



## Daf In Review – Weekly Chazarah

### Maseches Megilah, Daf ל' – Daf ט'

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 ל'--13-----

- **R' Shimon ben Pazi** would say that many of the names listed in Divrei Hayamim actually refer to the same person. He brings an example from a pasuk that refers to Basya as Yehudiya. She is called by that name because she repudiated avodah zarah. The pasuk also says that she bore Moshe, yet we know that she only raised him. This teaches that one who raises an orphan is considered to have given birth to that child. The pasuk then refers to Moshe as Yered, because he caused the "mahn" to fall for the Yidden. He is referred to as Gedor, because he "fenced in" the behavior of the Yidden, by giving the Torah. He was referred to as Chever, because he "connected" the Yidden to Hashem. He was referred to as Socho, because he acted as a protective covering for the Yidden (with his tefillos). He was referred to as Yekusiel, because the Yidden looked towards Hashem with hope in his days. He was referred to as Zanuach, because he "pushed away" the aveiros of the Yidden. He is referred to as "father" 3 times in the pasuk, because he was a father (leader) in Torah, in wisdom, and in prophecy. The pasuk then says that Basya was married to Mered, who is Kalev. He was referred to as Mered, because Hashem said, let Kalev, who rebelled against the meraglim, come and marry Basya, who rebelled against the idolatry of her father's house.
- "Asher hagla M'Yerushalayim" – **Rava** said, this teaches that Mordechai went into galus on his own.
- "Vayehi omein es Hadasa" – Was her name Esther or Hadasa? **R' Meir** said, her name was Esther, and she was called Hadasa because tzadikkim are often referred to as hadassim. **R' Yehuda** said, her name was Hadasa, and she was called Esther, because she kept the "secret" regarding her nationality. **R' Nechemya** said, she was called Esther because people would say that she is beautiful like the moon ("istahar"). **Ben Azzai** said, she was called Hadasa because she was not too tall or too short, like a hadas. **R' Yehoshua ben Karcha** said, she was called Hadasa, because she had a green complexion. Hashem gave her a special "chein" which made her beautiful in the eyes of all who saw her.
- "Ki ein lah av v'eim" – if the pasuk here tells us she was an orphan, why does the pasuk then repeat, "u'vimos aviha v'ima"? **R' Acha** said, this teaches that her father died during her pregnancy and her mother died at childbirth.
- "Lekacha Mordechai lo l'bas" – **R' Meir** said, this should be read as "l'bayis", meaning that Mordechai married her.
- "V'eis sheva hane'aros" – **Rava** said, Esther had a different maid for each day of the week so that she could keep track of when Shabbos was.
- "Vayishaneha v'es naroseha" – **Rav** said, this means that Esther got special treatment, by getting kosher food. **Shmuel** said, that she was given fatty pork, which was a delicacy. **R' Yochanan** said she was given seeds.
- "Shisha chadashim b'shemen hamor" – **R' Chiya bar Abba** said, this is balsam oil. **R' Huna** said, this is oil from olives which have not yet grown 1/3. This oil removes hair and makes the skin shine.
- "B'erev hee ba'ah u'baboker hee shava" – **R' Yochanan** said, we learn from here that even the immoral Achashveirosh did not have tashmish in the daytime.
- "Vatehi Esther noseis chein" – **R' Elazar** said, this means that every nationality thought that Esther came from their country.
- "Vatilakach Esther ehl hamelech..." – this was in the cold winter months, when body warmth is even more appreciated.
- "Vayehav hamelech es Esther Mikal hanashim...mikol habesulos" – **Rav** said, Achashveirosh was able to experience the feeling of a virgin and a non-virgin in Esther.

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- “Vayaas hamelech mishteh gadol” – He made her a party and she still did not reveal her origin. He gave a tax holiday in her honor, and she still wouldn’t tell him. He sent gifts to important people in her honor, and still not.
- “U’vihikavetz besulos sheinis” – he asked Mordechai for advice, and Mordechai told him, make her jealous by being with other women, and maybe she will tell you her origin. However, even that did not work.
- **R’ Elazar** explains a pasuk to mean that Hashem always rewards a tzaddik’s deeds, even after many generations. For example, in the merit of Rachel’s special modesty (where she took the secret signs given to her by Yaakov and gave them to Leah, so that she shouldn’t be embarrassed when she was put in Rachel’s place to marry Yaakov), she merited that Shaul should descend from her. And, in the merit of the special modesty of Shaul (after being told by Shmuel that he would be the king, he did not publicize it), he merited to have Esther descend from him.
  - **R’ Elazar** darshened a pasuk to teach that when Hashem assigns greatness to someone, it is assigned for him and all his future generations. However, if they become haughty, Hashem takes away their greatness.
- “V’es maamar Mordechai Esther osah” – **R’ Yirmiya** said, this teaches that she would show her niddah blood to the **Chachomim** to pasken.
  - **Rabba bar Lima** said, she would rise from Achashveirosh, go to the mikveh, and then go be with Mordechai.
- “Bayamim haheim u’Mordechai yosheiv...” – **R’ Chiya bar Abba in the name of R’ Yochanan** said, Hashem caused a master to get angry with his servant for the benefit of a tzaddik (Paroh got angry at the Sar Hamashkim, which benefitted Yosef), and He caused servants to get angry at their master to allow for a miracle for a tzaddik (Bigson and Seresh were angry at Achashveirosh, which put the wheels in motion for the miracle of Purim).
  - **R’ Yochanan** said, Bigson and Seresh were from Tarsi, and in their native tongue planned to poison Achashveirosh. Mordechai, being a member Sanhedrin, knew all 70 languages, and therefore understood their conversation.
- “Achar hadevarim ha’eileh” – **Rava** explained, the connection (based on the word “achar”) of the rise of Haman to the previous stories is, that after Hashem created the remedy (by installing Esther as queen, and having Mordechai save Achashveirosh’s life), only then did he send the disease (i.e. the rise of Haman). As **Reish Lakish** said, Hashem only punishes the Yidden after the remedy has been created. However, He punishes the goyim even before a remedy is created.
- “Vayivez b’einav lishloach yad b’Mordechai levado” – **Rava** said, first Haman wanted to destroy only Mordechai, then he wanted to also destroy the **Rabanan**, then he wanted to also destroy all of Klal Yisrael.
- “Hipil pur hu hagoral” – A Braisa says, when the goral fell out on Adar, Haman was very happy, because he said that Moshe died in that month, so it must be a month of bad mazal. He did not realize that Moshe was also born in that month, symbolizing it as a month of good mazal.
- “Yeshno ahm echad” - **Rava** said, Haman was an expert at saying lashon harah. He said to Achasveirosh, let us kill the Jews. The king responded, I am afraid that their G-d will punish me. Haman said, they no longer are careful with their mitzvos, so there is no need to fear. The king said, but they have **Rabanan** who are careful. Haman answered – they are one nation, and are all judged together. Haman continued, if you are afraid that killing them out will leave a void in your kingdom, there is no need to worry, because they are spread out among the nations. You also need not worry that you will be losing some benefit, because they provide no benefit. They are also spread out and therefore no one area will be left empty.
- “V’daseihem shonos mikol ahm” – Haman said, they do not eat from our food or marry our women, and won’t let us marry their women.
- “V’es dasei hamelech einam osim” – Haman said, these people never work, always claiming that it is Shabbos or Yom Tov.
- “V’lamelech ein shoveh l’hanicham” – Haman said, they eat and drink and embarrass the king, for if a fly went into their wine, they would drink it, but if the king touched the wine, they would spill it out!

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- “Ihm ahl hamelech tov yikasev l’abdam...” – Hashem knew that Haman would use shekalim to pay off the king to make the decree, therefore Hashem made the mitzvah of shekalim in Adar, which preceded the story of Haman, and in that zechus we were saved.
- “Vayomer hamelech l’Haman hakesef nasun lach...” – **R’ Abba** said, this is a mashal to a person who had a mound of dirt and was willing to pay for someone to take it, and another person who had a big ditch and wanted to pay for dirt to fill it. One day the two met, and the one with the ditch was happy to take the dirt for free and the owner of the dirt was happy to give it for free. The same is with Achashveirosh and Haman – they both wanted to destroy the Jews, and when the opportunity arose, neither needed to be bribed to set the decree in motion.

### -----Daf 7’--14-----

- “Vayasar hamelech es tabato” – **R’ Abba bar Kahana** said, the removal of this ring caused a greater level of teshuva than any teshuva ever caused by all the 48 nevi’im and 7 nevi’os throughout our history.
  - A Braisa says, all these nevi’im and nevi’os never added or took away an iota from what was written in the Torah, except adding the mitzvah to read the megilla on Purim.
    - **R’ Chiya bar Avin in the name of R’ Yehoshua ben Karcha** said, they justified adding this mitzvah as follows: if we say shira when we were brought from slavery to freedom (Pesach), clearly we must do something to commemorate our being saved from death.
      - **Q:** Based on this, why don’t we say Halel on Purim? **A:** A Braisa says, we don’t say Halel on a miracle that happened outside Eretz Yisrael.
      - **Q:** Leaving Egypt happened outside of Eretz Yisrael, and yet we say Halel!? **A:** We say Halel for miracles that took place outside Eretz Yisrael only if they took place before the Yidden entered Eretz Yisrael.
      - **R’ Nachman** said, the reading of the megilla is equivalent to reading Halel. **Rava** said, Halel is only appropriate when we become totally free. However, in the times of Purim, although our lives were saved, we remained subject to Achashveirosh.
        - **Q:** They seem to say that we otherwise would say Hallel on Purim. What about the Braisa that says that we only say Hallel for a miracle of Eretz Yisrael!? **A:** When they went to galus, it returned to the way it was before we entered Eretz Yisrael, and any miracle is befitting for Hallel.
    - **Q:** We learn from a pasuk (“min haramasayim tzofim”) that there were many more than just 48 nevi’im!? **A:** There were many, many more. However, only the messages that were needed for the generations were written into the sefarim. The nevi’im of those messages totaled 48.
      - **R’ Shmuel bar Nachmeini** said, the words “min haramasayim tzofim” refer to the place where Shmuel lived (two mountains facing each other). **R’ Chanin** said, the words teach that Shmuel descended from the children of Korach.
    - **Q:** Who are the 7 nevi’os? **A:** Sarah (the pasuk refers to her as “Yiska”, a reference to her possessing ruach hakodesh), Miriam (“Vtikach Miriam hanevi’ah” – she prophesized that he mother will give birth to the savior of the Yidden), Devorah (“U’Devorah isha nevi’ah eishes lapidos” – which means that she would make the wicks for the Mishkan; she would sit under a palm tree to prevent any issues of yichud, and to symbolize that Klal Yisrael has only one heart, which is focused to Hashem, just as a palm has only one heart (it’s sap only flows through its trunk, not its branches)), Chana (in her tefilla she said “rama karni” referring to a horn, instead of mentioning a flask. This was a nevu’ah that the kings who would be anointed from a horn (Dovid and Shlomo) would have their kingship last and those who would be anointed from a flask (Shaul and Yeihu) would not), Avigayil (in the story where she went to meet Dovid to prevent him from killing her husband, Dovid wanted to be mezaneh with her, and she answered “Do not allow **this** to be a stumbling block”. The fact that she said “this” was a prophecy that he would stumble over another zenus situation – that of Bas Sheva), Chulda (the pasuk says “Chulda Hanevi’ah”, and although Yirmiya lived at that time, it was not an affront to him for her to say nevu’ah also, because

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they were relatives. Also, the reason why king Yoshiya went to her rather than to Yirmiya, was because he was looking for a merciful interpretation of what he was facing, and women are more merciful than men. Also, Yirmiya may have been away at that time, busy with returning the 10 shevatim to Eretz Yisrael), and Esther (the pasuk says “Vatilbash Esther malchus” – which refers to ruach hakodesh).

- **R’ Nachman** said, prestige is not good for women, because 2 women who had such prestige had names with lowly meanings – one a bee (Devorah) and one a weasel (Chuldah) and yet it did not sufficiently humble them. We find that Devorah made Barak go to her instead of her going to him, and we find that Chulda referred to the king as “the man”.
- **R’ Nachman** said that Chulda came from Yehoshua.
  - **Q: R’ Eina Saba** asked, **R’ Yehuda** says in a Braisa that Chulda came from Rachav!? **A: R’ Nachman** said, we can learn from here that Rachav must have become a giyores and married Yehoshua.
  - **Q:** We learn from a pasuk that Yehoshua did not have any children!? **A:** He did not have sons, but he did have daughters.
  - **Q:** The Braisa that mentions the prophets who came from Rachav lists an additional 8 nevi'im who came from her (4 nevi'im established in the sefarim, and their fathers). How do we know their fathers were nevi'im? **A: Ulla** said, whenever a navi is recorded as saying nevu'ah, and he is referred to by his own name and his father's name, we can learn that the father was a navi as well. These 4 were all mentioned along with their fathers' names. **Ulla** also said, if the navi is mentioned with a city, that means he came from that city. If no city is mentioned, that means that he was from Yerushalayim.
    - A Braisa says, whenever one is mentioned in a pasuk along with his father, and his father is generally unknown, if the deed mentioned in the pasuk was a good one, it means his father was a tzaddik. If it was a bad deed, it means his father was a rasha.

### -----Daf 15-----

- **R’ Nachman** said, Malachi is Mordechai, and he was called Malachi because he was second to King Achasveirosh.
  - **Q:** A Braisa lists a number of nevi'im, and among them Mordechai and Malachi are listed separately!? **A: TEYUFTA.**
  - **R’ Yehoshua ben Korcha** said in a Braisa, Malachi is Ezra. The **Chachomim** said Malachi was a different person named Malachi.
    - **R’ Nachman** said, it makes sense to say that Malachi is Ezra because Malachi's nevu'ah recorded in the pesukim address the Yidden having taken wives from the goyim. Based on other pesukim, we know that Ezra was the one who got the Yidden to separate from their non-Jewish wives.
- A Braisa says, there were 4 especially beautiful women in the world – Sarah, Rachav, Avigayil, and Esther.
  - According to the view that Esther had a greenish complexion, we must substitute Vashti for Esther in the Braisa.
  - A Braisa says, the mere mention of the name Rachav brings one the desire for zenus. Yael does so with the sound of her voice. Avigayil does so by remembering her. Michal the daughter of Shaul does so by seeing her.
    - **R’ Yitzchok** said, if one says “Rachav, Rachav” he will immediately become a baal keris. **R’ Nachman** said, I have said it, and have not become a baal keris!. **R’ Yitzchak** said, I was referring to one who knew Rachav.
- “U'Mordechai yada es kol asher naasah” and Mordechai then cried out. **Rav** said that he cried out, “Haman has become worse than Achashveirosh” (by proposing the destruction of the Yidden). **Shmuel** said, he cried out “the Upper King has won over the lower king” (a euphemism that the opposite seemed to be taking place).
- “Vatischalchal hamalka meod” – **Rav** said, this means that she became a nidah, and **Shmuel** said this means that she had to go to the bathroom.

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- “Vatikra Esther l’Hasach” – **Rav** said, Hasach was Daniel, who was called Hasach because he was “cut down” from his previous greatness. **Shmuel** said he was called Hasach because all the goings on of the kingdom happened based on his word.
- “Ladaas mah zeh v’ahl mah zeh” – **R’ Yitzchak** said, Esther sent to Mordechai, maybe the Yidden have not followed the Torah, regarding which it is written “mizeh umizeh heim kesuvim”.
- “Vayagidu l’Mordechai eis divrei Esther” – Hasach himself did not bring Esther’s response to Mordechai. We learn from here that one should not be the bearer of bad news.
- “Leich kenos es kol hayehudim...asher lo chadas” – **R’ Abba** explained, Esther said that until now she had tashmish with Achashveirosh against her will, and now it would be willingly (to try and save the Yidden). Therefore she said “v’chasher avadeti avadeti” – as I was lost from my parents’ house I will now be lost from my husband as well (because she would have willing tashmish with another man, which prohibits a woman to her husband).
- “Vayavor Mordechai” – **Rav** said, this means that he passed over the first day of Pesach while fasting. **Shmuel** said, this means that he went over a body of water to gather the people on the other side as well.
- “Vatilbash Esther malchus” – **R’ Elazar in the name of R’ Chanina** said, this means that she went with ruach hakodesh.
  - **R’ Elazar in the name of R’ Chanina** said, one should not view the bracha of an ordinary person as unimportant, because we find that such brachos were fulfilled for Dovid and Daniel.
  - **R’ Elazar in the name of R’ Chanina** said, one should not view the curse of an ordinary person as unimportant, because we find that Avimelech cursed Sarah, and the curse was fulfilled in Yitzchak (he was blind).
  - **R’ Elazar in the name of R’ Chanina** said, the conduct of Hashem is very different than that of a human. A human first brings a keili and then fills it with water. However, Hashem first created the water, then made the “keili” (the Heavens) to hold it.
  - **R’ Elazar in the name of R’ Chanina** said, whoever repeats something in the name of the one who said it brings redemption to the world, as the pasuk says “Vatomr Esther lamelech b’sheim Mordechai”.
  - **R’ Elazar in the name of R’ Chanina** said, when a tzaddik is lost, it is only a loss for his generation (because his neshamah continues to live on). This is a mashal to a lost diamond. It is only lost to its owners, but is still in existence in the world.
- “V’chol zeh einenu shoveh li” – **R’ Elazar in the name of R’ Chisda** said, Haman said this when he saw Mordechai sitting at the gate (because he had sold himself to Mordechai as a slave in exchange for bread, many years before).
  - These words also teach that he had all his treasures ingrained in his heart – because he said “all *this* is worth nothing to me”.
  - **R’ Elazar in the name of R’ Chanina** darshened pesukim to teach, in the future Hashem will be as a crown on the heads of each tzaddik who is humble, who forces himself to do teshuva, who judges a court case correctly, who wins over his yetzer harah, and who engages in Torah learning from early morning to late at night.
    - The “Midas Hadin” says to Hashem, why are the Yidden any better than the goyim? Hashem responds, that the Yidden learn Torah.
- “Vataamod bachatzar beis hamelech hapnimis” – **R’ Levi** said, when Esther reached the room with avodah zara in it, the Shechina left her. This caused her to call out “Keili Keili lamah azavtani...” Esther said, “Maybe You are treating the act I am about to engage in as a meizid instead of the true shogeg that it is, or as willing, instead of forced as it truly is? Or maybe You are upset that I referred to Achashveirosh as a dog?” She then referred to him as a lion, to take back having called him a dog.
- “Vayehi kir’os hamelech es Esther hamalka” – **R’ Yochanan** said, there were 3 Malachim there at that time: one to lift her head, one to give her a special “chein”, and one to stretch out the king’s scepter.
  - **R’ Yirmiya** said the scepter was initially 2 amos and stretched out to 12 amos. Others say it became 16 amos. Others say 24 amos. A Braisa says 60 amos.

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- We also find that Basya's hand stretched out to 60 amos, and that the teeth of resha'im (Og Melech Habashan) stretched out 60 amos.
- **Rabbah bar Ofra**n in the name of **R' Eliezer** who heard from his rebbi, who heard from his rebbi said, the scepter stretched to 200 amos.
- “Ahd chatzi hamalchus v'sei'as” – this means he offered her half, but not the entire kingdom, and not something which divides the kingdom – referring to the building of the Beis Hamikdash.
- “Yavo hamelech v'Haman...ehl hamishte” – A Braisa explains the reason Esther invited Haman to the party: **R' Eliezer** says it was based on a pasuk that says that feeding one can be used as a trap by placing them into a false sense of security. **R' Yehoshua** says it was based on another pasuk which teaches a similar idea. **R' Meir** says it was so that he not have a chance to rebel against the king. **R' Yehuda** says so that he not learn that she was a Jew. **R' Nechemya** says it was so the Yidden should not think that they have her as a savior and stop to daven. **R' Yose** says it was so he would be near and available to pounce upon at his first misstep. **R' Shimon ben Menasya** says it was to show Hashem how desperate the situation was, so that He send a miracle to save them. **R' Yehoshua ben Karcha** says, she planned to show a friendliness to Haman so that the king would suspect them of having an affair, and would have them both killed. **R' Gamliel** says, the king was one who constantly changed his mind. She wanted Haman near so that if she convinced the king to kill him, it could be done immediately, before a change of heart. **R' Gamliel** said, we still need the reason of **R' Eliezer Hamodai** who said in a Braisa that she did so to make the king and all the nobles jealous of him. **Rabbah** says it was based on a pasuk that says that pride comes before destruction. **Abaye and Rava** say it was based on a pasuk that shows that feasting and drinking of resha'im often lead to their downfall.
  - **Rabbah bar Avuha** met Eliyahu and asked, which reason was the actual reason of Esther? He answered, she actually based her decision on all those reasons.
- “Vayisaper lahem Haman es kvod ashro v'rov banav” – **Rav** said, he had 30 sons: 10 died, 10 were hanged, and 10 became paupers who had to beg for food. The **Rabanan** said that there were 70 sons who were left begging for food. **Rami bar Abba** said he had a total of 208 sons, which is the gematriya of “v'rov” when it is spelled without the middle “vav” (as it is written in this instance).
- “Balayla hahu nadida sh'nas hamelech” – **R' Tanchum** said, this refers to Hashem. The **Rabanan** said this refers to the Malachim bothering Achashveirosh. **Rava** said, Achashveirosh couldn't sleep, because he was bothered as to why Esther invited Haman to the party. He said, maybe it is because they are planning to kill me, and maybe no one is informing me of their plan because they think they will not be rewarded based on my failure to reward someone else who saved me. That is why he asked that the record book be read to him.
- “Vayihyu nikra'im” – the pages read themselves (the attendants did not want to read the story of Mordechai).
- “Vayimatzei chasuv” – the pasuk should have said “kasav” (a writing, instead of saying it was found written). This teaches that Shimshai, the king's scribe, tried erasing the story and Gavriel came and rewrote it.
  - **R' Assi** said, **R' Sheila** of Timrasa darshened, that if such merits of Yidden do not get erased in this world, how much more so that holds true in Heaven!

### -----Daf 16-----

- “Lo naasah imo davar” – **Rava** said, they didn't tell this to Achashveirosh because they loved Mordechai, but rather because they hated Haman.
- “Heichin lo” – a Tanna taught, these words can be understood as saying that Haman prepared the hanging place “for himself”.
- “V'asei chein l'Mordechai” – Haman asked, who is Mordechai? The king said, the Jew. Haman said, there are many Jews with that name. The king said, the one who sits at the gate. Haman (realizing that he would then have to give this honor to Mordechai) said, it would be sufficient for the king to give Mordechai one village or river to live off the taxes. The king said, give him that too, “and do not leave out anything from what you have suggested!”
- “Vayikach Haman es halevush v'es hasus” – Haman went to find Mordechai, and found him demonstrating the halachos of kemitza to the Rabanan. When Mordechai saw him coming with the king's horse, he feared that he

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was coming to kill him. He told the Rabanan to run and save themselves, and he wrapped himself in a talis and began to daven. Haman waited for him to finish davening and then asked Mordechai what he was teaching. Mordechai explained it was the laws of a Korbon Mincha, which provide a kapara. Haman said, your flour has come and pushed away all the money that I used to bribe the king. Mordechai said, all a servant's money belongs to his master (therefore all that money belonged to Mordechai anyway, since Haman was truly his servant). He then told Mordechai to put on the king's clothing and ride on the horse. Mordechai said, he must first take a bath and a haircut. Meanwhile, Esther had all the bathhouses and barbers close for the day, so that Haman would have to bathe and give a haircut on his own. When Haman sighed while giving a haircut, Mordechai said, you should be used to this, since you were a barber for many years. After dressing in the clothes, Haman told him to get up onto the horse. He said, I am weak from fasting and cannot. Haman bent down to allow Mordechai to use him as a step. On the way up, Mordechai kicked Haman. Haman said, the pasuk says you may not rejoice at the fall of your enemy! Mordechai said, that is only for a Jewish enemy.

- “Vayikra lefanav kacha...” – as the procession passed Haman's house, his daughter, thinking that Haman was on the horse and it was Mordechai who was leading it, went to the roof and dumped the wastes of the bathroom onto Haman's head. When she realized it was her father, she threw herself off the roof and died (“aveil vachafuy rosh”). Mordechai then returned to his sackcloth and went to the gate where he stood (“vayashav Mordechai ehl shaar hamelech”).
- “Vayisaper Haman l'Zeresh ishto u'lichol ohavuv” – Here the pasuk says “ohavuv” and later the pasuk says “chachamuv”. **R' Yochanan** said, even a goy who says something smart is given the title of “chochom”.
- “Ihm mizerah hayehudim Mordechai” – They said to him, if he was from any other sheivet, you would have a chance, but since he is from Yehuda and Binyamin, you do not, because the pesukim say that they win over their enemies.
- “Ki nafol tipol lefanav” – **R' Yehuda bar Illai** explained, this double use of “fall” here is because they told Haman, when the Yidden fall, they are like dirt, but when they are on the rise, they become like the stars, and you have no chance to win over them.
- “V'sarisei hamelech higi'u vayavhilu” – he was taken while confused and still had dirt from the garbage dumped onto him.
- “Ki nimkarnu ani v'ami...ki ein hatzar shoveh b'nezek hamelech” – Esther said to the king, Haman is not concerned for your loss. He had Vashti killed, and now he wants to have me killed as well.
- “Vayomer hamelech Achashveirosh vayomer l'Esther hamalka” – **R' Avahu** explained the double “vayomer”. The king would always speak to Esther through a spokesperson (because he thought she was not of royal lineage). When he heard that she comes from Shaul, he spoke directly to her – “Vayomer L'Esther Hamalka”.
- “Vatomer Esther ish tzar v'oyeiv Haman harah hazeh” – **R' Elazar** said, Esther began to point at Achashveirosh, but a Malach came and moved her hand to be pointing at Haman.
- “V'hamelech kam bachamaso...” “V'hamelech shav meginas habisan” – Just as he was infuriated when he got up, he was equally as infuriated when he sat down. When he went outside he saw Malachim, that appeared as people, uprooting his royal garden. When asked what they were doing, they told the king that Haman had instructed them to do so.
- “V'Haman nofeil ahl hamitah” – **R' Elazar** said, this teaches that a Malach came and pushed Haman onto Esther as the king was returning inside, which infuriated him even further, thinking that Haman was trying to assault the queen.
- “Vayomer Charvonah” – **R' Elazar** said that Charvonah was involved in the plot to hang Mordechai. When he saw the tide changing direction, he quickly jumped ship and suggested to hang Haman in his place.
- “Vachamas hamelech shachacha” – the word suggests a double calming of anger – one refers to the anger of Hashem, and one refers to the anger of Achashveirosh. Others say, one refers to the anger at what was done to Esther, and the other refers to the anger at what was done to Vashti.
- “L'kulam nasan l'ish chalifos semalos u'liBinyamin nasan chameish chalifos” – Can it be that Yosef would cause jealousy after all that he went through which was spurred by jealousy!? **R' Binyamin bar Yefes** explained, he

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gave him 5 as a sign that his descendent Mordechai would wear 5 royal garments (“bilvush malchus techeiles v’chur...”).

- “Vayipol ahl tzavrei Binyamin achiv” – the pasuk uses the plural for neck. **R’ Elazar** explained that Yosef cried for the 2 Batei Mikdash that would be located in the territory of Binyamin and would be destroyed. “U’Binyamin bacha ahl tzavarav” – Binyamin cried for the Mishkan Shiloh that would be located in Yosef’s territory, and would be destroyed.
  - “V’hinei eineichem ro’os v’einei achi Binyamin” – **R’ Elazar** explained, Yosef said to them, just as I have no reason to be angry at Binyamin (he wasn’t involved with Yosef’s sale), I am equally not angry with the rest of you. “Ki fi hamedaber aleichem” – Yosef said, what I speak is what I feel in my heart.
  - “U’li’aviv shalach k’zos...mituv Mitzrayim” – **R’ Binyamin bar Yefes in the name of R’ Elazar** said, this refers to old wine.
  - “Vayeilchu gam echav vayiplu lifanav” – **R’ Binyamin bar Yefes in the name of R’ Elazar** said, this is like people say, “We bow down to the fox in his time of rule”.
    - **Q:** This suggests that Yosef was somehow inferior to his brothers!? **A:** It must that **R’ Elazar** made that statement on the pasuk that says that Yaakov bowed down to Yosef.
  - “Vayinacheim osam vayidaber ahl libam” – **R’ Binyamin bar Yefes in the name of R’ Elazar** said, Yosef told them, if the 10 of you could not “extinguish” me, there is obviously no way that I alone can destroy all 10 of you, so there is no need to be afraid of me.
- “Layehudim huysa orah v’simcha v’sason vikar” – **R’ Yehuda** said, “orah” refers to Torah, “Simcha” refers to Yom Tov, “sason” refers to bris milah, and “vikar” refers to tefillin.
  - “V’eis Parshandasa...aseres bnei Haman” – **R’ Adda** of Yaffo said, the names of the 10 sons and the word “aseres” should be read in one breath, because they all died at the same time.
    - **R’ Yochanan** said, the letter “vuv” of “Vaizasa” should be written long, like the pole used by sailors, because they were all hanged on one long pole.
    - **R’ Chanina bar Pappa** said, **R’ Sheila** of Timarsa darshened, all songs written in the Torah are written as a half-brick on top of a whole brick (the words are spaced like brick laying), except the names of the 10 sons, and the list of the 31 kings of Kinaan, which are written as half-bricks on top of half-bricks, and whole bricks on top of whole bricks. The reason for this is because we want to show that they should not have any chance at rising from their downfall.
  - “Vayomer hamelech l’Esther hamalka b’Shushan Habirah hargu hayehudim” – **R’ Avahu** said, a Malach came and didn’t allow Achashveirosh to complete his complaint that the Yidden were killing too many people.
  - “U’vivo’ah lifnei hamelech amar ihm hasefer” – it should say “amrah” instead of “amar”. **R’ Yochanan** said, we learn from here that one must read the megilla from the sefer – not by heart.
  - “Divrei shalom v’emes” – **R’ Tanchum** (or **R’ Assi**) said, this teaches that a megilla needs “sirtut” (the etched lines) like a Torah.
  - “Umamar Esther kiyam” – this makes it sound like the fasts had no bearing on the miracle!? **R’ Yochanan** said, the previous pasuk (that discusses the fasting) should be understood together with this pasuk, meaning that the fasts were also a factor in bringing about the miracle.
  - “Ki Mordechai...v’ratzuy l’rov echav” – he was popular (“ratzuy”) by most of the Yidden, but not all. This refers to some of the Sanhedrin who stayed away from him, because he no longer learned as much Torah as he used to before having the governmental position.
    - **R’ Yosef** said, we can learn that Torah learning is greater than saving lives, because initially Mordechai is listed fifth in a pasuk listing great people. After he became a government official, another pasuk lists him sixth.
    - **Rav** said, we can learn that Torah learning is greater than the mitzvah of building the Beis Hamikdash, because as long as Ezra’s rebbi was alive, he stayed to learn with him and did not go up to Eretz Yisrael to build the Beis Hamikdash.
    - **Rabbah in the name of R’ Yitzchak bar Shmuel bar Marsa** said, Torah learning is greater than the mitzvah of kibud av v’eim. We can see this from the fact that although Yaakov was punished for being

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away from his parents for 22 years (the punishment was that Yosef was separated from him for 22 years), he was not punished for the additional 14 years that he was away from his parents while learning in the Yeshiva of Eiver. The Gemara then darshens the pesukim to show that Yaakov was away from his parents for 14 years in addition to the 22 mentioned in the pesukim. Those 14 years were the years that he was in yeshiva, and he was not punished for those 14 years.

## HADRAN ALACH PEREK MEGILLA NIKREIS!!!

-----Daf 17-----

## PEREK HAKOREI L'MAFREYA – PEREK SHEINI

### MISHNA

- If one reads the megilla out of sequence, he is not yotzeh. If one reads it by heart, or in the Targum language, or in any other language (other than Lashon HaKodesh), he is not yotzeh. However, one may read it in another language for people who understand that language. Also, anyone can be yotzeh if he hears the megilla read in Lashon HaKodesh (even if he doesn't understand that language).
- If one read the megilla with long pauses at given points, or while somewhat sleeping, he is yotzeh.
- If one was reading a megilla as he was writing it, or as he was darshening it, or as he was correcting it, if he had in mind to be yotzeh, he is yotzeh. If not, he is not yotzeh.
- If one read from a megilla written with sahm, sikra, kumus, or kankantom, or if it was written on neyar or diftirah, he is not yotzeh. One must read from a megilla written in ashuris, on parchment, with black ink.

### GEMARA

- **Q:** How do we know that a megilla may not be read out of sequence? **A: Rava** said, the pasuk says “kichsavam v'chizmanam”, which teaches that just as time cannot be out of sequence (i.e. the 14<sup>th</sup> always comes before the 15<sup>th</sup>) so too the reading of the megilla cannot be done out of sequence.
  - **Q:** That pasuk is discussing the performance of the mitzvos of Purim, not the reading!? **A:** We learn it from the pasuk of “v'hayamim ha'eileh nizkarim v'saasim”, which compares the performance of the mitzvos to the reading, and teaches that the reading too may not be out of sequence.
- A Braisa says, the Halacha of proper sequence also applies to Hallel, Kriyas Shema, and Shmoneh Esrei.
  - **Q:** How do we know that Hallel must be said in sequence? **A: Rabbah** said, from the pasuk of “Mimizrach shemesh ahd mevo'o”. **R' Yosef** said, from the pasuk of “Zeh hayom asah Hashem”. **R' Avya** said from the pasuk of “Yehi Sheim Hashem mevorach”. **R' Nachman bar Yitzchak** said, from the pasuk of “Mei'atah v'ahd olam”.
  - **Q:** How do we know that Kriyas Shema must be said in sequence? **A:** A Braisa says, **Rebbi** says Shema must be read in Lashon Kodesh, based on the word “V'hayu” which means it must be read *this* way. The **Chachomim** say it can be read in any language based on the word “Shema”, which means in any language one understands.
    - **Rebbi** says the word “Shema” teaches that you must hear yourself read the shema, whereas the **Chachamim** say you don't need to hear yourself read the shema.
    - The **Chachamim** say “V'hayu” teaches that one cannot read shema backwards, whereas **Rebbi** learns that from the “Hey” of “Hadivarim” (this is the answer to our question and the reason this entire discussion is brought down here).
    - It may be that **Rebbi** would hold that all Torah readings must be done in Lashon Kodesh. Still, the Torah says “V'hayu” by Shema so that one shouldn't expound like the **Chachomim** do on the word “Shema”.
    - It may be that the **Chachomim** would hold that all Torah readings may be done in any language. Still, the Torah says “Shema” so that one shouldn't expound the “V'hayu” like **Rebbi** does.

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- **Q:** How do we know that shmoneh esrei must be said in sequence? **A:** A Braisa says that **Shimon Hapakuli** set up the order of the shmoneh esrei in front of **R' Gamliel** in Yavneh. **R' Yochanan** said that the order was set up by 120 Elders, who had many nevi'im among them. We see that sequence is important.
- A Braisa regarding the shmoneh esrei says, we learn that the bracha of "Avos" must be said based on the pasuk of "Havu LaShem bnei eilim" (referring to the avos). We learn that the bracha of "Gevuros" must be said based on the pasuk of "Havu LaShem kavod va'oz". We learn that the bracha of "Kedusha" must be said based on the pasuk of "Havu LaShem kavod shemo..."
  - **Q:** Why do we say the bracha of wisdom after kedusha? **A:** Based on a pasuk that discusses "binah" right after a pasuk that discusses kedusha.
  - **Q:** Why do we say the bracha of teshuva after wisdom? **A:** A pasuk says, "His heart will understand and he will repent and be healed".
    - **Q:** Based on this, the bracha of refuah should come after the bracha of teshuva!? **A:** A pasuk says "V'yashov ehl Hashem...ki yarbeh lisloach", which teaches that the bracha of selicha comes after teshuva.
    - **Q:** Why is that more of a reason than the previous pasuk which puts refuah right after teshuva!? **A:** A pasuk says "Hasolei'ach lechol avoneichi harofei l'chol tachlu'oychi", which teaches that refuah comes after selicha.
    - **Q:** The pasuk says "v'shav v'rafa lo" (he will do teshuva and be healed)!? **A:** That refers to a spiritual healing – i.e. selicha.
  - **Q:** Why is the bracha of geula said 7<sup>th</sup>? **A:** **Rava** said, because we are destined to be redeemed in a 7<sup>th</sup> (i.e. shmitta) year.
    - **Q:** We have learned that we will be redeemed after the shmitta year!? **A:** During the shmitta year the wars will begin, and those wars are the beginning of the redemption.
  - **Q:** Why is the bracha of refuah said 8<sup>th</sup>? **A:** **R' Acha** said, because milah, which needs refuah, is done on the 8<sup>th</sup> day.
  - **Q:** Why is the bracha for parnassa said 9<sup>th</sup>? **A:** **R' Alexandri** said, this bracha is said against those who raise prices unfairly, and Dovid discusses these people in the 9<sup>th</sup> perek of Tehillim.
  - **Q:** Why is the bracha of gathering the galus said after the bracha of parnassa? **A:** This is based on a pasuk that mentions the Yidden returning, right after mentioning sustenance.
  - From a pasuk we see, that once we are all gathered, the resha'im will be judged (which is the next bracha).
  - From another pasuk we see that once they are judged, they will then be destroyed (which is the next bracha).
  - From another pasuk we see that once they are destroyed, the tzadikim will be exalted (which is the next bracha).
  - From another pasuk we see that this will take place in Yerushalayim (which is the next bracha).
  - From another pasuk we see that after Yerushalayim is built, Dovid will come (which is the next bracha).
  - From another pasuk we see that once Dovid comes, tefilla will be accepted (which is the next bracha).
  - From another pasuk we see that once we have tefilla, we will have the Avodah (which is the next bracha).
  - From another pasuk we see that once we have the Avodah, we will give thanks (which is the next bracha).
  - From another pasuk we see that Aharon blessed the Yidden after he did the Avodah (which is why we do birchos Kohanim after Todah, because Todah is a type of Avodah as well).
  - The bracha of peace ("Sim Shalom") is then said last, because that is the bracha mentioned at the end of birchos Kohanim.

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- **Q:** We said earlier that the order of the shmoneh esrei was instituted by 120 Elders, which included many nevi'im, and was also instituted by **Shimon Hapakuli**. If the Elders already established it, what did **Shimon** do? **A:** The order was forgotten, and he came and reinstated the order.
  - It is assur to add praises beyond what was instituted. This is based on a drasha of **R' Elazar** who darshened that it is only appropriate to praise Hashem if one is capable of giving His complete praise. Since that is impossible, one should not praise beyond what was instituted.
    - **Rabbah bar bar Chana in the name of R' Yochanan** darshened a pasuk to teach, that one who gives excessive praise of Hashem will be uprooted from this world.
    - **R' Yehuda** of Giboraya darshened that staying silent is better than excessively praising Hashem. **R' Dimi** said a similar concept as well ("If a word is worth a sela, silence is worth two").

KERA'AH AHL PEH LO YATZA...

- **Q:** How do we know that the megilla may not be read by heart? **A: Rava** says, we learn a gezeirah shava on the word "zechira" (from which we learn the obligation to read the megilla). In the megilla it says "V'hayamim ha'eileh nizkarim", and elsewhere (regarding the obligation to remember what Amalek did) it says "Ksov zos zikaron basefer". We learn from there that the megilla too must be read from the sefer.
  - **Q:** Maybe the remembering of Amalek need not be read out loud, but can simply be read with one's eyes? **A:** Regarding this obligation the Torah says "zachor" and "lo tishkach". We learn that an actual, verbal reading is required.

KERA'AH TARGUM LO YATZA...

- This can't be referring to where it was written in Lashon HaKodesh and then read in Targum, because that would be considered as reading it by heart. This must be referring to where it was written and read in Targum.

AVAL KORIN OSAH LALO'AZOS B'LAZ...

- **Q:** The Mishna previously said that reading in any language other than Lashon HaKodesh is assur!? **A: Rav and Shmuel** explain that this permit is only for Greek, but all other languages would be assur.
  - **R' Acha in the name of R' Elazar** explains, that this refers to where it is written and read in Greek.
  - **R' Acha in the name of R' Elazar** said that Hashem refers to Yaakov as "Eil". He understands the pasuk as follows: "Vayikra lo (and He called Yaakov) Eil, (and who called him so) Elokei Yisrael".
  - **Q:** A Braisa says that if one reads the megilla in a foreign language, including Greek, he is not yotzeh!? **A: Rav and Shmuel** meant that it may be read in Greek *for Greeks*, which is specifically allowed by another Braisa.
    - **Q:** If so, why is only Greek permitted? Every foreign language should be allowed for those who are of that nationality!? **A:** Our Mishna allows every foreign language for those who are of that nationality. **Rav and Shmuel** meant to allow Greek even for those who are not themselves Greek. Although the Braisa only allows Greek for people of Greece, they hold like **R' Shimon ben Gamliel** who gives Greek the same status as Lashon HaKodesh (by allowing sefarim to be written in Greek), and they therefore allow it to be read in Greek by all people.
      - **Q:** Why didn't they simply say that the Halacha follow **R' Shimon ben Gamliel**? **A:** If they would say so, we would think that it wouldn't apply to megilla, because the pasuk says "kichsavam". Therefore, they specify that they hold this way regarding megilla as well.

V'HALO'EIZ SHESHAMA ASHURIS YATZAH...

- **Q:** Why are they yotzeh if they don't understand what they are saying? **A:** They are no different than women and amei ha'aretz, who are yotzeh although they don't understand. **A2: Ravina** said, there are words in the megilla whose meanings are unknown, such as "ha'achashtranim bnei haramachim", and yet we are yotzeh. It must be that the purpose of the reading is to publicize the miracle. This is why reading in Lashon Kodesh is allowed even if one doesn't understand that language.

KERA'AH SEIRUGIN YATZAH...

- The **Rabanan** were unsure what the word "seirugin" meant. They then heard **Rebbi's** maidservant using the term to refer to intervals (as opposed to all at once).

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- The **Rabanan** were unsure what the word “chaluglugos” meant. They then heard **Rebbi’s** maidservant using the term to refer to a spice.
- The **Rabanan** were unsure what the word “salsileha” meant. They then heard **Rebbi’s** maidservant using the term to refer to curling of the hair.
- The **Rabanan** were unsure what the word “yehavcha” meant. **Rabbah bar bar Chana** said, he heard a Arab merchant use that word to refer to a burden.
- The **Rabanan** were unsure what the word “teitasiha” meant. They then heard **Rebbi’s** maidservant using the term to refer to a broom.
- A Braisa says, if one reads the megilla, pausing at intervals, he is yotzeh. If one reads the megilla out of sequence, he is not yotzeh. **R’ Muna in the name of R’ Yehuda** says, if the pauses are long enough to complete the megilla, he would need to read it again from the beginning.
  - **R’ Yosef** paskened like **R’ Muna in the name of R’ Yehuda**.
    - **Abaye** asked **R’ Yosef**, does the pause need to be long enough to finish the megilla from where he is holding, or to finish the megilla from beginning to end? **A:** He answered, from the beginning, because if you were to say from where he is holding, there is no set time, which would lead to a different result in every situation.
  - **R’ Abba in the name of R’ Yirmiya bar Abba in the name of Rav** paskened like **R’ Muna in the name of R’ Yehuda**. **Shmuel** said the Halacha does not follow **R’ Muna in the name of R’ Yehuda**. **R’ Bibi** said the opposite – that **Rav** said the Halacha does not follow **R’ Muna** and **Shmuel** said that it does.
    - **R’ Yosef** said, follow the version of **R’ Bibi**, because we find that **Shmuel** follows the opinion of an individual when he is more stringent (as is the case by **R’ Muna**).
- A Braisa says, if the sofer left out some words or pesukim from the megilla and one read those missing words from memory, he is yotzeh.
  - **Q:** A Braisa says, if the letters of a megilla are broken or torn, it is only valid if they are still legible (which means if they are missing it is passul)!? **A:** This Braisa is discussing where most of the megilla is in this condition. The first Braisa is discussing where only some is missing.
- If one was reading and skipped a pasuk, he cannot fill in that pasuk later on. Rather, he must go back to that pasuk and continue reading the megilla from that point forward. If one walks into shul when they are halfway through the megilla, he cannot say that he will listen to the second half and then read the first half afterward. Rather, he must read from beginning to end.

### MISNAMNEIM YATZAH...

- **R’ Ashi** explained, this refers to a person who is sleeping, but not sleeping, and awake, but not awake. If one calls his name he answers, but he is not capable of giving an answer that requires thinking. However, if you were to remind him of something, he would remember.

### HUYSA KOSVA DORSHA UMAGIHA IHM KIVEIN LIBO YATZAH...

- This must be talking about where he first writes and then reads the pasuk he writes.
  - **Q: R’ Chelbo in the name of R’ Chama bar Gurya in the name of Rav** said that one must read from a complete megilla in order to be yotzeh!? **A:** He has a complete megilla in front of him that he reads from and then writes a new one based off of that.
    - **Q:** Maybe this is a proof to **Rabbah bar bar Chana in the name of R’ Yochanan**, who said that it is assur to write even one letter that is not copied from a writing? **A:** It may be that it is not required, but this person happened to have a complete megilla in front of him, that he was using to copy from.
    - **Q:** How could **Rabbah bar bar Chana** say this? A Braisa says, **R’ Shimon ben Elazar** said that it once happened that **R’ Meir** was in a place with no megilla, so he wrote one from memory and then read it. We see one need not write by copying from an existing text!? **A: R’ Avahu** said, **R’ Meir** was allowed to do so, because he was so well versed in the Torah that it was as if he had the text in front of him.
      - **Q: R’ Chisda** once saw **R’ Chananel** writing sefarim from memory. **R’ Chisda** told him, although you can write the entire Torah from memory, the **Chachomim** have said that it

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must be written from a text. We see that **R' Chananel** was also very well versed in the Torah, and yet **R' Chisda** told him that it is assur!? **A: R' Meir** had no other option, so he was allowed. However, generally it may not be done.

- **Abaye** allowed the people of the house of Bar Chavu to write tefillin and mezuzos from memory. He followed the shita of **R' Yirmiya in the name of Rabbeinu** quoted in a Braisa, which says that tefillin and mezuzos may be written from memory, because people are very well versed in their parshiyos.

HUYSA KESUVA B'SAHM...

- “Sahm” is sama. **Rabbah bar bar Chana** said that “sikra” is sikrisa (a red dye). “Kumus” is kuma (sap from a tree). “Kankantom” is black dye used to dye shoes. “Diftira” is parchment that has not gone through the entire finishing process. “Niyar” is a type of grass glued together and used to write on.

AHD SHETIHEI KESUVA ASHURIS

- This is based on the pasuk that says “kichsavam v'chizmanam”.

AHL HASEFER U'BIDYO...

- We learn this from a gezeirah shava. The pasuk in the megilla says “vatichtov” and a pasuk elsewhere says, “koseiv ahl hasefer badyo”. This teaches that the megilla must be written on parchment with black ink as well.

-----Daf 19-----

MISHNA

- If (on Purim) a person from an unwalled city went to a walled city, or if a person from a walled city went to an unwalled city, if he will be returning to his hometown, he reads like his hometown. If not, he reads like the city in which he is visiting.
- From what point in the megilla must one read to be yotzeh? **R' Meir** says one must read the entire megilla. **R' Yehuda** says one must read from “Ish Yehudi”. **R' Yose** says, from “Achar hadevarim ha'eileh”.

GEMARA

- **Rava** said, when the Mishna speaks of the person “returning to his hometown”, that means that he must return on the night of the 14<sup>th</sup>. However, if he will still be there on the morning of the 14<sup>th</sup>, he must read together with the city that he is visiting.
  - **Rava** said, we learn this from the pasuk that says “Ahl kein haYehudim haprazim hayoshvim b'arei haprazos”. The words of “yoshvim b'arei haprazos” are seemingly extra. They come to teach that even if one is only in the unwalled city for the day, he is considered a member of the city and reads with them.
    - **Q:** How do we know that the same Halacha applies to one in a walled city? **A:** It is logical to say, that if a one day visitor to an unwalled city is considered a member of the city in that he reads along with them, the same will hold true for one in a walled city as well.
- **Rava** said, if a village person was in a city on the night of the 14<sup>th</sup>, he must read along with them whether or not he will be there until morning. The reason is, that the whole permit to read early was only because the **Rabanan** were lenient for these people so that they can provide food for the people of the city, and not have to make a special trip into the city. However, since this person has anyway come into the city, he must surely read along with them.
  - **Q: Abaye** asked, a Braisa says, if a person of a walled city went to an unwalled city, he reads like the people of his own (walled) city whether or not he will be there until morning. Now, this can't be understood as written, because our Mishna says this is not so. Therefore, we must change the wording of the Braisa to read that if a *villager* goes to the city he reads like the people of his village, whether or not he plans on being there until morning. This is not like **Rava** said!? **A:** The same way you had to change the earlier words of the Braisa, change the later words of the Braisa to mean that he reads along with the people of the city, not of his village.

MEIHEICHAN KOREH ADAM ES HAMEGILLA...

- A Braisa says, that **R' Shimon bar Yochai** says, one must read from “Balayla Hahu”.

## Daf In Review – Weekly Chazarah

- **R' Yochanan** said, all the views are based on one pasuk. The pasuk says, “Vatichtov Esther Hamalka....es kol tokef (all the might)”. This teaches that the main part of the megilla is the part that discusses the “might”. The one who holds that the entire megilla must be read says this refers to the might of Achashveirosh. The one who holds that we must read from “Ish Yehudi” says this refers to the might of Mordechai. The one who holds that we must read from “Achar hadevarim ha'eileh” says this refers to the might of Haman. The one who holds that we must read from “Balayla hahu” says this refers to the might of the miracle.
- **R' Huna** said, all the views are based on the pasuk of “Umah ra'u ahl kacha umah higiya aleihem” (the megilla is read to teach why the people acted as they did and what happened because of that). The one who holds that the entire megilla must be read says this refers to why Achashveirosh used the keilim of the Beis Hamikdash, and the reason was because he thought the 70 years of galus were over with no redemption in sight, and this resulted in the death of Vashti. The one who holds that we must read from “Ish Yehudi” says this refers to why Mordechai chose not to bow down to Haman, and the reason was because Haman made himself into an avodah zarah, and this resulted in the miracle of Purim taking place. The one who holds that we must read from “Achar hadevarim ha'eileh” says this refers to why did Haman want to destroy all the Yidden, and the reason was because Mordechai would not bow down to him, and this resulted in the hanging of Haman and his sons. The one who holds that we must read from “Balayla hahu” says this refers to why did Achashveirosh ask that the history book be brought, and the reason for this was that he was concerned as to why Esther invited Haman to the party, and this resulted in the miracle of Purim taking place.
- **R' Chelbo in the name of R' Chama bar Gurya in the name of Rav** paskened like the view that the entire megilla must be read. He said further, that even according to the views that less than the whole thing must be read, all would agree that it must be read from a megilla that was written in its entirety.
  - **R' Chelbo in the name of R' Chama bar Gurya in the name of Rav** said, the megilla is called a sefer and is called a letter (“igeres”). It is a sefer in that it becomes passul if it is sewn together with linen threads (instead of sinews), and it is a letter in that it only needs 3 stiches (as compared to a Torah, that needs to be stitched all along the length, except for a space on top and on bottom).
    - **R' Nachman** adds, these 3 stiches should be evenly spaced over the height of the parchment.
  - **R' Yehuda in the name of Shmuel** said, one who reads from a megilla that was written together with other Kesuvim in one sefer, is not yotzeh. **Rava** said, this is only if the megilla parchment was not longer or shorter than the others.
    - **Levi bar Shmuel** read for **R' Yehuda** from a megilla written along with other Kesuvim. **R' Yehuda** protested, that this may not be used.
    - **R' Chiya bar Abba in the name of R' Yochanan** said, this megilla is only a problem when reading for the tzibbur.
      - **R' Chiya bar Abba in the name of R' Yochanan** said, leaving space above the stitching of a Sefer Torah is a Halacha L'Moshe MiSinai, and the reason for it is to prevent it from ripping.
      - **R' Chiya bar Abba in the name of R' Yochanan** said, if a hole the size of a tiny needle would have existed in the cave where Moshe and Eliyahu stood when the Shechina passed by, they could not have remained standing because of the strong light.
      - **R' Chiya bar Abba in the name of R' Yochanan** darshened a pasuk to teach that with the Luchos, Hashem showed Moshe all the drashos of the Torah, all the drashos of the **Rabanan**, and the halachos that would be instituted by the **Rabanan** in the future – which refers to the mitzvah of Megilla.

## Daf In Review – Weekly Chazarah

- All are valid to read the megilla, except for one who is deaf, mentally deranged, or a minor. **R' Yehuda** says that a minor may read the megilla.

### GEMARA

- **Q:** Who is the Tanna of our Mishna who seems to say that a deaf person is passul for megilla, even b'dieved? **A:** **R' Masna** said, it is **R' Yose**, who says in a Mishna that one is not yotzeh the mitzvah of Shema, even b'dieved, if he doesn't hear what he is saying.
  - **Q:** Why are we defining our Mishna as discussing b'dieved, and therefore say that it must follow **R' Yose**? Maybe the Mishna means that a deaf person may not read the megilla l'chatchila, in which case the Mishna can even follow **R' Yehuda** (who argues on **R' Yose** regarding Shema)!? **A:** The Mishna groups the deaf person with the deranged and the minor. This shows that just as those 2 are passul even b'dieved, so is the deaf person.
    - **Q:** Maybe the grouping doesn't teach that, and each case is to be understood independently!? **A:** Our Mishna introduces the view of **R' Yehuda** later on, which means that the beginning of the Mishna cannot be the view of **R' Yehuda**.
    - **Q:** Maybe the entire Mishna follows **R' Yehuda**, and although the beginning states that a minor is passul and the end states that he is valid, it may be that 2 different categories of "minor" are being discussed – the beginning speaks of a minor who has not yet reached the level of "chinuch", whereas the end discusses one that has!? **A:** This would mean that **R' Yehuda** holds that a deaf person may not read the megilla l'chatchila. The problem with that is, that a Braisa says that **Yehuda the son of R' Shimon ben Pazi** says that a deaf person may separate terumah even l'chatchila (although he can't hear the bracha he will make). Presumably, the underlying logic is the same as for megilla, and we see there is a view that l'chatchila the deaf person would be valid. If **R' Yehuda** holds that he is only valid b'dieved, who will **Yehuda the son of R' Shimon ben Pazi** follow – not **R' Yehuda** or **R' Yose**!? **A:** There is another Braisa that says that if one doesn't hear himself as he says birchas hamazon, he is yotzeh b'dieved. If, based on the previous question, we say that **R' Yehuda** holds it is not necessary even l'chatchila, who would *this* Braisa follow? Rather, we must say that **R' Yehuda** himself says that it is allowed even l'chatchila (and he is the Tanna of the Braisa regarding terumah). At the same time, we find that **R' Yehuda** in the name of his rebbi (**R' Elazar ben Azarya**) holds that it is only allowed b'dieved (and he would be the Tanna of the Braisa regarding birchas hamazon).
      - In fact, we find a Braisa where **R' Yehuda** says in the name of **R' Elazar ben Azarya** that if one does not hear himself when he says Shema, he is yotzeh only b'dieved, and **R' Meir** says that the person would even be yotzeh l'chatchila.
        - Now that we have this Braisa, we can even answer that **R' Yehuda** holds like his rebbi that it would only be valid b'dieved. We can say that the Braisa regarding terumah follows **R' Meir** of this Braisa, who says that he is yotzeh even l'chatchila.