

**Gemara and Tosfos Daf Hashvua**  
**Megila 15**  
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**Daf 15a**

The Gemara asks: (out of the eight prophets listed earlier as descendants of Rachav, only four of them were explicitly prophets. The other four were their fathers). I understand why you listed those people who were explicitly prophets, but how do you know that their fathers were also prophets? The Gemara answers: like Ulla said: whenever a prophet is called by his and his father's name, you should know that he's a prophet the son of a prophet. if it only mentions his name and not his father's name, you should know that only he was a prophet, but not his father. If it mentions his name and his city, you know he came from that city. If it mentions his name and not his city, you should know he's from Yerushalayim.

We learned: anyone who his and his father's actions are not known but then the Pasuk reveals one of their actions were praiseworthy, like "the word of Hashem which was to Tzifanya b. Kushi b. Gedalia," you should know that he's a righteous person the son of a righteous person. If the Pasuk reveals one of their actions were disgraceful, like "it was in the seventh month, Yishmael b. Nesanya b. Elishama came," you should know that he's a wicked person the son of a wicked person.

R' Nachman says: Malachai is Morrdichai. Why was he called Malachai? Since he was second to the king. The Gemara asks from a Braisa: Baruch b. Noria, Sareha b. Maseha, Doniel, Mordichai, Bilshon, Chagai, Zecharya and Malachi all prophecized during the second year of Daryavush. (So, we see Mordichai and Malachai were two separate people.) This is a disproof to R' Nachman.

We learned: R' Yehoshua b. Korcha says: Malachai is Ezra. Chachamim say that his name was Malachai (and it wasn't a code name for someone else). R' Nachman says: it makes sense like the opinion he was Ezra, as the Pasuk says by Malachai's prophecy "Yehuda betrayed and an abomination done in Yisrael and Yerushalayim. Since Yehuda profaned the holiness of Hashem who he loved and had relations with non-Jewish women." Who is the one who separated them from non-Jewish women? It was Ezra. As the Pasuk says "and Shechania b. Yechiel,

from the sons of Eylam, said to Ezra; we abused our G-d by taking non-Jewish women."

We learned: there were four real beautiful women in the world: Sara, Rachav, Avigayil and Esther. According to the one who said Esther was green (and wasn't beautiful), he removes Esther from the list and adds Vashti.

**Tosfos asks: why don't they count Chava? After all, the Gemara in Bava Basra says: Sara compared to Chava is like a monkey in front of a man.**

**Tosfos answers: we only count those who were born from women.**

We learned: men get a desire for relations by the mere mention of Rachav's name. They get it by hearing the voice of Yael. They get it when they think of Avigayil. They get it by seeing Michal b. Shaul. R' Yitzchok says: anyone who mentions "Rachav, Rachav" will immediately emit semen. R' Nachman asked: I say "Rachav, Rachav" and it doesn't affect me. He answered: I only refer to someone who knew and recognized her.

"Mordichai knew all that was being done." What was that? Rav said: he called out "Haman's heart is greater than Achashveirosh's" (i.e., he wants to do more damage than what even Achashveirosh would allow). Shmuel says: he called out "the heavenly kingdom became stronger than the lower kingdom." (This is a euphemism to the opposite.)

"The queen liquified from within." What does liquified mean? Rav says that she became a Nidda. R' Yirmiya says that she needed to urinate.

"Esther called to Hasach." Rav says that Hasach was Doniel. Why was he called Hasach? Since he was cut off (Chutach) from his greatness (i.e., he was demoted). Shmuel says: because the whole kingdom's policies were cut (i.e., meted out) on his word. "To know on what's this and what's that." R' Yitzchok says: she sent him a message "perhaps the Jews transgressed the five books of Moshe, that the Torah describes as "from this (side) and from that (side) it was written on."

"The words of Esther was told to Mordichai." This connotes (that Hasach) didn't go tell him (but it was told through another person). This teaches us that

you don't respond to something with bad connotations. "Go gather all the Jews etc. and I will enter not like regulations." R' Abba explains: not like the regular way it was done until now, that I entered in duress, but now I will enter on purpose. "Just as I was lost, I will be lost." Just like I was lost from my parents house, so too I will be loss to you (by becoming forbidden to you by having adulteress relations on purpose).

**Tosfos asks: why didn't Mordichai divorce her, and she would be eventually allowed to return to him?**

**Tosfos answers: since you need witnesses to give the Get, and he was afraid that, through this, the government would find out about it.**

"And Mordichai passed over," Rav says: he passed over the first day of Pesach with a fast. Shmuel says: he passed over a body of water (to gather the Jews). "And it was on the third day and Esther wore the kingdom." The Gemara asks: it should have said the royal garments. R' Elazar quotes R' Chanina: this teaches us that she wore Ruach Hakodesh. It says here "she wore" and it says there "a spirit was worn by Amashi."

**Tosfos explains why the third day: in the merit of (the three parts of the Torah), Torah, Navi and Kesuvim. Or, Kohanim, Leviyim and Yisraeilim. Or, Moshe, Ahron and Miriam. Or, since the giving of the Torah was the third day (of separating from their wives.)**

R' Elazar quotes R' Chanina: don't ever view a blessing from a commoner lightly. After all, two great leaders of the generation were blessed by two commoners, and they were fulfilled. These (are the great leaders), Dovid and Doniel. As we see, Arona blessed Dovid, as it says "Arona said to the king etc." Daryavesh blessed Doniel "the G-d who you worship constantly shall protect you."

R' Elazar quotes R' Chanina: don't ever view a cursing from a commoner lightly. After all, Avimelech cursed Sara by saying "this shall be a covering to your eyes," and it was fulfilled in her child. As it says "it was, when Yitzchok grew old, his eyesight dimmed."

R' Elazar quotes R' Chanina: Hashem's ways are not the same as humans. After all, the ways of man is to first put a pot on the stove, and afterwards, he

puts the water. Hashem could put the water first (and have it suspended) and then put the pot under. This fulfils the verse "to His voice, he places water in heaven."

R' Elazar quotes R' Chanina: Anyone who gives credit by quoting someone, he brings redemption into the world. As the Pasuk says "Esther told the king in the name of Mordichai."

R' Elazar quotes R' Chanina: when a righteous dies, he's lost to his generation. This is similar to a person who lost pearls. Anyplace the pearl is, it's still a pearl. It's only lost to its owner.

R' Elazar quotes R' Chanina: "when Haman saw Mordichai sitting at the king's gate he said, 'all this is not worth to me'." This is like R' Chisda says: Mordichai came with riches and Haman came with poorness (since Haman sold himself to Mordichai years earlier as a slave).

### **Daf 15b**

R' Pappa says: he called Haman a slave that was sold for bread.

Haman said "all this is not worth to me." This teaches us that his whole treasury was engraved in his heart, (i.e., always thinking of it), and when he saw Mordichai sitting at the king's gate, he said; all this (i.e., riches) is not worth to me anything (while Mordichai still lives).

R' Elazar quotes R' Chanina: in the future, Hashem will be the crown that's on the head of every Tzadik, as it says: "on that day, Hashem will be a crown of glory." What does it mean by "Hashem will be a crown of glory (Tzvi) and a diadem (Tzifira) of beauty?" Who does he do it for? The ones who do his will (Tzivyono) and who awaits (Mtzaftn) for His glory. I might think to all of them, so the Pasuk says "to the rest (Shar) of his nation." Only for those who make themselves like leftovers (Shirayim). "A spirit of judgement," that is for those who judge their Yetzer Hara (and forces themselves to do T'shuva). "To sit on the judgement," that refers to those who judge a case to its utmost truth.

**Tosfos explains: if the case seems fishy, they need to check the witnesses well until the truth came out, and then you can judge it truthfully**

"To strength," that refers to one who overcomes his evil inclinations. "Returners of the war," these refer to those who have the give and take of battling in Torah. "To the gates," that refers to the Talmidai Chachumim who come early to Shul and to the Beis Medrish,, and then stay late. The Midas Hadin said before Hashem: Rabona Shel Olam! Why are the Jews are different than non-Jews (that you're not sending them to Gehenim). Hashem answered: the Jews learn Torah and the non-Jews don't learn Torah. Midas Hadin said: but these also got drunk (and sinned), let them be judged (Plila) to Gehenim (Paku). Paku means Gehenim, as it says "this shouldn't cause you to Puka." Plila is judgment, as it says; "and you give for Plilim."

"She stood in the inner courtyard in the palace." R' Levi says: once she came to the chambers of idols, the Shchina left her. She said "My G-d, my G-d, why did you abandon me? Perhaps you judge on someone forced (to do a sin, like me) like someone who did it on purpose? Or, perhaps because I called him a dog, as the Pasuk says 'save me from the sword that will kill me, from the power of this dog.' I will reverse that and call him a lion, as the Pasuk says "save me from the lion's mouth."

"When the king saw Queen Esther," R' Yochanan says: three ministering angels came to her aid at that time. One lifted her neck (so Achashveirosh should see her), one to hang the "thread of kindness" before her, and one to stretch the king's scepter to her. How much did it stretch? R' Yirmiya says: it was originally two Amos, and he made it become twelve Amos. Some say he made it stretch sixteen Amos, and some say twenty-four Amos. It was taught in a Braisa: it stretched sixty Amos, and we find a similar thing by Basya (who's arm stretched to pull Moshe out of the swamp) and by the wicked's teeth (i.e., of Og Melech Habashan, that grew into the mountain he was holding and wanted to throw down on the Jews). As the Pasuk says: "You broke the wicked's teeth." Reish Lakish says: don't read it 'Shibarta' You broke, but 'Sherivivas,' You made grow.

**Tosfos explains that it comes from the term "Shervuvai" lowering down; and not "Sherivivas" which means to grow.**

Rabbah b Ofran quotes R' Elazar: he has a tradition from his teachers who received it from their teachers; it stretched two hundred Amos.

"The king said to Queen Esther; what is your request? Up to half my

kingdom and I will do." Only half the kingdom and not the whole kingdom, and not something that's in the middle of the kingdom, i.e., the building of the Beis Hamikdash (since Eretz Yisrael is in the middle of the world).

She said: "Let the king and Haman come to a party." We learned: what did Esther see that she invited Haman? R' Eliezer says: to entrap him, as it says "to have your table before them as a snare." R' Yehoshua says: she learned this from her father's house; as the Pasuk says "if your enemy is hungry, feed him bread." R' Meir says "so that he shouldn't take counsel (when he falls before Achashveirosh) and rebel. R' Yehuda says: so that he shouldn't suspect her to be Jewish. R' Nechemia says: so the Jews shouldn't think they have a sister in the palace and will lose focus on Davening. R' Yossi says: so that he'll be available at all times. R' Shimon b. Menasia says: perhaps Hashem will feel (that I'm stooping too low) and will feel a need to make a miracle. R' Yehoshua b. Korcha says: to make Achashveirosh jealous (so that he'll think there is something between Haman and Esther) and kill both of them. R' Gamliel says: Achashveirosh was a wishy-washy king (and we don't want him to have time to change his mind). However, R' Gamliel concluded, "we still need the explanation of the Modai," as we learned: R' Elazar of Modai says: she made the king jealous of Haman and all the nobles jealous of him (and no one will stick up for him if he falls). Rabbah says "before destruction comes pride." Abaya and Rava say: "with their poison I will prepare the party." Rabbah b. Avahu met Eliyahu and asked: why did Esther do this? He said: like all the reasons of all the Tannaim and Amoraim.

"Haman told them the honor of his riches and abundant sons." How many sons did he have? Rav says: he had thirty. Ten died, ten were hung, and ten needed to go around to doors (to receive charity). The Rabanan say that he had seventy. As the Pasuk says "those who are satiated (S'veim) were hired for bread." Don't read it S'veim (satiated) but Shivim (seventy). Rami b. Abba says that it's two hundred and eight; as it says "V'Rov Banav (abundant sons)" and it's the Gematria of 'Rov.' The Gemara asks: but the Gematria is really two hundred and fourteen? R' Nachman b. Yitzchok answers: it's written 'V'ruv' (without a Vuv).

"That night, the sleep of the king was disturbed." R' Tanchum explained: this refers to the sleep of the "King of the world." Rabanan explained: that the ones above shook the ones below (i.e., angels shook the king calling him an ingrate). Rava says: it means the sleep of Achashveirosh. There was something bothering him. Why did Esther invite Haman. Perhaps they have some kind of

scheme that they're going to kill him. Then he said to himself: if so, there must be someone who likes me who would inform me of it. Then he said: perhaps there was someone who did good to me and I never paid him back, and that's why no one is revealing it to me. Right away, he said to bring his "book of remembrances." "It was read," it was read by itself. "They found it writing." It should have said "they found it written." This teaches us that the attendant erased it and Gavriel came and rewrote it.

## **Daf 16**

R' Assi says: R Shilo from Kafar Timrasa Darshened: if what's written in this world below that's for the Jews' good is not erased, of course, what's written above (in heaven for their good) is never erased.