

COMPLETE MASECHET MEGILLAH IN HONOR OF PURIM WITH TALMUD ISRAELI

מסכת מגילה MASECHET MEGILLAH

פרק ג: הקורא עומד

CHAPTER 3: THE [OF THE MEGILLAH] READER STANDS

מצוות שיש לקיים במנין

DAF 23: MITZVOT THAT MUST BE FULFILLED IN THE PRESENCE OF A MINYAN

There are sacred obligations that can only be fulfilled by a *minyan*.

“Barchu et HaShem HaMevorach”: The *chazan* chants: “*Barchu et HaShem HaMevorach* during *Shacharit* and *Aravit*, only when there is a *minyan*.

Chazarat HaShatz, Kedusha, and Kaddish: Only when there is a *minyan*, the *tzibur* first recites the *Amidah* quietly on their own, after which, the *chazan* repeats the *Amidah* prayer out loud. In addition, both the *Kedusha* and the *Kaddish* are only said in the presence of a *minyan*. Ten people also must be present in order to read Torah and the *Haftarah*.

The *Gemara* say that when three people recite *Birkat HaMazon* together, it constitutes a *zimmin* (invitation to the communal recitation of the blessings) and the leader adds — “*Nevarech she’achalnu mi’Shelo*”, and the three respond — “*Baruch she’achalnu mi’Shelo, u’ve’tuvo chayeenu*”. When ten people recite *Birkat HaMazon* together, *HaShem*’s name is added. The leader invites the others to recite *Birkat HaMazon* by saying — “*Nevarech Elokeinu she’achalnu mi’Shelo*” and the gathered respond — “*Baruch Elokeinu she’achalnu mi’Shelo, u’ve’tuvo chayeenu*”.



קריאת הפטרה אחרי קריאת התורה

DAF 24: READING THE HAFTARAH AFTER THE TORAH READING



After reading the Torah on Shabbat, holidays and fast days, a selection of verses from the *Nevi'im* (Prophets) is also read. The selection is called the *Haftarah* and is usually related to the content of its paired Torah portion or connected to the date on which that portion is being read. For example, on the Shabbat between *Rosh HaShanah* and *Yom Kippur*, the prophetic portion is a selection from *Hoshea* that deals with *teshuva* (repentance) - “*Shuva Yisrael ad HaShem Elokecha*” (Return Israel, to *HaShem* your God). On the Shabbat following *Tisha B’Av*, we read a passage from *Isaiah* about comfort and consolation in which God consoles the Jewish people after the destruction of the *Beit HaMikdash* — “*Nachamu, nachamu ami, yomar Elokeichem*” (Be comforted, be consoled, My people, said your God).

Why do we read the *Haftarah*? During the time of the Antiochus, the Greeks forbade reading the Torah in synagogues. Forced to comply, the *Chachamim* established the tradition of reading from the *Navi'im* instead. “*Levush*” (Rabbi Mordechai ben Avraham Yoffe – a 16th century *posek* and commentator), explains that the *Chachamim* called the reading “*Haftarah*,” since during that time, reading from the *Neviim* “*patra*” (exempted) them from the obligation to read Torah, as it provided a temporary replacement for the Torah. Even after the anti-Torah decree was rescinded, the practice of reading the *Haftarah* remained in place. Ideally, the *Haftarah* should include 21 verses, though some have fewer verses if the selected topic does not have that much text.





אִיךְ אָדָם נִהְיָה יָרֵא שָׁמַיִם? DAF 25: HOW DOES A PERSON BECOME GOD-FEARING?

There are certain *mitzvot* that can only be fulfilled once each year. For example, eating *matzah* is a *mitzvah* only on *Pesach*. Other *mitzvot* can be fulfilled once each week, like the *mitzvah* of Shabbat observance. Some *mitzvot* can only be fulfilled during the day and not at night, e.g., the *mitzvah* of *tzitzit* and the *mitzvah* of *tefillin*.

On this *daf*, we learn about several *mitzvot* that are possible to fulfill at any time, all the time, without exception. One of those *mitzvot* is “*Yir’at Shamayim*” (fear or awe of Heaven).

What is the *mitzvah* of “*Yir’at Shamayim*”? The *Gemara* says that at the time a person is born, it is predetermined what his or her life will look like and whether or not s/he will live a long life. However, it is not determined whether that individual will possess *Yir’at Shamayim*, as that trait is determined by each individual.

How do people determine whether or not they possess *Yir’at Shamayim*? Individuals must observe and take stock of their own actions. *Chafetz Chayim* (Rabbi Israel Meir Kagan 1838-1933) explained that when the *yetzer hara* (evil inclination) incites and seduces a person to commit an *aveira* (transgression), that person must think: “Indeed, Hashem sees everything I do, and if I commit an *aveira* (transgression), I will be punished.” That manner of thinking would lead an individual to become and remain a *Yar’eh Shamayim*, and through doing so, be spared from violating any prohibitions.

QUESTIONS OF THE WEEK

1. What special *Tefillot* can we only say in a *minyan*?
2. Why do we read the *Haftorah* after Torah reading?
3. What *Mitzvah* can you perform every second of every day?

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