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Megillah Daf 6

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Daf Notes is currently being dedicated to the neshamah of

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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: When I was a child, I said something and subsequently asked the elders and it was found that I was indeed correct. 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. And when the coffin is taken there they mourn for him as follows: The lovers of the remnants (the Jewish people), dwellers in Rakas (Teveria), go forth and receive the slaughtered of the depths. When Rabbi Zeira departed, a certain mourner opened his eulogy as follows: The land of Shinar conceived and bore him, the beautiful land brought up her delight. Woe to me, said Rakas, for her precious instrument is lost! [Evidently, Rakas is Teveria!]? Rather, said Rava: 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 said: 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, as it is written: Zevulun did not drive out the inhabitants of Kitron nor the inhabitants of Nahalol, and Zevulun complained about his portion of land, as it says: Zevulun was a people which shamed his soul to death. Why? Because Naftali was on the high places of the field. Zevulun complained to the Holy One, Blessed be He, saying: Master of the Universe, You gave to my brothers fields and vineyards, while You gave me mountains and hills. You gave to my brothers land, while you gave to me lakes and rivers. 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*) as it says: and the hidden treasures of the sand, and Rav Yosef taught a Baraisa: ‘Hidden’ indicates the chilazon; ‘treasures’ indicates the tunny fish;<sup>1</sup> ‘sand’ indicates white glass. Zevulun then said: Master of the Universe, who will notify me if anyone attempts to steal the chilazon from me? He replied: There they shall offer sacrifices of righteousness. This shall be your sign: whoever takes from you without payment will not prosper in his business.<sup>2</sup> Now if you assume that Kitron is Tzipori, why would Zevulun complain? Tzipori is certainly a better quality land than most others.<sup>3</sup> Perhaps you will say that Tzipori is not a land that flows with milk and honey; this is false, for Rish Lakish stated: I saw the milk and honey of

<sup>1</sup> Much used for salting or pickling and an important article of commerce in Eretz Yisroel.

<sup>2</sup> The dye from the chilazon will be ruined.

<sup>3</sup> For it sits on top of a mountain and the air is good.

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, for Rabbah bar Bar Chanah said in the name of Rabbi Yochanan: I saw the milk and honey that came from the entire Eretz Yisroel, and it extends [altogether] about as far as from Bei Kubi to the Fort of Tulbanke, 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 Kingdom of Chashmanoim came and defeated it.

Rabbi Yosi ben Chanina said: What is meant by the verse: And I will take away his blood out of his mouth and his detestable things from between his teeth, and he also shall be a remnant for our God? 'And I will take away his blood out of his mouth': this refers to their sacrificial shrines. 'And his detestable things from between his teeth': this refers to their oracles. 'And he also shall be a remnant for our God': these are the synagogues and houses of learning in Edom. And he shall be as a chief in Judah, and Ekron as a Yevusite: these are the theatres and circuses in Edom in which one day the rulers of Judah shall publicly teach the Torah. (6a)

Rabbi Yitzchak said: Leshem is Pamyas. Ekron shall be rooted out: this is Caesarea, the daughter of Edom, which was a metropolis of kings. Some say that this means that kings were brought up there, and others that kings were appointed from there.

<sup>4</sup> 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

[Rabbi Yitzchak expounds on a different verse in Tzeephaniah that teaches us regarding Yerushalayim and Caesaria.] Caesaria and Yerushalayim; if someone tells you that both are destroyed, do not believe him; that they are both settled, do not believe him. That Caesaria is destroyed and Yerushalayim is settled, or Yerushalayim is destroyed and Caesaria is settled, believe him,<sup>4</sup> as it is said: I shall be filled, she is destroyed; if this one is filled, that one is destroyed, and if that one is filled, this one is destroyed. Rav Nachman bar Yitzchak derived the same lesson from here: and the one people shall be stronger than the other people.

Rabbi Yitzchak also said: What is the meaning of the verse: Let favor be shown to the wicked, yet will he not learn righteousness? Yitzchak said in the presence of the Holy One, Blessed be He: Master of the Universe, let mercy be shown to Esav. He replied: He is wicked. He said to Him: Can he not learn righteousness? He replied: In the land of uprightness, will he deal wrongfully (i.e., he will eventually destroy Eretz Yisroel). He said: If so, let him not behold the majesty of Hashem. (6a)

And Rabbi Yitzchak said: What is the meaning of that which is written [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 said before the Holy One, Blessed be He: 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.

And Rabbi Chama bar Chanina said: There are three hundred crowned heads in Germamia of Edom and three hundred and sixty-five rulers in Rome, and every day one set go forth to meet the other and one of them is killed, and they have all the trouble of appointing a king again. (6a – 6b)

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

*different. Apparently, the world as it was created does not support the coexistence of such two contrary realities.*

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. (6b)

And Rabbi Yitzchak said: If you have seen a wicked man who enjoys good fortune, do not provoke him, as it is said: Do not contend with evildoers. And furthermore, his ways will be successful, as it is said: His ways prosper at all times. Not only this, but he will always win in a lawsuit, as it is said: Thy judgments are far above out of his sight. Furthermore, he will see vengeance on his enemies, as it is said: As for all his adversaries, he puffs at them. 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, as it is said: They that forsake the Torah praise the wicked, but such as keep the Torah contend with them. Also it has been taught in a Baraisa: Rabbi Dostai bar Masson says: It is permitted to contend with the wicked in this world. And if one should whisper to you saying, [as for the text]: Do not contend with evildoers, neither should you be envious against those that work unrighteousness, [say to him]: one whose conscience smites him speaks like this, and the meaning is: Do not contend with the evildoer to be like evildoers, neither should you be envious of such as work unrighteousness; and so it says also: Let your heart not envy sinners? — There is no contradiction; as 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 both are referring to one's own interests, but that one (where it is permitted) is referring to someone who is entirely righteous, and the other is referring to one who is not entirely righteous, as Rav Huna said: What is the meaning of the verse: Why do you look when they deal treacherously, and hold your peace when the wicked swallowed up the man that is more righteous than

he? He can swallow up one that is more righteous than himself, he cannot swallow up one that is completely righteous. 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)

Ulla said: Italia of Yavan is the great Roman city. It measured three hundred parsah squared, and it contained three hundred and sixty-five market places, corresponding to the number of days of the solar year. 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 presently resides there, even if he was not born there, receives a stipend from the king's palace. And one who was born there, even if he does not presently reside 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 Mishnah 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. (6b)

The Gemora states that we can infer from our Mishnah 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 the Tanna Kamma, Rabbi Eliezer the son of Rabbi Yosi and Rabban Shimon ben Gamliel, for it was taught in the following Baraisa. 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 the son of 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 Pappa 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. This is except for the reading of the Megillah, for even if it is read in the first, it should be read in the second. Rabbi Eliezer the son of Rabbi Yosi holds: Even the reading of the Megillah should be done in the first Adar. Rabbi Shimon ben Gamliel holds that even the four portions – if they are read in the first Adar, they must be read in the second.

[The Gemora proves that our Mishnah is not in accordance with any of the Tannaim mentioned in the Baraisa.] Which Tanna is our Mishnah following? The Tanna of our Mishnah 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 Mishnah is not in accordance with Rabbi Eliezer the son of Rabbi Yosi, who maintains that we are not required to read the Megillah at all in the second Adar. The Tanna of our Mishnah is not in accordance with Rabban 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 Mishnah is the Tanna Kamma in the Baraisa and when the Baraisa 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 Mishnah is Rabban Shimon ben Gamliel, and it is as if there are missing

words in the Mishnah, and it should be taught as follows: There is no difference between between the fourteenth of the first Adar and the fourteenth of the Second Adar except for the reading of the Megillah and the gifts to the poor, but regarding eulogies and fasting, they are the same (that are prohibited in both months). But the Mishnah does not discuss the laws regarding the special Torah readings (and we can say that the mitzvah of reading these portions applies only in the second Adar).

Rabbi Chiya bar Avin said in the name of Rabbi Yochanan: The halachah is as laid down by Rabban Shimon ben Gamliel, who gave it in the name of Rabbi Yosi. Rabbi Yochanan said: Both of them [Rabban Shimon and Rabbi Eliezer the son of Rabbi Yosi] based their opinions on the same text, in each and every year. Rabbi Eliezer the son of Rabbi Yosi reasoned: 'In each and every year'; just as in most years [we think of] Adar as the month which adjoins Shevat, so here [we keep the mitzvos] in the Adar which adjoins Shevat. Rabban Shimon ben Gamliel again reasoned: Just as in most years [we think of] Adar as adjoining Nissan, so here [we keep the mitzvos] in the Adar which adjoins Nissan. Now we understand Rabbi Eliezer the son of Rabbi Yosi taking the view he did, because it is inherently probable, it being a rule that we do not postpone the performance of mitzvos. But what is the reason of Rabban Shimon ben Gamliel? — Rabbi Tavi said: The reason of Rabban Shimon ben Gamliel is that more weight is to be attached to bringing one period of redemption close to another. Rabbi Elazar said: The reason of Rabban Shimon ben Gamliel is derived from this verse: to confirm this second letter of Purim. And it was necessary for the text to write 'the second' and also to write 'in each and every year'. For if I had to base the rule on 'every year', I could raise the difficulty stated above: therefore, it is written 'second'. And if I had been told only 'second', I might say that the Megillah is properly to be read both in the first and in the second; therefore, it says, in each and every year. And what does Rabbi Eliezer the son of Rabbi Yosi make of this 'second'? — He requires it for the statement enunciated by Rav Shmuel bar Yehudah. For Rav Shmuel bar Yehudah said: At first they [Mordechai and Esther] decreed the observance of Purim



only in Shushan, but afterwards throughout the world. (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.