

**Daf Hashvua Gemara and Tosfos: Megila 21**  
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**Daf 21a**

How do we know this by Eglah Arufa (that it can be done the whole day)? R' Yanai's Beis Medrish says: since the Pasuk calls it an atonement like Kodshim (so we should say that it has the same Halacha as Kodshim.)

How do we know this by the Metzora Tahorah ceremony? As the Pasuk says "this is the laws of the Metzorah on the day he becomes Tahor."

How do we know that you harvest the Omer by night? As we have a statement, the harvest and counting is by night and the bringing is by day (and the Gemara in Menachos brings a Drasha).

How do we know that burning the fats and limbs on the Mizbeach can be done all night? As the Pasuk says "all night, until morning."

**Tosfos explains: this is only if the limbs started getting burned before midnight, however, if the fire didn't catch on well to the piece yet, you can't do it after midnight. [See R'shas that there is a mistake here, since in Yuma and Zevachim it implies the opposite (that if the fire started burning it, you don't need to put it back since we can consider it as if it's totally consumed since it stayed on the Mizbeich until after midnight, but if it hadn't been burnt that much, then it needs to be put back up because it hadn't been consumed at all.)]**

The Mishna says: this is the rule: something which is done by day can be done the whole day. This comes to include removing, and setting up, the Lechem Hapanim. this is like R' Yossi who says you may remove the old ones in the morning and set up the new ones towards the end of the day. Although the Pasuk says that the bread needs to be there constantly; it means that you shouldn't let it be without Lechem overnight. (However, the Rabanan say that you need to push the old bread in as you take the old bread out.)

The Mishna says: something that you do at night may be done all night. This comes to include eating the Korban Pesach, and not like R' Elazar b. Azarya's opinion. As he holds, since it says by the Korban to eat it "this night," and it says "I (Hashem) passed through the land of Egypt this night." Just like Hashem passing through was by midnight, so too the Pesach eating is only until midnight.

**Tosfos concludes; still, it seems that the Halacha should be like R' Elazar b. Azarya since there is an unnamed Mishna in Pesachim like him. As the Mishna says: the Korban Pesach after midnight (is considered Nosar, leftovers of the Korban after the time its**

fit to eat) and makes hands Tamai (like the Halacha of all Nosar). The same applies to the Mishna in Zevachim. Also, there is also an unnamed Mishna in Brachos like him regarding the story of R' Gamliel's sons came home from a party etc. that R' Gamliel told them everything that the Chachumim say until midnight, the Mitzvah from the Torah is all night (and list examples). The Gemara infers from the fact that it doesn't list eating the Pesach that it's Mitzvah is truly until midnight and it's like R' Elazar b. Azarya that says it's only to midnight.

If so, Tosfos says: you should be careful to eat the Matzah before midnight, even the Matzah of the Afikomen, since the Mitzvah of Matzah is from the Torah. However you don't need to be strict about saying the Hallel after the Afikomen before midnight since it's only a rabbinic obligation.

#### End of Second Perek

Someone can read the Megila standing or sitting. Two people may read together and the other people would be Yoitza. If a place has the custom to make a Bracha on the Megila, they make a Bracha. However, if the custom is not to make a Bracha, they don't make a Bracha.

On Monday, Thursday and Shabbos by Mincha, we give three Aliyos when reading the Torah. However, you can't add or subtract an Aliya. You don't say a Haftorah in Navi.

**R' Tam asks: R' Achadvoy says in Mesechta Shabbos, regarding Yom Tov that falls out on Shabbos; (you don't mention Yom Tov in the Mincha Haftorah) since, if it wasn't for Shabbos, you wouldn't have any Navi on Yom Tov. (So, we see that we do have a Navi Haftorah by Mincha Shabbos.)**

Tosfos answers: we need to say that it wasn't exact when it says that it's Navi, but rather, it refers to Kesuvim. As we say in the sixteenth Perek there; Nahrday ended by reading Kesuvim by Shabbos Mincha. 'Ending' refers to Haftorah. There are places that still do this these days.

Tosfos explains: the reason why we say Haftorah by Mincha on fast days, and not by Shachris; since it says in the Haftorah "guard judgement and do Tzedaka." We say that the main reward for a fast is to give Tzedaka towards nightfall. Therefore, it's proper to say it right before nightfall after you gave Tzedaka.

The ones who start and end the readings make the Bracha. You give four Aliyos on Rosh Chodesh and Chol Hamoed. However, you can't add or subtract an Aliya. You don't say a Haftorah in Navi. The ones who start and end the readings make the Bracha. This is the rule: any day that has a Musaf, but is not a Yom Tov; you give four Aliyos. On Yom Tov, you give five Aliyos. You give six Aliyos on Yom Kippur. You give seven Aliyos on Shabos. You can't give any

less, but you can give more. You read a Haftora in Navi. The ones who start and end the readings make the Bracha.

**Tosfos asks: why must the Mishna say this thrice? After all, it's enough just to mention it once.**

**Tosfos answers: I might think that the more Aliyos there are, the more reason to say that each Olah makes a Bracha before an after (since it's a big stretch from the first Aliya to the last one, and it's should be a Hefsek). Therefore, the Mishna says all of them.**

The Gemara says: that, which the Mishna says that the Megila can be read sitting, a Braisa adds that it's not true for Torah (that may only be read standing). How do we know this? R' Avahu says: the Pasuk says that Hashem told Moshe "and you stand with me." R' Avahu commented: 'Imalai,' if it wasn't for the Pasuk saying so explicitly, we wouldn't be able to say such a thing, as if Hashem was also standing.

**Tosfos asks: sometimes the word 'Imalei' means "if it wasn't for" like here, and what we said earlier 'Imalei,' if it wasn't for the first letter," and we see this form many times. However, there is an 'Imalai' that means "if it happen" like 'Imalai' if they tortured Chananya Mishal and Azarya." Also, "If you would be a Levite etc." So, what's the difference.**

**R' Tam answers if it's Imalei with an Aleph at the end of the word; it means "if it wasn't for" and if it's written with a Yud at the end, it means "if it happened."**

R' Avahu says: how do we know that a rabbi shouldn't sit on a bed while teaching his pupils who are sitting on the ground? As it says "and you sit with me."

We learned: from the days of Moshe until the days of R' Gamliel, they only learned Torah standing. When R' Gamliel died, a weakness came to the world and we need to teach Torah sitting. This is what we learned in a Mishna; when R' Gamliel died, the honor of the Torah was no longer.

(We have a contradiction in P'sukim.) One Pasuk says "I sat at the mountain" and in the other Pasuk it says "I stood on the mountain." Rav reconciled he learned standing and reviewed sitting. R' Chanina reconciles: he didn't sit or stand, (but something in the middle, i.e.,) he leaned. R' Yochanan says (that he stood exclusively). 'Yashav' (doesn't necessarily mean sitting) but means staying, as the Pasuk says "they 'Taishev' (remained) in Kodosh many days." Rava reconciled: they stood for the easy teachings, and sat for the more difficult ones.

**Daf 21b**

### New Sugya

The Mishna says that two people can read the Megila. We learned in a Braisa; but that's not true with Torah reading.

**Tosfos explains: but for Torah, only one person can read.** Tosfos says, from here, it's difficult to R' Meshulom who explains a Gemara in Bava Basra and Menachos that "an individual reads the last eight P'sukim in the Torah: that you don't have the Chazon read along with you from the Pasuk "Vayu'al Moshe" until the end of the Torah. After all, we say here that they didn't have any Chazon reading with them. Even now, we only enacted a Chazon reading in order not to embarrass those who don't know how to read. Therefore, it seems like how Rashi explained in Menachos that one person reads all eight P'sukim and you don't break it into two Aliyos. He must start with "Vayu'al Moshe" since it's the beginning of the Parsha [*Mahrsha that starts the eight P'sukim that are different because Yehoshua wrote it, or Moshe wrote it with tears. However, R'shas says that those P'sukim only start with "Moshe died," but still, you shouldn't start from there, but from "Vayu'al Moshe" since it's the beginning of the Parsha*].

We learned: one person reads the Torah and one person says the Targum; as long as you don't have one person reading and two people saying Targum. (Since it's difficult to hear two voices in unison to pick out hearing one of them.) By Navi, you have one person reading and two say Targum; but you can't have two people reading and two people saying Targum. (Since it's not as important to know like the Mitzvos of the Torah, and the Targum are for women and Am Ha'aratzim, they didn't care as much if they didn't hear so well). However, for Hallel and Megila; you can have ten people reading it and ten people say Targum since it's precious for people to hear, they'll concentrate to hear one of them.

**Tosfos says: Rashi erases the part about Targum by Megila since we said they didn't have Targum for Kesuvim. However, Tosfos says he didn't have a proper reason to say this. Granted that Yehonasan (b. Uziel) didn't write one, but it was written later during the Tannaim's days.**

### New Sugya

Abaya says: we only said that making a Bracha is dependent on the custom for the Bracha after the Megila; but for the Bracha before the Megila, it's a Mitzva to make a Bracha.. As R' Yehuda quotes Shmuel: you make a Bracha on all Mitzvos 'Over' (right before) you do them. The Gemara asks: where do we see that 'Over' means 'before? R' Nachman b. Yitzchok quotes the Pasuk "and Achimatz ran the whole valley and he was before the Kush." Abaya says: from here "he went before them." Alternatively, from here: "kings passed before him, and Hashem was in front."

The Gemara asks: what Bracha do you make before it? when R' Sheishes from Katriza visited R' Ashi he made the Brachos on Megila, on the miracle (She'aseh Nissim) and Shehechyanu. The end Bracha is "Harav as Riveinu etc. Baruch Atah Hashem Hanifra L'yisrael Mikal Tzareihem." Rava said "Hakel Hamoshia." R' Pappa says: therefore you need to say both "Baruch Atah Hashem Hanifra L'yisrael Mikal Tzareihem Hakel Hamoshia."

### **New Sugya**

The Gemara asks: why did they enact three Alios during the week and Shabbos Mincha? What is it supposed to correspond to? R' Assi says: it corresponds to Torah, Navi, and Kesuvim. Rava says: it corresponds to Kohanim, Leviyim and Yisraelim.

**Tosfos asks: later, the Gemara says that the three Aliyos correspond to the guardians of the bowls?**

**Tosfos answers: that's not the main reason to enact it. After all they didn't enact the four Aliyos (that you have on Rosh Chodesh and Chal Hamoed) to correspond to these three guardians plus the one servant there (which the Yerushalmi says was answering Halachos); even so, they never said that it's enacted to correspond to them. So, we must conclude that the enactment is mainly to correspond to Torah Navi and Kesuvim.**

The Gemara asks: R' Simi taught; we don't read less than ten P'sukim in Shul, but the Pasuk of "Hashem spoke to Moshe saying" (despite not having any Chiddush) is counted as a Pasuk.

**Tosfos asks: but we see that we read Parshas Amaleik despite that it only contains nine P'sukim.**

**Tosfos answers: Parshas Amaleik is different since it's the Parsha that's most appropriate for the day (Purim) and the topic stops after nine P'sukim, and that's why we don't need to be concerned. Similarly, we'll say later on that you can't have a Haftorah less than twenty one P'sukim. However, if the topic stops earlier, you can read less.**

What do those ten P'sukim correspond to? R' Yehoshua b. Levi says: it corresponds to the ten people that don't work in order that they'll always be in Shul (to be always ready for a Minyan). R' Yosef says: it corresponds to the ten commandments that was told to Moshe from Sinai. R' Yochanan says: it corresponds to the ten utterances of Hashem that created the world. The Gemara asks: what are they? After all, they're the amount of times it says "and He said" in Breishes. However, there is only nine of them? The Gemara answers: Breishes itself is an utterance. As the Pasuk says "with Hashem's word, the heaven was made. With the breath of His mouth, all hosts were made."

Rava says: (out of the three Aliyos and ten P'sukim, one of the Aliyos need to read four P'sukim, and the others two apiece). If the first Olah reads the four P'sukim, it's praiseworthy. The same goes for the second and third Olah (since each has a reason to be special to have the extra Pasuk). The first Olah is praiseworthy to read four since we have a Mishna to show the specialness of the first one: three baskets that held three Saah was brought to the Mikdash's treasury. They had Aleph, Beis and Gimmel written on them respectively (so we'll know in which order they scooped up the money), since it's a Mitzvah to buy Korbanos first from the first basket. We see that the middle Olah who read the four P'sukim is praiseworthy. As it says: "they should light towards the face of the Menorah." This teaches us that all the Menorah's lights faced the Western light (that was in the middle) and the Western light shown towards the Shechina. R' Yochanan says: from here, we see that the middle is praiseworthy. We also see that if the last one reads the four P'sukim, he's praiseworthy because we say: we should ascend in holiness, and not to descend. R' Pappa visited the Shul of Avi Gver. They read for the first Olah four P'sukim and R' Pappa praised him.

### **New Sugya**

We learned: the Olah that starts makes the first Bracha, and the Olah that ends makes the last Bracha. however, nowadays, all Olim make a Bracha before and after their Aliyos. the reason the rabbis made this enactment because of the ones who come in in the middle, (since they'll assume that they never made an opening Bracha) and those who leave early (and wouldn't know that they make a closing Bracha).