

Fascinating INSIGHTS

יב"א אדר תש"פ

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לעילוי נשמת שמואל אביגדור בן יצחק מאיר

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COMING SOON Bez"H

Fascinating Insights—The Sefer (in English)

[Hinting to Hitting](#)

The Mateh Moshe tells us the reason for the custom to bang when Haman's name is mentioned in the Megila when we read it in Shul is to erase his name as in *Maha...* זכר עמלק, erase the memory of Amalek.¹ Indeed, R' Pinchas Koritzer explains *maha* as *mazi omisi*, to hit, bang. A hint to this custom is found in *hakot hashva* **אם בן הכות הרשע, if the wicked one is liable to get hit,² in which the end letters spell *המן*.³**

The Kav Hayashar⁴ tells us that to fulfill this Pasuk, when R' Heshil would test his quill (pen) to see if it worked, he would write the name *המן* or *עמלק* and then erase it.

[Prayerful Purim](#)

Regarding giving *Tzadeka* on Purim כל מי שפושט ידו לטל נותנים לו, whoever puts forth his hand for money, give him.⁵ This also refers to *Tefila* as if we put forth our hands toward Hashem in *Tefila* on Purim, He will answer us.⁶ This is what Purim is about. The Maharal writes ...because the salvation of the Jews in this *Geula* was the power of *Tefila*...⁷ Elsewhere, he tells us the miracle of Purim is because Hashem heard our *Tefila*...and there

¹ Shemos 17:14. See the Rema in Orach Chaim 690:17. See Mishna Brura in 689:19 who rebukes those who bring their children who come to Shul just to bang by Haman which causes disturbances.

² Devarim 25:2.

³ Levush, 690:17.

⁴ Chapter 99. Taamai Haminhagim, p. 376. R' Tzvi Hirsch Kaidanover (1648–1712) authored the Sefer Kav Hayashar. In the introductions to his father's *Birchas Shmuel* and to Kav Hayashar, he describes the sufferings of his family during the Chmielnitzki uprising and the Swedish War. He also describes his being persecuted together with his son in Slutsk, where both were imprisoned and tortured as a result of a false accusation. The Kav Hayashar was one of the most influential and widely circulated ethical works of the eighteenth century. The title of the Sefer **הַיַּשָּׁר הַיֵּשֶׁר** is called so because **קב** is 102 in Gematria and there are 102 chapters. Also, his name, **צבי צבי** has a Gematria of 102. His second name **הַיַּשָּׁר** rearranged spells **הַיֵּשֶׁר** (His name was הַיֵּשֶׁר).

⁵ Orach Chaim 694:3.

⁶ See Esther 9:31, Mishna Brura 686:2.

⁷ Ohr Chodosh, s.v. מותנא. רב. The Gemara (Megila 12b) expounds the names שמעי, שמעי, and קיש in ... *Mordechai*, the son of Yair, son of Shimi, son of Kish (Esther 2:5). He is called the son of Yair because he was a son who brightened (האיר) the eyes of the Jews through *Tefila*. *בן שמעי*, he was the son whose *Tefilos* Hashem heard....

hasn't been another *Geula* where we were in a *Tzara* and Hashem heard our *Tefila*⁸ like this one.⁹

The Pasuk states *ויאמר המלך לאסתר...ומה שאלתך וינתן לך ומה*, the king said to Esther...what is your request now? It shall be granted to you. What is your petition further? It shall be fulfilled. This alludes to *Tefila* on Purim as Hashem refers to Hashem.¹¹ He says *לאסתר*, to each person who is in a position of concealment of Hashem (הסתר פנים), that whatever you ask for, I will give it.¹² The *Nesivos Shalom* tells us that even a decree that is written and sealed with the stamp of The King (Hashem), *נכתב*, can be torn up on Purim.¹³

Let us cite the incredible words of R' Yitzchak Isaac of Kamarna:¹⁴ "I received from my teachers that on the two days of Purim,¹⁵ someone with a small *Neshama* can ascend to the *hall*, in heaven, of a great *Tzadik*, without any disturbance. Also, all *Tefillos* go up to the highest levels (כתר) without deterrence, without being checked whether he is worthy... I received this silently, in a whisper, and I am passing it on like a *רכיל*, one who repeats secrets, because of my love for Jews." So, *Tefila* during the days of Purim ascends to the *throne of glory* without any prevention or scrutiny.

On Purim, the supplications of any simple Jew go straight to the *throne of glory* as is alluded to in *הקרובים והרחוקים*, the Jews who are close to Hashem and those who are further.¹⁶ They, too, can get answered with their *Tefilos* on Purim.

The *Divrei Shmuel*¹⁷ points out that the first letters of what we say in *Nishmas* (Nusach Sefard) **צַעֲקַת הַדָּל תְּקַשִּׁיב וְתוֹשִׁיעַ**, the screams of the destitute You listen to and save, spell *תצוה*, the week that Purim usually comes out in. This alludes to the special power of *Tefila* at this time. In relating the discourses of the Sages, the Gemara says *פתח לה פיתחא להאי פרשתא*, he introduced his lecture on Esther...¹⁸ This statement hints to the power of *Tefila* on this day as it is a day (להאי פרשתא) when we can break through (פתח לה פיתחא) with our *Tefilos*.¹⁹

⁸ After the Rambam lists the 613 Mitzvos, he explains how the Rabbinic Mitzvos fit into this system. He talks about Purim and writes: The prophets with the courts ordained and commanded that the Megila be read at its time in order to recall the praise of Hashem and the salvation He wrought for us, and He was close to our cries. This is so that we will bless and extol Him *מי גוי יהודיע לדורות הבאים מה שהבטיחנו בתורה כי מי גוי יברך את ישראל ומי יקראנו בשם אלהינו בכל קראנו אליו*, and inform the future generations of the truth of the Torah's promise, "For which is a great nation that has a God Who is so close to it, as is Hashem, our God, whenever we call to Him" (Devarim 4:7). So, Chazal made Purim to tell us davening works.

⁹ Ohr Chodosh, Hakdama. The Maharal also writes Esther knew with complete clarity that the only way to overcome Haman was through *Tefila* (Ohr Chodosh, s.v. *אם על המלך טוב*).

¹⁰ Esther 9:12.

¹¹ See Esther Rabba 3:10.

¹² The Shem Mishmuel (תרע"ו, s.v. *ויבקר*) says that every Jew on Purim can say to Hashem (just as *Tzadikim* decree and Hashem fulfills) to hang Haman and erase his name from his heart.

¹³ Esther 3:12.

¹⁴ Sefer Nidvas Leiv.

¹⁵ Because we may be so busy on Purim with *Mishloach Manos*, the *Megila*, the *Seuda* and so on, Hashem gave us another day of Purim so that we can be free to accomplish with our *Tefilos* among other things.

¹⁶ Esther 9:20.

¹⁷ Brought in the *Beis Avraham* in *Tetzave*.

¹⁸ Megila 10b-11a.

¹⁹ It of course is no coincidence that *מרדכי* is also called *שקלית* (Shekalim 5:1).

The Gemara²⁰ relates that Rabba and R' Zeira had the Purim Seuda together where they became intoxicated.²¹ Then Rabba arose and slew R' Zeira. Another explanation is that on Purim, a special day for Tefila. So Rabba—arise and daven for big things (רבה means big, great) because you can be answered. זירא—don't settle for asking for little on Purim, as זירא can be interpreted to mean small as in זעירא.

Poor Purim

על כן...שמחה ומשתה **יום טוב** ומשלוח מנות איש לרעהו²² therefore Jewish villagers who live in unwalled towns celebrate the 14th day of Adar as an occasion of gladness and feasting, for holiday-making and for sending delicacies to one another. Three Pesukim later it says לרעהו ומשלוח מנות איש לרעהו²³ והחדש...ימי משתה ושמחה ומשלוח מנות איש לרעהו²³ the month which had been transformed for them from one of sorrow to gladness and from mourning to festivity. They were to observe them as days of feasting and gladness and for sending delicacies to one another and gifts to the poor. Comparing these two Pesukim we notice discrepancies. Why does it say טוב יום only in the first Pasuk? Also, why does it mention מתנות לאביונים only in the later Pasuk?

The Gemara²⁴ says concerning Purim that only the prohibitions against eulogy and fasting did the Jews accept upon themselves but not the prohibition against work. This is why it doesn't say טוב יום in the later Pasuk because the Jews didn't accept upon themselves to abstain from work on Purim. The Gra²⁵ explains that originally they wanted to make Purim a Yom Tov in which you can't deal with money. Consequently, they didn't institute מתנות לאביונים. However, in the end, when they didn't make it a Yom Tov, they instituted מתנות לאביונים.

For One and For All

Why did Haman want to kill all the Jews if only Mordechai didn't bow to him?²⁶

A leader includes all the people and as the Midrash says ראש הדור הוא ככל הדור²⁷. Consequently, the word מלך is composed of the same letters as כלם since he includes everyone. This is just as the Rambam²⁸ states that a king is לב כל קהל²⁹ ישראל.

We see this with our leader Moshe who was also a king.³⁰ R' Chaim Volozhiner³¹ teaches us that Moshe includes all

²⁰ Megila 7b.

²¹ Parenthetically, once, when wine ran out at a Purim Seuda, the Chassam Sofer said he has a tradition from his Rebbe, R' Nosson Adler, that there is a certain name of Hashem that if he used he can have wine pouring out from the walls. However, the Chassam Sofer chose not to use the name of Hashem for such purposes.

²² Esther 9:19.

²³ Esther 9:22.

²⁴ Megila 5b.

²⁵ Hamaor Hagadol, p. 518-9.

²⁶ Kav Hayashar, 98.

²⁷ Tanchuma in Chukas 23. See Bamidbar 21:21, Rashi, Taamim Haminhagim, p. 282.

²⁸ Hilchos Melachim 3:6. See Eruchin 17a on the Machlokes of whether the generation parallels its leader or the leader to his generation. The greater the leader, the greater the people could be (Shaarei Orah, Vol 1 Nisayon HaMann).

²⁹ In a similar vein, the letters of מלך are in the middle of the Alef-Beis since he is the one that connects the nation.

³⁰ Zevachim 102a. See Yisro 18:1, Rashi.

³¹ Likutai Maamarim printed at the end of Nefesh Hachaim 15. After R' Chaim Volozhin passed away, his student, R' Dovid Tevel, author of the Nachalas Dovid, wrote about his Rebbe the following: R' Chaim once needed to find a source for a certain Halacha so he reviewed the entire Shas in three days. Shas Bavli, Yerushalmi, Sifri, Sifra, Tosefta, Mechilta, Zohar and Kisvei Arizal were all carved out in his head, all his Torah was established on his lips—יכנו יחדו על שפתיו (Mishlei 22:18).

מקור של 600,000. Indeed, Moshe forms an acronym for נשמות ישראל. Therefore, Moshe brings Torah of 600,000 letters as each letter corresponds to a Jew and he includes all Jews.³² This is alluded to in עמי עבד י-ה-ו-ה³³, Moshe servant of Hashem, as it is the initials of עמי. Similarly, this is the meaning in Rashi who states Moshe was שקול כנגד כל ישראל³⁴. For this reason, ממוכן שבתו³⁵, from his dwelling place he oversees, contain the initials of Moshe as he includes everyone. In light of the above we have a novel explanation in שש מאות אלף רגלי העם אשר אנכי בקרב³⁶ as Moshe is in each of the 600,000.

Our original question is now answered as Mordechai not bowing is just a manifestation of the rest of Klal Yisrael since he is the leader thereby including everyone.³⁷

Pumping Party

It says when Achashveirosh displayed the riches of his glorious kingdom... 180 days.³⁸ Why was the party exactly 180 days? This seems like a random number.

1) Nevuchadnetzar amassed vast treasures that were recovered by Coresh and then inherited by Achashveirosh. Nevuchadnetzar's treasures filled 1,080 storehouses. Achashveirosh wanted to show off each of these treasure chests but that would be unbecoming, to blatantly gather the people to display his wealth. He therefore made such a feast where each day when the festivities were at their height, he would invite them to view his treasures. He showed them six per day as the Midrash³⁹ relates that Achashveirosh would open six treasure houses and show their contents to the people at his party each day. Showing off six treasures a day, it took 180 days to show off all 1,080!⁴⁰

2) The Yalkut Me'am Loaz explains based on the Yalkut Shimoni⁴¹ that these treasure houses contained the gold and silver vessels of the Beis Hamikdash. The Pasuk⁴² says that the number of vessels Nevuchadnetzar looted from the Beis Hamikdash and that Achashveirosh later acquired was 5,400. It is clear from the Gemara⁴³ that the term אוצר, storehouse refers to a place that contains no less than five vessels. Thus, if Achashveirosh invited his guests into six storehouses of treasure each day, he showed them 30 vessels per day. Over 180 days he was able to show them all 5,400!

Rabbi Alt merited to learn under the tutelage of R' Mordechai Friedlander Tzt"l for close to five years. He received Semicha from R' Zalman Nechemia Goldberg. Rabbi Alt has written on numerous topics for various websites and publications. He lives with his wife and family in a suburb of Yerushalayim where he studies, writes and teaches. The author is passionate about teaching Jews of all levels of observance.

³² In fact, יש ששים רבוי אותיות לתורה are the first letters of ישראל.

³³ Yehoshua 12:6, 22:2.

³⁴ The Midrash (Shir Hashirim Rabba 1:64) says שקול משה כישראל וישראל כמשה.

³⁵ Tehillim 33:14. When one is walking down a staircase, the head follows the body in its descent. Similarly, the leader is the head and the nation is the body. Accordingly, if the nation sins, the leader also takes a step down. This is just as we see in our Parsha that when the sin of the Eigel was committed, Hashem told Moshe לך דר which Rashi says דר מגדולתך, go down from your greatness (See also R' Tzadok Hkohen in Divrei Sofrim 24).

³⁶ Bamidbar 11:21.

³⁷ This is the deeper meaning in (Esther 3:6) עם מרדכי—everyone is included in Mordechai.

³⁸ Esther 1:4.

³⁹ Esther Rabba 2:1.

⁴⁰ Hamaor Hagadol, p. 510-1.

⁴¹ Esther 1046.

⁴² Ezra 1:11.

⁴³ Shabbos 126b.