



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

Megilla Daf Vuv

- **R' Yochanan** said, "When I was young I said something that the Elders agreed to". He identified the cities listed in the pasuk (quoted earlier) as follows. Chamas is Teverya, and it was called Chamas because of the Chamei (hot springs of) Teverya. Rakas is Tzipori, and it was called Rakas because it was elevated like the banks (raksa) of a river. Kineret is Genosar, and it was called Kineret because its fruits were as sweet as the sound of a harp (kinor).
 - **Q: Rava** asked, we find that Rakas was actually Teverya, as it was often referred to when making hespeidim!? **A: Rava** therefore argues with **R' Yochanan's** identifications, and says as follows: Chamas is Chamei Gerar, Rakas is Teverya, and Kineret is Genosar. Teverya was called Rakas, because even the empty people there (reikim) were full of mitzvos like a pomegranate.
 - **R' Yirmiya** said its true name was Rakas, and it was called Teverya because it is situated in the center (tibura) of Eretz Yisrael. **Rabbah** said it was called Teverya because it had a beautiful appearance.
 - **Ze'ira** said that Kitron is Tzipori. The reason it was called Tzipori was because it was on a mountaintop, like a bird.
 - **Q:** Kitron was in the boundaries of Zevulan. We have learned that Zevulan complained to Hashem about the land they received, since it was not made up of fields and vineyards. If Kitron is Tzipori (which was superior land, which flowed with milk and honey), why did they complain? We have even learned that Tzipori was a large portion of the total land of Eretz Yisrael that flowed with milk and honey!? **A:** They complained because they still wanted more land containing fields and vineyards.
 - **R' Avahu** explained the pasuk of "v'Ekron tei'aker" to refer to the city of Kisri (ruled by Edom, and situated in Eretz Yisrael), and teaches that it will be uprooted, which it was, in the times of the Chashmana'im.
 - **R' Yose bar Chanina** darshened a pasuk to teach that the houses of worship of Edom would be destroyed and only the batei medrash of Edom would remain. He then darshened the next part of the pasuk to mean that the theaters of Edom would eventually become places where Torah would be learned.
 - **R' Yitzchak** darshened a pasuk to teach that Kisri and Yerushalayim can never coexist. When one is thriving, the other lays destroyed, and visa-versa.
 - **R' Yitzchak** darshened a pasuk to mean, that Yitzchak asked Hashem to show favor to Esav. Hashem said, he is a rasha! Yitzchak said, there must be something righteous about him. Hashem said, Esav will eventually destroy the Beis Hamikdash. Yitzchak said, if so, Esav is not deserving to be shown favor.
 - **R' Yitzchak** darshened a pasuk to mean, Yaakov asked Hashem not to allow Esav his heart's desires, and not to allow Germamy to go forth, because if they would, they would destroy the entire world.
 - **R' Yitzchak** said, if one says that he worked hard to understand Torah, but he was not successful, do not believe him. If he says he did not work hard but was successful, do not believe him. If he says he worked hard and was successful, you should believe him.

- This is only said for Torah, but with regard to success in business, that comes from “siyata dishmaya”.
- This is also only said with regard to understanding learning. However, remembering what one learns comes from “siyata dishmaya”.
- **R’ Yitzchak** learned from a pasuk, one should not fight with a rasha who is enjoying success, because that rasha will win.
 - **Q:** We find that **R’ Yochanan** in the name of **R’ Shimon ben Yochai**, and a Braisa both say, that one may fight with a rasha!? **A:** **R’ Yitzchak** was referring to fighting regarding mundane matters. The others refer to fighting regarding Heavenly matters. **A2:** **R’ Yitzchak** is referring to someone who is not a complete tzaddik, and the others are referring to a complete tzaddik. **A3:** **R’ Yitzchak** was talking about a time when the rasha was enjoying success. The others were not discussing that situation.
- **Ulla** said, Rome is 300 square parsah, and has 365 marketplaces the smallest of which is the bird selling market, which is 16 square mil. The king eats each day of the year from one of these markets. All residents of Rome, and all people born there who no longer live there, receive money from the king. There are 3,000 bathhouses there, and 500 windows which take the smoke beyond the city walls. The city is surrounded by the ocean on one side, by mountains on another, by an iron wall on the third, and by swamps and rocks on the fourth.

MISHNA

- If one read the megilla in Adar I, and then a leap year was instituted, he must read it again in Adar II.
- There is no difference between Adar I and Adar II except regarding the reading of the megilla and the giving of matanos l’evyonim.

GEMARA

- The Mishna seems to suggest that if one read the “4 parshiyos” (parshas shekalim, zachor, parah, and hachodesh) in either of the Adars, he would be yotzeh.
 - **Q:** A Braisa brings a 3 way machlokes. The **T”K** says, if one read the megilla in Adar I, he must read it again in Adar II, because all mitzvos that apply in Adar II apply in Adar I as well, except for the reading of the megilla. **R’ Eliezer the son of R’ Yose** says, he need not read it again in Adar II, because all mitzvos that apply in Adar II, apply equally in Adar I. **R’ Shimon ben Gamliel in the name of R’ Yose** says, they must even read it again in Adar II, because the mitzvos that apply in Adar II do not apply in Adar I. All agree that hesped and taanis are assur during both Adars. **R’ Pappa** explains that the difference between the **T”K** and **R’ Shimon ben Gamliel** is regarding the reading of the 4 parshiyos: the **T”K** holds that l’chatchila they should be read in Adar II, but b’dieved are ok if read in Adar I, and **R’ Shimon ben Gamliel** holds that even b’dieved they must be read in Adar II. Our Mishna can’t follow the **T”K**, because he says that matanos l’evyonim can be done in Adar I. It can’t follow **R’ Eliezer**, because he says that megilla can be read in Adar I. It can’t follow **R’ Shimon ben Gamliel**, because he says that the 4 parshiyos must be read in Adar II. Who does our Mishna follow!? **A:** The Mishna can follow the **T”K**, and he really holds that matanos l’evyonim must be done in Adar II as well. He doesn’t mention it, because it is understood that it must be done at the same time as the reading of the megilla. **A2:** It may be that our Mishna is only discussing the differences between the 14th of Adar I and the 14th of Adar II, but would agree with **R’ Shimon ben Gamliel** that the 4 parshiyos must be read in Adar II.

- **R' Chiya bar Avin in the name of R' Yochanan** paskens like **R' Shimon ben Gamliel in the name of R' Yose**.
- **R' Yochanan** explained, **R' Eliezer the son of R' Yose** darshens the pasuk of "b'chol shana v'shana" to teach that just as in every year, Purim is in the Adar right after Shevat. **R' Shimon ben Gamliel in the name of R' Yose** holds that it teaches that just as in every year, Purim is in the Adar right before Nisson.
 - **R' Eliezer's** view makes sense, because we never want to delay doing mitzvos. **R' Tavi** explains that **R' Shimon's** view is based on the concept that we want to put one redemption (Purim) next to the other redemption (of Pesach).
- **R' Elazar** said, **R' Shimon's** view is based on the pasuk of "l'kayem es yimei hapurim hazos *hasheinis*" – meaning the second Adar.
 - Each reason on its own would not be enough, because "b'chol shana..." on its own could have been thought to teach Adar I. "Hasheinis" on its own could teach that it should be kept in both Adars.
 - **R' Eliezer the son of R' Yose** darshens the "sheinis" like **R' Shmuel bar Yehuda**, that it teaches that Purim was first established in Shushan, and then the rest of the world.
 - **R' Shmuel bar Yehuda** said, Esther asked the **Chachomim** to create the Yom Tov of Purim for all generations. They said, you will create jealousy among the goyim, because we are celebrating their downfall! She responded, the story is already memorialized in the history books of the kings of Madai and Paras.