

## OVERVIEW of the Daf

### 1) Clarifying the Mishnah

The Gemara continues to present the relevant sources that indicate that the mitzvos mentioned in the Mishnah are day mitzvos.

The relevant sources are presented that indicate that the appropriate mitzvos mentioned in the Mishnah are night mitzvos.

The Gemara identifies what the Mishnah intended to include when it summarized the laws at the end of the Mishnah.

#### הדרן עלך הקרוא למפרע

2) **MISHNAH:** The Mishnah begins with a discussion of some halachos related to reading the Megilla. It then proceeds to discuss issues related to the reading of the Torah.

### 3) Reading the Torah while standing

A Baraisa notes that although the Megilla may be read while sitting, one must stand for Torah reading.

R' Avahu identifies the source for this halacha.

A related teaching of R' Avahu is cited followed by a related Baraisa.

### 4) Moshe's position when learning Torah

A contradiction is noted whether Moshe stood or sat when learning Torah from Hashem.

Four different resolutions to this issue are presented.

### 5) Multiple readers

A Baraisa notes that although the Mishnah permits numerous people to read the Megilla at the same time and still fulfill the mitzvah, this may not be done for Torah reading.

Another Baraisa contrasts the halacha restricting multiple readers for Torah reading and multiple readers for Hallel and Megilla.

### 6) The beracha on the Megilla

Abaye explains that only the beracha following the Megilla is subject to custom, but reciting the beracha before reading the Megilla is obligatory.

Two sources are identified where the term עובר means before.

The Gemara spells out the language of the berachos said before and after Megilla reading.

### 7) Clarifying the Mishnah

Two explanations are given for why there are three people called to the Torah.

Four explanations are given for why Torah reading must contain a minimum of ten verses.

Rava states that any one of the readers who reads the fourth verse is praiseworthy.

Three sources are presented. One indicates that first is best, a second verse indicates that middle is best, and a third indicates that last is best.

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I'lui nishmas Pinchas Chayim ben Yehuda Aryeh HaCohen z'l  
by his son, Dr. George Moskowitz and family,

## Distinctive INSIGHT

### The ten utterances with which the world was created

ורבי יוחנן אמר כנגד עשרה מאמרות ששבהן נברא העולם

The world was created with ten utterances (Avos 5:1). When counting the number of utterances of Creation, our Gemara notes that the words "God said" only appear nine times throughout the account of Creation. Nevertheless, the Gemara explains that we are to include the opening statement of "In the beginning God created the heavens and the earth" as an utterance of creation, bringing the grand total to ten.

The Vilna Gaon explains that the tenth utterance of creation is actually to be found in Bereshis 1:29-30, where we find "And God said: 'Behold, I have given to you all herbage yielding seed, etc.'" It does not seem as if there is anything being created in this verse, and that it is simply a clarification to man that the vegetation of the earth is his to eat. Nevertheless, with this statement, the very nature of the greens and herbage of the land and how they affect man was established.

In Mishnas Aharon, HaRav Aharon Kotler, zt"l, explains that until this statement was issued, the vegetation of the land was not suitable for human or animal consumption. Although the animal kingdom, including man, needed to eat, the fruits and vegetables and other plants were not fit for animal digestion. With this decree, "It shall be for you to eat," these items now became fit as food, and only then did they have the ability to be broken down by their systems for their nutritional value and to meet the needs of the animal kingdom.

Accordingly, we can now understand why this proclamation, concluding with verse 30, signs off by stating: "And it was so." This is because this statement, which declares vegetation as food for animals, is not merely a statement of fact, but is actually a command and directive wherein the grasses were assigned a new function. The Torah therefore informs us that this new purpose in creation was accepted and applied to reality.

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## REVIEW and Remember

1. What does the phrase תמיד לפני ה' in the context of the lechem hapanim teach?
2. Did Moshe stand or sit when he learned Torah?
3. Why is it permitted to have multiple people read the Megilla at the same time?
4. Which is the best—first, middle or last?

# HALACHAH Highlight

## Must the oleh read with the ba'al koreh?

קראוה שנים יצאו וכו' תנא מה שאין כן בתורה

If two people read [the Megilla out loud] they [the congregation] have fulfilled the mitzvah etc. A Baraisa teaches that this is not the case for Torah reading.

Tosafos<sup>1</sup> writes that technically, the one called to the Torah, the oleh, should read the Torah. However, Chazal enacted that the ba'al koreh should read in order to not embarrass those who do not know themselves how to read. Precedent for this practice is found in the Mishnah in Bikurim<sup>2</sup> which relates that in order to not embarrass those who could not read the parsha of bikurim, Chazal instituted that someone will assist each person who brings bikurim.

The Rosh<sup>2</sup> disagrees. The reason an enactment was necessary for bikurim was that the embarrassment caused people to not perform the mitzvah. Regarding Torah reading, there is no fear the mitzvah will not be performed. Rather, the reason Chazal instituted that the ba'al koreh should read is that not everyone knows the trup but they think they do and when such people will read the congregation will not fulfill their obligation. In order to avoid this problem, Chazal instituted the practice of the ba'al koreh. Nonetheless, the one called to the Torah should read with the ba'al koreh so that his beracha will not be a beracha recited in vain. Sef-er Emek Beracha<sup>3</sup> explains, according to Rosh, that the principle of כעונה—listening is like reciting, only allows a person to fulfill a mitzvah with another's recitation, but it does not mean

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A related incident is recorded.

### 8) Blessings on Torah reading

A Baraisa clarifies the Mishnah's intent regarding the two that make a beracha on Torah reading.

The rationale behind the modern custom for each one called to the Torah to make both berachos is explained.

### 9) Rosh Chodesh reading

Ulla bar Rav inquires how the portion read on Rosh Chodesh should be divided. He elaborates on the difficulty this portion presents. ■

that the person himself has read. Consequently it is necessary for the one called to the Torah to read with the ba'al koreh.

Shulchan Aruch<sup>4</sup> rules, like Rosh, that the one called to the Torah should read together with the ba'al koreh but he should read quietly in an inaudible tone. Rema<sup>5</sup>, however, writes that one does not have to be concerned if he reads in an audible tone. The reason, explains Mishnah Berurah<sup>6</sup>, is that although it is preferable to read in an inaudible tone, Torah reading is no different than She-moneh Esrei where we also find that it should be said silently, but nonetheless one who recites it in an audible tone still fulfills the mitzvah. So, too, one who reads with the ba'al koreh in an audible tone will also fulfill the mitzvah. ■

1. תוס' ד"ה תנא
2. רא"ש מגילה פ"ג סי' א'
3. ספר עמק ברכה ענין קריאת התורה סי' א'
4. שו"ע או"ח סי' קמ"א סע' ב'
5. רמ"א שם
6. מ"ב שם ס"ק י"ג ■

# STORIES Off the Daf

## Finding the missing Rashi

בפשלה קופות תורמין

Rav Meir Shapiro, zt"l, recollected that he had once known a group of בעלי בתים who learned thoroughly and also remembered the material that they learned. Once, as they were studying in the beis midrash of Rav Meir Arik, zt"l, a question arose. One of the men engaged in learning asked if תרומת הלשקה had to be placed in the box specifically by kohanim, or by anyone?

One of the men immediately responded, "I remember clearly that Rashi writes that this must be done by a kohen, but I don't remember where the Rashi is."

When this gentleman asked Rav Meir Arik if he could locate this Rashi, the Rav said, "Lets take a stroll together, you and I, to clear our mind for a saunter through

Rashi in Shas!"

They left the beis midrash and began to stroll down the road at a leisurely pace. "Let's see," said the Rav. "Where can this Rashi be? In Brochos? No." He ticked off one finger. "In Shabbos? No." He ticked off a second finger. "Eiruvim perhaps? No. Not in Pesachim, or even Shekalim!" While the two men walked, the Rav continued to count down the mesechtos and kept track by counting them off on his fingers. Finally he reached Megilla. "Ah, here it is! It's in Rashi in Megilla 21b. Opening phrase is 'Tormin.' Yes; Rashi says that the kohanim were the ones to place the funds aside."

Someone once asked the Pnei Menachem of Ger, zt"l, about this particular Rashi. "Rambam makes no mention that only the kohanim may place the funds in the kupos. What is Rashi's source for this?"

The Rebbe responded, "He took this from the Midrash Tanchumah that appears

at the beginning of Parshas Ki Sisa. The Midrash states that in Nisan, the תרומת הלשקה was collected and the kohanim would come and atone for the sins of the Jewish people via the shekalim that were donated. Even though this is not absolutely conclusive, Rashi apparently derived his halachah from there!" ■

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The Torah states (Devarim 8:3): "For it is not by bread alone that man will live, rather it is by all that which comes out from the mouth of Hashem." This can be understood to be conveying the message of our verse. The fact that bread sustains and satisfies the hunger of man is not an inherent aspect of bread being what it is. Rather, once Hashem declared that bread is to be a staple of man's diet, it then was infused with a constant character to do just that, for it now has the power to fulfill man's food needs. ■