



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Megilla Daf Yud Daled

- “Vayasar hamelech es tabato” – **R' Abba bar Kahana** said, the removal of this ring caused a greater level of teshuva than any teshuva ever caused by all the 48 nevi'im and 7 nevi'os throughout our history.
 - A Braisa says, all these nevi'im and nevi'os never added or took away an iota from what was written in the Torah, except adding the mitzvah to read the megilla on Purim.
 - **R' Chiya bar Avin in the name of R' Yehoshua ben Karcha** said, they justified adding this mitzvah as follows: if we say shira when we were brought from slavery to freedom (Pesach), clearly we must do something to commemorate our being saved from death.
 - **Q:** Based on this, why don't we say Hallel on Purim? **A:** A Braisa says, we don't say Hallel on a miracle that happened outside Eretz Yisrael.
 - **Q:** Leaving Egypt happened outside of Eretz Yisrael, and yet we say Hallel!? **A:** We say Hallel for miracles that took place outside Eretz Yisrael only if they took place before the Yidden entered Eretz Yisrael.
 - **R' Nachman** said, the reading of the megilla is equivalent to reading Hallel. **Rava** said, Hallel is only appropriate when we become totally free. However, in the times of Purim, although our lives were saved, we remained subject to Achashveirosh.
 - **Q:** They seem to say that we otherwise would say Hallel on Purim. What about the Braisa that says that we only say Hallel for a miracle of Eretz Yisrael!? **A:** When they went to galus, it returned to the way it was before we entered Eretz Yisrael, and any miracle is befitting for Hallel.
 - **Q:** We learn from a pasuk (“min haramasayim tzofim”) that there were many more than just 48 nevi'im!? **A:** There were many, many more. However, only the messages that were needed for the generations were written into the sefarim. The nevi'im of those messages totaled 48.
 - **R' Shmuel bar Nachmeini** said, the words “min haramasayim tzofim” refer to the place where Shmuel lived (two mountains facing each other). **R' Chanin** said, the words teach that Shmuel descended from the children of Korach.
 - **Q:** Who are the 7 nevi'os? **A:** Sarah (the pasuk refers to her as “Yiska”, a reference to her possessing ruach hakodesh), Miriam (“Vtikach Miriam hanevi'ah” – she prophesized that he mother will give birth to the savior of the Yidden), Devorah (“U'Devorah isha nevi'ah eishes lapidos” – which means that she would make the wicks for the Mishkan; she would sit under a palm tree to prevent any issues of yichud, and to symbolize that Klal Yisrael has only one heart, which is focused to Hashem, just as a palm has only one heart (it's sap only flows through its trunk, not its branches)), Chana (in her tefilla she said “rama karni” referring to a horn, instead of mentioning a flask. This was a nevu'ah that the kings who would be anointed from a horn (Dovid and Shlomo) would have their kingship last and those who would be anointed from a flask (Shaul and Yeihu) would not), Avigayil (in the story where she went to meet Dovid to prevent him from killing her husband, Dovid wanted to be mezaneh with her, and she answered “Do not allow **this** to be a stumbling block”. The fact that she said “this” was a prophecy that he would

stumble over another zenu situation – that of Bas Sheva), Chulda (the pasuk says “Chulda Hanevi’ah”, and although Yirmiya lived at that time, it was not an affront to him for her to say nevu’ah also, because they were relatives. Also, the reason why king Yoshiya went to her rather than to Yirmiya, was because he was looking for a merciful interpretation of what he was facing, and women are more merciful than men. Also, Yirmiya may have been away at that time, busy with returning the 10 shevatim to Eretz Yisrael), and Esther (the pasuk says “Vatilbash Esther malchus” – which refers to ruach hakodesh).

- **R’ Nachman** said, prestige is not good for women, because 2 women who had such prestige had names with lowly meanings – one a bee (Devorah) and one a weasel (Chuldah) and yet it did not sufficiently humble them. We find that Devorah made Barak go to her instead of her going to him, and we find that Chulda referred to the king as “the man”.
- **R’ Nachman** said that Chulda came from Yehoshua.
 - **Q: R’ Eina Saba** asked, **R’ Yehuda** says in a Braisa that Chulda came from Rachav!? **A: R’ Nachman** said, we can learn from here that Rachav must have become a giyores and married Yehoshua.
 - **Q:** We learn from a pasuk that Yehoshua did not have any children!? **A:** He did not have sons, but he did have daughters.
 - **Q:** The Braisa that mentions the prophets who came from Rachav lists an additional 8 nevi’im who came from her (4 nevi’im established in the sefarim, and their fathers). How do we know their fathers were nevi’im? **A: Ulla** said, whenever a navi is recorded as saying nevu’ah, and he is referred to by his own name and his father’s name, we can learn that the father was a navi as well. These 4 were all mentioned along with their fathers’ names. **Ulla** also said, if the navi is mentioned with a city, that means he came from that city. If no city is mentioned, that means that he was from Yerushalayim.
 - A Braisa says, whenever one is mentioned in a pasuk along with his father, and his father is generally unknown, if the deed mentioned in the pasuk was a good one, it means his father was a tzaddik. If it was a bad deed, it means his father was a rasha.