

16 Menachem Av 5774  
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Megillah Daf 32

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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 Gemora cites a braisa: 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.

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 Rosh Hashanah, but Shavuos is not a new year?

The Gemora answers: Shavuos is a new year for the fruits as we have learned in a Mishna 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. (31b)

Rabbi Shimon ben Elozar states further: 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 Rechavam, 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*). (31b)

The Gemora cites a braisa: Rabbi Meir maintains that the place where the Torah reading concludes on Shabbos morning, that is the place we begin by Shabbos Mincha; the place where we conclude by Mincha 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. Rabbi Yehudah disagrees: The place where we conclude on Shabbos morning is the place we begin by Mincha, Monday, Thursday and the following Shabbos. The Gemora rules according to Rabbi Yehudah’s opinion. (31b – 32a)

The Gemora cites a braisa: Rabbi Meir maintains that 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. Rabbi Yehuda holds that he should open it to see where he will begin reading and recite the blessing without closing it first.

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.



Rabbi Yehudah holds that this logic is applicable only to a different halacha. The reader of the Torah should not help the translator because people might think that the translation is written in the Torah but it is well known that the blessings are not written in the Torah. The Gemora rules according to Rabbi Yehudah's opinion. (32a)

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. (32a)

Rabbi Shefatya also said in the name of Rabbi Yochanan: The most prominent person among the congregants should receive the honor of rolling the Torah scroll closed. It was said in the name of Rabbi Yehoshua ben Levi that the one who rolls the Torah scroll closed receives a reward equal to the reward of all the readers from the Torah. (32a)

Rabbi Shefatya also said in the name of Rabbi Yochanan: One who reads from the Torah without the *trop* (cantillation) or he recites a Mishna without singing it is regarded as a sin.

Abaye disagrees with this interpretation and he states that it is considered a sin if two Torah scholars reside in one city and do not properly communicate with each other in halachic matters. (32a)

Rabbi Parnach states in the name of Rabbi Yochanan: Whoever holds a *Sefer Torah* without a covering will be buried bare. The Gemora offers various explanations of this statement. It is not understood

why one who holds a *Sefer Torah* without a covering should be buried without shrouds. The Gemora then suggests that the statement means that the person will be buried without any mitzvos. The Gemora questions the logic behind this, and concludes that the statement means that he will not be buried without that specific mitzvah. 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 Torah* with his bare hands, he does not receive the reward of the *gelilah* (rolling the *Sefer Torah*). (32a)

It was taught in a braisa: 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. (32a)

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

## **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 Mishna Berura 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

Short Vort

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.