

11- Megillah 2a1 line 1 A1

מְגִילָה נִקְרָאת בִּי"א

The Megillah is read on the 11th

The Megillah is read on the 11th , 12th, 13th, 14th and 15th

This Mishnah deals with the different dates on which the Megillah may be read in different locales and discusses, gifts of food, gifts to the poor and the Purim feast.

מְגִילָה נִקְרָאת בִּי"א

The Megillah may be read on the following days in Adar, the 11, 12, 13, 14 or 15th.

15th -Residents who live in cities that were surrounded by walls at the time of Joshua, read on the 15th of Adar.

Shushan was a walled city and this commemorates that fact. Why base the law on whether a city had a wall at the time of Joshua, who lived hundreds of years earlier? Why not base the law on the status of the cities at the time of the miracle of Purim?

Ran- Because at the time of Purim, the great walled cities of Eretz Yisroel lay in ruins from the Babylonian invasion and could be categorized as unwalled cities. Recalling the sadness of that destruction and their lowly status was depressing.

Furthermore, Joshua led the first battle against Amalek. This connects Joshua to the holiday which saw the defeat of Haman, who was also an Amalikite.

מְגִילָה נִקְרָאת בִּי"א

14TH-Unwalled large towns or large villages read the Megillah on the 14th, 13th or 12th. If the 14th of Adar falls on a Tues or Wed, the villagers advance their reading to the preceding day of assembly, i.e., Monday, the 13th or 12th.

If the 14th falls on Sunday, the residents of villages advance their reading to the preceding day of assembly, i.e., Thursday, the 11th.

If the 14th falls on Shabbos, the villagers read the preceding day.

The inhabitants of walled cities, who should read on the 14th, Shabbos, instead read on Sunday, the 15th, the next day. However, they must give lectures about Purim on the 14th.

Why? So the villagers do not need to make a special trip to the city to hear the Megillah. It is their reward for supplying water and food to the cities for their Purim feasts.

Ezra ordained that the courts meet on Monday and Thursday. They would gather to hear the reading of the Torah and also hear the reading of the Megillah.

וְתַנָּא דִּידָן מֵאֵי טַעֲמָא

And what is our Tanna's reason?

Where do we learn that the walled city of Shushan is compared to a walled city of Joshua's time?

We learn this from a form of a Gezeirah Shavah-a link: having the same word mentioned in two places. However, that hermeneutical principle only applies formally to two sites in the Pentateuch, and the Prophets. Here we have the word 'pargei', mentioned in Esther 9:19 and Deut 3:5, meaning "dwell". (See note 21)

כָּרְכִים הַמוֹקְפִים חוֹמָה מִימֹת יְהוֹשֻׁעַ בֶּן נוֹן

Why was the time of Joshua used as the criterion for the designation “walled city”?

R Josef Karo - To link this miracle, which took place in a foreign land, to Eretz Yisroel, so those living outside Israel would not forget the Holy-land.

לְהַבִּיאַ מִשְׁפָּחוֹת בְּהוֹנָה וְלוֹיֵה שְׁמִבְטְלִין עֲבוֹדָתוֹ

HEBREW!!

How important is it to hear the Megillah being read?

The **Koharim** and **Leviim** must abandon their Temple service and attend the public Megillah reading service and add to the “publicity of the Mitzvah”.

What is the rule regarding Torah study?

A Kal V'chomer: If we must abandon the sacrificial service to attend Megillah reading, certainly Torah study which is less stringent than the sacrificial service, must be abandoned in favor of Megillah reading.

Is this true? Perhaps the sacrificial service is not as important as Torah Study?

Others consider reading the Megillah actually to be Torah study also, so there would be no abandonment of Torah Study to hear the Megillah.

כבוד תורה דיקחיד קמור

The Torah Study of an individual may be set aside for other reasons, (i.e., to attend the funeral of a Torah Scholar).

The individual is setting aside that which he is currently learning, whereas, honoring the Torah Scholar is for all the learning the scholar has done in his lifetime.

Also, to bury an unattended corpse, human dignity supersedes Torah Study. Megillah supersedes Torah Study, does it also supersede burying an unattended corpse? Yes.

מְגִילָה בְּשַׁבָּת לֹא קָרִינָן

Why may we not read the Megillah on Shabbos?

We are concerned that a person may carry the Megillah 4 amos on Shabbos. This is same reason we don't permit use of a Shofar or the use of the Lulav and Esrog on Shabbos.

Also, poor people anticipate receiving gifts on Purim and gifts cannot be allocated on Shabbos. Therefore, the Rabbis moved the day.

אֵי זוֹ הִיא עִיר גְּדוּלָּה

What is a large town?

A large town is one in which there are 10 unemployed men, who can always be present in Shul at times of prayer.

We may perform the Megillah reading mitzvah before the 15th . However, we may not postpone performing the mitzvah of Megillah reading beyond that, except on a:

- “wood offering” day
- Tisha B’ Av
- Chagigah-offering day
- assembly day

Why do we not postpone Megillah reading to a later date? Because it says in Esther 9:27, “It shall not pass” (5a3 N 20-21).

וּמִי פְּשִׁיטָא לִיה דְּטַבְרִיא מוֹקֶפֶת חוֹמָה מִימּוֹת יְהוֹשֻׁעַ בֶּן נוּן

Was Tiberias a walled city ay the time of Joshua?

Tiberias is a special problem:

- Chizkiyah and Rebbe both lived in Tiberias.
- Chizkiyah celebrated Purim on the 14th and 15th and read the Megillah on each day.
- Rebbe celebrated only on the 15th.

Was Tiberias a walled city in the time of Joshua ben Nun?

- Chizkiyah was not certain, so he celebrated both days.
- Rebbe was certain and celebrated only on the 15th.

Why was Chizkiyah uncertain about the status of Tiberias? In the book of Joshua (19:35), there is a list of fortress cities that includes the city of Rakas, which, we agree, is Tiberias. If it is a fortress city, does it have a wall? No, it has 3 walls and one side only has water as protection. Is the protection of water, equivalent to the status of a wall, for the sake of Megillah reading? Or does a water side, only allow it to be called a fortress, but not “walled” for the sake of Megillah reading?

קְרָאוּ אֶת הַמְּגִילָה בְּאֶדָר הָרִאשׁוֹן

If they had read the Megillah in the first Adar

Can you have 2 Purims in 1 year – properly and legally?

-In a leap year, a second month of Adar is added.

Do you read the Megillah in the first Adar or the second Adar?

-If you read the Megillah in the first Adar, what is the consequence? You must read it again on the second Adar.

Sometimes the Sanhedrin did not decide if there would be a second Adar, until after the 15th of the first Adar. In that case, Purim would properly be celebrated twice.

Nowadays, we follow the permanent calendar computed by Hillel the 2nd. Now, two Purims could only occur by mistake.

Megillah

Gifts to the poor

}

repeat on Adar Two

Gifts of food

Purim feast

}

does not need to be repeated

Status of:

eulogizing and mourning?

Not certain but most say

observe them.

שְׁלַחָה לָהֶם אֶסְתֵּר לַחֲכָמִים

Esther sent a letter to the sages.

Esther sent a letter to the sages requesting them to, “establish for me, for all generations, a festival of Purim” and Mordechai wrote and sent letters to all the Jews (Esther 9:20-21).

They replied, “We will mute the wrath of Nations when they see the Jews rejoicing at the remembrance of their downfall.”:

Esther sent back, “I am already written in the chronicles of the Kings of Persia and Medea.”

When Queen Esther wrote a second letter regarding Purim – “words of peace and truth” (Es 9:29 30) “are not they recorded in the chronicles of the Kings of Persia and Medea (10:2)?”.

אֶסְתֵּר בְּרוּחַ הַקּוֹדֶשׁ נֶאֱמָרָה

Was the book of Esther written under the influence of the Divine Spirit?

(N27)- “Vayomer Haman belibo” - “and Haman said in his heart.”

(N28 Esther 2:15)- “Beinei kol Rochaw”- “and Esther found favor in the eyes “of all who saw her”.

(29 Esther 2:22)- “Vylvadon hadavar l’Mordechai”, “and it became known to Mordechai”.

30 “They did not lay their hands on the booty, (Esther 9:10) anywhere in the kingdom.”

32 “They confirmed (in the heavenly court) that which the Jews took upon themselves (in the earthy court).”

How could we know what Haman ‘said in his heart’ or that Esther ‘found favor in the eyes of people’? How could it become known to Mordechai that even in the far reaches of the Kingdom, that they took no booty without the Heavenly spirit? Or that the Heavenly court approved of the Rabbis making Purim a lasting holiday and to read the Megillah on it?

Therefore, the book of Esther must have been written under the influence of the Divine Spirit.

טָבָא חֶדְא פִּלְפִלְתָּא חֶרִיפְתָּא מִמְּלִי צְנִי קָרִי

Better one sharp pepper, than a basket full of melons.

R Shmuel- All the examples given as to why the book of Esther is written with Divine Inspiration can be challenged, except the last.

Also a prophetic promise is written, “all the days of Purim shall not fail among the Jews.” (Esther 9:28) This could mean only *that* generation. Therefore, the next half sentence is needed, namely, “nor shall its remembrance ever cease from their descendants.” (Esther 9:28)

A reference to future generations requires Divine Inspiration to make this prophetic declaration obligatory for the future.

שְׁתֵּי מִנּוֹת לְאִישׁ אֶחָד, וּמִתְּנוּת לְאֲבִיוֹנִים׃
שְׁתֵּי מִתְּנוּת לְשְׁנֵי בְנֵי אָדָם׃

The Megillah instructs us to give:

- = 2 gifts to one person
 - + gifts to poor people
 - = 2 gifts to 2 people
-

Can you give two gifts to a man and his wife?

No, they are considered one household = one person. However, if you designate that the gifts not be shared between them, then the gifts are considered two separate gifts, to two separate persons.

Can you give a gift to a man and his son? Does that fulfill the obligation to give to two people.? Yes, it was received by two different people and permitted by the acronym 'AV uvanim' = Evyonim, a poor person and his family.

מִי־חַיִּיב אֵינִישׁ לְבָסוּמִי בְּפּוּרִים

A person is duty bound to get drunk on Purim.

A person is duty bound to get drunk on Purim to the point that he does not know the difference between Haman and Mordechai.

(7b1)- Not know the difference between

- ‘Cursed is Haman and blessed in Mordechai’.
 - ‘Cursed is Zeresh, blessed is Esther’.
 - ‘Cursed are all the wicked, blessed are all the Jews’.
 - Some say you must drink to intoxication.
 - Others say drink more than you usually do.
- “Not knowing the difference between”- occurs when you fall asleep from the effect of the wine.

R Avraham, son of Rambam and R Ephraim say- It is actually wrong to become intoxicated since it can have dire consequences.

רַבָּה וְרַבִּי זֵירָא עָבְדוּ סְעוּדַת פּוּרִים בְּהֵדֵי הַדְּדִי

That drinking can be dangerous is explained in the Talmud by the story of Rabbah and Rabbi Zeira.

They became drunk and Rabbah killed Rabbi Zeira. The next day Rabbah prayed and Rabbi Zeira was restored to life. Next year Rabbah invited Rabbi Zeira to a Purim party and Rabbi Zeira responded, “A miracle does not occur every moment.” This story is used in Jewish medical ethics discussions. Is a person who is dead and then restored to life, considered to have died? If the heart stops, a person is considered dead halachically. If the heart is started again, are there new laws applied to him? Was his wife freed to remarry? Must he again betroth her? In a secular vein, does his insurance pay his death benefit? Perhaps the wife’s freedom to marry others upon the death of her husband only applies if he dies and stays dead. However, if he was never buried and was brought back to life, then the original marriage was never permitted. Therefore, the removal of a diseased heart, followed by implantation of a cadaver heart or an artificial heart, does not constitute an act of homicide, since his death is retroactively nullified by virtue of his subsequent animation.

(Also see Bleich 3:165)

הָא לְתוּפְרָן בְּגִידֵיךָ וְלִטְמֵא אֶת הַיָּדִים

But with regard to sewing them with sinew and rendering the hands tamei.

But regarding sewing Sifrei Torah, tefillin and Mezuzahs, there is no difference between them.

For example, sewing them with sinews – There is no difference. It is permitted.

However, the Gemara (Menachos 33) rules that if you write a Mezuzah on two pages of parchment, it is invalid. So how could sewing with sinews be permitted?

Rav Akiva Eiaer says, “If you sew two pieces together before you make it a mezuzah, i.e., before you write on it, it is valid. If you sew it together to repair it – it is valid.” (9a1 line 1).

If translated into a foreign language, but written in Hebrew script, it is a sacred Holy book, but if in a different script, it is not Holy. Ideally, it will be written in Hebrew on parchment with black ink.

מַעֲשֵׂה בְּתֵלְמִי הַמֶּלֶךְ וְהַכְּנִיסָן בְּשִׁבְעִים וּשְׁנַיִם

There was an incident with King Ptolemy, where he gathered 72 Jewish sages.

King Ptolemy gathered 72 Jewish sages in 72 rooms and then had the sages translate the Torah into Greek, independently. A miracle happened and each altered the literal translation in the same 10 places. This translation is called the Septuagint.

One of the places changed was Vayikra 11:6, a listing of unkosher animals. Each sage listed the animal, arneves, as a short legged animal or young legged animal, instead of a hare, (a rabbit). Because one of Ptolemy's wife's name was Hare in Greek. The sages feared that King Ptolemy might think they were making fun of him; that his wife is listed as an unkosher animal.

There are three animals that chew their cud, but do not have split hoofs, -camel-gamal, hydrax-shaffran and hare-arneves. They have one kosher sign but not both. The pig which has split hoofs, but does not chew its cud, also has one sign, but not both.

מַעֲשֵׂה בְּתַלְמֵי הַמֶּלֶךְ וְהַכְּנִיסָן בְּשַׁבְּעִים וּשְׁנַיִם

There was an incident with King Ptolemy where he gathered 72 sages.

Shulchan Arukh Orah Hachayim (580:2)- States it is proper to fast on the 8th day of Tevet, because on that day the Torah was translated into Greek in the time of Ptolemy and there was darkness upon the world for 3 days.

This is an inadequate translation, since it has 10 intentional mistranslations,.

- They fail to adhere even to the Noachide laws.
- They will find specious arguments to misrepresent the Torah, in that translation.

אַף בְּסִפְרִים לֹא הִתִּירוּ שִׁכְתָּבוֹ אֶלָּא יוֹנִית

Even other books of the Tanach may only be translated into Greek.

Rambam - Only Greek – but since ancient Greek is no longer known, the only translations allowed are from Hebrew to Hebrew.

Ramban - The only translation allowed is into Aramaic, i.e., Onkelos.

Ram - Any language is permitted.

Shulchan Aruch - A translation is allowed into any language and on any type of vehicle, i.e., paper, parchment, etc.

Rav Moshe Feinstein - Don't translate. It is too likely to make mistakes and thereby, mislead the reader. It is better teach the original language and then study the original text. At any rate, only the Torah was translated into Greek and no other books should be translated into other languages.

וַיְהִי בַיָּמֵי אַחַשְׁוֵרֶשׁ׃

And it was in the days of Achasveros.

We only need to hear of the vice of Haman, his jealousy and the decree to destroy the Jews, which begins in chapter three! Why does the Megillah begin with the story of the banquet of Achasveros and the subsequent death of Vashti?

It is because these details are directly related to the miracle of Purim. Vashti is the granddaughter of Nebuchadnezzar, King of Babylonia, who forced the Jews to bow to his idol. The story of Purim begins with this history and the retribution that Nebuchadnezzar deserved.

כָּל מְקוֹם שֶׁנֶּאֱמַר: „וַיְהִי” אֵינוֹ אֶלָּא לְשׁוֹן צַעַר

Each time we find the term ‘Vayehi’ (‘and it was’) in scripture, it indicates pain (or sorrow).

R Jacob Tzvi Porissover – Why? It is due to the fact that when we look upon our deeds that “were”, we are filled with remorse that they were so imperfect. However, we hope our deeds that ‘shall be’ (‘will be’) excellent.

בְּשִׁבּוּל עֵצִלוֹת שֶׁהָיָה לָהֶם לְיִשְׂרָאֵל שֶׁלֹּא עָסְקוּ בַּתּוֹרָה

Because of the laziness of the Israelites and slackening from Torah study.

Due to the diminishing amount of Torah study, Haman was able to have the power over the Israelites, to plan genocide.

One Yeshivah instituted a wake up call at midnight for a 6-10 minute study break to be done with a study partner. Everyone saw how much could be learned within a short span to time, if repeated regularly. Never think you don't have time because you don't see a long stretch of free time. Use 5-10 minutes and great progress can be made. Read while waiting for elevators, waiting for secretaries to get someone on the line for you, or even at stoplights!!

Always carry a book with you!!

אִפִּיק מְאֵי דְּבֵי מִקְדָּשָׁא וְאַשְׁתַּמֵּשׁ בְּהוּ

He (Belshazar) (374 BCE to 371 BCE – 3386-3389) took out the utensils of the Bais Hamikdash and used them (and was later punished).

There used to be a custom when people could visit the Kotel, they would carve out a small piece of stone to take home as a keepsake or as a segulah, to ward off evil or provide spiritual protection. This violated the prohibition of Meilah, deriving personal benefit from sacred property.

However, once the stones were defiled and the site was no longer owed by Jewish people, did it retain its sanctity and cause the sins of Meilah for those who used it? Some said no, the Kotel lost its sanctity.

We see from our Gemara, that the utensils taken, defiled and owned by Belshazar, still caused him to be punished when he used them. They remained sacred, even in the possession of non-Jews.

Belshazar died that night (Daniel 5:30).

אָמַר לָהֶם מִפְּנֵי שֶׁהִשְׁתַּחֲוּוּ לַצֶּלֶם

He said to them because they bowed to a image.

Why did the Jews deserve the threat of annihilation at the hand of Haman?

R Shimon ben Yochai - For retribution for bowing to the statue of Nebuchadnezzar (Daniel 7:1-6). Many say it was not an idol, merely a statue. Since the Jews only pretended to serve it, in order to avoid being cast into the fiery furnace, HaShem only staged a threat of genocide and did not carry it out.

The heroes of the time, Shadrach, Meishach and Avad-Nego, defiantly announced, “We shall not bow to your gods or to your golden statue!” This further supports the idea that the statue was not a God-like idol.

וַיֹּאמֶר הַמֶּלֶךְ לַחֲכָמִים׃

Then the King said to the wisemen... (Esther 1:13)

“Judge her (Vashti) for me.”

Who were the wisemen? The Rabbis who know the times, i.e., know how to intercalate years and establish the months in the Jewish calendar. Both require a knowledge of the movement of the heavenly bodies. The wisemen realized that if they judge Vashti harshly and tell the king to kill her, tomorrow he may miss her once he sobers up, and demand her return from us. If the wisemen set Vashti free, she demeans the crown. To extricate themselves from this predicament, the wisemen claimed that since the Temple was destroyed and the Israelites were exiled, their ability to give counsel was taken from them and they no longer know how to judge capital cases. They suggested to the king to ‘go to Moab’ who remained settled in their place, like wine that sits on its sediment. Moab had not experienced upheaval and relocation and could be more clear in their decision making.

שְׁהֵדִיּוֹת קוֹפֵץ בְּרֵאשׁ

The common person pushes himself to the front, (literally he leaps to the top).

Vilna Gaon teaches (in Megillas Esther 2:12) the melodic note above “each maiden and maiden” is kadma V’Azla, which means “they went forth early”, vying to be first and showing how common they were. The notes above “and upon the arrival of the turn of Esther bas Avichayil”, the cantillation notes are four straight munach signs – implying rest, rest, rest and rest.

Esther did not push herself forward. (R A.C. Feuer).

לְהִיּוֹת כָּל-אִישׁ שֹׂרֵר בְּבֵיתוֹ׃

“That every man should rule in his house”.

This proclamation (#1) protects the Jews because it said, “That every man should rule in his house”.

It is so obvious that the Persian people considered it foolish. So when the second proclamation announced that, “We will all kill the Jews on the 13th of Adar”, they paid no attention to it. If they had paid attention, some would have pounced on the opportunity and not waited for the 13th. The delay allowed for the turn of events that resulted in the deliverance of the Jews.

רַבִּי יוֹחָנָן אָמַר וְאַמַּי קָרִי לִיּהּ יְהוּדִי

Rabbi Yochanan said that Mordechai came from the tribe of Benjamin, why is he called a Judahite?

Mordechai is introduced in the Megillah as “a Yehudi” – but his genealogy labels him a Benjaminite. Which is correct?

R Yochanan - He is a Benjaminite, but a Yehudi is not merely a tribe in Israel, it is used to describe those who defy an order to bow to an idol or a statue. Chananyah (Shadrach) Mishael. (Meishach) and Azaryah (Avad-Nego) are called Yehudi, because of their laudatory behavior.

R Yehoshua ben Levi - Mordechai’s father was a Benjaminite, but his mother was from the tribe of Yehudah. In Yehudah’s blessing from his father, Yitzchak, was the power to overcome all enemies of Israel. His power to overcome Haman was inherited from his mother, from the tribe of Yehudah.

לומר לך שכל המגדל יתום ויתומה בתוך ביתו
מעלה עליו הכתוב כאילו ילדו

Anyone who brings an orphan boy or girl in his house, scripture accounts it as if he had begotten him.

Ex 2:1-10 tells the story of Batyah's adoption of Moses and states that pharaoh's daughter bore Yered, Chever and Yekutiel. All three are names for Moses.

Did Batya actually give birth to Moses? This teaches us that who ever raised a child in his house, the Torah considers it as if he gave birth to him.

- Yered? - Because manna “came down” from Heaven in Moshe’s merit. (Taanis 9a), and he “brought down” the Torah for the Jews from Mount Sinai.

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R Shlomo Kluger - Is it to be taken literally? Has he fulfilled the obligation to be fruitful and multiply on the basis of taking in an orphan?

Derishah - Says that the word “Kiilu” is not to be taken literally

The Taz - Says “Kiilu” means exactly alike, and he has fulfilled the first commandment of the Torah.

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If one raises an orphan, the tradition considers him a parent.

- Standard: We name a convert – a child of Abraham our father, but many converts do not carry the name ben or bat Abraham.
- Adopted child may be given the name of his/her adoptive parent, i.e., the nurturing parent.

This is acceptable on contracts, even as a name on a ketubah, also for an aliyah to the Torah, but the child cannot become a Kohen if his parentage is not known. He could call himself ploni, the son of ploni. If he called himself Abraham son of Schmuel, the Kohen, those who did not know might think that he, too, is a Kohen. Therefore, it is better to call himself, ploni the son of Schmuel, and leave off the HaKohen.

He need not use the name ben/bas Abraham avinu.

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To further this concept of the adoptive parents being considered a parent:

- The earnings of the minor, adopted child go to the adoptive parents, not the natural parents.
- A child who was adopted has no obligation to mourn the death of natural parents. They do have obligation to mourn death of adoptive parents.
- Adopted children may not marry other adopted children in that family or natural children in the family.

“Esther did not have a father or a mother - She was an orphan”, because her father died soon after conception and her mother died in childbirth. The redundancy comes to teach us this fact about her.

”בִּי אֵין לָהּ אָב וְאִם”

This phrase in the Megillah and in the Talmud is used to help in the discussion regarding when does the title ‘father, mother’ accrue, whether, in vitro fertilization or artificial insemination results in the product having parents, i.e., mother or father. We see that Esther had no father, even though he fertilized her mother. Because if he died before she reached three months gestation, he is not considered to be a father. The mother is only termed ‘mother’ after parturition. However, if a mother dies in the process, as we see concerning Esther, she is considered to not have had a mother. In addition, a woman who converts while pregnant, is considered a new person. Therefore, the child in her womb was not conceived in this new person. She becomes a mother, not because conception occurred in her, but because she gave birth to it. If an egg is transferred after fertilization in one woman to another, were you to suggest that the mere gestational process, here divided between two woman, created the definition of mother, than such a child would have two mothers for halachic purposes. Therefore, it must be only via parturition that motherhood is achieved.

רַבִּי יוֹחָנָן אָמַר וְאַמַּי קָרִי לִיּוֹחָנָן

And the matter became known to Mordechai.

And the matter became known to Mordechai and he reported it to Queen Esther.
Esther informed the King in Mordechai's name.

As a result Mordechai was miraculously made the King's favorite.

וְלֹא הָיָה יוֹדֵעַ שְׁבִשְׁבָעָה בְּאָדָר מִתּוֹבְשָׁבָעָה בְּאָדָר נוֹלַד

Haman did not know that Moshe was born in Adar.

Haman cast lots and it fell on the month Adar and a second lottery fell on the day #13. Haman knew that it was a bad month for the Jews, since their great leader Moses died in that month. However, he did not know that Moses was also born in that month. Therefore, it was also a good month,.

How could Haman know when Moses died and not when he was born? One could simply read the written Torah (Deut 34:8) and calculate the 30 days of mourning and then (Joshua 4:19) tells us that the Jews crossed the Jordan on the 10th day of Nissan. Subtract the Sheloshim for mourning and the three days they were told to prepare for the trip and we arrive at the 7th of Adar. However, it is not so easy to calculate Moses' birth. It is in the Oral Torah. Chazal learns from the word, 'hayom' (Devarim 31:2) that Moshe was exactly 120 years old when he died, he died on his birthday. Haman's mistake was knowing only the written but not the oral Torah. (Rosh Hashana 11a) (N 42 Megillah 13b3)

וַיִּסֶר הַמֶּלֶךְ אֶת־טַבַּעְתּוֹ׃ אָמַר רַבִּי אֲבָא בַר כַּהֲנָנָא
גְדוּלָה הַסֵּרָת

‘And the King removed his signet ring’, Rabbi Abba bar Kahana said that this had a great influence.

That act had greater influence on the Jewish people than the 48 prophets and 7 prophetesses, because they were unable to return the Jewish people to righteousness. Whereas the simple removal of the ring, did return the people to righteousness (see Esther 4:3 - “in every province there was great mourning with fasting weeping wailing use of sackcloth and ashes...”).

(See list of 46 prophets 14a2 N23 and Sarah, Miriam, Deborah, Hannah, Avigail, Chuldah and Esther 14a3 line 33. The seven prophetesses.)

וַיִּסֶר הַמֶּלֶךְ אֶת־טַבַּעְתּוֹ׃ אָמַר רַבִּי אֲבָא בַר כַּהֲנָנָא
גְדוּלָּה הַסֵּרֶת

‘And the King removed his signet ring’, Rabbi Abba bar Kahana said that this had a great influence.

The simple act of Achasverosh passing his ring to Haman did more to bring the Israelites closer to God than:

1. 47 prophets and 8 prophetesses
2. 100 fast days and prayers (Midrash Tanchuma)

Shemos (Rabbah 38:1)- Our people shine brightest when under the most severe pressures.

קְרִיַתָּא זוּ הַלֵּילָא

The reading of the Megillah is itself the Hallel.

R Nachman - We don't recite Hallel on Purim because the Megillah reading itself, is a form of Hallel.

Meiri - If one does not have a Megillah, he should recite Hallel on Purim.

R Yitzchak Hutner - Hallel commemorates the occurrence of a miracle. If it is a revealed miracle (Nes Nigleh), then Hallel is a halachic requirement. If it is a concealed miracle, as on Purim, Hallel is concealed, so to speak, by being chanted via the Megillah. The Megillah is, therefore, another form of Hallel.

Orach Chaim - Say Hallel, but without a bracha in the absence of a Megillah.

Chasam Sofer - Does not agree with the Meiri.

11- Megillah 14b3
Daf Digest

line 39

A19

לֹא יָאָה יְהִירוּתָא לְנָשִׁי

Prominence (haughtiness) is not becoming for women.

Or for anyone, for that matter.

וְכַאֲשֶׁר אֶבְדְּתִי אֶבְדְּתוּי

‘Until half the Kingdom.’

What kind of a gift would Achasveros be giving to Esther? If a woman acquires her husband’s property – does the property not still belong to her husband?

If a Jew is married to a non-Jewish wife, can he give his chometz to his wife instead of selling it to a non-Jew?

What a wife acquires, her husband also acquires; therefore, he may not give chometz to his non-Jewish wife.

However, since this principle is based on Rabbinic, rather than Biblical law, it was created for Jews only and may not be applied to non-Jews. If the Jewish husband gifts it and if she is not Jewish, the gift may really be considered his wife’s and not his at all.

Another interpretation: Achasveros ruled the whole world. The Temple is in the middle of the world. ‘I give you until half the kingdom’, but not the middle that contains the Temple. You cannot rebuild the Temple now, it would cause division in my kingdom.

וַתִּחַלְחַל הַמְּלָכָה׃

And the cavity of the Queen's body wilted.

1. She began to menstruate.
2. Her bowels loosened and expelled their contents.

The root word “Chal” means “fear”.

וְכִּי אֶשֶׁר אֶבְדָּתִי אֶבְדָּתִי

And if I am lost, I am lost.

Esther was not only saying, “If he does not extend his scepter to me, I will die.” She is saying, ‘Until now, any relations I had with him were considered coerced. But, if I voluntarily go to him – from now on, the relations are considered voluntary. So I will be not only lost from my fathers house (he died before my birth), but also lost to you, Mordechai, my husband’.

A married woman who voluntarily engages in extramarital relations, is subsequently forbidden to her husband (Sorah 2a).

כָּל הַאֹמֵר דְּבָר בְּשֵׁם אֹמְרוֹ מְבִיא גְאוּלָּה לְעוֹלָם

Whoever states a matter in the name of the person he learned it from, brings redemption for the world. (Avos 6:6)

This is exemplified by Esther 2:22, “and Esther said to the king in the name of Mordechai.”

Esther ascribed her awareness of the plot of Bigsan and Serish to Mordechai, who told her to tell the King. The King now felt positively toward Mordechai and that relationship saved the Jews.

Why is this statement made here? Because the next sentence states, “When a righteous person dies, his generation has lost him, but he has not suffered a loss”.

Of course he has suffered a loss, he cannot grow in Torah and Mitzvot once he dies. The relation of these two statements show us that is not true. If the person who died is still quoted, his soul continues to rise and thrive in heaven.

כָּל הָאוֹמֵר דְּבָר בְּשֵׁם אוֹמְרוֹ מְבִיא גְּאוּלָּה לְעוֹלָם

Whoever states a matter in the name of the person he learned it from, brings redemption for the world. (Avos 6:6)

However, if, to say the statement in the name of the originator will cause the statement to not be accepted, then the teller should withhold the name of the source.

If the listener has a bias against the originator. The statement should be made anonymously.

קִנְיַתוֹ בַּמֶּלֶךְ קִנְיַתוֹ בַּשָּׂרִים

She made the King jealous of him and made the other nobles jealous of him.

By inviting Haman, Esther:

- Made the King jealous of him.
- Made the other nobles jealous of him.
- Caused Haman's pride to swell and pride comes before destruction.

Mishle 16:18

שְׁעָתִיד בֶּן לְצֵאת מִמֶּנּוּ שִׁיֵּצֵא מִלְפָּנֵי הַמֶּלֶךְ
בְּחֵמֶשֶׁה לְבוּשֵׁי מַלְכוּת

In the future a son (Mordechai) will be born to him (Benjamin), who would stand before a King, wearing five royal garments.

The additional arguments that Yosef gave Benjamin were to allude to the fact that Benjamin would have a descendant (Mordechai), who would stand before a King, wearing royal garments.

The different treatment given to the brothers caused the jealousy that resulted in Joseph being sold. Would Joseph now make the same mistake?

Joseph and Benjamin were full brothers, of the same mother. Therefore, favored treatment would be understandable to the other brothers and should not produce jealousy.

The value of the clothes given to the brothers was each 5x the value of Benjamin's 5 sets of clothes. Therefore, since the value of each gift was equal in value, there would be no cause for jealousy.

בְּנִשְׁמָה אֶחָת

In one breath.

It is customary to recite the 10 names of the sons of Haman in one breath.

This is to indicate that even though we mention each name sequentially, they did not die one at a time, but all at once. In one moment, therefore, in one breath.

Now, if the reader does not succeed in including them all in one breath, it still fulfills the obligation of reading the Megillah.

לֹא הַנִּיחֻ עֲזָרָא וְעָלָה

We are commanded to inherit the land which God gave to our fathers. Yet we see that Ezra did not leave Babylonia to return to Eretz Yisroel during the lifetime of his mother.

Baruch ben Neriyah- If forced to choose between the two, enhanced Torah Study is preferable to settlement in Israel.

The obligation to settle in Israel is also suspended if:

- It would lead to divorce
- It would necessitate leaving small children behind.
- It would result in dependence upon charity for a livelihood.
- It would involve danger.

Ramban lists it amongst his 613 Mitzvot. Rambam does not.

הַקּוֹרֵא אֶת הַמְּגִילָה לְמַפְרֵעַ לֹא יִצָּא

The Megillah must be read in sequence.

The Megillah must be read in sequence. The same for the Hallel, the Shema and Shemoneh Esrei.

Why? Because the Brachos in Shemoneh Esrei follow in a certain order.

The Brachah of healing is the 8th Bracha (17b3 line 44), because circumcision, which requires healing, occurs on the 8th day.

Decisions made regarding each Bracha is based on sentences from Psalms and Prophets, were arranged by the Anshe Knesses HaGedolah and by Shimon Hapakuli. Why, after 120 great men arranged it, was it in need of arrangement again? People forgot the reasons for the arrangement and therefore, it had to be re-analyzed. (18a2 N12)

הַקּוֹרֵא אֶת הַמְּגִילָה לְמַפְרֵעַ לֹא יִצָּא

If one reads the Megillah backward (out of sequence), he has not fulfilled his obligation.

Meiri - The purpose of reading the Megillah is to publicize the miracle. Reading it backward, would present an improper picture.

Baal Shem Tov - Don't believe that the miracle of the Megillah occurred in the past (backward). The miracle of Purim continues into the present.

נִכְנָס לְבֵית הַפְּנִסֵּת וּמֵצָא צְבוּר שֶׁקְּרָאוּ חֶצְיָהּ

If a person enters the synagogue late and found that the congregation had already read half of the Megillah....

He must not say, “I will read the second half now with the congregation and the first half later.” No, he must read it in order, from beginning to the end.

תְּפִלִּין אֵין צְרִיכִין שְׂרִטוֹט מְזוּזוֹת צְרִיכִין שְׂרִטוֹט

Tefillin do not require etched lines, but Mezuzahs do.

The following require etched lines in the parchment:

- A get
- A Sefer Torah
- A Mezuzah

However, tefillin do not require etched lines in the parchment.

The etched lines are to keep the text straight and organized and to make it easier for the scribe.

Tefillin that will never be read, do not need lines. Based on this principal, you would assume that a mezuzah would also not need lines. However, the mezuzah parchment is read at least two times every seven years, to check if it is still kosher. Therefore, there is this difference between tefillin and a mezuzah. (Rambam Hilchos Tefillin 1:12)

בֶּן עִיר שֶׁהָלַךְ לְכַרְךָ וּבֶן כְּרֶךְ שֶׁהָלַךְ לְעִיר

A town person who went to a walled city, or a person from a walled city went to a city that has no wall.

If a person is in town for one day and that town bears a wall from the time of Yehoshua bin Nun, he celebrates Purim on the 15th of Adar.

A town dweller who went to a walled city or a city dweller who went to an un-walled town: If he will return to his regular place of residence during the night of the 14th, he reads the Megillah on the same day as those in his regular place of residence. If he will not return that night, he reads with those he is visiting.

For Purim it matters where you are, not where you live the rest of the year.

If a person already read the Megillah and finds himself in a town that reads the Megillah on the 14th of Adar, he is to read it again. There is a strong presumption that one is to follow the practice of the community in which one finds oneself.

הַפֶּל בְּשֵׂרִין לְקִרְוֹת אֶת הַמְּגִילָה חוּץ מִיַּחֲרַשׁ שׁוֹטָה וְקָטָן

A minor may not read the Megillah on behalf of an adult.

Tosophos - A minor, who has reached the age of ‘chinnuch’, is obligated to hear the reading of the Megillah, by virtue of a rabbinic decree.

The requirement to hear the reading of the Megillah upon an adult, is also by rabbinic decree, so why should the minor not be able to read the Megillah, since the minor and the adult share the same obligation?

The mitzvah of chinnuch is different. It is not an end in itself, but is designed to accustom a young person, before the time of obligation occurs. Since the purpose of their obligation is different, one to learn and the other to fulfill a rabbinic decree, the minor cannot read for an adult.

הַכֹּל בְּשֵׂרִין לְקָרוֹת אֶת הַמְּגִילָה חוּץ מִחֵרֶשׁ שׁוֹטָה וְקֶטָן

All are qualified to read the Megillah. except for one who is deaf, deranged or a minor. (Megillah 20a)

‘All’ includes women. (Arachin 3a)

A person saw something occur while he was a minor. Now that he is an adult and no longer a minor, can he testify to that which he experienced as a minor?

No, the law does not give credence to the observations of a minor.

וְלֹא מִלִּין

And bris milah is not performed.

A bris milah is not performed until the sun rises.

- Rab Yehudah Hachasid (Sefer Hachassidim) says - A person should not delay the performance of a mitzvah in order to do it later, in a more beautiful manner.

The terumos Hadeshen - If you won't lose the mitzvah, do it in the more beautiful manner, even if you must delay, i.e., we do birkas Halevanah Motzei Shabbos, so we can do the mitzvah wearing our better clothes. It is in a more beautiful manner.

We delay a bris a few hours to permit a larger crowd to gather and important people to arrive.

קְרָאָה אֶחָד קְרָאוּהָ שְׁנַיִם יָצְאוּ

If two people read the Megillah, they have fulfilled their obligation.

However, (21b) that is not so of the Torah. Only one person may read at a time. Therefore, if called for an aliyah, you must read with the reader to fulfill your obligation, having made the bracha, but almost inaudibly.

“Two voices cannot enter a single ear.”

If, in the middle of an aliyah, the honoree is stricken., a new person may be called up with new brachos and the aliyah is started all over again (Rambam says this is not necessary). It is not acceptable for one person to make the first bracha and another to make the second. People should honor the Torah and not be coming and going.

Mass aliyahs are permissible only on Simchas Torah.

* Joint aliyahs that are permitted in some synagogues, should be rolled back, or two persons can be called. However, only one should make the brachos and the other be an attendant.

וְרַבִּי יוֹחָנָן אָמַר מֵאִמְרוֹת שֶׁבָּהֵן נִבְרָא הָעוֹלָם

With 10 utterances, the world was created.

Gemara- “God said” and in the beginning God created.

Vilna Gaon - God said, “And behold I give you all the herbs yielding fruit”(1:29-30).

While not a new creation, it does create a new assignment for the grasses.

Only now, were the grasses fit for food and had nutritional value.

כָּל פְּסוּקָא דְּלֹא פְּסִיקִיה מֹשֶׁה אֲנִן לֹא פְּסִיקִינָן לִיה

Any verse that was not divided by Moshe, we may not divide.

R Aaron Walkim - This prohibition relates only to reading the Torah and the Shema.

R Elie Munk - Points out that when the Torah is raised we say, “This is the Torah that Moshe placed before the children of Israel (Deut 4:44) upon the command of HaShem, through Moshe’s hand” (Num 9:23), which is only half a sentence and this practice is accepted. The Vilna Gaon’s siddur has the entire Num 9:23 sentence.

Bleich 2:35- Repetition of a verse is a form of division.

This admonition not to divide a verse, is also quoted in Taanis 27b.

רַב הוּנָא קָרִי בְּכֹהֲנֵי

Calling up the Kohanim.

We call a Kohen up for rishon, to avoid the possibility of arguing. (Gitten 5a)

The Kohanim of Eretz Yisroel were submissive before Rav Huna. So he could be called up for rishon, instead of a Kohen (Megillah 22a).

Daf Digest

וְאֵבֶן מִשְׁבִּית לֹא תִתְּנוּ בְּאֶרְצְכֶם לְהִשְׁתַּחֲוֹת עָלֶיהָ׃

Bowing on a stone floor in the Bais Hamikdash and elsewhere.

You may not bow down on a stone floor (Lev 26:1).

However, you may bow down on a stone floor in the Bais Hamikdash.

Why? Because it appears that we are bowing to the stone itself.

It is permitted in the Bais HaMikdash, because it is clear, there, that we are bowing to HaShem.

Rambam says the reason for this law is that we must not mimic the conduct of the people of Emori, whose custom is to bow down to stone surfaces.

If we must not mimic the action of pagans, why is it allowed in the Bais HaMikdash, of all places.

Due to the blood of the offerings, the floor in the Bais HaMikdash had to be made of stone and therefore, bowing on it, was permitted.

הַכֹּל עוֹלִין לְמִנִּין שִׁבְעָה

All Jews count toward the 7 prescribed readers.

All Jews count toward the 7 prescribed readers, even a minor or a woman.

For example, a person under age 13.

Since it says seven, it means only on Shabbos.

Today, we only call up a minor for Maftir.

However, the sages say a woman should not be called up to read the Torah out of consideration for the dignity of the congregation.

Note 20 gives the impression, that none of the men were capable to be called up, which reflects negatively on the congregation's level of religious knowledge.

אִשָּׁה לֹא תִקְרָא בַּתּוֹרָה מִפְּנֵי כְבוֹד צְבוּר

[Consideration for the dignity of the congregation.]

A woman should not be called up for an aliyah or to serve as baal koreh

Since a woman is not obligated to perform the mitzvah, she should not perform the act that others are required to do.

That a woman should not be called up for an aliyah or to serve as baal koreh, is not out of respect for the congregation, but is out of respect by the congregation, which must be shown toward heaven. A congregation has a greater responsibility in its service to heaven, than an individual has.

פְּחוּת מִעֲשָׂרָה

(We don't read the Torah) with less than 10.

We don't read the Torah with less than 10 men if the majority of the minyon has not yet discharged its obligation to hear the Torah reading.

Or does it require a minyon, all of whom have not heard the reading?

What is the ruling regarding the Megillah reading?

It is not in-keeping with the dignity of God's name to read the Torah publically, before a numerically insignificant number of persons.

Why 10? = Congregation - rebellious congregation of Korach (Num 46:21).
Num 14:27 = Congregation of spies.

מִמֶּשֶׁשׁ בַּצְהָרִים כַּאֲשֶׁר יִמַּשֵׁשׁ הָעוֹר בְּאֶפְלָה

And you will grope at noon as a blind man in the darkness.

Rabbi Yose- All my days I was troubled by this verse

“You shall grope at noon, like a blind man gropes in darkness? (Devarim 28:29)

What difference does it make to the blind man whether it is daylight or darkness?

It makes a big difference, in the dark no one can see him, or help him.

כִּהֵן שֵׁשׁ בְּיָדָיו מוֹמִין לֹא יִשָּׂא אֶת כַּפָּיו

A Kohen with blemishes on his hands should not raise his hands to bless the people.

Rashi - Because the people will place their attention on the blemishes.

Looking at the hands of the Kohanim, while they are blessing us, will cause our vision to become weak (Chagigah 30) because of the Shechinah that resides on their hands at that moment.

Tosofos disagrees and says that applies only in the Bais HaMikdash, when we were blessed with the explicit name of HaShem, but not in our day. However, we still don't look at their hands because:

1. It might cause an interruption in concentration.
2. We commemorate that we did not look during the time of the Bais HaMikdash.

Can we cover their hands with a tallis, so we can't see their hands? Is this a separation of the hands from being directly before the people? There is no need to be concerned about that.

פְּחוּת מִעֲשָׂרָה

(We don't read the Torah with) less than 10.

If the majority of the minyon has not yet discharged its obligation to hear the Torah reading, does it require a minyon all of whom have not heard the reading?

What is the discussion regarding the Megillah reading?

It is not in keeping with the dignity of God's name to mention it publically, before a numerically insignificant number of persons

Why 10? = Congregation rebellious congregation of Korach (Num 46:21).
Num 14:27=Congregation of spies.

הַכֹּל בְּיַדֵּי שָׁמַיִם חוּץ מִירַאת שָׁמַיִם

Everything is in the hands of Heaven, except the fear of Heaven.

This usually implies that we have free will to fear Heaven and we have so much fear and respect, that we choose to do as Heaven has instructed us.

Even for that, we need Heaven's Help to overcome our evil inclination, the Yetzer Hara, to make the sincere effort needed to express that free will.

Another interpretation is that success and everything is in the hands of Heaven. This is an all inclusive statement. Outside matters, i.e., external to Jewish practice, meaning worldly matters, our jobs, etc., also relies on fear of Heaven for success.

הָא דְאָמַר פְּסוּקָא פְּסוּקָא וְתַנִּי לָהּ

This refers to one who says each verse and repeats it

Repeating words by the Chazan:

One who says Shema Shema, is like one who says modim modim.

Yechiel Miehel Epstein - The Aruch HaShulchan says - Our Gemara says it is improper to repeat the word Shema. Therefore, repeating other words is not so specified and therefore, is allowed.

Others say not so:

1. The same restriction applies throughout.
2. Repeated words constitute an interruption in prayer.
3. Focus your attention on HaShem and not the Chazan's voice or melody.
4. R Moshe Feinstein also is opposed to repeating words by the chazzan.
5. If he repeats words, it is as though he did not concentrate sufficiently the first time and now the second time, he is concentrating better. Is God merely like a friend, to whom we don't speak with concentration and intention?

בֵּית הַבְּנֵי אֱדֹמִים שֶׁל כָּרְכִיז פִּינּוֹן
 הַמַּעֲלָמָא אָתוּ לִיהּ לֹא מְצוּ מִזְבְּנֵי לִיהּ

An urban synagogue belongs to everyone due to the fact that the congregants might come from all over. Therefore, no one has a right to sell it.

Rashi- Ownership belongs to everyone, not only the worshippers, its members, or citizens of the city- but “everyone.”

Many people contributed monies to its building, including visitors to the city, etc. Therefore, the synagogue belongs to a wide variety of people and their approval for a sale can't occur. Therefore, the synagogue can't be sold. The townspeople usually consecrate their synagogue for the use of the world at large and therefore, relinquish exclusive ownership, in favor of the world at large.

In regards to a rural synagogue. That is considered the private property of the villagers and they can all agree to sell, it if they wish.

לֹא לִיסְתּוֹר בֵּי כְּנִישְׁתָּא עַד דְּבְנֵי בֵּי כְּנִישְׁתָּא אַחֲרֵיתֵי

It is forbidden to tear down a shul until the replacement has been built.

(Proof that there is a third Bais HaMikdash.)

It is forbidden to tear down a shul until the replacement has been built.

Therefore, before HaShem permitted the destruction of the second, the third Bais HaMikdash must have been built.

It is already constructed – waiting to descend from the heavens.

וְאֵלֵינוּ הֵן תְּשֻׁמֵי שֵׁי קְדוּשָׁה

These objects are accessories to holy items

The letters formed from the straps of the tefillin, i.e., the knot in the Shel Rosh that makes a Daled and the Yud in Shel Yad are an integral part of the tefillin and should be considered Holy. Yet the Braisa lists the straps only as an accessory to Holiness.

The Shin on the Shel Rosh is part of the tefillin itself and is holy. The letters formed by the straps are temporary. They were not formed by writing and they can be easily undone.

מִרִישׁ הַזֶּה אֲמִינָא הָאֵי פּוֹרְטָא תְּשְׁמִישׁ דְּתְּשְׁמִישׁ הוּא

Since a cloth is placed on the bimah before the Torah is placed on it.

The Torah is Kodesh (holy), the cloth is an accessory. Therefore, the bimah is an accessory to an accessory and could therefore, be used for other purposes, i.e., place books on it.

However, the bimah is also used without a cloth and therefore, has a closer connection to Kedusha and being a genuine accessory. As such, it must not be used for other purposes, i.e., to place a Siddur or other books on it.

Unless, it is stipulated that it is permitted for private use, or as in the Shul of the Chazon Ish, an additional covering was used only when the Sefer Torah was being read.

בְּמַה הָאֲרָכָת יָמִים

Practices that merit long life.

What practices attained longevity.

R Preida - In all my days, no one ever preceded me to the house of study.

R Nechunya ben HaKannah - 'I never derived honor from the shame of my fellow. My fellow's curse has not risen with me onto my bed.'

This means that when he went to sleep, he would say, "I forgive anyone who has aggravated me."

-I was liberal with my money.

-I never accepted gifts.

-I never gazed in the face of an evil person.

-I never showed anger in my house.

-I never walked in front of a person greater than myself.

-I never rejoiced in the stumbling of my fellow.

-I never called by fellow by a nickname.

שׁוֹנֵא מִתְּנֵת יְחִיָּה

One who shuns gifts, will live.

Rambam - A person should not merely study Torah and not earn a living. A person who collects Tzedaka to be able to learn, disgraces God's name, the Torah and removes himself from the world to come. It is prohibited to benefit from Torah in this world.

Rav Yosef Karo disagrees- There is great value in supporting Torah. Certainly it is illogical to speak of supporting Torah, if the recipients could not take the money.

Shulchan Aruch, Beur Halacha and Rav Moshe Feinstein teach that it is entirely proper to take money to live, so you can study Torah. To listen to the Rambam is to listen to the Yetzer Hara, because that concept will force the Torah Scholar into the business world and away from his concentration on study.

מִיָּמַי לֹא נִסְתַּכַּלְתִּי בְּדַמוֹת אָדָם רָשָׁע

In all my days, I never viewed the face of an evil person.

Moshe was reluctant to accept the appointment that HaShem offered him (Shemos 3:11) when first approached, because, the commentator (Ateres Mordechai) stated, Moshe was concerned about dealing face to face with pharaoh, a person with a cruel and evil character.

A person needs special qualities and strength of personality to deal with such exposures. They must have fortitude and great leadership abilities. Therefore, it says, there has not risen a prophet since, in Israel, like Moshe.
(Deut 34:10-12)

וְלֹא שִׂשְׂתִּי בְּתַקְלַת חֲבִירִי

“I have not rejoiced in the downfall of my neighbor”.

R Zeira said, when asked, by what virtue he reached a good old age?

He said the above.

Vengrover Rav - Are we to understand that the other sages were guilty of this offense?

R Yitzchak Vorker - “No, it means that he never found full enjoyment when he knew that any fellow man was suffering”.

כִּמָּה חֲבִיבִין יִשְׂרָאֵל לְפָנַי הַקְּדוֹשׁ בְּרוּךְ הוּא

How beloved is Israel before God?

How beloved is Israel before God, in that in every place of exile, the Shechinah was with them? Gen 46:4 says, “I will go down with you to Egypt”.

עֲתִידִין בְּתֵי כְּנִסְיֹת וּבְתֵי מִדְרָשׁוֹת
שֶׁבְּכָל שִׁקְבְּעוֹ בְּאֶרֶץ יִשְׂרָאֵל

In the future, the house of worship and study, will be established in Israel.

When Moshiach comes, the people of the exile will enter their Shuls and study halls and the Shuls and the people will be transported to Israel. However, since the earth of the exiled lands may not be pure, Shuls should not have a dirt floor, otherwise, the Shul will be transported, but the people will be left behind!!

When the people heard this, they all contributed to build a floor for their Shul.

אֵין עוֹשִׂין אוֹתוֹ קְסִנְדְּרִין

Do not use it (the synagogue) as a shortcut (it is disrespectful).

However, there are circumstances when you may use the synagogue as a short cut. For example, when you enter for a purpose, i.e., to pray, etc. You may exit any exit you wish, even if to do so, shortens your travel and is therefore a short cut.

If the Shul was built where a path lay previously, it is permissible to use the Shul as a short cut.

הָאִי מֵאֵן דִּזְהִיר בְּעַל מוֹם הוּא

An arrogant person is a blemished person.

Vilna Gaon - The Torah was given on a mountain to symbolize that its wisdom comes from a loftier plain, than that of ordinary existence. At the same time it was given on Mount Sinai, a low mountain to teach man the evil of pride.

Sotah 5a - A Talmud Chacham should possess an eighth of an eighth of pride.

The problem is, says the Kotzker Rov, is that some Talmidei Chachomim are poor in mathematics (Shmuel Himelstein Words of Wisdom, Words of Wit).

לְבָנֵי מִעֶרְבָא דְמִסְקֵי לְדְאֹרֵייתָא בְּתַלְתָּ שָׁנִין

The Jews of the west (Eretz Yisroel) who complete the Torah reading in three years.

There was a custom in Palestine of reading the Torah over a three year period, a triennial cycle. In such a system, Simchas Torah was not the last day of Succoth, but occurred on whatever Shabbos the cycle of readings was completed. The yearly cycle likely was begun in the 5th century.

How was this done? Each Shabbos the readings would start where the reading had finished last Shabbos. So as not to skip around, the Torah was read in order. Not merely a portion of this weeks Parshah and next year continue at that point, in that Parshah. Each Shabbos must include 7 aliyot and each aliyah must have at least 3 sentences read. A third method is to read the Kohen aliyah - mincha Shabbos, Levi Monday, Yisroel Thursday - and finish the Parsha on Shabbos morning (Tosefta and R Meir), this is not a triennial, but a modified annual cycle.

A system of 154 subdivisions and haftorahs has been researched and recommended for those congregations that wish to use the ancient Palestinian triennial system.

כָּל מְקוֹם שֶׁאַתָּה מוֹצֵא גְבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא

Whenever you find God's greatness, there you will find its humility.

R Menachem Mendel of Kotzk – Where do we find God's humility in the verse
“The Lord will have reigned. He has clothed Himself with Majesty”
(Psalms 93:1)

The word “lavish” (clothed) in itself uncovers His humility. Because this implies the majesty was His outer garment, but His inner essence is indeed, humility.

בְּזֶמַן שֶׁאֵין בֵּית הַמִּקְדָּשׁ קָיָים מַה תְּהֵא עֲלֵיהֶם

Study about the offering provides credit as though the person actually brought them.

Bereshis 32:5- Yaakov tells Esau, ‘I have dwelled with Lavan (i.e., I have fulfilled the 613 mitzvahs even while I lived in evil Lavan’s house).’

How is this possible since many mitzvahs can only be fulfilled by Kohanim or by living in Eretz Yisroel, so how can Yaakov fulfill all 613 mitzvahs?

We learn from our Gemara, that by learning Torah, one gets credit for actually performing the actual mitzvahs themselves.

הַלְּוָחוֹת וְהַבִּימוֹת אֵין בָּהֶן מְשׁוּם קְדוּשָׁה

The side margins and the upper margins of the scroll of law have no sanctity.

Shabbos 116a - Is sanctity attached to the margins of the Sefer Torah? If attached, yes, they are sacred. If cut away, they are no longer sacred.

R J B Soloveitchik - When the people are attached to Torah, they have a measure of sanctity. If they cut themselves off or their observance is marginal, they lose this sanctity.

כָּל הַקּוֹרֵא בְּלֹא נְעִימָה וְשׁוֹנֵחַ בְּלֹא זְמֵרָה

All who read (scripture) without a melody or (repeats) the Mishnah without a tune.

Tosophos - It was customary to study with a tune as an aid to memory.

R M.A. Amiel - In Parshas Yisro, the song at the Reed Sea, precedes the portion of the giving of the Torah, teaching us that a prerequisite for Torah is 'shira' (song), which comes from the innermost part of the soul.

כָּל הַקּוֹרֵא בְּלֹא נְעִימָה וְשׁוֹנֵה בְּלֹא זְמֵרָה

All who read (scripture) without a melody or (repeats) the Mishnah without a tune.

It is frowned upon to read the Torah without a melody or the trop.

Melodies can demonstrate:

- heart felt feeling
- enraptured emotions
- nigunim of enthusiasm
- complete immersion
- concentration and memory

The song of the Torah.

כָּל הָאוֹחֵז סֵפֶר תּוֹרָה עָרוּם

Whoever takes hold of a Sefer Torah ‘naked’ (without a covering), will be buried without a covering.

Abaye - That means without the covering protection of religious performance.

Rabbi Reines - The Torah requires interpretation by the Rabbis. A “naked Torah.” needs to be clothed in Talmudic instruction for proper legal validity.

מֹשֶׁה תִּיקַן לָהֶם לְיִשְׂרָאֵל שֶׁיְהוּ שׂוֹאֲלִין וְדוֹרְשִׁין בְּעֵנֵינוּ שֶׁל יוֹם

Moshe taught that Israel should study and analyze the matters of the day (the current festivals).

(Vayikra 23:44) Moshe declared the appointed festivals to Bnei Israel, and that we should study Pesach on Pesach, etc. However, it is also correct to start the study of each holiday 30 days beforehand.

Both positions are correct. There is the study of Torah **as rules** about how to conduct ourselves, i.e., during the holidays. That requires study close to the time of the holiday. The other opinion is to study for the sake of study at all and anytime of the year.