

”הפיל פור הוא הגורל לפני המן
מיום ליום ומחדש לחדש שנים-עשר הוא-חדש אדר”
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Haman drew two lotteries; one was for days of the week and the other for the months of the year, to decide when his plot to annihilate Klal Yisroel should take place. For the days of the week he put seven blank pieces and one more carrying the inscription, ”להשמיד להרג ולאבד”, into one box while another box held seven pieces, each one carrying the name of one day of the week. He drew one at a time and drew all the blanks, and the Midrash goes through *pesukim* and explains there was no day fit for the decree of the destruction of Klal Yisroel. Then, he made a lottery for the month. Thirteen pieces were placed in one box- twelve blanks a one more carrying the inscription, ”להשמיד להרג ולאבד”. In the other box, he had one piece for each month. As he drew those lots, the piece with ”חדש שנים עשר” came out with the month, ”להשמיד להרג ולאבד”.

One question we have to understand is why the גורל actually came out with עשר שנים? Another *kasha* is the following. From the time of the Torah until the Megila we call our months as a reference to יציאת מצרים as opposed to a reference to בריאת העולם. In the Megila, we are introduced to individual names for the months, a system which we have kept in place until this day (... ניסן אייר סיון...). Why was this started by the Megila? A third *kasha*: How did Haman arrive at choosing the 13th of Adar for Klal Yisroel's demise? He never drew a lottery for the day of the month. In understanding answers to these questions maybe we can gain a fascinating perspective on the whole Purim.

Why did עשר שנים come up in the month lottery? The Gemara in מס' שבת tells us that HaKadosh Boruch Hu turned Har Sinai over like a barrel and place it upon Klal Yisroel and told them if they accept the Torah then He would replace it, but if they don't then there they would lie in their grave. The Gemara goes on to say, ”מכאן” מודעה רבה לאורייתא” - once the Ribono Shel Olam forced us to accept the Torah, we now have an answer to Him when we don't keep the Torah and He wants to destroy us. The Ramban on that Gemara says that this מודעה actually happened, and cites a Chazal on a *posuk* in Yechezkel which states that Klal Yisroel will not be successful in claiming the ability to serve *avoda zara* like the אומות העולם. There is a Midrash on that *posuk* which says as follows. R. Yechezkel *darshens* that when a master sells his slave, the slave is cut off from the master and when a husband divorces his wife, she no longer has any connection to him.

The Ramban says that Klal Yisroel said that the Ribono Shel Olam destroyed the Bais Hamikdosh and threw us out of Eretz Yisroel, it's all over. They categorized themselves as the slave sold off and the woman divorced. They needed to fend for themselves. This was the *pshat* for why those who did, attended the סעודת אחשוורוש. They justified it as the only recourse in light of the fact that the Ribono Shel Olam seemingly abandoned them. Finally, they were invited to participate in the affairs of the realm, how could they pass up such an opportunity? Mordechai, the one militating against it and exhorting us to return to Hashem, is simply out of touch. He's totally missing the boat; not current; just old school. In fact, Chazal say on ”איש יהודי-איש ימיני” that Shevet Yehuda claimed Mordechai was from Binyomin and Shevet Binyomin claimed he was from Yehuda because neither of them wanted him to reflect upon themselves.

In response to Klal Yisroel's attitude, HaKadosh Boruch Hu responds by saying that if they have given up on their relationship with Me, then when the cycle of months from יציאת מצרים runs out and עשר שנים comes, Klal Yisroel is no longer needed and that is when the plan to destroy them can take place. This is why the גורל came out in אדר.

Chazal tell us that Haman was happy for it to be this way, because he knew it was the month in which Moshe Rabbeinu died. *Zugt* the Vilna Gaon, Haman made a mistake. The Torah says that Yocheved was able to hide Moshe for three months. The Mitzriyim had calculated that Moshe was born on ג' סיון, that's when they came looking for Yocheved's baby. According to World History, Moshe's birthday was recorded three months late. The Gaon explains that Haman did not know Moshe Rabbeinu's *petira* was on the day he was born, thus nullifying the bad omen of his month of death because שנות שלימות is actually a טוב סימן. All in all, the גזירה came out for חדש

עשר because then the demise of Klal Yisroel would coincide with the expiration of that calendar year according to *יציאת מצרים*, directly because they gave up on their relationship with HaKadosh Boruch Hu.

This *persona non-grata*, Mordechai, was able to rally together all of Klal Yisroel to do *teshuva* by davening and fasting for three straight days. How was he able to pull that off? What was his argument to convince Klal Yisroel to change their position and go back to beseeching Hashem for mercy and *hatzala*?

I believe it is the following. In *מסי קדושין פרק ד'*, the Mishna begins by listing the ten questionable *יוחסין* which Klal Yisroel had to deal with after the 70 years of *גלות בבל*. Amongst them are the things we deal with, *Rachmana Litzlan*, today after 2,000 years of *גלות*. We see the extensive dissolution of Klal Yisroel in such a short *tekufa*. Mordechai told Klal Yisroel that HaKadosh Boruch Hu had no need of a *gezeira* to destroy Klal Yisroel. In another hundred years, we would have brought it upon ourselves! It is so clear that He is only doing this because He does love us and wants us to return to Him. If He really wanted to get rid of us, He could simply leave us alone to self-destruct.

Who knows this better than we? Baruch Hashem, we have *gevaldigge mosdos haTorah*, *gevaldigge kollelim*, and learning from *ba'alei batim* like never before. There's a *moiradigge* amount of *limmud haTorah* going on in our world. But if we look at the broad level of Klal Yisroel, we find communities around the country where 70% or more are intermarriages, *Rachmana Litzlan!* Those are the ones being left alone and they are indeed self-destructing.

This is what Mordechai meant when he made his argument to the rest of Klal Yisroel. Giving the decree of *להרג ולאבד* is a wake-up call for us. HaKadosh Boruch Hu wants us to be *mispallel* and He will give us the *siyata dishmaya* to win this *milchama*.

Now the question is, where did Haman come up with the 13th of the month from? The Maharal asks this in the Or Chodosh, and he says a *moiradigge zach*. The *koach hachodesh* is strongest when the moon is at its fullest. This is why *יציאת מצרים* is the 14th and 15th of Nisan and Sukkos is the 15th of Tishrei. The halacha is that *שלשים* *החג* *יום קודם לחג שואלים ודורשים בהלכות החג*, and the *pshat* of this Gemara is that the *talmidim* have the right to insist that the *rebbeim* teach them the *halachos* of the upcoming *chag* beginning 30 days prior. Why then? Because the *shefa* of that *yom tov* begins 30 days prior. Thus, *י"ג אדר* was the strongest point of the month Haman could get without bumping into the *shefa* of the *geula* of Pesach.

Klal Yisroel was *mis-pallel* and everything turned around, everything they tried to do to us happened to them. We won that war on *י"ג*, most of Klal Yisroel celebrated on *י"ד* and in Shushan they fought on *י"ד* and celebrated on *ט"ו*. Our celebration of Purim coincides with the beginning of the *יום קודם לחג שלשים* of Pesach and its *geula*. What was that celebration? *הדר קבלה בימי אחשוורוש* - Klal Yisroel was *mekabel* the Torah once again. *קיימו מה שקבלו כבר* - we made a new renewal of our *kabolas haTorah* which was unique because it was completely *מבנייה* but also built upon the *geula* from Mitzrayim and *kabolas haTorah* at Har Sinai. But because it was a new *kabola*, Klal Yisroel took new names for the months (*ניסן*, *אייר*, *סיון*, etc.). This signifies that our new *kabolas haTorah* was established upon what transpired *בימי אחשוורוש*, yet also rooted in the *kabolas haTorah* from *יציאת מצרים* and the *kabolas haTorah* at Har Sinai.

There is a *gevaldigge* reason for this. How did this whole problem of *מסירת מודעא* come about? Because the Ribono Shel Olam changed the world radically. Before *Churban Bayis Rishon*, there were open miracles in the Bais Hamikdosh on a daily basis and there were *Nevi'im*. One could not deny that there was a force in the world controlling everything. *Avoda zara* was the antagonist, belief that the force was other than the Ribono Shel Olam. However, once there was *hastoras ponim* after the *Churban*, *meenus* came about. People denied the very existence of the Borei Olam, of the *koach* which runs the world. We had to come to the recognition of the Ribono Shel Olam from within that *hester ponim* to deal with the upcoming *Yomim Tovim* of Pesach and Shavuot, the celebrations of the *giluy* of HaKadosh Boruch Hu in the world. We don't see open miracles in our lifetime. Yes, we recognize HaKadosh Boruch Hu from *hester ponim* all the time. All the success of Klal Yisroel and everything we have accomplished in this world points to that *Siyata Dishmaya*. It is the very *hakara* of HaKadosh Boruch Hu in *hester ponim* which serves as the *hakdoma* to recognize Him in the *Yomim Tovim* of *giluy ponim*. This is also why Purim is *י"ד* and *ט"ו אדר*, at the commencement of the *יום קודם שלשים* to Pesach. At the same time which we celebrate the *hakara* of the Ribono Shel Olam in *hester ponim*, we also acknowledge that it is also what will allow us to be *makir* HaKadosh Boruch Hu *b'giluy*.

Ah Freilichen Purim