

OVERVIEW of the Daf

1) Exposition of the megilla (cont.)

The Gemara continues to describe the initial steps in Haman's attempt to exterminate the Jews.

The exposition of the pesukim of the Megilla continues.

2) Hallel on Purim

A Baraisa teaches that the only matter added to Torah by the Prophets was the obligation to read the Megilla.

The exposition utilized to come to the conclusion that it is appropriate to add the obligation of Megilla reading is identified.

The Gemara questions why Hallel is not recited on Purim.

Two reasons are given to explain why Hallel is not recited on Purim.

3) Forty-eight Prophets

The Gemara unsuccessfully challenges an earlier assertion that there were only forty-eight prophets for the Jewish People.

4) Seven Prophetesses

The seven prophetesses are enumerated and the Gemara demonstrates how we know they were prophetesses.

The incident involving Avigail and Dovid HaMelech is retold.

In the discussion of Chuldah the Prophetess the Gemara digresses to discuss Yirmiyahu's involvement in returning the ten tribes.

R' Nachman notes that prominence is not becoming for women.

R' Nachman asserts that Chuldah the prophetess was a descendant of Yehoshua.

This assertion is twice unsuccessfully challenged. ■

REVIEW and Remember

1. What was more effective in causing the Jewish people to do teshuvah than the messages of the prophets?
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2. What makes Hashem a masterful artist?
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3. Why was Chuldah permitted to prophesize in Yirmiyahu's vicinity?
.....
4. How many prophets descended from Rachav?
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Distinctive INSIGHT

Intensity of prayer

נשים רחמניות הן

Rabbeinu Bechaya explains that a prayer which one utters at a time of distress is the most acceptable. This is a fundamental concept in Jewish philosophy. In order to fully understand the statement of Rabbeinu Bechaya, Rav Henoch Leibowitz, in the Chidushei HaLev, reminds us that prayer has a unique characteristic. It has always been described as עבודה שבלב - "service of the heart", and therefore is controlled by the level of our intensity. An individual who is beset by tragedy and difficulty will reach into his heart to propel his kavana to greater heights. Hashem's acceptance of our requests is directly affected by the degree to which we amplify the intensity of our prayers.

Chazal teach us that even the slightest increase in kavana could potentially influence the ultimate outcome. The Navi (2 Melachim 22:14) records that certain Jewish leaders once went to Chuldah the prophetess to discuss the indications of the looming churban. The Gemara (Megilla 14b) asks why they went to Chuldah instead of Yirmiyahu, who was the leader of that generation. The Gemara responds that Yirmiyahu had given Chuldah permission to provide prophecy, and since she was his relative, he would certainly be satisfied if she were to be given this opportunity. The Gemara then asks why King Yoshiyahu sent them to Chuldah, and responds: "Women are more merciful than men. They hoped that she would request mercy to change the bad to good." At first glance, this passage seems extremely difficult. Yirmiyahu constantly pleaded with Klal Yisrael to repent in order to avert the impending churban. The Midrash (Introduction to Eicha, 34) describes in great detail the tormenting anguish Yirmiyahu experienced upon witnessing the churban. Such a remarkable leader surely would pray to Hashem with his entire heart!

Apparently, Yirmiyahu's best attempt would not equal that of Chulda, simply "because women are more merciful." Certainly, Yirmiyahu was a pious man, steeped in Torah and mussar. But King Yoshiyahu decided that Chulda's innate potential to be "more compassionate" might prevent the imminent churban. Yoshiyahu knew that even the slightest increase in kavana might save our holy Beis HaMikdash. ■

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לע"נ ברוך יהושע בן אלחנן שלמה זלמן
by the Goldstein family

HALACHAH Highlight

Appointing women to positions of authority

אמר רב נחמן לא יאה יהירותא לנשי וכו'

Rav Nachman said: Prominence is not becoming for women etc.

Rambam¹, based on a pasuk, writes that women may not be appointed king. He then proceeds to apply the same restriction to any appointed position of authority and disqualifies women from serving in a leadership position. The commentators struggle to pinpoint the source for this halacha, since it is not explicit in the Gemara or Midrash. Sefer Kiryas Melech² suggests that it is R' Nachman's statement in our Gemara that serves as the source for Rambam's ruling. When R' Nachman stated that prominence is not becoming for women he was not referring to haughtiness, since that trait is prohibited even for men, rather he was referring to appointing women to positions of authority and stating that it is inappropriate. This, concludes Kiryat Melech, is the source of Rambam's ruling.

Rav Moshe Feinstein³ addressed this issue in the following context. A Torah scholar who supported himself as a mashgiach passed away leaving behind a widow. Being that she was knowledgeable, G-d fearing and trustworthy it was

suggested that she take over her husband's hashgacha business to support herself and her family. Rav Feinstein wrote that in his opinion this would violate Rambam's restriction against a woman serving in a position of authority. Positions of authority are not a function of prestige as some may mistakenly think. A position of authority is defined by the requirement to act contrary to another's interest. Taking our case as an example, the job of a mashgiach is not to do what the owner wants but rather to inform the owner that something he may have thought was acceptable is not. Anyone who has that authority, regardless of the prestige it carries, is considered to be in a position of authority.

Rav Feinstein offered instead the following suggestion. Rather than hiring the widow herself as the mashgicha the business should hire the rabbi of the community to be the mashgiach and she will serve as the rabbi's employee, reporting to him rather than to the business owner. In this way she can financially support herself without violating the position of Rambam who restricts her from serving in a position of authority. ■

1. רמב"ם פ"א מהל' מלכים ה"ה
2. קרית מלך על הרמב"ם הנ"ל
3. שו"ת אג"מ יו"ד ח"ב סי' מ"ד

STORIES Off the Daf

Yirmiyahu HaNavi and Chuldah HaNeviah

ובמקום דקאי ירמיה היכי מתנבא איהי

When Rav Yitzchak Yehudah Yechiel Safran, zt"l, completed his longest work, the Heichal Habrochah on Chumash, he traveled throughout the Chassidic world to procure approvals for his new book.

When he reached the town of the famous Yismach Moshe, the Rav was unfortunately ill and his grandson, the Yitav Lev, was presiding in his stead. When the Yismach Moshe heard that the famous gaon from Komarna had come to visit, he ordered his grandson to extend as much honor as possible to their guest. "Ask the Komarna Rebbe

to give over some of his very deep Torah to my chassidim at the Shabbos tisch on Friday night," he said.

The Yitav Lev obeyed his grandfather's directive, and on Friday night he requested that the illustrious guest speak in his stead. The Heichal Habrochah refused, however. Since he was known to be a ma'ayan hamisgaber, an ever-fresh spring bursting with new Torah insights, the Yitav Lev was a bit surprised that the Komarna Rebbe was unwilling to speak. "Perhaps the Rebbe is tired from his long journey," he thought.

On Shabbos morning, he again publicly requested that the visiting Rebbe speak for the community. Once again, the guest absolutely refused.

The Yitav Lev considered, "Maybe he will agree for the third meal, since it is considered the most elevated time of

the entire Shabbos." When the time came for a lesson to be told over during seudah shelishis and the Heichal Habrochah still refused to speak, the Yitav Lev asked for an explanation.

The Heichal Habrochah explained, "The Gemara in Megilla 14b recounts that when King Yoshiyahu found a sefer Torah hidden in the Beis HaMikdash open to a certain verse, he sent a delegation to Chuldah HaNeviah for an explanation. The Gemara asks how they could have sent a delegation to Chuldah when Yirmiyahu HaNavi, the more senior prophet, was still alive? We are told in the name of Rav that since Chuldah was a relative of Yirmiyahu, they could approach her without holding it against her."

The Rebbe turned to the Yitav Lev, "You are a relative of the mora d'asra, you say the Torah!" ■

