

# • קונטרס בעניני פורים •

## — Divrei Torah on Purim —

written by the talmidim of  
Missouri Torah Institute

פורים תשפ"ב — Purim 2022



MISSOURI TORAH INSTITUTE  
— ישיבה ומתיבתא ד'מיזורי —

In Loving Memory of Greg Fox a"h  
חזקיהו משה יעקב בן שלמה ע"ה





## Dear Friends,

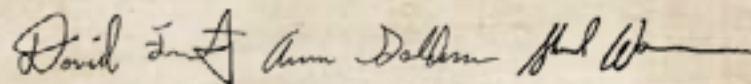
In honor of Purim, we would like to share a few Divrei Torah with you which were written by some of our wonderful talmidim.

Your friendship and support allow the students to grow and learn our holy Torah each and every day.

In the zechus of your partnership, may you and your family merit all the brachos that are reserved for those that support Torah.

We hope you enjoy the Divrei Torah.

Wishing you and your family a  
Freilechen Purim!



Rabbi Dovid  
Fromowitz

Rabbi Avrohom  
Goldman

Rabbi Shmuel  
Wasser





## Fleeting Moments

Eli Silverman

The Rav in Gemara (פד"י) says that at the time of the miracle, ה' lifted over the heads of בני ישראל and said, "If you accept the Torah, that is fine; but if not, this will be your burial place." בני ישראל says that because of this, בני ישראל would be summoned to court and asked why they didn't keep the Torah properly, they'd have a valid response. They can respond that they only accepted the Torah because they were forced to. רבא says that even though בני ישראל accepted the Torah (on some level) out of force, after the miracle of Purim, they accepted it willingly. רש"י explains that they were able to accept the Torah with complete willingness in the times of Achashverosh because of the love they had for ה' after the miracle that was done for them. בני ישראל appreciated ה' miraculous salvation so greatly that now they could accept the Torah purely out of love.

What was it that prevented בני ישראל from accepting the Torah purely out of love at the time of the miracle? There were awesome miracles then as well. ה' had just completed performing the ten miracles, along with all of the other miracles at the splitting of the Red Sea, and capped off with the splitting of the Red Sea itself. Why did these miracles not suffice, but the one in the times of Achashverosh did? How is it possible that בני ישראל didn't fully appreciate the miracles of מצרים to a point that would allow them to accept the Torah willingly and out of love?

The answer is that when בני ישראל accepted the Torah at the time of Purim, they accepted it immediately after the miracle. The events of the miracle, however, occurred 49 days after the miraculous events of מצרים. That period of time allowed the inspiration they gained from מצרים to fade away, enough that they weren't prepared to accept the Torah fully out of love. On some level, בני ישראל had forgotten the awesomeness of מצרים, and the inspiration they had gained was impacted. At the time of Purim, however, the inspiration was fresh. That fresh burst of inspiration gave them the ability to appreciate the miracle on the highest level, and thereby accept the Torah out of love.

When you see something, hear something, or learn something that inspires you, act immediately. Don't allow even a minute to pass. As you delay, there's an increasing danger of that inspiration fading. Do something, even if it's small, to build on that inspiration and keep it going.

## The Power and Importance of Pleasant Demeanor

Yecheil Goldman

Rav Reuven Trop, a talmid of the Slabodka yeshiva, in his sefer *Beinot Ra'avan*, discusses why we send *Mishloach Manot* on Purim. He explains that on the day of Purim we remember the *Mitzvat* to wipe out *Amalek* through battle. Battle tends to be associated with aggression and hate, and therefore ה' wanted us to make sure that even in our happiness regarding the downfall of the *Amalekim*, we remain pure of any feelings of hate. *Mishloach Manot* counteracts these potential negative feelings and increases love among us.

This is because the *Mitzvat* to wipe out *Amalek* isn't *עושה*; it is for ה'. The reality is that the opposite of hate is meant to follow – when we do *Mitzvot*, our *Nefesh* should fill with kindness and *Smicha*. This is true when we do a *Mitzvat* of saving a *Yid*, and the same should be true when we do a *Mitzvat* to destroy *Amalek*, because it is fulfilling ה' command.

Not only must we make sure to have no feelings of hate towards others, but the powerful effect (and therefore the personal responsibility) of welcoming everyone with a happy smile is extremely important. The *Rambam* extends the concept of *Hizuk*, damages, not only to giving someone an *Ein HaRa*, but even to greeting someone with a negative expression. One of the *Mosafim* says - "A person with a sad appearance is a *Boer* *Brשות* *Harbim*!" This shows the power that we all have, even before we open our mouths to speak, to influence someone with either a happy or unhappy countenance.

We can see how much the Torah cares about our maintaining pleasantness and peace amongst ourselves, and *Be'ei* we should continue to promote these ideals through *Mishloach Manot* and greeting each other *Yotem* *Yotem*.





## To Respect a King

Yosef Zehnwirth

ותעמד בחצר בית המלך הפנימית א"ר לוי כיון שהגיעה לבית הצלמים נסתלקה הימנה שכינה אמרה קלי קלי למה עזבתני שמא אתה דן על שוגג כמזיד ועל אונס כרצון או שמא על שקראתיו כלב שנאמר הצילה מחרב נפשי מיד כלב יחידתי חזרה וקראתו אריה שנאמר הושיעני מפי אריה (מגילה דף טו:)

אסתר saw that the רוח הקודש had left and she thought "It's because I did not accord the proper honor to אחשורוש by referring to him as a dog when I was davening." She then continued her davening and referred to him as a lion.

It seems puzzling that אסתר would be taken to task for this and lose the presence of the רוח הקודש and שכינה she received as she was walking in to אחשורוש. After all, wasn't "כלב" a fitting description for אחשורוש? Did he not party for 187 days straight and try to parade his wife in front of his guests? Didn't he show himself to be a complete רשע by wearing the בגדי כהונה and using the כלים of the בית המקדש to celebrate that ה' had not rebuilt the המקדש? Was he not so eager to let כלל ישראל be killed that he did not even care to accept the 10,000 talents of silver offered to him? Wouldn't we say that such an individual is the ultimate human embodiment of a כלב?

א one may look to for an answer to this question is the מדרש in וראו פרשת which speaks about how ה' commanded משה and אהרן to speak in a respectful manner to פרעה in accordance with his royal status by avoiding mentioning that he himself would come running to משה during בכורות. This demonstrates the tremendous כבוד a king deserves. However, under closer scrutiny, אסתר's situation seems completely different - משה and אהרן were talking to פרעה so would obviously have to speak with כבוד. But אסתר was davening to ה'. It makes sense that when speaking to ה', she would want to use words that convey her own feelings and emotions regarding her personal situation.

There is another question on this מדרש. The מדרש in רבה brings in the name of רבי יוחנן that whenever the מגילה says "מלך אחשורוש" it actually means

הקדוש or אחשורוש himself; but if it says just "מלך" it can refer to either. ברוך הוא זוהר, however, says that "מלך" refers only to ה'. How can we reconcile the מדרש and the זוהר?

R' Tzadok Hakohen and R' Eliyahu Dessler explain as follows: writes שלמה המלך "like streams of water, so is the heart of kings in the hand of ה', wherever He wants He directs it." In reality, though every king and ruler would like to think otherwise, they are mere puppets of ה' in all matters pertaining to their positions. Every act of state is directed by ה' Himself. He controls their minds and their actions. Although אחשורוש, as our מדרש tells us, can be the king that the word "מלך" refers to, this does not contradict the זוהר. The מדרש is referring to the surface, whereas the זוהר is explaining that hidden underneath, it is really all coming from the true King.

With this we can now offer an answer to our original question. Perhaps the reason why אסתר corrected herself and thought that referring to אחשורוש as a כלב caused the שכינה's presence to leave is because in reality he was just ה's emissary. It is degrading to call His messenger, the one through whom ה's divine plan is being carried out, a dog.

This message is especially important during our troubling times, as we see world leaders vying for greater control on the world stage. War has begun in Europe. We need to keep in mind that לב מלכים ביד ה' alone is dictating the moves of every president, dictator, ayatollah, king, etc. We can feel safe and secure armed with this knowledge that our loving Father in heaven is taking care of us directly through those people who we would naturally be the most nervous about. With this newfound understanding and appreciation, we should be זוכה to see ה' clearly together with the entire world - "ביום ההוא יהיה ה' אחד ושמו אחד."





## A Miracle that Lasts Forever

Yosef Margolese

Taken from Rabbi Immanuel Bernstein's book: "Purim - Removing the Mask"

How do we know ה' is actually involved with the ordinary affairs of man?

Throughout the entire מגילה, we never find an open miracle from ה'. Why is that? In the past, ה' performed open miracles! For example, we experienced קריעת ים סוף, the קרבנות, ענני הכבוד, קרבנות, משכן, ענני הכבוד, קרבנות, סוף, the stop performing open miracles?

The רמב"ן tells us that the purpose of open miracles is to remind בני ישראל that ה' takes care of the world. When man looks at the laws of nature, he does not necessarily see ה's involvement, but when ה' performs open miracles, it is easier for us to see His hand.

This creates a problem. Open miracles will have a limited effect on us because they are only in the moment and short lived. They also don't help us see ה's day-to-day involvement in the world. The reason they have an impact on us in the first place is because they are out of the ordinary. However, at a time when open miracles are not happening, we may think that ה' just created the world and left it alone. Here's an example: a man is crossing the street and is almost hit by a car, but is saved miraculously. He graciously thanks ה' for saving his life. However, he does not appreciate the day-to-day heartbeat that ה' put into his body. On a regular basis, people don't realize the role ה' plays in the everyday lives of mankind.

The beauty of the מגילה is that it shows ה's involvement specifically without open miracles. The story of Purim is a number of seemingly natural events that ה' orchestrated together to save בני ישראל. If מרדכי and אסתר hadn't written the מגילה, and חז"ל wouldn't have made a טוב יום out of it, we wouldn't see how ה' helps us in our day-to-day lives. Purim allows us to see how ה's hand is affecting everything we do. There are no open miracles in the Purim story so that ה's involvement in our everyday life can be demonstrated so clearly. This is a key takeaway of Purim - that ה' does miracles for us every moment of our lives.

## An Important Sign

Dovid Orrin

ומרדכי יצא מלפני המלך בלבוש מלכות תכלת וחור ועטרת זהב ותכריך בוץ וארגמן והעיר שושן צהלה ושמחה: ליהודים היתה אורה ושמחה וששון ויקר (מגלת אסתר ה: טו-טז)

And Mordechai went out from before the king in royal apparel of turquoise and white, and a large gold crown, and a robe of fine linen and purple, and the city of Shushan was lighthearted and glad. The Jews had light and joy, and gladness and honor.

There are two special things written and referred to in these פסוקים. The first set is in the first פסוק. In the first פסוק we learn that מרדכי is riding the king's horse wearing the king's garments. The ילקוט שמעוני explains this to mean the following:

ציצית/טלית "בלבוש מלכות" is referring to

The "תכלת" refers to the blue strings

The "חור" refers to the בגד and the white strings

The "עטרת זהב" refers to the ראש של תפילין

The "תכריך בוץ" refers to the תפילין straps

The "ארגמן" refers to the תפילין של יד

The next פסוק refers to the special אותות/signs of ה':

The "אורה" refers to תורה

The "שמחה" refers to יום טוב

The "ששון" refers to ברית מילה

The "יקר" refers to תפילין - again!

Why would the פסוקים need to re-explain or refer to תפילין again - what is this coming to tell us?

The answer to this is that the first letters of each word of the second פסוק are א, ש, י. The גמטריא of those letters is 611. The גמטריא of תורה is also 611. By saying תפילין over again, we can learn that the three signs, מילה, יום טוב/שבת, תפילין, are on par with learning תורה. This teaches us the amazing power and חשיבות of תורה.





## In the Shadow of the Throne

Joey Sosnick

In the second פסוק of the מגילה, we are introduced to אחשורוש and told that his capital is the city of שושן. Is this really that important to us? The גמרא in מגילה darshens the פסוק which states ירמיהו שם מלך ושירים which states that the "מלך" here is referring to destroying and his ten sons (שירים). So ה' set His throne in שושן specifically to punish these wicked people. The מגילת סתרים adds that with His abundant mercy, ה' chose to set His throne in שושן to help stop צדיקים from doing עבירות. How do we understand this idea that ה' set His throne in the city of שושן in order to punish the wicked and protect the righteous? Can't ה' do that "from afar?" Why does He have to put His throne right in the city?

We can better understand this using a principle laid out in the רמב"ן which explains why an עבירה performed in ארץ ישראל is worse than one committed in חוץ לארץ. The רמב"ן משל: We can imagine that the penalty for ruining the king's palace is far worse than that of ruining public property somewhere else. ה' is the palace, so an עבירה there is more grievous than one committed in the rest of the world. By ה' setting His throne in שושן, it raised the stakes for ה', and his sons. It became elevated - the city of the King of the world - and they therefore received more severe punishments.

Later, in פסוק ב פרק ב, the מגילה tells us that there was someone else living in the city of Shushan - איש יהודי היה בשושן הבירה ושמעו בן יאיר בן שמעי בן - איש יהודי, who merited to be called a צדיק Mordechai, who merited to be called a צדיק. קיש איש ימיני is another reason why there was more severe punishment. The more righteous the people of a particular place are, the more severe the judgment and punishment will be for everyone else. רש"י uses this reason to explain why לוט wanted to live in סדום. While לוט was in סדום, he was the most righteous, and would be saved when ה' would come to judge the city. But if he were to move to the hills with אברהם אבינו, he would be considered a wicked man, and when ה' came to judge, he would die. Lastly, this can explain why אסתר told מרדכי to teach תורה and assemble the סנהדרין by the palace gate in שושן. Her reasoning, we can assume, is that since the wicked are so close to these great Torah scholars, they will be judged more severely.

We can learn from here the special opportunity and אחריות that comes with being in close proximity to הקדוש ברוך הוא, whether it is through living in ארץ ישראל or being in a מדרש or בית הכנסת.

7

Purim 2022

## Hashem is in Charge!

Dovid Goldman

וישב מרדכי אל-שער המלך - אסתר ויב

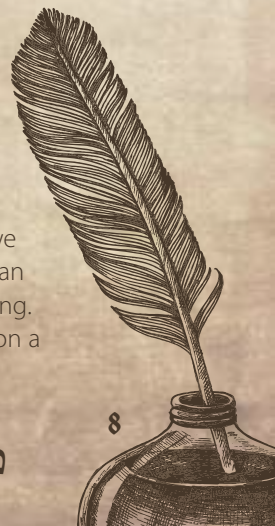
And Mordechai returned to the king's gate... (Esther 6:12)

When מרדכי heard of the המן's evil decree to kill the Jewish people, he went to the king's gate to daven to ה' and beg for ה' to show mercy and save ישראל. It was a bleak time with seemingly no hope in sight. There was no one else to turn to besides ה'. Then, after a miraculous turn of events, with אחשורוש remembering the act which מרדכי had done to save the king's life, and מרדכי riding in the streets on the king's horse and wearing royal garments, the horizon looked bright for כלל ישראל. Meanwhile, המן was in the process of descending, as he was the one forced to lead מרדכי on the horse, and even his evil wife זרש said to him, "You will surely fall!" However, as soon as this display was over, מרדכי returned to the king's gate and continued davening in the same fashion as before, with the same intensity. He did not become secure that the danger had passed based on this turn of events (as the מדרש רבה ל"ח: states.)

The question then arises: how can a person who just saw and experienced events which seemed to be a sure sign that ישראל would be saved, return to his תפילות with the same fervor and feeling of total desperation? First of all, a person has a natural tendency to feel more relaxed and secure once he sees things going well. So, how could מרדכי have had that same feeling even after experiencing what seemed potentially to be the beginning of כלל ישראל's salvation? Second of all, one can even argue and say that a person shouldn't feel as desperate as before, because he started start seeing ה' hand leading the way for him. Therefore, was there really a need for מרדכי to daven with this same amount of complete brokenness and feeling?

We can learn from מרדכי the proper mindset we should have to תפילה, which is that ה' is in charge of every single minute detail of our individual lives - every second and every action we do, every breath we take. We cannot take anything for granted, so no matter how good everything looks, a person should recognize that it's all from ה'. With this mindset, מרדכי was able to return with the same feeling of desperation that he davened with before, because he knew that ה' is in control of every second of our lives.

The lesson we can take away from this is that ה' is in control. If we realize that and trust in ה' complete and absolute love for us, we can properly daven to ה' realizing we depend solely on Him for everything. Let's make the most of this special day, Purim, to connect with ה' on a deeper level than we ever have before.



8

פורים תשפ"ב



## Purim: The Holiest Day of the Year?

Gavin Kornblum

*Based on a Speech from the Chief Rabbi of London, Rabbi Ephraim Mirkis*

On Purim, all children (both in age and children at heart) dress up to their hearts' content. The פוסקים tell us that this dressing up is trying to hide the person behind the mask just like אסתר hid her religion and ה' hid Himself throughout the entire Purim story.

During the entire holiday, many aspects of the יום טוב pertain to this concept of revealing oneself. We give משלוח מנות, which is a way of revealing our friendship to our friends and family. We also give מתנות לאביונים, which reveals our compassion and kindheartedness. Lastly, we have a מצוה to drink, which also allows the inner מדות of a person to be seen.

חז"ל teach that there are three ways to reveal a person's real nature: through his כיס, his כעס, and his כוס. His כיס is the money he gives to charity and how he conducts his business dealings. His כעס is his anger and how he conducts himself during difficult situations. His כוס is his cup, and it reveals more than you might think.

The מגילה at the end of the ספר describes the letter מרדכי and אסתר sent out to all the provinces disseminating the story as an אגרת, a letter. It was similar to a letter, which one desires to open when it arrives and reveal its contents.

אסתר herself is also a reference to this idea of "hidden." The שורש of her name (סתר) means hidden. The מפרשים say this was because מרדכי hid her away from the Persians when they tried to take her to go to אחשוורוש, and that she tried to keep her true identity a secret.

The biggest reveal in the entire מגילה is obviously that of ה'. Throughout the entire story, we never see ה' mentioned once despite the fact that He is orchestrating everything from behind the scenes. When we read the megillah on Purim, we are trying to reveal ה' to ourselves and remind ourselves that even though sometimes we can't see Him in our daily lives, He is always there watching over us.

The מפרשים say that Purim is the holiest day of the year. Most people would have thought that the holiest day is יום כיפור. But our חכמים say that really יום כיפור is a day like Purim, which implies that Purim is the holier of the two. On Yom Kippur it is so easy to connect to ה' because we are abstaining from all physical pleasures of the world and we can clearly see Him. The true challenge of Purim is that as we are indulging ourselves in the physical world, we need to reveal ה' and be able to bring Him into our daily lives.

With this appreciation, may we make the most of using Purim as a chance to reveal ה' in our daily lives and give us a renewed strength to come close to Him and His תורה.





# Freilechen Purim!



MISSOURI TORAH INSTITUTE

– ישיבה ומתיבתא ד'מיזורי –

1809 Clarkson Road, Chesterfield, MO 63017

636.778.1896 [www.missouritorah.org](http://www.missouritorah.org)

