

Hashem's Incredible Plan to Hang Haman on a Fifty Cubit High Tree Taken from Noach's Ark

The festival of Purim is approaching us auspiciously. It is celebrated in the unwallied settlements on the fourteenth of Adar and in settlements historically surrounded by walls on the fifteenth of the month. Hence, it is only fitting that we examine the difficult struggle that occurred during the galus of Madai between the forces of kedushah — led by Mordechai — and the forces of tumah — led by Haman, a descendant of Amalek. Who would prevail by hanging the other on a **"עץ גבוה חמישים אמה"** — fifty cubit high gallows?

On the side of tumah, Haman and his advisors strove to hang Mordechai on the tree, as it is written (Esther 5, 14): **"ותאמר לו זרש"** **אשתו וכל אוהביו יעשו עץ גבוה חמישים אמה, ובבוקר אמור למלך ויתלו את מרדכי עליו** — so his wife, Zeresh, as well as all his friends, said to him, "Let them make a gallows, fifty cubits high; and in the morning speak to the king and have them hang Mordechai on it. On the side of kedushah, however, HKB"H arranged for Haman to be hung on the very same gallows that he had prepared for Mordechai. This is depicted in the following passuk (ibid. 7, 10): **"ויתלו את המן על העץ אשר הכין"** **למרדכי וחמת המלך שככה** — so they hanged Haman on the gallows that he had prepared for Mordechai; and the king's anger abated.

Furthermore, we learn from our blessed sages that it was heavenly ordained that Haman's advisors advise him to prepare a wooden structure from which to hang Mordechai — so that he himself would ultimately be hung on it. The Gemara (Megillah 16a) provides the following elucidation of the passuk (Esther 6, 4): **"והמן בא לחצר בית"** **המלך החיצונה לאמר למלך לתלות את מרדכי על העץ אשר הכין לו - תנא לו הכין** — Haman came to the king's outer courtyard to inform the king that he intended to hang Mordechai on the gallows that he had prepared "for him." The Gemara derives from the superfluous term **"לו"** — for him — that he had unwittingly prepared the gallows for himself. Now, it behooves us to explain why Haman and his advisors wished to hang Mordechai on a gallows specifically fifty cubits high.

Additionally, we find another fascinating bit of information that deserves examination. The wicked Haman took the fifty cubit long wooden plank for this gallows from Noach's ark. This is described in the Midrash (Yalkut Shimoni Esther 1056):

"יעשו עץ גבוה חמישים אמה. והיה המן חוזר ומבקש קורה של חמישים אמה ולא מצאה, אלא קורה שהיתה בתוך ביתו, לפי שהיה בנו פרשנדתא הגמון בקרדוניא, ונטל נסר אחד מתיבותא של נח שהיה ארכו של נסר חמישים אמה, שעשה הקב"ה זכרון בעולם שידעו דורות העולם שבא מבול לעולם, שכן כתיב (תהלים קיא-ד) זכר עשה לנפלאותיו."

Haman searched endlessly for a fifty cubit long wooden beam. The only one he was able to find was built into the structure of his own house. His son Parshandasa had obtained this wooden beam from Noach's ark. HKB"H left this structure as a memorial so that all future generations would be aware of the fact that there had been a flood in the world. This is alluded to by the passuk (Tehillim 111, 4): **"זכר עשה לנפלאותיו"** — He made a memorial for His wonders.

It should be apparent to any intelligent person that HKB"H arranged these events with a definite purpose in mind. If Haman was hung from a fifty cubit high wooden beam that he himself had obtained from Noach's ark, it is not mere circumstance. Clearly, an intimate relationship exists between the salvation of Noach and his family from the waters of the flood--by means of the ark--and the salvation of Yisrael from Haman's decree--by hanging Haman on a gallows taken from the ark. Therefore, we shall explore the connection between Noach's ark and the hanging of Haman.

An Incredible Explanation from the Maharal of Prague

We shall begin this enlightening journey by examining the commentary of the Maharal of Prague, zy"a, in his sefer Ohr Chadash on Megillas Esther. The passuk states (Esther 5, 14): **"ותאמר לו זרש אשתו וכל אוהביו יעשו עץ גבוה חמישים אמה"** — so his wife Zeresh, as well as all his friends, said to him, "Let them make a gallows, fifty cubits high." The Maharal queries; what wisdom was inherent in this advice to build a gallows fifty cubits high? He bases his explanation on an important principle learned in the Gemara (R.H. 21b): **"חמישים שערי בינה נבראו בעולם, וכולן"** **ניתנו למשה חסר אחד שנאמר ותחסרהו מעט מאלקים"** — fifty gates of "binah" were created in the universe; they were all given over

to Moshe except for one — as it is written: "You have made him slightly less than G-d." This world is only associated with forty-nine gates of "binah" — understanding. Consequently, the cycle of time in this world is based on the number seven. There are seven days of the week; there are seven years in a "shmitah" cycle; there are seven "shmitah"s in a "yovel"; the total existence of this world is destined to span seven thousand years. The Gemara (R.H. 31a) explains that the first six millennia correspond to the six days of creation; while the seventh millennium corresponds to the day that is entirely Shabbas. This system is based on the fact that the number seven squared — seven times seven — equals forty-nine, corresponding to the forty-nine gates of "binah."

The fiftieth gate, however, is not part of this world; it is part of the World to Come. Its illumination is so great that it is beyond the grasp and comprehension of this world. Let us note the explanation of the Yearos Devash (Part 2, 9) concerning Moshe's request of HKB"H (Shemos 33, 13): "הוֹדִיעֵנִי נָא אֶת דְּרֹכֶיךָ" — reveal your ways to me — that HKB"H should also reveal to him the fiftieth gate. To which HKB"H responded (ibid. 20): "כִּי לֹא יִרְאֵנִי הָאָדָם וְחַי" — for no human can see My face and live. It is impossible to achieve the fiftieth gate and remain alive. Due to the intensity of the light, the soul would depart from the body in order to attach to Hashem.

Haman Wished to Ascend to the Fiftieth Gate

With this understanding, the Maharal explains the significance of the advice given to Haman by Zeresh and his close friends — to build a wooden gallows fifty cubits high. The Gemara explains that Haman presented himself as a god (Megillah 19a): "מִה רָאָה מֵרֹדְכַי" — דַּאִיקֵנִי בְהַמָּן עַל כֹּכָה, דְּשׁוּי נִפְשֵׁיהָ עֲבוּדָה זָרָה — what did Mordechai see that caused him to provoke Haman? He saw that Haman made himself into an object of worship, an "avodah zarah." Thus, as one of Hashem's vigilant zealots, he refused to bow down to Haman — provoking his wrath.

This prompted the advice to construct a fifty cubit high gallows. They were advising him to climb and ascend to achieve the fiftieth gate. This would illustrate his godly stature. For, it would show that he is capable of attaining even the fiftieth gate which is beyond the limits of this world — something Moshe did not attain, as it is written: "וְתַחֲסֶרְהוּ מֵעַט מֵאֱלֹקִים"—You have made him slightly less than G-d. For this reason, they wished to hang Mordechai on a gallows fifty cubits high — alluding to the fact that Haman's victory over the dissident Mordechai was due to his tremendous power, illustrated by the attainment of the fiftieth gate.

Yet, according to the Maharal, this was precisely the cause of Haman's downfall and ultimate death. For, the fiftieth gate is

beyond this world; and whoever ascends to that level dies and departs from this world. This then is the significance of the fact that Haman was hung on a fifty cubit high gallows that he had prepared for Mordechai. For, he wished to kill Mordechai by rising to the fiftieth gate. Instead, the tables were turned on him; he himself was killed by attempting to rise to that level.

Noach and His Household Were Saved in the Ark Where the Fiftieth Gate Was Revealed

The Maharal proceeds to reveal an amazing chiddush that we have not heard or seen anywhere else. HKB"H saved Noach by instructing him to enter an ark that was fifty cubits wide. Now, HKB"H had just destroyed the world whose existence was founded on the forty-nine gates of binah. Therefore, Noach could only be saved by entering the fiftieth gate, which is beyond this world — and, in fact, belongs to the World to Come. Consequently, he was commanded to build the ark as a preparation for the revelation of the fiftieth gate. Upon entering the ark, it was as if he had entered the fiftieth gate from the World to Come.

We can suggest a source for the Maharal's novel explanation. The Tikunei Zohar (Tikun 19, 22a) states that Noach's ark represents the world of binah. Thus, HKB"H commanded Noach to enter the ark in order to ascend to the world of binah — containing all fifty gates of binah. According to the Maharal, this strategy was designed so that he would not be part of this world when it was destroyed by the flood.

In this manner, the Maharal goes on to explain the continuation of the Midrash: "HKB"H made a memorial in the world, so that future generations would be aware of the fact that a flood came to the world; so it is written: "He made a memorial for His wonders." While it is true that after vacating the ark — which represented the fiftieth gate — Noach and his household returned to the dimension of the forty-nine gates which prevail in this world. Nevertheless, HKB"H left a small remnant in this world from the illumination of the fiftieth gate to fulfill the statement: "He made a memorial for His wonders." Therefore, Haman took from Noach's ark: "עֵץ גְבוּהָ" — חֲמִישִׁים אַמָּה — a wooden beam fifty cubits high — thinking that it would allow him to ascend to the fiftieth gate.

Haman Wished to Rise to the Fiftieth Level of Tumah

To properly understand the words of the Maharal, it is necessary to make an important point. It is seemingly difficult to understand how the wicked Haman could aspire to achieve the fiftieth gate of binah — something Moshe Rabeinu did not even accomplish. Clearly, he was a descendant of Amalek and did not

engage in Torah study. For that matter, he was even lacking in Torah knowledge from the forty-nine levels of binah. Therefore, the Maharal's explanation cannot be taken entirely at face value.

In my humble opinion, it is clear as day that the Maharal had in mind the statement of the wisest of men (Koheles 7, 14): **גם את** "גם את זה לעומת זה עשה האלקים" -- G-d has made the one in accordance with the other. This is to be understood as explained by the divine kabbalist, the Ramak, in Pardes Rimmonim (25, 1): **ראוי לנו לדעת כי** "ראוי לנו לדעת כי זה לעומת זה עשה האלקים, כי כמו שיש צד הקדושה והטהרה והצדקה והיושר וטוב... כן יש צד הקליפה שהיא הטומאה הרצוצה... המשטין ומעוות את האדם מדרך הישר אל דרך לא טוב" The Almighty created the world with two equal and opposite forces. On the one hand, there is the side of kedushah, purity, charity, righteousness and good. Correspondingly, there is the side of the klipah — the oppressive forces of tumah; they slander and distort and persuade man to deviate from the proper path of righteousness.

This is what is meant when our holy sources refer to the fifty gates of tumah; they directly oppose and correspond to the fifty gates of binah. Additionally, we know from the teachings of the Arizal that the forces of the klipah possess no sustaining life-force of their own. They must draw their sustenance from the side of kedushah. Thus, we can conclude that every level of tumah draws its influence from the corresponding and opposite level of kedushah.

Let us now return to the Maharal's statement that Haman wished to ascend to the fiftieth gate of binah. He means that Haman wished to rise to the fiftieth level of tumah in order to use it to hang Mordechai. Yet, every level of tumah draws its influence from the corresponding level of kedushah. Therefore, he wanted to ascend to the fiftieth level of kedushah in order to steal enough influence and force from there to enhance and strengthen the fiftieth level of tumah. By rising to such spiritual heights, he was consumed by the intense light of the fiftieth level of kedushah. That is the significance of the fact that he was hung on a gallows fifty cubits high.

I found support for this interpretation in the holy sefer Bris Kehunas Olam. He writes: **והנה המן הרשע היה גם כן ממ"ט שערי טומאה... ואמנם נתגאה בעשרו לעלות לשער החמישים בסוד עץ גבוה חמישים** — the wicked Haman was also from the forty-ninth level of tumah; nevertheless, he became cocky due to his new-found wealth and wished to ascend to the fiftieth level--as alluded to by the gallows fifty cubits high. He explains that this greedy ambition was the source of Haman's downfall.

We can add a tidbit based on an elucidation of the passuk (Esther 2, 5) found in the Midrash (E.R. 6, 2): **איש יהודי היה בשושן הבירה,** "איש מלמד שהיה מרדכי שקול בדורו כמשה בדורו, דכתיב ביה (במדבר

והאיש משה עניו מאד — (יב-ג) the passuk refers to Mordechai as an "ish," just as Moshe is referred to as an "ish" (Bamidbar 12, 3). This teaches us that Mordechai was just as important and instrumental in his generation as Moshe was in his. We see from here that just as Moshe did not attain the fiftieth level of kedushah, so, too, Mordechai only reached the forty-ninth gate of binah.

In light of this, we can suggest that this explains why Haman yearned to ascend to the fiftieth level of tumah. By accomplishing that feat, he could rest assured that Mordechai could not oppose him from the side of kedushah — seeing as Mordechai had not achieved the fiftieth level of kedushah. Nevertheless, HKB"H upset his plans. In his efforts to intensify and strengthen the fifty levels of tumah, by means of drawing influence from the fiftieth level of kedushah, Haman was unable to withstand the intensity of the light. As a consequence, he was hung on a gallows fifty cubits high.

On Purim Yisrael Lovingly Accepted Torah She'b'al Peh

As it is the nature of Torah to be elucidated from seventy different aspects, I would like to present a novel idea in honor of Purim. We have learned that HKB"H arranged for Haman to be hung from a wooden plank taken from Noach's ark. The great Rabbi Tzaddok hakohen, zy"a, focuses in Pri Tzaddik (Purim 2) on the malicious plan of Haman and his advisors to hang Mordechai on a gallows specifically fifty cubits high. He cites what we have learned in the Gemara (Shabbas 88a) regarding the passuk related to Matan Torah (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: "ש"אם יזמינם לדין למה לא קיימתם מה שקבלתם עליכם, יש להם תשובה שקבלוה באונס"]. אמר רבא, אף על פי כן הדור קבלוה בימי אחשוורוש, דכתיב (אסתר ט-כז) קימו וקבלו היהודים, קיימו מה שקיבלו כבר."

"They stood at the foot of the mountain." Rav Avdimi bar Chama bar Chasa said: This teaches that HKB"H forcefully held the mountain over them like a barrel, and He said to them: "If you accept the Torah, fine; if not, your burial will be there!" Rav Acha bar Yaakov said: From here stem strong grounds for a notification of coercion regarding acceptance of the Torah. [Rashi explains: if they are legally accused of not having fulfilled what they had accepted upon themselves, they can claim that they accepted it under duress.] Rava said: Nevertheless, they accepted it during the times of Achashverosh, as it is written: "The Jews fulfilled and accepted" — they fulfilled that which they had already accepted.

Tosafos (ibid.) wonder why it was necessary to force them to accept the Torah; after all, they had already demonstrated their willingness and eagerness to accept the Torah with the proclamation "na'aseh v'nishma" — declaring that they would do even before they would hear. We find an answer to this query in the Midrash Tanchuma (Noach 3). What they accepted willingly and eagerly was Torah she'b'chtav. They were unwilling, however, to commit to Torah she'b'al peh, which is more demanding and possesses many stringencies. For this reason, it was necessary for HKB"H to forcefully hold the mountain over their heads, so they would also accept the Torah she'b'al peh.

Thus, Rabbi Tzaddok proves that Rava's statement: "Nevertheless, they accepted it during the times of Achashverosh" refers to the Oral Law — Torah she'b'al peh — which Yisrael were coerced to accept at Har Sinai. During the times of Achashveirosh, however, they accepted it willingly and lovingly due to their appreciation of the Purim miracle. This also explains what we find in the Gemara (Sanhedrin 96b): **"מבני בניו של המן למדו תורה — בבני ברק"** — Haman's grandchildren learned Torah in Bnei Brak. A holy spark from the scholars of Torah she'b'al peh was concealed within the wicked Haman. After all, he was instrumental in Yisrael's acceptance of Torah she'b'al peh appreciatively.

As we know, the Gemara states (R.H. 21b): **"חמישים שערי בינה — נבראו בעולם"** — fifty gates of binah were created in the universe. Thus, we can conclude that Torah she'b'al peh contains within it fifty gates of binah. For, all the explanations, clarifications and deductions of the Torah are part of Torah she'b'al peh. For this very reason, Haman and his wise men wished to hang Mordechai on "a fifty cubit high gallows." They foresaw through their powers of tumah that Yisrael would accept the Torah she'b'al peh out of love because of Mordechai. By hanging him on a fifty cubit high gallows, they sought to prevent him from exerting his positive influence over Yisrael — resulting in their loving, enthusiastic acceptance of Torah she'b'al peh consisting of fifty levels of binah. This concludes Rabbi Tzaddok's explanation.

The Dove Representing Knesses Yisrael Accepted the Sages' Decree in an Act of Self-Sacrifice

Continuing along this exalted path, let us now address the association between Noach's ark and the hanging of Haman from a wooden beam he took from the ark. We will begin with an introduction from the immaculate teachings of the Chasam Sofer (Bereishis 29b). He discusses the raven's refusal to go out on Noach's mission, as it is written (Bereishis 8, 6): **"ויהי מקץ ארבעים יום ויפתח נח את חלון התיבה אשר עשה, וישלח את העורב ויצא יצוא"**

— and it came to pass at the end of forty days, that Noach opened the window of the ark which he had made. He sent out the raven, and it kept going and returning until the drying of the waters from upon the earth. Rashi comments: **"יצוא ושוב, הולך ומקיף סביבות התיבה ולא הלך בשליחותו"** — it kept circling the ark but did not actually go on its assigned mission.

The Gemara (Sanhedrin 108b) explains the reason why the raven refused to go on Noach's mission: **"תשובה ניצחת השיבו עורב לנח... אם פוגע בי שר חמה או שר צינה, לא נמצא עולם חסר בריה אחת"** — the raven presented Noach with a compelling argument. . . Should he be harmed on the mission by the heat or cold, the world would be short one species. This requires further explanation: a) Why wasn't Noach concerned about the raven's claim? b) Why did the dove consent to the mission and abandon the safety of the ark? Why wasn't she concerned that she would be harmed by the heat or cold? Let us see the Chasam Sofer's explanation:

"הנה הקב"ה צוה לכל בעלי חיים שיכנסו בתיבה, ולא היה להם רשות לצאת כי אם ברשות השם יתברך, כדכתיב אחר אשר כבר חרבו פני האדמה, (בראשית ח-טו) וידבר אלקים אל נח [לאמר] צא [מן התיבה] וגו', ואם כן לכאורה הדין עם העורב. אך נח ידע שיש כח ביד חכמים לעקור דבר תורה היכי שהשעה צריכה לכך, (איוב כב-כח) ותגזר אומר ויקם, ולא יזיקהו שרב ושמש ולא קור וצינה, אך העורב לא האמין זה." HKB"H commanded all living creatures to enter the ark; they were not permitted to leave the ark without the Almighty's permission. Seemingly, this justifies the raven's refusal to complete the mission. Noach, however, understood that the sages have the power to defy a Torah command if deemed necessary by a particular situation. So, he was confident that the raven would not be harmed; however, the raven did not share his confidence and did not believe him.

The Chasam Sofer continues (ibid.):

"כבר כתבתי במקום אחר, כי לא היו רשאים לצאת מן התיבה, עד שאמר הקב"ה צא מן התיבה. אך קיימא לן יש כח ביד חכמים לעקור דבר לצורך שעה ולמיגדר, ומצוה לשמוע להם, על כן יונה שהיא בחינת (ברכות נג:): כנסת ישראל ליונה אימתלא, שמעה לקול נח ויצאתה כששלחה, מה שאין כן העורב האפיקורס לא שמע לקול נח, נגד דברי ה' שאמר בא אל התיבה, ואין לו רשות לצאת עד שיאמר ה' צא, על כן כששלחו בעד החלון לא יצא להלן מן התיבה כי ה' לא אמר צא, ולא נכנס לתוך התיבה כי נח דחפו לחוץ, ונשאר מפרח סמוך לאסקופת התיבה, והיינו ויצא יצוא הלוך ושוב." Not only do the sages have the power to uproot a Torah directive, but it is a mitzvah to obey their commands. Therefore, the dove, representing the congregation of Yisrael, obeyed Noach and went out as directed — unlike the heretical raven. The raven adamantly refused to stray from the ark, because Hashem had not commanded him to do so.

ה'וציאה מ'מסגר נ'פש
Spell Haman

Like a servant before the master, I have latched onto the Chasam Sofer's coattails and would like to add a brief thought to his holy words. According to the Zohar hakadosh (Pinchas 216b), Moshe Rabeinu was supposed to have received the Torah during the generation of the flood. Yet, due to the prevalence of reshaim — wicked, unworthy people — Matan Torah was delayed until after Yisrael's exodus from Mitzrayim. The Zohar cites the passuk at the end of Parshas Bereishis (6, 3) as an allusion to this fact: **בשג"ם הוא בשר** — the word **בשג"ם** has the same numerical value as the name **מש"ה**.

Based on this Zohar, we can suggest that the righteous Noach perceived through divine inspiration that HKB"H saved him and his sons in the merit of klal Yisrael — the descendants of Shem the son of Noach, who were destined to receive the Torah at Har Sinai. At that time, they would rectify the damage caused by the generation of the flood — who did not merit receiving the Torah due to their corrupt ways. Furthermore, we have learned in the Gemara (Gittin 60b): **"לא כרת הקב"ה ברית עם ישראל אלא בשביל דברים שבעל פה, שנאמר (שמות לד-כז) כי על פי הדברים האלה כרתי אתך ברית ואת ישראל"** — HKB"H entered into a covenant with Yisrael for the sake of the Oral Law.

Now, we are well aware of the Ramban's famous principle (Bereishis 12, 6) that before any miracle can occur, a symbolic gesture is required — a "poel dimyon." For this reason, Noach wisely sent the dove out of the ark to perform an act of self-sacrifice. This symbolic gesture paved the way for Yisrael, who are compared to the dove, to accept upon themselves the rigors and stringencies of Torah she'b'al peh on Purim — lovingly in appreciation of the miracle.

We can now rejoice that we have shed some light on the matter. We can now comprehend why HKB"H arranged that Haman would not find a fifty cubit long beam anywhere else, so that he would be forced to take it from Noach's ark. HKB"H wished to invoke the merit of klal Yisrael, who are compared to the dove. As we have learned, the dove performed an act of self-sacrifice in order to fulfill Noach's command — a manifestation of Torah she'b'al peh.

That act of self-sacrifice established the precedent for all future generations. It is Yisrael's nature, stemming from the

depths of their souls, to accept Torah she'b'al peh out of love. In this merit, not only did Haman and his advisors fail to execute their evil plan to hang Mordechai from a fifty cubit high gallows — in an effort to prevent the acceptance of Torah she'b'al peh out of love — but just the opposite occurred. Haman himself was hung on the very same gallows — in the merit of the intense light of Torah she'b'al peh that Yisrael were destined to accept on Purim out of love for the miracle.

Now, I would like to present an idea from one of the Tosafists, the author of the Rokeiach (Purim 235). He cites a statement from our blessed sages in the Midrash (B.R. 34, 1) elucidating the passuk (Tehillim 142, 8) as a reference to Noach: **"הוציאה ממסגר נפשי, זה נח"** **"שהיה סגור בתיבה י"ב חודש"** — "release my soul from confinement," refers to Noach, who was confined in the ark for twelve months. This is the prayer uttered by Noach while confined in the ark. The Rokeiach adds a wonderful allusion. The first letters of the words **ה'וציאה מ'מסגר נ'פשי** spell out the name **המ"ן** — Haman; because Haman took a fifty cubit long plank from the ark.

It seems that he is suggesting that Noach offered this prayer through divine inspiration — praying that Haman should not succeed in his efforts to hang Mordechai on a fifty cubit high gallows obtained from Noach's ark. Instead, he prayed that Haman himself should be hung on those gallows, so that in that merit Yisrael would accept the Torah she'b'al peh out of love for the miracle. So, we see that Noach prepared the way for all of Yisrael by sending the dove — representing Yisrael — from the ark in an act of self-sacrifice.

Thus, we can appreciate the wonders of Hashem's ways! He placed the notion in the heads of Haman and his consultants to construct a gallows fifty cubits high in order to hang Mordechai and to prevent the acceptance of Torah she'b'al peh, which is made up of the fifty gates of binah. This compelled Haman to search all over for a wooden beam of this size. He could not find such a piece of wood anywhere; finally, he took the wood from Noach's ark. This entire scenario was created in order to elicit the merit of the dove. She was willing to sacrifice her life in order to fulfill the sages' directive. By so doing, she paved the way for Yisrael to accept the Torah she'b'al peh on Purim out of love for the miracle.

Donated by Dr. Ralph and Limor Madeb

For the Refua shelema of Refael Gavriel Simcha Chaim Ben shulamit

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