

Megilla Daf 10

I: Words

- Shiloh, site of mishkan for 369 years n. of J'lem (9b 3 lines up) – שִׁילֹה (1)
Holy of holy objects (more strict) (9b bottom mishna) – קִדְּשֵׁי קִדְּשִׁים (2)
Light holy objects (less strict) (9b bottom mishna) – קִדְּשֵׁי קָלִים (3)
Second tithe (eaten in Jerusalem) (9b bottom mishna) – מַעֲשֵׂר שְׁנִי (4)
For the future to come (i.e. forever) (10a, 5th line) – לְעֵתִיד לְבָא (5)
Temporarily (10a, 5th line) – לְשֶׁעֵתָא (6)
The first sanctification (when Yehoshua conquered Israel) (10a, 15th up) – קְדוּשָׁה רִאשׁוֹנָה (7)
an altar (literally, a high place) (9b, 2nd to bottom mishna) – בְּמָה (8)

II: Gemara phrases

- He reasons that (*from sevara*) (10a, 3rd line) – קִסְבֵּר (1)
He retracted it (changed his opinion) (10a, 12th line) – הִדָּר בֵּיה (2)
It is [the same as] an argument btw Tannaim (rabbis of the mishna)(10a, 16th line) – תַּנְאֵי הִיא (3)
the whole world (i.e. all opinions) (10a, 12th line up) – כּוּלֵי עֲלָמָא (4)
There is an oral tradition in our hands (10b 13th line and others) – מְסוֹרֶת בְּיַדֵּינוּ (5)
opened the opening (intro. to his lecture) for this – פִּתַּח לָהּ פִּיתְחָא לְהָאֵי פִרְשָׁתָא מֵהֲכָא (6)
parsha from here (i.e. the following verse)

III: Arguments

(1) **Does holiness last? A machloket between Tannaim**

When Yehoshua conquered *Eretz Yisrael*, it became sanctified under Jewish rule. Later, they sanctified the *Har ha-Bayit* and *Beit ha-Mikdash*. That sanctity lasted for sure until the destruction of the *Beit ha-Mikdash*. However, it is not 100% clear if it lapsed when the BHM was destroyed. When the Jews returned to build the 2nd BHM, did they need to re-sanctify or not? If the first sanctification lasted, the consequences are:

- a) There is no subsequent *heter* to bring offerings on *bamot*
- b) There is no need for walls or curtains (to sacrifice) in the second BHM
- c) There is no need to re-sanctify conquered cities
- d) Mitzvot that require a walled city since Yehoshua can be observed
- e) An ancient city whose walls fell down is still considered a walled city

If one holds that holiness does NOT last, you would reverse the above conclusions. (Although this is the conclusion of the gemara, it also considers that it is possible that some opinions could be explained differently, e.g. perhaps they hung curtains in the 2nd beit hamikdash just to provide privacy, not because they needed to in order to sanctify it)