

**Daf Hashvua Gemara and Tosfos: Megila 24**  
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**Daf 24a**

**New Sugya**

Someone who reads in the Torah, he needs to read three P'sukim, but he shouldn't read to the Mitargum to translate more than a Pasuk at a time. However in Navi, you can read to him three P'sukim at a time.

**Tosfos says: nowadays, we only read to the Mitargum of Navi only one Pasuk at a time so that he shouldn't come to make a mistake. However, we read three P'sukim to the Mitargum at the beginning of the Haftorah to show that it's really the Halacha, and we would do it regularly if it wasn't for the concern that he'll make a mistake.**

If the three P'sukim are in three Parshiyos (i.e., there is a Pey or Samech between each Pasuk), you read one Pasuk at a time.

You can skip around in a Navi, but not in the Torah. How much can you skip? Only as much as you can find the new place before the Mitargum reads the Targum.

The Gemara asks: what do the three P'sukim (that's necessary for an Aliya) correspond to? R' Assi says: it corresponds to Torah, Naviyim and Kesuvim.

**New Sugya**

The Mishna says: in Navi, you can read to him three P'sukim at a time. If the three P'sukim are in three Parshiyos, you read one Pasuk at a time. You find such a case in Yeshaya (52:3-5).

**Tosfos asks an unsolved question; why do we read to the Mitargum all at once "Yehshua said to the nation etc.," which are three P'sukim until "at that time," although it has the end of a Parsha after the first two P'sukim?**

Tosfos is bothered by the question: why do we only have Targum on Pesach and Shvuos more than other Yomim Tovim? Tosfos answers: since they speak about the miracle of the day, we say the Targum in order to publicize the miracle. The same with Shvuos, which talks about the Torah giving, we say the Targum in order to publicize the miracle.

**New Sugya**

The Mishna says that you may skip around in Navi, but not in Torah. The Gemara asks: we say the Kohain Gadol reads Acharei Mos and Ach B'asar, and that's skipping around. Abaya answers: that's only if he can skip in less than the time it takes for the Mitargum to say the Targum, and it's forbidden if it takes longer. The Gemara asks: but we learned that you skip around in Navi, but not in Torah, and when you skip, it's only if it doesn't take enough time for the Mitargum to say the Targum. This infers that you can't skip in Torah at all.

Rather, Abaya answers: you can skip in Torah in one topic, but only in Navi when you skip into a second topic. We have a Braisa like this; you skip in Torah within one topic, and in Navi, you even skip to a second topic. In both cases, it's only if you have enough time before the Mitargum finish saying the Targum.

We have another Braisa: you can't skip from one book of Navi to another, but you may do so if it's within Trei Asar, as long as you don't jump from the end of the Sefer to the beginning. (I.e., you can skip retroactively)

### **New Sugya**

The one who had Maftir, he's the one to serve as Chazon to be Moitzie the latecomers with Borichu and Birchah Sh'ma, and he's the one to Daven Musaf. He also Duchen. If he's a minor and can't do these things, we substitute his father or Rebbe. After all, even though a minor reads the Torah and says the Targum, but he can't be the Chazon for the Borichu for the latecomers, nor can he be the Chazon to Daven Musaf, nor can he Duchen.

**Tosfos says: even according to R' Yehuda who allows a minor to read the Megila will agree here that the minor can't be Moitzie others in these "Devarim Shebekadusha" (holy ceremonies) since the minor has two Drabnanans (these ceremonies are only rabbinical, plus his whole obligation to do any Mitzvah is only rabbinical), like we explained according to the Rabanan (who argue with R' Yehuda by Megila). However, R' Yehuda held that we can be more lenient than usual by a Megila since the children and women were all in the possibility of getting killed, therefore, in this aspect, R' Yehuda considers them like adults.**

(We'll skip a Tosfos for now) Tosfos asks: why do we need to come onto the reason that minors can't be Chazons if even adults can't be if they didn't have their beards grow in yet? As the Gemara in Chulin quotes a Braisa: when his beard grows in, he's fit to be a Shatz and to descend before the Amud. This implies that, otherwise, even if he's an adult, he can't.

Tosfos answers: that refers to being a Shatz during a public fast, since you don't allow one to "descend before the Amud" (on that day) but an older person who is a regular Baal Tefila with small children. This, which we said that "we don't make him a

Shatz," that's to be the permanent Shatz, but he may be one temporarily once he has the two pubic hairs. This is not like how Rashi explains it in Taanis that it's regarding blowing the Shofar, and to be appointed as a leader of the congregation, to give out lashes and to excommunicate.

The next Tosfos says; it infers from here that, if he has two pubic hairs, he may Duchen. However, Tosfos asks: the Gemara at the end of the first Perek of Chulin says that he can't Duchen until his beard fills in. Another question: the Gemara in Sukka says that, when a minor is able to Duchen, you may distribute Trumah to him at the grain piles. This implies that a real minor is allowed to Duchen.

Tosfos answers: the Gemara in Sukka refers to him Duchening with older Kohanim to teach and train him to Duchen. We forbid here for a minor without any adults, to Duchen by himself. The Gemara in Chulin that requires him to have a full beard refers to Duchening on a permanent basis, but he may Duchen once in a while even if his beard didn't fill in yet in order to establish himself as a Kohain.

Someone "Pochach" may say Borichu for the latecomers and say Targum, but he can't get an Aliya in the Torah and can't be the Chazzon and can't Duchen.

Tosfos quotes Rashi that this word, Pochach, is the Targum of 'barefoot.' As the Pasuk says "naked and barefoot" and the Targum is "Artilai and Pachi." Tosfos says that it's not, but just the Targum of 'naked.' So, too, explains the Rif, that it's wearing ripped clothing. This also seems to be the definition in the first Perek of Kiddushin.

A blind person may be Moitzie the latecomers with the Borichu and the first Bracha of Sh'ma. However, R' Yehuda says that anyone who never saw daylight can't be Moitzie the latecomers (since he can't say the first Bracha that praises for sunlight).

Tosfos asks: we see that R' Yehuda in Bava Kama says that a blind person is exempt from all Mitzvos. If so, if we're referring to a blind person, then he shouldn't be able to say it even if he once was able to see and then turned blind. However, the Yerushalmi says that we're not referring to a blind person, but someone who spent his life in a dark house.

Alternatively, Tosfos answers: we refer to a blind man. When R' Yehuda said there that he's exempt from Mitzvos, that's only from the Torah. However, the rabbis obligated it. Even if he was born blind, he's obligated rabbinically in Mitzvos so that he shouldn't just live life like a non-Jew and not do anything Jewish. They're not similar to women who are exempt from time-based positive Mitzvos, even those that are rabbinically obligated. (After all, the only reason they're obligated to light Chanuka candles, drink the four cups on Pesach and read the Megila, (and all of them are rabbinical Mitzvos), because

they were part of the miracle.) After all, even if they're completely exempt from all time-based positive Mitzvos, they still have many Mitzvos to fulfil (so they're not living like non-Jews). However, if we exempt a blind person from all Mitzvos, even the rabbinical ones, they would be like non-Jews.

Although we said earlier that a minor can't be Moitzie adults in Borichu since they're a two-level rabbinical obligation, i.e., minors are only obligated in all Mitzvos rabbinically, and Borichu is also rabbinical, and the adults are only one level rabbinically obligated, i.e., in Borichu; still, a blind man could be Moitzie others. Although he also only has a two-level rabbinical obligation, still, he's better than a minor since he's an adult that has a mature mind.

The Gemara asks: why did they enact that the Maftir gets also Musaf etc.? R' Pappa says: it's because of his honor (to supplement the Maftir that's not honorable enough). Rabbah b. Simi says; because it might lead to a fight (i.e., "how can you give me only Maftir and give someone else Musaf?") What's the practical difference between them? If the person that's Davening Musaf is doing it for free. (It's still below his dignity to only get Maftir, but he's not going to fight why he's getting less than the other if the other is doing it for free). The Gemara asks: we learned: if he's a minor, you give Musaf to his father or Rebbe. I understand this if we're afraid of a fight, a minor can still end up in a fight. however, if the reason is for the honor of the one who got Maftir, is there much honor due to a minor? The Gemara answers: there is still the honor of his father or Rebbe to deal with.

#### **Daf 24b**

#### **New Sugya**

Ulla b. Rav asked Abaya: can a minor with ripped clothes be permitted to get an Aliya? (After all, they're not commanded to "not to see any nakedness.") He answered back: why don't you ask could you allow him to read naked? Rather, that's simple that he can't since it's dishonorable to the congregation, so too here by the ripped clothing, it's dishonorable to the congregation.

#### **New Sugya**

The Rabanan (who allow those born blind to say Yoitzer) told R' Yehuda (who doesn't allow, since they never saw the lights); we find that many people who never saw "Hashem's chariot" and Darshen about it. (So, you can have an appreciation for something that you never saw.) R' Yehuda answered: Darshening only depends on if you understand the concept, and he was able to comprehend it. However, saying Yoitzer is dependent on having pleasure from it, and the blind person never did. However, the Rabanan hold that he has pleasure, like the story of R' Yossi. As we learned: R' Yossi says: my whole life I was bothered by the Pasuk "I was trying to feel my way

around like a blind person feels his way around a dark room." What difference does it make to a blind person if he's in a dark room, or if there is light? This was until it happened that I was walking in the darkness of night and I met a blind person walking on the way with a torch in his hand. I asked him: my son, why do you need a torch? He answered back: whenever I have a torch in my hand, someone will see me and will save me from falling into a pit, or walking into thorns.

### **New Sugya**

If a Kohain has a blemish on his hand, he shouldn't Duchen. R' Yehuda says that it applies even to someone who has his hands colored with dye because it will cause the congregation to stare at it. (Rashi: and we say if you stare at the Kohain's hands, it will dim your eyesight since the Shechina is there.)

We learned: the blemishes (that prevent him from Duchening) are only on his face, hands and feet. R' Yehoshua b. Levi held that you shouldn't Duchen with freckled hands. We have a Braisa like this: you can't Duchen with hands that are bent backwards or sideways.

R' Assi says that you can't have Haifians Duchen. We have a Braisa like that: people from Beis Shon, Haifa or Tevunin shouldn't be the Chazon since they pronounce Alephs and Ayins the same way.

R' Chiya told R' Shimon b. Rebbi that, if he would be a Levi, he would be Pasul to go up on the Duchen (to sing the Shira) since he has a deep voice. R' Shimon told this to his father. His father told him to tell R' Chiya that, when he gets to the Pasuk "Chakisi L'Hashem" (I yearn for Hashem) it will come out that you're being a blasphemer. (Since he reads a Ches like a Hey, he would be saying 'Hakisi,' I hit Hashem, Chas V'shalom.)

**Tosfos asks: since R' Chiya couldn't pronounce a Ches, how could Rebbi appoint him to be a Chazon for a Taanis, as it says in Bav Metziah? After all, the people from Beis Shon or Haifa shouldn't be the Chazon since they pronounce Alephs and Ayins the same way.**

**Tosfos answers: when he paid attention, he was able to pronounce the Ches with some effort, but it didn't come easy. Therefore, since Eliyahu told him that, if R' Chiya would be Chazon, it will hasten the redemption, he made R' Chiya the Chazon.**

R' Huna said that someone whose eyes are tearing shouldn't Duchen. The Gemara asks: wasn't there one that was in R' Huna's neighborhood who did Duchen? The Gemara answers: everyone was already used to him in the city (so he wasn't distracting). We have a Braisa just like that: someone whose eyes are tearing shouldn't Duchen. However, if everyone was already used to him in the city, he's allowed to.

**Tosfos brings the Yerushalmi that he may Duchen even if the blemish is on his hands; like R' Naftali there allowed a Kohaim who's hands were crooked Duchen since the people of his town was used to him.**

R' Yochanan says: if someone is blind in one eye, he shouldn't Duchen. The Gemara asks: wasn't there one that was in R' Yochanan's neighborhood who did Duchen? The Gemara answers: everyone was already used to him in the city. We have a Braisa like that: if someone is blind in one eye, he shouldn't Duchen. However, if everyone was already used to him in the city, he's allowed to.

The Mishna says that if the Kohain's hands are colored with dye he shouldn't Duchen. We learned in a Braisa that, if most of the city works with dyes, it's permitted.

### **New Sugya**

If someone said that he won't go Daven for the Amud since he's wearing colored clothing, he can't be a Chazon even with white clothing. Similarly, if he refuses to go up with sandals, you can't allow him to go up barefoot. If you make your Tefilin round, it's dangerous (Rashi: the Tefilin might knock into his head), and you don't get a Mitzva.

**Tosfos quotes R' Tam: at a time of danger, he might be left in a much dangerous position since the reward of the Mitzva won't save him. Also, a miracle won't happen to him like it happened to Elisha Baal Kenafaim, as it says in Mesechta Shabbos.**

If you place the Tefilin on your forehead or on your palm, it's the way of heretics. If you coat it with gold, or put it above your sleeve, you're doing it like outsiders (who don't follow the words of the Rabanan).

The Gemara asks: why don't we allow these people to go up to Daven? The Gemara answers: (since the heretics cared about this), we must suspect that he may be a heretic.

When we said that you don't get the Mitzvah with round Tefilin; let us say that this Mishna holds like the following Braisa: the squareness of the Tefilin is a Halacha L'Moshe Misinai. Rava says this applies to its sewing, and that the diagonal has to be exact (to be two fifths more than the sides).

**Tosfos explains: (you don't need the stitches to be in a square, but) you need to make sure that you don't pull the thread too tight (that will make the Tefilin bend) and ruin its square body. R' Tam explains that the actual sewing must be done in a square.**

R' Pappa rejects this proof and explains our Mishna (about round Tefilin) that it was round like a nut (that's oval, but perhaps the Tefilin could be round).