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Megillah Daf 7

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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

Rav Shmuel bar Yehuda 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: 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. (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 Yehuda 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. The Gemora asks: doesn't Shmuel himself hold that the Megillah 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 Mishna proving that the Megillah will render one's hands tamei. The Mishna states: Rabbi Meir maintains that *Ecclesiastes* (Koheles) does not render one's hands tamei and there is an argument regarding Song of Songs (Shir Hashirim). Rabbi Yosi holds that 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 that Esther is not

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

The Gemora cites a braisa: Rabbi Shimon ben Menasya rules that 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. The Chachamim disagreed with him because Shlomo spoke three thousand proverbs and nevertheless Koheles was the only one written. This indicates that Koheles was written with Divine spirit and therefore it will render one's hands tamei. (7a)

The Gemora cites a braisa 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. (7a)

The Mishna had stated that there is a halacha to give gifts to the poor on Purim. Rav Yosef cited a braisa: One must send two portions to one man (*to fulfill the mitzva of mishloach manos*) and he must give two gifts to two poor people (*to fulfill the mitzva of*



matanos l'evyonim, he must give one gift to each of two people).

Rabbi Yehuda 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. 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)

Rabbah 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 Mishna states: There is no difference between a Festival and Shabbos except in regards to food preparation.

The Gemora infers from the Mishna 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 Yehuda who maintains



that one can perform the preliminaries needed for food preparation on Yom Tov. (7b)

The Mishna 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).

The Gemora infers from the Mishna 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.*)

The Gemora cites a braisa: Rabbi Nechunya ben Hakanah maintains that 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*). (7b)

INSIGHTS TO THE DAF

SHMUEL'S STATEMENT RESEMBLED A SHARP PEPPER

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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.

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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 Yehuda 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.