



## OVERVIEW of the Daf

### 1) Clarifying the Mishnah

The Gemara continues to explain the implications of numerous other times that the term הכל introduces a halacha.

The list of topics discussed is:

- Megilla reading
- Zimmun
- Zivah
- Corpse tum'ah
- Tzara'as
- Parah adumah ashes
- Slaughter
- Eretz Yisroel and Yerushalayim.

### 2) Kohanim, levi'im and yisraelim

The Gemara explains the necessity to emphasize that a mitzvah applies to kohanim, levi'im and yisraelim in numerous contexts.

The list of topics discussed is:

- Sukkah
- Tzitzis
- Tefillin
- Shofar ■

## REVIEW and Remember

1. At what age may one be included in a zimun?  
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2. Who is qualified to mix the parah adumah ashes with water?  
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3. Why is it necessary to emphasize that the kohanim must fulfill the mitzvah of sukkah?  
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4. Where did the Kohen gadol place his shel rosh?  
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## Distinctive INSIGHT

*Women's obligation in reading and hearing the Megillah*  
 לאתווי נשים וכדר' יהושע בן לוי דאמר ר' יהושע בן לוי נשים  
 חייבות במקרא מגילה שאף הן היו באותו הנס

Our Gemara reviews a series of Mishnayos where the obligation to fulfill mitzvos is taught to be more inclusive than plainly stated. Regarding the mitzvah to read the Megillah on Purim, R' Yehoshua b. Levi teaches that the expanded inference is meant to include women. Although this rabbinic mitzvah is one that is restricted to time, and women are generally exempt, here women are obligated because "they were also included in the miracle."

Rashi explains that women are obligated in the mitzvah to read the Megillah to the extent that a woman may read the Megillah for her husband or other men.

Tosafos cites the view of Beha"g who says that women are only obligated to hear Megillah, but not to read it. Therefore, women can read for other women, who share the same degree of obligation. However, a woman may not read for a man, because his obligation differs than hers, because men are required to read the Megillah, not just to hear it. Tosafos notes that the novelty of the Mishnah which indicates that women are obligated in the mitzvah "of reading the Megillah" refers only to her reading for other women. The point is that we might have thought that a woman may not even read for another woman who needs to hear the Megillah because perhaps her reading might not be adequate to help another woman fulfill her obligation. The lesson is that this reading is acceptable, and the Megillah does not specifically have to be read by a man, who is obligated in its reading.

Gri"z (Kesavim) explains that this disagreement between Rashi and Beha"g hinges upon a basic understanding of the rule of R' Yehoshua b. Levi who obligates women in this mitzvah because they were included in the miracle. Rashi holds that women's being part of the miracle results in their obligation being the same as that of men, and they are therefore included in the mitzvah to not only hear the Megillah, but also to read it. Beha"g understands that women are actually exempt from this mitzvah because it is fixed by time. However, because women were part of the miracle the sages included them in the mitzvah of Megillah, but this new obligation was designed with new guidelines, and that is that they are obligated to hear the Megillah, not to read it.

Gri"z adds that it is clear that Rambam holds that women can read the Megillah for men, as is the view of Rashi (see Magid Mishneh, Hilchos Megillah 1:2). Yet, Rambam

# HALACHAH Highlight

## The correct wording for the beracha on Megilla reading for women

לאתווי נשים

To include women

The Gemara teaches that the Baraisa that states that everyone is obligated in reading the Megillah means that even women are obligated in the mitzvah since they were also part of the miracle. The nature of this obligation is subject to debate. According to Rashi<sup>1</sup> women are obligated in the mitzvah of Megillah reading and can even read the Megillah to discharge the obligation of men. Tosafos<sup>2</sup> cites Behag who asserts that women are obligated to hear the Megillah read but are not obligated to read the Megillah. Tosafos explains that according to Behag the Gemara must mean that a woman is permitted to read the Megillah for other women since they share the same mitzvah (listening to the Megillah) but she may not read for men since men are obligated to read the Megillah rather than merely listen to it read.

Shulchan Aruch<sup>3</sup> cites Behag's position that a woman can not read the Megillah to discharge a man's obligation. Rema writes that according to some authorities if a woman reads the Megillah to herself she should say לשמוע מגילה rather than על מקרא מגילה since according to Behag women are only obligated to hear the Megillah read and are not obligated to

(Insight...continued from page 1)

also holds that had it not been for their being part of the miracle, women would be exempt from this mitzvah because of its time constraint, and their mitzvah is a newly-designed one. Rambam holds that this new obligation is to read the Megillah, and not just to hear it. ■

read the Megillah. Bach<sup>4</sup> cites authorities who take this one step further and contend that when a man who has fulfilled his obligation reads the Megillah for women he should recite the beracha לשמוע מגילה rather than על מקרא מגילה. Rav Yosef Chaim Sonnenfeld<sup>5</sup> was asked whether a man who is reading the Megillah for women should recite the beracha for them even though he has already fulfilled the mitzvah or is it preferable that one of the women recite the beracha for the others. Part of the question related to the concern that if one of the women recite the beracha she may inadvertently say על מקרא מגילה rather than לשמוע מגילה since that is what is printed in siddurim. He answered that since the earlier Poskim did not mention a change in the wording of the beracha it seems that if a woman says על מקרא מגילה she will discharge her obligation. Therefore, it is preferable for one of the women to recite the beracha rather than the reader who already fulfilled his obligation. ■

1. רש"י ד"ה לאתווי נשים.

2. תוס' ד"ה לאתווי.

3. שו"ע או"ח סי' תרפ"ט סעי' ב'.

4. בי"ח או"ח סי' תר"צ סו"ס ט'.

5. שו"ת שלמת חיים ח"א סי' צ"ט. ■

# STORIES Off the Daf

## Proper Decorum

הכל חייבין בציצית

On today's daf we find that all Jewish men are obligated to tie tzitzis on their four-cornered garments.

Rav Yitzchak Zilberstein, shlit"a, tells a wondrous story to explain how we should feel when we proudly wear our tzitzis: Rav Levin, zt"l, the rav of the city of Reisha in Poland, was once travelling on the train. In the same car was a highly decorated non-Jewish general. When Rav Levin closed the window to keep out the bone-chilling cold, the general took this as a chance to denigrate the Jewish rabbi. "Dirty Jew!" he exclaimed as he opened the window, continuing a diatribe of

insulting comments.

"And you are a dirty Pole," replied the rav.

The general was astounded at the chutzpa of the Jewish rabbi. Didn't he know that it was forbidden by law to insult a high officer in the army? He would surely sit in jail for this offense.

At the very next stop the general called over the police officer stationed outside and explained his grievance. But when the officer approached the rav he showed him a medallion under his coat which immediately gave him a shock. "I am not qualified to deal with this case. Such a complicated case requires my supervisor."

The general was somewhat taken aback when the officer took them both off the train and summoned his supervisor. When the police chief arrived, the

rav again showed him the medallion and explained exactly what had occurred. To the general's utter dismay it was he who was taken to the police station to be processed and put in jail.

"What was the medallion which had earned the rav so much consideration? It was a token that he was a part of the Sejm, the Polish parliament. Legally all honor had to be accorded a member of parliament, and even an important officer who insulted such a distinguished person was to be locked up to teach him proper decorum.

"This is how we should treat our tzitzis," concluded Rav Silberstein. "We must understand that just as the medallion protected Rav Levin, our tzitzis protect us from accusers. We should wear them with pride."<sup>1</sup> ■

1. עלינו לשבח, ח"ד, ע' רצ"ב-רצ"ג. ■