

OVERVIEW of the Daf

1) Offering korbonos outside of the Beis HaMikdash

R' Yitzchok states that he heard that korbonos may be offered in Beis Chonyo, thus indicating that the original investment of sanctity does not continue after the destruction of the Beis HaMikdash.

When asked whether he made this statement he denied it and Rava explained that he denied it because he changed his position.

The Gemara cites a Mishnah that indicates that the issue of whether the original sanctity was meant to continue after the destruction is a dispute between Tannaim.

Ravina demonstrates that one cannot derive from that Mishnah that there is a dispute on the matter.

Different Beraisos are cited to demonstrate that this issue is debated by Tannaim.

The two Beraisos seemingly contain a contradiction regarding the position held by R' Yishmael.

Two resolutions to the contradiction are presented.

2) Explaining the Megilla

The Gemara begins a lengthy exposition of the Megilla.

The discussion begins with an analysis of whether the word ויהי indicates a tragedy and concludes that the words ויהי בימי do, in fact, indicate tragedy.

Two teachings from R' Levi are recorded. The first teaching is that אמוץ and אמציה are brothers and the second is that the Aron Kodesh did not occupy space.

The Gemara records the introductory words to the Megilla of different Rabbis. ■

REVIEW and Remember

1. Explain קדושה ראשונה קדשה לשעתה ולא קדשה לעתיד לבא.
2. What do the words ויהי בימי indicate?
3. How do we know that the Aron Kodesh did not occupy physical space?
4. Does Hashem rejoice at the downfall of the wicked?

Today's Daf Digest is dedicated
לע"נ ר' אהרן בן ר' יעקב מאיר ע"ה
by his children
Mr. and Mrs. David Friedman

Gemara GEM

The discussion to begin the episode...

רבי יונתן פתח לה פיתחא להאי פרשתא מהכא

The Gemara elaborates and presents eighteen various introductions which the Amoraim used to open the discussion about the miracle of Purim. We must try to understand the purpose of this presentation in the Gemara, because it is common for the Gemara to bring expositions and insights to verses as a method to teach a halacha or to answer a question, but not simply for the sake of setting the stage for a discussion.

Pnei Yehoshua writes that, in fact, the Gemara is coming to answer a puzzling problem. Why does the Megilla itself begin with the story of the banquet of Achashveirosh and the subsequent demise of Vashti? These events do not seem to be essential to the story of the miracle of the Jews being saved. We only have to be told about the rise of Haman and his jealousy which lead to the issuing of a decree to destroy the Jews. In fact, the sages of that generation itself did not want to record this story formally, for they preferred to leave it as an oral tradition. They finally agreed to record it only when they found a basis in the verse that the battle against Amalek should be written a fourth time. Accordingly, the written part of the story should have only begun with the rise of Haman (Chapter 3 of the Megilla), which led to his ultimate fall. Why, then, wonders the Gemara, does the Megilla begin with the background of Achashveirosh and Vashti? This is what the Gemara means when it says, "Each Amora introduced the story..." referring to each Amora explaining why the Megilla itself has the introductory chapters of the banquet and the removal of Vashti as the queen.

The answer which most of the Amoraim give is that the elaborate banquet and the death of Vashti were directly associated with the miracle of Purim, for she was the granddaughter of Nevuchadnezzar, the King of Bavel. This episode shows how Hashem brought about the fall of Bavel and the complete destruction of the descendants of Nevuchadnezzar, in response to his having forced the Jews to bow to the idol he erected. It was that event which set the stage for the threat of Haman (see statement of Rabbah Shimon bar Yochai, 12a). The story of Purim is introduced with the stage of retribution which Bavel deserved.

This approach of Pnei Yehoshua is paralleled in the commentary of רי"ף on Ein Yaakov (Rabbi Yoshiyahu Pinto, a Rav in Damascus in the days of R' Chaim Vital). ■

HALACHAH Highlight

Bringing Korbanos without a Beis HaMikdash

ואמר ר' יהושע שמעתי שמקריבין אע"פ שאין בית וגו'

And R' Yehoshua said, "I heard that we offer korbanos even though there is no Beis HaMikdash."

Rambam¹ rules in accordance with this statement. Nonetheless, there is a dispute in the Poskim regarding the practical application of this ruling. Rav Yisroel Yaakov Kanievski², the Steipler Gaon, writes that R' Yehoshua is not teaching that there is an obligation nowadays to offer korbanos without a Beis HaMikdash; Rather he is teaching that if a person offers a Korban it is acceptable. The reason it can not be obligatory, explains the Steipler, is that without a Beis HaMikdash the korbanos cannot be offered by the opening to the Heichal (פתח אהל מועד).

Rav Yaakov Ettlinger³, the Aruch LaNer, writes that korbanos should not be offered in our times. His reason is based on the pasuk in the תוכחה which states that Hashem will not smell our satisfying aromas (ולא אריח בריח) (ניחוחכם). The Gemara in Zevachim⁴ teaches that it is essential for a korban to be brought for smell and to be satisfying. Consequently, if Hashem has stated that in exile

our korbanos will not have those qualities, they should not be offered. R' Yehoshua's statement that allows the offering of korbanos without a Beis HaMikdash refers to a time when the Navi has brought the Jewish People back from exile but they haven't yet completed construction of the Beis HaMikdash.

Rav Naftali Tzvi Yehudah Berlin⁵, the Netziv, based on the earlier-cited verse, maintains that there is a prohibition to offer korbanos nowadays without the presence of Beis HaMikdash. The only exception is the offering of the Korban Pesach which he agrees could be offered without a Beis HaMikdash.

Other Poskim who discuss the possibility of offering korbanos nowadays do not seem to be concerned with this reason. Therefore, we find some Poskim⁶ who would allow the offering of korbanos in our times whereas others⁷ are hesitant for a variety of technical reasons. ■

1. רמב"ם פ"ו מהל' בית הבחירה הט"ו
2. קהלות יעקב זבחים סע' ל"ב
3. שו"ת בנין ציון סע' א'
4. זבחים מו
5. העמק דבר לויקרא כו: לא
6. כסף משנה על הרמב"ם הנ"ל
7. חת"ס עיו"ד סע' רל"ו ■

STORIES Off the Daf

The Ark of the Covenant

ארון לא תפס מקום

Our Gemara relates that the aron ha'eidus, the ark of the covenant, didn't take up any space in the sanctuary. The Siach Sarfei Kodesh, ז"ל, explains that we see from here that the Torah does not dwell within a haughty person. It is only when a person "doesn't take up space" that he can be considered a fitting vessel for the Torah!

Many people would come to the Imrei Menachem of Alexander, ז"ל, seeking his guidance on how to achieve humility. He would say, "In Chovos HaLevavos we find a very deep story which I hold is the key to

attaining humility. Rabbeinu Bachaya relates that a pious man once met a group of warriors on their way home from their exploits. They had won the war, and were laden with the spoils. He said to them, 'You have returned from the small war. Now you will have to wage the real battle: the struggle against your evil inclination!'"

The Rebbe would then explain, "The Chovos HaLevavos is not referring to a pious man meeting actual soldiers returning from a physical war. Such people are hardly the types who care much for the milchemes hayetzer, the inner battle with their lower selves. This pious man had met with sincere servants of Hashem who had already defeated their evil inclinations by ascending new levels of Torah and avodah. Our pious man explained to

them that they had really only just begun. True, they had obtained a measure of success and had even 'taken spoils,' but the real fight against the ego that gets inflated from accomplishments still awaited them. The most important battle is against pride, since it is only the prideful person who feels secure in sitting on his laurels and no longer moving forward. The more enamored we are of our achievements, the less we feel how far we still have to go and how much more we have yet to achieve!"

The aron did not take up any space—and it shows us that as soon as we are filled with ourselves, there is no longer any room for further growth! ■

