

# COMPLETE MASECHET MEGILLAH IN HONOR OF PURIM WITH TALMUD ISRAELI



## מתי מסתים הלילה? DAF 20: WHEN DOES NIGHT END?

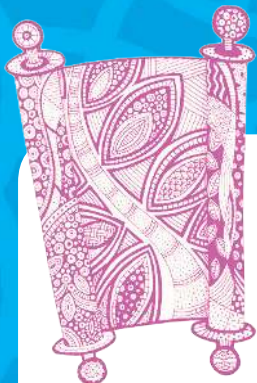


On this *daf*, we learn about two turning points that take place every time night ends and a new day begins. The first is “*Aloht HaShachar*” and the second is “*Netz HaChamah*”.

What is “*Aloht HaShachar*” (rising of the morning)? It is the moment when the first faint light appears in the eastern sky. Many *poskim* (*halachic* authorities) maintain that “*Aloht Hashachar*” occurs 72 minutes prior to the sunrise.

What is “*Netz HaChamah*”? It is the precise moment of sunrise, when the ball of the sun begins to be visible on the eastern horizon. *Netz HaChamah* obviously takes place after *Aloht HaShachar*, because the first rays of lights precede the rise of the sun itself.

Certain *mitzvot* are only to be performed during the day, e.g., *Brit Milah* or the daytime reading of *Megillat Esther* on Purim. The *Gemara* states that the day is considered to begin at *Aloht HaShachar*. Performance of daytime *mitzvot* are permitted beginning from that time. However, since it is possible to err and become confused regarding about when daytime truly begins, *Chazal* mandated for the performance of daytime *mitzvot*, that one preferably wait until *Netz HaChamah* when the shining sun can clearly be seen.



## כבוד התורה DAF 21: HONOR OF THE TORAH

The *Gemara* describes Moshe Rabbeinu’s forty days and forty nights learning Torah from HaShem. During that entire time, Moshe did not sit down as a sign of respect for the Torah, which is not an ordinary collection of wisdom. A person is obliged to learn Torah with a sense of piety and awe.

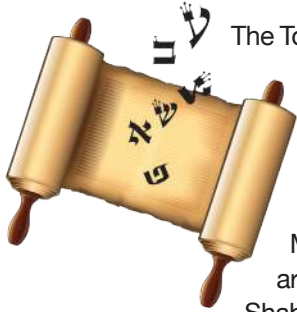
Today, we are also accustomed to learning Torah while sitting. However, from the time of Moshe Rabbeinu until the time of Rabban Gamliel the Elder (who lived before the destruction of the Second *Beit HaMikdash*), everyone learned Torah while standing, as a sign of reverence. In later generations, people found it more comfortable to sit for long periods of time while studying, and so *Chazal* permitted them to learn Torah while seated.





## כמה אנשים עולים לתורה?

### DAF 22: HOW MANY PEOPLE SHOULD BE CALLED UP FOR ALIYOT TO THE TORAH?



The Torah is read every Monday and Thursday, as well as on Shabbat, fast days, *Chanukah*, *Purim*, *Rosh Chodesh*, *Chol HaMo'ed*, *Yom Tov*, and *Yom Kippur*. When the Torah is read, people are called up for *aliyot* to recite the Torah blessings.

How many people need to be called up to bless the Torah? The *Gemara* states that a minimum of three people must be called during a public Torah reading. As such, there are three *aliyot* on Mondays, Thursdays and on fast days. However, on *Rosh Chodesh* and *Chol HaMo'ed*, four people are called up. On *Yom Tov*, five people are called up. On *Yom Kippur*, six people are called up. On Shabbat, seven people receive *aliyot*. A minimum of three verses must be read for each *aliyah*.

The *Chatam Sofer* (Moshe Schreiber, early 19th century European rabbi), founds hints in *Parashat Terumah* to all the days on which Torah should be publicly read. The *pasuk* reads: "And this is the *terumah* (offering) you should take from them, gold, silver, and copper." The letters in the word "ZaHaV" (gold) hint at the 7th day (ז=Shabbat), the 5th day (ה=Thursday) and the 2nd day (ב=Monday). The letters of the word *KeSeF* (silver), hint at *Yom Kippur* (כ), *Sukkot* (ס) and *Purim/Pesach* (פ). Lastly, the letters of the word *NeCHoSheT* (copper), hint at *Ner Chanukah* (נ), *Rosh CHodesh* (ח), *Shavuot/Shemini Atzeret/Simchat Torah* (ש), and *Ta'aniyot* (ת).

## QUESTIONS OF THE WEEK

1. What is the difference between "Aloht HaShachar" and "Netz HaChamah"?
2. Why did Moshe stand when he learned Torah? Why don't we?
3. How many *Aliyot* do we have when we read Torah?

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