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Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

The Mishna had stated: This is the general rule: A mitzvah that must be performed during the night may be performed the entire night. The Gemora asks: What is the Mishna coming to include? The Gemora answers: The rule is adding the mitzvah of eating the korban Pesach and it is not following the opinion of Rabbi Elozar ben Azariah, who maintains that mitzvah of eating the korban Pesach is only until midnight and not the entire night. (21a)

WE SHALL RETURN TO YOU, HAKOREI LEMAFREIA

The Mishna states: One who reads the Megillah may do so standing or sitting. If two people read the Megillah simultaneously, the people listening have fulfilled their obligation. A place where the custom is to recite a blessing before reading the Megillah, they may do so and in a place where the custom is not to recite a blessing before reading the Megillah, they do not have to.

On Mondays and Thursdays and by Shabbos Mincha, three people are called to the Torah; not less than three and not more. We do not finish the reading with a portion from the Prophets (*haftorah*). The one who is called up initially recites the blessing prior to the Torah reading and the one who is called up last recites the blessing at the conclusion of the Torah

reading. (*Anyone called up in between does not recite a blessing at all.*)

On Rosh Chodesh and Chol Hamoed (*Intermediary Days*) four people are called to the Torah; not less than four and not more. We do not finish the reading with a portion from the Prophets. The one who is called up initially recites the blessing prior to the Torah reading and the one who is called up last recites the blessing at the conclusion of the Torah reading.

This is the general rule: A day that there is a korban mussaf (*or the Mussaf prayer*) and it is not a Festival, four people are called to the Torah. On a Festival, five people are called to the Torah. On Yom Kippur, six people are called to the Torah. On Shabbos, seven people are called to the Torah. We do not decrease from them, but we may add, and they finish the reading with a portion from the Prophets. The one who is called up initially recites the blessing prior to the Torah reading and the one who is called up last recites the blessing at the conclusion of the Torah reading. (21a)

The Mishna had stated that the Megillah can be read sitting. The Gemora infers that the Torah must be read standing. Rav Avahu says that this is derived from a verse which states that Hashem was standing

when He taught the Torah to Moshe. This verse – if it was not written in that way (referring to God in physical terms), it would not be possible to say it on our own. We learn from here that the person reading the Torah to the congregation must be standing.

The Gemora cites a braisa that from the days of Moshe until Rabban Gamliel, they would study Torah standing. Afterwards, people became weaker and they would study Torah while sitting; they didn't have the strength to stand. This is what the Mishna in Sotah (49a) is referring to when it states that once Rabban Gamliel died, the glory of Torah terminated. (21a)

The Mishna had stated that the Megillah can be read from two people simultaneously. The Gemora cites a braisa which states that this is not the halachah regarding the Torah reading.

The Gemora cites a braisa: One would read (*one verse*) from the Torah and another would translate (*the reader would pause providing time for the translator to explain and expound on the verse*). Two people are not allowed to translate simultaneously (*since the commandments mentioned in the Torah must be understood clearly*). Two people may not read from the Prophets simultaneously, but two can translate at the same time. Hallel and the Megillah may be recited and translated by ten people simultaneously. The Gemora explains the reason for this: These readings are beloved (*since they are read infrequently*), and people can concentrate better and clearly hear the words even when there are many readers. (21a – 21b)

The Mishna had stated: A place where the custom is to recite a blessing before reading the Megillah, they may do so and in a place where the custom is not to recite a blessing before reading the Megillah, they do not have to. The Gemora explains this to be referring to the blessing after the Megillah, but prior to the Megillah, one is required to make a blessing. This is known from the ruling that regarding all mitzvos, one recites the blessing for the mitzvah *over laasiyasan*, meaning before performing them. The word *over* means before, as is evident from the verse that states: *Achimaatz ran by way of the plain and went before (vayaavor) the Cushite*. Alternatively, we derive that the word *over* means before from the verse: *then he went before them*, or from the verse: *and their king goes before (vayaavor) them, with Hashem at their head*.

The Gemora states: There are three blessings recited before the Megillah. They are: *mikra Megillah*, *she'asa nisim* and *shehechyonu*. Afterwards, the blessing of *harav es riveinu* (He, who takes up our grievance) is recited. (21b)

The Mishna had stated: On Mondays and Thursdays and by Shabbos Mincha, three people are called to the Torah. The Gemora explains what these three people correspond to. Rav Ashi said that they correspond to the Torah, Prophets and Writings. Rava said that they correspond to the Kohanim, Levites and Israelites.

A braisa is cited: At least ten verses must be read during the Torah reading. Rabbi Yehoshua ben Levi said: These ten verses correspond to the ten unoccupied men who will always be available to

create a minyan (*ten adult males are needed for the prayer service in the synagogue*). Rav Yosef said: They correspond to the Ten Commandments. Rabbi Yochanan said: They commemorate the ten statements through which Hashem created the world.

Rava states: Whichever one of the readers (*the first, second or third*) read four verses (*out of the ten instead of only three*), is considered praiseworthy. (21b)

The Mishna had stated: The one who is called up initially recites the blessing prior to the Torah reading and the one who is called up last recites the blessing at the conclusion of the Torah reading. (*Anyone called up in between does not recite a blessing at all.*)

The Gemora states: Nowadays, all the people called up to the Torah recite a blessing before the reading and afterwards. The reason the Rabbis established that the readers recite both blessings is to protect against the false impression that blessings are not required for the reading of the Torah. (*Those who enter the synagogue late and those who leave early will not realize that a blessing was recited in the beginning and at the conclusion of the reading.*) (21b)

INSIGHTS TO THE DAF

STANDING WHILE LEARNING

The Gemora states that from the days of Moshe until Rabban Gamliel, they would study Torah standing. Afterwards, people became weaker and they would

study torah while sitting; they didn't have the strength to stand. This is what the Mishna in Sotah (49a) is referring to when it states that once Rabban Gamliel died, the glory of Torah terminated.

The Gemora in Brochos (28a) says that when Rabban Gamliel was the Rosh Yeshiva, his policy was that any student who was not "tocho c'baro," his inside was not like his outside, would not be allowed to enter the Beis Medrash. Not everyone who applied was automatically accepted into his Yeshiva. Rabban Gamliel only accepted students who were honest and sincere, through and through, without any hints of fakery or hypocrisy.

The Gemora relates that there was a subsequent change in the leadership and Rabbi Elozar ben Azariah was appointed the new Rosh Yeshiva. He implemented a new policy: Everyone was invited into the Beis Medrash even someone who was not "tocho c'baro." As a result, the Gemora records: Many benches were added to the Beis Medrash.

Two questions can be asked. Firstly, how were they able to ascertain who was a "tocho c'baro" and who wasn't; only Hashem is capable of peering into someone's heart? Secondly, why does the Gemora state that many benches were added; we are not interested in the amount of chairs there were; it should have said that there were many more students learning on the account of the new policy?

Rav Nosson Gishtetner answers based on our Gemora: In the days of Rabban Gamliel, the sincere students would be learning standing; that was a symbol that he was learning Torah for the sake of the



mitzvah and not for any ulterior motive. When the new policy was enacted, more benches were added because the generation was weaker and they did not have the ability to stand while they were learning. (Margoliyos Hashas)

MEGILLAH AT NIGHT

The Mishna states: The entire night is appropriate for the reaping of the omer (*in preparation for the barley offering on the sixteenth of Nissan*) the burning of the sacrificial fats and limbs.

The Rishonim are bothered why the Mishna doesn't list other mitzvos that are applicable by night, such as Krias shema and the reading of the Megillah.

The Rashba says: It can be inferred from this Mishna that the primary obligation to read the Megillah is only by day and not by night. This is because the main publicizing of the miracle happens by day. He rules that a brocha is not recited on the reading of the Megillah at night.

This is the reason why the villagers only read the Megillah during the day and not by night. The Rashba does conclude that the villagers should read the Megillah at night, but they are not required to read it publicly.

The Turei Even compares the reading of the Megillah to the celebration of Purim based on the passuk in the Megillah [9:7]: And these days should be remembered and celebrated. Just like the Purim feast must be eaten during the day, so too the primary Megillah reading should be done by day.

Pnei Yehoshua writes that the obligation to read the Megillah is by day because the victory over their enemies transpired by day and the night is not a time for battle; it is merely customary to read the Megillah by night. We nevertheless recite a brocha by night similar to other customs where a brocha is recited.

However, the Sheiltos (78) maintains that the reading of the Megillah by night is more essential than the reading by day.

DAILY MASHAL

By: Reb Binyomin Adler

The Gemara states that the readers of the Torah correspond to the three groups amongst the Jewish People, the Kohanim, the Leviim, and the Yisraelim. One must wonder why the three readers of the Torah correspond to these three groups if the three readers themselves are a Kohen, a Levi and a Yisroel (See Sifsei Chachamim for an answer).

Perhaps the answer to this question is that although the Kohen, the Levi and the Yisroel seem to be from distinct categories, in essence all the classes are one. A Kohen needs the Levi and the Yisroel to function, as without the Levi he cannot perform the service in the Bais HaMikdash alone, and without the Yisroel, he will not have who to pray for and he will not have a people for whom to bring sacrifices for. Similarly, the Levi needs the Kohen and the Yisroel, and the Yisroel needs the Kohen and the Levi. Thus, corresponding to these three seemingly disparate readers there are three groups, and each group incorporates the other groups in their service of HaShem.