

The Direction of observance of the actions of a Yish Yehudi are from low to above. First it is a language of banging, meaning toil, without any feeling of light, until Hashem helps him, and it becomes Clear to him. Afterwards, the level, is Zoche to hear. As it says in 'מלכים א' ג', ונתת לעבדך לב שומע Zoche to the level of 'בן יאיר', that it is shined on him from Shomayim bright colors, בגוין נהרין, And so he rises to until he is Zoche (merits) to the level of Mordechai, the level of 'מירא דכיא', the Targum of (שמות ל' כג') meaning that he is Zoche to the ability of true sense the level of 'ה' (ישעי' י"א ג')

- Sefer Divrei Shmuel - Slonim

The Divrei Shmuel spoke of Horav Hakodosh Reb Yeive of Ostroh Z"L, who was in great poverty on the Day of Purim, and his house was empty of all necessities. A man came to make him happy; it was none other than Mordechai HaYehudi himself. Mordechai is the Baal Simcha (Host) of Purim, and he himself in his honor comes to make happy every Yid that just wants to be happy.

- Sefer Divrei Shmuel

Reb Shmuel of Slonim told of Reb Naftoli Hagodol Z"L Baal Smichas Chachamim (or Reb Eliezer Rokeach Z"L of Amsterdam). Once on Purim the king sent to him in his city a request that he be Mispallel (Pray) for him in reference to a great topic that he was in need of a Yeshuah (salvation). The Tzaddik ate and drank a lot with great happiness as is appropriate for Purim. His Tefillos (prayers) were answered and there was a Yeshuah. The king sent to investigate his actions. After the king's messengers returned, and related to him that he ate, and drank a lot, and was in great happiness. The king sent to him, asked him on this and said, "I know and believe that the Yeshuah came to me in the Zechus of your Tefilloh on my behalf, it is just that your actions are wonderous to my eyes!" The Tzaddik answered, "On this day of Purim it is the will of Hashem that we be immersed in great happiness and that we eat and drink. And therefore, just as we fulfill and do Hashem Yisborachs command, so too does Hashem do our call and fulfills all that we request!"

- Sefer Divrei Shmuel

Seforim "Al HaTorah Val HoAvodah" (5769, 5770, 5775, and 5778) Are BS"D now in print. So is the new expanded English edition of "Divrei Torah Baer Heitev"

חסדי ה' אזכיר תהלות ה' (ישעי' ס"ג) The Gemoroh says (Megillah 14.) Hence, we do not say Hallel on Purim since "קרייתתה זו הלולה", The reading of the Megillah is already the (its) Hallel. Such says the Possuk "חסדי ה' אזכיר", Simply that I mention the righteousness and wonders of Hashem, that itself is already "תהלות ה'". With that itself He is already praised, and that itself is the Hallel.

- Tzavorei Slollol - Der Torah Kvall

האומר דבר בשם אומר מביא גאולה לעולם, שנאמר ותאמר אסתר למלך בשם מרדכי: (מגילה ט"ו) He who says an article in the name of its origin brings a Geulah to the world, as it says, "Esther said to the king in the name of Mordechai". One can ask if another person says it in their own name it is, שקר, falsehood. So what is the greatness to it in the name of originator? Chazal say that Mordechai was aware of Bigson and Seresh thru Ruach Hakodesh. If so, Esther who was a Neviah also knew of this, and could have said it in her own name. As she said it in the name of Mordechai, she brought a Geulah to the world. From here we learn that even if one knows a fact on their own, and nevertheless says it the name of whom they heard it it is a great strength and brings a Geulah.

- In the name of The Gerrer Rebbe ZT"L - Der Torah Kvall

לזכר עולם יהי צדיק רשכבה"ג הגאון ר' משה בן הרב דוד זצוק"ל זיע"א - פיינשטיין נלב"ע י"ג אדר ב' תשמ"ו
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Ah Freilichin Purim - Rabbi Naftali H. Ganzweig

Shiur in Seforim HaKedoshim Leil Shishi 8:30 pm