

1 Menachem Av 5774
July 28, 2014



Megillah Daf 17

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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 Yosef said: The studying of Torah is greater than saving lives. This can be proven from the fact that initially, Mordechai is mentioned (in Scripture) after four Sages, but in the end (after the miracle of Purim), he was mentioned after five Sages (indicating that his significance among the Sages had diminished).

Rav said and others say that it was Rav Shmuel bar Marta: The studying of Torah is greater than the building of the Beis Hamikdosh. This can be proven from the fact that while Boruch ben Neriah (*Ezra's teacher*) was alive, Ezra did not leave him and go up to Eretz Yisroel to build the Beis Hamikdosh.

Rabbah said in the name of Rav Yitzchak bar Shmuel bar Marta: The studying of Torah is greater than the obligation of honoring one's father and mother. This can be proven from the fact that Yaakov was not punished for not honoring his parents for the years that he spent learning in the Yeshiva of Ever.

Proof to this is from that which the master stated: Why did the Torah count the years of Yishmael? It was in order that we can use that information to calculate the years of Yaakov. For it is written: And these are the years of the life of Yishmael, a hundred and thirty-seven years. How much older was Yishmael than Yitzchak? Fourteen years, as it is written: And Avram was eighty-six years old when

Hagar bore Yishmael to Avram, and it is also written: And Avraham was a hundred years old when his son Yitzchak was born to him, and it is written: And Yitzchak was sixty years old when she bore them. How old then was Yishmael when Yaakov was born? Seventy-four. How many years were left of his life? Sixty-three; and it has been taught: Yaakov, our father, at the time when he was blessed by his father was sixty-three years old. It was just at that time that Yishmael died, as it is written: Now Esav saw that Yitzchak had blessed Yaakov ... so Esav went to Yishmael and took Machlas, the daughter of Yishmael, Avraham's son, the sister of Nevayos.

Now once it has been said, 'Yishmael's daughter,' do I not know that she was the sister of Nevayos? This tells us then that Yishmael betrothed her and then died, and Nevayos, her brother, gave her in marriage.

[Yaakov was] sixty-three [when he left his father] and [he lived by Lavan's house for] fourteen [years] till Yosef was born; this makes seventy-seven (that Yaakov was 77 when Yosef was born), and it is written: And Yosef was thirty years old when he stood before Pharaoh. This makes (Yaakov) a hundred and seven. Add seven years of plenty and two of famine, and we have a hundred and sixteen, and it is written: And Pharaoh said to Yaakov, "How many are the days of the years of your life?" And Yaakov said to



Pharaoh, "The days of the years of my sojourns are a hundred and thirty years." But we have just seen that they were only a hundred and sixteen? We must conclude therefore that he spent fourteen years in the Academy of Ever, as it has been taught in a braisa: Yaakov was hidden away in the Academy of Ever for fourteen years. Two years after Yaakov, our father, had left for Aram Naharaim, Ever died. He then went from where he was and came to Aram Naharaim. From this it follows that when he stood by the well he was seventy-seven years old.

The Gemora asks: And how do we know that he was not punished (for these fourteen years)? As it has been taught in a braisa: We find that Yosef was away from his father twenty-two years - just as Yaakov, our father, was absent from his father. But Yaakov's absence was thirty-six years? It must be then that the fourteen years which he was in the Academy of Ever are not reckoned.

The Gemora asks: But when all is said and done, the time he spent in the house of Lavan was only twenty years (so why was he punished for twenty-two)?

The Gemora answers: The fact is that he was also punished because he spent two years on the way, as it has been taught in a braisa: He left Aram Naharaim and came to Succos and spent there eighteen months, as it says: And Yaakov journeyed to Succos, and built him a house, and made shelters for his cattle; and in Beth-el he spent six months and brought sacrifices. (16b – 17a)

WE SHALL RETURN TO YOU, MEGILLAH NIKREIS

The Mishna states: If one reads the Megillah in improper sequence, he has not fulfilled his obligation. If he read it by heart, if he read it in Targum (*the Aramaic translation*), or in any language that is not Hebrew; he has not fulfilled his obligation. One may read the Megillah in a foreign language to people who understand that language. A foreigner that hears the Megillah in Ashuris (*Hebrew*), has fulfilled his obligation (*even though he doesn't understand Hebrew*).

If he read it intermittently or while he was drowsy, he has fulfilled his obligation. One who was writing it, interpreting it or correcting it, and during that time recited the entire Megillah; if he set his mind to it, he has fulfilled his obligation, but if he did not set his mind to it, he did not fulfill his obligation. The Megillah must be written in Ashuris on parchment and with using black ink. (17a)

The Gemora cites a Scriptural verse proving that the Megillah must be recited in its proper sequence.

A braisa is cited which states that Hallel, Krias Shema and Shemoneh Esrei must also be recited in their proper sequence. The Gemora cites the Scriptural sources for these halachos. (17a)

The Gemora cites a braisa: Rebbe maintains that Krias Shema must be recited in Hebrew. The Chachamim hold that it can be recited in any language. The Gemora cites Scriptural sources for their respective opinions.



They also dispute whether a person must recite Krias Shema in a loud enough voice that he can hear what he is saying.

The Gemora discusses whether the Torah (*the Torah reading on Shabbos or on special occasions*) may be read in any other language or not and does not reach a conclusive decision regarding this. (17a – 17b)

The Gemora offers reasons for the sequence of the brachos in Shemoneh Esrei.

Rava said: The brachah regarding Redemption is the seventh brachah because the ultimate Redemption of the Jewish people will be in the seventh year. The Gemora asks: We learned that in the sixth of the seven years prior to the arrival of Moshiach, sound will be heard. The war will begin in the seventh year and the son of Dovid will come in the eighth year. The Gemora answers that the war breaking out is the beginning of the redemption.

Rav Acha said: The brachah regarding Healing is the eighth brachah because the mitzvah of circumcision is on the eighth day of a child's life. (17b)

DAILY MASHAL

BLESSINGS

The Gemora states that the blessing of geulah, redemption, is the seventh blessing of Shemoneh Esrei, as Moshiach will arrive in the seventh year of the Shemitah cycle. We can suggest that it is for this reason that we recite in the prayer of Lecho Dodi the words *hisnaari meiafar kumi livshi bigdeich sifarteich ami al yad Ben Yishai Bais HaLachmi karvah el nafshi gealah*, shake off the dust-arise! Don your splendid

clothes, My people, through the son of Yishai, the Bethlemite! Draw near to my soul-redeem it. Shabbos, the seventh day, is also a time of redemption, and we beseech HaShem to redeem us speedily, in our days.

Rabbi Karr adds: In explaining the Shemoneh Esrei the Gemora cites Scriptural passages explaining why one brachah follows the other one. But, surprisingly a new concept is introduced; that on numbers. Evidently the position number is significant. Not all the numbers but just a few. The first is seven. The Gemora states that the blessing of geulah, redemption, is the seventh blessing of Shemoneh Esrei, as Moshiach will arrive in the seventh year of the Shemitah cycle. When the number seven is mentioned, one immediately thinks of Shabbos. The connection between Shabbos and Moshiach is that when the Jewish people observe the Shabbos properly, the Redemption will come.

The eighth brachah is the brachah of Healing. The mitzvah of circumcision is on the eighth day of a child's life. The mitzvah of Bris Milah is only for Jews. This prayer for healing is unique for Jews that have, and receive a different type of healing than non-Jews. The Gemora in Shabbos explains that the body of a Jew is different than a gentile because of the kosher food that we eat and the non-kosher food that they eat. The medicine and healing are different for Jews than non-Jews. Therefore this brachah is number eight to remind us of this fact. Perhaps this is the reason that the brachah concludes by saying *rofei cholei amo Yisroel*. Although Hashem heals everyone, there is a special type of healing that is uniquely reserved for the Jewish people.