



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Megilla Daf Yud Gimmeil

- **R' Shimon ben Pazi** would say that many of the names listed in Divrei Hayamim actually refer to the same person. He brings an example from a pasuk that refers to Basya as Yehudiya. She is called by that name because she repudiated avodah zarah. The pasuk also says that she bore Moshe, yet we know that she only raised him. This teaches that one who raises an orphan is considered to have given birth to that child. The pasuk then refers to Moshe as Yered, because he caused the "mahn" to fall for the Yidden. He is referred to as Gedor, because he "fenced in" the behavior of the Yidden, by giving the Torah. He was referred to as Chever, because he "connected" the Yidden to Hashem. He was referred to as Socho, because he acted as a protective covering for the Yidden (with his tefillos). He was referred to as Yekusiel, because the Yidden looked towards Hashem with hope in his days. He was referred to as Zanuach, because he "pushed away" the aveiros of the Yidden. He is referred to as "father" 3 times in the pasuk, because he was a father (leader) in Torah, in wisdom, and in prophecy. The pasuk then says that Basya was married to Mered, who is Kalev. He was referred to as Mered, because Hashem said, let Kalev, who rebelled against the meraglim, come and marry Basya, who rebelled against the idolatry of her father's house.
- "Asher hagla M'Yerushalayim" – **Rava** said, this teaches that Mordechai went into galus on his own.
- "Vayehi omein es Hadasa" – Was her name Esther or Hadasa? **R' Meir** said, her name was Esther, and she was called Hadasa because tzadikkim are often referred to as hadassim. **R' Yehuda** said, her name was Hadasa, and she was called Esther, because she kept the "secret" regarding her nationality. **R' Nechemya** said, she was called Esther because people would say that she is beautiful like the moon ("istahar"). **Ben Azzai** said, she was called Hadasa because she was not too tall or too short, like a hadas. **R' Yehoshua ben Karcha** said, she was called Hadasa, because she had a green complexion. Hashem gave her a special "chein" which made her beautiful in the eyes of all who saw her.
- "Ki ein lah av v'eim" – if the pasuk here tells us she was an orphan, why does the pasuk then repeat, "u'vimos aviha v'ima"? **R' Acha** said, this teaches that her father died during her pregnancy and her mother died at childbirth.
- "Lekacha Mordechai lo l'bas" – **R' Meir** said, this should be read as "l'bayis", meaning that Mordechai married her.
- "V'eis sheva hane'aros" – **Rava** said, Esther had a different maid for each day of the week so that she could keep track of when Shabbos was.
- "Vayishaneha v'es naroseha" – **Rav** said, this means that Esther got special treatment, by getting kosher food. **Shmuel** said, that she was given fatty pork, which was a delicacy. **R' Yochanan** said she was given seeds.
- "Shisha chadashim b'shemen hamor" – **R' Chiya bar Abba** said, this is balsam oil. **R' Huna** said, this is oil from olives which have not yet grown 1/3. This oil removes hair and makes the skin shine.
- "B'erev hee ba'ah u'baboker hee shava" – **R' Yochanan** said, we learn from here that even the immoral Achashveirosh did not have tashmish in the daytime.
- "Vatehi Esther noseis chein" – **R' Elazar** said, this means that every nationality thought that Esther came from their country.

- “Vatilakach Esther ehl hamelech...” – this was in the cold winter months, when body warmth is even more appreciated.
  - “Vayehav hamelech es Esther Mikal hanashim...mikol habesulos” – **Rav** said, Achashveirosh was able to experience the feeling of a virgin and a non-virgin in Esther.
  - “Vayaas hamelech mishteh gadol” – He made her a party and she still did not reveal her origin. He gave a tax holiday in her honor, and she still wouldn’t tell him. He sent gifts to important people in her honor, and still not.
  - “U’vihakavetz besulos sheinis” – he asked Mordechai for advice, and Mordechai told him, make her jealous by being with other women, and maybe she will tell you her origin. However, even that did not work.
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- **R’ Elazar** explains a pasuk to mean that Hashem always rewards a tzaddik’s deeds, even after many generations. For example, in the merit of Rachel’s special modesty (where she took the secret signs given to her by Yaakov and gave them to Leah, so that she shouldn’t be embarrassed when she was put in Rachel’s place to marry Yaakov), she merited that Shaul should descend from her. And, in the merit of the special modesty of Shaul (after being told by Shmuel that he would be the king, he did not publicize it), he merited to have Esther descend from him.
    - **R’ Elazar** darshened a pasuk to teach that when Hashem assigns greatness to someone, it is assigned for him and all his future generations. However, if they become haughty, Hashem takes away their greatness.
  - “V’es maamar Mordechai Esther osah” – **R’ Yirmiya** said, this teaches that she would show her niddah blood to the **Chachomim** to pasken.
    - **Rabba bar Lima** said, she would rise from Achashveirosh, go to the mikveh, and then go be with Mordechai.
  - “Bayamim haheim u’Mordechai yosheiv...” – **R’ Chiya bar Abba in the name of R’ Yochanan** said, Hashem caused a master to get angry with his servant for the benefit of a tzaddik (Paroh got angry at the Sar Hamashkim, which benefitted Yosef), and He caused servants to get angry at their master to allow for a miracle for a tzaddik (Bigson and Seresh were angry at Achashveirosh, which put the wheels in motion for the miracle of Purim).
    - **R’ Yochanan** said, Bigson and Seresh were from Tarsi, and in their native tongue planned to poison Achashveirosh. Mordechai, being a member Sanhedrin, knew all 70 languages, and therefore understood their conversation.
  - “Achar hadevarim ha’eileh” – **Rava** explained, the connection (based on the word “achar”) of the rise of Haman to the previous stories is, that after Hashem created the remedy (by installing Esther as queen, and having Mordechai save Achashveirosh’s life), only then did he send the disease (i.e. the rise of Haman). As **Reish Lakish** said, Hashem only punishes the Yidden after the remedy has been created. However, He punishes the goyim even before a remedy is created.
  - “Vayivez b’einav lishloach yad b’Mordechai levado” – **Rava** said, first Haman wanted to destroy only Mordechai, then he wanted to also destroy the **Rabanan**, then he wanted to also destroy all of Klal Yisrael.
  - “Hipil pur hu hagonal” – A Braisa says, when the goral fell out on Adar, Haman was very happy, because he said that Moshe died in that month, so it must be a month of bad mazal. He did not realize that Moshe was also born in that month, symbolizing it as a month of good mazal.
  - “Yeshno ahm echad” - **Rava** said, Haman was an expert at saying lashon harah. He said to Achashveirosh, let us kill the Jews. The king responded, I am afraid that their G-d will punish me. Haman said, they no longer are careful with their mitzvos, so there is no need to fear. The king said, but they have **Rabanan** who are careful. Haman answered – they are one nation, and are all judged together. Haman continued, if you are afraid that killing them out will leave a void in your kingdom, there is no need to worry, because they are spread out among the nations. You also need not worry that you will be losing some benefit, because they provide no benefit. They are also spread out and therefore no one area will be left empty.

- “V’daseihem shonos mikol ahm” – Haman said, they do not eat from our food or marry our women, and won’t let us marry their women.
- “V’es dasei hamelech einam osim” – Haman said, these people never work, always claiming that it is Shabbos or Yom Tov.
- “V’lamelech ein shoveh l’hanicham” – Haman said, they eat and drink and embarrass the king, for if a fly went into their wine, they would drink it, but if the king touched the wine, they would spill it out!
- “Ihm ahl hamelech tov yikasev l’abdam...” – Hashem knew that Haman would use shekalim to pay off the king to make the decree, therefore Hashem made the mitzvah of shekalim in Adar, which preceded the story of Haman, and in that zechus we were saved.
- “Vayomer hamelech l’Haman hakesef nasun lach...” – **R’ Abba** said, this is a mashal to a person who had a mound of dirt and was willing to pay for someone to take it, and another person who had a big ditch and wanted to pay for dirt to fill it. One day the two met, and the one with the ditch was happy to take the dirt for free and the owner of the dirt was happy to give it for free. The same is with Achashveirosh and Haman – they both wanted to destroy the Jews, and when the opportunity arose, neither needed to be bribed to set the decree in motion.