

Daf Hashvua Gemara and Tosfos: Megila 22
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New Sugya

Ullah b. Rav asked Rava: how do they read the Parsha of Rosh Chodesh? Start by "command the Jews, and say to them, my Korban, my food etc." This Parsha contains eight P'sukim. How should we split it among the Aliyos? If we would have two people read three P'sukim apiece, then you would have two P'sukim left over to the end of the Parsha, and you're not allowed to leave over less than three P'sukim until the end of the Parsha. If you read four P'sukim apiece (and finish the Parsha), then you have seven remaining P'sukim to read; two P'sukim in "on the day of Shabbos" and five in "your Rosh Chodeshes" How would you precede? If you read the two P'sukim of the first of those Parshiyis and one of the last, but you can't start a Parsha without reading three P'sukim.

Daf 22a

If you read two from the first Parsha and three from the second Parsha, then you're left with two P'sukim until the end of the Parsha (and not enough for a final Aliya). He answered: I didn't quite hear something regarding Rosh Chodesh, but I heard something similar.

We learned in the Mishna: the first day (of the Maamad) they read Breishes and "Vayhi Rakia." We learned in a Braisa that Breishes has two Aliyos and "Vayhi Rakia" has one Aliya. The Gemara asks: I understand how you can get an Aliya out of "Vayhi Rakia" since it contains three P'sukim, (the minimum amount for an Aliya). However, how can you get two Aliyos from Breishes if it only contains five P'sukim? After all, we learned that you can't read from the Torah (for an Aliya) less than three P'sukim.

Rav answers: they skip around, (by reading three P'sukim for the first Aliya, and then skip back one Pasuk so that you'll have three P'sukim for the next Aliya). Shmuel says that you stop in middle of the third Pasuk, (so each Olah reads two and a half P'sukim, which means; they both read from three P'sukim).

The Gemara asks: Rav, who said that they skip around, why doesn't he want to say like Shmuel that they stopped in middle of a Pasuk? The Gemara answers: he holds that we can't stop in a place where Moshe didn't stop, (and the end of a Pasuk marks the place where Moshe stopped). However, Shmuel holds that you may stop.

The Gemara asks: does anyone hold that you can stop? After all, R' Chanina the Chumash Rabbi said that he had a hard time getting R' Chanina the Great to agree to allow stopping in middle of a Pasuk, and he didn't permit it but to the children in Cheder, since they need to stop to

understand what they're learning. The Gemara answers: Shmuel holds; what's the reason to permit it for the children? Since it's impossible to do it any other way. So too here, it's impossible to do it otherwise.

The Gemara asks: Shmuel who holds they stop in the middle, why doesn't he say to skip? The Gemara answers: it's a decree (not to end within three P'sukim of the next Parsha, or to start reading within three P'sukim of the last Parsha), so not to confuse those who come in (in middle of Leining and see they're starting to read two P'sukim after the last Parsha, and they'll think that the earlier Aliya only read those two P'sukim), and for those who leave (in middle of Leining, and since there is only two P'sukim left to that Parsha, he'll assume the next Olah will only read two P'sukim).

Tosfos explains those who come late: so the people who come in shouldn't assume that the people who read before this Aliya only read two P'sukim. Tosfos asks on our custom to read Vayichal on a fast day and it's within three P'sukim after the last Parsha. This is also a question by the Shabbos Chol Hamoed's Maftir, that we Lein from V'hikravtem, that's also two P'sukim after the last Parsha. [See Mahrsha that in our Sefarim, it's not like that. Rather, Vayichal is after four P'sukim and V'hikravtem is after three.]

Tosfos answers: these Parshos are different since they're known to the world (where they start) and we don't need to worry that people will mistake that (there was an earlier Aliya). We can say the same by Parshas Rosh Chodesh that "U'biyom Hashabbos" is part of Shlishi, we don't need to worry that he only read those two P'sukim since these Parshos are known. However, we can also answer; people would think, if the Olah only read those two P'sukim, they wouldn't have stop at that point, since the Parsha of Rosh Chodesh is similar in nature, and he would have continued (and wouldn't have stopped).

The Gemara asks: the Braisa says; if a Parsha has six P'sukim, you can split it into two Aliyos. However, if it only contains five P'sukim, then you can only have one person read the whole thing. If he only reads the first three P'sukim, then the second Aliya reads the remaining two P'sukim plus one more. Others say that he needs to read three P'sukim from the new Parsha because you shouldn't start the next Aliya until it's three P'sukim into a Parsha. However, (why can't you split the five P'sukim Parsha into two Aliyos?) After all, according to the one who says that you skip, why don't you skip? (According to the one who says you stop in the middle, why don't you stop in the middle?)

(Rashi doesn't have the text we put in parentheses.) Tosfos brings Rashi: according to the opinion that he stops in the middle of a Pasuk, it's not a question, since the first person read three P'sukim, you can't stop anymore.

However, Tosfos asks: even the one who holds you stop in the middle would of held that you can skip backwards if it wasn't for the problem of the latecomers and early

leavers. However, since this person already read three P'sukim (and is two away from the end of the Parsha) and it's too late for the early leavers, but how can they go back one to confuse the latecomers?

Rather, Tosfos answers: according to the opinion that they stopped in the middle of a Pasuk, the Gemara's eventual answer, that we only allow when it's impossible, is obvious, since it's simple that you shouldn't stop in middle of a Pasuk for no reason. However, the Gemara felt to ask according to the one that held you can skip.

The Gemara answers: there it's different (since it's not urgent to break it up), since there is more of the Parsha left that you can read (and make the amount of Aliyos that are necessary without splitting the five Pasuk Parsha).

R' Tanchum quotes R' Yehoshua b. Levi, the Halacha is like the "others say" (that he needs to read three P'sukim from the new Parsha). R' Tanchum quotes R' Yehoshua b. Levi: just like you can't start an Aliya less than three P'sukim after a Parsha, you can't end an Aliya less than three P'sukim before the end of a Parsha. The Gemara asks: this seems simple, (so why say it?) After all, we see the Tanna Kama was more lenient regarding starting within three P'sukim of a Parshah, still, the opinion of "others say" was stringent. Of course, by finishing within three P'sukim of the end of the Parsha, where even the Tanna Kama is stringent, the opinion of "others say" should also be stringent. The Gemara answers: I might think; since it's more common for people to come in during Leining than to leave, since people won't just leave the Sefer Torah; so we don't need to worry about those who leave and may end an Aliya less than three P'sukim from the Parsha. So, we're taught otherwise.

Tosfos asks: how can we be accustomed to read on Chol Hamoed Sukkos for Revei what the first two Olim already read. After all, we don't permit here to skip backwards, or to stop in the middle, only when it's impossible. (However, we never find that it's permitted to actually repeat the Aliyos completely.)

Tosfos concludes: even in a case where we forbid (to be within three) because of the latecomers and early leavers; still, if the second to the last Aliya finishes within two P'sukim of the Parsha that they're reading on Pesach or Shvuos, the last Aliya skips back up a Pasuk, and they don't read the last two P'sukim plus some of the next Parsha, since the next Parsha doesn't have anything to do with today's Yom Tov.

The Gemara asks: according to the Tanna Kama, why can't you end within three P'sukim? If it's because we need to worry about the one's who leave; why does he allow begging within three and not worry about the people who came in late? The Gemara answers: he held that the late comers would have asked what they missed when they showed up.

Rabbah b. Rava sent a Shaila to R' Yosef: what's the Halacha (by the argument between Rav and Shmuel)? He sent back: we skip backwards, and we do that skipping by the middle Pasuk.

New Sugya

The Gemara inquires: how many Aliyos do we have for a public fast? Do we say that we only have four for Rosh Chodesh and Chol Hamoed since they have a Korban Musaf, but not by a public fast that doesn't have one. Or do we say that you only need a 'Musaf,' an extra Davening, and you have an extra Tefila (i.e., extra Brachos during Tefila) by a public fast.

The Gemara brings a proof from the Mishna: you read four Aliyos by Rosh Chodesh and Chol Hamoed. This implies you only read three by fasts. The Gemara rejects the proof: look at the first clause of the Mishna: on Mondays and Thursdays and Mincha by Shabbos you have three Aliyos. This implies that you have four by fasts. Rather, there is no way to conclude from the Mishna (with conflicting implications).

The Gemara wants to bring a proof from the following: Rav visited Bavel on a public fast. He got an Aliya and only made the first Bracha and not the last one. Everyone fell on their face (for Tachanun), but Rav didn't fall on his face. The Gemara ponders this: we know that Rav was a Yisrael, why didn't he make the last Bracha (if it would finish off the last of the three Aliyos). Rather, we must say because there was another Aliya after him. The Gemara rejects this: he was called for the first Aliya that's usually reserved for Kohanim. (As we see that you could call great people who are Yisraelim for that Aliya) since they called R' Huna for that Aliya. The Gemara asks: how can you compare them? the reason they called R' Huna first since even the important Kohanim in Eretz Yisrael, R' Ami and R' Assi, held themselves to be under R' Huna. However, how can they give Rav if he had a colleague like Shmuel who was a Kohain, and Rav always honored him. The Gemara answers: really, Shmuel also held himself less than Rav. Rav just showed him honor (to make up for once cursing him). However, he only showed him this honor in front of him, but not if he wasn't there.

The Gemara concludes: it makes sense that he was called for the Kohain's Aliya. After all, if he was in a Yisrael's Aliya, why did he make a Bracha beforehand? The Gemara answers: it was after the enactment that everyone makes their own Bracha. The Gemara asks: if so, he should have made a Bracha afterwards. The Gemara answers: the place where Rav was; people only entered late, but didn't leave early (and didn't need to worry about those who were leaving).

Daf 22b

The Gemara wants to bring a proof from a Braisa: any day that will make people miss work; like by a public fast day or Tisha B'av, you read three Aliyos. If it's a day when people

won't miss work (since they don't work anyhow) like Rosh Chodesh and Chol Hamoed, you have four Aliyos. This is a proof.

Tosfos asks: the Gemara in Chagiga says: "Rosh Chodesh disproves this since it has a Korban Musaf and work is not forbidden on it." (So, people work on Rosh Chodesh.)

Tosfos answers: of course, men may do Melacha, but women can't. This is a reward for them for not taking off their jewelry to donate it to the Eigel.

R' Ashi asks: but we learned in a Mishna not like that. This is the rule: any day with a Musaf and is not a Yom Tov reads four Aliyos. What does this rule come to include? Isn't it including a public fast and Tisha B'av? The Gemara rejects this: if so, our Mishna is not like the following Tanna Kama or R' Yossi. As the Tanna Kama says: If Tisha B'av falls out on Monday or Thursday, three people get Aliyos, and one of them reads the Haftorah. On Tuesday and Wednesday, one person gets an Aliya and he gets the Haftorah. R' Yossi says that we always have three Aliyos, and one gets to read the Haftorah.

Tosfos asks: why don't we say that it's really R' Yossi, and he's saying; you need three regular Aliyos, plus one extra to be the fourth who will also be the Maftir? You don't need to say that the Maftir needs to be one of the three.

Tosfos answers: just like we can't say according to the Tanna Kama that the Maftir is the fourth Aliya, since he holds that Tisha B'av gets less Aliyos on Tuesday and Wednesday than you have on a regular Monday and Thursday. Therefore, it doesn't make sense that he holds that you read more on Tisha B'av that falls out on Monday and Thursday, to say you read a fourth Aliya. After all, he only holds Tisha B'av is more stringent regarding reading a Haftora. Therefore, we'll say that R' Yossi also holds that the Maftir is one of the three people who get Aliyos.

The Gemara concludes: if so, we're back to the question: what does "the rule" come to include? It includes Rosh Chodesh and Chol Hamoed. The Gemara asks: doesn't the Mishna give those cases explicitly? The Gemara answers: it's just giving us signs to show us that we shouldn't think that Chol Hamoed and Yom Tov should have the same amount of Aliyos, so we taught that rule. Anytime that there's an extra greatness to the day, you have an extra Aliya. Therefore, Rosh Chodesh and Chol Hamoed that has a Korban Musaf, you read four Aliyos. Yom Tov, where you add a prohibition to do work, you read five Aliyos. Yom Kippur, where you add a punishment of Karies there is six Aliyos. Shabbos, where there is an added punishment of stoning, you read seven Aliyos.

New Sugya

We already learned: Rav visited Bavel on a public fast. He got an Aliya and only made the first Bracha and not the last one. Everyone fell on their face (for Tachanun), but Rav didn't fall on his face. The Gemara asks: why didn't Rav fall on his face? The Gemara answers: since there was a stone floor in front of him. As we learned: the Pasuk says "don't place a stone floor to bow on throughout your land." You can't do it in your land, but you may do it in the Mikdash. Like Ullah says: the Torah only forbade a stone floor.

The Gemara asks: if so, why was it only Rav who didn't fall? Everyone shouldn't have done it. The Gemara answers: the stones were only before Rav. The Gemara asks: why didn't Rav go to where everyone else were and fall on his face? The Gemara answers: he didn't want to bother the congregation (to stand up for him when he passed). Alternatively, Rav's custom was to spread out his hands and feet when he fell for Tachanun. Like Ullah says: the Torah only forbade (falling on one's face on a stone floor) while spreading out his hands and feet. The Gemara asks: let him just fall on his face and not to spread out his hands and feet? The Gemara answers: he didn't want to change from his custom.

Tosfos asks: did the Gemara not know that we can answer it this way (that it's different when he doesn't spread out his hands and feet)? Did they even have a thought that it would be prohibited without spreading out his hands and feet?

Tosfos answers: originally, they thought it's rabbinically forbidden even without spreading out their hands and feet, and that's why they said it was always forbidden. Then the Gemara answers: alternatively, there is no rabbinical prohibition to fall on your face without spreading your hands and feet, but Rav used to spread his hands and feet that was prohibited from the Torah.

However, Tosfos asks: according to the first version that it's rabbinically forbidden to fall on your face without spreading your hands and feet; how can the Chazon fall on their face in our Shuls that have stone floors? Tosfos answers: since they tilt themselves to the side, like the Gemara will bring soon from Mesechta Brachos, that Abaya and Rava tilted when they fell down (to avoid this prohibition, which is not the reason Rashi explains here). So explains R' Hai Goan.

Alternatively, he's different since he was an important person. As R' Eliezer says that an important person can't fall on his face unless he knows that his request will be granted by Hashem, like Yehoshua b. Nun. As the Pasuk says: "Hashem says to Yehoshua; get up, why are you falling on your face etc." (so, we see, it shouldn't be done).

Tosfos brings the Yerushalmi: this is only true when you pray for the congregation (in public); but you may fall on your face in private.

We learned: the root 'Kida' means falling on the face. As the Pasuk says "Bas Sheva (Kida) fell on her face to the ground."

Tosfos explains: it can't be that he understood this from the Pasuk, since there's a Pasuk that says that they 'Yishtachaveh' with their face to the ground. Rather, he had a tradition from his Rebbi that the term 'Kida' is applicable to falling on one's face.

The root 'Kria' means kneeling on knees. As it says " 'Krua' on his knees." The root 'Hishtachaveh' is spreading out the hands and feet. As the Pasuk says "will I and your mother come and 'Hishtachavos' to the ground?"

Levi showed Kida to Rebbi (by bending in half and support his upper half with his thumbs), and it caused him to become lame. The Gemara asks: is this what caused him to become lame? Didn't R' Elazar say "don't say sharp words unto Heaven, since a great man said sharp words to Hashem (You live above and don't take care of Your sons) and he became lame." Who was that? It was Levi. The Gemara answers: both caused him to become lame. (Since he spoke sharp, it made him get hurt at a time when he was vulnerable.)

R' Chiya b. Avin said: I saw Abaya and Rava, (when they fell on their face, since they were great men and shouldn't completely bow down in public), lean on their sides.