



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

Megilla Daf Tes Zayin

- “Lo naasah imo davar” – **Rava** said, they didn’t tell this to Achashveirosh because they loved Mordechai, but rather because they hated Haman.
- “Heichin lo” – a Tanna taught, these words can be understood as saying that Haman prepared the hanging place “for himself”.
- “V’asei chein l’Mordechai” – Haman asked, who is Mordechai? The king said, the Jew. Haman said, there are many Jews with that name. The king said, the one who sits at the gate. Haman (realizing that he would then have to give this honor to Mordechai) said, it would be sufficient for the king to give Mordechai one village or river to live off the taxes. The king said, give him that too, “and do not leave out anything from what you have suggested!”
- “Vayikach Haman es halevush v’es hasus” – Haman went to find Mordechai, and found him demonstrating the halachos of kemitza to the Rabanan. When Mordechai saw him coming with the king’s horse, he feared that he was coming to kill him. He told the Rabanan to run and save themselves, and he wrapped himself in a talis and began to daven. Haman waited for him to finish davening and then asked Mordechai what he was teaching. Mordechai explained it was the laws of a Korbon Mincha, which provide a kapara. Haman said, your flour has come and pushed away all the money that I used to bribe the king. Mordechai said, all a servant’s money belongs to his master (therefore all that money belonged to Mordechai anyway, since Haman was truly his servant). He then told Mordechai to put on the king’s clothing and ride on the horse. Mordechai said, he must first take a bath and a haircut. Meanwhile, Esther had all the bathhouses and barbers close for the day, so that Haman would have to bathe and give a haircut on his own. When Haman sighed while giving a haircut, Mordechai said, you should be used to this, since you were a barber for many years. After dressing in the clothes, Haman told him to get up onto the horse. He said, I am weak from fasting and cannot. Haman bent down to allow Mordechai to use him as a step. On the way up, Mordechai kicked Haman. Haman said, the pasuk says you may not rejoice at the fall of your enemy! Mordechai said, that is only for a Jewish enemy.
- “Vayikra lefanav kacha...” – as the procession passed Haman’s house, his daughter, thinking that Haman was on the horse and it was Mordechai who was leading it, went to the roof and dumped the wastes of the bathroom onto Haman’s head. When she realized it was her father, she threw herself off the roof and died (“aveil vachafuy rosh”). Mordechai then returned to his sackcloth and went to the gate where he stood (“vayashav Mordechai ehl shaar hamelech”).
- “Vayisaper Haman l’Zeresh ishto u’lichol ohavuv” – Here the pasuk says “ohavuv” and later the pasuk says “chachamuv”. **R’ Yochanan** said, even a goy who says something smart is given the title of “chochom”.
- “Ihm mizerah hayehudim Mordechai” – They said to him, if he was from any other sheivet, you would have a chance, but since he is from Yehuda and Binyamin, you do not, because the pesukim say that they win over their enemies.
- “Ki nafol tipol lefanav” – **R’ Yehuda bar Illai** explained, this double use of “fall” here is because they told Haman, when the Yidden fall, they are like dirt, but when they are on the rise, they become like the stars, and you have no chance to win over them.
- “V’sarisei hamelech higi’u vayavhilu” – he was taken while confused and still had dirt from the garbage dumped onto him.

- “Ki nimkarnu ani v’ami...ki ein hatzar shoveh b’nezek hamelech” – Esther said to the king, Haman is not concerned for your loss. He had Vashti killed, and now he wants to have me killed as well.
- “Vayomer hamelech Achashveirosh vayomer l’Esther hamalka” – **R’ Avahu** explained the double “vayomer”. The king would always speak to Esther through a spokesperson (because he thought she was not of royal lineage). When he heard that she comes from Shaul, he spoke directly to her – “Vayomer L’Esther Hamalka”.
- “Vatomer Esther ish tzar v’oyeiv Haman harah hazeh” – **R’ Elazar** said, Esther began to point at Achashveirosh, but a Malach came and moved her hand to be pointing at Haman.
- “V’hamelech kam bachamaso...” “V’hamelech shav meginas habisan” – Just as he was infuriated when he got up, he was equally as infuriated when he sat down. When he went outside he saw Malachim, that appeared as people, uprooting his royal garden. When asked what they were doing, they told the king that Haman had instructed them to do so.
- “V’Haman nofeil ahl hamitah” – **R’ Elazar** said, this teaches that a Malach came and pushed Haman onto Esther as the king was returning inside, which infuriated him even further, thinking that Haman was trying to assault the queen.
- “Vayomer Charvonah” – **R’ Elazar** said that Charvonah was involved in the plot to hang Mordechai. When he saw the tide changing direction, he quickly jumped ship and suggested to hang Haman in his place.
- “Vachamas hamelech shachacha” – the word suggests a double calming of anger – one refers to the anger of Hashem, and one refers to the anger of Achashveirosh. Others say, one refers to the anger at what was done to Esther, and the other refers to the anger at what was done to Vashti.
- “L’kulam nasan l’ish chalifos semalos u’liBinyamin nasan chameish chalifos” – Can it be that Yosef would cause jealousy after all that he went through which was spurred by jealousy!? **R’ Binyamin bar Yefes** explained, he gave him 5 as a sign that his descendent Mordechai would wear 5 royal garments (“bilvush malchus techeiles v’chur...”).
 - “Vayipol ahl tzavrei Binyamin achiv” – the pasuk uses the plural for neck. **R’ Elazar** explained that Yosef cried for the 2 Batei Mikdash that would be located in the territory of Binyamin and would be destroyed. “U’Binyamin bacha ahl tzavarav” – Binyamin cried for the Mishkan Shiloh that would be located in Yosef’s territory, and would be destroyed.
 - “V’hinei eineichem ro’os v’inei achi Binyamin” – **R’ Elazar** explained, Yosef said to them, just as I have no reason to be angry at Binyamin (he wasn’t involved with Yosef’s sale), I am equally not angry with the rest of you. “Ki fi hamedaber aleichem” – Yosef said, what I speak is what I feel in my heart.
 - “U’li’aviv shalach k’zos...mituv Mitzrayim” – **R’ Binyamin bar Yefes in the name of R’ Elazar** said, this refers to old wine.
 - “Vayeilchu gam echav vayiplu lifanav” – **R’ Binyamin bar Yefes in the name of R’ Elazar** said, this is like people say, “We bow down to the fox in his time of rule”.
 - **Q:** This suggests that Yosef was somehow inferior to his brothers!? **A:** It must that **R’ Elazar** made that statement on the pasuk that says that Yaakov bowed down to Yosef.
 - “Vayinacheim osam vayidaber ahl libam” – **R’ Binyamin bar Yefes in the name of R’ Elazar** said, Yosef told them, if the 10 of you could not “extinguish” me, there is obviously no way that I alone can destroy all 10 of you, so there is no need to be afraid of me.
- “Layehudim huysa orah v’simcha v’sason vikar” – **R’ Yehuda** said, “orah” refers to Torah, “Simcha” refers to Yom Tov, “sason” refers to bris milah, and “vikar” refers to tefillin.
- “V’eis Parshandasa...aseres bnei Haman” – **R’ Adda** of Yaffo said, the names of the 10 sons and the word “aseres” should be read in one breath, because they all died at the same time.

- **R' Yochanan** said, the letter “vuv” of “Vaizasa” should be written long, like the pole used by sailors, because they were all hanged on one long pole.
- **R' Chanina bar Pappa** said, **R' Sheila** of Timarsa darshened, all songs written in the Torah are written as a half-brick on top of a whole brick (the words are spaced like brick laying), except the names of the 10 sons, and the list of the 31 kings of Kinaan, which are written as half-bricks on top of half-bricks, and whole bricks on top of whole bricks. The reason for this is because we want to show that they should not have any chance at rising from their downfall.
- “Vayomer hamelech l'Esther hamalka b'Shushan Habirah hargu hayehudim” – **R' Avahu** said, a Malach came and didn't allow Achashveirosh to complete his complaint that the Yidden were killing too many people.
- “U'vivo'ah lifnei hamelech amar ihm hasefer” – it should say “amrah” instead of “amar”. **R' Yochanan** said, we learn from here that one must read the megilla from the sefer – not by heart.
- “Divrei shalom v'emes” – **R' Tanchum** (or **R' Assi**) said, this teaches that a megilla needs “sirtut” (the etched lines) like a Torah.
- “Umamar Esther kiyam” – this makes it sound like the fasts had no bearing on the miracle!? **R' Yochanan** said, the previous pasuk (that discusses the fasting) should be understood together with this pasuk, meaning that the fasts were also a factor in bringing about the miracle.
- “Ki Mordechai...v'ratzuy l'rov echav” – he was popular (“ratzuy”) by most of the Yidden, but not all. This refers to some of the Sanhedrin who stayed away from him, because he no longer learned as much Torah as he used to before having the governmental position.
 - **R' Yosef** said, we can learn that Torah learning is greater than saving lives, because initially Mordechai is listed fifth in a pasuk listing great people. After he became a government official, another pasuk lists him sixth.
 - **Rav** said, we can learn that Torah learning is greater than the mitzvah of building the Beis Hamikdash, because as long as Ezra's rebbi was alive, he stayed to learn with him and did not go up to Eretz Yisrael to build the Beis Hamikdash.
 - **Rabbah in the name of R' Yitzchak bar Shmuel bar Marsa** said, Torah learning is greater than the mitzvah of kibud av v'eim. We can see this from the fact that although Yaakov was punished for being away from his parents for 22 years (the punishment was that Yosef was separated from him for 22 years), he was not punished for the additional 14 years that he was away from his parents while learning in the Yeshiva of Eiver. The Gemara then darshens the pesukim to show that Yaakov was away from his parents for 14 years in addition to the 22 mentioned in the pesukim. Those 14 years were the years that he was in yeshiva, and he was not punished for those 14 years.

HADRAN ALACH PEREK MEGILLA NIKREIS!!!