



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Megilla Daf Yud

MISHNA

- There is no difference between Shiloh and Yerushalayim, except that in Shiloh one was allowed to eat Kodashim Kalim and maaser sheini in any place from which he could see Shiloh, and in Yerushalayim it was only permitted when inside the city walls. In both places one could only eat Kodshei Kodashim when within the curtains around the Azarah.
- After the destruction of Mishkan Shiloh, bamos were again allowed. After the destruction of the Beis Hamikdash in Yerushalayim, bamos were not allowed.

GEMARA

- **R' Yitzchok** said, "I have heard that one may bring a korban on the Mizbe'ach of Chonyo, in today's times".
 - He must hold that Chonyo's Temple was not made to worship Avodah Zarah, and he must hold that the kedusha of Yerushalayim did not remain after the Churban (which is why he held that using bamos became mutar at that time). This would be based on a pasuk that compares the Mishkan Shiloh to the Beis Hamikdash, and teaches that just as bamos were permitted after the destruction of the Mishkan, they were also permitted after the Churban.
 - They asked **R' Yitzchak**, "Did you really say this?" He replied that he did not. **Rava** said, "He for sure did say it, and I heard it from him!" The reason that he retracted his statement was based on **R' Mari's** question. **R' Mari** asked, our Mishna says that bamos were not permitted after the Churban! Also, another Mishna says this as well!
 - The Gemara says, it is actually a machlokes among Tanna'im whether the kedusha continued after the Churban (and bamos were therefore still assur) or not. A Mishna says, **R' Eliezer** says, I heard that when they were building the Second Beis Hamikdash, they first hung curtains where the Heichal walls were to be built and where the Azarah walls were to be built, and then built the walls. **R' Yehoshua** said, I have heard that we may bring korbanos at the place of the Beis Hamikdash even after the Churban, because the kedusha is still in effect. Now, if **R' Yehoshua** is arguing, it must be that **R' Eliezer** holds that the kedusha does not remain after the Churban (which would also explain why he held that they had to first hang the curtains, which would reinstate the kedusha, before building the walls). We see that this is a machlokes Tanna'im.
 - **Q: Ravina** said to **R' Ashi**, it may be that all agree that the kedusha remains, and each Tanna is just reporting what he heard, but not arguing on the other. The reason that they first hung curtains may simply be to enhance the privacy of the Heichal and the Azarah, and nothing more.
 - We can prove that this point is a machlokes Tanna'im from seemingly contradictory Braisos. One Braisa says, that **R' Yishmael the son of R' Yose** said that the kedusha did not remain after the Churban, and another Braisa says that he said that it does! We must say that the Braisos represent 2 Tanna'im who had different versions of what **R' Yishmael the son of R' Yose** said, and we see that this point is therefore a machlokes Tanna'im. We can also answer that the second Braisa should actually be quoted as **R' Elazar the son of R' Yose**, who we find elsewhere to hold that the kedusha remains even after the Churban. Again, we see that this point is a machlokes Tanna'im.

- The megilla begins with the words “Vayehi bimei Achashveirosh”. **R’ Levi** (or **R’ Yonason**) said, we have a tradition from the Anshei Kneses Hagedola, that whenever it says the word “vayehi”, it means there was a period of pain (tzar).
 - The Gemara brings several examples to prove this point.
 - **Q:** The pasuk regarding the building of the Mishkan says “Vayehi bayom hashmini”, and that was a very happy time, as a Braisa says, it was as happy a time for Hashem as the time of Creation!? **A:** There was pain there as well, because Nadav and Avihu died at that time.
 - **Q:** We find a number of times that the word “vayehi” is used and it is clearly a happy time!? **A:** **R’ Ashi** said, when only the word “vayehi” is used, it may introduce a time of pain or a time of happiness. However, when the words “vayehi bimei” are used, that only introduces a time of pain.
- **R’ Levi** said, we have a tradition from our fathers that Amotz (the father of Yeshaya) and Amatzya (King of Yehuda) were brothers.
 - **Q:** Why is this important to know? **A:** It confirms the teaching of **R’ Shmuel bar Nachmeini in the name of R’ Yonason**, who says that any daughter in law who is modest in her father in law’s house will merit to have kings and prophets come from her. We see this from Tamar. We darshen the pesukim to teach that Tamar was very modest by her father in law (Yehuda), and we know that kings came from her. If Amotz was Amatzya’s brother, then we also know that Yeshaya the prophet came from her as well.
- **R’ Levi** said, we have a tradition from our fathers that the Aron HaKodesh miraculously did not take up any space in the Kodosh Hakodashim. A Braisa says this as well.
- **R’ Yonason** would begin to darshen the megilla with the following introduction. He darshened a pasuk to teach that Hashem will cut off from Bavel their alphabet, their language, their kingdom, and Vashti.
- **R’ Shmuel bar Nachmeini** would begin to darshen the megilla with the following introduction. He darshened a pasuk to teach that in the place of Haman, Hashem put Mordechai. In the place of Vashti, Hashem put Esther. Through this story the reading of the megilla became instituted, and the Yom Tov of Purim remained an everlasting day of happiness.
- **R’ Yehoshua ben Levi** would begin to darshen the megilla with the following introduction. He darshened a pasuk to teach that when the decree came about to destroy the Yidden (who were at the time deserving of the decree), Hashem caused the goyim to rejoice at the news of the decree.
- **R’ Abba bar Kahana** would begin to darshen the megilla with the following introduction. He darshened a pasuk to teach that Hashem gave Mordechai wisdom, knowledge, and joy; He gave Haman the desire to gather and amass; and He gave this to Haman so that it would then all pass to Mordechai and Esther.
- **Rabbah bar Ofran** would begin to darshen the megilla with the following introduction. He darshened a pasuk which says that Hashem will destroy the king and princes of Eilam, as referring to the killing of Vashti and the 10 sons of Haman in Shushan (which was in Eilam).
- **R’ Dimi bar Yitzchak** would begin to darshen the megilla with the following introduction. He darshened a pasuk that praises Hashem for not forsaking us and for giving us favor in the eyes of the Persian kings, as referring to the times of Haman.