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מרא דאתרא קהילה קדושה בית שלמה דרמת אשכול

דחודש

The Malchus of Galus

We Belong to Real Eternity

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HaChodesh

The Malchus of Galus

Parashas HaChodesh falls between Purim and Pesach. How does the mitzvah of *kiddush hachodesh* connect the *avodah* of Purim to Pesach? Furthermore, the Torah commands the mitzvah of *chodesh* and *korban Pesach* together, almost as if they form one mitzvah. What is their connection?

The answer is based on the *pasuk* החודש הזה לכם. The letters of לכם also spell מלך, suggesting that giving us the mitzvah of sanctifying the moon represents the *malchus* that Am Yisroel possesses. What is the unique *malchus* of the moon?

The moon is called the מאור הקטן. It therefore represents true *malchus* even in a state of קטנות. The moon appears surrounded by an army of stars, like a king surrounded by his

guards, yet it is a king in a state of smallness.

This teaches that a true king remains a king in all circumstances—even when he descends into a state of *katnus*. The reason we count our year according to the moon is because the *malchus* that Am Yisroel possesses as בני מלכים is genuine and intrinsic. It therefore continues to exist even when it falls into periods of קטנות.

For this reason, the *malchus* of Shlomo HaMelech is closely associated with the moon. His reign is described as סידרה בשלימותה, the full moon, corresponding to the fifteenth day of the month, for he was the fifteenth generation from Avraham Avinu. Shlomo's kingdom resembled the nature of the moon itself. Just as the moon begins

small, grows fuller and fuller, and then diminishes again, so too the reign of Shlomo HaMelech. His *malchus* expanded until he ruled over the entire world, and then it diminished until he ruled only over his staff—after which it began to rise again.

The *malchus* of the moon is a *malchus* that shines specifically through *choshech*, the darkness of the night. It represents the light of *malchus* that shines even during the difficult periods of our history, when we find ourselves in a state of קטנות and darkness, but yet retaining the reality of being בני מלכים.

The first Jewish king in our history was Yosef HaTzaddik, who ruled over a country rooted in degradation and representative of all the exiles into which Am Yisroel would later descend. Yet Yosef remained a true king despite his environment. His father, Yaakov Avinu, made for him a royal garment when he was still a נער, a state of קטנות, to emphasize that when the time would come for him to descend to Mitzrayim, he must remember that he represents true *malchus* and, as such, would

ultimately rule even in a place as low as Mitzrayim.

Though initially sold into slavery, he eventually attained *malchus* in Mitzrayim. Yosef was thus our first king, and he symbolizes what *malchus* in Am Yisroel truly represents—the *ko'ach* to retain a genuine sense of מלכות even in a state of קטנות and darkness.

The story of Purim expresses this concept in a fascinating way. The Gemara (Megillah) teaches that the name אסתר is related to the word אסתר - meaning, the moon. And like the moon, Esther was a queen in the darkness of *galus*, shining in her *malchus* and revealing the hidden *malchus* of Am Yisroel, even in the greatest הסתר. Her very name, Esther, alludes both to הסתר, concealment, and to the moon, for she embodies the true *malchus*, which shines even when everything appears hidden.

It was this “moon,” the מלכות of Esther, that brought about the remarkable episode of Mordechai HaTzaddik mounted upon the

king's horse and led through the streets of Shushan wearing the king's crown and royal garments – all amidst one of the darkest moments in our history, when a decree of annihilation hung over the entire Jewish people.

The fact that Mordechai was paraded like a king at a time when the worst decree was looming overhead reveals the secret of the moon's *malchus*—a *malchus* that shines specifically through the darkness. Just as the moon illuminates the night, so too did Mordechai, clothed in royal garments, reveal to Am Yisroel that their inner royal dignity of מלכות remained intact, and that they would ultimately rise from their hardship.

This is the connection between the story of Purim and Yosef HaTzaddik. The month of Adar corresponds to Yosef HaTzaddik, for Yosef was a מלך in *galus*, just as Mordechai and Esther were kings within exile. In fact, Mordechai was from the tribe of Binyamin, the brother of Yosef HaTzaddik; both were sons of Rachel Imeinu.

The *sefarim* explain that Rachel represents the Shechinah, the aspect of מלכות especially in a state of *galus*. This is why her entire focus is depicted as crying for the Jewish people in exile. Through her sons, Yosef and Binyamin, she reveals this secret of *malchus*—the ability of Am Yisroel to shine the light of מלכות even during the darkest periods of *galus*.

This explains the connection between Purim and Torah Sheba'al Peh. The Midrash Tanchuma explains the *pasuk* “קיימו וקיבלו” היהודים as indicating that after their miraculous salvation from Haman, the Yidden accepted upon themselves Torah Sheba'al Peh anew. We say in Pasach Eliyahu: “מלכות פה – תורה שבעל פה קרינן לה.” Torah Sheba'al Peh represents *malchus*. But which *malchus*?

The *malchus* of Torah Shebe'al Peh is the *malchus* that shines through the darkness of *galus*. On the *pasuk* במדשנים הושיבני (Eichah 3:6), Chazal teach: זו תלמודה של בבלי. Torah Sheba'al Peh was revealed specifically within

the darkness of exile. Accordingly, the Mishnah begins: מאימתי קורין את שמוע בערבית. Krias Shema represents *malchus*—קבלת עול מלכות שמים—and ערבית represents the night. The Mishnah therefore begins with the *malchus* that shines in the darkness of night. This captures the essence of Torah Sheba'al Peh: the revelation of *malchus* even within the darkness of *galus*.

This is precisely why Rabbi Yehudah HaNasi, who compiled the Mishnayos, was a נשיא, a king. In fact, Chazal relate that Antoninus, the Roman emperor in whose *galus* Rabbi was living, behaved toward Rabbi like an עבד, treating him as a king. Rabbi Yehudah HaNasi was thus a king in the exile of Rome, with the Roman emperor himself insisting on honoring him as such, for he represented the מלכות of Am Yisroel in *galus*.

Similarly, in Bavel there existed the institution of the Reish Galusa, who functioned like a king within the exile. Both Rabbi Yehudah HaNasi and the sages in Bavel revealed the light of Torah Sheba'al Peh, the

malchus that shines even within *galus*.

Therefore, Purim reveals this concept in the most powerful way: even though “אכתי עבדי אחשוורוש אנו,” nevertheless “יצא מלפני המלך” “בלבוש מלכות.” Even within exile itself, the *malchus* of Am Yisroel shines forth.

This is alluded to in the *pasuk* החודש הזה לכם, with the letters of מלך. Through this mitzvah, Hashem granted Am Yisroel the *ko'ach* of *malchus*, the ability to reign in all circumstances, even during the darkest episodes of our history, like the moon that shines amidst the darkness of the night. Hashem thus gave Am Yisroel the power to retain the dignity of *melachim* even during the darkest periods of *galus*.

For this reason, the Torah immediately after the mitzvah of Kiddush HaChodesh commands the mitzvah of Korban Pesach. The Jewish people were commanded to perform this mitzvah while still slaves in Mitzrayim, yet everything about the Korban Pesach reflects

malchus. It had to be roasted, in kingly fashion. It had to be eaten with the bearing of kings, even while still in Mitzrayim, teaching us that we must feel this *malchus* in all places and at all times. This is precisely the message conveyed by the mitzvah of Kiddush HaChodesh.

A Yid must always feel like a בן מלך, regardless of the circumstances he encounters. The more a Yid toils in Torah—especially in Torah Sheba'al Peh—the more he gains the strength to confront every challenge with the dignity and confidence of a king.

The greatest power of the *yetzer hara* is to make us feel low and

insignificant, for once a person feels small, he feels too weak to confront his challenges. The mitzvah of קידוש החודש teaches us the opposite—to feel lofty and elevated even during times of קטנות in our lives.

Seeing the moon shining in the darkness of the night, we strengthen ourselves with the awareness that, as true מילכים, we must illuminate even the darkest areas of our lives with the light of *malchus*. Through this, we will merit the revelation of מלך המשיח, and we should be *zocheh* to bring the Korban Pesach this very year. Amen!



(Leil Shabbos, HaChodesh, 5784)



Post-Purim

We Belong to Real Eternity

The Secret of Purim's Simcha

What is the reason for the extraordinary simcha we experience on Purim, more than at other times? Why was such a severe decree issued against the Jewish people merely for enjoying the feast of Achashverosh (see Megillah 12b)? This was certainly a grave sin, but why should it have warranted a decree of destruction against the entire Jewish nation?

Finally, the *pasuk* describing the salvation of Purim states: ליהודים היתה אורה ושמחה וששון ויקר. Chazal explain that “ויקר” refers to the mitzvah of tefillin (Megillah 16b). It would appear that tefillin represent the climax of the Purim story. What is the connection?

The answer to these questions lies

in a deeper understanding of the great emphasis Chazal place on the throne Achashverosh built for himself. Chazal teach that three years were spent constructing this throne. Originally, Achashverosh wished to sit upon the throne of Shlomo HaMelech, which had been captured. Realizing that this was not feasible, however, he had a replica of Shlomo's throne constructed, a process that took three years (see Esther Rabbah 1:12–14). Why was he so desperate for the throne of Shlomo HaMelech? And why invest so many years in building a throne?

Malchus and Eternity

The concept of *malchus* in *kedushah* represents eternity and everlasting existence, as the *pasuk* says: ה' ימלוך לעולם ועד. True *malchus* is eternal. For this reason, a king is anointed specifically alongside a



spring (Horiyos 12b), expressing the desire that his *malchus*, like a spring's constant flow, continue endlessly. This is why regarding David HaMelech, the first king of Yehudah, we say: דוד מלך ישראל חי וקים (see Rosh Hashanah 25a), because the *malchus* of *kedushah* is alive and everlasting.

This explains why a king's throne is his essence. Alluding to Esther HaMalkah's *tefillos* as she approached Achashverosh to save her people, the *pasuk* states in Tehillim (22:4): ואתה קדוש יושב תהלות: ישראל. The *mefarshim* explain that "יושב" (sitting) represents קיום and נצחיות. Sitting reflects something fixed and enduring. This is why the *malchus* of a king revolves around the throne. Just as the king's *malchus* is meant to endure, the throne likewise symbolizes eternity.

The Source of Jewish Eternity

What is the secret eternal power of the Jewish king? There is only one eternal force in this world: the Torah, particularly Torah Sheba'al Peh, which is endless and ever-developing, as we say: "והי עולם נטע"

בתוכנו," which the *mefarshim* explain as referring to Torah Sheba'al Peh. This is the secret behind the eternity of Jewish kingship.

The Torah commands that the king write two *sifrei Torah*, one of which must remain with him at all times (see Devarim 17:18–19, Sanhedrin 21b). Torah and *malchus* are inseparable, which is why the Torah declares: "בי מלכים ימלוכו" (Mishlei 8:15). This is also why when the Jewish people received the Torah, crowns were placed upon their heads, because Torah and royalty are one reality. Since Torah is eternal, Jewish *malchus* rooted in Torah is likewise eternal.

This is why Dovid HaMelech—described as חי וקים—begins Tehillim with the eternity of Torah: כי אם בתורת ה' חפצו ובתורתו יהגה יומם ולילה, comparing it to a tree that bears fruits and whose leaves never wither. Dovid, the king, proclaims that his eternity flows from the eternity of Torah.

Why the Place of Torah Learning is Called a "Yeshiva"

This also explains why the institution of Torah learning is called a *ישיבה*. Why is learning Torah associated with sitting? After all, one can learn standing as well. Yet as stated, sitting symbolizes eternity. Since Torah is the one truly eternal pursuit, full-time Torah learning is called a **yeshiva**—a state of eternity. This is why at Matan Torah Hashem descended with the Kisei HaKavod onto Har Sinai (Shemos Rabbah 28:1); He was declaring: “The Torah I’m now giving you is, like a כִּסֵּא, a throne, eternal life.”

The Desperation of the Kings of the Nations

This allows us to understand the enormous difference between Jewish and gentile kings. A powerful king who possesses great wealth and influence becomes desperate to hold onto his *malchus* forever. Because of his power and resources, he imagines that his rule could last indefinitely. The idea that one day he will die and his power will pass to another is extremely difficult for him to accept. This is why the throne is so significant to a king—it creates the illusion of his eternity. But this

eternity is imaginary.

The clearest proof of this can be seen in Pharaoh, the king of Mitzrayim. When promoting Yosef HaTzaddik, he declared, “יִקְ הַכִּסֵּא אֲגַדֵּל מִמֶּךָ” (Bereishis 41:40). He insisted on keeping the throne for himself, because he longed to endure forever, a sentiment reflected in the practice of mummifying the Pharaohs so as to preserve their bodies indefinitely.

In reality, however, a non-Jewish king’s *malchus* is a dead *malchus*. Nothing sustains or perpetuates it, as displayed by the many empires throughout history who, despite great power and wealth, have simply faded away. Only the Torah—the power of eternity—gives true continuity to a king. But this is obviously only true for a Jewish king, who is bound to and inseparable from the Torah, as explained above.

In fact, the first *malchus* upon which the Torah elaborates is that of Eisav’s offspring (Parashas Vayishlach, Bereishis 36). Stressing the dead nature of their *malchus*,

the *pesukim* repeatedly state: “...וימלך. וימת.” For as Shlomo HaMelech expresses in Koheles, all of a person’s accumulated wealth and influence will inevitably remain behind at life’s end. Only through true *malchus*, embodied by Shlomo, is the inherent fragile and temporary nature of power transcended and made eternal.

Achashverosh’s Illusion

Now we can return with a deeper understanding to the beginning of Megillas Esther. At this point, Achashverosh was ruling over the world. His power was unlimited, and so was his wealth. Chazal say that each day throughout the feast he opened new storehouses filled with riches (see Esther Rabbah 2:1).

We can now understand his desperation to cling to the throne of Shlomo HaMelech. The throne represents eternity. Yet for a non-Jewish king, this eternity is only imaginary, a complete *dimyon*. Achashverosh was desperate to attach himself to real eternity, the eternity symbolized by a Jewish king and his throne. This is why

he was so determined to sit upon the throne of Shlomo HaMelech, which represented true and eternal *malchus*. When this proved impossible, he had a replica built for himself in an attempt to connect to that eternity.

He therefore invested in a feast that dragged on and on. Just as a Jewish king is anointed by a *ma’ayan*, whose waters flow continuously, so too did Achashverosh attempt, through this prolonged feast, to demonstrate that his *malchus* was continuous and everlasting.

However, the Megillah subtly exposes the illusion with the words “כטוב” and “כשבנת המלך על כסא מלכותו” and “לב המלך בין.” The letter כ—“as if”—reveals how hopeless his attempt was. He was living in a fantasy, a life of total imagination. His *malchus* was far from eternal.

The Irony of Vashti’s Death

It is therefore highly ironic that at the climax of this long, drawn-out feast, Achashverosh killed Vashti, the last remaining descendant of Nebuchadnezzar, and by doing so

erased the final remnant of the once grand and powerful *malchus* of Bavel. In Doniel's vision, the *malchus* of Bavel was represented by the statue's golden head, yet here Achashverosh himself eliminated its final surviving branch.

In other words, at the very end of this feast—which was meant to display the eternal power of his *malchus*—it was proclaimed that a goy's *malchus* does not last. By killing the last remaining descendant of Nebuchadnezzar, he effectively placed an authoritative seal upon that reality.

The Rise of Haman

This also explains why Haman was promoted. Haman was a descendant of the *malchus* described with the words “וימלוך וימת.” Eisav represents a dead *malchus*, and it was a descendant of that dead *malchus* whom Achashverosh now elevated. In doing so, all his efforts to demonstrate that the *malchus* of the nations is lasting were shattered.

The Sin of the Jews

However, by enjoying the feast,

the Jewish people had, to a certain degree, recognized the *malchus* of Achashverosh as a lasting one—as a *malchus* connected to נצחיות. They detached themselves from the true eternity of Jewish *malchus* and embraced a dead *malchus*. It was therefore decreed that they lose their eternity. An eternal nation that recognizes a false eternity forfeits its own eternity.

The Acceptance of Torah Sheba'al Peh

This explains why the Jewish people accepted the Torah again. Chazal teach that they now accepted Torah Sheba'al Peh willingly (Midrash Tanchuma, Noach). At Har Sinai, they were compelled, but here they accepted it of their own accord. As explained above, Torah Sheba'al Peh represents the eternity of Torah, as we say: “והיי עולם נטע בתוכנו.” At this moment, the Jewish people needed to reconnect to true and genuine eternity—to the *malchus* of Torah and, particularly, to Torah Sheba'al Peh, whose very essence expresses eternity.

Mordechai and the Return of

True Malchus

This is why Mordechai, who was the Torah leader and one of the Anshei Knesses HaGedolah (see Megillah 17b), was elevated and adorned with the king's royal garments, an act displaying that true and enduring *malchus* belongs only to Am Yisrael, who alone possess the Torah.

Why Tefillin Is the Climax

This explains why the climax of the *pasuk* is “וּיָקַר”, which Chazal say refers to tefillin. The Maharsha explains that the *tefillah shel rosh* represents a crown (Maharsha, Megillah 16b). The tefillin themselves represent Torah, as the *pasuk* states regarding tefillin: למען תהיה תורת ה' בפיך (Shemos 13:9). In reality, tefillin represent *malchus* and Torah together, because these combined embody true and everlasting *malchus*—everlasting life, ה' ויקים. This is why the Ari HaKadosh teaches that when putting on tefillin one should have in mind the names אהיה הו"ה אהיה הו"ה, whose gematria is ה"י, because a *malchus* founded upon Torah is ה"י—everlasting life.

The Secret of Purim's Joy

This explains the great outburst of *simcha* and the special mitzvah of *simcha* on Purim—the joy of being restored to eternal life. Only life brings *simcha*. If death causes grief, then life brings joy. Experiencing eternal life once again is the deep *simcha* that is felt on Purim. The destruction of Haman, who symbolizes a dead *malchus*, and seeing Mordechai clothed in the royal garments, which symbolize true and everlasting *malchus*, restore within us the feeling of eternal existence and, as such, bring us to the greatest *simcha* possible.

This is also why עול מלכות שמים begins with the parashah of “שמע ישראל”, while the second parashah concludes with “למען ירבו ימיכם.” Accepting the *malchus* of Hashem is ultimately a connection to everlasting life.

The Practical Lesson

Every Yid must recognize that accumulating wealth, fortunes, and power does not ultimately bring *simcha*. The wealthier a person becomes and the greater the fortune he accumulates, the more worried

and anxious he becomes, fearing that all he's attained will not remain with him. However, a Yid who clings to Torah and mitzvos, knowing that these will accompany him forever, is connecting to *malchus* in a real and lasting way.

On Purim we spend the entire day engaged in Torah and mitzvos, and we feel such profound simcha because we are connecting to eternal life. This is why the Yom Tov

of Purim will remain forever, unlike the other *moadim*, which will be nullified in the future era (Midrash Mishlei 9). Its essence is the eternity of *malchus* that every Yid attains when he dedicates his life to Torah and mitzvos.

May we be *zocheh* to experience “שמחת עולם על ראשם,” speedily, in our days. Amen!



(*Leil Shabbos, Ki Sisa, 5786*)



בס"ד

PARSHAS VAYAKHEL-PIKUDEI / HACHODESH

שבת פרשת ויקהל - פקודי

שבת החודש - שבת מברכים חודש ניסן

CANDLE LIGHTING	5:10	הדלקת נרות
MINCHA/KABBALAS SHABBOS	5:30	מנחה / קבלת שבת
SFAS EMES SHIUR WITH THE RAV	8:15	שיעור שפת אמת עם הרב שליט"א
SHACHARIS	8:30 (הדרו 8:45)	שחרית
SOF ZMAN K"S (G"RA) (Please say before davening)	8:49	סוף זמן ק"ש (ג"ר"א)

KIDDUSH - קידוש

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HILCHOS SHABBOS SHIUR FROM R' ELIYAHU YAARI (EZRAS NASHIM)	4:15	שיעור הלכות שבת עם ר' אליהו יערי (בעקרת נשים)
MINCHA #1 (45 Mins before Shkiyah)	5:05	מנחה א' (45 דק לפני השקיעה)
MINCHA #2 (NEW!) (15 Mins before Shkiyah)	5:35	מנחה ב' (חדש!) (15 דק לפני השקיעה)

SHALOSH SEUDOS

MAARIV (R"ת)	7:02	מעריב וצאת דר"ת
AVOS U'BANIM	7:15	אבות ובנים

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