

Gemara and Tosfos Daf Hashvua
Megila 14
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"The king said to Haman: keep the silver and do what's pleasing in your eyes."

Tosfos says: the word "Hakesef" (the silver) has the Gematria of "Ha'etz" (the wood). This was a hint to him that he'll be hanged for this.

Daf 14a

R' Abba says: the parable for this story of Achashveirosh and Haman (is as follows): What is this similar to? There were two people. One had a mound in his field and the other had a furrow in his field. The one with the furrow said who would sell me a mound, and the one with the mound asked who would sell him a furrow. They met each other. The one with the furrow said to the one with the mound: sell me your mound. The other responded: Halevai if you will take it for free.

"The king removed his ring." R' Abba b. Kahana says: the removing of the ring was greater than forty-eight prophets and seven prophetesses who prophesize to the Jews. After all, they couldn't make the Jews repent, but the removing of the ring forced them to repent and become better.

We learned: there were forty-eight prophets and seven prophetess who prophesized to the Jews. they didn't add or subtract from what it said in the Torah except for enacting to read the Megila. What did they Darshen (to justify it)? R' Chiya b. Avin quoted R' Yehoshua b. Korcha: if we said Shira when we went out from servitude to freedom, of course we should say it when we went from (being sentenced) to death to being reprieved to live. The Gemara asks: if so, they should also say Hallel. The Gemara answers: we don't say Hallel over a miracle that happened in Chutz L'aretz. The Gemara asks: but wasn't the redemption from Egypt a miracle in Chutz L'aretz? The Gemara answers: as we learned: before the Jews entered the land, all lands were fit to say Shira (for a miracle that happened there). However, after they entered the land, the other lands weren't fit to say Shira (for a miracle that happened there). R' Nachman answers: the reading of Megila is like saying Hallel. Rava answers: it makes sense to say it over there (for the redemption from Egypt) since we say "Hashem's servants shall praise," (connoting) but we're (no longer) servants to Pharaoh. However, here we can't say "Hashem's servants shall praise," (connoting) but we're (no longer) servants to Achashveirosh, since we were still servants to Achashveirosh.

Both to R' Nachman and Rava (who seem to hold that it would be applicable to say Hallel for the Purim story if it wasn't for their above reasons), it's difficult since the Brasia says: before the Jews entered the land, all lands were fit to say Shira (for a miracle that happened there). However, after they entered the land, the other lands weren't fit to say Shira (for a miracle that happened there). The Gemara answers: once they were exiled, the (other lands) returned to their original fitness.

The Gemara asks: were there no other (prophets)? After all, the Pasuk says "there was a man from the Ramatim that (Tzofa) prophesized," i.e., from one of the two hundred prophets (Ramatim is like the word 'Mataim,' two hundred) who prophesized to the Jews.

The Gemara answers: there were many prophets, as we learned: there were many prophets who came for

the Jews, double the number of those who left Egypt. Rather, they only wrote the prophecy that will be needed for generations to come and didn't record the prophecies that will not be needed. R' Shmuel b. Nachmeini answers: (that Tzofa doesn't mean a prophet in the above Pasuk. Rather, it means) a person who came from two Ramot (high places) that you can (Tzofa) see from one to the other. R' Chanan (explains the Pasuk): he came from people who "stood on the top of the world." Who are they? The children of Korach. As the Pasuk says "the children of Korach didn't die." We learned from our teacher: (when they were falling into the mouth of the pit and falling they repented) and Hashem made a ledge over the Gehenim and they stood on it (and were spared).

The Gemara asks: who were the seven prophetesses? Sara, Miriam, Devora, Chana, Abigayil, Chulda and Esther. We see Sara was one, as the Pasuk says: (Haran was) the father of Milka and Yiska. R' Yitzchok says that Yiska was Sara. Why was she called Yiska? Since she saw with the divine spirit. As it says "(Hashem told Avraham): listen to all that Sara tells you. (Another definition of Yiska): everyone gazed at her beauty

We see Miriam was one, as the Pasuk says: Miriam the prophetess, Ahron's sister, took etc." Was she only Ahron's sister and not Moshe's? R' Nachman quotes Rav: she prophesized when she was only Ahron's sister and said: my mother will eventually give birth to a son who will save the Jews. When he was born, the whole house filled with his light. Her father got up and kissed her on her head. He said "my daughter, your prophecy was fulfilled." Once he was thrown into the sea, her father stood up and hit her head. He said "my daughter what happened to your prophecy?" This is what the Pasuk means "she stood from afar (watching Moshe's basket) to know," to know what will happen at the end to her prophecy.

We see that Devora was one as the Pasuk says: "Devorah was a prophetess, the wife of Lapidus." what does it mean "the wife of Lapidus?" (I.e., what's the significance of the name?) That he made the wicks for the Mikdash. "She sat under a palm tree." why under a palm? R' Shimon b. Avshalom answers: so not to be secluded (with a man).

Tosfos explains: when the Jews come to her to be judged.

Another reason: just like a palm only has one 'heart' (i.e., the hearts of palm that goes through the trunk), also, the Jews of that generation only had one heart which was dedicated to their father in heaven.

We see that Chana was one, as the Pasuk says "Chana Davened and said "my heart is exalted for Hashem, I lift my horn for Hashem." My horn, (connoting) and not my jug. Dovid and Shlomo who were anointed with (oil from) a horn, their kingdom extended for a long time (as the horn signals an extension, since it extends until it gets to a point). However, Shaul, who was anointed from a jug, his kingdom didn't extend too long.

Tosfos points out: it could have brought any Pasuk in the whole Parsha, since it's a prophecy on Sancherev, Nevuchadnetzar and Haman, like the Targum Yohnason explains. However, it just picked the Pasuk from the beginning of the Parsha.

(Chana continued) "There us none as holy as Hashem and there is none Bilticha, besides him." R' Yehuda b. Menasya says: don't read the word as Bilticha, but rather Lavlosecha (wear out). This shows that the ways of Hashem is not as the ways of humans. The works of humans wear their master out, but Hashem wears out his works.

(Chana continues) there is no Tzur, rock, as our G-d." You should read it "there is no Tzieyer, artist, as our

G-d. After all, someone can make a picture on a wall and can't put a soul nor intestines inside. Yet, Hashem makes a picture within a picture (i.e., a fetus within a woman) and puts a soul and intestines in there.

We see Abigayil was a prophetess, as it says "she rode a donkey and she rode on the secret side of the mountain." The Gemara asks: it should have only said "from the mountain." Rabba b. Shmuel answers: she was coming down with blood that came from the inner area, (i.e., menstrual blood). She took the blood (stained cloth) and showed it to him (as to ask if she became a Nida). He asked her: do we look at blood at night? (Of course not, since it's not easy to discern the shade). She said back: do we judge capitol cases at night? (So, why are you judging my husband, Naval.)

Daf 14b

He said back: he rebelled against the king and doesn't need to be judged.

Tosfos asks: if so, how can the Gemara in Sanhedrin learn from this incident that you must start deliberations of a capitol case from the side (where the least important judges sat, and work your way to the greatest). As it says "each one girded his sword, and then Dovid girded his sword." However, this was a case of rebelling against the king where you don't need to judge at all.

Another question: how did they place Dovid in the Beis Din if we hold in Sanhedrin that you can't put a king in Beis Din to judge.

Another question: the Gemara in Shabbos says, regarding Uriya, that Dovid should have judged him by the Sanhedrin. If he rebelled against the king, why did he need to be judged?

Tosfos answers: we mean here that, by rebelling against the king, you don't need to judge him like you judge other capitol cases. Other cases, you can conclude that initial day to exempt him, but you need to wait until the next day in order to finish the case to sentence him to death. However, a rebellion case may be sentenced that day. This is what Avigayil is saying to Dovid "do you judge capitol cases at night? After all you should wait until the next day to sentence him." He answered that it was a "rebellion against the king" case and you don't need to wait until the next day to sentence him to death. However, they most certainly needed to judge him.

It's also not difficult why Dovid sat in the Sanhedrin. After all, that, which we don't allow a king to sit in the Sanhedrin, is only because it's not according to his honor to sit there quietly (listening to others). However, by a rebellion, it's within his honor to sit quietly (listening to others) since he has a bias to this case (and he's letting others who don't have that bias to run the judging).

She said: Shaul is still living, and your rule hasn't been publicized yet in the world, (so, you can't blame Naval for not listening to you). He said back: "Blessed is your reasoning and blessed is you that you stopped me this day from being guilty from bloods." Bloods connotes two bloods (Nida blood and killing). Rather, it teaches us that she revealed her leg and they traveled through the light that came from it for three Parsos. He told her to listen to him (to have relations). She says "this won't be for you as a stumbling block." This infers that another will be a stumbling block. Who is that? That's the story of Bas Sheva. At the end, it did happen.

Tosfos says: the text is; "what is 'being guilty with bloods?' The blood of Nida and the spilling of bloods: this teaches us that she revealed her leg." However, the text shouldn't be "others say, it teaches us that she

revealed her leg'." After all, this is the explanation of the above two bloods, and the Gemara didn't explain yet what they were.

[See Maharsha that explains that the "Dam Nida" she saved him from was that she was a Nida then, and she stopped him from having relations. However, that is difficult since she has a worse prohibition on her, since she was a married lady. Rather, either the text before this story is "alternatively," and the Dam Nida in the first explanation was that he was saved from Paskining on Dam Nida at night, and the alternative explanation is that it wasn't Dam Nida he was saved from, but rather, from having relations with a married woman. Or, we have this text, and the explanation of the second blood was never for Dam Nida, but for having relations with a married woman.]

Tosfos asks: how could that righteous woman expose her leg before Dovid? Also, it seems like a great exaggeration that he walked by the light of her leg for three Parsos.

Tosfos answers: we find the text in the Gemara's more exact versions, "he burned by her light," i.e., that he desired her, and he walked three Parsos with this desire.

She said: "the soul of my master should be bound to the bind of life." [Maharsha- this Pasuk seems not to have anything to do with our story.]

When she departed from him, she said: "when Hashem does good to my master; remember your maidservant." R' Nachman says: from here people say; when a woman speaks, she's spinning thread (i.e., although she's talking about saving her husband she's hinting on Dovid taking her in the future). Other say: as a goose walks down, his eyes are looking at a distance.

We see that Chulda was a prophetess from here: "Chilkiyahu the Kohain, Achikam and Achvar etc." The Gemara asks: in a place where Yirmiya resides, how can she (his student) prophecize? Bei Rav in the name of Rav answers: Chulda was related to Yirmiya, so he didn't care (if she had some prophecy in his stead). The Gemara asks: how can Yashiya leave the option of approaching Yirmiya and go to her? Bei R' Shilo answers: since women are more merciful (and she may give a more lenient answer).

R' Yochanan answers: (the reason Chulda prophecize instead of Yirmiya) since Yirmiya wasn't there at the time since he went to bring back the ten Shvatim (from Sancherev's exile). How do we know that they returned? As the Pasuk says "when you sell (land), it won't come back (since there will not be Yovel)." Is it possible that Yovel was already canceled (since all the Jews weren't on the land) and the Navi is prophecizing that it will be canceled? Rather, this teaches us that they all returned (and all the jews were in Eretz Yisrael) and Yashiyahu b. Amon was king over them. As the Pasuk says "what is that monument that I see? They answered: it's the grave of a man of G-d from Judea who said these things about what was done on the Mizbieach on Beis El." What was Yashiyahu doing by the Mizbieach of Beis El (which was in the area the Malchus Yisrael)? We must say that Yashiyahu reigned over them. R' Nachman says: we learn it from here "Also, Yehuda, there is a harvest appointed for you, as he returned the captured of my nation."

Esther was a prophetess, as it says: "it was on the third day and Esther wore the kingship." It should really say "the royal clothes." Rather, she wore the holy spirit. As it says here "she wore" and it says in Divrei Hayomim "and the spirit was worn by Amashi etc."

R' Nachman says: it's not good for women to have haughty authoritative positions After all, there were two women like this and they both had bad names, one's name (Devora) is a bee, and the other (Chulda) is a

weasel. We see by the bee, (Devora, using her authority) "she sent and called for Barak," and she didn't go to him. We see the weasel, (Chulda, using her authority), she says "I speak to a man," and she did not say that she spoke to a king.

R' Nachman says: Chulda was from the descendants of Yehoshua. As it says by her "Ben Charchas" and by Yehoshua it says "in Timnas Cheres." The elder R' Ina asks R' Nachman: eight Kohanic prophets came out of Rachav the Zona, and these are they; Nariah, Baruch, Saria, Machsia, Yirmiya, Chilkiya, Channmel, and Shalom. R' Yehuda says: also Chulda was his descendant. After all, it says by Chulda "Ben Tikva" and by Rachav "The Tikva (line) of red thread." R' Nachman said back: "Elder Ina," or he called him, "you black bowl"; from mine and your statements support the statement that Rachav converted and married Yehoshua.

Tosfos asks: how did he marry her? After all, we say in Yevamos, that you can't marry members of the seven nations (that lived in Eretz Kannan when the jews conquered it) even after they convert.

Tosfos answers: we must say that she wasn't from the seven nations, but from some other nation, and she came to live there (in Eretz Kannan).

Tosfos brings those who want to answer that they were only commanded not to marry them after they entered Eretz Yisrael (and Yehoshua married her before they conquered the land. However, Tosfos concludes: this can't be. As the Medrish says that the Nesinim came to convert in the days of Moshe the same way they came in the days of Yehoshua. Even so, they weren't allowed to marry into the Jews, but Moshe separated them to be woodcutters and water drawers (i.e., menial jobs, to show that they're not to be married). Thus, we see that, even before they crossed the Jordan and entered the land, they were commanded not to marry them.

The Gemara asks: did Yehoshua have children? After all, it says "his son was Nun who's son was Yehoshua." (and that ended that lineage). The Gemara answers: he didn't have any sons, but he had daughters.