

3 Menachem Av 5774  
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Megillah Daf 19

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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

The Mishna states: The resident of a town who went to a walled city or a resident of a walled city who went to a town, if he will return to his place, he reads the Megillah on the day he usually would, and if not, he reads with them.

From where (*which point in the Megillah*) does a man read the Megillah and fulfill his obligation? Rabbi Meir says: One is required to read the entire Megillah. Rabbi Yehudah says: From the verse [2:5]: A Jewish man. Rabbi Yosi says: From the verse [3:1]: After these things. (19a)

The Mishna had ruled that a resident of a walled city who went to a town and plans to return to his city reads on the fifteenth. Rava states: This is correct only if he intends to return to his city before the night of the fourteenth, however if he will still be in the town by daybreak of the fourteenth, he must read together with the townspeople on the fourteenth.

Rava said: From where do I derive this ruling? Because it is written: Therefore the Jews of the Unwalled cities that dwell in the unwalled towns. Let us see: It is written: ‘the Jews of the unwalled places.’ Why then should it be further written: ‘that dwell in the unwalled towns’? This teaches us that one who is in an unwalled place for one day (on the fourteenth) is called a resident of an unwalled town. We have

proved this for a resident of an unwalled place. How do we know that it applies also to a resident of a walled town? It is reasonable to suppose the following: since one who is in an unwalled place for one day is called a resident of an unwalled town, it is reasonable to state that a person who is in a walled place for one day is called a resident of a walled place.

Rava rules: If a villager read the Megillah early on the day of the gathering and he traveled to the city and was there on the night of the fourteenth; in either case (whether he will remain there on the morning of the fourteenth, or leave before the morning), he is required to hear the Megillah again. What is the reason? By rights he ought to read at the same time as the residents of the town, and it is the Rabbis who made a leniency for the villagers so that they might supply food and drink to their brethren in the large towns. Now this applies only so long as they are in their own place, but when they are in the town, they must read like the residents of the town.

Abaye raised an objection to this from the following braisa: If a resident of a walled city has gone to a town, in either case (whether he will remain there on the morning of the fourteenth, or leave before the morning), he reads according to the custom of his own place.

Abaye clarifies the braisa: A resident of a walled city, do you say? His rule depends on whether he will return!? What you must read, then, is 'a villager' (who visited a town, and the braisa rules that he reads on the same day as the people in his village, and he does not repeat the Megillah on the fourteenth; this is contrary to Rava's ruling above)!!?

The Gemora answers: But must you not in any case (emend the braisa)? Read then: reads (on the fourteenth) with the rest (of the people of the town). (18a)

The Mishna had cited three opinions in regards to the point that one is required to read the Megillah from in order to fulfill the obligation. Rabbi Shimon ben Yochai says: One must read from the verse [6:1]: It was on that night.

Rabbi Yochanan said: All the different opinions have been derived from the following verse [9:29]: Then Esther the queen wrote. . . . together with Mordecai the Jew, with all due strength. The one who says that the entire Megillah should be read maintains that the strength refers to Achasverosh. The one who says that the Megillah must be read from the verse *A Jewish man* maintains that the strength refers to Mordechai. The one who says that the Megillah must be read from the verse *after these things* maintains that the strength refers to Haman. The one who says that the Megillah must be read from the verse *it was on that night* maintains that the strength refers to the miracle.

Rav Huna offers an alternative source explaining all of the above opinions. And what (reason) did they see

(to act in this way), and what came upon them (because of this)? He who says that the entire Megillah must be read interprets as follows: What had Achashverosh seen to make him use the vessels of the Temple? It was for this reason - that he reckoned seventy years and they had not yet been redeemed. And what came upon them? That he put Vashti to death. The one who says that the Megillah must be read from the verse *A Jewish man* interprets as follows: What had Mordechai seen that he picked a quarrel with Haman? It was for this reason - that he made himself an object of worship. And what came upon them? That a miracle was performed for him. The one who says that the Megillah must be read from the verse *after these things* interprets as follows: What did Haman see to make him pick a quarrel with all the Jews? It was for this reason - that Mordechai did not bow down or prostrate himself. And what came upon him? They hung him and his sons on the tree. The one who says that the Megillah must be read from the verse *it was on that night* interprets as follows: What did Achashverosh see to make him order the book of chronicles to be brought? It was for this reason - that Esther invited Haman with him. And what came upon them? A miracle was performed for them.

Rabbi Chelbo said in the name of Rav Chama bar Guria in the name of Rav: The halachah is in accordance with the opinion that holds that the entire Megillah must be read. And even according to the one who says that we may begin to read it from *A Jewish man*, he nevertheless agrees that the entire Megillah must be written. (19a)

Rabbi Chelbo said in the name of Rav Chama bar Guria in the name of Rav: The Megillah is called 'book' and it is also called 'letter.' It is called 'book' to show that if it is stitched with threads of linen, it is not fit for use; and it is called 'letter' to show that if it is stitched with three threads of sinew, it may be used. Rav Nachman said: This is only on condition that they are trisected (they are evenly spaced between each other).

Rav Yehudah said in the name of Shmuel: One who reads from a Megillah that was written together with other scrolls has not fulfilled his obligation (*the Megillah must be separate*).

Rava said that it would be valid if the portions of the parchment where the Megillah is written on is longer or shorter than the other portion of the scroll.

Rabbi Chiya bar Abba said in the name of Rabbi Yochanan: The above ruling is limited to when the Megillah is read publicly, but when it is read privately, one may use a Megillah that was written together with other scrolls. (19a – 19b)

The Gemora cites three unconnected statements from Rabbi Chiya bar Abba in the name of Rabbi Yochanan.

Rabbi Chiya bar Abba said in the name of Rabbi Yochanan: It is a rule deriving from Moshe at Sinai that a space should be left unstitched (in a Sefer Torah); but he then hit it on its head (and he at once qualified the remark) by saying: this rule was established only so that it should not be torn.

Rabbi Chiya bar Abba said in the name of Rabbi Yochanan: Had there been in the cave in which Moshe and Eliyahu stood (when the Heavenly Presence was before them) a hole no bigger than the eye of a fine needle, they would not have been able to endure the light, as it says: for man shall not see Me and live.

Rabbi Chiya bar Abba said in the name of Rabbi Yochanan: What is the meaning of the verse: And on them (the Tablets) was written according to all the words which Hashem spoke with you on the mountain? It teaches us that the Holy One, Blessed be He, showed Moshe the fine interpretations of the Torah, and the fine Rabbinic interpretations, and the innovations which would be introduced by the Sages (in the future); and what are these? The reading of the Megillah. (19b)

The Mishna states: Everyone is eligible to read the Megillah, except for a deaf person, a deranged person and a minor. Rabbi Yehudah maintains that a minor is eligible to read the Megillah.

The Gemora assumes that one who hears the Megillah from a deaf person does not fulfill his obligation at all and he must read it again. Which Tanna holds like this? Rav Masna answers: It is the opinion of Rabbi Yosi. He cites a Mishna in Brochos: One who recites Shema and doesn't hear his words has nevertheless fulfilled his obligation. Rabbi Yosi disagrees and maintains that he has not fulfilled his obligation.

The Gemora questions the initial assumption: Perhaps our Mishna follows the opinion of Rabbi



Yehudah and it is only preferable that a deaf person should not read the Megillah, but if he does read it, it is valid.

The Gemora answers: Our Mishna cannot follow Rabbi Yehudah's opinion since the first part of the Mishna rules explicitly that a minor is disqualified to read the Megillah.

The Gemora questions this proof: Perhaps the first part of the Mishna is referring to a minor that has not reached the age when he can be trained to perform the mitzva, but once he reached that age, he may read the Megillah since Rabbi Yehuda stated that a minor is eligible to read the Megillah.

The Gemora proves from a braisa regarding the mitzva of separating terumah that our Mishna cannot follow the opinion of Rabbi Yehudah. (19b)

## INSIGHTS TO THE DAF

### ARRANGEMENT OF THE MISHNA

The Mishna states: The resident of a town who went to a walled city or a resident of a walled city who went to a town, if he will return to his place, he reads the Megillah on the day he usually would, and if not, he reads with them.

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A Jewish man. Rabbi Yosi says: From the verse [3:1]: After these things.

The Rosh Yosef asks: Why is this Mishna written in this perek? Wouldn't it be more appropriate if it was inserted in the first perek together with the other halachos regarding the days of the Megillah reading for the walled cities, towns and villages? Furthermore, the Nefesh Chaya asks, what is the connection between the first part of the Mishna and the second half?

He answers that if one would only learn the second half of the Mishna that there are various opinions as to where one must read the Megillah from, one might think that it will depend on which location the Megillah is being read. The people residing in Shushan or in any walled city should read the Megillah from the beginning since it was only the residents of Shushan that derived benefit from the feast of Achashverosh and it is the beginning of the Megillah that discusses Achashverosh's feast. The townspeople can begin reading from any of the other points mentioned above.

It is for this reason that Rebbe arranged the Mishna here to illustrate that there is no distinction in the reading of the Megillah between those residing in a walled city and those residing in the towns; rather it is a Tannaic dispute.

## DAILY MASHAL

### EXCESSIVE HAMAN BANGING

The Rosh Yeshiva of Gateshead declared immediately prior to the reading of the Megillah: I have instructed the reader of the Megillah not to have in mind those individuals who disturb the reading of the Megillah due to excessive noisemaking during the *klapping* of Haman.

One can inquire if anyone at all fulfilled their obligation of hearing the Megillah. The Rama (581:1) rules that a chazzan is required to have everyone in mind during his prayers and if he has an enemy and decides to exclude him, even his friends will not have discharged their obligation of tefillah. The Mishna Berura (53:57) rules accordingly. If so, how will the remainder of the congregation fulfill their obligation of hearing the Megillah if the reader intended to exclude several people?

Rav Yitzchak Zilberstein makes the following distinction. The Chavos Yair (186) explains the ruling of the Rama: The chazzan is an emissary from the congregation and he was sent to discharge the obligation for everyone. If he changes and resolves to exclude an individual, he is no longer considered their agent. Reb Shlomo Kluger cites the Magen Avraham (53:22) that a chazzan must remove from his heart any jealousy or hatred towards any individual; if he decides to exclude someone, this indicates that he has not removed the hatred from his heart and he is disqualified from being a chazzan.

The Rosh Yeshiva has the jurisdiction to decide who should be included in the congregation and who shouldn't be. The Chavos Yair's reason is not applicable here because the reader of the Megillah is not altering anything and he is doing precisely what he has undertaken to do. Rav Shlomo Kluger's reason is also not applicable because here he does not bear any grudge against anyone at all.