

## Midrash Purim

### Esther 8:16

לְיְהוּדִים הָיְתָה אוֹרָה וְשִׂמְחָה וְשֵׁשׁן וְיִקָּר

The Jews enjoyed light and gladness, happiness and honor.

### Esther 9:6-10

וּבְשׂוּשַׁן הַבִּירָה הָרְגוּ הַיְהוּדִים וְאַבְדוּ חֲמִשׁ מֵאוֹת אִישׁ:

In the fortress Shushan the Jews killed a total of five hundred men.

וְאֵת | פֶּרְשַׁנְדָּתָא וְאֵת | דַּלְפּוֹן וְאֵת | אֲסַפְתָּא:

They also killed Parshandatha, Dalphon, Aspatha,

וְאֵת | פּוֹרְתָא וְאֵת | אַדְלִיא וְאֵת | אַרִידָתָא:

Poratha, Adalia, Aridatha,

וְאֵת | פַּרְמַשְׁתָּא וְאֵת | אַרִיסֵי וְאֵת | אַרְדֵי וְאֵת | וַיְזָתָא:

Parmashta, Arisai, Aridai, and Vaizatha,

עֶשְׂרֵת בְּנֵי הָמָן בֶּן־הַמֵּדָתָא צָרַר הַיְהוּדִים הָרְגוּ וּבְבִזָּה לֹא שָׁלְחוּ אֶת־יָדָם:

the ten sons of Haman son of Hammedatha, the foe of the Jews. But they did not lay hands on the spoil.

בַּיּוֹם הַהוּא וְאוּ בְּאֵל מִסְפָּר הַהָרוּגִים בְּשׂוּשַׁן הַבִּירָה לִפְנֵי הַמֶּלֶךְ: וַיֹּאמֶר הַמֶּלֶךְ לְאַסְתֵּר הַמַּלְכָּה בְּשׂוּשַׁן הַבִּירָה הָרְגוּ הַיְהוּדִים וְאַבְדוּ חֲמִשׁ מֵאוֹת אִישׁ וְאֵת עֶשְׂרֵת בְּנֵי־הָמָן בְּשָׂאֵר מְדִינֹת הַמֶּלֶךְ מִה עָשׂוּ וּמִה־שָׂאֲלֶתְךָ וַיִּנָּתֶן לָךְ וּמִה־בְקִשְׁתְּךָ עוֹד וְתַעֲשִׂי:

When the number of those slain in the fortress Shushan was reported on that same day to the king, the king said to Queen Esther, "In the fortress Shushan alone the Jews have killed a total of five hundred men, as well as the ten sons of Haman. What then must they have done in the provinces of the realm! What is your wish now? It shall be granted you. And what else is your request? It shall be fulfilled."

### Megillah 16b

לַיהוּדִים הַיְתֵה אוֹרָה וְשִׂמְחָה וְשִׂשׂוֹן וְיִקָּר אֹמֵר רַב יְהוּדָה אוֹרָה זֶה תוֹרָה וְכֵן הוּא אוֹמֵר כִּי נִרְמְזָה וְתוֹרָה אוֹר שִׂמְחָה זֶה יוֹם טוֹב וְכֵן הוּא אוֹמֵר וְשִׂמְחָתָּ בְּחֻגְךָ שִׂשׂוֹן זֶה מִלֵּה וְכֵן הוּא אוֹמֵר שֶׁשׁ אֲנִי עַל אִמְרֹתֶיךָ וְיִקָּר אֵלָיו תְּפִלִּין וְכֵן הוּא אוֹמֵר וְרָאוּ כָּל עַמֵּי הָאָרֶץ כִּי שָׂם ה' נִקְרָא עֲלֶיךָ וְרָאוּ מִמֶּךָ וְתִנְיָא רַבִּי אֱלִיעֶזֶר הַגָּדוֹל אוֹמֵר אֵלָיו תְּפִלִּין שֶׁבְרָאשׁ וְאֵת פְּרִשְׁנֵי דְתָא וְגו' עֲשֶׂרֶת בְּנֵי הָמֶן רַב אֲדָא דָּמֵן יְפוּ עֲשֶׂרֶת בְּנֵי הָמֶן וְעֲשֶׂרֶת צָרִיךְ לְמַמְרֵינָהּ בְּנִשְׁמָה אַחַת מֵאֵי טַעְמָא כּוּלְהוּ בְּהִידֵי הַדְּדֵי נִפְקוּ נִשְׁמֵתֵיהּ אֹמֵר רַבִּי יוֹחָנָן וְיוֹ דְּוַזְזַתָּא צָרִיךְ לְמִימְתַחָה בְּזִקְיָא כְּמוֹרְדֵיָא דְלַבְרוּת מֵאֵי טַעְמָא כּוּלְהוּ בְּחַד זִקְיָא אֲזִדְקִיפוּ ... וְאִמֵּר הַמֶּלֶךְ לְאַסְתֵּר הַמַּלְכָּה בְּשׂוֹשֵׁן הַבֵּירָה הָרְגוּ הַיְהוּדִים אֹמֵר רַבִּי אֶבְהוּ מְלִמַּד שְׂבָא מְלָאךְ וְסִטְרוּ עַל פִּיו

**“The Jews had light and gladness, and joy and honor”** (Esther 8:16). Rav Yehuda said: **“Light”**; this is referring to the **Torah** that they once again studied. **And similarly it says: “For the mitzva is a lamp and the Torah is light”** (Proverbs 6:23). **“Gladness”** [*simḥa*]; this is referring to the **Festivals** that they once again observed. **And similarly it says: “And you shall be glad [vesamakhta] on your Festival”** (Deuteronomy 16:14). **“Joy”** [*sasson*]; this is referring to **circumcision**, as they once again circumcised their sons. **And similarly it says: “I rejoice [sas] at Your word”** (Psalms 119:162), which the Sages understood as referring to David’s rejoicing over the mitzvah of circumcision.

**“Honor”**; this is referring to **phylacteries**, which they once again donned. **And similarly it says: “And all peoples of the earth will see that you are called by the name of the Lord; and they will be afraid of you”** (Deuteronomy 28:10). **And it was taught in a baraita: Rabbi Eliezer the Great said: This is referring to the phylacteries worn on the head.** Haman had banned the fulfillment of all the mitzvot mentioned, but upon Haman’s demise the Jews returned to their observance.

The verse states: **“And in Shushan the capital the Jews slew and destroyed five hundred men. And Parshandatha...and Vaizatha, the ten sons of Haman”** (Esther 9:6–10). **Rav Adda from Jaffa said:** When reading the Megilla, the names of **the ten sons of Haman** and the word **“ten”** must be said in **one breath. What is the reason** for this? It is that **their souls all departed together. Rabbi Yoḥanan said:** The letter *vav* in the name **“Vaizatha”** is a lengthened *vav* and **must be elongated as a pole, like a steering oar of a ship [liberot]. What is the reason** for this? To indicate that **they were all hanged on one pole...**

The verse states: **“And the king said to Esther the queen: The Jews have slain and destroyed five hundred men in Shushan the capital, and also the ten sons of Haman; what have they done in the rest of the king’s provinces? Now what is your petition and it shall be granted to you; and what more do you request, and it shall be done”** (Esther 9:12). **Rabbi Abbahu said:** This teaches that an angel came and slapped him on his mouth, so that he was unable to finish what he was saying; he started with a complaint about what the Jews were doing, but ended on an entirely different note.