



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

Megilla Daf Chuf Daled

MISHNA

- One who reads from the Torah must read a minimum of 3 pesukim. He also should not read more than one pasuk at a time for the one who will be translating. When reading from the Navi, he may read up to 3 pesukim at one time. However, if the 3 pesukim in the Navi are 3 separate parshiyos, they must be read one by one.
- We may skip to different sections when reading from the Navi, but not when reading from the Torah. How far may we skip? Only as far as we can move the sefer to the next place while the translator is still translating.

GEMARA

- **Q:** What do the 3 pesukim that must be read correspond to? **A: R' Assi** said, they correspond to Torah, Nevi'im, and Kesuvim.
- The Gemara brings an example of 3 consecutive pesukim that are each a separate parsha, and should therefore be read one by one.

MEDALGIN B'NAVI V'EIN MEDALGIN BATORAH

- **Q:** A Mishna in Yuma says that the Kohen Gadol would read from Parshas Acharei Mos and then from Parshas Emor. We see that we skip around even when reading from the Torah!? **A: Abaye** said, our Mishna (which prohibits it) discusses skipping when we can't get to the next place within the time that it takes for the translator to finish. That Mishna in Yuma is discussing where we can move to the next place within that time.
 - **Q:** Our Mishna seems to say that only when skipping in Navi do we take into consideration whether we can skip within the time that the translator is still translating. However, when reading from the Torah, one may never skip!? **A: Abaye** said, skipping within one topic is allowed when reading from the Torah. Our Mishna is discussing skipping among more than one topic.
 - A Braisa says this as well, that one may skip when reading from the Torah as long as it is within the same topic, and is done while the translator is still translating. When reading from the Navi, we may even skip to another topic, as long as it is done while the translator is still translating.
 - A Braisa says, we may not skip from one Book of Navi to another. However, this may be done in the Sefer of Trei Assar, as long as we do not skip from the end of the Sefer to the beginning.

MISHNA

- The person who typically gets the maftir is the one who should be "pores ahl Shema" (say the kadish, barchu, and birchas Shema), he should be the chazzan for kedusha, and if he is a Kohen he should lead the birchas Kohanim. If he is a minor, his father or his rebbi should do this in his place.
- A minor may read from the Torah and be the translator, but he may not be pores ahl Shema, or be the chazzan, or do birchas Kohanim.
- One whose legs are exposed may be pores ahl Shema, and may be the translator. However, he may not read from the Torah, be the chazzan or do birchas Kohanim.
- A blind person may be pores ahl Shema and may be the translator. **R' Yehuda** says, one who was blind from birth may not be pores ahl Shema.

GEMARA

- **Q:** Why is the one who gets maftir given all these additional honors? **A: R' Pappa** said, we award him with honor because he was willing to read the haftorah, which does not carry honor with it. **Rabbah bar Simi** said, this was done to prevent him from getting into an argument with the chazzan (who gets paid, while the maftir is read for free). The difference between these reasons would be where the chazzan does not get paid.
 - **Q:** The Mishna said, if a minor gets maftir, his father or rebbi becomes the chazzan in his place. Now, a minor is not one to get in an argument with the chazzan, and yet he gets these honors. This is problematic according to **Rabbah bar Simi!**? **A:** We would not be concerned for the honor of a minor either, so even according to **R' Pappa** this would be problematic. We must answer that we are concerned for the honor of the father and rebbi. Similarly, we are concerned that the father and rebbi would come to argue with the chazzan.

POCHEI'ACH PORES AHL SHEMA

- **Q: Ulla bar Rav** asked **Abaye**, may a minor with exposed legs read from the Torah? **A:** He answered, just as a naked minor could not read from the Torah in deference to the honor of the tzibbur, the same would be when only his legs were exposed.

SUMA PORES AHL SHEMA

- A Braisa says, the **Chachomim** said to **R' Yehuda**, many people have darshened about the Merkava (Heaven, the Malachim, etc.) without actually seeing it. Similarly, a blind person should be able to make the bracha of Shema even though he has never actually seen the sun, moon, etc. that are mentioned in the bracha! **R' Yehuda** held, that understanding the Merkava is about understanding in the mind. The bracha of Shema is said on benefiting from the light, and a blind person does not have such benefit. The **Rabanan** held that a blind man does benefit from light, as was told by **R' Yose** in a Braisa. He explained based on a story that a blind person benefits from light in the sense that other people see him and can help him, when there is light.

MISHNA

- A Kohen who has a blemish on his hand should not do Birchas Kohanim. **R' Yehuda** says, the same is true for a Kohen whose hands are colored from a dye, because people will stare at his hands.

GEMARA

- A Braisa says, the blemishes that they said make a Kohen passul to do birchas Kohanim make him passul whether on his face, hands or feet.
- **R' Yehoshua ben Levi** says, a Kohen with spotted hands may not do birchas Kohanim. A Braisa says this as well, and adds that if the Kohen has crooked hands, he may not do birchas Kohanim.
- **R' Assi** said, a Kohen from Chaifa may not do birchas Kohanim, because they switch their pronunciations for ayins and alefs, which lead to different (and bad) meanings of the words of birchas Kohanim.
 - **R' Chiya** told **R' Shimon bar Rebbi**, if you were a Levi, you would be passul to sing in the Beis Hamikdash, because you have a heavy voice. **R' Shimon** told this to his father. **Rebbi** told his son to mention a pasuk to **R' Chiya** which would show that he mispronounced words.
- **R' Huna** said, a Kohen whose eyes tear excessively should not do birchas Kohanim.
 - **Q:** There was such a Kohen in **R' Huna's** neighborhood who did do birchas Kohanim!? **A:** His neighborhood was familiar with him, so they would not stare at him.
- **R' Yochanan** says, a Kohen who is blind in one eye should not do birchas Kohanim.
 - **Q:** There was such a Kohen in **R' Yochanan's** neighborhood who did do birchas Kohanim!? **A:** His neighborhood was familiar with him, so they would not stare at him.

R' YEHUDA OMER MI SHEHAYU YADAV TZEVIOS...

- A Braisa says, if most of the people in the city work with this dye (so their hands are likewise colored), he may do birchas Kohanim, because they will not stare at his hands.

MISHNA

- If one says, "I will not be the chazzan in colored clothing", he may not be the chazzan even when wearing white clothing. If one says, "I will not be the chazzan when wearing sandals", he may not be the chazzan even when barefoot.
- If one makes his tefillin round, it is dangerous and he does not fulfill the mitzvah. If one places his tefillin on his forehead, or on his palm, that is the way of the heretics. If one covers his tefillin in gold, or if he puts his tefillin on his sleeve instead of directly on his arm, that is the way of the "outsiders".

GEMARA

- We don't allow this person to be the chazzan, because we are concerned that he is following the heretics (who would not daven in colored clothing, or in sandals).
- **Q:** Maybe we can say that our Mishna is a proof for a Braisa that says that a Halacha L'Moshe MiSinai teaches that tefillin must be square? **A: R' Pappa** said, our Mishna may be discussing where one made his tefillin round like a nut (which is dangerous because it can pierce the skull). However, it may be that our Mishna would allow a flat, round tefillin (which wouldn't be dangerous).