



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

### Megilla Daf Chuf Hey

#### MISHNA

- If one says "The good people should bless You (Hashem)", this is considered the ways of the heretics.
- If one says "Your mercy reaches the bird's nest" (in reference to the mitzvah of shiluach hakein), or "Your Name is remembered for the Good that You do", or he says "Modim, Modim", we must silence him.
- If one translates the parsha of arayos (forbidden relations) in a way that removes them from their literal meaning, we silence him.
- If one says that the pasuk which forbids one to give his child to the Molech avodah zarah, should be understood to mean that one should not have a child with a non-Jewish woman, which child would then worship avodah zarah, we must strongly silence him (he totally distorts the pasuk and makes the kares penalty associated with the subject matter of the pasuk seem to go onto a different aveirah than is meant).

#### GEMARA

- **Q:** It is understandable why we must silence him when he says "Modim" twice (because it sounds like he is saying there is more than one god), and when he says that Hashem's Name should be remembered for the good that He does (because a Mishna says that one must bless Hashem for the bad, just as he does for the good). However, why must we silence him when he says that Hashem's mercy reaches the bird's nest (referring to the mitzvah of shiluach hakein)?  
**A:** There is a machlokes between **R' Yose bar Avin** and **R' Yose bar Zevida**: one says, because it creates jealousy among the other creations (since it sounds like Hashem only has mercy on the birds, and nothing else), and the other says, because it is saying that the reason behind this mitzvah is mercy, whereas in truth its reason is not known to us.
  - A person once was the chazzan in front of **Rabbah**, and said "You have mercy on the birds, You should similarly show mercy to us as well". **Rabbah** said, "Look how well this person knows how to strike favor with Hashem". **Abaye** asked, our Mishna says we must silence someone who says something like this!? In truth, **Rabbah** only said so to sharpen **Abaye**, to see if he would realize that he was wrong.
  - A person acted as the chazzan in front of **R' Chanina**, and said many more praises of Hashem than are instituted to be said. **R' Chanina** said to him, "Have you completed Hashem's praise? We use the words that we do because they were said by Moshe in the Torah, and therefore instituted for us by the Anshei Kneses Hagedolah. Adding more is like praising a man who has millions of gold coins, and saying that he has silver coins. That is a disgrace, not a praise!"
    - **R' Chanina** said, everything is in the hands of Heaven except for the fear of Heaven (that is up to each individual person), as Moshe says in the pasuk "Mah Hashem Elokecha sho'eil mei'imach ki ihm l'yirah".
      - **Q:** The pasuk makes it sound like fearing Heaven is a simple matter!? **A:** For Moshe this was considered to be a simple matter.
- **R' Zeira** said, one who says "Shema, Shema" is like one who says "Modim, Modim", and must be silenced.
  - **Q:** A Braisa says, one who says Shema and repeats it, is considered disgraceful. This suggests that it is disgraceful, but he would not need to be silenced!? **A:** The Braisa is

discussing where he repeats each word after he says it. Our Mishna is discussing where he repeats each pasuk after he reads it.

- **Q: R' Pappa** asked **Rava**, maybe he is repeating himself because he did not have proper kavana when he said it the first time? **A: Rava** said, the fact that he can talk to Hashem and not have proper kavana is enough a reason to have him beaten with a hammer!

#### HAMECHANEH BA'ARAYOS MISHASKIN OSO

- **R' Yosef** explains, the Mishna means that he explains the pasuk as prohibiting one to make known the disgrace of his father or mother.

#### HAOMER U'MIZARACHA LO SITEIN L'HAVIR...

- The Tanna Divei **R' Yishmael** explained that the Mishna refers to one who says that this pasuk refers to the prohibition to have a child with a non-Jew.

#### MISHNA

- The story of Reuven (where he moved Yaakov's bed from the tent of Bilhah to the tent of Leah) is read but not translated (because the literal translation makes it sound as if Reuven was actually mezaneh, but this is not the proper understanding).
- The story of Tamar (where Yehuda was mezaneh with her) is read and translated.
- The first mention of the story of the Eigel is read and translated. The second mention (where Aharon retells it) is read but not translated (a literal translation makes it sound as if the Eigel had its own, independent powers).
- Birchas Kohanim, and the story of Dovid and Amnon are not read or translated.
- We do not read haftorah from the Merkava (that discusses the Heavenly workings). **R' Yehuda** says that we may. **R' Eliezer** says that we do not read haftorah from "Hodah es Yerushalayim".

#### GEMARA

- A Braisa says, there are parts of Tanach that are read and translated, some that are read but not translated, and some that are neither read nor translated. The following are read and translated:
  - The story of Creation (we would have thought that doing so may lead to people questioning the workings of Heaven).
  - The story of Lot and his daughters (we would think that it should not be read in deference to the honor of Avrohom).
  - The story of Tamar and Yehuda (we would think that it should not be read in deference to the honor of Yehuda, we therefore are taught to read it because Yehuda's confession is a tremendous praise for him).
  - The first mention of the story of the Eigel (we would think it should not be read in deference to the honor of the Yidden, we therefore learn that it should be read because it acts as a kapparah for them, and teaches all that forgiveness may always be had).
  - The parsha of the curses and the brachos (we would think it should not be read out of concern that hearing the curses will cause people to give up and follow their desires).
  - The Torah's punishments and warnings (we would think it should not be read because it may lead people to serve Hashem only out of fear).
  - The story of Amnon and Tamar (where Amnon was mezanah with his sister Tamar), and the story of Avshalom (where he was mezaneh with his father's pilagshim) – (we would think it should not be read in deference to the honor of Dovid).
  - The story of the Pilegesh B'Giva (we would think that it should not be read in deference to the honor of Binyamin).
  - The section in the Navi of "Hoda es Yerushalayim" (this comes to exclude the shitah of **R' Eliezer**, who says that this should not be read as a haftorah).
- The following are read and not translated:
  - The story of Reuven.

- We find that **R' Chanina ben Gamliel** once stopped the translator from translating that part of the pasuk, and the **Chachomim** praised him for doing so.
  - The story of the Eigel as mentioned the second time (which is the story as retold by Aharon).
    - **R' Shimon ben Elazar** says in a Braisa, we see how careful one must be when giving a response, because Aharon's response can be taken to mean that the Eigel had its own powers.
  - The Birchas Kohanim (because it seems to say that Hashem shows favoritism to the Yidden, and the people will not realize that this is only because of the special way that the Yidden serve Hashem).
  - The story of Amnon and Dovid.
    - **Q:** We said earlier that it is read and translated!? **A:** We do not translate the words that say that Amnon was the son of Dovid, but we do translate the other words.
- A Braisa says, all the pesukim that are written in a disgraceful way in the Torah, are read in a nicer way when reading for the tzibbur. The Braisa then gives a number of examples (e.g. the word "yishgalena" we read as "yishkavena", etc.)
  - **R' Nachman** said, although all forms of mockery are forbidden, one may mock avodah zarah, as can be seen in the pasuk that does so.
    - **R' Yannai** learns the same concept from another pasuk.
  - **R' Huna bar Manoach in the name of R' Acha the son of R' Ika** said, it is permitted for a Yid to taunt an idol worshipper and refer to the avodah zarah in a very derogatory fashion.
    - **R' Ashi** said, one may taunt a person about whom it is known that he is an adulterer, and may call him and his mother with derogatory names. One is also permitted to praise a person who has a good reputation, and one who so praises shall have brachos rest on his head.

**HADRAN ALACH PEREK HAKOREI OMEID!!!**