

Daf Hashvua Gemara and Tosfos: Megila 25
By Rabbi Chaim Smulowitz
LearnTosfos.com

Daf 25a

New Sugya

Saying "the good shall bless You" in Davening is heretical, (since we hold that we should combine with the sinners to Daven together).

Tosfos explains: since they remove the sinners from the congregation. Alternatively, since it looks like you're saying that there are two gods (Chas V'shalom), since he's like saying to praise the good god (implying that there are bad ones).

Saying "You show mercy on the bird nest (by commanding to send away the mother), and You should be remembered on the good that You did," or if you repeat Modim, you quiet him. If he explains the prohibitions of Erayos as metaphors, you need to quiet him. If he says the Targum for the Pasuk "you shouldn't give your offspring to pass by (the idol) Molech;" as "don't get a non-Jewish woman pregnant," you quiet him up by screaming at him.

The Gemara says: I understand why you shouldn't repeat Modim, since it looks like there are two gods (Chas V'sholom). I also understand what's wrong with saying "You should be remembered on the good that You did," since it implies; but not on the bad He does. However, we learned that you must bless Him for the bad the same way you bless Him on the good. However, the Gemara asks: what's wrong with saying "You show mercy on the bird nest (by commanding to send away the mother)?" There's an Amaraic argument what's the reason, and it's between R' Yossi b. Avin and R' Yossi b. Zvida. One says because you're causing jealousy among the creatures (that Hashem has mercy on birds, but not on other creatures). The other says: since you're making Hashem's commandments as if they're acts of mercy, but they're not anything but His decrees.

Tosfos asks: R' Elazar Hakalir composed (in the Kedushos that we say on the second day of Pesach) you're righteous for not allowing a mother and child to be Shechted in the same day, which implies that Hashem had mercy by commanding this, but didn't we just say that it's only His decrees?

Someone Davened for the Amud before Rabbah. He said "the same way that You have mercy on the birds, have mercy on us too." Rabbah commented that this rabbi knows how to praise his Master. Abaya asked: but doesn't the Mishna say that we tell this guy to be quiet? Rabbah (knew this), but he just wanted to sharpen Abaya (to see if he'll ask on his comment). There was someone who came to Daven for the Amud before R' Chanina that said "the G-d, the great, the mighty, the awesome, the majestic, the strong and the powerful." R' Chanina asked him: did you finish saying the praises of your Master? After all, even the three praises we say; if it wasn't that

Moshe wrote it in the Torah and the Anshei Keneses Hagedola came and enacted it, we wouldn't be able to say them either; and yet, you say all this? To give a parable; if someone has thousands upon thousands of golden Dinrim, and people praise him that he has silver Dinrim, isn't it an embarrassment?

R' Chanina says: everything is from the hands of Heaven except for fear of Heaven, as the Pasuk says "now, Yisrael, what does Hashem ask from you but to fear Him."

Tosfos asks: in Kesuvos we said: everything comes from Heaven except for cold and heat.

Tosfos answers: here it refers to the nature of the person; if he's wise or foolish, if he's poor or rich, if he's strong or weak. All this is decreed upon him except for fear of Heaven. As the Pasuk says "a rich person shouldn't praise himself because of his richness; the strong about their strength. Rather, this is what they should praise themselves, if he understands and knows Me." However, the other Gemara refers to things that will transpire after they're born. After all, they're all in the hands of Heaven except for cold and hot.

Tosfos says: this is not difficult from the Pasuk "who can stand before His cold?" (So, you can't protect yourself from cold.) After all, this only refers to sending a strong cold at once, like the first part of the Pasuk says "He throws his cold like crumbs"

It's also not difficult from what it says "there is no hiding from His heat." After all, that refers to wayfarers. However, whenever you're in your house, you can protect yourself from it.

The Gemara asks: is this to infer that fear of Heaven is something small? The Gemara answers: yes, because it was a small thing to Moshe Rabeinu. To give a parable; if someone asks to borrow a big utensil, if the other person has it, it's similar to him like a small utensil. However, if he doesn't have the utensil, even a small utensil looks to him like a big utensil.

New Sugya

R' Zeira says: repeating Sh'ma is like repeating Modim. The Gemara asks: the Braisa says that it's a disgrace to repeat Sh'ma; implying that it's only a disgrace, but you don't order him to be quiet. The Gemara answers: it's not difficult. One is when he repeats each word, and the other is when he repeats the Pasuk. (Rashi: repeating the Pasuk sounds like you're saying it to two gods, but repeating words is only disgraceful since you're making it nonsensical.) R' Pappa asked Rava: perhaps he didn't think about the meaning the first time around? Rava answered: does that call for having it sound as Hashem has a partner (Chas V'sholom). Rather, if he doesn't force himself to think of the

meaning the first time, we should hit him with a sledgehammer until he thinks of the meaning the first time.

New Sugya

We learned in the Mishna "if you explain the prohibitions of Erayos as metaphors, you need to quiet him." R' Yosef taught: it's when you explain that you shouldn't reveal something that embarrasses your parents. When we said "If he says the Targum for the Pasuk "you shouldn't give your offspring to pass by (the idol) Molech;" as "don't get a non-Jewish woman pregnant," you quiet him up by screaming at him." R' Yishmael taught that it (the mistaken explanation) refers to a Jew who had relations with a non-Jew and gave birth to a child that will serve idols.

New Sugya

You can Lein, but not say Targum for the story of Ruvein (what he did with his father's bed). However, you can do them both for the story of Tamar, and for the first part of the Eigel story. However, you just read the second part, but you don't say the Targum. You Lein, but not say the Targum for Birchas Kohanim and the story of Dovid and Amnon. The Tanna Kama says that you can't say the Haftorah regarding Hashem's chariot; however, R' Yehuda permits. **[Tosfos Paskins like R' Yehuda.]** R' Eliezer says that you can't say the Haftorah for "make known to Yerushalayim."

We learned in a Braisa: there are some portions that you read and translate into Targum. there are some that you read without Targum, and some that you do neither. You read and translate Breishes. the Gemara asks that this is simple, (so why say it)?

Daf 25b

The Gemara answers: I might think that you need to worry that people will ask what's above the world or below it; what's within, and what's after. So, we're taught otherwise.

Tosfos explains: what's on the end of the border of the east or west of the world. Alternatively, what was before the six days of creation, and what will be after the end of the universe.

You read and translate the story with Lot and his daughters. The Gemara asks that this is simple, (so why say it)? The Gemara answers: I might think that you need to worry about Avraham's honor, so, we're taught otherwise.

You read and translate the story of Yehuda and Tamar. The Gemara asks that this is simple, (so why say it)? The Gemara answers: I might think that you need to worry for Yehuda's honor, so, we're taught otherwise, since it's praising him for admitting.

Project of Ahavas Olam Torah Center: Rav Simcha Klein, Rabbi

You read and translate the first part of the story of the Eigel. The Gemara asks that this is simple, (so why say it)? The Gemara answers: I might think that you need to worry about the Jews' honor, so, we're taught otherwise, that they're happy to be atoned by this.

You read and translate the curses and blessings (of Mountains Grizim and Aivel). the Gemara asks that this is simple, (so why say it)? The Gemara answers: I might think that you need to worry that people will be discouraged from doing Mitzvos since they'll think that they're anyhow going to be cursed, so we taught otherwise.

You read and translate the warnings and punishments. The Gemara asks that this is simple, (so why say it)? The Gemara answers: I might think that you need to worry that people will serve Hashem from fear, so we taught otherwise.

You read and translate the story of Amnon and Tamar and of Avshalom. The Gemara asks that this is simple, (so why say it)? The Gemara answers: I might think that you need to worry about the honor of Dovid, so we taught otherwise.

You read and translate the story about the Pilegsh of Giva. The Gemara asks that this is simple, (so why say it)? The Gemara answers: I might think that you need to worry about the honor of Binyamin, so we taught otherwise.

You can read and translate "make known to Yerushalayim." The Gemara asks that this is simple, (so why say it)? The Gemara answers: it comes to exclude R' Eliezer's opinion. As we learned; there was a story of a person who was reading by R' Eliezer "make known to Yerushalayim its abominations." R' Eliezer told him; before you check into the abominations of Yerushalayim, check into your mother's abominations. They checked into his Yichus and found something that invalidates him.

New Sugya

These are read, but not translated; the story of Reuvain (with his father's bed). R' Chanina b. Gamliel once went to Kabul and he saw the Baal Korah reading "when Yisrael (i.e.,Yaakov) dwelled" and he told the translator not to translate but the last part of the Pasuk (that Yaakov's sons equal twelve), and the rabbis praised him for this.

You read, but don't translate the second part of the story of the Eigel. Where is that? From "Moshe spoke (to Ahron)" until "Moshe saw." We learned that R' Shimon b. Elazar says that someone should be careful with how they answer. After all, from the answer that Ahron told Moshe, the heretics became brazen (by saying there is something to idols). As it says "I threw it into the fire, and the Eigel came out."

Tosfos quotes Rashi why we don't translate this: so that people shouldn't say that there is something to the idol, as Ahron said "the Eigel came out." Tosfos asks: in the Yerushalmi, there's an argument what does this 'second part of the Eigel' consist of. One holds that it's from "Moshe said" until "to be a disgrace to them.' However, according to Rashi, they should have said it ends at the beginning of that Pasuk (since the Pasuk before talks about that the Eigel came out). Rather, it seems the reason is as it says in the Yerushalmi; since the disgrace of an individual being disgraced by another individual, or a group of people being disgraced by a group of people, are not like the disgrace that an individual has when he's disgraced by a group of people. Therefore, they didn't want to translate it for Ahron's honor.

You read, but don't translate, the Birchas Kohanim, Why is that? Because it says "Hashem gives favor." (So people won't mistake that Hashem shows favor for no reason, as the Gemara in Brachos says that this is for a reason; since the Jews are more stringent on themselves than what the Torah requires and Bentch on a Kazayis.)

You don't read or translate the story with Amnon. The Gemara asks: didn't we already said that we read and translate the story of Amnon and Tamar? The Gemara answers: we don't read the places that refer to him as Amnon b. Dovid, and we read when he's just called Amnon.

We learned: every Pasuk that has a disgraceful word written in it, you read that word (as a Kri and K'siv) in a nicer way. As "shall have relations with her" is read "shall lie with her." The word Apulim is read Techurim. (They both mean the anus, but Techurim is a nicer term.) "Dove dung" is read "dove flow." "To eat what comes from their hole and the waters of the rectum," is read "to eat what comes from them and to drink the water between their feet." The Tanna Kama says: "To what comes out of their hole" is read "what comes out from them." However R' Yehoshua b Koracha says that you read it as is, since it refers to an idol, we say the more disgraceful term.

R' Nachman says: all mockery is forbidden besides for the mockery of idols. As the Pasuk says "Bel squats an Nevo splashes." It also says "they splash and squat together. They can't carry their burden (i.e., their bodily wastes)."

R' Yanai says that you can learn it from here: "to the calves of the house of Aven, the neighbor of Shomron will be afraid. Since its people mourn that its priest had rejoiced over. Over its glory that departed." Don't read K'vodo (glory) but Kovdo (its burden).

R' Huna b. Menuach quoted R' Acha b. R' Ika: a Jew may tell an idol worshipper to take his idol and place it into his Shin Tuv (which refers to his backside). R' Ashi says: if you hear about someone that he's not doing properly (i.e., he's committing adultery); you may embarrass him with Gimmel Shin (referring that he's a son of an adulteress with a putrid name. Alternatively, he's a

stupid adulterer). However, if you hear good things about him, you may praise him, and blessing will come to the ones who praise him.