



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

Megilla Daf Yud Ches

- **Q:** We said earlier that the order of the shmoneh esrei was instituted by 120 Elders, which included many nevi'im, and was also instituted by **Shimon Hapakuli**. If the Elders already established it, what did **Shimon** do? **A:** The order was forgotten, and he came and reinstated the order.
 - It is assur to add praises beyond what was instituted. This is based on a drasha of **R' Elazar** who darshened that it is only appropriate to praise Hashem if one is capable of giving His complete praise. Since that is impossible, one should not praise beyond what was instituted.
 - **Rabbah bar bar Chana in the name of R' Yochanan** darshened a pasuk to teach, that one who gives excessive praise of Hashem will be uprooted from this world.
 - **R' Yehuda** of Giboraya darshened that staying silent is better than excessively praising Hashem. **R' Dimi** said a similar concept as well ("If a word is worth a sela, silence is worth two").

KERA'AH AHL PEH LO YATZA...

- **Q:** How do we know that the megilla may not be read by heart? **A: Rava** says, we learn a gezeirah shava on the word "zechira" (from which we learn the obligation to read the megilla). In the megilla it says "V'hayamim ha'eileh nizkarim", and elsewhere (regarding the obligation to remember what Amalek did) it says "Ksov zos zikaron basefer". We learn from there that the megilla too must be read from the sefer.
 - **Q:** Maybe the remembering of Amalek need not be read out loud, but can simply be read with one's eyes? **A:** Regarding this obligation the Torah says "zachor" and "lo tishkach". We learn that an actual, verbal reading is required.

KERA'AH TARGUM LO YATZA...

- This can't be referring to where it was written in Lashon HaKodesh and then read in Targum, because that would be considered as reading it by heart. This must be referring to where it was written and read in Targum.

AVAL KORIN OSAH LALO'AZOS B'LAAZ...

- **Q:** The Mishna previously said that reading in any language other than Lashon HaKodesh is assur!? **A: Rav and Shmuel** explain that this permit is only for Greek, but all other languages would be assur.
 - **R' Acha in the name of R' Elazar** explains, that this refers to where it is written and read in Greek.
 - **R' Acha in the name of R' Elazar** said that Hashem refers to Yaakov as "Eil". He understands the pasuk as follows: "Vayikra lo (and He called Yaakov) Eil, (and who called him so) Elokei Yisrael".
 - **Q:** A Braisa says that if one reads the megilla in a foreign language, including Greek, he is not yotzeh!? **A: Rav and Shmuel** meant that it may be read in Greek *for Greeks*, which is specifically allowed by another Braisa.
 - **Q:** If so, why is only Greek permitted? Every foreign language should be allowed for those who are of that nationality!? **A:** Our Mishna allows every foreign language for those who are of that nationality. **Rav and Shmuel** meant to allow Greek even for those who are not themselves Greek. Although the Braisa only allows Greek for people of Greece, they hold like **R' Shimon ben Gamliel** who

gives Greek the same status as Lashon HaKodesh (by allowing sefarim to be written in Greek), and they therefore allow it to be read in Greek by all people.

- **Q:** Why didn't they simply say that the Halacha follow **R' Shimon ben Gamliel**? **A:** If they would say so, we would think that it wouldn't apply to megilla, because the pasuk says "kichsavam". Therefore, they specify that they hold this way regarding megilla as well.

V'HALO'EIZ SHESHAMA ASHURIS YATZAH...

- **Q:** Why are they yotzeh if they don't understand what they are saying? **A:** They are no different than women and amei ha'aretz, who are yotzeh although they don't understand. **A2: Ravina** said, there are words in the megilla whose meanings are unknown, such as "ha'achashtranim bnei haramachim", and yet we are yotzeh. It must be that the purpose of the reading is to publicize the miracle. This is why reading in Lashon Kodesh is allowed even if one doesn't understand that language.

KERA'AH SEIRUGIN YATZAH...

- The **Rabanan** were unsure what the word "seirugin" meant. They then heard **Rebbi's** maidservant using the term to refer to intervals (as opposed to all at once).
 - The **Rabanan** were unsure what the word "chaluglugos" meant. They then heard **Rebbi's** maidservant using the term to refer to a spice.
 - The **Rabanan** were unsure what the word "salsileha" meant. They then heard **Rebbi's** maidservant using the term to refer to curling of the hair.
 - The **Rabanan** were unsure what the word "yehavcha" meant. **Rabbah bar bar Chana** said, he heard a Arab merchant use that word to refer to a burden.
 - The **Rabanan** were unsure what the word "teitasiha" meant. They then heard **Rebbi's** maidservant using the term to refer to a broom.
- A Braisa says, if one reads the megilla, pausing at intervals, he is yotzeh. If one reads the megilla out of sequence, he is not yotzeh. **R' Muna in the name of R' Yehuda** says, if the pauses are long enough to complete the megilla, he would need to read it again from the beginning.
 - **R' Yosef** paskened like **R' Muna in the name of R' Yehuda**.
 - **Q: Abaye** asked **R' Yosef**, does the pause need to be long enough to finish the megilla from where he is holding, or to finish the megilla from beginning to end? **A:** He answered, from the beginning, because if you were to say from where he is holding, there is no set time, which would lead to a different result in every situation.
 - **R' Abba in the name of R' Yirmiya bar Abba in the name of Rav** paskened like **R' Muna in the name of R' Yehuda**. **Shmuel** said the Halacha does not follow **R' Muna in the name of R' Yehuda**. **R' Bibi** said the opposite – that **Rav** said the Halacha does not follow **R' Muna** and **Shmuel** said that it does.
 - **R' Yosef** said, follow the version of **R' Bibi**, because we find that **Shmuel** follows the opinion of an individual when he is more stringent (as is the case by **R' Muna**).
- A Braisa says, if the sofer left out some words or pesukim from the megilla and one read those missing words from memory, he is yotzeh.
 - **Q:** A Braisa says, if the letters of a megilla are broken or torn, it is only valid if they are still legible (which means if they are missing it is passul)!? **A:** This Braisa is discussing where most of the megilla is in this condition. The first Braisa is discussing where only some is missing.
- If one was reading and skipped a pasuk, he cannot fill in that pasuk later on. Rather, he must go back to that pasuk and continue reading the megilla from that point forward. If one walks into shul when they are halfway through the megilla, he cannot say that he will listen to the second half and then read the first half afterward. Rather, he must read from beginning to end.

MISNAMNEIM YATZAH...

- **R' Ashi** explained, this refers to a person who is sleeping, but not sleeping, and awake, but not awake. If one calls his name he answers, but he is not capable of giving an answer that requires thinking. However, if you were to remind him of something, he would remember.

HUYSA KOSVA DORSHA UMAGIHA IHM KIVEIN LIBO YATZAH...

- This must be talking about where he first writes and then reads the pasuk he writes.
 - **Q: R' Chelbo in the name of R' Chama bar Gurya in the name of Rav** said that one must read from a complete megilla in order to be yotzeh!? **A:** He has a complete megilla in front of him that he reads from and then writes a new one based off of that.
 - **Q:** Maybe this is a proof to **Rabbah bar bar Chana in the name of R' Yochanan**, who said that it is assur to write even one letter that is not copied from a writing? **A:** It may be that it is not required, but this person happened to have a complete megilla in front of him, that he was using to copy from.
 - **Q:** How could **Rabbah bar bar Chana** say this? A Braisa says, **R' Shimon ben Elazar** said that it once happened that **R' Meir** was in a place with no megilla, so he wrote one from memory and then read it. We see one need not write by copying from an existing text!? **A: R' Avahu** said, **R' Meir** was allowed to do so, because he was so well versed in the Torah that it was as if he had the text in front of him.
 - **Q: R' Chisda** once saw **R' Chananel** writing sefarim from memory. **R' Chisda** told him, although you can write the entire Torah from memory, the **Chachomim** have said that it must be written from a text. We see that **R' Chananel** was also very well versed in the Torah, and yet **R' Chisda** told him that it is assur!? **A: R' Meir** had no other option, so he was allowed. However, generally it may not be done.
 - **Abaye** allowed the people of the house of Bar Chavu to write tefillin and mezuzos from memory. He followed the shita of **R' Yirmiya in the name of Rabbeinu** quoted in a Braisa, which says that tefillin and mezuzos may be written from memory, because people are very well versed in their parshiyos.

HUYSA KESUVA B'SAHM...

- "Sahm" is sama. **Rabbah bar bar Chana** said that "sikra" is sikrisa (a red dye). "Kumus" is kuma (sap from a tree). "Kankantom" is black dye used to dye shoes. "Diftira" is parchment that has not gone through the entire finishing process. "Niyar" is a type of grass glued together and used to write on.

AHD SHETIHEI KESUVA ASHURIS

- This is based on the pasuk that says "kichsavam v'chizmanam".

AHL HASEFER U'BIDYO...

- We learn this from a gezeirah shava. The pasuk in the megilla says "vatichtov" and a pasuk elsewhere says, "koseiv ahl hasefer badyo". This teaches that the megilla must be written on parchment with black ink as well.