



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

Megilla Daf Daled

- **R' Yehoshua ben Levi** said, the cities of Lod, Ono, and Gei Hacharashim are surrounded by walls from the times of Yehoshua.
 - **Q:** A pasuk says that Elpa'al built those cities!? **A:** Another pasuk says that Asa built them. We must say that what happened was that they were built in the days of Yehoshua and were later destroyed. Elpa'al then rebuilt them, and they were again destroyed. Asa then came and rebuilt them.
- **R' Yehoshua ben Levi** said, women are obligated to read the megilla as well, because they were saved through the miracle as well.
- **R' Yehoshua ben Levi** said, when Purim falls on a Shabbos, we darshen about Purim on that day.
 - **Q:** This is obvious, because a Braisa says that we should darshen about every Yom Tov on the day of the Yom Tov!? **A:** We would think that Purim should be different in this regard, because of the concern of **Rabbah** (that we don't allow the reading of the megilla on Shabbos out of concern that one may carry the megilla to an expert).
- **R' Yehoshua ben Levi** said, one is obligated to read the megilla at night "v'lishnosa" (and repeat it) by day.
 - The talmidim thought that meant to learn the Mishnayos ("lishnosa") regarding Purim, during the daytime. **R' Yirmiya** told them it means that the megilla must be repeated by day.

ELAH SHEHAKFARIM MAKDIMIN L'YOM HAKNISA

- **R' Chanina** said, the **Chachomim** were lenient and allowed the villages to read the megilla early so that they are available on the 14th to provide food for the people of the city.
 - **Q:** How can we say that this was instituted for the sake of people of the cities? Our Mishna says that when the 14th falls on a Monday, the villages read the megilla on that day. Now, according to **R' Chanina's** reason, they should read on the previous Thursday!? **A:** The previous Thursday would be the 10th of Adar, and we may not read the megilla that early in the month.
 - **Q:** The Mishna said that when the 14th is on Thursday, the villages read on that day. According to **R' Chanina**, they should read the previous Monday, which is the 11th of Adar!? **A:** The **Chachomim** did not allow shifting from one market day to another. That is why it must be read on that Thursday even by the villages.
 - **Q:** **R' Yehuda** says in the next Mishna that only villages who have the Monday/Thursday market days may read early on those days. According to **R' Chanina**, the leniency was for the cities, not the villages. If so, why can't they read early even if they don't have those market days!? **A:** What **R' Chanina** meant was that the **Chachomim** were lenient with the villages, for their own sake (to save them a trip into the city), since they are the ones who provide food for all the cities.

KEITZAD CHAL LIHIYOS B'SHEINI B'SHABBOS...

- **Q:** Why is it that the Mishna begins chronologically based on the days of the month, and then switches to the days of the week? **A:** If the Mishna would give the examples where they read on the 11th, and then where they read on the 12th, etc., it would result in having to go backwards with the days of the week (the 14th falling on Sunday, then Shabbos, then Friday, etc.), which would be confusing.

CHAL LIHIYOS B'EREV SHABBOS...

- Our Mishna that says that when the 14th falls on a Friday the cities and the walled cities both read on that day, can either follow the view of **Rebbi** or **R' Yose**. Their views can be seen as follows:
 - A Braisa says that when the 14th is on Friday, the villages and the cities read on Thursday, and the walled cities read on Friday. **Rebbi** says that the cities read on Friday as well (and not Thursday).
 - The **T"K** darshens the pasuk of “b'chol shana v'shana” to teach that just like every year the cities read before the walled cities, this year can be no different. Although we can darshen the pasuk that just as every year the cities read on the 14th, they should this year as well, we will not darshen this way, because we have no choice based on the last drasha.
 - **Rebbi** darshens the pasuk to mean that just like every other year, we will not move the cities from reading on the 14th. Although we can darshen the pasuk to mean that the cities must precede the walled cities, we will not darshen this way, because we have no choice based on the last drasha.
 - Another Braisa says, when the 14th falls on a Friday, the villages and the walled cities read on Thursday, and the cities read on Friday. **R' Yose** says, the walled cities read on Friday as well (and not Thursday).
 - The **T"K** darshens the pasuk of “b'chol shana v'shana” to teach that just like every year the cities read on the 14th, and never on the same day as the walled cities, this year can be no different. Although we can darshen the pasuk that just as every year the cities read before the walled cities, they should this year as well, we will not darshen this way, because we have no choice based on the last drasha.
 - **R' Yose** darshens the pasuk to mean that just like every other year the walled cities do not read before the cities, the same must be for this year as well. Although we can darshen the pasuk that the walled cities cannot read the megilla on the same day as the cities, we will not darshen this way, because we have no choice based on the last drasha.
 - **Q:** We find that **Rebbi** does say that the cities are pushed back to the market day!? A Braisa says, if the 14th falls on a Shabbos, the villages read on Thursday, the cities read on Friday, and the walled cities read on Sunday. **Rebbi** says, since the cities are not reading on the 14th, we push them back to Thursday as well! **A:** He only says that when they absolutely cannot read on the 14th. When the 14th is Friday, he will not say that they should be moved.
- **Q:** All agree that the megilla may not be read on Shabbos. Why is that? **A: Rabbah** said, we are concerned that if one would have to read the megilla on Shabbos, he would carry a megilla in the reshus harabim to bring it to someone to teach him how to read it. **R' Yosef** said, the reason is that the poor people usually get tzedaka when the megilla is read. If it was read on Shabbos, they could not get this tzedaka. A Braisa says this concept as well, because it says that when the villages read the megilla early, they must give money to the poor people on that day, since the poor people expect tzedaka when the megilla is read.
- **Rav** said, when the megilla is read in its proper time, it may even be read by a lone individual. When it is not its proper time (e.g. the villages reading it early), it must be read with a minyan of 10 people. **R' Assi** said it must always be read with a minyan. **Rav** actually conducted himself like the view of **R' Assi**.
 - **Q:** We find that **Rav** said that when the 14th falls on a Shabbos, “its proper time is Friday”. Presumably this means to say, that just as on the 14th it may be read without a minyan, so too when it is read on Friday (although it is the 13th) it does not need to be read with a minyan!? **A:** With regard to minyan, **Rav** would hold that a minyan is required. What he means when he says that “its proper time is Friday”, is to argue with **Rebbi**, who holds that the cities would be pushed back to Thursday, not Friday.