



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

### Megilla Daf Chuf Beis

B'ROSHEI CHODASHIM U'VICHOLU SHEL MOED KORIN ARBA'AH...

- **Ulla bar Rav** asked **Rava**, how is the Rosh Chodesh reading to be read? The first parsha read contains 8 pesukim. If we are to have 2 people read 3 pesukim each, that would leave 2 pesukim in that parsha, and we have learned that we are not to leave over less than 3 pesukim when reading a parsha. If we are to allow the first 2 people to read 4 pesukim each (and complete that first parsha), that would leave the next parsha of 2 pesukim, and the third parsha of 5 pesukim (for a total of 7 remaining pesukim). We can't allow the 3<sup>rd</sup> person to read the 2 pesukim of the second parsha and one of the 3<sup>rd</sup> parsha, because we have learned that we don't begin a parsha unless 3 pesukim will be read. The 3<sup>rd</sup> person can't read 3 of the 3<sup>rd</sup> parsha, because that would only leave 2 pesukim remaining for the 4<sup>th</sup> one to be called to the Torah. So what should be done? **Rava** said, I have not heard an answer to this question, but I have heard an answer to a similar question. We have learned that the Torah reading for the people of the maamad on certain days contains only 5 pesukim which must be split among 2 of the people who are called to the Torah. Regarding that, a Braisa brings a machlokes between **Rav** and **Shmuel** as to how to divide these pesukim. **Rav** says the second reader rereads one pasuk that the first person read. **Shmuel** says they split the middle pasuk.
  - **Rav** says they reread, because he holds that we may not stop at a place where Moshe did not institute a stop.
  - **Q:** How can **Shmuel** say that they split the pasuk? We find that **R' Chanina Hagadol** only allowed splitting a pasuk when teaching children, to allow for easier learning!? **A:** **Shmuel** would say, the reason **R' Chanina** allowed it there was because there was no better solution. Here too, there is no better solution.
  - **Q:** Why doesn't **Shmuel** say to reread one of the previous pesukim? **A:** It is a gezeirah so that if one enters the shul when the second person is reading, or before the second person begins to read, he should not think that there is someone who is reading less than 3 pesukim.
  - **Q:** A Braisa says, a parsha of 6 pesukim can be read by 2 people. If a parsha only has 5 pesukim, one person can read 3 pesukim, and another person can read the remaining 2 pesukim of that parsha and should read one from the next parsha. **Others** say that we don't begin a parsha unless we will read 3 pesukim from it, so the second person should therefore read 3 pesukim from the next parsha. Why is this so? According to **Rav**, the second person should reread one of the previous pesukim, and according to **Shmuel**, they should split the middle pasuk!? **A:** The case of this Braisa is different, because he is not limited to this parsha, therefore he has the option to read into the next parsha.
    - **R' Tanchum in the name of R' Yehoshua ben Levi** paskened like the **Others** in the Braisa.
    - **R' Tanchum in the name of R' Yehoshua ben Levi** also said, just as one may not begin to read a parsha unless he will read 3 pesukim, one may also not leave over less than 3 pesukim remaining to a parsha.
      - **Q:** This seems obvious!? If regarding the Halacha of beginning the parsha, the **Others** are more machmir, clearly they will be so regarding leaving over pesukim at the end as well!? **A:** We would think that we only have to be worried for latecomers, but not for people leaving early

(people will not leave a shul when the Torah is being read). The Braisa teaches that we must be concerned for both.

- **Q:** Why is the **T”K** only worried about the people who leave early, but not about the latecomers? **A:** The latecomers will ask the people there what took place, and they will understand how the Torah was read to that point. However, the people who leave early have no one to ask, and will think that someone read less than 3 pesukim.
- **Q:** **Rabbah the son of Rava** asked **R’ Yosef**, how do we paskan regarding the maamud Torah reading? **A:** He answered, we repeat a pasuk, and it is the second person who repeats the pasuk.

ZEH HAKLAL KOL SHEYEISH BO MUSSAF...

- **Q:** How many people get called to the Torah on a fast day? Do we say that since there is no Korbos Mussaf, only 3 people get called up, or do we say that since there are additional tefillos, 4 people should get called up? **A:** The Mishna says, “On Rosh Chodesh and Chol Hamoed 4 people are called up”. This suggests that a fast day will only have 3 people called up.
  - **Q:** The Mishna also says that on Monday, Thursday, and Shabbos mincha, 3 people are called up. This suggests that on a fast day there should be 4 people called up!? Obviously, we can’t bring a proof from our Mishna.
  - **Q:** Maybe we can bring a proof from **Rav**. He went to Bavel on a fast day. He was called to the Torah, made a bracha, read, and then did not make a bracha afterwards. Also, when the other people fell on their faces (to say tachanun), **Rav** did not. Now, **Rav** was a Yisrael, so the only reason he would not have made a bracha after reading was because there was going to be someone reading after him, and we therefore see that there must be 4 people who were called to the Torah on the fast day! **A:** It may be that **Rav** was called up as the first person even though he was not a Kohen. We find that **R’ Huna** would get the first Aliyah as well, although he was not a Kohen.
    - **Q:** **R’ Huna** was given that distinction because he was the undisputed greatest of his time. However, **Rav** lived in the time of **Shmuel**, who was a Kohen, and therefore **Rav** would not have been given the first Aliyah!? **A:** **Rav** was greater than **Shmuel**, however in front of **Shmuel** he would accord him honor. When **Shmuel** was not there, it is very possible that **Rav** got the very first Aliyah. It also makes sense that he got the first Aliyah, because if not, why did he make a bracha before he read (the Mishna said only the first Aliyah makes a bracha before reading)!
      - It may be that he made the bracha, because at that time the **Rabanan** had already instituted that all the people called to the Torah should make a bracha before the reading.
      - **Q:** If so, why didn’t he make a bracha after the reading as well (this was also part of the Rabbinic institution)!? **A:** **Rav** was not concerned that people would leave early from a shul that he was davening in (which was the concern that caused the **Rabanan** to institute making the bracha after the reading).
  - We can bring a proof from a Braisa that says, on days where people are working, like a fast day, we make 3 aliyos, and on a day when people are not working, like Rosh Chodesh and Chol Hamoed, we make 4 aliyos. This is a clear proof – **SHEMA MINAH**.
    - **Q:** **R’ Ashi** asked, our Mishna gave a general rule, that any day which has an addition (to the tefillos) has 4 aliyos, which would seem to say that a fast day has 4 aliyos!? **A:** This can’t be the proper understanding of our Mishna, because with that understanding, our Mishna would not follow the **T”K** or **R’ Yose** of a Braisa. The Braisa says that when Tisha B’Av falls on Monday or Thursday, we make 3 aliyos including maftir, and if it falls on Tuesday or Wednesday, we have one aliya which acts as the maftir. **R’ Yose** says there are always 3 aliyos.

Neither shita in the Braisa would fit our Mishna according to **R' Ashi's** understanding, so he must be mistaken.

- We must say that the “general rule” mentioned in our Mishna comes to teach that Rosh Chodesh and Chol Hamoed get 4 aliyos. Although this is mentioned explicitly in the Mishna, the Mishna gives this rule to teach that each day that is greater than the next gets an additional Aliyah. For example, on Rosh Chodesh and Chol Hamoed there is mussaf, so there are 4 aliyos. Since one may not do melacha on Yom Tov, there are 5 aliyos. Since Yom Kippur carries the kares penalty, there are 6 aliyos. Since Shabbos carries the sekilah penalty, there are 7 aliyos.
- A Braisa that was quoted above said that **Rav** did not fall on his face when the other people did.
  - **Q:** Why didn't **Rav** fall on his face? **A:** The floor was made of stone, and we have learned that one may not fall on his face on a stone floor except in the Beis Hamikdash.
    - **Q:** Why did the rest of the people fall on their faces? **A:** The stone floor was only by **Rav**.
      - **Q:** Why didn't he go near the other people on the other floor? **A:** He did not want to bother the tzibbur by making them get up for him as he walked by.
      - We can also answer that the entire floor was stone. **Rav** had the minhag to fully spread his hands and his feet when saying tachnun, and it is only this type of falling that is assur on a stone floor. The other people didn't do this, so for them it was mutar.
      - **Q:** Why didn't he just fall like the other people? **A:** He did not want to change his minhag.
      - We can also answer that the floor was not made of stone. **Rav** did not fall on his face, because **R' Elazar** said, a prominent person may not fall on his face unless he is certain that his tefilla will be answered.
        - A Braisa says, “Kidah” – is bowing on the face; “Kri'ah” – is kneeling; “Hishtachva'ah” – is laying down fully on the ground.
      - **Levi** once demonstrated “kidah” for **Rebbi**, and he became lame in the process.
        - **Q:** We have learned that **Levi** became lame as punishment for speaking improperly towards Hashem!? **A:** He injured himself when he was in a dangerous situation (while showing the kidah process), only because he was deserving of punishment.
      - **R' Chiya bar Avin** said, I saw **Abaye and Rava** say tachnun while leaning on their sides (so as not to fall on their faces).