



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Megilla Daf Yud Zayin

PEREK HAKOREI L'MAFREYA – PEREK SHEINI

MISHNA

- If one reads the megilla out of sequence, he is not yotzeh. If one reads it by heart, or in the Targum language, or in any other language (other than Lashon HaKodesh), he is not yotzeh. However, one may read it in another language for people who understand that language. Also, anyone can be yotzeh if he hears the megilla read in Lashon HaKodesh (even if he doesn't understand that language).
- If one read the megilla with long pauses at given points, or while somewhat sleeping, he is yotzeh.
- If one was reading a megilla as he was writing it, or as he was darshening it, or as he was correcting it, if he had in mind to be yotzeh, he is yotzeh. If not, he is not yotzeh.
- If one read from a megilla written with sahm, sikra, kumus, or kankantom, or if it was written on neyar or diftirah, he is not yotzeh. One must read from a megilla written in ashuris, on parchment, with black ink.

GEMARA

- **Q:** How do we know that a megilla may not be read out of sequence? **A:** **Rava** said, the pasuk says "kichsavam v'chizmanam", which teaches that just as time cannot be out of sequence (i.e. the 14th always comes before the 15th) so too the reading of the megilla cannot be done out of sequence.
 - **Q:** That pasuk is discussing the performance of the mitzvos of Purim, not the reading!?
A: We learn it from the pasuk of "v'hayamim ha'eileh nizkarim v'saasim", which compares the performance of the mitzvos to the reading, and teaches that the reading too may not be out of sequence.
- A Braisa says, the Halacha of proper sequence also applies to Hallel, Kriyas Shema, and Shmoneh Esrei.
 - **Q:** How do we know that Hallel must be said in sequence? **A:** **Rabbah** said, from the pasuk of "Mimizrach shemesh ahd mevo'o". **R' Yosef** said, from the pasuk of "Zeh hayom asah Hashem". **R' Avya** said from the pasuk of "Yehi Sheim Hashem mevorach". **R' Nachman bar Yitzchak** said, from the pasuk of "Mei'atah v'ahd olam".
 - **Q:** How do we know that Kriyas Shema must be said in sequence? **A:** A Braisa says, **Rebbi** says Shema must be read in Lashon Kodesh, based on the word "V'hayu" which means it must be read *this* way. The **Chachomim** say it can be read in any language based on the word "Shema", which means in any language one understands.
 - **Rebbi** says the word "Shema" teaches that you must hear yourself read the shema, whereas the **Chachamim** say you don't need to hear yourself read the shema.
 - The **Chachamim** say "V'hayu" teaches that one cannot read shema backwards, whereas **Rebbi** learns that from the "Hey" of "Hadirarim" (this is the answer to our question and the reason this entire discussion is brought down here).

- It may be that **Rebbi** would hold that all Torah readings must be done in Lashon Kodesh. Still, the Torah says “V’hayu” by Shema so that one shouldn’t expound like the **Chachomim** do on the word “Shema”.
- It may be that the **Chachomim** would hold that all Torah readings may be done in any language. Still, the Torah says “Shema” so that one shouldn’t expound the “V’hayu” like **Rebbi** does.
- **Q:** How do we know that shmoneh esrei must be said in sequence? **A:** A Braisa says that **Shimon Hapakuli** set up the order of the shmoneh esrei in front of **R’ Gamliel** in Yavneh. **R’ Yochanan** said that the order was set up by 120 Elders, who had many nevi’im among them. We see that sequence is important.
- A Braisa regarding the shmoneh esrei says, we learn that the bracha of “Avos” must be said based on the pasuk of “Havu LaShem bnei eilim” (referring to the avos). We learn that the bracha of “Gevuros” must be said based on the pasuk of “Havu LaShem kavod va’oz”. We learn that the bracha of “Kedusha” must be said based on the pasuk of “Havu LaShem kavod shemo...”
 - **Q:** Why do we say the bracha of wisdom after kedusha? **A:** Based on a pasuk that discusses “binah” right after a pasuk that discusses kedusha.
 - **Q:** Why do we say the bracha of teshuva after wisdom? **A:** A pasuk says, “His heart will *understand* and he will *repent* and be healed”.
 - **Q:** Based on this, the bracha of refuah should come after the bracha of teshuva!? **A:** A pasuk says “V’yashov ehl Hashem...ki yarbeh lisloach”, which teaches that the bracha of selicha comes after teshuva.
 - **Q:** Why is that more of a reason than the previous pasuk which puts refuah right after teshuva!? **A:** A pasuk says “Hasolei’ach lechol avoneichi harofei l’chol tachlu’oychi”, which teaches that refuah comes after selicha.
 - **Q:** The pasuk says “v’shav v’rafa lo” (he will do teshvua and be healed)!? **A:** That refers to a spiritual healing – i.e. selicha.
 - **Q:** Why is the bracha of geula said 7th? **A:** **Rava** said, because we are destined to be redeemed in a 7th (i.e. shmitta) year.
 - **Q:** We have learned that we will be redeemed after the shmitta year!? **A:** During the shmitta year the wars will begin, and those wars are the beginning of the redemption.
 - **Q:** Why is the bracha of refuah said 8th? **A:** **R’ Acha** said, because milah, which needs refuah, is done on the 8th day.
 - **Q:** Why is the bracha for parnassa said 9th? **A:** **R’ Alexandri** said, this bracha is said against those who raise prices unfairly, and Dovid discusses these people in the 9th perek of Tehillim.
 - **Q:** Why is the bracha of gathering the galus said after the bracha of parnassa? **A:** This is based on a pasuk that mentions the Yidden returning, right after mentioning sustenance.
 - From a pasuk we see, that once we are all gathered, the resha’im will be judged (which is the next bracha).
 - From another pasuk we see that once they are judged, they will then be destroyed (which is the next bracha).
 - From another pasuk we see that once they are destroyed, the tzadikim will be exalted (which is the next bracha).
 - From another pasuk we see that this will take place in Yerushalayim (which is the next bracha).
 - From another pasuk we see that after Yerushalayim is built, Dovid will come (which is the next bracha).
 - From another pasuk we see that once Dovid comes, tefilla will be accepted (which is the next bracha).

- From another pasuk we see that once we have tefilla, we will have the Avodah (which is the next bracha).
- From another pasuk we see that once we have the Avodah, we will give thanks (which is the next bracha).
- From another pasuk we see that Aharon blessed the Yidden after he did the Avodah (which is why we do birchos Kohanim after Todah, because Todah is a type of Avodah as well).
- The bracha of peace (“Sim Shalom”) is then said last, because that is the bracha mentioned at the end of birchos Kohanim.