



מגילת אסתר  
עם חידושים מספר חמודי ש"י

Chamudei Shai <sup>on</sup>  
Megillas  
Esther

Eternal Wisdom, Faith & Resilience:  
Our Jewish story—past, present and future

Including pearls from the  
teachings of the holy Gaon,  
The Maharal Tzintz זי"ע



Including essays from  
Chamudei Shai on  
Tu B'Shvat  
The Four Parshiyos  
The Month of Adar  
Purim

Dr. Joseph Geliebter

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## **Letters of Praise and Approbations**

### **From letters to the editor of *Machmadei HaTorah* regarding the column *Chamudei Shai*, formerly called *Pinas Yikras***

27 Adar I, 5779 (March 4, 2019)

Greetings and blessings to the *Machmadei HaTorah* editorial team and the esteemed editor, the genius Rabbi Shlomo Schwartz, may he live long,

I wish to express heartfelt gratitude for the special Shabbos delight we have recently experienced with the new column *Chamudei Shai*. I distribute it to all the congregants and deliver a lesson from it before Mincha on Shabbos. It is truly wonderful, uplifting, and illuminating, as if given from Sinai.

Blessed are you, and blessed is your portion,

Rabbi Yaakov Ashkenazi

Rabbi of the Chassidei Shmuel HaNavi  
Congregation



Kislev 5779 (December 2018)

To the esteemed editorial team of *Machmadei HaTorah* and its leader, the genius Rabbi Schwartz, may he live long,

I wish to express gratitude for the truly wonderful issue, filled with treasures of Torah—halacha, homiletics, hints, insights, and more.

Lately, I have derived particular enjoyment from the *Pinas Yikras* column by Rabbi Geliebter—its words are wonderful and delightful.

May your strength be renewed, and may you go from strength to strength,

Shimon Tzvi Genzler

Haifa



Kislev 5779 (December 2018)

To the esteemed friend of Hashem, Rabbi Schwartz, and the *Machmadei HaTorah* editorial team,

For about a year, we have been receiving the publication, and a new light has entered our home. During every Shabbat meal, we study and delight in the issue.

Recently, you introduced another exceptionally beautiful column, *Pinas Yikras*, which is truly unique.

We do not have enough words to thank you.

The Turetsky Family, Bnei Brak



**Letter by the Gaon Rabbi Shlomo  
Schwartz, shlita - Chief editor of  
*Machmadei HaTorah***

28 Nissan 5780 (April 22, 2020)

With the help of Hashem

To my friend and colleague, Rabbi Shlomo Yosef, shlita

I feel obliged to tell you about an experience of mine on the seventh day of Pesach this year.

This year, everyone recites the prayers on their porches, so that we pray in unity: Chasidim, Litvaks, those in knit kippahs, Yemenites, and so forth – the entire nation of Israel together.<sup>1</sup>

On the night of the seventh of Pesach, I was asked to say a few words of Torah. I immediately took out *Machmadei HaTorah* for the seventh of Pesach 5779 and reviewed all of the ideas in *Chamudei Shai*: the reason that we repeat “Hashem will be King forever,” the concept that the seventh of Pesach is the foundation of faith, why the Sages state that finding one’s spouse is as hard as the splitting of the Red Sea, why the Talmud recommends that a man should investigate the

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<sup>1</sup> This letter was written after Pesach 5780 (2020) during the Coronavirus pandemic.

character of his future wife's brothers, and so forth.<sup>2</sup> I presented all of these teachings in the name of *Chamudei Shai*.

At the end of the prayers, a number of people came up to me and told me, "We have been listening to you speak for a number of years, but we have never heard such wonderful, sweet and lovely ideas." I acknowledged to them that these ideas aren't mine, but those of my friend, R. Shlomo Yosef.

Then, as my family was in the middle of our meal, a member of the congregation came to our door and requested a copy of *Machmadei HaTorah*, which I gave to him. The next day he told me, "We learned *Chamudei Shai* at our table and it fortified our faith in Hashem."

And I look forward to see the joy of the holiday, to see how Hashem's word bolsters Am Yisrael.

Fortunate are you, R. Shlomo Yosef. The words of your Torah sparkle and give joy to Hashem and man.

With all good wishes, from your friend who loves you,

Shlomo Schwartz

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<sup>2</sup> Printed in *Machmadei HaTorah* for Pesach in the *Chamudei Shai* column regarding the seventh of Pesach, and republished in *Chamudei Shai* on *Parashas Beshalach*.

## **Responses to the first publication of the book *Chamudei Shai* on Bereishis**

To the esteemed Rabbi Shlomo Yosef, may he live long,

On the holy Shabbos of Parashas Beshalach 5783 (February 3-4, 2023), which passed with blessing, all the worshippers at the study hall in the Chester neighborhood, New York, experienced a Shabbos of spiritual delight filled with inspiration after hearing words of Torah from you, and especially upon seeing the book *Chamudei Shai*, which is brimming with content of “warm Chassidic insights.”

As someone involved in printing and who sees many books, I can tell you that I have rarely seen a book like this from a contemporary author.

May you live long.

May your strength be blessed,

Avigdor Breier



24 Shevat 5783 (February 14, 2023)

Good evening and good tidings,

I was very happy to receive your book through Rabbi Yochanan Bechhofer. With Hashem's help, in my community, we will study together from

the book, and there is no doubt that it will strengthen our hearts in the love of Torah.

May your strength be blessed, and may you always merit to increase the love of Torah and fear of Heaven among Am Yisrael.

With the blessing of Torah,  
Nachshon Emanuel Edery  
Rabbi of the Ohr Yisrael Community  
Har Homa neighborhood, Jerusalem



Harav Geliebter's Sefer, Chamudei Shai on the Torah is a beautiful collection of Divrei Torah on the Parsha. In the first volume on Chanuka, Harav Geliebter artfully weaves together the Sedra, the Gemara, Rishonim with his own Chidushim and thoughts to present us with a beautiful “Ksoines Pasim” on Chanuka. His love of Torah and ability to transmit this to us shines out from the pages of the Sefer. Looking forward to the continued fruits of his labours and may he continue to be “Mezake es Harabim” with his Sforim.

Simon Hammelburger



Chanukah, 5784

Honorable and dear friend, the gaon Rabbi Shlomo [Schwartz], may he be well,

I wish to express my gratitude to you for the delightful and charming book by Rabbi Geliebter, may he be well. I cannot contain my excitement, although we already discussed it just last week. Thank Hashem, every day I hear more and more people who have studied the sefer and greatly enjoyed it.

There is something very interesting that many people mention—it is unique and intriguing, not something they are accustomed to seeing, such a profound and insightful interpretation. I wholeheartedly agree because it combines a significant part of his innovations that delve deep. It is fascinating to see how it integrates into both pesukim and the explanations of earlier and later scholars. It is a valuable asset to the Jewish people—both the profound explanation and the simplification for the reader. Everyone, on their own level, finds it special and experiences pure enjoyment in reading.

I kindly ask you to convey this to the author of Chamudei Shai—I don't even know if he is aware of the special quality that his wonderful book possesses. I also showed it to my esteemed father-

in-law, HaRav (Dov) Kook, shlita, and he derived much *nachas* (pleasure) – I noticed more joy than usual, and that is one of the reasons that I studied the book in depth.

May you be blessed, my friend Rabbi Shlomo, that you have the privilege of being part of this book.

Your friend,

Aharon Becker (Tiveria)





**הרב שלמה שוורץ**

**רב בשכונת קטמון**

**יו"ר מערכת מחמדי התורה**

**עיה"ק ירושלים תובב"א**

אור ליום ו' ערש"ק פר' תצוה - זכור תשפ"ג

מה תרב שמחתי בראותי את פרי היצירה הנפלאה ספר חמודי שי, דברים מחוכמים, ישרים ונפלאים, מאירים כספירים, רואיו יאמרו ברקאי, קוראיו יתעלו ויתענגו, מעשיו ידיו להתפאר, של האי גברא רבא ויקורא, אוהב תורה בצורה נפלאה ומיוחדת שאין הנמצא כמוהו, כל דבר חידוש נאמרת ברמ"ח איברים ושס"ה גידים, ופניו בוערות כלפידים, חשקת תורה לאין ערוך, בבהירות כשולחן הערוך. ה"ה ידידי היקר למאוד, מסולא בפז ויקר והוד, אוהב ורודף חסד וצדקות, משכיל אל דל ומקשיב לזעקות

**הרבני החסיד רבי שלמה יוסף געליבטער שליט"א**

לורענץ נויא יורק

אשריך שעלית ונתעלית למאוד, וחפץ נפשך הוצאת כיסוד, יעלה זכרוני כל הימים, כאשר לפעמים, חידושים ארכו לילות שלמים, העמדת נקודות אשר עין לא ראתה, לחדש בכל עת זמן נעלית, נדברנו יחדיו בתורת ה' להגות, חידושים ומוסר ודברי הגות, ועלו על מזבח הדפוס, דבר שבוע בשבוע לי הזכות, פיאר את גליוננו מחמדי התורה, אשר לו היה כשער אורה, יושבי על מדין רבנן ותלמידיהן, ציפו לחידושים אלו בכליון, ואמרו איה הגליון, להתענג בטעם העליון.

ובפרט לעת עתה, כאשר לשנת השבעים הגעת, את פרי עמל לאור עולם הוצאת, וכולם משבחים ואומרים אתה יצרת, כליל תפארת בראשו נתת, על חנוכה ירח האיתנים לראשונה הצבת, בראשית לזאת הודעת, כל זאת ערכת וכתבת.

ברכתי לידידי הנערץ, לעולם תנשא ותוערץ, יהא ה' בעוזך בכל דרכיך, טוב וחסד ורחמים בכל שעריך, בבריאות השלימה כל ימי חיך, אתה ובניך ובני בניך, וכל משפחתך הרוממה, עדי נזכה לגאולה השלימה

מברך בברכת התורה ולומדיה

**שלמה שוורץ**





# CONGREGATION KNESETH ISRAEL

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כ"ד

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**Associate Rabbi**  
Rabbi Motti Neuburger

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אשך למח' ונכניתי אמור וליין בסדרו הנאמך  
ל' יסי' ויקירי הרב למנה יוסף גז'י בטער איל'א  
אלה הדלא זאלו ברוב צומך זחל הידלים א' הגיה  
וח' המוצים, צבדים מערק ודרבם מעלבים. הא ס'א  
טעם ודור.

ישר חוק אור'מיל, והמקום ואלר דעך צד האום יוסף  
ויין בלפד ברכה והלמה וניצול קלמ'א מרובה בל צומדוך  
ובב' מוטי ידוך ויפול וניצולך זכור הרבם בעירך הרהב.  
בצד'י' ועלך אומד ואלד צחפ'א גרה ואלד'יה מעך  
בריו גופ'א זנכונא מוטי' יחד צם רדוך היקה למי' מעבו  
זארבנו ומים ולנים מואים רב נח' ולמנה ומי'ד. יום פאלק'מיל  
ישר למידי' הממבר שפול'א אמור ב' תמודי לי אפי"ך  
גוסו האקוב והחביב יהיו זמנ' רוח זבל בני המלכה המלוחה  
ומעבה נלמ'א תלעבה זאלו מחי' אל חיל' בן צדן אל מוטי'  
וד' האר ג'ל עמי' במי'ם בבי'א.

ביום מיום לכבוד הממבר תצלה  
יקדו מוקירו מאד ומברכו בל אב'  
איין קוד פי"ך



## יצחק דוד אלטר

רחוב ר' יהודה הלוי 15 בני ברק

בדי"ר, צו"ה אב תשל"ה  
ין חוקאו זפע ס'כר חאפוי שי אגרוקין ה'ה' ג'אמפ יוס'ל ג'אזיקטער ג'ד זאנ'ס  
ש'ש געלג פ'ענעס ו'הארומ ש'חננו ג'ש'י'ה ג'מ'ר'י, ו'עמ'פ ע'ארפ ג'ד'יוונ'ן  
ז'ש'ק א'חדש ג'אפ'דור'א מ'ע'ניו ג'מ'ס'כ'ר ש'ב'ת, ו'א'מ'י'ני אפ'ק'ג ט'ב'א  
א'י'ש, ו'ב'ר'כ'ת ש'ק'ד י'ע'ק'ון ג'ש'י'ק'פ ד'ש'ע'ס ו'כ'ע'ל'ע'ס י'ה'ו  
ז'ע'ש'י'ר פ'י'ב'י'ק ו'פ'ר'מ'י'ם ג'מ'ע'ר'ד' א'מ'ע'ק ג'י'א'ר ג'י'ק'א  
ו'ל'פ'י'ץ א'א'ז'י'ו'ל'ע'ט'א ז'ש'ל'א ע'ל פ'ע ח'ו'ל'ג'ר.

ו'ב'י'מ'ע ע'ה'ה ג'י'ק'ב'א ד'א'ו'ר'י'ט'ע'ס

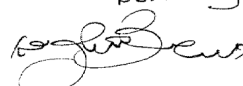
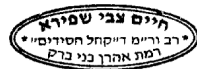
י'צ'מ'ן ל'ב'ד א'ז'י'צ'  
ר'א'ש ג'י'ו'מ'ט'א'ג'ד אפ'ל'מ'ו'ס-ג'ל'י'ר ג'י'ב'

**חיים צבי שפירא**

רב דקהל חסידים רמת אהרן  
רח' טורוצקין 11 בני ברק  
מען: רח' עמוס 10 בני ברק  
טל. 03-5700206

תהי' ב' כסלו תשל"ה <sup>ב"ה יום</sup>

אחאג כבוד הרבני התמיד, שלט' הרב  
מוה"ר שלמה יוסף גליקסוואל שליט"א, מלורענסן נ"י  
הגיע לידי ספרכם הנכבד מאד אל קדש  
מאורי, ש, וליניג קדו, וריאג קו פדחים נלמא  
יקרים מאד, דהמחנקה ודענינים חשובים, המעוררים  
אג נד תאפס אהבה של וויראט, ואינוא יילי  
חילו וכו' לאורייתא, וצרה להנחיל לאור חז"ל ושוב  
ספרו יראה למולת דין אפס, ולתקן דגם דין אפס,  
ויקום דא מקרא שלמא, מאד יונדון דשקיה פלגים  
ורענינים יהיו, ויזכה לך טוב סלה, אמן כי  
ולך דגא על החתום

הסכמת הגאון מוהר"ר חיים צבי שפירא שליט"א ראב"ד דקהילת בעלזא

ב"ה ב' כסליו תשפ"ה

למעלת כבוד הרבני החשוב, כש"ת הרב מוה"ר שלמה יוסף געליבטער שליט"א מלורענסן נ"י

הגיע לידי ספרכם הנכבד מאד אשר בשם חמודי שי, ועיינתי בו, וראיתי בו דברים נפלאים יקרים מאד, בהתחזקות ובענינים חשובים, המעוררים את לב האדם לאהבת ה' וליראתו, ואמינא יישר חילו וכוחו לאורייתא, ויזכה להוציא לאור עוד ועוד ספרי יראה לתועלת בני אדם, וליהנות בהם בני אדם,

ויקויים בו מקרא שכתוב, עוד ינובון בשיבה דשנים ורעננים יהיו, ויזכה לכל טוב סלה, אמן כי"ר.

וע"ז באתי על החתום

# ישיבת משנת עקיבא

## YESHIVAS MISHNAT AKIVA

ע"ש הג"ר עקיבא עהרנפלד זצ"ל מייסד ונשיא קרית מטסרדזורף ומסודתיה

הרב יצחק עהרנפלד  
ראש הישיבה

בס"ד, חודש הרחמים והסליחות תשפ"ה

שמחתי ועלו לבי בראותי כמה מחיבורי 'חמודי שי' שהעלה על שלחן מלכים מאן מלכי רבנן, ידידי הרה"ג ר' שלמה יוסף געליבטער שליט"א, על התורה ועל המועדים, חידושים נפלאים ערוכים ומסודרים בטוב טעם ודעת, בכשרון ובסברא ישרה, כל הרואה אומר ברקאי.

נהנית לשמוע ממך על הורתם ולידתם של חיבורים אלו, כשהגעת לגיל שבעים נתת בלבך לשבת על התורה ועל העבודה מבוקר עד ערב, שתול בבית ד' בכל מאורך ובכל נפשך, יתן השי"ת שתלך מחיל אל חיל ותוסיף עוד לחדש כהנה וכהנה לעשות ציצים ופרחים לתורתנו הק'.  
כבר דנו הפוסקים (עי' הגהות חת"ס שו"ע או"ח רכ"ה) אם יש מקום לברכת שהחינו כשמגיע אדם לגיל שיבה, אבל כמדומה שעם חיבורים נפלאים אלו בודאי יש כאן שמחה והתרגשות גדולה לכל ידידיך וקרוביך המחייבת הודאה מיוחדת לבורא עולם.

בבוקר זרע את זרעך ולערב אל תנח ידך, זכית להעמיד ולחנך משפחה נפלאה וכעת לעת ערב הינך מעמיד שוב תלמידים שומעי לקחך ולומדי חידושיך, ועי' חיבוריך הנפלאים הינך זוכה שדברי תורתך פרים ורבים, וכפי שהעידו גדולי תורה שחידושיך נכנסו בלב שומעיהם והרבה נשאו ונתנו בדברי תורתך. בכך זכית לקיים את דברי התנא 'אם למדת תורה הרבה אל תחזיק טובה לעצמך כי לכך נוצרת' שפירשו בזה שלא תחזיק לעצמך את חידושי התורה אלא תלמדה לאחרים, כי לכך נוצרת - להיטיב וללמד לאחרים ולהוסיף חיילים לתורה.

ומל הא"א את' לבבך ואת' לבב זרעך לאהבה את ה' אלקיך בכל לבבך ובכל נפשך. כתב בעה"ט שזה ראשי תיבות אלול ולכך נהגו להשכים ולומד סליחות מר"ח אלול.

יש לדקדק בפסוק זה שהתחיל עם שני לבבות 'את לבבך ואת לבב זרעך', וא"כ היה צריך לסיים בלשון רבים לאהבה את ה' אלקיכם בכל לבבכם, ומדוע מסיים הפסוק בלשון יחיד - בכל לבבך.

ופי' בזה ק"ו ה'חתן סופר' זי"ע שלצערנו הדורות הולכים ויורדים כידוע, אין לב הבן דומה ללב האב, דרגת עבודת השם וקיום התורה והמצוות בלב הבן, בדרך כלל אינה דומה לזו שהיתה בלבו של האב, וע"ז הבטיחה התורה שיזכו הבנים לעבוד את השם באותו לב של האב. זוהי עבודתנו בחודש אלול להתקרב ולהתחבר לדורות הקודמים.

כפי שהינך מציין בתוך ספרך, אתה רואה ערך עליון בשמירה על המסורת וחיבור חזק להורייך ע"ה ומורשתם, אשר בודאי זו חובתינו במיוחד בימים אלו, להתחבר ללב אבותינו שהיה קרוב יותר להר סיני ולהעביר לבנינו ולמשפחתנו את אשר ראו עינינו אצל אבותינו.

ברכתי מלב אוהב, שתזכה להמשיך לשבת על התורה ועל העבודה ולזכות את הרבים מאוצרותיך אשר חננך השי"ת ביתר שאת וביתר עז, מתוך בריות גופא ונהורא מעליא, ותתברך אתה וביתך וכל אשר לך בשנה טובה ומתוקה, בכתיבה וחתומה טובה שנת שפע וישועה ברו"ג.

יצחק עהרנפלד  
ראש הישיבה  
י"ק ית"א/הירמ"ב 3

MENACHEM MENDEL  
POMERANTZ

AV BEIT DIN "BE'ER YISROEL"  
ROSH MESIVTA "OZ V'HADAR"  
BET SHEMESH

מנחם מנדל פומרנץ

אב"ד "באר ישראל"  
ורשי מתיבתא "עוז והדר"  
בית שמש

כ"ה

שלהי חודש תשרי

"הארות פנים" (תשפ"ו) לפ"ק

כל סביביו יובילו שי למורא, להנחיל לאוהביו יש, יש אם למקרא ולמסורת, עברתי בין בתרי דבריו הנפלאים של איש תבונות ובר לבב, העושה ומעשה לה' ולתורתו, הרבני מוהר"ר שלמה יוסף געליבטער שליט"א, אבן יקרה בלורנס שבניו יורק, היושב בנציבין ומצודתו פרוסה בהיכלי התורה ובני עמודי דגירסא בזכות ספרו היקר 'חמודי שי', אשר תוכו רצוף אהבה, מילי מעלייתא מתוקים מודבש ונופת צופים, עשויים באמת ובישר ובנויים לתלפיות על יסודות איתנים כפי ששאב מומעינות הנצח, ספרי רבותינו הקדושים, וקיבל מרבותיו הגדולים בהם דבק בכל לב ובכל נפש.

בצלו חמדתי וישבתי, כי נחמד העץ למשכיל ופריו, פרי לצדיק, מתוק לחכי, בהביטי אנה ואנה בגליונות ספרו היקר, אוצר כל כלי חמדה, ובראותי רעיונות נפלאים בעומק המחשבה וברוב הגיון, חכם ממתקים וכולם מחמדים, שדעת זקנים נוחה מהם ועולים על שולחן מלכים, מאן מלכי רבנן ותלמידיהון, דורשי ומבקשי חכמה ודעת.

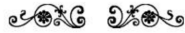
ויהי ברכת ה' בכל אשר יש לכם, עוד ינובון בשיבה דשנים ורעננים יהיו להגיד כי ישר ה' ולהגדיל תורה ולהאדירה מתוך בריות גופא ונהורא מעליא, וכאשר זכיתם לסדר את ספר זה כן תזכו לעשות עוד כהנה וכהנה, להתחיל ולסיים ספרים אחרים, ותרב חכמת שלמה כמעין המתגבר ויוסף ה' עליכם ככם אלף פעמים כאשר דבר לכם.

בברכת התורה



# שמואל אליעזר שמוך

רב מערב בני ברק  
גאב"ד בר"צ שערי הוראה  
וחבר בר"ץ זכרון מאיר דמרון בעל שבט הלוי זצוק"ל



רח' רבי עקיבא 46 בני ברק

בס"ד, תאריך ב"א טבת תשפ"ה

## מכתב ברכה

לכבוד הרבני הנעלה והמפואר מוה"ר ר' שלמה יוסף געליבטער שליט"א,  
ספרכם היקר 'חמודי שי' הגיע לידי ונוכחתי לראות כי הוא כלי מחזיק ברכה ורבים יאותו ויהנו ממנו.  
יהי נועם ה' עליו ויזכה רבות בשנים להפיץ ממעינותיו המבורכים על פני תבל.

ביקרא דאורייתא

## **אברהם שמואל בנימין סופר**

ראש ישיבת אהל שמעון – ערלוי

רחוב בילו 5 שכונת קטמון

פעיה"ק ירושלים תוכב"א

בס"ד, י"ב לחודש אדר שמרבין בו בשמחה, שנת תשפ"ה

**כבוד ידידי ומכובדי,**

**איש יקר רוח ורב תבונות,**

**עושה צדקה בכל עת, עושה תורתו קבע ומלאכתו עראי,**

**מוהר"ר הרבני הנגיד רבי שלמה יוסף געליבטער שליט"א**

שמחתי בראותי ספר יקר הערכין, מלא וגדוש באוצרות חכמה ופניני חן וערוכים בטוטו"ד, דבר דבור על אופניו.

ושמעתי עליו לשעבר מפי חתני כבני הגאון רבי שלמה שווארץ שליט"א רב דביהמ"ד המרכזי קטמון, אשר הרבה מעניני הספר התלבנו יחד עימו, ועכשיו אני רואה זאת גם מפי כתבם, והכתבים מאירים כנתינתם מסיני.

והנני לברכו שיזכה לעסוק הרבה בתורה וביראה, ללמוד וללמד לשמור ולעשות ולהרבות פעלים לתורה בחומר וברוח, ולעשות נחת רוח לבורא יתי"ש.

הכו"ח בברכה

**אברהם שמואל בנימין סופר**

**בלאאמו"ר הגה"ק גאב"ד ערלוי זצוק"ל**

כאן עיה"ק ירושלים ת"ו

א ל ב ס ו ר

# אמת ומשפט שלום שפטו בשעריכם

הרב יוסף יצחק אדרעי  
מחבר ספר  
"משפחה כהלכה"

בסייד

יום שלישי י"ג אייר תשפ"ד

הגדתי היום בשבח הספרים החשובים

## חמודי שי

שחיברם הרה"ג הרה"ח שלמה יוסף געליבטער יצ"ו עוסק בצורכי ציבור באמונה ועוזר ומסייע לחיילי צה"ל העומדים על משמר ארצנו וערי אלוקינו בגופו ובממנו ועליו אמרו חז"ל הקב"ה יעלם שכרו אמן,

בן הרב החסיד יהודה אריה לייב געליבטער זצ"ל אוד מוצל מאש אשר עבר את כול מדורי הגהנום בשנות הזעם וזכה להקים את משפחתו לזכר כול הקדושים השם ינקום דמם זצ"ל

הרבה עמל ויגיעה השקיע המחבר בספריו כדי לחזק את עם ישראל, והקב"ה חנן אתו בשכל ישר, והלומד מן הספר יתעורר ליראת השם, וכבר אמרו חז"ל "אמר רבי חלבו אמר רב הונא, כל שיש בו יראת שמים דבריו נשמעים, שנאמר "סוף דבר הכל נשמע את אלקים ירא ואת מצותיו שמור כי זה כל האדם" (ברכות ו' ע"ב).

והרב הנ"ל ירא השם מרבים ודבריו יוצאים מליבו הטהור ונכנסים לליבות של עם ישראל לחוקם לחורה וליראת השם,

ובזכות זה נזכה לראות בנחמת ציון וירושלים בב"א

החותם בברכה כאן עיר הקודש ירושלים

הרב אדרעי יוסף יצחק



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## ישראל פאנעט

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י"ג סיון תשפ"ד פעה"ת בני ברק

בס"ד

לכבוד ידידי הגאון המופלא רבי שלמה יוסף שליט"א

קעת אני יושב ביתי בבני ברק, ומתוך ישוב הדעת אני יכול לכתוב לך, כי הספר **חמודי שי** לא מעל שולחני, והיה לי עונג יום טוב רוחני וגשמי בחג השבועות העליון, ושיתפתי ברעיונותיך את בני משפחתי כמושבן בשם אומרים.

על פי בקשתך שגם אני אכתוב לך מרעיונותי, אכתוב לך בס"ד מה שהתחדש לי בעת התבוננותי בספרך, בבחינת דברי תורה פרין ורבין.

בספר חמודי שי בפרשת צו עמוד 59 מאריך מעייך שליט"א בענין ההכנעה בשעת ההודאה וברכת מודים. חשבתי על פי זה, שחטא אדה"ר ע"י הנחש היה שאמר האשה אשר נתת עמדי וברש"י שם כ"י כאן כפר הטובה והיינו שע"י הנחש הגיע לכפיות טובה, היפוך ענין ההודאה והכרת הטוב, ואולי לכן הגמרא בבי"ק אומרת שמי שלא כורע במודים שדרתו הופכת לנחש, כי זה ענין אחד כפי שכתבת בספר שצריך להכניע את עצמו בהודאה ההפך ממידת הנחש.

ואולי לזה רמזו חז"ל במסכת יומא, וכי נחש ממית או נחש מחיה, אלא כל זמן שמביטין כלפי מעלה ומשעבדין ליבם לאביהם שבשמים היו מתרפאים. כי זה המטרה לתקן חטא הנחש להכנע ולהודות להשי"ת.

עוד ראיתי בספר בעמוד 96 בשם הורו"ל ז"ל "טראכט גוט וועט זיין גוט" ומאריך שם בענין קבלת יסורים מתוך שמחה ושירה. ראיתי בשפ"א בפרשת ראה, שאומר על דברי הירושלמי במגילה "מפני מה אמרו חכמים אין מפסיקין בקללות אמר הקב"ה אינו בדין שיהיו בני מתקללין ואני מתברך", ומחדש שם שאם אדם מקבל יסורים וזמנים קשים ומשבח בזה להקב"ה, אזי הקב"ה מעביר ממנו את היסורים, כי אינו בדין שיהיו בני מתקללין ואני מתברך.

וכן שמעתי מאבי שליט"א שאמר בשם האמרי אמת על הפסוק וידום אהרן, ועל הפסוק והמשכיל בעת ההיא ידום, שידום יש לו ב' פירושים, א' לשתוק. ב' מלשון דם, ואמר שאפילו כשירד ח"ו דם צריך לשתוק ולהודות להשי"ת. ודפח"ח.

ושוב הנני מודה למעייך על הספר הנפלא ובכלל על עצם הזכות להכיר אדם יקר וחשוב כמעייך, כי מתוך הספר רואים איך שזור בו מידותיך הנפלאים, שהכל בענין מידות טובות והתבוננות טוב על כל הבריאה והנבראים, ואפשר לומר עליך הסופר והספר ירדו כרוכים מן השמים.

פשוט קיימתי בחג הזה מאמר חז"ל שבשבת הכל מודים בעצרת דבעינן נמי לכם. כי העיון בספרך היה עונג גשמי ותענוג רוחני כאחד.

בידידות

בדידות  
י"ג סיון תשפ"ד  
ישראל פאנעט

## Introduction

"משנכנס אדר מרבין בשמחה – ימי ניסים היו לישראל"

"פורים ופסח"

(תענית כ"ט א ורש"י שם ד"ה משנכנס).

*"From the time **Adar** begins, we increase in joy – days of miracles were for Israel, **Purim** and **Pesach**"*

*(Taanis 29a and Rashi there, s.v.*

*'From the time').*

Adar is the beginning of a period of joy that continues into Nissan – the month of miracles in which we celebrate Pesach. The halacha is that in a leap year, when there are two Adar months, we always celebrate Purim in the second Adar so that **Purim** is adjacent to **Pesach**, "connecting redemption to redemption is preferable" (Megillah 6b), as this is considered a season of miracles and redemption – one leads to the other. **Purim** is the time of the hidden miracle, and **Pesach** is the revealed miracle.

We also have the custom of reading the four special Torah portions (Four Parshiyos), two of which are read before Purim, starting with *Parashas Shekalim* and continuing until Pesach. The theme of connecting Purim and Pesach gains additional significance through these Four Parshiyos that link these two holidays together. This book will include essays on the month of Adar, and Purim. *Chamudei Shai* commentaries, alongside a selection of insights

from the teachings of the Maharal Tzintz, are presented on the Megillah. Original articles on each of the Four Parshiyos are included in this special volume.

As an opening, we will present an article on Tu B'Shvat.

Tu B'Shvat is not only the New Year for trees. It is a symbol of the renewal of Torah and our own renewal. It teaches us to appreciate our annual spiritual renewal and strengthens our appreciation for the miracles that accompany us daily. Even though the miracles are hidden from us, we still have complete faith that they are with us, always.

We are approaching the holiday of Purim, which is so important to us – the only holiday that, according to tradition, will remain in the days of the Moshiach. Purim serves as a vital lesson that helps us transition from exile to redemption. The holiday of hidden miracles, **Purim** teaches us to maintain our faith. As we approach Purim, while still in exile, this Emunah Shelaimah, complete, steadfast faith will sustain us.

The Megillah in this book is cloaked in royal garb, surrounded by the joy of the month of Adar and the Four Parshiyos.

“From the time Adar begins, we increase in joy.” I hope that this book will add to the delight of this joyous season.

Let us celebrate **Purim**, and may it lead us to **Pesach** and speedily to a complete redemption, Amen.

Shlomo Yosef Geliebter

Rosh Chodesh Shevat 5785



## **In Appreciation**

I wish to extend my deepest gratitude and heartfelt appreciation for my esteemed colleagues who assisted in this work.

To **Rabbi Yochanan Bechhofer**, my chief editor and friend: Your vision and dedication have been the cornerstone of this project. Your commitment to preserving the wisdom of our tradition as I share my own original insights has made this achievement possible. I am profoundly grateful for your insights and friendship.

To **Rabbi Menachem Rakovsky**, Rosh Yeshivas Bircas Chaim: I remember when we first met we started studying together the Torah of **Gaon of Plotzk, Rabbi Aryeh Leib Tzintz זי"ע**. You took this to another level when you offered to develop for Chamudei Shai summaries of the Torah of the Maharal Tzintz, a groundbreaking and innovative work in making the Torah of the **Gaon of Plotzk** available to a wide audience, readers across all levels of understanding. In this volume the profound wisdom translated into English ensures the Maharal Tzintz legacy will endure and expand to inspire new generations.

And to **Mr. Tzvi Lebetkin**: Your highly creative graphics work has truly elevated this volume, making it a joy to behold and engage with. Your artistic talent has left an indelible mark. I truly appreciate your special contribution.

I thank each of you for your unique gifts and unwavering dedication to the project, driven by your passion and love for Torah. May each of you be blessed with a long and healthy life, filled with boundless blessings and happiness, continued success, and to share in seeing the fruits of this Sefer. With utmost respect and gratitude,

**Shlomo Yosef Geliebter**

Chamudei Shai<sup>on</sup>  
**Megillas  
Esther**

Eternal Wisdom, Faith & Resilience:  
Our Jewish story—past, present and future

**Tu B'Shvat**

- ❖ **The Torah is like a tree that constantly renews itself, so too the Torah is renewed**
- ❖ **Human development is similar to the development of a tree**
- ❖ **Just as the rings of a tree correspond to its years, so too a person's years come with increasingly respective experience**
- ❖ **A person does not lose the foundations of their childhood but always renews and builds upon them**
- ❖ **Just as there is a prohibition against cutting down a tree and its fruits, so too a person's Torah endures forever**
- ❖ **A person and their Torah are like the Tree of Life, whose fruits and the fruits of its fruits remain for them and their students after them, forever**

## **The Torah is always renewed like a tree**

כי הם חיינו ואורך ימינו "Because they are our life and the length of our days": This month we will mark **Tu B'Shvat**, the New Year for trees. The Torah is called, עץ חיים היא למחזיקים בה *"It is a tree of life to those who grasp her"* (Mishlei 3:18). A tree renews itself every year, and so too the Torah is constantly renewed, even before receiving it. We are commanded to see the words of Torah as new every day, as if the Torah was given today (Rashi on Shemos 19:1).

### **Human development is akin to the development of a tree**

The Torah compares a person to a tree - *"For man is the tree of the field"* (Devarim 20:19). I wanted to note that when a tree is formed, it begins with one ring in its trunk, and then each year another ring is added to the trunk. This phenomenon of annual growth rings indicates that the tree renews its growth every year, and this is what we celebrate on the New Year for trees, which is on Tu B'Shvat. One can learn about the tree's years from the number of rings in its trunk, observe their quality, and more. While humans do not add rings, we do add layers of experience with age. However, at the core of a person is the child, just like the first rings in the trunk of a tree.

## **The foundational elements of a person are built in their youth and adolescence**

At the core, there is always the child, the youth, as they were when young. This is true even for older adults. Our core is our childhood. We never lose that. There is renewal, the ability to draw from ourselves this power of youthful freshness, to see the world anew each day as if we had never seen it before. With the Exodus from Egypt and the power of החודש הזה לכם "This month shall be for you," we approach this ultimate renewal (חידוש) . During the 49 days of the Omer, we rectify the descent into the 49 gates of impurity, and on the 50th day, we receive the Torah, the eternal renewal of the "Tree of Life," and we become "the tree of the field."

### **The fruits of "man are the tree of the field"**

"Rabbi Yochanan said, what is meant by כִּי הָאָדָם עֵץ הַשָּׂדֶה 'For man is the tree of the field' (Devarim 20:19)? Is a person really a tree of the field? Rather, because it is written, 'For you may eat from it, but you shall not cut it down' (ibid.), and it is written, 'You shall destroy and cut it down' (ibid., 20). How so? If it is a righteous Torah scholar, 'You may eat from him but not cut him down,' but if not, 'You shall destroy and cut him down'" (Taanis 7a).

It is found that a righteous Torah scholar is likened to a fruit-bearing tree, and the Torah

insights they renew are "his fruits." Just as it is forbidden to cut down a fruit-bearing tree, so too a Torah scholar is assured that their Torah will protect them. But this is not merely "fruits alone," but far beyond that – there are fruits of fruits and fruits of their fruits until the end of the world.

How so?

The students of the Torah scholar eat "his fruits," and by internalizing the Torah of their **rabbi**, it is as if the seed hidden in the "fruits" of the rabbi is planted, and afterward, they themselves become "fruit trees", that produce more "fruits" of their own, namely their innovations and students, and so on forever.

Thus, a Torah scholar is truly akin to a "Tree of Life" in that his fruits produce fruits that produce fruits in eternal growth, planted in the Garden of Eden, and this is the secret of וְחַיִּי עוֹלָם נִטְעַ בְּתוֹכֵנוּ  
"eternal life planted within us."

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## **Parashas Shekalim**

- ❖ **The modesty in the half-shekel protects Klal Yisrael**
- ❖ **The hidden power at work in the miracle of Purim**
- ❖ **The half-shekel saves from the ten thousand talents of silver of Haman**
- ❖ **Modesty is the strength of Klal Yisrael to prevail**
- ❖ **The haughtiness of Amalek is the very cause of its downfall**
- ❖ **Yosef HaTzadik and the power of the month of Adar**

## **The modesty in the half-shekel protects Klal Yisrael**

On the Shabbos preceding Rosh Chodesh Adar, we read "Parashas Shekalim," which is the commandment at the beginning of Parashas Ki Sisa to give the half-shekel. During the time when the Beis HaMikdash stood, "on the first of Adar, they would announce about the shekels" (beginning of Meseches Shekalim) so that all of Klal Yisrael would remember and prepare their shekels by Rosh Chodesh Nissan. Now, in our current state of exile, when we no longer have the Beis HaMikdash and the altar for atonement, we still make the announcement "in remembrance of the Beis HaMikdash" on the Shabbos closest to Rosh Chodesh Adar. However, it requires clarification: if we do not give the half-shekel in our times, why announce it so early before "the time of giving," often even before "the first of Adar"?

It seems to me that there is a deep connection between the concept of the half-shekel and the miracle of Purim that occurred in the month of Adar, and even to the very essence of the "mazel" (energy) of the month of Adar.

Let us first address a significant aspect of the half-shekel, about which the Torah testifies, "so that there will be no plague among them when you count them." Even when the people of Yisrael are being counted—a situation where there is great

concern for the **evil eye** and all the accusations from the prosecuting angels that may arise—the Torah testifies that the half-shekel protects against the plague because it acts as a barrier, concealing, and thereby shielding Yisrael from the **evil eye** and all external forces.

### **The hidden power at work in the miracle of Purim**

It is known that the miracle of Purim was a **hidden miracle**. It is written in the sefer *Ohr Chadash* by the Maharal of Prague that a **hidden miracle** is greater than a revealed miracle, and therefore it is not perceived by sight. We merited a **hidden miracle** due to Esther's **modesty** and **hiddenness** in all her actions. Based on this, it seems to me that the entire merit of being saved from Haman's decree involved **modesty** and **concealment**, which counteracts the **brazenness** and public desecration of Hashem's name that Amalek always perpetuates.

### **The half-shekel saves from the ten thousand talents of silver of Haman**

Our Sages state (Meseches Megillah 16a) that when Haman offered ten thousand talents of silver to Achashverosh to annihilate the Jewish people, the Holy One, blessed be He, said, "Their shekels have already preceded your shekels." Haman did not conceal his wealth; he boasted about it and his

riches in general. When he sought to give the ten thousand talents of silver, he took pride in that money and publicized it, to the extent that it became well-known, as it is written: "And Mordechai told him all that had happened to him, and the **details of the money** that Haman had promised to weigh into the king's treasuries for the destruction of the Jews" (Esther 4:7).

The Ibn Ezra explains, "**details**—from the decree to explain to them—means that Haman clarified the **matter of the money** to the officials." In complete contrast, the half-shekel is the opposite: the wealthy cannot increase it or boast about it; it is an anonymous donation that specifically conceals the identity of the giver, thereby protecting against the **evil eye** and all harm.

### **Modesty is the strength of Yisrael to prevail**

The **modesty** of Klal Yisrael in all their actions is the secret of their eternity. Mordechai saved the life of Achashverosh, and although "Esther told the king in the name of Mordechai" (Esther 2:22), nevertheless, Mordechai, Esther, and all of Klal Yisrael did not boast about this deed but remained silent about it so that it would be forgotten and the information "would be stored in the book of records."

And this is what stood for us!

The deed was remembered precisely "on that night..." when we needed it to save us. Let us imagine what would have happened if Mordechai had taken credit for saving Achashverosh, received a reward for his actions, and Achashverosh owed him nothing.

There would have been no humiliation for Haman in "take the [royal] robes and the horse and do so for Mordechai the Jew," which was the beginning of his downfall. The truth is that the **modesty** of Yisrael in all their matters, even in their commandments, stands as a shield and protection against the **haughtiness** of Amalek, and this is proven from the continuation of that event.

The command of "take the [royal] robes and the horse..." occurred on the 16th of Nissan, a time when, during the Temple period, they would bring the Omer offering. The Omer offering, which came from barley—considered inferior even to wheat—was a very **modest** gift to Hashem, blessed be He, for creating and guiding the world, as stated in the Midrash in Parashas Emor. And even from the Omer offering, Hashem only receives a handful from the Omer, as with all meal offerings.

When Haman came to parade Mordechai through the city streets, Mordechai was studying the laws of the handful of the Omer with the sages, in remembrance of the Beis HaMikdash.

The Gemara states: "Haman said to them (to Mordechai and the sages), 'What are you occupied with?' They said to him, 'When the Beis HaMikash stood, whoever pledged a meal offering would bring a handful of fine flour, and it would atone for him.' He said to them, 'Your handful of flour came and pushed aside my ten thousand talents of silver'" (Megillah 16a).

Even Haman recognized that the power of Klal Yisrael's **modesty** in the Omer commandment overcame the wealth he publicly boasted about.

### **The haughtiness of Amalek is the very cause of its downfall**

Haman's **public pride** and **brazenness** led to his ultimate downfall, as it is written: "And Charvonah, one of the eunuchs, said before the king, 'Behold, the gallows that Haman made for Mordechai, who spoke good on behalf of the king, is standing at Haman's house, fifty cubits high.' And the king said, 'Hang him on it'" (Esther 7:9).

The Malbim explains: "Standing at Haman's house, high, etc. – the gallows is still standing, fifty cubits high, to be seen by all, and this is a great disgrace to the king. At the time when Mordechai wore royal garments and they proclaimed before him that the king desired his honor, nevertheless, the gallows prepared to hang him was standing openly for all to see, as if to say that the man whom the king desired to honor was ready to be hanged.

**There is no greater rebellion than this**, and based on this, the king rightfully judged and sentenced Haman to be hanged. So may all the enemies of the L-rd perish."

### **Yosef HaTzadik and the power of the month of Adar**

Behold, the head of the tribes, Yosef HaTzadik, was protected and shielded from the **evil eye**, and anyone who fears the **evil eye** should say, "I am from the seed of Yosef, upon whom the evil eye has no dominion" (Gemara Brachos 20a).

Therefore, he is likened to fish, upon which the **evil eye** has no dominion, as it is written: "And they shall multiply like fish abundantly in the midst of the land." All this is because they are hidden from sight under the water, and this provides a reason for the praise that we overcame Haman in particular, and Amalek in general, in the month of Adar, which is the sign of Pisces (fish), corresponding to Yosef, as is written in the holy sefer *Kedushas Levi*, just as Yosef splits into the two tribes of Menasheh and Ephraim, so too the month of Adar splits into Adar I and Adar II. Everything revolves around the same point: to be **modest**, hidden from sight, and humble, which counteracts the **brazenness** and public desecration of Hashem by Amalek.

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## **The month of Adar**

- ❖ **The meaning of "increasing in joy" versus "being joyful"**
- ❖ **The joy of Adar I versus the joy of Adar II**
- ❖ **The joy of Adar: gratitude for both known and unknown miracles**
- ❖ **In our daily prayers, when we give thanks "for your miracles," it refers to miracles revealed only to Hashem**
- ❖ **Reflection on the Megillah teaches us how all miracles combine into one great miracle**

## **The dynamic of Adar – expressing gratitude for both revealed and hidden miracles**

We are now close to Rosh Chodesh Adar. **"משונכנס אדר מרבים בשמחה - When Adar enters, we increase in joy."** Adar is the month of miracles – not open miracles but hidden miracles. On Purim, we emphasize this by adding in our prayers: **"For the miracles, for the wonders, and for the salvations."** In truth, even in our daily prayers, we also acknowledge this reality by saying: **"For Your miracles that are with us every day."** These are the hidden miracles in every day.

Just as we nullify chametz before Pesach – both the chametz we know of and the chametz that is unknown to us – so do we declare three times a day in our prayers that miracles and wonders happen at all times. Though we may not always perceive them, we know they exist.

This is our intention in the concluding words of the "Asher Yatzar" blessing: **"רופא כל בשר ומפליא לעשות - Who heals all flesh and acts wondrously."** This corresponds to the earlier words of the blessing, where we say, **"גלוי וידוע לפני כסא כבודך - It is revealed and known before Your throne of glory"** specifically – meaning *we* are not aware of the miracles and wonders, but they are **revealed and known before Your throne of glory.** That is, Hashem alone is aware of them. And that is why we

make this blessing even without perceiving the miracles—because we believe! We know they are happening—that Hashem is saving us and performing miracles for us, whether we see them or not.

**In the miracle of the Megillah, all the individual miracles united into one great miracle**

When reflecting on the Megillah and seeing all the different parts and connecting them together; when seeing how each event happened separately, on its own, and connecting everything, it becomes clear to all that this was no coincidence. It's almost impossible to say this wasn't a revealed miracle. For us, this miracle of Jewish survival celebrated on Purim is an obvious miracle. R' Yaakov Emden says that the fact that the Jewish people still exist is the greatest miracle of all.

**"משוכנס אדר מרבים בשמחה" - When Adar enters, we increase in joy.** This is the month of joy. The zodiac sign of Adar is two fish (pisces)—**"The evil eye has no power over fish."** As such, **the month of Adar embodies the "good eye,"** by which we see how the Jewish people are blessed with an abundance of good tidings.

## **Regarding the joy of Adar and joy in general**

**"Rav Yehuda, son of Rav Shmuel bar Shilas, said in the name of Rav: Just as when Av enters, we decrease in joy, in like manner, when Adar enters, we increase in joy" (Taanis 29a).**

We may derive some insight by noting that it does not say, "When Adar enters, "one must be happy" or "one is obligated to rejoice." but rather, **we increase in joy**" Even more illuminating is that regarding the month of Av, it says, **"we decrease in joy"** and not, "we increase in mourning" or, "we are forbidden from joy." This all implies that **we should always be in a state of joy**, but sometimes in a greater state of joy, such as in the month of Adar, when we increase in joy, and sometimes in a lesser state of joy, such as in the month of Av. However, there should always be a basic level of joy, reflecting the light of the soul that shines within us and our constant attachment to Hashem, at all times and in all situations.

**To quote the Rambam in *Hilchos De'os 1:4*:** "One should not be frivolous and laughing exceedingly, nor sad and mournful, **but rather joyful all his days in a relaxed manner, with a pleasant countenance.** The same applies to the rest of his character traits [—they should be on the balanced path]. This is the path of the wise...." From here we see that being constantly joyful is the

balanced and continuous path for every Jew. When I presented this idea before **my esteemed teacher, the illustrious gaon, R' David Cohen shlita**, rabbi of the *kehillah* of Gevul Yaavetz, he praised it and said with a smile on his face: "**Bratzlav!**" (I think he meant that my words reflected the view of the holy R' Nachman of Breslov [Bratzlav].) See what I wrote above regarding Tu Bishvat—that just as a tree always retains its central trunk, which only expands and never ceases, so too, a person never loses their "inner child" and youthful joy—and this is one's inner, continuous joy.

### **The joy of Adar I vs. the joy of Adar II**

In a leap year, we have two Adars—Adar I and Adar II. Which one is greater in joy?

As a psychologist, my first inclination is to say that Adar II is greater in joy. In Adar II, we have all the halachos of the days of Purim. These halachos include a fast, commemorating both the three-day fast that Esther established in that generation and the great battle on the 13<sup>th</sup> of Adar, as well as the reading of the Megillah, which is filled with tension, beginning with Haman's rise and the decrees against us. This is similar to a person born into a wealthy family—since they are accustomed to wealth, it holds little significance for them. But someone born into a poor family, who later succeeded in business and became very wealthy, will experience much greater joy due to the

transformation, the shift from poverty to wealth resulting from his efforts.

We can explain this by looking at the Pesach Haggadah. It is filled with **contrasts**. **The four questions of the "מה נשתנה"** essentially express a **single idea—the child is pointing out contradictions**, such as the fact that on the one hand we incorporate symbols of slavery and poverty in the Pesach *seder*, while on the other hand we include symbols of wealth and royalty in the *seder*. So are we rich or poor? And then we answer, "עבדים" ("היינו לפרעה במצרים וכו' ויוצאנו ה' משם") ("We were slaves to Pharaoh... and Hashem took us out from there.") We make the contrast because the feeling of how fortunate we are is always greater when one sees the contrast. From this perspective, then, Adar II is greater in joy than Adar I, because it highlights the contrast.

But perhaps Adar I is greater in joy because it gives us a month of tranquility, free of painful memories. But then I realized – **Adar I is greater!** Why?

- שבכל דור ודור עומדים עלינו לכלותינו והקב"ה מצילנו - "מידם" But in every generation, they rise against us to destroy us, and the Holy One, blessed be He, saves us from their hand." The power of Adar is that Hashem saves us through a hidden miracle. There are hidden miracles that can only be seen through faith in Hashem's providence, and there are hidden

miracles so concealed that even those who believe in Hashem and His providence over the Jewish people cannot perceive them—they will only be revealed in the future.

In Adar I, we observe **Purim Katan** without any Megillah-reading and without any halachos commemorating the miracle. It seems to me that the special power of Purim Katan represents that **even when we do not know what the nations are plotting against us, Hashem is constantly saving us**. This is a hidden miracle in the full sense of the term—**so hidden that even we, the Jewish people, His intimate nation, cannot presently see it**. We still do not know what it is that the Master of the World has saved us from. "But in every generation"—in every generation, in every year, at every moment, He is saving us.

We say in the blessing "אשר יצר את האדם בחכמה" ("Who formed man with wisdom"), regarding our bodies: "גלוי וידוע לפני כסא כבודך שאם יפתח אחד מהם או יסתם" ("It is revealed and known before the throne of Your glory that if one of them were to be opened or one of them were to be sealed..."). We are saying, "Hashem, You are aware of all the things that could go wrong in our bodies, if Heaven forbid, an artery were to be blocked, or we were to suffer a heart attack or a stroke. There are so many things that could go wrong—things that are revealed and

known before Your throne of glory, **revealed before You, but not before us.**

In “הלל,” we say: “הללו את ה' כל גוים שבחיהו כל” (“Praise Hashem, **all nations**; exalt Him, **all peoples**. For **His kindness was mighty over us**, and the truth of Hashem is forever – Hallelukah!”). I once heard the following explanation of this: Why do the nations laud Hashem and sing His praises? Because they plotted against the Jewish people, and their plans failed. They are the ones who are fully aware that their schemes have been thwarted. Even though they are frustrated that their plans have been ruined, they still acknowledge and appreciate Hashem, Who foiled their designs.

This is an unbelievable realization! Even those very nations who “*stand against us to destroy us*” – when they fail, they recognize that there is a Master of the World, and then they sing “Hallel.” **We learn about Hashem’s hidden kindnesses from their singing of His praises!**

We can also look at this from another perspective, in terms of “levels.” There is Adar I, in which one is filled with joy, and then there is Adar II, which stands atop Adar I, allowing one to reach even higher levels of joy. The fact that Adar II comes only after Adar I reflects the idea of “*מרבין בשמחה*” (“**increasing in joy**”). The joy just grows and grows. And so, instead of just thirty days of joy, we now

have double. And with that, we can say that in Adar II, we experience greater joy than in Adar I, since these are additional days of **continuous joy**.

Until now, we have spoken from a conceptual perspective, but the truth is that it's a deep and complex halachic topic. See *Megillah* 6b, Tosafos, s.v. *ברבי אלעזר בר' יוסי סבר*..., which discusses two opinions regarding the mitzvah of the festive meal on the 14<sup>th</sup> and 15<sup>th</sup> of Adar I (Purim Katan). See also the *Chidushei Sefas Emes* there, and whether the year in which the miracle occurred was a leap year with two Adars, because if it was, the simple implication is that the miracle happened in Adar I! See *ירושלמי* *ה'ה' מגילה פ"א ה"ה* and *קס"ג סי' א"ח*, *סופר*, *שו"ת חתם סופר*, where he writes about this matter. See also *חת"ס על התורה בפרשת* *משלוח*, where he writes that one should send "משלוח מנות" on Purim Katan as well! Delving into this topic is the true joy of Adar, as it is written: "פקודי ה' ישרים לב משמחי לב" (*"The precepts of Hashem are upright, gladdening the heart"*) (Tehillim 19:9).

Let us hope that in this Adar, the *משונכנס אדר* "מרבין בשמחה" ("when Adar enters, we increase in joy") will be fulfilled with the same dynamic as the zodiacal sign of the month of Adar—the fish. Fish are hidden from the eye. Similarly, may the "עין הרע" ("evil eye") have no power over us. May we merit to enjoy our families and have truly wonderful joy this month, especially this upcoming *Purim*, and

may it be the *Purim* of the end of days, b'ezras  
Hashem, very, very soon!

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## **Parashas Zachor**

- ❖ **The words of the Rambam regarding the commandment of remembering the deeds of Amalek**
- ❖ **The words of the Rambam regarding the negative commandment of forgetting the deeds of Amalek**
- ❖ **Remember with the mouth, do not forget in the heart**
- ❖ **The negative commandment of forgetting the deeds of Amalek is different from all negative commandments in the Torah**
- ❖ **Amalek is the root of heresy**
- ❖ **The Exodus from Egypt and Shabbos correspond to the first two commandments**
- ❖ **The husk of Amalek comes to undermine the faith of Israel**
- ❖ **Our father Jacob had already contended with the husk of Amalek**

## **From the words of the Rambam on the Mitzvah of Remembering the deeds of Amalek**

In *Sefer HaMitzvos* by the Rambam - Positive Commandments - Commandment 189: "Commandment 189 is that we are commanded to **remember** what Amalek did to us, how they hastened to harm us, and we are to say this at all times, arousing the souls with words to fight against them and urging the people to hate them, so that the commandment is not forgotten, and their hatred will not weaken or diminish in the souls over time. This is His statement, may He be exalted, '**Remember** what Amalek did to you.' The language of the Sifri is: '**Remember** what Amalek did to you' – with the mouth; 'do not **forget**' – in the heart, meaning, say words with your mouth that obligate people so that their hatred [for Amalek] does not depart from their hearts. The language of the Sifri is: '**Remember** what Amalek did to you' – perhaps in your heart? When it says 'do not **forget**,' it already addresses forgetting in the heart. So how do I fulfill '**Remember**'? That you should repeat it with your mouth. Behold, you see that Shmuel the prophet, when he began to perform this commandment, first remembered their evil deeds and then commanded to kill them, as it is stated [by Hashem], may He be exalted, 'I have remembered what Amalek did to Israel.'"

***Sefer HaMitzvos by the Rambam -  
Negative Commandments -  
Commandment 59:***

"Commandment 59 is that we are warned against forgetting what the seed of Amalek did to us and how they hastened to harm us. We have already explained in Commandment 189 of the positive commandments to **remember** what Amalek did to us and to renew hatred toward them as a positive commandment. Similarly, we are warned against casting this out of our hearts and forgetting it, and this is a negative commandment. This is Hashem's statement, may He be exalted, 'do not **forget**.' In the Sifri: '**Remember** with the mouth, do not **forget** in the heart,' meaning, do not cast out their hatred or remove it from your soul."

***Rambam, Yad HaChazakah, Hilchos  
Melachim, Chapter 5, Halacha 5:***

"Similarly, it is a positive commandment to eradicate the memory of Amalek, as it is stated, 'You shall wipe out the memory of Amalek,' and it is a positive commandment to constantly **remember** their evil deeds and their ambush [in order] to arouse enmity toward them, as it is stated, '**Remember** what Amalek did to you.' From the oral tradition, they learned: '**Remember** with the mouth, do not **forget** in the heart,' meaning it is forbidden to **forget** their enmity and hatred."

From the words of the Rambam, we see several important points: Regarding the positive commandments, it is not enough to merely recount the story of Amalek; one must arouse enmity and hatred toward them, which is the complete opposite of the merciful and forgiving nature of the compassionate and kind-hearted people of Yisrael, who are quick to forgive, as the Rambam writes: "It is forbidden for a person to be cruel and unyielding, but rather, they should be easy to appease and slow to anger. When the sinner asks for forgiveness, they should forgive wholeheartedly and willingly, even if the person caused them distress and sinned against them greatly; they should not seek vengeance or bear a grudge. **This is the way of the seed of Yisrael and their upright heart.** However, idolaters with uncircumcised hearts are not like this; rather, 'their anger endures forever.' Similarly, it is said about the Gibeonites, because they did not forgive or reconcile, 'And the Gibeonites were not from the children of Israel'" (Rambam, Hilchos Teshuvah, Chapter 2, Halacha 10).

But the greater wonder is that the negative commandment of "do not **forget**" is not like other negative commandments in the Torah, where a person suppresses their inclination so as to refrain from an action. In the negative commandment of "do not **forget**," it is almost the opposite: a person must resist forgetting (!) in order to sustain enmity and hatred toward Amalek. This is almost akin to a

positive commandment. The negative commandment supports the positive commandment to maintain enmity; the positive commandment sustains enmity, while the negative commandment is to overcome forgetting, ensuring that hatred toward Amalek is not removed from the heart. In total, it supports the positive commandment. We must understand why there is both a positive commandment and a negative commandment for the same matter?

### **Amalek – the root of heresy**

It is known that Amalek is the root of coldness toward faith and attempts to instill doubts in us, even to the point of leading us to complete **heresy**, G-d forbid. Therefore, we must certainly oppose this with full force, in the spirit of "Do I not hate those who hate You, O L-rd, and loathe those who rise against You?" (Tehillim 139:21). When we examine the matter, we see that Amalek arrived in Parashas Beshalach after the completion of the Exodus from Egypt, when it is written, "And they believed in the L-rd and in Moshe His servant," and after the Holy One, blessed be He, gave us the Shabbos, which is faith in creation ex nihilo.

**The Exodus from Egypt and Shabbos correspond to the commandments of "I am Hashem" and "You shall have no other deity" that we heard from the mouth of the Almighty**

The Exodus from Egypt teaches that Hashem, blessed be He, is the sole Master who rules over all the worlds, but this is not enough; one must believe that there is none besides Him, meaning there is no pre-existing entity or pre-existing matter, only Hashem alone, blessed be He, is pre-existent to everything that was created. This is the faith that Shabbos teaches, that Hashem created everything from absolute nothingness, and there is nothing pre-existent except Hashem may He be exalted. It seems to me that these correspond to the two commandments we heard from the mouth of the Almighty Himself to strengthen faith in the Holy One, blessed be He. "**I am** Hashem your L-rd who brought you out of the land of Egypt," which corresponds to the message of **Pesach** that Hashem, blessed be He, alone rules and governs. "**You shall have no** other gods before Me," that there is no necessary existence except Hashem, blessed be He, corresponds to the message of **Shabbos**.

Amalek came after the Exodus from Egypt and the commandment regarding Shabbos that we received at Marah to undermine these two beliefs, which reflect the essence of "**I am Hashem**" and

"**You shall have no other god**" that we heard from the mouth of the Almighty. "**I am Hashem**" is a positive commandment, "**You shall have no other god**" is a negative commandment, and therefore, the negation of Amalek, the root of **heresy**, is through both a positive and a negative commandment, in the essence of the completion of the positive commandment of "**I am Hashem**" and the negative commandment of "**You shall have no other gods before Me.**"

### **The deeds of the forefathers are a sign for the children in maintaining enmity toward Amalek**

Clearly, we must maintain enmity toward Amalek from generation to generation because it is the root of **heresy**, and therefore, "Hashem will have war with Amalek from generation to generation." It seems to me that all of this is hinted at when Yaakov wrestled with the "angel of Edom," as Amalek is the very essence of the impurity of Edom. The angel of Edom says to Yaakov, "Let me go, for the dawn has risen." Why did Yaakov hold onto him and not want to let him go, and what is the connection to the rising of the dawn? It seems to me, by way of homiletical interpretation, that Yaakov "**holding onto the angel of Edom**" hints that Yaakov **maintains** enmity toward Amalek; **he holds onto** his enmity and hatred. The angel of Edom says to him, "for the dawn has risen," meaning the time of

redemption, likened to the light of morning, has arrived, and there is no longer a need to maintain enmity and hatred toward me—the game is over! But Yaakov says, "I will not let you go unless you bless me," meaning the game is not over until you bless me and acknowledge that Yisrael is the chosen people (the essence of Pesach) and that Hashem is L-rd (the positive commandment of "I am Hashem your L-rd") and there is none besides Him (the essence of the negative commandment of "**You shall have no other god**"), which is reflected in the essence of Shabbos), may it be speedily in our days, amen!

Chamudei Shai<sup>on</sup>  
**Megillas  
Esther**

Eternal Wisdom, Faith & Resilience:  
Our Jewish story—past, present and future

## **Purim**

### **I**

- ❖ **A comprehensive and deep explanation of the miracles of Purim**
- ❖ **Several places for study in the laws of Purim**
- ❖ **The reason that all festivals will be nullified in the future except for Purim**
- ❖ **In Purim, we see the greatness of the Holy One, blessed be He, in weaving all the miracles together, aligning them into one great and wondrous miracle, unparalleled**
- ❖ **This reading tonight, for when we read all the miracles together, we understand the magnitude of the miracle**
- ❖ **The words of the Maharal of Prague on the great merit of a hidden miracle**
- ❖ **The Scroll of Esther and the days of Purim – rectification of the sin of the Golden Calf and an aspect of the World to Come**

## II

- ❖ **Yom Kippur is an aspect of repentance out of fear, Purim is an aspect of repentance out of love**
- ❖ **Purim is the acceptance of the Torah out of love**

# I

**When reflecting on the festival of Purim and the reading of the Megillah, there are many matters that are difficult to understand, crying out, "Interpret me!"**

**Questions regarding the greatness of Purim and the reading of the Megillah:**

First, why must one listen to every word of the Megillah? To the extent that if one misses even a single word, they have not fulfilled their obligation! It would seem reasonable that as long as one does not divert their attention from the main events recounted in the Megillah, and the listener grasps the essential points, that would suffice. Yet, our Sages were not satisfied with this and required hearing every word, as an essential condition! What is the message in this?

Second, the Gemara in Megillah (14a) raised the question: why do we not recite Hallel on Purim, for "from death to life, all the more so?" The resolution is "this reading [of the Megillah] is the praise"! The Rambam ruled accordingly: "They did not institute Hallel for Purim, for the Megillah takes the place of Hallel" (Hilchos Megillah and Chanukah, Chapter 3, Halacha 6). But it remains difficult to understand: how can the story of the Megillah, composed of various different stories such as the killing of Vashti, Bigsan and Seresh, the king's sleepless night,

Haman's decree, and the salvation of the Jewish people, etc., replace Hallel, which is entirely songs and praises?!

Third, it is also difficult to understand: all the festivals are destined to be nullified, except for "these days of Purim shall not pass from among the Jews, nor shall their memory cease from their descendants," and so it is brought as law in the Rambam at the end of Hilchos Megillah. How can a rabbinic festival that commemorates a **hidden miracle** be greater than biblical festivals that correspond to **revealed miracles** such as the Exodus from Egypt (Pesach), the giving of the Torah (Shavuot), and the Clouds of Glory (Succos)? This is astonishing!

Fourth, it is further difficult: our Sages' statement that all the holy writings of the *Nevi'im* (Prophets) and *Kesuvim* (Writings) are destined to be nullified, except for the reading of the Megillah, "for it is like the Five Books of the Torah and the Oral Law, which are never nullified" (Rambam, end of Hilchos Megillah). What is the special quality of the Megillah, in which the Name of Hashem, blessed be He, is **not mentioned**, compared to the **revealed prophecies** of all the prophets, that only the Megillah will not be nullified in the future, just like the Torah of Moshe?

## **To reveal the hidden hand of Divine Providence**

Purim is a story of a **hidden miracle**. In contrast to the **revealed miracles** that disrupted the natural order, such as the Exodus from Egypt and the like, the story of Purim unfolds entirely within the natural course, with many different stories that, on the surface, seem unrelated, such as the killing of Vashti, the incident of Bigsan and Seresh, Haman's decree, the king's sleepless night, etc.—but this is precisely the point—the **miracle** is evident specifically through the weaving together of all these facts, and through this, we see the guiding hand of Hashem's Providence, may He be exalted. The crucial point is: one must listen to every word with their mind and heart focused on the entire sequence of events, for only through this can one discern the guiding hand of Divine Providence.

The Hallel (praise) that emerges from *Megillas Esther* (which can be translated as *the revealing of the hidden*), is the **revelation of the concealment**, as stated in the holy books, publicizing the **hidden miracles** of the Divine Providence that directs all the events in the world and everything that happens to the Jewish people. It seems to me that the fact that the entire congregation recites aloud the ten sons of Haman who were hanged in one breath, which is written in the Megillah scroll in the form of poetry, as well as

other verses of salvation, are truly in the category of a song to Hashem! And behold, this praise is greater than any Hallel (praise) of this world, for it is an aspect of the revelation of the World to Come, as will be explained below.

## **Revealed miracles are a support to bolster faith**

Let us consider: During the Exodus from Egypt and the giving of the Torah, despite countless **revealed miracles**, this did not prevent the people from falling into the sin of the Golden Calf and other failures that occurred in the generation of the wilderness. It seems to me that all the **revealed miracles** were necessary due to our degraded state, being in the forty-nine gates of impurity, and the **revealed miracles** came to compel us to believe in Hashem, may He be exalted, and His Torah as an undeniable fact. To the same extent, we needed "Hashem placing the mountain [of Sinai] over them [literally] like a barrel!" to force us to accept the Torah, and all this is in the category of service out of **fear**—and the moment we diverted our attention from this, we strayed and fell, G-d forbid.

The greatness of the power of a **hidden miracle**: Purim teaches us, as the words of Rabbi Nachman of Breslov, of blessed memory, state: "Even in the concealment within the concealment, certainly Hashem, blessed be He, is there," and as our Sages said, "[An allusion to] *Esther* in the Torah,

where is it? 'And I will surely "*Haster Esther panai*" - **hide My face.**" When we see Hashem **even within the concealment**, at that point it is impossible to divert attention from Him. It may be that this is the intention of our teacher, the Maharal of Prague, that a **hidden miracle** is greater than a **revealed miracle**. For when Hashem is revealed within the concealment, evil finds no place for itself, and this is in the category of the World to Come, where it is revealed that "there is none besides Him (Hashem)."

**Megillas Esther and the sanctity of the days of Purim – rectification of the sin of the golden calf and an aspect of the world to come**

The message that emerges from the reading of the Megillah and the sanctity of the days of Purim is the revelation of the future of the ultimate rectification of the sin of the Golden Calf. In the sin of the Golden Calf, despite the support of **revealed miracles**, we fell. Through the message of the Megillah and the revelation of Purim, where we see Hashem even in the concealment, we reaccept upon ourselves the Torah without any coercion or compulsion, but out of complete **love**, as it is written in the Megillah, "The Jews confirmed and accepted."

Through this, we make a counterbalance for all that we lacked in the generation of the wilderness, reaching the pinnacle of faith that

Hashem is everywhere, even within the greatest concealment, and thus there is no longer any place for evil anywhere, and it is revealed that "there is none besides Him (Hashem)." This is the rectification that will be attained in the future, and through this, it is well understood why Megillas Esther and the days of Purim are eternal, for they are the revelation of the light of the end of days that will be, speedily in our days.



## II

### **Purim is a time of repentance like Yom Kippur.**

The holy Sfas Emes wrote, "*On Purim, it is a time of repentance, as it is stated that Yom Kippur and Purim are one and the same in this particular matter. For all the **miracles** that were performed for the children of Yisrael were due to their **good deeds**, which merited **miracles**. But on Purim, there was truly a decree from Heaven, and only through **repentance** did they merit the **miracle**." On Purim, only through **repentance** did we merit the **miracle**. The Sfas Emes continues: "Therefore, it is stated that all the festivals will be nullified in the future, but Purim will not be nullified, akin to the principle that in the place where Baalei Teshuva (penitents) stand, even the completely righteous cannot stand. And now, through **joy**, they can reach the level of repentance, which on Yom Kippur is*

*achieved through afflictions."* Through the **joy** on Purim, we reach the same level of repentance as through fasting and the other afflictions on Yom Kippur. Purim is a time of repentance, but we reach the level of repentance through **joy**.

**The path to repentance on Purim is  
through recognizing the kindnesses of  
Hashem**

It should be added that the way to reach the level of repentance out of **love** on Purim is through acknowledging Hashem, blessed be He. Every day, in the blessing of "Modim," we say, "We give thanks to You... for Your **miracles** that are with us every day, and for Your wonders and goodness at all times – evening, morning, and afternoon. The Good, for Your **mercies** have not ceased, and the Merciful, for Your kindness has not ended, for we have always hoped in You." When we focus on this with complete intention, like saying "I give thanks before You, living and enduring King" when we rise, we recognize Hashem and give thanks to Him, and through this, we reach the level of **joy** of gratitude to the L-rd for all the **miracles** and wonders, the **hidden miracles** He performs with us every day – the very fact that the Jewish people live, that the nation of Israel exists. If we say this with complete intention, the level of **joy** and repentance out of **love** is so high that it is like the **joy** and repentance out of

**love** on Purim. Therefore, on Purim, the blessing of "Al HaNissim" is part of the blessing of "Modim."

In conclusion, let us say that the custom is to say "Purim Torah," based on what our Sages said, "They confirmed and accepted—they accepted it again in the days of Achashverosh." Thus, through Purim, they merited the Torah, and especially according to the words of the Sfas Emes (Purim 5636) that the merit of Purim is through **joy**. Therefore, there is greater power to renew the Torah through **joy**, and it can further be said that the intention of "until he does not know" is the obligation to create Torah insights of Purim to the extent of "until he does not know"—that he can no longer distinguish between one reasoning and another. A freilechen Purim!



# Megillas Esther

*Before the Megillah is read, the reader recites the following three blessings and all those listening answer Amen as indicated:*

ברוך אתה א-דוני א-  
להינו מלך העולם, אשר  
קדשנו במצותיו וצונו על  
מקרא מגלה (אמן)

Blessed are You, L-rd our  
G-d, King of the  
universe, who has  
sanctified us with His  
commandments, and  
commanded us  
concerning the reading of  
the Megillah. (Amen)

ברוך אתה א-דוני א-  
להינו מלך העולם,  
שעשה נסים לאבותינו  
בימים ההם בזמן הזה  
(אמן)

Blessed are You, L-rd our  
G-d, King of the  
universe, who performed  
miracles for our  
forefathers in those days,  
at this time. (Amen)

*The Sephardic custom is to recite the blessing "Shehecheyanu" only before the first reading of the Megillah, in the evening, and not during the second reading in the morning. According to Ashkenazi custom, they recite this blessing before the second reading as well, which is done in the morning.*

בְּרוּךְ אַתָּה אֱ-דוֹנֵי אֶ-  
לֵהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהִתְקִינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ  
לְזִמְנוֹ הַזֶּה (אֲמֵן)

Blessed are You, L-rd our  
G-d, King of the  
universe, who has  
granted us life, sustained  
us, and enabled us to  
reach this occasion.

(Amen)



## פרק א

א וַיְהִי בַיָּמֵי אַחַשְׁוֵרוֹשׁ הוּא  
אַחַשְׁוֵרוֹשׁ הַמֶּלֶךְ מֵהוּדוּ  
וְעַד-כּוּשׁ שֶׁבַע וְעֶשְׂרִים  
וּמֵאָה מְדִינָה: ב בַּיָּמִים  
הֵהֵם כְּשֶׁבֶת אֶל הַמֶּלֶךְ  
אַחַשְׁוֵרוֹשׁ עַל כִּסֵּא מַלְכוּתוֹ  
אֲשֶׁר בְּשׁוּשַׁן הַבְּיָרָה: ג  
בְּשָׁנַת שְׁלוֹשׁ לְמָלְכוֹ עָשָׂה  
מִשְׁתֵּה לְכָל-שָׂרָיו וְעַבְדָּיו  
חֵיל אֶרֶץ וּמְדֵי הַפְּרָתַיִם  
וְשָׂרֵי הַמְּדִינֹת לְפָנָיו:

## Chapter 1

1 And it came to pass in  
the days of  
Achashverosh the same  
Achashverosh who ruled  
from Hodu to Cush, one  
hundred and twenty-  
seven provinces. 2 In  
those days, when King  
Achashverosh sat on his  
royal throne, which was  
in Shushan the  
capital, 3 In the third  
year of his reign, he  
made a feast for all his  
ministers and servants;  
the army of Persia and  
Media, the nobles and all  
the ministers of the  
provinces in his service.

## *The Maharal Tzintz*

"And it came to pass in the days of Achashverosh, he was the Achashverosh who reigned from India to Cush, over one hundred and twenty-seven provinces." This pasuk is the opening and background to the Megillah, describing the period of Achashverosh's reign and the number of provinces under his rule. But we must understand, what is the message hidden in this introduction to the story of the Megillah? Our Sages taught us in Maseches Megillah (10b) that the first word of the pasuk, "And it came to pass" (וַיְהִי), describes a state of sorrow and distress. For the word וַיְהִי is composed of two expressions of sorrow: "וי" (woe), like a person saying to his friend "woe," and "יהי" (alas), which is a language of lamentation and grief. Thus, we learn that the opening pasuk of the Megillah indicates that the story of the Megillah and its **miracles** occurred against a backdrop of a time of distress for Klal Yisrael. Now we must understand how and where in the course of the pasuk the essence of the sorrow is explained, what sorrow is hidden in the words "in the days of Achashverosh" and so on? (For example, if the pasuk had continued "And it came to pass in the days of Haman," it would be understood that the days of the **wicked** Haman were a cause for sorrow. But since the pasuk continues with Achashverosh, the question arises: what does the expression of sorrow at the

## *The Maharal Tzintz*

beginning of the pasuk pertain to?)

Our teacher, the Maharal Tzintz, explains that indeed this entire pasuk describes a terrible and fearful distress. Let us understand: a gentile ruler can be a king of kindness who wishes to benefit the Jews, and even if he is **wicked** and a hater of Israel, sometimes his rule is not so strong, and it is possible to evade his decrees. But during the period of the Megillah, the world was ruled by a king who was exceedingly **wicked** and a **hater of Israel**, and not only that, but his rule was extremely strong and powerful. The pasuk says: "And it came to pass in the days of Achashverosh." Who was Achashverosh? A king who desired the destruction of the Jewish people, just like the wicked Haman! For Achashverosh says to Haman: "The money is given to you, and the people, to do with them as seems good in your eyes." The parable of our Sages is well-known, that Achashverosh and Haman are like two people, one "the owner of the pit" and the other "the owner of the mound" of earth, and **both want** to pour the earth into the pit, and therefore the owner of the mound refuses to accept payment for the earth. So too, Achashverosh rejoiced in Haman's decree to destroy, kill, and annihilate, and refused to take payment for it. Thus, the rule of Achashverosh is a great sorrow.

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The pasuk continues: "Who reigned from India to Cush" and so on, and our Sages explained that India and Cush were adjacent to each other, and the pasuk comes to teach us that just as it is the nature of the world that a king rules over nearby provinces with a terrifying rule, where his fear is cast over every step and move of every citizen, so too Achashverosh ruled over the entire world, even the most distant places, with a rule that instilled fear and with strong oversight over every detail.

This, then, is the meaning of the opening of the Megillah: at a time when Klal Yisrael was in great sorrow, when a king ruled over them who was a hater of Israel, and in addition, his rule was extremely tight and threatening, with no way to escape his decrees, in those days the **miracles**, relief, mighty acts, salvations, and battles that the L-rd performed for our ancestors took place.

4 For many days, one hundred and eighty days, he displayed the glorious wealth of his kingdom and the splendid beauty of his majesty. 5 And when these days came to an end, the king made a seven-day feast in the

בְּהָרְאוֹתָו אֶת־עֶשְׂרִי כָּבֹד  
מַלְכוּתוֹ וְאֶת־יָקָר תַּפְאָרַת  
גְּדוּלָתוֹ יָמִים רַבִּים שְׂמוֹנִים  
וּמְאָת יוֹם: ה' וּבְמָלוּתָא  
הַיָּמִים הָאֵלֶּה עָשָׂה הַמֶּלֶךְ  
לְכָל־הָעַם הַנִּמְצְאִים בְּשׁוּשַׁן  
הַבִּירָה לְמַגְדוֹל וְעַד־קָטָן  
מִשְׁתָּה שִׁבְעַת יָמִים בְּחֵצֵר

גַּנַּת בֵּיתוֹן הַמֶּלֶךְ: courtyard of the king's palace garden, for all the people in Shushan the capital, nobleman and commoner alike. 6 There

ו חוּר | כְּרִפָּס וּתְכֵלֶת אַחוּז  
בְּחַבְלֵי-בוּץ וְאַרְגָּמֹן עַל-  
גְּלִילֵי כֶּסֶף וְעֲמוּדֵי שֵׁשׁ  
מְטוֹת | זָהָב וְכֹסֶף עַל רִצְפֹת  
בְּהַטּוֹשׁ וְדָר וְסַחֲרָת: ז  
וְהַשְּׁקוֹת בְּכִלֵי זָהָב וְכִלִּים  
מַכְלִים שׁוֹנִים וַיִּין מַלְכוֹת  
רַב כֶּנֶד הַמֶּלֶךְ:

ח וְהַשְּׁתִיָּה כֹדֶת אֵין אֵינֶס  
כִּי-כֹן | יֶסֶד הַמֶּלֶךְ עַל כָּל-רַב  
בֵּיתוֹ לַעֲשׂוֹת כְּרִצּוֹן אִישׁ-  
וְאִישׁ: ט גַּם וְשִׁתֵּי הַמַּלְכָּה  
עָשְׂתָה מִשְׁתָּה נְשִׁים בֵּית  
הַמַּלְכוֹת אֲשֶׁר לַמֶּלֶךְ  
אַחֲשׁוּרוֹשׁ: י בַּיּוֹם הַשְּׁבִיעִי  
כְּטוֹב לִבְהַמֶּלֶךְ בִּגְיוֹן אֶמֶר  
לְמַהוּמֹן בְּזִתָּא חֲרַבּוּנָא

8 The drinking was by the law, without force, for so had the king ordered all the stewards of his household, to comply with each man's wish. 9 Queen Vashti, too, made a feast for the women in the royal

palace of King Achashverosh. **10** On the seventh day, when the king's heart was merry with wine, he ordered Mehuman, Bizzeza, Charvona, Bigsa, Avagsa, Zeisar and Charkas, the seven chamberlains who attended King Achashverosh.

## ***The Maharal Tzintz***

### **The miracle of Purim due to the commandment of Shabbos**

A word to the reader: It is well-known that the miracle of Purim is intertwined and connected with the giving of the Torah, for on Purim, they confirmed and accepted the Torah out of **love**. In the following articles, we will see, according to the approach of our teacher the Maharal Tzintz, the connection between the miracle of Purim and several of the Ten Commandments, such as Shabbos, the prohibition of idolatry, and more.

"In the seventh day, when the king's heart was merry with wine." The Gemara in Maseches Megillah (12b) addresses this verse: "In the seventh day, when the king's heart was merry with wine." And had his heart not been merry with wine until now? Rava said: The seventh day was Shabbos. For Klal Yisrael, who eat and drink, they open with words of Torah and words of praise. But idolaters who eat and drink commence only with frivolous matters. This pasuk hints to that the angels mentioned the praise of Klal Yisrael over the

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nations of the world—what does a drunken Jew do, and what does a drunken gentile do. And through this, they came to arouse merit for Klal Yisrael's redemption. But we still need to understand how the Gemara's difficulty is resolved: Was it only on the seventh day that the king's heart was merry with wine?

The Maharal Tzintz explains the pasuk according to the Gemara's resolution. "In the seventh day" = the day of Shabbos. "When the **king's heart** was merry" = the true King, the King of the universe. "With wine" = the wine of Kiddush, which Yisrael sanctifies on Shabbos. That is, the angels mentioned the merit of Shabbos before the King of the universe and immediately, redemption began to unfold. Hashem, blessed be He, caused Vashti to fall from her greatness, and the reign of Esther began, and this was a **remedy** that was prepared in advance for the blow of Haman.

The Maharal Tzintz adds depth to the matter: It is stated in Midrash Rabbah (Esther 1:10), "In those days": This is one of the places where the ministering angels were "submitting petitions" before Hashem saying before Him, "Master of the universe, the Temple is destroyed, and this wicked one sits and holds banquets?!" He said to them, "Match days against days... as it is written

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(Nechemiah, 3:15): In those days, I saw in Judah people treading winepresses on Shabbos." Hashem, blessed be He, promised His people that after seventy years of the Babylonian exile, they would be redeemed, but there are several ways to calculate the seventy years. Achashverosh calculated that seventy years had already passed from the "exile of Yehoyachin" and they had not yet been redeemed, and in his celebration of Yisrael's failure to be redeemed, he held a feast—this was Achashverosh's feast, a feast "in honor of the destruction"! Then the angels came to arouse the merit of redemption, submitting petitions of calculations before Hashem, and argued: According to this calculation, seventy years have already passed, so how can it be that the Temple is destroyed, and Achashverosh is celebrating?

Hashem answered the ministering angels: It is true and certain that due to the completion of seventy years from the exile of Yehoyachin, a merit of redemption for Israel arose in the world. However, due to the sin of Shabbos desecration that existed among Israel in that generation, as it is stated, "**In those days,**" they trod winepresses on Shabbos, this added strength to the Babylonian kingdom to continue subjugating Israel. Because "**in those days**" they trod winepresses, it caused "**in those days**" Achashverosh to hold a feast of destruction. Days against days! It was, therefore, the sin of

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Shabbos desecration that caused the deadline of "seventy years of Yehoyachin" to be missed, prolonging the exile and causing the terrible feast.

But on the seventh day, the day of Shabbos, the merit of the righteous who sanctify Shabbos rose before Hashem, blessed be He, and it became a time of **favor** and **redemption**. Due to יין (wine), which in gematria equals seventy, of Kiddush, the merit of redemption was aroused after seventy years. Indeed, then and there was not the complete redemption and the rebuilding of the Beis HaMikdash. However, Hashem already decreed to bring down Vashti, the granddaughter of Nevuchadnezzar, and to crown Esther. Through this, the last remnant of the Babylonian kingdom was destroyed, and a remedy was prepared for the blow of Haman.

Thus, we say: Due to Shabbos desecration, exile came, and due to Shabbos observance, redemption began. And as our Sages said: Had Yisrael observed the first Shabbos, the Chaldeans (Babylonians) would not have ruled over their land!

**יא** לְהָבִיא אֶת־וַשְׁתִּי הַמַּלְכָּה **11** to bring Queen Vashti  
לְפָנֵי הַמֶּלֶךְ בְּכִתּוֹר מַלְכוּת **11** before the king wearing  
לְהַרְאוֹת הָעַמִּים וְהַשָּׂרִים **11** the royal crown, to show  
אֶת־יְפֵהָ כִּי־טוֹבַת מִרְאֶה **11** her beauty to the nations  
הִיא: **יב** וְתִמְאֹן הַמַּלְכָּה **12** and ministers, for she was  
**12** indeed beautiful. **12** But

וּשְׂתֵי לְבוּא בְּדַבַּר הַמֶּלֶךְ Queen Vashti refused to  
 אֲשֶׁר בָּיַד הַסָּרִיסִים וַיִּקְצָף appear by the king's  
 הַמְּלָכִי מְאֹד וַחֲמָתוֹ בַּעֲרָה order brought by the  
 בּוֹ: יג וַיֵּאמֶר הַמֶּלֶךְ king grew furious and  
 לַחֲכָמִים יִדְעֵי הָעֵתִים כִּי־כֹן his wrath seethed within  
 דָּבַר הַמֶּלֶךְ לִפְנֵי כָּל־יִדְעֵי עֵת him. 13 So the king  
 וַדִּין: יד וְהִקְרַב אֵלָיו conferred with the sages,  
 כַּרְשֻנָּא שֶׁתָּר אַדְמָתָא those knowledgeable of  
 תַּרְשִׁישׁ מְרֶס מְרֶסָא מְמוּכָן the king's custom, to  
 שְׁבַעַת שָׂרֵי פָּרְס וּמְדֵי רְאִי [bring such matters]  
 פְּנֵי הַמֶּלֶךְ הַיִּשְׁבִּים רֵאשֻנָּה before those who were  
 בַּמְּלָכוֹת: טו כָּדַת מַה versed in every law and  
 לַעֲשׂוֹת בַּמְּלָכָה וּשְׂתֵי עַל statute. 14 Those closest  
 אֲשֶׁר לֹא־עָשְׂתָה אֶת־מַאֲמַר to him were Carshina,  
 הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ בְּיַד Sheisar, Admasa,  
 הַסָּרִיסִים: טז וַיֵּאמֶר Tarshish, Meress,  
 (מוּמָכוֹ) [מְמוּכָן] לִפְנֵי Marsina and  
 הַמְּלָכִי וְהַשָּׂרִים לֹא עַל Memuchan. These were  
 הַמֶּלֶךְ לְבַדּוֹ עֹוֹתָהּ וּשְׂתֵי the seven ministers of  
 הַמְּלָכָה כִּי עַל־כָּל־הַשָּׂרִים Persia and Media, who  
 וְעַל־כָּל־הָעַמִּים אֲשֶׁר בְּכָל־ had access to the king  
 מְדִינֹת הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ: and ranked highest in  
 יז כִּי־צָא דְבַר־הַמְּלָכָה עַל the kingdom. 15 [He  
 כָּל־הַנְּשִׁים לְהַבְזֹת בְּעֲלֵיהֶן asked them:] "By law,  
 בְּעִינֵיהֶן בְּאִמְרוֹם הַמֶּלֶךְ what should be done  
 אַחַשְׁוֵרוֹשׁ אִמְרָ לְהַבִּיא אֶת with Queen Vashti for  
 וּשְׂתֵי הַמְּלָכָה לִפְנֵינוּ וְלֹא failing to obey the order  
 of King Achashverosh,  
 brought by the  
 chamberlains?"

לְהָבִיא אֶת־וַשְׁתִּי הַמַּלְכָּה  
 לִפְנֵינוּ וְלֹא־בָאָה׃  
**יח** וְהַיּוֹם הַזֶּה תֵּאמְרָנָה אִ  
 שְׁרוֹת פְּרַסְיָמָדִי אֲשֶׁר שָׁמְעוּ  
 אֶת־דְּבַר הַמַּלְכָּה לְכָל שְׂרָי  
 הַמְּלָךְ וַכְּדֵי בְזִיוֹן וַקֶּצֶף׃  
**יט** אִם־עַל הַמְּלָךְ טוֹב יֵצֵא  
 דְּבַר־מַלְכוּת מִלִּפְנֵינוּ וַיִּכְתֹּב  
 בְּדַתִּי פְּרַסְיָמָדִי וְלֹא יַעֲבֹר  
 אֲשֶׁר לֹא־תָבוֹא וְשִׁתִּי לִפְנֵי  
 הַמְּלָךְ אַחֲשֻׁרוּשׁ וּמַלְכוּתָהּ  
 יִתְּנוּ הַמְּלָךְ לְרַעֲוִיתָהּ הַטּוֹבָה  
 מִמֶּנָּה׃ **כ** וְנִשְׁמַע פְּתָגָם  
 הַמְּלָךְ אֲשֶׁר־יַעֲשֶׂה בְּכָל־  
 מַלְכוּתוֹ כִּי רַבָּה הִיא וְכָל־  
 הַנְּשִׂים יִתְּנוּ יָקָר לְבַעְלֵיהֶן  
 לְמַגְדוֹל וְעַד־קָטָן׃ **כא**  
 וַיִּיטֹב הַדָּבָר בְּעֵינֵי הַמְּלָךְ  
 וְהַשָּׂרִים וַיַּעַשׂ הַמְּלָךְ  
 כַּדְּבָר מִמּוֹכֹן׃ **כב** וַיִּשְׁלַח  
 סָפְרִים אֶל־כָּל־מְדִינֹת הַמְּלָךְ  
 אֶל־מְדִינָה וּמְדִינָה כַּכְּתוּבָה  
 וְאֶל־עַם וְעַם כְּלָשׁוֹנוֹ לְהִזְוֹת  
 כָּל־אִישׁ שָׂרָר בְּבֵיתוֹ וּמְדַבֵּר  
 כְּלָשׁוֹן עַמּוֹ׃  
 with Queen Vashti for  
 failing to obey the order  
 of King Achashverosh,  
 brought by the  
 chamberlains?"  
**16** Memuchan declared  
 before the king and the  
 ministers: "It is not  
 against the King alone  
 that Queen Vashti has  
 sinned, but against all  
 the ministers and all the  
 nations in all the  
 provinces of King  
 Achashverosh. **17** For  
 word of the queen's  
 deed will reach all the  
 women and it will  
 belittle their husbands in  
 their eyes. For they will  
 say: 'King Achashverosh  
 commanded that Queen  
 Vashti be brought before  
 him, yet she did not  
 come!' **18** This very day,  
 the noblewomen of  
 Persia and Media who  
 have heard of the  
 queen's deed will repeat  
 it to all the King's nobles  
 and there will be much  
 disgrace and anger. **19** If  
 it please the King, let a

royal edict be issued by him, and let it be written into the laws of Persia and Media and let it not be revoked, that Queen Vashti may never again appear before King Achashverosh, and let the King confer her royal title upon another woman who is better than she. **20** And the King's decree which he shall roclaim will be heard throughout his kingdom, for it is indeed significant, and all the women will respect their husbands, nobleman and commoner alike." **21** The idea pleased the king and the ministers, and the king did as Memuchan had advised. **22** He sent letters to all the king's provinces to each province in its script and to each nation in its language [saying] that every man shall be master in his home and that he speak the language of his nation.

