## COMPLETE MASECHET MEGILLAH IN HONOR OF PURIM WITH TALMUD ISRAELI



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*.

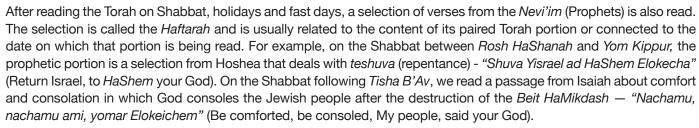
"Barchu et HaShem HaMevorach": The chazan chants: "Barchu et HaShem HaMevorach during Shacharit and Aravit, only when there is a minyan.

**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 *zimmun* (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 התוֹרה בפטרה אחרי את התוֹרה בפטרה במור במוחד במו



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 Even after the anti-Torah decree was rescinded, the practice of reading the *Haftarah* remained in place.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.





## אַרָם נְהֵיָה יְרֵא שְׁמְיִם? אַרָּד אָרָם נִהִיה יִרָא שְׁמְיִם?

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?

please e-mail answers to rav mazer: learning@mizrachi.ca

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