

1. Midrash, Pesikta Zutrita to Esther 10:3

This teaches that one cannot satisfy everyone. No one was as good for Israel as Mordechai, and yet it says of him that he was 'beloved for *rov* of his brothers', and not for all of them.

The Mystery of the Tax

2. Rabbi Avraham Ibn Ezra to Esther 10:1

The text mentioned this to teach that he succeeded in all of his ways, and his might was visible, because Mordechai was his viceroy.

3. Maharal, Or Chadash on Esther 10:1

Because of the great deed he performed against Haman, Achashverosh's throne was feared, so that everyone listened to him even though he placed taxes upon them...

4. Maharal, Ner Mitzvah 1, עניני ארבע המלכויות

And the Talmud (Kiddushin 72a) said, "'And a second beast, like a bear. (Daniel 7:5)' Rav Yosef taught: These are the Persians, who eat and drink like a bear, who are fleshy like a bear, who are hairy like a bear, and who are restless like a bear." Meaning: They perpetually seek to swallow up; this is their trait. Thus it is written regarding this empire in Esther 10:1, "And King Achashverosh placed a tax on the land and the islands of the sea." What does this come to teach, saying that the king placed a tax on the land? Only, it comes to say that this was the strength of Achashverosh, that he was lacking, and he perpetually sought to fill his desire with wealth...

5. Talmud, Megilah 11a

Three reigned over the curve (of the earth): Achav, Achashverosh and Nevuchadnezzar...

Achashverosh's Hunger

6. The Goldwater Rule, https://en.wikipedia.org/wiki/Goldwater_rule

The Goldwater rule is the informal name given to section 7 in the American Psychiatric Association's (APA) Principles of Medical Ethics, which states that it is unethical for psychiatrists to give a professional opinion about public figures whom they have not examined in person, and from whom they have not obtained consent to discuss their mental health in public statements. It is named after former US Senator and 1964 presidential candidate Barry Goldwater...

Section 7, which appeared in the first edition of the American Psychiatric Association's (APA) Principles of Medical Ethics in 1973 and is still in effect as of 2018, says: *On occasion psychiatrists are asked for an opinion about an individual who is in the light of public attention or who has disclosed information about himself/herself through public media. In such circumstances, a psychiatrist may share with the public his or her expertise about psychiatric issues in general. However, it is unethical for a psychiatrist to offer a professional opinion unless he or she has conducted an examination and has been granted proper authorization for such a statement.*

7. Respect

1:2-3 – Party

1:13-15, 19 – Vashti

2:10,17 – The anonymous princess

3:8 – Haman's ploy

3:11 – Keep the change

8:3 – I won't back down

8. Talmud, Megilah 12b

"And the king was enraged" – Why did her refusal so incite him? Rava explained: She sent a message to him, "Stable-boy of my father! My father drank the equivalent of 1,000 others (per Daniel 5:1) and did not become intoxicated, but you have become foolish with your wine." Immediately, "And his anger burned in him."

9. Talmud, Megilah 13a

"And Esther bore favour [in the eyes of all who saw her]" – Rabbi Elazar said: This teaches that she appeared to each one as though she was from his nation.

10. Talmud, Megilah 13b

"And their law is different from that of any other nation" – They do not eat of ours, they do not marry of ours, and they do not marry theirs to us.

"And they do not practice the king's laws" – They spend the entire year in 'Today is Shabbat' 'Today is Pesach'.

"And it is not worthwhile for the king to let them be" – For they eat and drink and mock the throne. And even if a fly would fall into the cup of one of them, he would throw out [the fly] and drink it, but if my master the king would touch the cup of one of them, he would throw it on the ground and he would not drink it.

11. Maharal, Ner Mitzvah 1, עניני ארבע המלכיות

Because Achashverosh perpetually sought to swallow up, he said to Haman, "The money is given to you." Not that I don't want your money; rather, I accept it from you, and then I give it back to you. He did not hold on to the money, as it would have been disgraceful for him to accept money and to give a nation for execution for the sake of money. Only, for love of money, he received it, and then he gave the money back.

12. Security

3:1 – Haman the Nobody

4:11 – None shall pass

5:3 – A voting majority?

5:4, 5:8 – Be my guest!

6:1 – Insomnia

7:8 – Bad move, Haman

13. Talmud, Megilah 12b

"Memuchan" – This is Haman.

14. Midrash, Pirkei d'Rabbi Eliezer 49

Rabbi Zecharyah said: Merit is brought to those who are [already] meritorious – Via Daniel, who was Memuchan, the monarchy fell to Esther.

15. Talmud, Megilah 16a

We have learned: Haman was the barber of Kfar Kartzom for 22 years.

16. Talmud, Megilah 15b

A thought fell into his mind. He said, "What is this, that Esther invited Haman? Perhaps they are taking counsel against 'that man', to kill him!" Then he said, "If so, isn't there anyone who likes me, who will tell me?" Then he said, "Perhaps there is someone who benefited me and I did not pay him back, and so people refrain from revealing this to me?"

17. Talmud, Megilah 16a

He entered his palace, "And Haman was falling on the bed on which Esther was seated." "Falling"? Shouldn't it say "fell"? Rabbi Elazar said: This teaches that a *malach* came and knocked him down on to the bed.

18. Talmud, Megilah 12a

"And at the conclusion of these days, etc." Rav and Shemuel debated: One said he was a wise king, the other said he was a foolish king.

- The one who said he was a wise king said he did well, drawing near the distant first, for he could always appease the residents of his city.
- The one who said he was foolish said he should have drawn the residents of his city near first, for if the others would rebel, these would stand with him.

19. Dr. Schlomo Reimer, The Emotional Foundations of the Human Personality (1998), pg. 60

The absence of emotional security always tends to spawn hate. The combination of emotional insecurity and hate invariably gives rise to a personality trait in which aggression is practised for the express purpose of bolstering security.