

V'nahafoch Hu:

The Literal Reversal of Fortune in Megilat Esther

based on a shiur by Rav Mordechai Sabato

Source 1: Megilat Esther Ch. 7

- א וַיָּבֹאוּ הַמֶּלֶךְ וְהָמָן, לְשִׁתּוֹת 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, וְתִנְתֶּנּוּ
לָךְ; וּמָה-בְּקִשְׁתְּךָ עַד-חֲצֵי
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: תִּנְתֶּנּוּ-לִי
נַפְשִׁי בְשֵׂאֵלָתִי, וְעַמִּי בְּבִקְשָׁתִי. 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, לְהִשָּׁמֵד
לְהָרוֹג וּלְאָבֵד; וְאֵלּוּ לְעַבְדִּים
וְלְשִׁפְחוֹת נִמְכַּרְנוּ, הַחֲרָשְׁתִּי--כִּי
אִין הָצַר שׁוֹה, בְּנֹזֵק 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}

Source 2: Esther, Ch. 8

- ג וַתּוֹסֵף אֶסְתֵּר, וַתִּדְבַר לְפָנָי
הַמֶּלֶךְ, וַתִּפֹּל, לְפָנָי רַגְלָיו; וַתִּבְדֹּךְ
וַתִּתְחַנֵּן-לוֹ, לְהַעֲבִיר אֶת-רָעַת הָמָן
הָאֲגַגִּי, וְאֶת מַחְשְׁבֹתָיו, אֲשֶׁר חָשַׁב
עַל-הַיְהוּדִים. 3 And Esther spoke yet again before the king,
and fell down at his feet, and besought him
with tears to put away the mischief of Haman
the Agagite, and his device that he had devised
against the Jews.

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- ד וַיֹּשֶׁט הַמֶּלֶךְ לְאַסְתֵּר, אֵת
שֶׁרֶבֶט הַזָּהָב; וַתִּקַּם אֶסְתֵּר,
וַתַּעֲמֵד לִפְנֵי הַמֶּלֶךְ.
- 4 Then the king held out to Esther the golden sceptre. So Esther arose, and stood before the king.
- ה וַתֹּאמֶר אִם-עַל-הַמֶּלֶךְ טוֹב
וְאִם-מִצָּאתַי חוֹן לִפְנָיו, וְכָשֶׁר
הַדָּבָר לִפְנֵי הַמֶּלֶךְ, וְטוֹבָה אֲנִי,
בְּעֵינָיו--יִכְתָּב לְהִשִּׁיב אֶת-
הַסְּפָרִים, מִחֲשַׁבַּת הָמוֹן בֶּן-
הַמֶּדְתָּא הָאֲגָגִי, אֲשֶׁר כָּתַב לְאַבְד
אֶת-הַיְהוּדִים, אֲשֶׁר בְּכָל-
מְדִינֹת הַמֶּלֶךְ.
- 5 And she said: 'If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews that are in all the king's provinces;

Source 3: Esther, Ch. 7

- ה וַיֹּאמֶר הַמֶּלֶךְ אַחֲשֵׁרוּשׁ,
וַיֹּאמֶר לְאַסְתֵּר הַמַּלְכָּה: מִי
הוּא זֶה וְאֵי-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, הָמוֹן הָרַע הַזֶּה; וְהָמוֹן
נִבְעַת, 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, הַבַּיִתָּן; וְהָמוֹן
עָמַד, לְבַקֵּשׁ עַל-נַפְשׁוֹ מֵאַסְתֵּר
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 הַבַּיִתָּן אֶל-
בַּיִת מִשְׁתֵּה הַיַּיִן, וְהָמוֹן נָפַל עַל-
הַמֹּטָה אֲשֶׁר אֶסְתֵּר עָלֶיהָ,
- 8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the couch whereon

וַיֹּאמֶר הַמֶּלֶךְ, הֲגַם לְכַבּוֹשׁ אֶת-
הַמְּלָכָה עִמִּי בַּבַּיִת; הַדָּבָר, יֵצֵא
מִפִּי הַמֶּלֶךְ, וּפְנֵי הָמוֹן, חָפוּ.
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.

ט וַיֹּאמֶר חַרְבוֹנָה אֶחָד מִן-
הַסָּרִיסִים לְפָנֵי הַמֶּלֶךְ, גַּם הִנֵּה-
הָעֵץ אֲשֶׁר-עָשָׂה הָמוֹן לְמֹרְדֵכָי
אֲשֶׁר דָּבַר-טוֹב עַל-הַמֶּלֶךְ עֲמִד
בַּבַּיִת הָמוֹן--גְּבוּהָ, חֲמֹשִׁים
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-הָמוֹן, עַל-הָעֵץ,
אֲשֶׁר-הֵכִין לְמֹרְדֵכָי; 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

✧ *What do the King's actions address?*

✧ *What do they not address?*

✧ *Could it be that Achashverosh did not understand
Esther's first plea?*

*Now she leaves no room for doubt: **Source 4: Esther Ch. 8***

ו כִּי אֵיכָכָה אוֹכַל, וְרָאִיתִי, בְּרָעָה,
אֲשֶׁר-יִמָּצֵא אֶת-עַמִּי; וְאֵיכָכָה
אוֹכַל וְרָאִיתִי, בְּאַבְדּוֹן
מוֹלְדֹתַי. {ס}
6 for how can I endure to see the evil that
shall come unto my people? or how can I
endure to see the destruction of my
kindred? {S}

What is Achashverosh's immediate response?

ז וַיֹּאמֶר הַמֶּלֶךְ אֶחָשֶׁוֹרֶשׁ 7 Then the king Ahasuerus said unto
 לְאֶסְתֵּר הַמַּלְכָּה, וּלְמֹרְדֵכַי **Esther the queen and to Mordecai**
 הַיְהוּדִי: הִנֵּה בֵּית-הָמָן the **Jew**: 'Behold, I have given Esther
 נָתַתִּי לְאֶסְתֵּר, וְאֶתוֹ תָּלוּ עַל- the house of Haman, and him they
 הָעֵץ--עַל אֲשֶׁר-שָׁלַח יָדוֹ, have hanged upon the gallows,
 בִּיהוּדִים (בְּיְהוּדִים). because he laid his hand upon the
 Jews.

- ✧ *Does he answer her question?*
- ✧ *What is he doing in this response?*
- ✧ *Who is now part of the conversation?*

ח וְאַתֶּם כֹּתְבוּ עַל-הַיְהוּדִים 8 Write ye also concerning the Jews,
 כְּטוֹב בְּעֵינֵיכֶם, בְּשֵׁם הַמֶּלֶךְ, as it liketh you, in the king's name,
 וְחַתְּמוּ, בְּטַבַּעַת הַמֶּלֶךְ: כִּי- and seal it with the king's ring; **for the**
 כָּתַב אֲשֶׁר-נִכְתַּב בְּשֵׁם- **writing which is written in the king's**
 הַמֶּלֶךְ, וְנִחַתּוּם בְּטַבַּעַת **name, and sealed with the king's**
 הַמֶּלֶךְ--אֵין לָהֶם שִׁיב. **ring, may no man reverse.'**

What is the Achashverosh's message here? Two possibilities:

- ✧ He's pointing out that once they do this, the declaration will have a lot of authority
- ✧ He's explaining his inability to reverse the original edict

Who now has disappeared from the picture?

ט 9 וַיִּקְרְאוּ סֹפְרֵי-הַמֶּלֶךְ בְּעַת-
 הַהִיא בַּחֹדֶשׁ הַשְּׁלִישִׁי הוּא-
 חֹדֶשׁ סִיּוֹן, בְּשָׁלוֹשָׁה וְעֶשְׂרִים
 בּוֹ, וַיִּכְתֹּב כָּכָל-אֲשֶׁר-צָוָה
 מֶרְדֳּכָי אֶל-הַיְהוּדִים וְאֶל
 הָאֲחַשְׁדָּרְפָּנִים וְהַפְּחוֹת וְשָׂרֵי
 הַמְּדִינֹת אֲשֶׁר מֵהַדּוֹ וְעַד-כּוּשׁ
 שְׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה,
 מְדִינָה וּמְדִינָה כְּכַתְּבָהּ וְעַם
 וְעַם כָּל־שָׁנָו; וְאֶל-הַיְהוּדִים--
 כְּכַתְּבָם, וְכָל־שׂוֹנֵם.
 Then were the king's scribes called at that
 time, in the third month, which is the
 month Sivan, on the three and twentieth
 day thereof; and it was written according to
 all that Mordecai commanded concerning
 the Jews, even to the satraps, and the
 governors and princes of the provinces
 which are from India unto Ethiopia, a
 hundred twenty and seven provinces, unto
 every province according to the writing
 thereof, and unto every people after their
 language, and to the Jews according to
 their writing, and according to their
 language.

✧ *What was Mordechai's solution?*

י 10 וַיִּכְתְּבוּ, בְּשֵׁם הַמֶּלֶךְ;
 אַחֲשֻׁרֶשׁ, וַיְחַתְּמוּ, בְּטַבַּעַת
 הַמֶּלֶךְ; וַיִּשְׁלַח סֹפְרִים בְּיַד
 הָרָצִים בְּסוּסִים רַכְבֵי הָרָקֶשׁ,
 הָאֲחַשְׁתָּרְנַיִם--בְּנֵי, הָרַמְכִים.
 And they wrote in the name of
 king Ahasuerus, and sealed it with
 the king's ring, and sent letters by
 posts on horseback, riding on swift
 steeds that were used in the king's
 service, bred of the stud;

יא 11 אֲשֶׁר נָתַן הַמֶּלֶךְ לַיְהוּדִים
 אֲשֶׁר בְּכָל-עִיר-וְעִיר, לְהַקְהִיל
 וְלַעֲמֹד עַל-נַפְשָׁם--לְהַשְׁמִיד
 וְלְהָרֹג וּלְאַבֵּד אֶת-כָּל-חֵיל עַם
 וּמְדִינָה הַצָּרִים אֹתָם, טוֹף
 וְנָשִׁים; וּשְׁלָלָם, לְבוֹז.
 that the king had granted the Jews
 that were in every city to gather
 themselves together, and to stand for
 their life, to destroy, and to slay, and
 to cause to perish, all the forces of the
 people and province that would
 assault them, their little ones and
 women, and to take the spoil of them
 for a prey,

יב 12 בְּיוֹם אֶחָד, בְּכָל-מְדִינֹת
 of king Ahasuerus, namely, upon the

הַמֶּלֶךְ אַחֲשֹׁרוֹשׁ--בְּשִׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ שְׁנַיִם-עָשָׂר, הוּא-חֹדֶשׁ אָדָר.

thirteenth day of the twelfth month, which is the month Adar.

יג פְּתִישְׁגֹן הַכְּתָב, לְהַנְתִּין דָּת בְּכָל-מְדִינָה וּמְדִינָה, גְּלוּי, לְכָל-הָעַמִּים; וְלַהֲיוֹת הַיְהוּדִים (הַיְהוּדִים) עֲתוּדִים (עֲתִידִים) לְיוֹם הַזֶּה, לְהִנָּקֵם מֵאִיבֵיהֶם.

13 The copy of the writing, to be given out for a decree in every province, was to be published unto all the peoples, and that the Jews should be ready against that day to avenge themselves on their enemies.

Mordechai...

- ✧ did not cancel the initial letters, but wrote new ones that allowed the Jews to take revenge against their enemies.
- ✧ Question: What day was the battle to take place, and what would each 'side' be doing on that day?

Rav Mordechai Sabato:

מספר הגויים גדול בצורה משמעותית ממספר היהודים. לפי המספרים שכתובים כאן, יש יחס של אחד לכמה מיליונים! גם אם יש רשות רשמית לשני הצדדים להילחם זה בזה, הסיכוי שהיהודים יעמדו במהלומה זו הוא קלוש.

You could answer this second question by pointing out...

יז וּבְכָל-מְדִינָה וּמְדִינָה וּבְכָל-עִיר וָעִיר, מִקּוֹם אֲשֶׁר דָּבַר-הַמֶּלֶךְ וְדָתוֹ מִגִּיעַ, שְׂמֵחָה וְשִׂשׂוֹן לַיְהוּדִים, מְשֻׁתָּה וְיוֹם טוֹב; וְרַבִּים מֵעַמֵי הָאָרֶץ, מִתְיַהֲדִים--כִּי-נָפַל פֶּחַד-הַיְהוּדִים, עֲלֵיהֶם.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had gladness and joy, a feast and a good day. And many from among the peoples of the land became Jews; **for the fear of the Jews was fallen upon them.**

העובדה שמרדכי כתב ספרים לא הפכה את הגלגל, כי יש לגוים יתרון מספרי עצום על היהודים. אלא הנס הוא מורא הגויים מפני היהודים. לפי תירוץ זה אנו רואים את עיקר הנס בהתערבות האלוהית, אמנם אסתר מתחננת, מרדכי כותב אגרות, ועם ישראל נדרש להיקהל ולהילחם, אך הדברים האלו אינם משמעותיים ללא התערבות ישירה של הקב"ה בהטלת הפחד על העמים

Another issue with the simple reading of the text:

- ✧ Why are the Jews throughout the kingdom celebrating? Is this not a bit of an exaggerated - and maybe even premature response? Wouldn't a renewed set of fasts been a more appropriate response?
- ✧ Even if we note that the non-Jews were terrified of the Jews, a lot of time still remained between the receipt of the letters and the impending war!? Why not initiate a preemptive response weeks or months earlier? Why does Mordechai essentially retain the same format as the earlier letters, ie the original edict?

Source 5: Commentary of R. Avraham Ibn Ezra

יש לשאול למה כתב מרדכי להרוג שונאי היהודים ורב לו ולהם שימלטו, דע כי חכם גדול היה והנה אחשוורוש אמר לו עשה כל מה שתוכל כדי למלט עמך כי הספרים הראשונים שכתב המן נכתבו בשמי ונחתמו בטבעתי לא אוכל להשיבם כי כן דת מזי ופרס והעד בדברי דניאל שלא היה יכול דריוש להצילו והנה הוצרך מרדכי לכתוב כן דעו שהמלך צוה להמן שהיה משנה למלך שיכתוב כתב בשם המלך ונתן לו המלך טבעתו לחתום בה שיהרגו היהודים את אויביהם בשלשה עשר לחדש אדר והנה המן הפך הדבר שיהרגו היהודים ביום הנזכר וכאשר ידע המלך מחשבתו הרעה תלהו על העץ על אשר שלח ידו ביהודים הפך רצון המלך וזה פירוש ובבואה לפני המלך כאשר אפרש והנה הנאמן העד שנתלה המן וצוה המלך להכתב ספרים אחריה ונחתמו בטבעתו כרצונו הראשון וזהו ונהפוך הוא

What issue of the 'nusach' Mordechai's letter does the approach of Ibn Ezra address?

This also helps answer why Mordechai used this language in his letter:

יא אֲשֶׁר נָתַן הַמֶּלֶךְ לַיהוּדִים אֲשֶׁר בְּכָל-עִיר-וְעִיר, לְהִקָּהֵל וְלַעֲמֹד עַל-נַפְשָׁם--לְהַשְׁמִיד וְלַהֲרוֹג וְלֶאֱבֹד אֶת-כָּל-חַיִּל עַם וּמְדִינָה הַצָּרִים אֹתָם, טַף וְנָשִׁים; וּשְׁלָלָם, לְבוֹז. 11 that the king had granted the Jews that were in every city to gather themselves together, and to stand for their life, to destroy, and to slay, and to cause to perish, all the forces of the people and province that would assault them, their little ones and women, and to take the spoil of them for a prey,

Does that sound like self-defense?

Source 6: Esther, Ch. 9

י עֶשְׂרֵת {ר} בְּנֵי הָמוֹן בֶּן-הַמֶּדְתָּא, צָרַר הַיהוּדִים--הָרָגוּ; וּבִבְזָה--לֹא שָׁלְחוּ, אֶת-יָדָם. 10 the ten sons of Haman the son of Hammedatha, the Jews' enemy, slew they; **but on the spoil they laid not their hand.**

טו וַיִּקְהָלוּ הַיהוּדִים (הַיהוּדִים) אֲשֶׁר-בְּשׁוּשָׁן, גַּם בְּיוֹם אַרְבַּעַת עָשָׂר לַחֹדֶשׁ אֲדָר, וַיַּהֲרֹגוּ בְּשׁוּשָׁן, שְׁלֹשׁ מֵאוֹת אִישׁ; וּבִבְזָה--לֹא שָׁלְחוּ, אֶת-יָדָם. 15 And the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men in Shushan; **but on the spoil they laid not their hand.**

טז וְשָׂאֵר הַיהוּדִים אֲשֶׁר בְּמְדִינֹת הַמֶּלֶךְ נִקְהָלוּ וְעָמְדוּ עַל-נַפְשָׁם, וְנוּחַ מֵאִיבֵיהֶם, וְהָרוּג בְּשֵׁנָאֵיהֶם, חֲמֵשָׁה וּשְׁבַע עֶשְׂרֵים אָלֶף; וּבִבְזָה--לֹא שָׁלְחוּ, אֶת-יָדָם. 16 And the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of them that hated them seventy and five thousand--**but on the spoil they laid not their hand--**

Compare these two expressions - in the same pasuk!

אֲשֶׁר נָתַן הַמֶּלֶךְ לַיהוּדִים אֲשֶׁר בְּכָל-עִיר-וָעִיר,
לְהַקְהֵל וְלַעֲמֹד עַל-נַפְשָׁם

vs.

לְהַשְׁמִיד וְלַהֲרֹג וּלְאַבֵּד אֶת-כָּל-חַיִּל עַם וּמְדִינָה הַצָּרִים אֲתָם,
טַף וְנָשִׁים; וּשְׁלָלָם, לְבוֹז.

How do we solve this inconsistency?

Rav Sabato: It's very possible that this was a textual addition by the writer of the Megilah, intent on establishing the moral virtue of Mordechai and the Jews. This was the true intent of the Jewish people in their battle with their enemies.

Source 7: Esther, Ch. 9

א וּבַשָּׁנִים עָשָׂר חֹדֶשׁ הוּא-חֹדֶשׁ
אָדָר, בְּשָׁלוֹשָׁה עָשָׂר יוֹם בּוֹ,
אֲשֶׁר הִגִּיעַ דְּבַר-הַמֶּלֶךְ וְדָתוֹ,
לְהַעֲשׂוֹת: בַּיּוֹם, אֲשֶׁר שָׁבְרוּ
אִיְבֵי הַיְהוּדִים לְשָׁלוֹט בָּהֶם,
וְנִהְפְּדוּ הוּא, אֲשֶׁר יִשְׁלְטוּ
הַיְהוּדִים הֵמָּה בְּשִׁנְאֵיהֶם.

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;

Ibn Ezra's final words:

... וְזֶהוּ וְנִהְפְּדוּ הוּא

Rav Sabato:

אבן עזרא התכוון לומר שאותו כח שנוצר למטרה מסוימת, משמש למטרה הפוכה. במקרה שלנו, מרדכי לא מנסח איגרות מעצמו, ולא היה מנסח כאלו איגרות. המן ניסח איגרות במטרה לעקור את עם ישראל, "ונהפוך הוא" - הכוח שנוצר בכתיבת האגרות לא מבוטל, אלא הופך את הכיוון שלו

The meaning of the term is not just that the situation reversed itself; Ibn Ezra explains that the very energy generated for a particular purpose, was utilized for the opposite purpose. Mordechai did not compose these letters; rather Haman did, in order to annihilate the Jewish people. But it was reversed; the power of the letters was not negated, but it changed direction!

The same theme applies to the horse and the parade around Shushan and to the gallows that Haman constructed to hang Mordechai

Perhaps this can also solve a different textual conundrum:

Source 8: Esther, Ch. 9

- כד** כִּי הָמֵן בֶּן-הַמֵּדָתָא הָאֲגָגִי, צָרַר כָּל-הַיְהוּדִים--חָשַׁב עַל-הַיְהוּדִים, לְאַבְדֵם; וְהָפַל פּוּר הוּא הַגּוּרָל, לְהִמָּס וּלְאַבְדֵם. **24** because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast pur, that is, the lot, to discomfit them, and to destroy them;
- כה** וּבָבֹאָהּ, לְפָנֵי הַמֶּלֶךְ, אָמַר עִם-הַסֵּפֶר, יָשׁוּב מִחֲשַׁבְתּוֹ הָרָעָה אֲשֶׁר-חָשַׁב עַל-הַיְהוּדִים עַל-רֹאשׁוֹ; וְתָלוּ אֹתוֹ וְאֶת-בָּנָיו, עַל-הָעֵץ. **25** but when she came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.
- כו** עַל-כֵּן קָרְאוּ לַיָּמִים הָאֵלֶּה פּוּרִים, עַל-שֵׁם הַפּוּר--עַל-כֵּן, עַל-כָּל-דְּבָרֵי הָאֲגָרָת הַזֹּאת; וַיְמַה-רְאוּ עַל-כִּכָּהּ, וַיְמַה הִגִּיעַ אֲלֵיהֶם. **26** Wherefore they called these days Purim, after the name of pur. Therefore because of all the words of this letter, and of that which they had seen concerning this matter, and that which had come unto them,