



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

Megilla Daf Chuf

R' YEHUDA MACHSHIR B'KATAN

- A Braisa says, **R' Yehuda** said, I read the megilla before **R' Tarfon** and the Elders in Lod when I was a minor. The **Chachomim** told **R' Yehuda**, that testimony cannot act as a proof to your view, because you were a minor when it happened, and we do not accept the testimony of a minor.
 - A Braisa says, **Rebbi** said, I read the megilla before **R' Yehuda** when I was a minor. The **Chachomim** said to him, you cannot bring a proof to a view from that, because **R' Yehuda** is the view that allows a minor to read the megilla.
 - **Q:** Why didn't they answer him like they did **R' Yehuda**, that we don't accept testimony from a minor!? **A:** They actually gave him both answers.

MISHNA

- One may not read the megilla, do a bris milah, go to the mikveh (from being tamei as a zav or tamei meis), sprinkle the parah adumah, or have a woman who only needs one clean day to become tahor go to the mikveh, untilnetz hachama (sunrise) has arrived. If any of these were done from the time of the sun's first rays (amud hashachar), it is valid.

GEMARA

- The megilla must be done by day based on the pasuk of "V'hayamim ha'eileh" – which teaches that it must be by day.
 - **Q:** This seems to argue with **R' Yehoshua ben Levi** who says that the megilla must be read at night and then again by day!? **A:** The Mishna is only discussing the day time reading, but may agree that it must be read at night as well.
- Milah must be done by day based on the pasuk of "U'vayom hashmini yimol".
- Tevilla and sprinkling of parah aduma must be done by day based on the pasuk of "v'hiza hatamei ahl hatahor bayom hashvi'i", and there is then a hekesh from sprinkling to toiveling.
 - **Q:** Why is the woman's tevila mentioned separately in the Mishna? **A:** We would have thought that just as a zav who sees one discharge may go to the mikveh on that very day, so too a woman in this situation, may count the night as her clean "day" and go to the mikveh that night. The Mishna therefore teaches that it must wait for morning, because she must count a clean *day*.

V'KULAN SHE'ASU MISHE'ALAH AMUD HASHACHAR KASHER

- **Q:** How do we know that from amud hashachar it is already considered to be daytime? **A:** **Rava** said, the pasuk says Hashem called "l'ohr (when it begins to get light) yom (was called day)", which refers to amud hashachar.
 - **Q:** If so, when the pasuk says "V'lachoshech kara layla" it should be taken to mean that it is already night when it begins to get dark, and we pasken that is not so! **A:** **R' Zeira** said, a pasuk says that the people worked from amud hashachar until tzeis kahochavim, and the night was spent watching, while the day was spent working. We see that from amud hashachar it is already considered to be daytime.

MISHNA

- The entire day is valid for: reading the megilla, saying Hallel, blowing shofar, taking the lulav, davening mussaf, bringing the Korbon Mussaf, saying the viduy over the oxen brought when Sanhedrin or the Kohen Gadol pasken wrong and cause people to sin, saying viduy with the

maaser, saying viduy on Yom Kippur, for leaning on a Korbon, for shechita, for waving the korbon, for bringing the Korbon Mincha to the Mizbe'ach, for doing the kemitza and the offering of the mincha onto the Mizbe'ach, for melika (killing of a bird Korbon with the thumbnail of the Kohen), for receiving the blood, for offering the blood, for giving the Sotah to drink the special water, for doing an eglah arufah process, and for the purifying process of a metzora.

- The entire night is valid for: cutting the barley for the Omer and for burning the fats and limbs of a korbon.
- The general rule is, any mitzvah that must be done by day, may be done the entire day. Any mitzvah which must be done at night, may be done the entire night.

GEMARA

- The source for all the things listed in the Mishna are as follows:
 - Megilla – “V'hayamim ha'eileh nezkarim v'naasim”
 - Hallel – “Mimizrach shemesh ahd mevo'o”. **R' Yosef** says it is from “zeh hayom asa Hashem”.
 - Lulav – “Ulikachtem lachem bayom harishon”
 - Shofar – “Yom teruah yihiyeh lachem”
 - Korbon Mussaf – “Dvar yom b'yomo”. The tefilas mussaf is then given the same Halacha as the Korbon Mussaf.
 - The Viduy over the korbanos – we learn a gezeirah shava from the viduy of Yom Kippur, regarding which the pasuk says “Bayom hazeh yichaper”.
 - The Viduy over the maaser – after discussing the viduy, the pasuk says “Hayom hazeh Hashem Elokecha mitzavicha”.
 - Semicha and Shechita – there is a hekesh between semicha and shechita, and regarding shechita the pasuk says “b'yom zivchachem”.
 - Tenufa – “Beyom hanifchem es ha'omer”
 - Hagasha (bring the korbon to the Mizbe'ach) – this is learned from tenufa through a hekesh.
 - Melika, Kemitza, Haktara, and Hazaya – the pasuk regarding offering a korbon (which includes all these processes) says “Biyom tzavoso es Bnei Yisrael”.
 - Sotah – We learn a gezeirah shava from a Din Torah (court case). Just as that must be done by day, so too the drinking of the Sotah must be done by day.
 - Eglah Arufah – the Yeshiva of **R' Yanai** said, the pasuk says “kparah” here, as it says regarding a korbon. This teaches that it too must be done by day.
 - Metzora – “Zos tihiyeh toras hametzora b'yom taharaso”.

KOL HALAYLA KASHER LIKTZIRAS HAOMER...

- The source for these things are as follows:
 - Omer – We have learned that the cutting and counting must be done at night, and the offering must be done by day.
 - Burning of the fats and the limbs – “Kol halayla ahd haboker”.

ZEH HAKLAL DAVAR SHEMITZVASO BAYOM KASHER KOL HAYOM

- **Q:** What does this come to include? **A:** This comes to include the setting up and the removing of the spoons of the levona from the Shulchan, according to the view of **R' Yose**, who says that there can be time between the removal of the old Lechem Hapanim and the placement of the new (it had to take place the same day, but need not be done the same instant). The Mishna teaches that it must be done some time during that day.

DAVAR SHEMITZVASO BALAYLA KASHER KOL HALAYLA

- **Q:** What does this come to include? **A:** This comes to include the eating of the Korbon Pesach. This is in contrast to **R' Elazar ben Azarya**, who darshens a pasuk to teach that it may only be eaten until chatzos.

HADRAN ALACH PEREK HAKOREI L'MAFREYA!!!