



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

Megilla Daf Hey

MISHNA

- A "large city" is a city that has 10 people who are available to be in shul all day. If there are only less than 10 people, the city gets the status of a village.
- Regarding megilla reading we make it earlier. However, other things that cannot be done on their particular day are usually postponed for later, such as the time of bringing the wood for the Mizbe'ach, Tisha B'Av, bringing the Korbon Chagigah, and the mitzvah of Hakhel.
- When the megilla is read on the earlier days, those days are still mutar to have a hesped, a taanis, and for giving matanos l'evyonim.
- **R' Yehuda** says, the only villages that may read on those earlier days are villages that have market days on Monday and Thursday, when they go to the big cities. If they do not have set days when they go to the city, they must read the megilla on the 14th.

GEMARA

- A Braisa explains, the 10 people must be available all day in the city's shul.

B'EILU AMRU MAKDIMIN V'LO M'ACHARIN

- **Q:** Why can't megilla be postponed? **A: R' Abba in the name of Shmuel** said, the pasuk says "v'lo yaavor", teaching that it may not be postponed.
 - **R' Abba in the name of Shmuel** said, the pasuk of "l'chadshei hashanah" teaches that we count months to reach a year, not days (e.g. if one swears not to drink wine for a year, he must count 12 months, not 365 days). The **Rabanan of Kisri in the name of R' Abba** said, the pasuk of "ahd chodesh yamim" teaches that we count days to reach a month, not hours (a month of 29 days is considered over when 29 days pass, even though a true lunar month is roughly 29 and ½ days).

AVAL ZEMAN ATZEI KOHANIM V'TISHA B'AV....

- We postpone Tisha B'Av rather than make it earlier, because we don't want to bring bad days sooner than they would otherwise come. We postpone the Chagigah and Hakhel, because we can't do them before their time of obligation has arrived.
- A Braisa says, we postpone the Chagigah and all the time of the Chagigah.
 - **Q:** We understand that we postpone the Chagigah, if for example the obligation falls on Shabbos. What does it mean that we postpone "all the time of the Chagigah"? **A: R' Oshiya** said, the Braisa means to say, that a Chagiga on Shabbos, and an Olah Re'iya on Yom Tov, which is the time for a Chagiga, must be postponed.
 - According to this understanding, the Braisa follows **B"S** who say that one may not bring an Olah on Yom Tov.
 - **Rava** said that the Braisa means that a Chagiga may be postponed and brought at any time during the Yom Tov, but not beyond that.
 - **R' Ashi** said that the Braisa means that a Chagiga of the one day Yom Tov of Shavuot may be brought after Shavuot if the Yom Tov falls on a Shabbos.
- **R' Elazar in the name of R' Chanina** said, **Rebbi** planted a tree on Purim, took a cold bath on the 17th of Tammuz, and wanted to abolish Tisha B'Av, but the **Chachomim** did not agree with him. **R' Abba bar Zavda** said to **R' Elazar**, that is not what happened. Rather, it was a Tisha B'Av that fell out on a Shabbos. **Rebbi** said, since it is being pushed off, let's push it off totally. The **Chachomim** did not agree with him.

- **Q: R' Yosef** taught a Braisa that said that one may not work on Purim. If so, how did **Rebbi** plant on Purim? **A: Rebbi** observed Purim on the 14th, and he planted on the 15th.
 - **Q: Rebbi** lived in Teverya, which had a wall from the times of Yehoshua!? **A: Rebbi** planted the tree on the 14th.
 - **Q:** How could **Rebbi** be certain that Teverya had a wall from the times of Yehoshua? We find that **Chizkiya** would read the megilla in Teverya on the 14th and the 15th, because he was uncertain as to its status!? **A: Rebbi** was certain, and **Chizkiya** was not.
 - **Q:** Even if he was certain, we have learned in Megillas Taanis that the 14th and 15th are assur to all people (whether of regular cities or of walled cities)!? **A:** That is true only for hesped and taanis, not for an issur of doing work.
 - **Rabbah** the son of **Rava** said, that **Rebbi** may have planted on his day of Purim. The reason he did so was because although the people had accepted upon themselves the prohibition of hesped and taanis, they never accepted a prohibition to do work on those days. Although we find that **Rav** cursed someone for planting on Purim, it must be that in his community they had accepted upon themselves not to do work on Purim.
 - It also may be that **Rebbi** also held that doing work was assur. However, **Rebbi** planted a “planting of joy” (e.g. planting a tree to use the wood for a king’s throne), which would be mutar to do on Purim.
- We said previously that **Chizkiya** would read the megilla on the 14th and the 15th in Teverya.
 - **Q:** A pasuk in Yehoshua mentions the cities of “v’arei mivtzar: Haztidim, Tzar, Chamas, Rakas, v’Kineret”. We have learned that Rakas is Teverya, so we see that it had a wall in the times of Yehoshua!? **A:** One of the “walls” is a body of water. **Chizkiya** was uncertain whether that was sufficient to give the city the status of a “walled city”.
 - **Q:** Regarding the halachos of selling houses in “walled cities”, a Braisa says that Teverya is not considered a walled city, because one of its walls is a body of water. Why was **Chizkiya** in doubt!? **A:** He was only uncertain regarding its status for purposes of megilla. He was unsure whether the walled city must be totally enclosed, which Teverya is not, or whether it must be protected, which Teverya is.
 - **R' Assi** would read the megilla in Hutzal on the 14th and the 15th, because he was uncertain whether it had a wall from the times of Yehoshua.
 - **Others** say that **R' Assi** said, Hutzal of Beis Binyamin had a wall from the times of Yehoshua.