The fact that these two actions, as well as several others, must be done during the day is derived from specific verses, although other sacrificial acts are derived from the verse that states: "On the day that he commanded the children of Israel to present their offerings" (Leviticus 7:38). See Tosafot, who explain why this general verse is not used for all actions related to offerings. However, in the Jerusalem Talmud, these actions are indeed derived from the verse that starts: "On the day that he commanded."
The entire night is a valid time for reaping the omer, as the Master said in tractate Menahot: The reaping of the omer and the counting of the omer must be performed at night, whereas bringing the omer offering to the Temple must be done during the day. And for burning the fats and limbs of the offerings, it is derived as it is written with regard to them: “Which shall be burning upon the altar all night until the morning” (Leviticus 6:2).

The mishna states: This is the principle: Something that it is a mitzva to perform during the day is valid if performed any time during the entire day. The Gemara asks: As the mishna has seemingly mentioned all daytime mitzvot explicitly, the words: This is the principle, are to add what? The Gemara answers: This principle comes to include the arranging of the vessels of frankincense alongside the shoebread in the Temple, and the removal of those vessels at the end of the week, as the verse does not specify the time when those procedures should be performed.

And this would consequently be in accordance with the opinion of Rabbi Yosei, as it is taught in a baraita that Rabbi Yosei said: If one removed the old shoebread and frankincense in the morning and arranged the new ones toward the evening, i.e., at the end of the day, there is nothing wrong with this, as it suffices if the changeover is made any time over the course of the same day. The Sages, however, maintain that the new ones must be set in place immediately after the old ones have been removed.

And, according to Rabbi Yosei, how do I uphold that which is written with regard to the shoebread: “He shall set it in order before the Lord continually” (Leviticus 24:8), implying that the bread must be on the table at all times? It means only that the table should not be an entire day without the bread, but if there is bread on the table for even a part of the day, it is considered as being there “continually.”

The mishna concludes: Something that it is a mitzva to perform at night may be performed the entire night. The Gemara asks: What does this principle come to add that has not already been mentioned explicitly?

The Gemara answers: It comes to include the eating of the Paschal offering, and consequently this mishna is not in accordance with the opinion of Rabbi Elazar ben Azarya, as it is taught in a baraita that it is written: “And they shall eat the meat on that night” (Exodus 12:8). Rabbi Elazar ben Azarya said: It is stated here: “On that night,” and it is stated further on: “And I will pass through the land of Egypt on that night” (Exodus 12:12). Just as there, when God passed through the land of Egypt, it was until midnight, so too here, the Paschal offering may be eaten only until midnight. The mishna, which asserts that the Paschal offering may be eaten all night, is not in accordance with Rabbi Elazar ben Azarya.
MISHNA One who reads⁴ the Megilla may position himself either standing or sitting.⁵ Whether one person reads the Megilla⁶ or two people read it together, they have fulfilled their obligation. In a place where the people are accustomed to recite a blessing over the reading, one should recite a blessing. And in a place where it is customary not to recite a blessing, one should not recite a blessing.

The mishna records several laws governing public Torah readings. On Mondays and Thursdays during the morning service and on Shabbat during the afternoon service, three people read from the Torah;⁷ one may neither decrease the number of readers nor add to them. And one does not conclude with a reading from the Prophets [haftara] on these occasions. Both the one who begins the reading and the one who concludes the reading from the Torah recite a blessing; one recites before the beginning of the reading and one recites after its conclusion, but the middle reader does not recite a blessing.

On the days of the New Moon⁸ and on the intermediate days of a Festival,⁹ four people read from the Torah; one may neither decrease the number of readers nor add to them. And one does not conclude with a reading from the Prophets. Both the one who begins the reading and the one who concludes the reading from the Torah recite a blessing. The first reader recites a blessing before the beginning of the reading, and the last reader recites a blessing after its conclusion, but the middle readers do not recite a blessing.

The mishna formulates a general principle with regard to the number of people who read from the Torah on different occasions. This is the principle: Any day on which there is an additional offering sacrificed in the Temple and that is not a Festival, i.e., the New Moon and the intermediate days of a Festival, four people read from the Torah; on a Festival,¹⁰ five people read; on Yom Kippur, six people read; and on Shabbat,¹¹ seven people read. One may not decrease the number of readers, but one may add to them. And on these days one concludes with a reading from the Prophets. Both the one who begins the reading and the one who concludes the reading¹² from the Torah recite a blessing; one recites before the beginning of the reading and one recites after its conclusion, but the middle readers do not recite a blessing.

HALAKHA One who reads – אֵיכָה. The mishna states that even when there are four readers, only the first reader recites an additional blessing. Therefore, the mishna requires the one who concludes the Megilla to recite a blessing. However, some authorities, based on the halakhic principle that a person who reads the Megilla in private, one may have thought that the requirement to publicize the miracle requires multiple people to read the Megilla together, and therefore it was necessary to state that one reader is also acceptable. Alternatively, the mishna is teaching that even if an individual reads the Megilla in private, he has fulfilled his obligation (Rehah Duda’rim). With regard to the mishna’s statement that two people may read the Megilla, the straightforward interpretation is that two people read it together at the same time. However, the mishna can also be understood as indicating that if one person read part of the Megilla and then another person read the rest of it, the reading is valid (Sefat Emet).

The one who begins the reading and the one who concludes the reading – תּוֹלְדוֹת הַמְּגִילָּה: Tosafot question why it is necessary to repeat this statement three times in the mishna. They answer that one might have thought that when there are more readers, more blessings are required. The Rashba and the Ran expound further: One might have thought that when there are more than three readers, each reader must recite the blessings before and after reading from the Torah. Later authorities explain that since each public Torah reading must have at least three readers, one might have thought that additional readers are considered to be participating in an entirely new Torah reading and must recite additional blessings. Therefore, the mishna states that even when there are four readers, only the first and last readers must recite a blessing. The third time this ruling is stated, it comes to teach that even if they call additional readers beyond those required on a Shabbat, additional blessings are not recited (Sefat Emet).

One who reads the Megilla – אֵיכָה. The mishna states that even when there are four readers, only the first reader recites an additional blessing. Therefore, the mishna requires the one who concludes the Megilla to recite a blessing. However, some authorities, based on the halakhic principle that a person who reads the Megilla in private, one may have thought that the requirement to publicize the miracle requires multiple people to read the Megilla together, and therefore it was necessary to state that one reader is also acceptable. Alternatively, the mishna is teaching that even if an individual reads the Megilla in private, he has fulfilled his obligation (Rehah Duda’rim). With regard to the mishna’s statement that two people may read the Megilla, the straightforward interpretation is that two people read it together at the same time. However, the mishna can also be understood as indicating that if one person read part of the Megilla and then another person read the rest of it, the reading is valid (Sefat Emet).

Reading the Torah on Mondays and Thursdays – אֶחָד: On Mondays and Thursdays during the morning prayers, three people read from the Torah; one may neither decrease this number nor call additional readers. One does not conclude with a reading from the Prophets (Shulhan Arukh, Orah Hayyim 600:1).

Reading the Torah on the New Moon – אֶחָד: The Torah is read on the New Moon following the recital of hallel. Four people read from the Torah; one may not decrease this number nor call additional readers. One does not conclude with a reading from the Prophets (Shulhan Arukh, Orah Hayyim 423:3).

Reading the Torah on the intermediate days of a Festival – אֶחָד: Four people read from the Torah on the intermediate days of a Festival. One may neither decrease this number nor add additional readers. One does not conclude with a reading from the Prophets (Shulhan Arukh, Orah Hayyim 663:3).

Reading the Torah on a Festival – אֶחָד: On Festivals, two Torah scrolls are removed from the ark. Five people read from the first scroll and a concluding reader [maftir] reads from the second scroll. A haftara is read from the Prophets (Shulhan Arukh, Orah Hayyim 488:3, 494:1). It is permitted to increase the number of readers on a Festival. However, some say that this should not be done. This is generally the accepted practice. There is an exception on Simhat Torah, when it is the universal custom to call many readers to the Torah, and it is common for communities to call every man who is present in the synagogue (Shulhan Arukh, Orah Hayyim 282:1, and in the comment of Rema).

Reading the Torah on Shabbat – אֶחָד: Generally, one Torah scroll is removed from the ark on Shabbat. On special occasions, when an additional portion is read, two scrolls are removed. Seven people read from the first scroll and one from the second, and a haftara is read from the Prophets. It is permitted to increase the number of readers. However, some say that nowadays one should not increase the number. It is proper to abide by this ruling unless it is a situation of need, e.g., there are many guests who have come to celebrate a special occasion (Magen Avraham, based on Tazḥiḥet). According to some authorities, one should never increase the number of readers (Zemah Taẓek, Orah Hayyim 35; Shulhan Arukh, Orah Hayyim 282:1).
Standing while reading the Torah – חקיקת המילהortion: The Torah should be read while standing. It is prohibited even to lean on something, unless it is difficult for the reader to stand without leaning (Magen Avraham; Shulhan Arukh). However, if the Torah was read while sitting, the reading is valid after the fact (Pesi Hadash). Nowadays, when there is an official reader, he must stand; the one called to recite the blessings must stand as well. The congregation does not have to stand. However, some have the practice to stand as a sign of honor for the Torah (Arukh HaShulhan; Shulhan Arukh, Orah Hayim 141).

A master and his disciple – דרכי ה侧结构性: A teacher should not sit on a chair while his students are sitting on the ground; rather, the teacher and students should either all be sitting on chairs or all be sitting on the ground. However, some say that this halakha applies only to students who have already received rabbinical ordination (Rema). Some have the custom to express honor for the Torah by standing while studying Torah. They should stand while studying easy material and sit while studying difficult material (Shakh, citing Ran; Shulhan Arukh, Yoreh De’a 246).

This is not the case with regard to reading the Torah – מבנה המילהortion: This is not the case with regard to reading the Torah, as one must stand when reading the Torah. The Gemara asks: From where are these matters derived? Rabbi Abbahu said: It is as the verse states: “But as for you, stand here with Me, and I will speak to you all the commandments and the statutes” (Deuteronomy 5:27), which indicates that the Torah must be received while standing. And Rabbi Abbahu said: Were the verse not written in this manner, it would be impossible to utter it, in deference to God. The phrase “with Me” indicates that, as it were, even the Holy One, Blessed be He, was standing at the giving of the Torah.

And Rabbi Abbahu also said: From where is it derived that the teacher should not sit on a couch and teach his disciple while he is sitting on the ground? It is as it is stated: “But as for you, stand here with Me,” which indicates that the teacher and his disciples should be in the same position.

With regard to Torah study while standing, the Sages taught: From the days of Moses until the time of Rabban Gamliel, they would study Torah only while standing, as learning from one’s teacher is comparable to receiving the Torah at Sinai, during which the Jewish people stood. When Rabban Gamliel died, weakness descended to the world, and they would study Torah while sitting. And this is as we learned in a mishna (Sota 49a): When Rabban Gamliel died, honor for the Torah ceased, as standing while learning is an expression of honor for the Torah.

The Gemara points out an apparent contradiction with regard to this very issue. One verse says: “And I sat [vateshvu] on the mount” (Deuteronomy 9:9), and another verse says: “And I stood on the mount” (Deuteronomy 10:10). The Gemara cites several possible resolutions. Rav said: Moses would stand and learn the Torah from God, and then sit and review what he had learned. Rabbi Hanina said: Moses was not standing or sitting, but rather bowing. Rabbi Yohanan said: The term yeshiva is nothing more than an expression of remaining in one place, as it is stated: “And you dwelled [vateshvu] in Kadesh for many days” (Deuteronomy 1:46). Rava said: Moses studied easy material while standing and difficult material while sitting.

We learned in the mishna: If one person reads the Megilla or two people read it together, they have fulfilled their obligation.

Rabban Gamliel – רבנו גביילא The reference here is to Rabban Gamliel the Elder, and not to his grandson, whose name was also Rabban Gamliel, and who was referred to as Rabban Gamliel of Yavne. Rabban Gamliel the Elder was a grandson of Hillel the Elder and served as the head of the Sanhedrin for many years during the Temple period.

It seems that Rabban Gamliel was the first to receive the honorary title Rabban because he was accepted by all of the Sages of the Jewish people. Many of his rulings were cited in the following generations. He enacted many important decrees, answer that difficult material was studied while sitting and easier material was studied while standing (see Rashba and others).

But rather bowing – בחירת התשובות: This was an expression of honor for the Divine Presence (Maharsha). Bowing can be considered standing, as one is supporting oneself on one’s feet, but is also similar to sitting, as one is not standing straight to one’s full height. Therefore, different verses use different terms to describe Moses’ position.

NOTES

PERSONALITIES

Rabban Gamliel – רבנו גביילא The reference here is to Rabban Gamliel the Elder, and not to his grandson, whose name was also Rabban Gamliel, and who was referred to as Rabban Gamliel of Yavne. Rabban Gamliel the Elder was a grandson of Hillel the Elder and served as the head of the Sanhedrin for many years during the Temple period.

It seems that Rabban Gamliel was the first to receive the honorary title Rabban because he was accepted by all of the Sages of the Jewish people. Many of his rulings were cited in the following generations. He enacted many important decrees,
It was taught: This is not the case with regard to reading the Torah, which may be read only by a single person. The Sages taught (Tosefta, Megilla 3:20): When reading from the Torah, one person reads and one may translate the reading into Aramaic for the congregation, provided that there are not one person reading and two people translating, because two voices cannot be heard simultaneously. And when reading from the Prophets, one person reads and two may translate, as there is less of a need to ensure that everyone hears the precise translation, as the Prophets do not teach halakha. This is the case provided that there are not two people reading and two translating. And when reciting halil, and reading the Megilla, even ten people may read and ten may translate.

The Gemara asks: What is the reason that the Megilla may be read by several people at once? Since the Megilla is cherished by the congregation, they will pay close attention and hear it, and they will not become distracted by the different voices.

The Gemara asks: From where may it be inferred that the word over is the language of precedence? Rav Nahman bar Yitzhak said that the verse states: “And Ahimaaz ran by the way of the plain, and overran [vaya’avor] the Cushite” (II Samuel 18:23), i.e., Ahimaaz overtook the Cushite. Abaye said: It is derived from here: “And he passed [avor] before them” (Genesis 33:3). And if you wish, say instead that the proof is from here: “And their king passed [avor] before them and the Lord at their head” (Micah 2:13).

The Gemara asks: What blessing is recited before the reading of the Megilla? The Gemara relates that Rav Sheshet from Katraya once happened to come before Rav Ashi, and he recited three blessings, alluded to by the letters mem, nun, bet: Concerning the reading [nikra] of the Megilla; Who has performed miracles [nissim] for our fathers; and Who has given us life [sheheheyenu].

This is not the case with regard to reading the Torah – ראה האפשרויות. Two people should not read the Torah together. Nowadays, one person reads the entire Torah portion aloud and those called to the Torah to recite the blessing do not. However, those who recite the blessing should read along with the reader quietly, so that the congregation will not hear their voice (Shulhan Arukh, Orah Hayyim 488:2).

Prior to their performance – אインターネット. Even ten people may read the halil together (Shulhan Arukh, Orah Hayyim 488:2).

The blessings over the Megilla – בברכת ממין. Even ten people may read the Megilla together, and they and those who hear them fulfill their obligation. However, the custom is for only one person to read aloud for the community. One who does not have a valid Megilla should be especially careful to hear the Megilla from the reader and not articulate the words together with him (Arukh HaShulhan; Shulhan Arukh, Orah Hayyim 692:1).

Prior to their performance – בברכת ממין. Blessings are recited before the performance of a mitzva, in accordance with the statement of Shmuel. However, with regard to washing one’s hands and immersing in a ritual bath, the blessing is recited after the performance of the mitzva (Shulhan Arukh, Orah Hayyim 252:8).

The blessings over the Megilla – בברכת ממין. Even ten people may read the Megilla together, and they and those who hear them fulfill their obligation. However, the custom is for only one person to read aloud for the community. One who does not have a valid Megilla should be especially careful to hear the Megilla from the reader and not articulate the words together with him (Arukh HaShulhan; Shulhan Arukh, Orah Hayyim 692:1).

Prior to their performance – בברכת ממין. Even ten people may read the halil together (Shulhan Arukh, Orah Hayyim 488:2).

Since the Megilla is cherished by the congregation, they will pay close attention and hear it – you will be reached when you enter the room. The Ran and others explain that one will listen carefully and discern one of the voices. Alternatively, one will listen carefully to all of the voices together rather than to one particular voice.

Prior to their performance – בברכת ממין. The Gemara proves that over means prior to. However, it also indicates that the blessing must be recited immediately before the performance of the mitzva. Perhaps this can be derived from the second verse cited in the Gemara: “And he passed before them,” which describes the fact that Jacob went immediately in front of his family members. Similarly, the blessing must be recited immediately before the performance of the mitzva (Ran, Ritva), in order to emphasize that one’s intent is to fulfill the mitzva (Tosefta Ril).

And one may translate – תרגם. From the time of Ezra the Scribe and through the talmudic period, it was customary to read the Aramaic translation of Onkelos as part of the Torah reading on Shabbat morning. This practice was intended, among other things, to allow even those unfamiliar with biblical Hebrew to understand the reading. This custom is no longer practiced today, with the exception of Yemenite communities, where reading the translation of Onkelos remains part of the service.
Who pleads our cause, etc. — וְיְתַחֵד הַנּוֹקֵם: Some early commentators explain that the five expressions mentioned in this blessing correspond to the five times the Bible mentions the Jews fought Amalek (Deuteronomy 20:1; Kol Bo, Mikhmas).

Who on behalf of Israel exacts punishment from all their foes, the God Who brings salvation — Who on behalf of Israel exacts punishment from all their foes, the God Who brings salvation; One may not conclude a blessing with two themes, however, in this case the two phrases complement each other and are considered one theme. The reason it was necessary to add the God Who brings salvation, is so that it not sound as though God exacted punishment from the foes of the Jewish people but did not save the Jews themselves (Sefer Halakhah Gedolot). Alternatively, this addition indicates that the Jews were not harmed when they defeated their enemies (Meir; Kol Bo).

And God spoke to Moses saying, etc. — And God spoke to Moses saying, is included in the count — The verse “In the beginning” is inclusive of the entire Creation (see Ramban’s Commentary on the Torah).

The small boxes in which the coins are collected from the chamber have the letters alef, bet, and gimel, so that the money in the first box will be used first (Rambam Sefer Zemanim, Hilkhot Shekalim 2:3).

And Rabbi Yoẓeṭ Rava said: “And God spoke to Moses saying” counts as one of the ten verses in a Torah reading.

The Gemara asks: What blessing is recited after the reading of the Megilla in places where it is customary to recite such a blessing? The Gemara answers that the following blessing is recited: Blessed are You, Lord our God, King of the universe, the God Who pleads our cause, and Who judges our claim, and Who avenges our vengeance, and Who punishes our foes, and Who and brings retribution to our enemies. Blessed are You, Lord, Who, on behalf of Israel, exacts punishment from all of their foes. Rava said: The conclusion of the blessing is as follows: Blessed are you, Lord, the God who brings salvation. Rav Pappa said: Therefore, since there are two opinions on the matter, we should say both of them: Blessed are you, Lord, Who, on behalf of Israel, exacts punishment from all their foes; the God Who brings salvation.

We learned in the mishna: On Mondays and on Thursdays during the morning service and on Shabbat during the afternoon service, three people read from the Torah. The Gemara asks: Corresponding to what were these three readers instituted? Rav Asi said: They correspond to the three sections of the Bible: Pentateuch, Prophets, and Writings. Rava said: They correspond to the three components of the Jewish people: Priests, Levites, and Israelites.

Rabbi Yehoshua ben Levi said: They correspond to the ten idlers that are in the synagogue, i.e., ten men who have the leisure not to work, and instead sit in the synagogue and are available to attend to communal needs. Rav Yosef said: They correspond to the Ten Commandments that were spoken to Moses at Sinai. Rabbi Levi said: They correspond to the ten psalms of praise that David said in the book of Psalms. And Rabbi Yohanan said: They correspond to the ten utterances with which the world was created.
And if the last one called to the Torah read four verses, he too is praiseworthy, due to the principle that one elevates to a higher level of sanctity and does not downgrade. If the last reader reads more verses than did the first two, this is an elevation in sanctity. The Gemara relates that Rav Pappa happened to come to the synagogue of the place called Avi Gover, and the first person called to the Torah read four verses, and Rav Pappa praised him.

We learned in the mishna that one may neither decrease the number of readers nor add to them. The one who begins the reading and the one who concludes the reading from the Torah each recite a blessing. It is taught in a baraita: The one who begins the reading recites a blessing before reading from the Torah, and the one who concludes the reading recites a blessing after the reading.

The Gemara comments: And now that all who read from the Torah recite blessings both before and after reading from the Torah, this is the reason that the Sages instituted this policy: It is a decree due to both those who enter the synagogue in middle of the reading and do not hear the first reader's initial blessing and due to those who leave the synagogue early and do not hear the final reader's concluding blessing, lest they come to the erroneous conclusion that one blessing suffices.

We learned in the mishna: On the days of the New Moon and on the intermediate days of a Festival, four people read from the Torah. Ulla bar Rav raised a dilemma before Rava: The Torah portion read on the New Moon consists of three short consecutive paragraphs (Numbers 28:1–9, 10–11, 15–16). How does one read it in order to divide it among four readers? With regard to the first paragraph, which carries the verse: “Command the children of Israel and say to them, My offering, the provision of My sacrifices made by fire” (Numbers 28:2), and which is eight verses, what shall we do?

If you say that the first two readers should read three verses each, there will remain only two more verses until the end of the paragraph, and one may not leave fewer than three verses before the end of a paragraph at the conclusion of a reading. If you say that the first two readers should read four verses each and then seven verses will be left until the end of entire portion; the second paragraph of “And on Shabbat day” (Numbers 28:9) is two verses, and the third paragraph of “And on the beginnings of your months” (Numbers 28:11) is five verses. What shall we do with them? If the third reader reads the two verses from this paragraph and one of those verses in the following paragraph, is this improper due to the principle that

**Background**

Western lamp — The synagogue of Avi Gover — The synagogue of Avi Gover was apparently located in a small town, perhaps a suburb of Mezoh, between Mezoh and the town of Mavrikhta. The place may have been named after the founder of this synagogue, which is mentioned several times in the Talmud and was visited by some of the great amoraim over a number of generations.

And the western lamp faces toward the Divine Presence — The flames in the six lamps of the branches of the candelabrum all faced the middle lamp, and the flame in the middle lamp faced the Holy of Holies (Rambam, Sefer Avoda, Hilqot Beit HaBeit 3:8).

One elevates to a higher level of sanctity — A person should be elevated to higher levels of authority and not demoted. Similarly, utensils that are utilized for sacred purposes should be used only for more elevated purposes but not for purposes of lesser sanctity (Rambam, Sefer Avoda, Hilqot Keli HaMikdash 4:21 and Sefer Avoda, Hilqot Beit HaBeit 3:16).

And now that all who read from the Torah recite blessings — Nowadays all who are called up to the Torah recite a blessing both before and after the reading (Shulhan Arukh, Orach Hayyim 134).

And one may not leave fewer than three verses before the end of a paragraph — A reader may not conclude reading the Torah with fewer than three verses left before the end of a paragraph (Shulhan Arukh, Orach Hayyim 195).

**Notes**

Rav Pappa praised him — Rav Pappa agreed that it is acceptable for any of the three readers to read four verses. He praised the first reader because he took the initiative to read four verses and thereby demonstrated his zeal to perform mitzvot (Maharsha).

Due to those who enter — Someone. Some explain this to mean that the one who comes in late will hear the Torah reading without having heard the blessing recited before the reading, and it is proper for everyone to hear both the Torah reading and the blessings (see Mikhtam and Meiri).