

Daf Hashvuah Gemara and Tosfos Megila Daf 2
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Daf 2a

The Megila could be read on the eleventh, twelfth, thirteenth, fourteenth and fifteenth (of Adar). However, it can never be earlier or later. (People in a) large city that already had a wall during the days of Yehoshua b. Nun read it on the fifteenth. (people in) villages and big cities read it on the fourteenth. However, the (people of the) villages (may) read them earlier during the day “they come in,” (i.e., Monday and Thursday when the courts convene. These are the days that they need to come in if they have litigation, so these are the days that are designated for them to come to the big city for any reason. Thus, since many of the villagers can't read themselves, they allowed the city people to read for them when they came.)

How is this: when the fourteenth falls out on Monday, both the villagers and big city folk read that day, and the walled cities folk read the next day. If it falls out on Tuesday or Wednesday, then the villagers read it early, during the day “they come in” (Monday). The big city folk read that day, and the wall cities folk read the next day. If it falls out on Thursday, both the villagers and big city folk read that day, and the walled cities folk read the next day. If it falls out on Friday, the villagers read it early during the day “they come in” (Thursday). The (regular) big city and the wall cities folk read that day. If it fell out on Friday, the villagers read it early, during the day “they come in” (Thursday), the big city and the walled city folk read it that day. If it falls out on Shabbos, the villagers and big city folks read it early during the day “they come in” (Thursday), and the walled city folk read it the next day (on Sunday). If it falls out after Shabbos (i.e., Sunday), the villagers read it early, during the day “they come in” (Thursday), big city folk read it that day and the walled city folk read it on the next day.

The Gemara asks: how do we know that the Megila can be read on the eleventh? The Gemara counter-asks? (It's simple that it's a rabbinical enactment) as we'll say later that the rabbis were lenient on the villagers to read on the day they come in so that (they would be free on Purim) to supply water and food to their brothers in the big cities.

The Gemara clarifies the original question: the whole enactment (of all those days) of Purim was made by the Anshei Keneses Hagedola. After all, if they enacted it to be on the fourteenth and fifteenth, how can the later rabbis come around and uproot the enactment of the Anshei Keneses Hagedola (to move the reading to other days)? As we learned in a Mishna: one Beis Din can't cancel the words of the first Beis Din unless they're greater than them in wisdom and with the amount of students. (Since the later rabbis weren't greater than the Anshei Keneses Hagedola in wisdom) it's obvious that the whole enactment (for all those days) came from them. If so, (it's assumed that they would write about it in the Megila), so, where does the Megila hint to it?

R' Shaman b. Abba quotes R' Yochanan who answers: the Pasuk says “to keep these days of Purim in 'Zmaneihem' (their times).” This means that they enacted many times to read. The Gemara asks: that Pasuk is needed for the simple explanation, (so how can you make a Drasha?) The Gemara says: (for the simple explanation), the Pasuk could have only written 'Zman.' Why does the Pasuk say Zmaneihem? To teach us that there are many times. The Gemara asks: we still need (the extra letters) for a Drasha that the time for this (i.e., the non-walled city) is not the same as this (i.e., the walled city, i.e., that they don't read

the Megila on the same day). The Gemara answers: if so, the Pasuk should have only said "Zmanam" (the times). Why does it say Zmaneihem (their times)? To teach us all the Drashos.

The Gemara asks: maybe the Pasuk tells us that there are many more times (and not only those listed in the Mishna)? The Gemara answers: Zmaneihem (which represents the extra days) is written to mirror Zmanam (the times already in the Pasuk). So, just as there are two given days, so too, you add an extra two times. The Gemara asks: perhaps, (since we only add two extra days) we should only read on the twelfth and thirteenth (but not the eleventh). The Gemara answers: just as R' Shmuel b. Yitzchok says that, since the thirteenth day was a time of the gathering of the whole nation (to fight the anti-Semites who wanted to kill them, and they won, which was the main miracle, it's simple that they could read then) and we don't need a Pasuk to include it; we can say the same here. (So, the two extra days must be the eleventh and twelfth.) The Gemara asks: perhaps it's to include the sixteenth and seventeenth (of Adar instead of the eleventh and twelfth)? The Gemara answers: it says "you should not pass over."

R' Shmuel b. Nachmeini answers (where in the Megila is the extra days hinted to): the Pasuk says "like the days they rested." The same amount of days as the days (they rested) to include the eleventh and twelfth. The Gemara asks: perhaps, (since we only add two extra days) we should only read on the twelfth and thirteenth (but not the eleventh). The Gemara answers: R' Shmuel b. Yitzchok says that, since the thirteenth day was a time for the gathering of the whole nation (to fight the anti-Semites who wanted to kill them, and they won, which was the main miracle, it's simple that they could read then) and we don't need a Pasuk to include it. The Gemara asks: perhaps it's to include the sixteenth and seventeenth (of Adar instead of the eleventh and twelfth)? The Gemara answers: it says "you should not pass over."

The Gemara asks: why didn't R' Shaman b. Nachmeini want to Darshen 'Zmaneihem' (like the first opinion). The Gemara answers: since he doesn't think the implication of Zmaneihem to include two extra words over Zman, i.e., so to Darshen both Zmanam and Zmaneihem.

The Gemara asks: why didn't R' Shaman b. Abba want to learn the Drasha of "like the days?" The Gemara answers: that was to say that it applies for all generations.

Rabbah b. b. Chana quotes R' Yochanan: our Mishna is the opinion of R' Akiva who has many unnamed Tannaic literature based on his teachings (since they're authored by his students) who Darshens Zmaneihem to include two extra words over Zman, i.e., so to Darshen both Zmanam and Zmaneihem. However, the Chachumim say that you only read the Megila in their proper times (the fourteenth and the fifteenth).

R' Yehuda says: (the villagers only read the Megila early) when the years were regular when the Jews were still on their land (and the messengers who inform when they established Rosh Chodesh reached everyone in Eretz Yisrael). However, nowadays, since people look at Purim (as the time to know when Pesach is, which would be thirty days later) you can only read in the proper time (so people shouldn't count Pesach thirty days from the eleventh or twelfth). The Gemara asks: who did R' Yehuda state this opinion according to? If it's according to R' Akiva, he would say that they read it nowadays too. (After all, the Mishna that allows it was written after the destruction of the Mikdash.) Rather, you need to say that he said it according to the Rabanan, and they agree that they could read it early when the years were regular when the Jews were still on their land. This disproves R' Yochanan (who says that the Rabanan disagree with the whole Drasha).

Another version: Rabbah b. b. Chana quotes R' Yochanan: our Mishna is the opinion of R' Akiva who has many unnamed Tannaic literature based on his teachings, however, the Rabanan held that, nowadays, since people now look at Purim (as the time to know when Pesach is, which would be thirty days later) you can only read in the proper time. We have a Braisa like that: R' Yehuda says: (the villagers only read the Megila early) when the years were regular when the Jews were still on their land (and the messengers who inform when they established Rosh Chodesh reached everyone in Eretz Yisrael). However, nowadays, since people look at Purim (as the time to know when Pesach is, which would be thirty days later) you can only read in the proper time.

Daf 2b

R' Ashi found a contradiction in R' Yehuda's opinion, so he established the true author of the above Braisa as R' Yossi b. Yehuda. After all, did R' Yehuda really say nowadays, since people now look at Purim (as the time to know when Pesach is, which would be thirty days later) you can only read in the proper time? Didn't R' Yehuda say: we only said they can read earlier when the villagers come in on Mondays and Thursdays. However, if they don't come in on Mondays and Thursdays, they only read it in the proper time (i.e., on the fourteenth). So, we see his opinion to be that, when they do come in, they can read early even nowadays. Therefore, he established that Braisa to be authored by R' Yossi b. Yehuda.

The Gemara asks: how can you (just change the text) and establish the Braisa like R' Yossi b. Yehuda just because you found a contradiction in R' Yehuda? (Why don't you just say it's a Tannaic argument what R' Yehuda said?)

The Gemara answers: R' Ashi heard that there were only some people who taught that the author of the Braisa was R' Yehuda, but there were others who taught that the author was R' Yossi b. Yehuda. Therefore, if you have a contradiction in R' Yehuda (if the text would be R' Yehuda), then we say that those who taught that the author was R' Yehuda wasn't exact, and those who taught that it was R' Yossi b. Yehuda was exact.

New Sugya

The Gemara asks: how do we know that cities that had walls from the days of Yehoshua read on the fifteenth? Rava answers: since the Pasuk says “thus, the Jews who dwell in the open cities etc. (celebrate Purim on the fourteenth).” Since we see that the open cities read on the fourteenth, the walled cities are the ones who read on the fifteenth. The Gemara asks: (perhaps that's not the true implication) but that the open cities read on the fourteenth, but the walled cities don't read at all. The Gemara counter-asks: are they not Jews (who are obligated to read, so, how can you say that they don't read at all.) Also, it says that it applies “from Ethiopia until India” (which include the walled cities). The Gemara asks: perhaps the implication is; open cities read on the fourteenth, but the walled cities read both on the fourteenth and on the fifteenth. As the Pasuk says “to celebrate on the fourteenth of Adar and on (Es) the fifteenth of Adar every year.” The Gemara rejects this as the Pasuk's explanation: if it would have said “the fourteenth and fifteenth,” then it would imply like you're saying (to read both days). However, now that it says “the fourteenth of Adar and on (Es) the fifteenth of Adar” the word 'Es' separates them, to say that some read on the fourteenth and others on the fifteenth. The Gemara asks: perhaps the open cities read on the fourteenth and the walled cities have the choice whether to read on the fourteenth or the fifteenth. The

Gemara answers: the Pasuk says “Zmaneihem,” which we Darshen that the time to read for these (open cities) is not the same as for the others (walled cities). The Gemara asks: (once we say the walled cities do not read on the fourteenth) perhaps the walled cities should read on the thirteenth (and only Shushan reads on the fifteenth). The Gemara answers: it's probable that they should read the same time as Shushan, which is the fifteenth.

The Gemara asks: this Pasuk really talks about celebrating (i.e., eating a festive meal), but how do we know that it applies also to remembering (by reading the Megila)? The Gemara answers: the Pasuk says “those days we'll remember and celebrate.” We have a Hekish between remembering and celebrating, (that they're kept on the same day).

New Sugya

The Gemara says: our Mishna is not according to the following Tanna: R' Yehoshua b. Korcha says that cities that were walled by the days of Achashveirosh read on the fifteenth. What's the reason of R' Yehoshua b. Korcha? That it should be like Shushan; just like Shushan was walled by the days of Achashveirosh and reads on the fifteenth, so too all cities that were walled from the days of Achashveirosh reads on the fifteenth. The Gemara asks: what's the reason for our Mishna (who says that it depends on if it was walled during the days of Yehoshua b. Nun)? He learns a Gezeira Shava “Prazi Prazi.” It says in the Megila about “the Jews in Prazim” and it says by conquering Eretz Yisrael “besides the many Prazi cities.” Therefore, just like that Pasuk refer to cities that were walled during the days of Yehoshua b. Nun, so too by Megila.

The Gemara asks: I understand why R' Yehoshua b. Korcha doesn't hold like our Mishna since he didn't have a tradition for a Gezeira Shava “Prazi Prazi.” However, why didn't our Mishna hold like R' Yehoshua b. Korcha? The Gemara counter-asks: (what kind of question is this) since he holds of the Gezeira Shava “Prazi Prazi.” The Gemara rephrases the question: who does Shushan do like? It's not like the open cities (who read on the fourteenth) nor like walled cities (that were walled during the days of Yehoshua b. Nun, and Shushan wasn't, so how can they read on the fifteenth?) Rava, or Kdi, answers: since the miracle happened there (to fight a second day and to rest on the fifteenth).

The Gemara asks: the Pasuk “every country and country and every city and city” makes sense to our Mishna. “Every country and country” comes to differentiate between whether the city was walled during the days of Yehoshua b. Nun or Achashveirosh. “Every city and city” comes to differentiate between Shushan and other cities. However, according to R' Yehoshua b. Korcha, I understand “every country and country” comes to differentiate between Shushan and other cities. However, what does “every city and city” come to differentiate between?

The Gemara answers: R' Yehoshua b. Korcha could claim; does it really fit well according to our Mishna? After all, once they have the Gezeira Shava “Prazi Prazi., why do they need the Pasuk “every country and country?” Therefore, we must anyhow say that it comes for a different Drasha, like R' Yehoshua b. Levi Darshens that anyplace that's near, or seen with, a walled city gets the status as if they live in the walled city. How near do they have to be? R' Yirmiyya, or R' Chiya b. Abba, says; like the distance from the city of Chamson until Teveria, which is a Mil. The Gemara asks: why not just say a Mil? The Gemara answers: this teaches us that a Mil is the distance between Chamson and Teveria.