

OVERVIEW of the Daf

1) The dispute between R' Eliezer the son of R' Yosi and R' Shimon ben Gamliel (cont.)

The Gemara explains why, according to R' Shimon ben Gamliel two pesukim are needed to teach that Purim is observed in the second Adar.

R' Eliezer the son of R' Yosi explains what exposition he makes from the word שנית.

2) The establishment of Purim

R' Shmuel bar Yehudah records the exchange between Esther and the sages, regarding the establishment of Purim as a Yom Tov.

Different Amoraim present a different exchange between Esther and the sages about recording the Purim story.

3) The tumah status of different books in Tanach

R' Yehudah in the name of Shmuel rules that Sefer Esther does not render a person's hands tamei.

An apparent contradiction in Shmuel's position is presented and resolved.

Shmuel's halacha is unsuccessfully challenged.

A Baraisa is cited that relates to the tumah status of Sefer Koheles.

A Baraisa records many proofs that Megillas Esther was written with Divine spirit. Shmuel adds an additional proof.

Rava states that Shmuel's proof is the strongest and points out the weakness of each of the other suggestions.

Two more proofs are cited.

4) מתנות לאביונים and משלוח מנות

R' Yosef cites a Baraisa that defines the mitzvos of משלוח מנות and מתנות לאביונים.

A number of related incidents are presented.

5) Drinking and eating on Purim

Rava teaches that one is obligated to become intoxicated on Purim.

A related incident is recorded.

Rava teaches that the festive meal must be held during the day.

A related incident is recorded.

6) MISHNAH: The Mishnah highlights the difference, regarding

(Continued on page 2)

Today's Daf Digest is dedicated
In honor of our children
Marissa and Eli Lieberman, and Ilana Wolf.
By Karen and Jonathan Wolf

Today's Daf Digest is dedicated
By Mr. and Mrs. Eric Rothner
In loving memory of their mother
Mrs. Shirley Rothner, ז"ל

Distinctive INSIGHT

Esther requested for her story to be recorded in Tanach

כתבנו לדורות

In explaining the distinction between the Books of the Neviim and the Ksuvim, Rav Chaim Brisker maintains that the books of the Prophets are those books in which the revelations were first spoken by the prophet and only later committed to writing, whereas Kesuvim were those prophecies which were originally written down by Divine command and only later read from their manuscripts.

With the explanation of Rav Chaim, we can explain our Gemara where Queen Esther sent to the sages asking them to commit her story to writing - כתבנו לדורות. The sages sent back the message: הלא כתבתי לך שלשים, שלשים ולא רבעים. We find in Mishlei that Amalek should be written in the Scriptures three times, not four. Since Amalek is already mentioned twice in the Torah (in Parashas Beshalach and Parashas Ki Seitze), and once in Sefer Shmuel, we cannot commit your story to writing."

The sages were then enlightened by the following statement: "Write this as a remembrance in a book." - "כתב זאת זכרון בספר." את זכרון refers to what is written in the Torah, while זכרון refers to Kesuvim.

HaRav Yitzchak Sender explains that according to Rav Chaim, we can understand why "זכרון - remembrance" refers to the prophets, since they had to commit their prophetic revelations to memory in order to deliver their messages orally to the people. Thus "remembrance" appropriately refers to the task of the prophets. "In a book - בספר" refers to Kesuvim since their essence was contained in what was committed to writing. This is the reason why the Gemara uses the word בספר to refer to the Scroll of Esther, and that book is included in Kesuvim. ■

REVIEW and Remember

1. Why was Zevulun upset?

2. How do we know, according to Shmuel, that Megillas Esther was written with Divine Spirit?

3. What is the source that indicates that the Purim seudah must be eaten during the day?

4. What Yom Tov halachos are derived from the word לכם?

Today's Daf Digest is dedicated
by Mr. & Mrs. Dennis Ruben in memory of their parents
ר' אברהם וואלף בן ר' בערל ז"ל
ר' חיים שלום בן ר' בנדיט מאיר ז"ל

HALACHAH Highlight

Matanos La'evyonim to members of one family

ר' יהודה נשיאה שדר ליה לר' אושעיא אטמא דעיגלא תלתא וגרבה דחמרא שלח ליה קיימת בנו רבינו ומשלח מנות איש לרעהו ומתנות לאביונים

R' Yehudah Nesiah sent to R' Oshaya the thigh of a calf born third to its mother and a bottle of wine. He [R' Oshaya] sent back, "Our teacher, you have fulfilled [with this gift to] us the mitzvah of sending portions to one another and gifts to the poor.

The Aruch HaShulchan¹ writes that one does not fulfill the mitzvah of giving gifts to two poor people if he gives money to a man and his wife or a man and his son. The reason is that all people in one household are considered, for this purpose, to be one person and, consequently, only one person has been given the gift, rather than two.

On the other hand, Teshuvos Binyan Olam, cited by Kaf Ha-Chaim², writes that although he never saw the halacha addressed explicitly, nonetheless it is obvious to him that one who gives a gift to a husband and wife does fulfill the mitzvah of matanos l'evyonim. The reason is that the gifts can be given on condition that it should not be shared with other. If they were given under such conditions, obviously they would count as two separate gifts. Therefore, if he gives them money together and has in mind that it should be considered as two separate gifts, the mitzvah is fulfilled.

Teshuvos Binyan Olam cites our Gemara as support for his opinion. Isn't it obvious that when R' Yehudah Nesiah sent such fancy gifts that the mitzvos would be fulfilled? What is the novelty of this incident? Teshuvos Binyan Olam explains that the gift was sent to R' Oshaya and his son, and although only one gift was sent, nevertheless, since it was received by two different people the

(Overview. Continued from page 1)

מלאכה between Shabbos and Yom Tov.

7) Clarifying the Mishnah

The Gemara infers that regarding preliminary food preparations Shabbos and Yom Tov are the same, and they are prohibited.

In this regard the Mishnah is inconsistent with R' Yehudah who maintains preliminary food preparations may be performed on Yom Tov.

The two opinions are explained.

8) MISHNAH: The Mishnah highlights the difference between desecrating Shabbos and desecrating Yom Tov.

9) Clarifying the Mishnah

The Gemara infers that regarding compensation there is difference between Shabbos and Yom Kippur, and in this regard the Mishnah is consistent with R' Nechunyah ben Hakanah.

A Mishnah is cited that records R' Chananyah ben Gamliel opinion.

R' Yochanan asserts that other Tannaim disagree with R' Chananyah ben Gamliel.

Rava suggests that our Mishnah supports R' Yochanan's assertion.

Two refutations to this assertion are recorded. ■

mitzvah of לאביונים מתנות was fulfilled. This is similar to the comment of the Maharsha³ who writes that the word אביונים is an acronym for the words אב ובנים - father and children, to indicate that one fulfills the mitzvah of לאביונים מתנות even when the gifts are given to a poor person and the rest of his family. ■

1. ערוה"ש אור"ח סע' תרצ"ד סע' ב'
2. כף החיים סע' תרצ"ד סק"
3. מהרש"א על סוגייתינו ■

STORIES Off the Daf

"A Person is Duty-Bound to Get Drunk on Purim..."

אמר רבא מיחייב איניש לבסומי בפוריא

Purim in Yerushalayim at the turn of the century was always a very joyous affair. From early morning until dusk, everyone happily fulfilled all the mitzvos of the day. Despite crushing poverty throughout the year, on Purim everyone seemed well able to indulge in fine food and as much alcohol as they might wish for. Many shuls prepared a feast for any and all comers, and the love for one's fellow Jew was palpable. Very often these communal meals would begin in the morning and last until it was time for Minchah, after which the cele-

brants would continue home for their own family seudos. Sometimes, one might start the meal at home and come to shul to continue with one's friends, and only daven Minchah towards evening. With all the revelry, it was often difficult to find a sober chazan!

Rav Yosef Chaim Sonnenfeld, zt"l, would officiate as the chazan in his shul year after year. One year, Reb Tzvi Michel, z"l, noticed that the Rav seemed unusually buoyant and rightly assumed that it was the natural result of his having had far more to drink than was his practice in other years. Reb Tzvi felt that the Rav was not halachically qualified to pray for the amud that year since there were others in the shul who had hardly had anything to drink at all.

Reb Tzvi approached Rav Yosef Chaim and asked respectfully if he was willing to

forgo his chazakah as chazan. The Rav readily agreed, but no one else was willing to replace him, so Reb Tzvi Michel was forced to officiate himself. During חזרת הש"ץ, Reb Tzvi Michel forgot to say משיב הרוח. To everyone's surprise, the only person who took note of this was the "inebriated" Rav!

Afterward, the Rav commented, "It's no wonder that he forgot. The gematria of משיב הרוח ומוריד הגשם, מוריד הטל חייב איניש לבסומי בפורעא עד דלא ידע בין המן למרדכי.

One of the men in attendance asked, "But aren't you missing ten?"

The Rav responded, "You spelled איניש without a yud. But in the Gemara and Shulchan Aruch (Orach Chaim 695:2) it is spelled with a yud (איניש). So it adds up to 1483 exactly!" ■