



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

### Megilla Daf Gimmel

- **R' Yirmiya** (others say it was **R' Chiya bar Abba**) said, the Targum on chumash was written by Unkelos, who learned it from **R' Eliezer and R' Yehoshua**. The Targum on Nevi'im was written by **Yonason ben Uziel** who learned it from Chaggai, Zecharya, and Malachi. When Yonason wrote it, the entire Eretz Yisrael shook. A bas kol came out and said, "Who is revealing My secrets to human beings?" Yonason stood up and said, "I have done so, but You know that I did not do it for my honor. I did it for Your honor, so that there should not be any arguments among Yidden (as to the proper understanding of the pesukim)". Yonason wanted to then write the Targum on Kesuvim. A bas kol came out and said, "You have done enough (do not write this Targum)". The reason Hashem did not want this written is because there is reference in Kesuvim to the time when Moshiach will come.
  - **Q:** A pasuk makes reference to the Targum on chumash. How can we say that Unkelos wrote it!? **A:** It was forgotten, and he came and reestablished it.
  - **Q:** Why is it that Eretz Yisrael only shook when the Targum on Nevi'im was written? **A:** The pesukim of chumash are clearly understood. The pesukim of Nevi'im have some hidden matters in them, which were going to be revealed in the Targum. For instance, a pasuk makes reference to the hesped of Hadadrimon in Bikas Megidon. **R' Yosef** said, without the Targum we would not know what that was. It actually refers to 2 separate hespeidim – that of Achav bar Imri, and that of Yoshiya bar Amon.
- The pasuk in Daniel says that Daniel saw a vision that the people that were with him did not see. However, those people became very afraid and ran into hiding. **R' Yirmiya** (others say it was **R' Chiya bar Abba**) said, the people that were with Daniel were Chaggai, Zecharya, and Malachi. On the one hand they were greater than Daniel in that they were Nevi'im who delivered messages from Hashem to the people. On the other hand, Daniel was greater than them, because he saw the vision mentioned in this pasuk, while they did not.
  - **Q:** If they didn't see the vision, why did they run into hiding? **A:** Although they didn't see it, their "mazal" saw it.
    - **Ravina** said, from here we can learn that if one becomes afraid for no apparent reason, it must be because his mazal saw something frightening. The Gemara says, if this happens to a person, he should recite Kriyas Shema. If he can't do that (he is in a dirty place), he should jump 4 amos from where he is. If he can't do that either, he should say, "The goats at the slaughterhouse are fatter than me".
- **Q:** We said earlier that the phrases of "medina u'medina, v'ihv va'ihv" are used for drashos. If so, how would we darshen the phrase of "mishpacha u'mishpacha"? **A:** **R' Yosef bar Chanina** said, it teaches that the Kohanim and Levi'im stop doing the Avoda to go and read the megilla. **R' Yehuda in the name of Rav**, and a Braisa say this as well.
  - The people of **Rebbi's** yeshiva learned from here that one must stop learning to go and read the megilla. They darshened a kal v'chomer – if one must stop doing the Avoda to read megilla, surely he must stop learning.
    - **Q:** Why would we say that Avodah is more stringent than learning Torah (which is the basis of this kal v'chomer)? We find that a Malach (although he looked like a man, he said he was a Malach of Hashem, and because he mentioned the Name of Hashem, Yehoshua was certain that he was a true Malach, and not a demon) came to Yehoshua when the Yidden were at a lull in the war and told

them that they had done 2 wrongs: they had not brought the Tamid the previous afternoon, and they currently were not learning Torah. The Malach explained that he had come primarily because of the lack of learning. We see that Torah is more important than the Avodah!? **A:** That was concerning Torah learning of the whole tzibbur, which is greater than the Avodah. However, Torah learning of an individual is not greater than the Avodah.

- **Q:** A Mishna says that it is assur to demonstrate different signs of mourning on Chol Hamoed, Rosh Chodesh, Chanuka, and Purim. **Rabbah bar R' Huna** adds, that if the person who has died is a talmid chachom, these signs of mourning may be demonstrated. We see that Purim is secondary to the learning of an individual!? **A:** That Mishna discusses the *honoring* of the Torah of an individual. That takes precedence. However, the learning of an individual does not.
- **Q:** **Rava** said, we learn from **R' Yose bar Chanina** that reading of the megilla takes precedence over doing the Avoda. From the yeshiva of **Rebbi** we learn that it takes precedence over learning Torah. We also know from a Braisa that tending to a “meis mitzvah” takes precedence over leaning Torah. We learn from the word “u’li’achoso” in the pasuk, that tending to a meis mitzvah also takes precedence over the Avodah. What about reading the megilla – does it take precedence over tending to a meis mitzvah (since megilla publicizes the great miracle), or not (because meis mitzvah is a matter of human dignity and therefore takes precedence)? **A:** He answered, meis mitzvah surely takes precedence, because we have learned that matters of human dignity are so great that we find that they even override a lav in the Torah (an older and distinguished person does not need busy himself with returning a lost item since it is undignified for him to do so, even though there is a lav which says one may not pass up this opportunity).
- We stated earlier that **R' Yehoshua ben Levi** said, a city without a wall that is only near a walled city, or can be seen from it, is also treated as a walled city for purposes of Purim.
  - The city can be seen even though it is not near, when the city is situated on a mountaintop, and thus visible from afar. **R' Yirmiya** explained the case of the city that is nearby and yet not seen, as being when the city is in a valley right near the walled city.
  - **R' Yehoshua ben Levi** learns from a pasuk, to be considered a walled city, the wall must have been built before the city was settled, not the other way around.
  - **R' Yehoshua ben Levi** said, if a city does not have 10 people who sit and learn in the shul all day, they are considered to be a village (and may read the megilla on those earlier days).
    - **Q:** A Mishna clearly says this. What is **R' Yehoshua ben Levi** teaching? **A:** The Mishna was discussing a “large city”. **R' Yehoshua ben Levi** says this same requirement even applies to larger metropolis. Although there are always visitors to such a place, who can combine to reach the requirement of the 10 people, he teaches that the 10 people must be from within the city itself, not from visitors to the city.
  - **R' Yehoshua ben Levi** said, if a walled city was destroyed and then resettled, it is treated as a walled city.
    - **Q:** What is meant when he says the city was destroyed – that its walls were destroyed? That can't be right, because a Braisa says that if a city had its walls destroyed, it is considered a walled city even if its wall was not rebuilt, so why would he say it is only considered to be a walled city if it is resettled? **A:** He means that if it gets “destroyed” from having 10 people who are available to be in the Beis Medrash, it loses its status until it once again has 10 such people. When it does, it regains its status as a walled city.