

19 Tammuz 5774
July 17, 2014



Megillah Daf 6

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

Rabbi Yochanan said that when he was a child, he said something and subsequently asked the elders and it was found that he was indeed correct. Rabbi Yochanan said: The city mentioned in the Torah called Chamas is in fact Teveria. It is called Chamas because of the hot springs that are located in Teveria. The city mentioned in the Torah called Rakas is in fact Tzipori. It is called Rakas because it is situated on the top of a mountain, as the banks of a river are more elevated than the river. The city mentioned in the Torah called Kineres is in fact Genosar. It is called Kineres because the fruit of this city are as sweet as the sound of a harp.

Rava asks: Can anyone state that Rakas is not Teveria? It is well known that if a great man dies here in Bavel, they eulogize him in Teveria as follows: The man was great in Sheshach (*Bavel, based on At-Bash*) and his name has reached Rakas. Evidently, Rakas is Teveria.

Rava learns differently. Chamas is Chamei-Grar, Rakas is Teveria and Kineres is Genosar. Teveria is referred to as Rakas because even the sinners that reside there are full of religious merits just as a pomegranate is full of seeds.

Rabbi Yirmiyah states that its actual name is Rakas. It is referred to as Teveria because it is located in the

center (*navel*) of Eretz Yisroel. Rabbah states that its actual name is Rakas. It is referred to as Teveria because of its nice appearance.

Zeira said that Kitron is Tzipori. It is referred to as Tzipori because it is located on the top of a mountain like a bird. The Gemora asks: Is Kitron Tzipori? This cannot be because Kitron was part of the land appropriated to the tribe of Zevulun and Zevulun complained about his portion of land.

The Gemora interrupts the proof and elaborates on Zevulun’s complaint. Zevulun said before Hashem: You gave to me mountains and hills while You gave to my brothers fields and vineyards. You gave to me lakes and rivers while You gave to my brothers land. Hashem responded: All your brothers will need to rely on you for the chilazon (*a creature that comes up from the water and the blue dye for tzitzis is created from its blood*). Zevulun asked Hashem: Who will notify me if anyone attempts to steal the chilazon from me? Hashem answered him that the dye produced from a stolen chilazon will be ruined.

The Gemora returns to its proof that Kitron is not Tzipori. The Gemora says: If Kitron would be Tzipori, Zevulun would have no reason to complain. Tzipori is certainly a better quality land than most others. Perhaps you will say that Tzipori is not a land that

flows with milk and honey; this is false. Rish Lakish stated that he saw the milk and honey of Tzipori and it measured sixteen mil squared. Perhaps you will say that the milk and honey found in Tzipori pales in comparison with the rest of Eretz Yisroel; this is also false. Rabbi Yochanan stated that he saw the milk and honey that came from the entire Eretz Yisroel and it measured twenty-two parsah long and six parsah wide. This shows that Tzipori comprised a major part of the entire land that flowed with milk and honey.

The Gemora concludes that Kitori is in fact Tzipori and nevertheless, Zevulun complained because he favored fields and vineyards and there were none in his portion. (5b – 6a)

Rabbi Avahu says: The verse in Tzeephaniah [2:4] states: *Ekron shall be uprooted*. This is understood to be the referring to the city of Caesaria, a city in Edom. Caesaria was a regular source of aggravation towards the Jewish people until the Chashmanoim came and defeated it.

Rabbi Yitzchak expounds on a different verse in Tzeephaniah that teaches us regarding Yerushalayim and Caesaria. If someone tells you that both are destroyed, or both are settled, do not believe him. That Caesaria is destroyed and Yerushalayim is settled, or Yerushalayim is destroyed and Caesaria is settled, believe him. (*Rabbi Winston says: From this statement, it seems that the two cities, Caesaria belonging to the Romans, and Yerushalayim belonging to the Jewish people, are polar extremes, radically different. Apparently, the world as it was created does not support the coexistence of such two contrary realities.*) (6a)

The Gemora cites other teachings from Rabbi Yitzchak. Rabbi Yitzchak explained the verse in Tehillim [140:9]: *Grant not, Hashem, the desires of the wicked one, do not remove his nose-ring that they should be exalted, selah*. Yaakov Avinu said before Hashem: do not grant Esav the wicked the longing of his heart and do not allow Germamia of Edom to go forth for if they would go out, they would destroy the entire world.

Rabbi Yitzchak said: If someone tells you, "I labored (*studying Torah*) but I did not succeed," don't believe him. If he tells you "I haven't labored, yet I did succeed," don't believe him. If, however, he tells you "I have labored and did succeed," you may believe him. The Gemora qualifies this teaching to be referring only to the study of Torah, but regarding business; his fortune depends on Hashem's assistance. The Gemora qualifies further: If a person labors to understand Torah, he will succeed but regarding retaining that which he learned; that would require Hashem's assistance. (6a - 6b)

Rabbi Yitzchak said: If you have seen a wicked man who enjoys good fortune, do not provoke him – and furthermore, his ways will be successful. Not only this, but he will always win in a lawsuit. Furthermore, he will see vengeance on his enemies. The Gemora asks: Didn't Rabbi Yochanan say in the name of Rabbi Shimon ben Yochai that one has permission to provoke the wicked in this world? The Gemora answers that Rabbi Yitzchak is referring to one's own interests but regarding heavenly matters, one can defend the Torah and the mitzvos. Alternatively, we can answer that it depends if the person antagonizing



the wicked is entirely righteous or not. A third explanation is offered that Rabbi Yitzchak is referring to a wicked person who is enjoying success but otherwise, one may contend with the wicked. (6b)

Ula said: Italia of Yavan is the great Roman city. It measured three hundred parsah squared three hundred and sixty-five market places. The smallest of the markets is for the chicken sellers, which measured sixteen mil squared. The king eats in one of them each and every day. Every person that was born there or presently resides there receives a stipend from the king's palace. There were three thousand bathhouses in the city and five hundred windows positioned higher than the walls in order to prevent the smoke from blackening the walls (*as a symbol of the city's magnitude*). One side faces the sea, one side faces mountains and hills, one side is an iron barrier, and one side is rocks and a swamp. (6b)

The Mishna states: If they read the Megillah in the first Adar and the year was intercalated, they are required to read the Megillah again in the second Adar. There is no difference between the first Adar and the second Adar except regarding the reading of the Megillah and the gifts to the poor.

The Gemora states that we can infer from our Mishna that there is no difference between the first Adar and the second Adar in respect to the four special portions of the Torah that must be read. They can be read in either month.

This is seemingly inconsistent with all three Tannaim recorded in the following braisa. The braisa states: If they read the Megillah in the first Adar and the year

was intercalated, they are required to read the Megillah again in the second Adar because all the mitzvos that are obligatory in the second Adar apply also in the first Adar except for the reading of the Megillah. Rabbi Eliezer bar Rabbi Yosi said: They are not required to read it in the second Adar because all the mitzvos that are obligatory in the second apply also in the first. Rabbi Shimon ben Gamliel in the name of Rabbi Yosi said: It must be read also in the second Adar because all the mitzvos that are obligatory in the second Adar apply also in the first Adar. All three Tannaim agree that they are forbidden to eulogize or fast in the first Adar and the second Adar.

The Gemora asks: Isn't Rabbi Shimon ben Gamliel and the Tanna Kamma saying the same thing? Rav Papa answers: There is a dispute between them regarding the four special portions of the Torah. The Tanna Kamma maintains that it is preferable to read the four portions in the second Adar and if they are read in the first, it is nonetheless valid. Rabbi Shimon ben Gamliel holds that the four portions must be read in the second Adar.

The Gemora proves that our Mishna is not in accordance with any of the Tannaim mentioned in the braisa. The Tanna of our Mishna is not in accordance with the Tanna Kamma because of the gifts to the poor, which according to the Tanna Kamma may be given in the first Adar also. The Tanna of our Mishna is not in accordance with Rabbi Eliezer, who maintains that we are not required to read the Megillah at all in the second Adar. The Tanna of our Mishna is not in accordance with Rabbi Shimon ben



Gamliel for he holds that the four portions must be read in the second Adar.

The Gemora answers that the Tanna of our Mishna is the Tanna Kamma in the braisa and when the braisa states that the Megillah must be read in the second Adar; the gifts to the poor are included in this ruling.

Alternatively, we can say that the Tanna of our Mishna is Rabbi Shimon ben Gamliel, but the Mishna does not discuss the laws regarding the special Torah readings and we can say that the mitzva of reading these portions only apply in the second Adar.

The Gemora cites the Scriptural sources for each of the Tannaim and discusses why each one does not agree with the other. (6b – 7a)

INSIGHTS TO THE DAF

MOUNTAINS VS. PLAINS

➤ The Gemora elaborates on Zevulun's complaint. Zevulun said before Hashem: You gave to me mountains and hills while You gave to my brothers fields and vineyards. You gave to me lakes and rivers while You gave to my brothers land. Hashem responded: All your brothers will need to rely on you for the chilazon (*a creature that comes up from the water and the blue dye for tzitzis is created from its blood*). Zevulun asked Hashem: Who will notify me if anyone attempts to steal the chilazon from me? Hashem answered him that the dye produced from a stolen chilazon will be ruined.

It is evident from Zevulun's complaint that fields and vineyards are superior to mountains and hills.

My Rosh Yeshiva, Harav Avrohom Chaim Levin asked on this Gemora from a Rashi in Chumash. The possuk in Parshas Ekev [11:11] states: *But the land to which you cross over there to take possession of it is a land of mountains and valleys*. Rashi explains that mountains are superior to the plains for on a plain, one can plant in a beis kor a kor's worth of seeds; but on a mountain, one can plant five kors; four on the four slopes and one on the top.

It emerges from this Rashi that it is agriculturally advantageous to have mountains over plains. This is seemingly inconsistent with our Gemora which states that fields are superior to mountains.

I searched but did not find anyone ask this question.

My brother, Reb Binyomin, showed me a Yalkut Shimoni that has a different version regarding Zevulun's complaint. He asked Hashem why his brothers received fields and vineyards and he only received the chilazon. According to this version, Zevulun never said that fields are superior to mountains.

DAILY MASHAL

FINDING TORAH

➤ Rabbi Yitzchak said: If someone tells you, "I labored (*studying Torah*) but I did not succeed," don't believe him. If he tells you "I haven't labored, yet I did

succeed," don't believe him. If, however, he tells you "I have labored and did succeed," you may believe him. The Gemora qualifies this teaching to be referring only to the study of Torah, but regarding business; his fortune depends on Hashem's assistance. The Gemora qualifies further: If a person labors to understand Torah, he will succeed but regarding retaining that which he learned; that would require Hashem's assistance.

Reb Isser Zalman Meltzer, in his introduction to Sefer Kinyan, cites a question from the Beis Halevi. He asks: Why does the Gemora use the word *metziah* (lost article) when it is discussing laboring and toiling? A person finds something when he is not searching for it (Sanhedrin 97a). He answers that this is the novelty in the studying of Torah. One can *shvitz* (sweat) over a difficult question and consider several different approaches to answer the question and ultimately, he must abandon all of them because there will be flaws in each answer. Unexpectedly, he will think of the correct answer, one, that had no connection to any of the thoughts that he was pondering. This is a true *metziah* (find).

The Chidushei HaRim adds that any understanding in Torah is a gift from Heaven. Torah measures longer than the land and broader than the sea. Hashem gives this gift of understanding only to someone who labors for it.

The Gaon in Mishlei says that one who toils in Torah will merit that he will remember the Torah that he learned with the angel inside his mother's womb. This is the lost articles that a person is finding after he labors to understand Torah.