

**Gemara and Tosfos Daf Hashvua**  
**Megila 13**  
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The Gemara asks: he was called Yehudi, so he was from Yehuda. Yet, it says Yemini, that he was from Binyamin. R' Nachman answers: they gave Mordichai many nice (honorary) titles. Rabbah b. b. Chana quotes R' Yehoshua b. Levi: his father was from Binyamin and his mother was from Yehuda. The Rabanan answer: families argued about (taking claim for him). As Yehuda says that he's to their credit since Dovid didn't kill Shimi b. Geira (allowing Mordichai to be born from him). Binyamin claimed credit since he came from them. Rava says this was said by the Jews, and it was to the contrary (that they were blaming those Shevatim for Mordichai). See what Yehuda did for us and what Binyamin paid us.

Daf 13a

See what Yehuda did for us by saving Shimi b. Geira's life, which caused Mordichai to be born who incited Haman. See what Binyamin paid us, that Shaul didn't kill Agog, which caused Haman to be born from his descendants who caused great pain to the Jews.

R' Yochanan says: really, he came from Binyamin. He was called a Yehudi since he denied the validity of idols. After all, everyone who denies the validity of idolatry is called a Yehudi, as it says "Yehudi people came."

Tosfos explains: they (were only called so) because of the title of being a Yehudi, since the Gemara in Chelek says that they were not from Shevet Yehuda.

When R' Shimon b. Pazi opened Darshening Divrei Hayomim, he said this; all their words are one, (i.e., that different names may be the same person), and we know how to Darshen them. It says "His wife, Yehudiya, gave birth to Yered the father of Gadar and Chavar the father of Shocho and Yekusiel the father of Zenuach. These are the children of Basya b. Pharoh which Mered married." So, why was Basya called Yehodia? Since she denied the validity of idolatry, as the Pasuk says "the daughter of Pharoh went down to wash by the river" and R' Yochanan said that she went to wash herself from the idols of her father's house (i.e., Tevila to convert). The Gemara asks: (since her children mentioned here refers to Moshe), did she give birth to him? She only raised him. This teaches us that, anyone who raises orphans in their house, the Pasuk considers as if they gave birth to them.

Yered is Moshe. Why was he called Yered? since Mon came down (Yarad) in his days. He was called Gadar since he fenced the breaches of the Jews. He was called Chavar since he attached the Jews to their Father in heaven. He was called Socho since he was like a Sukka to the Jews (protecting them). He was

called Yekusiel since he made the Jews hope for Hashem in his days. He was called Zenuach since he knocked away the Jews sins. The three times written 'father' in the Pasuk refers to him being the father of Torah, the father of wisdom and the father of prophecy.

"These are the children of Basya who Mered married." Was Mered his name? Wasn't his name Kalev? Rather, Hashem said: let Kalev come who (Marod) rebelled against the spies' plan and marry Pharoh's daughter who rebelled against the idols.

### New Sugya

The Megila continues "who exiled from Yerushalayim." Rava says that this connotes that he went into exile on his own accord.

Tosfos explains: they Darshened this because it didn't say "he was exiled."

"He brought up Hadasa," sometime she's called Hadasa and sometimes she's called Esther. R' Meir says that her real name was Esther. Why was she nicknamed Hadasa? Since righteous people are called myrtles, as it says "He stood among the myrtles." R' Yehuda says: her real name was Hadasa. Why was she called Esther? Since she hid her words, as it says "Esther didn't tell about her nation etc." R' Nechemia says her real name was Hadasa. Why was she called Esther? Since the non-Jews called her that to compare her to the moon. B. Azai says: Esther wasn't long or short, but middle sized like a myrtle. R' Yehoshua b. Korcha says: Esther was greenish (like a myrtle) but Hashem placed a thread of kindness on her (and that's why she was considered attractive to Achashveirosh).

"Since she didn't have a father and mother, " Why must it say afterwards "and when her father and mother died?" R' Acha says: when her mother got pregnant, her father died. When she was born, her mother died. "When her father and mother died, Mordichai took her as a Bas (daughter)." We learned in the name of R' Meir "don't read it Bas, but Bayis (wife)." As it says "to the poor man he didn't have anything but one small lamb which he bought. He raised it with him and his children. It ate from his bread and drank from his cup, and it slept in his lap like a Bas (daughter)." The Gemara asks: just by laying in his lap, is it like a daughter? Rather, read it like a Bayis, wife.

"She had seven young girls etc. (serving her)." Rava says (each one served a different day of the week) and she counts the days (to know when Shabbos was) by who's serving her.

"She changed with her maid-servents." Rav says that (they changed from everyone else) to eat Jewish foods. Shmuel says (they changed from eating Kosher) by eating dried pig (and she was forced to eat it).

Tosfos says: Chas V'shalom to say this. She definitely didn't eat this.

R' Yochanan says: they ate seeds, as we see by Daniel "the waiter carried away their bread and gave them seeds."

"Six months (treatment) with Mor oil." What is Mor oil? R' Chiya b. Abba says perfumed oil. R' Huna says it's olive oil from olives that didn't grow a third of its regular growth. R' Yehuda says: 'Anfiknon' (that we learn is Pasul to use for Menachos) is olive oil from olives that didn't grow a third. Why do you smear it on? In order to remove (unsightly) hairs and to make the skin soft.

"In the evening she came, and in the morning she returned." R' Yochanan says: from the shame of that wicked person (that he had relations with all the young women) we see his praise that he didn't have relations during the day.

"And Esther found favor." R' Elazar says: this teaches us that everyone tried to say that she was from their nation. "Esther was taken to KING Achashveirosh, to his palace, on the tenth month, which was Teves." This was (a cold) month where bodies have more pleasure from another body. "And the king loved Esther than all other women, and she found favor in his eyes from all the other virgins." Rav says: when he wanted to feel having relations with a virgin, he was able to have that pleasure. When he wanted to feel having relations with a non-virgin, he was able to have that pleasure.

"The king made a big feast." He made the big feast but she didn't reveal who she was. He lifted taxes in her honor, but she still didn't reveal who she was. He sent presents to princes in her honor, but she still didn't reveal who she was. "And the king gathered virgins a second time." So he toll counsel from Mordichai. he said that a woman doesn't get jealous but from the "thighs of other women" (i.e., if she has competition from other women). Yet, she still didn't reveal who she was. As it says "Esther didn't reveal who gave birth to her etc."

Daf 13b

R' Elazar says, what does the Pasuk mean by "you shouldn't remove your eyes from the righteous?" Because of Rochel's reward for doing things secretly, she merited having Shaul. Because of Shaul's reward of doing things secretly, he merited having Esther. What was the secret thing with Rochel? As the Pasuk says "Yaakov told Rochel that he was her father's brother." Was he really her father's brother? He was really the son of her father's sister. Rather, he asked her to marry him. She said "yes, but I have a tricking father and you won't be able to outmaneuver him. He said back: I'm his brother in tricking (and I can outmaneuver him). She asked: is a righteous fellow allow to trick? He answered: "yes, with the pure, you show yourself pure, and with the crooked, you make crooked yourself." He asked her: what is your father's trickery? She said: I have

an older sister, and he won't marry me off before her. Therefore, he gave her some codes. When it came to that night, Rochel said to herself: now my sister will be embarrassed. She gave her the codes. This is what the Pasuk says "it was the morning, and behold it was Leah." This infers that she wasn't Leah until now. Rather, since Rochel gave over the code to Leah, he didn't know it (was Leah) until now (i.e., in the morning). Therefore, she merited to have Shaul. What did Shaul do secretly? As the Pasuk says: "he didn't tell him about the kingship that Shmuel said (he'll get)." Therefore, he merited to have Esther.

R' Elazar also says: when Hashem decides to give leadership to a person, he gives it to his descendants until the end of generations. As the Pasuk says "He places them forever, and he lifts them up etc. If he becomes haughty, Hashem lowers him. As the Pasuk says "if they would be bound by fetters."

"Esther did what Mordichai told her." She showed her menstrual blood to the rabbis like she did when she was with him. Rabbah b. Leima says: she went from the lap of Achashveirosh, she was Toiveedl, and then she sat by the lap of Mordichai.

Tosfos asks" she never had three months separation (between the relations of Achashveirosh and Mordichai), which your required so that you can know who's the father of a potential child. After all, that wicked Achashveirosh was always having relations with her (so she never had a chance to wait three months).

Tosfos answers: she had relations with Achashveirosh with a wad of material (used as a contraceptive).

"It was in those days, and Mordichai was sitting by the king's gate; Bigsun and Seresh got angry." R' Chiya b. Abba quotes R' Yochanan: we see Hashem made a master angry on his servant for the will of a righteous man, and who's that; Yosef. As the Pasuk says "with us was a young Hebrew." (I.e., he made the wine steward to be thrown in jail to be the catalyst of getting Yosef out of jail.) He made servants get angry with their masters in order to make a miracle for a righteous man, which was Mordichai. As it says "the matter was known to Mordichai etc." R' Yochanan explains: Bigsan and Seresh were two Tarsiyim (i.e., from a certain country, Tarsi), who spoke in their language. They said: from the time this one (Esther) came, we never get any sleep (since he's constantly having relations, he gets thirsty a lot and we need to bring him drinks all the time). Let us put poison in his basin. They didn't know that Mordichai was part of those who sat in the Lishkas Hagazis (the room in the Mikdash where the great Sanhedrin sat) and knew all seventy languages (and understood what they said). Anyhow, one said: but our shifts are not the same [Maharsha- it took a day to get the poison and, since each one had a twelve hour shift, neither can spend the whole day getting the poison]. The other said: I'll take my own shift plus your shift. This is what it says "they checked into it and they found out," i.e., they

found out that he didn't take his shift.

"After this," Rava says: after Hashem created the cure for the wound. As Reish Lakish says: Hashem doesn't wound the Jews unless He creates the cure first. As the Pasuk says "as I cure the Jews and revealed the sin of Ephraim (i.e., their punishment)." However, it's not that way by the non-Jews. he first smites them and then creates a cure. As the Pasuk says "Hashem smote the Egyptians and healed them."

"It was not enough in his eyes just to only smite Mordichai himself." Rava says: he wanted to smite Mordichai by himself. Then he wanted to smite Mordichai's nation. Who are they? It's the rabbis. At the end, he wanted to smite all Jews.

"He made a Pur," this is drawing lots. We learned: when the lots fell on the month of Adar, he was so happy since it fell on the month that Moshe died. However, he wasn't aware that, although Moshe died on the seventh of Adar, he was also born on the seventh of Adar.

"There is (Yeshno) one nation." Rava says: there is no one who can say Lashon Hara like Haman. He told Achashveirosh: let us kill them? Achashveirosh answered: he's afraid that his end will be like the earlier ones (who started up with the Jews, which would be that he'll be destroyed). Haman said: they're (Yashnu) asleep from Mitzvos. Achashveirosh said back: they have rabbis (who are doing the Mitzvos). Haman answered: they're one nation. If you'll claim that I'm making holes in your kingdom (by killing out a large area of people) they're spread out throughout the kingdom (and their departure wouldn't be noticed). Perhaps you'll say that you have some benefit from them, they're Mefurad (which means spread out, but it's also the root for the Hebrew word for mule). Just like this mule doesn't have offspring, so too the Jews, they don't produce any benefit. If you would say that they're only in one (small) country, they're in all the countries of your kingdom. "They're laws are different than all others from all nations" they don't eat with us, they don't marry from (our women) and (their women) don't marry us. "They don't do the kings laws" they don't do work the whole year by claiming that "it's Shabbos today" or "it's Pesach today." "It's not worth it to the king to leave them," since they eat and drink and disgrace the king. After all, even if a fly fell into one of their cups, he'll throw out the fly and drink the rest. If my master the king would touch the cup, they'll throw the wine to the ground and wouldn't drink it.

"If the king is good, write a decree to kill them and (I'll give you) ten thousand Kikars of silver." Reish Lakish says "it was revealed before Hashem that Haman will eventually weigh Shekalim to (kill) the Jews, so Hashem preempted this (by telling them to give Shekalim) so that their Shekalim should precede his Shekalim. This is like we learned in a Mishna: we publicize on the first of Adar to bring Shekalim, and to be careful not to have Klayim growing in

your fields.

"The king said to Haman: keep the silver and do what's pleasing in your eyes.

Tosfos says: the word "Hakesef" (the silver) has the Gematria of "Ha'etz" (the wood). This was a hint to him that he'll be hanged for this.

Daf 14a

R' Abba says: the parable for this story of Achashveirosh and Haman (is as follows): What is this similar to? There were two people. One had a mound in his field and the other had a furrow in his field. The one with the furrow said who would sell me a mound, and the one with the mound asked who would sell him a furrow. They met each other. The one with the furrow said to the one with the mound: sell me your mound. The other responded: Halevai if you will take it for free.