

1. Megilla 19a

וַיְהִי כִּי קִוְּרָא אָדָם אֶת הַמְּגִלָּה וַיֵּצֵא בָּהּ יְדֵי חוּבָה רַבִּי מֵאִיר אָמַר כּוֹלָהּ רַבִּי יְהוּדָה אָמַר
מֵאִישׁ יְהוּדִי רַבִּי יוֹסֵי אָמַר מֵאַחֲרֵי הַדְּבָרִים הָאֵלֶּה

תֵּנִיָּא רַבִּי שְׁמַעוֹן בַּר יוֹחָאי אָמַר מִבְּלִילָהּ הָהוּא

Beginning from where must a person read the Megilla in order to fulfill his obligation? Rabbi Meir says: He must read all of it. Rabbi Yehuda says: He need read only from “There was a certain Jew” (Esther 2:5). Rabbi Yosei says: From “After these things” (Esther 3:1).

It is taught in a baraita that there is a fourth opinion as well: Rabbi Shimon bar Yohai says: One must start to read from “On that night” (Esther 6:1).

אָמַר רַבִּי יוֹחָנָן וְכוּלֵּן מְקַרָּא אֶחָד דְּרָשׁוּ וַתִּכְתֹּב אֶסְתֵּר הַמַּלְכָּה וּמֶרְדֵּכַי הַיְּהוּדִי אֶת כָּל תּוֹקְפוֹ
מֵאֵן דְּאָמַר כּוֹלָהּ תּוֹקְפוֹ שֶׁל אַחֲשֵׁרוּשׁ

Rabbi Yohanan said: And all of these tanna'im, in arriving at their respective opinions, were expounding the same verse. As it is stated: “Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote about all the acts of power to confirm this second letter of Purim” (Esther 9:29). The one who said that the Megilla must be read in its entirety interprets “acts of power” as referring to the power of Ahasuerus, and so the Megilla must be read from the beginning, where the power of Ahasuerus is recounted.

וּמֵאֵן דְּאָמַר מֵאִישׁ יְהוּדִי תּוֹקְפוֹ שֶׁל מֶרְדֵּכַי וּמֵאֵן דְּאָמַר מֵאַחֲרֵי הַדְּבָרִים הָאֵלֶּה תּוֹקְפוֹ שֶׁל
הָמָן וּמֵאֵן דְּאָמַר מִבְּלִילָהּ הָהוּא תּוֹקְפוֹ שֶׁל נֹס

And the one who said that it needs to be read from “There was a certain Jew” explains that “acts of power” is referring to the power of Mordecai. And the one who said that it needs to be read from “After these things” maintains that “acts of power” is referring to the power of Haman. And the one who said that it needs to be read from “On that night” understands that the expression is referring to the

power of the miracle, which began on that night when Ahasuerus could not sleep, and therefore one must begin reading the Megilla from there.

2. Megillas Esther 9:1

א וּבִשְׁנַיִם עָשָׂר חֹדֶשׁ הוּא-חֹדֶשׁ
אָדָר, בְּשִׁלּוֹשָׁה עָשָׂר יוֹם בּוֹ, אֲשֶׁר
הִגִּיעַ דְּבַר-הַמֶּלֶךְ וְדָתוֹ,
לְהַעֲשׂוֹת: בַּיּוֹם, אֲשֶׁר שָׁבְרוּ
אֹיְבֵי הַיְּהוּדִים לְשָׁלוֹט בָּהֶם,
וְנִהְפֹךְ הוּא, אֲשֶׁר יִשְׁלֹטוּ
הַיְּהוּדִים הַמָּה בְּשָׁנָאֵיהֶם.

1 Now in the twelfth month, which is the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have rule over them; whereas it was turned to the contrary, that the Jews had rule over them that hated them;

3. Megilla 4a

י ואמר רבי יהושע בן לוי חייב אדם לקרות את המגילה בלילה ולשנותה ביום

And Rabbi Yehoshua ben Levi said: A person is obligated to read the Megilla at night and then to repeat it [lishnota] during the day

4. Megillas Esther 3:1

א אַחֲרֵי הַדְּבָרִים הָאֵלֶּה, גָּדַל
הַמֶּלֶךְ אַחֲשֵׁרוֹשׁ אֶת-הָמָן בֶּן-
הַמִּדְיָא הָאֲגָגִי--וַיִּנְשְׂאֵהוּ; וַיֵּשֶׁם,
אֶת-כִּסְאוֹ, מֵעַל, כָּל-הַשָּׂרִים
אֲשֶׁר אִתּוֹ.

1 After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

Rashi:

גדל המלך וגו' את המן. שהקדוש ברוך הוא בורא רפואה למכתן של ישראל קודם שיביא המכה עליהם:

For the Holy One Blessed Is He, creates a remedy for Yisroel's blow before He brings the blow upon them.

5. Megillas Esther 2:17, 21-23

יז וַיֵּאָהֵב הַמֶּלֶךְ אֶת-אֶסְתֵּר
מִכָּל-הַנָּשִׁים, וַתִּשָּׂא-חֵן וְחֶסֶד
לְפָנָיו מִכָּל-הַבְּתוּלוֹת; וַיָּשֶׂם
כֶּתֶר-מַלְכוּת בִּרְאשָׁהּ, וַיְמַלִּיכָהּ
תַּחַת וְשָׂתִי.

17 And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti

כא בַּיָּמִים הָהֵם, וּמֶרְדֳּכַי יוֹשֵׁב
בְּשַׁעַר-הַמֶּלֶךְ; קֶצֶף בִּגְתָן וְתֶרֶשׁ
שְׁנֵי-סָרִיסֵי הַמֶּלֶךְ, מִשְׁמָרֵי
הַסֵּף, וַיִּבְקְשׁוּ לְשַׁלַּח יָד, בַּמֶּלֶךְ
אַחֲשֵׁוּרֶשׁ.

21 in those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those that kept the door, were wroth, and sought to lay hands on the king Ahasuerus.

כב וַיִּוָּדַע הַדָּבָר לְמֶרְדֳּכַי, וַיַּגִּד
לְאֶסְתֵּר הַמַּלְכָּה; וַתֹּאמֶר
אֶסְתֵּר לַמֶּלֶךְ, בְּשֵׁם מֶרְדֳּכַי.

22 And the thing became known to Mordecai, who told it unto Esther the queen; and Esther told the king thereof in Mordecai's name.

כג וַיִּבְקֶשׁ הַדָּבָר וַיִּמָּצֵא, וַיִּתְּלוּ
שְׁנֵיהֶם עַל-עֵץ; וַיִּכְתֹּב, בְּסֵפֶר
דְּבָרֵי הַיָּמִים--לִפְנֵי
הַמֶּלֶךְ. {ס}

23 And when inquisition was made of the matter, and it was found to be so, they were both hanged on a tree; and it was written in the book of the chronicles before the king.

6. Megilla 12a

שָׁאָלוּ תַלְמִידָיו אֶת רַבִּי שִׁמְעוֹן בֶּר יוֹחָאִי מִפְּנֵי מָה נִתְחַיְּבוּ שׁוֹנְאֵיהֶן שֶׁל יִשְׂרָאֵל שֶׁבָּאוּתוֹ
הַדּוֹר כָּלִיָּה אָמַר לָהֶם אָמְרוּ אַתֶּם אָמְרוּ לוֹ מִפְּנֵי שֶׁנִּהְיִנוּ מְסַעֲדֵתוֹ שֶׁל אוֹתוֹ רָשָׁע

The students of Rabbi Shimon bar Yohai asked him: For what reason were the enemies of Jewish people, a euphemism for the Jewish people themselves when exhibiting behavior that is not in their best interests, in that generation deserving of annihilation? He said to them: Say the answer to your question yourselves. They said to him: It is because they partook of the feast of that wicked one

7. Megillas Esther 4: 7-9, 13, 14

7 And Mordecai told him of all that had happened unto him, and the exact sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

ז וַיַּגֵּד-לוֹ מֶרְדֵּכַי, אֵת כָּל-
אֲשֶׁר קָרָהוּ; וְאֵת פְּרִשַׁת
הַכֶּסֶף, אֲשֶׁר אָמַר הָמָן לְשָׂקוֹל
עַל-גִּנְזֵי הַמֶּלֶךְ בִּיהוּדִים
(בִּיהוּדִים)--לְאַבְדֵם.

8 Also he gave him the copy of the writing of the decree that was given out in Shushan to destroy them, to show it unto Esther, and to declare it unto her; and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him, for her people.

ח וְאֵת-פַּתְשָׁן כְּתַב-הַדֵּת
אֲשֶׁר-נָתַן בְּשׁוּשָׁן לְהַשְׁמִידֵם,
נָתַן לוֹ--לְהַרְאוֹת אֶת-אֶסְתֵּר,
וּלְהַגִּיד לָהּ; וּלְצַוֹת עָלֶיהָ,
לָבוֹא אֶל-הַמֶּלֶךְ לְהִתְחַנֵּן-לוֹ
וּלְבַקֵּשׁ מִלְּפָנָיו--עַל-עַמָּהּ.

9 And Hathach came and told Esther the words of Mordecai.

ט וַיָּבֹא, הַתָּךְ; וַיַּגֵּד לְאֶסְתֵּר,
אֵת דְּבָרֵי מֶרְדֵּכַי.

13 Then Mordecai bade them to return answer unto Esther: 'Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

יג וַיֹּאמֶר מֶרְדֵּכַי, לְהָשִׁיב אֶל-
אֶסְתֵּר: אֶל-תֵּדַמִּי בְּנַפְשְׁךְ,
לְהַמְלִיט בַּיִת-הַמֶּלֶךְ מִכָּל-
הַיְּהוּדִים.

14 For if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish; and who knoweth whether thou art not come to royal estate for such a time as this?'

יד כִּי אִם-הִחַרְשׁ תִּחְרִישִׁי,
בָּעֵת הַזֹּאת--רִוּחַ וְהַצָּלָה
יַעֲמֹד לַיְּהוּדִים מִמָּקוֹם אֲחֵר,
וְאַתָּה וּבֵית-אָבִיךָ תֵּאבְדוּ; וּמִי
יֹדֵעַ--אִם-לָעֵת כְּזֹאת, הִגַּעְתָּ
לְמַלְכוּת.

8. Megillas Esther 5:4

וַתֹּאמֶר אֶסְתֵּר אִם-עַל-הַמֶּלֶךְ טוֹב יָבוֹא הַמֶּלֶךְ וְהָמָן הַיּוֹם אֶל-הַמִּשְׁתֶּה אֲשֶׁר-עָשִׂיתִי לוֹ:

"If it please Your Majesty," Esther replied, "let Your Majesty and Haman come today to the feast that I have prepared for him."

Rashi:

יבוא המלך והמן. רבותינו אמרו טעמים הרבה בדבר: מה ראתה אסתר שזמנה את המן כדי לקנאו במלך ובשרים, שהמלך יחשב שהוא חושק אליה ויהרגנו, ועוד טעמים רבים:

Let his majesty and Haman attend. Our Rabbis listed many reasons for the matter. What did Esther see [i.e., what motivated her] to invite Haman? In order to make the king and the princes jealous of him, [or], so that the king should think that he desired her and kill him; and many other reasons.

9. Megillas Esther 5:2

וַיְהִי כִּרְאוֹת הַמֶּלֶךְ אֶת־אֶסְתֵּר הַמַּלְכָּה עֹמֶדֶת בַּחֲצַר נִשְׂאָה חַן בְּעֵינָיו וַיִּנָּשֵׁט הַמֶּלֶךְ לְאַסְתֵּר (אֶת־שָׂרְבִיט הַזֶּהָב אֲשֶׁר בְּיָדוֹ וַתִּקְרַב אֶסְתֵּר וַתִּגַּע בְּרֹאשׁ הַשָּׂרְבִיט: (ס

As soon as the king saw Queen Esther standing in the court, she won his favor. The king extended to Esther the golden scepter which he had in his hand, and Esther approached and touched the tip of the scepter.

Megilla 15b

וַיְהִי כִּרְאוֹת הַמֶּלֶךְ אֶת אֶסְתֵּר הַמַּלְכָּה אָמַר רַבִּי יוֹחָנָן שְׁלֹשָׁה מַלְאָכִי הַשָּׂרֵת נִדְּמָנוּ לָהּ בְּאוֹתָהּ שָׁעָה אֶחָד שֶׁהִגְבִּיָּה אֶת צִוְּאָרָהּ וְאֶחָד שֶׁמָּשַׁךְ חוּט שֶׁל חֶסֶד עָלֶיהָ וְאֶחָד שֶׁמַּתַּח אֶת הַשָּׂרְבִיט

The verse states: "And so it was, that when the king saw Esther the queen ... Rabbi Yohanan said: Three ministering angels happened to join her at that time: One that raised up her neck; one that strung a cord of divine grace around her; and one that stretched the king's scepter.

10. Megillas Esther 5:9, 11-13

וַיֵּצֵא הָמָן בַּיּוֹם הַהוּא שִׂמְח וְטוֹב לֵב

That day Haman went out happy and lighthearted.

וַיְסַפֵּר לָהֶם הָמָן אֶת־כְּבוֹד עֲשָׂרוֹ וְרַב בָּגְיוֹ וְאֵת כָּל־אֲשֶׁר גָּדְלוֹ הַמֶּלֶךְ וְאֵת אֲשֶׁר נִשְׂאוֹ עַל־הַשָּׂרִים וְעַבְדֵי הַמֶּלֶךְ:

and Haman told them about his great wealth and his many sons, and all about

how the king had promoted him and advanced him above the officials and the king's courtiers.

וַיֹּאמֶר הָמָן אֶף לֹא־הִבִּיאָהּ אֶסְתֵּר הַמַּלְכָּה עִם־הַמֶּלֶךְ אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עָשְׂתָה כִּי אִם־אוֹתִי וְגַם־לְמַתָּה אֲנִי קָרוּא־לָהּ עִם־הַמֶּלֶךְ:

“What is more,” said Haman, “Queen Esther gave a feast, and besides the king she did not have anyone but me. And tomorrow too I am invited by her along with the king

וְכָל־זֶה אֵינֶנּוּ שׂוּהָ לִי בְכָל־עֵת אֲשֶׁר אֲנִי רֹאֶה אֶת־מֶרְדֵּכָי הַיְּהוּדִי יוֹשֵׁב בְּשַׁעַר הַמָּלְכוֹ:

Yet all this means nothing to me every time I see that Jew Mordecai sitting in the palace gate.”

11. Megillas Esther 6:1

א בַּלַּיְלָהָ הַהוּא, נִדְּדָה שְׁנַת הַמֶּלֶךְ; וַיֹּאמֶר, לְהָבִיא אֶת־סֵפֶר הַזְכָּרֹנוֹת דְּבָרֵי הַיָּמִים, וַיְהִיו נִקְרָאִים, לִפְנֵי הַמֶּלֶךְ. 1 On that night could not the king sleep; and he commanded to bring the book of records of the chronicles, and they were read before the king

12. Megilla 15b-16a

וַיְהִיו נִקְרָאִים מִלְּמַד שְׁנִקְרָאִים מֵאִלִּיָּהוּ וַיִּמָּצָא כְּתוּב כְּתֹב מִבְּעֵי לִיָּה מִלְּמַד

שְׁשִׁמְשֵׁי מוֹחֵק וְגַבְרִיאֵל כּוֹתֵב

The verse states: “And they were read before the king” (Esther 6:1). The Gemara teaches that they were read miraculously by themselves. It further says: “And it was found written [katuv]” (Esther 6:2). The Gemara asks: Why does the Megilla use the word katuv, which indicates that it was newly written? It should have said: A writing [ketav] was found, which would indicate that it had been written in the past. The Gemara explains: This teaches that Shimshai, the king's scribe was erasing and the angel Gavriel was writing it again.

13. Megillas Esther 6: 6-10

ו וַיָּבֹא, הָמָן, וַיֹּאמֶר לוֹ הַמֶּלֶךְ,
מִה-לַּעֲשׂוֹת בְּאִישׁ אֲשֶׁר הַמֶּלֶךְ
חָפֵץ בִּיקָרוֹ; וַיֹּאמֶר הָמָן, בְּלִבּוֹ,
לְמִי יַחְפֹּץ הַמֶּלֶךְ לַעֲשׂוֹת יָקָר,
יֹתֵר מִמֶּנִּי.

6 So Haman came in. And the king said unto him: 'What shall be done unto the man whom the king delighteth to honour?'--Now Haman said in his heart: 'Whom would the king delight to honour besides myself?'--

ז וַיֹּאמֶר הָמָן, אֶל-הַמֶּלֶךְ: אִישׁ,
אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ.

7 And Haman said unto the king: 'For the man whom the king delighteth to honour,

ח יָבִיאוּ לְבוּשׁ מַלְכוּת, אֲשֶׁר
לְבֶשׂ-בּוֹ הַמֶּלֶךְ; וְסוּס, אֲשֶׁר רָכַב
עָלָיו הַמֶּלֶךְ, וְאֲשֶׁר נָתַן כֶּתֶר
מַלְכוּת, בְּרָאשׁוֹ.

8 let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

ט וְנָתַן הַלְבוּשׁ וְהַסּוּס, עַל-יָד-
אִישׁ מִשָּׂרֵי הַמֶּלֶךְ הַפְּרָתִמִּים,
וְהַלְבִּישׁוּ אֶת-הָאִישׁ, אֲשֶׁר הַמֶּלֶךְ
חָפֵץ בִּיקָרוֹ; וְהִרְכִּיבֵהוּ עַל-הַסּוּס,
בְּרָחוֹב הָעִיר, וְקָרְאוּ לִפְנָיו, כָּכָה
יַעֲשֶׂה לְאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ
בִּיקָרוֹ.

9 and let the apparel and the horse be delivered to the hand of one of the king's most noble princes, that they may array the man therewith whom the king delighteth to honour, and cause him to ride on horseback through the street of the city, and proclaim before him: Thus shall it be done to the man whom the king delighteth to honour.'

י וַיֹּאמֶר הַמֶּלֶךְ לְהָמָן, מַהֲרָה קַח
אֶת-הַלְבוּשׁ וְאֶת-הַסּוּס כַּאֲשֶׁר
דִּבַּרְתָּ, וַעֲשֵׂה-כֵן לְמֹרְדֵּכַי הַיְּהוּדִי,
הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ: אַל-תִּפֹּל
דְּבָר, מִכָּל אֲשֶׁר דִּבַּרְתָּ.

10 Then the king said to Haman: 'Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate; let nothing fail of all that thou hast spoken.'

14. Megillas Esther 6:14

יז עוֹדִים מְדַבְּרִים עִמּוֹ,
וְסָרִיסֵי הַמֶּלֶךְ הִגִּיעוּ; וַיִּבְהֻלוּ
לְהַבִּיאַ אֶת-הָמָן, אֶל-הַמִּשְׁתֶּה
אֲשֶׁר-עָשְׂתָה אֶסְתֵּר.

14 While they were yet talking with him, came the king's chamberlains, and hastened to bring Haman unto the banquet that Esther had prepared.

15. Megillas Esther 7

- א** וַיָּבֹא הַמֶּלֶךְ וְהָמָן, לִשְׁתּוֹת
עִם-אֶסְתֵּר הַמַּלְכָּה. **1** So the king and Haman came to
banquet with Esther the queen.
- ב** וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר גַּם בַּיּוֹם
הַשֵּׁנִי, בְּמִשְׁתֵּה הַיַּיִן--מָה-
שְׂאֵלָתְךָ אֶסְתֵּר הַמַּלְכָּה, וְתַנְתֵּן
לָךְ; וּמָה-בְּקִשְׁתְּךָ עַד-חֲצִי
הַמַּלְכוּת, וְתַעֲשֶׂה. **2** And the king said again unto Esther
on the second day at the banquet of
wine: 'Whatever thy petition, queen
Esther, it shall be granted thee; and
whatever thy request, even to the half
of the kingdom, it shall be performed.'
- ג** וַתַּעַן אֶסְתֵּר הַמַּלְכָּה, וַתֹּאמֶר--
אִם-מָצָאתִי חַן בְּעֵינֶיךָ הַמֶּלֶךְ,
וְאִם-עַל-הַמֶּלֶךְ טוֹב: תִּתְּנֶנּוּ-לִי
נַפְשִׁי בְּשֵׂאלָתִי, וְעַמִּי בְּבִקְשָׁתִּי. **3** Then Esther the queen answered and
said: 'If I have found favour in thy
sight, O king, and if it please the king,
let my life be given me at my petition,
and my people at my request;
- ד** כִּי נִמְכַּרְנוּ אֲנִי וְעַמִּי, לְהִשָּׁמִיד
לְהָרוֹג וּלְאַבֵּד; וְאֵלּוּ לַעֲבָדִים
וּלְשִׁפְחוֹת נִמְכַּרְנוּ, הֲחִרְשְׁתִּי--כִּי
אֵין הַצָּר שׁוּה, בְּנֹזֶק הַמֶּלֶךְ. {ס} **4** for we are sold, I and my people, to be
destroyed, to be slain, and to perish.
But if we had been sold for bondmen
and bondwomen, I had held my peace,
for the adversary is not worthy that the
king be endamaged.' {S}
- ה** וַיֹּאמֶר הַמֶּלֶךְ אַחֲשֵׁרוּשׁ,
וַיֹּאמֶר לְאֶסְתֵּר הַמַּלְכָּה: מִי הוּא
זֶה וְאִי-זֶה הוּא, אֲשֶׁר-מָלְאוּ לְבוֹ
לַעֲשׂוֹת כֵּן. **5** Then spoke the king Ahasuerus and
said unto Esther the queen: 'Who is he,
and where is he, that durst presume in
his heart to do so?'
- ו** וַתֹּאמֶר אֶסְתֵּר--אִישׁ צָר וְאוֹיֵב,
הָמָן הָרָע הַזֶּה; וְהָמָן נִבְעֵת,
מִלִּפְנֵי הַמֶּלֶךְ וְהַמַּלְכָּה. **6** And Esther said: 'An adversary and
an enemy, even this wicked Haman.'
Then Haman was terrified before the
king and the queen.
- ז** וְהַמֶּלֶךְ קָם בַּחֲמָתוֹ, מִמִּשְׁתֵּה
הַיַּיִן, אֶל-גִּנַּת, הַבַּיִת; וְהָמָן
עָמַד, לְבַקֵּשׁ עַל-נַפְשׁוֹ מֵאֶסְתֵּר
הַמַּלְכָּה--כִּי רָאָה, כִּי-כָלְתָה אֵלָיו
הָרָעָה מֵאֵת הַמֶּלֶךְ. **7** And the king arose in his wrath from
the banquet of wine and went into the
palace garden; but Haman remained to
make request for his life to Esther the
queen; for he saw that there was evil
determined against him by the king.
- ח** וְהַמֶּלֶךְ שָׁב מִגִּנַּת הַבַּיִת אֶל- **8** Then the king returned out of the
palace garden into the place of the

בֵּית מִשְׁתֵּה הַיַּיִן, וְהָמֹן נָפַל עַל-
הַמֶּטֶה אֲשֶׁר אֶסְתֵּר עָלֶיהָ, וַיֹּאמֶר
הַמֶּלֶךְ, הֲגַם לְכַבּוֹשׁ אֶת-הַמֶּלֶכָה
עִמִּי בְּבֵית ; הַדָּבָר, יֵצֵא מִפִּי
הַמֶּלֶךְ, וּפְנֵי הָמֹן, חָפוּ.

banquet of wine; and Haman was fallen upon the couch whereon Esther was. Then said the king: 'Will he even force the queen before me in the house?' As the word went out of the king's mouth, they covered Haman's face.

Rashi: הָמֹן נָפַל. הַמֶּלֶךְ דָּחַפוּ:

ט וַיֹּאמֶר חַרְבוֹנָה אֶחָד מִן-
הַסָּרִיסִים לִפְנֵי הַמֶּלֶךְ, גַּם הִנֵּה-
הָעֵץ אֲשֶׁר-עָשָׂה הָמֹן לְמֹרְדֵּכַי
אֲשֶׁר דָּבַר-טוֹב עַל-הַמֶּלֶךְ עֲלִיד
בְּבֵית הָמֹן--גִּבְהָ, חֲמִשִּׁים אַמָּה ;
וַיֹּאמֶר הַמֶּלֶךְ, תִּלְהוּ עָלָיו.

9 Then said Harbonah, one of the chamberlains that were before the king: 'Behold also, the gallows fifty cubits high, which Haman hath made for Mordecai, who spoke good for the king, standeth in the house of Haman.' And the king said: 'Hang him thereon.'

י וַיִּתְּלוּ, אֶת-הָמֹן, עַל-הָעֵץ,
אֲשֶׁר-הֵכִין לְמֹרְדֵּכַי ; וַחֲמַת
הַמֶּלֶךְ, שָׁכְכָה. { ס }

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath assuaged.

16.Megilla 16a

וַתֹּאמֶר אֶסְתֵּר אִישׁ צָר וְאוֹיֵב הָמֹן הָרַע הַזֶּה אָמַר רַבִּי אֶלְעָזָר מִלְּמַד שֶׁהִיְתָה מַחוּוָּה כָּלִפִּי
אַחֲשֹׁרוּשׁ וּבָא מִלֶּאךָ וְסִטְרָה יָדָה כָּלִפִּי הָמֹן:

The next verse states: "And Esther said: An adversary and enemy is this wicked Haman" (Esther 7:6). Rabbi Elazar said: This teaches that she was in fact pointing toward Ahasuerus, indicating that in fact he was an adversary and enemy, and an angel came and pushed her hand toward Haman.

וְהַמֶּלֶךְ קָם בְּחֵמָתוֹ וּגְו' וְהַמֶּלֶךְ שָׁב מִגִּנַּת הַבַּיִת מִקִּישׁ שִׁיבָה לְקִימָה מָה קִימָה בְּחֵימָה אַף
שִׁיבָה בְּחֵימָה דֹּאזְל וְאִשְׁכַּח לְמִלְאָכִי הַשָּׂרָת דְּאִידְמוּ לִיהַּ כְּגַבְרִי וְקָא עָקְרִי לְאִילָנִי דְּבוֹסְתִּי
וְאָמַר לְהוּ מֵאִי עוֹבְדִיכֹן אָמְרוּ לִיהַּ דְּפִקְדִּינֵן הָמֹן

The verse states: "And the king arose from the banquet of wine in his wrath and went into the palace garden" (Esther 7:7), and the next verse states: "Then the king returned out of the palace garden to the place of the wine drinking" (Esther 7:8). The Gemara comments: The verses here compare his returning to his arising: Just as his arising was in wrath, so too, his returning was in wrath. And why did he

return in wrath? For when he went out he found ministering angels who appeared to him as people and they were uprooting trees from the garden, and he said to them: What are you doing? They said to him: Haman commanded us to do this.