

27 Tammuz 5774
July 25, 2014



Megillah Daf 14

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o"n

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

Rabbi Abba said: The parable of Achashverosh and Haman resembles two men, one of whom had a pile of dirt in his field and the other had a ditch. The one who had the ditch said: I wish that the owner of the pile would sell me the dirt so that I can fill up my ditch. The one who had the pile said: I wish that the owner of the ditch would sell me the right to use his ditch so that I can dump my dirt into it. One day, they happened to meet and the owner of the ditch said to the owner of the pile: Sell me your pile. The owner of the pile replied: Take it for nothing. Achashverosh and Haman both wished to destroy the Jewish people; when Haman offered to buy the right to kill them, Achashverosh was ecstatic and he agreed without demanding any payment at all. (13b – 14a)

It is written in the Megillah [3:10]: The king removed his signet ring from his hand and gave it to Haman, son of Hamdasa, the Agagite, persecutor of the Jews. Rabbi Abba bar Kahana said: The removal of this ring had a greater effect than forty-eight prophets and seven prophetesses, who preached that the Jewish people should mend their ways, but to no avail; but this decree caused them to repent. (14a)

The rabbis taught in a braisa: Forty-eight prophets and seven prophetesses prophesied to Israel, and they didn't subtract or add to the Torah except for the reading of the Megillah.

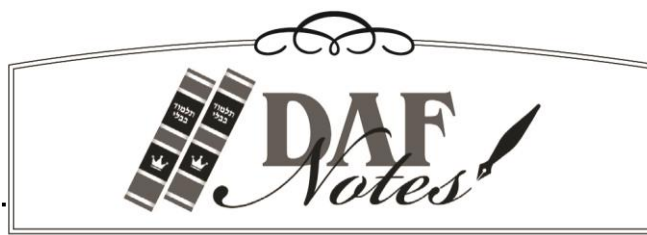
The Gemora discusses the basis for this enactment. Rabbi Chiya bar Avin said in the name of Rabbi Yehoshua ben Korchah: If the Jews, who were liberated from slavery in Mitzrayim and brought to freedom, sang praises to Hashem when they saw the Egyptians drowning; certainly we should commemorate our deliverance from death to life.

The Gemora asks: Why don't we recite Hallel on Purim?

The Gemora answers: We do not recite Hallel on a miracle that occurred outside of Eretz Yisroel.

The Gemora asks: If so, why did they sing when they were leaving Mitzrayim?

The Gemora answers by citing a braisa: Before they entered Eretz Yisroel, Hallel could be recited on miracles outside Eretz Yisroel; it was only after they entered Eretz Yisroel that Hallel could only be recited on miracles that occurred inside of Eretz Yisroel.



Rav Nachman states that the reading of the Megillah replaces the obligation to recite Hallel.

Rava explains that there is no obligation to recite Hallel on the miracle of Purim because we are still servants of Achashverosh.

The Gemora concludes that once they were sent into exile, Hallel can be recited even on a miracle that transpired outside of Eretz Yisroel. (14a)

The Gemora states that there were actually more than forty-eight prophets but only a prophecy that was necessary for future generations was recorded. (14a)

The Gemora enumerates the seven prophetesses. They were: Sarah, Miriam, Devora, Channah, Avigayil, Chuldah and Esther. The Gemora provides Scriptural proof that these seven women were indeed prophetesses. (14a – 14b)

The Gemora cites proof that Esther was a prophetess. The Megillah states [5:1]: On the third day, Esther clothed herself in royalty. The Gemora asks: The Megillah should have written that she clothed herself in royal clothing? The Gemora answers that the verse is implying that Esther was clothed in the Divine spirit. (14b)

Rav Nachman said: Chuldah was a descendant of Yehoshua. Rav Eina the Elder asked Rav Nachman from a braisa which explicitly states that Chuldah was a descendant of Rachav, the innkeeper. Rav Nachman responded: Both statements are correct

since Rachav converted and subsequently Yehoshua married her. The Gemora states that although Yehoshua did not have any sons; he did have daughters. (14b)

INSIGHTS TO THE DAF

MEGILLAH AND HALLEL

There is a dispute cited in the Gemora regarding the reason that Hallel is not recited on Purim. One reason offered is that once Klal Yisroel entered Eretz Yisroel, we do not recite Hallel on a miracle that occurred outside of Eretz Yisroel. This reason is challenged because it can be said that once they were sent into exile, Hallel can be recited even on a miracle that transpired in the Diaspora. Rav Nachman states that the reading of the Megillah replaces the obligation to recite Hallel. Rava explains that there is no obligation to recite Hallel on the miracle of Purim because we are still servants of Achashverosh.

Shulchan Aruch (O”C 693:3) rules that Hallel is not recited on Purim. The Mishna Berura (7) cites Rava’s explanation that it was not regarded as a complete redemption since we are still servants of Achashverosh.

The Rambam in Hilchos Chanukah (3:6) writes that the sages did not establish the obligation to recite Hallel on Purim because the reading of the Megillah is regarded as if he would be reciting Hallel.



The Meiri writes that if one does not have an accessible Megillah, he has an obligation to recite Hallel. The Poskim dispute if this Hallel should be recited with a brocha or without.

The Chasam Sofer (O”C 192) asks the following question on this Meiri. If Purim falls out on a Friday, the cities that are surrounded by a wall will also read the Megillah on Friday. Shouldn’t they recite Hallel on Shabbos since that is their actual day of Purim? The Pri Megadim does state that this indeed would be the halacha.

In the sefer Birchas Refoel (14), he explains that when the Gemora states that “reading the Megillah is regarded as reciting Hallel” it does not mean that reading the Megillah is a fulfillment of the obligation of reciting Hallel; rather the meaning is that one is not obligated to recite Hallel after the miracle of Purim has already been publicized. Once the Megillah was read, there is no necessity or reason to recite Hallel. According to this, there would not be any necessity to recite Hallel on Shabbos after the Megillah was read the day before.

DAILY MASHAL

THE MOUND AND THE PIT

Rabbi Abba said: The parable of Achashverosh and Haman resembles two men, one of whom had a pile of dirt in his field and the other had a ditch. The one who had the ditch said: I wish that the owner

of the pile would sell me the dirt so that I can fill up my ditch. The one who had the pile said: I wish that the owner of the ditch would sell me the right to use his ditch so that I can dump my dirt into it. One day, they happened to meet and the owner of the ditch said to the owner of the pile: Sell me your pile. The owner of the pile replied: Take it for nothing. Achashverosh and Haman both wished to destroy the Jewish people; when Haman offered to buy the right to kill them, Achashverosh was ecstatic and he agreed without demanding any payment at all.

The commentators ask: If Achashverosh hated the Jews as much as Haman and also wished to annihilate Klal Yisroel, why did he remain in power after the miracle of Purim? Why was Haman hung on the gallows and not Achashverosh?

The Ben Ish Chai explains this with the following parable: A son of a certain King was taken captive and he fell into the hands of two enemies (of the king) that intended to kill the prince. They both resolved to delay the killing, but for two different reasons. One said that he did not feel that it was becoming to kill a prince with a sword and have his blood flowing on the ground like an animal; he would rather wait and place poison in a goblet of wine and have the prince drink it. This way, he would die on his couch; a pleasant death and one that is fitting for a prince. The other one felt that killing the prince by sword would not be painful enough. He would rather wait, light a fire and burn him to death; this would cause tremendous embarrassment to his father the king and the prince would suffer tremendously.



Due to their procrastination in carrying out the execution, the king was able to locate their hideaway and rescued his son from the captors. The king released the one who wanted the prince to die in an honorable manner because it was due to the delay that the king was able to rescue his son. The other fellow was not so fortunate and the king burned him at the stake in the same manner that he intended to kill the prince.

Achashverosh was like the first captor. He wanted to destroy the Jews but he didn't want to degrade them. He didn't want them sold like cattle and that is why he refused to accept the money which Haman offered. He told Haman: Choose a decent death for them, one that you would be comfortable yourself to die with. Haman, on the other hand, had no such compunction. He wanted to humiliate the Jews. His plan was that they should initially be sold like animals in a market place and then there should be a decree to cut their heads off like donkeys. He wanted that Mordechai should be hung on the gallows and remain there. This is why Achasverosh was vindicated and Haman was punished measure for measure.

REINCARNATIONS

Rav Nachman said: Chuldah was a descendant of Yehoshua. Rav Eina the Elder asked Rav Nachman from a braisa which explicitly states that Chuldah was a descendant of Rachav, the innkeeper. Rav Nachman responded: Both statements are correct since Rachav converted and subsequently

Yehoshua married her. The Gemora states that although Yehoshua did not have any sons; he did have daughters.

It is written [Breishis 39:10]: Now it came about when she (*Potiphar, Pharaoh's chamberlain's wife*) spoke to Yosef day in and day out, that he did not obey her, to lie beside her and to be with her.

Rashi cites the Medrash: *to be with her* in the World to Come.

Rabbi Yonason Eibshitz asks: Where did Potiphar's wife get the idea that she was destined to be with Yosef in the World to Come? He answers: It has been passed down through a tradition that Yehoshua was a *gilgul* (reincarnation) of Yosef and that Rachav was a *gilgul* of Potiphar's wife.

It emerges that her words were accurate; though she was a bit hasty. Her soul was fated to be with Yosef's soul but not in this lifetime. This attachment would have to wait until a later time when Yehoshua married Rachav.