

Gemara and Tosfos Daf Hashvua
Megila 16
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"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 16a

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.

"You hadn't done anything for him." Rava says: it's not because they liked Mordichai did they answer thus, but because they hated Haman.

(Achashveirosh told Haman) "prepare it for him." We learned: he said "prepare it for yourself and then give it to Mordichai." Haman asked "who is this Mordichai?" He answered "the Jew." Haman responded: "there are many Jews with the name Mordichai." He answered: "the one who sits by the king's gate." Haman said: isn't it enough for him if you give him one village or one river? He answered: give that to him too. "Don't leave anything out from what you said."

"So, Haman took the clothes and the horse." He went and found the rabbis sitting by him, and he was showing them Hilchos Kemitza. When Mordichai saw that Haman was coming with the horse, he became afraid. He told the rabbis: this wicked person is coming to kill me. Flee from before me so that you won't "be burnt by his coal." At that time, Mordichai wrapped himself in his Talis and

got up to Daven. Haman came and sat and waited until Mordichai finished Davening. When he finished, Haman asked him what he was learning? He answered: when the Beis Hamikdash stood, if someone gifts a Mincha, he brings a fistful of flour and he receives atonement. Haman said back: your fistful of flour pushed off my ten thousand silver Kiker (I paid to kill the Jews).

Tosfos says: I heard that the hundred thousand silver Kikar equals a half a Shekel for each Jew, which was ten thousand. Therefore Haman gave Achashveirosh all of what the Jews gave for redemption. If you look into it, you'll see that it's true. [See Bach who makes the calculation that six hundred thousand multiplied by fifty, (since they gave half a Shekel from when they're twenty until they're seventy, which is the average lifespan) multiplied by two (since the "holy Shekalim are double regular ones) equals ten thousand multiplied by sixty (how many Manah in a Kikar) multiplied by twenty five (how many Shekalim in a Manah).]

Mordichai shot back: wicked one, if a slave acquires possessions, who owns the slave? Who really owns those possessions?

Haman said: wear these clothes and ride this horse, since the king wants you to. Mordichai said: I can't until I go to a bathhouse and get a haircut, since it's not proper to use the king's garments in my condition. Esther sent messengers to close all the bathhouses and barbershops. Haman needed to go and wash him, bring scissors and cut his hair. While he was giving the haircut, he sighed. Mordichai asked him: why are you sighing? He answered: since I was the most honored to the king from all other ministers, and now I'm just a bathhouse attendant and barber. Mordichai responded: wicked one! Weren't you the barber of the village of Kartzum. We learned: Haman was the barber of the village of Kartzum for twenty-two years. After he gave him a haircut, he dressed him in the royal garments. Haman said: get up and ride (the horse). Mordichai said: I can't since I'm weak from fasting. Haman bent down and Mordichai climbed on him to mount the horse. When he was going up, he kicked Haman. Haman protested: doesn't it say in your Torah "don't rejoice at the fall of your enemy." He answered: that's only by a Jew. However, by you it says "and you, you step on their high places."

"He called before him: this is what's done to a man who the king wants to honor." When he went through Haman's street, his daughter, who was on the roof, saw them. She thought that her father was on the horse and Mordichai was

leading it. She took a chamber pot and threw it on her father's head. She looked and saw that it was really her father. She jumped from the roof to the ground and died. This is what it says "Mordichai returned to the king's gate," which R' Sheishes explains: he returned to his sack clothing and his fast. "And Haman dragged himself to his house, mourning and with a dirty head." He was a mourner on his daughter and a dirty head because of what happened to him.

"Haman told his wife, Zeresh, and to all his loved ones etc." They're called his loved ones, and also called his wise men. R' Yochanan explained: anybody who says a wise thing, even from among the non-Jews, is called a wise man. "If Mordichai's from the seed of the Yehudim etc." They told him; if he's from any other Shevet, you could overcome him. However, if he's from Yehuda, Binyamin, Ephraim and Menashe, you can't overcome him. We see this by Yehuda as the Pasuk says: "your hand will be on your enemy's neck." The rest we learn from the following: "before Ephraim, Binyamin and Menasha, you get up your strength."

"As you certainly fall before him." R' Yehuda b. Ilay Darshens: they said this double Lashon of 'falling' to tell him; this nation is similar to dust and to stars. When they fall, they fall down to the ground, but when they rise, they rise up to the sky.

"The king's servants came and brought him in a confused rush." This teaches us that he was brought in a confused rush (without washing himself well).

Esther said "because I, and my nation, were sold etc. the problem (Tzar) is not worth the damage it will do to the king." She said: this enemy (Tzar) doesn't care about the damage done to the king. He got jealous with Vashti and had her killed. Now he's jealous of me and is trying to have me killed. "King Achashveirosh spoke etc. and he said to Esther." What are these two sayings? R' Avohu says: originally, he communicated with her through another person (since it was below his dignity, since he thought she was a commoner). Now, that he heard that she was from Shaul (who was royalty) right away it says "he said (directly) to Esther."

"Queen Esther said: the man who's the provocateur and enemy is this wicked Haman." R' Elazar says: this teaches us she was going to point to Achashveirosh, and an angel came and slapped her hand toward Haman.

"The king got up in his anger etc. and the king returned from the palace's garden." We have a Hekish between his getting up and his returning. Just like he got up in anger, he returned in anger. He went to the garden and saw angels impersonating people and were uprooting the trees from the orchard. He asked them "what are you doing?" He answered "Haman ordered us to do so." He came back to his house and Haman was falling on the bed." What does it mean by "was falling?" It should say 'fell.' R' Elazar says: this teaches us that (when he was trying to get up) an angel pushed him down upon her. Achashveirosh proclaimed "Oy from my house. Oy from outside."

"The king said: "are you going to conquer my own queen with me in the house? and Charvona said etc." R' Elazar says: even Charvona was a wicked one in that scheme. Once he saw that the scheme was failing, he ran away. This is what it says "he was thrown from it, and he didn't have any mercy; he ran away."

"The king's anger subsided (in the plural)." What are these two subsidings? One for the King of the world's and the other for Achashveirosh. Alternatively; one was for (the anguish over) Esther and one was for (the anguish over) Vashti.

New Sugya

"(Yosef) gave to each man a change of clothing, and he gave Binyamin five changes of clothes." The Gemara asks: is it possible that the exact thing that Tzadik suffered from, he will stumble with it?

Daf 16b

As Rav says: because of an extra cloth that weighed two Selayim that Yaakov gave to Yosef more than he gave the rest of his brothers, it caused that all our forefathers ended up going down to Egypt. Rather, R' Binyamin b. Yefes answers: Yosef wanted to hint to him that there would be a son that will come from him that will go before the king with five royal garments. As the Pasuk says "and Mordichai went out with the royal garments, Techeiles etc."

"He fell on the necks of his brother, Binyamin." The Gemara asks: how many necks did Binyamin have? R' Elazar says: he was crying on the two Beis Hamikdash that are destined to be in his share that will eventually be destroyed. "And Binyamin cried on his neck," it was on the Mishkon Shilo that is destined to be in Yosef's share that will eventually be destroyed. "Behold, your eyes see with

the eyes of my brother Binyamin." R' Elazar says" Yosef said "just like I don't have any animosity towards my brother Binyamin since he wasn't by my selling, so too, I don't have any animosity towards you. "Because my mouth speaks to you." Just as my mouth, so too is my heart.

"He sent to his father ten donkeys laden with the fine products of Egypt;" R' Binyamin b. Yefes quotes R' Elazar: he sent him old wine that the elderly enjoy. "His brothers came and they fell (to bow) before him," R' Binyamin b. Yefes quotes R' Elazar:: this is what people say "a fox (i.e., someone of lesser stature) in his time (of glory), you bow to it." The Gemara asks: is he considered a fox in this situation? Why is Yosef lesser than his brothers? Rather, the Gemara says: if that statement was made, it was made on the following: "and Yisrael bowed towards the head of his bed."R' Binyamin b. Yefes quotes R' Elazar: this is what people say "a fox in his time (of glory), you bow to it."

"(After the death of Yaakov, and his brothers offered themselves as slaves since they thought Yosef will seek revenge), he consoled his brothers and spoke to their hearts." R' Binyamin b. Yefes quotes R' Elazar: this teaches us that he said words that their hearts accepted. If ten lights can't extinguish one light, of course one light can't extinguish ten lights.

New Sugya

"To the Jews, there was light, happiness, joy and preciousness." R' Yehuda says: 'light' refers to Torah, as the Pasuk says "as the flame of a Mitzva and the light of the Torah." 'Happiness' refers to a holiday, as it says "be happy in your holiday." 'Joy' refers to Mila, as the Pasuk says "I'm joyful on your command." 'Preciousness' refers to Tefilin as the Pasuk says "and all the nations will see the name of Hashem is upon you and will fear you," and R' Eliezer the great says; this refers to the Tefilin of the head.

"With Parshandasa etc. the ten sons of Haman." R' Ada of Yaffa says: you need to say the ten sons of Haman and the next word, "V'aseres," in one breath. Why is that? Since they're souls all departed at the same time.

Tosfos points out: it's only L'chatchila, but B'dieved, you're Yoitza even if you didn't say it in one breath.

R' Yochanan says that you have to make the 'Vuv' of 'Vayzasa' stretch like a

boat rod. Why is this? Since they hung them up on the same poll (one on top of the other). R' Chanina b. Papa said: R' Shila from the village of Timrasa Darshened; all the Shira of the Torah (that are written in a special block pattern); they're all written with a small brick (i.e., the writing) on top of a large brick (i.e., the empty space, which is double of the writing), and a large brick over a small brick except for this Shira (of the ten sons of Haman) and the kings of Kanan, that it's a small brick on a small brick and a large brick on a large brick. What's the reason? So that they shouldn't have a rise after their fall (since a building with such a structure is very weak).

"And the king told Queen Esther; in Shushan the Jews killed etc." R' Avahu says: (on the sudden change of demeanor of Achashveirosh, that he first talked roughly, and then asking calmly, "what is your request?") This teaches us that an angel came and smacked him across the face.

"When she came before the king; he said: with the scroll etc." What does it mean "he said?" After all, since it referred to Esther, it should say "she said." Rather, R' Yochanan says this teaches us that she said that people should say the Megila with their mouths with what's written in the Megila (i.e., they shouldn't read it by heart, but read it in the Megila).

Tosfos explains: the implication of the Pasuk is that "when she came before the king she told him; the scroll that's with him that is to be sent to all the countries, she told him another thing, that you should reverse the bad idea". (The reason we assume it should refer to her speech) is because it says "as she came." Now that it says "he said," it implies that we must say what she said.

"Words of peace and truth." R' Tanchum says, and some say that R' Assi said it: this teaches us that the Megila needs to have scratches (below the lines) like the truth of Torah itself (i.e., like a Sefer Torah).

"They accepted the words of Esther." This infers that only her words they accepted, but not her fasts ***[See Mahrsha that they accepted that the miracle happened through her words with Achashveirosh, and not through her fasts.]*** R' Yochanan says "they accepted Esther fasts and her words." (I.e., combine the words of the Pasuk before with this Pasuk.)

"Since Mordichai, the Jew, was second to King Achashveirosh, and was

great to the Jews and accepted by most of his brothers." Only to most of his brothers, but not to all his brothers. This teaches us that some people from the Sanhedrin had distance themselves from him (since he wasn't learning as much Torah as before.) R' Yosef says: learning Torah is greater than saving lives. After all, originally, they counted Mordichai after four colleagues and, afterwards, he was only counted after five of his colleagues Originally, it says "who came with Zerubavel; Yeshua, Nechemia, Saria, R'alya, Mordichai and Bilshon." However, eventually it says "Those who came with Zerubavel; Yeshua, Nechemia, Azarya, Ramya, Nachmeini, Mordichai and Bilshon."

Rav, and some say R' Shmuel b. Marsa, says: learning Torah is greater than building the Beis Hamikdash. After all, as long as Baruch b. Naria was living, Ezra did not leave Bavel to go up (and build the Mikdash).

R' Shmuel b. Marsa says: learning Torah is greater than honoring parents. After all, all the years that Yaakov stayed in the Beis Medrish of Eiver, he didn't get punished (for leaving his parents).