



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

Megilla Daf Zayin

- **Rav, R' Chanina, R' Yochanan, and R' Chaviva** taught (note: whenever this group is mentioned in Seder Moed, the name of **R' Yochanan** should be substituted with **R' Yonason**), Esther asked the **Chachomim** to establish Purim as a Yom Tov for generations. They responded that we learn from a pasuk in Mishlei that there should be only 3 mentions of a war with Amalek in Tanach (and we already have mention in Beshalach, Ki Seitzei, and in Shmuel). The **Chachomim** then found a new drasha on the pasuk of "kesov zos zikaron basefer": "kesov zos" refers to the 2 mentions in Torah, "zikaron" refers to the mention in Nevi'im, "basefer" refers to the mention in Megilas Esther.
 - This new drasha is actually the subject of a machlokes among Tanna'im. **R' Yehoshua** says "kesov zos" refers to the mention in Beshalach, "zikaron" refers to the mention in Ki Seitzei, "basefer" refers to the mention in Nevi'im. **R' Elazar Hamodai** says the drasha is as mentioned by the **Chachomim**, above.
 - **R' Yehuda in the name of Shmuel** said that Megillas Esther does not make one's hands tamei if they touch it.
 - **Q: Shmuel** says elsewhere that Megilas Esther was said with ruach hakodesh. If so, it should make one's hands tamei!? **A:** It was made with ruach hakodesh for purposes of reading, not for purposes of writing.
 - **Q:** A Braisa says that the megilla does make one's hands tamei!? **A: Shmuel** holds like **R' Yehoshua**, who says that the megilla is not included as part of Kesuvim.
 - A Braisa says, **R' Shimon ben Menasya** says, Koheles does not make one's hands tamei, because it is simply the writings of Shlomo's wisdom. They asked him, a pasuk says there are many more examples of Shlomo's wisdom which are not even written (3,000 meshalim)! Also, a pasuk says, "Do not add to his words". Both of these teach that what was written in Koheles was chosen with ruach hakodesh, and must therefore be part of kesuvim.
 - Both pesukim are needed. If we would only have the first, we would think that Shlomo on his own chose what to include in Koheles. The other pasuk makes it clear that it was through ruach hakodesh.
 - A Braisa brings a number of views as to how we know that Megilas Esther was written with ruach hakodesh:
 - **R' Eliezer** says, the pasuk says "Vayomer Haman belibo" – without ruach hakodesh we would not know what he was thinking.
 - **R' Akiva** says, the pasuk says that Esther found favor by everyone.
 - **R' Meir** says, the pasuk tells us that Mordechai became aware of the plan of Bigson and Seresh (through ruach hakodesh).
 - **R' Yose ben Durmaskis** says, the pasuk says that no one touched the spoils of the war.
 - The Gemara adds, that **Shmuel** said, "I have a better proof than the rest, based on the pasuk of "Kiymu v'Kiblu", which means that in Heaven they confirmed what the Yidden accepted on earth".
 - **Rava** said, all these proofs can be refuted, except for that of **Shmuel**. We may know what Haman was thinking based on logic, we may know that Esther found favor by everyone based on a drasha in a pasuk,

Mordechai may have known of the plan because he spoke the foreign language with which Bigsan and Seresh were speaking and planning, and we may know that no one touched the spoils because they may have made an edict that no one should and messengers were sent to confirm that none was taken. **Shmuel's** proof cannot be refuted.

- **Ravina** said, this is what is meant when people say, "One sharp pepper is better than a basket of melons".
 - **R' Yosef** said, we can prove it from the pasuk that says that Purim will remain in effect for all generations.
 - **R' Nachman bar Yitzchak** said, it can be seen from the pasuk that says "Their remembrance will not cease from their descendants".

UMATANOS L'EVYONIM

- **R' Yosef** taught, we learn from the pasuk of "umishloach manos ish l'rei'eihu" that one must send 2 presents to one person, and from the pasuk of "umatanos l'evyonim" that one must give 2 gifts to 2 poor people.
 - **R' Yehuda Nesiah** sent the thigh of a 3rd born calf and a bottle of wine to **R' Oshaya**. He sent back a message, "You have fulfilled the obligation of mishloach manos".
 - **Rabba** sent to **Mari bar Mar**, using **Abaye** as a messenger, a basket of dates and a cup of flour from toasted wheat. **Abaye** told **Rabbah**, since **Rabbah** is now the Rosh Yeshiva and has become wealthy, he should be sending higher quality gifts. **Mari bar Mar** sent back to **Rabbah** a basket of ginger and a cup of hot peppers. **Abaye** told him, **Rabbah** will say "I sent him sweet items and he sent me back sharp items!"
 - **Abaye** said, I left **Rabbah's** house very full, yet when I came to **Mari**, I was brought 60 types of cooked dishes and I ate from them all, and the last dish was so delicious, that I was ready to "eat the plate". **Abaye** said, this is what people say that a poor person doesn't even know when he is hungry, and when people say that there is always room for something sweet.
 - **Abaye bar Avin and R' Chanina bar Avin** would alternate every year being the host for the other for the seudas Purim.
 - **Rava** said, one must drink wine on Purim until he cannot tell the difference between "arur Haman" and "baruch Mordechai".
 - **Rabbah and R' Zeira** ate the seudah together and became intoxicated. **Rabbah** then shechted **R' Zeira**. The next day he davened, and **R' Zeira** was revived. The next year **Rabbah** invited **R' Zeira** for the seuda, and he declined, saying "A miracle does not happen all the time".
 - **Rava** said, the pasuk teaches that the seudas Purim must be eaten on Purim during the daytime.
 - **R' Ashi** was once by **Ameimar** on the night of Purim and the other **Rabanan** didn't show up. **R' Ashi** suggested that they may be eating their seudas Purim. **Ameimar** said, that can't be because **Rava** said the seudah must be eaten by day! **R' Ashi** immediately learned that Halacha from **Ameimar** 40 times and it was then as if he had it in his pocket (he understood and remembered it clearly).

MISHNA

- There is no difference between Yom Tov and Shabbos except regarding preparation of food.

GEMARA

- From the Mishna it seems that preparatory acts for food preparation (e.g. sharpening a knife) are not allowed on Yom Tov either. Our Mishna must not follow **R' Yehuda**, because a Braisa says that the only difference between Shabbos and Yom Tov is food preparation, and **R' Yehuda** argues and says that even preparatory acts are allowed.

- The **T”K’s** view is based on the word “hu” in the pasuk, which teaches that only the preparation itself overrides Yom Tov. **R’ Yehuda** darshens the word “lachim” to mean that any act may be done for food – even a preparatory act.
 - The **T”K** would say that “lachim” teaches that one may not prepare food for goyim or for dogs on Yom Tov. **R’ Yehuda** says, the word “hu” teaches that only preparatory acts that could not have been done before Yom Tov may be done on Yom Tov.

MISHNA

- The only difference between Shabbos and Yom Kippur is that one who violates Shabbos b’meizid is killed by Beis Din, whereas one who violates Yom Kippur b’meizid is chayuv kares.

GEMARA

- The Mishna seems to hold that if one violated Shabbos or Yom Kippur, and became obligated in a monetary obligation from the same act, the Halacha would be the same in both cases (whether he would be monetarily liable).
 - The Mishna must follow **R’ Nechunya ben Hakana**, who says in a Braisa that in both cases the person would be patur from having to pay the monetary obligation.
- A Mishna says, **R’ Chananya ben Gamliel** says, if one who is chayuv kares gets malkus, he becomes patur from the kares.
 - **R’ Yochanan** said, others argue on **R’ Chananya**.
 - **Rava** said, in the Yeshiva of **Rav** they said that we can see this from our Mishna. Our Mishna says that one who violates Yom Kippur does not get punished by Beis Din. Now, if one who gets malkus becomes patur from kares, the person who violates Yom Kippur can also be punished by Beis Din with malkus! It must be that our Mishna argues on **R’ Chananya**.
 - **R’ Nachman** said, this is no proof. Our Mishna may follow **R’ Yitzchak**, who holds that one does not get malkus for aveiros for which one receives kares. However, it may be that all others would agree with **R’ Chananya**.
 - **R’ Ashi** said, our Mishna is no proof, because it may be that the Mishna means to say that regarding Shabbos the *main* method of punishment is by Beis Din, whereas regarding Yom Kippur the *main* method of punishment is by kares.