



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

Megilla Daf Chuf Gimmel

B'YOM TOV CHAMISHA B'YOM HAKIPURIM SHISHA...

- **Q:** A Braisa brings a machlokes: **R' Yishmael** says that there are 5 aliyos on Yom Tov, 6 on Yom Kippur, and 7 on Shabbos, and there may not be less or more. **R' Akiva** says, there are 5 on Yom Tov, 7 on Yom Kippur, and 6 on Shabbos, and there may not be less but there may be more. The Mishna seems to follow neither shita of the Braisa (according to **R' Yishmael** we may not add aliyos, and according to **R' Akiva** the number of aliyos are different than stated in the Mishna)!? **A: Rava** said, the Mishna follows the shita of the Tanna Divei **R' Yishmael**, where **R' Yishmael** is quoted as stating exactly as our Mishna states.
 - **Q:** If so there is a contradiction between the 2 statements of **R' Yishmael**!? **A:** They are stated by 2 different Tanna'im, each with a conflicting view as to what **R' Yishmael** said.
 - **Q:** A Braisa says, on Yom Tov we begin davening later and finish early, on Yom Kippur we begin early and end late, and on Shabbos we begin early and end early. This would seem to only follow **R' Akiva**, who says that there is an additional Aliyah on Yom Kippur, and would thus explain why we end later? **A:** It may even follow **R' Yishmael**. The reason we end later on Yom Kippur is because the tefillos of Yom Kippur are very long.
- **Q:** What do the numbers 3, 5, and 7 (the numbers of the aliyos on the various days) correspond to? **A:** There is a machlokes between **R' Yitzchak bar Nachmeini** and **R' Shimon ben Pazi** – one says they correspond to the number of words in the 3 pesukim of Birchah Kohanim, and the other says they correspond to the 3 officers who guard the palace, the 5 who see the king's face, and the 7 who see the king's face.
 - **R' Yosef** taught a Braisa that said like the second view. **Abaye** asked him, why did you never explain this to me until now? He replied, I had no idea that you didn't know this. Did you ever ask me!?
- **Q: Yaakov Minaah** asked **R' Yehuda**, what do the 6 aliyos of Yom Kippur correspond to? **A:** He answered, they correspond to the 6 people that stood on each side of Ezra when he read the Torah. Although the pasuk lists 7 on Ezra's left side, Zacharya and Meshulem are actually the same person (he was called Meshulem because he was completely righteous).
- A Braisa says, all are valid to be called to the Torah for one of the aliyos, even a minor and a woman. However, the **Chachomim** said that a woman should not be called up, so as to retain the honor of the tzibbur.
 - **Q:** Is the maftir considered to be one of the 7 aliyos or not? **A: R' Huna** and **R' Yirmiyya bar Abba** argued: one said that it does count towards the 7 (after all, he reads from the Torah as well), and the other said that it does not (he only reads from the Torah to show kavod to the Torah, like **Ulla** said, and therefore he is not counted towards the 7 required aliyos).
 - **Q:** A Braisa says, the haftorah must be a minimum of 21 pesukim, corresponding to 3 pesukim for each of the 7 aliyos that were called to the Torah. Now, if the maftir is called in addition to the 7, we should require the haftorah to be 24 pesukim, to encompass the maftir as well!? **A:** Since he is only called to the Torah as a sign of respect for the Torah, we do not need to read pesukim in the haftorah corresponding to him.
 - **Q: Rava** asked, the haftorah of Parsha Tzav only has 17 pesukim, and yet we read it!? **A:** Those pesukim complete the subject matter, and therefore we need not read any more.

- **Q: R' Shmuel bar Abba** said that **R' Yochanan** would many times stop the reading of the haftorah after reading just 10 pesukim!? **A: R' Tachlifa bar Shmuel** taught, that when there is one who translates the haftorah as it is being read, we may read less than the 21 pesukim (because it would be a bother for the tzibbur to read that many pesukim).

MISHNA

- The following things may not be done without the presence of a minyan: “Porsin Es Shema” (if there was no minyan while davening and a minyan showed up after davening, they would say kadish, barchu, and the first bracha of Shema), a chazzan to lead the tzibbur in davening, Birchot Kohanim, reading from the Torah for the tzibbur, reading the haftorah for the tzibbur, the standing and sitting procedure that was done at a funeral, the bracha of the mourner, the consoling of a mourner (as done when he walks between 2 rows of people), the bracha of a chosson, or using Hashem’s Name when making a “zimun” for birchas hamazon.
- The appraising of land and people for purposes of hekdesh also requires 10 people, but those 10 people must consist of at least one Kohen.

GEMARA

- **R' Chiya bar Abba in the name of R' Yochanan** explained, the pasuk says “V'nikdashti b'soch Bnei Yisrael”, which teaches that any “davar shebikdusha” requires a minimum of 10 people to be present.
 - **R' Chiya** taught, this is learned from a gezeirah shava on the word “toch”, which is written here and is written regarding the group associated with Korach as well. The group of Korach is itself learned from a gezeirah shava from the meraglim on the word “eida”, and teaches that just as the meraglim were 10 bad people (there were 12 meraglim, but Yehoshua and Kalev were not included along with them, because they were not bad), so too the people referred to in the pasuk were 10 people.
- The sitting and standing process of a funeral is only done with 10 people, because we address the people as “yikarim”, and that is only proper when addressing at least 10 people.
- **Q:** What is meant by “the bracha of the mourners”? **A:** This refers to the brachos that were said to the mourners when they ate their first meal after the burial. As **R' Yitzchak** said in the name of **R' Yochanan**, these brachos must be said with 10 people, and the mourner is not counted as one of the 10. The brachos of a chosson must also be said with 10 people, but the chosson may be counted towards the necessary 10.
- We don't use Hashem’s Name in zimun with less than 10 people, because it would not be proper to add “Elokeinu” with less than 10 people there.
- **Q:** How do we know that appraisals for hekdesh require 10 people, of which one must be a Kohen? **A: Shmuel** said, the parsha regarding appraisals says the word “Kohen” 10 times – one is to require that a Kohen be present, and the other 9 mentions are an exclusion after an exclusion, which serves to include things. We therefore say that there must be at least one Kohen, but the other 9 can even be Yisraelim.
 - **Q:** Maybe we should darshen that every second mention of the word “Kohen” acts to include, but the others act to exclude, with the result being that we should need at least 5 of the people to be Kohanim!? **A: KASHYEH.**
- **Q:** How can a person become hekdesh? **A: R' Avahu** said, the Mishna is referring to a case where one promised his value to hekdesh. A Braisa teaches that in that case we appraise him as a slave, and that is his value. We learn from a hekesh that this is treated like an appraisal of land, and therefore requires 10 people, of which at least one must be a Kohen.