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Megillah Daf 7

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**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

Rav Shmuel bar Yehudah said: Esther appealed to the sages: "Establish me for the later generations (*her intent was that Purim should be created and the Megillah should be read*)." They replied: "You want to excite the envy of other nations against us (*that we are happy when our enemies fall*)." She rejoined: "My history is already written in the chronicle of the kings of Media and Persia." (7a)

Rav, Rav Canina, Rabbi Yochanan and Rabbi Chaviva taught: - throughout all Seder Mo'ed, when these pairs are mentioned together [some] substitute the name of Rabbi Yochanan for that of Rabbi Yonasan - Esther appealed to the sages: "Write about me for later generations." They replied: It is written [Tehillim 22:20]: "Have I not written for you three times?" This means that only three times shall the war against Amalek be mentioned in Scriptures and not four times. Finally, they found a verse in the Torah [Shmos 17:14]: "Write this for a memorial in a book"; and they interpreted the verses as follows: "Write this" is referring to what is written in the Torah; "for a memorial" is referring to what is written in Shmuel; "in the book" is referring to what is written in the Megillah.

The difference [between the first and second of these opinions] is also found between two Tannaim. 'Write this', what is written here. 'For a memorial', namely, what is written in Devarim. 'In a book', namely, what is written in the Prophets; these are the words of Rabbi Yehoshua. Rabbi Eliezer of Modi'im says: 'Write this', namely, what is written here and in Devarim; for a memorial', namely, what is written in the Prophets; 'in a book', namely, what is written in the Megillah. (7a)

[A brief introduction: To ensure that people would not touch a Sefer Torah with bare hands, the Chachamim decreed that one who touches a sefer with bare hands, his hands are rendered tamei. If subsequently, he would touch Terumah, the Terumah would become tamei.]

Rav Yehudah said in the name of Shmuel: A Megillah does not render one's hand tamei (because it is not regarded as being one of the Holy Scriptures). Does this mean to say that Shmuel maintains that Esther was not written with the Divine spirit? But Shmuel himself said: Esther was composed through the Divine spirit? The Gemora answers: It was only composed through the Divine spirit to be read but it was not intended to be written.

The Gemora asks on Shmuel from a Mishnah proving that the Megillah will render one's hands tamei. The Mishnah states: Rabbi Meir said: *Ecclesiastes* (Koheles) does not render one's hands tamei and there is an argument regarding Song of Songs (Shir Hashirim). Rabbi Yosi said: Shir Hashirim will render one's hands tamei and the argument is regarding Koheles. Rabbi Shimon says: Koheles is from the lenient rulings of Beis Shamai (*it does not render one's hands tamei*) but from the strict rulings of Beis Hillel (*it does render one's hands tamei*); Rus, Shir Hashirim and Esther will render one's hands tamei. [It emerges that the Megillah will render one's hands tamei, which is contrary to Shmuel's opinion.] The Gemora answers that Shmuel follows the opinion of Rabbi Yehoshua (who maintains from the word 'zos' that Esther



is not included in the Holy Scriptures and thereby will not render one's hands tamei).

The Gemora cites a Baraisa: Rabbi Shimon ben Menasya said: Koheles does not render one's hands tamei because it was not written with Divine spirit and it is merely the wisdom of Shlomo Hamelech. They said to him: Was this then all that he composed? Is it not stated elsewhere: And he spoke three thousand proverbs, and it further says: Do not add to his words.? - Why this further quotation? — In case you might object that he composed very much, and what it pleased him to write he wrote, and what it did not please him he did not write; therefore it says: Do not add to his words. [This indicates that Koheles was written with Divine spirit and therefore it will render one's hands tamei.]

The Gemora cites a Baraisa (which proves from verses in the Megillah that Esther was written with Divine Spirit): Rabbi Eliezer said: Esther was composed through the Divine spirit, as it is written [Esther 6:6]: "And Haman said in his heart"; (and if it was not composed with the Divine spirit, how could we know what he said in his heart?). Rabbi Akiva said: Esther was composed through the Divine spirit, because it is written [ibid.2:15]: "And Esther found favor in the eyes of all those that saw her" (and if it was not composed with the Divine spirit, how could we know that she found favor in everyone's eyes?). Rabbi Meir said: Esther was composed through the Divine spirit, as it is written [ibid. 2:22]: "And the incident became known to Mordecai" (and if it was not composed with the Divine spirit, how could Mordechai have known about the secret plot to kill Achashverosh?). Rabbi Yosi ben Durmaskis said: Esther was composed through the Divine spirit, because it is written [ibid. 9:10]: "They did not stretch forth their hands on the booty" (and if it was not composed with the Divine spirit, how could it be known

what was done in all one hundred and twenty-seven provinces?). Shmuel said: If I had been there, I would have cited a superior proof: It is written [ibid. 9:27]: "The Jews confirmed it as a duty, and took it upon themselves." This means that they confirmed in Heaven what they accepted upon themselves below. [If it was not composed with the Divine spirit, how could the happenings of the Heavenly court be known to us?]

Rava said: To all the above sayings I have objections, except to Shmuel, to whom it cannot be objected. Regarding that which Rabbi Eliezer said; that was common sense. Haman knew there was not a man in the king's court that was so respected as he himself, and it is self-evident that he believed that he was the intended beneficiary of the king's honor. Regarding that which Rabbi Akiva said; perhaps it was as Rabbi Elozar explains below, that every nation thought Esther was of its race and thereby liked by everyone that saw her. Regarding that which Rabbi Akiva said; perhaps it was as Rabbi Chiya bar Abba will explain below, that Mordecai understood the language of Tarsi because he was a member of the Sanhedrin and understood seventy different languages. Regarding that which Rabbi Yosi ben Durmaskis said; perhaps messengers were sent to Mordechai and Esther that the booty wasn't taken. Regarding that which Shmuel said; there is no objection. Ravina said: This is as people say, it is better to have one sharp pepper than a full basket of melons. Rav Yosef said: It can be proved from here: And these days of Purim shall not fail from among the Jews. Rav Nachman bar Yitzchak said: From here: Nor the memorial of them perish from their descendants. (7a)

The Mishnah had stated that gifts are given to the poor on Purim. Rav Yosef cited a Baraisa: *And sending portions<sup>1</sup> one to another* - one must send two portions to one<sup>2</sup> man (to fulfill the mitzvah of mishloach manos); and gifts<sup>3</sup> to

<sup>1</sup> The minimum number of 'portions' being two.

<sup>2</sup> In the singular sense.

<sup>3</sup> The minimum number of 'gifts' being two.

*the poor*<sup>4</sup> - he must give two gifts to two poor people (to fulfill the mitzvah of matanos l'evyonim, he must give one gift to each of two people).

Rabbi Yehudah Nesiah sent to Rabbi Oshaya a thigh of a third-born calf and a pitcher of wine. Rabbi Oshaya sent to him the following message: "The Master has confirmed both duties to send portions one to another; and to give gifts to the needy."

Rabbah sent to Mari bar Mar through Abaye a basket of dates and a goblet filled with flour of roasted wheat. Abaye said to him: Now Mari will say: When a countryman becomes a king, he is still unable to remove the basket from his shoulder. It is the same with you: You are the Head of Pumbedisa and you are sending commonplace articles. Mari bar Mar returned to Rabbah through Abaye a basket of ginger and a goblet full of long pepper. Abaye said: Now the Master will say: I had sent him sweet foods and he has sent to me pungent things. Abaye said: When I left the house of my Master, I was satisfied. When I arrived there, they furnished the table with sixty diverse cooked dishes and I ate one piece from each dish. The last dish served was called pot roast and it was so good that I wanted to eat up the dish with it. Abaye said: And this is what people say: "The poor does not know even when he is hungry." Alternatively, people say: "There is always room in the stomach for sweet things." (7a – 7b)

Abaye bar Avin and Rabbi Chanina bar Avin used to exchange their meals with one another.<sup>5</sup>

Rava said: A man is obliged to intoxicate himself with wine on Purim, until he cannot distinguish between cursed is Haman and blessed is Mordechai.

Rabbah and Rabbi Zeira ate the Purim meal together. They became intoxicated. Rabbah got up and slaughtered Rabbi Zeira. On the following day, Rabbah pleaded for mercy and he revived Rabbi Zeira. On the next year, Rabbah invited Rabbi Zeira to eat with him. Rabbi Zeira replied: A miracle does not occur at all times.

Rava said: If one has eaten the Purim meal in the night, he has not fulfilled his duty, because it is written, "*days* of entertainment and joy."

Rav Ashi was sitting in the presence of Rav Kahana on Purim. It became dark, and the Rabbis had not yet come to the Beis Medrash to study. Rav Ashi asked Rav Kahana: Why haven't the Rabbis come yet? Rav Kahana answered him: Perhaps they are engaged with the Purim meal? Rav Ashi asked him: Could they not have had the Purim meal in the evening? Rav Kahana answered him: Has the Master not heard what Rava said, that if one has eaten the Purim meal in the night, he has not fulfilled his duty. Rav Ashi asked him: Did Rava indeed say so? Rav Kahana replied: Yes. Rav Ashi learned this from him forty times, and afterward it was as if he had put it into his pocket (*he memorized it*). (7b)

The Mishnah states: There is no difference between a Festival and Shabbos except in regards to food preparation. (7b)

The Gemora infers from the Mishnah that regarding the preliminaries needed for food preparation; Shabbos and Yom Tov will be the same (*on both days, it will be forbidden*). This would not be in accordance with the viewpoint of Rabbi Yehudah (who maintains that one can perform the preliminaries needed for food preparation on Yom Tov), as it was taught in a Baraisa: There is no difference between festivals and Shabbos except in the

<sup>4</sup> 'Poor' is written in the plural form.

<sup>5</sup> This means that one provided the feast one year and the other the next.

matter of [preparing] food. Rabbi Yehudah, however, permits [on the festivals] the preliminaries for preparing food. What is the reason of the Tanna Kamma? The Scripture says: [Except that which every man must eat], that only [shall be prepared]: that and not its preliminaries. Rabbi Yehudah, on the other hand, stresses the word for you: for you, which means, for all your requirements. Why then does not the other also admit this, seeing that it is written, 'for you'? — [This, he says, means], 'for you' and not for non-Jews; 'for you' and not for dogs. And [why doesn't] the other [adopt this view], seeing that it is written, 'that only'? [He replies]: It is written, 'that only', and it is written, 'for you'; we apply the one to preliminaries which can be attended to on the day before the festival, and the other to preliminaries which cannot be attended to on the day before the festival. (7b)

The Mishnah states: There is no difference between Shabbos and Yom Kippur except that an intentional sin committed on Shabbos is punishable by the hands of man, and the punishment for one's intentional sin on Yom Kippur is with *kares* (premature death). (7b)

The Gemora infers from the Mishnah that regarding monetary payment; Shabbos and Yom Kippur are the same. (If one violates Shabbos and at the same time commits an act in which there would be a monetary obligation, he would be exempt from paying. This is based on the principle that a person incurs the greater punishment from the two.) Whose opinion does our Mishnah follow? It is that of Rabbi Nechunya ben Hakanah, as it was taught in a Baraisa: Rabbi Nechunya ben Hakanah made yom Kippur like shabbos regarding payments, as follows: Just as one who violates Shabbos and at the same time commits an act in which there would be a monetary obligation, he is exempt from paying because he receives the death penalty (by a human court), so too one who violates Yom Kippur and at the same time commits an act in which there would be a monetary

obligation, he would be exempt from paying because he receives the death penalty (*kares*).

We have learned elsewhere: If any who have incurred the penalty of *kares* incur lashes — they become exempt of their *kares*, as it says: Then your brother should be dishonored in your eyes; once he has incurred lashes, he is like thy brother; these are the words of Rabbi Chananyah ben Gamliel. Said Rabbi Yochanan: The colleagues of Rabbi Chananyah ben Gamliel joined issue with him on this point. Rava said: They said in the school of Rav: We have [also] learned [this]: There is no difference between Yom Kippur and Shabbos except that he who breaks the one is punished by a human court, while he who breaks the other is punished with *kares*. Now if [Rabbi Chananyah's opinion] is correct, then both are punished by the human court? — Rav Nachman replied: Whose view is this? That of Rabbi Yitzchak, who said that lashes are never inflicted on those who have incurred *kares*, as it has been taught in a Baraisa: Rabbi Yitzchak said: Those who have incurred *kares* are included in the general statement. Why then is *kares* specially mentioned in the case of [one who cohabits with] his sister? To show that she is punished with *kares* and not with lashes. Rav Ashi said: You may even say that it is the view of the Rabbis: in the case of the one [the breaker of Shabbos], the essential [punishment for] his presumption is inflicted by the human court, but in the case of the other, the essential punishment for his presumption consists in 'being cut off'. (7b)

## INSIGHTS TO THE DAF

### SHMUEL'S STATEMENT RESEMBLED A SHARP PEPPER

The Gemora cites a Baraisa which proves from verses in the Megillah that Esther was written with Divine Spirit. Rabbi Eliezer said: Esther was composed through the Divine spirit, as it is written [Esther 6:6]: "And Haman said in his heart"; and if it was not composed with the Divine

spirit, how could we know what he said in his heart? Rabbi Akiva said: Esther was composed through the Divine spirit, because it is written [ibid.2:15]: "And Esther found favor in the eyes of all those that saw her" and if it was not composed with the Divine spirit, how could we know that she found favor in everyone's eyes. Rabbi Meir said: Esther was composed through the Divine spirit, as it is written [ibid. 2:22]: "And the incident became known to Mordecai" and if it was not composed with the Divine spirit, how could Mordechai have known about the secret plot to kill Achashverosh. Rabbi Yosi ben Durmaskis said: Esther was composed through the Divine spirit, because it is written [ibid. 9:10]: "They did not stretch forth their hands on the booty" and if it was not composed with the Divine spirit, how could it be known what was done in all one hundred and twenty-seven provinces. Shmuel said: If I had been there, I would have cited a superior proof: It is written [ibid. 9:27]: "The Jews confirmed it as a duty, and took it upon themselves." This means that they confirmed in Heaven what they accepted upon themselves below. If it was not composed with the Divine spirit, how could the happenings of the Heavenly court be known to us.

Rava said: To all the above sayings I have objections, except to Samuel, to whom it cannot be objected. Regarding that which Rabbi Eliezer said; that was common sense. Haman knew there was not a man in the king's court that was so respected as he himself, and it is self-evident that he believed that he was the intended beneficiary of the king's honor. Regarding that which Rabbi Akiva said; perhaps it was as Rabbi Elozar explains below, that every nation thought Esther was of its race and thereby liked by everyone that saw her. Regarding that which Rabbi Akiva said; perhaps it was as Rabbi Chiya bar Abba will explain below, that Mordecai understood the language of Tarsi because he was a member of the Sanhedrin and understood seventy different languages. Regarding that which Rabbi Yosi ben Durmaskis said; perhaps messengers were sent to Mordechai and Esther that the booty wasn't taken. Regarding that which Shmuel

said; there is no objection. Ravina said: This is as people say, it is better to have one sharp pepper than a full basket of melons.

It is brought in the name of Rabbi Moshe Leib Shachor: One cannot eat sharp peppers by themselves. However, when they are placed in a cooked dish, the peppers can provide the taste for the entire dish. So too, in this Gemora, all the proofs offered that the Megillah was written under the influence of the Divine spirit were refuted. Shmuel's proof was the only one that did not have any imperfection in it and indicated without a doubt that Esther was written through the Divine spirit.

It emerges that Shmuel's statement is compared to the sharp pepper. It is his proof which confirms that the entire Megillah was written under the influence of the Divine spirit.

#### **STATUS OF RABBI ZEIRA AFTER HIS RESURRECTION**

Rabbah and Rabbi Zeira ate the Purim meal together. They became intoxicated. Rabbah got up and slaughtered Rabbi Zeira. On the following day, Rabbah pleaded for mercy and he revived Rabbi Zeira. On the next year, Rabbah invited Rabbi Zeira to eat with him. Rabbi Zeira replied: A miracle does not occur at all times.

The Kli Chemda at the end of Parshas Breishis cites a kuntrus called Over Oreach. In this sefer, a question is asked: The Gemora Brochos (46a) records an incident where Rabbi Avahu honored Rabbi Zeira to recite the blessing and cut the bread. The Rashba asks that this is inconsistent with the halacha which states that this honor should be reserved for the host. The Rashba answers: since the meal was on behalf of Rabbi Zeira (he had recovered from a sickness), Rabbi Zeira was considered the host. Why didn't the Rashba answer that Rabbi Zeira was a kohen (Yerushalmi Brochos 8:6)? He answers that since this incident happened after the episode of Rabbah

with Rabbi Zeira mentioned in Megillah (Rabbah slew him and the following day revived him), Rabbi Zeira lost his sanctity of being a kohen and did not merit the right of this honor.

The Kli Chemda is greatly perplexed by this answer. Every kohen is considered a kohen because his father was a kohen. It is obvious that He did not lose his relations with his relatives because he dies, so why shouldn't he be a kohen? Perhaps he would have required a new inauguration to serve in the Beis Hamikdosh but he definitely did not lose the status of being a kohen. He cites proof from the story with Elisha that one does not relinquish his relations with his relatives after he dies.

(Look at the Ramban in the beginning of Parshas Emor, where he writes that a kohen has certain halachos because he is a descendant of Aharon Hakohen and other halachos are because he is a kohen himself.)

After his resurrection, would he be required to marry his wife again? Reb Elchonon Wasserman discusses the status of the wife of Eliyahu after he ascended to Heaven without dying.

#### DAILY MASHAL

#### ESTHER'S REQUEST

Rav Shmuel bar Yehudah said: Esther appealed to the sages: "Establish me for the later generations (*her intent was that Purim should be created and the Megillah should be read*)." They replied: "You want to excite the envy of other nations against us (*that we are happy when our enemies fall*)." She rejoined: "My history is already written in the chronicle of the kings of Media and Persia."

Rabbi Yaakov Kamenetzky explains: There are many stories recorded in the Medrash. There have been many books written relating numerous stories from Tzadikim

and the Leaders of past generations. One who reads these stories can fulfill the mitzva of Loving Hashem and fearing Him providing that the stories inspire him to elevate his deeds, thoughts and actions in serving Hashem. However, one who reads these stories and does not become inspired, does not receive any reward whatsoever.

This would not be true regarding one who reads an incident that has been recorded in the Holy Scriptures. One who reads a story recorded in the Torah has fulfilled a mitzva of studying Torah even if the story did not inspire him to reach greater heights in serving Hashem.

This is what Esther requested from the Rabbis of her time. Although the story of Purim was recorded in the chronicles of the kings of Media and Persia, this was not sufficient. Esther wanted that anyone who reads the story of Purim should fulfill the mitzva of studying Torah.