

OVERVIEW of the Daf

1) Clarifying the Mishnah

The Gemara identifies the sources that require the Megilla to be written in Ashuris, on parchment and in black ink.

2) **MISHNAH:** The Mishnah begins with a discussion related to the mitzvah of reading the Megilla for city dwellers who travel to small towns and vice versa. Different opinions in the Mishnah are recorded regarding which part of the Megilla must be read to fulfill the mitzvah.

3) Clarifying the Mishnah

Rava explains that the underlying principle behind the Mishnah's rulings is that being a resident even for part of a day makes one a resident of that place.

Rava proves this assertion as true.

4) Villagers

Rava rules that a villager who read the Megilla on the day of assembly and finds himself in a city on the fourteenth must read the Megilla with the city dwellers.

Abaye unsuccessfully challenges Rava's assertion.

5) Reading the Megilla

A Baraisa cites a fourth opinion regarding the starting point for reading the Megilla.

R' Yochanan explains how all four opinions derive their position from the same verse.

R' Huna cites an alternative verse used by all four opinions to draw their conclusion.

R' Chelbo in the name of R' Chama bar Guryain in the name of Rav ruled that the entire Megilla must be read to fulfill the mitzvah.

R' Chelbo in the name of R' Chama bar Guryain the name of Rav explained the halachic ramifications of the fact that the Megilla is called a letter and a book.

R' Yehudah in the name of Shmuel rules that one may not read the Megilla that was written together with other Scripture

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Distinctive INSIGHT

To write a Megilla and to read a Megilla

על הספר ובדיו וכו', מנלן? אתיא כתיבה כתיבה וכו'

The Rishonim (Rashba, Ritva, and Ramban) ask why it is necessary for the Gemara to derive the laws of writing the Megilla from a special **שורה גזירה** of **כתיבה-כתיבה** when the Megilla itself is called a **ספר** (as we find later in our Gemara—**ונכתב בספר**) and a Sefer Torah must be written with indelible ink in order to be kosher (Shabbos 103b)?

The general approach is that the Megilla is referred to as a **ספר** – a book, but it is also called an **אגרת**, a letter. This teaches us that in certain areas, the Megilla is to be treated as a formal text, just as a Sefer Torah, while in other regards it's laws are more lenient. Ritva explains, in the name of his rebbe, that the body of the text is to be as a Sefer Torah. The parchment must be processed, lines must be scraped along its surface (**שרטוט**), and it must be written with ink. These halachos are each learned from separate **דרשות**, and without these lessons we would not know whether to treat the Megilla in any particular regard as a sefer or as a letter. However, the reading is done as a letter. The reader can be either standing or sitting, and we do not break up the reading with different aliyos.

The **גרי"ז** in his Chiddushim to Megilla (2:9) notes that once we know that a Megilla is as one of the books of Tanach (see 7a), it should be understood that it must be written on parchment and with ink. Nevertheless, he explains that there

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REVIEW and Remember

1. According to R' Yochanan, what is the verse that serves as the source for the different opinions regarding the part of the Megillah that must be read?
2. How many stitches are required in a Megillah?
3. Why do the stitches of a Sefer Torah not extend to the top of the parchment?
4. What two cases involving a minor does the Mishnah address according to R' Yehudah?

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HALACHAH Highlight

Chinuch for a Rabbinic mitzvah

הכל כשרין לקרות את המגילה חוץ מחרש שוטה וקטן

Anyone may read the Megilla except one who is deaf, insane or a minor.

The Mishnah in Yoma¹ states that we do not afflict children to fast on Yom Kippur but we train them to fast for hours, to accustom them to fasting. Some Poskim² note that since it is specifically in the context of Yom Kippur that this concept is mentioned and not in the context of any of the other fasts, even Tisha B'Av, it must be that the requirement to train children to fast applies only to Yom Kippur. The reason is that Yom Kippur is the only fast that is Biblical and the requirement to train children to perform mitzvos applies only to Biblical mitzvos, not mitzvos that are Rabbinic in origin.

The Rama MiFano³ maintains the same position. Rama MiFano was asked about the practice of children fasting on the various fast days. He responded that there is no obligation for children to fast on any fast day other than Yom Kippur since the rest of the fast days are Rabbinic and the obligation of chinuch does not apply. As support for his position, Rama MiFano writes that the fact that a child may not read the Megilla for an adult is proof to this position. Seemingly, if the obligation for an adult to read the Megilla is Rabbinic and the obligation of a child is Rabbinic why can't a child read for an adult if they share the same degree obligation? It must be, concludes Rama MiFano, that because children do not have an obligation to perform Rabbinic mitzvos, they may not read for adults who are obligated.

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unless, as Rava explains, it is taller or shorter than the rest of the parchment.

A related incident is recorded.

R' Chiya bar Abba in the name of R' Yochanan ruled the same way.

Three additional teachings from R' Chiya bar Abba in the name of R' Yochanan are recorded.

6) MISHNAH: The Mishnah rules that someone who is deaf, insane or a minor may not read the Megilla, but R' Yehudah permits a minor to read the Megilla.

7) Identifying the author of the Mishnah

The Gemara questions which Tanna does not permit a deaf person to read the Megilla even בדיעבד.

R' Masna asserts that this reflects the opinion of R' Yosi.

The Gemara begins a challenge against this opinion without arriving at a definitive conclusion on the matter. ■

Other Poskim⁴, however, pose the same question, namely, what is the reason children may not read the Megilla for adults? They do not answer as Rama MiFano did, thus indicating that there is an obligation to train children to perform even Rabbinic mitzvos. As a practical matter, Poskim⁵ assume that there is an obligation to train children even in mitzvos that are only Rabbinic in origin. ■

1. גמ' יומא פב
2. ספר שמות בארץ ומובא בפניני הלכה לסוגייתנו
3. שו"ת רמ"ע מפאנו סי' קי"א
4. תוס' ד"ה ורבי יהודה, רשב"א ד"ה הא דתנן, ריטב"א ד"ה מתני' הכל, ועוד
5. שו"ע אור"ח סי' ק"ו סע' א', וסי' רט"ו סע' ג' ■

STORIES Off the Daf

Dwellers in the walled cities

למה לי למיכתב היושבים בערי הפרזות? הא קמ"ל דפרוז בן יומו נקרא פרוז

A certain emissary from Tzfas once asked the Chasam Sofer, zt"l, "The Gemara in Megilla states that even if one is in a town for a single day, and the city bears a wall from the time of Yehoshua bin Nun, one celebrates Purim on the fifteenth of Adar. If not, he celebrates on the fourteenth. We learn this from the fact that the verse says 'היושבים בערי הפרזות'—'those who dwell in the walled cities.' However, the Gemara in Sanhedrin 112a in its discussion of the עיר הנדחת, the excommunicated city, and Bava Basra 8a in its discussion of the obligation to pay taxes, both conclude that a יושב העיר is

one who is in the city for at least thirty days. Why don't we say the same thing here? One who wishes to stay in the city for at least thirty days should be obligated to fulfill the mitzvos of Purim together with the residents of the city, while one who plans to return earlier should be obligated to follow the practice of the place from which he came?"

The Chasam Sofer, zt"l, answered, "There is a difference between a יושב העיר and יושב בעיר. A יושב העיר is someone who has settled in the city, he is 'of' the city. The minimum to be considered such a resident is one who plans to stay for at least thirty days. A יושב בעיר, on the other hand, just means someone who is staying 'in' the city. One who enters the city is already in this category, but one who leaves is not. For this reason, יושבי בערי הפרזים includes anyone staying in the city even for a short

while. Once they leave, they lose this status. For Purim, it matters where you are, not where you live the rest of the year!" ■

(Insight...Continued from page 1)

are actually two aspects to a Megilla. One is that it is, indeed, one of the books of Tanach. Another is that we require that a Megilla be suited to be read in public and enable the community to fulfill their obligation of publicizing the miracle by hearing the story. Without the lesson as taught in our Gemara, we might have thought that a Megilla written without all the details of the parchment and ink of a regular book of Tanach would have been adequate for the mitzvah of reading. We might have thought that the book itself only need be as a letter/אגרת. This is why we need the special lesson to teach that a Megilla must be written properly in order to be used for the reading itself. ■