



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

Megilla Daf Yud Beis

- One pasuk says "Cheil Paras Umadai **Hapartemim**" and another pasuk says "**L'malchei** Madai U'paras" (using the title of "nobles" in the first pasuk and "kings" in the second pasuk). **Rava** explained, Madai and Paras made a deal, that whichever of the 2 produces the king, the other will produce the governors, and visa-versa.
- "B'haroso es osher kivod malchuso" – **R' Yose bar Chanina** said, this means that he put on the bigdei Kehuna.
- "U'vimlos hayamim ha'eileh" – **Rav and Shmuel** argue: one says he was a smart king that he first made a party for the subjects of distant lands and then for the people nearby, because the nearby people are always close by and available to be appeased, so he could tend to them later. The other says he was a foolish king, because by taking care of the people of Shushan, he would have created a base of loyal and local support, which would have been available to thwart off any rebellion.
- **R' Shimon ben Yochai's** talmidim asked him, why were the Yidden of that generation deserving to be wiped out? He told them, "Let me here what you have to say". They told him, "It must be because they took pleasure from Achashveirosh's party". He responded to them, "If so, only the Yidden of Shushan should have been threatened, not all the other Yidden, who did not even attend the party"! He explained to them, the reason was because they bowed down to the avodah zarah in the times of Nevuchadnetzar. They asked, if so, why didn't Hashem ultimately have them killed? He answered, the Yidden only bowed down on the outside, out of fear for Nevuchadnetzar, and therefore Hashem only made the threat on the outside, without intent to actually carry it through.
- "Bachatzar ginas bisan hamelech" – **Rav and Shmuel** argue, one says each person sat according to his status, either in the courtyard, or the garden, or the palace. The other says that initially there was not enough room in the courtyard, so they moved to the garden. When there was still not enough room, they moved into the palace as well. A Braisa says that all were sat in the courtyard, but doors were then opened into the garden and into the palace.
- "Chur karpas u'secheiles" – **Rav** says that "chur" refers to needlepoint tapestries with many holes. **Shmuel** says it was fine white wool that was spread out for them.
 - **R' Yose bar Chanina** said that "karpas" are cushions made of fine wool.
- "Ahl gelilei kesef v'amudei sheis mitos zahav vachesev" – a Braisa says, **R' Yehuda** says, those with higher status sat on couches of gold, and those with lower status sat on couches of silver. **R' Nechemya** said to him, that would cause jealousy! Rather, the couches were made of silver and the legs were made of gold.
- "Bahat vasheish" – **R' Assi** said, these are stones that are very much sought after.
- "V'dar v'sochares" – **Rav** says there were rows and rows of these stones, and **Shmuel** says this is the name of a very precious stone. The stones were placed in middle of the room and created light for all to enjoy the party. **R' Yishmael's** yeshiva taught, this means that Achashveirosh declared a tax holiday.
- "V'hashkos b'klei zahav v'keilim mikeilim shonim" – The word "shonim" means "repeated". **Rava** said, a bas kol came forth and said, Belshatzar was punished for using the keiim, and you are using them as well!?
- "V'yein malchus ruv" – **Rav** said, this teaches that everyone was offered wine older than they themselves were.

- “V’hashsiya chadas” – **R’ Chanan in the name of R’ Meir** said, “chadas” (laws) teaches that the drinks were given according to the laws of the Torah – there was more food than there was drink.
- “Ein ones” – **R’ Elazar** said, this teaches that every person was given wine from his country.
- “Laasos kirtzon ish v’ish” – **Rava** said this refers to Mordechai and Haman, who were in charge of giving out the wine at the party.
- “Gam Vashti hamalka asisa mishtei nashim beis hamalchus” - **Rava** said, from the fact that she made the party at the king’s palace we can learn that she and the king both intended to bring about zenus.
- “Bayom hashvi’i ketov leiv hamelech bayayin” – **Rava** said this refers to Shabbos. This shows the difference – when Yidden eat and drink they begin to say Torah and sing to Hashem. When he ate and drank, he began with immorality. An argument broke out as to the origin of the prettiest women. Achashveirosh said, my wife is the prettiest of them all. The people told him to bring her out without clothing. Vashti was punished in this way because she would force the Jewish girls to work without clothing on Shabbos.
- “Vatima’ein hamalka Vashti” – She was as immoral as he. **R’ Yose bar Chanina** said, the reason she refused to come was because she got tzaraas. A Braisa says that Gavriel came and gave her a tail.
- “Vayiktzof hamelech me’od” – **Rava** explained, the reason he got so angry was that Vashti sent him a message saying, “You stable boy of my father, my father would drink 1,000 portions of wine and not get drunk, and you can’t hold your wine at all!” That is when he became infuriated.
- “Vayomer hamelech lachachomim” – This refers to the Rabanan. “Yodei ha’itim” – who know how to set the months and years. They said to themselves that they are in a catch 22 as to what to say – if they tell him to kill her, they will be in trouble when he sobers up. If they tell him not to kill her, he will take offense. Therefore, they told him that after the Churban they no longer have the power to judge capital cases.
- “V’hakarov eilav karshena sheisar admasa sarshish” – **R’ Levi** said, this refers to the Malachim begging Hashem to punish Vashti and thereby set in motion a plan for saving the Yidden. These words each refer to an aspect of the korbanos, and the Malachim were asking that the Yidden be saved in the merit of the korbanos that they used to bring.
- “Vayomer Memuchan” – a Braisa says, this is Haman. He was given this name because he was destined (“muchan”) for punishment.
 - **R’ Kahana** said, he was the lowest of the advisors (listed last) and yet he was the first to offer his opinion.
- “Lihiyos kol ish sorer biveiso” - **Rava** said, this letter was thought of as foolish to the people. They felt, of course every man rules his house. Since they saw this letter as foolish, they did not pay much attention to the letters that were later sent that instructed to kill the Yidden.
- “V’yafkeid hamelech pekidim” – **Rav** said, we see the difference between him and Dovid. When Dovid was looking for a girl to be with, every man rushed to offer their own daughter. When Achashveirosh was looking for a girl, every man tried to hide his own daughter.
- “Ish Yehudi haya b’Shushan Habirah...Ish Yemini” – The names listed in the pasuk of “Yair, Shimi, Kish” were names that described the attributes of Mordechai. Yair – he lit up the eyes of the Yidden with his tefilla, Shimi – Hashem listened to his tefilos, Kish – he knocked on the Gates of Mercy and he was answered.
 - **Q:** The pasuk says he was Yehudi (from Yehuda) and Yemini (from Binyamin)!? **A:** **Rabbah bar bar Chana in the name of R’ Yehoshua ben Levi** said, his father was from Binyamin and his mother was from Yehuda. **A2:** The **Rabanan** said, that the people of Yehuda would argue and say that although Mordechai is from Binyamin, it is only because of us (Shevet Yehuda) that he was born – i.e. because Dovid spared the life of Shimi ben Geira, who was the ancestor of Mordechai. The people of Binyamin would argue and say, Mordechai comes from us! **A3:** **Rava** said, the Yidden of the time would fight to put blame for the existence of Mordechai. They would say, it is Shevet Yehuda’s fault for not having Shimi killed, and thus allowing for Mordechai to be born, who now

incites the goyim against us by not bowing down to Haman. They would also blame Shevet Binyamin for Shaul's failure to kill Agag, who was the ancestor of Haman. **A4: R' Yochanan** said, Mordechai actually came from Binyamin. He was referred to as having come from Yehuda, because he repudiated avodah zarah, and anyone who repudiates avodah zarah is given the title of being from Yehuda.