

Daf Digest for the month of Av is dedicated

ל"ג ר' מנחם מנדל בן ר' יוסף יצחק אייזיק כ"ז מנחם אב תשס"ו בעל המחבר "עטרת אבי" על מסי ביצה ומו"ק
מאת משפחת קאהן

OVERVIEW of the Daf

1) Identifying the author of the Mishnah (cont.)

The Gemara concludes its discussion of identifying the author of the Mishnah with identifying three positions regarding the validity of one who is deaf reading the Megilla.

2) A child reading the Megilla

Two Beraisos record statements of those who read the Megilla as minors for adults and the response of those who opposed the practice.

The Gemara analyzes a difference between the two Beraisos.

3) MISHNAH: The timing of reading the Megilla during the day as well as other day mitzvos are discussed.

4) Clarifying the Mishnah

The source for the halacha regarding the different mitzvos mentioned in the Mishnah is identified.

The Gemara explains why it was necessary to mention the case of the woman who "watches a day corresponding to a day by itself."

The source that one is credited for performing a day mitzvah after dawn is identified.

The source is successfully challenged and R' Zeira offers another source for this ruling.

The necessity for R' Zeira to cite two verses is explained.

5) MISHNAH: The Mishnah enumerates those mitzvos that may be performed the entire day as well as the timing for night mitzvos. The Mishnah concludes with a general statement regarding the timing of different mitzvos.

6) Clarifying the Mishnah

The relevant sources that indicate that the mitzvos mentioned in the Mishnah are day mitzvos are presented. ■

REVIEW and Remember

1. Why was R' Yehudah's report that he read the Megilla as a minor disregarded?

2. What is the source that milah must be performed during the day?

3. How do we know that dawn (עלות השחר) is considered day rather than night?

4. How long does one have to perform a night mitzvah?

Distinctive INSIGHT

Beginning at sunrise and continuing throughout the day

כל היום כשר לקריאת המגילה

The Mishnah on עמוד א' listed five halachos which should be performed beginning only at sunrise. The Mishnah on עמוד ב' lists a total of twenty three halachos which can be performed anytime during the day. The Rishonim note that, surprisingly, among the halachos listed in the second Mishnah, only the first of the five halachos (reading of Megilla) from the first Mishnah is listed. Why, they ask, are the other four halachos not featured in the second Mishnah, where we learn that these mitzvos can be done throughout the day?

Ritva and Meiri comment that by listing the first halacha, the Mishnah is referring to the entire list from עמוד א'. It was not necessary to list them all individually, but, in fact, they all can be performed beginning at sunrise and throughout the day.

Turei Even explains that the the Mishnah on עמוד א' comes to teach that the five mitzvos listed there should not be done earlier than sunrise. The second Mishnah is a continuation of that list, and this is indicated with it beginning by repeating the mitzvah of reading of Megillah, which is selected as representative of the earlier list because it is the first item from עמוד א', and it is also the theme of our Massechta.

Meiri wonders why the mitzvos in these two Mishnayos are broken into two separate categories. They all share the same halacha of having their fulfillment begin preferably at sunrise (or as early as עמוד השחר), and that they may be done anytime during the day. He points out, in the name of גדולי הדורות, that the common denominator of the first five cases is that once the day has passed, the mitzvah is not cancelled. In fact, one must try to fulfill the mitzvah as soon as possible, even though the day of its performance has elapsed. The general rule among the mitzvos in the second Mishnah features halachos which can no longer be fulfilled once the time has passed. Although reading of the Megillah cannot be done once Purim is over, it is mentioned in the first list because it is the focus of our Massechta, and in a certain sense, its fulfillment spans many days, from the eleventh to the fifteenth of Adar. (Vidui ma'aser is listed in the second Mishnah because it is parallel in action to vidui of the bull on Yom Kippur. Slaughter of animals for various offerings is also listed in the second Mishnah because there are many offerings which are time sensitive. Eglarufa and Sota are listed because their accompanying מנחות are disqualified if not completed the day of their offering.) ■

HALACHAH Highlight

Performing a mitzvah early or in the presence of many people

ולא מלין...עד שתנץ החמה

And bris milah is not performed ... until the sun has risen.

Rabbeinu Yehudah Hachasid¹, the Sefer Chasidim, wrote that a person should not delay the performance of a mitzvah in order to be able to perform it later in a more beautiful manner. For example, if there is a talis available for purchase now but some time later a more beautiful talis will become available, one should not delay the performance of the mitzvah, and the talis that is presently available should be purchased. This is also the position held by Rav Avrohom Avli Gombiner², the Magen Avrohom.

Rabbeinu Yisroel Isserlein³, the Terumas Hadeshen, held the opposite. If the fulfillment of the mitzvah will not be lost it is better to delay, to have the ability to perform the mitzvah in a more beautiful manner, than to perform it earlier without the same degree of accompanying beauty. Shulchan Aruch⁴, following this position, rules that one should delay making the monthly beracha on the moon until Motzei Shabbos so that the beracha can be recited while wearing nicer garments rather than recite it earlier in the week with-

out the nicer garments.

Poskim⁵ write that even according to the position of Terumas Hadeshen one should not delay the fulfillment of a mitzvah in order to perform the mitzvah in front of a larger crowd—ברב עם. The source for this is the Gemara in Rosh Hashanah⁶. The Gemara there relates that the mitzvah of shofar should be performed during shacharis to fulfill the requirement of performing a mitzvah early even though delaying the mitzvah until Mussaf will allow the mitzvah to be performed in front of a larger crowd. The reason is that only regarding something which beautifies the mitzvah directly, like a more beautiful talis, can one argue that beautifying the mitzvah outweighs performing the mitzvah earlier, but the advantage of performing a mitzvah in front of a larger crowd has no bearing on the mitzvah directly, thus performing the mitzvah earlier takes priority. This issue has a direct bearing on the question of whether one should delay the time of a bris milah to allow a larger crowd to attend⁷. ■

1. ספר חסידים סי' תתע"ח

2. מג"א סי' כ"ה סק"ב

3. שו"ת תרה"ד סי' ל"ה

4. שו"ע או"ן סי' תכ"ו סע' ב'

5. ע' ברכי יוסף או"ח סי' א' סק"ז ושדי חמד כללים מערכת הפ"ה כלל לט

6. גמ' ראש השנה לב

7. ע' ספר חיי משה על כללי מצוות פל"ו הע' 14 ■

STORIES Off the Daf

The missing Halachos

תקיעת שופר ביום ולא בלילה

A certain Rav once asked the Chazon Ish, zt"l, a perplexing question. "The Mishnah in Megillah 20b lists twenty mitzvos that may be performed at any point during the day and still be considered kosher. The Rambam, zt"l, mentions every single one of them in his Mishneh Torah, except for tekias shofar, nor does he mention this important detail anywhere in that work. Why was it excluded from the sefer? It is a Mishnah, and furthermore I have found no indication of a different opinion anywhere. Chazal's rationale seems very straightforward. We learn from 'yom teruah' that we may blow at any point

during the entire day. I don't understand why this detail is missing!"

The Chazon Ish examined the problem and thought about it for a few minutes. His truncated response was that it was simply missing.

The questioner was shocked. "How can you say that?" he exclaimed. "What does that mean: It is missing?"

The Chazon Ish explained himself more clearly. "The fact that the Rambam merited to write a concise guide explaining all of the oral Torah is in itself inexplicable. We are forced to say that he had an exceptional measure of siyatta d'shemaya. One should not ask how he missed something, but rather how he managed to cover everything else!"

The Steipler Gaon, zt"l, explained this further. "For all of the Rambam's thoroughness, one can actually identify

hundreds of halachos that ought to appear in the Mishneh Torah and are simply not there. When I asked Maharan, the Chazon Ish, about this, he explained that the absence of certain details does not indicate that the Rambam intended to exclude them because he objected to them. One must realize that the Yad Chazakah was compiled over the course of many years, and the Rambam added one halachah after the other. As is well known, the Rambam was supported by his brother during the first part of his life as a scholar. Tragically, his brother died and the Rambam was forced to become a doctor to support himself. If the Rambam had had more time to devote to his seminal work, I am sure that we would find all of these halachos explained. However, the special siyatta d'shemaya that the Rambam received had a time limit!" ■

