



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

Megilla Daf Tes Vuv

- **R' Nachman** said, Malachi is Mordechai, and he was called Malachi because he was second to King Achasveirosh.
 - **Q:** A Braisa lists a number of nevi'im, and among them Mordechai and Malachi are listed separately!? **A: TEYUFTA.**
 - **R' Yehoshua ben Korcha** said in a Braisa, Malachi is Ezra. The **Chachomim** said Malachi was a different person named Malachi.
 - **R' Nachman** said, it makes sense to say that Malachi is Ezra because Malachi's nevu'ah recorded in the pesukim address the Yidden having taken wives from the goyim. Based on other pesukim, we know that Ezra was the one who got the Yidden to separate from their non-Jewish wives.
- A Braisa says, there were 4 especially beautiful women in the world – Sarah, Rachav, Avigayil, and Esther.
 - According to the view that Esther had a greenish complexion, we must substitute Vashti for Esther in the Braisa.
 - A Braisa says, the mere mention of the name Rachav brings one the desire for zenus. Yael does so with the sound of her voice. Avigayil does so by remembering her. Michal the daughter of Shaul does so by seeing her.
 - **R' Yitzchok** said, if one says "Rachav, Rachav" he will immediately become a baal keri. **R' Nachman** said, I have said it, and have not become a baal keri!. **R' Yitzchak** said, I was referring to one who knew Rachav.
- "U'Mordechai yada es kol asher naasah" and Mordechai then cried out. **Rav** said that he cried out, "Haman has become worse than Achashveirosh" (by proposing the destruction of the Yidden). **Shmuel** said, he cried out "the Upper King has won over the lower king" (a euphemism that the opposite seemed to be taking place).
- "Vatischalchal hamalka meod" – **Rav** said, this means that she became a nidah, and **Shmuel** said this means that she had to go to the bathroom.
- "Vatikra Esther l'Hasach" – **Rav** said, Hasach was Daniel, who was called Hasach because he was "cut down" from his previous greatness. **Shmuel** said he was called Hasach because all the goings on of the kingdom happened based on his word.
- "Ladaas mah zeh v'ahl mah zeh" – **R' Yitzchak** said, Esther sent to Mordechai, maybe the Yidden have not followed the Torah, regarding which it is written "mizeh umizeh heim kesuvim".
- "Vayagidu l'Mordechai eis divrei Esther" – Hasach himself did not bring Esther's response to Mordechai. We learn from here that one should not be the bearer of bad news.
- "Leich kenos es kol hayehudim...asher lo chadas" – **R' Abba** explained, Esther said that until now she had tashmish with Achashveirosh against her will, and now it would be willingly (to try and save the Yidden). Therefore she said "v'chasher avadeti avadeti" – as I was lost from my parents' house I will now be lost from my husband as well (because she would have willing tashmish with another man, which prohibits a woman to her husband).
- "Vayavor Mordechai" – **Rav** said, this means that he passed over the first day of Pesach while fasting. **Shmuel** said, this means that he went over a body of water to gather the people on the other side as well.
- "Vatilbash Esther malchus" – **R' Elazar in the name of R' Chanina** said, this means that she went with ruach hakodesh.

- **R' Elazar in the name of R' Chanina** said, one should not view the bracha of an ordinary person as unimportant, because we find that such brachos were fulfilled for Dovid and Daniel.
- **R' Elazar in the name of R' Chanina** said, one should not view the curse of an ordinary person as unimportant, because we find that Avimelech cursed Sarah, and the curse was fulfilled in Yitzchak (he was blind).
- **R' Elazar in the name of R' Chanina** said, the conduct of Hashem is very different than that of a human. A human first brings a keili and then fills it with water. However, Hashem first created the water, then made the "keili" (the Heavens) to hold it.
- **R' Elazar in the name of R' Chanina** said, whoever repeats something in the name of the one who said it brings redemption to the world, as the pasuk says "Vatomr Esther lamelech b'sheim Mordechai".
- **R' Elazar in the name of R' Chanina** said, when a tzaddik is lost, it is only a loss for his generation (because his neshamah continues to live on). This is a mashal to a lost diamond. It is only lost to its owners, but is still in existence in the world.
- "V'chol zeh einenu shoveh li" – **R' Elazar in the name of R' Chisda** said, Haman said this when he saw Mordechai sitting at the gate (because he had sold himself to Mordechai as a slave in exchange for bread, many years before).
 - These words also teach that he had all his treasures ingrained in his heart – because he said "all *this* is worth nothing to me".
 - **R' Elazar in the name of R' Chanina** darshened pesukim to teach, in the future Hashem will be as a crown on the heads of each tzaddik who is humble, who forces himself to do teshuva, who judges a court case correctly, who wins over his yetzer harah, and who engages in Torah learning from early morning to late at night.
 - The "Midas Hadin" says to Hashem, why are the Yidden any better than the goyim? Hashem responds, that the Yidden learn Torah.
- "Vataamod bachatzar beis hamelech hapnimis" – **R' Levi** said, when Esther reached the room with avodah zara in it, the Shechina left her. This caused her to call out "Keili Keili lamah azavtani..." Esther said, "Maybe You are treating the act I am about to engage in as a meizid instead of the true shogeg that it is, or as willing, instead of forced as it truly is? Or maybe You are upset that I referred to Achashveirosh as a dog?" She then referred to him as a lion, to take back having called him a dog.
- "Vayehi kir'os hamelech es Esther hamalka" – **R' Yochanan** said, there were 3 Malachim there at that time: one to lift her head, one to give her a special "chein", and one to stretch out the king's scepter.
 - **R' Yirmiya** said the scepter was initially 2 amos and stretched out to 12 amos. Others say it became 16 amos. Others say 24 amos. A Braisa says 60 amos.
 - We also find that Basya's hand stretched out to 60 amos, and that the teeth of resha'im (Og Melech Habashan) stretched out 60 amos.
 - **Rabbah bar Ofran in the name of R' Eliezer** who heard from his rebbi, who heard from his rebbi said, the scepter stretched to 200 amos.
- "Ahd chatzi hamalchus v'sei'as" – this means he offered her half, but not the entire kingdom, and not something which divides the kingdom – referring to the building of the Beis Hamikdash.
- "Yavo hamelech v'Haman...ehl hamishte" – A Braisa explains the reason Esther invited Haman to the party: **R' Eliezer** says it was based on a pasuk that says that feeding one can be used as a trap by placing them into a false sense of security. **R' Yehoshua** says it was based on another pasuk which teaches a similar idea. **R' Meir** says it was so that he not have a chance to rebel against the king. **R' Yehuda** says so that he not learn that she was a Jew. **R' Nechemya** says it was so the Yidden should not think that they have her as a savior and stop to daven. **R' Yose** says it was so he would be near and available to pounce upon at his first misstep. **R' Shimon ben Menasya** says it was to show Hashem how desperate the situation was, so that He send a miracle to save them. **R' Yehoshua ben Karcha** says, she planned to show a friendliness to Haman so that the king would suspect them of having an affair, and would have them both

killed. **R' Gamliel** says, the king was one who constantly changed his mind. She wanted Haman near so that if she convinced the king to kill him, it could be done immediately, before a change of heart. **R' Gamliel** said, we still need the reason of **R' Eliezer Hamodai** who said in a Braisa that she did so to make the king and all the nobles jealous of him. **Rabbah** says it was based on a pasuk that says that pride comes before destruction. **Abaye and Rava** say it was based on a pasuk that shows that feasting and drinking of resha'im often lead to their downfall.

- **Rabbah bar Avuha** met Eliyahu and asked, which reason was the actual reason of Esther? He answered, she actually based her decision on all those reasons.
- “Vayisaper lahem Haman es kvod ashro v'rov banav” – **Rav** said, he had 30 sons: 10 died, 10 were hanged, and 10 became paupers who had to beg for food. The **Rabanan** said that there were 70 sons who were left begging for food. **Rami bar Abba** said he had a total of 208 sons, which is the gematriya of “v'rov” when it is spelled without the middle “vav” (as it is written in this instance).
- “Balayla hahu nadida sh'nas hamelech” – **R' Tanchum** said, this refers to Hashem. The **Rabanan** said this refers to the Malachim bothering Achashveirosh. **Rava** said, Achashveirosh couldn't sleep, because he was bothered as to why Esther invited Haman to the party. He said, maybe it is because they are planning to kill me, and maybe no one is informing me of their plan because they think they will not be rewarded based on my failure to reward someone else who saved me. That is why he asked that the record book be read to him.
- “Vayihyu nikra'im” – the pages read themselves (the attendants did not want to read the story of Mordechai).
- “Vayimatzei chasuv” – the pasuk should have said “kasav” (a writing, instead of saying it was found written). This teaches that Shimshai, the king's scribe, tried erasing the story and Gavriel came and rewrote it.
 - **R' Assi** said, **R' Sheila** of Timrasa darshened, that if such merits of Yidden do not get erased in this world, how much more so that holds true in Heaven!