



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

### Megilla Daf Tes

USEFARIM NECHTAVIN B'CHOL LASHON...

- **Q:** A Braisa says, if any of the Lashon HaKodesh words of Tanach were written in Aramaic, or visa-versa, or if they were written in the Ivri letters instead of Ashuris, these sefarim will not make hands tamei. The only time a sefer will make hands tamei is when it is written in Ashuris, on parchment, with "deyo" ink. This is at odds with our Mishna!? **A: Rava** answered, our Mishna is discussing where it is written in another language but transliterated into Ashuris. This Braisa is discussing using the foreign alphabet.
  - **Q: Abaye** asked, if this is true, if the other alphabet is being used, the Braisa should say that it is passul even it is written in Lashon HaKodesh!? **A:** We must say that the Mishna follows the **Rabanan**, and the Braisa follows **R' Shimon ben Gamliel**.
    - **Q:** If that is true, the Braisa should also allow the sefarim to be written in Greek, and yet it only allows Ashuris!? **A:** We must say that our Mishna is discussing sefarim of Tanach, and the Braisa is discussing tefillin and mezuzos, which may only be written in Ashuris, based on the pasuk regarding them that says "vihayu".
    - **Q:** The Braisa discusses writing Lashon HaKodesh in Aramaic, and writing Aramaic in Lashon HaKodesh. In Tanach there are Aramaic words (such as "yegar sahadusa"), however there are none in tefillin and mezuzos, so what does the Braisa mean? **A:** We must therefore answer that the Braisa is discussing a megilla (Esther) and the Mishna is discussing the sefarim of Tanach. A Megilla may not be read in any other language because the pasuk says "kichsavam v'chilshonam".
      - **Q:** What are the Aramaic words written in the megilla? **A: R' Pappa** says it is the word "pishgam" (meaning decree), and **R' Nachman** says there is the word "yikar" (meaning honor).
    - **A: R' Ashi** says, the Braisa is discussing sefarim of Nevi'im and Kesuvim, not of Torah. The Braisa would then follow the view of **R' Yehuda**, who says that a special dispensation was given to allow Torah (but not other sefarim) to be written in Greek. The reason this was allowed was because of the story that happened where King Talmai imprisoned 72 Elders, each into solitary confinement, and ordered them to translate the Torah for him. Hashem put into each of their minds to change the wording of a number of pesukim which Talmai would have taken at face value, and would have misinterpreted the meaning into a disparaging or idolatrous understanding.

R' SHIMON BEN GAMLIEL OMER AHF B'SEFORIM LO HITIRU...

- **R' Avahu in the name of R' Yochanan** paskened like **R' Shimon ben Gamliel**.
  - **R' Yochanan** explained, that **R' Shimon ben Gamliel's** view is based on the pasuk of "Yaft Elokim l'Yefes v'yishkon b'ahalei Shem" (the Greeks, who are descendants from Yefes, will have a place in the Torah of Shem. This teaches that the Torah may be written in Greek).

## MISHNA

- There is no difference between a Kohen Gadol who was anointed with the “shemen hamishcha” to one anointed just by putting on the clothing of a Kohen Gadol (which was the process used when we no longer had the shemen hamishcha), except that the latter would not bring the special chatas that is brought by a Kohen Gadol when he paskens wrong and thereby causes people to sin.
- There is no difference between a Kohen Gadol who is currently in office, and one who is no longer in office, except that only the one currently in office brings the special par on Yom Kippur, and the special Korbon Mincha brought by the Kohen Gadol each day.

## GEMARA

- The Mishna seems to say that even a Kohen Gadol who was not anointed with the shemen hamishcha will bring the special par on Yom Kippur, and the daily Korbon Mincha.
- Our Mishna does not follow **R’ Meir**, who says in a Braisa that even a Kohen Gadol who was not anointed with the shemen hamishcha brings that special chatas when he paskens wrong. **R’ Meir’s** view is based on the word “hamoshiach” (the additional “ha”) used in the pasuk regarding the special chatas, and comes to include even such a Kohen Gadol.
  - **Q:** The next part of the Mishna, which says that a Kohen Gadol no longer in office has the same status as one currently in office, except for those 2 differences, clearly follows the view of **R’ Meir** of a Braisa (where **R’ Yose** argues on him). How can part of the Mishna follow **R’ Meir** and part not follow him? **A:** **R’ Chisda** said, we must say that the first part of the Mishna follows the **Rabanan**, and the latter part follows **R’ Meir**. **A2:** **R’ Yosef** said, the Mishna follows **Rebbi**, who paskens like the **Rabanan** regarding the first matter, and like **R’ Meir** regarding the second matter.

## MISHNA

- There is no difference between the large (community) “bamah” and the small (private) “bamah” except that the Korbon Pesach may only be brought on the large bamah. The general rule is, all nedarim and nedavos may be brought on a small bamah. Any korbon which is not of a neder or nedavah may not be brought on a small bamah.

## GEMARA

- **Q:** How can the Mishna say that a Korbon Pesach is the only difference between the 2 when it afterwards says that anything that is not a neder or nedavah would also only be allowed to be brought on a large bamah!? **A:** The Mishna means, anything *like* a korbon Pesach – i.e. an obligatory korbon that has a set time when it is offered – may only be brought on the large bamah.
  - This follows the view of **R’ Shimon** in a Braisa.