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Megillah Daf 32

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Daf Notes is currently being dedicated to the neshamah of

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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 Gemora cites a Baraisa: Rabbi Shimon ben Elozar said that Ezra established that the curses in Vayikra should be read prior to the festival of Shavuos and those mentioned in Devarim should be read prior to Rosh Hashanah.

What is the reason for this? – Abaye, and others say that it was Rish Lakish explain: This is in order for the year to end together with its curses.

The Gemora asks: This is understandable regarding Devarim – it makes sense to say “for the year to end together with its curses” (as Rosh Hashanah begins the new year), but regarding those in Vayikra – is Shavuos the beginning of the new year?

The Gemora answers: Shavuos is a new year for the fruits as we have learned in a Mishnah that we are judged concerning the fruits of the trees on Shavuos and it is therefore appropriate to read the curses prior to Shavuos, so that the year relating to the fruits will end along with the curses. (31b3)

It was taught in a Baraisa: Rabbi Shimon ben Elozar said: If elderly men tell you to destroy and young men tell you to build, you should destroy and not build because the destroying of the elderly is building and the building of the young is actually destroying. The Gemora cites Rehovam, the son of Shlomo as a proof to this (*he listened to the advice of the young ones and not the elders – he eventually lost the kingdom because of this*). (31b3)

The Gemora cites a Baraisa: The place where the Torah reading concludes on Shabbos morning, that is the place we begin by Shabbos Minchah; the place where we conclude by

Minchah is the place we begin on Monday; the place where we conclude on Monday is the place we begin on Thursday; the place where we conclude on Thursday is the place we begin on Shabbos morning; these are the words of Rabbi Meir. Rabbi Yehudah said: The place where we conclude on Shabbos morning is the place we begin by Minchah, Monday, Thursday and the following Shabbos.

Rabbi Zeira said: The halachah is that the place where they leave off in the morning service on Shabbos is the place where they begin at Minchah, on Monday, on Thursday and on the next Shabbos. - Why does he not say, ‘the halachah follows Rabbi Yehudah’? — Because [the names] might be reversed. (31b3 – 32a1)

The Gemora cites a Baraisa: One who is called up to read from the Torah, opens it and looks where he will begin reading. He then rolls the Torah closed and recites the blessing. He then opens the Torah and begins to read from it; these are the words of Rabbi Meir. Rabbi Yehudah said: He should open it to see where he will begin reading and recite the blessing without closing it first.

What is the reason for Rabbi Meir? - It is similar to that of Ulla [in a parallel case]; for Ulla said: Why did they lay down that he who reads from the Torah should not assist the translator? So that people should not say that the translation is written in the Torah. So here [Rabbi Meir's reason is], so that they should not say that the blessings are written in the Torah. – And Rabbi Yehudah? - With regard to translation a mistake might be made, but no mistake will be made with regard to the blessings.

Rabbi Zeira said in the name of Rav Masnah: The halachah is that he opens and looks, then says the blessing and reads. Why not say, 'The halachah follows Rabbi Yehudah'? Because the names might be reversed.

Rabbi Zeira said in the name of Rav Masnah. No sanctity attaches to the boards and to the platforms. (32a1)

Rabbi Shefatya said in the name of Rabbi Yochanan: One who is rolling a Torah scroll closed should make sure that the seam (that joins one piece of parchment to the other) is positioned in the center of the Torah. (32a1)

Rabbi Shefatyah said in the name of Rabbi Yochanan: One who rolls together a sefer torah should roll it from the outer roll (i.e., the one further away from him) and should not roll it from the inner roll, and when he fastens it he should fasten it from the inner roll and should not fasten it from the outer roll.

Rabbi Shefatyah said in the name of Rabbi Yochanan: If ten have had a reading of the Torah, the senior among them rolls up the sefer torah. He who rolls it up receives the reward of all of them, since Rabbi Yehoshua ben Levi said: If ten have had a reading of the Torah, the one who rolls it up receives the reward of all of them. The reward of all of them, think you? No; say rather, he receives a reward equal to that of all of them.

Rabbi Shefatyah said in the name of Rabbi Yochanan: From where do we know that we may avail ourselves of a heavenly voice? Because it says: And your ears shall hear a word behind you saying. This applies, however, only if one hears the voice of a man in town and of a woman in the fields, and only if it says, "yes, yes," or "no, no." (32a2)

Rabbi Shefatya also said in the name of Rabbi Yochanan: One who reads from the Torah without the *trop* (cantillation) or he recites a Mishnah without singing, about him Scripture says: So too, I gave them decrees which are not good etc. (it

is regarded as a sin). Abaye asked: Because he cannot sing agreeably, are you to apply to him the verse, 'ordinances with which they shall not live'? No; this verse is to be applied as by Rav Mesharshiya, who said: If two scholars live in the same town and do not treat one another's halachic pronouncements respectfully, of them the verse says: So too, I gave them decrees which are not good and ordinances with which they shall not live. (32a2 – 32a3)

Rabbi Parnach states in the name of Rabbi Yochanan: Whoever holds a *Sefer Torah* without a covering will be buried bare. Bare!? Can that even enter your mind? [It cannot be understood to mean that one who holds a *Sefer Torah* without a covering should be buried without shrouds – this is too severe!?] The Gemora then suggests that the statement means that the person will be buried without any mitzvos. Without mitzvos!? Can that enter your mind? Rather, said Abaye, it means that he will not be buried without that specific mitzvah.¹ (32a3)

Rabbi Yannai the son of the old Rabbi Yannai said in the name of the great Rabbi Yannai: It is better that the covering [of the scroll] should be rolled up [with the scroll] and not that the scroll of the Torah should be rolled up [inside the covering]. (32a3)

And Moshe declared the festivals of Hashem to the children of Israel. It is an obligation that [the section relating to] each one of them should be read in its appropriate time.

It was taught in a Baraisa: Moshe ordained that we should publicly lecture on the duties of each day. We must lecture on the halachos of Pesach on Pesach, the halachos of Shavuos on Shavuos and the halachos of Sukkos on Sukkos. (32a3)

**WE SHALL RETURN TO YOU B'NEI HA'IR
AND TRACTATE MEGILLAH IS CONCLUDED**

Torah with his bare hands, he does not receive the reward of the *gelilah* (rolling the *Sefer Torah*).

¹ Tosfos explains that if he had been studying from the *sefer*, he does not earn the reward of that study. If he had rolled the *sefer*



INSIGHTS TO THE DAF

VOWELS IN THE MEGILLAH

The Gemora provides the reason for Rabbi Meir: One recites the blessing when the Torah is closed in order that people will not think that the blessings are written in the Torah.

Shulchan Aruch (691:9) rules that a Megillah which has been vowelized (*the nekudos have been written in*) or the blessings have been written on the front page, is not disqualified and it may be used.

The Mishnah Berurah writes that one should not initially write the blessings in the Megillah. It can be inferred that one may be permitted to insert the vowels and punctuation into the Megillah if he doesn't know how to read the Megillah otherwise. The Gr" A rules however, that it is forbidden to place the vowels into the Megillah. The Maharsham rules that one should not draw pictures on the margins of a Megillah.

Reb Yitzchak Zilberstein comments that if a person cannot read the Megillah without punctuation and vowels written in, one may insert them in the verses and words that if they are read incorrectly would invalidate the reading.

The Aruch Hashulchan (691:14) rules that it is preferential to read the Megillah without the *trop* than to write the *trop* inside the Megillah. Perhaps one can write the vowels and the *trop* on a piece of paper and tape it to the Megillah.

DAILY MASHAL

A Study in Contrasts- Esther versus Haman

If we study the characters of Mordechai and Esther it is interesting to see the profound influence one's middos have over one's actions and personality. We see how a refined character and healthy self-esteem can build and give meaning to life while the converse is also true, that a flawed

character, someone who refuses to work on his faulty middos will ultimately self-destruct.

When Mordechai refuses to bow to Haman, "Haman is filled with anger" (3:5). It is fascinating to note that Haman had been promoted to viceroy over the entire civilized world (according to one opinion in the Gemora) and despite this when one little Jew refuses to bow, his world falls apart. This is a sad but common symptom of those who have very big egos, of which Haman was the standard bearer.

If one's world is dependent on public adulation and built on what others think of me then when one individual, no matter how seemingly insignificant, refuses to pay homage to me this means my identity, who and what I am is being called into question. There is now a gaping hole in the artificial edifice which I have built up in my imagination which serves as my identity. No-one likes being identity-less and a sure consequence of this is insane and blind hatred for those who have robbed me of myself.

The Vilna Gaon points out that Haman did not even notice that Mordechai was not bowing down but had to be told (3:4). Haman's nose was so high in the sky he did not notice who or what was going on while he passed along. Even once he was told he refused and was even scared to accept this news and was prepared to judge Mordechai with the benefit of the doubt that maybe Mordechai did not realize how hurtful this was to Haman. The loss of one's identity is not an easy thing to swallow and Haman feared for himself.