

OVERVIEW of the Daf

1) Shemoneh Esrei (cont.)

The Gemara continues to explain why the Berachos of Shemoneh Esrei follow the order in which they appear.

The reason Shimon Hapakuli arranged the order of the berachos after this was done by the Men of the Great Assembly is explained.

Three teachings are recorded that emphasize the prohibition against adding berachos into Shemoneh Esrei.

2) Reading the Megilla by heart

Rava identifies the source of the halacha that the Megilla may not be read by heart. The source is unsuccessfully challenged.

3) Clarifying the Mishnah

The Gemara clarifies which case is prohibited by the restriction against reading the Megilla in targum.

Rav and Shmuel explain that the Mishnah's reference to reading the Megilla in translation refers to reading the Megilla in Greek when the Megilla was written in Greek.

The Gemara digresses with another teaching from R' Acha in the name of R' Elazar.

Rav and Shmuel's explanation is unsuccessfully challenged.

The Gemara questions why foreigners should discharge their obligation when they hear the Megilla read in Hebrew when they do not understand the language.

Precedent that permits the practice is cited.

Ravina unsuccessfully challenges the assertion that the mitzvah of Megilla does not require understanding.

4) Reading the Megilla discontinuously

The Gemara relates that the maidservant of Rebbi taught the Rabbis the meaning of the word סירוגין.

Four similar incidents are recorded.

A Baraisa records a dispute whether reading the Megilla discontinuously can result in one not fulfilling the mitzvah.

R' Yosef rules like the strict opinion when the delay between one part of the reading and the next is the amount of time it takes to read the entire Megilla.

Two versions of a dispute between Rav and Shmuel regarding this matter are recorded.

R' Yosef maintains that the version that has Shmuel ruling like the strict opinion is the more accurate version.

5) Missing words or letters

A contradiction between Baraisos is presented regarding the validity of reading from a Megilla that has missing words or letters.

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Distinctive INSIGHT

The encompassing nature of Birchas Kohanim

ומה ראו לומר ברכת כהנים אחר הודאה?

The Gemara teaches that the priestly blessings are said after the sections of "Avodah" and "Hoda'ah." In the Torah (Vayikra 9:22), Aharon apparently blessed the nation immediately after performing his service upon the altar. The reason we do not recite the priestly blessings immediately after "Avodah" is that we consider service and thanks as one entity, between which we do not interrupt.

HaRav Mordechai Rogow, ז"ל, explains. The Jewish personality is a great and mighty force in the world. The heart and mind of every Jew is a profound and significant entity. Together, all of us comprise the soul of the nation which stood at Har Sinai and experienced the Revelation as the Torah was given. It is difficult to fathom the sublime and holy portion of each and every Jew. Who, then, can assume the position of understanding and determining the spiritual status of a Jew in order to bestow a blessing upon him? Yet this is a mission which is assigned to the priestly tribe, the sons of Aharon. How are they to approach their task of pronouncing a blessing upon this grand people?

The Midrash reports that the reaction of the Jews when they heard that the Kohanim were to bless them was to resist. "Master of the universe, You have told the Kohanim to bless us. We do not want their blessings, but only those from You alone!" They were concerned that as human beings, the Kohanim could not fully comprehend and appreciate the complete and total nature of the Jewish soul, and the nation feared that their blessings would necessarily be inadequate. This is why they requested that Hashem alone bless them directly.

Nevertheless, Hashem reassured the Jews that the Kohanim would be well equipped to pronounce the blessings, for they would do so only after having performed the service upon the altar. The experience of conducting the service and of officiating at such an occasion would uplift the spiritual plateau upon which the Kohanim would stand. Having obtained this stature, they would now have the insight and perception to appreciate what the blessings would require. Under such circumstances, the blessings which they would enunciate would be wide in scope and broad in intent. ■

REVIEW and Remember

1. What is the monetary value of silence?
2. Is it necessary to understand the Megillah to fulfill the mitzvah?
3. Do missing letters or words invalidate the Megillah?
4. When are etched lines (שרטוט) not required?

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HALACHAH Highlight

Etched lines – שרטוט

ההלכתא תפילין אין צריכין שרטוט מזוזות צריכין שרטוט

And the halacha is that tefillin do not require etched lines, mezuzahs do require etched lines.

The Radvaz¹ writes that although a גט requires etched lines, nonetheless, if a scribe folded the parchment to form lines rather than etching lines into the parchment the גט is valid. The reason is that the purpose of the etched lines is to make it easier for the scribe to write the text and there is no specific requirement to etch lines into the parchment. The Tashbetz² also reports that it was common practice, dating back to the time of Savoraim, to use dots rather than etched lines, and although the Rabbis could not explain the rationale for the custom they nonetheless continued the practice. The Ran³ also writes that the purpose of the etched lines is to keep the text straight and organized; consequently, tefillin that will not be read do not require the etched lines.

The Beis Yosef⁴ cites the opinion of the Mordechai who writes that the word שרטוט indicates that a groove is formed; thus it is not sufficient to use another method. Furthermore, the marking must be permanent and making a line that will fade is invalid. It can be inferred from the comment of the Mordechai that the etched lines are part of the make-up of writing on parchment and it is not merely to keep the text straight. This approach is supported from another related dispute. There is a dispute whether the lines must be etched לשמה, for its own sake. The Pischei Teshuva⁵ cites opinions who maintain that the etching must be done for its own sake, whereas the Pri Megadim⁶ writes that the etching does not have to be done for its own sake. However, even Pri Megadim agrees that if the etching was done for a

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The contradiction is resolved by distinguishing between a case where the Megilla is missing only some words or a majority of words.

A Baraisa emphasizes the necessity to read the Megilla in order.

6) Clarifying the Mishnah

R' Ashi defines the term מתנמנם – half-asleep.

The Gemara concludes that the case in the Mishnah of fulfilling the mitzvah while writing or correcting the Megilla refers to where a person was copying from an existing text.

The Gemara unsuccessfully attempts to demonstrate from this that when writing Scripture one is required to copy from an existing text.

7) Copying from an existing text

R' Yochanan is quoted as ruling that when writing Scripture one must copy from an existing text.

This ruling is unsuccessfully challenged.

The Gemara reports that Abaye permitted scribes to write tefillin and mezuzos without copying from a text, and he explains the rationale behind the ruling.

8) Defining the terms of the Mishnah

The Gemara defines the terms in the Mishna for the different varieties of ink and paper. ■

different purpose that it is unacceptable. This issue points to the fact that the requirement for etched lines is similar to the requirements for writing the text, and not merely a means to write the text in a straight line. ■

1. שו"ת הרדב"ז ח"א סי' קנ"ו ומובא דבריו בפת"ש יו"ד סי' רע"א ס"ק י"ג
2. שו"ת תשב"ץ ח"א סי' ב'
3. ר"ן לסוגייתינו
4. בית יוסף יו"ד סי' רע"א ד"ה ככתב ועוד
5. פת"ש יו"ד סי' רע"א סק"ח בשם בני יונה
6. פמ"ג או"ח סי' ל"ב מש"ז סק"ד ■

STORIES Off the Daf

Sweeping out Amalek

השלך על ה' יהבך... וטאטאניה במטאטה השמד

The year 1915 was a turbulent one for eastern European Jewry and the world as a whole; World War I was at its height. In Poland, even taking a simple journey was exceedingly dangerous. For this reason, when the Lev Simcha, zt"l, got engaged, his father, the Imrei Emes, zt"l, declared that no one should think of traveling to the wedding. He said, "All of those who would have joined us should instead celebrate with us in spirit in the safety of their own homes. No one should endanger himself by traveling in these perilous times."

On the night of the wedding, Rosh Chodesh Elul, everyone in attendance received a big surprise. The former melamed of the Imrei Emes, Rav Hirsch Ber Bronspiegel, zt"l, had indeed traveled a long distance to join in the family's simchah despite his advanced age. He was well over ninety years old at the time. Although the Rebbe rejoiced upon seeing his old mentor, he was nevertheless disturbed that Rav Bronspiegel had made the journey.

The Rebbe gave a daily shiur and during Rav Hirsch's visit, he joined the group. When the Rebbe began discussing the Gemara at the end of Megilla 18a, Rav Hirsch Ber asked, "We see that the amud concludes with two verses that contained words that were unfamiliar to the חכמים which they later understood from overhearing

השלך, the first verse was, 'cast your burden upon Hashem,' (Tehillim 55:23) and the second was 'and I will sweep it with the broom of destruction' (Yeshayah 14:23). In Rosh Hashanah 26 we find the same question and answer, but the order of statements is reversed. Why?" The Rebbe waited for Rav Hirsch Ber to answer his own question.

"The Ishbitzer Rebbe, zt"l, taught that the Gemara ends with the question that is most relevant to us. In Rosh Hashanah, the theme is judgment, and so heartfelt prayer is paramount. Naturally, Chazal ended off with casting one's burdens on Hashem. In Megilla, the theme is Purim. So they finished with the verse that alludes to the mitzvah of the day—sweeping out Amalek!" ■