



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

Megilla Daf Yud Aleph

- **R' Chanina bar Pappa** would begin to darshen the megilla with the following introduction. He darshened a pasuk that makes reference to Hashem giving us to the control of kings, and that we went into fire, water, and were saved. He explained, going into fire refers to the days of Nevuchadnetzar, going into water refers to the days of Paroh, and when the pasuk says we were saved it refers to the days of Haman.
- **R' Yochanan** would begin to darshen the megilla with the following introduction. He darshened a pasuk that says that Hashem remembers His kindness and all the world sees of the salvation brought for the Yidden. He explains, this occurred in the days of Mordechai and Esther.
- **Reis Lakish** would begin to darshen the megilla with the following introduction. He darshened a pasuk that says, "As a lion roars, and a bear growls, so is a wicked ruler over a poor nation". He explained that the lion refers to Nevuchadnetzar (as he is so referenced in pasuk), the bear refers to Achashveirosh (as the Persians are so referenced in a pasuk), the wicked ruler refers to Haman, and the poor nation refers to the Yidden, who were poor in their keeping of the mitzvos.
- **R' Elazar** would begin to darshen the megilla with the following introduction. He darshened a pasuk to teach that it was because the Yidden were not learning Torah that caused Hashem to "become poor" in the sense that He made it seem as if He was "unable" to save the Yidden.
- **R' Nachman bar Yitzchak** would begin to darshen the megilla with the following introduction. He darshened a pasuk that says "Lulei Hashem shehaya lanu b'kum aleinu adam". The person referenced in the pasuk is Haman.
- **Rava** would begin to darshen the megilla with the following introduction. He darshened a pasuk that says that when the tzadikim are exalted people rejoice – this refers to Mordechai and Esther, as the pasuk says "V'ha'ir Shushan tzahala v'sameicha", and when the wicked rule, the people sigh – this refers to Haman, as the pasuk says "v'ha'ir Shushan navocha".
- **R' Masna** would begin by quoting the pasuk of "ki migoy gadol asher lo Elokim krovim eilav" – which can be darshed to be referring to the time of Purim.
- **R' Ashi** would begin by quoting the pasuk of "oh hanisa Elokim...", which can be darshed to be referring to the time of Purim.
- "Vayehi bimei Achashveirosh" – **Rav** said, the word vayehi is a combination of the words "vai" (woe) and "he" (mourning). This time period had the fulfillment of the pasuk that says that the Yidden will be sold as slaves and no one will buy them (Haman made a rule that no one may buy a Jewish slave).
- **Shmuel** darshened a pasuk as follows: "lo me'astem" – in the days of the Greeks, "v'lo ge'altem" – in the days of Nevuchadnetzar, "lichalosam" – in the days of Haman, "lehafeir brisi itam" – in the days of the Persians, "ki Ani Hashem Elokeihem" – in the days of Gog and Magog.
 - A Braisa darshens the pasuk differently, as follows: "lo me'astem" – in the days of the Kasdim, by appointing Daniel, Chanaya, Mishael, and Azarya to save them, "v'lo ge'altem" – in the days of the Greeks, by appointing Shimon Hatzadik, Chashmonai and his sons, and Matisyahu Kohen Gadol to save them, "lichalosam" – in the days of Haman, by appointing Mordechai and Esther to save them, "lehafeir brisi itam" – in the days of the Persians, by appointing the house of **Rebbi** and the **Chachomim** of the generations to save them, "ki Ani Hashem Elokeihem" – in the Days to Come, when no nation will be able to rule over the Yidden.

- **R' Levi** would begin his drasha by quoting the pasuk in which Hashem tells the Yidden that if they don't kill out the nations that they are supposed to, those nations will later come back to cause them much pain. He darshened that one such nation was Amalek, from which Haman came.
- **R' Chiya** would begin his drasha by quoting the pasuk that says that if the Yidden don't kill out the nations, Hashem will do to the Yidden what they were supposed to do to the nations. This almost happened in the times of Purim.
- **Rav** said, the name "Achashveirosh" can be understood as meaning "the brother of the head", and having the same character as the head. This is a reference to Achashveirosh's similarity to Nevuchadnetzar. Nevuchadnetzar killed, and Achashveirosh wanted to kill. He destroyed the Beis Hamikdash, and he wanted to destroy it, by preventing its rebuilding.
 - **Shmuel** said, the name can be understood as referring to the fact that he "blackened" the faces of the Yidden like a fire does to the bottom of a pot.
 - **R' Yochanan** said, it can be understood to mean that anyone who thought of him would say, "Woe unto his head".
 - **R' Chanina** said, it can be understood to mean that all became poor in his days, because he assessed heavy taxes.
- The pasuk says "Hu Achashveirosh" – this teaches that he remained wicked from beginning to end. We find this used to describe others as well – Esav, Dasam and Aviram, and Achaz.
 - A pasuk says "Avram hu Avrohom" – this teaches that he remained a tzaddik from beginning to end. We find this used to describe Moshe and Aharon as well. We also find this to describe Dovid's humility, which remained from his days as a shepherd through his days as king.
- The pasuk says "Hamoleich" – **Rav** said, this teaches that he became king although he was not from a line of kings. Some say this is a praise, that there was no one more deserving than him to take the throne. Others say this was an embarrassment, because he only got the throne because he paid a lot of money to be appointed.
- "MeiHodu v'ahd Kush" – **Rav and Shmuel** argue: one says they were on two opposite ends of the world (and shows that he ruled over the world), and the other says that they were right near each other, which shows that just as he ruled over these 2 neighboring countries with dominance, he similarly ruled over the entire world.
 - There is a similar machlokes between them regarding the pasuk that says that Shlomo ruled over Tifsach and Azza.
- "Sheva v'esrim u'mei'ah medina" – **R' Chisda** said, initially he ruled over 7 countries, then over another 20, then over another 100.
 - A Braisa says, there are 3 people who ruled over the entire world: Achav, Achashveirosh, and Nevuchadnetzar.
 - **Q:** Why doesn't the Braisa also mention Shlomo? **A:** Shlomo's kingship didn't follow through to the end, whereas the others did.
 - **Q:** That is correct only according to the view that Shlomo was king and then became a commoner, never to become a king again. However, this is not correct according to the view that he was king, became a commoner, and then became king again. If so, why wasn't he mentioned in the Braisa's list? **A:** Shlomo ruled over the sheidim as well, and that is why he cannot be grouped with the others.
 - **Q:** Why doesn't the Braisa mention Sancheirev? **A:** He never conquered Yerushalayim.
 - **Q:** Why doesn't the Braisa mention Daryavesh? **A:** He only ruled over 120 of the 127 countries.
 - **Q:** Why doesn't the Braisa mention Koresh? **A:** Although he said about himself that he ruled over the entire world, it was not true.
- "Bayamim haheim k'sheves hamelech" – this suggests that it was his first year on the throne. The pasuk then says "B'shnas shalosh l'malcho" – which means it was his 3rd year. This is

contradictory!? **Rava** explained, it means that in his 3rd year he finally calmed down, because his calculation of the 70 years from when the Yidden were sent to galus had come to an end and the Yidden had still not gone back to Eretz Yisrael. He felt that they would therefore never return.

- King Belshatzar calculated that the 70 years ended 3 years before Achashveirosh calculated, because Belshatzar began counting from the rise of the first king of Bavel – Nevuchadnetzar. When the 70 years passed, he began to use the keilim of the Beis Hamikdash for his royal uses. He was punished and died for having done so. Achashveirosh realized that Belshatzar must be mistaken and therefore began counting the 70 years from the time that the Yidden began to go to galus in Bavel – which was 8 years after Nevuchadnetzar came to power. When these 70 years passed with no redemption, Achashveirosh felt that there would not be any redemption, and he therefore also took out the keilim of the Beis Hamikdash and used them for his royal use. He too was punished with the death of his wife Vashti.
- Achashveirosh's calculation was also erroneous, because the 70 year count actually began with the destruction of Yerushalayim, which happened 11 years after the galus began.
 - **Q:** If so, 11 years later (in the 14th year of Achashveirosh) the Beis Hamikdash should have been rebuilt, and we know that it was not rebuilt until the 2nd year of Daryavesh, which was 2 years later!? **A: Rava** said, there were a number of partial years of kings. Therefore, when the calculation is made using the years of the kings, there are actually 2 years less (which seem like more because the partial years are listed as full years). Therefore, the full 70 years from the destruction of Yerushalayim did not end until the 2nd year of Daryavesh.
 - **Rava** said, we can learn from a pasuk that Daniel initially made an erroneous calculation as well.
 - **Q:** The pesukim seem contradictory, because one seems to say that the 70 years began when the galus began, and the other says that it began with the destruction of Yerushalayim!? **A: Rava** said, the first time period was for a “remembering from Hashem”, which did occur, as we find that Yidden began to move back to Eretz Yisrael at that time. However, a full redemption and building of the Second Beis Hamikdash did not begin until the 70 years after the destruction of Yerushalayim.