

Megilas Esther

Based on Malbim's commentary



The study is dedicated

For a refu'ah shleima for Efrat bas Esther and Gilah Miriam bas Sarah
among all the sick of Yisrael, and all who need salvation.



To the merit of Yair ben Rachal and his relatives among all Yisrael, for
love and fear, and all salvations. complete Teshuvah of



To the merit of the donor and his family for success in
spiritually and materially.



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Based on Malbim's commentary.

The story of *Megilas Esther* takes place almost seventy years after the destruction of the first *Beis Hamikdash*, during the Jews exile in Babylon, prior to the return to Zion and rebuilding of the Second Temple. Mordechai himself was exiled with his brethren when the First Temple was destroyed, and later returned to rebuild the Second Temple. He was one of the 120 great sages who comprised the Great Assembly, *Anshei Kenesses Hagedolah*.

The background to the story involves two distinctly different forms of kingship prevalent at the time. One was for the people to appoint a king to lead them according to their wishes; the other was when someone forced his kingship on the people. These two kingships differed in several ways. When a king was chosen, the people controlled the limits of his dominion and he had to obey the law of the land, often taking a vow to obey them. He was considered a public servant, in charge of defense and maintenance of public property, the populace being subject to him only regarding payment of taxes, but the taxes and state treasury belonged to the people, not to the king. He could not establish new rules without the assent of the nation's legislators, and could not even move the location of his royal offices elsewhere without their consent. On the

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other hand, a king who ruled by force could do as he liked, changing laws at will, levying taxes and using the state treasures for his personal desires. With this in mind we will be able to better understand many of the events in the *megila*.

Before Achashverosh became king, the Babylon Empire ruled most of the civilized world at the time. He was a regular citizen who became rich and used his wealth to seize control of Persia and Media, later vanquishing the tremendous Babylonian empire and ruling the whole civilized world. To establish his right to royalty, he married Vashti, the rightful heir to Nebuchadnezzar's kingdom. He thus became ruler both by right and by force.

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א (א) וַיְהִי בַיּוֹמִי אַחַשְׁוֵרוֹשׁ הוּא אַחַשְׁוֵרוֹשׁ הַמֶּלֶךְ מִחוּדוֹ וְעַד-כוּשׁ שִׁבְעַת וְעֶשְׂרִים
וּמֵאָה מְדִינָה: (ב) בַּיּוֹמִים הָהֵם כָּשָׁבַת | הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ עַל כִּסֵּא מַלְכוּתוֹ אֲשֶׁר
בְּשׁוּשַׁן הַבִּירָה: (ג) בְּשָׁנָת שְׁלוֹשׁ לְמָלְכוֹ עָשָׂה מִשְׁתָּה לְכָל-שָׂרָיו וְעַבְדָּיו חֵיל | פָּרַס

וַיְהִי בַיּוֹמִי אַחַשְׁוֵרוֹשׁ הוּא אַחַשְׁוֵרוֹשׁ הַמֶּלֶךְ מִחוּדוֹ וְעַד-כוּשׁ שִׁבְעַת וְעֶשְׂרִים וּמֵאָה (א)
מְדִינָה:

(1) And it came to pass in the days of Achashverosh – In those days when Achashverosh was a regular citizen he suddenly became famous and he was Achashverosh who ruled from *Hodu* to *Cush*, one hundred and twenty seven provinces. Unlike other conquerors that slowly vanquish more and more territory, he became king of a mighty empire almost overnight.

בַּיּוֹמִים הָהֵם כָּשָׁבַת | הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ עַל כִּסֵּא מַלְכוּתוֹ אֲשֶׁר בְּשׁוּשַׁן הַבִּירָה: (ב)

(2) In those days, immediately after gaining control of the empire, **when King Achashverosh sat on his royal throne**, he began ruling by force rather than by law. To emphasize his complete control he moved the capital city, **which** from then on **was in Shushan the capital**, thus stressing his disconnection from previous kings, and even from his dependence on his wife's royal ancestry.

בְּשָׁנָת שְׁלוֹשׁ לְמָלְכוֹ עָשָׂה מִשְׁתָּה לְכָל-שָׂרָיו וְעַבְדָּיו חֵיל | פָּרַס וּמִדֵּי הַפְּרָתִים וְשָׂרֵי (ג)
הַמְּדִינּוֹת לְפָנָיו:

(3) In the third year of his reign he finished establishing his complete

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וּמְדֵי הַפָּרָתָמִים וְשָׂרֵי הַמְּדִינֹת לְפָנָיו: (ד) בְּהִרְאֹתוֹ אֶת-עֶשֶׂר כְּבוֹד מַלְכוּתוֹ וְאֶת-יָקָר
תַּפְאֶרֶת גְּדוּלָּתוֹ יָמִים רַבִּים שְׁמוֹנִים וּמֵאָת יוֹם: (ה) וּבְמָלוּאֹת | הַיָּמִים הָאֵלֶּה עָשָׂה
הַמֶּלֶךְ לְכָל-הָעָם הַנִּמְצָאִים בְּשׁוֹשַׁן הַבִּירָה לְמַגְדוֹל וְעַד-קֶטָן מִשְׁתֶּה שִׁבְעַת יָמִים

dominion, and to this effect **he made a feast for all his ministers and servants** and sat the **army of Persia and Media** first since they enabled him to take control, and after them **the nobles and ministers of the provinces** who ruled **before him**, to emphasize the superiority of force over lineage.

בְּהִרְאֹתוֹ אֶת-עֶשֶׂר כְּבוֹד מַלְכוּתוֹ וְאֶת-יָקָר תַּפְאֶרֶת גְּדוּלָּתוֹ יָמִים רַבִּים שְׁמוֹנִים וּמֵאָת (ד)
יוֹם:

(4) To further emphasize his complete reign, **he displayed the glorious wealth of his kingdom** to display his control of the treasury for his own purpose, and **the splendorous beauty of his majesty** to show the magnitude of his reign **for many days, one hundred and eighty days.**

וּבְמָלוּאֹת | הַיָּמִים הָאֵלֶּה עָשָׂה הַמֶּלֶךְ לְכָל-הָעָם הַנִּמְצָאִים בְּשׁוֹשַׁן הַבִּירָה לְמַגְדוֹל (ה)
וְעַד-קֶטָן מִשְׁתֶּה שִׁבְעַת יָמִים בְּחֵצֵי גֶן בֵּיתוֹ הַמֶּלֶךְ:

(5) And when these days came to an end he continued to display the insignificance of lineage, and to this end **the king made a seven-day feast in the courtyard of the king's palace garden, for all the people in Shushan the capital, nobleman and commoner alike.** The aim of this banquet was to state publicly that the noblemen are no longer

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בַּחֲצֹר גִּנַּת בֵּיתֵן הַמֶּלֶךְ: (ו) חֹר | בְּרַפֶּס וּתְכֵלֶת אַחוּז בְּחִבְלֵי-בּוּץ וְאַרְגָּמָן עַל-גְּלִילֵי
כֶּסֶף וְעַמּוּדֵי שֵׁשׁ מִטּוֹת | זָהָב וְכֶסֶף עַל רִצְפַּת בְּהַטָּוֶשֶׁשׁ וְדָר וְסַחֲרָת: (ז) וְהַשְׁקוֹת
בְּכָלִי זָהָב וְכָלִים מִכָּלִים שׁוֹנִים וְיֵין מַלְכוּת רַב כִּיד הַמֶּלֶךְ: (ח) וְהַשְׁתִּיָּה כָדָת אֵין אֲנָם
כִּי-בֶן | יֹסֵד הַמֶּלֶךְ עַל כָּל-רַב בֵּיתוֹ לַעֲשׂוֹת כְּרָצוֹן אִישׁ-וְאִישׁ: (ט) גַּם וְשִׁתִּי הַמֶּלֶכָּה

any more important than the commoners, all being allowed into the innermost chambers.

חֹר | בְּרַפֶּס וּתְכֵלֶת אַחוּז בְּחִבְלֵי-בּוּץ וְאַרְגָּמָן עַל-גְּלִילֵי כֶּסֶף וְעַמּוּדֵי שֵׁשׁ מִטּוֹת | זָהָב (ו)
וְכֶסֶף עַל רִצְפַּת בְּהַטָּוֶשֶׁשׁ וְדָר וְסַחֲרָת:

(6) He entertained them lavishly with hangings of white, green and blue curtains, held by cords of linen and purple wool to silver rods and marble pillars. There were divans of gold and silver on a floor of various precious stones - *dar, bahat, marble and sochares*.

וְהַשְׁקוֹת בְּכָלִי זָהָב וְכָלִים מִכָּלִים שׁוֹנִים וְיֵין מַלְכוּת רַב כִּיד הַמֶּלֶךְ: (ז)

(7) Wine was served in golden vessels, and assorted vessels were placed before each person without lack, and the royal wine was in abundance so the vessels could all be filled as befitting the king.

וְהַשְׁתִּיָּה כָדָת אֵין אֲנָם כִּי-בֶן | יֹסֵד הַמֶּלֶךְ עַל כָּל-רַב בֵּיתוֹ לַעֲשׂוֹת כְּרָצוֹן אִישׁ-וְאִישׁ: (ח)

(8) The drinking was courteous since there were so many vessels that no one had to hurry to give his cup to someone else, for so had the king ordered all the stewards of his household to serve everyone

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עָשְׂתָה מִשְׁתֶּה נָשִׁים בֵּית הַמְּלָכוֹת אֲשֶׁר לַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ: (י) בַּיּוֹם הַשְּׂבִיעִי כָּטוֹב לִב־הַמֶּלֶךְ בִּיּוֹן אָמַר לְמַהוּמָן בִּזְתָּא חֲרַבּוֹנָא בִּגְתָּא וְאַבְגָּתָא זֵיתָר וְכִרְפָּס שְׁבַעַת הַסָּרִיסִים הַמְּשָׁרְתִּים אֶת־פָּנָי הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ: (יא) לְהָבִיא אֶת־וְשֹׁתֵי הַמֶּלֶכָה לְפָנָי

equally to **comply with the will of each man** and not to serve the nobility first.

To further accentuate his unrestricted control Achashverosh decided to belittle Vashti's influence on his dominion by not allowing her to participate in the royal reception but rather

גַּם וְשֹׁתֵי הַמֶּלֶכָה עָשְׂתָה מִשְׁתֶּה נָשִׁים בֵּית הַמְּלָכוֹת אֲשֶׁר לַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ: (ט)

(9) **Vashti**, meaning that she was primarily a regular citizen but was **the queen too** merely because she was married to the king, **made a feast for the women** and not for the nobility, **in the royal palace** which was royal only because it belonged **to King Achashverosh**, not because of her royal ancestry. By preceding her name to her title he implied that she is primarily a common person named Vashti and also happens to be a queen because she married the king.

בַּיּוֹם הַשְּׂבִיעִי כָּטוֹב לִב־הַמֶּלֶךְ בִּיּוֹן אָמַר לְמַהוּמָן בִּזְתָּא חֲרַבּוֹנָא בִּגְתָּא וְאַבְגָּתָא זֵיתָר (י) וְכִרְפָּס שְׁבַעַת הַסָּרִיסִים הַמְּשָׁרְתִּים אֶת־פָּנָי הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ:

(10) **On the seventh day, when the king's heart was merry with wine**, he thought of another way to belittle Vashti's influence so **he ordered Mehuman, Bizzeta, Charvona, Bigta, Avagta, Zeitar and**

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הַמֶּלֶךְ בְּכֶתֶר מַלְכוּת לְהִרְאוֹת הָעַמִּים וְהַשָּׂרִים אֶת־יָפִיָּה כִּי־טוֹבַת מְרָאָה הִיא:
(יב) וַתִּמְאַן הַמֶּלֶכָּה וַשְׁתִּי לָבוֹא בְּדֶבֶר הַמֶּלֶךְ אֲשֶׁר בְּיַד הַסָּרִיסִים וַיִּקְצֹף הַמֶּלֶךְ מְאֹד

Charkas, the seven chamberlains who attended King Achashverosh,
he sent a delegation of his chamberlains, not nobility as would befit a queen

לְהָבִיא אֶת־וַשְׁתִּי הַמֶּלֶכָּה לִפְנֵי הַמֶּלֶךְ בְּכֶתֶר מַלְכוּת לְהִרְאוֹת הָעַמִּים וְהַשָּׂרִים אֶת־ (יא)
יָפִיָּה כִּי־טוֹבַת מְרָאָה הִיא:

(11) to forcefully bring Vashti, who was also **the Queen** by merit of being married **to the king**. To exhibit this he instructed that only when she arrives before him should she be **wearing the royal crown, to show the nations and ministers her beauty**, to demonstrate that her beauty was her only merit, not her ancestry, **for she was indeed beautiful.**

וַתִּמְאַן הַמֶּלֶכָּה וַשְׁתִּי לָבוֹא בְּדֶבֶר הַמֶּלֶךְ אֲשֶׁר בְּיַד הַסָּרִיסִים וַיִּקְצֹף הַמֶּלֶךְ מְאֹד (יב)
וַחֲמָתוֹ בָּעֵרָה בּוֹ:

(12) But Queen Vashti understood his intent and **refused to appear by the king's order** without her crown, nor did she agree to be **brought by the chamberlains, and** thus she thwarted all the kings plans and **the king grew externally furious** over the affront **and his wrath** over her thwarting his scheme **seethed within him**, because his main wrath was over his hidden thoughts.

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וַחֲמָתוֹ בַּעֲרָה בּוֹ: (יג) וַיֹּאמֶר הַמֶּלֶךְ לַחֲכָמִים יִדְעִי הָעֵתִים כִּי־כֵן דְּבַר הַמֶּלֶךְ לִפְנֵי כָל־יִדְעֵי דָת וְדִין: (יד) וְהִקְרֹב אֵלָיו כְּרִשְׁנָא שֶׁתֵּר אֲדָמְתָא תַרְשִׁישׁ מֶרֶס מְרִסְנָא מְמוּכָן שְׁבַעַת שָׁרֵי | פֶּרֶס וּמְדֵי רֹאִי פָנֵי הַמֶּלֶךְ הַיְשָׁבִים רֹאשְׁנָה בַּמְּלָכוֹת: (טו) בְּדַת

Although the king's plans were frustrated, his love for Vashti overcame his fury and his drive for endless power; Rather than punish her ruthlessly, he wanted to mitigate her crime.

וַיֹּאמֶר הַמֶּלֶךְ לַחֲכָמִים יִדְעִי הָעֵתִים כִּי־כֵן דְּבַר הַמֶּלֶךְ לִפְנֵי כָל־יִדְעֵי דָת וְדִין: (יג)

(13) So the king conferred with the wise men, those knowledgeable of the times thereby slyly hinting to them that the timing of her offense was not an affront to his kingship, but rather a domestic squabble, **for this was the king's custom, [to bring such matters] before anyone versed in law and proper manners** who understands that one should not behave that way to his wife. He did not want someone who would be focusing on the political ramifications of such disrespect. To this end he carefully chose

וְהִקְרֹב אֵלָיו כְּרִשְׁנָא שֶׁתֵּר אֲדָמְתָא תַרְשִׁישׁ מֶרֶס מְרִסְנָא מְמוּכָן שְׁבַעַת שָׁרֵי | פֶּרֶס (יד) וּמְדֵי רֹאִי פָנֵי הַמֶּלֶךְ הַיְשָׁבִים רֹאשְׁנָה בַּמְּלָכוֹת:

(14) those closest to him, Carshina, Sheitar, Admata, Tarshish, Meress, Marsina and Memuchan. These were the seven ministers of Persia and Media, who had admission to the king and already knew what occurred, thus avoiding more publicity to the offensive

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מַה־לַּעֲשׂוֹת בַּמֶּלֶכָּה וַשְׁתִּי עַל | אֲשֶׁר לֹא־עָשְׂתָה אֶת־מֶאֱמַר הַמֶּלֶךְ אַחֲשֵׁרוֹשׁ בִּיד
הַסְּרִיסִים: (טז) וַיֹּאמֶר מְמוּכָן לִפְנֵי הַמֶּלֶךְ וְהַשָּׂרִים לֹא עַל־הַמֶּלֶךְ לְבַדּוֹ עֲוֹתָהּ וַשְׁתִּי
הַמֶּלֶכָּה כִּי עַל־כָּל־הַשָּׂרִים וְעַל־כָּל־הָעַמִּים אֲשֶׁר בְּכָל־מְדִינֹת הַמֶּלֶךְ אַחֲשֵׁרוֹשׁ:

affair, and were fit to judge the case because they ranked highest in the kingdom.

כָּדַת מַה־לַּעֲשׂוֹת בַּמֶּלֶכָּה וַשְׁתִּי עַל | אֲשֶׁר לֹא־עָשְׂתָה אֶת־מֶאֱמַר הַמֶּלֶךְ אַחֲשֵׁרוֹשׁ (טז)
בְּיַד הַסְּרִיסִים:

(15) He therefore carefully worded the question: “By law, what should be done with Queen Vashti”, this time mentioning her royalty before her name to qualify the squabble as being between equals, “for failing to obey the order of King Achashverosh as brought by the chamberlains?” He further mitigated her crime by giving her room to claim that the chamberlains distorted her husband’s intention.

At this point Memuchan, later called Haman, realized that the king had gotten distracted from his goal to attain complete control and carefully brought his attention to this.

וַיֹּאמֶר מְמוּכָן לִפְנֵי הַמֶּלֶךְ וְהַשָּׂרִים לֹא עַל־הַמֶּלֶךְ לְבַדּוֹ עֲוֹתָהּ וַשְׁתִּי הַמֶּלֶכָּה כִּי עַל־ (טז)
כָּל־הַשָּׂרִים וְעַל־כָּל־הָעַמִּים אֲשֶׁר בְּכָל־מְדִינֹת הַמֶּלֶךְ אַחֲשֵׁרוֹשׁ:

16) Memuchan declared loudly, so it could not be ignored, before the king and the ministers: “It is not against the King alone that Queen Vashti has sinned”, emphasizing that her royalty comes before her

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(יז) כִּי־יֵצֵא דְבַר־הַמֶּלֶכָּה עַל־כָּל־הַנָּשִׁים לְהַבְזוֹת בְּעֵלֵיהֶן בְּעֵינֵיהֶן בְּאִמְרָם הַמֶּלֶךְ
אַחַשְׁוֵרוֹשׁ אָמַר לְהָבִיא אֶת־וַשְׁתִּי הַמֶּלֶכָּה לְפָנָיו וְלֹא־בָאָה: (יח) וְהַיּוֹם הַזֶּה תֹּאמְרָנָה |
שָׂרוֹת פָּרִס־וּמְדֵי אֲשֶׁר שָׁמְעוּ אֶת־דְּבַר הַמֶּלֶכָּה לְכָל שָׂרֵי הַמֶּלֶךְ וּכְדֵי בִזְיוֹן וְקִצְף:

private life, “but against all the ministers and all the nations in all the provinces of King Achashverosh” even though they understood why Vashti didn’t come when the king called her.

כִּי־יֵצֵא דְבַר־הַמֶּלֶכָּה עַל־כָּל־הַנָּשִׁים לְהַבְזוֹת בְּעֵלֵיהֶן בְּעֵינֵיהֶן בְּאִמְרָם הַמֶּלֶךְ: (יז)
אַחַשְׁוֵרוֹשׁ אָמַר לְהָבִיא אֶת־וַשְׁתִּי הַמֶּלֶכָּה לְפָנָיו וְלֹא־בָאָה:

(17) “For word of the queen’s deed will reach all the women who weren’t at the banquet, and it will belittle their husbands in their eyes, and they will misunderstand what happened and say: ‘King Achashverosh commanded that Queen Vashti merely be brought before him, yet she did not come, surely I will not do anything for my husband more difficult than that!’”

וְהַיּוֹם הַזֶּה תֹּאמְרָנָה | שָׂרוֹת פָּרִס־וּמְדֵי אֲשֶׁר שָׁמְעוּ אֶת־דְּבַר הַמֶּלֶכָּה לְכָל שָׂרֵי (יח)
הַמֶּלֶךְ וּכְדֵי בִזְיוֹן וְקִצְף:

(18) “and this day, the princesses of Persia and Media who were present and heard the word of the queen will relate that the queen refused to come because she felt that her husband was king only because of her ancestry, and that his kingship must be restricted by his ministers, and then all this will be known to all the princes of the king, and the women will have much contempt towards their husbands and

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(יט) אִם-עַל-הַמֶּלֶךְ טוֹב יֵצֵא דְבַר-מַלְכוּת מִלְפָּנָיו וַיִּכְתֹּב בְּדַתִּי פָּרֶס-וּמִדֵּי וְלֹא יַעֲבֹר
אֲשֶׁר לֹא-תָבֹא וְשִׁתִּי לִפְנֵי הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ וּמַלְכוּתָהּ יִתֵּן הַמֶּלֶךְ לְרַעוּתָהּ הַטּוֹבָה
מִמֶּנָּה: (כ) וְנִשְׁמָע פֶּתָנָם הַמֶּלֶךְ אֲשֶׁר-יַעֲשֶׂה בְּכָל-מַלְכוּתוֹ כִּי רַבָּה הִיא וְכָל-הַנָּשִׁים

the ministers will be full of **wrath** over the fact that their control was usurped.”

אִם-עַל-הַמֶּלֶךְ טוֹב יֵצֵא דְבַר-מַלְכוּת מִלְפָּנָיו וַיִּכְתֹּב בְּדַתִּי פָּרֶס-וּמִדֵּי וְלֹא יַעֲבֹר
אֲשֶׁר לֹא-תָבֹא וְשִׁתִּי לִפְנֵי הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ וּמַלְכוּתָהּ יִתֵּן הַמֶּלֶךְ לְרַעוּתָהּ הַטּוֹבָה מִמֶּנָּה:

(19) “If it please the King, let a royal edict be issued, and let it be written into the laws of Persia and Media that all edicts from now on are **irrevocable** by lower courts, and the first edict will be that **Queen Vashti may never again appear before King Achashverosh**”, thereby alleviating the grievance of her deed since she probably repented and wanted to come but couldn’t, “and let the King confer her royal title upon another woman who is better than she” to disprove his dependency on her royal ancestry.

וְנִשְׁמָע פֶּתָנָם הַמֶּלֶךְ אֲשֶׁר-יַעֲשֶׂה בְּכָל-מַלְכוּתוֹ כִּי רַבָּה הִיא וְכָל-הַנָּשִׁים יִתְּנוּ יָקָר
לְבַעֲלֵיהֶן לְמַגְדֹּל וְעַד-קָטָן:

(20) “And the King’s decree which he shall proclaim will be heard throughout his kingdom, for his control is indeed great, and all the women will respect their husbands, even if she is a noblewoman married to a commoner.”

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וַיִּתְּנוּ יָקָר לְבַעֲלֵיהֶן לְמַגְדֹּל וְעַד־קָמֶט: (כא) וַיֵּיטֵב הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ וְהַשָּׂרִים וַיַּעַשׂ הַמֶּלֶךְ כְּדִבְרֵי מְמוּחָן: (כב) וַיִּשְׁלַח סָפְרִים אֶל־כָּל־מְדִינֹת הַמֶּלֶךְ אֶל־מְדִינָה וּמְדִינָה בְּכַתְּבָהּ וְאֶל־עַם וְעַם כָּל־שׁוֹנֵי לְהִיּוֹת כָּל־אִישׁ שֹׂרֵר בְּבֵיתוֹ וּמִדְּבַר כָּל־שׁוֹן עִמּוֹ:

For this new law that royal edicts are irrevocable to be legislated, it had to be accepted by the ministers that were relinquishing their power, and indeed miraculously

וַיֵּיטֵב הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ וְהַשָּׂרִים וַיַּעַשׂ הַמֶּלֶךְ כְּדִבְרֵי מְמוּחָן: (כא)

(21) the idea pleased the king and the ministers, and therefore the king did as Memuchan had advised without needing their approval.

וַיִּשְׁלַח סָפְרִים אֶל־כָּל־מְדִינֹת הַמֶּלֶךְ אֶל־מְדִינָה וּמְדִינָה בְּכַתְּבָהּ וְאֶל־עַם וְעַם כָּל־שׁוֹנֵי לְהִיּוֹת כָּל־אִישׁ שֹׂרֵר בְּבֵיתוֹ וּמִדְּבַר כָּל־שׁוֹן עִמּוֹ:

(22) Having absolved himself of his dependency on the Persian ministers and establishing himself as a ruler of all nations alike, he sent letters to all the king's provinces—to each province in its script and to each nation in its language saying that every man shall be a complete master in his home just as the king's rule is totalitarian, and that he speak the language of his nation, thereby absolving them of the need to use Persian as an official language.

The author of the *megila* prefaced the whole story of redemption with this background to explain how *Hashem* miraculously gave *Achashverosh* complete reign to do as he wishes, thereby enabling him to marry

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ב (א) אַחֲרֵי הַדְּבָרִים הָאֵלֶּה כָּשָׁךְ חֲמַת הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ זָכַר אֶת־וַשְׁתִּי וְאֵת אֲשֶׁר־
עָשָׂתָה וְאֵת אֲשֶׁר־נִגְזַר עָלֶיהָ: (ב) וַיֹּאמְרוּ נַעֲרֵי־הַמֶּלֶךְ מִשְׁרָתָיו יִבְקְשׁוּ לַמֶּלֶךְ:

an unidentified woman contrary to royal practice, and to give Haman license to obliterate a whole nation. The introduction also disproves a possible claim that Achashverosh naturally listened to his wife Esther out of his love for her, since he was a strong personality who had already quickly seized control over 127 nations and all their massive treasuries, proved his cunning manipulation of all his surroundings by becoming a totalitarian dictator, and had killed his first wife who he not only loved but depended on for the stability of the state. With this in mind we can clearly see the hand of *Hashem* forcefully steering all of Achashverosh's actions to His will.

אַחֲרֵי הַדְּבָרִים הָאֵלֶּה כָּשָׁךְ חֲמַת הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ זָכַר אֶת־וַשְׁתִּי וְאֵת אֲשֶׁר־עָשָׂתָה (א)
וְאֵת אֲשֶׁר־נִגְזַר עָלֶיהָ:

(1) After these events, when King Achashverosh's wrath had abated, he remembered Vashti's beauty and ancestry, and worried he would not find a wife with her qualities, and he remembered what she had done and was worried lest it happen again, and he remembered what had been decreed upon her and worried no woman would want to marry him lest he kill her as well.

וַיֹּאמְרוּ נַעֲרֵי־הַמֶּלֶךְ מִשְׁרָתָיו יִבְקְשׁוּ לַמֶּלֶךְ נְעִוֹת בְּתוּלוֹת טוֹבוֹת מֵרָאָה: (ב)

(2) To alleviate these three fears the king's attendants advised: "Let

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נְעָרוֹת בְּתוּלוֹת טוֹבוֹת מְרָאָה: (ג) וַיִּפְקֹד הַמֶּלֶךְ פְּקִידִים בְּכָל-מְדִינוֹת מְלָכוֹתָו וַיִּקְבְּצוּ
אֶת-כָּל-נַעֲרֵה-בְּתוּלָה טוֹבַת מְרָאָה אֶל-שׁוּשָׁן הַבִּירָה אֶל-בֵּית הַנָּשִׁים אֶל-יַד הַגָּא
סָרִיס הַמֶּלֶךְ שֹׁמֵר הַנָּשִׁים וְנָתַן תַּמָּרְקִיָּהּ: (ד) וְהַנַּעֲרָה אֲשֶׁר תִּיטֵב בְּעֵינֵי הַמֶּלֶךְ תִּמְלֹךְ
תַּחַת וַשְׁתִּי וַיִּטֵּב הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ וַיַּעַשׂ כֵּן: (ה) אִישׁ יְהוּדִי הָיָה בְּשׁוּשָׁן הַבִּירָה

beautiful virgin girls be sought for the King”, regardless of ancestry, as a king as great as Achashverosh needs no ancestral royalty to support his dominion,

וַיִּפְקֹד הַמֶּלֶךְ פְּקִידִים בְּכָל-מְדִינוֹת מְלָכוֹתָו וַיִּקְבְּצוּ אֶת-כָּל-נַעֲרֵה-בְּתוּלָה טוֹבַת מְרָאָה (ג)
אֶל-שׁוּשָׁן הַבִּירָה אֶל-בֵּית הַנָּשִׁים אֶל-יַד הַגָּא סָרִיס הַמֶּלֶךְ שֹׁמֵר הַנָּשִׁים וְנָתַן תַּמָּרְקִיָּהּ:

(3) ”and let the King appoint officers in all the provinces of his kingdom, and let them forcefully gather every beautiful virgin girl to Shushan the capital”, and to ensure their complete submission “they should first be taken **to the harem under the charge of Heigai, chamberlain of the King, custodian of the women,** and let them get used to having all **their cosmetics** and other needs **provided** to make them completely dependent and submissive.”

וְהַנַּעֲרָה אֲשֶׁר תִּיטֵב בְּעֵינֵי הַמֶּלֶךְ תִּמְלֹךְ תַּחַת וַשְׁתִּי וַיִּטֵּב הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ וַיַּעַשׂ כֵּן: (ד)

(4) ”and let the girl who finds favor in the King’s eyes”, regardless of other considerations, **“become queen in Vashti’s stead.”** The plan pleased the king and he gave orders accordingly, since he no longer needed to consult the ministers.

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וּשְׁמוֹ מֶרְדֵּכַי בֶּן יָאִיר בֶּן-שִׁמְעִי בֶן-קִישׁ אִישׁ יְמִינִי: (ו) אֲשֶׁר הִגְלָה מִירוּשָׁלַיִם עִם-
הַגָּלָה אֲשֶׁר הִגְלָתָה עִם יְכָנְיָה מֶלֶךְ-יְהוּדָה אֲשֶׁר הִגְלָה נְבוּכַדְנֶצַּר מֶלֶךְ בָּבֶל: (ז) וַיְהִי
אֲמֵן אֶת-הַדָּפָה הִיא אֶסְתֵּר בֶּת-דָּדּוּ כִּי אֵין לָהּ אָב וְאִם וְהַנְּעָרָה יִפְתָּ-תֹאֵר וְטוֹבַת
מִרְאָה וּבָמוֹת אֲבִיהָ וְאִמָּהּ לְקַחָהּ מֶרְדֵּכַי לוֹ לְבַת: (ח) וַיְהִי בְּהִשָּׁמַע דְּבַר-הַמֶּלֶךְ

אִישׁ יְהוּדִי הָיָה בְּשׁוֹשֵׁן הַבִּירָה וּשְׁמוֹ מֶרְדֵּכַי בֶּן יָאִיר בֶּן-שִׁמְעִי בֶן-קִישׁ אִישׁ יְמִינִי: (ה)

(5) There was a Jewish man who lived in Shushan the capital and thereby obviously knew of this decree, whose name was Mordechai. He was a very prominent person being the son of Yair, son of Shim'iy, son of Kish, a Benjaminite, and couldn't claim that he deemed his daughter not eligible for royalty.

אֲשֶׁר הִגְלָה מִירוּשָׁלַיִם עִם-הַגָּלָה אֲשֶׁר הִגְלָתָה עִם יְכָנְיָה מֶלֶךְ-יְהוּדָה אֲשֶׁר הִגְלָה(ו)
נְבוּכַדְנֶצַּר מֶלֶךְ בָּבֶל:

(6) As someone who was exiled from Jerusalem he should be especially careful to keep the laws of the land since he was not a native, and yet he was not inconsequential since he had come with the royal exiles that exiled along with Yechoniah, King of Yehudah, whom Nebuchadnezzar, King of Babylon, sent into exile.

וַיְהִי אֲמֵן אֶת-הַדָּפָה הִיא אֶסְתֵּר בֶּת-דָּדּוּ כִּי אֵין לָהּ אָב וְאִם וְהַנְּעָרָה יִפְתָּ-תֹאֵר וְטוֹבַת(ז)
מִרְאָה וּבָמוֹת אֲבִיהָ וְאִמָּהּ לְקַחָהּ מֶרְדֵּכַי לוֹ לְבַת:

(7) It was therefore well known that he raised an orphan, his cousin Hadassah, also called Esther, for she had neither father nor mother and

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וְדָתוֹ וּבְהַקְבִּץ נְעָרוֹת רַבּוֹת אֶל־שׁוּשַׁן הַבִּירָה אֶל־יָד הַגִּי וּתְלַקַּח אֶסְתֵּר אֶל־בֵּית
הַמֶּלֶךְ אֶל־יָד הַגִּי שֹׁמֵר הַנָּשִׁים: (ט) וְתִיטֵב הַנַּעֲרָה בְּעֵינָיו וְתִשָּׂא חֶסֶד לִפְנָיו וַיְבַהֵל
אֶת־תְּמָרוּקֶיהָ וְאֶת־מְנוּחָהּ לָתֵת לָהּ וְאֶת שִׁבְעַת הַנַּעֲרוֹת הָרְאִיּוֹת לָתֵת־לָהּ מִבֵּית

he alone was responsible to present her to the king's messengers, especially since **the girl was of beautiful form and beautiful visage, and** even though she was an orphan, **when her father and mother died Mordechai adopted her as his daughter** so he could not claim that it was her responsibility to report herself.

וַיְהִי בְּהַשְׁמָע דְּבַר־הַמֶּלֶךְ וְדָתוֹ וּבְהַקְבִּץ נְעָרוֹת רַבּוֹת אֶל־שׁוּשַׁן הַבִּירָה אֶל־יָד הַגִּי (ח)
וּתְלַקַּח אֶסְתֵּר אֶל־בֵּית הַמֶּלֶךְ אֶל־יָד הַגִּי שֹׁמֵר הַנָּשִׁים:

(8) In spite of the danger involved **when the king's order** to bring virgins, **and his edict** to force them to come **became known, and many girls were gathered to Shushan the capital under the charge of Heigai**, Mordechai did not give Esther in, so she **was taken to the palace** forcefully to be put **under the charge of Heigai**, custodian of the women.

וְתִיטֵב הַנַּעֲרָה בְּעֵינָיו וְתִשָּׂא חֶסֶד לִפְנָיו וַיְבַהֵל אֶת־תְּמָרוּקֶיהָ וְאֶת־מְנוּחָהּ לָתֵת לָהּ (ט)
וְאֶת שִׁבְעַת הַנַּעֲרוֹת הָרְאִיּוֹת לָתֵת־לָהּ מִבֵּית הַמֶּלֶךְ וַיִּשְׂפָּה וְאֶת־נַעֲרוֹתֶיהָ לְטוֹב בֵּית הַנָּשִׁים:

(9) As soon as Heigai saw **the girl**, she **found favor in his eyes** as she was evidently going to be the next queen, **and** as such she **won his kindness so that** he did not punish her for not coming willingly, and

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הַמֶּלֶךְ וַיִּשְׁנֶה וְאֶת־נְעֻרוֹתֶיהָ לְטוֹב בֵּית הַנָּשִׁים: (י) לֹא־הִגִּידָה אֶסְתֵּר אֶת־עַמָּהּ וְאֶת־
מוֹלְדָתָהּ כִּי מֶרְדֵּכַי צִוָּה עָלֶיהָ אֲשֶׁר לֹא־תִגִּיד: (יא) וּבְכָל־יוֹם וַיּוֹם מֶרְדֵּכַי מִתְהַלֵּךְ
לִפְנֵי חֲצַר בֵּית־הַנָּשִׁים לְדַעַת אֶת־שְׁלוֹם אֶסְתֵּר וּמִה־יַּעֲשֶׂה בָּהּ: (יב) וּבִהְיוֹתָ תֹרֵן נִעְרָה

even **hurried to provide her with cosmetics**, unlike the other maidens who received special treatment only after twelve months of inspection for disease and the like, **and** he also gave her special **meals, and seven maids that were to be given her** only after being selected for the crown, he gave her already **from the palace. He also transferred her and her maids to the best quarters in the harem.**

לֹא־הִגִּידָה אֶסְתֵּר אֶת־עַמָּהּ וְאֶת־מוֹלְדָתָהּ כִּי מֶרְדֵּכַי צִוָּה עָלֶיהָ אֲשֶׁר לֹא־תִגִּיד: (י)

(10) In spite of all this favor, **Esther did not divulge her race or ancestry, for Mordechai had instructed her not to tell her ancestry**, thereby making her unworthy of the crown.

וּבְכָל־יוֹם וַיּוֹם מֶרְדֵּכַי מִתְהַלֵּךְ לִפְנֵי חֲצַר בֵּית־הַנָּשִׁים לְדַעַת אֶת־שְׁלוֹם אֶסְתֵּר וּמִה־יַּעֲשֶׂה בָּהּ: (יא)
יַעֲשֶׂה בָּהּ:

(11) And even though **Mordechai** knew she would not be taken to the king for twelve months he **would stroll in front of the harem courtyard every day to find out how Esther was faring**, whether she was being punished for not divulging her identity **and what punishment would be done to her** if they did.

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וְנִעְרָה לָבוֹא | אֶל־הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ מִקֵּץ הַיּוֹת לָהּ כִּדְת הַנָּשִׁים שָׁנִים עָשָׂר חֹדֶשׁ כִּי
כֵן יִמְלֹאוּ יָמֵי מְרוּקִיהֶן שָׁשָׁה חֳדָשִׁים בְּשֶׁמֶן הַמֹּר וְשָׁשָׁה חֳדָשִׁים בְּבִשְׁמִים וּבִתְמָרוֹקֵי
הַנָּשִׁים: (יג) וּבָזָה הַנִּעְרָה בָּאָה אֶל־הַמֶּלֶךְ אֶת כָּל־אֲשֶׁר תֹּאמַר יִנָּתֵן לָהּ לָבוֹא עִמָּה
מִבֵּית הַנָּשִׁים עַד־בֵּית הַמֶּלֶךְ: (יד) בְּעֶרֶב | הִיא בָּאָה וּבִבְקָר הִיא שָׁבָה אֶל־בֵּית

וּבִהְגִיעַ תֹּרַף נִעְרָה וְנִעְרָה לָבוֹא | אֶל־הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ מִקֵּץ הַיּוֹת לָהּ כִּדְת הַנָּשִׁים (יב)
שָׁנִים עָשָׂר חֹדֶשׁ כִּי כֵן יִמְלֹאוּ יָמֵי מְרוּקִיהֶן שָׁשָׁה חֳדָשִׁים בְּשֶׁמֶן הַמֹּר וְשָׁשָׁה חֳדָשִׁים
בְּבִשְׁמִים וּבִתְמָרוֹקֵי הַנָּשִׁים:

(12) When each girl's turn came to go to King Achashverosh, after undergoing the prescribed twelve-month care for women to make sure she had no seasonal disease—for only then would their period of beauty-care be completed: six winter months with oil of myrrh that warms the skin and six summer months with perfumes and women's cosmetics suitable for summer,

וּבָזָה הַנִּעְרָה בָּאָה אֶל־הַמֶּלֶךְ אֶת כָּל־אֲשֶׁר תֹּאמַר יִנָּתֵן לָהּ לָבוֹא עִמָּה מִבֵּית הַנָּשִׁים (יג)
עַד־בֵּית הַמֶּלֶךְ:

(13) after this procedure the girl would have to appear before the king. However, to prove she was going willingly she would be provided with whatever she requested to accompany her from the harem to the palace, and by choosing her accompaniment she would prove she went willingly.

בְּעֶרֶב | הִיא בָּאָה וּבִבְקָר הִיא שָׁבָה אֶל־בֵּית הַנָּשִׁים שְׁנֵי אֶל־יָד שְׁעִשְׂזֵי סָרִיס הַמֶּלֶךְ: (יד)

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הַנָּשִׁים שְׁנֵי אֶלֶּיָּד שְׁעֵשְׂגָז סָרִיס הַמֶּלֶךְ שֶׁמֶר הַפִּילֹגְשִׁים לֹא־תָבוֹא עוֹד אֶל־הַמֶּלֶךְ
כִּי אִם־חֲפִיץ בָּהּ הַמֶּלֶךְ וְנִקְרְאָהּ בְּשֵׁם: (טו) וּבַהֲגִיעַ תֹּר־אֶסְתֵּר בֵּת־אֲבִיחַיִל דָּד מֶרְדֵּכַי
אֲשֶׁר לָקַח־לוֹ לְבַת לָבוֹא אֶל־הַמֶּלֶךְ לֹא בִקְשָׁה דָּבָר כִּי אִם אֶת־אֲשֶׁר יֹאמַר הִנֵּי
סָרִיס־הַמֶּלֶךְ שֶׁמֶר הַנָּשִׁים וְתִהְיֶי אֶסְתֵּר נִשְׂאֵת חֵן בְּעֵינַי כָּל־רֵאִיָּה: (טז) וְתִלְקַח אֶסְתֵּר

שֶׁמֶר הַפִּילֹגְשִׁים לֹא־תָבוֹא עוֹד אֶל־הַמֶּלֶךְ כִּי אִם־חֲפִיץ בָּהּ הַמֶּלֶךְ וְנִקְרְאָהּ בְּשֵׁם:

(14) In the evening she would go [to the king], and in the morning she would return to the second harem, and would henceforth have the status of a concubine and would be under the charge of Shaashgaz, the king's chamberlain, custodian of the concubines. She would not be allowed to marry anyone else, nor would she be allowed to go to the king again unless the king desired her, whereupon she would be summoned by name.

All this did not deter the women from willingly going to the king.

וּבַהֲגִיעַ תֹּר־אֶסְתֵּר בֵּת־אֲבִיחַיִל דָּד מֶרְדֵּכַי אֲשֶׁר לָקַח־לוֹ לְבַת לָבוֹא אֶל־הַמֶּלֶךְ לֹא (טו):
בִּקְשָׁה דָּבָר כִּי אִם אֶת־אֲשֶׁר יֹאמַר הִנֵּי סָרִיס־הַמֶּלֶךְ שֶׁמֶר הַנָּשִׁים וְתִהְיֶי אֶסְתֵּר נִשְׂאֵת חֵן
בְּעֵינַי כָּל־רֵאִיָּה:

(15) And when the time came for Esther to go to the king, she reminded herself she was the daughter of Avichayil the uncle of Mordechai, who had taken her as a daughter, and when she was taken to go to the king, she risked her life to show she was going involuntarily and did not ask for a thing other than that which Heigai,

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אֶל-הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ אֶל-בֵּית מַלְכוּתוֹ בַּחֹדֶשׁ הָעֲשִׂירִי הוּא-חֹדֶשׁ טֵבֵת בְּשָׁנָה-שֶׁבַע
לְמַלְכוּתוֹ: (יז) וַיֶּאֱהָב הַמֶּלֶךְ אֶת-אֶסְתֵּר מִכָּל-הַנָּשִׁים וַתִּשְׂאֶחָן וַחֲסֹד לְפָנָיו מִכָּל-
הַבָּתוּלוֹת וַיִּשָּׂם כְּתֹר-מַלְכוּת בְּרֹאשָׁהּ וַיִּמְלִיכָהּ תַּחַת וְשִׁתָּי: (יח) וַיַּעַשׂ הַמֶּלֶךְ מִשְׁתֵּה
גָּדוֹל לְכָל-שָׂרָיו וְעַבְדָּיו אֶת מִשְׁתֵּה אֶסְתֵּר וַהֲנִיחָהּ לְמַדִּינוֹת עָשָׂה וַיִּתֵּן מִשָּׂאת כִּיד

the king's chamberlain, custodian of the women, had advised. And Esther found favor in the eyes of all who saw her nevertheless.

וַתִּלָּקַח אֶסְתֵּר אֶל-הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ אֶל-בֵּית מַלְכוּתוֹ בַּחֹדֶשׁ הָעֲשִׂירִי הוּא-חֹדֶשׁ (טז)
טֵבֵת בְּשָׁנָה-שֶׁבַע לְמַלְכוּתוֹ:

(16) Esther was taken against her will to King Achashverosh, to his palace, in the tenth month, which is the month of Tevet, in the seventh year of his reign.

וַיֶּאֱהָב הַמֶּלֶךְ אֶת-אֶסְתֵּר מִכָּל-הַנָּשִׁים וַתִּשְׂאֶחָן וַחֲסֹד לְפָנָיו מִכָּל-הַבָּתוּלוֹת וַיִּשָּׂם (יז)
כְּתֹר-מַלְכוּת בְּרֹאשָׁהּ וַיִּמְלִיכָהּ תַּחַת וְשִׁתָּי:

(17) And the king loved Esther more than all the women he had lived with and she won his favor and kindness more than all the virgins who had become his concubines; and so he personally placed the royal crown on her head immediately and made her queen in Vashti's stead.

וַיַּעַשׂ הַמֶּלֶךְ מִשְׁתֵּה גָדוֹל לְכָל-שָׂרָיו וְעַבְדָּיו אֶת מִשְׁתֵּה אֶסְתֵּר וַהֲנִיחָהּ לְמַדִּינוֹת עָשָׂה (יח)
וַיִּתֵּן מִשָּׂאת כִּיד הַמֶּלֶךְ:

(18) In order to find out Esther's ancestry, the king made a grand feast

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הַמֶּלֶךְ: (יט) וּבְהַקְבִּיץ בְּתוֹלוֹת שְׁנִית וּמָרְדֳּכָי יוֹשֵׁב בְּשַׁעַר־הַמֶּלֶךְ: (כ) אֵין אֶסְתֵּר מְנַדֶּת מוֹלְדֶתָּהּ וְאֶת־עַמָּהּ כְּאֲשֶׁר צָוָה עָלֶיהָ מָרְדֳּכָי וְאֶת־מֵאֲמַר מָרְדֳּכָי אֶסְתֵּר עָשָׂה כְּאֲשֶׁר הָיְתָה בְּאִמְנָה אֶתּוֹ: (כא) בַּיָּמִים הָהֵם וּמָרְדֳּכָי יוֹשֵׁב בְּשַׁעַר־הַמֶּלֶךְ קִצָּף בְּגָתָן וְתָרַשׁ

for all his ministers and servants, “The Feast of Esther.” He hoped to coax her into divulging her secret by giving her tremendous honor, and he **lowered taxes for all the provinces** hoping one of them would claim closeness to the throne, **and gave Esther presents befitting the king** hoping others would also want such presents.

וּבְהַקְבִּיץ בְּתוֹלוֹת שְׁנִית וּמָרְדֳּכָי יוֹשֵׁב בְּשַׁעַר־הַמֶּלֶךְ: (יט)

19)) And even when the virgins who were not summoned yet were **gathered again** and dismissed to indicate that Esther would not be replaced even if her ancestry is found to be unworthy of the crown, and even though **Mordechai**, in whose home she was found, was placed **sitting at the king’s gate** to honor him

אֵין אֶסְתֵּר מְנַדֶּת מוֹלְדֶתָּהּ וְאֶת־עַמָּהּ כְּאֲשֶׁר צָוָה עָלֶיהָ מָרְדֳּכָי וְאֶת־מֵאֲמַר מָרְדֳּכָי (כ):
אֶסְתֵּר עָשָׂה כְּאֲשֶׁר הָיְתָה בְּאִמְנָה אֶתּוֹ:

(20) Esther would not divulge her ancestry or race, as Mordechai had instructed her. Indeed, Esther followed Mordechai’s instructions just as she had done while under his care.

בַּיָּמִים הָהֵם וּמָרְדֳּכָי יוֹשֵׁב בְּשַׁעַר־הַמֶּלֶךְ קִצָּף בְּגָתָן וְתָרַשׁ שְׁנֵי־סָרִיסֵי הַמֶּלֶךְ מִשְׁמִירֵי (כא)
הַסֵּף וַיִּבְקֶשׁ לְשַׁלַּח יָד בַּמֶּלֶךְ אַחֲשׁוּר־שׁ:

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שְׁנֵי-סָרִיסֵי הַמֶּלֶךְ מִשְׁמָרֵי הַפֶּתַח וַיִּבְקְשׁוּ לְשַׁלַּח יָד בַּמֶּלֶךְ אַחַשְׁוֶרֶשׁ: (כב) וַיִּזְדַּע הַדָּבָר
לְמֹרְדֵכַי וַיָּגֵד לְאַסְתֵּר הַמַּלְכָּה וַתֹּאמֶר אֶסְתֵּר לַמֶּלֶךְ בְּשֵׁם מֹרְדֵכָי: (כג) וַיִּבְקֶשׁ הַדָּבָר
וַיִּמָּצֵא וַיִּתְּלוּ שְׁנֵיהֶם עַל-עֵץ וַיִּכְתֹּב בְּסֵפֶר דְּבָרֵי הַיָּמִים לִפְנֵי הַמֶּלֶךְ:

(21) In those days another bizarre event occurred, while Mordechai sat at the king's gate and Bigtan and Teresh, two of the king's chamberlains from the threshold guards were standing all day guarding, they became angry that Mordechai was sitting and they were standing, and so they planned to assassinate King Achashverosh.

וַיִּזְדַּע הַדָּבָר לְמֹרְדֵכַי וַיָּגֵד לְאַסְתֵּר הַמַּלְכָּה וַתֹּאמֶר אֶסְתֵּר לַמֶּלֶךְ בְּשֵׁם מֹרְדֵכָי: (כב)

(22) The matter somehow became known to Mordechai and he informed Queen Esther. Esther then informed the king of it in Mordechai's name, even though he did not tell her to mention his part, this being but one of the many details that eventually enabled the redemption.

וַיִּבְקֶשׁ הַדָּבָר וַיִּמָּצֵא וַיִּתְּלוּ שְׁנֵיהֶם עַל-עֵץ וַיִּכְתֹּב בְּסֵפֶר דְּבָרֵי הַיָּמִים לִפְנֵי הַמֶּלֶךְ: (כג)

(23) The matter was investigated and even though it was unlikely they would leave evidence it was verified, and the two were hanged on the gallows. It was then recorded that Mordechai saved the king in the special Book of Chronicles that was before the king, not the regular history records that could be changed. The fact that Mordechai wasn't rewarded immediately was another critical detail leading to the ultimate redemption.

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ג (א) אַחֲרַי | הַדְּבָרִים הָאֵלֶּה גָּדַל הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ אֶת־הָמָן בֶּן־הַמְּדָתָא הָאֲגָגִי וַיִּנְשְׂאֵהוּ וַיָּשֶׂם אֶת־כִּסְאוֹ מֵעַל כָּל־הַשָּׂרִים אֲשֶׁר אִתּוֹ: (ב) וְכָל־עַבְדֵי הַמֶּלֶךְ אֲשֶׁר בְּשַׁעַר הַמֶּלֶךְ כְּרָעִים וּמִשְׁתַּחֲוִיִּים לְהָמָן כִּי־כֵן צִוָּה־לוֹ הַמֶּלֶךְ וּמֹרְדֵכַי לֹא יִכְרַע וְלֹא יִשְׁתַּחֲוֶה: (ג) וַיֹּאמְרוּ עַבְדֵי הַמֶּלֶךְ אֲשֶׁר בְּשַׁעַר הַמֶּלֶךְ לְמֹרְדֵכַי מִדּוּעַ אַתָּה עוֹבֵר אֶת

אַחֲרַי | הַדְּבָרִים הָאֵלֶּה גָּדַל הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ אֶת־הָמָן בֶּן־הַמְּדָתָא הָאֲגָגִי וַיִּנְשְׂאֵהוּ (א) וַיָּשֶׂם אֶת־כִּסְאוֹ מֵעַל כָּל־הַשָּׂרִים אֲשֶׁר אִתּוֹ:

(1) After these events, King Achashverosh promoted Haman, son of Hamdata, the Agagite who suggested replacing Vashti with Esther, and advanced him, having forgotten that Mordechai was behind his salvation and assuming Haman was probably behind revealing the assassination attempt; he placed his seat above all his fellow ministers.

וְכָל־עַבְדֵי הַמֶּלֶךְ אֲשֶׁר בְּשַׁעַר הַמֶּלֶךְ כְּרָעִים וּמִשְׁתַּחֲוִיִּים לְהָמָן כִּי־כֵן צִוָּה־לוֹ הַמֶּלֶךְ: (ב) וּמֹרְדֵכַי לֹא יִכְרַע וְלֹא יִשְׁתַּחֲוֶה:

(2) All the king's servants, even those at the king's gate who normally honored only the king himself, kneeled and bowed before Haman, for so had the king commanded concerning him. But Mordechai would not kneel or bow because people of importance like Haman were considered idols at the time.

וַיֹּאמְרוּ עַבְדֵי הַמֶּלֶךְ אֲשֶׁר בְּשַׁעַר הַמֶּלֶךְ לְמֹרְדֵכַי מִדּוּעַ אַתָּה עוֹבֵר אֶת מִצְוַת הַמֶּלֶךְ: (ג)

(3) The king's servants at the king's gate said to Mordechai, "Why do

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מִצְוֹת הַמֶּלֶךְ: (ד) וַיְהִי כְּאָמְרָם אֵלָיו יוֹם וַיּוֹם וְלֹא שָׁמַע אֲלֵיהֶם וַיִּגִּידוּ לְהֶמֶן לְרֹאוֹת הִיעָמְדוּ דְבָרֵי מָרְדֳּכָי כִּי־הִגִּיד לָהֶם אֲשֶׁר־הוּא יְהוּדִי: (ה) וַיֵּרָא הֶמֶן כִּי־אֵין מָרְדֳּכָי כֹרַע וּמִשְׁתַּחֲוֶה לוֹ וַיִּמְלֵא הֶמֶן חֲמָה: (ו) וַיָּבֹז בְּעֵינָיו לְשַׁלַּח יָד בְּמָרְדֳּכָי לְבָדּוֹ כִּי־הִגִּידוּ לוֹ אֶת־עַם מָרְדֳּכָי וַיִּבְקֹשׁ הֶמֶן לְהַשְׁמִיד אֶת־כָּל־הַיְּהוּדִים אֲשֶׁר בְּכָל־מְלָכוֹת

you transgress the King's command?"

וַיְהִי כְּאָמְרָם אֵלָיו יוֹם וַיּוֹם וְלֹא שָׁמַע אֲלֵיהֶם וַיִּגִּידוּ לְהֶמֶן לְרֹאוֹת הִיעָמְדוּ דְבָרֵי מָרְדֳּכָי (ד)
כִּי־הִגִּיד לָהֶם אֲשֶׁר־הוּא יְהוּדִי:

(4) And when they had said this to him day after day to save his life and he did not listen to them because he said that the order was only to the slaves of the king, **they informed Haman to see if Mordechai's words would endure, for he had told them that he was a Jew** and Jews were not allowed to be slaves by Persian law.

וַיֵּרָא הֶמֶן כִּי־אֵין מָרְדֳּכָי כֹרַע וּמִשְׁתַּחֲוֶה לוֹ וַיִּמְלֵא הֶמֶן חֲמָה: (ה)

(5) When Haman saw that Mordechai would not kneel or bow before him even out of courtesy when he passed near him, Haman was filled with wrath because he realized that Mordechai hated him.

וַיָּבֹז בְּעֵינָיו לְשַׁלַּח יָד בְּמָרְדֳּכָי לְבָדּוֹ כִּי־הִגִּידוּ לוֹ אֶת־עַם מָרְדֳּכָי וַיִּבְקֹשׁ הֶמֶן לְהַשְׁמִיד (ו)
אֶת־כָּל־הַיְּהוּדִים אֲשֶׁר בְּכָל־מְלָכוֹת אֲחֻשׁוּשׁ עַם מָרְדֳּכָי:

(6) But he thought it contemptible to kill only Mordechai, for they had informed him that it was because of Mordechai's national religion

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אַחַשְׁוֵרוֹשׁ עִם מָרְדֳּכָי: (ז) בַּחֹדֶשׁ הָרִאשׁוֹן הוּא-חֹדֶשׁ נִסָּן בְּשָׁנָה שְׁתֵּים עָשָׂרָה לְמֶלֶךְ
אַחַשְׁוֵרוֹשׁ הַפִּיל פּוֹרֶה הָיָה הַגּוֹרֹל לִפְנֵי הָמָן מִיּוֹם | לְיוֹם וּמִחֹדֶשׁ לְחֹדֶשׁ שְׁנַיִם-עָשָׂר
הוּא-חֹדֶשׁ אֲדָר: (ח) וַיֹּאמֶר הָמָן לְמֶלֶךְ אַחַשְׁוֵרוֹשׁ יֵשְׁנוּ עִם-אֶחָד מִפָּזָר וּמִפָּרָד בֵּין
הָעַמִּים בְּכָל מְדִינֹת מְלָכוּתָךְ וְדַתִּיהֶם שְׁנוֹת מְכַל-עַם וְאֶת-דָּתִי הַמֶּלֶךְ אֵינָם עֹשִׂים

that he was not bowing. So **Haman sought to annihilate all the Jews, Mordechai's people** who followed his beliefs, throughout **Achashverosh's entire kingdom.**

בַּחֹדֶשׁ הָרִאשׁוֹן הוּא-חֹדֶשׁ נִסָּן בְּשָׁנָה שְׁתֵּים עָשָׂרָה לְמֶלֶךְ אַחַשְׁוֵרוֹשׁ הַפִּיל פּוֹרֶה הָיָה הַגּוֹרֹל לִפְנֵי הָמָן מִיּוֹם | לְיוֹם וּמִחֹדֶשׁ לְחֹדֶשׁ שְׁנַיִם-עָשָׂר הוּא-חֹדֶשׁ אֲדָר:

(7) In the first month, which is the month of Nissan, in the twelfth year of King Achashverosh's reign, Haman cast a *pur*, which is a type of lot he used to cast, from day to day, and the lot came out negative every day until the last, and month to month until the last month. Since he started casting lots from the next day which was the fourteenth of Nissan the *pur* fell on the thirteenth day of the twelfth month, which is the month of Adar. Although the lot pushed off his plans to the latest day possible, Haman didn't take the hint that his plan would not happen.

וַיֹּאמֶר הָמָן לְמֶלֶךְ אַחַשְׁוֵרוֹשׁ יֵשְׁנוּ עִם-אֶחָד מִפָּזָר וּמִפָּרָד בֵּין הָעַמִּים בְּכָל מְדִינֹת | מְלָכוּתָךְ וְדַתִּיהֶם שְׁנוֹת מְכַל-עַם וְאֶת-דָּתִי הַמֶּלֶךְ אֵינָם עֹשִׂים וְלִמְלָךְ אֵין-שָׂהָ לְהַנִּיחָם:

(8) Haman knew that the king would not want to harm the Jews because they were considered very talented and valuable to the kingdom, so

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וְלַמֶּלֶךְ אֵין שׁוּה לְהַנִּיחֵם: (ט) אִם-עַל-הַמֶּלֶךְ טוֹב יִכְתֹּב לְאַבְדָּם וְעֲשֶׂרֶת אֲלָפִים כֶּכֶר-
כֶּסֶף אֲשֶׁקוּל עַל-יְדֵי עֲשִׂי הַמֶּלֶכָה לְהַבִּיא אֶל-גִּנְזֵי הַמֶּלֶךְ: (י) וַיִּסֶּר הַמֶּלֶךְ אֶת-טַבַּעְתּוֹ
מֵעַל יָדוֹ וַיִּתְּנָהּ לְהֶמָּן בֶּן-הַמֶּדְתָּא הָאֲגָגִי צִרְר הַיְּהוּדִים: (יא) וַיֹּאמֶר הַמֶּלֶךְ לְהֶמָּן הַכֶּסֶף

he said to King Achashverosh, "There is one nameless nation, scattered in different countries, and even within each country they are dispersed among the nations throughout the provinces of your kingdom, whose laws are completely unlike those of any other nation in food, dress, and behavior, and who do not obey the laws of the King regarding taxes and other duties. It is not in the King's interest to tolerate them because other nations learn from them to be lax in their duties."

אִם-עַל-הַמֶּלֶךְ טוֹב יִכְתֹּב לְאַבְדָּם וְעֲשֶׂרֶת אֲלָפִים כֶּכֶר-כֶּסֶף אֲשֶׁקוּל עַל-יְדֵי עֲשִׂי (ט)
הַמֶּלֶכָה לְהַבִּיא אֶל-גִּנְזֵי הַמֶּלֶךְ:

(9) "If it please the King, let an edict be issued for their religious destruction, and I will weigh out ten thousand silver talents that will happily be paid by the functionaries who want to enlighten these lost souls, deposited in the King's treasuries to defray the expenses."

וַיִּסֶּר הַמֶּלֶךְ אֶת-טַבַּעְתּוֹ מֵעַל יָדוֹ וַיִּתְּנָהּ לְהֶמָּן בֶּן-הַמֶּדְתָּא הָאֲגָגִי צִרְר הַיְּהוּדִים: (י)

(10) The king assumed Haman meant only to edify a backward nation, so without reading the edict he removed his signet ring from his hand

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נָתַן לָהּ וְהָעָם לַעֲשׂוֹת בּוֹ כַּטּוֹב בְּעֵינֶיהָ: (יב) וַיִּקְרָאוּ סֹפְרֵי הַמֶּלֶךְ בַּחֹדֶשׁ הָרִאשׁוֹן
בְּשָׁלוֹשָׁה עָשָׂר יוֹם בּוֹ וַיִּכְתֹּב כָּכָל-אֲשֶׁר-צִוָּה הַמֶּן אֶל-אֲחֲשֶׁר־פָּנִי-הַמֶּלֶךְ וְאֶל-הַפָּחוֹת
אֲשֶׁר | עַל-מְדִינָה וּמְדִינָה וְאֶל-שָׂרֵי עָם וְעַם מְדִינָה וּמְדִינָה כְּכַתְּבָהּ וְעַם וְעַם כָּל־שׁוֹנֵי
בְּשֵׁם הַמֶּלֶךְ אֲחֲשֶׁר־שׁ נִכְתָּב וְנִחַתָּם בְּטַבַּעַת הַמֶּלֶךְ: (יג) וַנִּשְׁלַח סֹפְרִים בְּיַד הָרָצִים

and gave it to Haman, son of Hamdata, the Agagite. It was only Haman who was the **persecutor of the Jews**, not Achashverosh.

וַיֹּאמֶר הַמֶּלֶךְ לְהַמֶּן הַפָּסֶף נָתַן לָהּ וְהָעָם לַעֲשׂוֹת בּוֹ כַּטּוֹב בְּעֵינֶיהָ: (יא)

(11) Since the king thought this was a benevolent endeavor, he **said to Haman, “The money is yours to keep, and the nation is yours to do with as you please.”**

וַיִּקְרָאוּ סֹפְרֵי הַמֶּלֶךְ בַּחֹדֶשׁ הָרִאשׁוֹן בְּשָׁלוֹשָׁה עָשָׂר יוֹם בּוֹ וַיִּכְתֹּב כָּכָל-אֲשֶׁר-צִוָּה (יב)
הַמֶּן אֶל אֲחֲשֶׁר־פָּנִי-הַמֶּלֶךְ וְאֶל-הַפָּחוֹת אֲשֶׁר | עַל-מְדִינָה וּמְדִינָה וְאֶל-שָׂרֵי עָם וְעַם
מְדִינָה וּמְדִינָה כְּכַתְּבָהּ וְעַם וְעַם כָּל־שׁוֹנֵי בְּשֵׁם הַמֶּלֶךְ אֲחֲשֶׁר־שׁ נִכְתָּב וְנִחַתָּם בְּטַבַּעַת
הַמֶּלֶךְ:

(12) The king’s scribes were summoned on that same day, the thirteenth day of the first month, and all that Haman commanded to the king’s satraps and the governors of each province and to the nobles of each nation was written—to each province according to its script and each nation according to its language. That which the king never intended was written in King Achashverosh’s name and sealed with the king’s signet ring.

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אֶל-כָּל-מְדִינֹת הַמֶּלֶךְ לְהַשְׁמִיד לַהֲרֹג וּלְאַבֵּד אֶת-כָּל-הַיְּהוּדִים מִנֶּעַר וְעַד-זָקֵן טָף וְנָשִׁים בַּיּוֹם אֶחָד בְּשִׁלּוּשָׁה עָשָׂר לַחֹדֶשׁ שְׁנִים-עָשָׂר הוּא-חֹדֶשׁ אָדָר וּשְׁלָלָם לְבוֹז: (יד) פֶּתִישָׁן הַכֶּתֶב לְהַנְתֵּן דָּת בְּכָל-מְדִינָה וּמְדִינָה גָּלוּי לְכָל-הָעַמִּים לְהִיזֹת עֲתִידִים לַיּוֹם הַזֶּה: (טו) הָרָצִים יֵצְאוּ דְחוּפִים בְּדַבַּר הַמֶּלֶךְ וְהָדָת נִתְּנָה בְּשׁוּשַׁן הַבִּירָה וְהַמֶּלֶךְ וְהַמֶּן יֵשְׁבוּ לְשִׁתּוֹת וְהָעִיר שׁוּשַׁן נִבְּוֶכָה:

וּנְשָׁלוּחַ סְפָרִים בְּיַד הָרָצִים אֶל-כָּל-מְדִינֹת הַמֶּלֶךְ לְהַשְׁמִיד לַהֲרֹג וּלְאַבֵּד אֶת-כָּל- (יג) הַיְּהוּדִים מִנֶּעַר וְעַד-זָקֵן טָף וְנָשִׁים בַּיּוֹם אֶחָד בְּשִׁלּוּשָׁה עָשָׂר לַחֹדֶשׁ שְׁנִים-עָשָׂר הוּא-חֹדֶשׁ אָדָר וּשְׁלָלָם לְבוֹז:

(13) These letters were immediately sent with couriers to all the provinces of the king so they could not be retracted: to annihilate, murder and destroy all the Jews, young and old, children and women, on one day—the thirteenth day of the twelfth month, which is the month of Adar and to plunder their possessions.

פֶּתִישָׁן הַכֶּתֶב לְהַנְתֵּן דָּת בְּכָל-מְדִינָה וּמְדִינָה גָּלוּי לְכָל-הָעַמִּים לְהִיזֹת עֲתִידִים לַיּוֹם הַזֶּה: (יד)

(14) Copies of the edict were to be proclaimed as law in every province, publicly stating to all the nations that they should annihilate some nation, without specifying which, so that they should be ready for that day and they would all assume it refers to the Jewish nation.

הָרָצִים יֵצְאוּ דְחוּפִים בְּדַבַּר הַמֶּלֶךְ וְהָדָת נִתְּנָה בְּשׁוּשַׁן הַבִּירָה וְהַמֶּלֶךְ וְהַמֶּן יֵשְׁבוּ (טו) לְשִׁתּוֹת וְהָעִיר שׁוּשַׁן נִבְּוֶכָה:

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ד (א) וּמֶרְדֵּכַי יָדַע אֶת-כָּל-אֲשֶׁר נַעֲשָׂה וַיִּקְרַע מֶרְדֵּכַי אֶת-בְּגָדָיו וַיִּלְבָּשׁ שָׁק וְאַפֵּר וַיֵּצֵא בְּתוֹךְ הָעִיר וַיִּזְעַק וְעָקָה גְדוּלָּה וּמָרָה: (ב) וַיָּבֹא עַד לִפְנֵי שַׁעַר-הַמֶּלֶךְ כִּי אֵין לָבֹא אֶל-שַׁעַר הַמֶּלֶךְ בְּלִבּוֹשׁ שָׁק: (ג) וּבְכָל-מְדִינָה וּמְדִינָה מְקוֹם אֲשֶׁר דִּבֶּר-הַמֶּלֶךְ:

(15) The couriers hurried out with the order of the king and only then the law was proclaimed in Shushan the capital so the king would hear last. Then the king, who knew nothing of the whole event, and Haman, who had completed setting his plan in motion, sat down to drink, and the city of Shushan was in turmoil because they were not sure who the edict was against.

וּמֶרְדֵּכַי יָדַע אֶת-כָּל-אֲשֶׁר נַעֲשָׂה וַיִּקְרַע מֶרְדֵּכַי אֶת-בְּגָדָיו וַיִּלְבָּשׁ שָׁק וְאַפֵּר וַיֵּצֵא (א) בְּתוֹךְ הָעִיר וַיִּזְעַק וְעָקָה גְדוּלָּה וּמָרָה:

(1) And since Mordechai miraculously knew all that had occurred, he tore his clothes and put on sackcloth and ash to publicize what Haman was doing so the king would find out. He went out into the city crying loudly and bitterly.

וַיָּבֹא עַד לִפְנֵי שַׁעַר-הַמֶּלֶךְ כִּי אֵין לָבֹא אֶל-שַׁעַר הַמֶּלֶךְ בְּלִבּוֹשׁ שָׁק: (ב)

(2) He went as close as was allowed to the king's gate, for it is improper to enter the king's gate wearing sackcloth and he wanted his presence near there to be conspicuous.

וּבְכָל-מְדִינָה וּמְדִינָה מְקוֹם אֲשֶׁר דִּבֶּר-הַמֶּלֶךְ וְדָתוֹ מֵאֵיזֶה אֲבֵל גָּדוֹל לַיהוּדִים וְצוּם וּבְפִי (ג) וּמִסֵּפֶד שָׁק וְאַפֵּר יֵצֵעַ לְרַבִּים:

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וְדָתוּ מִגֵּיעַ אֲבָל גָּדוֹל לַיהוּדִים וְצוּם וּבְכִי וּמִסְפָּד שֶׁקַּיָּא אֲפֹר יַצַּע לַרַבִּים: (ד) וְתִבּוּאָנָה נִעְרוֹת אֶסְתֵּר וְסָרִיסֶיהָ וַיִּגִּדּוּ לָהּ וְתַתְּחַלְחֵל הַמֶּלֶכָה מֵאֵד וְתִשְׁלַח בְּגָדִים לְהַלְבִּישׁ אֶת־מֶרְדֳּכָי וּלְהָסִיר שִׁקּוֹ מֵעָלָיו וְלֹא קִבֵּל: (ה) וְתִקְרָא אֶסְתֵּר לְהַתֵּךְ מִסָּרִיסֵי הַמֶּלֶךְ אֲשֶׁר הָעֶמִיד לִפְנֶיהָ וְתַצִּיָּהּ עַל־מֶרְדֳּכָי לְדַעַת מַה־זֶּה וְעַל־מַה־זֶּה: (ו) וַיֵּצֵא הַתֵּךְ אֶל־

(3) And now that Mordechai revealed Haman's intent, in every province, wherever the edict of the king and his law reached, there was great mourning among the Jews, with fasting, crying and wailing; sackcloth and ash were distributed to the multitudes.

וְתִבּוּאָנָה נִעְרוֹת אֶסְתֵּר וְסָרִיסֶיהָ וַיִּגִּדּוּ לָהּ וְתַתְּחַלְחֵל הַמֶּלֶכָה מֵאֵד וְתִשְׁלַח בְּגָדִים (ד) לְהַלְבִּישׁ אֶת־מֶרְדֳּכָי וּלְהָסִיר שִׁקּוֹ מֵעָלָיו וְלֹא קִבֵּל:

(4) Esther's maids and chamberlains came and told her about it and the queen was terrified. She sent garments with which to dress Mordechai so that he would wear them over his sackcloth and thereby remove his sackcloth from wearing it upon him openly, but he did not accept them to show that he trusted only in Heavenly salvation.

וְתִקְרָא אֶסְתֵּר לְהַתֵּךְ מִסָּרִיסֵי הַמֶּלֶךְ אֲשֶׁר הָעֶמִיד לִפְנֶיהָ וְתַצִּיָּהּ עַל־מֶרְדֳּכָי לְדַעַת (ה): מַה־זֶּה וְעַל־מַה־זֶּה:

(5) Esther summoned Hatach, one of the king's chamberlains whom he had placed in her service and whom she trusted with secrets, and she commanded him to go to Mordechai to find out the meaning of this edict and what it was about, because understanding the cause for

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מֶרְדֵּכַי אֶל־רְחוֹב הָעִיר אֲשֶׁר לִפְנֵי שַׁעַר־הַמֶּלֶךְ: (ז) וַיֵּגַד־לוֹ מֶרְדֵּכַי אֵת כָּל־אֲשֶׁר קָרָהוּ וְאֵת | פְּרִשְׁת הַכֶּסֶף אֲשֶׁר אָמַר הָמָן לְשָׂקוֹל עַל־גִּנְזֵי הַמֶּלֶךְ בִּיהוּדִים לְאַבְדָּם: (ח) וְאֵת־פִּתְשָׁן בְּתֵב־חֶדֶת אֲשֶׁר־נָתַן בְּשׁוֹשָׁן לְהַשְׁמִידם נָתַן לוֹ לְהִרְאוֹת אֶת־אֶסְתֵּר וּלְהַגִּיד לָהּ וּלְצִוּוֹת עָלֶיהָ לָבוֹא אֶל־הַמֶּלֶךְ לְהִתְחַנֵּן־לוֹ וּלְבַקֵּשׁ מִלְּפָנָיו עַל־עֲמָה: (ט) וַיָּבוֹא

the edict would help reverse it.

וַיֵּצֵא הֶתֶר אֶל־מֶרְדֵּכַי אֶל־רְחוֹב הָעִיר אֲשֶׁר לִפְנֵי שַׁעַר־הַמֶּלֶךְ: (ו)

(6) Hatach went out to Mordechai, to the city square that was in front of the king's gate.

וַיֵּגַד־לוֹ מֶרְדֵּכַי אֵת כָּל־אֲשֶׁר קָרָהוּ וְאֵת | פְּרִשְׁת הַכֶּסֶף אֲשֶׁר אָמַר הָמָן לְשָׂקוֹל עַל־ (ז) גִּנְזֵי הַמֶּלֶךְ בִּיהוּדִים לְאַבְדָּם:

(7) And Mordechai told him about all that had happened to him, that he didn't bow down to Haman and that caused him to issue an edict against the whole Jewish people, and about the sum of money that Haman had promised to pay to the king's treasuries claiming it was only for the right to destroy the Jews' belief, and that Achashverosh didn't know he was trying to kill them.

וְאֵת־פִּתְשָׁן בְּתֵב־חֶדֶת אֲשֶׁר־נָתַן בְּשׁוֹשָׁן לְהַשְׁמִידם נָתַן לוֹ לְהִרְאוֹת אֶת־אֶסְתֵּר (ח) וּלְהַגִּיד לָהּ וּלְצִוּוֹת עָלֶיהָ לָבוֹא אֶל־הַמֶּלֶךְ לְהִתְחַנֵּן־לוֹ וּלְבַקֵּשׁ מִלְּפָנָיו עַל־עֲמָה:

(8) He also gave him a copy of the revealed letter that said to wait for the 13th of Adar when the sealed letter of law that was proclaimed in Shushan calling for their annihilation would be opened, to show

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הִתְקַדַּ וַיֵּגֵד לְאַסְתֵּר אֶת דְּבָרֵי מֶרְדֵּכָי: (י) וַתֹּאמֶר אֶסְתֵּר לְהִתְקַדַּ וּתְצַוֶּהוּ אֶל־מֶרְדֵּכָי:
(יא) כָּל־עַבְדֵי הַמֶּלֶךְ וְעַם־מְדִינוֹת הַמֶּלֶךְ יָדְעִים אֲשֶׁר כָּל־אִישׁ וְאִשָּׁה אֲשֶׁר יָבוֹא־אֶל־
הַמֶּלֶךְ אֶל־הַחֲצֵר הַפְּנִימִית אֲשֶׁר לֹא־יִקְרָא אַחַת דָּתוֹ לְהָמִית לְבַד מֵאֲשֶׁר יוֹשִׁיט־לוֹ
הַמֶּלֶךְ אֶת־שִׁרְבִיט הַזָּהָב וְחָיָה וְאֲנִי לֹא נִקְרָאתִי לָבוֹא אֶל־הַמֶּלֶךְ זֶה שְׁלוֹשִׁים יוֹם:

Esther and to tell her about it, and to instruct her to go to the king to beseech him and to plead with him on behalf of her nation.

וַיָּבוֹא הִתְקַדַּ וַיֵּגֵד לְאַסְתֵּר אֶת דְּבָרֵי מֶרְדֵּכָי: (ט)

(9) Hatach went and relayed the words of Mordechai to Esther.

וַתֹּאמֶר אֶסְתֵּר לְהִתְקַדַּ וּתְצַוֶּהוּ אֶל־מֶרְדֵּכָי: (י)

(10) Esther told Hatach and instructed him to relay to Mordechai through a messenger, because she didn't want people to know she was communicating with Mordechai:

כָּל־עַבְדֵי הַמֶּלֶךְ וְעַם־מְדִינוֹת הַמֶּלֶךְ יָדְעִים אֲשֶׁר כָּל־אִישׁ וְאִשָּׁה אֲשֶׁר יָבוֹא־אֶל־ (יא)
הַמֶּלֶךְ אֶל־הַחֲצֵר הַפְּנִימִית אֲשֶׁר לֹא־יִקְרָא אַחַת דָּתוֹ לְהָמִית לְבַד מֵאֲשֶׁר יוֹשִׁיט־לוֹ הַמֶּלֶךְ
אֶת־שִׁרְבִיט הַזָּהָב וְחָיָה וְאֲנִי לֹא נִקְרָאתִי לָבוֹא אֶל־הַמֶּלֶךְ זֶה שְׁלוֹשִׁים יוֹם:

(11) “All the king’s servants and the people of the king’s provinces know that any man or woman who goes to the king and enters the inner courtyard without being summoned, his is but one verdict: execution; except for the person to whom the king extends his golden scepter-- he shall live by grace, and definitely would not be

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(יב) וַיִּגִּדּוּ לְמֶרְדֵּכָי אֶת דְּבָרֵי אֶסְתֵּר: (יג) וַיֹּאמֶר מֶרְדֵּכָי לְהָשִׁיב אֶל־אֶסְתֵּר אֶל־תְּדֹמִי בְּנִפְשָׁהּ לְהַמְלִיט בֵּית־הַמֶּלֶךְ מִכָּל־הַיְּהוּדִים: (יד) כִּי אִם־הִחְרַשׁ תַּחֲרִישִׁי בָּעֵת הַזֹּאת רוּחַ וְהִצְלָה יַעֲמֹד לַיְּהוּדִים מִמָּקוֹם אַחֵר וְאַתָּה וּבֵית־אָבִיךָ תִּאָּבְדוּ וְכִי יוֹדֵעַ אִם־לָעֵת

able to ask for anything else. However I have not been summoned to come to the king for thirty days now and he will most likely call me to him any day.”

וַיֹּאמֶר מֶרְדֵּכָי אֶת דְּבָרֵי אֶסְתֵּר: (יב)

(12) They relayed Esther's words to Mordechai.

וַיֹּאמֶר מֶרְדֵּכָי לְהָשִׁיב אֶל־אֶסְתֵּר אֶל־תְּדֹמִי בְּנִפְשָׁהּ לְהַמְלִיט בֵּית־הַמֶּלֶךְ מִכָּל־הַיְּהוּדִים: (יג)

(13) And Mordechai said to relay to Esther, “Do not think that you will escape because you are in a safe place and all the Jews will be saved by your being in the king's palace, on the contrary, the reason you are there is only to save the Jewish people.”

כִּי אִם־הִחְרַשׁ תַּחֲרִישִׁי בָּעֵת הַזֹּאת רוּחַ וְהִצְלָה יַעֲמֹד לַיְּהוּדִים מִמָּקוֹם אַחֵר וְאַתָּה וּבֵית־אָבִיךָ תִּאָּבְדוּ וְכִי יוֹדֵעַ אִם־לָעֵת כָּזֹאת הִנֵּחַ לְמַלְכוּת: (יד)

(14) “For if you will remain silent at this time and not utilize the opportunity to save your brethren, your safety will be taken away, relief and salvation will come to the Jews from another source, and you and the house of your father will be lost. And who knows if it is not for only this time slot that you reached this royal position,

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בָּזָאת הִנֵּנִי לְמַלְכוּת: (טו) וַתֹּאמֶר אֶסְתֵּר לְהָשִׁיב אֶל־מָרְדֳּכָי: (טז) לֵךְ כְּנוּס אֶת־כָּל־
הַיְּהוּדִים הַנִּמְצָאִים בְּשׁוּשַׁן וְצוּמוּ עָלַי וְאֶל־תֹּאכְלוּ וְאֶל־תִּשְׁתּוּ שְׁלֹשֶׁת יָמִים לִילָה
וַיּוֹם גַּם־אֲנִי וְנַעֲרָתִי אֲצוּם כֵּן וּבִכֵּן אָבוֹא אֶל־הַמֶּלֶךְ אֲשֶׁר לֹא־כָדַת וּכְאֲשֶׁר אֲבַדְתִּי
אֲבַדְתִּי: (יז) וַיַּעֲבֹר מָרְדֳּכָי וַיַּעַשׂ כְּכֹל אֲשֶׁר־צִוְתָהּ עָלָיו אֶסְתֵּר:

maybe by tomorrow salvation will come from elsewhere and you will be redundant.”

וַתֹּאמֶר אֶסְתֵּר לְהָשִׁיב אֶל־מָרְדֳּכָי: (טו)

(15) When **Esther** realized that the Jewish People would be saved in any case, and the only question was whether she would merit being part of their salvation, she **said to relay to Mordechai:**

לֵךְ כְּנוּס אֶת־כָּל־הַיְּהוּדִים הַנִּמְצָאִים בְּשׁוּשַׁן וְצוּמוּ עָלַי וְאֶל־תֹּאכְלוּ וְאֶל־תִּשְׁתּוּ (טז)
שְׁלֹשֶׁת יָמִים לִילָה וַיּוֹם גַּם־אֲנִי וְנַעֲרָתִי אֲצוּם כֵּן וּבִכֵּן אָבוֹא אֶל־הַמֶּלֶךְ אֲשֶׁר לֹא־כָדַת
וּכְאֲשֶׁר אֲבַדְתִּי אֲבַדְתִּי:

(16) “Go and gather all the Jews who are in Shushan and fast for my sake, that I should merit to take part in the salvation, **do not eat and do not drink for three days, night and day. My maids and I shall also fast in the same way. Then I shall go to the king, though it is unlawful, and if I perish, I alone shall perish, and the Jewish nation will survive in any case.**”

וַיַּעֲבֹר מָרְדֳּכָי וַיַּעַשׂ כְּכֹל אֲשֶׁר־צִוְתָהּ עָלָיו אֶסְתֵּר: (יז)

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ה (א) ויהי | ביום השלישי ותלבש אסתר מלכות ותעמד בחצר בית המלך הפנימית נכח בית המלך והמלך יושב על-כסא מלכותו בבית המלכות נכח פתח הבית: (ב) ויהי כראות המלך את-אסתר המלכה עמדת בחצר נשאה חן בעיניו ויושט המלך לאסתר את-שרביט הזהב אשר בידו ותקרב אסתר ותגע בראש

(17) Mordechai then passed through the Jewish streets and did all that Esther had instructed him.

ויהי | ביום השלישי ותלבש אסתר מלכות ותעמד בחצר בית המלך הפנימית נכח (א)
בית המלך והמלך יושב על-כסא מלכותו בבית המלכות נכח פתח הבית:

(1) On the third day of public fasting, Esther donned regality and stood in the inner courtyard of the palace, since that was the closest place she was allowed to go without being summoned, but stood facing the palace, hoping to catch the king's eye . The king was uncharacteristically sitting on his royal throne in the palace facing the palace entrance and saw her right away.

ויהי כראות המלך את-אסתר המלכה עמדת בחצר נשאה חן בעיניו ויושט המלך (ב)
לאסתר את-שרביט הזהב אשר בידו ותקרב אסתר ותגע בראש השרביט:

(2) When the king saw Queen Esther standing in the courtyard he was surprised, because his rule of not allowing anyone in without explicit permission was not supposed to include her, and the fact that she included herself found favor in his eyes. To accommodate her

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הַיֵּשֶׁר בְּיָמָיו: (ג) וַיֹּאמֶר לָהּ הַמֶּלֶךְ מִה־לָּךְ אֶסְתֵּר הַמַּלְכָּה וּמִה־בִּקְשָׁתְךָ עַד־חֲצֵי הַמְּלָכוּת וַיִּנָּתֶן לָךְ: (ד) וַתֹּאמֶר אֶסְתֵּר אִם־עַל־הַמֶּלֶךְ טוֹב יָבוֹא הַמֶּלֶךְ וְהַמֶּן הַיּוֹם אֶל־הַמִּשְׁתֶּה

conduct the king extended to Esther the golden scepter that was in his hand and Esther approached and touched the tip of the scepter as if she was just one of his subjects.

וַיֹּאמֶר לָהּ הַמֶּלֶךְ מִה־לָּךְ אֶסְתֵּר הַמַּלְכָּה וּמִה־בִּקְשָׁתְךָ עַד־חֲצֵי הַמְּלָכוּת וַיִּנָּתֶן לָךְ: (ג)

(3) The king understood from her behavior that she came to ask for something unusual, so he **said to her**, “**What is it, Queen Esther? What is your request? [Even if it be] half the kingdom, it will be granted you.**”

וַתֹּאמֶר אֶסְתֵּר אִם־עַל־הַמֶּלֶךְ טוֹב יָבוֹא הַמֶּלֶךְ וְהַמֶּן הַיּוֹם אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עָשִׂיתִי לוֹ: (ד)

(4) Esther said, “**If it please the King, let the King and Haman come today to the feast that I have already prepared for him**”, and since the food is already prepared, it cannot be postponed to a different day.

Esther invited Haman for several reasons. The first reason was because she wanted to show that she had nothing against him personally, wanting only to save her nation. The second was to surprise them both and elicit an immediate and impulsive response from the king. The third reason was because she knew that when a person reaches the zenith of his

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אֲשֶׁר-עָשִׂיתִי לֹא: (ה) וַיֹּאמֶר הַמֶּלֶךְ מִהֲרוּ אֶת-הַמֶּן לַעֲשׂוֹת אֶת-דְּבַר אֶסְתֵּר וַיָּבֹא
הַמֶּלֶךְ וְהַמֶּן אֶל-הַמִּשְׁתֶּה אֲשֶׁר-עָשְׂתָה אֶסְתֵּר: (ו) וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר בְּמִשְׁתֶּה
הַיַּיִן מִה-שְּׂאֵלָתָךְ וַיִּנָּתֶן לָהּ וּמִה-בִּקְשָׁתָךְ עַד-חֲצֵי הַמַּלְכוּת וְתַעֲשִׂי: (ז) וַתַּעַן אֶסְתֵּר
וַתֹּאמֶר שְׂאֵלָתִי וּבִקְשָׁתִי: (ח) אִם-מִצָּאתִי חֵן בְּעֵינֵי הַמֶּלֶךְ וְאִם-עַל-הַמֶּלֶךְ טוֹב לָתֵת

career he will naturally start his way down, and by inviting Haman to this meal she allowed him to reach his ultimate success.

וַיֹּאמֶר הַמֶּלֶךְ מִהֲרוּ אֶת-הַמֶּן לַעֲשׂוֹת אֶת-דְּבַר אֶסְתֵּר וַיָּבֹא הַמֶּלֶךְ וְהַמֶּן אֶל-הַמִּשְׁתֶּה (ה)
אֲשֶׁר-עָשְׂתָה אֶסְתֵּר:

(5) The king said, “Tell Haman not to take his time as if he was worthy of this event, but rather to hurry and fulfill Esther’s bidding as an obedient subject of the kingdom.” And the king and Haman came to the feast that Esther had prepared.

וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר בְּמִשְׁתֶּה הַיַּיִן מִה-שְּׂאֵלָתָךְ וַיִּנָּתֶן לָהּ וּמִה-בִּקְשָׁתָךְ עַד-חֲצֵי
הַמַּלְכוּת וְתַעֲשִׂי:

(6) At the wine feast, the king said to Esther, “What is your plea for yourself? It will be granted you; and if you are asking for others, what is your request? [Even if it be] half the kingdom it shall be fulfilled.”

וַתַּעַן אֶסְתֵּר וַתֹּאמֶר שְׂאֵלָתִי וּבִקְשָׁתִי: (ז)

(7) So Esther replied and said, “My plea and my request:

אִם-מִצָּאתִי חֵן בְּעֵינֵי הַמֶּלֶךְ וְאִם-עַל-הַמֶּלֶךְ טוֹב לָתֵת אֶת-שְׂאֵלָתִי וְלַעֲשׂוֹת אֶת- (ח)

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אֶת־שְׂאֵלָתִי וְלַעֲשׂוֹת אֶת־בְּקִשְׁתִּי יָבוֹא הַמֶּלֶךְ וְהָמֶן אֶל־הַמִּשְׁתֶּה אֲשֶׁר אֶעֱשֶׂה לָהֶם
וּמָחָר אֶעֱשֶׂה כְּדִבְרֵי הַמֶּלֶךְ: (ט) וַיֵּצֵא הָמֶן בַּיּוֹם הַהוּא שְׂמֵחַ וטוֹב לֵב וּכְרָאוֹת הָמֶן אֶת־
מָרְדֳּכָי בְּשַׁעַר הַמֶּלֶךְ וְלֹא־קָם וְלֹא־זָע מִפְּנֵי וַיִּמְלֹא הָמֶן עַל־מָרְדֳּכָי חֲמָה: (י) וַיִּתְאַפֵּק
הָמֶן וַיָּבוֹא אֶל־בֵּיתוֹ וַיִּשְׁלַח וַיָּבֵא אֶת־אֶהָבִיו וְאֶת־זֶרֶשׁ אִשְׁתּוֹ: (יא) וַיִּסְפֹּר לָהֶם הָמֶן

בְּקִשְׁתִּי יָבוֹא הַמֶּלֶךְ וְהָמֶן אֶל־הַמִּשְׁתֶּה אֲשֶׁר אֶעֱשֶׂה לָהֶם וּמָחָר אֶעֱשֶׂה כְּדִבְרֵי הַמֶּלֶךְ:

(8) “If I have found favor in the King’s eyes to fulfill a personal wish, and if my plea itself pleases the King to grant and fulfill my request, let the King and Haman come to the feast that I shall prepare for them, and tomorrow at that feast I shall fulfill the King’s bidding.”

וַיֵּצֵא הָמֶן בַּיּוֹם הַהוּא שְׂמֵחַ וטוֹב לֵב וּכְרָאוֹת הָמֶן אֶת־מָרְדֳּכָי בְּשַׁעַר הַמֶּלֶךְ וְלֹא־קָם (ט)
וְלֹא־זָע מִפְּנֵי וַיִּמְלֹא הָמֶן עַל־מָרְדֳּכָי חֲמָה:

(9) That day was the first day in Haman’s life that he left happy and content, since whenever he reached some level of success he always expected more, and now he was already rubbing shoulders with the king himself. But when Haman saw Mordechai at the king’s gate and [Mordechai] neither rose to bow to him, nor trembled before him and his retribution, Haman was filled with wrath against Mordechai.

וַיִּתְאַפֵּק הָמֶן וַיָּבוֹא אֶל־בֵּיתוֹ וַיִּשְׁלַח וַיָּבֵא אֶת־אֶהָבִיו וְאֶת־זֶרֶשׁ אִשְׁתּוֹ: (י)

(10) Haman restrained himself from going right back to the king and instead went to his house and sent for his friends and his wife Zeresh to consult with them.

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אֶת־כְּבוֹד עֲשָׂרוּ וְרַב בָּנָיו וְאֵת כָּל־אֲשֶׁר גָּדְלוֹ הַמֶּלֶךְ וְאֵת אֲשֶׁר נָשְׂאוֹ עַל־הַשָּׂרִים
וְעַבְדֵי הַמֶּלֶךְ: (יב) וַיֹּאמֶר הָמָן אֶף לֹא־הִבִּיֵּאתָ אֶסְתֵּר הַמַּלְכָּה עִם־הַמֶּלֶךְ אֶל־הַמִּשְׁתֶּה
אֲשֶׁר־עָשְׂתָה כִּי אִם־אוֹתִי וְגַם־לְמַחֵר אֲנִי קְרוֹא־לָהּ עִם־הַמֶּלֶךְ: (יג) וְכָל־זֶה אֵינְנוּ שׁוֹה
לִי בְּכָל־עֵת אֲשֶׁר אֲנִי רֹאֶה אֶת־מָרְדֳּכַי הַיְּהוּדִי יוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ: (יד) וַתֹּאמֶר לוֹ

וַיְסַפֵּר לָהֶם הָמָן אֶת־כְּבוֹד עֲשָׂרוּ וְרַב בָּנָיו וְאֵת כָּל־אֲשֶׁר גָּדְלוֹ הַמֶּלֶךְ וְאֵת אֲשֶׁר נָשְׂאוֹ (יא)
עַל־הַשָּׂרִים וְעַבְדֵי הַמֶּלֶךְ:

(11) Haman told them of his predicament, that although he wanted to punish Mordechai, it was below his dignity to do so since he had glorious wealth and many sons, and especially now that the king had promoted and raised him above all the king's ministers and servants.

וַיֹּאמֶר הָמָן אֶף לֹא־הִבִּיֵּאתָ אֶסְתֵּר הַמַּלְכָּה עִם־הַמֶּלֶךְ אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עָשְׂתָה כִּי (יב)
אִם־אוֹתִי וְגַם־לְמַחֵר אֲנִי קְרוֹא־לָהּ עִם־הַמֶּלֶךְ:

(12) Then Haman revealed his most recent and exciting promotion and said: "In addition, Queen Esther invited only me to the feast that she prepared for the king because she knows that she cannot achieve her goals without me, and tomorrow I am invited to her [feast] along with the king [as well]."

וְכָל־זֶה אֵינְנוּ שׁוֹה לִי בְּכָל־עֵת אֲשֶׁר אֲנִי רֹאֶה אֶת־מָרְדֳּכַי הַיְּהוּדִי יוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ: (יג)

(13) "Yet all this is worthless to me whenever I see Mordechai the Jew sitting at the king's gate, and I am at a loss how to dispose of him

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וַיֹּרֶשׁ אֶשְׁתּוֹ וְכָל-אֶהָבָיו יַעֲשׂוּ-עֵץ גָּבֹהַ חֲמִשִּׁים אַמָּה וּבִבְקָר | אָמַר לְמֶלֶךְ וַיִּתְּלוּ אֶת-
מָרְדֳּכָי עָלָיו וּבָא-עִם-הַמֶּלֶךְ אֶל-הַמִּשְׁתָּה שָׁמַח וַיֵּיטֵב הַדָּבָר לִפְנֵי הָמֶן וַיַּעַשׂ הָעֵץ:
¶ (א) בַּלֵּילָה הַהוּא נִדְּדָה שְׁנַת הַמֶּלֶךְ וַיֹּאמֶר לְהָבִיא אֶת-סֵפֶר הַזְכָּרֹנוֹת דְּבָרֵי הַיָּמִים
וַיְהִיו נִקְרָאִים לִפְנֵי הַמֶּלֶךְ: (ב) וַיִּמָּצֵא כָתוּב אֲשֶׁר הִזִּיד מָרְדֳּכָי עַל-בְּגָתָנָא וְתָרַשׁ

without lowering my dignity”.

וַתֹּאמֶר לוֹ יָרֶשׁ אֶשְׁתּוֹ וְכָל-אֶהָבָיו יַעֲשׂוּ-עֵץ גָּבֹהַ חֲמִשִּׁים אַמָּה וּבִבְקָר | אָמַר לְמֶלֶךְ (יד)
וַיִּתְּלוּ אֶת-מָרְדֳּכָי עָלָיו וּבָא-עִם-הַמֶּלֶךְ אֶל-הַמִּשְׁתָּה שָׁמַח וַיֵּיטֵב הַדָּבָר לִפְנֵי הָמֶן וַיַּעַשׂ
הָעֵץ:

(14) Then his wife Zeresh and all his friends said to him, “Make this not into a private vendetta, but rather into a public display of respect for law and order. Have gallows erected fifty cubits high, and in the morning tell the king to have Mordechai hanged on it so that everyone will see him hanging on their way to work and will internalize the lesson. Then you will be able to go in good spirits with the king to the feast.” Haman was pleased with the idea and erected the gallows.

בַּלֵּילָה הַהוּא נִדְּדָה שְׁנַת הַמֶּלֶךְ וַיֹּאמֶר לְהָבִיא אֶת-סֵפֶר הַזְכָּרֹנוֹת דְּבָרֵי הַיָּמִים וַיְהִיו (א)
נִקְרָאִים לִפְנֵי הַמֶּלֶךְ:

(1) That night, the king’s sleep was disturbed. He understood from Esther’s strange behavior that a major issue was at hand, and even when he offered to give her half the kingdom she did not speak up right away. He also understood that the request was for his own benefit, since

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שְׁנֵי סָרִיסֵי הַמֶּלֶךְ מִשְׁמָרֵי הַסֵּף אֲשֶׁר בִּקְשׁוּ לְשַׁלַּח יָד בַּמֶּלֶךְ אַחַשְׁוֵרוֹשׁ: (ג) וַיֹּאמֶר הַמֶּלֶךְ מִה-נַּעֲשֶׂה יָקָר וּגְדוּלָּה לְמֹרְדֵּכַי עַל-זֶה וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ מִשְׁרָתָיו לֹא-נַעֲשֶׂה

she stipulated that her request would be pleasing to him. **He therefore ordered that the Book of Records, the Chronicles, be brought,** perhaps he unwittingly forgot to repay someone a favor, **and they were read before the king.**

וַיִּמְצֵא כָּתוּב אֲשֶׁר הָעִיד מֹרְדֵּכַי עַל-בִּגְתָּנָא וְתֶרֶשׁ שְׁנֵי סָרִיסֵי הַמֶּלֶךְ מִשְׁמָרֵי הַסֵּף (ב)
אֲשֶׁר בִּקְשׁוּ לְשַׁלַּח יָד בַּמֶּלֶךְ אַחַשְׁוֵרוֹשׁ:

(2) As mentioned previously, the king did not pay attention at the time that Mordechai was the source of his salvation from Bigsan and Teresh, and he therefore elevated Haman instead. This time it **was found written that it was Mordechai, not Haman, who had informed on Bigtan and Teresh, two of the king's chamberlains from the threshold guards, who had planned to assassinate King Achashverosh.** At this point the king realized that he had elevated Haman by mistake.

וַיֹּאמֶר הַמֶּלֶךְ מִה-נַּעֲשֶׂה יָקָר וּגְדוּלָּה לְמֹרְדֵּכַי עַל-זֶה וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ מִשְׁרָתָיו (ג)
לֹא-נַעֲשֶׂה עִמּוֹ דָּבָר:

(3) The king asked, “What splendor and honor has been accorded to Mordechai for this specifically, besides having been honored by sitting at the entrance to the king’s palace for being Esther’s guardian?”
“Nothing was done for him,” the king’s attendants replied.

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עָמַד דָּבָר: (ד) וַיֹּאמֶר הַמֶּלֶךְ מִי בַחֲצַר וְהָמָן בָּא לַחֲצַר בֵּית-הַמֶּלֶךְ הַחֲצוּנָה לֵאמֹר
לְמַלְךְ לְתִלּוֹת אֶת-מָרְדֳּכָי עַל-הָעֵץ אֲשֶׁר-הֵכִין לוֹ: (ה) וַיֹּאמְרוּ גַּעֲרֵי הַמֶּלֶךְ אֵלָיו הִנֵּה
הָמָן עֹמֵד בַּחֲצַר וַיֹּאמֶר הַמֶּלֶךְ יָבוֹא: (ו) וַיָּבוֹא הָמָן וַיֹּאמֶר לוֹ הַמֶּלֶךְ מַה-לַּעֲשׂוֹת בְּאִישׁ
אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ וַיֹּאמֶר הָמָן בְּלִבּוֹ לֵמִי יִחַפֵּץ הַמֶּלֶךְ לַעֲשׂוֹת יָקָר יוֹתֵר מִמֶּנִּי:

וַיֹּאמֶר הַמֶּלֶךְ מִי בַחֲצַר וְהָמָן בָּא לַחֲצַר בֵּית-הַמֶּלֶךְ הַחֲצוּנָה לֵאמֹר לְמַלְךְ לְתִלּוֹת אֶת-
מָרְדֳּכָי עַל-הָעֵץ אֲשֶׁר-הֵכִין לוֹ:

(4) “Who is in the courtyard?” asked the king. And just then, precisely at the moment when the king realized that Haman had been unjustly elevated, Haman had come to the outer courtyard of the king’s chambers to tell the king to hang Mordechai on the gallows he had prepared for him.

וַיֹּאמְרוּ גַּעֲרֵי הַמֶּלֶךְ אֵלָיו הִנֵּה הָמָן עֹמֵד בַּחֲצַר וַיֹּאמֶר הַמֶּלֶךְ יָבוֹא: (ה)

(5) “Haman is standing in the courtyard,” the king’s attendants answered him. “Let him come in,” said the king.

וַיָּבוֹא הָמָן וַיֹּאמֶר לוֹ הַמֶּלֶךְ מַה-לַּעֲשׂוֹת בְּאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ וַיֹּאמֶר הָמָן
בְּלִבּוֹ לֵמִי יִחַפֵּץ הַמֶּלֶךְ לַעֲשׂוֹת יָקָר יוֹתֵר מִמֶּנִּי:

(6) Haman entered, and the king slyly said to him, “What should be done for a man whom the king wishes to honor?” knowing Haman would think the king was referring to him and would ask for more than anyone else would. Now Haman said to himself, “Who would the king wish to honor more than me?”

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(ז) וַיֹּאמֶר הָמָן אֶל-הַמֶּלֶךְ אִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ: (ח) יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לְבַשׁ-בוֹ הַמֶּלֶךְ וְסוּם אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ: (ט) וְנָתַן הַלְבוּשׁ וְהַסּוּם עַל-יַד-אִישׁ מִשְׁרֵי הַמֶּלֶךְ הַפְּרָתִימִים וְהַלְבִּישׁוּ אֶת-הָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ וְהִרְכִּיבֵהוּ עַל-הַסּוּם בְּרֹחוֹב הָעִיר וְקִרְאוּ לְפָנָיו כָּכָה יַעֲשֶׂה לָאִישׁ אֲשֶׁר

וַיֹּאמֶר הָמָן אֶל-הַמֶּלֶךְ אִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ: (ז)

(7) So Haman said to the king, “For a man whom the king wishes to honor, the very fact that the king honors him is sufficient, and all that is needed is to publicize the fact that the king honors him. Therefore”

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לְבַשׁ-בוֹ הַמֶּלֶךְ וְסוּם אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ: (ח)

(8) “let them bring a royal garment that the king has worn, and the horse upon which the king rode at his coronation when the royal crown was placed on his head.”

וְנָתַן הַלְבוּשׁ וְהַסּוּם עַל-יַד-אִישׁ מִשְׁרֵי הַמֶּלֶךְ הַפְּרָתִימִים וְהַלְבִּישׁוּ אֶת-הָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ וְהִרְכִּיבֵהוּ עַל-הַסּוּם בְּרֹחוֹב הָעִיר וְקִרְאוּ לְפָנָיו כָּכָה יַעֲשֶׂה לָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ: (ט)

(9) “And let the garment and the horse be entrusted in the hands of one of the many king’s noble ministers who will attend the ceremony, and they shall all dress the man whom the king wishes to honor and lead him on the horse through the city square, proclaiming before him, ‘So is done for the man whom the king wishes to honor!’”

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הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ: (י) וַיֹּאמֶר הַמֶּלֶךְ לְהֶמֶן מָהֵר קַח אֶת־הַלְבוּשׁ וְאֶת־הַסּוּס כְּאֲשֶׁר דִּבַּרְתָּ וַעֲשֵׂה־כֵן לְמֹרְדֵכַי הַיְּהוּדִי הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ אֶל־תִּפֹּל דָּבָר מִכָּל אֲשֶׁר דִּבַּרְתָּ: (יא) וַיִּקַּח הֶמֶן אֶת־הַלְבוּשׁ וְאֶת־הַסּוּס וַיִּלְבֹּשׁ אֶת־מְרֹדֵכַי וַיַּרְכִּיבֵהוּ בִּרְחוֹב הָעִיר וַיִּקְרָא לְפָנָיו כָּכָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ: (יב) וַיָּשָׁב מְרֹדֵכַי אֶל־שַׁעַר הַמֶּלֶךְ וְהֶמֶן נִדְחָף אֶל־בֵּיתוֹ אֲבֵל וְחַפּוּי רֹאשׁ: (יג) וַיִּסְפֹּר הֶמֶן לְזָרֵשׁ אֵשֶׁתוֹ וּלְכָל־

וַיֹּאמֶר הַמֶּלֶךְ לְהֶמֶן מָהֵר קַח אֶת־הַלְבוּשׁ וְאֶת־הַסּוּס כְּאֲשֶׁר דִּבַּרְתָּ וַעֲשֵׂה־כֵן לְמֹרְדֵכַי (י) הַיְּהוּדִי הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ אֶל־תִּפֹּל דָּבָר מִכָּל אֲשֶׁר דִּבַּרְתָּ:

(10) The king then realized how much Haman wanted to usurp the kingship, and how all the honor bestowed on him truly belonged to Mordechai. So he said to Haman, “Hurry! Take the garment and the horse just as you have said, on your own and not through a messenger, and do just so for Mordechai the Jew who sits at the king’s gate. Do not leave out a thing from all that you suggested.”

וַיִּקַּח הֶמֶן אֶת־הַלְבוּשׁ וְאֶת־הַסּוּס וַיִּלְבֹּשׁ אֶת־מְרֹדֵכַי וַיַּרְכִּיבֵהוּ בִּרְחוֹב הָעִיר וַיִּקְרָא (יא) לְפָנָיו כָּכָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ:

(11) So Haman took the garment and dressed Mordechai, and he led him through the city square and proclaimed before him: “So is done for the man whom the King wishes to honor!”

וַיָּשָׁב מְרֹדֵכַי אֶל־שַׁעַר הַמֶּלֶךְ וְהֶמֶן נִדְחָף אֶל־בֵּיתוֹ אֲבֵל וְחַפּוּי רֹאשׁ: (יב)

(12) Then Mordechai returned to his previous honor at the king’s gate while Haman hurried to his house, miserable, his face covered.

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אֶהְבֵּיו אֶת כָּל-אֲשֶׁר קָרָהוּ וַיֹּאמְרוּ לוֹ חֲכָמָיו וְזֶרֶשׁ אִשְׁתּוֹ אִם מִזֶּרַע הַיְּהוּדִים מֵרֹדֶכִי
אֲשֶׁר הִחְלוֹת לִנְפֹל לְפָנָיו לֹא-תוּכַל לוֹ כִּי-נָפֹל תִּפּוֹל לְפָנָיו: (יד) עוֹדֶם מַדְבָּרִים עִמּוֹ
וְסָרִיסֵי הַמֶּלֶךְ הִגִּיעוּ וַיִּבְהֻלוּ לְהָבִיא אֶת-הָמֶן אֶל-הַמִּשְׁתָּה אֲשֶׁר-עָשְׂתָה אֶסְתֵּר:

וַיְסַפֵּר הָמֶן לְזֶרֶשׁ אִשְׁתּוֹ וּלְכָל-אֶהְבָּיו אֶת כָּל-אֲשֶׁר קָרָהוּ וַיֹּאמְרוּ לוֹ חֲכָמָיו וְזֶרֶשׁ (יג)
אִשְׁתּוֹ אִם מִזֶּרַע הַיְּהוּדִים מֵרֹדֶכִי אֲשֶׁר הִחְלוֹת לִנְפֹל לְפָנָיו לֹא-תוּכַל לוֹ כִּי-נָפֹל תִּפּוֹל
לְפָנָיו:

(13) Haman was afraid tell his wife and friends that the king was turning against him, so he **told his wife Zeresh and all his friends about all that had happened to him**, how Mordechai was now fully reimbursed and out of the way. **And his wise men and his wife Zeresh told him, “If this Mordechai, before whom you have begun to fall, is of Jewish descent, you will not prevail over him, therefore you should definitely fall before him** and hope the honor you accord him will cause him to stop supplicating for salvation and then you might be able to overcome him.”

עוֹדֶם מַדְבָּרִים עִמּוֹ וְסָרִיסֵי הַמֶּלֶךְ הִגִּיעוּ וַיִּבְהֻלוּ לְהָבִיא אֶת-הָמֶן אֶל-הַמִּשְׁתָּה אֲשֶׁר- (יד)
עָשְׂתָה אֶסְתֵּר:

(14) While they were still talking with him, the chamberlains of the king arrived and thus overheard that Haman wants to hang Mordechai, and they then fulfilled their mission and **rushed to bring Haman to the feast that Esther had prepared**. This was another crucial link in the delicate chain of events that brought about the ultimate salvation,

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ז (א) וַיָּבֹא הַמֶּלֶךְ וְהָמָן לִשְׁתּוֹת עִם-אֶסְתֵּר הַמַּלְכָּה: (ב) וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר גַּם בַּיּוֹם הַשֵּׁנִי בְּמִשְׁתֵּה הַיַּיִן מַה-שְּׂאֵלָתְךָ אֶסְתֵּר הַמַּלְכָּה וְתִנָּתֵן לָךְ וּמַה-בִּקְשָׁתְךָ עַד-חֲצֵי הַמַּלְכוּת וְתַעֲשֶׂ: (ג) וְתַעַן אֶסְתֵּר הַמַּלְכָּה וַתֹּאמֶר אִם-מָצָאתִי חֵן בְּעֵינֶיךָ הַמֶּלֶךְ וְאִם-עַל-הַמֶּלֶךְ טוֹב תִּנָּתֵן-לִי נַפְשִׁי בְּשִׂאֵלָתִי וְעַמִּי בְּבִקְשָׁתִי: (ד) כִּי נִמְכְּרָנוּ

because it was only because of this split minute timing that Harvona could later tell the king about Haman's plans to hang Mordechai.

וַיָּבֹא הַמֶּלֶךְ וְהָמָן לִשְׁתּוֹת עִם-אֶסְתֵּר הַמַּלְכָּה: (א)

(1) The king and Haman came to drink with Queen Esther.

וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר גַּם בַּיּוֹם הַשֵּׁנִי בְּמִשְׁתֵּה הַיַּיִן מַה-שְּׂאֵלָתְךָ אֶסְתֵּר הַמַּלְכָּה וְתִנָּתֵן לָךְ וּמַה-בִּקְשָׁתְךָ עַד-חֲצֵי הַמַּלְכוּת וְתַעֲשֶׂ:

(2) On the second day during the wine feast the king again said to Esther, "What is your plea, Queen Esther? It will be granted you."

By preceding her title to her name he emphasized that as a queen she could afford to make significant requests for herself. And if your request is for others, what is your request? [Even if it be] half the kingdom it will be fulfilled."

וְתַעַן אֶסְתֵּר הַמַּלְכָּה וַתֹּאמֶר אִם-מָצָאתִי חֵן בְּעֵינֶיךָ הַמֶּלֶךְ וְאִם-עַל-הַמֶּלֶךְ טוֹב תִּנָּתֵן-לִי נַפְשִׁי בְּשִׂאֵלָתִי וְעַמִּי בְּבִקְשָׁתִי:

(3) Queen Esther replied and said: "If I have found favor in your eyes, O King, I have a personal favor to ask, and if it please the King to fulfill my request for others, let my life be granted me by my plea,

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אֲנִי וְעַמִּי לְהַשְׁמִיד לְהַרְגוֹ וּלְאַבֵּד וְאֵלֹהֵי לְעֲבָדִים וְלִשְׁפָחוֹת נִמְכַּרְנוּ הַחֲרֻשְׁתִּי כִּי אֵין
הָצָר שָׁנָה בְּנֶזֶק הַמֶּלֶךְ: (ה) וַיֹּאמֶר הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ וַיֹּאמֶר לְאַסְתֵּר הַמַּלְכָּה מִי הוּא
זֶה וְאֵי־זֶה הוּא אֲשֶׁר־מָלְאוּ לְבֹו לַעֲשׂוֹת כֵּן: (ו) וַתֹּאמֶר אֶסְתֵּר אִישׁ צָר וְאוֹיֵב הָמָן

and for others my request is neither riches nor glory, only the life of my people.”

כִּי נִמְכַּרְנוּ אֲנִי וְעַמִּי לְהַשְׁמִיד לְהַרְגוֹ וּלְאַבֵּד וְאֵלֹהֵי לְעֲבָדִים וְלִשְׁפָחוֹת נִמְכַּרְנוּ הַחֲרֻשְׁתִּי (ד)
כִּי אֵין הָצָר שָׁנָה בְּנֶזֶק הַמֶּלֶךְ:

(4) Then Esther began refuting Haman's arguments. **“For my people are a distinguished nation and important to the kingdom, and although Haman's intention was particularly to kill me, my whole nation and I have all been sold to be annihilated, killed and destroyed.”** Here Esther revealed to Achashverosh that Haman's decree was not just to cause the Jews to abandon their religion, but to annihilate them completely. **“Had we been merely sold as slaves and maidservants and not been threatened with extinction, I would have kept silent. But indeed the persecutor's life is not worth the loss he intends to cause the King by losing such important and loyal subjects.”**

וַיֹּאמֶר הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ וַיֹּאמֶר לְאַסְתֵּר הַמַּלְכָּה מִי הוּא זֶה וְאֵי־זֶה הוּא אֲשֶׁר־מָלְאוּ (ה)
לְבֹו לַעֲשׂוֹת כֵּן:

(5) And King Achashverosh spoke to all assembled, and when no one answered he said specifically to Queen Esther, **“Who is this, and what is his intention, that he has the audacity to do such a thing?”**

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הָרַע הַזֶּה וְהָמָן נִבְעֵת מִלִּפְנֵי הַמֶּלֶךְ וְהַמְּלָכָה: (ז) וְהַמֶּלֶךְ קָם בְּחֶמְתּוֹ מִמִּשְׁתֵּה הַיַּיִן
אֶל־גִּנַּת הַבַּיִת וְהָמָן עָמַד לְבַקֵּשׁ עַל־נַפְשׁוֹ מֵאַסְתֵּר הַמְּלָכָה כִּי רָאָה כִּי־כָלְתָהּ אֵלָיו
הָרָעָה מֵאַתַּת הַמֶּלֶךְ: (ח) וְהַמֶּלֶךְ שָׁב מִגִּנַּת הַבַּיִת אֶל־בֵּית | מִשְׁתֵּה הַיַּיִן וְהָמָן נָפַל עַל־

וּתְאֹמַר אֶסְתֵּר אִישׁ צָר וְאוֹיֵב הָמָן הָרַע הַזֶּה וְהָמָן נִבְעֵת מִלִּפְנֵי הַמֶּלֶךְ וְהַמְּלָכָה: (ו)

(6) Esther answered both questions with one answer: **“There is only one man who is a persecutor of our people in action, and an enemy in intent: this evil Haman!”** Esther replied. And Haman shuddered with fear because he could do nothing as long as he was **in the presence of both the king and the queen**. If he had been with the king alone he could have denied the whole charge, and if he was with the queen alone he could have claimed he didn’t know she was Jewish. With both there he could not deny her charge completely, nor could he claim that the queen being Jewish would be reason to cancel the edict.

וְהַמֶּלֶךְ קָם בְּחֶמְתּוֹ מִמִּשְׁתֵּה הַיַּיִן אֶל־גִּנַּת הַבַּיִת וְהָמָן עָמַד לְבַקֵּשׁ עַל־נַפְשׁוֹ מֵאַסְתֵּר (ז)
הַמְּלָכָה כִּי רָאָה כִּי־כָלְתָהּ אֵלָיו הָרָעָה מֵאַתַּת הַמֶּלֶךְ:

(7) The king arose in wrath from the wine feast [and went] to the palace garden, and Haman stood up to beg Queen Esther for his life, realizing that the king’s hostility towards him was irrevocable. He therefore turned to Esther to convince her that he didn’t know she was Jewish and would henceforth be benevolent to the Jews.

וְהַמֶּלֶךְ שָׁב מִגִּנַּת הַבַּיִת אֶל־בֵּית | מִשְׁתֵּה הַיַּיִן וְהָמָן נָפַל עַל־הַמָּטָה אֲשֶׁר אֶסְתֵּר (ח)

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הַמֶּטָה אֲשֶׁר אֶסְתֵּר עָלֶיהָ וַיֹּאמֶר הַמֶּלֶךְ הֲגַם לִכְבוֹשׁ אֶת־הַמְּלָכָה עִמִּי בְּבֵית הַדָּבָר
יֵצֵא מִפִּי הַמֶּלֶךְ וּפָנִי הָמֵן חָפוּ: (ט) וַיֹּאמֶר חֲרִבּוֹנָה אֶחָד מִן־הַסָּרִיסִים לְפָנֵי הַמֶּלֶךְ
גַּם הִנֵּה־הָעֵץ אֲשֶׁר־עָשָׂה הָמָן לְמָרְדֳּכָי אֲשֶׁר דִּבֶּר־טוֹב עַל־הַמֶּלֶךְ עֹמֵד בְּבֵית הָמָן
גָּבֹהַ חֲמִשִּׁים אַמָּה וַיֹּאמֶר הַמֶּלֶךְ תִּלְהוּ עָלָיו: (י) וַיִּתְּלוּ אֶת־הָמָן עַל־הָעֵץ אֲשֶׁר־הָכִין

עָלֶיהָ וַיֹּאמֶר הַמֶּלֶךְ הֲגַם לִכְבוֹשׁ אֶת־הַמְּלָכָה עִמִּי בְּבֵית הַדָּבָר יֵצֵא מִפִּי הַמֶּלֶךְ וּפָנִי הָמָן
חָפוּ:

(8) But the king was anxious Haman would try to kill Esther, so he quickly returned from the palace garden to the wine-feast chamber, and indeed saw Haman had fallen upon the divan upon which Esther was reclining, as if he was trying to kill her. The king said, “Even if the queen had been included in your plan to have a death verdict decreed on her whole nation, it would not be executed while I am in the palace!” As soon as these words left the king’s mouth the face of Haman was covered, as was customarily done to people who upset the king in order to alleviate the king’s anger.

וַיֹּאמֶר חֲרִבּוֹנָה אֶחָד מִן־הַסָּרִיסִים לְפָנֵי הַמֶּלֶךְ גַּם הִנֵּה־הָעֵץ אֲשֶׁר־עָשָׂה הָמָן לְמָרְדֳּכָי (ט)
אֲשֶׁר דִּבֶּר־טוֹב עַל־הַמֶּלֶךְ עֹמֵד בְּבֵית הָמָן גָּבֹהַ חֲמִשִּׁים אַמָּה וַיֹּאמֶר הַמֶּלֶךְ תִּלְהוּ עָלָיו:

(9) Then Charvonah, one of the chamberlains that attended the king, said, “An additional proof of Haman’s disloyalty to the king is the gallows that Haman erected for Mordechai, who spoke for the King’s good, standing at Haman’s house, fifty cubits high”, which proves Haman was part of the plot against the king and wanted to

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לְמֹרְדֵּכַי וְחֵמֶת הַמֶּלֶךְ שְׂכָכָה:

ח (א) בַּיּוֹם הַהוּא נָתַן הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ לְאַסְתֵּר הַמֶּלֶכָה אֶת־בֵּית הָמָן צִרַר הַיְּהוּדִים וּמֹרְדֵּכַי בָּא לִפְנֵי הַמֶּלֶךְ כִּי־הִגִּידָה אֶסְתֵּר מַה הוּא־לָהּ: (ב) וַיֹּסֶר הַמֶּלֶךְ אֶת־טֹבַעְתּוֹ

publicize Mordechai's execution. **“Hang him upon it!” said the king**, to publicize Haman's treachery and punishment. The fact that Charvonah knew about Haman's plans for the gallows was only because he was one of the chamberlains who were sent to bring Haman and overheard him telling his wife and advisors about his plans. This split second timing is but one of many that created the intricate tapestry carefully woven to achieve the salvation.

וַיִּתְּלוּ אֶת־הָמָן עַל־הָעֵץ אֲשֶׁר־הֵכִין לְמֹרְדֵּכַי וְחֵמֶת הַמֶּלֶךְ שְׂכָכָה: (י)

(10) And they hanged Haman on the gallows that he had prepared for Mordechai and the king's wrath abated.

בַּיּוֹם הַהוּא נָתַן הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ לְאַסְתֵּר הַמֶּלֶכָה אֶת־בֵּית הָמָן צִרַר הַיְּהוּדִים וּמֹרְדֵּכַי (א) בָּא לִפְנֵי הַמֶּלֶךְ כִּי־הִגִּידָה אֶסְתֵּר מַה הוּא־לָהּ:

(1) Rather than confiscate Haman's property as was custom to do to a traitor to the king, on that day King Achashverosh gave Queen Esther the estate of Haman, persecutor of the Jews, in order to publicize Haman's treachery was aimed primarily at the queen, not at the king. **And Mordechai** who was Esther's patron was given special admission and he **came before the king** whenever he wanted, **for Esther revealed**

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אֲשֶׁר הָעֲבִיר מִהֶמָּן וַיִּתְּנָהּ לְמֹרְדֵכָי וַתִּשֶׂם אֶסְתֵּר אֶת־מֹרְדֵכָי עַל־בֵּית הָמָן: (ג) וַתּוֹסֶף
אֶסְתֵּר וַתְּדַבֵּר לְפָנָי הַמֶּלֶךְ וַתִּפֹּל לְפָנָי רַגְלָיו וַתִּתְחַנֵּן־לוֹ לְהָעֲבִיר אֶת־רֵעַת הָמָן
הָאֲגָגִי וְאֵת מַחְשַׁבְתּוֹ אֲשֶׁר חָשַׁב עַל־הַיְּהוּדִים: (ד) וַיּוֹשֶׁט הַמֶּלֶךְ לְאַסְתֵּר אֶת שֵׁרְבֹט
הַזָּהָב וַתִּקָּם אֶסְתֵּר וַתַּעֲמֵד לְפָנָי הַמֶּלֶךְ: (ה) וַתֹּאמֶר אִם־עַל־הַמֶּלֶךְ טוֹב וְאִם־מִצָּאֵתִי

how he was related to her.

וַיִּסֶר הַמֶּלֶךְ אֶת־טַבַּעְתּוֹ אֲשֶׁר הָעֲבִיר מִהֶמָּן וַיִּתְּנָהּ לְמֹרְדֵכָי וַתִּשֶׂם אֶסְתֵּר אֶת־מֹרְדֵכָי (ב)
עַל־בֵּית הָמָן:

(2) And the king removed his signet ring which he had taken from Haman and gave it to Mordechai, and Esther put Mordechai in charge of Haman's estate.

וַתּוֹסֶף אֶסְתֵּר וַתְּדַבֵּר לְפָנָי הַמֶּלֶךְ וַתִּפֹּל לְפָנָי רַגְלָיו וַתִּתְחַנֵּן־לוֹ לְהָעֲבִיר אֶת־
רֵעַת הָמָן הָאֲגָגִי וְאֵת מַחְשַׁבְתּוֹ אֲשֶׁר חָשַׁב עַל־הַיְּהוּדִים:

(3) Then Esther again spoke before the king because she feared he may only give them presents and not cancel the decree, and she fell before his feet and cried and begged him to nullify the evil decree of Haman the Agagite and his plot that he had plotted against the Jews

וַיּוֹשֶׁט הַמֶּלֶךְ לְאַסְתֵּר אֶת שֵׁרְבֹט הַזָּהָב וַתִּקָּם אֶסְתֵּר וַתַּעֲמֵד לְפָנָי הַמֶּלֶךְ: (ד)

(4) The king extended the golden scepter to Esther to indicate she should stand up, and Esther rose and stood before the king.

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חֲזַן לִפְנֵי וְכָשֶׁר הַדָּבָר לִפְנֵי הַמֶּלֶךְ וְטוֹבָה אֲנִי בְּעֵינָיו יִכְתֹּב לְהַשִּׁיב אֶת־הַסְּפָרִים מִחֲשֻׁבַּת
הַמֶּן בֶּן־הַמֶּדְתָּא הָאֲגָגִי אֲשֶׁר כָּתַב לְאַבְדֹּת אֶת־הַיְּהוּדִים אֲשֶׁר בְּכָל־מְדִינֹת הַמֶּלֶךְ: (ו) כִּי
אֵיכָכָה אוֹכֵל וְרֹאֲתִי בְּרָעָה אֲשֶׁר־יִמָּצֵא אֶת־עַמִּי וְאֵיכָכָה אוֹכֵל וְרֹאֲתִי בְּאַבְדֹּן

וְתֹאמַר אִם־עַל־הַמֶּלֶךְ טוֹב וְאִם־מִצָּאֲתִי חֵן לִפְנֵי וְכָשֶׁר הַדָּבָר לִפְנֵי הַמֶּלֶךְ וְטוֹבָה (ה)
אֲנִי בְּעֵינָיו יִכְתֹּב לְהַשִּׁיב אֶת־הַסְּפָרִים מִחֲשֻׁבַּת הַמֶּן בֶּן־הַמֶּדְתָּא הָאֲגָגִי אֲשֶׁר כָּתַב לְאַבְדֹּת
אֶת־הַיְּהוּדִים אֲשֶׁר בְּכָל־מְדִינֹת הַמֶּלֶךְ:

(5) She then mentioned four reasons he should immediately cancel the edict, and said, “If it please the King to fulfill my request because it is beneficial for the kingdom, and even if not, perhaps I have found favor before him and you will do it as a personal favor, and if not, perhaps the idea will be accepted because it is proper to the King to show how benevolent he is, and if all that is not enough, perhaps I am pleasing in his eyes and the king doesn’t want me to die of anguish. If any of these reasons is sufficient, let [an order] be issued ordering the withdrawal of the sealed letters containing the evil decree. Although a royal edict cannot be revoked, this was not really a royal edict but merely the plot of Haman, son of Hamdata, the Agagite, in which he secretly ordered the destruction of the Jews throughout the King’s provinces.”

כִּי אֵיכָכָה אוֹכֵל וְרֹאֲתִי בְּרָעָה אֲשֶׁר־יִמָּצֵא אֶת־עַמִּי וְאֵיכָכָה אוֹכֵל וְרֹאֲתִי בְּאַבְדֹּן (ו)
מִוִּלְדָּתִי:

(6) “For if you merely send a different edict, the people who already

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מִוֹלָדָתִי: (ז) וַיֹּאמֶר הַמֶּלֶךְ אַחַשְׁוֵרֶשׁ לְאַסְתֵּר הַמַּלְכָּה וּלְמֹרְדֵּכַי הַיְּהוּדִי הַזֶּה בֵּית־הָמֶן
נָתַתִּי לְאַסְתֵּר וְאֶתֹתָּהּ תָּלוּ עַל־הָעֵץ עַל אֲשֶׁר־שָׁלַח יָדוֹ בַּיְּהוּדִים: (ח) וְאַתֶּם כָּתְבוּ עַל־
הַיְּהוּדִים כְּטוֹב בְּעֵינֵיכֶם בְּשֵׁם הַמֶּלֶךְ וְחַתְמוּ בְּטַבַּעַת הַמֶּלֶךְ כִּי־כָתָב אֲשֶׁר־נִכְתָּב

guessed what is in the sealed edict will heed the sealed edict and not
the new one, and how can I behold the calamity that will befall my
people? And how can I behold the destruction of my race?"

וַיֹּאמֶר הַמֶּלֶךְ אַחַשְׁוֵרֶשׁ לְאַסְתֵּר הַמַּלְכָּה וּלְמֹרְדֵּכַי הַיְּהוּדִי הַזֶּה בֵּית־הָמֶן נָתַתִּי לְאַסְתֵּר (ז)
וְאֶתֹתָּהּ תָּלוּ עַל־הָעֵץ עַל אֲשֶׁר־שָׁלַח יָדוֹ בַּיְּהוּדִים:

(7) King Achashverosh said to Queen Esther and Mordechai
the Jew, "Behold, your fear is unbiased, since I have already given
Haman's estate to Esther, and he himself was hanged on the gallows
for raising his hand against the Jews, so they will not be hasty in
persecuting Jews."

וְאַתֶּם כָּתְבוּ עַל־הַיְּהוּדִים כְּטוֹב בְּעֵינֵיכֶם בְּשֵׁם הַמֶּלֶךְ וְחַתְמוּ בְּטַבַּעַת הַמֶּלֶךְ כִּי־כָתָב (ח)
אֲשֶׁר־נִכְתָּב בְּשֵׁם־הַמֶּלֶךְ וְנִחְתּוּם בְּטַבַּעַת הַמֶּלֶךְ אֵין לְהָשִׁיב:

(8) "You can issue two new decrees concerning the Jews as you
please, one open and one sealed, in the King's name and sealed
with the King's signet ring. However, an edict such as the first ones
written in the King's name and sealed with the King's signet ring
cannot be withdrawn. I suggest you send one open edict to the Jews
to be prepared to take revenge on that day, and a second sealed edict

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בְּשֵׁם־הַמֶּלֶךְ וְנִחְתּוּם בְּטַבְעֵת הַמֶּלֶךְ אֵין לְהֵשִׁיב: (ט) וַיִּקְרְאוּ סִפְרֵי־הַמֶּלֶךְ בַּעֲת־הַהִיא בַּחֹדֶשׁ הַשְּׁלִישִׁי הוּא־חֹדֶשׁ סִיוָן בְּשָׁלוּשָׁה וְעֶשְׂרִים בּוֹ וַיִּכְתֹּב כָּכָל־אֲשֶׁר־צִוָּה מָרְדֳּכָי אֶל־הַיְּהוּדִים וְאֶל הָאֲחַשְׁדָּרְפָּנִים־וְהַפָּחוֹת וְשָׂרֵי הַמְּדִינֹת אֲשֶׁר | מֵהֶדּוּ וְעַד־כּוּשׁ שִׁבְעַ וְעֶשְׂרִים וּמֵאָה מְדִינָה מְדִינָה וּמְדִינָה כְּכַתְּבָהּ וְעַם וְעַם כָּל־שָׁנָו וְאֶל־הַיְּהוּדִים כְּכַתְּבָם וְכָל־שָׁנָם: (י) וַיִּכְתֹּב בְּשֵׁם הַמֶּלֶךְ אֲחֶשְׁתִּירֶשׁ וַיַּחֲתֵם בְּטַבְעֵת הַמֶּלֶךְ וַיִּשְׁלַח

contradicting the first sealed one. That way when the sealed edicts are opened, everyone will choose to publicize only the one that follows the explicit and open decree that allows the Jews to take revenge, and will ignore the first edict lest they arouse my wrath like Haman did.”

וַיִּקְרְאוּ סִפְרֵי־הַמֶּלֶךְ בַּעֲת־הַהִיא בַּחֹדֶשׁ הַשְּׁלִישִׁי הוּא־חֹדֶשׁ סִיוָן בְּשָׁלוּשָׁה וְעֶשְׂרִים (ט) בּוֹ וַיִּכְתֹּב כָּכָל־אֲשֶׁר־צִוָּה מָרְדֳּכָי אֶל־הַיְּהוּדִים וְאֶל הָאֲחַשְׁדָּרְפָּנִים־וְהַפָּחוֹת וְשָׂרֵי הַמְּדִינֹת אֲשֶׁר | מֵהֶדּוּ וְעַד־כּוּשׁ שִׁבְעַ וְעֶשְׂרִים וּמֵאָה מְדִינָה מְדִינָה וּמְדִינָה כְּכַתְּבָהּ וְעַם וְעַם כָּל־שָׁנָו וְאֶל־הַיְּהוּדִים כְּכַתְּבָם וְכָל־שָׁנָם:

(9) The king's scribes were summoned in the third month, which is the month of Sivan, on the twenty-third day. Mordechai waited until the original messengers returned, and only then an edict was written according to all that Mordechai instructed the Jews, the satraps, the governors, and the nobles of the provinces from Hodu to Cush, one hundred and twenty-seven provinces to each province according to its script and to each nation according to its language, and to the Jews who never received the first edict received only the

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סְפָרַיִם בְּיַד הָרָצִים בְּסוּסִים רָכְבִּי הָרָכָשׁ הָאֲחַשְׁתָּרְזִים בְּנֵי הָרַמְכִּים: (יא) אֲשֶׁר נָתַן
הַמֶּלֶךְ לַיהוּדִים | אֲשֶׁר בְּכָל-עִיר-וָעִיר לְהַקְהִיל וְלַעֲמֹד עַל-נַפְשָׁם לְהַשְׁמִיד וּלְהָרֹג
וּלְאַבֵּד אֶת-כָּל-חַיִּיל עַם וּמְדִינָה הַצָּרִים אֹתָם טָף וְנָשִׁים וְשָׁלָלָם לָבוֹז: (יב) בְּיוֹם אֶחָד

second edict according to their script and language.

וַיִּכְתֹּב בְּשֵׁם הַמֶּלֶךְ אַחַשְׁוֵרֹשׁ וַיַּחֲתֶם בְּטַבַּעַת הַמֶּלֶךְ וַיִּשְׁלַח סְפָרַיִם בְּיַד הָרָצִים (י)
בְּסוּסִים רָכְבִּי הָרָכָשׁ הָאֲחַשְׁתָּרְזִים בְּנֵי הָרַמְכִּים:

(10) He wrote it in King Achashverosh's name and sealed it with the king's signet ring. He sent the letters by the same couriers to verify that the new message was no less valid than the first. Unlike Haman who sent them by foot, Mordechai sent them **on horseback** so they would get there quickly, **riding mules bred of mares from the king's stables**. Since he wanted to send the same messengers immediately he could not send them by foot because they would need to rest for a few weeks first.

אֲשֶׁר נָתַן הַמֶּלֶךְ לַיהוּדִים | אֲשֶׁר בְּכָל-עִיר-וָעִיר לְהַקְהִיל וְלַעֲמֹד עַל-נַפְשָׁם לְהַשְׁמִיד (יא)
וּלְהָרֹג וּלְאַבֵּד אֶת-כָּל-חַיִּיל עַם וּמְדִינָה הַצָּרִים אֹתָם טָף וְנָשִׁים וְשָׁלָלָם לָבוֹז:

(11) The edict Mordechai sent stated that the king had allowed the Jews of every city to gather and stand up for their lives; to annihilate, kill and destroy every army of any nation or province that might attack them, their children or their wives, and to plunder their possessions,

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בְּכָל־מְדִינֹת הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ בְּשָׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ שְׁנִים־עָשָׂר הוּא־חֹדֶשׁ אָדָר:
(יג) פֶּתֶשְׁגָן הַכֶּתֶב לְהַנְתִּין דָּת בְּכָל־מְדִינָה וּמְדִינָה גָלוּי לְכָל־הָעַמִּים וְלַהֲיוֹת הַיְּהוּדִים
עֲתִידִים לַיּוֹם הַזֶּה לְהִנָּקֵם מֵאֹיְבֵיהֶם: (יד) הָרָצִים רָכְבִי הָרֹכֶשׁ הָאֲחַשְׁתָּרְזִים יֵצְאוּ
מִבְּהֶלִים וּדְחוּפִים בְּדָבָר הַמֶּלֶךְ וְהָדָת נִתְּנָה בְּשׁוֹשַׁן הַבִּירָה: (טו) וּמֶרְדֳּכָי יָצָא | מִלִּפְנֵי

בַּיּוֹם אֶחָד בְּכָל־מְדִינֹת הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ בְּשָׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ שְׁנִים־עָשָׂר הוּא־ (יב)
חֹדֶשׁ אָדָר:

(12) on one day in all the provinces of King Achashverosh, on the
thirteenth of the twelfth month, which is the month of Adar.

פֶּתֶשְׁגָן הַכֶּתֶב לְהַנְתִּין דָּת בְּכָל־מְדִינָה וּמְדִינָה גָלוּי לְכָל־הָעַמִּים וְלַהֲיוֹת הַיְּהוּדִים (יג)
עֲתִידִים לַיּוֹם הַזֶּה לְהִנָּקֵם מֵאֹיְבֵיהֶם:

(13) Copies of this open edict were proclaimed as law in every
province, clearly to all the nations, so that the Jews would be ready
for that day to take revenge upon their enemies.

הָרָצִים רָכְבִי הָרֹכֶשׁ הָאֲחַשְׁתָּרְזִים יֵצְאוּ מִבְּהֶלִים וּדְחוּפִים בְּדָבָר הַמֶּלֶךְ וְהָדָת נִתְּנָה (יד)
בְּשׁוֹשַׁן הַבִּירָה:

(14) The couriers, riding mules from the king's stables, left urgently
and hurriedly with the king's edict, and only after they left the law
was proclaimed in Shushan the capital so the ministers in Shushan
would not try to cancel the new edict.

וּמֶרְדֳּכָי יָצָא | מִלִּפְנֵי הַמֶּלֶךְ בִּלְבוּשׁ מַלְכוּת תְּכֵלֶת וְחוּר וְעֵטְרֵת זָהָב גְּדוּלָּה וְתִכְרִיף: (טו)

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הַמֶּלֶךְ בְּלָבוּשׁ מַלְכוּת תְּכָלֶת וְחוּר וְעֹמֶרֶת זָהָב גְּדוּלָּה וְתַכְרִיף בּוּץ וְאַרְגָּמָן וְהָעִיר שׁוֹשֵׁן צִהְלָה וְשִׁמְחָה: (טז) לַיהוּדִים הָיְתָה אוֹרָה וְשִׁמְחָה וְשׁוֹשֵׁן וִיקָר: (יז) וּבְכָל־מְדִינָה וּמְדִינָה וּבְכָל־עִיר וָעִיר מְקוֹם אֲשֶׁר דְּבַר־הַמֶּלֶךְ וּדְתוֹ מָצִיעַ שִׁמְחָה וְשׁוֹשֵׁן לַיהוּדִים מִשְׁתָּה יוֹם טוֹב וְרַבִּים מֵעַמִּי הָאָרֶץ מְתִיחָדִים כִּי־נִפְלַ פְּחַד־הַיְּהוּדִים עֲלֵיהֶם:

בוּץ וְאַרְגָּמָן וְהָעִיר שׁוֹשֵׁן צִהְלָה וְשִׁמְחָה:

(15) And Mordechai left the king's presence wearing a royal garment of blue and white, a large golden crown, and a shawl of fine linen and purple wool. And all the populace, including the gentiles of the city of Shushan celebrated and rejoiced.

לַיהוּדִים הָיְתָה אוֹרָה וְשִׁמְחָה וְשׁוֹשֵׁן וִיקָר: (טז)

(16) and especially for the Jews there was light and happiness, joy and prestige.

וּבְכָל־מְדִינָה וּמְדִינָה וּבְכָל־עִיר וָעִיר מְקוֹם אֲשֶׁר דְּבַר־הַמֶּלֶךְ וּדְתוֹ מָצִיעַ שִׁמְחָה וְשׁוֹשֵׁן (יז) לַיהוּדִים מִשְׁתָּה יוֹם טוֹב וְרַבִּים מֵעַמִּי הָאָרֶץ מְתִיחָדִים כִּי־נִפְלַ פְּחַד־הַיְּהוּדִים עֲלֵיהֶם:

(17) And in every province and city to which the king's open edict and law reached, there was happiness and joy for the Jews, a celebration and a holiday. Many of the gentiles converted to Judaism, for fear of the Jews had fallen upon them.

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ט (א) ובשנים עשר חדש הוא-חדש אדר בשלושה עשר יום בו אשר הגיע דבר-המלך ודתו להעשות ביום אשר שברו איבי היהודים לשלום בהם ונהפוך הוא אשר ישלטו היהודים המה בשנאיהם: (ב) נקהלו היהודים בעריהם בכל-מדינות המלך אחשוורוש לשלח יד במבקשי רעתם ואיש לא-עמד לפניהם כי-נפל פחדם על-כל-העמים: (ג) וכל-שרי המדינות והאחשדרפנים והפחות ועשי המלאכה אשר

ובשנים עשר חדש הוא-חדש אדר בשלושה עשר יום בו אשר הגיע דבר-המלך: (א) ודתו להעשות ביום אשר שברו איבי היהודים לשלום בהם ונהפוך הוא אשר ישלטו היהודים המה בשנאיהם:

(1) On the thirteenth day of the twelfth month, which is the month of Adar, when the time for the carrying out of the king's edict and law had arrived, on the day the enemies of the Jews had thought they would dominate them and their future looked doomed, everything was overturned, just as Achashverosh predicted: the Jews dominated their enemies and no one paid attention to the first edict.

נקהלו היהודים בעריהם בכל-מדינות המלך אחשוורוש לשלח יד במבקשי רעתם (ב) ואיש לא-עמד לפניהם כי-נפל פחדם על-כל-העמים:

(2) The Jews gathered in their cities throughout the provinces of King Achashverosh to attack those who sought to harm them. No man stood in their way, for the ministers did not publicize the first edict, only the edict that the Jews were allowed to fight their enemies, and their fear had fallen upon all the nations.

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לְמַלְךְ מְנַשְׂאִים אֶת־הַיְּהוּדִים כִּי־נָפַל פֶּחַד־מֶרְדֵּכַי עֲלֵיהֶם: (ד) כִּי־גָדוֹל מֶרְדֵּכַי בְּבֵית
הַמֶּלֶךְ וְשָׁמְעוּ הוֹלֵךְ בְּכָל־הַמְּדִינֹת כִּי־הָאִישׁ מֶרְדֵּכַי הוֹלֵךְ וְגָדוֹל: (ה) וַיָּבוּ הַיְּהוּדִים
בְּכָל־אֲיֵבֵיהֶם מִכַּת־חֶרֶב וְהָרָג וְאֶבְדָּן וַיַּעֲשׂוּ בְשִׁנְאֵיהֶם כְּרָצוֹנָם: (ו) וּבְשׁוֹשַׁן הַבִּיָּרָה
הָרָגוּ הַיְּהוּדִים וְאַבְדַּד חֲמֵשׁ מֵאוֹת אִישׁ: (ז) וְאֵת | פֶּרְשֵׁנְדָּתָא וְאֵת | דִּלְפּוֹן וְאֵת | אֶסְפָּתָא:

וְכָל־שָׂרֵי הַמְּדִינֹת וְהָאֲחַשְׁוֵרְפִּים וְהַפָּחוֹת וְעָשִׂי הַמְּלָאכָה אֲשֶׁר לְמַלְךְ מְנַשְׂאִים אֶת־ (ג)
הַיְּהוּדִים כִּי־נָפַל פֶּחַד־מֶרְדֵּכַי עֲלֵיהֶם:

(3) And all the ministers of the provinces, the satraps, the governors and the king's functionaries, even though they knew of the first edict, honored the Jews and ignored it, for fear of Mordechai had fallen upon them.

כִּי־גָדוֹל מֶרְדֵּכַי בְּבֵית הַמֶּלֶךְ וְשָׁמְעוּ הוֹלֵךְ בְּכָל־הַמְּדִינֹת כִּי־הָאִישׁ מֶרְדֵּכַי הוֹלֵךְ: (ד)
(4) For Mordechai was prominent in the king's palace and his fame and control was spreading throughout all the provinces, for Mordechai was helping Achashverosh conquer more countries and growing in power.

וַיָּבוּ הַיְּהוּדִים בְּכָל־אֲיֵבֵיהֶם מִכַּת־חֶרֶב וְהָרָג וְאֶבְדָּן וַיַּעֲשׂוּ בְשִׁנְאֵיהֶם כְּרָצוֹנָם: (ה)

(5) And the Jews struck at all their enemies with the sword, killing and destroying, and although they were given permission to kill only their enemies, doing with their antagonists who were not their declared enemies as they pleased.

וּבְשׁוֹשַׁן הַבִּיָּרָה הָרָגוּ הַיְּהוּדִים וְאַבְדַּד חֲמֵשׁ מֵאוֹת אִישׁ: (ו)

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(ח) וְאֶת | פּוֹרְתָא וְאֶת | אַדְלָיָא וְאֶת | אַרִידָתָא: (ט) וְאֶת | פַּרְמָשְׁתָּא וְאֶת | אַרִיסַי וְאֶת | אַרִידֵי וְאֶת | וַיִּזְתָּא: (י) עֲשֶׂרֶת בְּנֵי הָמָן בֶּן־הַמֶּדְתָּא צִרַר הַיְּהוּדִים הָרְגוּ וַבִּבְזָה לֹא שָׁלְחוּ אֶת־יָדָם: (יא) בַּיּוֹם הַהוּא בָּא מִסֵּפֶר הַהֲרוּגִים בְּשׁוֹשָׁן הַבִּירָה לְפָנֵי הַמֶּלֶךְ:

(6) In Shushan the capital the Jews killed and destroyed five hundred men of their enemies.

וְאֶת | פַּרְשַׁנְדָּתָא וְאֶת | דַּלְפּוֹן וְאֶת | אֲסַפְתָּא: (ז)

(7) And Parshandata, and Dalfon, and Aspata;

וְאֶת | פּוֹרְתָא וְאֶת | אַדְלָיָא וְאֶת | אַרִידָתָא: (ח)

(8) and Porata and Adalya and Aridata;

וְאֶת | פַּרְמָשְׁתָּא וְאֶת | אַרִיסַי וְאֶת | אַרִידֵי וְאֶת | וַיִּזְתָּא: (ט)

(9) and Parmashta and Arisai and Aridai and Vaizata,

עֲשֶׂרֶת בְּנֵי הָמָן בֶּן־הַמֶּדְתָּא צִרַר הַיְּהוּדִים הָרְגוּ וַבִּבְזָה לֹא שָׁלְחוּ אֶת־יָדָם: (י)

(10) - the ten sons of Haman, son of Hamdata, persecutor of the Jews, they killed; but they took none of the spoils.

בַּיּוֹם הַהוּא בָּא מִסֵּפֶר הַהֲרוּגִים בְּשׁוֹשָׁן הַבִּירָה לְפָנֵי הַמֶּלֶךְ: (יא)

(11) That day, the number of open enemies slain in Shushan the capital besides the opponents who concealed their enmity was relayed to the king.

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(יב) וַיֹּאמֶר הַמֶּלֶךְ לְאַסְתֵּר הַמַּלְכָּה בְּשׁוֹשַׁן הַבֵּיָרָה הָרְגוּ הַיְּהוּדִים וְאַבְדַּד חֲמִשׁ מֵאוֹת אִישׁ וְאֵת עֲשָׂרַת בְּנֵי-הָמֶן בְּשָׂאֵר מְדִינוֹת הַמֶּלֶךְ מִה עָשׂוּ וּמִה-שְּׂאֵלָתָךְ וַיִּנָּתֶן לָּךְ וּמִה-בִּקְשָׁתְךָ עוֹד וְתַעֲשׂ: (יג) וַתֹּאמֶר אֶסְתֵּר אֶם-עַל-הַמֶּלֶךְ טוֹב יִנָּתֶן גַּם-מָחָר לַיהוּדִים אֲשֶׁר בְּשׁוֹשַׁן לַעֲשׂוֹת כְּדַת הַיּוֹם וְאֵת עֲשָׂרַת בְּנֵי-הָמֶן יִתְּלוּ עַל-הָעֵץ: (יד) וַיֹּאמֶר הַמֶּלֶךְ

וַיֹּאמֶר הַמֶּלֶךְ לְאַסְתֵּר הַמַּלְכָּה בְּשׁוֹשַׁן הַבֵּיָרָה הָרְגוּ הַיְּהוּדִים וְאַבְדַּד חֲמִשׁ מֵאוֹת אִישׁ (יב) וְאֵת עֲשָׂרַת בְּנֵי-הָמֶן בְּשָׂאֵר מְדִינוֹת הַמֶּלֶךְ מִה עָשׂוּ וּמִה-שְּׂאֵלָתָךְ וַיִּנָּתֶן לָּךְ וּמִה-בִּקְשָׁתְךָ עוֹד וְתַעֲשׂ:

(12) The king said to Queen Esther, “In Shushan the capital, where the king openly favors the Jews, they killed and destroyed five hundred men who displayed their antisemitism openly, and the ten sons of Haman as well; I can only imagine what they have done in the other provinces of the King where the kings’ preference to the Jews is less evident! Nevertheless, what is your plea? It will be granted you. What is your additional request? It will be fulfilled.”

וַתֹּאמֶר אֶסְתֵּר אֶם-עַל-הַמֶּלֶךְ טוֹב יִנָּתֶן גַּם-מָחָר לַיהוּדִים אֲשֶׁר בְּשׁוֹשַׁן לַעֲשׂוֹת כְּדַת הַיּוֹם וְאֵת עֲשָׂרַת בְּנֵי-הָמֶן יִתְּלוּ עַל-הָעֵץ:

(13) Esther replied, “If it please the King, let the Jews of Shushan be allowed to do tomorrow what was lawful today, to show that your protection of the Jews is not a one time occurrence, and let the ten sons of Haman be publicly hanged on the gallows to display the punishment of those who persecute Jews.”

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לְהַעֲשׂוֹת כִּן וַתִּנָּתֵן דָּת בְּשׁוּשָׁן וְאֵת עֲשֶׂרֶת בְּנֵי-הָמֶן תָּלוּ: (טו) וַיִּקְהֲלוּ הַיְּהוּדִים אֲשֶׁר-
בְּשׁוּשָׁן גַּם בַּיּוֹם אַרְבָּעָה עָשָׂר לְחֹדֶשׁ אָדָר וַיַּהֲרֹגוּ בְּשׁוּשָׁן שְׁלֹשׁ מֵאוֹת אִישׁ וּבְבִזָּה לֹא
שָׁלְחוּ אֶת-יָדָם: (טז) וַשָּׂאֵר הַיְּהוּדִים אֲשֶׁר בְּמִדְיָנוֹת הַמֶּלֶךְ נִקְהָלוּ | וַעֲמִד עַל-נַפְשָׁם
וְנֹחַ מֵאִיְבֵיהֶם וְהָרוּג בְּשֵׁנְאֵיהֶם חֲמִשָּׁה וְשִׁבְעִים אָלֶף וּבְבִזָּה לֹא שָׁלְחוּ אֶת-יָדָם:

וַיֹּאמֶר הַמֶּלֶךְ לְהַעֲשׂוֹת כִּן וַתִּנָּתֵן דָּת בְּשׁוּשָׁן וְאֵת עֲשֶׂרֶת בְּנֵי-הָמֶן תָּלוּ: (יד)

(14) The king ordered this done, and the law was proclaimed in Shushan, and the ten sons of Haman were hanged.

וַיִּקְהֲלוּ הַיְּהוּדִים אֲשֶׁר-בְּשׁוּשָׁן גַּם בַּיּוֹם אַרְבָּעָה עָשָׂר לְחֹדֶשׁ אָדָר וַיַּהֲרֹגוּ בְּשׁוּשָׁן (טו)
שְׁלֹשׁ מֵאוֹת אִישׁ וּבִבְזָה לֹא שָׁלְחוּ אֶת-יָדָם:

(15) So the Jews of Shushan gathered again on the fourteenth day of the month of Adar and killed another three hundred men in Shushan, but took none of the spoils.

וַשָּׂאֵר הַיְּהוּדִים אֲשֶׁר בְּמִדְיָנוֹת הַמֶּלֶךְ נִקְהָלוּ | וַעֲמִד עַל-נַפְשָׁם וְנֹחַ מֵאִיְבֵיהֶם וְהָרוּג (טז)
בְּשֵׁנְאֵיהֶם חֲמִשָּׁה וְשִׁבְעִים אָלֶף וּבִבְזָה לֹא שָׁלְחוּ אֶת-יָדָם:

(16) And the rest of the Jews of the king's provinces in the smaller cities who were not protected by ministers gathered and stood up for their lives to relieve themselves of their enemies and since there were no ministers to hide the first edict, and the enemies engaged them in battle, and in the battle they killed not only their open enemies, but also seventy-five thousand of their foes, but took none of the spoils.

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(יז) בַּיּוֹם־שְׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ אָדָר וְנֹחַ בְּאַרְבָּעָה עָשָׂר בּוֹ וַעֲשֶׂה אֹתוֹ יוֹם מְשֻׁתָּה וְשִׂמְחָה: (יח) וְהַיְּהוּדִים אֲשֶׁר־בְּשׁוּשָׁן נִקְהְלוּ בְּשְׁלוֹשָׁה עָשָׂר בּוֹ וּבְאַרְבָּעָה עָשָׂר בּוֹ וְנֹחַ בְּחִמְשָׁה עָשָׂר בּוֹ וַעֲשֶׂה אֹתוֹ יוֹם מְשֻׁתָּה וְשִׂמְחָה: (יט) עַל־כֵּן הַיְּהוּדִים הַפְּרָזִים הַיֹּשְׁבִים בְּעָרֵי הַפְּרוּזוֹת עָשִׂים אֶת יוֹם אַרְבָּעָה עָשָׂר לְחֹדֶשׁ אָדָר שִׂמְחָה וּמְשֻׁתָּה וַיּוֹם

בַּיּוֹם־שְׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ אָדָר וְנֹחַ בְּאַרְבָּעָה עָשָׂר בּוֹ וַעֲשֶׂה אֹתוֹ יוֹם מְשֻׁתָּה (יז) וְשִׂמְחָה:

(17) On the thirteenth day of the month of Adar, and they rested on the fourteenth day and made it a day of feasting and rejoicing.

וְהַיְּהוּדִים אֲשֶׁר־בְּשׁוּשָׁן נִקְהְלוּ בְּשְׁלוֹשָׁה עָשָׂר בּוֹ וּבְאַרְבָּעָה עָשָׂר בּוֹ וְנֹחַ בְּחִמְשָׁה עָשָׂר בּוֹ וַעֲשֶׂה אֹתוֹ יוֹם מְשֻׁתָּה וְשִׂמְחָה: עָשָׂר בּוֹ וַעֲשֶׂה אֹתוֹ יוֹם מְשֻׁתָּה וְשִׂמְחָה:

(18) And the Jews of Shushan gathered on the thirteenth and fourteenth [of Adar], and rested on the fifteenth and made it a day of feasting and rejoicing.

עַל־כֵּן הַיְּהוּדִים הַפְּרָזִים הַיֹּשְׁבִים בְּעָרֵי הַפְּרוּזוֹת עָשִׂים אֶת יוֹם אַרְבָּעָה עָשָׂר לְחֹדֶשׁ (יט) אָדָר שִׂמְחָה וּמְשֻׁתָּה וַיּוֹם טוֹב וּמְשֻׁלָּח מִנּוֹת אִישׁ לְרֵעֵהוּ:

(19) Thus the following year the *prazi* Jews, those who live in unwalled cities and knew that the first edict was not cancelled, they alone sensed the miraculous salvation from their enemies. Because their enemies engaged them in battle they were allowed to fight back even after the thirteenth, yet on the fourteenth they did not need to fight and rested, so they began to make the fourteenth day of the month of Adar a

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טוֹב וּמִשְׁלַח מְנוֹת אִישׁ לְרֵעֵהוּ: (כ) וַיִּכְתֹּב מֶרְדֵּכָי אֶת־הַדְּבָרִים הָאֵלֶּה וַיִּשְׁלַח סְפָרִים
אֶל־כָּל־הַיְּהוּדִים אֲשֶׁר בְּכָל־מְדִינֹת הַמֶּלֶךְ אַחֲשֵׁירוֹשׁ הַקְּרוֹבִים וְהַרְחֻקִּים: (כא) לְקִיָּם
עֲלֵיהֶם לַהֲיוֹת עֲשִׂים אֶת יוֹם אַרְבָּעָה עָשָׂר לְחֹדֶשׁ אֲדָר וְאֶת יוֹם־חֲמִשָּׁה עָשָׂר בּוֹ בְּכָל־

holiday, a day of feasting, rejoicing and sending portions of food one to another. Although it is forbidden to add a new holiday to those written in the Torah, individual communities are allowed to celebrate a salvation they experienced. The Jews in the larger cities, however, did not feel the full magnitude of their salvation since they were unaware that the first edict that was never officially revoked.

וַיִּכְתֹּב מֶרְדֵּכָי אֶת־הַדְּבָרִים הָאֵלֶּה וַיִּשְׁלַח סְפָרִים אֶל־כָּל־הַיְּהוּדִים אֲשֶׁר בְּכָל־מְדִינֹת (כ)
הַמֶּלֶךְ אַחֲשֵׁירוֹשׁ הַקְּרוֹבִים וְהַרְחֻקִּים:

(20) So in order to make sure the Jews in the larger cities would be aware of the miracle, **Mordechai recorded these events and sent epistles** (mentioned later in verses 24-25) **to all the Jews living throughout the provinces of King Achashveirosh, near and far**

לְקִיָּם עֲלֵיהֶם לַהֲיוֹת עֲשִׂים אֶת יוֹם אַרְבָּעָה עָשָׂר לְחֹדֶשׁ אֲדָר וְאֶת יוֹם־חֲמִשָּׁה עָשָׂר (כא)
בּוֹ בְּכָל־שָׁנָה וְשָׁנָה:

(21) to commit themselves to celebrate these days, the fourteenth and fifteenth days of the month of Adar every year, the residents of un-walled cities should celebrate the fourteenth of Adar, and the residents of the walled cities should celebrate the fifteenth, so that they

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שָׁנָה וְשָׁנָה: (כב) בַּיָּמִים אֲשֶׁר־נָחַו בָּהֶם הַיְּהוּדִים מֵאִיְבֵיהֶם וְהַחֲדָשׁ אֲשֶׁר נִהְפָּךְ לָהֶם מִיָּגוֹן לְשִׂמְחָה וּמֵאֲבֵל לַיּוֹם טוֹב לַעֲשׂוֹת אוֹתָם יְמֵי מְשֻׁתָּה וְשִׂמְחָה וּמְשָׁלַח מְנוֹת אִישׁ לְרֵעֵהוּ וּמִתְּנוֹת לְאֶבְיָנִים: (כג) וְקִבַּל הַיְּהוּדִים אֶת אֲשֶׁר־הִחֲלוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב

wouldn't be creating a new holiday not proscribed in the Torah. And he chose these days because they were

בַּיָּמִים אֲשֶׁר־נָחַו בָּהֶם הַיְּהוּדִים מֵאִיְבֵיהֶם וְהַחֲדָשׁ אֲשֶׁר נִהְפָּךְ לָהֶם מִיָּגוֹן לְשִׂמְחָה (כב) וּמֵאֲבֵל לַיּוֹם טוֹב לַעֲשׂוֹת אוֹתָם יְמֵי מְשֻׁתָּה וְשִׂמְחָה וּמְשָׁלַח מְנוֹת אִישׁ לְרֵעֵהוּ וּמִתְּנוֹת לְאֶבְיָנִים:

(22) the same days the Jews were relieved of their enemies. Although Haman's edict was scheduled for the thirteenth of Adar, the edict was to annihilate the whole nation so it was clearly not limited to that day specifically. However, the second edict which was to kill their enemies on a specific day was clearly a time related event, and when Esther wanted to continue even one more day she had to ask permission. Thus, if the enemies had chosen to retaliate on the fourteenth of Adar the Jews would have been helpless to prevent them, since their second edict was time limited to the thirteenth and the first edict was unlimited. The Jews in un-walled cities were attacked and their revenge was therefore not limited by time, but the Jews in walled cities were saved by the ministers who did not publicize the first edict on the fourteenth, so their salvation became clear only when that day ended. Mordechai publicized this by having them celebrate on the next day, the fifteenth of Adar.

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מֶרְדֵּכַי אֵלֵיהֶם: (כד) כִּי הָמָן בֶּן־הַמֶּדְתָּא הָאֲגָגִי צִוָּר כָּל־הַיְּהוּדִים חָשַׁב עַל־הַיְּהוּדִים
לְאַבְדָּם וְהִפֵּל פּוּר הוּא הַגּוּרָל לְהָמָם וּלְאַבְדָּם: (כה) וּבִבְאֵהָ לִפְנֵי הַמֶּלֶךְ אָמַר עִם־

And the month which had been transformed for them from one of sorrow to joy, from mourning to festivity—to make them days of feasting, rejoicing, sending food portions one to another and since he could not create a new holiday, he established a different way of celebrating by giving gifts to the poor.

וְקִבַּל הַיְּהוּדִים אֶת אֲשֶׁר־הֵחִיל לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מֶרְדֵּכַי אֵלֵיהֶם: (כג)

(23) And all the Jews, even the ones in the large cities who did not decree a regular holiday originally, **accepted** the obligation to celebrate it on the fourteenth and fifteenth similar to **that which some of them** like the small cities **had begun to observe** on the fourteenth, **and that which Mordechai had written to them.**

כִּי הָמָן בֶּן־הַמֶּדְתָּא הָאֲגָגִי צִוָּר כָּל־הַיְּהוּדִים חָשַׁב עַל־הַיְּהוּדִים לְאַבְדָּם וְהִפֵּל פּוּר (כד)
הוּא הַגּוּרָל לְהָמָם וּלְאַבְדָּם:

(24) Now the *megila* goes back to tell us what the epistles Haman wrote to the Jews said and why he sent them: **For Haman, son of Hamdata,** who carried the tradition of revenge of his forefather **the Agagite king** who was killed by King Shaul, and was a **persecutor of all the Jews**, not just Mordechai, **plotted against the Jews to destroy them**, not just to discourage them from practicing their religion, **and he cast a *pur*, which**

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הַפֶּסֶר יָשׁוּב מִחֲשַׁבְתּוֹ הָרָעָה אֲשֶׁר-חָשַׁב עַל-הַיְּהוּדִים עַל-רֹאשׁוֹ וְתָלוּ אוֹתוֹ וְאֶת-בָּנָיו
עַל-הָעֵץ: (כו) עַל-כֵּן קָרְאוּ לַיָּמִים הָאֵלֶּה פּוּרִים עַל-שֵׁם הַפּוּר עַל-כֵּן עַל-כָּל-דְּבָרֵי
הָאֲגִדָּה הַזֹּאת וּמָה-רָאוּ עַל-כָּכָה וּמָה הִגִּיעַ אֲלֵיהֶם: (כז) קִיְּמוּ וְקִבְּלוּ הַיְּהוּדִים | עֲלֵיהֶם |

is a lot, to shatter them and destroy them.

וּבִבְאֹה לְפָנֵי הַמֶּלֶךְ אָמַר עִם-הַסֵּפֶר יָשׁוּב מִחֲשַׁבְתּוֹ הָרָעָה אֲשֶׁר-חָשַׁב עַל-הַיְּהוּדִים (כה)
עַל-רֹאשׁוֹ וְתָלוּ אוֹתוֹ וְאֶת-בָּנָיו עַל-הָעֵץ:

(25) But when this true intent of Haman came before the king, he said that even with the first edict that he didn't annul, [Haman's] evil plot against the Jews will be returned upon his own head with the second edict, and by showing his true will by having [Haman] and his sons hanged upon the gallows. Mordechai sent this epistle to all the Jews so they would appreciate that even after Haman was killed they were still in terrible danger that Achashverosh's plan would not work and the nations would publicize only the first edict out of their hatred of the Jews.

עַל-כֵּן קָרְאוּ לַיָּמִים הָאֵלֶּה פּוּרִים עַל-שֵׁם הַפּוּר עַל-כֵּן עַל-כָּל-דְּבָרֵי הָאֲגִדָּה הַזֹּאת (כו)
וּמָה-רָאוּ עַל-כָּכָה וּמָה הִגִּיעַ אֲלֵיהֶם:

(26) For this did they call these days “Purim”, after the *pur* that changed from calamity to celebration, and because of all of the events of this epistle, which explained why they saw fit to establish the holiday, and what happened to them and what could have happened.

קִיְּמוּ וְקִבְּלוּ הַיְּהוּדִים | עֲלֵיהֶם | וְעַל-זֶרַעַם וְעַל כָּל-הַנִּלְזִים עֲלֵיהֶם וְלֹא יַעֲבוּר לְחַיּוֹת (כז)

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וְעַל-זֶרַעַם וְעַל כָּל-הַנָּלוּיִם עֲלֵיהֶם וְלֹא יֵעָזֹר לְהִיּוֹת עֲשִׂים אֶת שְׁנֵי הַיָּמִים הָאֵלֶּה כְּכַתְּבָם וְכִזְמָנָם בְּכָל-שָׁנָה וְשָׁנָה: (כח) וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנַעֲשִׂים בְּכָל-דָּוָר וְדָוָר מִשְׁפָּחָה וּמִשְׁפָּחָה מְדִינָה וּמְדִינָה וְעִיר וְעִיר וַיָּמִי הַפּוֹרִים הָאֵלֶּה לֹא יֵעָבְרוּ מִתּוֹךְ הַיְּהוּדִים וְזָכָרָם לֹא-יִסּוּף מִזֶּרַעַם: (כט) וְתִכְתֹּב אֶסְתֵּר הַמַּלְכָּה בֵּת-אֲבִיחַיִל וּמֶרְדֳּכַי הַיְּהוּדִי אֶת-כָּל-תִּקְוָה לְקַיָּם אֶת אֲגֻרַת הַפָּרִים הַזֹּאת הַשָּׁנִית: (ל) וַיִּשְׁלַח סָפָרִים אֶל-

עֲשִׂים אֶת שְׁנֵי הַיָּמִים הָאֵלֶּה כְּכַתְּבָם וְכִזְמָנָם בְּכָל-שָׁנָה וְשָׁנָה:

(27) The Jews established and accepted upon themselves and upon their descendants, and upon all who might convert to their faith, never to be annulled by any subsequent leadership, to annually celebrate these two days, the thirteenth and the fourteenth of Adar, by reading the story from writing – a *megila*, on their proper dates.

וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנַעֲשִׂים בְּכָל-דָּוָר וְדָוָר מִשְׁפָּחָה וּמִשְׁפָּחָה מְדִינָה וּמְדִינָה וְעִיר וְעִיר וַיָּמִי הַפּוֹרִים הָאֵלֶּה לֹא יֵעָבְרוּ מִתּוֹךְ הַיְּהוּדִים וְזָכָרָם לֹא-יִסּוּף מִזֶּרַעַם:

(28) And these days are remembered by reading the *megila*, and observed through feasting and happiness in every generation, by every family, in every province and every city. And these days of Purim will never pass from among the Jews, nor shall their memory depart from their descendants.

וְתִכְתֹּב אֶסְתֵּר הַמַּלְכָּה בֵּת-אֲבִיחַיִל וּמֶרְדֳּכַי הַיְּהוּדִי אֶת-כָּל-תִּקְוָה לְקַיָּם אֶת אֲגֻרַת (כט) הַפָּרִים הַזֹּאת הַשָּׁנִית:

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כָּל־הַיְּהוּדִים אֶל־שִׁבְעַת יְעֻשָׁרִים וּמֵאָה מְדִינָה מְלָכוֹת אַחַשְׁוֵרוֹשׁ דְּבָרֵי שָׁלוֹם וְאַמֶּת:
(לא) לְקַיֵּם אֶת־יָמֵי הַפָּרִים הָאֵלֶּה בְּזִמְנֵיהֶם כְּאֲשֶׁר קָיָם עֲלֵיהֶם מֶרְדֵּכָי הַיְּהוּדִי וְאַסְתֵּר
הַמֶּלֶכָּה וְכַאֲשֶׁר קִיָּמוּ עַל־נַפְשָׁם וְעַל־זֶרַעַם דְּבָרֵי הַצּוּמוֹת וְזַעֲקָתָם: (לב) וּמֵאָמַר אֶסְתֵּר

(29) Mordechai and Esther knew that there were sages who disagreed with their decree to add the *megila* to the Holy Scriptures and to celebrate these two days, so **Queen Esther, daughter of Avichayil, and Mordechai the Jew**, who both had royal permission to force the Jews to celebrate, **established as a law the practice of this second Purim epistle**, the *megila* we read today, and the days we celebrate.

וַיִּשְׁלַח סְפָרִים אֶל־כָּל־הַיְּהוּדִים אֶל־שִׁבְעַת יְעֻשָׁרִים וּמֵאָה מְדִינָה מְלָכוֹת אַחַשְׁוֵרוֹשׁ (ל)
דְּבָרֵי שָׁלוֹם וְאַמֶּת:

(30) And he sent letters to all the Jews, to the one hundred and twenty-seven provinces of Achashverosh's kingdom, words of peace to conciliate the various opinions and to prove the truth of their halachic stance,

לְקַיֵּם אֶת־יָמֵי הַפָּרִים הָאֵלֶּה בְּזִמְנֵיהֶם כְּאֲשֶׁר קָיָם עֲלֵיהֶם מֶרְדֵּכָי הַיְּהוּדִי וְאַסְתֵּר (לא)
הַמֶּלֶכָּה וְכַאֲשֶׁר קִיָּמוּ עַל־נַפְשָׁם וְעַל־זֶרַעַם דְּבָרֵי הַצּוּמוֹת וְזַעֲקָתָם:

(31) saying that for different groups to observe these days of Purim on different dates in the manner established for them by Mordechai the Jew and Queen Esther is not included in the prohibition against adding holidays to the ones proscribed in the Torah, and as proof they

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קלים דברי הפרים האלה ונכתב בספר:

וַיֵּשֶׁם הַמֶּלֶךְ אַחַשְׁוֵרֶשׁ | מִסָּעֵל-הָאָרֶץ וְאֵי הַיָּם: (ב) וְכָל-מַעֲשֵׂה תְּקִפּוֹ וְגִבּוֹרָתוֹ
וּפְרָשֶׁת גְּדֻלַּת מְרִדְכַּי אֲשֶׁר גָּדְלוֹ הַמֶּלֶךְ הַלּוֹא־הֵם כְּתוּבִים עַל-סֵפֶר דְּבָרֵי הַיָּמִים

claimed that it is **just as they had accepted upon themselves and upon their descendants the observance of the fasts and their lamentations** which aren't proscribed by the Torah yet mentioned explicitly in the book of Zechariah.

וּמֵאִמֶּר אֶסְתֵּר קִיָּם דְּבָרֵי הַפְּרִים הָאֵלֶּה וְנִכְתָּב בְּסֵפֶר: (לב)

(32) And based on the word of Esther confirmed the observance of these Purim days by the sages, and the *megila* was included in Scripture as Mordechai and Esther requested.

וַיֵּשֶׁם הַמֶּלֶךְ אַחַשְׁוֵרֶשׁ | מִסָּעֵל-הָאָרֶץ וְאֵי הַיָּם: (א)

(1) After Mordechai was appointed minister he helped King Achashverosh to conquer many more lands, near and far, and thereby levied a tax upon the mainland which was near, and even on the far islands of the sea.

וְכָל-מַעֲשֵׂה תְּקִפּוֹ וְגִבּוֹרָתוֹ וּפְרָשֶׁת גְּדֻלַּת מְרִדְכַּי אֲשֶׁר גָּדְלוֹ הַמֶּלֶךְ הַלּוֹא־הֵם כְּתוּבִים (ב)
עַל-סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי מִדְּיָא וּפָרְס:

(2) And the entire story of his power and strength, and the account of how it was done through Mordechai's greatness which was bestowed

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לְמַלְכֵי מֶדִּי ופָּרָס: (ג) כִּי | מֶרְדֵּכַי הַיְּהוּדִי מִשְׁנָה לְמַלְךְ אַחַשְׁוֵרוֹשׁ וְגָדוֹל לַיְּהוּדִים וְרָצוּי
לְרֹב אֶחָיו דִּינָשׁ טוֹב לַעֲמֹ וְדָבָר שְׁלוֹם לְכָל־זֶרְעוֹ:

on him by the king, is recorded in the Book of Chronicles of the
kings of Media and Persia.

כִּי | מֶרְדֵּכַי הַיְּהוּדִי מִשְׁנָה לְמַלְךְ אַחַשְׁוֵרוֹשׁ וְגָדוֹל לַיְּהוּדִים וְרָצוּי לְרֹב אֶחָיו דִּינָשׁ טוֹב (ג)
לַעֲמֹ וְדָבָר שְׁלוֹם לְכָל־זֶרְעוֹ:

(3) For Mordechai the Jew succeeded in furthering Achashverosh's
kingdom because he was second to King Achashverosh. Even though
he was primarily a leader to the Jews he ruled over them mercifully, and
therefore was loved by his many brethren. He sought the welfare of
his people and spoke peace for all their descendants.