



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

Megilla Daf Yud Tes

MISHNA

- If (on Purim) a person from an unwalled city went to a walled city, or if a person from a walled city went to an unwalled city, if he will be returning to his hometown, he reads like his hometown. If not, he reads like the city in which he is visiting.
- From what point in the megilla must one read to be yotzeh? **R' Meir** says one must read the entire megilla. **R' Yehuda** says one must read from "Ish Yehudi". **R' Yose** says, from "Achar hadevarim ha'eileh".

GEMARA

- **Rava** said, when the Mishna speaks of the person "returning to his hometown", that means that he must return on the night of the 14th. However, if he will still be there on the morning of the 14th, he must read together with the city that he is visiting.
 - **Rava** said, we learn this from the pasuk that says "Ahl kein haYehudim haprazim hayoshvim b'arei haprazos". The words of "yoshvim b'arei haprazos" are seemingly extra. They come to teach that even if one is only in the unwalled city for the day, he is considered a member of the city and reads with them.
 - **Q:** How do we know that the same Halacha applies to one in a walled city? **A:** It is logical to say, that if a one day visitor to an unwalled city is considered a member of the city in that he reads along with them, the same will hold true for one in a walled city as well.
- **Rava** said, if a village person was in a city on the night of the 14th, he must read along with them whether or not he will be there until morning. The reason is, that the whole permit to read early was only because the **Rabanan** were lenient for these people so that they can provide food for the people of the city, and not have to make a special trip into the city. However, since this person has anyway come into the city, he must surely read along with them.
 - **Q: Abaye** asked, a Braisa says, if a person of a walled city went to an unwalled city, he reads like the people of his own (walled) city whether or not he will be there until morning. Now, this can't be understood as written, because our Mishna says this is not so. Therefore, we must change the wording of the Braisa to read that if a *villager* goes to the city he reads like the people of his village, whether or not he plans on being there until morning. This is not like **Rava** said!? **A:** The same way you had to change the earlier words of the Braisa, change the later words of the Braisa to mean that he reads along with the people of the city, not of his village.

MEIHEICHAN KOREH ADAM ES HAMEGILLA...

- A Braisa says, that **R' Shimon bar Yochai** says, one must read from "Balayla Hahu".
 - **R' Yochanan** said, all the views are based on one pasuk. The pasuk says, "Vatichtov Esther Hamalka...es kol tokef (all the might)". This teaches that the main part of the megilla is the part that discusses the "might". The one who holds that the entire megilla must be read says this refers to the might of Achashveirosh. The one who holds that we must read from "Ish Yehudi" says this refers to the might of Mordechai. The one who holds that we must read from "Achar hadevarim ha'eileh" says this refers to the might of Haman. The one who holds that we must read from "Balayla hahu" says this refers to the might of the miracle.

- **R' Huna** said, all the views are based on the pasuk of “Umah ra’u ahl kacha umah higiya aleihem” (the megilla is read to teach why the people acted as they did and what happened because of that). The one who holds that the entire megilla must be read says this refers to why Achashveirosh used the keilim of the Beis Hamikdash, and the reason was because he thought the 70 years of galus were over with no redemption in sight, and this resulted in the death of Vashti. The one who holds that we must read from “Ish Yehudi” says this refers to why Mordechai chose not to bow down to Haman, and the reason was because Haman made himself into an avodah zarah, and this resulted in the miracle of Purim taking place. The one who holds that we must read from “Achar hadevarim ha’eileh” says this refers to why did Haman want to destroy all the Yidden, and the reason was because Mordechai would not bow down to him, and this resulted in the hanging of Haman and his sons. The one who holds that we must read from “Balayla hahu” says this refers to why did Achashveirosh ask that the history book be brought, and the reason for this was that he was concerned as to why Esther invited Haman to the party, and this resulted in the miracle of Purim taking place.
- **R' Chelbo in the name of R' Chama bar Gurya in the name of Rav** paskened like the view that the entire megilla must be read. He said further, that even according to the views that less than the whole thing must be read, all would agree that it must be read from a megilla that was written in its entirety.
 - **R' Chelbo in the name of R' Chama bar Gurya in the name of Rav** said, the megilla is called a sefer and is called a letter (“igeres”). It is a sefer in that it becomes passul if it is sewn together with linen threads (instead of sinews), and it is a letter in that it only needs 3 stiches (as compared to a Torah, that needs to be stitched all along the length, except for a space on top and on bottom).
 - **R' Nachman** adds, these 3 stitches should be evenly spaced over the height of the parchment.
 - **R' Yehuda in the name of Shmuel** said, one who reads from a megilla that was written together with other Kesuvim in one sefer, is not yotzeh. **Rava** said, this is only if the megilla parchment was not longer or shorter than the others.
 - **Levi bar Shmuel** read for **R' Yehuda** from a megilla written along with other Kesuvim. **R' Yehuda** protested, that this may not be used.
 - **R' Chiya bar Abba in the name of R' Yochanan** said, this megilla is only a problem when reading for the tzibbur.
 - **R' Chiya bar Abba in the name of R' Yochanan** said, leaving space above the stitching of a Sefer Torah is a Halacha L’Moshe MiSinai, and the reason for it is to prevent it from ripping.
 - **R' Chiya bar Abba in the name of R' Yochanan** said, if a hole the size of a tiny needle would have existed in the cave where Moshe and Eliyahu stood when the Shechina passed by, they could not have remained standing because of the strong light.
 - **R' Chiya bar Abba in the name of R' Yochanan** darshened a pasuk to teach that with the Luchos, Hashem showed Moshe all the drashos of the Torah, all the drashos of the **Rabanan**, and the halachos that would be instituted by the **Rabanan** in the future – which refers to the mitzvah of Megilla.

MISHNA

- All are valid to read the megilla, except for one who is deaf, mentally deranged, or a minor. **R' Yehuda** says that a minor may read the megilla.

GEMARA

- **Q:** Who is the Tanna of our Mishna who seems to say that a deaf person is passul for megilla, even b'dieved? **A:** **R' Masna** said, it is **R' Yose**, who says in a Mishna that one is not yotzeh the mitzvah of Shema, even b'dieved, if he doesn't hear what he is saying.
 - **Q:** Why are we defining our Mishna as discussing b'dieved, and therefore say that it must follow **R' Yose**? Maybe the Mishna means that a deaf person may not read the megilla l'chatchila, in which case the Mishna can even follow **R' Yehuda** (who argues on **R' Yose** regarding Shema)!? **A:** The Mishna groups the deaf person with the deranged and the minor. This shows that just as those 2 are passul even b'dieved, so is the deaf person.
 - **Q:** Maybe the grouping doesn't teach that, and each case is to be understood independently!? **A:** Our Mishna introduces the view of **R' Yehuda** later on, which means that the beginning of the Mishna cannot be the view of **R' Yehuda**.
 - **Q:** Maybe the entire Mishna follows **R' Yehuda**, and although the beginning states that a minor is passul and the end states that he is valid, it may be that 2 different categories of "minor" are being discussed – the beginning speaks of a minor who has not yet reached the level of "chinuch", whereas the end discusses one that has!? **A:** This would mean that **R' Yehuda** holds that a deaf person may not read the megilla l'chatchila. The problem with that is, that a Braisa says that **Yehuda the son of R' Shimon ben Pazi** says that a deaf person may separate terumah even l'chatchila (although he can't hear the bracha he will make). Presumably, the underlying logic is the same as for megilla, and we see there is a view that l'chatchila the deaf person would be valid. If **R' Yehuda** holds that he is only valid b'dieved, who will **Yehuda the son of R' Shimon ben Pazi** follow – not **R' Yehuda** or **R' Yose**!? **A:** There is another Braisa that says that if one doesn't hear himself as he says birchas hamazon, he is yotzeh b'dieved. If, based on the previous question, we say that **R' Yehuda** holds it is not necessary even l'chatchila, who would *this* Braisa follow? Rather, we must say that **R' Yehuda** himself says that it is allowed even l'chatchila (and he is the Tanna of the Braisa regarding terumah). At the same time, we find that **R' Yehuda** in the name of his rebbi (**R' Elazar ben Azarya**) holds that it is only allowed b'dieved (and he would be the Tanna of the Braisa regarding birchas hamazon).
 - In fact, we find a Braisa where **R' Yehuda** says in the name of **R' Elazar ben Azarya** that if one does not hear himself when he says Shema, he is yotzeh only b'dieved, and **R' Meir** says that the person would even be yotzeh l'chatchila.
 - Now that we have this Braisa, we can even answer that **R' Yehuda** holds like his rebbi that it would only be valid b'dieved. We can say that the Braisa regarding terumah follows **R' Meir** of this Braisa, who says that he is yotzeh even l'chatchila.