

Gemara and Tosfos Daf Hashvua
Megila 11
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Daf 11a

R' Dimi b. Yitzchok opened up his Drasha to the Megila as follows: it says "we're slaves, and even within our servitude, we weren't deserted by Hashem, and he spread over us kindness before the Persian kings." When was this? In the days of Haman. R' Chanina b. Pappa opened up his Drasha to the Megila as follows: "you have placed on us a person to be a leader upon us. We went into fire and water." 'Fire' refers to the days of Nevuchadnetzer. 'Water' refers to the days of Pharoh. "You took us out to extreme salvation," in the days of Haman.

R' Yochanon opened his Drasha to the Megila: "remember the kindness and faith to the house of Yisrael. All the people of the land saw the salvation of Hashem." when did "all the people of the land saw the salvation of Hashem?" In the days of Mordichai and Esther

Reish Lakish opened his Drasha to the Megila: "the lion roared and the hungry bear and the wicked ruler over a downed people." "The lion roared" this was the wicked Nevuchadnetzer, as the Pasuk says "the lion went up from its thicket" "The hungry bear " this refers to Achashveirosh, as the Pasuk says "the animal after the beast was the bear." R' Yosef explains that this refers to the Persians who eat and drink like bears and they're full of flesh like a bear and they grow their hair long like bears and they don't have any rest like bears. "The wicked ruler" refers to Haman. "Over a downed people" refers to the Jews who were lacking Mitzvos.

R' Elazar opened his Drasha to the Megila: "With their laziness, the roofer became poor and from their dropping their hands the house dripped in." "With their laziness," because of the laziness of the Jews from learning Torah. "The roofer became poor" he made the 'haters' of Hashem poor (i.e., an idiom to refer to Hashem), as the Pasuk calls 'Mach' poor, as it says "if he's too poor for his evaluation." The roofer is none other than Hashem, as the Pasuk says "the One who roofed his upper floor in water."

R' Nachman b. Yitzchok opened his Drasha to the Megila: "song to above; if it wasn't for Hashem who was with us. Now say Jews; if it wasn't for Hashem that was with us when a man came upon us." It was a (regular) man, (Haman), and not a king.

Rava opened his Drasha to the Megila: "with many righteous, the people were happy. With a wicked ruler the people sighed." "With many righteous, the people were happy." this refers to Mordichai and Esther, as the Pasuk says "the

city of Shushan was full of joy." "With a wicked ruler the people sigh" refers to Haman, as the Pasuk says "the city of Shushan was perplexed."

Rav Masna (said his opening Drasha to the Megila) from here: "who is the great nation that has Hashem always close to them." R' Ashi says from here: "which Hashem tests etc." Rav says from here: "and you will be sold for slaves and maids (but there won't be any buyers, since Haman will not agree to sell, but only to kill them.)" Shmuel says from here: "Hashem won't be disgusted and want to get rid of them to destroy them." "Hashem won't be disgusted" in the days of the Greeks "and want to get rid of them" in the days of Nevuchadnetzar. "To destroy them" in the days of Haman. "To dissolve the treaty with them" in the days of the Persians. "I am Hashem your G-d" in the days of Gog and Magog.

We learned in a Braisa: "Hashem won't be disgusted" in the days of the Kashdim that I brought Danial, Chanania, Mishol and Azarya. "And want to get rid of them" in the days of the Greeks, since He brought us Shimon Hatzadik, the Chashmanaim and their sons and Matisyahu Kohain Gadol. "To destroy them" in days of Haman that He brought us Mordichai and Esther. "To dissolve the treaty with them" in the days of the Persians, that I brought Rebbi and the Chachumim. "I am Hashem your G-d" in the future where no nation could rule over you.

R' Levi says from here: "if you don't inherit the land etc. (and you won't fight the Kanim, then you'll get punished." Haman was also a punishment for Shaul not killing Amaleik.) R' Chiya says from here: "what I planned to do to them (the non-Jews) I'll do to you instead." (The same idea as before.)

"It was (Vahehi) the days of Achashveirosh" Rav Darshens (Vayehi) as Vay and Hei (expressions of Oy Vey). On the name "Achashveiros," Rav Darshens he was a brother (Ach) of the (Rosh) head (i.e., they were similar). He was also had the same Mazal as the head. He was the brother of the head; that means; the wicked Nevuchadnezer who was call a head, as it says "you are the golden head." He also had the same Mazal, since Nevuchadnezer killed (Jews), while Achashveirosh wanted to kill. Nevuchadnezer destroyed the Mikdash and Achashveirosh wanted to destroy (what the Jews started building the foundation of the Mikdash during Koresh's rule.) As the Pasuk says "during the kingdom of Achashveirosh, during the beginning of his reign, he wrote a bad decree for those who live in Yehuda and Yerushalayim." Shmuel Darshens Achashveirosh's name; that the Jews' faces darkened (Hushcharu) like the bottom of a pot in his days. R' Yochanan explains; all who him would say "(Ach L'rosh) my head hurts." R' Chanina says; everyone become (Rashin) poor in his days. As it says "King Achashveirosh placed a tax."

"He's Achashveirosh" (connoting that was him) that he was wicked from beginning to end" "He's Eisuv," that he was wicked from beginning to end. "They're Dasan and Avirum" that they were wicked from beginning to end. "He's King Achaz" that he was wicked from beginning to end" "He's Avraham" that he

was righteous from beginning to end. "Dovid was small." that he was small and humble from beginning to end. The same way when he was young he was humble before someone who was greater than him in Torah, so too when he was king he was humble before those who were greater than him in wisdom.

"He ruled" by himself (that he wasn't of royal descent). Some say that this was a praise for him and others say it was a disgrace. Some say it was a praise that they appointed him since there was no other person who's as fit to become king than him. Others say it's a disgrace: he wasn't really fit to become king, but he gave a lot of money for the position.

"From Hodu until Kush." Rav and Shmuel disagree to its explanation. One says that they're from the opposite ends of the world. The other says that they were next to each other, and he ruled the whole world just like he ruled over Hodu and Kush (that he ruled the whole world as strong as if they're just two countries next to each other). Similarly, "(Shlomo) conquered the other side of the river from Tifsach until Aza." Rav and Shmuel disagree to the explanation. One says that they're from the opposite ends of the world. The other say that they were next to each other, and he ruled the whole world just like he ruled over Tifsach until Aza (that he ruled the whole world as strong as if they're just two countries next to each other).

"Seven, twenty and a hundred countries." R' Chisda says that he first ruled over seven, then on twenty, and at the end, he ruled on a hundred. The Gemara asks: if so, when the Pasuk says "the days of Amram were seven, thirty and a hundred year," what Drasha will you make of it? The Gemara answers: here is different since it's extra. It should have only said "from Hodu until Kush." Why must it say it was one hundred and twenty seven countries? To teach us this Drasha.

New Sugya

The Rabanan learned: three people reigned over all that's under the sky's dome (i.e., over the whole world); Achav, Nevuchadnetzer and Achashveirosh. We see that Achav ruled over all as it says "(Ovadia told Eliyahu: I swear) in the name of Hashem your G-d that there is no nation or king that my master sent to find you etc. and they said no, and they swore to him." If it wasn't that he ruled over all of them, how did he make all those kings swear to him? We see that Nevuchadnetzer ruled over all of them, as it says "the nation and kingdom (that served) Nevuchadnetzer and wouldn't put their necks in the Babel's king's yoke." We see that Achashveirosh ruled over all of them, as we said (that he ruled from Hodu until Kush).

Tosfos is bothered by the question: why don't we list Alexander of Makadimia as someone who ruled throughout the world?

Tosfos answers: we're only listing those who the P'sukim write explicitly about them.

Daf 11b

The Gemara asks: is there no other person to put on that list? After all, didn't Shlomo rule over the world? The Gemara answers: his kingdom didn't last (but he was removed). The Gemara asks: this fits well only to the opinion that Shlomo was a king and then a commoner (and never became a king again). However, what can you answer according to the opinion that he was a king, commoner and a king (i.e., that he was reinstated, so he was king until he passed away)? The Gemara answers: Shlomo had an extra ability (which makes him overqualified for this list) as he was king over the upper worlds (i.e., demons, who are part of the spiritual world) besides the lower world. As the Pasuk says "Shlomo sat on the throne of Hashem."

The Gemara asks: why not list Sancherev? After all it says "who, from all the gods of these lands, saved his land from me." The Gemara answers: there was still Yerushalayim that he never conquered.

The Gemara asks: but wasn't there Daryavesh who ruled the world? As the Pasuk says: "King Daryavesh wrote to all nations living in all lands, much peace etc." The Gemara answers: there was seven that he didn't rule over as it says "it was told before Daryavesh and he appointed Achstriphadna to lead the hundred and twenty (countries)."

The Gemara asks: but isn't there Koresh? As it says " Koresh, king of Persia, said 'all lands was given to me by Hashem.'" The Gemara answers: he was only praising himself, (so, he was exaggerating).

In those days, when King Achashveirosh settled etc. on the third year of his kingdom. Rava says: what does it mean by "when he settled?" That when his mind was settled (that there wouldn't be any problem). He said: Balshetzer calculated, but made a mistake, but I'll make the calculation and I won't make a mistake. What is this calculation? Hashem said "when Bavel finishes seventy years, I will remember you (and redeem you)." It also says "I will rebuild the ruins of Yerushalayim in seventy years." So, you add the forty five years of Nevuchadnetzar to the twenty three years of Avil from Rodech and two of his (Balshtzar), you'll have seventy. Therefore Balshetzar took out the vessels of the Beis Hamikdash and used them

The Gemara asks: how do we know that Nevuchadnetzar ruled for forty five years? The Gemara answers: as we learned; "they were exiled on the seventh

year, eighth year, eighteenth year and nineteenth year."

(The chronological order for the exile was that Nevuchadnetzar killed King Yehoyakum, who rebelled against him in the second year of his reign and he set up his son Yehoyachon to be king. Then, seven years later, his advisers convinced him that nothing good can come from the son of who rebelled against him, so he exiled Yehoyachon and set up Tzidkiyahu as the king. Eleven years later he exiled Tzidkiyahu and destroyed the Mikdash and exiled all the Jews.)

Therefore, we explain it: the exile of Yoyachan was seven years after the conquering of King Yoyakim, which was the eighth year from Nevuchadnetzar's reign. Tzidkiyahu was exiled on the eighteenth year after the conquering of King Yoyakim, which was the nineteenth year from Nevuchadnetzar's reign.

As we have a statement: Nevuchadnetzar conquered Ninvei in his first year and Yehoyakum in his second year. The Pasuk says "after thirty seven years from Yoyachon's exile, Avil from Rodech, the king of Bavel, lifted Yoyachon the king of Yehuda, and removed him from prison. (Since Nevuchadnetzar reined eight years before Yoyachon's exile; eight plus thirty five equals the forty five years of Nevuchadnetzar's reign.) We learn that Avil from Rodech ruled twenty three years from a tradition. When you add two extra from Balshetzar, it all equals seventy. Therefore, he claims, they will never be redeemed from now on. He then took out the vessels of the Mikdash and used them. This is what Daniel commented to him: "you placed yourself above the Master of Heaven, and you used the Mikdash's vessels before you." Then it says "Bavel's King Balshetzar was killed that night." It says later "Daryavesh the Madai received the kingdom when he was sixty two years old"

Achashveirosh said: he calculated and made a mistake. I'll calculate and I won't make a mistake. After all, does it say (seventy years) from the kingdom of Bavel? No, it says from Bavel, which we'll interpret to mean from the exile to Bavel. How much is missing (from Balshetzar's calculation), an extra eight years. So, he added one of Balshetzar's, five of Daryavesh's and two of his own, that equals seventy. He claimed: since it passed seventy years and they weren't redeemed, they will never be redeemed from now on. He then took out the vessels of the Mikdash and used them. The Satan danced among them and killed Vashti.

The Gemara asks: didn't he make a good calculation? The Gemara answers:

he also made a mistake. He should have calculated from Yerushalayim's destruction. The Gemara asks: at the end of the day, how much is missing? How much did Achashveirosh reign? Fourteen years. If so, it should have been built by his fourteenth year, but the Pasuk says "they stopped working in the house of Hashem in Yerushalayim?" Rabbah answers: the years were not complete; (i.e., that two kings may be counted for the same year since one died half way during the year.)

Daf 12a