

THE MERCAZ DAF YOMI SHIUR EDITION

MEGILLAS ESTHER

THE MEGILLAH: THE TEACHINGS OF THE GEMARA AS WELL AS ANECDOTES AND EXPLANATIONS FROM THE SHIURIM OF R' ELI STEFANSKY



It's not about the
daf, it's about the
yomi!



8MINUTEDAF

It's geshmak to
do the daf!

מגילת אסתר עם ליקוטי פירושים מתלמוד בבלי ונוסף
עליו פנינים משיעורי הרב אליהו סטפנסקי שליט"א

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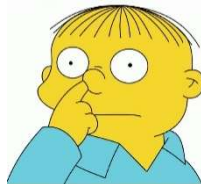
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U'LHAGDIL TORAH U'LHAADIRAH

Foreword

The idea for this publication came about because R' Eli mentioned several times that we should make a מגילה with all of the פשיטות of the גמרא and give it out at the סיום. Unfortunately, this publication was not ready in time for the סיום, but hopefully you are enjoying this before פורים.

I would like to thank R' Eli for all the hard work and effort that he puts into preparing and delivering the daf on a daily basis.

I would also like to thank my brother Elimelech for his help with editing and typesetting this publication, in addition to the beautiful cover page.

Of course, I would also like to thank my dear wife, Chaya שתחי' for everything she does for me, and for allowing me to dedicate my time to the daf every day! May the ריבוש"ע bless us with many more happy years together, full of נחת and ברכה. Shoutout to my amazing kids, Etti Hadassah, Avromi, Batsheva, and Reuven, for being great, even when I'm not available because of the daf.

מה אשיב לה' כל תגמולוהי עלי. Not a single letter of this pamphlet would have been possible without the חסד of the עולם. בורא עולם. May I continue to be זוכה to His kindness always.

Just a reminder from R' Eli, we are holding during the morning minyan, so there should be no banging by every המן, only one in the beginning and one in the end.

MOTTY WEINREB

ב' דר"ח אדר שני תשפ"ב



לזכרון עולם בהיכל ה'

לע"נ ידידנו הרב שלום ברוך יהודה זצ"ל

בן כ"ק רבי יוסף יחיאל מיכל שליט"א

Our dear friend and chaven, R' Yiddy Leibowitz זצ"ל

ת.נ.צ.ב.ה.

לזכרון עולם בהיכל ה'

זקני היקר הר"ר אברהם ניסן ב"ר נחמן זצ"ל
וזקני היקר הר"ר אליעזר ב"ר אברהם זצ"ל
ואשתו מרת חיה שרה בת ר' אליעזר הלל ע"ה
ת.נ.צ.ב.ה.



לזכרון עולם בהיכל ה'

הר"ר ראובן בן הרב שלמה זלמן זצ"ל
מרת אסתר בת הר"ר שמואל ע"ה
הר"ר ישראל יונה בן הרב שמשון זאב זצ"ל
מרת עטל בת הר"ר יצחק ע"ה
ת.נ.צ.ב.ה.



עץ חיים היא למחזיקים בה

*In honor of all that
Yisroel Moshe Weinreb
selflessly does every day
for the tzibbun.*

לזכרון עולם בהיכל ה'

מרת חיה פעסל בת ר' יצחק
משה ע"ה
הר"ר יצחק משה ב"ר יהושע
אריה זצ"ל
ת.נ.צ.ב.ה.

פרק א

א. וַיְהִי בַיָּמֵי אַחַשְׁוֵרוֹשׁ הוּא אַחַשְׁוֵרוֹשׁ הַמֶּלֶךְ מֵהַדָּו וְעַד־כּוּשׁ שִׁבְעַת וְעֶשְׂרִים וּמֵאָה מְדִינָה:

This happened in the days of Achashverosh- who was king of 127 countries.

◆ ויהי ◆

The גמרא says that it is a tradition from the הגדולה אנשי כנסת that anytime the word ויהי is mentioned in תנ"ך it is an expression of pain, it introduces a painful narrative and aggravation that כלל ישראל is about to experience.

The word ויהי is a combination of "ויי", meaning woe and "הי", a לשון of mourning. The גמרא explains this double לשון of woe and mourning based upon the פסוק in דברים¹:

וְהִשְׁבִּיבוּ יְהוָה מִצְרַיִם בְּאֲנִיּוֹת בְּדֶרֶךְ אֲשֶׁר אָמַרְתִּי לָךְ לֹא־תִסִּיף עוֹד לְרִאֲתָהּ וְהִתְמַכְרְתֶם שָׁם לְאִיבֵיךָ לְעִבְדִּים וְלִשְׁפָחוֹת וְאִין קָנָה:

'I will return you back to Mitzrayim in ships, by a way which I told you, you should not see again. And there you will offer yourselves for sale to your enemies as male and female slaves-and there will be no buyer.

The גמרא explains that this פסוק is giving a נבואה that because the בני ישראל did not properly observe the מצות, they will experience a double tragedy. Firstly, they will be offered for sale as slaves, and secondly, no one will even want to buy them for that purpose, rather they will be sold to be killed.

This נבואה was fulfilled later on in the times of המן as the פסוק² relates when אסתר told אחשוורוש:

כִּי נִמְכַרְנוּ אֲנִי וְעַמִּי לְהִשְׁמִיד לְהַרְגוֹ וְלֹא־בָדַד וְלֹא־לְעִבְדִּים וְלִשְׁפָחוֹת נִמְכַרְנוּ הַחַרְשָׁתִּי

For we have been sold, my people and I, to be destroyed, massacred, and exterminated. Had we only been sold as slaves and slavewomen, I would have kept silent.

R' Eli explains that כלל ישראל is going to be so low that they're not going to have anything. They're going to want to sell themselves as slaves, and even as slaves no one will want them. They are not going to buy them because they are worthless; they are terrible slaves. המן said, "We gotta kill every Jew." So, what's a Jew worth if we must kill them? They couldn't even make a dollar or a dime on their own bodies.

◆ אחשוורוש ◆

רב explains the word אחשוורוש is a combination of the words אחי and ראש, he is the brother of the head and he is similar to the head. This means he is considered like a brother to the head, נבוכדנצר, because he acted the same way as him. אחשוורוש was similar in character to נבוכדנצר.

¹ דברים כח, טח

² אסתר ז, ד

because נבוכדנצר killed, and אחשורוש tried to kill. נבוכדנצר destroyed the בית המקדש and אחשורוש tried to destroy it.

שמואל explains that אחשורוש can be re-worded to שחור which is black, and אש, fire. Meaning, the faces of the אידן became blackened like the bottom of a pot in a fire, the faces of the אידן were so poor their faces resembled the black on the bottom of a pot.

רבי יוחנן says that the word אחשורוש is a combination of the words אה, woe and ראש, head. Woe upon his head, meaning a curse. Or woe upon my head, as in suffering.

רבי חנינא explains that everyone became poor in those days. אה means woe and ראש means poor. Meaning, woe, that we are poor.

◆ הוא אחשורוש ◆

He was a רשע from the beginning to the end.

◆ המלך ◆

The גמרא explains that he jumped into the kingdom on his own without asking any questions. This can be explained both as a שבה and as a גנאי.

There are those that explain it as a שבה because no one else was fit for the position. However, others explain it as a גנאי because אחשורוש simply paid people money to become king. He bought his way in by bribing people.

R' Eli says that this is a great investment. Why? Because how much does it cost to become a king? Maybe 50 million dollars? You become a king and you make a hundred million dollars by telling everyone to give you money. He's the ruler of the world; how can he lose?

R' Eli notes, how did אחשורוש have so much money? Zogt R' Nachman Seltzer, that he found a treasure. Very good, R' Nachman knows all this stuff.

The מדרש רבה says that נבוכדנצר hid three treasures, and before he died, he buried them. אחשורוש was in charge of the horses, and one day he took out the horses and found the buried treasure.

◆ מהדו ועד־כוש ◆

The גמרא says that there is a מחלוקת between רב and שמואל.

One says that הודו and כוש were on two ends of the world, so אחשורוש ruled from one end of the world to the other.

The other דאמר מאן says that הודו and כוש were next to each other, and as the world is round you need to go around the world to get back to what is next to you. Just as he ruled over both of those, he ruled over the rest of the world as well.

◆ שבע ועשרים ומאה מדינה ◆

The חזיון says³ that ר' עקיבא was once talking to his תלמידים and wanted to give them חזיון about the importance of time. So, he said that אסתר was זוכה to rule over 127 countries because שרה אמנו lived 127 years.

What's the connection? He was teaching them to look at the חשיבות of a moment. R' Eli explains as follows. Let's say there are 50 million sq. miles on earth, which comprises 127 מדינות. If you divide 127 years by 50 million, you get ½ million sq. miles per year, which comes out to 1200 sq. miles per day. שרה אמנו was able to accomplish so much every moment of every day of her life. So, look how much learning you can accomplish in one minute.

ר' חסדא explains that first he ruled over 7 countries, then another 20, then another 100, totaling 127 countries, which is why the פסוק writes the numbers in three stages שבע ועשרים ומאה.

ב. בַּיָּמִים הָהֵם כָּשְׁבֶת הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ עַל כִּסֵּא מַלְכוּתוֹ אֲשֶׁר בְּשׁוּשַׁן הַבְּיָרָה:

In those days king Achashverosh sat on his royal throne in Shushan the Capital.

The גמרא assumes that this took place when he first sat as king, in other words in the beginning of his מלכות, which then leads to trouble understanding the next פסוק:

ג. בְּשָׁנַת שְׁלוֹשׁ לְמַלְכוּתוֹ עָשָׂה מִשְׁתֵּה לְכָל־שָׂרָיו וְעַבְדָּיו חֵיל פָּרַס וּמַדֵּי הַפְּרָתָמִים וְשָׂרֵי הַמְּדִינֹת לְפָנָיו:

In the third year after he became king, he made a feast for all his officers and his servants: the army of Persia and Media, the nobles and officers of the countries were there.

The גמרא asks: We just said that the party started in the first year of his kingship, and now the פסוק says the third. What's going on here?

The גמרא explains that it really means the third year of his rulership, but it was the first year that he was calm. Until then, he was worried he would lose his throne due to the following:

The פסוק in ירמיה relates a נבואה⁴:

כִּי־כֹה אָמַר יְהוָה כִּי לִפְנֵי מְלֹאֶת לְבַבְךָ שִׁבְעִים שָׁנָה אֶפְקֹד אֶתְכֶם וְהִקְמַתִּי עֲלֵיכֶם אֶת־דֹּבְרֵי הַטּוֹב לְהָשִׁיב אֶתְכֶם אֶל־הַמְּקוֹם הַזֶּה:

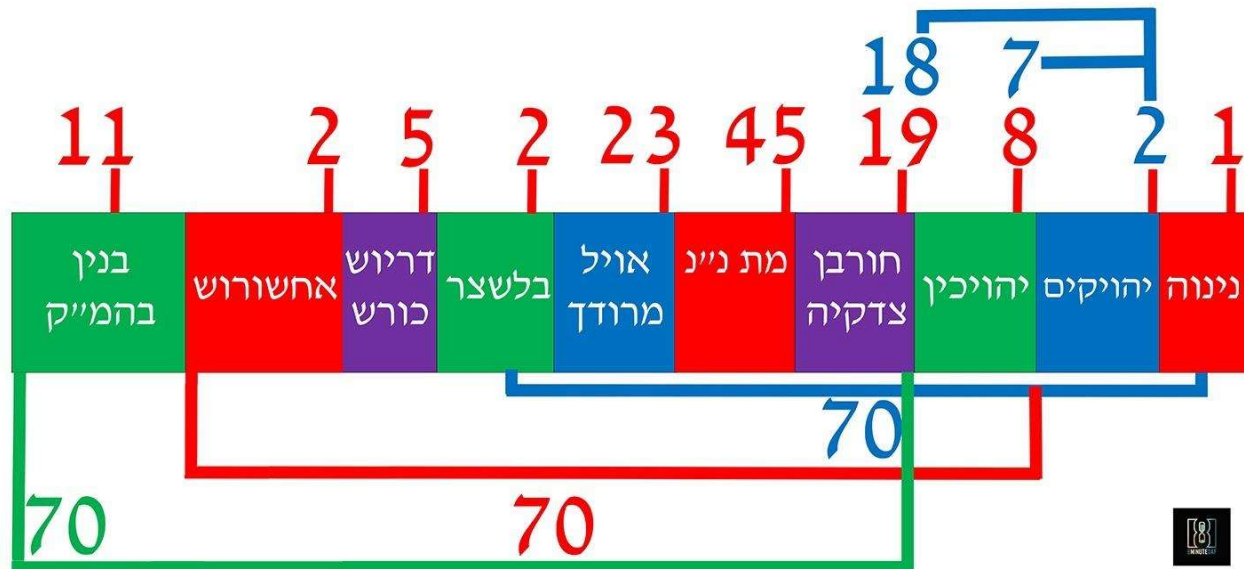
The פסוק says that כלל ישראל was going to be redeemed after seventy years. What's fascinating about this, is that the גוים, the kings, all knew about this פסוק and were fearful of this פסוק. Think about it: You have a bunch of Jews in the country, and they are going to be redeemed—they are going to go back to ארץ ישראל. It's going to be a disaster for them. They couldn't deal with the Jews; they feared the Jews because this was going to be their redemption. This meant to the גוים, that if I enslave the Jews now, and then ה' is going to redeem them later,

³ פ"א, ח

⁴ ירמיהו כט, י

אך און ווי. Whoever is doing this harm to them now is going to die or be destroyed. For seventy years they were scared to touch the Jews. When they thought the seventy years were completed and the Jews were still not redeemed, they finally breathed a sigh of relief and began to exploit the situation. But each time, their חשבון was off.

R' Eli explains some background information here using the following diagram:



בלשצר (the blue line), calculated from year number 1 of בבל. He thought that he had the 45 years of נבוכדנצר, plus the 23 years of אויל מרודך, plus two more years of his own rulership, equaling seventy years. He wasted no time. That night he broke into the בית המקדש, got dressed in the בגדי כהונה and took out the כלים which he used to start frying his eggs. However, his חשבון was incorrect and he died right away.

To this אחשורוש says, "No, no, no, wait a minute: בלשצר was an idiot; he started counting from the wrong year." אחשורוש said to start counting (the red line) seventy years from the גלות of יהויכין, from year eight. Once year seventy came along, (according to אחשורוש's calculation) he realized if the Jews were still not yet redeemed, they will never be redeemed. So he brought out the כלי קודש and made a big party. The שטן came along and danced between him and his wife ושתי, and the שטן gave him the great idea to kill his wife. Parenthetically, ושתי was the daughter of בלשצר.

However, אחשורוש was wrong with his calculation as well, because the פסוק really meant to count from the בית החרב. If one counts seventy years from the בית החרב it coincides (on the green line) with the בנין בית המקדש.

"רש"י explains⁵ that the גמרא is asking: Here we see that מדי is referred to as הפרתמים, nobles, which is a lesser title, and later on in the מגילה it says⁶ למלכי מדי ופרס, referring to מדי as מלכים, kings.

The גמרא explains that פרס and מדי made a deal with each other, that if we are kings then you will be governors, and if you are kings then we will be governors.

So, the rulership went back and forth between פרס and מדי. Occasionally this one sat on the throne, and occasionally the other.

ד. בְּהֵרָאֲתוֹ אֶת־עֶשְׂרֵי כְּבוֹד מַלְכוּתוֹ וְאֶת־יְקָר תְּפָאֲרַת גְּדוּלְתוֹ יָמִים רַבִּים שְׂמוֹנִים וּמָאתַיִם יוֹם:
For a long time- for one hundred and eighty days- he showed off the rich treasures of his kingdom and the beauty and greatness of his rule.

The גמרא says that אחשורוש took out the בגדי כהונה from his closet. Until now he was scared to wear them, but now that he made a חשבון that there is no longer a גאולה for כלל ישראל he figured he could wear them⁷. The גמרא learns this out by comparing the word תפארת written here to the word תפארת written by the בגדי כהונה describing them: ועשית בגדי־קדש לאהרן אחיך: לעשות ולתפארת.⁸

ה. וּבְמִלּוֹאת הַיָּמִים הָאֵלֶּה עָשָׂה הַמֶּלֶךְ לְכָל־הָעָם הַנִּמְצָאִים בְּשׁוּשַׁן הַבִּירָה לְמִגְדוֹל וְעַד־קָטָן מִשְׁתָּה שְׁבַעַת יָמִים בַּחֲצַר גִּנַּת בֵּיתוֹ הַמֶּלֶךְ:
And when these days ended, the king made a week-long party for everyone in Shushan the Capital, for the great people, and the plain people, in the garden of the king's palace.

And when these days ended, the king made a week-long party for everyone in Shushan the Capital, for the great people, and the plain people, in the garden of the king's palace.

There were 180 days of free partying for people from faraway lands. Then he held a special party for the people of the capital, Shushan. There is a מחלוקת in the גמרא between רב and רש"י as to whether we can deduce from this party that אחשורוש was a very smart king, or a very dumb one. Some countries did not want his authority and rebelled. אחשורוש then completely knocked them out. To make up with them, he made a big party for 180 days with free food. Everyone came and forgot about their dead families. Through this party he wanted to appease everyone. He therefore went to the country that was furthest away and was מפיס them first because he figured that he can be מפיס the people that are closer to him at any time. Accordingly, this party was a display of his genius.

⁵ שם יב. ד"ה כתיב

⁶ אסתר י, ב

⁷ ע"י מש"כ לעיל פסוק ג.

⁸ שמות כח, ב

According to the מאן דאמר that he was very dumb, this was because he should have first taken care of the people closer to him, so that if the far away people rebelled against him, at least the closer people would be ready and willing to help quash the rebellion.

The תלמידים of רבי שמעון בר יוחאי asked him, “What did כלל ישראל do so bad that they then deserved to be wiped out?” He said, “Nu, tell me, what do you think?” They told him because they had הנאה from the סעודה of אחשוורוש.

He responded, “If so, then only the Jews of שושן should have been affected. Why were all the Jews affected?” They said, “Okay, so tell us the פשט.” He explained that they were punished because they bowed down to עבודה זרה in the days of נבוכדנצר.

[The question is, what was this עבודה זרה? Some say it was an actual idol with the ציץ of the כהן גדול placed on it. Others say it was a statue of נבוכדנצר, like in Iraq: a statue of Saddam Hussein.]

The תלמידים then asked him, “If they in fact did worship עבודה זרה, then they didn't deserve to be saved.” He answered that they didn't really mean to worship עבודה זרה. They only did it from the outside as a show, but inside they didn't believe in that statue. So ה' only scared them. ה' said you're all going to die, but didn't really mean it, and this forced them into doing תשובה.

The בן יהוידע says a beautiful thing here. The סעודה that they went to was מגלגל the עבירה that they did there. In other words, when they went to the סעודה they reinforced the fact that they believe in that עבודה זרה, and that's why they got punished. This explains why they were punished for going to a סעודה; the סעודה reinforced where their heads were.

◆ בחצר גנת ביתן המלך ◆

There were three areas to the King's palace: the חצר, courtyard, the גינה, garden, and the ביתן המלך, the king's palace itself. Where was the actual party taking place? The גמרא cites a מחלוקת between רב and שמואל. One מאן דאמר says that everyone sat in a place befitting their station. If one was worthy of going to the חצר, he sat in the חצר. If one was worthy of going to the גינה, the garden with its beautiful roses, then he went to the גינה. If one was very חשוב, he went into the palace itself.

The other מאן דאמר says that the party started in the חצר, but it wasn't large enough to accommodate the large crowds, so it then overflowed into the גינה. When the גינה then filled up, it overflowed into the palace itself.

In the ברייתא we learn a third explanation, that everyone was in a large חצר which had two openings. One opening led to the garden, and the other opening led to the palace. Everyone was free to go wherever they desired.

ו. חור כרפס ותכלת אָחוּזוּ בְּחַבְלֵי־בוּץ וְאַרְגָּמָן עַל־גְּלִילֵי כֶסֶף וְעִמּוּדֵי שֵׁשׁ מְטוֹת זָהָב וְכֶסֶף עַל רִצְפַת בְּהַטְוֵשׁ וְדָר וְסִחְרָת:

There were drapes of fine white cotton and blue wool, held with cords of fine linen and purple wool, on silver rods and marble pillars: there were gold and silver couches, and the floor was made of green and white precious marble.

What does the word חור mean? Again, it is a מחלוקת, between רב and שמואל.

רב says that it is a לשון of holes. There were needlepoints and tapestries, they were really beautiful things.

שמואל says that חור is a לשון of white wool. There were beautiful white linen cloths spread out for them. רש"י explains that חור is a לשון of חיוור - white.

◆ כרפס ◆

This word is a combination of כר, cushions and פס, fine wool. There were cushions of fine wool.

◆ על־גְּלִילֵי כֶסֶף וְעִמּוּדֵי שֵׁשׁ מְטוֹת זָהָב וְכֶסֶף ◆

רב יהודה says that couches were assigned by stature. Those that were worthy of silver, got a couch made of silver. Whomever was worthy of gold got a golden couch. Platinum got platinum etc.

He asked him, “Ayyy but didn't that create a lot of קנאה, jealousy at the סעודה?” He therefore explained that everybody got the same couch. All the couches were made of silver beds with golden legs.

ask⁹: We just said before that one's location (the courtyard, the garden, or the palace) was determined based on status, didn't this cause jealousy as well?

answer that the different sections were apart and separated from one another. The guests in one section were unable to see their friends in another section. Therefore, there was no jealousy.

R' Eli explains, this is interesting, because if you think about it, if you hear that some guy Eric Henderson from Florida won \$400 million in a lottery, you won't even care about it, but חס ושלום, if your neighbor won the lottery, oooh waahh, the biggest קנאה in the world.

The שפתי חכמים says that people usually know their own status, and that they are not on that higher level, they know that this guy is מלכות, he is up here, so he deserves to go inside. Those guys, they sit in business class, I am not from those guys, I am not חשוב enough.

Today every guy with the miles is hanging out in business class, and all the actual חשובים, are sitting in the back.

They say about Rav Wolfson, that he never sat in business class, so they asked him, why are you sitting in coach?

He answered, “Why? Is there something cheaper?”

◆ בהט־וֹשֵׁשׁ ◆

רבי אסי says that the floors were paved with precious stones, such as the ones that you would have to dig for, like diamonds.

◆ וְדָר וְסִחְרָת ◆

רבי says there were rows of stones, beautiful gems everywhere.

שמואל says there was one precious stone that lit up the whole party like daylight.

The בן יהוידע says that they placed this large stone in direct sunlight during the day, and near a large torch at night. The stone magnified the light from the sun and torch so much that it lit up the whole party, as if it was always mid-day.

דבי ר' ישמעאל says that דר means freedom, that אחשוורוש gave everyone freedom from taxes; there was no more sales tax.

ז. וְהַשְׁקוּת בְּכָלִי זָהָב וְכָלִים מְכֻלִּים שׁוֹנִים וְיֵין מְלֻכּוֹת רַב כְּיַד הַמֶּלֶךְ:

The drinks were served in golden cups- no two cups were alike- and there was a lot of royal wine, as only the king can afford.

The גמרא says that the word שׁוֹנִים means to repeat. Why didn't the פסוק use the word משׁוֹנִים, which means different or diverse?

רבי answers that a בת קול came out and said, “You are repeating the mistake of those that have erred before you [referring to בלשצר who came out dressed in the כהונה] and he got destroyed that very night. Bye bye, now you are repeating the same mistake by drinking from the כלי קודש.”

◆ וְיֵין מְלֻכּוֹת רַב ◆

The גמרא says that we learn from this פסוק that everybody got aged wine that was older than himself.

R' Eli says, “Imagine that I got all excited over Jacob’s wine that he gave me, the Castel 2003. Imagine Castel 1970, right before I was born, it would be very חשוב. My son-in-law tried to pull that off last שבת. He said, “Daddy, you know the 2003 wine is gonna get spoiled soon, you gotta pop it open soon, it won't last long.” I said, “No, no, no Meir, this is for something special, nice try”.



ח. וְהִשְׁתִּיחָה כְּדַת אֵין אַגְס כִּי־כֵן יִסַּד הַמֶּלֶךְ עַל כָּל־רַב בֵּיתוֹ לַעֲשׂוֹת כְּרִצּוֹן אִישׁ־וְאִישׁ:

And the drinks were served according to this rule: "No one should be forced." They did that because the king had ordered all his officials to do what every guest wanted.

The גמרא says כדת means כדת של תורה; the whole meal was לפי התורה. Just as מן התורה the food needs to exceed the drinking, so too at the סעודה of אחשורוש there was more food than drink. רש"י brings down¹⁰ that a קרבן has three עשרונים of flour and only a רביעית ההין of wine. Only a very small amount of wine was brought with the קרבן. I don't know if you ever ate out with a non-Jew; they know how to drink. That's how their restaurants make money. They don't make money on the food. They drink it up, they drink more than they eat. But not this סעודה, this סעודה had more food than drink.

◆ אֵין אַגְס ◆

They were not forced. The גמרא says that if you drink wine from another country, it can make you drunk because you are not used to it. A Russian needs his vodka, this one needs his whiskey, etc. By the סעודה of אחשורוש every person got whatever each one needed, their own type of wine, from their own country.

◆ לַעֲשׂוֹת כְּרִצּוֹן אִישׁ־וְאִישׁ ◆

This double לשון of אִישׁ־וְאִישׁ is referring to מרדכי and המן. They were both in charge of the wine at the party. מהרש"א explains¹¹ that מרדכי and המן were in charge of the wine pourers. The אידן explains that מרדכי and המן represented their own nations. מרדכי made sure that the אידן weren't served יין נסך and המן provided all the non-kosher stuff to his own people.

ט. גַּם וַשְׁתִּי הַמֶּלֶכָה עָשְׂתָה מִשְׁתֵּה נָשִׁים בֵּית הַמַּלְכוּת אֲשֶׁר לְמֶלֶךְ אַחַשְׁוֵרוֹשׁ:

Queen Vashti also made a feast for the women in the palace of king Achashverosh.

The גמרא asks why does it say בית המלכות instead of בית נשים, which would be more private? You don't have a party for women in the men's section. The גמרא explains that we see from here that the women's and men's sections were right next to each other, because אחשורוש and ושתִי wanted to promote זנות, they were both רשעים and had one intent.

י. בַּיּוֹם הַשְּׁבִיעִי כְּטוֹב לִב־הַמֶּלֶךְ בֵּינָן אָמַר לְמַהוֹמָן בְּזָתָא חֲרַבּוֹנָא בְּגָתָא וְאַבְגָּתָא זִתְר וְכַרְפָּס שְׁבַעַת הַסְּרִיסִים הַמְּשֻׁרְתִּים אֶת־פְּנֵי הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ:

On the seventh day, when the king was a little drunk, he spoke to his main servants.

¹⁰ שם ד"ה כדת
¹¹ שם ד"ה כרצון

There was a seven-day feast for those that were close to אחשורוש.

The גמרא asks, what was the significance of saying that the king was drunk on the seventh day? He didn't get drunk until the seventh day? What, he wasn't drunk on the fifth day?!?!]

[R' Eli says that now we see all these stories about the מגילה that we learned in kindergarten, come from these גמרות.]

רבא says that ביום השביעי is referring to שבת. Listen to this, unbelievable, when כלל ישראל sits down to the meal on שבת, we sing זמירות, we sing שלום עליכם, we give a שבח and a הודאה to הקדוש הוא, and we say דברי תורה during the meal. R' Eli ate a סעודה by Mendy, and there were at least three דברי תורה at the meal.

However, by the meals of גוים, they only talk דברי שטויות. This is what happened at the סעודה of אחשורוש. They were all arguing about which women are prettier, the מדיות or the פרסיות. So אחשורוש interrupted them with some disgusting לשון that he used about his wife. He said כלי שאני משתמש, the vessel that I use, is not from מדי or פרס, I have one from כשדי. He said, "Do you want to see what she looks like?" They said, "Yes, let's see if she looks any better. The problem is she is wearing clothes with fancy jewelry, we want to see her without anything on, ערום."

R' Eli explains, it's unbelievable the מדה כנגד מדה that we are about to see here. ושתי got what she dished out. The גמרא explains that ושתי was about to get punished for what she did to the Jewish girls. She made the Jewish girls get undressed and work on שבת. This happened on שבת. She was ordered to get ערום, the same exact thing that she made the Jewish girls do. As we see later, the מגילה says¹² וְאֵת אֲשֶׁר-עָשְׂתָהּ, and what she had done. That which she forced the Jewish girls to do on שבת, was decreed upon her.

יא. לְהַבִּיא אֶת-וַשְׁתִּי הַמַּלְכָּה לְפָנַי הַמְּלֹךְ בְּכֶתֶר מַלְכוּת לְהַרְאוֹת הָעַמִּים וְהַשָּׂרִים אֶת-יָפֶיהָ כִּי-טוֹבַת מְרָאָה הִיא:

יב. וְתַמְאֵן הַמַּלְכָּה וַשְׁתִּי לְבוֹא בְּדָבָר הַמְּלֹךְ אֲשֶׁר בְּיַד הַסָּרִיסִים וַיִּקְצַף הַמְּלֹךְ מְאֹד וַחֲמָתוֹ בָּעָרָה בּוֹ:

But Queen Vashti refused to obey the order that the king had sent with the servants. The king became very furious: he was burning with anger.

The גמרא asks, what was the big deal? Why didn't ושתי want to show up? After all we just said that אחשורוש and ושתי were very low and lewd people, so why didn't she want to promote herself and show herself off now?

The גמרא says because she broke out with צרעת, she didn't want to show that off. Another ברייתא says that she grew a tail. In some books, they show her with a horn and not a tail, this

may be based on the רשב"א. The רשב"א says that she grew a big wart on her forehead. The artists over the years have made this wart appear larger and larger, like a horn of a unicorn.

◆ ויקצף המלך מאד וחקתו בערה בו ◆

The king was very upset. Why was he so upset? Because וּשְׁתִי sent the following message to אחשורוש: "You worked with horses, you're a lowly stable boy". This was considered a very lowly position. As we mentioned, אחשורוש oversaw בלשצר's horses. What does a גוי say? "Huh, I can drink 1000 beers and walk in a straight line, nothing happens to me." She said, "My father drank what 1000 people can drink and he did not get drunk. My husband, the stable boy, became a fool after drinking a cup of wine, after one cup of wine he became completely drunk." Upon hearing this insult, immediately his anger burned within him.

First the פסוק says וַיִּקְצֹף, and he became furious, then it says בַּעֲרָה בוּ, his anger burned inside of him. Why was it inside? Why was his anger inside of him? The וילנא גאון explains beautifully, his כעס, anger, was inside of him. Because usually when someone gets mad, he blows off some steam. He can vent to people around him, and he can say, "You know what that guy just said about me"? Here, אחשורוש couldn't tell people around him, "Hey, she just said I'm a stable boy!" It's a lowly position- that's so embarrassing. He was stuck; he couldn't say anything he didn't want anyone to know. He couldn't open up his anger to anyone, so, וַחֲמָתוֹ בַּעֲרָה בוּ, his anger remained inside of him.

יג. ויאמר המלך לחכמים ידעי העתים כי-כן דבר המלך לפני כל-ידעי דת ודין:

Then the king spoke with his wise men, for the king used to discuss problems with people who knew the rules and the laws.

The king asked the חכמים. Who were these חכמים? Were they actual חכמים, or just smart גוים? He asked the Jewish חכמים, the יודעי העתים, the ones that are professionals at calculating the constellations, calendars, and years. אחשורוש said to them, I need you to give me a פסק דין. What should I do with my wife, she refused to come?

They were חכמים in fact. They knew that it's not כדאי to give the wrong answer here. They knew what was coming and whoever gives the עצה to kill the Queen will be chop chop tomorrow. They realized that if they tell him to kill her, then tomorrow, when he is sober, he is going to demand her from them, and he is going to kill them. But they couldn't recommend letting her live, because למעשה she rebelled against the kingdom and offended the holy crown. So, what did they say?

R' Eli says, this is a good מוסר השכל for everybody. They said that since we don't have the בית המקדש anymore, we don't know how to give עצות, we think it would be better to ask somebody else. Go to עמון and מואב [get somebody else in trouble]. They have never experienced unsettling and relocating, and therefore have the peace of mind to judge properly. They are bigger חכמים, they know how to deal with this.

יד. והקרב אליו כְּרִשְׁנָא שְׁתֵּר אֲדַמְתָּא תְּרִשִׁישׁ מְרִס מְרִסְנָא מְמוּכָן שְׁבַעַת שְׂרִי פְּרִס וּמְדִי רְאִי
פְּנֵי הַמֶּלֶךְ הַיְשָׁבִים רֵאשְׁנָה בַּמְּלָכוֹת:

The wise men closest to him (listed in the pasuk), who were the seven officers of Persia and Media who were always allowed to see the king, and who were the highest officers in the kingdom.

Why does the מגילה use this לשון of וְהַקְּרָב אֵלָיו which is in יחיד, instead of הַקְּרוּבִים which is לשון רבים?

The גמרא says that we can דרשן from these names showing how they are referring to different קרבנות that כלל ישראל would offer. רש"י explains¹³ that the מלאכים were asking ה' to side with אסתר, using the קרבנות that they brought as a זכות that וּשְׁתִי should be punished and אסתר should be crowned instead of her.

טו. כָּדַת מַה־לַּעֲשׂוֹת בַּמְּלָכָה וְשְׁתִי עַל אֲשֶׁר לֹא־עָשְׂתָה אֶת־מַאֲמַר הַמֶּלֶךְ אַחַשְׁוֵירוֹשׁ בְּיַד הַסְּרִיסִים:

טז. וַיֹּאמֶר מְמוּכָן לַפְּנֵי הַמֶּלֶךְ וְהַשָּׂרִים לֹא עַל־הַמֶּלֶךְ לְבַדּוֹ עֹוְתָהּ וְשְׁתִי הַמְּלָכָה כִּי עַל־כָּל־הַשָּׂרִים וְעַל־כָּל־הָעַמִּים אֲשֶׁר בְּכָל־מְדִינֹת הַמֶּלֶךְ אַחַשְׁוֵירוֹשׁ:

And Memuchan spoke up before the king, and the officers. "Queen Vashti has done wrong not only to the king, but also to all the officers and all the people in all the countries of king Achashverosh."

We learned in a ברייתא that ממוכן was ממוכן. He changed his name to המן. When the officers were looking for ממוכן, they killed everyone that was involved in the bad עצה, except for המן.

The גמרא says that he was called ממוכן because he was מומכן, destined, for punishment, to be hanged. רב כהנא says from here we see that a שוטה, a boor, jumps to give עצות before everyone else.

יז. כִּי־יֵצֵא דְבַר־הַמְּלָכָה עַל־כָּל־הַנָּשִׁים לְהַבְּזוֹת בְּעַלְיָהֶן בְּעֵינֵיהֶן בְּאֶמְרֵם הַמֶּלֶךְ אַחַשְׁוֵירוֹשׁ אָמַר לְהַבִּיא אֶת־וְשְׁתִי הַמְּלָכָה לְפָנָיו וְלֹא־בָאָהּ: יח. וְהַיּוֹם הַזֶּה תֵּאמְרָנָה שְׂרוֹת פְּרִס־וּמְדִי אֲשֶׁר שָׁמְעוּ אֶת־דְּבַר הַמְּלָכָה לְכָל שְׂרֵי הַמֶּלֶךְ וְכַדִּי בְּזִיוֹן וְקֶצֶף: יט. אִם־עַל־הַמֶּלֶךְ טוֹב יֵצֵא דְבַר־מְלָכוֹת מִלְּפָנָיו וַיִּפְתַּב בְּדַתִּי פְּרִס־וּמְדִי וְלֹא יַעֲבוֹר אֲשֶׁר לֹא־תָבוֹא וְשְׁתִי לְפָנֵי הַמֶּלֶךְ אַחַשְׁוֵירוֹשׁ וּמְלָכוֹתָהּ יִתֵּן הַמֶּלֶךְ לְרַעוּתָהּ הַטּוֹבָה מִמֶּנָּה: כ. וְנִשְׁמַע פִּתְגָם הַמֶּלֶךְ אֲשֶׁר־יַעֲשֶׂה בְּכָל־מְלָכוֹתָיו כִּי רַבָּה הִיא וְכָל־הַנָּשִׁים יִתְּנוּ יָקָר לְבַעֲלֵיהֶן לְמַגְדוֹל וְעַד־קָטָן: כא. וַיִּיטֵב הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ וְהַשָּׂרִים וַיַּעַשׂ הַמֶּלֶךְ כְּדָבָר מְמוּכָן:

¹³ שם ד"ה פסוק

כב. וַיִּשְׁלַח סְפָרִים אֶל-כָּל-מְדִינֹת הַמֶּלֶךְ אֶל-מְדִינָה וּמְדִינָה כַּכְתָּבָהּ וְאֶל-עַם וְעַם כְּלָשׁוֹנוֹ לֵהִיוֹת כָּל-אִישׁ שֹׁרֵר בְּבֵיתוֹ וּמְדַבֵּר כְּלָשׁוֹן עַמּוֹ:

And he sent letters to all the king's countries, to each country in its own script and to each nation in its own language, ordering that every man should be the master of his own home, and the whole family should speak the language of his people.

◆ לֵהִיוֹת כָּל-אִישׁ שֹׁרֵר בְּבֵיתוֹ ◆

ראב says that we had a נס. First אחשוורוש sent a dumb letter to his entire land, and to the entire world. The people made fun of the first letter, so when the second letter arrived, which said “kill all the Jews”, they made fun of it as well.

The first letter said “every man should be a ruler of his own house”. Everyone said, this is פשוט, even a simple weaver is the head of his own house, why do I need the king to teach me this?

פרק ב

א. אַחַר הַדְּבָרִים הָאֵלֶּה כָּשָׁךְ חָמַת הַמֶּלֶךְ אַחְשׁוּרוֹשׁ זָכַר אֶת-וְשֵׁתִי וְאֶת אֲשֶׁר-עָשָׂתָה וְאֶת אֲשֶׁר- נִגְזַר עָלַיָּהּ: ב. וַיֹּאמְרוּ נַעֲרֵי-הַמֶּלֶךְ מִשְׂרָתָיו יִבְקְשׁוּ לַמֶּלֶךְ נְעָרוֹת בְּתוּלוֹת טוֹבוֹת מֵרָאה: ג. וַיִּפְקֹד הַמֶּלֶךְ פְּקִידִים בְּכָל-מְדִינֹת מַלְכוּתוֹ וַיִּקְבְּצוּ אֶת-כָּל-נַעֲרֵה-בְּתוּלָה טוֹבֹת מֵרָאה אֶל-שׁוּשַׁן הַבִּירָה אֶל-בֵּית הַנָּשִׁים אֶל-יַד הַגָּא סָרְיָס הַמֶּלֶךְ שִׁמְר הַנָּשִׁים וְנָתַן תְּמַרְקִיָּהוּ:

Let the king appoint agents in all the countries of his kingdom, to gather all the beautiful young girls and bring them to Shushan the Capital, to the house of women, under the care of Hegai, the king's servant who guards the women; and they should be given their cosmetics.

◆ וַיִּפְקֹד הַמֶּלֶךְ פְּקִידִים ◆

The גמרא explains the difference here between אחשוורוש and דוד המלך. By דוד המלך, he needed a נערה בתולה, only one, so everyone sent their daughters to be chosen to be married to the greatest king. However, אחשוורוש appointed officers to round up all the girls. All the people figured that he would be בועל all of them, and then choose one, so they all hid their daughters from him.

ד. וְהַנַּעֲרָה אֲשֶׁר תִּיטֵב בְּעֵינֵי הַמֶּלֶךְ תִּמְלֹךְ תַּחַת וְשֵׁתִי וַיִּיטֵב הַדְּבָר בְּעֵינֵי הַמֶּלֶךְ וַיַּעַשׂ כֵּן: ה. אִישׁ יְהוּדִי הָיָה בְּשׁוּשַׁן הַבִּירָה וְשֵׁמוֹ מֹרְדֵכַי בֶּן יָאִיר בֶּן-שִׁמְעִי בֶן-קִישׁ אִישׁ יְמִינִי:

There was a Jewish man in Shushan the Capital whose name was Mordechai, son of Yair, son of Shimi, son of Kish, of the shevet of Benjamin.

Why does the פסוק go back only four דורות, generations? Why four, why not just go all the way back to ימיני, to בנימין? The גמרא explains that these three names “בן יאיר בן שמעי בן קיש” are all references to מרדכי himself.

בן יאיר=בן שהאיר עיניהם של ישראל בתפלתו

He brightened the eyes of the Jews with תפילה.

בן שמעי=בן ששמע אל תפלתו

He heard his תפילות ה'.

בן קיש= שהקיש על שערי רחמים

He knocked on the שערי רחמים, and they were opened for him.

"איש יהודי" and "איש ימיני"

Which one is it, was he from בנימין or from יהודה?

The גמרא explains that he was crowned with the names of both, his father's honor, and his mother's honor. His father was from בנימין, and mother from יהודה.

The רבנן say that the families of יהודה and בנימין would both argue with each other, regarding who מרדכי truly came from. Like nowadays when people argue, “You know that bad מידה my kid has, it comes from your side of the family.” The other says, “Nah, your brother has the same issue”.

רבא says that they were claiming the opposite. They were actually blaming מרדכי for the troubles. They said, “Look what a יהודי did to me and what a ימיני caused to me.”

The יהודי was דוד המלך who did not kill שמעי. מרדכי was descended from שמעי, and מרדכי, by not bowing to המן caused all of these issues.

The יהודי was שאול המלך who did not kill אנג, and therefore indirectly enabled the birth of המן who was descended from him and oppressed the Jews.

ר' יוחנן says that really מרדכי descended from בנימין, but he was called איש יהודי because he rejected עבודה זרה by not bowing down to המן who deified himself. The name יהודה incorporates the letters of the name of יה-ו-ה-ה'.

R' Eli points out that מרדכי didn't change his name. We see a common practice when Jews live in non-Jewish countries, they call themselves names like Michael, and Gary, and Gary, and Gary, and different names. בנימוסו היה, he was crowned, he was proud to wear his Jewishness. מרדכי was proud to walk around with a yarmulke on his head with his name מרדכי on it.

ו. אֲשֶׁר הִגְלָה מִירוּשָׁלַיִם עִם־הַגְּלוּהַ אֲשֶׁר הִגְלִתָּהּ עִם יְכַנְיָה מֶלֶךְ־יְהוּדָה אֲשֶׁר הִגְלָה נְבוּכַדְנֶצַּר מֶלֶךְ בָּבֶל:

He left Yerushalayim along with the others who had been forced to leave...

Rav says that מרדכי didn't have to go to גלות, but rather he decided to go on his own.

R' Eli relates that this reminds him of the famous story about R' Elchonon Wasserman. He visited America in 1939 to raise funds for yeshiva. Although he could have remained and avoided the imminent catastrophe, he never considered it as a possibility. He felt that he must return to his Yeshiva and be with his students.

The רי"ף says that מרדכי wanted to be together with the rest of the סנהדרין. The סנהדרין were in גלות, and he wanted to learn תורה with them because he had nobody else to learn with.

ז. וַיְהִי אִמּוֹן אֶת־הַדְּסָה הִיא אֶסְתֵּר לַבַּת־דָּדֶיהָ כִּי אֵין לָהּ אָב וְאִם וְהַנְּעָרָה יִפְתָּת־אֶרֶץ וְטוֹבַת מְרֵאָה וּבְמֹת אֲבִיהָ וְאִמָּהּ לְקַחָהּ מֶרְדֳּכָי לִבַּת:

Mordechai had raised Hadassah- who he also called Esther- his cousin; since she did not have a father or mother. The girl had fine features and she was beautiful; and when her father and mother had died, Mordechai adopted her as his daughter.

We see that she is called אֶסְתֵּר and she is called הַדְּסָה. The גמרא wants to know which one of these names was her actual name. So, we have a מחלוקת. Rav Meir says her real name was אסתר, and she was referred to as הַדְּסָה, the הַדְּסָה-plant that smells good. צדיקים are referred to as הַדְּסָה and she was a צדקה. The בן יהוידע says that in the האמת, there is no eating, just good smells. Good smell is רוחניות - הַדְּסָה there are something special that you can smell.

ר' אבהו says, the opposite, her name was הַדְּסָה, and she was called אסתר. This was because she would be מסתרת, hide, the fact of her origin. אחשוורוש couldn't get this information out of her. As the פסוק later says later on in this perek¹⁴, אֵין אֶסְתֵּר מַגִּידַת מוֹלְדוֹתָהּ וְאֶת־עַמָּהּ, Esther still did not tell where she was born or what nation she was from. She hid who she was, nobody knew that she was Jewish.

ר' נחמיה says that her name was really הַדְּסָה, but the nations called her אסתהר, after the moon, because she was beautiful like the moon.

בן עזאי says that אסתר wasn't too tall, or too short, she was just in between, like a הַדְּסָה tree.

ר' יהושע בן קרחה says that אסתר had a green complexion like a הַדְּסָה. The גאון says that it can't mean mamesh green, human beings aren't green. At the end of the day she was one of the most beautiful in the world. However, since she went through so much צער, (she was a married woman and trapped by אחשוורוש in the king's house), her skin became a yellowish color (or a greenish color, like Shrek, as someone in the shiur suggested). However, she was

¹⁴ לקמן פסוק כ'

endowed with a touch of grace by 'ה, which made her appear beautiful to אחשורוש and to the nations of the world.

◆ כִּי אֵין לָהּ אָב וְאָם.... וּבְמֹת אָבִיהָ וְאִמָּה ◆

Why does the same פסוק repeat that she didn't have a father or mother? ר' אחא says that when her mother became pregnant, her father died, and when she was born her mother died. She never got to see her mother or her father.

◆ לְקַחָהּ מֵרַדְכִי לִוּ לְבַת ◆

The גמרא says, don't read it לבת, his daughter, but rather לבית, his home, his wife. He married her; he didn't take her as daughter.

The עץ יוסף says that if מרדכי married her, why doesn't the מגילה just say so, why does it have to say לַבַּת?

The answer is very simple, because אחשורוש was still alive when the מגילה was written. He would be really annoyed to know that she was married to someone else, so the מגילה wrote it ברמז.

ח. וַיְהִי בְּהִשְׁמַע דְּבַר־הַמֶּלֶךְ וְדָתוֹ וּבְהַקְבֵּץ נְעֻרוֹת רַבּוֹת אֶל־שׁוֹשַׁן הַבֵּיטָרָה אֶל־יָד הַגִּי וְתַלְקָח אֶסְתֵּר אֶל־בֵּית הַמֶּלֶךְ אֶל־יָד הַגִּי שֹׁמֵר הַנָּשִׁים:

ט. וַתֵּיטֵב הַנְּעִרָה בְּעֵינָיו וַתַּשָּׂא חֶסֶד לְפָנָיו וַיְבַהֵל אֶת־תַּמְרוּקֶיהָ וְאֶת־מְנוּחָהּ לְתַת לָהּ וְאֵת שִׁבְעַת הַנְּעֻרוֹת הָרְאיוֹת לְתַת־לָהּ מִבֵּית הַמֶּלֶךְ וַיִּשְׁנֶה וְאֶת־נְעֻרוֹתֶיהָ לְטוֹב בֵּית הַנָּשִׁים:

And he liked the girl and he wanted to be nice to her; quickly he arranged for her cosmetics and her meals. He also gave her seven special maids from the loyal palace; and he moved her maids to the best rooms in the house of the women.

◆ וְאֵת שִׁבְעַת הַנְּעֻרוֹת ◆

She had seven servants. רבא says, this was so she can keep track of when it is שבת. She didn't have an iPhone, she didn't have a calendar, so how's she gonna know when שבת is? When the שבת maid comes in she would know that it's שבת.

Also, the maids saw her working all week long but the one from שבת never saw her working. This שבת maid probably thought that אסתר was a lazy queen and doesn't do anything, so they were never ever able to figure out that she is Jewish.

◆ וַיִּשְׁנֶה וְאֶת־נְעֻרוֹתֶיהָ ◆

The פסוק says that he (הגוי, the one in charge of the women), changed for her. The גמרא is coming now to explain what he changed. The גמרא explains that he changed her meals: he gave her Jewish food, kosher food.

How did he know that she was Jewish, and that she eats kosher food? The *בן יהוידע* says that he didn't know that she was Jewish, but he knew that she came from *מרדכי*, and was accustomed to eating kosher food, so he arranged kosher food for her, food that she was accustomed to eating.

דבר אחר says that he gave her p-g, *טרייף חזיר*, he fed her *חזיר*.

רש"י says, but how was she allowed to eat it? *זאקט רש"י*, she didn't get punished because she was forced to eat it. *תוספות* on the other hand say she didn't eat *חזיר*, no way, *חס ושלום* that she ate it.

ר' יוחנן says that he fed her seeds. All day long, she ate seeds, peas, and beans.

י. לא־הִגִּידָה אֶסְתֵּר אֶת־עַמָּהּ וְאֶת־מִוֹלְדֹתָהּ כִּי מְרַדְּכֵי צִנֹּה עָלֶיהָ אֲשֶׁר לֹא־תִגִּיד: יא. וּבְכָל־יוֹם וְיוֹם מְרַדְּכֵי מִתְהַלְּךְ לִפְנֵי חֶצֶר בֵּית־הַנְּשִׂיִם לְדַעַת אֶת־שְׁלוֹם אֶסְתֵּר וּמִה־יַּעֲשֶׂה בָּהּ: יב. וּבַהֲגִיעַ תֵּר נִעְרָה וְנִעְרָה לָבוֹא | אֶל־הַמֶּלֶךְ אַחֲשֻׁרוּשׁ מִקֵּץ הַיּוֹת לֵה כַּדַּת הַנְּשִׂיִם שְׁנַיִם עָשָׂר חֹדֶשׁ כִּי כֵן יִמְלְאוּ יָמֵי מְרוּקִיהֶן שְׁשֶׁה חֳדָשִׁים בְּשֶׁמֶן הַמֶּר וְשְׁשֶׁה חֳדָשִׁים בְּבִשְׂמִים וּבְתַמְרוּקֵי הַנְּשִׂיִם:

Now each girl had her turn to come to King Achashverosh, after she received beauty treatments for twelve months, because that was how long the treatments took: six months with oil of myrrh, and six months with perfumes and ladies' cosmetics.

◆ *שְׁשֶׁה חֳדָשִׁים בְּשֶׁמֶן הַמֶּר* - Six months with oil of myrrh ◆

רב חייא בר אבא says this is balsam oil.

הונא says this was oil made from olives that have not yet grown a third. It has been used to remove hair, soften the skin and make the skin glow.

יג. וּבִזְמַן הַנִּעְרָה בָּאָה אֶל־הַמֶּלֶךְ אֵת כָּל־אֲשֶׁר תֹּאמַר יִגְתֵּן לָהּ לָבוֹא עִמָּהּ מִבֵּית הַנְּשִׂיִם עַד־בֵּית הַמֶּלֶךְ:

יד. בַּעֲרָב | הִיא בָּאָה וּבְבֹקֶר הִיא שָׁבָה אֶל־בֵּית הַנְּשִׂיִם שְׁנֵי אֶלְיָד שֶׁעֲשָׂנוּ סְרִיס הַמֶּלֶךְ שֶׁמֶר הַפִּילִגְשִׁים לֹא־תָבוֹא עוֹד אֶל־הַמֶּלֶךְ כִּי אִם־חֶפֶץ בָּהּ הַמֶּלֶךְ וְנִקְרָאָה בְּשֵׁם:

In the evening she would come, and in the morning, she would be sent to the second house of the women under the care of Shaashgaz, the king's servant, who guarded the royal ladies. She was never again allowed to go to the king, unless the king wanted her, and then she would be called for by name.

ר' יוחנן says we see the disgusting behavior of *אחשורוש*; how he dealt with all these women. He would bring them in, violate them, and send them home, never to see them again. And yet you can still see a good thing in him-that he wasn't *ביום* *משמש* *מסתו*.



It's interesting, it's wild, (remember that R' Eli's says that it his job to bring all the wild stuff), the אַחַשְׁוֵרוֹשׁ explains how אַסְתֵּר was with אַחַשְׁוֵרוֹשׁ. He brings from the אַרְיִז"ל, that אַסְתֵּר created a שׂוֹד that looked just like her, and אַחַשְׁוֵרוֹשׁ was really only intimate with the שׂוֹד and not אַסְתֵּר. He brings a גַּמְרָא that שׂוֹדִים only exists at night and the כַּח of שׂוֹדִים only exists at night. The רַאִיָּה is from this גַּמְרָא that the שׂוֹד didn't work during the day. So that's how we know it wasn't during the day.

R' Eli is amazed, what's going on over here? אַחַשְׁוֵרוֹשׁ is like a guy that is a רֹצֵחַ, he killed 400 people, but also he is מְקַפֵּיד on גֵּבְרוּכְטִס or חֵלֶב סֵתָם.

This is like saying he's a real killer, yet he's מַמַּשׁ a מוֹרִידִיגֵעַ guy, he doesn't eat Hershey's chocolate?!?!?

R' Eli says that after thinking about this for a few minutes, he came up with the following thought. It is our job, that when we see a person doing something, we are always judging. Even in the worst situation, you can find something positive in your children when they misbehave, or your friends etc... Even a מְשׁוּעָנֵעַ like this, the biggest רָשָׁע taking all these women and doing terrible things to them. Everyone can be זְכוּת.

טו. וּבִהְגִיעַ תֵּר־אֶסְתֵּר בֵּת־אָבִיתָיִל דָּד מְרֻדָּכִי אֲשֶׁר לָקַח־לָוּ לְבַת לְבוּא אֶל־הַמֶּלֶךְ לֹא בִקְשָׁה דְבָר כִּי אִם אֶת־אֲשֶׁר יֹאמֶר הַגִּי סְרִיס־הַמֶּלֶךְ שִׁמְר הַנְּשִׂיִם וְתִהְי אֶסְתֵּר נִשְׂאָת חֹן בְּעֵינַי כָּל־רֵאִיָּה:
When it was the turn of Esther, daughter of Avichail the uncle of Mordechai (who had adopted her as his own daughter), to come to the king, she didn't ask for anything except for what was ordered for her by Hegai, the king's servant who guarded the women. Everyone who saw Esther liked her.

◆ וְתִהְי אֶסְתֵּר נִשְׂאָת חֹן בְּעֵינַי כָּל־רֵאִיָּה ◆

ר' אליעזר says that we learn from here that אַסְתֵּר was able to look like each nationality. People always like to see someone from their own nation. We always like to look around and be able to say "uhh look another yid", so everybody thought that she belonged to them.

טז. וְתִלְקַח אֶסְתֵּר אֶל־הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ אֶל־בַּיִת מְלָכוֹתוֹ בַּחֹדֶשׁ הָעֲשִׂירִי הוּא־חֹדֶשׁ טֵבֵת בְּשָׁנַת־שִׁבְעָ לְמַלְכוּתוֹ:
Esther was taken to Achashverosh, to his royal palace, in the tenth month, the month of Teves, in the seventh year after he became king.

What's the significance of the month of טֵבֵת? The גַּמְרָא says that טֵבֵת is a cold month, a time when someone would want to derive body heat from another person.

רש"י says that ה' wanted everything to work out that אַחַשְׁוֵרוֹשׁ should take her. So ה' did all these things in order that he should desire her. ה' made it very cold, a time when אַחַשְׁוֵרוֹשׁ

would want someone for body heat. If he would compare her to someone from four months ago, he would definitely pick her, and in fact אסתר was chosen.

יז. וַיֵּאָהֵב הַמֶּלֶךְ אֶת־אֶסְתֵּר מִכָּל־הַנְּשִׂימִים וַתִּשָּׂא־חֵן וַחֲסֵד לְפָנָיו מִכָּל־הַבְּתוּלוֹת וַיִּשֶׂם כִּתְר־מַלְכוּת בְּרֹאשָׁהּ וַיְמַלִּכָהּ תַּחַת וַשְׁתִּי:

The king liked Esther more than all the women, and he favored and approved of her more than all of the other girls; so he put the royal crown on her head and made her Queen in place of Vashti.

◆ מְכַל־הַבְּתוּלוֹת ◆

The גמרא says that he wanted to satisfy any of his תאוות. If he wanted a בתולה he took a בתולה, if he wanted a בעולה he took that. The grandson of the גאון וילנא asks a קשיא:

Why does he need to have this and this? Why couldn't he just stick to one thing?

So, he explains very שטארק. We can learn a lesson over here, that when it comes to תאוות, even when someone has whatever they want, they still want more, or they want something else, so אחשורוש kept on switching back and forth.

יח. וַיַּעַשׂ הַמֶּלֶךְ מִשְׁתֵּה גְדוֹל לְכָל־שָׂרָיו וְעַבְדָּיו אֵת מִשְׁתֵּה אֶסְתֵּר וְהַנְּחָה לַמְּדִינּוֹת עֶשֶׂה וַיִּתֵּן מִשְׂאֵת כֶּיֶד הַמֶּלֶךְ:

Then the king made a great feast for all his officers, and his servants- it was a feast in honor of Esther- and he said that the people in his countries would not have to pay taxes, and he gave out the kinds of gifts that only a king can afford.

Again, אסתר was hiding her Jewish identity. אחשורוש made a great feast in her honor, but she didn't reveal that she was Jewish. He tried different ways to get her to reveal herself. He took away taxes in her honor, he sent gifts in her name to all different top important people, yet she still did not reveal her origins.

יט. וּבַהֲקַבֵּץ בְּתוּלוֹת שְׁנִיית וּמְרַדְּכֵי יָשֵׁב בְּשַׁעַר־הַמֶּלֶךְ:

The girls were brought together another time; and Mordechai used to sit at the king's gate.

Why did אחשורוש gather more women if he already picked אסתר? The גמרא explains that אחשורוש went to מרדכי for advice regarding how to get אסתר to admit where she came from. [It's unbelievable that he didn't even realize that מרדכי was related, this was all part of the story, the plan of ה'.]

The גמרא says that אסתר would ask the חכמים about הלכות נדה. After she was with אחשוורוש, she went to the מקוה to clean herself from אחשוורוש before being with מרדכי.

"רש"י says that she went to the מקוה to clean herself from the disgustingness of אחשוורוש, not necessarily for טבילת מצוה.

כא. בַּיָּמִים הָהֵם וּמֶרְדֵּכַי יוֹשֵׁב בְּשַׁעַר־הַמַּלְאָךְ קָצַף בְּגִתּוֹ וְתָרַשׁ שְׁנֵי־סְרִיסֵי הַמַּלְאָךְ מִשְׁמֵרֵי הַסֹּף וַיִּבְקְשׁוּ לְשַׁלַּח יָד בַּמַּלְאָךְ אַחְשֻׁרֶשׁ:

In those days when Mordechai was sitting at the king's gate, Bigsan and Seresh were two of the king's servants who guarded the palace entrance. They became angry at king Achashverosh and wanted to kill him.

תּרשׁ and בּגתן were discussing with each other that they haven't slept since אסתר arrived at the king's palace. רש"י says that they were in charge of the drinks in the king's palace. Since אחשוורוש was busy all night with אסתר, it made him constantly thirsty, so he needed to drink a lot of water.

R' Eli explains that these events are completely הטבע. שלא כדרך הטבע. Because בּגתן and תּרשׁ couldn't sleep, that's a reason to kill the king?!?! No, ה' wanted מרדכי to hear their conversation and save the king which would cause כלל ישראל to have a גאולה.

The גמרא explains that everything that ה' does is for a reason. We see in ספר בראשית that ה' made פרעה get upset at the שר המשקים and שר האופים. All because of a pebble in his bread or a fly in his wine. For this they were sentenced to 20 years in jail?!?

Yes, because everything that happened was a חשבון of ה', in order that they should meet יוסף and he should come out of jail at a certain time. The same here, בּגתן and תּרשׁ planned to assassinate the king, because they were upset that אחשוורוש kept them up all night and couldn't sleep. Is this really a reason to kill the king?!?! As we will discuss in a moment, this was all part of ה' master plan, these events happened as they did in order for a נס to occur for מרדכי הצדיק.

There is a famous story about ר' יונתן איבישוץ when he was a small kid. His father asked him, "Why did מרדכי try to save אחשוורוש? What's the big deal? Just let אחשוורוש die." He answered his father, because מרדכי would rather get rid of two רשעים to be killed at once, בּגתן and תּרשׁ.

However, בּגתן and תּרשׁ made a mistake: they didn't realize that מרדכי frequented the לשכת הגזית, that's where the סנהדרין sat, meaning that he was part of the סנהדרין, and in order to be part of the סנהדרין he needed to know seventy languages.

So how did בּגתן and תּרשׁ get caught? One said to the other, we do different things, we have different jobs. I'll take care of both of our jobs and cover for you, while you go poison the king. As we see in the next pasuk, ויבקש הדבר וימצא, the matter was investigated and it became known, that they were not at their assigned job posts.

כב. וַיִּוְדַע הַדָּבָר לְמָרְדֳּכָי וַיַּגִּד לְאַסְתֵּר הַמַּלְכָּה וַתֹּאמֶר אֶסְתֵּר לְמֶלֶךְ בְּשֵׁם מָרְדֳּכָי:

Mordechai heard about the plot and told Queen Esther about it. Esther told the king about it and said that Mordechai had told her.

The גמרא later¹⁵ learns from this פסוק that whoever reports a saying in the name of the one who said it, brings redemption to the world. אסתר said to אחשוורוש that מרדכי discovered the plot of בגתן and תרש against the king. Since it was repeated in the name of מרדכי, he was subsequently rewarded, which contributed to the downfall of המן. We see that אסתר's use of מרדכי's name set the chain of events which led to the גאולה.

כג. וַיִּבְקֶשׁ הַדָּבָר וַיִּמְצָא וַיִּתְּלוּ שְׁנֵיהֶם עַל-עֵץ וַיִּכְתֹּב בְּסֵפֶר דְּבָרֵי הַיָּמִים לִפְנֵי הַמֶּלֶךְ:

פרק ג

א. אַחֲרַי | הַדְּבָרִים הָאֵלֶּה גִּדְּלָהּ הַמֶּלֶךְ אַחֲשֻׁרוֹשׁ אֶת-הַמֶּן בֶּן-הַמְּדַסָּא הָאֲגָגִי וַיִּנְשְׂאָהוּ וַיִּשֶׂם אֶת-כְּסָאוֹ מֵעַל כָּל-הַשָּׂרִים אֲשֶׁר אֵתּוֹ:

After these things happened, king Achashverosh promoted Haman, the son of Hamedassa the Aggagi, and gave him a high rank; he made him more important than all the other royal officers.

ה', רפואה קודם למכה ה' created the antidote for this zetz that was to come. אסתר was appointed as queen before the saga with המן so that she should be in a position to help when needed. ריש לקיש explains that the medicine is always readily available for כלל ישראל and is created before ה' punishes them. However, with regards to the other nations, ה' punishes them even before he creates the רפואה.

ב. וְכַל-עֲבָדֵי הַמֶּלֶךְ אֲשֶׁר-בְּשַׁעַר הַמֶּלֶךְ כְּרַעִים וּמִשְׁתַּחֲוִים לְהַמֶּן כִּי-כֵן צִוְּהָ-לוֹ הַמֶּלֶךְ וּמָרְדֳּכָי לֹא יִכְרַע וְלֹא יִשְׁתַּחֲוֶה: ג. וַיֹּאמְרוּ עֲבָדֵי הַמֶּלֶךְ אֲשֶׁר-בְּשַׁעַר הַמֶּלֶךְ לְמָרְדֳּכָי מִדֹּעַ אַתָּה עוֹזֵר אֶת מִצְוֹת הַמֶּלֶךְ: ד. וַיְהִי (בִּאֲמָרָם) [כְּאֲמָרָם] אֵלָיו יוֹם וַיּוֹם וְלֹא שָׁמַע אֲלֵיהֶם וַיִּגִּידוּ לְהַמֶּן לְרֹאוֹת הַיַּעֲמֹדוֹ דְּבָרֵי מָרְדֳּכָי כִּי-הִגִּיד לָהֶם אֲשֶׁר-הוּא יְהוּדִי: ה. וַיֵּרָא הַמֶּן כִּי-אִין מָרְדֳּכָי כְּרַעַ וּמִשְׁתַּחֲוֶה לוֹ וַיִּמְלֵא הַמֶּן חֲמָה:

ו. וַיִּבְזוּ בְּעֵינָיו לְשַׁלַּח יָד בְּמָרְדֳּכָי לְבַדּוֹ כִּי-הִגִּידוּ לוֹ אֶת-עַם מָרְדֳּכָי וַיִּבְקֶשׁ הַמֶּן לְהַשְׁמִיד אֶת-כָּל-הַיְּהוּדִים אֲשֶׁר בְּכָל-מְלָכוֹת אַחֲשֻׁרוֹשׁ עִם מָרְדֳּכָי:

¹⁵ לקמן טו :

However, he thought it would be a shame to punish only Mordechai, because they had told him that Mordechai was Jewish. So, Haman wanted to destroy Mordechai's people—all the Jews in the entire kingdom of Achashverosh.

The גמרא says that we see from this פסוק that first המן wanted to kill מרדכי, and then עם מרדכי who were the chachamim, and then he wanted to destroy all of כלל ישראל.

ז. בַּחֹדֶשׁ הָרִאשׁוֹן הוּא־חֹדֶשׁ נִסָּן בְּשָׁנַת שְׁתַּיִם עָשָׂרָה לְמֶלֶךְ אַחַשְׁוֵרוֹשׁ הִפִּיל פּוֹר הוּא הַגּוֹרֵל לִפְנֵי הָמָן מִיּוֹם לַיּוֹם וּמִחֹדֶשׁ לְחֹדֶשׁ שְׁנַיִם-עָשָׂר הוּא־חֹדֶשׁ אֲדָר:

On the first month, the month of Nissan, in the twelfth year after Achashverosh became king, they made a pur (that means a lottery) in front of Haman, to pick the best day and the best month.

The גמרא explains that המן was excited that it was אדר because this was the month that משה was born, נפטר, making it a month of bad מזל for the Jews. However, he didn't realize that משה was born on the same day that he was נפטר, 'ז. אדר, נפטר. So, it wasn't a bad month, but a good one.

ח. וַיֹּאמֶר הָמָן לְמֶלֶךְ אַחַשְׁוֵרוֹשׁ יֵשְׁנוּ עַם-אֶחָד מִפְּזָר וּמִפְּרֵד בֵּין הָעַמִּים בְּכָל מְדִינֹת מְלְכוּתְךָ וְדַתֵּיהֶם שְׁנוֹת מִכָּל-עַם וְאֶת-דַּתִּי הַמֶּלֶךְ אֵינָם עֹשִׂים וְלִמְלֶךְ אֵין-שׁוּהָ לְהַנִּיחָם:

Then Haman told King Achashverosh, There is a certain nation scattered and spread out among the nations in all the countries of your kingdom. Their laws are different from the laws of every other nation. They do not even follow the king's laws; so, it does not pay for the king to let them stay alive.

◆ יֵשְׁנוּ ◆

The מהרש"א says that this literally means that they have slept, or they have been negligent in their observances of the מצוות. That's how the גמרא on דף יא. explains how המן was a מושל, a ruler, over a poor nation. They were a nation that became poor in their observance of מצוות. This came about because of the עצלות, the laziness, of the אידן whom did not learn תורה. They were guilty of the sin of ביטול תורה. It made 'ה poor כביכול - it made 'ה too weak to save כלל ישראל.

How can 'ה save כלל ישראל if they are not learning the daf?!?!?!?

R' Eli is מודה that this is not ממש referring to דף היומי, it means any type of תורה.

◆ יֵשְׁנוּ עַם-אֶחָד ◆

The גמרא says המן was the most professional הרע talker in the world. המן said to אחשורוש, "Come, let's destroy the Jews".

אחשורוש said back to המן, "I am afraid of their G-d, that he shouldn't do to me as he has done to my predecessors, look what happened to בלשצר and נבוכדנצר."

המן responded, “שָׁנּוּ, they are sleeping.” Meaning that they have become negligent in keeping the מצות, they fell asleep at the wheel. Therefore, ה' won't punish us for harming them.

אחשורוש replied to המן, “Yeah but they have רבנן, who do מצות and keep the תורה. So what if they are sleeping but the רבנן are doing great and will protect them.”

So המן said, “עם־אֶחָד, they are one nation. The רבנן don't either keep the מצות. And perhaps you will say that if we kill out the Jews there will be a bald spot in your kingdom, that is not the case, because מְפֹזָר, they are spread out amongst all the nations.

“Perhaps you will say that maybe we can benefit from them? Maybe they can do something for us? וְמִפְרֵד, they are worthless, they are like mules [a mule in Hebrew is פֶּרֶד] and can't bear any fruit.

“Perhaps you will say that there is a small province of them and then you will be destroying an entire province? בְּכֹל מְדִינֹת מְלֻכּוֹתָךְ, they are in all the provinces of the kingdom.

◆ דְּתִיבָם שְׁנוֹת מְכַל־עַם ◆

המן said they are different from all the other nations. They don't eat our food; they don't marry our women, and they don't let their women marry us.

◆ וְאֵת־דַּתִּי הַמֶּלֶךְ אֵינָם עֹשִׂים ◆

They do not observe the king's laws. [R' Eli elaborates, they avoid the national services and don't pay taxes.] R' Eli notes that this phenomenon has been going on for years and generations; the אִידִן and tax evasion. They waste the whole year avoiding the king's work. They always have excuses not to work. They are always saying we are not able to work because it is the שבת for us today, or it is יום טוב today.

◆ וְלִמְלֶכֶךְ אֵין־שְׂוָה לְהַנִּיחָם ◆

Additionally, it is no benefit to the king to tolerate them because they eat, drink and make fun of the throne. Even if a fly falls into a glass of wine belonging to one of them, they will scoop out the fly and drink the rest of the wine. But if you touch their wine, they will throw it to the ground and not drink it. R' Eli says that this is the הלכה that we learn from המן. It says in שלחן ערוך that if a fly falls into a cup you can remove the fly and drink the rest of the cup. R' Eli tells a story about a certain Rebbe that had a close relationship with the king. One day, one of the king's servants (who was jealous of this Rebbe and wanted to get him in trouble) told the king, “If you touch his wine, he won't drink it.” Trying to say that he is not a loyal friend of the king, he doesn't trust the king. So the king called him in and asked “Is this true?”

So, what would you do? The Rebbe had an idea, he told the king to wash his feet. The king washed his feet and the Rebbe drank the used dirty water. He said, “I love you; I will do anything for you, I'll even drink the dirty water from your feet, but the wine has nothing to do with you, that is just a הלכה, but I love you”.

ט. אַס-על-הַמֶּלֶךְ טוֹב יִכְתֹּב לְאַבְדָּם וְעֲשֶׂרֶת אֲלָפִים כֶּכֶר-כֶּסֶף אֲשֶׁקוּל עַל-יְדֵי עֲשֵׂי הַמְּלָאכָה לְהַבִּיא אֶל-גַּנְזֵי הַמֶּלֶךְ:

If it pleases the king, let a law be written that they should be destroyed; and I will count out ten thousand silver coins to the king's workers to put into the royal treasuries.

The גמרא says that this is מדה כנגד מדה again. The המן took out 10,000 כסף ככר for the purpose of destroying the Jews. As we will see later, this 10,000 כסף ככר that the המן offered was directly related to the מחצית השקל that the אידין would bring to the בית המקדש every year during the month of אדר. This was all to counteract this act of the המן. The גמרא in שקלים says that on the 1st of אדר it was announced that everyone should bring a מחצית השקל. Those שקלים gave them the זכות to counteract the שקלים of the המן.

י. וַיִּסַּר הַמֶּלֶךְ אֶת-טַבַּעְתּוֹ מֵעַל יָדוֹ וַיִּתְּנָהּ לְהַמָּן בֶּן-הַמֵּדְתָּא הָאֲגָגִי צֶרֶר הַיְהוּדִים:

So the king took off his ring that had the royal seal on it and gave it to Haman, the son of Hamedasa the Aggagi, the enemy of the Jews.

The king removed his signet ring. The גמרא says that through this action of removing his ring, it was a greater מוסר lesson for כלל ישראל than those of all the 48 נביאים and 7 נביאות whom tried to get כלל ישראל to do תשובה. The removal of his ring put the Jews back on the path to תשובה. Once אחשוורוש took off his signet ring they knew that this was for real; this was serious. It's all over now, so they began to do תשובה.

יא. וַיֹּאמֶר הַמֶּלֶךְ לְהַמָּן הַכֶּסֶף נָתַן לְךָ וְהָעַם לַעֲשׂוֹת בּוֹ כְּטוֹב בְּעֵינֶיךָ:

And the king said to Haman, "Keep the silver, and do whatever you want with the nation."

told the המן to take his 10,000 שקלים back. אחשוורוש was such a רשע, he wanted the Jews to be killed even without taking the money from the המן. The גמרא explains this with a משל. There were two people, one had a mound of dirt and another person had a ditch. They realized that they are neighbors, and each one needed what the other one had. It would be a favor for each guy to take from the other. אחשוורוש said to the המן, you would be doing me a favor by killing the Jews. You don't have to pay me for that, you would be doing the job for me.

יב. וַיִּקְרָאוּ סַפְרֵי הַמֶּלֶךְ בַּחֲדָשׁ הָרִאשׁוֹן בְּשִׁלּוּשָׁה עָשָׂר יוֹם בּוֹ וַיִּכְתֹּב כְּכֹל-אֲשֶׁר-צִוָּה הָמֶן אֶל אַחַשְׁדַּרְפָּנֵי-הַמֶּלֶךְ וְאֶל-הַפְּחֹזֹת אֲשֶׁר | עַל-מְדִינָה וּמְדִינָה וְאֶל-שָׂרֵי עַם וְעַם מְדִינָה וּמְדִינָה כְּכַתְּבָהּ וְעַם וְעַם כְּלָשׁוֹנוֹ בְּשֵׁם הַמֶּלֶךְ אַחַשְׁוֵרֶשׁ נִכְתָּב וְנִחְתָּם בְּטַבַּעַת הַמֶּלֶךְ: יג. וְנִשְׁלַח סְפָרִים בְּיַד הָרָצִים אֶל-כָּל-מְדִינֹת הַמֶּלֶךְ לְהַשְׁמִיד לְהַרְגֹּם וּלְאַבֵּד אֶת-כָּל-הַיְהוּדִים מִנְעֵר וְעַד-זָמֶן טַף וְנָשִׁים בְּיוֹם אֶחָד בְּשִׁלּוּשָׁה עָשָׂר לְחֹדֶשׁ שְׁנַיִם-עָשָׂר הוּא-חֹדֶשׁ אָדָר וּשְׁלָלָם לְבוֹז: יד. פְּתִשְׁגֹּן הַכְּתָב

להגותן דת בכל-מדינה ומדינה גלוי לכל-העמים להיות עתדים ליום הזה: טו. הרצים יצאו דחופים בדבר המלך והדת נתנה בשושן הבירה והמלך והמן ישבו לשמות והעיר שושן נבוכה:

פרק ד

א. ומרדכי ידע את-כל-אשר נעשה ויקרע מרדכי את-בגדיו וילבש שק ואפר ויצא בתוך העיר ויזעק וזעקה גדולה ומרה:

And Mordechai learned of all that had happened; and Mordechai tore his clothes and put on sackcloth and ashes. He went out into the middle of the city, and cried loudly and bitterly.

◆ויזעק וזעקה גדולה ומרה◆

What was מרדכי screaming about?

רב says that מרדכי was saying to the אידין, raboisai, it's a terrible thing! Until now we had אחשורוש who hated the Jews, but now it's worse because המן wants to kill the Jews.

שמואל says that מרדכי was screaming, "Oy vey, ה' is allowing אחשורוש to take over the אידין".

ב. ויבוא עד לפני שער-המלך כי אין לבוא אל-שער המלך בלבוש שק: ג. ובכל-מדינה ומדינה מקום אשר דבר-המלך ודתו מגיע אבל גדול ליהודים וצום ובכי ומספד שק ואפר יצע לרבים: ד. ותבואנה נערות אסתר וסריסיה ויגידו לה ותתחלחל המלכה מאד ותשלח בגדים להלביש את-מרדכי ולהסיר שקו מעליו ולא קבל:

And Esther's maids and servants came and told her about it, and the Queen was very upset. She sent clothes for Mordechai to put on instead of his sackcloth, but he would not accept them.

◆ותתחלחל המלכה◆

חלחל could also have a connotation that אסתר became soiled.

רב says that she was so frightened that became a נדה. The reason why the חתן and כלה separate for a week is because the fear and emotions could cause her to become a נדה.

רב ירמיה says she was so afraid that it made her have to go to the bathroom.

ה. ותקרא אסתר להתך מסריסי המלך אשר העמיד לפנייה ותצוהו על-מרדכי לדעת מה-זה ועל-מה-זה:

Then Esther called Hasach, one of the servants whom the king had appointed to serve her, and ordered him to go to Mordechai, to find out what was happening.

She called for התך. This person התך had to be Jewish himself and knew that she was Jewish too. רב says that התך was דניאל, and he was called התך because he was cut down from his position of greatness. רש"י explains that he was the chief advisor to אחשורוש, and was demoted. שמואל says the opposite. He was called התך because he made all the important decisions, everything was decided by him. He gave advice and whatever he said went. He was the guy that wrote the teleprompter for Biden (JK, LOL).

◆ לְדַעַת מֵהֵזָה וְעַל־מֵהֵזָה ◆

Now you see, it must be that התך [who happened to have been דניאל] was a איד, because otherwise how would the messenger, a random joe shmo, understand the message that אסתר sent with התך to מרדכי, to find out why מרדכי was mourning? The גמרא explains that when אסתר said מֵהֵזָה וְעַל־מֵהֵזָה, she was asking מרדכי that maybe כלל ישראל was עובר on תורה, or on חומשי תורה, תרי"ג מצוות. The גמרא learns this out from the לוחות which are referred to in the פסוק as מִזֶּה וּמִזֶּה, in שמות לב:טו, they were written on this side and on this side [you were able to read the same words from both sides.]

ו. וַיֵּצֵא הַתֶּדֶן אֶל־מֶרְדֳּכָי אֶל־רְחוֹב הָעִיר אֲשֶׁר לִפְנֵי שַׁעַר־הַמֶּלֶךְ: ז. וַיִּגְדְּלוּ מֶרְדֳּכָי אֶת כָּל־אֲשֶׁר קָרָהוּ וְאֵת | פְּרִשְׁת הַכֶּסֶף אֲשֶׁר אָמַר הֶמֶן לְשָׁקוֹל עַל־גִּגְזֵי הַמֶּלֶךְ (ביהודיים) [ביהודים] לְאַבְדָם: ח. וְאֶת־פִּתְשֵׁנָה כְּתַב־הִדְּת אֲשֶׁר־נָתַן בְּשׁוֹשֵׁן לְהַשְׁמִידֵם נָתַן לוֹ לְהִרְאוֹת אֶת־אֶסְתֵּר וּלְהַגִּיד לָהּ וּלְצַוּוֹת עָלֶיהָ לָבוֹא אֶל־הַמֶּלֶךְ לְהִתְחַנֵּן־לוֹ וּלְבַקֵּשׁ מִלְּפָנָיו עַל־עַמָּהּ: ט. וַיָּבֹא הַתֶּדֶן וַיִּגְדַּל לְאַסְתֵּר אֶת דְּבָרֵי מֶרְדֳּכָי: י. וַתֹּאמֶר אֶסְתֵּר לְהַתֶּדֶן וַתְּצַוֶּהוּ אֶל־מֶרְדֳּכָי: יא. כָּל־עַבְדֵי הַמֶּלֶךְ וְעַם־מְדִינֹת הַמֶּלֶךְ יָדְעִים אֲשֶׁר כָּל־אִישׁ וְאִשָּׁה אֲשֶׁר יָבֹא־אֶל־הַמֶּלֶךְ אֶל־הַחֶצֶר הַפְּנִימִית אֲשֶׁר לֹא־יִקְרָא אַחַת דָּתוֹ לְהִמָּיֵת לְבַד מֵאֲשֶׁר יוֹשִׁיט־לוֹ הַמֶּלֶךְ אֶת־שַׂרְבִּיט הַזֶּהב וְחָיָה וְאֲנִי לֹא נִקְרָאתִי לָבוֹא אֶל־הַמֶּלֶךְ זֶה שְׁלוֹשִׁים יוֹם:
יב. וַיִּגִּדּוּ לְמֶרְדֳּכָי אֶת דְּבָרֵי אֶסְתֵּר:

They told Esther's words to Mordechai.

told מרדכי to instruct אסתר to plead with אחשורוש for her people. אסתר refused because it was a capital offense to approach the king without being summoned, and she told התך to relate this response to מרדכי. So, they told מרדכי what אסתר said.

The גמרא asks, who is the פסוק referring to when it says וַיִּגִּדּוּ and “they” told, who is they?

did not go back to מרדכי on his own. The גמרא says that from here we learn a lesson that when sent on a mission, one should not report back with bad news, one should use other people to announce the bad news.

יג. ויאמר מרדכי להשיב אל-אסתר אל-תדמי בנפשך להמלט בית-המלך מכל-היהודים: יד. כי אס-החרש תחרשי בעת הזאת רוח והצלה יעמוד ליהודים ממקום אחר ואת ובית-אביך תאבדו ומי יודע אם-לעת כזאת הגעת למלכות: טו. ותאמר אסתר להשיב אל-מרדכי:

טז. לך כגוס את-כל-היהודים הנמצאים בשושן וצומו עלי ואל-תאכלו ואל-תשתו שלשת ימים לילה ויום גם-אני ונערתי אצום בן ובכך אבוא אל-המלך אשר לא-כדת וכאשר אבדתי: *Go, gather all the Jews who are in Shushan, and fast for me. Do not eat or drink for three days, night and day; I, with my maids, will fast also. Then I will go to the king, even though it is against the law. And if I am to be lost, then I will be lost.*

The גמרא is about to say an unbelievable thing here. Look at the sacrifice that אסתר made for מרדכי. Until now she had a היתר to be with מרדכי. She was married to מרדכי but wasn't אחשורוש against her will. Now אסתר is saying that until now it was באונס, but now it's ברצון. She's telling מרדכי, I must take a step here, I must go on my own to אחשורוש, and if I go on my own, I'm not going to be an אונס anymore. I can't say that it's against my will anymore.

Now, she wasn't going to get punished in שמים, because she had to go to save the אידין. It was פיקוח נפש. But it's not an אונס in terms of relations with her husband. She went willfully. She's not going to be מיתה or get גהינם, but in terms of her husband she is still going to be אסורה to him. This was a tremendous sacrifice, just to save the אידין.

◆ וכאשר אבדתי אבדתי ◆

אסתר said, "I'm making a sacrifice here. I am going to be lost forever." The גמרא explains that she said, "Just as I am lost from my father's house, I am lost from you, my husband. I will now be אסורה forever."

יז ויעבר מרדכי ויעש ככל אשר-צוהו עליו אסתר:

Then Mordechai left and did exactly what Esther told him to do.

The פסוק uses a לשון of ויעבר, which could also mean that he was עובר something? What was he עובר? What was the עבירה that he was עובר?

רב says that this happened on ניסן. They fasted for three days on the 14th, 15th, and 16th. There was no מצה, no מרור, no כוסות ד'. They had to fast- there was no choice, it was פיקוח נפש. So, ויעבר is referring to the מצוות of פסח.

אידן on the other side to let them know what is going on, to tell them to observe the fast. שמואל says עובר means to cross. מרדכי had to cross over a pool of water to get to the

פרק ה

א. ויהי | ביום השלישי ותלבש אסתר מלכות ותעמד בחצר בית המלך הפנימית נכח בית המלך
והמלך יושב על כסא מלכותו בבית המלכות נכח פתח הבית:

Three days later, Esther dressed herself in royal clothes and stood in the inner court of the king's palace.

The גמרא asks: The פסוק should have said “בגדי מלכות”, why does the פסוק say מלכות?
The גמרא teaches that אסתר was dressed in רוח הקודש. This is a ראייה that אסתר was a נביאה, as we see in the פסוק later¹⁶ which says that אסתר wrote the מגילה. She could only have done so if she was a נביאה utilizing רוח הקודש.

◆ ותעמד בחצר בית המלך ◆

אסתר was walking through the palace to get to אחשורוש, and, as we said before, she was about to lose her husband with this מעשה. In addition, there was עבודה זרה everywhere. So, what happened? The שכינה left her, she felt the presence of ה' disappear, and she thought it was because of the עבודה זרה. So אסתר said אלי אלי למה עזבתני.¹⁷ אסתר cried out to ה', “Why have you forsaken me? Is it because you are treating a שוגג like a מזיד, or an אונס like a רצון? Or is it because I called the king אחשורוש a dog? As אסתר said נפשי מיד-קלב.¹⁸ [Now, who cares if she called him a dog? Well, פשוט פשט is that you are מחוייב to respect even a non-Jewish king. Or you could say, she treated the whole situation like a כלב, a dog, which when it comes near you, you scare it, you take a stick to it.] So, she took back her words and said הושיעני מפי אריה, she called him a lion. Once she realized that he is treated like a lion, she realized that there is no way out of this, she needed to be saved.

ב. ויהי כראות המלך את-אסתר המלכה עמדת בחצר נשאה חן בעיניו ויושט המלך לאסתר
את-שרביט הזהב אשר בידו ותקרב אסתר ותגע בראש השרביט:

When the king saw Queen Esther standing in the court, he was pleased with her. The king pointed toward Esther the gold scepter that was in his hand, and Esther came near and touched the tip of the scepter.

The גמרא says that she had three מלאכים with her then. Don't forget she was in the middle of a fast, she's been fasting for three days. What happens to someone that is fasting for three

¹⁶ לקמן ט, כט

¹⁷ תהלים כב, ב

¹⁸ שם כב, כא

days? They are weak and bent over. So, she needed three מלאכים to help her: one that raised up her neck, one that gave her חוט של חסד - meaning the attractiveness of חסד, charm- and one that extended the king's golden scepter.

The שרביט was the king's scepter. If you came to the king without touching it, you are in trouble, dead meat. She was scared that she didn't have enough strength to come close to אחשוורוש or his scepter, so it had to be extended towards her. The גמרא relates that the שרביט was two אמות long, and the מלאך stretched it to 16 אמות. Some say it was even extended to 24 אמות, and in a ברייתא we learned that it even extended to 60 אמות [about 120 feet].

Yet another source in the גמרא says it stretched to 200 אמות.



ג. וַיֹּאמֶר לָהּ הַמֶּלֶךְ מֵהַלֵּךְ אֶסְתֵּר הַמַּלְכָּה וּמֵהַבְּקִשְׁתֶּךָ עַד־חֲצֵי הַמַּלְכוּת וַיִּנְתֶּן לָּהּ:

The king said to her "How are you, Queen Esther, and what is your desire? Even if you want half the kingdom, it shall be given to you."

This פסוק is a play on words: חוצץ is חוצץ, meaning divide. אחשוורוש reasoned that ארץ ישראל is in the center of his kingdom, and the בית המקדש is smack in the middle. If you rebuild the בית המקדש, it is going to divide the kingdom. He didn't want the בית המקדש to be rebuilt, so he told her that she could have עד חצי המלכות, up to the division of the kingdom [meaning the בית המקדש] but not including.

ד. וַתֹּאמֶר אֶסְתֵּר אֶם־עַל־הַמֶּלֶךְ טוֹב יָבוֹא הַמֶּלֶךְ וְהַמֵּן הַיּוֹם אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עָשִׂיתִי לוֹ:

Esther said, "If it pleases the king, I would like the king and Haman to come today to the party that I have prepared for him."

The גמרא asks, "Why did אסתר need to invite המן? All she needed to do was to convince אחשוורוש, and it would be the end of the story. She just needed to make a nice meal, sit down one on one with her husband, אחשוורוש, and explain why it's not a good idea to kill the Jews. Why did she have to bring המן?

The גמרא brings twelve answers to this question, and at the end the גמרא says that אליהו הנביא came and said all twelve answers are 100% correct. This just shows how תורה works. There are so many ways to understand תורה. פנים לתורה.

1. She tried to trap him; she was trying to trip him up. As the פסוק in יהי-¹⁹ says תהלים, may their table become a trap for them.

2. She learned from her father's house the פסוק that talks about feeding your enemy, which is followed by the next פסוק in משלי²⁰: וַיִּשְׂלַם לְךָ וַיִּהְיֶה עַל-רֹאשְׁךָ וַיִּהְיֶה אֵתָהּ חֲתָהּ עַל-רֹאשְׁךָ וַיִּהְיֶה אֵתָהּ חֲתָהּ עַל-רֹאשְׁךָ וַיִּהְיֶה אֵתָהּ חֲתָהּ עַל-רֹאשְׁךָ, meaning if you feed your enemy, it is like pouring coals on his head, and ה' will reward you.

[רש"י points out that obviously she didn't have a father; she was a יתומה. Rather she heard these פסוקים from other young children in the streets that would go around saying these פסוקים.]

3. She didn't want המן to run away and successfully rebel against the king or be able to figure out how to get out of this mess. So, she brought him to the king.

4. She didn't want המן to realize that she was Jewish. She was afraid that המן would try to kill the Jews sooner before she would have a chance to persuade the king.

5. So that the אידן shouldn't say, "We have a sister in the house, we are good and safe!", and then they won't daven anymore. She said, "No, you are not safe with המן here."

6. So that she will be able to get him at any time to make a mistake in front of the king. המן will let his guard down and she will get him. And in fact, this is what happened.

7. אסתר thought that perhaps ה' will feel bad. ה' will see the situation is so bad that המן is in the house of אחשוורוש, which will lead to a נס.

8. אסתר planned to smile at המן and look at him in a certain way, in order that אחשוורוש should suspect that something is up between them both, and kill both herself and המן. אסתר was willing to sacrifice herself to save כלל ישראל.

[How would that have helped? רש"י explains that there was a קבלה, as the גמרא in תענית teaches²¹, that if one of the people involved in making a גזירה dies, the whole גזירה is over.]

9. She knew that אחשוורוש was a wishy-washy type of guy. So if אחשוורוש would decide to kill המן, Esther wanted it to happen right away before אחשוורוש could change his mind.

10. She wanted to make אחשוורוש jealous of המן since אחשוורוש wasn't exclusively invited to dinner with אסתר. She also made all the other officers jealous that they weren't invited either, so they would hate המן even more.

11. She used the following פסוק in משלי to reason that if המן gets on a high it will be followed by a fall, לַפְּנֵי-שִׁבְרָה גָּאוֹן,²² pride comes before destruction. This is a tremendous line. R' Eli explains that unfortunately, we see this many times חלילה by people that are very sick. They suddenly have a spike in good health, and everything is going well, right

²⁰ כה, כב

²¹ כט.

²² טז, יח

before they have a downfall. When things are going so well for somebody, not על פי דרך, know that something bad may happen. אסתר invites המן to make him feel very proud and put him on a high, hoping that this would lead to his destruction.

12. בלשצר saw that great feasts lead to the downfall of the רשעים that attend them. As בלשצר returned from battle with his people, they were hot and hungry, and they drank a lot of wine. בלשצר was killed that night. She hoped that would happen now with המן.

The פשטים ends off that גמרא found בר אבוי and asked him which of these twelve פשטים is the real reason that made אסתר invite המן, and he responded that every one of these twelve פשטים are אמת.

ה. ויאמר המלך מהרו את-המן לעשות את-דבר אסתר ויבא המלך והמן אל-המשתה אשר-עשתה אסתר: ו. ויאמר המלך לאסתר במשתה היין מה-שאלתך וינתן לך ומה-בקשתך עד-חצי המלכות ותעש: ז. ותען אסתר ותאמר שאלתי ובקשתי: ח. אם-מצאתי חן בעיני המלך ואם-על-המלך טוב לתת את-שאלתי ולעשות את-בקשתי יבוא המלך והמן אל-המשתה אשר אעשה להם ומחר אעשה כדבר המלך: ט. ויצא המן ביום ההוא שמח וטוב לב וכראות המן את-מרדכי בשער המלך ולא-קם ולא-זע ממנו וימלא המן על-מרדכי חמה: י. ויתאפק המן ויבוא אל-ביתו וישלח ויבא את-אהביו ואת-זרש אשתו:

יא. ויספר להם המן את-כבוד עשרו ורב בניו ואת כל-אשר גדלו המלך ואת אשר נשאו על-השרים ועבדי המלך:

Haman told them how proud he was of his wealth and of his many children and all about the times when the king had given him a high position and made him more important than the other officers and servants of the king.

המן bragged about the amount of children that he had. The גמרא says that he had 30 children. 10 of them died right away, 10 of them were hung, and the remaining 10 were left to become collectors, knocking on doors begging for food. They didn't have a father; they didn't have any פרנסה. The רמי בר חמא says that he actually had seventy sons that had to go begging. המן had 208 sons all together as the גימטריא of the word "ורב בניו" equals 208.

יב. ויאמר המן אף לא-הביאה אסתר המלכה עם-המלך אל-המשתה אשר-עשתה כי אם-אותי וגם-למחר אני קרוא-לה עם-המלך:

יג. וכל-זה איננו שנה לי בכל-עת אשר אני ראה את-מרדכי היהודי יושב בשער המלך:
Yet all this means nothing to me so long as I see that Jew, Mordechai, sitting at the king's gate.

The גמרא says that המן said this when he saw מרדכי sitting in the שער המלך. What exactly about מרדכי triggered this reaction?

So, the story is that years earlier מרדכי and המן were at a war and the troops of המן ran out of food. מרדכי however, knew how to properly ration his food for his people. So המן came to מרדכי begging for food, and מרדכי offered the food on condition that המן would sell himself as a slave to מרדכי. Anytime that המן saw מרדכי, he was reminded that he belonged to מרדכי as a slave. מרדכי became known as the slave who was sold for loaves of bread. המן said, כל זה אינו שוה לי, because I am his slave. [The סופר explains that all belongings of a slave belong to his master, so המן was saying that my possessions are not worth anything because they don't belong to me.]

Another פשוט in זה is that every time he saw מרדכי, המן would point to his own wealth and say, all my riches; my real estate, gold, and jewelry are all not worth it, because of this guy.

יד. ותאמר לו זרש אשתו וכל-אהביו יעשו-עץ גבה חמשים אמה ובבקר | אָמַר לְמֶלֶךְ וַיִּתְּלוּ אֶת-מְרַדְכָי עָלָיו וּבֵא-עַם-הַמֶּלֶךְ אֶל-הַמִּשְׁתָּה שָׁמַח וַיִּיטֵב הַדָּבָר לְפָנֵי הָמֵן וַיַּעַשׂ הָעֵץ:

פרק ו

א. בַּלַּיְלָה הַהוּא נִדְדָה שְׁנַת הַמֶּלֶךְ וַיֹּאמֶר לְהַבִּיא אֶת-סֵפֶר הַזְכָּרֹנוֹת דְּבָרֵי הַיָּמִים וַיְהִיו נִקְרָאִים לְפָנֵי הַמֶּלֶךְ:

That night the king could not sleep well, so he ordered that they should bring his diary- his private history book - and that stories from it should be read to the king.

The sleep of the king was disturbed. The גמרא says that המלך is referring to the ריבוש"ע 'ה does not sleep obviously, but 'ה was disturbed.

The רבנן say that the creatures above, the מלאכים, were disturbed, as well as the creatures below, אחשוורוש. All the מלאכים were harassing אחשוורוש all night, saying to him, “You are ungrateful, you should reward the person that benefited you, מרדכי.”

רבא disagrees. He holds it's referring to the king אחשוורוש mamish. He was disturbed and couldn't fall asleep, פשוט. אחשוורוש couldn't fall asleep, because he was thinking. He said, “What's going on here that אסתר is inviting המן to a סעודה? Maybe they are both trying to kill me?” He was depressed as he kept thinking, “I don't have a single person that loves me enough to tell me their secret plot.”

Then he thought that maybe there is someone that did me a favor and I didn't pay him back, and that's why they are not telling me. That's when he said to bring him his books of דברי הימים.

◆ And they were read before the king ◆

The פסוק of the לשון is “they were read”, instead of “they read”. What’s פשט? The servant that was reading it did not want to include the story of מרדכי saving the king, so he kept skipping it. ה' sent a מלאך to come and read it instead.

ב. וימצא כתוב אשר הגיד מרדכי על-בגנתנא ותַרש שני סריסי המלך משמרי הסף אשר בקשו לשלח יד במלך אחשוורוש:

It was found to be written that Mordechai had told about בגתן and תרש, two of the king's officers who guarded the palace entrance, who tried to kill king Achashverosh.

◆ It was found written. -וימצא כתוב ◆

The גמרא asks that the proper wording should be that he found a writing [כתב]. Written means that it was ממש just written.

The גמרא explains that שמשי (a real רשע who happened to be a son of המן and tried interfering twice with the building of the בית המקדש) was one of the king’s scribes. He erased the story of מרדכי saving the king. מלאך גבריאל came along and was rewriting the story of מרדכי as they were reading it.

The גמרא says, we see from here a tremendous thing. If ה' made sure that a כתב down here doesn’t get erased, certainly whatever is written up there in שמים, for eternity will not get erased.

ג. ויאמר המלך מה-נעשה יקר וגדולה למרדכי על-זה ויאמרו נערי המלך משרתיו לא-נעשה עמו דבר:

"What honor or reward has been given to Mordechai for this?" asked the king. "Nothing has been done for him!" replied the king's servants.

The מגילה continues and relates how אחשוורוש is reminded that מרדכי saved his life.

◆ לא-נעשה עמו דבר ◆

The people there reminded אחשוורוש that מרדכי was never rewarded for saving his life. רבא says that they didn't remind him because they loved מרדכי, but rather because they hated המן, and they knew that it would upset him to see מרדכי rewarded by the king.

ד. ויאמר המלך מי בחצר והמן בא לחצר בית-המלך החיצונה לאמר למלך לתלות את-מרדכי על-העץ אשר-הכין לו:

Then the king said, "Who is in the courtyard?" (Haman had just come into the outer court of the palace to speak to the king about hanging Mordechai on the gallows that he had prepared for him.)

Haman came to אַחשוּרוּשׁ to inform him about the gallows that he prepared to hang מרדכי on.

◆ אֲשֶׁר־הִכִּין לוֹ ◆

The גמרא explains why the פסוק says לוֹ, for himself. Because הַמֶּן himself prepared the gallows that he himself will be hung on.

ה. וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ אֵלָיו הִנֵּה הֶמֶן עֹמֵד בַּחֲצָר וַיֹּאמֶר הַמֶּלֶךְ יְבוֹא: ו. וַיְבוֹא הַמֶּן וַיֹּאמֶר לוֹ הַמֶּלֶךְ מִה־לַּעֲשׂוֹת בְּאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ וַיֹּאמֶר הֶמֶן בְּלִבּוֹ לְמִי יַחְפֵּץ הַמֶּלֶךְ לַעֲשׂוֹת יִקָּר יוֹתֵר מִמֶּנִּי: ז. וַיֹּאמֶר הֶמֶן אֶל־הַמֶּלֶךְ אִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ: ח. יְבִיאוּ לְבוֹשׁ מְלָכוֹת אֲשֶׁר לְבָשׁוּ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן כְּתֹר מְלָכוֹת בְּרֹאשׁוֹ: ט. וְנָתַן הַלְּבוּשׁ וְהַסּוּס עַל־יַד־אִישׁ מִשָּׂרֵי הַמֶּלֶךְ הַפְּרָתָמִים וְהַלְּבִישׁוּ אֶת־הָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ וְהִרְבִּיבֵהוּ עַל־הַסּוּס בְּרַחוּב הָעֵיר וְקִרְאוּ לְפָנָיו כְּכֹה יַעֲשֶׂה לְאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ: י. וַיֹּאמֶר הַמֶּלֶךְ לְהַמֶּן מְהֵרָה קַח אֶת־הַלְּבוּשׁ וְאֶת־הַסּוּס כַּאֲשֶׁר דִּבַּרְתָּ וַעֲשֵׂה־כֵן לְמַרְדֳּכָי הַיְּהוּדִי הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ אֶל־תִּפְּל דְּבַר מִכָּל אֲשֶׁר דִּבַּרְתָּ:

Then the king said to Haman "Hurry, take the robe and the horse as you have said, and do all this for Mordechai the Jew, who sits at the king's gate. Do not leave out a single thing that you spoke about!"

◆ וַעֲשֵׂה־כֵן לְמַרְדֳּכָי ◆

The king was asking הַמֶּן for advice. "How should the king reward a very loyal person". So הַמֶּן, thinking that this was for himself, began describing a detailed description of what he would like to have done to himself. To which the king said "Okay, now go do this for מרדכי."

Haman asked, "Who is מרדכי?"

אחשוּרוּשׁ responded, "The Jewish one."

Haman replied, "There are a lot of מרדכי by the Jews."

אחשוּרוּשׁ said, "The one that sits by the entrance to the king's palace."

Now Haman realized his big mistake, and he was still trying to get out of it. He came up with a new idea to present to אחשוּרוּשׁ. "Why don't you just reward him with a village, or a river and he can use it to collect taxes? That should be a good enough reward."

So אחשוּרוּשׁ said, "You know what, that's a good idea. Add that to the list. Give him a village and a river to collect taxes from, in addition to everything else that you mentioned, and remember, אֶל־תִּפְּל דְּבַר מִכָּל אֲשֶׁר דִּבַּרְתָּ. Don't leave anything out from all that you've suggested. Why would אחשוּרוּשׁ say this to הַמֶּן, if earlier in the פסוק he already said דִּבַּרְתָּ? It seems a bit repetitive.

The מהרש"א explains that אחשוורוש was reinforcing to המן that he shouldn't leave anything out, neither the initial grand reward, nor the second smaller reward.

יא. ויקח המן את־הלבוש ואת־הסוס וילבש את־מרדכי וירכיבהו ברחוב העיר ויקרא לפנֵיו בכה יעשה לאיש אשר המלך חפץ ביקרו.

So Haman took the robe and the horse: he dressed Mordechai, and led him through the city square calling out before him, "This is what is done for the man whom the king wants to honor!"

The גמרא says that המן went with the royal clothing and horse and found מרדכי teaching the חכמים (תלמידים) about the הלכות of קמיצה.

That day happened to be the 16th of ניסן, the day when the קרבן עומר would have been brought in the בית המקדש to allow people to eat the new crops.

מרדכי saw המן coming towards him with the horses, and he became afraid that המן was coming to kill him. מרדכי told the חכמים around him to "quickly run away, don't get burned by his coal", it is a סכנה, it's an עת צרה and you have to be careful. מרדכי got up and started to daven.

המן came over and remained quiet as he waited for מרדכי to finish davening. In the meantime, המן turned to the תלמידים and asked them to explain what they were learning about. They answered him that in the times that the בית המקדש is in existence, whoever brought a קרבן מנחה would bring a small amount of flour, one handful of fine flour and you get a כפרה with it, for a little bit of flour.

Says הרשע המן, your little bit of flour is more powerful than 10,000 כסף, a tremendous amount of money, that I wanted to use to destroy the Jews.

המן chose this amount of money, because it equals the total amount of השקל that was donated by a generation of כלל ישראל based on the following calculation. The מחצית השקל of חיוב begins for a man at the age of 20. A person lives about seventy years, which means he will give approximately 50 half shekels, or 25 shekel. Multiply 25 shekel by 600,000 people and that brings you to 15,000,000 שקלים. 1 ככר of silver equals 1,500 shekel, therefore 15,000,000 שקלים equals 10,000 כסף.

מרדכי heard this and said to המן, "רשע!"

So, what's going on over here?

R' Eli says over from the פשט [ר' יונתן אייבשוץ], יערות דבש, a beautiful פשט.

מרדכי realizes that he is not going to die anymore, and that something is up with המן. If he is talking like this, clearly המן is not here to kill מרדכי, so he calls him a רשע, and says that if an



מרדכי acquires any property it belongs to his master. [As we mentioned previously that מרדכי bought המן as a slave when המן needed food.]

He says that המן was saying, "I took 10,000 כסף and gave it to צדקה. I did charity with it, and yet your קרבן is greater than that. Usually, צדקה should be more חשוב than a קרבן." מרדכי said back, "שוטה, fool, that's my money and you stole it."

R' Eli is reminded of a story, there was once a guy that donated a beautiful מקוה, however, it turns out that all the money used to build the מקוה was stolen. He stole money from people and used it to build a מקוה.

Says מרדכי, "That money is mine, you have no right giving צדקה with my money."

מרדכי tells המן, "Quick, get up and get dressed in these royal clothing, and ride the horse, as the Queen אסתר wants you to do so. מרדכי responded, "I can't. I need to wash myself first. I need to take a haircut. How can I wear these royal clothes if I am not clean?"

The question is, it was the 16th of ניסן, which is חול המועד פסח. How was it מותר for him to take a haircut? The answer is that מרדכי was an אונס. He couldn't take a haircut before יום טוב because he was fasting.

אסתר heard what's going on, so she told all the barbers and bathhouse attendants to leave work and go home early and go take a vacation. Now המן had no choice, he had to wash and shave מרדכי by himself. המן went and brought scissors from his house and started cutting מרדכי's hair. While המן was cutting מרדכי's hair, המן started groaning. מרדכי asked, "What's the matter? What are you kvetching about?" המן responded, "Oy, look at me, look what happened to me. Before I was on top, more valued than all the kings and nobles, and now I am bathing and shaving you, מרדכי".

So מרדכי said "רשע! You were once the barber in the village of קרצום." As the תנא taught that המן was the barber for 22 years in the village of קרצום.

R' Eli says, look what we have here. A barber, and a רשע, for 22 years a רשע barber. רבותי, even if you are a barber, you don't need to be a רשע. You can be the greatest of the great. Who is the biggest צדיק that comes to mind? Refoel the Barber.

You have המן the barber and Refoel the barber. You can take any job you have and turn it into רוחניות.,

This reminds R' Eli of a childhood memory. There was a צדיק of a yid, Dr. Geller, a dentist. Once a week, he devoted a full day of free dental work to כלי קודש. Of course, as my mother was a teacher, and my father was a rebbi in kollel, to say that we had no money was an understatement. The fact that I still have teeth is testament to this צדיק dentist, that he gave כלי קודש for free.

The story of the megillah continues.

After the **המן** finished giving **מרדכי** a haircut and bathing him, he got **מרדכי** dressed in the royal clothing, and told him to get up on the royal horse and ride.

מרדכי said “I can't, I am too weak from fasting”. So **המן** got down on all fours and became a stepstool, to enable **מרדכי** to climb on the horse. As he was going up, he gave **המן** a few good kicks. Now **המן** suddenly became a **חכם** and starts quoting **פסוקים**.

He said, “Doesn't your **פסוק** say in **משלי**:²³ **בְּנַפְלֵי אֹיְבֶיךָ אַל-תִּשְׂמַח וּבְכַשְׁלוֹ 23:מְשָׁלִי**, When your enemy is down you can't be happy.”

מרדכי responded to **המן** from up on the horse, “The **פסוק** that you are quoting is referring to a Jewish enemy, but regarding a non-Jewish enemy the **פסוק** says²⁴ **וְאַתָּה עַל-בְּמוֹתֵימוֹ תִדְרֹךְ 24:פְּסוּקֵי**, And you should tread upon their (backs) high places. You become my stool and I should step on you.”



◆ וַיִּקְרָא לְפָנָיו בְּכָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר הִמְלִיךְ חֶפְזָ בִּיקְרוֹ ◆

המן then began to lead **מרדכי** on the horse through the streets of the city and yelled out, “This is what we do for someone that the king loves.” As **המן** passed by his own house, his daughter was standing on the rooftop and saw them coming. She thought that the one on the horse was her father, and the one schlepping the horse was **מרדכי**. In those days they didn't have bathrooms, they had bowls. So, she took the bowl with all the waste in it and threw it off the roof onto her father's head [thinking it was **מרדכי**]. **המן** looked up and when she realized that it was her father, she jumped off the roof and died.

Pictured here is R' Eli dressed like **המן** with a long nose and triangle hat. After going with his horse to the drive-thru bank and Dunkin Donuts he returned home to 3601 W. Albion and was greeted by his daughter throwing dirty diapers out of the window on top of him.



You may ask, why was **המן** on top of the horse? It's Purim!! וְנִהְפֹךְ הוּא !!

יב. וַיָּשָׁב מְרֹדֶכַי אֶל-שַׁעַר הַמֶּלֶךְ וְהָמָן נִדְחָף אֶל-בֵּיתוֹ אֲבָל וְחִפּוּי רֹאשׁ:

Mordechai went back to the king's gate: but Haman hurried home, sadly with his head covered in shame.

²³ כד, יז

²⁴ דברים, לג, כט

says that Mordechai went back to the gates of the king's palace and resumed fasting while wearing his sackcloth.

◆ והָמֶן נִדְחָף אֶל-בֵּיתוֹ אָבֵל וְחָפוּי רֹאשׁ◆

Haman was an אָבֵל, he was mourning the loss of his daughter. וחָפוּי רֹאשׁ, his head was still covered with the waste that was stuck to his hair.

יג. וַיְסַפֵּר הָמָן לְזֶרֶשׁ אִשְׁתּוֹ וְלְכָל-אֲהָבָיו אֵת כָּל-אֲשֶׁר קָרְהוּ וַיֹּאמְרוּ לוֹ חֲכָמָיו וְזֶרֶשׁ אִשְׁתּוֹ אִם מִזְרַע הַיְהוּדִים מְרַדְּכִי אֲשֶׁר הַחֲלוּתָ לְנַפְל לְפָנָיו לֹא-תֻבַּל לוֹ כִּי-נִפְּוֹל תִּפְּוֹל לְפָנָיו:

Haman told his wife Zeresh and all his friends everything that had happened to him. His advisors and his wife Zeresh said to him "If Mordechai is Jewish - and you have started to lose with him - you will not be able to win against him, but you will surely lose to him."

The גמרא asks, Why does the פסוק first say, אֲהָבָיו, his friends, and then the פסוק says חֲכָמָיו, his advisors. What were they? Were they his friends or his advisors?

The גמרא explains that whoever says something wise, even if they are a goy, they are nevertheless a חכם. Therefore, since Haman's friends responded wisely to him they are referred to as חכמים.

◆ אִם מִזְרַע הַיְהוּדִים מְרַדְּכִי אֲשֶׁר הַחֲלוּתָ לְנַפְל לְפָנָיו לֹא-תֻבַּל לוֹ כִּי-נִפְּוֹל תִּפְּוֹל לְפָנָיו ◆

They said, if מרדכי is from the יהודים, from מנשה או אפרים בנימין, שבט יהודה, שבת יהודה, בנימין, אפרים או מנשה, forget about it, you're gonna lose. They told the המן if מרדכי comes from any of the other שבטים, then you have a chance.

◆ כִּי-נִפְּוֹל תִּפְּוֹל לְפָנָיו ◆

The גמרא ask why the double לשון תפול of תפול?

The גמרא explains that they told the המן, the Jews are compared to dust and stars. When they go down, they go down to the dust. But when they rise, they rise to the stars. The advisors warned the המן that מרדכי is already on the rise and that there is no way of beating him now.

יד. עוֹדֵם מְדַבְּרִים עִמּוֹ וְסָרִיסֵי הַמֶּלֶךְ הִגִּיעוּ וַיְבַהֲלוּ לְהַבְיֵא אֶת-הָמָן אֶל-הַמְּשֻׁתָּה אֲשֶׁר-עֲשָׂתָה אֶסְתֵּר:

While they were still talking to him, the king's servants arrived, and they made Haman hurry to the party that Esther had prepared.

The גמרא says that they brought the המן in a confused state. המן still had waste on head; he did not yet have a chance to clean himself.

R' Eli brings the following פשט from the (ר' יונתן אייבשוין):

The day before there was a problem. המן came in with his עבודה זרה and the שכינה left אסתר, so אסתר was able to destroy any plan that מרדכי or אסתר had. Today, he didn't have a chance to

prepare, because it was ויבהלו, it was immediate, he didn't get a chance to prepare and bring along his עבודה זרה.

פרק ז

א. ויבא המלך והמן לשתות עם-אסתר המלכה: ב. ויאמר המלך לאסתר גם ביום השני במשתה ה'ין מה-שאלתך אסתר המלכה ותנתן לך ומה-בקשתך עד-חצי המלכות ותעש: ג. ותען אסתר המלכה ותאמר אם-מצאתי חן בעיניך המלך ואם-על-המלך טוב תנתן-לי נפשי בשאלתי ועמי בבקשתי:

ד. כי נמכרנו אני ועמי להשמיד להרוג ולאבד ואלו לעבדים ולשפחות נמכרנו החרשתי כי אין הער שוה בגזק המלך:

For I and my nation have been sold as slaves and maidservants, I would have kept quiet, but our enemy does not care how much damage he causes the king.

אסתר said to אחשוורוש, this person, המן, doesn't care about the destruction that he is causing to the king. He was the one (as רש"י points out that this was ממוכן, who was really המן) that gave the advice to kill ושתי, because he was jealous of her, now he is jealous of me, and wants me killed.

ה. ויאמר המלך אחשוורוש ויאמר לאסתר המלכה מי הוא זה ואי-זה הוא אשר-מלאו לבו לעשות כן:

Then king Achashverosh spoke up and said to Queen Esther, "Who is he? Where is the one who dared to do this?"

Why does the פסוק say ויאמר twice?

The גמרא explains that initially אחשוורוש would speak to אסתר through a spokesman, because you don't speak directly to the king, even if you are his wife because it is not חשוב. Once אסתר mentioned that she is from שאל המלך, he said, "Oh, you are from royalty, then you can speak directly to the king, as the פסוק continues and says, ויאמר לאסתר המלכה, he spoke to her directly.

ו. ותאמר אסתר איש צר ואויב המן הרע הזה והמן נבעת מלפני המלך והמלכה:
Esther said "An enemy and a foe! This wicked Haman!"

◆ צר ואויב ◆

The גמרא explains this double לשון that first אסתר was pointing towards אחשוורוש, and a מלאך came and pushed her arm towards המן.

ז. וְהַמֶּלֶךְ קָם בַּחֲמָתוֹ מִמִּשְׁתֵּה הַיַּיִן אֶל־גִּנַּת הַבַּיִת וְהָמָן עָמַד לְבַקֵּשׁ עַל־נַפְשׁוֹ מֵאֶסְתֵּר הַמַּלְכָּה
כִּי רָאָה כִּי־כָלְתָה אֵלָיו הָרָעָה מֵאֵת הַמֶּלֶךְ:

The king stood up in anger, he left the wine party and out to the palace garden while Haman stayed there to beg Queen Esther for his life, because he saw that the king made up his mind to kill him.

ח. וְהַמֶּלֶךְ שָׁבַּ מִגִּנַּת הַבַּיִת וְהָמָן נָפַל עַל־הַמֶּטֶה אֲשֶׁר אֶסְתֵּר עָלֶיהָ וַיֹּאמֶר
הַמֶּלֶךְ הֲגַם לְכַבּוֹשׁ אֶת־הַמַּלְכָּה עִמִּי בַּבַּיִת הַדָּבָר יֵצֵא מִפִּי הַמֶּלֶךְ וּפְגַי הָמָן חָפוּ:

When the king came back from the palace garden to the room where the party was, Haman was kneeling on Esther's couch. The king said, "He even dares to attack the Queen while I am in the house!" As soon as the king said this, the servants covered Haman's face.

◆ וְהַמֶּלֶךְ שָׁבַּ מִגִּנַּת הַבַּיִת ◆

The **גמרא** compares these words to the words of the previous פסוק **בַּחֲמָתוֹ**, פסוק **קָם**. Just as he left to the garden in a state of anger, he returned from the garden angry as well.

What happened?

The **גמרא** relates that **אחשוורוש** went out to his garden for some fresh air and saw a bunch of men (these were really **מלאכים** dressed as men) uprooting all his beautiful trees and flowers; they were destroying everything. He said to them, "What are you all doing? Why are you destroying my prized garden?" They answered him, "What do you mean? **המן** instructed us to do so." They got **המן** into even more trouble.

◆ וְהָמָן נָפַל עַל־הַמֶּטֶה ◆

The פסוק should have been written as **נָפַל**, fallen or fell. Why does the פסוק say **נָפַל**, falling? **אחשוורוש** had just returned from his garden really upset, as we just mentioned, and the first thing he sees is **המן** repeatedly falling on **אסתר** seemingly trying to assault her. **המן** was trying to get up, but a **מלאך** kept pushing him back down on **אסתר**.

אחשוורוש says, "I go outside and you're destroying my garden. I come back inside and you're destroying my marriage. What's going on over here?" Then **אחשוורוש** said, **הֲגַם לְכַבּוֹשׁ אֶת־הַמַּלְכָּה**, עִמִּי בַּבַּיִת. Would you also assault the Queen while I am in my house?"

ט. וַיֹּאמֶר חַרְבוֹנָה אֶחָד מִן־הַסָּרִיסִים לְפָנָי הַמֶּלֶךְ גַּם הִנֵּה־הָעֵץ אֲשֶׁר־עָשָׂה הָמָן לְמַרְדֳּכָי אֲשֶׁר
דָּבַר־טוֹב עַל־הַמֶּלֶךְ עִמָּד בַּבַּיִת הָמָן גְּבוּהַ חֲמִשִּׁים אַמָּה וַיֹּאמֶר הַמֶּלֶךְ תִּלְהוּ עָלָיו:

Then Charvonah, one of the officers who served the king, said "Not only that, but there is a gallow that Haman made on which to hang Mordechai, the man who spoke up to help the king. The gallows is standing near Haman's house, and is 50 amos high.

The גמרא says that חַרְבוּנָה was also a רשע; he was the one that told המן to hang מרדכי. Now that he saw that those plans were not working out well, he changed teams. He ran away from המן to support מרדכי, he went to the winning team.

י. וַיִּתְּלוּ אֶת־הָמָן עַל־הָעֵץ אֲשֶׁר־הֵכִין לְמָרְדֳּכָי וַחֲמַת הַמֶּלֶךְ שָׁכְכָה:

So they hanged Haman on the gallows that he had prepared for Mordechai, and the king's anger calmed down.

The word שָׁכְכָה is written with two "כ". The גמרא says that there were two instances of calming down here. One with the מלך העולם and one with אחשוורוש.

'ה calmed down, 'ה forgave כלל ישראל for the עבודה זרה that they did when they bowed down to נבוכדנצר, and the anger of אחשוורוש calmed down now that המן was dead.

Another פשט in the גמרא is that אחשוורוש was now calmer regarding what המן did to ושתי, and what he was trying to do to אסתר.

פרק ח

א. בַּיּוֹם הַהוּא נָתַן הַמֶּלֶךְ אֶחְשֻׁרוּשׁ לְאַסְתֵּר הַמַּלְכָּה אֶת־בַּיִת הָמָן עֲרַר (הַיְהוּדִים) וּמָרְדֳּכָי בָּא לִפְנֵי הַמֶּלֶךְ כִּי־הִגִּידָה אֶסְתֵּר מָה הוּא־לָהּ: ב. וַיִּסֶר הַמֶּלֶךְ אֶת־טַבַּעְתּוֹ אֲשֶׁר הֶעֱבִיר מֵהָמָן וַיִּתְּנָה לְמָרְדֳּכָי וַתִּשֶׂם אֶסְתֵּר אֶת־מָרְדֳּכָי עַל־בַּיִת הָמָן:

The king took off his ring with the royal seal on it. He had taken it away from Haman, and now gave it to Mordechai. Then Esther put Mordechai in charge of Haman's property.

מרדכי put מרדכי in charge of Haman's estate. All of Haman's wealth was passed on to מרדכי.

ג. וַתּוֹסֶף אֶסְתֵּר וַתְּדַבֵּר לִפְנֵי הַמֶּלֶךְ וַתִּפֹּל לִפְנֵי רַגְלָיו וַתִּבְדֹּךְ וַתַּחֲנוּן־לוֹ לְהַעֲבִיר אֶת־רַעַת הָמָן הָאֲגָגִי וְאֵת מַחְשַׁבְתּוֹ אֲשֶׁר חָשַׁב עַל־הַיְהוּדִים: ד. וַיּוֹשֶׁט הַמֶּלֶךְ לְאַסְתֵּר אֵת שַׂרְבֵּט הַזָּהָב וַתִּקַּם אֶסְתֵּר וַתַּעֲמֵד לִפְנֵי הַמֶּלֶךְ: ה. וַתֹּאמֶר אֶסְתֵּר־עַל־הַמֶּלֶךְ טוֹב וְאִם־מַצָּאתִי חַן לִפְנָיו וְכֹשֶׁר הַדָּבָר לִפְנֵי הַמֶּלֶךְ וְטוֹבָה אֲנִי בְעֵינָיו יִכְתֹּב לְהַשִּׁיב אֶת־הַסְּפָרִים מִחֲשַׁבַּת הָמָן בְּיַד־הַמֶּלֶךְ הָאֲגָגִי אֲשֶׁר כָּתַב לְאַבְדֹּת־הַיְהוּדִים אֲשֶׁר בְּכָל־מְדִינֹת הַמֶּלֶךְ: ו. כִּי אֵיכָכָה אוֹכַל וְרָאִיתִי בְרָעָה אֲשֶׁר־יִמְצָא אֶת־עַמִּי וְאֵיכָכָה אוֹכַל וְרָאִיתִי בְּאַבְדֹן מוֹלְדָתִי: ז. וַיֹּאמֶר הַמֶּלֶךְ אֶחְשֻׁרוּשׁ לְאַסְתֵּר הַמַּלְכָּה וּלְמָרְדֳּכָי הַיְהוּדִי הִנֵּה בֵּית־הָמָן נִתְּתִי לְאַסְתֵּר וְאֵתוֹ תָּלוּ עַל־הָעֵץ עַל אֲשֶׁר־שָׁלַח יָדוֹ (בַּיְהוּדִים): ח. וְאַתֶּם כָּתְבוּ עַל־הַיְהוּדִים כְּטוֹב בְּעֵינֵיכֶם בְּשֵׁם הַמֶּלֶךְ וַחֲתֹמוּ בְּטַבַּעַת הַמֶּלֶךְ כִּי־כָתַב אֲשֶׁר־נִכְתַּב בְּשֵׁם־הַמֶּלֶךְ וְנִחַתּוּם בְּטַבַּעַת הַמֶּלֶךְ אֵין לְהַשִּׁיב: ט. וַיִּקְרָאוּ סְפָר־הַמֶּלֶךְ בְּעַת־הַהִיא בַּחֲדָשׁ הַשְּׁלִישִׁי הוּא־חֲדָשׁ סִיוֵן בְּשָׁלוֹשָׁה וְעֶשְׂרִים בּוֹ וַיִּכְתַּב כָּל־אֲשֶׁר־צִוָּה מָרְדֳּכָי אֶל־הַיְהוּדִים וְאֵל

הָאֲחֻשְׁדָּרְפָּנִים וְהַפְּחוֹת וְשָׂרֵי הַמְּדִינֹת אֲשֶׁר | מֵהֵדוּ וְעַד־כּוֹשׁ שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה מְדִינָה
 וּמְדִינָה כְּכַתְּבָהּ וְעַם וְעַם כָּל־שָׁנָה וְאֶל־הַיְהוּדִים כְּכַתְּבָם וְכָל־שָׁנָה: י. וַיִּכְתֹּב בְּשֵׁם הַמֶּלֶךְ אֲחֻשְׁוֹרֵשׁ
 וַיַּחֲתֵם בְּטַבַּעַת הַמֶּלֶךְ וַיִּשְׁלַח סָפְרִים בְּיַד הָרָצִים בְּסוּסִים רַכְבֵּי הָרֶכֶשׁ הָאֲחֻשְׁתָּרְנִים בְּנֵי הָרַמְכִים:
 יא. אֲשֶׁר נָתַן הַמֶּלֶךְ לַיהוּדִים | אֲשֶׁר בְּכָל־עִיר־וְעִיר לְהַקְהֵל וְלַעֲמֹד עַל־נַפְשָׁם לְהַשְׁמִיד וְלַהֲרֹג*
 וְלֹאֲבֹד אֶת־כָּל־חַיִּל עִם וּמְדִינָה הַצָּרִים אֲתָם טָף וְנָשִׁים וְשָׁלָלָם לְבוּז: יב. בַּיּוֹם אֶחָד בְּכָל־מְדִינֹת
 הַמֶּלֶךְ אֲחֻשְׁוֹרֵשׁ בְּשִׁלּוּשָׁה עָשָׂר לְחֹדֶשׁ שְׁנַיִם־עָשָׂר הוּא־חֹדֶשׁ אָדָר: יג. פִּתְשָׁנָה הַכְּתָב לְהַגְתֵּן דָּת
 בְּכָל־מְדִינָה וּמְדִינָה גְלוּי לְכָל־הָעַמִּים וְלַהֲיוֹת (הַיְהוּדִים) [הַיְהוּדִים] (עַתּוּדִים) [עַתּוּדִים] לַיּוֹם
 הַזֶּה לְהַנְקִים מֵאִי־בֵיהֶם: יד. הָרָצִים רַכְבֵּי הָרֶכֶשׁ הָאֲחֻשְׁתָּרְנִים יָצְאוּ מִבְּהַלִּים וּדְחוּפִים בְּדַבַּר הַמֶּלֶךְ
 וְהִדָּת נִתְּנָה בְּשׁוֹשָׁן הַבִּירָה:

טו. וּמְרַדְכֵי יָצְאוּ | מִלְּפָנָי הַמֶּלֶךְ בְּלְבוּשׁ מַלְכוּת תְּכֵלֶת וְחֹזֵר וְעֵטְרַת זָהָב גְּדוּלָה וְתַכְרִיף בּוּץ וְאַרְגָּמָן
 וְהַעִיר שׁוֹשָׁן צְהֵלָה וְשִׂמְחָה:

Mordechai left the King wearing blue and white royal clothes with a big gold crown, and robes of fine linen end of purple wool; then the city of Shushan was cheerful and glad.

This פסוק mentions 5 characteristics of the special clothing that מרדכי went out with: blue, white, a large gold crown, a robe of fine linen, and purple.

There is a רמז to this is in the פסוק in ספר בראשית²⁵

לְכֻלָּם נָתַן לְאִישׁ חֲלָפוֹת שְׂמֹלֶת וּלְבִנְיָמִן נָתַן שְׁלֹשׁ מֵאוֹת כֶּסֶף וְחֻמָּשׁ חֲלָפֹת שְׂמֹלֶת:

To each of them, moreover, he gave a change of clothing; but to Benjamin he gave three hundred pieces of silver and several changes of clothing.

The גמרא says that יוסף gave one set of clothing to all his brothers, except to בנימין, to whom he gave five sets of clothing. Through this, יוסף was alluding to מרדכי, who was a descendant of בנימין, who would eventually go out in front of the King dressed in 5 types of royal clothing.

טז. לַיהוּדִים הָיְתָה אוֹרָה וְשִׂמְחָה וְשָׂשׂוֹן וְיוֹקָר:

The Jews had light and gladness, and joy and honor.

◆ אורה ◆

This means light and is referring to תורה.

As the פסוק says in משלי²⁶: כִּי יֵרַ מְצוּהָ וְתוֹרָה אֹרֵךְ יָמִים.



[Ki Ner Mitzvah - By Nachman Seltzer \(A song for MDY\) https://youtu.be/XWjQRUYk4Y8](https://youtu.be/XWjQRUYk4Y8)

◆ שמחה ◆

This means gladness and is referring to טוב יום.

◆ ששון ◆

This means joy and is referring to ברית מילה.

◆ יקר ◆

This means honor and is referring to תפילין.

These are the four מצוות that המן took away. He made a decree that כלל ישראל can't practice these מצוות.

יז. ובכל־מדינה ומדינה ובכל־עיר ועיר מקום אשר דבר־המלך ודתו מגיע שמחה וששון ליהודים משתה ויום טוב ורבים מעמי הארץ מתיהדים כִּי־נפל פחד־היהודים עליהם:

פרק ט

א. ובשנים עשר חדש הוא־חדש אדר בשלושה עשר יום בו אשר הגיע דבר־המלך ודתו להעשות ביום אשר שברו איבי היהודים לשלוט בהם ונהפוך הוא אשר ישלטו היהודים המה בשנאייהם:
 ב. נקהלו היהודים בעריהם בכל־מדינות המלך אחשוורוש לשלח יד במבקשי רעתם ואיש לא־עמד לפניהם* כִּי־נפל פחדם על־כֹּל־העמים: ג. וכל־שרי המדינות והאחשדרפנים והפחות ועשי המלאכה אשר למלך מנשאים את־היהודים כִּי־נפל פחד־מרדכי עליהם: ד. כִּי־גדול מרדכי בבית המלך ושמעו הולך בכל־המדינות כִּי־האיש מרדכי הולך וגדול: ה. ויכו היהודים בכל־איביהם מכת־חרב והרג ואבדן ויעשו בשנאייהם כִּרְצוֹנָם: ו. ובששון הבירה הרגו היהודים ואבד חמש מאות איש: ז. ואת־פרשנדתא ואת־דלפו ואת־אספתא: ח. ואת־פורתא ואת־אדליא ואת־ארידתא: ט. ואת־פרמשתא ואת־אריסי ואת־ארדי ואת־ויזתא:
 י. עֲשֶׂרֶת בְּנֵי הַמֶּן בְּנֵי־הַמִּדְתָּא צָרַר הַיְהוּדִים הָרְגוּ וּבְבִזָּה לֹא שָׁלְחוּ אֶת־יָדָם:

The ten sons of Haman, son of Hamedasa, enemy of the Jews, they killed; but they did not take any property.

The גמרא says that the ten sons of המן should be read in one breath, like we have the מנהג today, because they all died in one breath, literally in one shot.

◆ ואת ויזתא ◆

ר' יוחנן says that the letter "ו" needs to be made longer. [The ראשונים go into whether it is written or pronounced longer.] It needs to be made long like the pole use by the boat men of לברות, a certain place.

R' Eli pointed out later in the מסכת, after several emails and according to Leiby, that this picture is a great picture, but is wrong and not accurate. The pole was not horizontal. רש"י says that the pole was vertical and they all hung one below the other.



Incorrect



Correct

יא. בַּיּוֹם הַהוּא בָּא מִסְפֵּר הַהֲרוּגִים בְּשׁוֹשֵׁן הַבֵּיָרָה לַפְּנֵי הַמֶּלֶךְ: יב. וַיֹּאמֶר הַמֶּלֶךְ לְאַסְתֵּר הַמַּלְכָּה בְּשׁוֹשֵׁן הַבֵּיָרָה הֲרִגוּ הַיְהוּדִים וְאַבְדַּד חֲמֵשׁ מֵאוֹת אִישׁ וְאַתְּ עֲשֵׂרֶת בְּנֵי-הָמֶן בְּשָׂאֵר מְדִינֹת הַמֶּלֶךְ מָה עָשׂוּ וּמַה-שָּׂאלְתֶךָ וַיִּגְתֶּן לָךְ וּמַה-בְּקִשְׁתֶּךָ עוֹד וַתַּעֲשׂ:

The king said to Queen Esther: In Shushan the Capital the Jews have killed and wiped out five hundred men, as well as the ten sons of Haman: just think what they must have done in the rest of the king's countries! What is your request now? It shall be given to you. What else is your desire? It shall be done.

אחשורוש was trying to say bad stuff about the Jews about how many people they killed, so a מלאך came and gave him a smack on the mouth and he couldn't speak anymore.

יג. וַתֹּאמֶר אֶסְתֵּר אִם-עַל-הַמֶּלֶךְ טוֹב יִנָּתֵן גַּם-מִחֶר לַיהוּדִים אֲשֶׁר בְּשׁוֹשֵׁן לַעֲשׂוֹת כְּדַת הַיּוֹם וְאַתְּ עֲשֵׂרֶת בְּנֵי-הָמֶן יִתְּלוּ עַל-הָעֵץ: יד. וַיֹּאמֶר הַמֶּלֶךְ לְהַעֲשׂוֹת כִּן וַתִּנָּתֵן דָּת בְּשׁוֹשֵׁן וְאַתְּ עֲשֵׂרֶת בְּנֵי-הָמֶן תָּלוּ: טו. וַיִּקְהֲלוּ הַיְהוּדִים אֲשֶׁר-בְּשׁוֹשֵׁן גַּם בַּיּוֹם אַרְבַּעַה עָשָׂר לְחֹדֶשׁ אֶדְר וַיְהִרְגוּ בְּשׁוֹשֵׁן שְׁלֹשׁ מֵאוֹת אִישׁ וּבְבִזָּה לֹא שָׁלְחוּ אֶת-יָדָם: טז. וּשְׂאֵר הַיְהוּדִים אֲשֶׁר בְּמְדִינֹת הַמֶּלֶךְ נִקְהָלוּ וַעֲמַד עַל-נַפְשָׁם וְנוֹחַ מֵאַיְבֵיהֶם וְהָרוּג בְּשֵׁנְאֵיהֶם חֲמִשָּׁה וּשְׁבַעִים אָלֶף וּבְבִזָּה לֹא שָׁלְחוּ אֶת-יָדָם: יז. בַּיּוֹם-שְׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ אֶדְר וְנוֹחַ בְּאַרְבַּעַה עָשָׂר בּוֹ וַעֲשֵׂה אֹתוֹ יוֹם מְשֻׁתָּה וְשִׁמְחָה: יח. וְהַיְהוּדִים אֲשֶׁר-בְּשׁוֹשֵׁן נִקְהָלוּ בְּשִׁלּוּשָׁה עָשָׂר בּוֹ וּבְאַרְבַּעַה עָשָׂר בּוֹ וְנוֹחַ בְּחֲמִשָּׁה עָשָׂר בּוֹ וַעֲשֵׂה אֹתוֹ יוֹם מְשֻׁתָּה וְשִׁמְחָה: יט. עַל-כֵּן הַיְהוּדִים הִפְרִזִים הַיְשָׁבִים בְּעָרֵי הַפְּרָזוֹת עֲשִׂים אֶת יוֹם אַרְבַּעַה עָשָׂר לְחֹדֶשׁ אֶדְר שִׁמְחָה וּמְשֻׁתָּה וְיוֹם טוֹב וּמְשֻׁלַּח מְנוֹת אִישׁ לְרֵעֵהוּ: כ. וַיִּכְתַּב מְרַדְכָי אֶת-הַדְּבָרִים הָאֵלֶּה וַיִּשְׁלַח סְפָרִים אֶל-כָּל-הַיְהוּדִים אֲשֶׁר בְּכָל-מְדִינֹת הַמֶּלֶךְ אַחֲשׁוּרוֹשׁ הַקְּרוּבִים וְהַרְחוּקִים: כא. לְקִיָּם עֲלֵיהֶם לְהַזִּית עֲשִׂים אֶת יוֹם אַרְבַּעַה עָשָׂר לְחֹדֶשׁ אֶדְר וְאַתְּ יוֹם-חֲמִשָּׁה עָשָׂר בּוֹ בְּכָל-שָׁנָה וְשָׁנָה: כב. כִּימִים אֲשֶׁר-נָחֻ בָּהֶם הַיְהוּדִים מֵאַיְבֵיהֶם וְהַחֲדָשׁ אֲשֶׁר נִהְפָּד לָהֶם מִיָּגוֹן לְשִׁמְחָה וּמֵאֲבָל לַיּוֹם טוֹב לַעֲשׂוֹת אוֹתָם יְמֵי מְשֻׁתָּה וְשִׁמְחָה וּמְשֻׁלַּח מְנוֹת אִישׁ לְרֵעֵהוּ וּמִתְנַזֵּת לְאַבְיָנִים: כג. וְקִבַּל הַיְהוּדִים אֶת אֲשֶׁר-הִחֲלוּ לַעֲשׂוֹת וְאַתְּ אֲשֶׁר-כָּתַב מְרַדְכָי אֲלֵיהֶם: כד. כִּי הָמֶן בְּוַחֲמֻדְתָּא הָאֲגָגִי צָרַר כָּל-הַיְהוּדִים חָשַׁב עַל-הַיְהוּדִים לְאַבְדָם וְהַפֵּל פּוֹר הוּא הַגּוֹרֵל לְהַמָּם וּלְאַבְדָם:

כה. ובבאה לפני המלך אמר עס־הספר ישוב מחשבתו הרעה אשר־חשב על־היהודים על־ראשו ותלו אתו ואת־בניו על־העץ:

But when Queen Esther came before the king, he sent letters ordering that the evil plan, that Haman had thought up against the Jews, should come back on his own head; and they hanged him and his sons on the gallows.

אסתר came in front of the king, and, אמר עס־הספר, *he* said with a letter. The גמרא asks why does the פסוק say אמר, he said? It should have been written as אמרה, she said, since it was אסתר that came in front of אחשוורוש and convinced him to turn the decree against המן.

The גמרא explains that this פסוק is not part of the narrative of the מגילה story. Rather it is teaching a הלכה that the מגילה needs to be written for eternity, and it needs to be read from a מגילה, and not by heart.

כו. על־כֵן קראו לַיָּמִים הָאֵלֶּה פּוּרִים עַל־שֵׁם הַפּוּר עַל־כֵּן עַל־כָּל־דְּבָרֵי הָאֲגִנֶּרֶת הַזֹּאת וּמַה־רָאוּ עַל־פְּכָה וּמָה הִגִּיעַ אֲלֵיהֶם:

That is why they call these days “Purim” from the words “pur”. Therefore, because of all that was written in this letter, and because of what they had gone through and what happened to them;

The words וּמָה הִגִּיעַ אֲלֵיהֶם can be broken down as follows:

וּמַה־רָאוּ - And for what reason did they see

עַל־פְּכָה - fit to act in this way

וּמָה הִגִּיעַ אֲלֵיהֶם - And what happened to them as a result

The גמרא explains that these words can be referring to several different people.

- What did אחשוורוש and his advisors see that caused him to use the כלים of the בית המקדש and wear the כהונה בגדי כהונה? Because he (mis)calculated that the seventy years of גלות had already passed and yet the אידן were still not redeemed, so he celebrated. As a result ושהי was killed .
- What did מרדכי and the other חכמים see that caused him to provoke המן by not bowing down? Because המן made himself into an עבודה זרה. As a result a נס happened to מרדכי and the אידן.
- What did המן and his sons see that caused him to be provoked by all the Jews? Because מרדכי would not bow down to him. As a result he and his sons were hanged on the gallows.

- What did Achashverosh see that caused him to tell his servants to bring him his zechronot in the middle of the night? Because Achashverosh invited Haman to the join her at a party with Achashverosh (As we mentioned earlier, Achashverosh was suspicious that Haman and Achashverosh were planning to kill him. He was trying to figure out why no one would be telling him these plans, which led him to think that maybe it is because he owed someone a favor.) As a result a nes happened and the Aidiim were saved.

כז. קִיְמוּ (וקבל) [וקבלו] הַיְהוּדִים וְעַל־זֵרְעָם וְעַל כָּל־הַנְּלוּיִם עֲלֵיהֶם וְלֹא יַעֲבוֹר לַהֲיוֹת עֲשִׂים אֶת שְׁנֵי הַיָּמִים הָאֵלֶּה בְּכַתְּבָם וּכְזַמְנָם בְּכָל־שָׁנָה וְשָׁנָה:
 כח. וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנַעֲשִׂים בְּכָל־דָּוָר וְדוֹר מִשְׁפָּחָה וּמִשְׁפָּחָה מְדִינָה וּמְדִינָה וְעִיר וְעִיר וַיָּמִי הַפּוּרִים הָאֵלֶּה לֹא יַעֲבֹרוּ מִתּוֹךְ הַיְהוּדִים וְזַכָּרָם לֹא־יִסּוּף מִזֵּרְעָם:

And these days should be remembered and celebrated by every single generation, by every family, and every country, and then every city. And these days of Purim shall not cease from the Jews, and their memory shall never perish among their descendants.

The גמרא brings two ראיות from this פסוק that מגילת אסתר was written with רוח הקודש:

וַיָּמִי הַפּוּרִים הָאֵלֶּה לֹא יַעֲבֹרוּ מִתּוֹךְ הַיְהוּדִים

This declaration that the days of Purim will never cease, could only have been predicted through a נבואה.

וְזַכָּרָם לֹא־יִסּוּף מִזֵּרְעָם

This statement as well, that their remembrance will never cease, could have only been said through a נבואה.

כט. וְתַכְתֵּב אֶסְתֵּר הַמַּלְכָּה בֵּת־אֲבִיתָיִל וּמַרְדֳּכָי הַיְהוּדִי אֶת־כָּל־תְּקוּף לְקִים אֶת אַגְרַת הַפָּרִים הַזֹּאת הַשְּׁנִית: ל. וַיִּשְׁלַח סְפָרִים אֶל־כָּל־הַיְהוּדִים אֶל־שִׁבְעַת וְעֶשְׂרִים וּמֵאָה מְדִינָה מְלָכוֹת אַחֲשֻׁרוּשׁ דְּבַרִי שְׁלוֹם וְאַמֶּת:

◆ דְּבַרִי שְׁלוֹם וְאַמֶּת ◆

The גמרא says that the writing of a מגילת אסתר requires שרטוט, etching of the lines, just like a ספר תורה.

לא. לְקִים אֶת־יָמֵי הַפָּרִים הָאֵלֶּה בְּזַמְנֵיהֶם כַּאֲשֶׁר קִים עֲלֵיהֶם מַרְדֳּכָי הַיְהוּדִי וְאַסְתֵּר הַמַּלְכָּה וְכַאֲשֶׁר קִיְמוּ עַל־נַפְשָׁם וְעַל־זֵרְעָם דְּבַרִי הַצּוּמוֹת וְזַעֲקָתָם: לב. וּמֵאֲמַר אֶסְתֵּר קִים דְּבַרִי הַפָּרִים הָאֵלֶּה וְנִכְתָּב בְּסֵפֶר:

Esther requested that these words of Purim should be accepted; and the story was written in Tanach.

The גמרא explains that it seems like it was only by the word of אסתר that created the נס, not so much the fasting. So, the גמרא clarifies that פורים was established because of a combination of אסתר's request and the fasting of the אידין.

פרקי

א. וַיִּשֶׁם הַמֶּלֶךְ (אחשורש) [אַחַשְׁוֵרוֹשׁ] מִסְּעֵל־הָאָרֶץ וְאֵי הַיָּם: ב. וְכָל־מַעֲשֵׂה תְקִפּוֹ וּגְבוּרָתוֹ וּפְרָשֶׁת גְּדֻלַּת מְרַדְּכֵי אֲשֶׁר גָּדְלוּ הַמֶּלֶךְ הַלּוֹאֲהֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי מְדֵי וּפְרָס: ג. כִּי מְרַדְּכֵי הַיְהוּדִי מִשְׁנֵה לְמַלְךְ אַחַשְׁוֵרוֹשׁ וְגָדוֹל לַיְהוּדִים וְרָצוּי לְרַב אֶחָיו דִּרְשׁ טוֹב לְעַמּוֹ וְדַבֵּר שְׁלוֹם לְכָל־זֶרְעוֹ:

For Mordechai the Jew was second in command to king Achashverosh; he was a great man among the Jews and most of his people liked him. He tried to do good for his nation and to bring peace for all its children.

◆ לְרַב אֶחָיו ◆

He was popular amongst *most* of his brothers. The גמרא explains that some of the members of סנהדרין separated themselves from מרדכי. The reason for this was that מרדכי decided to leave תורה and the סנהדרין and go work for the king.

This concept helps clarify an old argument between R' Eli and his good friend R' Yehudah Freilech, regarding what is the #1 mitzvah in the world. R' Eli says it is תורה. R' Yehudah says it's חסד. Obviously, we know that the world stands on תורה, עבודה, and חסד. חסד is still big stuff, but if you had to choose one over the other.... Unfortunately for R' Yehudah, with today's גמרא he is check mate, dead in the water.

The גמרא now says that תורה is greater than saving a life or many lives, even all of ישראל. After the story of Purim, מרדכי continued with his government position, and his rankings in the סנהדרין dropped.

If you're learning תורה and see a kid drowning, חס ושלוש, you must stop immediately and take care of the kid. The ט"ז explains that when you come up to שמים, they're gonna say, remember the day when you saved a life, you get 8 points, but if you would have been learning instead you would have gotten 10 points. There's no question that you have to stop to save somebody, but in terms of שכר, what is greater, what does ה' want you to do today, תורה wins.

REMEMBER THIS CONCEPT FOR THE REST OF YOUR LIVES: תורה ALWAYS COMES FIRST!!!

MDY DAF YOMI COMES FIRST!!!

IT'S NOT ABOUT THE DAF, IT'S ABOUT THE YOMI!!!

IT'S GESHMAK TO DO THE DAF!!

תם ונשלם שבח לבורא עולם