

Megilla Daf 17

I: Words

Out of order, or retroactively (17a, 1st line mishna) – לְמַפְרֵעַ (1)

Vernacular language (17a, 3rd line mishna) – לְעִז (2)

Alternating, or hesitating (alternating speaking and silence) (17a, 4th line mishna) – סִירוּגִין (3)

Drowsing (17a, 5th line mishna) – מִתְנַמְנָם (4)

Proof-reading (17a, 5th line mishna) – מְגִיָּה (5)

II: Gemara Phrases

Make a *hekesh* (a linguistic connection btw 2 words) (16a, 7 lines up) – אֵיתְקַשׁ (1)

You might have thought to say (hypothetically) (17b, 16 lines down) – סֵלְקָא דְעֵתְךָ אֲמִינָא (2)

III: Arguments

1) Halachic teachings about Sh'ma:

- In what language?

Rebbe - in Hebrew only (based on "והיו", "as they are" i.e. as it's written)

Chachamim - any language (based on "שמע", an inclusive term, any language you 'understand')

- How loud?

Rebbe - so that you can hear yourself say it (based on "שמע")

Chachamim - no volume required

- 3 paragraphs in proper order - all agree this is required

Rebbe - from "הדברים", additional teaching learned from addition of the extra ה in this word

Chachamim - from "והיו" that "as they are" means in its proper order

1) Sh'moneh Esrei - why this order?

1	Avot (<i>magen avraham</i>)	הָבּוּ לָהּ בְּנֵי אֱלֹהִים - the "sons of God" were the avot	Tehillim 29:1
2	Gevurot (<i>mechayei ha-meitim</i>)	הָבּוּ לָהּ כְּבוֹד וְעֹז - the power (oz) is Hashem's ability to give and take life	Tehillim 29:1
3	Kedushot (<i>ha-eil ha-kadosh</i>)	הָבּוּ לָהּ כְּבוֹד שְׁמוֹ - Hashem's name is holy	Tehillim 29:2
		These 3 blessings are "shevach". The end of 29:2 is "Bow down to Hashem in the Holy place", which is how we know it's about prayer	

4	Bina (<i>chonein ha-da'at</i>)	Yeshaya 29:23 speaks of holiness and 29:24 speaks of the foolish getting “bina”; so bina comes after holiness	some call this bracha “da’at”
5	Teshuva(<i>ha-rotzeh bi-teshuva</i>)	When one gains bina, they know to repent for their previous misdeeds	Yeshaya 6:10
6	Selicha (<i>chanun ha-marbeh lislo'ach</i>)	Hashem forgives those who repent/do teshuva	Yeshaya 55:7
7	Ge'ula (<i>go'eil yisrael</i>)	a) once one is forgiven, they are redeemed from punishment OR b) it is the 7th blessing because the redemption of the Jews will happen at the end of the seventh year of a shemitta cycle; so this redemption is the “ <i>atchalta di'ge'ula</i> ”, the beginning of the redemption. Rashi notes that this is only physical redemption from subjugation; the other stages of redemption are found in the later blessings.	Tehillim 103:3-4 (based on this and Yeshaya 6:10, <i>refu'a</i> should come first, but we push it off either b/c that <i>refu'a</i> is the healing of sin, not of illness (so is included in <i>selicha</i>) or so that <i>refua</i> can be the 8th blessing.
8	Refu'a (<i>rofei cholei amo yisrael</i>)	It is the 8th blessing, since circumcision is on the 8th day, which requires healing.	
9	Birkat ha-Shanim (<i>mevarech ha-shanim</i>)	It is the 9th blessing (regarding prosperity), since the psalm that speaks of release from ruthless creditors is the 9th psalm. (<i>Rashi w/ emendation</i>)	It is our 10th psalm, but they combined Psalm 1 and Psalm 2 into one.
10	Kibbutz Galuyot (<i>mekabetz nidchei am yisrael</i>)	The ingathering of the exiles will happen after prosperity returns	Yechezkel 36:8
11	Din resha'im (<i>melech oheiv tzedaka u-mishpat</i>)	Courts will be established to judge the sinners (once the majority of the Jews arrives but before they arrive in Jerusalem)	Yeshaya 1:25-26; Jerusalem being an “ <i>ir ha-tzedek</i> ” and a “ <i>kiryane'emana</i> ” comes after
12	(Zeidim) (<i>shoveir oivim u-machni'a zeidim</i>)	This blessing was added at a later stage as the 19th blessing (see Rosh Hashana 32a) - our gemara just says that the “zeidim” are ‘included’ with the sinners	Yeshaya 1:28
13	Keren tzaddikim (<i>mish'an u-mivtach la-tzaddikim</i>)	The righteous are rewarded only after the judgment of the sinners, when they come to Yerushalaym	
14	Yerushalaym (<i>bonei yerushalym</i>)	This is the place where the righteous are rewarded	This blessing seems to include the building of the beit ha-mikdash and re-establishment of the Davidic line, though that is also in the next blessing.

15	David (<i>matzmi'ach keren yeshu'a</i>)	David('s heir) becomes king only after they come to Yerushalaym, based on Hoshea 3:5, that the "return" is to Yerushalaym.	This order is problematic based on the Rambam that it is the king's job to do some of the previous steps
16	Tefilla (<i>shomei'a tefilla</i>)	This tefilla seems to be connected to building the <i>beit ha-mikdash</i> and the prayers offered there	Yeshaya 56:7
17	Avoda (<i>ha-machazir shechinato l'tziyon</i>)	Sacrifices in the <i>beit ha-mikdash</i>	Yeshaya 56:7
18	Toda/Hoda'a (<i>ha-tov shimcha u-l'cha na'eh l'hodot</i>)	Thanksgiving said after the sacrifice is offered	Tehillim 50:23
(19)	(Birkat kohanim)	This almost sounds in our gemara like it's a separate blessing, but since it is only done in the repetition, it is folded into the blessing of peace, especially as it also concludes with shalom	
19	Sim Shalom (<i>ha-mevarech et amo yisrael ba-shalom</i>)	This is last, either because the <i>kohanim</i> blessed the people after the sacrifice was completed (Vayikra 9:22-23) or because this is Hashem's blessing, which is the capstone.	Tehillim 29:11, same psalm as we started in