
REVACH L'DAF

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Megilah 20

Summary

- (a) There is a dispute among the Tana'im whether an inaudible reading of the Shema is valid. (1)
- (b) The first emission of a Zav creates the status of a Ba'al Keri.
- (c) A woman that must count one or more clean days counts only the days and not the nights.
- (d) The daytime reading of the Megilah should not start before sunrise, but if one reads it after dawn he is Yotzei b'Di'aved.
- (e) Day begins at dawn and ends with the appearance of three stars. (2)
- (f) The Megilah may be read anytime from sunrise until the end of the day. (3)

A Bit More

- (1) According to R. Yosi an inaudible reading of the Shema is not valid, while R. Yehudah in the name of R' Elazar Ben Azaryah says it is valid b'Di'aved. R. Meir says the main importance is the intent of the heart and there is no need for the reading to be audible.
- (2) The Gemara learns out the length of the day from the Pasuk that describes the workday as being from dawn until the appearance of stars.
- (3) There is a general precept that a nighttime Mitzvah may be performed the entire night and a daytime Mitzvah may be performed the entire day.

Brief Insight

Why doesn't the Mishnah include Din (judgement) as one of the Mitzvos that may only be done during the daytime?

The answer may be that the SMA says that if candles are lit and it is light enough to see people's faces it is permitted to judge at night. Thus according to the SMA the Mishnah does not mention Din since there is a method that would permit us to judge a case at night. However, the Shach holds that it is forbidden to judge at night even by candlelight.

The Melo ha'Ro'im offers another possible answer: If the litigants agree between themselves to allow their case to be judged at night, the Beis Din would be allowed to do so. Therefore, since it is sometimes permitted to judge a case at night, the Mishnah did not include it.

Quick Halachah

The nighttime Megilah reading may be read only until dawn. If dawn came, the Megilah may no longer be read since dawn indicates the beginning of the day (Mishnah Berurah 687).

Although the Megilah reading of the day may not commence until sunrise, if there are mitigating circumstances the Megilah may be read starting from dawn (ibid.).