

Daf Hashvua Gemara and Tosfos: Megila 28
By Rabbi Chaim Smulowitz
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The Students of R' Preida asked him: what did you do to merit long life? He answered: nobody ever came earlier than me to the Beis Medrish.

Tosfos asks: we say, on the contrary, that the Gemara in Eiruvin says that it came from the merit of having patients for teaching his student four hundred times. The heavenly voice asked him if he wanted (as a reward) to have everyone in his generation to come to the world to come, or to live four hundred years. (He chose the former.) Hashem says: therefore, I'll give him both.

Tosfos answers: originally, he wasn't aware of this until the end of his life when he ended up living that long.

Daf 28a

I didn't lead Benching before a Kohain, (i.e., I insist that the Kohain lead Benching).

I never ate from an animal before its Kohanic gifts were removed, As R' Yitzchok quoted R' Yochanan: it's forbidden to eat from an animal without removing its Kohanic gifts. Also, R' Yitzchok says: if someone eats from an animal without removing its Kohanic gifts, it's as if he eats Tevil. However, the Halacha is not like that.

R' Preida said that one of the reasons he lived long is because he didn't lead Benching before a Kohain. This seems to imply that it's a good thing. The Gemara asks: but R' Yochanan says: any Talmid Chachum who allows even a Kohain Gadol who's an ignoramus to Bench before him deserves the death penalty. As the Pasuk says: "all those who hate my beloved shall die." Don't read it as 'hate,' but rather caused to be hated (by showing how low he is, like saying that a Kohain is greater than a Talmid Chachum). The Gemara answers: he refers to someone who's equal to him.

Tosfos asks: what's the Chiddush that he allowed a Kohain who's on par with him to make a Bracha first? After all, we're commanded to sanctify them to give them preference in all holy matters.

Tosfos answers; the Gemara wasn't exact to say that the Kohain was his full equal. Rather, the Kohain was a Talmid Chachum, but, just not as great as he was; and still R' Preida didn't want to read the Torah before him. (Note: Tosfos assumes the Bracha is on the Torah reading, and not on Bentching like Rashi learns.) We also must say that all the Kohanim were less than him and were totally below him in Torah, or else it wouldn't be a Chiddush. As we see the Gemara in Gitten that R' Huna wouldn't be able to get the first

Aliya that's usually designated for Kohanim if it wasn't that R' Ami and R' Assi, the greatest Kohanim in Eretz Yisrael, were totally below him in Torah.

Alternatively, when we said that R' Huna didn't get the Kohain's Aliya if it wasn't that all the Kohanim were below him, that's only during Shabbos and Yom Tov that there are large gatherings in Shul. However, you don't need this condition on Monday and Thursday, and a Yisrael that's not so great can read before a Kohain, and we find this differentiation in Gitten. However, R' Preida didn't want to be called for an Aliya before a Kohain even on Monday and Thursday.

However, Rashi here explains that we refer to Bentching. This is also implied in what it says 'I didn't make a Bracha,' instead of "I didn't read." They didn't decree by Bentching that a Kohain must always go first to keep the peace (like they did for Torah reading, so people shouldn't fight over the first Aliya). Still, R' Preida didn't want to lead Bentching before a Kohain.

The students asked R' Nechunia b. Hakana: what made you live long? He answered: I never honored myself through the embarrassment of my friend. I never kept the curses that I have for my friend (for wronging me) to my bed, i.e., I forgave them. I forgave my money to people.

"I never felt honor through the embarrassment of my friend"; that was like R' Huna that was carrying a shovel over his shoulder. R' Chana b. Chanilei came and wanted to take it from him (so that R' Huna didn't need to do the menial job of carrying it). R' Huna told him; if you usually carry your own shovel in your town (and it's not beneath your dignity), fine. Otherwise, I don't want to be honored through your embarrassment.

I never kept the curses that I have for my friend (for wronging me) to my bed, i.e., I forgave them. Like Mar Zutra did, that when he went to bed he said: forgive all who pained me.

"I forgave my money to people," this is like Iyov who left a Pruta to the storekeeper (to pay for his worker's groceries, even though he only owed the worker a half of Prutah).

R' Akiva asked R' Nechunia Hagadol: why did you live long? His attendants started hitting him (since they took the question as being upset that he's living too long). He ran away and climbed on top of a palm tree. He said to R' Nechunia; it says "a sheep," (which is in the singular); why must the Pasuk qualify it by saying that it was 'Echad, (one)?' R' Nechunia told his attendants to leave R' Akiva alone since it's obvious that he's a budding Talmid Chachum (and he's asking this question to learn, and it's not personal). He answered R' Akiva the explanation of the Pasuk: it says Echad, which is a hint that it needs to be Miyuchad, the best, of the flock. Then he answered why he's living for a long time: I never excepted gifts, I never stood on retribution (that someone else wronged me, but I never got bothered with it, but forgave it). "I forgave my money to people." I never excepted gifts, like R' Elazar who never accepted a gift from the Nassi's house. When they

invited him to eat, he never accepted. He told them; don't you care for me to live? As the Pasuk says "those who hate gifts shall live."

When R' Zeira would be sent presents from the Nassi, he wouldn't accept it. however, when he was invited to eat, he went. He said (that it wasn't a gift, but rather), they get honored by having me present at their meal.

I never stood on my retribution. As Rava says; anyone who bypasses his correctness, they bypass all his sins. As the Pasuk says: "carries (away) sins and pass all wrongs." Who does Hashem carry away his sins? To he who pass by all wrongs (done to him). "I forgave my money to people,"

Rebbi asked R' Yehoshua b. Korcha why he lived so long. He said back: are you disgusted in my life (that you're asking)? Rebbi said: it's Torah and I need to learn it. He answered: I never looked at the face of a wicked person. As R' Yochanan says: it's forbidden to look at the face of a wicked person. As the Pasuk says "if it wasn't for the face of King Yehoshofut of Yehuda, I would not look at you and I would not see you." R' Eliezer says: his eyes become weak, as it says "and it was when Yitzchok was old and his eyes got weak." This was because he looked at the wicked Eisav. The Gemara asks: is that what caused it? After all, R' Yitzchok said that you shouldn't take lightly the curse of a regular person, since Avimelech cursed Sara, and it took effect in her child. As it says; "it should be a cover to your eyes." Don't read Kesus (covering), but Kasiyas (blinding). The Gemara answers: both caused him to become blind. Rava says: we learn (that it's not good to look at a wicked person) from here "to carry the face of the wicked is not good." When Rebbi parted from R' Yehoshua b. Korcha he told him "it should be Hashem's will that you'll come to half may age." Rebbi was astonished: "why not your whole age?" He answered: (since your the Nassi), your heirs shouldn't be just shepherds (because you're not passing down to them the mantle).

Avuha b. Ihi and Minyamin b. Ihi were talking. One said that I should get reward since I never looked at a gentile. The other said that I should get reward since I never partnered with a gentile.

Tosfos explains: even if it won't bring the non-Jewish partner to swear in the name of his god, or even if there's an opportunity for the non-Jew to swear, he would exempt the partner from swearing. Therefore,, it's permitted to other people in such a situation, and he still didn't want to do it.

The students of R' Zeira asked him what made him live long. He answered: I never showed much anger in my house. I never walked before someone greater than me. I never thought Torah in dirty alleyways and I never walked four Amos without Torah and Tefilin. I never slept in the Beis Medrish, not a deep sleep nor a nap. I never was happy when my friend slipped up. I never

called my friend by a disgraceful nickname. Some say even by a nickname that's not disgraceful, but that his family is called by it.

New Sugya

Another thing R' Yehuda says: you can't eulogize in a desolate Shul, nor can you use it to twist ropes there. You can't spread out traps there, and you can't spread fruits to dry on its roof. You also can't make it into a shortcut. As the Pasuk says; "I will make the Mikdash desolate," implying they're Kodesh even after they're desolate. If grass starts to grow there, you can't remove it in order to give people heartache (to remember how low it fell from being a Shul, so that they pray for it to come back).

Tosfos asks: what does the "and another thing" that R' Yehuda said, which connotes that he's saying a similar type of statement. Yet, earlier he was the more lenient view than the Chachumim, and now he's being stringent.

Tosfos answers: it's referring to what R' Yehuda said in the beginning that you can sell the Shul for a courtyard, that only if you explicitly say that it will be sold as a courtyard, but without any condition, it doesn't lose its Kedusha (which is a stringency). That's the 'another thing' of R' Yehuda, i.e., that it's another stringency besides the first one.

We learned; you can't be frivolous in a Shul, you can't eat or drink there.

Tosfos is bothered by the question that the Gemara in Pesachim says that the guests used to eat in Shul (and you make Kiddush in Shul to be Moitzie them), so, you can eat in a Shul. Tosfos answers: it really means that they ate in the room next to the Shul.

Daf 28b

You can't beautify yourself there, and you can't spend your leisure time there. You can't enter it during the hot sun to protect yourself from the sun, nor can you enter during the rains to protect yourself from the rains. You can't eulogize in there for a private figure.

However, you may read P'sukim, learn Mishnayos and eulogize public figures (since you need to find a large enough space for the large crowds). R' Yehuda says that this only applies when they're settled, but after they're desolate, you let it grow grass and you can't uproot it in order to give people heartache. The Gemara asks: who mentioned anything about grass (that R' Yehuda needed to respond to it)? The Gemara answers: we're missing a few words to the Braisa; and this is what it's supposed to say; the Tanna Kama says you need to sweep the floor and drip water to prevent grass to grow there. On that, R' Yehuda says this only applies when they're settled, but after they're desolate, you let it grow grass and you can't uproot it in order to give people heartache.

R' Assi says: the Shuls in Bavel were made with a condition (that they can revert to being not holy). Even so, you can't do anything their that's frivolous. What is that? It's making calculations.

Tosfos qualifies the condition that reverts the Shul from its holiness: this is only when they're not being used anymore as a Shul. After all, we see this in one of the above Braisos. We also see that the Amoraim didn't want to go into the Shul to get out of the rain if not for the fact that they needed to have a clear mind for learning. Rather, we refer to after they're destroyed, and for that, the condition helps. This condition only helps in Bavel since, by the eventual redemption (in the days of Moshiach), the Kedusha will break off it. However, it doesn't help for Shuls in Eretz Yisrael since their Kedusha will last forever.

Tosfos asks: once a condition helps for the Shuls in Bavel, why did R' Ashi tell Raveina who had a mound that was once a Shul to buy it from the seven caretakers so that you can plant there after it was destroyed?

Tosfos answers: since planting is a greatly frivolous thing, and it would be very disturbing if the Shul became a garden, so it's even forbidden after it's been destroyed.

The next Tosfos explains when you can't do frivolous things in it: it's only when it's built, since it's permitted after it's destroyed. This statement is necessary since, I might have thought that they only forbade eating and drinking that are very frivolous, but making calculations that are not so frivolous may be permitted. Therefore, we're taught that they don't.

R' Assi says: if people make calculations in Shul, they must leave their dead unburied overnight. The Gemara asks: could you really mean that they must leave them overnight and they can't do it any other way (i.e., to bury them right away)? Rather, he meant to say that they will eventually leave their dead unburied (since they would lose a lot of relatives, there will be no one to bury them).

Rava says: the Chachumim and their students may use the Beis Medrish for their personal use. As R' Yehoshua b. Levi says; why is a Beis Medrish called "the house of the rabbis?" it's to say that it's the (personal) house of the rabbis.

New Sugya

Raveina and R' Ada b. Masna came and asked a Sheilos from Rava. Then the rains came, and they went into the Shul to learn. Rava said: this, that we came into the Shul was not to take shelter from the rain, but learning needs clarity like when the north wind blows.

R' Acha b. Rava asked R' Ashi: if someone needs to call a person out of Shul, how does he do it (that he shouldn't be coming into Shul only for personal use)? He answered; if he's a budding scholar, he should first say a Halacha as he comes in. if he learns Mishnayos, he should say a Mishna. If he reads P'sukim, he should say a Pasuk. If he can't even do that, he should ask a child to tell him a Pasuk. Alternatively, you should wait a little (in Shul) before you get up and get him.

New Sugya

The Gemara asks: what's the case of a public eulogy? R' Chisda says: like a household member of R' Sheishes. R' Sheishes says like a household member of R' Chisda. Rafram eulogized his daughter-in-law in Shul. He said; everyone will come because of my honor and the honor of the dead. R' Zeira eulogized a rabbi in Shul. He said everyone will come, either because of my honor or the honor of the dead. Reish Lakish eulogize this budding scholar who was often in Eretz Yisrael and taught Mishnayos with twenty four rows of students. He said "woe is to the loss of Eretz Yisrael of a great man."

There was a person who taught Mishnayos, Sifra, Sifri, and Tosefta. When he died, they asked R' Nachman to eulogize him. he said: how should I eulogize him? Should I say that we lost a basket full of Sefarim (since he didn't know the Gemara to explain them)? The Gemara observed; see the difference between the harsh ones of Eretz Yisrael (Reish Lakish) and the pious of Bavel (R' Nachman) [as Reish Lakish had in him to eulogize an expert in Mishnayos, but R' Nachman didn't want to].

We learned: anyone who "serves himself with the crown," (who uses someone who has the crown of Torah to serve him), will be uprooted from the world. Reish Lakish taught; this refers to one who has someone who learned Mishnayos serve him. Ullah says: it's better to use someone who learned four Sedarim of Mishnayos than one who taught it. As the case that Reish Lakish went on the way. He came to a body of water. A person came and carried him on his shoulder to bring him across. Reish Lakish asked him if he learned P'sukim. He answered in the affirmative. Did you learn Mishnayos, he answered he learned four Sedarim. Reish Lakish said: "how can it be this man who "carved four rows" will carry Bar Lakish across the water? Therefore, just throw Bar Lakish into the water." The carrier said: I'd rather take this opportunity to hear Torah from the master. He answered: therefore, I'll teach you this that R' Zeira said: the Jewish women were stringent on themselves to be Tamai for seven clean days (like a Zava) even if they see the smallest amount of blood, like that of a mustard seed.

Tosfos says: this is not difficult from the Gemara in Nida that says a Halacha that a small drop of blood like a mustard seed makes one Tamai (and it's not a custom). After all, it only says that it's Tamai to make her a Nida, but (not like a Zava) that she must wait seven clean days.

Tosfos asks: where do we see that a mustard seed size blood makes a woman count seven clean days from the Torah? After all, they wouldn't decree such a thing if it's not based on a Torah case .

Tosfos answers: we find it if she's at the end of the seven clean days, if she bleeds the smallest amount, it breaks all the count and she needs to recount seven clean days.