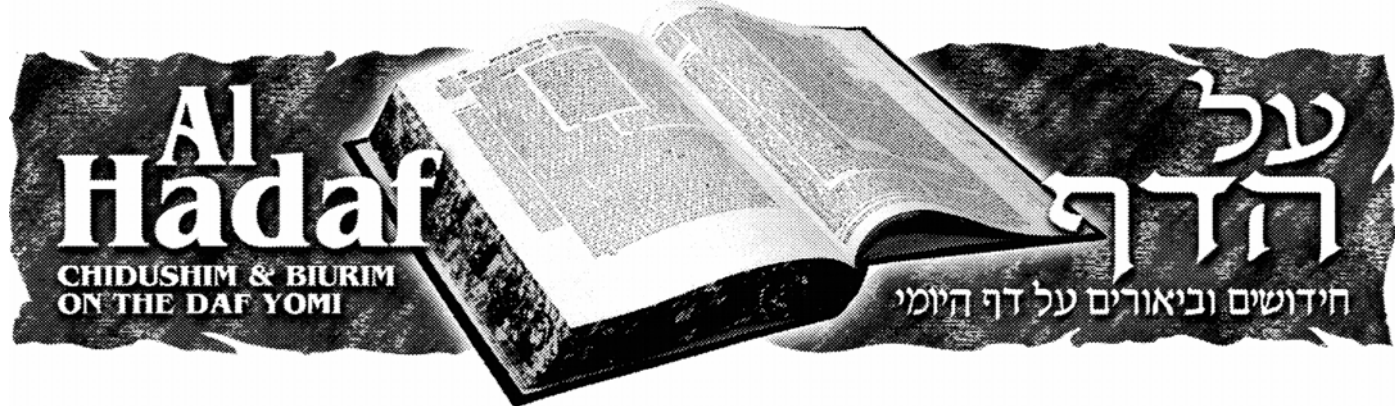


מוקדש לזכר נשמת בתנו ואחותנו היקרה מרת בתיה רחל זקהיים - ברעכער ע"ה
שעלתה בסערה השמימה יום כ"ב שבט - תנצב"ה
-הונצח ע"י ר' משה יוסף וונציה זקהיים ור' אליהו שמואל ואילה ברנאי נ"י



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• Edited by Rabbi Zev Dickstein •

מגילה דף ב-יז/ כא שבט תשס"ז

דף ב.

כפרים מקדימין ליום הכניסה

The Mishna says that people who dwell in large non-walled towns read the *megillah* on the 14th of Adar (Purim), but those who live in small villages may read the *megillah* earlier, on the *יום הכניסה* (day of assembly, which is the Monday or Thursday preceding Purim).

• Monday and Thursday are called the *ימי הכניסה* (days of assembly) because the villagers would often travel to the large cities on those days to have their disputes settled in the city courts which, as a rule, were in session only on Mondays and Thursdays. [The Ritva explains that the villagers would come to the city on Mondays and Thursdays to hear *kriyas haTorah*.]

Rashi explains that the sages permitted the villagers to perform the mitzvah of *megillah* prior to Purim because the villagers were generally unlearned folk who needed a learned city dweller to read the *megillah* on their behalf. The sages allowed them to fulfill the mitzvah of *megillah* on the *יום הכניסה* when they often travelled to the city anyway, so that they should not have to make another trip to the city on Purim.¹

The Rosh² disagrees with Rashi and maintains the reason the villagers were permitted to read the *megillah* on the *יום הכניסה* was not because they were unlearned folk and

incapable of reading the *megillah* themselves, but because it was difficult for them to gather a *minyan* for *megillah* reading in their sparsely populated villages.³

The Rosh argues that it is not permitted to have a city resident read the *megillah* on the *יום הכניסה* on behalf of some villagers (as Rashi says) because the rule is that one who is not obligated in a mitzvah cannot perform it on behalf of others (Mishna, Rosh Hashana 29a, see Al Hadaf *ibid.*). The Rosh asks how Rashi can permit a city dweller, who is not obligated to read the *megillah* on the *יום הכניסה*, to read the *megillah* on behalf of the villagers.

In explanation of Rashi's position, the Turei Even and R' Akiva Eiger suggest that Rashi does not mean that the villagers listen to the city dweller as he reads the *megillah*, but rather the villagers must read along with him from their own *megillos*. Thus, the *Baal koreh* from the city merely helps the villagers read the words of the *megillah*; he does not read it on their behalf while they listen silently to his reading (i.e., he is not מוציא them).⁴

דף ג.

מבטלין תלמידי תורה למקרא מגילה

The Gemara relates that the students in Rabbi's *beis hamedrash* would interrupt their Torah studies on Purim to go hear the *megillah*, because the mitzvah of *megillah* takes

precedence over the mitzvah of *talmud Torah* - Torah study. The Rambam⁵ adds: Since reading the *megillah* takes precedence over *talmud Torah*, it certainly takes precedence over other *mitzvos*.⁶

The Noda B'Yehuda's son, Horav Yaakov Landau,⁷ wonders why interrupting one's Torah learning to read the *megillah* is called bitul Torah - an interruption of Torah study. Reading or listening to the *megillah* should be considered Torah study since Megillas Esther is one of the twenty-four sacred books of the Torah (it is part of the scriptures) and consequently it should be obvious that one may interrupt his studies to read the *megillah*.⁸

In answer, the Rashash cites the *Shulchan Aruch*⁹ who writes that after a person completes *Tanach* (Tanach), and Mishna, he should spend most of his time studying Talmud. The Bais Ephraim¹⁰ explains that if one is capable of studying a topic of Torah which requires a great deal of mental exertion (e.g., Gemara and its commentaries) and instead spends his time studying less demanding topics (e.g., reading *Chumash* and *Navi*), it is considered as though he wasted time from Torah study (since he is not utilizing his full intellect). Therefore, interrupting a Gemara lesson to read the *megillah* would generally be forbidden under the law of bitul Torah - if not for the fact that the mitzvah of reading the *megillah* on Purim supersedes *talmud Torah*.¹¹

Horav Shlomo Kluger¹² answers that the study of *Tanach* and the *megillah* is a fulfillment of *talmud Torah* only when one studies them for the sake of *talmud Torah*. When one reads the *megillah* on Purim for the sake of the mitzvah of *megillah*, he does not simultaneously fulfill the mitzvah of *talmud Torah* with that reading.

The Aruch Hashulchan¹³ answers that time is wasted when a Torah class is interrupted so that the people could go to the synagogue to hear the *megillah*. Going from the *beis hamedrash* to the *beis haKenesses* (where the *megillah* is read) takes time and additionally, waiting until the *megillah* reading begins usually takes time. [The Ran explains that rather than read the *megillah*

for the students in the *bais medrash* where they studied, they would all travel to the central *bais haknesses* because it is a special mitzvah for the *megillah* to be read before a large crowd, *ברב עם* [הדרת מלך].] Therefore, interrupting Torah lessons to hear the *megillah* is considered bitul Torah and would be forbidden - if not for the fact that the mitzvah of reading the *megillah* (in the presence of a large crowd) takes precedence over other *mitzvos*.

דף ד.

נשים חייבות במקרא מגילה

- As a rule women are exempt from מצות עשה - time related *mitzvos* (such as *tzitzis* which is performed only by day).

R' Yehoshua b' Levi states that even though reading the *megillah* is a מצות עשה שהזמן גרמא, women are obligated in this mitzvah because אף אן היו באותו הנס - they, too, were included in miraculous deliverance from Haman's threat of annihilation.

Rashi (Arachin 3a) says that since women are obligated in the mitzvah of *megillah* they can be מוציא (read it on behalf of) men.¹⁴

The Bahag (cited by Tosfos) rules that women are not qualified to read the *megillah* on behalf of men. The Bahag indicates the mitzvah of *megillah* has two components: (a) קריאה (reading); (b) שמיעה (listening); and he holds that women are only obligated in שמיעה, whereas men are also obligated in קריאה.¹⁵ As stated above, one who is not obligated in a mitzvah cannot perform it on behalf of one who is. By extension, one who is exempt from a portion of a mitzvah cannot perform the mitzvah for one who is obligated in the entire mitzvah. Therefore, women who are exempt from קריאת המגילה cannot read the *megillah* for men. [Note: Based on the principle of שומע כעונה - listening is tantamount to reciting - a man can fulfill his obligation of קריאה by listening to another man read the *megillah* for him.]

The Marcheshes,¹⁶ in seeking a rationale for the Bahag's novel assertion, cites a Gemara below on 14a in which Rav Nachman says that *hallel* is not recited on Purim because קרייתא זו - the reading of the *megillah* takes the

place of *hallel* (for it is an expression of gratitude to Hashem).¹⁷

The Marcheshes thus points out that the reading of the *megillah* serves a twofold purpose: (a) it publicizes the miracle of Purim (פרסומי ניסא), (b) it is a fulfillment of the mitzvah to recite *hallel*.

The Marcheshes submits:

1. The obligation of פרסומי ניסא can be fulfilled through שמיעה, whereas the mitzvah of *hallel* requires קריאה - recitation (or having it recited on one's behalf - שומע כעונה).

2. Women are obligated in פרסומי ניסא but not in the mitzvah of *hallel*. Therefore the Bahag is of the opinion that whereas men are obligated in קריאת המגילה, women are only obligated in שמיעת המגילה and cannot read the *megillah* for men.¹⁸

• The Marcheshes points out that the *megillah* is read at night only for the purpose of פרסומי ניסא, and not for the sake of *hallel* (because the obligation to recite *hallel* on the festivals is always performed during the day¹⁹). Accordingly, he suggests that the Bahag would agree that women can be מוציא men on the night of Purim since their obligation on the night of Purim is the same (i.e., פרסומי ניסא, which requires only hearing the *megillah*).²⁰

• The Magen Avraham²¹ cites a Zohar Chadash (Medrash HaNe'elam Rus) that says that a woman should preferably not read the *megillah* herself but should listen to a man's reading.²²

דף ה.

אמר רב מגילה שלא בזמנה בעשרה

1] Rav says that when the *megillah* is read שלא בזמנה (in its irregular time), it may only be read in the presence of a *minyan* - a quorum of ten people.

Rashi explains that שלא בזמנה refers to the case of villagers who read the *megillah* before the 14th of Adar, on the יום הכניסה (the Monday or Thursday preceding Purim). Since there are not many people reading the *megillah* at that time, it must be read in public to publicize the miracle (פרסומי ניסא). [The Mishna Berurah²³ suggests that since the basis for requiring a

minyan is פרסומי ניסא, perhaps the *minyan* may even be comprised of קטנים - children who are below the age of Bar Mitzvah - because their presence also provides פרסומי ניסא.²⁴]

However, when the *megillah* is read on Purim, Rav says that it may be read even in private (without the presence of a *minyan*). Rashi explains that since at that time the *megillah* is read all over, there is sufficient פרסומי ניסא even if it is read in private.

The Chachamim (end of 2a) assert that the villagers were permitted to read the *megillah* on the יום הכניסה only during the time of the Bais Hamikdash. Today this is no longer permitted because of a concern that people might miscalculate the correct date for Pesach (as they might think that Pesach begins thirty days after the *megillah* is read). Accordingly, the Rishonim point out that Rav's halacha (requiring a public reading of the *megillah* when it is read on the יום הכניסה) was no longer relevant in his day since Rav lived after the destruction of the Bais Hamikdash.

The Tur²⁵ cites Rishonim that are of the opinion that if an individual embarks on a trip a few days before Purim (and cannot take a *megillah* with him) he should read the *megillah* (on the 11th, 12th or 13th of Adar) before he leaves on his trip. [There is no concern that the reading of the *megillah* by a single individual will cause a miscalculation of the date for Pesach.] Accordingly, Rav's halacha is relevant even today with regard to an individual who reads the *megillah* prior to Purim before embarking on a trip. According to Rav this individual must read the *megillah* in the presence of ten people since he is reading it שלא בזמנה.²⁶

The Rosh explains that Rav's halacha is relevant in the case in which Purim (or Shushan Purim) falls on Shabbos when the *megillah* is read on Thursday (or Friday, see Mishna 2a and Gemara 4b).²⁷

2] The Turei Even questions why when Purim falls on Shabbos must the *megillah* be read only in public. Since in such a case everyone advances the *megillah* reading to Thursday (or

Friday), there is the same פרסומי ניסא on that day as when the *megillah* is read on Purim (when private reading is permitted).

The Turei Even answers that according to the Rosh the reason the *megillah* may be read in private on Purim is not because everyone reads the *megillah* then (as Rashi says), but because the many other *mitzvos* that are performed on Purim (i.e., משלוח מנות, משתה ושמחה, ואיסור, generate sufficient פרסומי ניסא (הספד ותענית). When Purim falls on Shabbos and the *megillah* reading is advanced to Thursday, there is no added פרסומי ניסא on Thursday because the other *mitzvos* of Purim are not performed then. Therefore, to enhance פרסומי ניסא the Rosh holds that the *megillah* must be read in public on that day.²⁸

דף ו:

יגעתי ומצאתי תאמין

1] R' Yitzchak says that if one claims, יגעתי ולא מצאתי (lit., I have toiled and did not find) - "I have exerted myself in Torah study and did not succeed" - do not believe him because one who truly toils in Torah will certainly succeed. Conversely, do not believe one who claims that he attained success in Torah study without effort, because it is axiomatic that the acquisition of Torah knowledge requires יגיעה - exertion and diligence.

The Gemara explains that יגיעה guarantees success only with regard to חדודי (erudition or astuteness, i.e., the ability to properly comprehend Torah), but with regard to אוקמי גירסא - remembering one's learning (and having the ability to render accurate halachic decisions), success depends on סייעתא דשמיא - special Divine assistance.

The Gemara in Beitzah 38a relates that when R' Abba emigrated from Bavel to Eretz Yisrael he prayed to Hashem that the local *talmidei chachamim* should approve of his Torah thoughts and opinions. The Gemara reports, however, that when R' Abba arrived in Eretz Yisrael and tried to resolve a difficulty raised by the local *talmidei chachamim*, his answer was roundly rejected and he was scorned.

The Zer Zahav²⁹ suggests that R' Abba

earned his humiliation because his prayer was not appropriate. Since the ability to comprehend Torah (and to present valid logical arguments) depends solely on the degree of one's toil in Torah (as R' Yitzchak says), there was no point in R' Abba praying that he should be able to present satisfactory Torah thoughts. In order to dispel the notion that one can acquire Torah erudition through prayer, without exertion, R' Abba's prayer was rejected (even though he was a *talmid chacham* who toiled in Torah).

In contrast to the above, there is a different Gemara which implies that prayer for success in Torah study is appropriate. The Gemara in Berachos 28b relates that upon entering the *Beis hamedrash*, R' Nechunia ben Hakaneh would pray for Divine assistance in his Torah study. He would say יהי רצון - "May it be Your will, Hashem that I not stumble in halachic decisions...that I not declare prohibited that which is permitted."

The Zer Zahav explains that R' Nechunia ben Hakaneh prayed for Divine assistance in retaining his Torah knowledge and for the ability to render accurate halachic decisions. Regarding such matters prayer is appropriate, for our Gemara says that Divine assistance is required with regard to אוקמי גירסא.

2] Horav Aharon Kotler²⁹ notes that R' Yitzchak's use of the term יגעתי ומצאתי - I have toiled and I have found it - implies that the Torah knowledge that one acquires through his diligent study is likened to a found object or a gift, rather than an acquisition that one is entitled to. He explains that R' Yitzchak is teaching that there is a guarantee from Hashem that one who expends proper יגיעה for Torah study will gain an understanding and wisdom which exceeds his natural capability - as a reward for his efforts. Therefore the Torah wisdom attained through יגיעה בתורה is viewed as a מציאה (or gift), rather than a purchase.³⁰

Alternatively, the Vilna Gaon³¹ explains that the term מציאה alludes to the Gemara in Niddah (30b) which says that every fetus is taught the entire Torah in his mother's womb, and when he

exits the womb a malach (angel) causes him to forget the Torah. The forgotten Torah is considered an אבידה - a lost object. When one studies and re-acquires the Torah wisdom that he learned in his mother's womb, it is considered as though he has retrieved a lost object and the Torah is called a מציאה - found object.

דף ז. משלוח מנות איש לרעהו

The *megillah* says that there is a mitzvah on Purim of משלוח מנות איש לרעהו - sending portions one to another. R' Yosef deduces from the plural term מנות (portions) that one must send at least two portions of food³² to at least one friend.³³ The Rambam³⁴ writes that this is the minimum requirement. However, if one sends משלוח מנות to more than just one friend he is משובח³⁵ - praiseworthy.

The Terumas Hadeshen³⁶ explains that the purpose of this mitzvah is to ensure that everyone will have sufficient food for the Purim feast.

The Ramoh³⁷ writes that if one tried to give his friend משלוח מנות but the friend refused to accept it, he has fulfilled his mitzvah and he need not give another friend instead. The Chasam Sofer argues that if the purpose of the mitzvah is to provide one's friend with food for the seudas Purim, then it is not logical that one fulfills the mitzvah unless the friend agrees to accept the gift.

The Chasam Sofer,³⁸ thus suggests, that according to the Ramoh there is a different reason for the mitzvah of משלוח מנות. He cites the Manos Halevi who says that the mitzvah of משלוח מנות was instituted to promote friendship and harmony between friends and neighbors. The mitzvah was given to counter Haman's argument that the Jewish people are an עם אחד - a nation of discordant people. The act of offering משלוח מנות to a fellow man automatically sends a message of goodwill even if the gift is declined.

The K'sav Sofer³⁹ maintains that according to this understanding of the mitzvah one cannot fulfill the mitzvah of משלוח מנות with an

anonymous gift. If the beneficiary of the משלוח מנות does not know who sent him the gift, he obviously will not know to whom to be grateful, and the משלוח מנות will not achieve the desired effect of harmony and goodwill.

On the other hand, according to the Terumas Hadeshen, one who sends משלוח מנות anonymously has fulfilled the mitzvah, since he provided the recipient with food for the Purim feast.

דף ח: ספרים נכתבים בכל לשון

The Mishna says that in contrast to tefillin and mezuzos which must be written in אשורית - lashon hakodesh (and in the square script used by scribes today), the twenty-four books of Tanach (scripture) may be written in any language.

There are several understandings of this halacha:

(a) The Ramban indicates that this halacha pertains to the mitzvah of *kriyas haTorah* - reading from the sefer Torah in the *beis haKenesses*. The Mishna teaches that even if the sefer Torah is written in a foreign language, it is valid for *kriyas haTorah*.

(b) The Ran indicates that this halacha pertains to the mitzvah of ספר תורה - writing a sefer Torah. [There is a mitzvah for every Jew to write his own sefer Torah, or to commission a sofer to write it for him, see Al Hadaf to Sanhedrin כא דף.] The Mishna teaches that one fulfills this mitzvah even if the *sefer Torah* is written in a foreign language.

The Turei Even finds difficulty with this approach because the mitzvah to write a sefer Torah pertains only to the Torah itself (חמשה - the five books of Moses), but not *Nevi'im* and *K'suvim*. The words of the Mishna indicate that the Mishna's halacha is relevant to all twenty-four books of Tanach.

(c) The Turei Even explains that the Mishna teaches that it is permitted to write Tanach in a foreign language for one's private study (but not *tefillin* and *mezuzos*). However, one does not fulfill the mitzvah of ספר תורה if he writes a sefer Torah in a foreign language.

(d) The Meromei Sodeh explains that the Mishna's halacha pertains to *k'dushas seforim* (the sanctity of holy books). The Mishna teaches that *tefillin* and *mezuzos* which were written in a foreign language do not contain sanctity, but *Tanach* written in a foreign language must be treated with sanctity.⁴⁰

דף ט . מעשה בתלמי המלך

The Gemara relates that Talmi Hamelech (King Ptolemy), an Egyptian king, once sequestered seventy-two Jewish sages in seventy-two separate rooms and ordered each one to translate the Torah into Greek. The translators decided to revise several difficult Torah verses to prevent King Talmi from misunderstanding and mocking the Torah (because they discerned that Talmi was neither prepared nor willing to accept the sages' explanation of these verses). Miraculously, all seventy-two sages wrote identical translations to the Torah, all of them modifying the Torah in the exact same manner.

The historian Josephus Flavius relates in Sefer Yosefun⁴¹ that King Ptolemy was extremely impressed with the sages' translation of the Torah. The non-Jewish king and his minister publicly praised the beauty of the Torah and the wisdom of the Jewish sages, and they sent gifts to the Bais Hamikdash.

Despite the seemingly great kiddush Hashem, this event was considered a sad chapter in Jewish history. The Bahag⁴² (citing Megillas Taanis) relates that during that period the world was cloaked in darkness for three consecutive days, and that it is customary to fast on the 8th of Teves which is the date this venture began.

The Chasam Sofer⁴³ explains that while this translation enabled non-Jewish scholars to admire the Torah's wisdom, it only made it possible for them to appreciate the beauty apparent on the Torah's surface. However, the deeper meaning of the Torah with its inner secrets was lost in the translation. Many Jewish people began viewing the Torah through the eyes of the non-Jewish scholars who mistook the

Torah as a secular book of knowledge and philosophy. They stopped appreciating the fact that each word of the Torah is laden with meaning and depth, and they lost sight of the fact that Torah study brings one closer to Hashem.

In addition, the Chasam Sofer writes that prior to this incident, the masses were not knowledgeable in foreign languages, and the knowledge of the sciences was known to the sages only through the study of Torah. Having a Greek translation of the Torah, opened the floodgates for the study of the Greek language, and consequently, for the study of Greek sciences and philosophy as well. Therefore, it was considered a sad event because it resulted in a continuous reduction of Torah study and mitzvah observance.

דף י . מקריבין אע"פ שאין בית

The Gemara cites a dispute as to whether the *kedusha* initially conferred upon the Bais Hamikdash site when it was built departed at the time of the churban, or not.

R' Yehoshua is of the opinion that קדושה לבא - ראשונה קידשה לעתיד לבא - the original *kedusha* of the Bais Hamikdash site is eternal - and therefore he says מקריבין אע"פ שאין בית - it is permissible to sacrifice *korbonos* even after the destruction of the Bais Hamikdash because the site is still holy.

The Rambam⁴⁴ rules in accordance with R' Yehoshua that the Bais Hamikdash site is still holy today and therefore he says that one who enters the Temple Mount in a state of *tumah* is חייב כרת - subject to the *kares* penalty.⁴⁵

The Sheilas Dovid⁴⁶ writes that even though the Rambam rules that the site of the Bais Hamikdash is still holy today, there are many halachic obstacles which make offering *korbonos* today impossible.

Some of the concerns raised by the Sheilas Dovid are: (a) We cannot ascertain the precise area of the Bais Hamikdash and *mizbeach* and it is imperative that a *korbon* be offered only on the *mizbeach* site that was delineated by the *nevi'im* at the time of building of the Bais

Hamikdash.⁴⁷ (b) The *mizbeach* stones must be cut with only the *shamir* (special insect that can cut stone evenly), not with other instruments. Since we do not have the *shamir*, we cannot build a valid *mizbeach*.⁴⁸ (c) We lack תכלת (which requires blue dye from the chilazon) without which we cannot manufacture *bigdei kehunah*, and a Kohen may not perform the avodos of the *korbon* without *bigdei kehunah*. (d) We are not sufficiently certain of the lineage of the *Kohanim* today.⁴⁹ Therefore without a navi to reveal to us who is a genuine Kohen, no one is qualified to perform the avodah. (e) Everyone is טמא מת and we do not have a *parah adumah* to purify ourselves of this *tumah*.⁵⁰

Another point to consider (even if some of these concerns could be alleviated) is that the Minchas Chinuch writes that even according to the one who holds that the Temple site is holy today, and *korbonos* may be offered there, there is no obligation today to offer *korbonos*.

Moreover, the Aruch Laner⁵¹ infers from the posuk (Vayikra 26:31 - והשמתי את מקדשיכם - ולא אריח בריח ניחוחכם) that a *korbon* brought today lacks the benefit of ריח ניחוח (i.e., it doesn't provide satisfaction to Hashem).

דף יא.

הוא אחשוורוש המלך מהודו ועד כוש

The *megillah* begins by telling us that Achashveirosh's kingdom extended from Hodu until Cush, [which encompassed] one hundred and twenty-seven lands.

The Gemara cites a dispute between Rav and Shmuel. One says that Hodu and Cush were at two ends of the world and the *megillah* is telling us that Achashveirosh's rule spanned the entire world. The other maintains that Hodu and Cush were neighboring countries and the *megillah* is telling us that Achashveirosh had the ability to control and rule over all 127 lands of his regime with the same might that he ruled over Hodu and Cush (which were relatively easy to rule because of their proximity).

The Midrash Lekach Tov⁵² explains that Rav

and Shmuel were not disputing the location of these two countries, for such a dispute could have been decided by examining a map or asking a geographer. They agree that Hodu and Cush were neighboring countries. However, since the earth is a sphere, one opinion views Hodu and Cush as being at two distant ends of the earth. He maintains that the posuk is referring to all the lands that lay between Hodu and Cush when circling the earth via the long route. The other opinion maintains that the posuk means to say that Achashveirosh was able to control his entire kingdom with the same authority as he controlled these two neighboring countries.

R' Akiva states in the Midrash⁵³ that the 127 lands of Achashveirosh's kingdom corresponds to the 127 years that Queen Esther's ancestor, Sorah Imeinu, lived (Bereishis 23:1). The Midrash Shmuel explains that Achashveirosh was a wicked person who did not deserve to rule over such a large kingdom. The Midrash is attributing his kingdom to the merits of the ancestor of his queen to be.

The Alshich⁵⁴ explains that the *megillah* invokes the memory of Sorah in referring to Esther to teach that although Esther was not spared from the hands of Achashveirosh as her ancestor Sorah was spared from Pharaoh (Bereishis 12:17), she was still a righteous woman. The only reason that Hashem did not spare her from Achashveirosh was that her union with him was necessary in order to save *Klal Yisrael* from annihilation.

דף יב.

מפני מה נתחייבו שונאיהן של ישראל כליה

The fact that Haman almost succeeded in annihilating the Jewish nation indicates that they deserved such a fate because of their sins (and were saved only because they fasted and did teshuva). The talmidim of R' Shimon bar Yochai suggested that their fate was warranted because they derived pleasure from Achashveirosh's feast.

R' Shimon bar Yochai, however, argued that this sin was not sufficient basis for the destruction of all the Jews because only the Jews

of Shushan partook in the feast. Consequently, he maintains that they were deserving of their fate because when Nevuchadnezzar was king they prostrated themselves before a golden statue made in the king's image.

The Maharal⁵⁵ asks why Hashem delayed punishment and not punish the Jewish people in the times of Nevuchadnezzar when they committed the sin.

The Yaaros Devash⁵⁶ suggests a fascinating answer. The Midrash⁵⁷ relates that Nevuchadnezzar adorned the golden statue with the Kohen Gadol's *tzitz* (head plate) that he plundered from the Bais Hamikdash. Thus the Jews were cleared of any guilt at that time because they could argue that they were bowing to Hashem (whose name is inscribed on the *tzitz*), not to the idol. However, this argument was subsequently discredited during the feast of Achashveirosh, as will be explained.

Chazal tell us that Achashveirosh used the holy vessels of the Bais Hamikdash for serving drinks at his feast (מכלים שונים).⁵⁸ Making personal use of the vessels of the Bais Hamikdash is a grave sin (מעילה בהקדש) which carries the penalty of מיתה בידי שמים (death through the hands of Hashem). Nevertheless, this sin was not the reason the Jews deserved extinction because they argued that the vessels were no longer sanctified, as will be explained. The posuk in Yechezkel (7:22), in foretelling the destruction and desecration of the first bais hamikdash, states "ובאו בה פריצים וחללוה" - the ravagers will enter [the bais hamikdash] and desecrate it. The Gemara in Avodah Zorah 52a infers from the expression "וחללוה" that the vessels of the bais hamikdash became *chullin* (devoid of sanctity) when the bais hamikdash was conquered (see Al Hadaf *ibid.*). Therefore, it could be argued that the plundered vessels used at the feast were no longer sanctified and their use did not incur the death penalty.

Thus, by their behavior at the feast the Jews demonstrated that they considered the plundered vessels of the Bais Hamikdash to be defiled and devoid of sanctity. Consequently, they no longer were able to claim that they intended to prostrate

themselves before the *tzitz* rather than to worship the idol, for the plundered *tzitz*, by their own admission, was devoid of sanctity. Therefore, the death verdict for worshiping the image of Nevuchadnezzar was not sealed until the time of Achashveirosh's feast.

דף יג.

כל המגדל יתום ויתומה בתוך ביתו
מעלה עליו הכתוב כאלו ילדו

The posuk in Shemos 2:10 relates that Moshe Rabbeinu was taken from his home and raised in Pharaoh's palace by Pharaoh's daughter (Basyah). Since Basyah raised Moshe, the posuk in Divrei Hayamim I 4:18 refers to her as the woman who gave birth to Moshe.

The Gemara derives from this that a couple who rears an orphan (or any forsaken child⁵⁹) in their home is considered by the Torah as though they are his natural parents.⁶⁰

This statement has several halachic ramifications:

(a) The Chachmas Shlomo⁶¹ deliberates whether one fulfills the mitzvah of having children (פרו ורבו) by raising an orphan in his home.⁶²

(b) The Hagaos Maimonios⁶³ maintains that if one refers to his adopted son in a legal document as "my son so-and-so," the document is valid because our Gemara says that raising a child is akin to fathering him. [The Tumim,⁶⁴ however, qualifies this *halacha*. He says if the father has a natural son with the same name as his adopted son then such a document is invalid since it lends itself to misinterpretation. In such a case the father would have to clearly specify in the document that he is referring to his adopted son.]

(c) The Chasam Sofer⁶⁵ indicates that when an adopted child signs his name on a document, or is called to the Torah, he may refer to himself as Reuven, the son of his foster father, instead of the son of his natural father. [The T'shuvos Tzur Yaakov⁶⁶ maintains that if an adopted child divorces his wife, he must be referred to in the *ט* as Reuven, the son of his natural father, not the son of his foster father. Consequently, he disapproves of an adopted child being called to the Torah with his foster father's name because

of a concern that that name might be used in a divorce.]

(d) The Chasam Sofer⁶⁷ rules that an adopted child may recite *kaddish* after the passing of his foster father. However, where there is a conflict (i.e., in a *shul* where they allow only one person to recite *kaddish*), the natural children take precedence.⁶⁸

דף יד.

רב נחמן אמר קרייתא זו הלילא

The Gemara offers three reasons why *hallel* is not recited on Purim as it is on Chanukah and other festivals.

(a) There is a rule that (subsequent to b'nai Yisrael's conquest of Eretz Yisrael) *hallel* is not recited for miracles that occur in chutz la'aretz. Since the miracle of Purim occurred in Persia, *hallel* is not recited.

(b) Rav Nachman explains that קרייתא זו הלילא - the reading of the *megillah* is equivalent to reciting *hallel*.

(c) Rava explains that *hallel* on Purim is not appropriate because b'nai Yisrael, after their deliverance from Haman's plot, were still subservient to Achashveirosh. In *hallel* it states ה'הללו עבדי ה' - Servants of Hashem, sing praises, - which implies that the praises of *hallel* should be recited by those who are solely in the service of Hashem and not by those who are under the dominion of a foreign ruler.

The Meiri points out that there is a practical halachic difference between these reasons.

According to Rav Nachman who says קרייתא זו הלילא, if one is unable to read (or hear) the *megillah* on Purim, he is obligated to recite the standard text of *hallel* instead (since he is unable to fulfill the *hallel* obligation via the reading of the *megillah*).

The Meiri concludes that the halacha follows Rav Nachman and therefore rules that one who is unable to attend a *megillah* reading on Purim is obligated to recite *hallel*.⁶⁹

The Shaarei T'shuva⁷⁰ submits that since the sages never instituted the recitation of [the standard text of] *hallel* on Purim, it may not be recited even if one does not have a *megillah*. The Shaarei T'shuva writes, however, that it is

permitted to recite *hallel* without a *bracha* because *hallel* is comprised of passages from Tehillim and there is no restriction on reciting Tehillim. In conclusion he writes that if one does not have access to a *megillah* on Purim he should read the *megillah* from a chumash (if available) and also recite *hallel* without a *bracha*.⁷¹

דף טו.

ותתחלחל המלכה מלמד שפירסה נדה

The *megillah* (4:4) states that when Esther was informed of Haman's conspiracy to annihilate her nation, ותתחלחל המלכה - the queen became frightened. Rav says that the term ותתחלחל implies that she began to menstruate as a result of the fright.

The Ben Yehoyada questions the significance of this seemingly unnecessary, and unpleasant detail.⁷²

The *megillah* relates that Esther, intending to implore Achashveirosh to cancel Haman's decree, invited Achashveirosh and Haman to join her in a private banquet. The Gemara (15b) questions Esther's motive for inviting Haman to this private party.

The Vilna Gaon links the answer to both of these questions to a Gemara in Pesachim. The Gemara in Pesachim 111a states that a woman should not pass between two men and a man should not pass between two women. [Rav Papa says that if they do pass between, the remedy is to recite certain p'sukim (see Gemara and Rashbam ibid.).]

The Gemara adds that it is particularly dangerous if the woman passing between the two men is a niddah. If she is at the beginning of her menstrual period, one of the men will be harmed and killed as a result, and if she is at the end of her period she will cause them to quarrel. [In this case too, the Gemara says that one can ward off this danger by reciting a posuk, cf., Tosfos *ibid.*]

The Vilna Gaon⁷³ conjectures that Esther schemed to save her nation by passing between Haman and Achashveirosh during her banquet, thereby causing fatal harm to one of them (or causing them to quarrel).⁷⁴

דף טז:
מרדכי היהודי משנה למלך אחשוורוש
וגדול ליהודים ורצוי לרב אחיו

At the end of the *megillah* it states Mordechai was elevated to serve as the highest minister in Achashveirosh's court, and he gained the approval of רב אחיו (most of his brethren). The Gemara infers from the fact that it does not state כל אחיו (all his brethren) that some of Mordechai's colleagues in the Sanhedrin did not approve of his ministerial post; they felt that it detracted too much time from his Torah study. The Gemara also deduces from another posuk that Mordechai's stature was lowered (with respect to his colleagues) because his public service detracted from his involvement in Torah study.

Rav Yosef derives from this⁷⁵ that גדול תלמוד - the study of Torah is more important than saving lives - for Mordechai was faulted for spending time at the king's court even though it was for the purpose of protecting the Jewish nation from harm and destruction.

The commentators wonder how to reconcile R' Yosef's rule (גדול תיית יותר מהצלת נפשות) with the rule אין דבר עומד בפני פיקוח נפש - there is no sin that stands in the way of saving lives [except for idolatry, adultery, and murder]. Indeed, the *Shulchan Aruch*⁷⁶ rules that charity funds that were designated for the advancement of Torah study (e.g., for a Yeshiva or Kollel) may be

diverted to pay a governor's tax because failure to pay the tax could lead to life endangerment for the Jews. Evidently, the *Shulchan Aruch* is of the opinion that *pikuach nefesh* takes precedence over all *mitzvos*, even over the mitzvah of *talmud Torah*. Since *pikuach nefesh* overrides Torah study it is difficult to understand why Mordechai, who was involved in saving lives, was faulted for interrupting his Torah study.

The Taz⁷⁷ answers that although one is obligated to interrupt his Torah study in the face of *pikuach nefesh*, it is a greater z'chus for one to study and not be faced with such a dilemma. The Chasam Sofer⁷⁸ explains that if one's Torah study is beloved to Hashem, Hashem would not present him with *pikuach nefesh* opportunities so as not to cause an interruption in his learning. The fact that Mordechai was confronted with the opportunity to save *Klal Yisrael* was construed by his colleagues as an indication that his involvement in Torah study was lacking.

Alternatively, the Ben Yehoyada suggests that Mordechai was not faulted for his part in the story of Purim (when he saved *Klal Yisrael* from certain death), but rather for accepting a high post in the government afterwards. Even though he intended to use his post to deflect any harmful decrees that might ensue, since there was no known danger or crisis at the time, a decrease in Torah study was not warranted.⁷⁹ ■

12) בהג' חכמת שלמה על או"ח סימן תרפ"ז (מובא בספר "תהלה ליונה", וע"ש שהביא ביאור בזה בשם הגר"י קונט' בעניני חנוכה ופורים ס"ד בהגה"ה).
 13) סימן תרפ"ז ס"ה.
14) ד.ד. וכן נראה דעת הרמב"ם ריש הלכות מגילה הלכה א' ובי' (ע"ש במ"מ סוף הל' בי' ובהג' מימ' סוף אות א').
 15) כן מדויק בריש תוס' כאן דטעם הבה"ג דאין נשים מוציאות אנשים משום דנשים אינן חייבת אלא בשמיעה ולא בקריאה כאנשים, ע"ש, וכ"כ הרא"ש כאן בסיון ד' ובתוס' בערכין דף ג', וע"ש ברמ"א סימן תרפ"ט ס"ב בשם המרדכי דאשה שקראה המגילה לעצמה מברכת לשמוע מגילה (ולא על מקרא מגילה).
 16) ח"א סימן כ"ב סק"ט, וע"ש בריש הסי' שפרש דעת הבה"ג באופן אחר, וע"ש באור שמוח ריש הלכות מגילה מש"כ לפרש דעת הבה"ג.
 17) ובמאירי לקמן דף יד. כ' דקיי"ל כר' נחמן, וע' לקמן שם שהבאנו בשם המאירי שאם היה במקום שאין לו מגילה שקורא את ההלל.
 18) כלומר, ע"י קריאת האשה אין האיש יכול לצאת ידי חובת הלל שלו כיון שהיא פטורה מהלל, והנה ע' בספר המכתם לקמן דף יד. שמבאר קרייתא זו הללא משום דכשיקרא וישמע המגילה הוא יתעורר לתת שבח והודאה לה, מבואר דקריאת המגילה אינו אלא הי"ת שיתעורר לומר הלל, ולפי"ז לכאן אפי' אם אשה פטורה מהלל מ"מ אין לפוסלה מלהוציא איש בקריאת המגילה דמ"מ האיש יתעורר לומר הלל ע"י קריאתה.
 19) [לכאן צ"ע מהא דקורין את ההלל בליל פסח, וע' מהרש"א לקמן דף יד. ד"ה קרייתא שהק' דכמו דקורין את ההלל בליל פסח וגם ביום יש ללמוד שיש חיוב קריאת מגילה גם בלילה, וקשה ליה להמהרש"א למה גמ' לעיל דף ד. בענין דרשה לזה שקורין את המגילה בין ביום ובין בלילה].
 20) ועל פי זה כתב שיש לפרש לשון הגמ' בערכין דף ג. - הכל כשרין לקרות המגילה, לדעת הבה"ג איירי בלילה שאז אשה כשרה להוציא אפי' אנשים (וא"צ לדחוק כמשי"כ תוס' שם דר"ל דנשים מוציאות רק נשים אחרות), והנה ע' טורי אבן שמבאר דעת הבה"ג דאנשים חייבים במגילה מדברי קבלה שהוא כעין של תורה משא"כ נשים אינן חייבות אלא משום סברת אף הן היו וכו', שהוא חיוב דרבנן, וע' שו"ת

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1) והא דתנינן לקמן דף ד': (ומובא כאן בגמ' דחכמים הקילו על הכפרים להיות מקדימין משום שמשפיקין מים ומזון לאחיהם שבכרכים, ע' בחי' הרשב"א ובשפ"א שם.
 2) בפרק קמא דיבמות סימן ט'.
 3) ותוס' ביבמות דף יד. ד"ה כי אמרין כתב דבני הכפרים היו קורין לעצמן בכפרים ביום הכניסה משום שדרכן היו לכנוס אז לביהכ"נ משום חיוב קריאת התורה.
 4) אולם ע' ריטב"א כאן שמבאר דמותר לבן עיר להוציא בן כפר וליכא בזה משום כל מי שאינו מחויב בדבר אינו מוציא אחרים אלא דומה לדין אע"פ שיצא מוציא, ע"ש ביאור הדבר, וע' ספר תהלה לינה מש"כ לבאר יסוד הפלוגתא, וע"ש בקובץ הערות על יבמות סימן מ"ח ס"ק י"ד (ד"ה וקשה וד"ה אבל גירושלמי) בהגדרת בר חיובא לענין דין מי שאינו מחויב בדבר.
5) ד.ד. ז"ל הרמב"ם בהל' מגילה פ"א ה"א - וכן מבטלין תיית לשמוע מקרא מגילה קל וחומר לשאר מצות וכו'.
 6) ע' רמ"א סי' תרפ"ז ס"ב שפסק דאין דוחין מצוה דא' מפני מקרא מגילה אא"כ אפשר לקיים שניהם (וכ"כ הר"ן כאן), וע"ש בט"ז סק"ב שחולק וס"ל דמקרא מגילה קודמת לשאר מצות אפי' כה"ג (וכ"כ בפסקי תוס' פ"ק דערכין אות י"ט).
 7) מובא בשמו בשו"ת בית אפרים סימן ס"ז.
 8) [יש להוסיף עוד דכיון דקריאת המגילה הוי תיית תו ליכא למילף דקריאתה דוחה שאר מצות (כמשי"כ המרבי"ם) דאולי תיית שאני דלא חשיב קריאת המגילה הפסק בכלל].
 9) (הל' תלמוד תורה) יו"ד סימן רמ"ו סוף ס"ד.
 10) סימן ס"ח.
 11) וע"ש ברש"ש שתי' עוד דהב"ע דהתלמידים כבר שמע המגילה ומי"מ הרב צריך לבטל לימודן כדי לקרות המגילה לעצמו.

נוביק או"ח סימן מ"א שמחדש דמדברי קבלה ליכא חיוב מגילה אלא ביום ולא בלילה והא דאמרינן כאן דחייב במגילה גם בלילה אינו אלא מצוה דרבנן בעלמא, היוצא מזה לכאן דבה"ג יודה דבלילה אשה יכולה להוציא אשה (כמש"כ המרחתה), ודו"ק.
21) סימן תרפ"ט סק"ו.
22) (ולא הביא טעמו), וע"ע שם סק"ה שכי' הדטעם שאין לאשה להוציא אנשים משום כבוד הצבור ואפי' ליחיד אינה מוציאה משום לא פלוג, ועי' משני"ב שם בשערי ציון והביא בשם הקרבן נתנאל כאן דאין לאשה להוציא נשים רבות דזילא בהו מילתא.
ה'נ
23) סימן תרפ"ח סק"ב.
24) ר"ל דהחיוב עשרה אינו משום דהוא חובת ציבור כקרה"ת אלא משום פרסומי ניסא ולכך קורא אפרס דסגיי בקטנים (ועי' בהג' אשר"י כאן בשם הא"י שכתב חקר בזה), וכעין זה מצינו ברין בראש השנה דף כז: שמבאר דכיון דאינו חובת ציבור יכל לציאת אפי' אחורי ביה"כין כיון שבמקום קריאתה יש שם עשרה ושמע ממקום שיש פרסומי ניסא, והנה יש לעורר דכאן מצד המשני"ב דגם קטנים מצטרפים ובסימן תרפ"ח סי"ג נקט המשני"ב דלא מהני קטנים, וצ"ע (ובאמת צ"ע מדברי המשני"ב שם בסיומן תר"צ דמצד לחלק בין נשים דכי הרמ"א שם דאולי מצטרפים, לקטנים דאינן בני חיובא, שהרי מקור דברי הרמ"א הוא הג"א כאן על הר"א"ש ובהג"א מבורא למעט להדיא דאפי' מי שאין בני חיובא (כקטנים) מצטרפים).
25) סימן תרפ"ח, וכן קייילי בשו"ע שם סי"ז, ועי' ריטב"א שהביא דין זה בשם בעל המאמר (ותוספתא).
26) כ"כ המשני"ב שם סק"ב שקראנו ביי"ג דוקא בקיבוץ עשרה (וע"ש בשם המאירי בדב"ע בד קורא אותה אפי' בלי יו), ועי' בשו"ע שם בפוסק דבכ"ה"ג (שלא בזמנה) יקראה בלי ברכה משום חדש לאלו דס"ל בזה"ז: תו ליכא דין קריאה קודם י"ד.
27) וכן קייילי בשו"ע סימן תר"צ סעיף י"ח דלכתחילה צריך לחזור אחר עשרה כבה"ג (בפורים משולש), אולם עי' בפסקי תשובות שם אות 25 בשם שו"ת שלמת חיים סימן ק"ב וק"ג ועוד אחרונים שחולקים על פסק זה וס"ל דקריאת המגילה בער"ש כחשל פושן פורים בשבת מיקרי זמנה וא"י עשרה, ועי"ע בספר הנ"ל בסימן הנ"ל אות י' שבהיא בשם הגרי"ז דאם קורין כ"א תוך מגילה עם השי"ץ לא חשוב כקריאה בצבור אלא צריך שהיא לכה"פ עשרה ששומעין מן השי"ץ, והביא שהחזו"א חולק וס"ל דפירי מיקרי קריאה בצבור אפי' אם כ"א קורא בלחש עם השי"ץ, ע"ש, ולכאן יש לעורר על דברי הגרי"ז דא"י לא מיקרי קריאה בצבור אפי' כ"א יש עשרה שיוצאין ידי חובתן בקריאת השי"ץ שהרי יחיד היוצא לדרך ג"כ צריך לקרותו בצבור הגם שהציבור אינן יוצאין אז ידי חובתן).
28) עי' פניי שקי' דלכאן רש"י מודה להראשי דצריך עשרה כחשל י"ד בשבת דכן משמע מתוך המשך הסוגיא דבכ"ה"ג כחשל פורים בשבת הוי קריאתה בערב שבת שלא בזמנה, וע"ש מה שתי"ך.
ה'י
29) בסוף הקדמתו ל"איסור והיתר".
30) משנת רבי אהרן (מאמרים ושיחת מוסר) ח"א ריש מאמר "עמלה של תורה" (דף ל"ט בדפי הספר), ועי"ע בבית הלוי ע"ת"ת שמבאר הפסוק עלית למרום שבית שבי לקחת מתנות (תהילים סח-ל), דלשון שבי שזכה על מה שזכה ע"י עמלו, ולשון מתנה שידך לאוקמי גירסא שבה לאדם דוקא ע"י סייעתא דשמיא.
31) ויש לבאר הפסוק עלית למרום דמתחילה ע"י יגיעה וזכה לקצת ידיעת התורה שהוא כשבי, ואח"כ זוכה ליותר ממה שמגיע לו ע"פ דרך הטבע ונעשה כמתנה (עי' בית הלוי הנ"ל).
32) בפירושו על משלי טו-כו, וכן מובא בשמו בספר מעלות התורה מאחייו של הגרי"א (מובא בתהלה ליונה).
ה'יב
33) ברשי"י משמע דצריך ב' מיני אוכל, וברמב"ם פ"ב מהל' מגילה הטי"ו משמע דסגי בב' מנות ממין אחד (שכתב שם ב' מנות בשר), אולם עי' בערה"ש סימן תרצ"ה סי"ד שנקט דבעינן ב' מינים דוקא אפי' לדעת הרמב"ם וב' מנות בשר שכי' הרמב"ם היינו משני מיני בשר, ועי' שם באשל אברתם שנסתפק בה.
34) משמע דבדברי המג"א סימן תרצ"ה ריש סי"ב, דמקיים המצוה אפי' כשנתן רק מנה אחד לב' ריעים כיון שנתן כל החל ב' מנות דלא אמרו ב' מנות דאחד אחד אלא להקל, (אולם לא מצאתי מי שעמד על זה, וצ"ע), ועי' ברין כאן דמשמע דבעינן דוקא ב' מינים לאיש אחד כדי שיהא דבר חשוב, וכן מבורא בב"ח, ע"ש.
35) פ"ב מגילה הטי"ו, ומובא בשו"ת תרצ"ה סי"ד, וז"ל - כל המרבה לשלוח לריעים משובח (ונראה דכוננו על מי שמרבה לשלוח להרבה ריעים).
36) אולם עי' ברמב"ם שם פ"ב דמגילה הלכה י"ז שכתב דמוטב להרבות במתנות לאביונים מלהרבות בסעודתו ובשלוח מנות לריעי, ע"ש (ויש לעיין אי מיקרי משובח אפי' כשעבר על דין זה ומרבה יותר בשלוח מנות מבמתנת לאביונים).
37) סימן קי"א.
38) סימן תרצ"ה ס"ד.
39) א"ח סימן קצ"ו.
40) א"ח סימן קמ"א.
ה'יג
41) ומבאר דטומאת ידיים תלוי בקדושת ספי"ת משום דמבורא בשבת דף יד. דגורו טומאה ככתבי הקודש כדי שישמור על קדושתה, וע"ש עוד שמצד דקריאת התורה ג"כ תלי בקדושת הספר (והביא שכ"כ בשו"ת המר"ב"ס), וממילא י"ל דגם הרמב"ן פירש כך דקריאת מתני' איירי מדין קדושת הספר, וממילא לפנין דס"ת שנתכב כל לשון כשר לקרחה"ת כיון שיש בו קדושת הספר (וכן צ"ל לכאן דמה שייך דין קרחה"ת בתפילין ומזוזות).
ה'יד
42) כך ראיתי בדברשות חת"ס ח"א בדרוש לח' טבת בהספד על הגי' ר' וואלף אהרן ז"ל (דף ע' סוף טור ד'), ולהלן שם הביא כן גם בשם ס' מאירת ישראל, ובדף פ' סוף טור ג' כ"כ בשם ס' פירי הזכרונות דברי הימים".
42) מובא בטוש"ע או"ח בסימן תקפ"ג, ובמסכת ספר תורה (נדפס אחר מסכת עדיות) פ"א הי"א איתא - הדיום שכתבה שבעים זקנים את התורה ליונית לתלמי המלך היה קשה לישראל כיום שעשו את העגל שלא היה יכול להתרגם כל צרכה.
43) הנ"ל (נקת דבריו מובא כאן בח"י חת"ס חת"ס).

ב	לז"נ אסתר בת ר' חיים ז"ל * לז"נ הרב אריה דוב בן אברהם אליעזר הוס ז"ל * - ממשפחת עדעלשטיין	כא שבט	Fri
ג	לז"נ שעפטל יקותיאל בן חיים הלל ב"ר ז"ל *	כב שבט	שבת
ד	לז"נ מלכה רייזל בת יהודה ע"ה * MALVIAN NEUMAN מאת משפחת נומאן ; by his wife, and son Noach Kramer לז"נ ישעיה משה בן חיים ז"ל *	כג שבט	Sun
ה	לז"נ אבי מורי הרב חיים יוסף בן הרב משה וויינברג ז"ל *	כד שבט	Mon
ו	לז"נ אבי מורי שמואל בן שמאי Shamilzadeh ז"ל *	כה שבט	Tue
ז	לז"נ החבר אלכסנדר ב"ר אורי Roberg ז"ל * ; by his children	כו שבט	Wed
ח		כז שבט	Thrs
ט		כח שבט	Fri
י	לז"נ חנה בת ר' שלמה זלמן ז"ל * לז"נ הרב אברהם שלמה בן יהושע פאליק גרינוולד ז"ל * In memory of REB SIDNEY GREENWALD; by his children, grandchildren & great grandchildren	כט שבט	Sun
יא	לז"נ רבקה בת נחום קנול ז"ל (יא"צ ב' אדר א')	א אדר	Mon
יב	לז"נ מתלה מלכה בת שלום יצחק ז"ל *	ב אדר	Tue
יג	לז"נ לאה פיגא בת ר' יעקב ז"ל LEAH VANN - מאת בנה שמואל Vann לז"נ חנה ריווא בת שמואל זישא זינגער ז"ל *	ג אדר	Wed
יד		ד אדר	Thrs
טו	לז"נ אהרן שמואל בן אליעזר ז"ל * In memory of AARON FEINERMAN on his 4th Yartzeit - by his sister Ricki	ה אדר	Fri

* Denotes Yartzeit

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