn't argue with Beis Shammai about bringing an Olah that's not designated for Yom Tov. Therefore, we're back to the question: why did they frame the case with a voluntary Olah?

Tosfos answers: it frames the case as a voluntary Olah to infer that you don't get Malkos if you bring a voluntary Shlomim since it's food preparation. However, it's prohibited to be brought on Yom Tov because the Torah says "for you," (inferring that we don't allow doing Melachos for Hashem's Korbanos. However, since the prohibition is only from these words and not from the Law of "don't do Melachos," the transgressor doesn't receive Malkos as a punishment.)

Rava answers (what the above Braisa means by "and the whole time of Chagiga"): (when we say you push the Chagiga off to a later date), you can only push it off for the whole time that you can bring a Chagiga, but not longer. As we learn in a Mishna: anyone who didn't bring a Chagiga on the first day of Sukkos, he can bring the Chagiga during the whole holiday, even on the last Yom Tov (i.e., Shmini Atzeres). If the Chag passes and you didn't yet bring your Chagiga, you have no obligation to make it up.

R' Ashi answers: (what the above Braisa means by "and the whole time of Chagiga"): that you have the whole time of a regular Yom Tov to make up the Chagiga (i.e., for seven days) even for Shvuos (where the actual Yom Tov lasts one day). As we learned: (since Beis Shammai says you can't bring the Chagiga on Yom Tov, he holds that the day to bring the Chagiga for Shvuos is the day after Shvuos.) Beis Hillel agrees

that if Shvuos falls on Shabbos that the day to bring the Chagiga for Shvuos is the day after Shabbos, (which is the day after Shvuos).

Daf 5b
New Sugya

R' Elazar quotes R' Chanina: Rebbi planted a tree on Purim, and bathed along the wagon-path (traveling to the marketplace) of Tzipori on the seventeenth of Tamuz.

Tosfos explains: it's not exact that he bathed by the wagon-path, but it only means in public.

Tosfos asks: what do you mean that he bathed (on the supposed fast day)? (After all, if he held that it's no longer a fast day), it should also be permitted to eat. As the Gemara in Rosh Hashana says: if there is no problems (by the Jews), but they don't have particular peace either, you don't fast.

Tosfos answers: once we see (in our days) that our forefathers accepted (a custom) to fast (regardless), we can say that they accepted to fast on these days in Rebbi's days too, (and, thus, he can only bathe).

He also tried to uproot Tisha B'av, but the rabbis disagreed with him.

Tosfos asks: how can we even have a thought that Rebbi wanted to completely uproot Tisha B'av? After all, we learned in Mesechta Taanis; all who eat and drink on Tisha B'av will not see Yerushalayim in its time of consolment (i.e., when it gets rebuilt).

Another question: (how can Rebbi uproot it) if one Beis Din can't uproot the enactment of another Beis Din unless its greater than them in wisdom and amount of students.

Tosfos answers: he didn't want to uproot it (completely) but only uproot it in the aspects that it's more stringent than other fasts. Alternatively, he wanted to uproot it from the ninth of Av and establish it on the tenth. As R' Yochanan said: if I was there (at the time of the destruction), I would have established the fast on the tenth (since most of the Beis Hamikdash burned on the tenth, and only started burning on the ninth).

However, R' Abba b Zvada told R' Elazar: This wasn't the story with Rebbi. Rather, it was Tisha B'av that fell out on Shabbos and it was pushed off until after Shabbos. On that, Rebbi said: once it was pushed off, we should leave it indefinitely pushed off. However, the Chachumim didn't agree with it. R' Elazar quoted on him the Pasuk "two are better than one," (since you, the second person, was able to correct me).

The Gemara asks: how could Rebbi plant on Purim? After all, R' Yosef taught: (the Pasuk in Megila says that they enacted) "joy, feast and a Yom Tov." 'Joy' teaches us that it's forbidden to eulogize. "Feast" teaches us that it's forbidden to fast. "Yom Tov" teaches us that it's forbidden to do work.

Rashi Paskined that (one must practice) Aveilos (mourning) on Purim, since (you can ask); how could Purim have the ability to push off Aveilus? Don't say that, since eulogies are forbidden since it says "it's days of feast and drinks," since we see that everyone is accustomed to permit eulogies. Rather, we must say that (the Pasuk of "it's days of feast and drinks") only tells us that you can't say Tachanun since it's not a day of pain, but a day of joy.

Rather, The Gemara answers: really, Rebbi lived in a city that read on the fourteenth, and he did the planting on the fifteenth (which is not his Purim day).

The Gemara asks: is that so? After all, Rebbi lived in Teveria, and Teveria was encircled with a wall from the days of Yehoshua b. Nun.

Tosfos explains: it seems that this happened during the days of (Rebbi's friend and emperor) Antininus. As we see that he wanted to free Teveria from taxes since they were Talmidai Chachumim. As he said "let's make Teveria tax-free."

The Gemara answers: rather, Rebbi lived in a city that read on the fifteenth and he planted on the fourteenth.

The Gemara asks: is it so simple that Teveria was encircled with a wall from the days of Yehoshua b. Nun? After all, Chizkia read in Teveria on the fourteenth and fifteenth since he was in doubt whether it was encircled with a wall from the days of Yehoshua b. Nun, or not. The Gemara answers: although Chizkiya had that doubt, but Rebbi held it was simple.

The Gemara asks: even if it's simple to him (that Teveria reads on the fifteenth), is it still permitted (to work on the fourteenth)? After all, it says in Megilas Taanis: the fourteenth and fifteenth are days of Purim that you can't eulogize on them. Rava explain that this line is not necessary except to forbid (what can't be done on Purim) on the day that they don't read. The Gemara answers: that's only for eulogizing and fasting. However, work is only forbidden on one day and no more. The Gemara asks: but didn't Rav see a man plant flax on Purim, and he cursed him and the flax didn't grow. The Gemara answers: that referred to someone who's main day of Purim was that day.

Rabbah b. Rava answers: Rebbi planted on (his main) day. (Although they originally tried enacting not to work on Purim), but the Jews only accepted not to eulogize and fast but didn't accept not to work. After all, originally the Pasuk says "joy, feast and Yom Tov." However, at the end, it says "to make those days of joy and feast," but leaves out "Yom Tov." The Gemara asks: if so, why did Rav curse the person (who planted flax on Purim)? The Gemara answers: since it was something that's permitted, but others, (i.e., the people in the community), accustomed themselves to forbid it. (However, Rebbi didn't have this problem) since the town he was in didn't have that custom.

Tosfos asks: didn't Rebbi in Chulin permit (the produce) of Beis Shon (without taking Maasar) since R' Meir ate a leaf of a vegetable there (without separating Maasar)? (So, although they were accustomed to forbid eating the produce without separating Maasar, still, Rebbi permitted it since it was truly not in Eretz Yisrael.)

Tosfos answers: over there (in Beis Shoen), they were mistaken in their custom to forbid it (because they thought it was truly forbidden, therefore, he has a right to permit it). However, here, they purposely forbade (what they knew was truly permitted).

Alternatively, really, the people in Rebbi's town had that custom (not to work on Purim). However, Rebbi planted a tree that will be used for joyful pleasure, (which wasn't part of the custom to forbid work, since the joyous-pleasure end fits into the general theme of the day of being joyous.) As (we see this concept of planting for joyous pleasure) from the following Mishna: if all the fasts (for rain) passed and they weren't answered (by Hashem to send rain); they limited themselves in business, with building and planting, and with making Kiddushin and marrying. We learned a Braisa to explain it: (we forbid) building and planting of joyous pleasure. What is building for joyous pleasure? If he builds a wedding house for his son. What is planting of joyous pleasure? If he plants a kingly tree (that the kings will use to spend their leisure time under.)

Tosfos explains: that the prohibition of business refers to those of joyous items, since it's assumed to be similar to the prohibition to build and plant that are written next to it (that are only forbidden if they're of a joyous pleasure). However, other buildings are permitted. After asll, there is no greater type of business (then those buildings, and yet, it's only forbidden for joyous pleasure. Therefore, it's a proof that any business that's not of the joyous nature is permitted.)

The next Tosfos explains 'limit': they don't have any joy at all. This is even more stringent than Tisha B'av that we allow someone to give Kiddushin for a wife. After all, we can't explain 'limit' to mean that they have a little bit of joy. For, if it would be so, it should have specify the amount that's considered to be 'limited.'

New Sugya

We already learned: Chizkia read in Teveria on the fourteenth and fifteenth since he was in doubt whether it was encircled with a wall from the days of Yehoshua b. Nun, or not. The Gemara asks: is it true that we're in doubt if it had a wall from the days of Yehoshua b. Nun? After all, the Pasuk says “the fortified cities; Tadmim, Tzur, Chamas, Rakas and Kineres.” We'll conclude (later) that Rekes is Teveria.

The Gemara answers: the reason why we're in doubt (what day to read) is because one side (didn't have a wall, since it was protected) by the sea. The Gemara asks: if so, why is there a doubt? After all, we learned: the Pasuk (by selling houses in walled cities), it says “that has a wall” which excludes if the outer houses surround the city (and we don't say that it's encircled with a wall of the outer wall of all those houses). “Surrounding” excludes Teveria that the sea is its wall.

The Gemara answers: we're not in doubt regarding (selling) houses in a walled city, (since it's definitely not considered walled). He was in doubt regarding reading the Megila. (The question is): what is considered open and walled cities regarding reading the Megila? Is it the difference between revealed cities and not revealed cities, (and since Teveria is open on one side), it's also revealed. Or, perhaps, the difference is between protected cities and unprotected cities, and Teveria is protected. Therefore, he had the doubt.

R' Assi read the Megila in Hutzal on the fourteenth and the fifteenth. He was in doubt whether it was surrounded by a wall from the days of Yehoshua b. Nun or not. Others have the version: R' Assi said that Hutzal was one of the cities of Binyamin that had a wall from the days of Yehoshua b. Nun.