



SICHA – PURIM, 5733 - 1973

*Free Translation**

Why does the Megillah tell us, and why do we have to read all the details of how Achashveirosh set up his royal banquet?

It tells us where it was made —“in the courtyard of the king’s palace garden”; it tells us what they sat on, and how they reclined; and that there were “hangings of white green and blue,” and all kinds of details about how the chamber looked, and the divans, the food and drink, etc.

Theoretically, all that is relevant to the story of the Megillah is to know that “when the king’s heart was merry with wine,” he ordered Vashti brought before him. That is relevant as an introduction, to explain how it came to be that Esther became queen.

The main point that we learn from this entire write-up is that when someone does something, he must do it according to his abilities.

He should not figure that since it is enough for another person to do it in a specific manner, it would be good enough for him to do it just a little bit better. Since he has greater abilities, it is not sufficient for him to make a “regular banquet”; but a banquet, “in the courtyard of the king’s palace garden.”

180 days of consecutive partying and drinking shows us just what a wise king he was, and in what Achashveirosh was involved. However, just to prove Achashveirosh’s brilliance —how he spent half a year— would not be so important to us to justify our reading about it every single year, and even to precede the Megillah with a blessing.

The Megillah was not satisfied with writing merely that Achashveirosh made a “big banquet,” which would teach us that we must do something big.

The Megillah tells us: “No”! It’s necessary to even lay out “hangings of white, green, and blue” and “divans of gold and silver” and alabaster, etc. with all of the details listed—wondrous things!

What is the intended lesson?

*) Taken from the Subtitles that appear on the screen



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If even Achashveirosh, who was not too sharp, did so on his own in order to show that he had a firm hold over the throne.

One who reads the Megillah, or studies it, and pays attention to what the Megillah teaches him personally must contemplate the fact that when he has a mission from G-d to involve himself in a Mitzvah, it is not enough to do it just as well as somebody else who does not share his capabilities. He'll do no less than the other person; he'll even do a little bit more.

No! You must do it "with all your might" —as well as you can. You have to evaluate your potential and then you must do "with your might," exceed your potential.

Learn from Achashveirosh's example:

He wasn't satisfied with a party of one hundred seventy nine days; but one hundred eighty.

He wasn't satisfied with his own "heart being merry with wine"; he ensured that everybody in his kingdom got involved. He who "belonged in the courtyard" was seated in the courtyard, those who "belonged in the garden" had their place in the garden, and those who "were worthy of the palace" were in the palace. And they were all served—not what they were accustomed to, but rather—according to the means of King Achashveirosh.

That is why there were "hangings of white, green, and blue," etc.

So too, when someone is trying to fulfill a mission for G-d, there is no question that he should jump in with all of his energies, all of his faculties, and all of his abilities.

He shouldn't argue that he did as much as his friend, or twice as much, three times as much, even four times as much, so what kind of demands can be made of him? He is fulfilling G-d's mission, and for this purpose G-d gave him these capabilities.

This leads us to the conclusion discussed earlier: If someone is a communal leader, a spiritual leader, and he says: "Since I have educated my children in the Jewish way, what more can be asked of me"?

Since I organized a Cheder, a school, a Yeshiva in my neighborhood, I have already fulfilled my obligations to everyone, and to G-d, and to the Jewish People.

Says the Megillah: No! You have to make "hangings of white, green, and blue" and "gold and silver divans" and "alabaster and marble," and all of those luxuries.

Only then can "the king's heart be merry with wine." Only then can you relax with a calm heart and feel good, knowing that the "courtyard, the garden and the palace of the



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king" are filled with all those for whom you prepared "a banquet." And it wasn't prepared according to their demands or custom, but rather to the potential granted to you by G-d."

Since he is a public figure, and he can "bang on the table" and raise half a million dollars towards Jewish education, or a million dollars for Jewish education, and with effort he can even manage two million, he has not fulfilled his obligation; not towards himself, not towards G-d, and not towards the Jewish People. He must accomplish his utmost — two million dollars.

Another person who has managed eighteen dollars may have fulfilled the utmost, since he can do no more; in fact, he was capable of only Seventeen dollars, and he managed Eighteen.

But one who is capable of two million and only gives one million, has not fulfilled his obligation at all, to utilize fully the potential that was granted to him by G-d.

He may think: "I have to worry about tomorrow. After all, we are in exile..."

The Megillah tells us: "Why are you thinking about tomorrow"? Today there is a Jewish child who needs a Jewish education, and you have the ability to raise two million dollars. It requires you to bang on the table? So, bang on the table! Don't sleep and don't rest, and work for one hundred and eighty days until you have reached the point that "the king's heart was merry with wine."

