



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

Megilla Daf Lamed Aleph

MISHNA

- On the first day of Pesach we read the parsha of "Shor oh kesev". On Shavuot we read "Shivah Shavuot". On Rosh Hashanah we read "Bachodesh Hashvi'i". On Yom Kippur we read from "Parshas Acharei Mos". On the first day of Succos we read "Shor oh kesev". On the remaining days of Succos we read about the korbanos of Succos. On Chanukah we read the parsha of the Nesi'im. On Purim we read the parsha of "Vayavo Amalek". On Rosh Chodesh we read "Uvrashi Chadshem". On the maamadot we read from the story of Creation. On fast days we read the parsha of the brachos and k'lalos, but we don't stop in middle of the k'lalos, rather one person reads that entire portion.
- On Mondays, Thursdays, and Shabbos at mincha we read from the regular parsha of that week, and these readings do not count toward the reading that must be done on Shabbos.
- We learn that we must read about each Yom Tov on that Yom Tov based on the pasuk of "Vayedaber Moshe es Mo'adei Hashem ehl Bnei Yisrael".

GEMARA

- A Braisa says:
 - On Pesach we read "Shor oh kesev" and read the haftorah of the Korban Pesach in Gilgal.
 - The Gemara says, today that we have 2 days of Yom Tov, on the second day we read the haftorah of the Korban Pesach in the times of Yoshiyahu.
 - The remaining days of Pesach we read from various places that discuss Pesach.
 - **R' Pappa** said, these places are "Mish'chu", "Ihm kesef talveh", "Pesal lecha", and "Vayedaber" of Parshas Bahalosecha.
 - The 7th day of Pesach we read "Vayehi Beshalach" and the haftorah of "Vayedaber Dovid". On the 8th day we read "Kol Habechor" and the haftorah of "Ohd hayom".
 - **Abaye** said the order of the readings is mish'chu, shor oh kesev, kadesh li, ihm kesef, pesal lecha, bimidbar Sinai, Beshalach, and kol habechor.
 - On Shavuot we read "Shiva Shavuot" and the haftorah from Chabakuk. Others say we read "Bachodesh Hashlishi" and the haftorah of the Merkava.
 - Today that we have 2 days Yom Tov, we do both of these: we read like the "Others" on the first day, and like the first view on the second day.
 - On Rosh Hashana we read "Bachodesh Hashvi'i" and the haftorah of "Habein yakir li Ephraim". Others say we read "V'Hashem pakad es Sarah" and the haftorah of Chana.
 - Today that we have 2 days Yom Tov, we read like the view of the "Others" on the first day, and on the second day we read "V'HaElokim nisa es Avrohom" and the haftorah of "Habein yakir".
 - On Yom Kippur we read from "Acharei mos" and the haftorah of "Ki ko amar Ram V'Nisa". By Mincha we read the parsha of the forbidden relationships and read the haftorah of Yonah.
 - **R' Yochanan** said, wherever we find mention of Hashem's strength, we also find mention of His humility. We find examples of this in pesukim the Torah, in the Nevi'im, and in the Kesuvim.

- The first day of Succos we read “Shor oh kesev” and the haftorah of “Hinei yom bah LaShem”.
 - Today that we have 2 days of Yom Tov, on the second day we repeat the Torah reading and read the haftorah of “Vayikhalu ehl hamelech Shlomo”.

USHE'AR KOL YEMOS HECHAG KORIN B'KORBANOS HECHAG

- On Shmini Atzeres we read “Kol Habechor”, but we begin with the portion of “Aser Te'aser”, and we read the haftorah of “Vayehi kichalos Shlomo”. On Simchas Torah we read “V'zos Habracha” and the haftorah of “Vayamod Shlomo”.
- **R' Huna in the name of Rav** said, Shabbos Chold Hamoed of Pesach and Succos we read the parsha of “Re'ei”. On Pesach the haftorah is the story of the dry bones. On Succos the haftorah is “B'yom ba Gog”.

B'CHANUKAH B'NESI'IM

- On Shabbos Chanukah, the haftorah is the portion that discusses the “neiros” in Sefer Zecharya. If there is a second Shabbos Chanukah, the haftorah is about the neiros of Shlomo.

B'PURIM VAYAVO AMALEK B'RASHEI CHODASHIM...

- When Rosh Chodesh falls on Shabbos we read the haftorah of “Vehaya midei chodesh b'chadsho”. When Rosh Chodesh is on Sunday, the haftorah of the preceding Shabbos is “Vayomer lo Yehonason machar chodesh”.
- **R' Huna** said, when Rosh Chodesh Av falls on Shabbos the haftorah is “Chadsheichem u'moad Eichem san'ah nafshi...”
- **Rav** said, on Tisha B'Av the haftorah is “Eicha huysa l'zonah”.
 - A Braisa brings a machlokes regarding the Torah reading for Tisha B'Av: **Others** say it is “V'ihm lo sishmi'u li”. **R' Nosson bar Yosef** says it is “ahd ana yena'atzuni”. **Some** say it is “ahd masai l'eidah hara'ah hazos”.
 - **Abaye** said, today the minhag is to read “Ki sohlid banim” and the haftorah is “Asof asifeim”.

B'MAAMADOS B'MAASEI BEREISHIS...

- **Q:** Why do they read about Creation? **A:** **R' Ami** said, because if not for the ma'amados (i.e. the korbanos), the world would not continue to exist. We learn this from the conversation between Hashem and Avrohom Avinu. Avrohom asked Hashem, how do I know that you will give Eretz Yisrael to my children? Maybe they will sin and You will destroy the world like You did by the mabul? Hashem told Avrohom to take animals, etc. (the “Bris Bein Habesarim”). Hashem was saying, it is the korbanos which will bring a kapparah for any aveiros and will therefore not allow for the world to be destroyed. Avrohom asked, what about when there is no Beis Hamikdash at which to bring korbanos? Hashem said, “I have already established the parshiyos of the korbanos. When the Yidden read that before Me, I will consider it as if they brought the actual korbanos, and they will be forgiven for their aveiros”.

B'TANIYOS BERACHOS U'KLALOS...

- **Q:** How do we know that we should not make any stops while reading the klalos? **A:** **R' Chiya bar Gamda in the name of R' Assi** learns this out from a pasuk. **Reish Lakish** says because we do not want to say brachos over the curses. Therefore, a Braisa teaches that the aliya should begin one pasuk before the curses begin, and end one pasuk after they are done.
 - **Abaye** said, this is only true for the parsha of the klalos is Sefer Vayikra. However, this does not apply for the klalos in Sefer Devarim. The reason for the distinction is that the curses in Vayikra were written in the plural form and were said by Hashem through Moshe. The curses in Devarim were stated by Moshe, and were written in the singular.
 - **R' Huna** made this distinction as well.
- A Braisa says, **R' Shimon ben Elazar** said, Ezra instituted that the curses of Sefer Vayikra should be read before Shavuos, and the curses of Devarim should be read before Rosh Hashanah. **Abaye** said, this was done so that the year should end along with its curses.
 - **Q:** Shavuos is not the beginning of a new year!? **A:** Shavuos is also the beginning of a new year, as a Mishna says that Shavuos is the New Year for fruits of the tree.

- A Braisa says, **R' Shimon ben Elazar** said, if old men advise to destroy and young men advise to build, one should destroy, because the destruction of old men is beneficial, and the building of young men is detrimental. We see this concept by Rechavam the son of Shlomo (who took the advice of the young men over that of the old men, and ultimately lost the throne because of it).
- A Braisa says, **R' Meir** says, the place that we end the reading on Shabbos morning is where we begin by mincha. Where we leave off by mincha is where we begin reading on Monday. Where we leave off on Monday, we begin reading on Thursday. Where we leave off on Thursday is where we begin reading on Shabbos. **R' Yehuda** says, the place that we end reading on Shabbos morning is where we begin at mincha, on Monday, on Thursday, and on the following Shabbos.
 - **R' Zeira** paskened that the place that we end reading on Shabbos morning is where we begin at mincha, on Monday, on Thursday, and on the following Shabbos.
 - **Q:** Why doesn't he just say that the Halacha follows **R' Yehuda**? **A:** There were some versions that had the views of **R' Meir** and **R' Yehuda** reversed.