



## Daf In Review – Weekly Chazarah

Maseches Taanis, Daf טז – Daf לה

Daf In Review is being sent I'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H  
vI'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

-----Daf טז--29-----

- We know that it was decreed on Tisha B'Av that the Yidden would not go directly into Eretz Yisrael, but would instead have to travel in the Midbar for 40 years. We know this based on the following pesukim. We are taught that the meraglim were sent the year that the Mishkan was put up – which is the second year from leaving Egypt. The pasuk says that on the 20<sup>th</sup> of Iyar, the Anan began to move. The pasuk also says that they traveled for 3 days. The pasuk then says that they complained for the want of meat, and Hashem said He would give them meat for a month (29 days). That brings us to the 22<sup>nd</sup> of Sivan. Miriam then got tzara'as and the Yidden waited 7 days for her to become tahor. That takes us to the 29<sup>th</sup> of Sivan. On that day is when the meraglim were sent and returned 40 days later. **Abaye** explains that Tamuz of that year had 30 days, which means that they returned on the 8<sup>th</sup> of Av. The pasuk then says that the Yidden cried that night (the night of the 9<sup>th</sup> of Av). **Rabbah in the name of R' Yochanan** said, Hashem said to the Yidden, "You have cried on this night for no reason, I will make this night a time to cry for generations".
- We know that the First Beis Hamikdash was burned on Tisha B'Av based on the following. One pasuk says that it was burned on the 7<sup>th</sup> of Av, and one pasuk says that it was burned on the 10<sup>th</sup>. A Braisa explains, the goyim entered on the 7<sup>th</sup> and pillaged on the 7<sup>th</sup>, 8<sup>th</sup>, and 9<sup>th</sup>, and towards evening of the 9<sup>th</sup>, they set it on fire, and it continued burning through the 10<sup>th</sup>. This is why **R' Yochanan** felt that the more appropriate day to mourn is the 10<sup>th</sup> of Av, because that is when most of the Beis Hamikdash was burned. The **Rabanan** felt that since it *began* to burn on the 9<sup>th</sup>, that is the more appropriate time to mourn.
- We know that the Second Beis Hamikdash was burned on Tisha B'Av based on a Braisa that says so.
- We know that Beitar was conquered on Tisha B'Av based on a tradition.
- A Braisa says, when Turnusrupas plowed over the city of Yerushalayim, they made a decree to kill **R' Gamliel**. One of the government officials went and warned him. He then asked **R' Gamliel**, if I get this decree overturned, will you bring me into Olam Habbah? **R' Gamliel** said that he would. The officer asked him to swear to that, and **R' Gamliel** did. The officer then went and committed suicide, which overturned the decree, because the government had a policy that when a decree was issued and one of the officers then died, they would take that as a sign to overturn the decree. A bas kol came out and said that the officer is prepared for Olam Habbah.
- A Braisa says, when the First Beis Hamikdash was being destroyed, the young Kohanim went to the roof with the keys to the Beis Hamikdash. They called out to Hashem and said, "Since we were not zoche to be the keepers of the Beis Hamikdash, we are returning the keys to You". They threw the keys into the air, and a hand came out of Heaven and grabbed the keys. The Kohanim then jumped to their deaths in the fire below.

MISHENICHNAS AV M'MA'ATIN B'SIMCHA...

- **R' Yehuda the son of R' Shmuel bar Shilas in the name of Rav** said, just as one must subdue his joy in Av, he must increase his joy when the month of Adar arrives.
  - **R' Pappa** said, therefore, if one has a court case with a goy, he should not have it take place in Av (when our mazel is bad), but should rather have it take place in Adar (when our mazel is good).
  - **R' Yehuda the son of R' Shmuel bar Shilas in the name of Rav** darshens a pasuk to mean that Hashem picked Bavel as the place for our galus because it is a place where there are many date trees for food and a lot of linen for clothing.
  - **R' Yehuda the son of R' Shmuel bar Shilas in the name of Rav** darshens a pasuk to mean, that when Yaakov went in to Yitzchak to receive the brachos, Yitzchak smelled the fragrance of an apple orchard (which is similar to that of an esrog tree).

SHABBOS SHECHAL TISHA B'AV LIHIYOS B'TOCHA...

- **R' Nachman** said, it is only assur to launder clothes in order to wear them the week of Tisha B'Av. However, it is mutar to launder clothes during that week, if they will be put away for wearing after Tisha B'Av. **R' Sheishes**

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said, even that would be assur. **R' Sheishes** said, my view can be proven from the fact that the launderers of **Rav's** house didn't launder at all that week.

- **Q: R' Hamnuna** asked, our Mishna allowed laundering on Thursday for proper honoring of Shabbos. This means that clothes may be laundered for putting away only on Thursday, and would be assur to do so the rest of the week. This is problematic according to **R' Nachman!**? **A:** The Mishna is discussing washing and wearing immediately. The reason it is allowed is because he only has one shirt. Therefore, he may clean it "for Shabbos" and wear it even on Thursday, because that is all he has to wear.
- **R' Binyamin in the name of R' Elazar** says like **R' Nachman**.
  - **Q:** A Braisa says that one may not wash clothes that week to put away for after Tisha B'Av. **A:** **TEYUFTA** of **R' Elazar!**
- **Rav** said, it is assur to launder during the week of Tisha B'Av, but only before the day of Tisha B'Av arrives. It is mutar to launder after that day (although still in that week). **Shmuel** said, the entire week is assur, even after the day of Tisha B'Av.
  - **Q:** A Braisa says that the laundering is allowed the remainder of the week after Tisha B'Av has passed!? **A:** It is a machlokes Tanna'im. A Braisa says that **R' Meir** says it is assur to launder from Rosh Chodesh until Tisha B'Av, **R' Yehuda** says the entire month is assur, and **R' Shimon ben Gamliel** says that only the week of Tisha B'Av is assur. We see that **R' Meir** says the remainder of the week after the fast is mutar, and the others would say that it is assur.
    - **R' Yochanan** said, all these 3 views are based on a single pasuk. The pasuk says – "V'hishbati kol mesosa chaga chadsha v'shabata". **R' Meir** darshens the word "chaga", referring to Rosh Chodesh. **R' Yehuda** darshens the word "chadsha", referring to the entire month, and **R' Shimon ben Gamliel** darshens the word "shabata", referring to the week of Tisha B'Av.
    - **Rava** paskened like **R' Shimon ben Gamliel**. **Rava** also paskened like **R' Meir**. These were said to be lenient. This means that he holds like **R' Shimon ben Gamliel** that the issur begins the week of Tisha B'Av, and not on Rosh Chodesh. He holds like **R' Meir** that the issur ends after Tisha B'Av, and does not continue for the remainder of the week.

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EREV TISHA B'AV LO YOCHAL ADAM SHNEI TAVSHILIN...

- **R' Yehuda** said, this limitation only applies to a meal eaten after chatzos. **R' Yehuda** also said, this limitation only applies to the "seudah hamafsekes". The two statements together create a leniency, that the limitation applies only to the seudah hamafsekes, and only when it is eaten after chatzos.
  - There is one Braisa that supports the first statement, and another Braisa that supports the second statement.
  - A Braisa says, **R' Meir** says, one should not eat 2 cooked dishes on Erev Tisha B'Av, and he may not drink wine or eat meat. The **Chachomim** say he should change what he normally does and eat less meat and wine: for example, he should cut his portions of meat and wine in half, and if he normally doesn't eat meat or drink wine, he may not do so at all then. **R' Shimon ben Gamliel** says, if he normally eats radishes or salty fish after his meal, he may do so then as well.
  - A Braisa says, during the last meal before Tisha B'Av, one may not eat meat, drink wine, or wash himself. During the last meal before any other fast, he may eat meat and drink wine, but may not wash himself. **R' Yishmael the son of R' Yose** says, as long as one may eat, he may wash himself.
- A Braisa says, any issurim that apply to an avel apply on Tisha B'Av as well: one may not eat, drink, anoint himself, wear shoes, or have tashmish. It is also assur to learn Tanach, Mishna, Gemara, Medrash, Halachos, and Aggados. However, one may read Tanach and learn the other items in areas in which he is unfamiliar. One may also read Kinos, Iyuv, and the sad parts in Yirmiya. The schoolchildren do not have to remain idle (they may read). **R' Yehuda** says, one may not read and learn even in areas with which he is unfamiliar, but he may read Kinos, Iyuv, and the sad places in Yirmiya. Also, the schoolchildren must sit idle and may not learn as well.

LO YOCHAL BASAR V'LO YISHTEH YAYIN

- A Braisa says, one may eat salted meat and drink wine from the wine press.

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- **R' Chinina bar Kahana in the name of Shmuel** said, it is considered “salted meat” for this purpose when the meat has sat in salt for more than 2 days and one night.
- The Gemara explains that wine is considered to be “from the winepress” as long as it is still fermenting.
  - A Braisa says, fermenting wine does not have a problem if it is left uncovered (we do not need to be concerned that a snake will drink from it). This fermenting stage lasts for 3 days.
- **R' Yehuda in the name of Rav** said, **R' Yehuda the son of R' Illai** would do the following: on Erev Tisha B'Av in the afternoon he would have dry bread with salt, and a bottle of water. He would eat and drink this sitting between the oven and the stove, and would seem as if his very close relative had just passed away.
- A Mishna says, one may do work on Tisha B'Av in a place where the custom is to work. In a place where the custom is not to work, one may not do work. In either place, talmidei chachomim should not do work. **R' Shimon ben Gamliel** says, a person should consider himself a talmid chachom for this halacha.
- A Braisa says, **R' Shimon ben Gamliel** says, if one eats and drinks on Tisha B'Av, it is as if he ate and drank on Yom Kippur. **R' Akiva** says, if one works on Tisha B'Av, he will not see blessing from that work. The **Chachomim** say, one who works on Tisha B'Av and does not mourn over Yerushalayim will not see it in the time of joy (when Moshiach comes).

### R' YEHUDA MICHAYUV BIKFIYAS HAMITAH V'LO HODU LO CHACHOMIM

- A Braisa says, the **Chachomim** said to **R' Yehuda**, how can you make pregnant and nursing women sleep on the ground? He said, I only meant that able people should sleep on the ground.
  - A Braisa says, the **Chachomim** agree with **R' Yehuda** regarding able people, and **R' Yehuda** agrees with the **Chachomim** regarding unable people.
    - **Q:** If so, what is the point of machlokes? **A:** Whether the unused beds in the house must be overturned.
  - **Rava** said, the Halacha follows our Mishna, where the **Chachomim** do not agree with **R' Yehuda** at all.

### AMAR R' SHIMON BEN GAMLIEL LO HAYU YOMIM TOVIM L'YISRAEL...

- **Q:** We can understand that Yom Kippur is a great Yom Tov because we are forgiven on that day, and it is the day that we got the second luchos. However, why is the 15<sup>th</sup> of Av such a great Yom Tov? **A:** **R' Yehuda in the name of Shmuel** said, it was the day that they began to allow people to marry spouses from a “sheivet” other than their own. **A2: R' Yosef in the name of R' Nachman** said, it was the day when the other shevatim allowed intermarriage with sheivet Binyamin (they had sworn not to allow such marriages after the story of the “Pilegish B'Givah”). **A3: Rabbah bar bar Chana in the name of R' Yochanan** said, it was the day when the Yidden realized that the gezeirah that all men between the ages of 20-60 at the time of the meraglim would die before the Yidden entered Eretz Yisrael, was now over and done with. **A4: Ulla** said, it was the day that Hosheah ben Eila removed the guards that Yeravam ben Nevat had set up on the roads to prevent the Yidden from going to Yerushalayim to be “Oleh Regel”. **A5: R' Masnah** said, it was the day that permission was given to bury those killed in Beitar. At that time the bracha of “Hatov V'Hameitiv” was also instituted in bentching (“hatov” that they did not decay, and “hameitiv” that they were allowed to be buried). **A6: Rabbah and R' Yosef** both said, it was the last time every year that they would cut trees for wood for the Mizbe'ach. **R' Eliezer Hagadol** explained, it is the day that the sun's strength begin weakening, and therefore the wood stops fully drying. Therefore, that is the last time the wood is cut for the year.
  - The nights begin getting longer beginning with the 15<sup>th</sup> of Av. Therefore, one who adds Torah learning to his nights beginning on that day, will add days to his life. One who does not add learning time will die prematurely. **R' Yosef** said, this means that his mother will bury him.

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### SHEBAHEN BNOS YERUSHALAYIM...

- A Braisa says, the king's daughter would borrow a dress from the Kohen Gadol's daughter, who herself would borrow from the S'gan Kohen Gadol's daughter, who herself would borrow from the Kohen Mashuach Milchama's daughter, who herself would borrow from a regular Kohen's daughter. All other girls would borrow

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from anyone else. The point of having everyone wear borrowed clothing was so that no one was embarrassed for lack of having nice clothing to wear.

KOL HAKEILIM TE'UNIN TEVILAH

- **R' Elazar** said, even if the dress had been folded up in a box (and was surely tahor), it still needed to be toveled in a mikvah.

BNOS YISRAEL YOTZOS V'CHOLOS BAKRAMIM

- A Braisa taught, any boy who did not yet have a wife would go there to look at the girls.

MEYUCHASOS SHEBAHEN HAYU OMROS BACHUR...

- A Braisa says, the pretty girls would say, "Look at our beauty, because a wife is for beauty". The girls with prestigious lineage would say, "Look at our family, because a wife is for having children (and our children will be prestigious as well)". The girls who did not have any of these qualities would say, "Take a wife with pure intentions (L'Shem Shamayim), and then give us nice clothing and jewelry (which will make us look pretty)".
- **Ulla Bira'ah in the name of R' Elazar** said, in the future, Hashem will make a circle of tzaddikim in Gan Eden, and He will sit in the middle. Every tzaddik will then point at Hashem with his finger, as the pasuk says, "v'amar bayom hahu hinei Elokeinu zeh kivinu lo v'yoshi'einu zeh Hashem kivinu lo nagila v'nismicha bishu'aso".

**HADRAN ALACH PEREK BISHLOSHA PERAKIM!!!**

**HADRAN ALACH MESECHTA TAANIS!!!**

**MAZAL TOV!!!**



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## Maseches Megilah, Daf ב – Daf ה

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### MESECHTA MEGILLA

#### PEREK RISHON -- PEREK MEGILLA NIKREIS

#### MISHNA

- The megilla can be read on the 11<sup>th</sup>, the 12<sup>th</sup>, the 13<sup>th</sup>, the 14<sup>th</sup>, or the 15<sup>th</sup> of Adar – never before the 11<sup>th</sup> and never after the 15<sup>th</sup>.
  - Walled cities whose walls were in existence at the time of Yehoshua ben Nun read the megilla on the 15<sup>th</sup>. Other cities and villages read on the 14<sup>th</sup>. However, the villages sometimes read earlier, to allow them to read on their market days (which were on Monday and Thursday), as follows:
    - When the 14<sup>th</sup> falls out on Monday, the cities and villages read that day, and the walled cities read the next day.
    - When the 14<sup>th</sup> falls out on Tuesday or Wednesday, the cities read that day, the villages read the Monday before (either the 12<sup>th</sup> or the 13<sup>th</sup>) and the walled cities read on Wednesday (the 15<sup>th</sup>).
    - When the 14<sup>th</sup> falls out on Thursday, the cities and villages read that day, and the walled cities read the next day.
    - When the 14<sup>th</sup> falls out on Friday, the villages read on Thursday, and the cities and the walled cities read on Friday.
    - When the 14<sup>th</sup> falls out on Shabbos, the cities and villages read on Thursday, and the walled cities read on Sunday.
    - When the 14<sup>th</sup> falls out on Sunday, the villages read the previous Thursday, the cities read on Sunday, and the walled cities read on Monday.

#### GEMARA

- **Q:** How do we know that the megilla may be read on the 11<sup>th</sup>?
  - **Q:** What's the question!? The Gemara later says, the **Chachomim** allowed for this early reading so that the villagers would be free on Purim and can supply the cities with food!
  - **Q:** The Gemara explains what was meant by the question. If we allow the megilla to be read on the 11<sup>th</sup>, it must be that the Anshei Kneses Hagedolah initially instituted these earlier days as proper days for megilla, because if they had only instituted the 14<sup>th</sup> and 15<sup>th</sup> as proper days, the later **Rabanan** would never have allowed it. If so, it must be learned from somewhere in the megilla that these days are proper days. Where is this seen? **A: R' Shamen bar Abba in the name of R' Yochanan** said, the pasuk says "lekayem es yimei haPurim ha'eileh **bizmaneihem**", which means that *many* days were instituted as proper days for the reading of megilla.
    - **Q:** That word is needed to teach the days of the 14<sup>th</sup> and 15<sup>th</sup>, and is not available for a drasha!? **A:** The pasuk could have said the word "zeman", and didn't have to write "zemaneihem". Since it did, we can make the drasha.
      - **Q:** The word is needed for another drasha to teach that the cities who read on the 14<sup>th</sup> do not have the option to read on the 15<sup>th</sup>, and visa-versa!? **A:** That drasha could have been made had the word only said "zemanum". The fact that it says "zemaneihem" allows us to make an additional drasha.

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- **Q:** Why don't we say that there are many more days on which the megilla can be read?  
**A:** We darshen that just like there are 2 initial days (14<sup>th</sup> and 15<sup>th</sup>), there are also only 2 additional days.
- **Q:** Maybe the 2 additional days are the 12<sup>th</sup> and 13<sup>th</sup>, and the 11<sup>th</sup> should not be allowed?  
**A:** Like **R' Shmuel bar Yitzchak** said, the 13<sup>th</sup> is when everyone fought the war and came together, so the megilla can clearly be read on that day. The drasha is only needed for 2 additional days – the 12<sup>th</sup> and the 11<sup>th</sup>.
- **Q:** Maybe the 2 additional days are the 16<sup>th</sup> and 17<sup>th</sup>?  
**A:** The pasuk says "v'lo yaavor", which means that it cannot be read after the 15<sup>th</sup>.
- **R' Shmuel bar Nachmeini** said, the additional days can be learned from the pasuk that says "kayamim asher nachu..." This teaches that "like the days" there are additional days – the 11<sup>th</sup> and 12<sup>th</sup>.
  - **Q:** Maybe the 2 additional days are the 12<sup>th</sup> and 13<sup>th</sup>, and the 11<sup>th</sup> should not be allowed?  
**A:** **R' Shmuel bar Yitzchak** said, the 13<sup>th</sup> is when everyone fought the war and came together, so the megilla can clearly be read on that day. The drasha is only needed for 2 additional days – the 12<sup>th</sup> and the 11<sup>th</sup>.
  - **Q:** Maybe the 2 additional days are the 16<sup>th</sup> and 17<sup>th</sup>?  
**A:** The pasuk says "v'lo yaavor", which means that it cannot be read after the 15<sup>th</sup>.
- **R' Shmuel bar Nachmeini** doesn't learn the drasha of **R' Yochanan**, because he holds that we can't darshen the different aspects of the one word in multiple ways. **R' Yochanan** doesn't darshen like **R' Shmuel bar Nachmeini**, because he says that the pasuk of "kayamim" is teaching that the Yom Tov of Purim is to be kept in future generations.
- **Rabbah bar bar Chana in the name of R' Yochanan** says, our Mishna follows **R' Akiva**, who says that the megilla may be ready on those earlier days. However, the **Chachomim** argue with **R' Akiva** and say that it may only be read on the 14<sup>th</sup> and 15<sup>th</sup>.
  - **Q:** **R' Yehuda** says in a Braisa, the megilla may be read on these earlier days only when the Yidden are not in galus. However, in today's times, since people begin Pesach 30 days after Purim, we cannot read the megilla early (because people would then begin Pesach early and eat chametz on the last few days of the real Pesach). Now, who does **R' Yehuda** follow? He can't follow **R' Akiva**, because **R' Akiva** allows the earlier days even in today's times. He must be following the **Rabanan**, and we see that they allow these earlier days for reading when the Yidden are not in galus!  
**A:** This is a **TEYUFTA** of **R' Yochanan**.
    - Another version said that **R' Yehuda** said that the **Chachomim** agree with **R' Akiva** that the megilla may be read on these earlier days only when the Yidden are not in galus (for the reason stated above). The Braisa is then brought as a proof.
    - **R' Ashi** had a contradiction between statements of **R' Yehuda** (one in a Mishna and one in a Braisa), and he therefore changed the Braisa to say that the statement was made by **R' Yose bar Yehuda**. The Braisa is quoted above and said that in today's times we no longer allow the reading of the megilla before the 14<sup>th</sup>. In a Mishna he says that only places that have market days on Monday and Thursday may read the megilla early. This seems to say that even in today's times it may be read early on those days. Because of this contradiction, he said that the Braisa must be **R' Yose bar Yehuda**.
      - **Q:** Just because he had a difficulty he changes the name in the Braisa?  
**A:** **R' Ashi** heard some say the Braisa in the name of **R' Yehuda**, and others say it in the name of **R' Yose bar Yehuda**. Since he had the contradiction, he said it must be that the one who said it was **R' Yose bar Yehuda**.

KRACHIM HAMUKAFIM CHOMA MIMOS YEHOShUA BEN NUN...

- **Q:** How do we know that they celebrate Purim on the 15<sup>th</sup>?  
**A:** **Rava** said, the pasuk says, "Ahl kein hayehudim haprazim hayoshvim b'arei haprazos...", which teaches that the cities without a wall celebrate Purim on the 14<sup>th</sup>. It follows that the walled cities must be the ones who celebrate on the 15<sup>th</sup>.

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- **Q:** Maybe the walled cities do not celebrate Purim at all!? **A:** They are Yidden too! Also, the pasuk says that from Hodu to Kush they all kept Purim. This certainly includes walled cities.
- **Q:** Maybe the walled cities have to keep Purim on the 14<sup>th</sup> and the 15<sup>th</sup>, as the pasuk says “Lihiyos osim eis yom arba’ah asar...v’eis yom chamisha asar bo...”!? **A:** The separation of the 2 days with the “eis” teaches that the 2 days are not kept by the same group of people.
- **Q:** Maybe the pasuk means that the regular cities keep the 14<sup>th</sup> and the walled cities have the option to keep the 14<sup>th</sup> or the 15<sup>th</sup>!? **A:** The pasuk says “bizmanei hem”, which teaches that the time of Purim for this group is different than for the other group.
- **Q:** Maybe the walled cities are supposed to keep Purim on the 13<sup>th</sup>? **A:** We presume that they are to keep Purim on the same day as the people of Shushan, which is the 15<sup>th</sup>.
- **Q:** The pesukim mentioned above all deal with the keeping of the Yom Tov. How do we know that the reading of the megilla must be done on those days as well? **A:** The pasuk says “V’hayamim ha’eileh nizkarim v’naasim”, which compares the keeping of the Yom Tov to the reading of the megilla.
- Our Mishna does not follow **R’ Yehoshua ben Karcha**, who says that the “walled cities” are those which have a wall from the times of Achashveirosh. His reasoning is that he compares the cities to Shushan. Just like Shushan had a wall from the times of Achashveirosh, and they read on the 15<sup>th</sup>, so too is every other city that had a wall from Achashveirosh.
  - The Tanna of our Mishna learns a gezeirah shavah on the word “perazim” to teach that just as the cities referred to when Moshe used the word had a wall from the times of Yehoshua, so too are the cities referred to in the megilla.
  - **Q: R’ Yehoshua ben Karcha** doesn’t learn like our Mishna, because he didn’t have the tradition of this gezeirah shavah. However, why doesn’t our Tanna learn like **R’ Yehoshua**? **A:** Because he does have the tradition of the gezeirah shava! What is the question to begin with!?
    - **Q:** The question meant was, Shushan did not have a wall from the times of Yehoshua, and yet it keeps Purim on the 15<sup>th</sup>!? **A: Rava** said, Shushan is treated differently because the miracle happened there.
  - **Q:** The pasuk says “medina u’medina, v’ihr va’ihr”. According to our Tanna this makes sense, because we are first differentiating between a city with a wall from the times of Yehoshua and one with a wall from the times of Achashveirosh, and then differentiating between the city of Shushan and all other cities. However, according to **R’ Yehoshua**, we differentiate between the cities which have a wall from the times of Achashveirosh and those which don’t, but there is no second differentiation to make (because Shushan is not an exception to this rule)!? **A: R’ Yehoshua ben Karcha** would say, that even according to our Tanna one of the 2 phrases are not needed, because he learns the gezeirah shava of “prazi”. We must therefore say that the phrase in the pasuk can be used for a drasha to teach the Halacha of **R’ Yehoshua ben Levi**, who said that even a city that is only near a walled city, or can be seen from it, is also treated as walled cities for purposes of Purim.
    - **Q:** How far can a city be and still be considered as “near” the walled city? **A: R’ Yirmiya** said, as much as a “mil”.
    - **R’ Yirmiya** also said, the form of the letters “mem, nun, tzaddik, pey, and chuf” (the way they are written when they are at the end of a word) was instituted by the Nevi’im.
      - **Q:** The pasuk of “Eileh hamitzvos” teaches that a Navi cannot come along and institute a change to the Torah, so how can we say the Nevi’im instituted this!? Also, **R’ Chisda** said that the “mem” and “samach” of the luchos stood with a miracle (because the middle of the letters floated in place, without being attached to anything). We see that the mem as written at the end of a word existed in the luchos!? **A:** It existed, but they were unaware which form of the letters were to be used in middle of a word and which were to be used at the end. The Nevi’im came and established that.
        - **Q:** That can’t be, because that too would be considered as if they instituted something new to the Torah!? **A:** It was established at Sinai but then forgotten. The Nevi’im later came and reinstated which form is to be used where.

# Daf In Review – Weekly Chazarah

## -----Daf ל---3-----

- **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' Yose 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.

## Daf In Review – Weekly Chazarah

- **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.

### -----Daf 7---4-----

- **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.

# Daf In Review – Weekly Chazarah

## 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 14<sup>th</sup> 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 14<sup>th</sup> 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 10<sup>th</sup> of Adar, and we may not read the megilla that early in the month.
    - **Q:** The Mishna said that when the 14<sup>th</sup> is on Thursday, the villages read on that day. According to **R' Chanina**, they should read the previous Monday, which is the 11<sup>th</sup> 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 11<sup>th</sup>, and then where they read on the 12<sup>th</sup>, etc., it would result in having to go backwards with the days of the week (the 14<sup>th</sup> falling on Sunday, then Shabbos, then Friday, etc.), which would be confusing.

## CHAL LIHIYOS B'EREV SHABBOS...

- Our Mishna that says that when the 14<sup>th</sup> 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 14<sup>th</sup> 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 14<sup>th</sup>, 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 14<sup>th</sup>. 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 14<sup>th</sup> 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 14<sup>th</sup>, 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 14<sup>th</sup> 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 14<sup>th</sup>, we push them back to Thursday as well! **A:** He only says that when they absolutely cannot read on the 14<sup>th</sup>. When the 14<sup>th</sup> is Friday, he will not say that they should be moved.

## Daf In Review – Weekly Chazarah

- **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 14<sup>th</sup> falls on a Shabbos, “its proper time is Friday”. Presumably this means to say, that just as on the 14<sup>th</sup> it may be read without a minyan, so too when it is read on Friday (although it is the 13<sup>th</sup>) 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.

### -----Daf 17---5-----

#### 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 14<sup>th</sup>.

#### 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.

## Daf In Review – Weekly Chazarah

- **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 Shavuos may be brought after Shavuos 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 17<sup>th</sup> 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 14<sup>th</sup>, and he planted on the 15<sup>th</sup>.
    - **Q: Rebbi** lived in Teverya, which had a wall from the times of Yehoshua!? **A: Rebbi** planted the tree on the 14<sup>th</sup>.
    - **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 14<sup>th</sup> and the 15<sup>th</sup>, 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 14<sup>th</sup> and 15<sup>th</sup> 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 14<sup>th</sup> and the 15<sup>th</sup> 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 14<sup>th</sup> and the 15<sup>th</sup>, 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.