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Megillah Daf 31

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o"h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

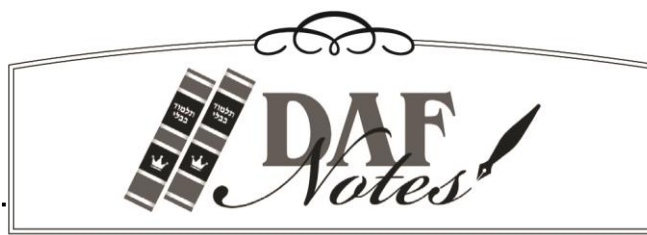
The Mishna states: On Pesach we read from the passages of the festivals in Vayikra. On Shavuos we read *Seven weeks*. On Rosh Hashanah we read *On the seventh month, on the first day of the month*. On Yom Kippur we read *After the death*. On the first day of Sukkos we read from the passages of the Festivals in Vayikra. On the other days of Sukkos we read from the passages dealing with the sacrifices of the festival. On Chanukah we read from the portion dealing with the korbanos offered by the princes. On Purim we read *Then came Amalek*. On Roshei Chodashim we read *And on your new moons*. On the Ma'amados we read regarding the Creation. On the fast days we read the blessings and the curses. The curses cannot be interrupted; rather one person gets called to the Torah and reads all of them. On Mondays and on Thursdays and on Shabbos Mincha we read from the regular Torah reading of the upcoming week. These verses must be repeated again on the following Shabbos.

The Mishna concludes with the verse [Vayikra 23:44]: *And Moshe declared to the Children of Israel the festivals of Hashem*. This teaches us that there is an obligation to read each festival section in its proper time. (30b – 31a)

The Gemora cites a braisa which teaches us the Torah reading for the festivals not mentioned in our Mishna.

On Pesach we read the portions referring to this festival, and the haftorah from the Prophets should be from Yehoshua pertaining to the Pesach of Gilgul. Presently, that we are in exile, and we observe two days, the first day should be about Gilgul and the second day from Melachim pertaining to the Pesach of Yoshiahu. On the remaining days of Pesach we read from selected small portions in which the Torah mentions Pesach. On the last days of Pesach we read *And it came to pass when Pharaoh sent*, and the haftorah from the Prophets should be from Shmuel *And David spoke*. On the eighth day (in exile) we should read *All the first-born males*, and the haftorah from the Prophets, in Isaiah, *As yet to-day will he remain at Nob*.

On Shavuos we read *Seven weeks* and the haftorah from the Prophets in Chavakkuk. Others say that we read *In the third month* and the haftorah from the Prophets should be from Yechezkel dealing with the Divine Chariot. Presently, that we are in exile, and we observe two days, we follow both opinions but we reverse it.



On Rosh Hashanah we read *In the seventh month*, and the haftorah from the Prophets *Is not Ephraim a dear son*. Others say that we read *And Hashem visited Sarah* and the haftorah from the Prophets regarding Chanah. Presently, that we are in exile, and we observe two days, we read as the others said and on the second day we read *Hashem tested Avraham* and the haftorah from the Prophets *Is not Ephraim a dear son*.

On Yom Kippur we read *After the death* and the haftorah from the Prophets *For so says the Exalted and the Uplifted One*. During Mincha we read about the laws of the forbidden marriages and the haftorah from the Prophets regarding Yonah. (31a)

Rabbi Yochanan said: Wherever you find Hashem's greatness, there you will find His humility. The Gemora cites Scriptural references to this. (31a)

The braisa continues: On the first day of Sukkos we read from the passages of the Festivals in Vayikra and the haftorah from the Prophets *Behold, Hashem's awaited day is coming*. Presently, that we are in exile, and we observe two days, we read on the second day the same as on the first, but the haftorah from the Prophets is *And all the men of Israel assembled*. (31a)

The Mishna stated: On the other days of Sukkos we read from the passages dealing with the sacrifices of the festival. On the last day of Sukkos (Shmini Atzeres) we read *Any firstborn* which is preceded by mitzvos and laws regarding the Sukkos season and the haftorah from the Prophets is *And when Shlomo had concluded*. On the next day (*Simchas Torah, to those that are in exile*) we read the last section of the

Torah, which is *V'zos Habrocha* and we read the haftorah from the Prophets *And Shlomo stood*. (31a)

Rav Huna says in the name of Rav: Shabbos of the Intermediary Days, whether Pesach or Sukkos we read *Look, you* and on Pesach the haftorah from the Prophets is *Dry bones* and Sukkos *On the day that Gog comes*. (31a)

The Gemora discusses other readings of the Torah and other haftoros from the Prophets. (31a – 31b)

The Mishna had stated that some of the Israelites assigned to the mishmar would stay in their cities and read from the Torah portions pertaining to Creation. The Gemora wonders as to what is the connection between the ma'amados and Creation. It was said in the name of Rav Ashi that if not for the ma'amados (korbanos), the heavens and the earth would not be in existence. The Gemora states that Avraham Avinu asked the Ribbono shel Olam by the Bris Bein Habesarim "Perhaps Klal Yisroel will sin before You and You will do to them like You did to the Generation of the Flood?" The Ribbono shel Olam responded that He will not. Avraham asked as to what will be the method for Klal Yisroel to atone for their sins. Hashem responded that it will be with the bringing of korbanos. Hashem told Avraham Avinu that even after the destruction of the Beis Hamikdash, at whenever Klal Yisroel will read the Torah portions pertaining to the korbanos, it will be regarded as if they brought korbanos and their sins will be forgiven. (31b)

The Mishna had stated: The curses cannot be interrupted; rather one person gets called to the



Torah and reads all of them. The Gemora cites a Scriptural source for this. Rish Lakish says that it is because a blessing cannot be recited on a curse. The Gemora explains that the reader begins with a verse preceding the curses and concludes with a verse that follows the curses.

Abaye qualifies the ruling of the Mishna: The curses found in Vayikra cannot be interrupted, but the curses in Devarim may be interrupted. The Gemora provides the reasoning: The curses in Vayikra are expressed in the plural form and Moshe proclaimed them in the name of Hashem. The curses in Devarim are in the singular form and Moshe expressed them on his own (*these are less severe*). (31b)

INSIGHTS TO THE DAF

WHEREVER YOU FIND HASHEM'S GREATNESS, THERE YOU WILL FIND HIS HUMILITY

It is said (Psalms 99:2): *HaShem b'tziyon gadol varam hu al kol hamim*, (before) Hashem Who is great in Zion and Who is exalted above all peoples. Rabbi Mordechai Bennett explains that the word *gadol*, great, connotes something that is at a low level and rises to the top, whereas the word *ram*, high, connotes something that is consistently on high.

The nations of the world erroneously assume that Hashem remains aloof in the heavens and thus He does not supervise the actions of those down below on earth. Rather, this administration is under the jurisdiction of the constellations. For this reason the nations declare that HaShem is exalted above all peoples. The Jewish People, however, are cognizant of the fact that Hashem is in control of every action performed by man, and for this reason the Jewish

People declare that Hashem is great in Zion, as Zion refers to HaShem's Chosen People.

With this interpretation we can understand what is said (Devarim 4:7): For which is a great nation that has a G-d Who is close to it, as is HaShem, our G-d, whenever we call to Him? We refer to HaShem as great, *gadol*, and He is close to us, thus obviating the need for an intermediary to submit our requests. Rather, we can beseech HaShem directly for all our needs.

This, then, is the explanation of the statement in our Gemora. Wherever you find Hashem's greatness, there you will find His humility. Where Hashem's greatness, *gedulah*, is found, there you will find His humility. Hashem's greatness is that he resides among us and supervises all our actions.

DAILY MASHAL

WHEREVER YOU FIND HASHEM'S GREATNESS, THERE YOU WILL FIND HIS HUMILITY

Rabbi Yochanan said: Wherever you find Hashem's greatness, there you will find His humility. The Gemora cites Scriptural references to this.

The Imrei Eish says a novel explanation in this: When Hashem provides greatness, wisdom or riches to a person, how does he know if it is coming from Hashem or *chas v'sholom* from the *sitra achra*?

Rabbi Yochanan provides him with the key. If the gifts bestowed upon him lead to humility, this is a sign that it came from Hashem; however, if it leads to haughtiness, this illustrates that it was not a present from Hashem.