

OVERVIEW of the Daf

1) Exposition of the megilla (cont.)

The exposition of the verses of the Megilla continues.

The Gemara records in detail the confrontation between Haman and Mordechai.

The Gemara resumes its exposition of the Megilla.

2) Yosef's gifts to his brothers

A description of the gifts Yosef gave to his brothers is recorded.

R' Binyamin bar Yefes comments that the additional garments Yosef gave to Binyamin were to allude to the fact the he would have a descendant (Mordechai) who would stand before a king wearing royal garments.

Other verses related to the meeting between Yosef and his brothers are explained.

The Gemara continues to describe the events involving Yosef, his brothers and Yaakov.

3) Exposition of the Megilla (cont.)

The exposition of the verses of the Megilla continues.

4) The ten sons of Haman

(Continued on page 2)

REVIEW and Remember

1. What was Mordechai doing when Haman went to find him?

2. How do we know that anyone who says someone wise, even a non-Jew, is called wise?

3. What gifts did Yosef send home for Yaakov?

4. Why is the Megilla written in the form of a half-brick above a half-brick and a whole brick above a whole brick?

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Distinctive INSIGHT

He wept on his shoulders

בכה על שני מקדשים שעתידים להיות בחלקו של בנימין ועתידין ליחרב

Rashi to Bereishis 45:14 points out that the first time the word "neck" is written, it is written in the plural - "צוארר". Yosef cried a double cry as he saw that the two Batei Mikdash that would be built in the territory of Binyamin would later be destroyed. Binyamin cried on the neck of Yosef since he foresaw that the Mishkan which would stand for 369 years in Yosef's territory at Shilo would eventually be destroyed.

It would seem that the two brothers had more immediate things about which to cry. Yosef had not seen his family for twenty-two years, and many troubles had occurred both to him and to his brothers. Why does the Gemara assume that they were crying over the future rather than over the past and the present?

Yosef cried immediately upon revealing himself to his brothers, expressing the overflowing feelings that he had held back while testing them. After speaking with them and arranging for the transfer of his father Yaakov and their families to Egypt, suddenly he and Binyamin broke out weeping. Obviously this was not connected to his discussion with his brothers but to something else. Once the plans were made for Yaakov and his family to go into exile into Egypt, both Yosef and Binyamin saw through divine spirit - ruach hakodesh - that this exile would be a portent of future exiles brought about by the internal enemies who would destroy the Mishkan and external enemies who would destroy both Temples.

In Yosef's case, the verse says that "he fell on the neck of Binyamin and he wept." The two verbs (fell, wept) signify two destructions. The word "falling" denotes a temporary destruction. This symbolizes the destruction of the First Temple which was rebuilt after seventy years. "Weeping" refers to a destruction that appears to have no end, which is the second destruction, which has yet to be rebuilt after close to two thousand years. Binyamin cried on Yosef's neck for the Tabernacle which would never be rebuilt. Furthermore, the neck symbolizes the Temple, as the sages explain in Brachos 30a based on the verse in Shir HaShirim (4:4), "Your neck is like the tower of David." The tower of David is the site of the "building built to which all mouths turn." The Gemara explains that the "building built to which all mouths turn" is the Temple, to which everyone falls in prayer. The word used for "building" here is the same word used for the neck, indicating that just as the neck rises up above the body, so too the Temple stands out in its place both spiritually and physically. The generations of the forefathers clearly saw that their task was to set the tone for all future generations. Even though the Temples had not yet been built and destroyed, and even though they never would actually see them, they taught us to constantly keep their loss before our eyes and to look forward to the time when the Temple will be rebuilt. ■

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HALACHAH Highlight

Reading the names of Haman's ten sons in one breath

א"ר אדא דמן יפו עשרת בני המן ועשרת צריך לממרינהו בנשימה אחת
Rav Ada from Yafo said: [The names of] Haman's ten sons and [the word] עשרת must be read in one breath.

The Chayei Adam¹ writes that the custom for the congregation to read the names of the ten sons of Haman is not an established custom and should not be practiced. Sefer Zeh Hashulchan² writes, in defense of the practice, that the custom developed because many times it is difficult for the congregation to hear the reader recite each word clearly since it is read so quickly, due the requirement to read it in one breath. Furthermore, often times the words are not enunciated clearly, therefore, in response to these two concerns the custom developed for each person to read this section on his own.

The Rogachover Gaon³ explained the custom in a different manner. The principle that allows the congregation to listen to the reader and nevertheless, discharge their obligation is the principle of כעונה שומע—listening is like reading. There is, however, a limitation to this principle. The principle only considers it as if the listener read the words but if there is an obligation to read the words in a particular fashion, כעונה שומע is ineffective for that requirement. When this framework is applied to the reading the names of Haman we come upon a dilemma. Although listening to the reader discharges one's obligation to read the words, it is ineffective towards the obligation to read the names in one breath. That obligation can only be fulfilled by each individual, thus the custom developed for each person to read the names of Haman's sons in one breath.

(Overview. Continued from page 1)

R' Adda of Yafo teaches that the names of the sons of Haman and the word עשרת must be read in one breath.

R' Yochanan teaches that the "vav" of the name ויזתא must be written larger than the rest of the text.

R' Chanina bar Pappa describes how the names of the ten sons of Haman should be written in the Megilla.

5) Exposition of the Megilla (cont.)

The exposition of the verses of the Megilla continues.

6) Torah study

After the Gemara mentions that Mordechai lost some of his stature as a result of his involvement in the Purim story the Gemara proceeds to present two teachings related to the importance of Torah study.

The second teaching relates to the fact that Yaakov was not punished for the time he studied in the Yeshiva of Shem and Ever despite the fact that he did not honor his parents during that time. ■

The Beis HaLevi⁴ makes a similar comment regarding Birkas Kohanim. In addition to the requirement of the kohanim to recite the words of the blessing, there is a requirement that the blessing should be recited בקול רם—in a loud voice. Thus, although it would be possible to have one kohen read the words of the blessing and have the other kohanim discharge their obligation of reading the words, the principle of כעונה שומע is ineffective for the obligation to read the words in a loud voice. Therefore, each kohen must say each word. ■

1. חיי אדם סי' קנ"ה סע' כ"ב
2. ספר זה השלחן או"ח סע' תר"צ סע' כ"ג
3. צפנת פענח ח"ג השמטות להל' גירושין הנדפס בסוך הל' ערכין
4. בית הלוי עה"ת סוף ח"א ■

STORIES Off the Daf

Aged wine

יין שדעת זקנים נייחא הימנו

The Minchas Elazar, zt"l, would often visit Rav Shlomo Alfandri, zt"l, on Shabbos afternoon. One time, the Rebbe took along a bottle of aged wine of excellent quality so that he could make a l'chayim with Rav Shlomo. A large number of his Chassidim joined him as he made his way over to the other Rav's home. When they arrived, the two great Rabbonim wished one another a warm and heartfelt 'gut Shabbos,' and the Rebbe offered Rav Shlomo some of the wine that he had brought.

Rav Shlomo said, "Usually I refrain

from wine, since it is not good for my health. I am sure, however, that the Munkatcher Rebbe's wine will not damage me!" Rav Shlomo drank deeply, and then asked that wine and fruit be set out for the visiting group of chassidim. Everyone there partook of the food and drink that soon appeared on the table.

Rav Shlomo said, "We find in Megillah 16b that Yosef HaTzaddik sent wine that 'enhances the mind of the wise' to his father, Yaakov Avinu. This phrase teaches that the mind of the wise is like aged wine. The more they age, the deeper their understanding. The deeper their understanding, the more strength of character they have."

The Rebbe interjected, "Actually, Rav Shmelke of Nikolsburg, zt"l, said a similar thing on the Gemara in Shabbos 152a.

There we see that food helps those younger than forty, and drink helps those over forty. Rav Shmelke said that one who is younger than forty must learn a lesson from food, for it spoils with age. So too, one who is younger than forty must understand that it is only by taking full advantage of every moment of his youth that he will be able to achieve what he needs to in this world. After forty, one should learn a lesson from wine, for it improves with age. So too, the older person must be heartened by the idea that even if he hasn't attained all that he might have wished spiritually, his chances are far better now because his mind has developed and he has a deeper understanding than he did when he was younger. If he will only apply himself from now on, he will surely achieve his spiritual goals!" ■