

פרק א

- (א) וַיְהִי¹ בַיּוֹם אֲחַשְׁוֵרוֹשׁ² הוּא אֲחַשְׁוֵרוֹשׁ³ הַמֶּלֶךְ מֵהַדּוֹד⁴ וְעַד-כּוֹנֵן שִׁבְעַת יָמִים וְעֶשְׂרִים וּמֵאָה⁵ מְדִינָה⁶;
(ב) בַּיּוֹם הַהוּא⁷ כָּשְׁבֶתָהּ⁸ הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ עַל כֹּסֵא מַלְכוּתוֹ אֲשֶׁר בְּשׁוּשַׁן⁹ הַבִּירָה¹⁰;
(ג) בַּשָּׁנָה שְׁלוֹשׁ¹¹ לְמַלְכוּתוֹ עָשָׂה מִשְׁתֵּה לְכָל-שָׂרָיו¹² וְעַבְדָּיו¹³ חֵילוֹ פָּרַס וּמְדֵי הַפְּרִתָּמִים¹⁴ וְשָׂרֵי הַמְּדִינּוֹת¹⁵ לְפָנָיו¹⁶;
(ד) בְּהִרְאִיתוֹ אֶת-לְעֹשֶׁר כְּבוֹד מַלְכוּתוֹ¹⁷ וְאֶת-יְקָר תַּפְאָרַת גְּדוּלְתוֹ יָמִים רַבִּים שְׂמוֹנִים וּמֵאָתָּה יוֹם¹⁸;
(ה) וּבַמְּלֹאֲתָהּ¹⁹ הַיּוֹם הָאֵלֶּה עָשָׂה הַמֶּלֶךְ לְכָל-הָעָם הַנִּמְצָאִים²⁰ בְּשׁוּשַׁן הַבִּירָה לְמַגְדוֹל וְעַד-קֶטֶן מִשְׁתֵּה שִׁבְעַת יָמִים בְּחֹצֵר גִּנַּת בֵּיתוֹ²¹ הַמֶּלֶךְ²²;

¹ All of the things that happened in this story (**Ibn Ezra A**).

² Also known as Artachshasta (**Ibn Ezra A, B**; see Ezra 4:7).

³ There may have been another Achashverosh who ruled over different places (**Ibn Ezra A**); there were two Achashveroshes, and one was the grandfather of the other (**Ibn Ezra B**); it immediately serves to introduce us to what he ruled over (**Rashbam**).

⁴ Either a nation or place (**Ibn Ezra B**); a place (**Rashbam**).

⁵ The order here is simply due to how the writer wrote it (**Ibn Ezra B**); the order indicates that he originally ruled less, then gained more (**Ibn Ezra B**, citing others).

⁶ A walled city with some paths leading in (**Ibn Ezra B**).

⁷ The statement of "in the days of Achashverosh" above is general, this is specific (**Ibn Ezra A**); this serves to continue the opening line, which was interrupted (**Rashbam**).

⁸ When he concluded his wars, and was at rest (**Ibn Ezra A, B**).

⁹ This was the first place that he ruled, and thus his throne was situated there (**Rashbam**).

¹⁰ The palace (**Ibn Ezra A, B**).

¹¹ After two years of wars (**Ibn Ezra B**).

¹² Those who interacted with him (**Ibn Ezra B**).

¹³ Served him (**Ibn Ezra B**).

¹⁴ Descendants of the royal family (**Ibn Ezra A**); officers (**Ibn Ezra B**; **Rashbam**).

¹⁵ Who were not always with him, meaning they were visiting (**Ibn Ezra B**).

¹⁶ He made this feast because: he calculated that the Jews would not be redeemed (**Ibn Ezra A**, citing others); he had finally conquered his enemies (**Ibn Ezra A**, citing others; **Ibn Ezra B**; **Rashbam** writes that he had strengthened his hold on the kingdom, and was renewing his kingdom); he married Vashti (**Ibn Ezra A**).

¹⁷ Only a king could be so rich (**Ibn Ezra B**).

¹⁸ The party was this many days, and within the party he showed them his wealth (**Ibn Ezra B**); when he wanted to show off his wealth, he made a party of this many days (**Rashbam**).

¹⁹ At the completion (**Rashbam**).

²⁰ Those present in the palace, i.e., his servants (**Ibn Ezra A**).

²¹ Inside the house of (**Ibn Ezra A, B**); behind the house (**Rashbam**).

²² The actual party took place in the courtyard, which was between the (inner) garden and the palace (**Rashbam**).

(ו) חור²³ כרפס²⁴ ותכלת²⁵ אחוז²⁷ בחבלי-בוץ²⁸ וארגמן²⁹ על-גלילי³⁰ כסף ועמודי שש³¹ מטות³² זָהָב וְכֶסֶף
על רצפת³⁴ בהט³⁵-ושש ודר³⁶ וסחרת³⁷:

(ז) והשקות³⁸ בכלי זָהָב וכלים מקלים שונים³⁹ ויין מלקות⁴⁰ רב כיד⁴¹ המלך:

(ח) והשתיה כדת⁴² אין אגס⁴³ כייכנו יסד⁴⁴ המלך על כל-רב⁴⁵ ביתו לעשות כרצון איש-ואיש⁴⁶:

(ט) גם ושתי המלכה עשתה משתה נשים⁴⁷ בית⁴⁸ המלכות אשר למלך אחשוורוש:

(י) ביזם השביעי⁴⁹ כטוב⁵⁰ לב-המלך ביו⁵¹ אמר למהומן בזתא חרבוזא בגתא ואבגתא זתר וכרפס שבעת
הסריסים המשרתים את-פני המלך אחשוורוש⁵²:

(יא) להביא את-ושתי המלכה לפני המלך בכתר מלקות⁵³ להראות העמים והשרים את-יפיה כייטובת מראה
היא⁵⁴:

²³ White silk (**Ibn Ezra A, B**).

²⁴ A certain colour of silk (**Ibn Ezra A, B**).

²⁵ The known colour of techelet (i.e., blue) silk (**Ibn Ezra A, B**).

²⁶ All of these were colours of curtains (**Rashbam**).

²⁷ Woven (**Rashbam**).

²⁸ Linen (**Ibn Ezra A, B**).

²⁹ Purple wool (**Ibn Ezra A, B**).

³⁰ Some rounded object, probably rods (**Ibn Ezra A, B; Rashbam**).

³¹ Marble (**Ibn Ezra A, B; Rashbam**).

³² The rods were between the pillars, partially covered by the sheets (**Ibn Ezra A**).

³³ For eating (**Rashbam**).

³⁴ A floor spread (**Ibn Ezra A, B; Rashbam**).

³⁵ A type of precious stone (**Ibn Ezra A, B; Rashbam**).

³⁶ A type of precious stone (**Ibn Ezra A, B; Rashbam**).

³⁷ A type of precious stone (**Ibn Ezra A, B; Rashbam**).

³⁸ Those serving the meals had these vessels ready (**Rashbam**).

³⁹ Different (**Ibn Ezra A**); first with smaller, then with larger, or vice versa (**Ibn Ezra B**); improving in quality (**Rashbam**).

⁴⁰ i.e., which the king regularly drinks (**Rashbam**).

⁴¹ Ability (**Ibn Ezra A, B**); idea/suggestion (**Rashbam**); the king's servants (**Rashbam**).

⁴² According to the law (**Ibn Ezra A, B**); according to the king's command (**Rashbam**).

⁴³ Forcing (**Ibn Ezra A, B**; even though there was a lot of wine); no one removed the cup quickly (**Rashbam**).

⁴⁴ Established this practice (**Rashbam**).

⁴⁵ i.e., anyone great in the house (**Ibn Ezra A, B; Rashbam**).

⁴⁶ To do as each person pleased (**Rashbam**).

⁴⁷ During the seven-day feast (**Rashbam**).

⁴⁸ In the house (**Ibn Ezra A, B; Rashbam**).

⁴⁹ i.e., the final day of the party (**Rashbam**).

⁵⁰ When the king's heart was in the process of becoming "good" (i.e., as a verb, **Ibn Ezra A**).

⁵¹ i.e., he was drunk (**Ibn Ezra B; Rashbam**); i.e., he was happy because of the amazing party he put on (**Rashbam**).

⁵² In contrast to those who served the higher officials but not the king (**Ibn Ezra B**; similar in **Rashbam**).

⁵³ On her head (**Ibn Ezra B**).

⁵⁴ In Achashverosh's eyes (**Ibn Ezra B**); beautiful to see (**Rashbam**).

(יב) ותמאן המלכה ושתי לבוא בדבר המלך אשר ביד הסריסים⁵⁵ ויקצף⁵⁶ המלך מאד וחמתו בערה⁵⁷ בו:

(יג) ויאמר המלך לחכמים ידעי העתים⁵⁸ כי-כן דבר המלך⁵⁹ לפני כל-ידעי דת ודין:⁶⁰

(יד) והקרב אליו⁶¹ פרשגא שתל אדמתא תרשיש מרס מרסגא ממוגן שבעת שריו פרס ומדי ראי פני המלך⁶² הישגים ראשונה⁶³ במלקות:

(טו) כדת מה-לעשות במלכה ושתי עלו אשר לא-עשתה את-מאמר המלך אחשוורוש⁶⁴ ביד הסריסים:⁶⁵

(טז) ויאמר [ממוכן] [מומכן] לפני⁶⁶ המלך והשרים לא על-המלך לבדו עושה ושתי המלכה כי על-כל-השרים ועל-כל-העמים אשר בכל-מדינות המלך אחשוורוש^{67,68}:

(יז) כי⁶⁹-יצא דבר-המלכה על-כל-הנשים להבזות בעליהן⁷⁰ בעיניהן באמרים⁷¹ המלך אחשוורוש אמר להביא את-ושתי המלכה לפניו ולא-באה:

(יח) והיום הזה⁷² תאמרנה⁷³ שרות פרס-ומדי אשר שמעו את-דבר המלכה לכל שרי המלך וכדו⁷⁴ בזיון וקצף⁷⁵:

⁵⁵ Because in some places female royals generally stayed hidden (**Ibn Ezra A, B**); because she thought that the king was drunk (**Ibn Ezra A, B**); because he didn't send the regular officers (**Rashbam**).

⁵⁶ His mouth foamed in anger (**Ibn Ezra B**).

⁵⁷ Spread quickly, like a fire (**Ibn Ezra A**); burnt (**Rashbam**).

⁵⁸ Astrologers (**Ibn Ezra A, B**); historians (**Ibn Ezra A**); lawmakers aware of changing circumstances (**Ibn Ezra B**); men of understanding (**Rashbam**).

⁵⁹ i.e., his custom (**Rashbam**).

⁶⁰ This took place after the party ended (**Ibn Ezra B**).

⁶¹ Literally the closest to him (**Rashbam**).

⁶² Not everyone was at the level of seeing the king (**Ibn Ezra A**).

⁶³ The first of four Persian classes, who were literally seated before the king (**Ibn Ezra A, B**; **Rashbam** notes that this was during his eating and sitting)

⁶⁴ He was speaking in the third person (**Ibn Ezra B**); this is a narration (**Ibn Ezra B**).

⁶⁵ This is what the king said, continuing from the above in 1:13 (**Rashbam**).

⁶⁶ He jumped in (**Rashbam**); it was the custom not to address the king directly (**Rashbam**).

⁶⁷ And are not at this party (**Rashbam**).

⁶⁸ ...she has also done wrong (**Ibn Ezra A**).

⁶⁹ Her wrong is that her words will go out and be heard in this manner (**Ibn Ezra A**); behold, it will happen (**Rashbam**).

⁷⁰ This will be the end result (**Ibn Ezra B**).

⁷¹ They will say, just as Vashti refused her husband's orders, so will we (**Rashbam**).

⁷² The day that this happens (**Ibn Ezra B**); this refers to those present at the party, whereas it previously discussed women that were not present (**Rashbam**).

⁷³ The women will say "and this day...", i.e., they will talk about this day (**Ibn Ezra A**).

⁷⁴ This is enough (**Ibn Ezra A**); more than enough (**Rashbam**).

⁷⁵ Of the men (**Ibn Ezra B**).

(יט) אם-על-המלך טוב⁷⁶ יצא דבר-מלכות⁷⁷ מלפניו ויכתב בדתו פרוס-ומדי⁷⁸ ולא יעבור⁷⁹ אֲשֶׁר לֹא-תבוא וּשְׁתִי לִפְנֵי הַמֶּלֶךְ אֲחֻשׁוּרוֹשׁ⁸⁰ ומלכותה⁸¹ יתן המלך לרעותה הטובה ממנה⁸²:

(כ) וְנִשְׁמַע פְּתָגָם⁸³ הַמֶּלֶךְ אֲשֶׁר-יַעֲשֶׂה בְּכָל-מַלְכוּתוֹ כִּי⁸⁴ רָבָה הִיא⁸⁵ וְכָל-הַנָּשִׁים יִתְּנוּ⁸⁶ יָקָר לְבַעֲלֵיהֶן לְמַגְדוֹל וְעַד-קָטָן⁸⁷:

(כא) וַיֵּיטֵב הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ וְהַשָּׂרִים וַיַּעַשׂ⁸⁸ הַמֶּלֶךְ כְּדָבָר מִמּוֹכָן⁸⁹:

(כב) וַיִּשְׁלַח סָפְרִים אֶל-כָּל-מְדִינֹת הַמֶּלֶךְ אֶל-מְדִינָה וּמְדִינָה כְּכַתְּבָהּ⁹⁰ וְאֶל-עַם וְעַם כָּלִשׁוּנָה⁹¹ לְהִיזֹת כָּל-אִישׁ שְׂרָר⁹² בְּבֵיתוֹ⁹³ וּמְדַבֵּר כָּלִשׁוֹן עִמּוֹ⁹⁴:

פ ר ק ב

(א) אחר הדברים האלה כִּשָּׁה⁹⁵ חמת המלך אֲחֻשׁוּרוֹשׁ⁹⁶ זָכַר⁹⁷ אֶת-וּשְׁתֵּי וְאֶת אֲשֶׁר-עָשְׂתָה וְאֶת אֲשֶׁר-נִגְזַר⁹⁸ עָלֶיהָ⁹⁹:

(ב) וַיֹּאמְרוּ נַעֲרֵי-הַמֶּלֶךְ¹⁰⁰ מִשְׂרָתָיו וּבְקִשׁוֹ¹⁰¹ לְמֶלֶךְ נְעוֹת בְּתוּלוֹת¹⁰² טוֹבוֹת מְרָאָה¹⁰³:

⁷⁶ If my words are good (**Ibn Ezra B**).

⁷⁷ Which is irrevocable and truthful (**Rashbam**).

⁷⁸ ...and the king's books (**Rashbam**).

⁷⁹ A law that cannot be rescinded, even by the king (**Ibn Ezra A, B**); a request that the king not cancel the order (**Rashbam**).

⁸⁰ i.e., divorce her (**Rashbam**).

⁸¹ i.e., the crown (**Rashbam**).

⁸² More beautiful and better behaved (**Ibn Ezra B**).

⁸³ The word (**Ibn Ezra A**).

⁸⁴ "Even though" (**Ibn Ezra A**); "because" (**Rashbam**).

⁸⁵ i.e., his kingdom (**Rashbam**).

⁸⁶ This is masculine, and is used due to the word "all" that preceded it (**Ibn Ezra A**).

⁸⁷ Whether the husbands are great or small (**Rashbam**).

⁸⁸ He agreed to do this (**Rashbam**; see **Rashbam** to 2:1).

⁸⁹ He sent Vashti away (**Ibn Ezra B**; **Rashbam**).

⁹⁰ Each province had its own alphabet within the same language (**Rashbam**).

⁹¹ Each nation has its own spoken language (**Rashbam**).

⁹² Rule over (**Ibn Ezra A**); a master (**Rashbam**).

⁹³ His wife (**Ibn Ezra A**).

⁹⁴ And the husband must speak the language of his people (**Ibn Ezra A, B**). This may have been added to avoid embarrassment for sharing such a ridiculous law (**Ibn Ezra A**, citing others, **B**); the letters were sent in all languages (**Ibn Ezra B**); in a marriage, the language of the husband should be spoken (**Rashbam**).

⁹⁵ When it was calm (noun, not verb; **Ibn Ezra A**).

⁹⁶ Which had begun in 1:12 (**Rashbam**).

⁹⁷ He mentioned Vashti's beauty (**Ibn Ezra A, B**); he internalized that she rebelled against him (**Rashbam**).

⁹⁸ Was torn (**Ibn Ezra A**).

⁹⁹ i.e., that she was sent away (**Ibn Ezra B**); that she was sentenced to be divorced and sent away; he therefore did that now, at this point (**Rashbam**).

¹⁰⁰ Those who always served him directly (**Ibn Ezra B**).

¹⁰¹ i.e., "people appointed to seek" should seek (**Ibn Ezra A**; **Rashbam**).

¹⁰² Literally virgins (see **Ibn Ezra B**, since those were fit for the king; see **Ibn Ezra A** to 2:7).

¹⁰³ To him (**Ibn Ezra B**); beautifully shaped (**Ibn Ezra B**); beautiful complexion (**Ibn Ezra B**; see **Ibn Ezra A** to 2:7).

(ג) וַיִּפְקֹד הַמֶּלֶךְ פְּקִידִים¹⁰⁴ בְּכָל־מְדִינֹת מְלָכוֹתָו וַיִּקְבְּצוּ אֶת־כָּל־נְעָרָה־בְּתוּלָה טוֹבֵת מְרָאָה אֶל־שׁוֹשֵׁן הַבִּירָה אֶל־בֵּית הַנָּשִׁים¹⁰⁵ אֶל־יָד הַגָּא סָרִיס הַמֶּלֶךְ שֹׁמֵר הַנָּשִׁים¹⁰⁶ וְנָתַן תַּמְרֻקִיהֶן¹⁰⁷:

(ד) וְהַנְּעָרָה אֲשֶׁר תִּיטֵב בְּעֵינֵי הַמֶּלֶךְ¹⁰⁸ תִּמְלָךְ תַּחַת¹⁰⁹ וְשִׁתִּי וַיִּיטֵב הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ וַיַּעַשׂ כֵּן¹¹⁰:

(ה) אִישׁ יְהוּדִי¹¹¹ הָיָה¹¹² בְּשׁוֹשֵׁן הַבִּירָה וּשְׁמוֹ מֶרְדֳּכַי בֶּן יֵאִיר בֶּן־שִׁמְעִי בֶן־אִישׁ יְמִינִי¹¹³ אִישׁ יְמִינִי¹¹⁴:

(ו) אֲשֶׁר הִגְלָה מִירוּשָׁלַיִם עִם־הַגְּלָה אֲשֶׁר הִגְלָה עִם יְכִיָּה¹¹⁵ מֶלֶךְ־יְהוּדָה אֲשֶׁר הִגְלָה נְבוּכַדְנֶצַּר מֶלֶךְ בָּבֶל¹¹⁶:

(ז) וַיְהִי אִמּוֹן¹¹⁷ אֶת־הַדּוֹסָה¹¹⁸ הִיא אֶסְתֵּר¹¹⁹ בַּת־דָּדּוּ כִּי אֵין לָהּ אָב וְאִם וְהַנְּעָרָה יִפְת־תָּאֵר¹²⁰ וְטוֹבֵת מְרָאָה¹²¹ וּבְמֹת אַבְיָה וְאֵמָה לְקַחָה מֶרְדֳּכַי לֹ לְבַת¹²²:

(ח) וַיְהִי בְהַשְׁמַע דְּבַר־הַמֶּלֶךְ וְדָתוֹ וּבְהַקְבֹּץ נְעֻרוֹת רַבּוֹת אֶל־שׁוֹשֵׁן הַבִּירָה אֶל־יָד הַגָּי¹²³ וְתַלְקָה¹²⁴ אֶסְתֵּר אֶל־בֵּית הַמֶּלֶךְ אֶל־יָד הַגָּי שֹׁמֵר הַנָּשִׁים¹²⁵:

(ט) וְתִיטֵב הַנְּעָרָה בְּעֵינָיו¹²⁶ וְתִשָּׂא חֶסֶד לְפָנָיו¹²⁷ וְיִבְהֹל¹²⁸ אֶת־תַּמְרוּקִיהָ וְאֶת־מְנוֹתָהּ¹²⁹ לְתַת לָהּ וְאֵת שִׁבְעַ הַנְּעֻרוֹת¹³⁰ הָרָאיוֹת¹³¹ לְתַת־לָהּ מִבֵּית הַמֶּלֶךְ וּשְׁנָה¹³² וְאֶת־נְעֻרוֹתֶיהָ לְטוֹב בֵּית הַנָּשִׁים¹³³:

¹⁰⁴ People appointed to take all good-looking women (**Ibn Ezra B**).

¹⁰⁵ Where only women were allowed (**Ibn Ezra B**); where women would beautify themselves (**Rashbam**).

¹⁰⁶ Since he was a eunuch, he was appointed to beautify the women (**Rashbam**).

¹⁰⁷ Cleansers (**Ibn Ezra A, B; Rashbam**).

¹⁰⁸ Not necessarily the best looking (**Ibn Ezra B**); finds favour (**Rashbam**).

¹⁰⁹ In her place (**Ibn Ezra B**).

¹¹⁰ He appointed men (**Ibn Ezra B**).

¹¹¹ From the kingdom of Yehudah (**Ibn Ezra A, B**).

¹¹² i.e., lived (**Ibn Ezra A**); served as a judge (**Ibn Ezra B**).

¹¹³ Not the father of Shaul (**Ibn Ezra A, B**).

¹¹⁴ Of the tribe of Binyamin (**Ibn Ezra A, B; Rashbam**).

¹¹⁵ Also known as Yehoyachin and Kenayahu (**Ibn Ezra B**; he notes that this would make Mordechai a minimum of 90 years old).

¹¹⁶ As opposed to the other Babylonian Exile of Tzidkiyahu (**Rashbam**).

¹¹⁷ Raised (**Ibn Ezra B; Rashbam**).

¹¹⁸ People called her by this name (**Rashbam**).

¹¹⁹ This was her real name (**Rashbam**).

¹²⁰ Her limbs were beautifully shaped (**Ibn Ezra A, B**).

¹²¹ Beautiful to look at overall (**Ibn Ezra A**); a beautiful complexion (**Ibn Ezra A, B**).

¹²² He intended to marry her at a later date (**Ibn Ezra A**, citing others, **Ibn Ezra B**); since he raised her, she was like a daughter (**Rashbam**).

¹²³ Same person as in 2:3, slightly different spelling (**Rashbam**).

¹²⁴ She was taken against her will (**Ibn Ezra B**).

¹²⁵ Since she had lived with Mordechai, they were aware of her beauty, and made sure to take her (**Ibn Ezra B**).

¹²⁶ Of Achashverosh (**Rashbam**).

¹²⁷ She carried his kindness with her (**Ibn Ezra A, B**); it was as if she was performing kindness with all who looked upon her (**Ibn Ezra B**).

¹²⁸ Quickly (**Ibn Ezra A, B; Rashbam** adds enthusiastic, more so than others).

¹²⁹ Meals to make her fatter (**Ibn Ezra A, B; Rashbam** does not state a purpose for the meals)

¹³⁰ To serve Esther (**Ibn Ezra A, B**); such was the king's custom (**Rashbam**).

¹³¹ Fitting (see **Ibn Ezra A**).

¹³² Changed her portions, which benefitted her (**Ibn Ezra A**); she was changed for the better (**Rashbam**).

¹³³ In the house of women (**Ibn Ezra B; Rashbam; Ibn Ezra A** suggests this was so she could be there with her friends).

(י) לא־הִגִּידָה אֶסְתֵּר אֶת־עַמָּהָ¹³⁴ וְאֶת־מִוֹלְדֹתֶיהָ¹³⁵ כִּי מְרֻדְכַי צָנָה עָלֶיהָ אֲשֶׁר לֹא־תִגִּיד:¹³⁶
 (יא) וּבְכָל־יּוֹם וַיּוֹם מְרֻדְכַי מִתְהַלֵּךְ לִפְנֵי¹³⁷ חָצַר בֵּית־הַנְּשִׁים לְדַעַת אֶת־שְׁלוֹם¹³⁸ אֶסְתֵּר וּמֵה־יַעֲשֶׂה בָּהּ:¹³⁹
 (יב) וּבְהִגָּיעַ¹⁴⁰ תְּרִי¹⁴¹ נַעֲרָה וְנַעֲרָה לְבֹאוֹ אֶל־הַמֶּלֶךְ אַחֲשֻׁרוֹשׁ מִקֶּץ¹⁴² הַיּוֹת לָהּ כַּדַּת הַנְּשִׁים שְׁנַיִם עָשָׂר חֹדֶשׁ כִּי בָּן יִמְלֹאוּ יְמֵי מְרוֹקֵיהֶן שִׁשָּׁה חֳדָשִׁים בְּשִׁמּוֹן הַמֶּלֶךְ¹⁴³ וְשִׁשָּׁה חֳדָשִׁים בְּבִשְׂמִים וּבִתְמֻרֵי הַנְּשִׁים:
 (יג) וּבָזָה¹⁴⁴ הַנַּעֲרָה בָּאָה אֶל־הַמֶּלֶךְ אֶת־כָּל־אֲשֶׁר תֹּאמַר יִגְתֵּן לָהּ לְבֹאוֹ עִמָּה¹⁴⁵ מִבֵּית הַנְּשִׁים עַד־בֵּית הַמֶּלֶךְ:
 (יד) בְּעֶרְבוֹ הָיָה בָּאָה¹⁴⁶ וּבִבְקָרָה הָיָה שְׂכָה אֶל־בֵּית הַנְּשִׁים שְׁנֵי¹⁴⁷ אֶל־יַד שְׁעֵשֶׂזַז סָרִיס הַמֶּלֶךְ שִׁמְרַת הַפְּלִגְשִׁים¹⁴⁸ לֹא־תָבֹאוּ עוֹד אֶל־הַמֶּלֶךְ כִּי¹⁴⁹ אִם־חִפְץ בָּהּ הַמֶּלֶךְ וְנִקְרָאָה בְּשֵׁם¹⁵⁰:
 (טו) וּבְהִגָּיעַ תֵּר־אֶסְתֵּר בֵּת־אֲבִיתָיִל דָּד מְרֻדְכַי אֲשֶׁר לָקַח־לָו לְבַת¹⁵¹ לְבֹאוֹ אֶל־הַמֶּלֶךְ לֹא בִקְשָׁה דְבָר¹⁵² כִּי אִם אֶת־אֲשֶׁר יֹאמַר¹⁵³ הִגִּי סָרִיס־הַמֶּלֶךְ שִׁמְרַת הַנְּשִׁים וְתִהְיֶה אֶסְתֵּר נְשִׂאת חֵן בְּעֵינֵי כָל־רָאִיָּה¹⁵⁴:
 (טז) וְתִלְקַח אֶסְתֵּר אֶל־הַמֶּלֶךְ אַחֲשֻׁרוֹשׁ אֶל־בֵּית מְלִכוּתוֹ בַּחֹדֶשׁ הָעֲשִׂירִי הוּא־חֹדֶשׁ טֵבֵת בְּשָׁנַת־שִׁבְעָה לְמַלְכוּתוֹ:
 (יז) וַיֵּאָהֱב הַמֶּלֶךְ אֶת־אֶסְתֵּר מִכָּל־הַנְּשִׁים¹⁵⁵ וַתֵּשֶׂא־חֵן וַחֲסֹד לִפְנֵי מַכְלֵה־בֵּתוֹלוֹת¹⁵⁶ וַיֵּשֶׂם כְּתֹר־מְלִכוּת בְּרֵאשִׁיהָ וַיִּמְלִכָהּ תַּחַת וְשִׁתִּי:

¹³⁴ That she was Jewish (**Ibn Ezra B**).

¹³⁵ Her family (**Ibn Ezra B**).

¹³⁶ Mordechai was worried that if Achashverosh knew that she was an outsider, he would not take her as his wife (**Ibn Ezra A, B**, citing others); Mordechai suggested this based on prophecy or a dream (**Ibn Ezra A, B**, citing others); Mordechai wanted her to be able to keep the Torah secretly, and if the king knew, he might try to force her to sin (**Ibn Ezra A, B**); Mordechai was concerned that people would shame or degrade her (**Rashbam**).

¹³⁷ Because he wasn't allowed in (**Ibn Ezra B**).

¹³⁸ Her health (**Ibn Ezra A**); what would be done to her (**Rashbam**).

¹³⁹ This proves that Mordechai was a minister prior to Esther's appointment (**Ibn Ezra A, B**; see 2:5).

¹⁴⁰ When it arrived (**Ibn Ezra B**).

¹⁴¹ Time of (**Ibn Ezra A, B**); an appointed time, since a "tor", or dove, comes as appointed times (**Ibn Ezra A**, citing others); the order (**Rashbam**).

¹⁴² After (**Ibn Ezra A**).

¹⁴³ A nice perfume (**Ibn Ezra A**; he also mentions that there is a debate as to what it actually is, and see **Ibn Ezra B** for further details on this).

¹⁴⁴ With anything she requested, so that she not be emotionally disturbed (**Ibn Ezra A, B**); in the manner described above (**Rashbam**).

¹⁴⁵ i.e., any people she requested to accompany her (**Rashbam**).

¹⁴⁶ So as to sleep with him (**Rashbam**).

¹⁴⁷ A second time (**Ibn Ezra A**); a second location (**Ibn Ezra B; Rashbam**).

¹⁴⁸ Because women that had been intimate with the king were not allowed to marry other men, they simply remained as concubines of the king (**Ibn Ezra A, B**; see **Rashbam**).

¹⁴⁹ "Only" (**Rashbam**).

¹⁵⁰ For sexual purposes (**Ibn Ezra B**).

¹⁵¹ This shows that Mordechai was upset by this (**Ibn Ezra B**).

¹⁵² Which showed her intelligence (**Ibn Ezra A, B**); she came with humility (**Rashbam**).

¹⁵³ i.e., he sent people with her even though she didn't request any (**Rashbam**).

¹⁵⁴ The servants (**Ibn Ezra B**).

¹⁵⁵ That he was or had been married to (**Ibn Ezra B**).

¹⁵⁶ That had been gathered (**Ibn Ezra B**).

(יח) וַיַּעַשׂ הַמֶּלֶךְ מִשְׁתֵּה גָדוֹל לְכָל־שָׂרָיו וְעַבְדָּיו אֶת מִשְׁתֵּה אֶסְתֵּר¹⁵⁷ וְהַנְּחָה¹⁵⁸ לְמַדְיָנוֹת עֲשֵׂה וַיִּתֵּן מִשְׁאֵת¹⁵⁹ כֶּיֶד¹⁶⁰ הַמֶּלֶךְ:

(יט) וּבְהַקְבֹּץ בְּתוֹלוֹת שָׁנִית¹⁶¹ וּמְרַדְּכִי יוֹשֵׁב¹⁶² בְּשַׁעַר־הַמֶּלֶךְ:

(כ) אִין אֶסְתֵּר מַגִּדַת מוֹלְדָתָהּ וְאֶת־עַמָּה¹⁶³ כְּאִשֶּׁר צִוָּה עָלֶיהָ מְרַדְּכִי¹⁶⁴ וְאֶת־מֵאֵמֶר מְרַדְּכִי אֶסְתֵּר עֲשֵׂה כְּאִשֶּׁר הִיְתָה בְּאֵמֶנָה¹⁶⁵ אֶתּוֹ:

(כא) בְּיָמִים הָהֵם וּמְרַדְּכִי יוֹשֵׁב בְּשַׁעַר־הַמֶּלֶךְ¹⁶⁶ קִצְפָּה בְּגִתּוֹ וַתִּרְשׁ שְׁנֵי־סָרִיסֵי הַמֶּלֶךְ מִשְׁמָרֵי הַסֹּף¹⁶⁷ וַיִּבְקֶשׁוּ לְשַׁלַּח¹⁶⁸ בְּמֶלֶךְ אַחְשֻׁרָשׁ:

(כב) וַיִּזְדַּע הַדָּבָר לְמְרַדְּכִי¹⁶⁹ וַיִּגְדֹּ¹⁷⁰ לְאֶסְתֵּר הַמַּלְכָּה וַתֹּאמֶר אֶסְתֵּר לְמֶלֶךְ בְּשֵׁם מְרַדְּכִי¹⁷¹:

(כג) וַיִּבְקֶשׁ הַדָּבָר וַיִּמְצֵא¹⁷² וַיִּתְּלוּ¹⁷³ שְׁנֵיהֶם עַל־עֵץ וַיִּכְתֹּב בְּסֹפֶר דְּבָרֵי הַיָּמִים לְפָנֵי הַמֶּלֶךְ¹⁷⁴:

פרק ג

(א) אַחֲרֵי־כֵן הַדְּבָרִים הָאֵלֶּה גִּדְּלוּ¹⁷⁶ הַמֶּלֶךְ אַחְשֻׁרָשׁ אֶת־הַמֶּן¹⁷⁷ בְּן־הַמַּדְיָתָה הָאֶגְגִּי וַיִּנְשְׂאֶהוּ¹⁷⁸ וַיִּשֶׂם אֶת־כֶּסֶּאֱוֹ¹⁷⁹ מַעַל כָּל־הַשָּׂרִים אֲשֶׁר אֶתּוֹ:

(ב) וְכָל־עַבְדֵי הַמֶּלֶךְ אֲשֶׁר־בְּשַׁעַר הַמֶּלֶךְ¹⁸⁰ פְּרָעִים וּמִשְׁתַּחֲוִיִּים לְהַמֶּן¹⁸¹ כִּי־כֵן צִוָּה־לוֹ¹⁸² הַמֶּלֶךְ וּמְרַדְּכִי לֹא יִכְרַע וְלֹא יִשְׁתַּחֲוֶה¹⁸³:

¹⁵⁷ It became known that this was due to Esther (**Ibn Ezra B**).

¹⁵⁸ A rest (**Ibn Ezra A, B**; likely lowered physical labour owed to the king); a tax break for the poor (**Rashbam**).

¹⁵⁹ Gifts (**Ibn Ezra A, B**; **Rashbam**).

¹⁶⁰ Suggestion (**Rashbam**; see 1:7).

¹⁶¹ i.e., once for Vashti's appointment, and this second time to search for a replacement (**Ibn Ezra A, B**; **Rashbam**).

¹⁶² Was already (**Ibn Ezra A, B**).

¹⁶³ To anyone that had anything to do with the king (**Ibn Ezra A**, similarly in **Ibn Ezra B**).

¹⁶⁴ This explains why Haman was not afraid to ask the king to exterminate the Jews; had he known that it was the queen's family, he might not have dared (**Rashbam**).

¹⁶⁵ When she had been raised by him (**Ibn Ezra A, B**; **Rashbam**).

¹⁶⁶ Where he judged (**Ibn Ezra B**).

¹⁶⁷ The inner courtyard (**Ibn Ezra A, B**); the king's vessels (**Rashbam**).

¹⁶⁸ Scheming to kill him (**Ibn Ezra B**).

¹⁶⁹ We don't know how he knew (**Ibn Ezra A, B**).

¹⁷⁰ He sent a message (**Ibn Ezra B**).

¹⁷¹ Without letting the king know of her relation to Mordechai (**Rashbam**).

¹⁷² They investigated and found the allegations true (**Ibn Ezra B**; **Rashbam**).

¹⁷³ Each one of them (**Ibn Ezra A**).

¹⁷⁴ The king's autobiography (**Rashbam**).

¹⁷⁵ About five years later (**Ibn Ezra A, B**).

¹⁷⁶ Made him wealthy (**Ibn Ezra B**).

¹⁷⁷ Who was Memuchan (**Ibn Ezra A**, citing others).

¹⁷⁸ In his position (**Ibn Ezra B**).

¹⁷⁹ This refers to a literal seating arrangement (**Ibn Ezra A**, see his commentary to 1:14 and **Rashbam**, **Ibn Ezra B**).

¹⁸⁰ i.e., all the judges (**Ibn Ezra B**).

¹⁸¹ Because of his greatness (**Rashbam**).

¹⁸² Regarding him (**Ibn Ezra B**; **Rashbam**).

¹⁸³ Because Haman was wearing some sort of idol on his clothing (**Ibn Ezra A, B**).

- (ג) וַיֹּאמְרוּ עִבְדֵי¹⁸⁴ הַמֶּלֶךְ אֲשֶׁר-בְּשַׁעַר הַמֶּלֶךְ לְמִרְדֵּכָי מִדּוֹעַ אֶתָּה עֹבֵר¹⁸⁵ אֶת מִצְוַת הַמֶּלֶךְ:
- (ד) וַיְהִי [כְּאֶמְרָם] (בִּאמְרָם) אֲלֵינִי יוֹם וַיּוֹם¹⁸⁶ וְלֹא שָׁמַע אֲלֵיהֶם וַיִּגְדּוּ לְהִמָּן לְרֵאוֹת הַיַּעֲמֹדוּ דְבָרֵי מִרְדֵּכָי¹⁸⁷ כִּי-הִגִּיד לָהֶם אֲשֶׁר-הוּא יְהוּדִי¹⁸⁸:
- (ה) וַיֵּרָא הִמָּן כִּי-אֵין מִרְדֵּכָי כָּרַע וּמִשְׁתַּחֲוֶה לּוֹ וַיִּמְלֵא הִמָּן חֲמָה¹⁸⁹:
- (ו) וַיֵּבֶז בְּעֵינָיו לְשַׁלַּח יָד בְּמִרְדֵּכָי לְבַדּוֹ כִּי¹⁹⁰-הִגִּידוּ לוֹ אֶת-עַם מִרְדֵּכָי¹⁹¹ וַיִּבְקֶשׂ הִמָּן לְהַשְׁמִיד¹⁹² אֶת-כָּל-הַיְהוּדִים אֲשֶׁר בְּכָל-מְלָכוֹת אַחַשְׁוֶרֶשׁ עִם מִרְדֵּכָי:
- (ז) בַּחֲדָשׁ הָרֵאשׁוֹן הוּא-חֲדָשׁ נִסָּן בְּשָׁנַת שְׁתַּיִם עֶשְׂרֵה לְמֶלֶךְ אַחַשְׁוֶרֶשׁ הַפִּיל פּוֹרֵה הוּא הַגּוֹרֵל לְפָנָי¹⁹³ הִמָּן מִיּוֹם אֵלּוּם וּמִחֲדָשׁ לְחֲדָשׁ שְׁנַיִם-עָשָׂר הוּא-חֲדָשׁ אָדָר¹⁹⁴:
- (ח) וַיֹּאמֶר הִמָּן לְמֶלֶךְ אַחַשְׁוֶרֶשׁ יִשְׁנֶנּוּ עִם-אֶחָד¹⁹⁵ מִפְּזָר־¹⁹⁶ וּמִפְּרָד־¹⁹⁷ בֵּין הָעַמִּים בְּכָל מְדִינֹת מְלָכוֹתָךְ וְדַתֵּיהֶם שְׁנוֹת¹⁹⁸ מִכָּל-עַם¹⁹⁹ וְאֶת-דַּתִּי הַמֶּלֶךְ אֵינָם עֹשִׂים²⁰⁰ וְלְמֶלֶךְ אֵין-שׁוֹה²⁰¹ לְהַנִּיחָם:
- (ט) אִם-עַל-הַמֶּלֶךְ טוֹב יִכְתֹּב לְאַבְדָּם²⁰² וְעֵשֶׂרֶת אֲלָפִים²⁰³ כֶּסֶף אֲשֶׁקוּל־עַל-יָדֵי עֹשֵׂי הַמְּלָאכָה²⁰⁴ לְהַבְיֵא אֶל-גִּבְיֵי²⁰⁵ הַמֶּלֶךְ:
- (י) וַיִּסַּר הַמֶּלֶךְ אֶת-טַבַּעְתּוֹ מֵעַל יָדוֹ²⁰⁶ וַיִּתְּנָהּ²⁰⁷ לְהִמָּן בֶּן-הַמַּדְתָּא הָאֲגָגִי²⁰⁸ צָרַח הַיְהוּדִים:
- (יא) וַיֹּאמֶר הַמֶּלֶךְ לְהִמָּן הַכֶּסֶף נָתַן לָךְ וְהָעָם לַעֲשׂוֹת בּוֹ כְּטוֹב בְּעֵינֶיךָ²⁰⁹:

¹⁸⁴ The young ones (**Ibn Ezra B**).

¹⁸⁵ Passing the limit set by the king (**Ibn Ezra B**).

¹⁸⁶ Mordechai couldn't have simply left the palace area, for it was a severe sin which was punishable by death (**Ibn Ezra A, B**).

¹⁸⁷ If Mordechai would stand by his words not to bow (**Rashbam**).

¹⁸⁸ Therefore, it was prohibited for him to bow (**Ibn Ezra A**); therefore, he was lesser in their eyes (**Rashbam**).

¹⁸⁹ His body heated up (**Ibn Ezra B**).

¹⁹⁰ As/for (**Rashbam**).

¹⁹¹ i.e., that he was one of the leaders of this nation (**Ibn Ezra B**).

¹⁹² General form of death (**Ibn Ezra B**).

¹⁹³ Someone cast it for him (**Ibn Ezra B**).

¹⁹⁴ Hashem made the lots fall on Adar to give the Jewish People time to repent (**Ibn Ezra A, B**); it fell out that way (**Ibn Ezra B**).

¹⁹⁵ Who remain alone (**Ibn Ezra B**).

¹⁹⁶ Spread out, and therefore a disgrace (**Ibn Ezra B**); proselytizing (**Ibn Ezra B**); exiled and therefore lowly (**Rashbam**).

¹⁹⁷ Even among themselves (**Ibn Ezra A**); in regards to food and drink (**Ibn Ezra B**).

¹⁹⁸ Strange (**Rashbam**).

¹⁹⁹ They do not marry us (**Rashbam**).

²⁰⁰ They are anyways subject to the death penalty (**Ibn Ezra B**); they ignore the king's orders to be drafted and fight on Shabbat (**Rashbam**).

²⁰¹ Appropriate (**Ibn Ezra A**); they serve no purpose (**Ibn Ezra A**); the King gets no benefit from them (**Rashbam**).

²⁰² To destroy any mention of them (**Ibn Ezra B**).

²⁰³ 10,000 pieces of silver, i.e., 1000 silver bars (possibly **Ibn Ezra A**); 3,000,000 pieces of silver (**Ibn Ezra B**).

²⁰⁴ Minters (**Ibn Ezra B**); craftsmen who make the vessels (**Rashbam**).

²⁰⁵ Storehouses (**Ibn Ezra A, B**).

²⁰⁶ This was a very significant act, since the king used his ring to sign all letters (**Ibn Ezra B**).

²⁰⁷ To allow him to sign with it, not permanently (**Rashbam**).

²⁰⁸ From the family of Agag (**Ibn Ezra B**).

²⁰⁹ i.e., your desire (**Ibn Ezra A**).

(יב) ויקראו ספרי המלך בחדש הראשון בשלושה עשר יום בו יכתב ככל אשר צוה המן אל אחשדרפני²¹⁰ המלך ואלה הפחות אשרו על-מדינה ומדינה ואל-שרי עם ולם מדינה ומדינה ככתבה ועם ועם כלשוננו בשם המלך אחשוורש נכתב ונחתם בטבעת המלך:

(יג) ונשלוחם²¹¹ ספרים ביד הרצים אל-כל-מדינות המלך להשמיד להרג²¹² ולאבד²¹³ את-כל-היהודים מנער ועד-זקן טף ונשים ביום אחד בשלושה עשר לחדש שנים-עשר הוא-חדש אדר ושללם²¹⁴ לבוז:

(יד) פתשגן²¹⁵ הכתב להגנתו דת בכל-מדינה ומדינה גלו²¹⁶ לכל-העמים להיות עתדים²¹⁷ ליום הזה:

(טו) הרצים יצאו דחופים²¹⁸ בדבר המלך והגת נתנה²¹⁹ בשושן הביירה והמלך והמן ישבו לשלוח והעיר²²⁰ שושן נבוכה²²¹:

פרק ד

(א) ומרדכי ידע²²² את-כל-אשר נעשה ויקרע מרדכי את-בגדיו וילבש שק ואפר²²³ ויצא בתוך העיר²²⁴ ויזעק זעקה גדולה ומרה:

(ב) ויבוא עד לפני שער-המלך²²⁵ כי אין לבוא אל-שער המלך בלבוש שק²²⁶:

(ג) ובכל-מדינה ומדינה מקום אשר דבר²²⁷ המלך ודתו²²⁸ מגיע אבל גדולי ליהודים וצום²²⁹ ובכי ומספד²³⁰ שק ואפר יצע לרבים²³¹:

(ד) [ותבואנה] (ותבואינה) נערות אסתר וסרטיה ויגידו לה ותתחלתל²³² המלכה מאד ותשלח בגדים להלביש את-מרדכי ולהסיר²³³ שקו מעליו ולא קבל²³⁴:

²¹⁰ A type of officer (**Rashbam**).

²¹¹ Were sent (not “we will send”); **Ibn Ezra A, B; Rashbam**).

²¹² To kill adults (**Ibn Ezra B**).

²¹³ To kill children (**Ibn Ezra B**).

²¹⁴ The plunder left over from the Jews (**Rashbam**).

²¹⁵ A version (**Ibn Ezra A, B**); the meaning (**Rashbam**; although he sides with the other view in **4:8**).

²¹⁶ i.e., not a secret (**Ibn Ezra A, B**); clear to all, since the language and writing were familiar (**Rashbam**).

²¹⁷ Prepared (**Ibn Ezra A, B**).

²¹⁸ As if they were pushed, i.e., quickly (**Ibn Ezra A; Rashbam**).

²¹⁹ It was decreed (**Rashbam**).

²²⁰ Where the Jews lived (**Ibn Ezra A, B**; see also **Ibn Ezra A** to 1:2).

²²¹ Lost and hopeless (**Ibn Ezra A, B**); shaken (**Rashbam**).

²²² When he found out (**Ibn Ezra A**).

²²³ i.e., he put it on his head (**Ibn Ezra B**).

²²⁴ The province of Elam (**Ibn Ezra A, B**; see also **Ibn Ezra A** to 1:2); the city of Shushan (**Ibn Ezra B**).

²²⁵ In an attempt to find someone who could be sent to speak to Esther (**Ibn Ezra B**); in an attempt to speak to the king (**Rashbam**).

²²⁶ Since it shows disrespect (**Ibn Ezra A**); it was the law to wear beautiful clothing (**Ibn Ezra B**).

²²⁷ Audially (**Ibn Ezra B**).

²²⁸ In writing (**Ibn Ezra B**).

²²⁹ (See **Ibn Ezra A** to 3:12 for a timeline of this.)

²³⁰ Lamenting (**Ibn Ezra A**).

²³¹ The public would lie down on or sit on sackcloth (**Ibn Ezra B; Rashbam**).

²³² Feared (**Ibn Ezra A, B**); pained (**Ibn Ezra A, B; Rashbam**).

²³³ Or to have him remove his sackcloth (**Ibn Ezra B**).

²³⁴ He refused to do it (**Ibn Ezra B**).

(ה) ותקרא אסתר להתר מסריסי המלך אשר העמיד לפניו ותצוהו על־מרדכי לדעת מה־זה²³⁵ ועל־מה־זה²³⁶:

(ו) ויצא התר אל־מרדכי אל־רחוב העיר אשר לפני שער־המלך:

(ז) ויגד־לו מרדכי את כל־אשר קרהו²³⁷ ואת פרשת²³⁸ הכסף אשר אמר המן לשקול על־גנזי המלך [ביהודים]²³⁹ לאבדם²⁴⁰:

(ח) ואת־פתשגן כתב־הדת אשר־נתן בשושן להשמידם²⁴¹ נתן לו להראות את־אסתר ולהגיד לה ולצוות עליה לבוא אל־המלך להתחנן־לו ולבקש מלפניו על־עמה:

(ט) ויבוא התר ויגד לאסתר את דברי מרדכי:

(י) ותאמר אסתר להתר ותצוהו אל־מרדכי²⁴²:

(יא) כל־עבדי המלך ועם²⁴³־מדינות המלך ידעים²⁴⁴ אשר כל־איש ואשה אשר יבוא אל־המלך אל־החצר הפנימית אשר לא־יקרא אחת²⁴⁵ דתו להמית לְבַד מאשר יושיט²⁴⁶־לו המלך את־שרביט²⁴⁷ הזקב וחסיה ואני לא נקראתי לבוא אל־המלך זה שלוש־ימים²⁴⁸:

(יב) ויגידו²⁴⁹ למרדכי את דברי אסתר:

(יג) ויאמר מרדכי²⁵⁰ להשיב אל־אסתר אל־תדמי²⁵¹ בנפשך להמלט בית־המלך²⁵² מכל־היהודים:

(יד) כי אם־החפש תחרישי²⁵³ בעת הזאת רוח²⁵⁴ והצלה²⁵⁵ יעמוד ליהודים ממקום אחר²⁵⁶ ואת ובית־אביך תאבדו²⁵⁷ ומי יודע אם־לעת כזאת הגעת למלכות²⁵⁷:

(טו) ותאמר אסתר²⁵⁸ להשיב אל־מרדכי:

²³⁵ What terrible tragedy happened (**Rashbam**).

²³⁶ Why did he come to the castle (**Rashbam**).

²³⁷ i.e., that he didn't bow to Haman (**Ibn Ezra B**); the bad news (**Rashbam**).

²³⁸ Explained the situation surrounding the money paid by Haman (**Ibn Ezra A**).

²³⁹ Regarding the Jews (**Ibn Ezra A, B; Rashbam**).

²⁴⁰ To wipe out their name (**Ibn Ezra A**).

²⁴¹ A decree to wipe out all of the Jews in Shushan was given out to all (**Ibn Ezra A**).

²⁴² In a secret manner, so people shouldn't find out (**Ibn Ezra B**).

²⁴³ Even the simple people know this (**Ibn Ezra A**).

²⁴⁴ i.e., you know (**Ibn Ezra B**).

²⁴⁵ One law for anyone who transgresses this, no matter who they are (**Ibn Ezra A, B; Rashbam**).

²⁴⁶ Send out or extend (**Ibn Ezra A, B**).

²⁴⁷ A type of stick (**Ibn Ezra A, B**).

²⁴⁸ How may I enter without permission (**Rashbam**).

²⁴⁹ Two of Esther's servants (**Ibn Ezra B**).

²⁵⁰ To messengers (**Rashbam**).

²⁵¹ Imagine or think (**Ibn Ezra A, B**); be quiet or silent (**Rashbam**).

²⁵² Hide inside the king's house (**Ibn Ezra B; Rashbam**).

²⁵³ Salvation from their physical bodies (**Ibn Ezra B**).

²⁵⁴ Salvation of their souls (**Ibn Ezra B**).

²⁵⁵ If you think that this will doom the Jews, some other form of help will come (**Ibn Ezra A, B; Rashbam**).

²⁵⁶ If you think that avoiding this issue will allow you to save yourself, you and your family will die (**Ibn Ezra A**); me and my family, who are your family, will die (**Ibn Ezra B**); you will remain with your sin (**Rashbam**).

²⁵⁷ "Maybe you only got chosen for this time when you can save the Jews?" (**Ibn Ezra A, B**).

²⁵⁸ To messengers (**Rashbam**; see **4:12**).

(טז) לך כָּנוּס²⁵⁹ אֶת־כָּל־הַיְהוּדִים הַנִּמְצָאִים בְּשׁוּשַׁן²⁶⁰ וְצוּמוּ עָלַי²⁶¹ וְאֶל־תֹּאכְלוּ וְאֶל־תִּשְׁתּוּ שְׁלֹשֶׁת²⁶² יָמִים לַיְלָה וְיוֹם
גַּם־אֲנִי וְנַעֲרַתִּי אֲצוּם כָּן²⁶³ וּבְכֹן²⁶⁴ אָבוּא אֶל־הַמֶּלֶךְ אֲשֶׁר לֹא־כָדַת²⁶⁵ וְכֹאֲשֶׁר אֲבָדְתִּי²⁶⁶ אֲבָדְתִּי²⁶⁷:
(יז) וַיַּעֲבֹר²⁶⁸ מֵרַדְכִי וַיַּעַשׂ כְּכֹל אֲשֶׁר־צִוְּתָה עָלַי אֶסְתֵּר²⁶⁹:

פרק ה

(א) וַיְהִי בַיּוֹם הַשְּׁלִישִׁי וַתִּלְבַּשׂ אֶסְתֵּר מַלְכוּת²⁷⁰ וַתַּעֲמֵד בַּחֲצַר בֵּית־הַמֶּלֶךְ הַפְּנִימִית²⁷¹ גָּכַח בַּיִת הַמֶּלֶךְ וְהַמֶּלֶךְ יוֹשֵׁב
עַל־כִּסֵּא מַלְכוּתוֹ בְּבַיִת הַמַּלְכוּת גָּכַח פָּתַח הַבַּיִת²⁷²:

(ב) וַיְהִי כִרְאוֹת הַמֶּלֶךְ אֶת־אֶסְתֵּר הַמַּלְכָּה עֹמֶדֶת בַּחֲצַר נִשְׂאָה חַן בְּעֵינָיו וַיִּזְוֹשֵׁט הַמֶּלֶךְ לְאֶסְתֵּר אֶת־שַׂרְבִיט הַזֶּהָב
אֲשֶׁר בְּיָדוֹ וַתִּקְרַב אֶסְתֵּר וַתִּגַּע בְּרֹאשׁ הַשַּׂרְבִיט²⁷³:

(ג) וַיֹּאמֶר לָהּ הַמֶּלֶךְ מַה־לָּךְ אֶסְתֵּר הַמַּלְכָּה²⁷⁴ וּמַה־בִּקְשָׁתְךָ עַד־חֲצֵי הַמַּלְכוּת וַיִּגְתֵּן לָהּ²⁷⁵:

(ד) וַתֹּאמֶר אֶסְתֵּר אִם־עַל־הַמֶּלֶךְ טוֹב יָבוּא הַמֶּלֶךְ וְהַמֵּן הַיּוֹם אֶל־הַמִּשְׁתָּה אֲשֶׁר־עָשִׂיתִי לּוֹ²⁷⁶:

(ה) וַיֹּאמֶר הַמֶּלֶךְ מִמָּה²⁷⁷ אֶת־הַמֵּן לַעֲשׂוֹת אֶת־דָּבָר אֶסְתֵּר וַיָּבֵא הַמֶּלֶךְ וְהַמֵּן אֶל־הַמִּשְׁתָּה אֲשֶׁר־עָשִׂתָה אֶסְתֵּר:

(ו) וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר בְּמִשְׁתָּה הַיּוֹם מַה־שָּׂאלְתְּךָ וַיִּגְתֵּן לָהּ וּמַה־בִּקְשָׁתְךָ עַד־חֲצֵי הַמַּלְכוּת וַתַּעַשׂ²⁷⁸:

(ז) וַתַּעַן אֶסְתֵּר וַתֹּאמֶר שְׂאֵלְתִי וּבִקְשָׁתִי²⁷⁹:

(ח) אִם־מִצְאֵתִי חֵן בְּעֵינֵי הַמֶּלֶךְ וְאִם־עַל־הַמֶּלֶךְ טוֹב לִתֵּן אֶת־שְׂאֵלְתִי וְלַעֲשׂוֹת אֶת־בִּקְשָׁתִי יָבוּא הַמֶּלֶךְ וְהַמֵּן אֶל־
הַמִּשְׁתָּה אֲשֶׁר אֶעֱשֶׂה לָהֶם וּמִתָּר אֶעֱשֶׂה כְּדָבָר הַמֶּלֶךְ²⁸⁰:

²⁵⁹ Gather (**Ibn Ezra A, B**).

²⁶⁰ The city (**Ibn Ezra A, B**).

²⁶¹ For me (**Ibn Ezra A, B**).

²⁶² Until the third day (**Ibn Ezra A, B**).

²⁶³ Which impacted her beauty – she clearly valued G-dly intervention over her own beauty, since fasting makes people pale (**Ibn Ezra A**).

²⁶⁴ Through this fasting and repentance (**Rashbam**).

²⁶⁵ Which will endanger me (**Rashbam**).

²⁶⁶ Been separated from the rest of my people (**Ibn Ezra A**); from keeping the Torah (**Ibn Ezra B**).

²⁶⁷ i.e., if I die, it doesn't bother me (**Ibn Ezra B**); i.e., I'm willing to do it for you (**Rashbam**). This last part was her thought, not what she sent to Mordechai (**Ibn Ezra A**).

²⁶⁸ Passed to go to the Jews in Shushan (**Ibn Ezra B; Rashbam**); crossed a river (**Ibn Ezra B**).

²⁶⁹ To make all of Shushan's Jews fast (**Ibn Ezra B**).

²⁷⁰ Royal clothing (**Ibn Ezra A; Rashbam**).

²⁷¹ The guards did not stop her, since she was the queen (**Ibn Ezra A**; see **Ibn Ezra B** to 4:11).

²⁷² So he could see her immediately (**Ibn Ezra B**).

²⁷³ This was the appropriate response to the sceptre being extended (**Ibn Ezra B**).

²⁷⁴ "Why have you come without being asked?!" (**Ibn Ezra B**).

²⁷⁵ i.e., what you are requesting will be given to you (**Ibn Ezra A**; whether a request about the past or future, as per **Ibn Ezra B**).

²⁷⁶ When I will tell the king what I request (**Ibn Ezra B**).

²⁷⁷ Hurry him (**Ibn Ezra A, B**); hurry to call him (**Ibn Ezra B**).

²⁷⁸ You can ask about the past or future (**Ibn Ezra B**); you may make two requests (**Ibn Ezra B**).

²⁷⁹ Is large and challenging (**Ibn Ezra B**).

²⁸⁰ To make my request (**Ibn Ezra A, B; Rashbam**). She didn't ask until this point, since she saw no special sign that Hashem had accepted their prayers (**Ibn Ezra A**).

(ט) וַיֵּצֵא הַמֶּלֶךְ בַּיּוֹם הַהוּא שְׂמֵחַ²⁸¹ וְטוֹב לֵב²⁸² וְכִרְאוֹת הַמֶּלֶךְ אֶת־מֶרְדֵּכַי בְּשֵׁעַר הַמֶּלֶךְ וְלֹא־קָם וְלֹא־זָע²⁸³ מִמֶּנּוּ וַיִּמְלֹא הַמֶּלֶךְ עַל־מֶרְדֵּכַי חֲמָה:

(י) וַיִּתְאַפֵּק²⁸⁴ הַמֶּלֶךְ וַיָּבֹא אֶל־בֵּיתוֹ וַיִּשְׁלַח וַיִּבְא אֶת־אֶהֱבִי וְאֶת־זָרֵשׁ אִשְׁתּוֹ:

(יא) וַיִּסְפָּר לָהֶם הַמֶּלֶךְ אֶת־כְּבוֹד עֶשְׂרוֹ וְרַב²⁸⁵ בְּגָיו וְאֵת כָּל־אֲשֶׁר גָּדְלוֹ הַמֶּלֶךְ וְאֵת אֲשֶׁר נִשְׂאוֹ עַל־הַשָּׂרִים וְעַבְדֵי הַמֶּלֶךְ:

(יב) וַיֹּאמֶר הַמֶּלֶךְ אֵף²⁸⁶ לֹא־הִבִּיאָהּ אֶסְתֵּר הַמַּלְכָּה עִם־הַמֶּלֶךְ אֶל־הַמִּשְׁתֵּה אֲשֶׁר־עָשְׂתָה כִּי אִם־אוֹתִי וְגַם־לְמַחֲרֵי אֲנִי קָרוּא־לָהּ²⁸⁷ עִם־הַמֶּלֶךְ:

(יג) וְכַל־זֶה אֵינְנוּ שׂוֹהֵ לִי²⁸⁸ בְּכָל־עֵת אֲשֶׁר אֲנִי רֹאֶה אֶת־מֶרְדֵּכַי הַיְּהוּדִי יוֹשֵׁב בְּשֵׁעַר הַמֶּלֶךְ²⁸⁹:

(יד) וַתֹּאמֶר לוֹ זָרֵשׁ אִשְׁתּוֹ²⁹⁰ וְכַל־אֶהֱבִי יַעֲשׂוּ־עֵץ גָּבֹהַ חֲמִשִּׁים אַמָּה²⁹¹ וּבְבִקְרוֹ אָמַר לְמֶלֶךְ וַיִּתְלוּ²⁹² אֶת־מֶרְדֵּכַי עָלָיו וּבֹא־עִם־הַמֶּלֶךְ אֶל־הַמִּשְׁתֵּה שְׂמֵחַ²⁹³ וַיִּיטֵב הַדְּבָר לְפָנָי הַמֶּלֶךְ וַיַּעַשׂ הַעֵץ:

פֶּרֶק ו

(א) בַּלַּיְלָה הַהוּא נִדְדָה שְׁנַת הַמֶּלֶךְ²⁹⁴ וַיֹּאמֶר לְהִבִּיא אֶת־סֹפֵר הַזְּכָרוֹת דְּבַרֵי הַיָּמִים וַיְהִי נִקְרָאִים לְפָנָי הַמֶּלֶךְ²⁹⁵:

(ב) וַיִּמְצָא כְּתוּב²⁹⁶ אֲשֶׁר הִגִּיד מֶרְדֵּכַי עַל־בְּגַתָּנָא וַתִּרְשׁ שְׁנֵי סָרִיסֵי הַמֶּלֶךְ מִשְׁמַרְי הַסֹּפֵר אֲשֶׁר בִּקְשׁוּ לְשַׁלַּח יָד בַּמֶּלֶךְ אַחֲשׁוּרוּשׁ:

(ג) וַיֹּאמֶר הַמֶּלֶךְ מַה־נַּעֲשֶׂה יְקָר²⁹⁷ וּגְדוּלָּה²⁹⁸ לְמֶרְדֵּכַי עַל־זֶה וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ מִשְׁרָתָיו לֹא־נַעֲשֶׂה עִמּוֹ דְּבָר²⁹⁹:

²⁸¹ Because of his high position (**Ibn Ezra B**).

²⁸² i.e., he was drunk from the wine at the meal (**Ibn Ezra B**).

²⁸³ Trembled from fear (**Ibn Ezra A, B**).

²⁸⁴ Didn't tell this to anyone, meaning, he contained himself (**Ibn Ezra A**; similarly, **Rashbam**); contained his anger not to harm Mordechai, since he was scared to harm a judge so close to the king (**Ibn Ezra B**).

²⁸⁵ The greatness of his children (**Ibn Ezra A, B**, citing others); that he has lots of children (**Ibn Ezra A, B**).

²⁸⁶ Even greater than the other honour is that I was the only one invited (**Rashbam**).

²⁸⁷ Invited to another meal (**Rashbam**).

²⁸⁸ This is worthless to me (**Ibn Ezra A; Rashbam**); this doesn't help me (**Ibn Ezra B**); this is not worth it to me (**Ibn Ezra B**).

²⁸⁹ He remains in a powerful position (**Ibn Ezra A, B**); he continues to embarrass me (**Ibn Ezra B**); he continues to anger me (**Rashbam**).

²⁹⁰ She spoke first, not thinking about the possible outcomes (**Ibn Ezra B**).

²⁹¹ So that it will be visible outside of our property (**Ibn Ezra B**).

²⁹² The king's hangmen (**Ibn Ezra B**).

²⁹³ Which will cause him to give you permission to hang Mordechai when you ask him at another time (**Rashbam**).

²⁹⁴ Sleep wandered away, i.e., he couldn't sleep (**Rashbam**).

²⁹⁵ Since he couldn't sleep, he wanted to hear past events as a form of enjoyment (**Ibn Ezra A**, citing others; **Ibn Ezra B; Rashbam**); he thought he couldn't sleep since he was being punished for not fulfilling a promise (**Ibn Ezra A, B**).

²⁹⁶ After they were brought before him (**Ibn Ezra B**).

²⁹⁷ Honour (**Ibn Ezra B**).

²⁹⁸ Wealth (**Ibn Ezra B**).

²⁹⁹ Neither of these (wealth or honour) were given to Mordechai (**Ibn Ezra B**).

(ד) וַיֹּאמֶר הַמֶּלֶךְ מִי בְּחֵצֶיךָ³⁰⁰ וְהֵמֶן זֶה לְחֹצֵר בֵּית-הַמֶּלֶךְ הַחֵיצוֹנָה לֵאמֹר לְמַלְךְ לְתִלוּת אֶת-מַרְדְּכָי עַל-הַעֵץ אֲשֶׁר-הָיָן לּוֹ:³⁰¹

(ה) וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ אֵלָיו הִנֵּה הֵמֶן עִמָּךְ³⁰² בְּחֵצֶיךָ וַיֹּאמֶר הַמֶּלֶךְ יְבֹא:

(ו) וַיְבֹא הֵמֶן וַיֹּאמֶר לוֹ הַמֶּלֶךְ מִה-לַּעֲשׂוֹת בְּאִישׁ אֲשֶׁר הַמֶּלֶךְ חִפְּץ בִּיקְרָו³⁰³ וַיֹּאמֶר הֵמֶן בְּלִבּוֹ³⁰⁴ לְמִי יַחְפֹּץ הַמֶּלֶךְ לַעֲשׂוֹת יִקְרָא יוֹתֵר מִמֶּנִּי:

(ז) וַיֹּאמֶר הֵמֶן אֶל-הַמֶּלֶךְ אִישׁ אֲשֶׁר הַמֶּלֶךְ חִפְּץ בִּיקְרָו:

(ח) וַיֹּאמְרוּ³⁰⁵ לְבוֹשׁ מַלְכוּת אֲשֶׁר לְבוֹש-בּוֹ³⁰⁶ הַמֶּלֶךְ וְסוֹס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן כְּתֹר מַלְכוּת בְּרֵאשׁוֹ³⁰⁷:

(ט) וְנִתְּוֵן הַלְבוּשׁ וְהַסּוֹס עַל-יַד-אִישׁ מִשְׁרֵי הַמֶּלֶךְ הַפְּרָתָמִים וְהַלְבִּישׁוּ³⁰⁸ אֶת-הָאִישׁ אֲשֶׁר הַמֶּלֶךְ חִפְּץ בִּיקְרָו וְהַרְפִּיבֵהוּ עַל-הַסּוֹס בְּרַחֲוֹב הָעִיר וְקִרְאוּ לְפָנָיו גְּכָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר הַמֶּלֶךְ חִפְּץ בִּיקְרָו:

(י) וַיֹּאמֶר הַמֶּלֶךְ לְהֵמֶן מָה־רָ³⁰⁹ קָח אֶת-הַלְבוּשׁ וְאֶת-הַסּוֹס כְּפִי אֲשֶׁר דִּבַּרְתָּ וַעֲשֶׂה-כֵן לְמַרְדְּכָי הַיְהוּדִי הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ אֶל-תַּפְּסֵל דָּבָר מְגַל אֲשֶׁר דִּבַּרְתָּ³¹⁰:

(יא) וַיִּקַּח הֵמֶן אֶת-הַלְבוּשׁ וְאֶת-הַסּוֹס וַיִּלְבַּשׁ³¹¹ אֶת-מַרְדְּכָי וַיַּרְפִּיבֵהוּ בְּרַחֲוֹב הָעִיר וַיִּקְרָא לְפָנָיו גְּכָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר הַמֶּלֶךְ חִפְּץ בִּיקְרָו:

(יב) וַיֵּשֶׁב מַרְדְּכָי אֶל-שַׁעַר הַמֶּלֶךְ וְהֵמֶן נִדְחָף³¹² אֶל-בֵּיתוֹ אַבֵּל וְחִפּוֹי רָאשׁ³¹³:

(יג) וַיִּסְפֹּר הֵמֶן לְזָרְשׁ אֵשֶׁתוֹ³¹⁴ וּלְכַל-אֲהָבָיו אֵת כָּל-אֲשֶׁר קָרָהוּ וַיֹּאמְרוּ לוֹ חֲכָמָיו³¹⁵ וַיִּזְרַשׁ אֵשֶׁתוֹ אִם מִזְרַע הַיְהוּדִים³¹⁶ אֲשֶׁר הַחֲלוּת לְנַפְל לְפָנָיו לֹא-תוּכַל לוֹ כִּי-נַפּוּל תַּפּוּל לְפָנָיו:³¹⁷

(יד) עוֹדֵם מִדְּבָרִים עִמּוֹ וְסָרִיסֵי הַמֶּלֶךְ הִגִּיעוּ וַיַּבְהִילוּ³¹⁸ אֶת-הֵמֶן אֶל-הַמִּשְׁתָּה אֲשֶׁר-עָשְׂתָה אֶסְתֵּר:

³⁰⁰ The outer courtyard (**Ibn Ezra B**). He thought that his advisors were there (**Rashbam**).

³⁰¹ It was already morning at this point (**Ibn Ezra B**).

³⁰² As appropriate honour for the king, even though he wasn't present (**Ibn Ezra B**).

³⁰³ Desires to honour (**Ibn Ezra A**).

³⁰⁴ The author of the Megillah may have simply guessed this detail (**Ibn Ezra A**, citing others; **Ibn Ezra B**); Haman may have revealed it at a later point in time, or at that point (**Ibn Ezra A, B**, citing others); or it may have been through Ruach Hakodesh (**Ibn Ezra A, B**, citing others)

³⁰⁵ The King's men should bring (**Ibn Ezra A, B**).

³⁰⁶ Due to the honour of being a king (**Ibn Ezra B**); the inauguration clothing, only worn once in the past (**Rashbam**).

³⁰⁷ Of the horse, as was common custom (**Ibn Ezra B**); of the king, should be placed on the head of the one being honoured (**Rashbam**).

³⁰⁸ The official and his servants should partake in the dressing (**Ibn Ezra B**).

³⁰⁹ "Hurry!" (**Ibn Ezra B**); quickly do this (**Ibn Ezra B**).

³¹⁰ i.e., call before him as you suggested (**Ibn Ezra B**).

³¹¹ Him alone, not with some servants (**Ibn Ezra B**).

³¹² He hurried, as if he pushed himself (**Ibn Ezra A; Rashbam**).

³¹³ i.e., he covered his own head (**Ibn Ezra A, B**); embarrassed (**Rashbam**).

³¹⁴ First to her, since she had come up with the original idea that caused all of this (**Ibn Ezra B**).

³¹⁵ They responded first with the "bad news" (**Ibn Ezra B**).

³¹⁶ i.e., those who killed Haman's ancestors (**Ibn Ezra B**); if he is actually a descendent of Jews and not a convert (**Ibn Ezra B**, citing others).

³¹⁷ They have good luck when it's going good for them (**Rashbam**).

³¹⁸ Hurried him (**Ibn Ezra B; Rashbam**).

- (א) וַיֵּבֶא הַמֶּלֶךְ וְהַמֶּן³¹⁹ לְשֵׁתוֹת עִם־אֶסְתֵּר הַמַּלְכָּה:³²⁰
- (ב) וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר גַּם בַּיּוֹם הַשְּׂנַי בְּמִשְׁתֵּה הַיַּיִן מִה־שָּׂאֵלְתָּ אֶסְתֵּר הַמַּלְכָּה וַתִּגְתֵּן לָךְ וּמִה־בִקְשָׁתְךָ עַד־חֲצִי הַמַּלְכוֹת וַתַּעַשׂ:
- (ג) וַתַּעַן אֶסְתֵּר הַמַּלְכָּה וַתֹּאמֶר אִם־מִצָּאתִי חֵן בְּעֵינֶיךָ הַמֶּלֶךְ וְאִם־עַל־הַמֶּלֶךְ טוֹב תִּגְתֵּן־לִי נַפְשִׁי בְּשֵׂאֵלְתִּי³²¹ וְעַמִּי בְּבִקְשָׁתִּי:³²²
- (ד) כִּי נִמְלְכָנוּ³²³ אֲנִי וְעַמִּי לְהִשְׁמִיד לְהַרְגוֹ וּלְאַבֵּד וְאֵלֵינוּ³²⁴ לְעַבְדִּים וּלְשִׁפְחוֹת נִמְלְכָנוּ הַחֲרָשְׁתִּי כִּי אֵין הַצָּר³²⁵ שְׁנוֹה־³²⁶ בְּנִזְקֵךְ³²⁷ הַמֶּלֶךְ:³²⁸
- (ה) וַיֹּאמֶר הַמֶּלֶךְ אַחֲשֵׁרוֹשׁ וַיֹּאמֶר³²⁹ לְאֶסְתֵּר הַמַּלְכָּה מִי הוּא זֶה³³⁰ וְאִי־זֶה הוּא³³¹ אֲשֶׁר־מָלְאוּ לְבוֹ לַעֲשׂוֹת כֵּן:
- (ו) וַתֹּאמֶר אֶסְתֵּר אִישׁ צָר וְאוֹיֵב הֵמֶן הֵרַע הַזֶּה וְהַמֶּן נִבְעַת³³² מִלִּפְנֵי הַמֶּלֶךְ וְהַמַּלְכָּה:
- (ז) וְהַמֶּלֶךְ קָם בְּחִמְתּוֹ³³³ מִמִּשְׁתֵּה הַיַּיִן אֶל־גִּנַּת הַבַּיִת וְהַמֶּן עָמַד לְבַקֵּשׁ עַל־נַפְשׁוֹ מֵאֶסְתֵּר הַמַּלְכָּה כִּי רָאָה כִּי־כִלְתָּה³³⁴ אֵלָיו הַרְעָה מֵאֵת הַמֶּלֶךְ:
- (ח) וְהַמֶּלֶךְ שָׁב מִגִּנַּת הַבַּיִת אֶל־בֵּיתוֹ מִשְׁתֵּה הַיַּיִן וְהַמֶּן נָפְלוּ³³⁵ עַל־הַמַּטָּה אֲשֶׁר אֶסְתֵּר עָלֶיהָ וַיֹּאמֶר הַמֶּלֶךְ הֲגַם³³⁶ לְכַבֹּשׁ³³⁷ אֶת־הַמַּלְכָּה עִמִּי³³⁸ בְּבֵית הַדָּבָר יְצֹא מִפִּי הַמֶּלֶךְ וּפְנֵי הַמֶּן חִפּוּ³³⁹:

³¹⁹ Just them alone (**Ibn Ezra B**).

³²⁰ Esther waited until this meal since she was afraid of Haman, and once she saw him falling after the Jews had prayed for her, she made the request (**Ibn Ezra B**).

³²¹ The king could not refuse such an offer when she framed it like that (**Ibn Ezra A**).

³²² She made two requests, as Achashverosh had offered (**Ibn Ezra B**). She said that he had offered half the kingdom, but all she asked for were the lives of the Jews (**Rashbam**).

³²³ We were sold by another (**Ibn Ezra A**); have been given over (**Ibn Ezra B; Rashbam**); we were literally sold by Haman (**Rashbam**).

³²⁴ "If only" (**Ibn Ezra A**).

³²⁵ "This trouble" (**Ibn Ezra A; Ibn Ezra B**, citing others); "enemy" (**Ibn Ezra A, B; Rashbam**).

³²⁶ Concerned with (**Rashbam**).

³²⁷ Damage (**Ibn Ezra A**).

³²⁸ Alternatively, the enemy won't be able to help the king when damage comes to him (**Ibn Ezra B**); this enemy is recklessly damaging the king (**Rashbam**, similar to the simple read).

³²⁹ The repetition shows his anger (**Ibn Ezra A, B**).

³³⁰ "What is his name?" (**Rashbam**).

³³¹ "Is he in my kingdom?" (**Ibn Ezra B**); "Where is he?" (**Rashbam**).

³³² Was suddenly scared/terrified (**Ibn Ezra A**).

³³³ In the middle of his meal (**Rashbam**).

³³⁴ It was concluded that the bad would happen to him (**Ibn Ezra A; Rashbam**).

³³⁵ He was bowing to her begging for his life in the previous verse, and when the king returned, he fell due to the shock (**Ibn Ezra A, B**); bowing down to her to beg (**Ibn Ezra B**, citing others; **Rashbam**).

³³⁶ "Haven't you done enough?" (**Rashbam**).

³³⁷ A euphemism (**Ibn Ezra A**); to do as he wishes with her (**Ibn Ezra B**).

³³⁸ With me watching (**Ibn Ezra A**).

³³⁹ The king's men covered it, in line with local custom (**Ibn Ezra A, B**); Haman was embarrassed (**Rashbam**).

(ט) וַיֹּאמֶר חֲרֻבוֹנָה³⁴⁰ אָדָּד מִן־הַפְּרִיטִים לִפְנֵי הַמֶּלֶךְ גַּם³⁴¹ הִנֵּה־הֵעֵץ אֲשֶׁר־עָשָׂה הַמֶּן לְמַרְדֵּכָי אֲשֶׁר דָּבַר־טוֹב עַל־
הַמֶּלֶךְ עַמְדַּל בְּבֵית הַמֶּן גָּבַהּ חֲמִשִּׁים אַמָּה וַיֹּאמֶר הַמֶּלֶךְ תִּלְהוּ עָלָיו:

(י) וַיִּתְּלוּ³⁴² אֶת־הַמֶּן עַל־הֵעֵץ אֲשֶׁר־הִכִּין לְמַרְדֵּכָי וְחַמַּת הַמֶּלֶךְ שָׁכְכָה:³⁴³

פ ר ק ח

(א) בַּיּוֹם הַהוּא נָתַן הַמֶּלֶךְ אֶחָשׁוּרוּשׁ לְאַסְתֵּר הַמַּלְכָּה אֶת־בֵּית³⁴⁴ הַמֶּן צָרַר [הִיְהוּדִים] (הִיְהוּדִים) וּמַרְדֵּכָי גָּא לִפְנֵי
הַמֶּלֶךְ כִּי־הִגִּידָה אֶסְתֵּר מַה הוּא־לָהּ:³⁴⁵

(ב) וַיִּסַּר הַמֶּלֶךְ אֶת־טַבַּעְתּוֹ אֲשֶׁר הָעִבִיר³⁴⁶ מִהַמֶּן וַיִּתְּנָהּ לְמַרְדֵּכָי וַתִּשֶׂם אֶסְתֵּר אֶת־מַרְדֵּכָי עַל־בֵּית הַמֶּן:³⁴⁷

(ג) וַתּוֹסֶף³⁴⁸ אֶסְתֵּר וַתְּדַבֵּר לִפְנֵי הַמֶּלֶךְ וַתִּפְּל לִפְנֵי רַגְלָיו וַתִּבְרַךְ וַתִּתְחַנֵּן־לּוֹ לְהַעֲבִיר³⁴⁹ אֶת־רַעַת הַמֶּן הָאֲגָגִי וְאֶת־
מַחֲשַׁבְתּוֹ³⁵⁰ אֲשֶׁר חָשַׁב עַל־הִיְהוּדִים:

(ד) וַיּוֹשֶׁט הַמֶּלֶךְ לְאַסְתֵּר אֶת שַׂרְבֹּט הַזֶּהָב³⁵¹ וַתִּקַּח אֶסְתֵּר וַתַּעֲמֵד לִפְנֵי הַמֶּלֶךְ:

(ה) וַתֹּאמֶר אִם־עַל־הַמֶּלֶךְ טוֹב וְאִם־מִצָּאתִי חַן לִפְנָיו וְלִשְׂרָ³⁵² הַדְּבָר לִפְנֵי הַמֶּלֶךְ וְטוֹבָה אֲנִי בְּעֵינָיו כִּתְּבֵה לְהַשְׁיֵב אֶת־
הַסְּפָרִים מִחֲשַׁבְת הַמֶּן בְּן־הַמְּדַתָּא הָאֲגָגִי אֲשֶׁר כָּתַב לְאַבְדֹת־הִיְהוּדִים אֲשֶׁר בְּכָל־מְדִינֹת הַמֶּלֶךְ:

(ו) כִּי אֵיכָכָה אוֹכֵל³⁵³ וְרֵאִיתִי בְּרַעַה³⁵⁴ אֲשֶׁר־יִמְצָא אֶת־עַמִּי³⁵⁵ וְאֵיכָכָה אוֹכֵל וְרֵאִיתִי בְּאַבְדֹן³⁵⁶ מוֹלְדָתִי:³⁵⁷

(ז) וַיֹּאמֶר הַמֶּלֶךְ אֶחָשׁוּרוּשׁ לְאַסְתֵּר הַמַּלְכָּה וּלְמַרְדֵּכָי הִיְהוּדִי³⁵⁸ הִנֵּה בֵּית־הַמֶּן נָתַתִּי לְאַסְתֵּר וְאֵתֹל תִּלּוּ עַל־הֵעֵץ עַל
אֲשֶׁר־שָׁלַח יָדוֹ [בִּיהוּדִים] [בִּיהוּדִים]:

³⁴⁰ This was actually Eliyahu (**Ibn Ezra A**, citing others); this was the Charvonah mentioned earlier (**Ibn Ezra B**; see 1:10).

³⁴¹ He did even more to anger you (**Rashbam**; see previous verse).

³⁴² The king's officers (**Ibn Ezra B**).

³⁴³ Only after Haman was hanged was the King finally calm (**Ibn Ezra A**). He had calmed from his anger at the meal (**Rashbam**).

³⁴⁴ House (**Ibn Ezra B**); wealth (**Ibn Ezra B**); family as slaves (**Rashbam**).

³⁴⁵ i.e., her uncle (**Ibn Ezra A, B**).

³⁴⁶ This is a word for "taken" when it is then placed elsewhere (**Ibn Ezra A**).

³⁴⁷ Because of the wealth that Haman had (**Ibn Ezra A**); so that he would be in charge of Haman's family (**Rashbam**).

³⁴⁸ This was an additional request, because her original request to kill Haman had been fulfilled (**Ibn Ezra A**); this was a repeat of her second request to save her nation (**Ibn Ezra B**).

³⁴⁹ To rescind the letters (**Ibn Ezra B**).

³⁵⁰ Which had been to kill the Jews (**Ibn Ezra B**).

³⁵¹ So that she would be able to easily stand up (**Rashbam**).

³⁵² Synonym for "good" (**Ibn Ezra A**); "proper" (**Ibn Ezra B; Rashbam**).

³⁵³ "How can I live?" (**Ibn Ezra A; Rashbam**).

³⁵⁴ The bad thing (**Ibn Ezra B**).

³⁵⁵ i.e., the males (**Ibn Ezra B**).

³⁵⁶ When others destroy my nation (**Ibn Ezra A**, citing others); When my nation is destroyed (**Ibn Ezra A; Rashbam**).

³⁵⁷ i.e., the females (**Ibn Ezra B**).

³⁵⁸ He was speaking with Mordechai, which allowed for Mordechai to advise him regarding the plan mentioned in the next verse (**Ibn Ezra B**).

(ח) וְאִתָּם³⁵⁹ כָּתְבוּ עַל-הַיְהוּדִים כְּטוֹב בְּעֵינֵיכֶם בְּשֵׁם הַמֶּלֶךְ וְחַתְמוּ בְּטַבַּעַת הַמֶּלֶךְ³⁶⁰ כִּי-כָתַב אֲשֶׁר-נִכְתַּב בְּשֵׁם-הַמֶּלֶךְ וְנִחְתָּמוּ³⁶¹ בְּטַבַּעַת הַמֶּלֶךְ אִין לְהִשְׁיב:³⁶²

(ט) וַיִּקְרְאוּ סֹפְרֵי-הַמֶּלֶךְ בְּעַתְהָהּ הַיְהוּדִים בְּחֹדֶשׁ הַשְּׁלִישִׁי הוּא-חֹדֶשׁ סִינן בְּשִׁלּוּשָׁה וְעֶשְׂרִים בּוֹ וַיִּכְתֹּב כָּל-אֲשֶׁר-צָוָה מְרַדְכָי אֶל-הַיְהוּדִים³⁶³ וְאֵל הָאֲחַשְׁדָּרְפָּנִים וְהַפְּחוּתִים וְשָׂרֵי הַמְּדִינֹת אֲשֶׁר מִהֲדוּ³⁶⁴ וְעַד-כּוֹשׁ שִׁבְעָה וְעֶשְׂרִים וּמֵאָה מְדִינָה מְדִינָה וּמְדִינָה כְּכַתְּבָהּ וְעַם וְעַם כָּל־שָׁנָה וְאֶל-הַיְהוּדִים כְּכַתְּבָם וְכָל־שׁוֹגֵם³⁶⁵:

(י) וַיִּכְתֹּב בְּשֵׁם הַמֶּלֶךְ אֲחַשְׁוֶרֶשׁ וַיִּחַתְמוּ בְּטַבַּעַת הַמֶּלֶךְ וַיִּשְׁלַח סֹפְרִים בְּיַד הַרְצִים בְּסוּסִים רַכְבֵי הַרְקֶשׁ³⁶⁶ הָאֲחַשְׁתָּרְנִים³⁶⁷ בְּנֵי הַרְמָכִים³⁶⁸:

(יא) אֲשֶׁר נָתַן הַמֶּלֶךְ לַיְהוּדִים אֲשֶׁר בְּכַל-עִיר-וְעִיר³⁶⁹ לְהַקְהִיל וְלַעֲמֹד עַל-נַפְשָׁם³⁷⁰ לְהַשְׁמִיד וְלְהַרְגֵּא וּלְאַבֹּד אֶת-כָּל-חַיִּיל³⁷¹ עִם וּמְדִינָה הַצָּרִים אִתָּם³⁷² טָף וְנָשִׁים וְשָׁלָלָם לְבוֹז:

(יב) בְּיוֹם אֶחָד³⁷³ בְּכַל-מְדִינֹת הַמֶּלֶךְ אֲחַשְׁוֶרֶשׁ בְּשִׁלּוּשָׁה עֶשֶׂר לְחֹדֶשׁ שְׁנַיִם-עֶשְׂרֵה הוּא-חֹדֶשׁ אֲדָר:

(יג) פַּתְשֻׁגָן הַכָּתֹב³⁷⁴ לְהַגְתָּן דָּת בְּכַל-מְדִינָה וּמְדִינָה גְלוּ³⁷⁵ לְכָל-הַעַמִּים וְלְהַיּוֹת [הַיְהוּדִים] [הַיְהוּדִים] [עַתִּידִים] (עַתוּדִים) לְיוֹם הַזֶּה לְהַנְקֵם מֵאִיבֵיהֶם:

(יד) הַרְצִים רַכְבֵי הַרְקֶשׁ הָאֲחַשְׁתָּרְנִים יֵצְאוּ מִבְּהֵלִים³⁷⁶ וְדוּחֹפִים בְּדָבָר הַמֶּלֶךְ וְהַדָּת נִתְּנָה בְּשׁוֹשָׁן הַבִּירָה³⁷⁷:³⁷⁸

³⁵⁹ i.e., You need to write this, as it looks bad if I rescind my own decree (**Rashbam**).

³⁶⁰ i.e., I have no other plan (**Ibn Ezra B**).

³⁶¹ And sealed (**Ibn Ezra A; Rashbam**).

³⁶² Mordechai wrote that the Jews should kill their enemies, not because he wanted to do so, but because things sent out by the king could not be rescinded; as a result, he explained that Haman had reversed the king's original will by writing that the Jews should be killed, and was hanged as a result (**Ibn Ezra A, B**). Achashverosh commanded Mordechai and Esther to write that the Jews could punish their enemies, which effectively revoked the original decree, something he was hesitant to do himself (**Rashbam**).

³⁶³ That the Jews should be told to prepare for battle (**Ibn Ezra B**).

³⁶⁴ Hodu was furthest North (**Ibn Ezra A**).

³⁶⁵ Because they had their own language and script (**Ibn Ezra B**).

³⁶⁶ The horses that were the king's property, and were the fastest (**Ibn Ezra A, B**); quick (**Rashbam**).

³⁶⁷ Mules (**Ibn Ezra A**).

³⁶⁸ Mares (**Ibn Ezra A**).

³⁶⁹ Including villages and provinces (**Ibn Ezra B**).

³⁷⁰ To take revenge (**Rashbam**).

³⁷¹ Troops (**Ibn Ezra B**).

³⁷² Who have previously harassed them (**Ibn Ezra B**).

³⁷³ They are given only one day (**Rashbam**).

³⁷⁴ The scribes didn't write all 127 versions (**Ibn Ezra B**).

³⁷⁵ So that no one would be able to stop the Jews (**Ibn Ezra B**).

³⁷⁶ Against their will (**Ibn Ezra B**).

³⁷⁷ In the castle, therefore everywhere else it must be accepted (**Ibn Ezra B**).

³⁷⁸ This served to reverse the punishment exactly – that which was supposed to happen to the Jews, was now happening to the non-Jews (**Rashbam**).

(טו) וּמְרַדְּכִי יֵאָאֵל מִלִּפְנֵי הַמֶּלֶךְ בַּלְבוּשׁ מַלְכוּת תִּקְלַת וְחֹזֵר וְעִטְרַת זָהָב גְּדוּלָּה וְתַכְרִיף³⁷⁹ בּוּץ³⁸⁰ וְאַרְגָּמָן וְהַעִיר שׁוּשַׁן³⁸¹ צְהֵלָה³⁸² וְשִׁמְחָה³⁸³:

(טז) לַיהוּדִים הֵיטָה אוֹרָה³⁸⁴ וְשִׁמְחָה וְשִׁשְׁן³⁸⁵ וַיִּקְרָא^{386, 387}:

(יז) וּבְכָל־מְדִינָה וּמְדִינָה וּבְכָל־עִיר וְעִיר מְקוֹם אֲשֶׁר דָּבַר־הַמֶּלֶךְ וְדָתוֹ מִגֵּיעַ שִׁמְחָה וְשִׁשְׁן לַיהוּדִים מִשְׁתָּה וַיּוֹם טוֹב³⁸⁸ וְרַבִּים מֵעַמִּי הָאֲרָץ מִתִּיהָדִים³⁸⁹ כִּי־נָפַל פְּחַד־הַיהוּדִים עֲלֵיהֶם:

פרק ט

(א) וּבַשְּׁנַיִם עָשָׂר חֹדֶשׁ הוּא־חֲדָשׁ אָדָר בַּשְּׁלוֹשָׁה עָשָׂר יוֹם בּוֹ אֲשֶׁר הִגִּיעַ דְּבַר־הַמֶּלֶךְ וְדָתוֹ לְהַעֲשׂוֹת בַּיּוֹם אֲשֶׁר שָׁבְרוּ³⁹⁰ אִיגֵי הַיהוּדִים לְשִׁלוֹט בָּהֶם וְנִהְפְּאוּ³⁹¹ הוּא אֲשֶׁר יִשְׁלְטוּ הַיהוּדִים הַמָּה בְּשָׁנָאֵיהֶם:

(ב) נִקְהְלוּ הַיהוּדִים בְּעָרֵיהֶם³⁹² בְּכָל־מְדִינוֹת הַמֶּלֶךְ אַחֲשׁוּרוֹשׁ לְשִׁלַּח יָד בַּמִּבְקָשִׁי רַעְתָּם וְאִישׁ לֹא־עָמַד לִפְנֵיהֶם³⁹³ כִּי־נָפַל פְּחַדָּם עַל־כָּל־הָעַמִּים:

(ג) וְכָל־שָׂרֵי הַמְּדִינוֹת וְהָאֲחַשְׁדָּרְפָּנִים וְהַפְּחוֹת וְעַשֵׂי הַמְּלָאכָה אֲשֶׁר לְמַלְךָ³⁹⁴ מִנְּשָׂאִים אֶת־הַיהוּדִים כִּי־נָפַל פְּחַד־מְרַדְּכִי עֲלֵיהֶם³⁹⁵:

(ד) כִּי־גְדוּלוֹ³⁹⁶ מְרַדְּכִי בְּבֵית הַמֶּלֶךְ וְשִׁמְעוֹ הוֹלָךְ בְּכָל־הַמְּדִינוֹת כִּי־הָאִישׁ מְרַדְּכִי הוֹלָךְ וְגְדוּלוֹ³⁹⁷:

(ה) וַיָּכֹן הַיהוּדִים בְּכָל־אִיבֵיהֶם מִכַּת־תָּרַב וְהָרַג³⁹⁸ וְאַבְדָּן³⁹⁹ וַיַּעֲשׂוּ בְּשָׁנָאֵיהֶם כְּרָצוֹנָם:

(ו) וּבְשׁוּשַׁן הַבִּירָה הִרְגוּ הַיהוּדִים וְאַבְדָּן⁴⁰⁰ חֲמֵשׁ מְאוֹת אִישׁ:

(ז) וְאֵת | פָּרִשְׁנֵדְתָא וְאֵת | דְּלָפוֹן וְאֵת | אֲסַפְתָּא:

³⁷⁹ Shawl/wrap (Ibn Ezra A, B).

³⁸⁰ Thin linen (Ibn Ezra A, B).

³⁸¹ The Jewish city (Ibn Ezra A).

³⁸² "Had light" (Ibn Ezra A); raised their voices in celebration, similar to a horse's "neigh" (Ibn Ezra B).

³⁸³ In their hearts (Ibn Ezra B).

³⁸⁴ As if their eyes were suddenly opened (Ibn Ezra B).

³⁸⁵ Singing (Ibn Ezra B).

³⁸⁶ Honoured in the eyes of the nations (Ibn Ezra B; Rashbam).

³⁸⁷ A sudden reversal, from darkness to light, with no intermediate stage (Ibn Ezra A).

³⁸⁸ To enjoy delicacies (Ibn Ezra B).

³⁸⁹ Claiming descent from Yehudah (Ibn Ezra A); returning to the Torah (Ibn Ezra B); appealing to the Jews to be saved (Ibn Ezra B).

³⁹⁰ Hoped (Ibn Ezra A, B).

³⁹¹ It was turned (Ibn Ezra A; Rashbam; i.e., it is an adjective).

³⁹² The Jews had many cities in/like Shushan (Ibn Ezra A).

³⁹³ To battle them (Rashbam).

³⁹⁴ Minters and builders (Ibn Ezra B); guards and skilled craftsmen who built the vessels (Rashbam).

³⁹⁵ They knew Mordechai personally, so they were more fearful of him and the Jews (Ibn Ezra B); because he was in charge of many of them as the second-in-command (Rashbam).

³⁹⁶ Growing (Ibn Ezra A, B; see the end of this verse).

³⁹⁷ Was great (Ibn Ezra A, B).

³⁹⁸ Various deaths (Ibn Ezra B).

³⁹⁹ Killing women and children (Ibn Ezra B).

⁴⁰⁰ Destroyed (Ibn Ezra A).

(ח) וְאֵת אֶת פּוֹרְתָא וְאֵת אֶת אֶדְלִיא וְאֵת אֶרֶיָּתָא:

(ט) וְאֵת אֶת פְּרַמְשֵׁתָא וְאֵת אֶת אֶרִיסִי וְאֵת אֶת אֶרְדִּיב וְאֵת אֶת וַיִּזְתָּא:

(י) וְעִשְׂרֵת בְּנֵי הַמֶּן בְּנֵי-הַמְּדַתָּא צָרַר הַיְהוּדִים הֲרָגוּ וּבְבַזָּה⁴⁰¹ לֹא שָׁלְחוּ אֶת-יָדָם:⁴⁰²

(יא) בַּיּוֹם הַהוּא בָּא מִסְפָּר הַהֲרוּגִים בְּשׁוֹשָׁן הַבִּירָה לִפְנֵי הַמֶּלֶךְ:⁴⁰³

(יב) וַיֹּאמֶר הַמֶּלֶךְ לְאַסְתֵּר הַמַּלְכָּה בְּשׁוֹשָׁן הַבִּירָה הֲרָגוּ⁴⁰⁴ הַיְהוּדִים⁴⁰⁵ וְאַבְדוּ⁴⁰⁶ חַמְשׁ מֵאוֹת אִישׁ וְאֵת עִשְׂרֵת בְּנֵי-הַמֶּן בְּשֹׂאֵר מְדִינֹת הַמֶּלֶךְ מִה עָשׂוּ⁴⁰⁷ וּמֵה-שָׂאֵלֹתָּ וַיִּנְתֵּן לָהּ וּמֵה-בִקְשָׁתָּהּ עוֹד וְתַעֲשׂ:

(יג) וְתֹאמַר אֶסְתֵּר אִם-עַל-הַמֶּלֶךְ טוֹב יִנְתֵּן גַּם-מִחֹר לַיְהוּדִים אֲשֶׁר בְּשׁוֹשָׁן לַעֲשׂוֹת כְּדַת הַיּוֹם וְאֵת עִשְׂרֵת בְּנֵי-הַמֶּן יִתְּלוּ⁴⁰⁸ עַל-הָעֵץ⁴⁰⁹:

(יד) וַיֹּאמֶר הַמֶּלֶךְ לְהַעֲשׂוֹת כֵּן וְתִנְתֵּן דַּת בְּשׁוֹשָׁן⁴¹⁰ וְאֵת עִשְׂרֵת בְּנֵי-הַמֶּן תִּלּוּ:

(טו) וַיִּקְהֵלוּ⁴¹¹ [הַיְהוּדִים] אֲשֶׁר-בְּשׁוֹשָׁן גַּם בַּיּוֹם אַרְבַּעַה עָשָׂר לְחֹדֶשׁ אֲדָר וַיְהָרוּ בְּשׁוֹשָׁן שְׁלֹשׁ מֵאוֹת אִישׁ⁴¹² וּבְבַזָּה לֹא שָׁלְחוּ אֶת-יָדָם:

(טז) וּשְׂאֵר⁴¹³ הַיְהוּדִים אֲשֶׁר בְּמְדִינֹת הַמֶּלֶךְ נִקְהְלוּ וְעָמְדוּ עַל-נַפְשָׁם וְנֹחַ מֵאִיְבִיכֵם⁴¹⁴ וְהָרוּג בְּשֹׂאֵיכֶם חֲמִשָּׁה וּשְׁבַעִים אֶלֶף וּבְבַזָּה לֹא שָׁלְחוּ אֶת-יָדָם:

(יז) בַּיּוֹם-שְׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ אֲדָר וְנֹחַ⁴¹⁵ בְּאַרְבַּעַה עָשָׂר בּוֹ וְעָשָׂה אֹתוֹ יוֹם מִשְׁתָּה וּשְׁמִחָה:

(יח) [וְהַיְהוּדִים] (וְהַיְהוּדִים) אֲשֶׁר-בְּשׁוֹשָׁן נִקְהְלוּ בְּשִׁלּוֹשָׁה עָשָׂר בּוֹ וּבְאַרְבַּעַה עָשָׂר בּוֹ וְנֹחַ בְּחֲמִשָּׁה עָשָׂר בּוֹ וְעָשָׂה אֹתוֹ יוֹם מִשְׁתָּה וּשְׁמִחָה:

(יט) עַל-כֵּן הַיְהוּדִים [הַפְּרָזִים] (הַפְּרוּזִים)⁴¹⁶ הִישָׁבִימוּ בְּעַרְי הַפְּרָזוֹת עֲשִׂים אֹת יוֹם אַרְבַּעַה עָשָׂר לְחֹדֶשׁ אֲדָר שְׁמִחָה וּמִשְׁתָּה יוֹם טוֹב וּמְשַׁלַּח מַנּוֹת⁴¹⁷ אִישׁ לְרֵעֵהוּ:

(כ) וַיִּכְתֹּב מֶרְדֵּכַי⁴¹⁸ אֶת-הַדְּבָרִים הָאֵלֶּה וַיִּשְׁלַח סְפָרִים אֶל-כָּל-הַיְהוּדִים אֲשֶׁר בְּכָל-מְדִינֹת הַמֶּלֶךְ אַחַשְׁוֶרֶשׁ הַקְּרוּבִים וְהַרְחֻקִים:

⁴⁰¹ The spoils (**Ibn Ezra A**; **Ibn Ezra B** notes this was the spoils from the 500 men as well).

⁴⁰² To allow the king to take them (**Ibn Ezra A, B**).

⁴⁰³ The enemies of the Jews told him in an attempt to get him angry against what the Jews had done (**Ibn Ezra B**).

⁴⁰⁴ Killed males (**Ibn Ezra B**).

⁴⁰⁵ i.e., Mordechai's men in the castle killed 500 men, and this may also include those killed in the city of Shushan (**Ibn Ezra A**); the people from outside came into the complex and killed their enemies there (**Ibn Ezra B**).

⁴⁰⁶ And destroyed children (**Ibn Ezra B**).

⁴⁰⁷ Rhetorical, in that if just in the palace 500 people were killed, certainly elsewhere (**Ibn Ezra B**; **Rashbam**).

⁴⁰⁸ The Jews may (**Ibn Ezra B**).

⁴⁰⁹ Haman's 50-amah tall gallows (**Ibn Ezra B**); a well-known gallows of the king (**Ibn Ezra B**). The ten killed sons were hanged as a warning to others to be afraid of the Jews (**Rashbam**).

⁴¹⁰ i.e., a signed notice was sent (**Ibn Ezra B**).

⁴¹¹ From being dispersed on the roads (**Ibn Ezra A**).

⁴¹² Total, including the first rampage (**Ibn Ezra B**).

⁴¹³ Since most and the greatest Jews were in Shushan (**Ibn Ezra B**).

⁴¹⁴ After they killed their enemies, they had rest from them (**Ibn Ezra B**); they had peace-of-mind (**Rashbam**).

⁴¹⁵ Because it's hard work killing people (**Ibn Ezra B**).

⁴¹⁶ Villagers (**Ibn Ezra A**).

⁴¹⁷ Sending portions (**Ibn Ezra A, B**; **Rashbam**).

⁴¹⁸ On his own (**Ibn Ezra A, B**).

- (א) לְקַיֵּם עֲלֵיהֶם לִהְיוֹת עֲשִׂים אֶת יוֹם אַרְבַּעַה עֶשֶׂר לְחֹדֶשׁ אֲדָר וְאֵת יוֹם חֲמִשָּׁה עֶשֶׂר בּוֹ בְּכֹל־שָׁנָה וְשָׁנָה:⁴¹⁹
- (ב) כִּי־מִיָּמִים⁴²⁰ אֲשֶׁר־נָחוּ בָהֶם הַיְהוּדִים מֵאֲבִיבֵיהֶם וְהַחֲדָשׁ⁴²¹ אֲשֶׁר נִהְפָּךְ לָהֶם מִיָּגוֹן לְשִׁמְחָה וּמֵאֲבָל לְיוֹם טוֹב לַעֲשׂוֹת אוֹתָם יְמֵי מִשְׁתֵּה וּשְׁמִחָה וּמִשְׁלַח מְנוֹת אִישׁ לְרֵעֵהוּ⁴²² וּמִתְנֹת לְאֲבִינָיִם:⁴²³
- (ג) וְקִבְלִי⁴²⁴ הַיְהוּדִים אֶת אֲשֶׁר־הִחֲלוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מְרֹדֶכַי אֲלֵיהֶם:⁴²⁵
- (ד) כִּי הִלְכוּ הַיְהוּדִים הָאֵלֶּה צָרָר כָּל־הַיְהוּדִים לֵאבֹדֵם וְהִפֵּל פּוֹר הוּא הַגּוֹלָל לְהַמָּם⁴²⁶ וְלֵאבֹדֵם^{427,428}
- (ה) וּבָאָה⁴²⁹ לְפָנַי הַמֶּלֶךְ אֶמְרִי⁴³⁰ עִם־הַסֹּפֵר⁴³¹ יָשׁוּב מִחֲשֻׁבְתּוֹ הַרְעָה אֲשֶׁר־חֲשַׁב עַל־הַיְהוּדִים עַל־רֹאשׁוֹ וְתָלוּ אֹתוֹ וְאֶת־בְּנָיו עַל־הָעֵץ:
- (ו) עַל־כֵּן קָרְאוּ לַיָּמִים הָאֵלֶּה פּוּרִים⁴³² עַל־שֵׁם הַפּוֹר עַל־כֵּן⁴³³ עַל־כֵּל־דְּבָרֵי הָאֲגִרָת⁴³⁴ הַזֹּאת וּמָה־רָאוּ⁴³⁵ עַל־כֹּה־⁴³⁶ וּמָה הִגִּיעַ⁴³⁷ אֲלֵיהֶם⁴³⁸:

⁴¹⁹ But only beginning the following year (**Ibn Ezra A**).

⁴²⁰ The length of the days of Purim should be approximately the same every year, by adjusting the calendar appropriately (**Ibn Ezra A**); they should be on the same days in the month each year (**Ibn Ezra B**).

⁴²¹ Purim should always take place in the month closest to Nissan (**Ibn Ezra A, B**).

⁴²² i.e., those who have other food (**Ibn Ezra B**).

⁴²³ i.e., those who have very little and desire food (**Ibn Ezra B**).

⁴²⁴ Each Jew individually accepted this upon themselves (**Ibn Ezra A**); Mordechai accepted this (**Ibn Ezra A**, citing others).

⁴²⁵ i.e., to observe Purim yearly (**Ibn Ezra A; Rashbam**).

⁴²⁶ To kill them early (**Ibn Ezra B**).

⁴²⁷ To destroy them at the appointed time (**Ibn Ezra B**).

⁴²⁸ This section shows why it was appropriate for the Jews to accept Purim (and to read the Megillah), to thank Hashem for the miracle (**Ibn Ezra A, B**).

⁴²⁹ When Esther came (**Ibn Ezra A; Ibn Ezra B**, citing others; **Rashbam**); when the decree from Haman came (**Ibn Ezra B**).

⁴³⁰ The king said (**Ibn Ezra A; Rashbam**).

⁴³¹ The second set of letters should be written, thus cancelling the original decree (**Ibn Ezra A; Ibn Ezra B**, citing others); Haman's downfall should be chronicled (**Ibn Ezra B**); in addition to the second set of letters, let Haman individually be punished (**Rashbam**).

⁴³² Because there are two days (**Ibn Ezra B**).

⁴³³ The above not only explains the name "Purim", but also why this letter has been written (**Ibn Ezra A, B**). "For the following reason:" (**Rashbam**).

⁴³⁴ Gathering of words (**Ibn Ezra A**).

⁴³⁵ The miracles that were literally observed (**Ibn Ezra A**).

⁴³⁶ "What did they see to make a holiday?" (**Rashbam**).

⁴³⁷ The stories that were heard (**Ibn Ezra A**).

⁴³⁸ "...to establish it yearly?" (**Rashbam**).

(כז) קִיְמוּ⁴³⁹ [וְקַבְּלוּ] (וְקַבְּלוּ) הַיְהוּדִים אֶל עֲלֵיהֶם אֲשֶׁר עָלָה בְּיָמֵיכֶם וְלֹא יַעֲבֹרוּ⁴⁴² לַהֲיוֹת עֲשִׂים⁴⁴³ אֶת שְׁנֵי הַיָּמִים הָאֵלֶּה כְּכַתְּבָם⁴⁴⁴ וְכַזְּמָנָם בְּכָל־שָׁנָה וְשָׁנָה⁴⁴⁵:

(כח) וְהַיָּמִים הָאֵלֶּה בְּזָמְרִים⁴⁴⁶ וְנִעֲשִׂים⁴⁴⁷ בְּכָל־דֹּר וְדֹר מִשְׁפָּחָהּ וּמִשְׁפָּחָהּ מִדִּינָהּ וּמִדִּינָהּ וְעִיר וְעִיר וַיְמִי הַפְּוֹרִים הָאֵלֶּה לֹא יַעֲבֹרוּ מִתּוֹךְ הַיְהוּדִים⁴⁴⁸ וְזָכְרָם⁴⁴⁹ לֹא־יִסּוּף⁴⁵⁰ מִזְרָעָם⁴⁵¹:

(כט) וְתִכְתֹּב אֶסְתֵּר הַמַּלְכָּה בַת־אַבְיָתָר וּמְרֻדְכָי הַיְהוּדִי אֶת־כָּל־תְּקֻף⁴⁵² לְקִיָּם אֶת אַגְרַת הַפָּרִים הַזֹּאת הַשְּׁנִית^{453,454}:

(ל) וַיִּשְׁלַח⁴⁵⁵ סְפָרִים אֶל־כָּל־הַיְהוּדִים אֶל־שִׁבְעַת וְעֶשְׂרִים וּמֵאָה מְדִינָה מְלָכוֹת אַחַשְׁוֵרֶשׁ דְּבָרֵי שְׁלוֹם⁴⁵⁶ וְאַמֶּת⁴⁵⁷:

(לא) לְקִיָּם אֶת־יְמֵי הַפָּרִים הָאֵלֶּה בְּזָמְנֵיהֶם כְּאֲשֶׁר קִיְמוּ עֲלֵיהֶם מְרֻדְכָי הַיְהוּדִי וְאַסְתֵּר הַמַּלְכָּה וְכַאֲשֶׁר קִיְמוּ עַל־נַפְשָׁם וְעַל־זְרָעָם דְּבָרֵי הַצֹּמוֹת⁴⁵⁸ וְזַעֲקָתָם⁴⁵⁹:

(לב) וּמֵאֵמֶר⁴⁶⁰ אֶסְתֵּר קִיְמוּ דְבָרֵי הַפָּרִים הָאֵלֶּה⁴⁶¹ וְנִכְתָּב בְּסֵפֶר⁴⁶²:

פרק י

⁴³⁹ They themselves accepted it (**Ibn Ezra B**).

⁴⁴⁰ For future years (**Ibn Ezra B**).

⁴⁴¹ i.e., converts (**Ibn Ezra A; Rashbam**).

⁴⁴² All Jews must observe this (**Ibn Ezra A, B**); this continues forever (**Ibn Ezra B**, citing others; **Rashbam**).

⁴⁴³ To prepare food (**Ibn Ezra B**).

⁴⁴⁴ To read the Megillah (**Ibn Ezra A; Ibn Ezra B** calls this a “hint”); permission is granted to read the Megillah as it is written, i.e., without following stops later instituted by Ezra (**Ibn Ezra A**, citing others)

⁴⁴⁵ Whether it contains one or two Adars (**Ibn Ezra A**).

⁴⁴⁶ That they should not be forgotten (**Ibn Ezra B**).

⁴⁴⁷ There should be feasting (**Rashbam**).

⁴⁴⁸ By any other ruler (**Ibn Ezra B**).

⁴⁴⁹ They should mention all the miracles (**Ibn Ezra B**); the reading of the Megillah (**Rashbam**).

⁴⁵⁰ “Cease” (**Ibn Ezra A**); “be completed” (**Rashbam**).

⁴⁵¹ This teaches that even people who did not live in the same geographical location are not exempt (**Ibn Ezra A**).

⁴⁵² Strength (**Ibn Ezra A**).

⁴⁵³ i.e., the second letter (**Ibn Ezra A**).

⁴⁵⁴ People had become lax, so Mordechai had Esther (who had more power) write a second letter to reemphasize it (**Ibn Ezra A, B**; see 9:32); only the second letter was actually to celebrate Purim; the first was to cancel the original decree against them (**Rashbam**).

⁴⁵⁵ Mordechai sent first (**Ibn Ezra B**).

⁴⁵⁶ So as not to discourage them, even though he knew that they had abandoned celebrating Purim (**Ibn Ezra A**); when they follow through on what they accepted, there will be peace (**Ibn Ezra B**).

⁴⁵⁷ That they had accepted it, and were honestly required to keep it (**Ibn Ezra A, B**).

⁴⁵⁸ To fast on Ta’anit Esther (**Ibn Ezra A, B**, citing others); just as the Jews accepted the fasts of Zechariah 8:19, they accepted the rejoicing of Purim (**Ibn Ezra A, B**).

⁴⁵⁹ To pray to G-d on the abovementioned fast(s) (**Ibn Ezra A, B**).

⁴⁶⁰ She didn’t sign the letter (**Ibn Ezra B**).

⁴⁶¹ i.e., these words, not this Purim (**Ibn Ezra A**).

⁴⁶² A well-known chronicle in those days (**Ibn Ezra A**); in this Megillah (**Ibn Ezra B**).

(א) וַיִּשֶׁם הַמֶּלֶךְ [אַחַשְׁוֵרוֹשׁ] (אחשרש) | מִסַּעַר-הָאֲרָץ⁴⁶³ וְאֵי הַיָּם⁴⁶⁴:⁴⁶⁵

(ב) וְכָל-מַעֲשֵׂה תְּקוּפֹת⁴⁶⁶ וּגְבוּרָתוֹ וּפְרָשֵׁת⁴⁶⁷ גְּדֻלַּת מְרָדְכַי אֲשֶׁר גָּדְלוֹ הַמֶּלֶךְ הַלּוֹא־הֵם כְּתוּבִים עַל-סֵפֶר דְּבָרַי הַיָּמִים לְמַלְכֵי מְדִי וּפְרָס:⁴⁶⁸

(ג) כִּי מְרָדְכַי הַיְהוּדִי מִשְׁנֵה⁴⁶⁹ לְמֶלֶךְ אַחַשְׁוֵרוֹשׁ וְגָדוֹל לַיְהוּדִים⁴⁷⁰ וְרָצִי לְרַב⁴⁷¹ אֶתְיוֹ דַּרְשׁ⁴⁷² טוֹב לַעֲמוֹ וְדָבָר שְׁלוֹם⁴⁷³ לְכָל-זָרְעוֹ:⁴⁷⁴

⁴⁶³ Those lands not included in his kingdom (**Ibn Ezra A**); a large land mass (**Ibn Ezra B**).

⁴⁶⁴ Those islands far away, that were not part of his kingdom (**Ibn Ezra A**).

⁴⁶⁵ This demonstrates Achashverosh's success after appointing Mordechai second in command (**Ibn Ezra A**); Mordechai may have actually suggested this (**Ibn Ezra B**).

⁴⁶⁶ Strength (**Ibn Ezra A**; see 9:29); victories (**Ibn Ezra B**).

⁴⁶⁷ The explication (**Ibn Ezra A, B**).

⁴⁶⁸ He was so famous that he became well-documented in those writings (**Ibn Ezra B**).

⁴⁶⁹ Second only to the king (**Ibn Ezra A, B**).

⁴⁷⁰ Because he was so wise (**Ibn Ezra B**).

⁴⁷¹ Most, since some were jealous of him (**Ibn Ezra A**); most, since people asked too much of him (**Ibn Ezra B**); all of them (**Rashbam**).

⁴⁷² Sought to do good on his own, even without it being requested (**Ibn Ezra A, B**).

⁴⁷³ Even to those who might normally fear him (**Ibn Ezra A, B**).

⁴⁷⁴ Literal descendants (**Ibn Ezra A, B**); a poetic repetition referring to his nation (**Rashbam**).