

# Shvilei Pinches

## Mamar for Purim

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### **The Purim Revelation Reflects the Future Redemption The Illumination of the Two Crowns Corresponds to "Naaseh V'Nishma"**

In the piyut for Shabbos Zechor, the divine poet teaches us: **“אם כל המועדים יהיו בטלים ימי הפורים לא נבטלים”**—even if all of the holidays will be nullified in the future, Purim will not be nullified. The source for this idea is the Midrash Mishlei (9,2) elucidating the possuk in Megillas Esther (9,28):

**“שכל המועדים יהיו בטלין וימי הפורים לא יהיו נבטלין לעולם, שנאמר (אסתר ט כח) וימי הפורים האלה לא יעברו מתוך היהודים וזכרם לא יסוף מזרעם”**

According to the Bnei Yissoschor (Adar 4,8), this does not mean that all of the holidays will actually be nullified. Rather, the Midrash is teaching us that in the future we will witness such great miracles that all of the holidays and miracles that came before will pale in comparison—like something that is nullified in a mixture of one in sixty or one in a hundred and is no longer discernible. Notwithstanding, the incredible Purim revelation will not be nullified.

A source for this clarification from the Bnei Yissoschor can be found in the writings of the Arizal (Pri Etz Chaim, Shaar HaPurim, Chapter 5). Extolling the magnificence of the enlightenment revealed by Mordechai at the time of the Purim miracle, he comments:

**“והנה הארה הזאת לא היתה לא בשבת ולא בימים טובים אלא בפורים לבד, זהו שאמרו רבותינו ז”ל, כל המועדים עתידים ליבטל חוץ מן הפורים, שנאמר וימי הפורים לא יעברו וכו’... כי היא הארה אשר מעולם לא נהייתה כמוהו.”**

Neither Shabbos nor the Yamim Tovim provided this degree of enlightenment—only Purim did. This is why the Rabbis taught that all of the festivals will be nullified in the future, except for Purim. Nothing compares to the enlightenment revealed on Purim.

Hence, it is only fitting, as Purim approaches, to examine, to the best of our abilities, the nature of this tremendous revelation—that outshines that of all of the other holidays and festivals and reflects the future redemption. While we are at it, we will endeavor to explain several other aspects related to the miracle of Purim.

- (a) We read in the Megillah (Esther 1,10): **“ביום השביעי כטוב לב המלך ביום”**—**On the seventh day, when the heart of the king was merry with wine . . .** Rashi comments: **“רבותינו אמרו שבת היה”**—our Rabbis teach us that this occurred on Shabbos, i.e. “the seventh day.” The Melo HaOmer and the Yitav Panim point out that, upon careful examination, it is evident that HKB”H prepared the remedy in anticipation of the malady, at

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that feast. As a consequence of what transpired at that feast, Queen Vashti was killed and she was replaced by Esther, the Jewish savior.

Thus, we can interpret the verse as follows: **“On the seventh day”**—which is Shabbos—**“when the heart of the king was merry”**—the King of the Universe—**“with wine”**—refers to the Jewish Friday night Kiddush; in this merit, HKB”H provided Yisroel with the remedy in anticipation of the malady. It turns out that the miracle of Purim was essentially the result of kiddush that Yisroel perform on Shabbos over wine; it is for this reason that one is obligated to become intoxicated with wine on Purim. So, we must now endeavor to explain why the miracle of Purim is rooted specifically in the merit of Shabbos Kodesh.

- (b) One of the mitzvos instituted by our blessed sages to be performed on Purim is (Esther 9,19): **“משלוח מנות איש לרעהו”**—**sending delicacies one to another**. Concerning this mitzvah, we have learned in the Gemarah (Megillah 7.) and the Shulchan Aruch states as halachah (O.C. 695,4): **“חייב לשלוח לחבירו שתי מתנות בשר או של מיני אוכלים, שנאמר ומשלוח מנות איש לרעהו, שתי מנות שתי מנות לאיש אחד”**—to fulfill this mitzvah, one is obligated to send his friend two gifts, consisting of meat or types of food. Once again, we must try to understand why two gifts were specifically prescribed in order to fulfill this mitzvah.

### **“The Mountain Was Held over Them Like a Barrel” the Chasam Sofer’s Interpretation**

Let us begin our discussion by quoting the Gemarah’s (Shabbos 88.) elucidation of the possuk describing the Revelation at Sinai (Shemos 19,17):

**“ויתיצבו בתחתית ההר, אמר רבי אבדימי בר חמא בר חסא, מלמד שכפה הקב”ה עליהם את ההר כגיגית ואמר להם, אם אתם מקבלים התורה מוטב, ואם לאו שם תהא קבורתכם. אמר רבי אחא בר יעקב מכאן מודעא רבה לאורייתא [פירש רש”י: “שאם יזמינם לדין למה לא קיימתם מה שקבלתם עליכם, יש להם תשובה שקבלוה באונס”]. אמר רבא, אף על פי כן הדור קבלוה בימי אחשוורוש, דכתיב קימו וקבלו היהודים, קיימו מה שקיבלו כבר.”**

The possuk states: **“They stood at the foot of the mountain.”** Rav Avdimi bar Chama bar Chasa said: **This teaches us that HKB”H held the mountain over them like a barrel, and He said to them, “If you accept the Torah, fine; but if not, your burial will be there!”** Rav Acha bar Yaakov said, **“This represents grounds for a notification of coercion regarding the acceptance of the Torah.”** Rashi explains that if they were summoned to court for failing to fulfill their commitment to observe the Torah, they could claim that their acceptance was not sincere but coerced.

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A wonderful explanation of this passage is provided for us by the Chasam Sofer in his Responsa (O.C. 208). Why, in truth, did Yisroel fulfill and accept the Torah willingly and lovingly at the time of the Purim miracle and not at the Revelation at Sinai, when the Torah was originally given? Additionally, we are well aware of Tosafos' famous question: Why was it necessary to force Yisroel to accept the Torah by holding the mountain over their head like a barrel when they had already displayed their willingness and good faith by proclaiming "naaseh" v'nishma"—"we will do and we will hear"?

The Chasam Sofer brings the answer offered by the early commentators which actually appears in the Midrash Tanchuma (Noach 3). They explain that, in fact, Yisroel only proclaimed "naaseh v'nishma" concerning the Torah she'b'chsav, the written law. On the other hand, they did not agree to accept the Torah she'b'al peh, the oral law, until the mountain was held over their heads like a barrel.

The Chasam Sofer explains their reasoning. By proclaiming "naaseh v'nishma" even before receiving the Torah, they conveyed their willingness to abide by all of the Torah's commandments even before hearing them or knowing if they were capable of fulfilling them. Thus, they indicated that they had complete faith that Hashem would not command them to do anything that they were incapable of doing. The Gemoreh (Shabbos 88.) records how one Sadducee mocked Rove for his people's impetuous proclamation: **"עמא פזיזא דקדמיתו פומייכו לאודנייכו"**—**You impetuous people that place your mouths before your ears.**

In other words, he was criticizing Yisroel for being rash and hasty—by committing to do something before bothering to hear what it was. To which Rove replied: **(משלי) "אנן דסגינן בשלימותא כתיב (י"א ג) בן תומת ישרים תנחם"**—**"We who go in the ways of complete faith, it is written about us: "The perfect faith of the upright shall lead them."** Rashi comments: **"התהלכנו עמו בתום לב, כדרך העושים מאהבה, וסמכנו עליו שלא יטעננו בדבר שלא נוכל לעמוד בו"**—we accompanied him with sincerity, as those who act out of love; we relied on the fact that He would not lead us astray nor trip us up with something that we could not abide by.

Torah she'b'al peh, however, includes all of the decrees and stringencies that were added by Torah scholars in every generation—such as muktzeh on Shabbos and all of the Rabbinical decrees. This Yisroel did not accept willingly; this they did not say "naaseh v'nishma" to. Concerning this type of Torah--full of decrees and stringencies--they wanted to hear the details first, before committing to them. They wished to weigh its pros and cons and assess whether or not they were capable of abiding by its tenets. If, in their estimation, it seemed too great a burden, they wanted to have the option of rejecting it.

The Chasam Sofer adds that we learn this fact—that Yisroel did not proclaim "naaseh v'nishma" with regards to Torah she'b'al peh and its Rabbinical decrees—from a precise analysis of the

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language of the possuk in parshas Mishpatim (Shemos 24,7): **“וַיֹּאמְרוּ כָל אֲשֶׁר דִּבֶּר ה' נַעֲשֶׂה וְנִשְׁמָע”**—they said, **“Everything Hashem has said, we will do and we will hear!”** We see that their declaration of “naaseh v’nishma” only applied to that which Hashem specifically commanded them; those commandments, Torah she’b’chsav, they committed to even before hearing what they entailed and even if they failed to understand them. Torah she’b’al peh, however, they only agreed to accept on the condition that they hear what it entails first and that it makes sense to them.

That this indeed was their intent can be seen clearly from the verse in parshas Vaetchanan. When Yisroel requested that Moshe Rabeinu convey the commandments to them rather than HKB”H, they said (Devarim 5,24): **“קִרְבָּה אֵתָּה וְשָׁמַע אֶת כָּל אֲשֶׁר יֹאמַר ה' אֱלֹהֵינוּ וְאֵת תְּדַבֵּר אֵלֵינוּ אֵת כָּל אֲשֶׁר יֹאמַר ה' אֱלֹהֵינוּ וְנִשְׁמָע וְנַעֲשֶׂה”**—You should approach and hear whatever Hashem, our G-d, will say, and you should speak to us whatever Hashem, our G-d, will speak to you—then **we shall hear and we shall do**. They emphasized that they wished to hear before they would do. In other words, they wished to first hear the commandments from Moshe to determine whether or not they would accept his decrees and whether or not they made sense to them. They did not agree to first do and then hear—“naaseh v’nishma”—but rather to hear first and then do.

#### **“They Fulfilled and They Accepted”**

#### **Parallels the Order of “Naaseh V’Nishma”**

According to the Chasam Sofer, however, during the events of the Purim miracle, the tremendous power of the Torah scholars became apparent to all of Yisroel. Mordechai the tzaddik, the head of the Sanhedrin, ordered the people of Yisroel not to participate in Achashverosh’s feast. Even though it was halachically permissible to participate in that feast, he feared that they would be corrupted as part of Haman’s evil plan. In the words of the Midrash (Esther Rabbah 7,13):

**“הַמֶּן הַרְשַׁע בְּעֵלִילָה גְדוּלָה בָּא עַל יִשְׂרָאֵל... אָמַר הַמֶּן לְאַחַשְׁוֵרוּשׁ, אֱלֹהֵיהֶם שֶׁל אֱלֹהֵי שׁוֹנֵא זֵימָה, הַעֲמַד לָהֶם זֹנוֹת וַעֲשֵׂה לָהֶם מִשְׁתָּה, וְגִזֹּר עֲלֵיהֶם שִׁיבוּאוּ כֹלָם וַיֹּאכְלוּ וַיִּשְׁתּוּ וַיַּעֲשׂוּ כְרִצּוֹנָם, שְׁנֵאמַר (אֶסְתֵּר א ח) לַעֲשׂוֹת כְּרִצּוֹן אִישׁ וְאִישׁ. כִּיּוֹן שֶׁרָאָה מְרַדְכֵי כֶּךָ עֲמַד וְהַכְרִיז עֲלֵיהֶם, וְאָמַר לָהֶם לֹא תִלְכוּ לֵאכּוֹל בְּסַעֲוֹדָתוֹ שֶׁל אַחַשְׁוֵרוּשׁ... וְלֹא שָׁמְעוּ לְדַבְרֵי מְרַדְכֵי וְהִלְכוּ כֹלָם לְבֵית הַמִּשְׁתָּה... וַאֲכָלוּ וְשָׁתוּ וְנִשְׁתַּכְּרוּ וְנִתְקַלְקְלוּ, מִיַּד עֲמַד שֶׁטֶן וְהִלְשִׁין עֲלֵיהֶם לְפָנֵי הַקֶּב"ה... מִיַּד אָמַר הַקֶּב"ה לְשֶׁטֶן הִבֵּא לִי מַגִּילָה וְאַכְתּוּב עֲלֶיהָ כְּלִיָּה”**.

The evil Haman devised a terrible plot against Yisroel . . . Haman said to Achashverosh: Their G-d despises immorality. He supplied them with harlots and made them a feast; he ordered them all to come, eat and drink, and do as they pleased . . . When Mordechai realized what was happening, he ordered them not to go and not to partake of Achashverosh’s feast . . . They did not heed Mordechai’s words; they all attended . . . they ate, drank, became intoxicated and transgressed;

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Satan immediately rose and accused them of wrongdoing in front of HKB”H . . . immediately, HKB”H instructed Satan to bring Him a scroll so that He could write out a decree of extermination.

After Haman’s evil decree was announced, Mordechai gathered all the Jews together, guided them to repent and saved them from their death sentence. As a result of this turn of events, Yisroel understood the tremendous power that HKB”H imparted to the Torah scholars. Due to their ability to anticipate the future, they were empowered to make appropriate decrees and amendments to the written law. Therefore, only after and as a result of the miracle of Purim did they accept upon themselves the Rabbinical decrees even before they fully understood them—on a “naaseh” before “nishma” basis. Concerning this development, Rava stated: **“הדר קבלוה בימי אחשורוש”**—**they accepted the Torah again in the days of Achashverosh.**

The Chasam Sofer adds one more important detail. Our blessed sages deduced the fact that Yisroel agreed to accept the Rabbinical decrees on a “naaseh v’nishma” basis from the phrase in the Megillah (Esther 9,27): **“קימו וקבלו”**—**they fulfilled and they accepted.** It would seem that the proper order should have been: **“קבלו וקימו”**—first one accepts something upon oneself and then one fulfills his commitment. From the fact that the possuk in the Megillah states first: **“קימו”**—this teaches us that first they agreed to fulfill the Rabbinical decrees in the sense of “naaseh”; and only afterwards: **“וקבלו”**—they accepted the Rabbinical decrees in the sense of “nishma.”

### On Purim Yisroel Merit the Two Crowns that Were Confiscated from Them

Now, with this insight of the Chasam Sofer’s in mind, let us consider the Gemoreh’s statement that after the sin of the “egel,” the two crowns that Yisroel received at the time of Matan Torah were confiscated (Shabbos 88.):

**“דרש רבי סימאי, בשעה שהקדימו ישראל נעשה לנשמע, באו ששים ריבוא של מלאכי השרת לכל אחד ואחד מישראל, קשרו לו שני כתרים [רש”י: מזיו השכינה], אחד כנגד נעשה ואחד כנגד נשמע, וכיון שחטאו ישראל ירדו מאה ועשרים ריבוא מלאכי חבלה ופירקום, שנאמר (שמות לג ו) ויתנצלו בני ישראל את עדים מהר חורב...”**

**אמר רבי יוחנן, וכולן זכה משה ונטלן, דסמיך ליה (שם ז) ומשה יקח את האהל, [רש”י: לשון בהלו נרו והוא היה קירון אור פניו]. אמר ריש לקיש, עתיד הקב”ה להחזירן לנו, שנאמר (ישעיה לה י) ופדויי ה’ ישובון ובאו ציון ברנה ושמחת עולם על ראשם, שמחה שמעולם על ראשם.” וכתבו התוספות (שם): “שני כתרים, של הוד היו, לפיכך כשנטלם משה קרן עור פניו.”**

For proclaiming “naaseh” before “nishma,” every member of Yisroel received two crowns—one corresponding to “naaseh” and one corresponding to “nishma.” After they sinned, these crowns were confiscated. Rabbi Yochanan said that Moshe merited receiving all of the crowns and, indeed, he took them. Reish Lakish said that HKB”H will return them to us in the future. Tosafos write that

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the two crowns were radiant and this explains why Moshe's countenance shone after taking the crowns.

We must endeavor to explain: (a) At the Revelation at Sinai, Yisroel achieved a spiritual pinnacle. What then was the source of their downfall leading to the sin of the "egel"? (b) How does the punishment—the confiscation of the two crowns they received for proclaiming "naaseh" before "nishma"—fit the transgression measure for measure? Now, according to what we have learned from the Chasam Sofer, the root of the sin stems from the fact that they only proclaimed "naaseh v'nishma" regarding the Torah she'b'chsav but not with regards to the oral law and the Rabbis' edicts.

In fact, this explanation is evident from the Torah's description of the events leading up to the sin of the "egel" (Shemos 32,1): **וַיִּרְא הָעָם כִּי בּוֹשֵׁשׁ מֹשֶׁה לָרֶדֶת מִן הָהָר, וַיִּקְהַל הָעָם עַל אַהֲרֹן וַיֹּאמְרוּ: אֱלֹהֵינוּ, קוּם עִשֵׂה לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לִפְנֵינוּ, כִּי זֶה מֹשֶׁה הָאִישׁ אֲשֶׁר הֶעֱלָנוּ מֵאֶרֶץ מִצְרַיִם לֵאמֹר, אֱלֹהֵינוּ יֵצֵא מִן הָהָר וְיֵרֵד עִמָּנוּ—The people saw that Moshe delayed in descending from the mountain, and the people gathered around Aharon and said to him, "Rise up, make for us gods who will go before us, for this Moshe, the man who brought us up from the land of Egypt—we do not know what became of him!"**

Rashi comments: when Moshe went up to the mountain, he said to them, "At the end of forty days, I will come within the first six hours of the day." They thought that the day he ascended was part of the count; but he had told them forty full days—forty days along with the nights. But the day that he ascended did not have its night with it.

The entire episode is truly baffling. After all, Moshe Rabeinu had performed all of the miracles and supernatural feats for them, since leaving Egypt until the momentous Revelation at Sinai. He had told them precisely when he would return: "At the end of forty days, I will come within the first six hours of the day." Why then did it not occur to them that he would surely keep his word to them and return precisely at the designated time—at the end of forty complete days? They should have realized that if Moshe had not yet arrived, it was surely due to their miscalculation. Had they done so, they would never have sinned with the "egel"?

Now, according to the Chasam Sofer, we can understand what happened. Seeing as they only agreed to accept Moshe Rabeinu's edicts, as well as the enactments of future Torah scholars, on the basis of: **"וְשָׁמְעוּ וְעָשׂוּ"**—**we shall hear and we shall do**—on the condition that they first hear and comprehend and only then will they perform the command, this led to their downfall. They failed to understand his instructions and, thus, failed to accept his promise. Therefore, after the sin of the "egel," which resulted from a failure to accept Moshe's directive on a "naaseh v'nishma" basis, the crowns corresponding to "naaseh v'nishma" were confiscated.

At this point, let us add a pleasant, little tidbit by way of allusion. We find that the authors of the Megillah, Mordechai and Esther, chose to begin the Megillah with the letter "vav"—**"וַיְהִי בַיּוֹם"**—and to conclude the Megillah with the letter "vav"—**"וְדוּבַר שְׁלוֹם לְכָל זֶרַע וְיִשְׂרָאֵל"**. We can

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suggest that this alludes to the fact that at Purim—when Yisroel accepted the Rabbinical enactments on a “naaseh v’nishma” basis—they corrected the damage they caused at the time of Matan Torah with the two “vav”s of **ו-שמענו ו-עשינו**; those were the words they said to Moshe Rabeinu, reversing the order of “naaseh v’nishma,” and indicating their unwillingness to trust and accept the Torah scholars’ enactments without reviewing them first.

This also provides a beautiful explanation for the text toward the end of the Megillah (Esther 10,1): **“וישם המלך אחשורוש מס על הארץ ואיי הים”**—King Achashverosh levied a tax on the **mainland and the islands of the sea**. Tradition teaches us that the name **“אחשורוש”** which appears in this possuk is read with two “vav”s but is written **“אחשרש”**—without the two “vav”s. There must certainly be a reason why the name Achashverosh appears in this possuk with the two “vav”s absent.

Based on our discussion thus far, we can suggest that Achashverosh’s essence and force derived from the two “vav”s that Yisroel damaged when they said to Moshe **ו-שמענו ו-עשינו**—**we shall hear and we shall do**—the reverse order of “naaseh v’nishma.” His mission in this world was to make Esther queen in place of Vashti and to appoint Mordechai as the viceroy (the king’s second in command). This led to the Purim miracle which resulted in Yisroel finally accepting the Torah scholars’ enactments, the Torah she’b’al peh, on a “naaseh v’nishma” basis. Once the damage to the two “vav”s was corrected, the two “vav”s disappeared from Achashverosh’s name.

### Two Crowns that Yisroel Merited on Purim

With this foundation, it is reasonable to propose a wonderful chiddush in honor of Purim. We have established that due to the miracle of Purim, Yisroel accepted the edicts of the Rabbis, which are part of Torah she’b’al peh, willingly and lovingly on a “naaseh v’nishma” basis. As a result, Yisroel merited receiving on Purim two crowns corresponding to “naaseh v’nishma”—reminiscent of the two crowns they received at Matan Torah when they proclaimed “naaseh” before “nishma.” They are also reminiscent of the crowns that HKB”H will return to us in the future, as we saw above in the Gemarah: **“עתיד הקב”ה להחזיר לנו, שנאמר ופרויי ה’ ישובון ובאו ציון ברנה ושמחת עולם על ראשם, שמחה שמעולם על ראשם”**

This idea helps shed some light on the statement of the Midrash: **“שכל המועדים יהיו בטלין וימי”** **“הפורים לא יהיו נבטלין לעולם”**—in the future, all of the holidays and festivals will be nullified except for Purim. Now, we have already quoted Tosafos’ explanation that the two crowns were radiant—with rays of splendor—which explains why Moshe’s face shone after he took them. In a similar fashion, when Yisroel merit these two extremely radiant crowns in the future, the previous radiance and illumination of the festivals will pale in comparison—and be nullified one in sixty or one in a hundred. Notwithstanding, the days of Purim will not be nullified, since two crowns were also revealed on Purim reminiscent of the crowns to be revealed in the Future to Come.

We can suggest that this is why we find in Megillat Esther that Esther and Mordechai warranted wearing crowns on their heads. Regarding Esther, it says (Esther 2,17): **“ויאהב המלך את אסתר”**

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**“וישם כתר מלכות בראשה”—The king loved Esther more than all the women; he set the royal crown upon her head.** The Midrash (Esther Rabbah 3,10) informs us that whenever the Megillah refers to the king anonymously, it is a reference to HKB”H, the King of Kings. Regarding Mordechai, it states (Esther 8,15): **“ומרדכי יצא מלפני המלך בלבוש מלכות תכלת ויחור ועטרת זהב גדולה”—Mordechai left the king’s presence clad in royal apparel of turquoise and white with a large gold crown.** Thus, we find two crowns—one placed on Mordechai’s head and one on Esther’s—alluding to the fact that in these tzaddikim’s merit, Yisroel were rewarded with two crowns reminiscent of the future redemption.

After searching high and low for a source for this novel idea, I was ecstatic to find one in the Zohar hakadosh (Shelach 169:)—discussing the tzaddikim who wear spiritual garb in the world above. The Zohar states that Mordechai wore royal garments resembling those in the world above; he also wore a crown similar to the one that adorns the heads of the tzaddikim in the world above; when Yisroel received the Torah, they were adorned in a similar fashion—until they sinned and these adornments were confiscated.

Clarifying the matter for us, Rav Tzaddok HaKohen, zy”a, writes in his Pri Tzaddik (Vayigash 7) that the Zohar is referring to the two crowns which Yisroel received at Matan Torah and which were confiscated when they sinned with the “egel.” He points out that the righteous sitting in Gan Eden are described as: **“ועטרותיהם בראשיהם”—with their crowns on their heads**—this is referring to the very same crowns. These are also the exact same crowns that Mordechai was rewarded with, as stated in the possuk: **“ועטרת זהב גדולה”—with a large gold crown.**

### Mordechai a Spark of Moshe’s Returned the Two Crowns to Yisroel

Continuing along this elevated path, let us explain why HKB” arranged that Yisroel would receive these two crowns on Purim specifically in the merit of Mordechai the Jew. We have learned in the Gemarah (Megillah 13:) that Haman drew lots to determine which month was the most auspicious to execute his plot against the Jews: **“תנא כיון שנפל פור בחודש אדר שמח שמחה גדולה, אמר: נפל לי פור בירח שמת בו משה, ולא היה יודע שבשבעה באדר מת ובשבעה באדר נולד”**. He rejoiced when the lot fell on the month of Adar—for that was the month in which Moshe passed away; he was apparently unaware that not only did Moshe pass away on the seventh of Adar, but he was also born on the seventh of Adar.

The Yearot Devash (Part 1, end of Drush 3) notes that the Gemarah mentions the day of Moshe’s passing before the day of his birth: **“שבשבעה באדר מת ובשבעה באדר נולד”**. The natural order of events should have dictated that his birth should have been mentioned first. He reconciles the matter based on a premise stated in the Tikunei Zohar (Tikun 69 112.). It states that Moshe Rabeinu’s neshomeh manifests itself in every generation, in every tzaddik and in every Torah scholar: **“אתפשטותא [דמשה] הוא בכל דרא ודרא, בכל צדיק וצדיק וחכם דמתעסק באורייתא עד שתין רבוא”**.



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The language of the Gemarah now makes perfect sense: **“ולא היה יודע שבשבעה באדר מת ובשבעה באדר נולד”**—he was unaware that on the seventh of Adar he passed away and on the seventh of Adar he was born. In reality, after he died, he reappeared, a form of rebirth—in the leaders and righteous people of each generation. The Yearot Devash adds that this error of the wicked Haman’s cost him dearly in his lifetime. For, we find that Mordechai, the savior of Yisroel and the vehicle of the Purim miracle, was a spark from the neshomeh of Moshe Rabeinu. The Midrash explains (Esther Rabbah 6,2): **“איש יהודי היה בשושן הבירה, איש מלמד שהיה מרדכי שקול בדורו כמשה בדורו”**. Mordechai is described as an “ish yehudi”; the word “ish” alludes to the fact that Mordechai was the equivalent in his generation to Moshe in his.

Then the Yearot Devash adds the following fascinating bit of information: **“והמקובלים אמרו כי מרדכי גלגול וניצוץ משה, והמן איש מצרי שנהרג ממנו ולכך ביקש לנקום נקמתו, ואסתר מרדכי גלגול וניצוץ בתיה בת פרעה ולכך לקחה מרדכי לו לבת”**—according to the kabbalists, Mordechai was a reincarnation and spark of Moshe, Haman was the Egyptian that Moshe killed and was therefore seeking revenge, and Esther was Batya the daughter of Pharaoh. It is also worthwhile to mention an allusion taught by the Gaon Chida in Chomat Anach on the Megillah: the numerical equivalent of the words **“איש יהודי”** (346) is the same as **“מש”ה** (345) with the addition of the one.

Hence, our blessed sages were very precise when they stated: **“ולא היה יודע שבשבעה באדר מת ובשבעה באדר נולד”**—he was unaware that on the seventh of Adar he passed away and on the seventh of Adar he was born. This in fact turned out to be the wicked Haman’s fatal error. His failure to appreciate that after passing away on that day, Moshe reappeared and manifested himself again and again in the Torah scholars of every generation—and in that particular generation he appeared in the form of Mordechai the Jew sitting at the gate of the king’s palace—led to his momentous downfall and the miraculous salvation of the klal Yisroel.

### On Every Shabbos Moshe Returns the Two Crowns to Yisroel

Now, let us see what our Rebbe, the Arizal, has taught us (Shaar HaKavanot, Mizmor Shir L’Yom HaShabbat). On every Shabbos, Moshe Rabeinu returns the two crowns of “naaseh v’nishma” to Yisroel. He utilizes this fact to explain the formula we recite in Shacharit on Shabbos: **“ישמח משה כי עבד”**—Moshe rejoices on Shabbos in the holy portion HKB”H has granted him; **“כי עבד”**—for you referred to him as a loyal servant. The Arizal interprets this to mean:

**“כי אף על פי שהפקיד השם יתברך בידו פקדון חלקם של ישראל, הנה עתה ביום השבת הוא עבד נאמן להחזיר הפקדון לבעליו והם ישראל. וביאר מה ענין מתנת חלקו הנזכר, ואמר כי היא כליל תפארת, אשר בראשו נתת בעמדו לפניך על הר סיני ונאבדה ממנו, ועתה חזר השם יתברך ליתנה לו במתנה.”** Even though the Almighty deposited Yisroel’s portion in Moshe’s hand for safekeeping, on Shabbos, he dutifully and faithfully returns the deposit to its rightful owners, Yisroel.

Let us also explain why Moshe returns the crowns specifically on Shabbos Kodesh to Yisroel. The Gemarah (Berachot 57:) teaches us that Shabbos resembles the World to Come. We have already

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learned that in the World to Come, HKB”H will return to us the two crowns that we lost as a result of the sin of the “egel.” Therefore, on every Shabbos, which resembles the World to Come, Moshe Rabeinu returns the two crowns to us.

We see that Moshe Rabeinu yearns to return to Yisroel the two crowns that were in his possession only as a deposit. This is why we declare in our Shabbos prayers: **“כי עבד נאמן קראת לו”**—for you referred to him as a loyal servant—for we know with certainty that he is trustworthy and will dutifully return the deposit to its rightful owners, Yisroel, on Shabbos.

For this very same reason, Mordechai the Jew, a spark from Moshe Rabeinu’s neshomeh, also yearned to follow in Moshe’s footsteps and to return the two crowns to Yisroel. He accomplished this goal by motivating Yisroel to perform teshuvah, to repent, and by facilitating the miracle of Purim. Due to their appreciation of the miracle and their salvation, they accepted upon themselves even the Rabbinical edicts on a “naaseh v’nishma” basis—willing to follow the edicts even before fully understanding them; as a result, they merited the two crowns similar to the situation we hope to realize in the future redemption.

We can now understand why HKB”H arranged that the beginning of the miracle would take place on Shabbos Kodesh with the killing of Vashti. We learned earlier that our sages derived from the possuk: **“ביום השביעי כטוב לב המלך בייך”**—**On the seventh day, when the heart of the king was merry with wine**—that the event depicted took place of Shabbos. Since Moshe Rabeinu returns the two crowns to Yisroel on every Shabbos, it was only fitting that the miracle of Purim—resulting in Mordechai, a spark of Moshe’s, returning the crowns to Yisroel—should begin on Shabbos.

### The Sanctity of Purim is the Sanctity of Shabbos

This allows us a wonderful understanding of Rabbi Yehudah Leib – Reb Leibeleh Eiger’s, ztz”l, words in Toras Emes (page 82, column 3): **“איתא בספרים הקדושים מהמגיד הקדוש מקאזיניטץ: זצוקללה”ה, שבפורים נמצא בו אור קדושת שבת”**—he states, in the name of the Kozhnutzer Maggid, that Purim contains an illumination from the sanctity of Shabbos. Along the same lines, the Sefas Emes writes (Purim 5659): **“חביב שמחת פורים כמו השבת, דכתיב הכא (אסתר ט כב): לעשות אותם כו’ [ימי משתה ושמחה], וכתוב בשבת (שמות לה א) אלה הדברים אשר צוה ה’ לעשות”**—the joy of Purim is dear like Shabbos; the possuk referring to Purim (Esther 9,22) employs the word **“לעשות”**, meaning to do, just as the possuk concerning Shabbos (Shemos 35,1) does.

On Shabbos, Yisroel receive the two crowns back from Moshe Rabeinu that represent the merit for proclaiming “naaseh,” we will do, before “nishma,” we will hear. Therefore, the possuk pertaining to Shabbos employs the word **“לעשות”** (from the same root as “naaseh”), alluding to the merit of proclaiming “naaseh” before “nishma.” Similarly, on Purim, Yisroel received the two crowns due to

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the efforts of Mordechai, Moshe's spark. Once again, we find the word "לעשות" employed—indicating that the great joy of the day is a result of having agreed to do and to obey before hearing and fully comprehending.

We may propose that this is also a rationale behind the mitzvah of "משלוח מנות איש לרעהו"—sending gifts to one another. Our sages taught us that we are to send two portions to one friend; this can be seen as an allusion to the two crowns that every Jew is rewarded with on Purim.

Additionally, the Zohar hakadosh states (Bolak 193.) that at the time of Matan Torah, so long as Yisroel were in possession of the two crowns, mankind's death sentence was no longer in effect; however, due to the sin of the "egel," the crowns were confiscated and the death sentence came back into effect.

We have learned that on Purim Yisroel receive the two crowns reminiscent of the future redemption. So, just as the death decree on mankind will be abolished at the time of the future redemption, similarly Yisroel were spared from the wicked Haman's death decree due to the merit of these two crowns. An allusion to this idea can be found in the word "מנות".

The first and last letters spell the word "מת", meaning dead; what separates these two letters from forming the word "מת" are the letters נ"י—the first letters of the words נ'עשה ו'נשמע. Thus, the word "מנות"—the portions we send to a fellow Jew on Purim—alludes to the two crowns corresponding to "naaseh v'nishma" which we merit on Purim and which possess the power to abolish the decree of death and extermination; this is the deeper significance to "משלוח מנות איש לרעהו"—sending two gifts to a fellow Jew.