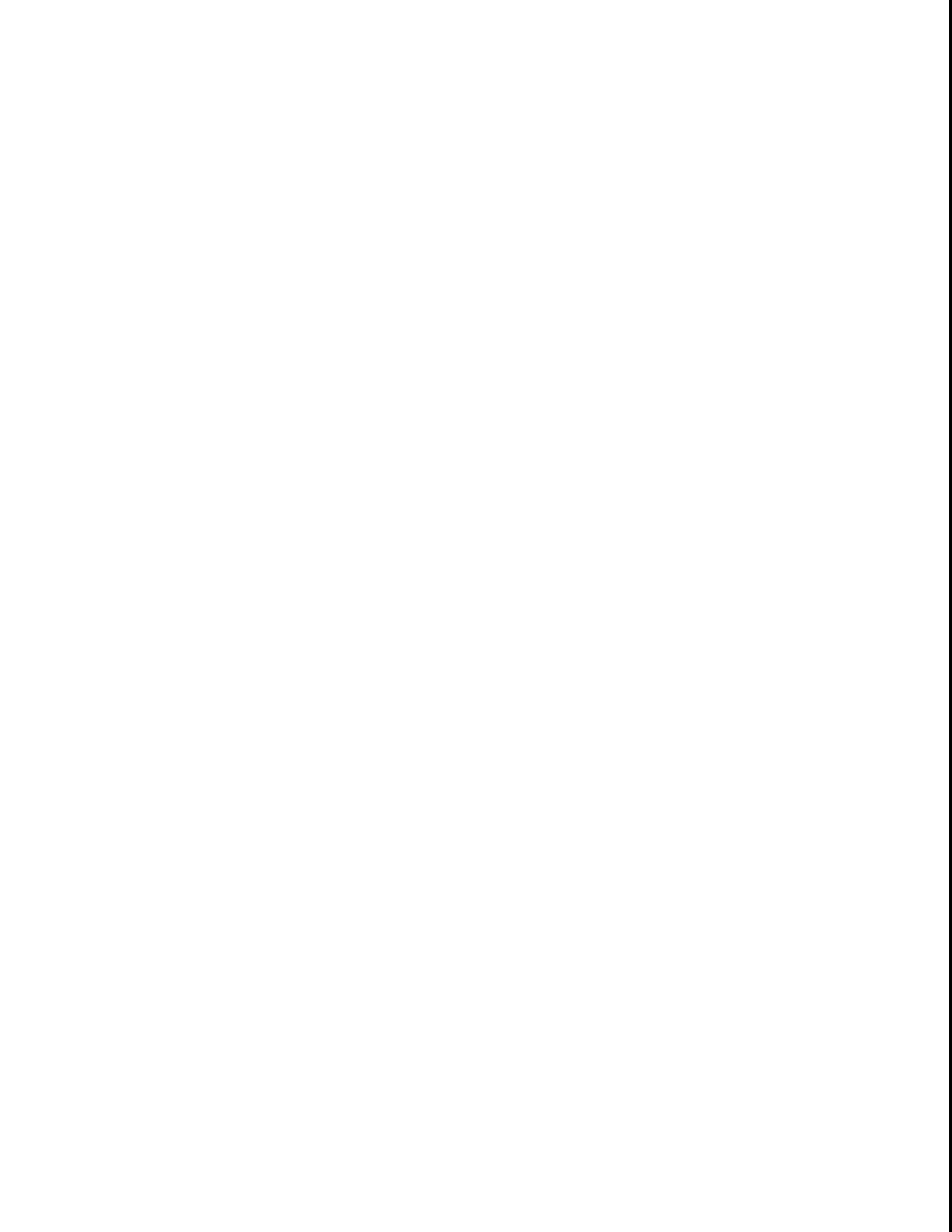


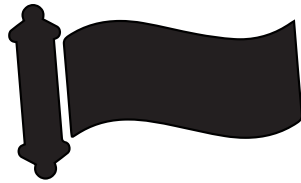


# מגילת אסתר

TEACHERS GUIDE

 **TORAHUMESORAH**





# Megillah Instructions



This Megillah has been designed for middle school with multi-faceted goals. It can be used for differentiated instruction as it is open-ended with possible variations for different grade and student levels.

### OBJECTIVE

The purpose of this Megillah is for the students to be able to use their knowledge of the story line and answer questions with phrases from the Megillah text as they explore the Megillah from various aspects that require a deeper level of thinking. They will also be able to classify each perek with a topic title. The text of the Megillah is complete so that students will be able to use it in shul at Krias Megillah. This will ensure that the students' learning about Megillas Esther will have a direct transfer during Krias Megillah.

### INCLUDED

#### For the Teacher:

- Instructions
- Hakdamah: *Megillas Esther - Connecting the Dots*
- *Just One Dot* Poster
- *Nothing is By Chance* – Examples of Hashgacha Pratis

#### For the Teacher:

- The Colored Pencil Megillah
- *Connect the Dots* Activity Page
- Packet of icon stickers
- Megillas Esther Interactive Timeline

### MEGILLAH FEATURES

**The “Colored Pencil” Megillah:** The pages of the Megillah are designed for upper-elementary students to enjoy an adult coloring book experience. Although at this stage an arts-and-crafts Megillah is no longer age-appropriate, room for color and creative expression is always appreciated. The teacher can choose to set time aside for this activity or encourage students to complete it in their free time.

Students will also use their colored pencils to organize their notes and underline text in the Megillah.



**Right Side-Bar and Icon Stickers:** Alongside the Megillah text, each page has a right-side bar for notes. Notes for the Colored Pencil Megillah are based on the Lashon Hapassuk and organized into six categories, represented by icon stickers (see megillah key).

The teacher plans her lesson to include whichever of the above six focus points she chooses for each passuk. Students organize their notes using coordinating colored pencils and the interactive and colorful icon stickers for each of the categories, shown in the key above and included with Megillah materials.

The Megillah was set up alongside the notes side bar in order for questions to be asked and answered/important points to be highlighted directly in the text of the Megillah. The intention is that students will underline key phrases (in colored pencil) that will help them understand the Megillah more effectively in shul.

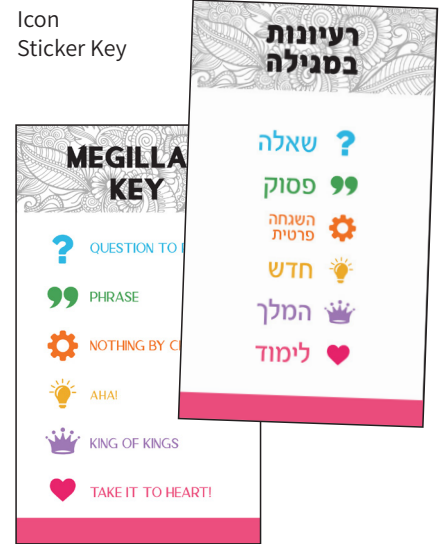
*Read below for specific instructions and examples of how to use each category.*

**Titling:** At the top of the first page of each perek, there are two lines for student to write key words that summarize the main events of the perek as a header. Some examples:

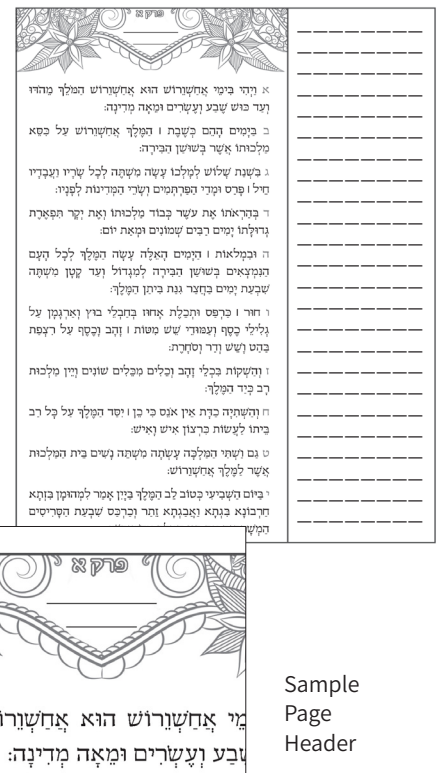
- א'-משתה אחשורוש
- ב'-מלכה חדשה
- ג'-עליית המן לגדולה ומאה מדינה

**Connecting the Dots:**

An in-depth introductory lesson plan to the Megillah.  
(Part of Teacher's Guide)



Sample Megillah Page



Sample Page Header



**Pesukim:** The pesukim are separated and aligned for easy navigation.

The pesukim to be said aloud are bolded.

Brachos and instructions are included.

**Extra spaces in between perakim:** These can be used for students to write any hashkafic points or additional limudim not covered in the six categories of their notes.

**Lined pages after the Megillah:** Students can write general notes on halachos, hashkafos and Inyanei D'yoma of Purim.

**The Interactive Megillah Timeline:** Can be used as a bulletin board or student handout

**Nothing is By Chance: Examples of Hashgacha Pratis**

Included in the Teacher's Guide as a resource for the Hashgacha Pratis stickers.

### PRINTING AND ASSEMBLY OPTIONS

- 8.5"x11" pages bound or stapled as a booklet
- 11"x17" pages stapled in the middle and folded in half to be a booklet
- 8.5"x11" pages in sheet protectors with a ribbon running through the holes

### SUGGESTED SOURCES FOR GENERAL PREPARATION

- מקראות גדולות חמש מגילות
- ספר התודעה - אדר
- Let My Nation Live (Artscroll, Deutsch)

**Additional TU resources for teaching Megillah in Middle School from Chinuch.org:**

Megillas Esther: Worksheets (D\_14419)

Complete Megillas Esther with Sidebar for Roshei Perakim (D\_16882)

Illustrated Megillas Esther (D\_14353)



Megillas Esther Text with Lines for Note-Taking (D\_18329)

Megillas Esther Companion (L\_01462)

Megillas Esther Text with Room for Students to Translate Key Pesukim (D\_15734)

Perek-By-Perek Summary of Megillas Esther (B\_01182)

Hints in the Megillah to the Refuah Before the Makkah (L\_01271)

Megilla Timeline Unit: Graphic Organizer (NY\_00037-03)

Full Text of Megillas Esther (D\_14302)

Megillas Esther Worksheets (NY\_00014)







## **Icon Guide**



## שאלה - A QUESTION ON SPECIFIC WORDS OR A CONCEPT

### What Students Will Do:

- Underline the words/pesukim on which they have a question in blue pencil
- Place the corresponding *Question* icon sticker in the notes sidebar near the underlined words
- Write the question near the icon sticker in the notes sidebar
- Write the answer under the question once it's clarified by the teacher

### Where to Find It:

- Many questions are answered by Rashi on Megillas Esther, and the she'eilas Rashi is explained by the Sifsei Chachamim.
- See general note in instructions about recommended sources for preparation

*\* In some cases, the question will be general and the answer can be found in the pasuk itself - students will then also underline the words of the pasuk that answer the question.*

### Example:

- הוא אכשורוש (א:א)

Q: The פסוק says "ואחשורוש הוא אכשורוש" - "And it was in the days of אכשורוש, he is אכשורוש." What is the purpose of adding "הוא אכשורוש"? (Students underline those two words in blue)

A: רש"י: הוא אכשורוש - הוא ברשעו מתחילתו ועד סופו.

The גמרא explains: He is *that* אכשורוש - he was the same רשע "from beginning to end" - one and the same in his evil ways no matter where and no matter when.

Explain: There have been kings and rulers who sometimes acted kindly and morally and then turned their minds or behaviors to evil, or vice versa. This אכשורוש was bad and evil - he always had been, and he would continue in that way until the day he died.



**פסוק - A KEY PHRASE IN LASHON HAPASUK THAT STUDENTS WILL BE RESPONSIBLE FOR OR SHOULD BE FAMILIAR WITH FOR FUTURE REFERENCE/GENERAL KNOWLEDGE**

**What Students Will Do:**

- Underline phrases that they will be responsible or should be familiar with in green pencil
- Place the corresponding *Key Phrase* icon sticker in the notes sidebar near the underlined words
- Write a definition, explanation or elaboration near the icon sticker in the notes sidebar

**Where to Find It:**

The teacher can choose whichever key phrases she wants students to remember, either for summative assessment, future reference or general knowledge.

**Example:**

לא הגידה אסתר את עמה ואת מולדתה - Esther did not reveal her nation and her origin.

These famous words teach us about Esther's *middah* of *shtikah*.



**השגחה פרטית - A WORD OR PASUK THAT HINTS TO AN EXAMPLE OF HASHGACHA PRATIS HIDDEN THROUGHOUT MEGILLAS ESTHER**

**What Students Will Do:**

- Underline words or *pesukim* that hint to examples of hidden Hashgacha Pratis (as discussed with the class in the introduction) in orange pencil
- Place the corresponding *Nothing by Chance* icon sticker in the notes sidebar near the underlined words
- Write the deeper significance of the event/words near the icon sticker in the notes sidebar

**Where to Find It:**

- Use the list from the *Nothing is By Chance* supplementary curriculum provided in this packet.



- Use the Megillas Esther Interactive Timeline (chinuch.org)
- Also see general note about recommended sources for preparation.

*\*Many examples of Hashgacha Pratis are text-based, and students can highlight specific pesukim or words. For certain points, however, the concept is general and cannot be directly inferred from the lashon hapasuk.*

**Example:**

– כשבת המלך אחשורוש על כסא מלכותו אשר בשושן הבירה (א:ב) –

The throne of שלמה המלך had six steps and six sides to mount from. On each step stood a golden lion and eagle. At the time of the נבוכדנצר, חורבן captured this throne and wanted to mount it. As he mounted, a golden lion struck him, giving him a permanent limp. From then on, nobody dared mount the throne. Then came אחשורוש, a commoner who was to be king. In order to solidify his kingship, אחשורוש decided to build a throne similar to the throne of שלמה המלך. The materials needed to build the throne were found only in שושן, so he began to build in the small city of שושן.

The building of the throne took two full years, built by the architects of שושן. Because the throne was so large, it could not be transported to בבל, where previous kings had established their capital city. Thus, אחשורוש moved his capital city to שושן, which was a small, unimportant city...

This clearly shows השגחת ה'. He left no stone unturned to make a נס for בני ישראל. Mordechai was in שושן, and Hashem caused אחשורוש to move to שושן, right near Mordechai and the Yidden who lived there. (ביאור הגר"א א:ב)



**חדש - A CONCEPT OR MIDRASH THAT IS NEW TO STUDENTS**

**What Students Will Do:**

- Underline words or pesukim about which they learned something they may have never known before in yellow pencil
- Place the corresponding Aha! icon sticker in the notes sidebar near the underlined words



- Write what they learned near the icon sticker in the notes sidebar

**Where to Find It:**

- See general note about recommended sources for preparation.

*\*As with the השגחה פרטית icon, not all new concepts taught will be text-based.*

**Example:**

שבע ועשרים ומאה מדינה (א:א) -

The מדרש אסתר רבה tells us that Esther merited to become a queen over 127 lands in the זכות of her ancestor שרה אמנו, who lived for 127 years.



**לימוד - A WORD OR PASUK FROM WHICH STUDENTS CAN LEARN A LESSON FOR LIFE**

**What Students Will Do:**

- Underline words or pesukim from which they learned a *mussar haskeil* in pink pencil
- Place the corresponding *Take it to Heart!* icon sticker in the notes sidebar near the underlined words
- Write what they learned near the icon sticker in the notes sidebar

**Where to Find It:**

- See general note about recommended sources for preparation.

**Example:**

עשה המלך לכל העם הנמצאים בשושן הבירה...משתה שבעת ימים (א:ה)

made his party completely “Yidden-friendly,” with food that was כשר. Sadly, close to nineteen thousand Yidden attended the party and stooped to the lowest levels of sin and depravity there – all within the parameters of “kosher.”

Sometimes, מן המהדרין can be entirely *treif!*



**המלך - SPECIFIC PLACES IN THE MEGILLAH WHERE THE WORD “HAMELECH” CAN ALSO BE UNDERSTOOD AS REFERRING TO THE MALCHO SHEL OLAM – HAKADOSH BARUCH HU**

**What Students Will Do:**

- Underline a specific “Hamelech” that alludes to The Malcho Shel Olam in purple pencil
- Place the corresponding The King icon sticker in the notes sidebar near the underlined words
- Write what they learned near the icon sticker in the notes sidebar

**Where to Find It:**

- As explained in the Introduction provided in this packet - *Megillas Esther: Connecting the Dots* - there are specific instances where various sources point out that the word “Hamelech” can also be a reference to The Malcho Shel Olam.
- Many such examples are sourced in the ילקוט שמעוני.
- For a complete list of examples and sources, see ילקוט מלכו של עולם.
- Also see general note about recommended sources for preparation.

**Example:**

בלילה ההוא נדדה שנת המלך (ו:א)

According to פשט, the פסוק is telling us that the sleep of אחשורוש was disturbed.

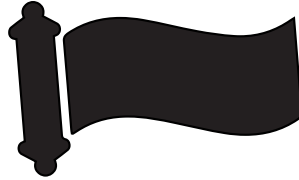
- א”ר תנחומא נדדה שנת מלכו של עולם

These words can also be understood as a reference to The King of The Universe, Whose “sleep was disturbed”, so to speak, by the terrible גזירה hanging over ישראל.



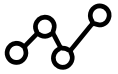






## **Introductory Lesson**

# **C●CONNECTING THE D●OTS**



## ANTICIPATORY SET: CONNECT THE DOTS

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*The teacher distributes a 'Connect the Dots' activity sheet.*

**Q:** What do you see here?

**A:** A bunch of dots and numbers.

*The teacher gives students some time to connect the dots. (Suggestion: give about 5-6 minutes, just enough time for students to get far enough to discern what the picture will be, and then tell them to put it away and complete it later!) After a few minutes -*

**Q:** Now what do you see on the page?

**A:** A picture of a bird/parrot

*The teacher shows students what the completed picture looks like.*

This activity is not new to you. You started out with a very confusing maze of dots and numbers, and then suddenly you knew exactly what you were looking at.

What happened from when you got this paper until now? When you first looked at it, you had no idea what you were looking at, and now you suddenly see a \_\_\_\_\_. How did that happen?

Very simply, you connected the dots. You followed a specific order to put the dots together with, and suddenly it all made sense.



## EVERYTHING SUDDENLY CLICKS

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Most of you can relate to the following or similar scenarios:

- *Your best friend's been acting really, really strange for about a week now. When you called at night, she wasn't available; you caught her whispering to some other girls and stopping when you joined the conversation; she's very, very busy. You feel confused, perhaps you feel*



*hurt, and you can't understand why she's behaving so strangely.*

*And then you come home from school one day, and surprise! Your friends have been planning a grand birthday bash for you!*

*After the initial shock wears off, your first thought will probably be, "Oh! That's why they were all acting so strange, whispering behind my back, so busy all week long!"*

- You come late to school one morning and walk into your classroom - but it's empty. The lights are out, and nobody's there. You look into the classroom next door and see that no one's there, either. When you go to the office to find out where everybody is, neither the principal nor the secretary are there! You wander down the hallway, then down the stairs, confused. Then you hear strains of music floating up the staircase. You follow the music to the auditorium, and see that the school has been treated to a surprise assembly! Suddenly, you can understand why your floor upstairs had been deserted when you arrived.*

Everything just falls into place in an instant.

Suddenly, you connect the dots. Suddenly, it all makes sense.

*(The teacher can choose to share additional examples that illustrate the point in the above scenario.)*



## מגילת אסתר: מגלה את ההסתר

**Q:** The Gemara (מסכת חולין) asks: אסתר מן התורה מנין?

What words in the Torah are a *remez*, a hint, to Esther HaMalka?

*The teacher asks students if anyone knows the answer.*

**A:** ואנכי הסתר אסתיר פני ביום ההוא על כל הרעה אשר עשה כי פנה אל אלהים אחרים  
(דברים ל"א:י"ח)



HaKadosh Baruch Hu told us that He will hide his face, so to speak, when we stray from the right path and turn to *avodah zara*.

Besides for its correlation to the actual name of Esther, it was during the era of Galus Bavel and then Galus Paras U'Madai - Esther's times - that HaKadosh Baruch Hu fulfilled this promise of *Hester Panim*. "*Bayom hahu*" speaks of that time.

The Yidden had sinned with *avodah zara* and they were punished. From the days of Galus Bavel and onward, the Yidden gradually lost the level of *Gilui Shechinah* they had been *zocheh* to during the era of Bayis Rishon. There was less and less *nevuah* and a decrease in open miracles. [Even when Bayis Sheini was built, the level of *Gilui Shechinah* was still in constant descent until the ultimate *Hester Panim* of the *churban* and Galus Edom.]



## WHERE IS THE NAME OF HASHEM IN THE MEGILLAH?

**Q:** As you read the Megillah, what might you notice is entirely absent from beginning to end?

**A:** The Name of Hashem is not mentioned once throughout the entire Megillah!

This is one of the *Sifrei Tanach*! It's *Toras Hashem*! And nowhere in the Megillah will you find the *Shem Hashem*. This is one of the strongest manifestations of *Hester Panim*. One can read the Megillah and wonder where Hashem was during the whole story.



## מגילה: לגלות

*The teacher writes the word מגילה on the board.*

Everyone knows what a megillah is, what the word 'megillah' means.

**Q:** Does anyone see a familiar *shoresh* in the word?



*Optional: If this is not a shresh students would be familiar with, the teacher can put other words with the same shresh on the board:*

בקש יעקב **לגלות** את הקץ  
**גלה** כבוד מלכותך עלינו  
**הגלה** נא ופרוש חביבי עלי את סוכת שלומך  
**גלוי** וידוע לפני כסא כבודך  
 ניסים **גלויים**  
**גלוי** שכינה  
**גלוי** אלי-הו

**לגלות** means to reveal.

Megillah shares the same root as the word “*megaleh*” - it reveals.

מגילת אסתר - מגלה את ההסתר.

The Megillah of Esther is “*megaleh*”, it reveals, “the *hester*”, that which is hidden.

How could the Megillah serve to reveal the *hester* to us? It seems quite the opposite, with the Name of Hashem blatantly missing in every *perek* and *passuk*! Where exactly is there a revelation amidst such *Hester Panim*?

## HOW IT ALL “HAPPENED”

In the third year of his rule, he throws a grand party - עשה המלך משתה - and we all know that many Yidden in Shushan attended the party against the ruling of Mordechai and sinned there in terrible ways. At the party, he calls for Vashti and she refuses to come, ותמאן המלכה ושתי לבוא בדבר המלך, he becomes infuriated and has her killed. The next morning, he regrets what he did, and begins searching frantically for a new wife - ויקבצו כל נערה... טובת מראה -

Those were the events of approximately a year-long party and its results.

things wear on with the king hunting for a wife for four years!  
 And then one day there’s news on the street that the *tzadeikes* Esther bas Avichayil, Mordechai’s



relative, was taken to the king's palace!

Shortly thereafter, she is crowned as queen - וישם כתר מלכות בראשה -  
וימליכה תחת ושתי.

And then there is a very interesting story where Mordechai overhears  
Bigsan and Seresh plotting to kill Achashverosh, and he saves  
Achashverosh's life.



And then, five years later, Achashveirosh raises Haman in rank, everyone  
worships him, and Mordechai וישתחוה ולא יכרע ולא - he shows no deference to Haman.

At the same time, Haman starts pushing his diabolical agenda of wiping out Klal Yisrael, drawing  
lots and writing up decrees to be sent out to all of Achashverosh's subjects.



## SPACED NINE YEARS APART

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As soon as the decree goes out, ויקרע מרדכי את בגדיו... ויזעק זעקה גדולה ומרה,  
Mordechai, the *gadol hador*, puts on sackcloth and cries, begging the Yidden to do *teshuvah!*

**Q:** *Teshuvah* for what...?

**A:** For having sinned at the feast of Achashverosh... NINE YEARS BEFORE!



## THE SINGLE DOT

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*Teacher holds up the "Single Dot" page.*

**Q:** Can you tell me what picture this dot makes?

*Students will most likely not be able to answer the question. All they see is a single dot with a*



*number.*

All you see on this page is one dot and a number.

When you did the “Connect the Dots” activity before, you were easily able to form a picture through connecting the dots - you knew there was a picture there that you had to find.

But when all you see in front of you is just one dot, how are you supposed to fathom what picture it’s possibly part of?

Looking at the sequence of events in Megillas Esther, each one looked like this page. Just a dot, standing alone, unconnected to anything significant.

Everything that came to pass appears to be just dots, each of them important events - but seemingly unrelated to each other.

If it appears like that to us, how much more so for the Yidden who lived through these events! When Mordechai chastised the Yidden for having attended the feast of Achashverosh nine years prior, naming this sin as the cause for Haman’s decree, the Yidden could not understand what one event had to do with the other. [Rav Simcha Zissel, *zt”l*]

It was all so spaced apart in their minds. They saw each event as its own separate “dot”.



## **MEGILLAS ESTHER CONNECTS ALL THE DOTS**

What Mordechai and Esther did when they wrote the Megillah was connect the dots for us. They took events that had all seemed to have simply happened, without connection, without meaning, and put them together so that suddenly everything makes sense to us. Suddenly, there’s a connection between it all, and nothing “just happened.”

And if nothing “just happened,” it must be that HaKadosh Baruch Hu was orchestrating everything, all along, even though He was hiding His Face from us.



The Megillah brings us to that moment of complete clarity, of, “Oh! *Now* I get it! *That’s* why everything had to happen...!”

That is how מגילת אסתר serves to be מגלה את ההסתר, to reveal the hidden for us.



## AMALEK AND HIS AGENDA: אשר קרך

One of the greatest reasons for all the celebration and festivity on Purim is that we merited to eliminate Haman Ha’Agagi, who is a descendant of Amalek.

**Q:** If you were in shul to hear Parshas Zachor, you will know the answer: What *mitzvah* do we have in regard to Amalek?

**A:** תמחה את זכר עמלק מתחת השמים לא תשכח! We have a *mitzvah* to erase the remembrance of Amalek, get rid of every last vestige of his descendants.

**Q:** What did Amalek do?

**A:** He attacked us when we left Mitzrayim.

If we were to list all the atrocities committed to Am Yisrael by each of its enemies, there are many who seem to deserve annihilation far more than Amalek would!

What did Amalek do that was such an unforgivable act?

About Amalek’s attack on Bnei Yisrael, the *pasuk* says:

אשר קרך בדרך.

There are various definitions and explanations for the word קרך.

One of them is that קרך comes from the *shoresh* of קרה, to happen.

What Amalek did to us was worst of all, because Amalek wanted to make us believe in מקרה, in





happenstance. He wanted each Yid to view his life through the lens of randomness.

Amalek sought to uproot our *emunah* in Hashem and belief in His constant *Hashgacha Pratis* in each aspect of our lives. He wanted us to believe that everything that we see in the world, every event we experience, is just random. It just happened, on its own, with no greater force behind it, *chas v'shalom*.

In the same vein, without the revelation and “connecting the dots” of the Megillah, the Yidden viewed the events of the Purim story as *mikreh*, random events that just happened, much like that one dot on the page that you saw.



## HASHEM – UNMASKED

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The Megillah brings it all together, and teaches us that nothing is *mikreh*, but that everything is perfectly orchestrated from Above!

In fact, if you unscramble the letters of מקרה, you will get two words... 'רק מה!

Yes, as you will learn the *pesukim* of Megillas Esther, it may still seem like there is so much *Hester Panim*. The Name of Hashem is not there!

But this is so simply because it is our job to search for Hashem when He is hidden. When it is the Will of HaKadosh Baruch Hu, He reveals His *Shechinah* to us clearly, as in the times of Bayis Rishon. When HaKadosh Baruch Hu hides His Face, so to speak, it is because it is His Will that we search for Him behind the mask. [One of the reasons we dress up on Purim is an allusion to this concept.]



## THE KING OF KINGS

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In fact, although the Name of Hashem is not written anywhere in the Megillah, there are countless *remazim*, hints, that show us how Hashem really is in every part of the story.



There is a word that is written in the Megillah again and again that we are told can be read with a deeper meaning, as referring to HaKadosh Baruch Hu.

**Q:** Does anyone know which word that is?

**A:** המלך!

**Q:** On a surface level, which *melech* is the *pasuk* speaking about?

**A:** Achashverosh. At times, the *lashon hapasuk* is, “*Hamelech Achashverosh*,” and in that case, it is surely only about him.

In specific *pesukim*, however, *mefarshim* [mostly cited in the Yalkut Shimoni] tell us that the word “*hamelech*” can be understood as a reference to “*HaMelech*” - מלכו של עולם, the King of the Universe!

[In addition to these *remazim* to HaKadosh Baruch Hu in the Megillah, there are many others. For example, the *rashei teivos* of “יבוא המלך והמן היום” form the *Shem Hashem*.]

Going through the Megillah, you will learn about specific examples of this and see how the *pesukim* can be understood in an entirely new light. (To be discussed in the “המלך”/ “The King of Kings” category.)

You will also be able to find clear examples of where moments of Hester Panim are in essence moments of great Hashgacha Pratis. (To be discussed in the “השגחה פרטית”/ “Nothing is by Chance” category.)



## CLOSURE ACTIVITY: THE DOT WE'RE LOOKING AT NOW

*The teacher distributes a sheet with a single dot to all students.*

*In the dot, each student writes a few lines about or draws a picture portraying either a current world event, a current event affecting Klal Yisrael or her specific community, or an event in her own life, big or small.*



*The teacher can either write her own circle and share what she wrote, or ask for a volunteer to share what she wrote or drew in her dot.*

This event or situation can perhaps appear as an isolated factor. Whether it's a difficult, neutral or positive circumstance, we tend not to see the bigger picture. The Megillah teaches us that there is a big picture at all times, that someday all the dots will connect.

## MEGILLAS ESTHER AND PURIM ARE FOREVER

About Megillas Esther, the Rambam tells us:

כל ספרי הנביאים וכל הכתובים עתידין ליבטל לימות המשיח **חוץ ממגילת אסתר** והרי היא קיימת כחמשה חומש תורה וכהלכות של תורה שבעל פה שאינן בטלין לעולם

*When Mashiach comes, all the Sifrei Nevi'im and Kesuvim will be nullified - besides for Megillas Esther, which will exist forever forever like the Chamishah Chumshei Torah and all of Torah She'baal Peh.*

In addition, we know that all Yamim Tovim will be nullified besides for Purim.  
(Yalkut Shimoni, Mishlei, 944)

Why?



## SEEING IN THE DARK

MASHAL:

Two individuals were given an assignment: Identify your friends in the black of night. One was supplied with a flashlight. He identified his friends by shining light in their faces. The second did not receive a flashlight. He was compelled to identify his friends by listening to their voices and the sound of their walk. The first did a far superior job. Seeing people's faces is far more effective



than listening to their distant conversation or walking at night. But the second person developed a unique skill: By learning to train his ears and to listen attentively, he developed a special sensitivity, born of his concentrated listening.

When the sun rose in the morning, the first person extinguished his flashlight. What value is there to a small light in the glare of sunlight? The second individual, however, had developed the talent of recognizing people even when he couldn't see them. He had acquired the ability to recognize people in the dark. This talent, which he developed and perfected during that long and dark night remained with him during the next day, and the next.



## WHY ONLY MEGILLAS ESTHER?

*Using this mashal, we can perhaps understand why all Yamim Tovim and Sifrei Nevi'im U'Kesuvim will be nullified, with the exception of Purim and Megillas Esther.*

Klal Yisrael possesses two methods by which to identify and recognize Hashem. The first is through the clarity of Yetzias Mitzrayim, through open, public miracles like the makkos and Krias Yam Suf. This can be compared to the person who identified his friends by using a flashlight. There is a second way to recognize Hashem. The ability of the Jewish people to recognize Hashem when He is concealed bespeaks a unique talent, the ability to identify and understand the ongoing redemption in times of Hester Panim. The presence of Hashem's Hand in human events even when it is not evident, perceived or obvious is similar to the special talent of the person who trained his ears to recognize friends at night by listening to their voices and sounds.

When the night of galus will be banished by the rising sun of Mashiach, when the Presence of the Shechinah will shine in all Its strength and glory, this Presence will be so glaring and obvious that we will no longer require the lights provided by our other Yamim Tovim to perceive the guiding Hand of Hashem in historical events. At that time, the Light of the Shechinah will be seven times more powerful than the light of the sun. All Yamim Tovim, all of which are rooted in "Zecher L'yetzias Mitzrayim," will pale when exposed to the glare of the light of redemption.



However, there is one exception. The special talent acquired by the Yidden, enabling them to recognize the Yad Hashem when it was concealed, will remain their eternal possession even after the sun of the Geulah Shleimah will rise. At that time, all of the Yamim Tovim/Sifrei Nevi'im U'Kesuvim will be nullified, except for Purim and Megillas Esther, that is "megaleh the hester" for us, "...whose remembrance will never be forgotten. "

