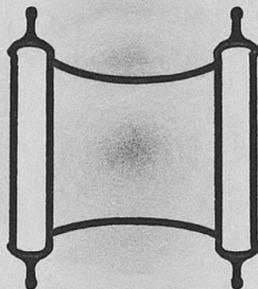


בס"ד

Reb Pinchas of Koretz

Imrie Pinchas

Purim



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פריידל בת גאובן

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Imrie Pinchas
Purim

Siman #132

Theme: Become intoxicated until he doesn't know

תענית אסתר

A hint from the Torah for the Fast of Esther.	אמר רמז מן התורה לתענית אסתר
For the war against Amalek took place on the 13th of Adar.	כי מלחמת עמלק היתה בי"ג אדר
And it is written (Exodus 17:12), "And Aaron and Hur supported his hands, etc."	'וכתיב (שמות יז, יב) ואהרן וחור תמכו בידיו וגו'
And Rashi explains: From here we learn that a public fast requires three people praying.	ופירש"י מכאן לתענית ציבור שצריך שלושה מתפללין

Siman #133

From where in the Torah is Mordechai derived? As it is stated (Exodus 30:23), "Take for yourself the finest spices: pure myrrh" (Megillah 139b).	מרדכי מן התורה מנין שנאמר (שמות ל כג) קח לך (בשמים ראש מר דרור (מוליך קלט, כ
For when the Messiah comes, speedily in our days, he will "judge by his scent" (Sanhedrin 93b).	כי כשיבוא משיח במהרה בימינו יהא מורח ודאין (סנסדלין לג, כ
The redemption of the Messiah will be from subjugation to complete redemption, just as Mordechai's redemption was from death to life.	וגאולת משיח תהיה משעבוד לגאולה וגאולת מרדכי היתה ממיתה לחיים
Therefore, it is stated, "Take for yourself the finest spices," indicating that he is the head of all redemptions.	לכך נאמר קח לך בשמים ראש והוא ראש לכל הגאולות,
Just as the incense offering is superior to all other sacrifices and saves from death, as it is written (Numbers 17:12), "He placed the incense and atoned for the people, etc."	כמו הקטורת עליון על כל הקרבנות ומציל ממות כמו שכתוב (כמדכר יז, יב) ויתן את הקטרת ויכפר 'על העם וגו'
For all redemptions stem from the chamber of the Messiah and from the incense offering, and this is the meaning of "the finest spices" (b'samim rosh).	כי כל הגאולות הם מהיכל משיח ומהקטורת, וזהו בשמים ראש

[NOTE Summary

The Sages derive Mordechai's name from the Torah, in the verse "Take for yourself the finest spices: pure myrrh" (Exodus 30:23; Megillah 13b). This connection teaches that Mordechai represents the quality of redemption itself. Just as the incense offering is superior to other sacrifices and has the power to save from death, so too Mordechai's redemption was a transition from death to life. This parallels the ultimate

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redemption of the Messiah, who will redeem us from subjugation to complete freedom. The verse "Take for yourself the finest spices" points to Messiah as the head of all redemptions, for all salvations flow from his chamber and the spiritual essence of the incense offering.

Practical Takeaway

Redemption is not only a historical event but a spiritual flow that continues through all generations. Just as Mordechai embodied redemption in his time, so too each Jew can awaken redemption by attaching to holiness, prayer, and sacrifice of self-interest for God. Every act of sincerity and devotion helps prepare for the ultimate redemption of Moshiach, when truth will be revealed and justice will be "judged by his scent."

Chassidic Story

Rabbi Pinchas of Koretz once told his students that redemption begins in the heart of a Jew. He explained that when one transforms bitterness into sweetness, as the incense transformed foul odors into a fragrant offering, one brings personal redemption and hastens the collective redemption. He pointed to Mordechai, who stood firm against Haman without adding fear or despair, saying: "His inner purity became like the incense, and so he merited that all of Israel was redeemed with him." **END NOTE]**

Siman #134

From where in the Torah is Haman derived? "From the tree from which I commanded you [not to eat]" (Genesis 3:11, Chullin 139b).

המן מן התורה מניין, המן העץ אשר צויתיד (חולין קלט, ג).

The Tree of Knowledge of Good and Evil is the secret of chametz (leaven). See there in the explanation of the intention behind burning chametz (Pri Etz Chaim, Shaar 146, Chapter 4).

עץ הדעת טוב ורע הוא סוד חמץ, עיי"ש בכוננת (ביעור חמץ (פרע"ס שער קסמ"ל פ"ד).

Haman, his wife, and his ten sons represent the embodiment of Samael (the spiritual force of impurity) and his female counterpart, along with the ten impure forces (sefirot of impurity). See there in the explanation of the intention behind Purim (Pri Etz Chaim, Shaar HaPurim, Chapter 80).

והמן ואשתו וי' בניו הם התלבשות ס"מ ונוקבא וי"ס הקליפות, עיי"ש בכוננת פורים (פרע"ס שער (הפוליס פ"ס).

The letters were written on the 13th of Nissan to destroy and annihilate (Esther 3:12).

והספרים נכתבו בי"ג בניסן, להשמיד ולהרוג ((לסתר ג, יב)).

This occurred in the days of the Men of the Great Assembly, and they certainly knew the secret of burning chametz. Immediately, on the evening following, they searched for chametz.

וזה היה בימי אנשי כנה"ג והם היו יודעים בוודאי סוד ביעור חמץ ותיכף בערב בדקו חמץ

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The essence of chametz corresponds to Zeir Anpin (the masculine spiritual aspect), while the "leaven" (se'or) corresponds to the feminine aspect (Nukvah). The ten pieces of chametz removed during the search correspond to the ten crowns of impurity.

ועיקר חמץ הוא סוד ז"א ושאור הוא הנוקבא וי' פתיתי החמץ לבער עשר כתרין דמסאבותא ((פרע"ס סס

They completed their spiritual work above so that the downfall of Haman and all the aforementioned elements would occur.

ועשו וגמרו פעולתם למעלה שיהיה מפלת המן וכל הנה"ל

However, it did not descend into this world until the second day of Pesach—understand this well.

רק שלא בא וירד לזה העולם עד יום ב' של פסח, והבן היטב

[NOTE Summary

The Sages derive Haman from the verse, “From the tree from which I commanded you [not to eat]” (Genesis 3:11; Chullin 139b), linking him to the primordial sin of the Tree of Knowledge, identified with chametz (leaven). Haman, together with his wife and ten sons, embodies Samael, his consort, and the ten impure forces. The decree against Israel was written on the 13th of Nissan, just as the Men of the Great Assembly were preparing for bedikas chametz, aligning the fall of Haman with the burning of chametz. The removal of ten pieces of chametz corresponds to the ten crowns of impurity, and this spiritual cleansing in the upper worlds precipitated the downfall of Haman and his forces. Yet, this manifestation only descended fully into the physical realm on the second day of Pesach.

Practical Takeaway

The downfall of evil begins with inner refinement. Just as chametz represents the arrogance and impurity linked to the primordial sin, its removal symbolizes uprooting the source of Haman's power. When one searches for and burns the “chametz” within—the ego, pride, and impurity—one participates in the cosmic rectification that leads to the downfall of all forces of evil. Our avodah on Pesach, especially in ridding ourselves of chametz, is not just ritual but actively connected to the eternal redemption of Israel. **END NOTE]**

Siman #135

Why did the Sages establish that villages and towns read [the Megillah] on the 14th, and walled cities on the 15th? (Megillah 3:6).

למה תקנו כפרים ועיירות קורין בי"ד וכרכים בט"ו (מגילת 3, 6)

As we say in the Mishnah (Avot 1:2), "The world stands on three things: on Torah, on service [of God], etc."

דאמרינן במשנה (לכות 6, כ) על שלשה דברים 'העולם עומד על התורה ועל העבודה וכו'

And on Purim, one is obligated to become intoxicated (Megillah 7:3), and thus Torah [study] is not present.

ובפורים חייב לבסומי (מגילה ז, ג) וליכא תורה

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Therefore, they instituted this [division of days] so that the world would be upheld through what remains.

לכן תקנו כדי שיתקיים על הנשאר.

Siman #136

On Purim, he said in the name of the Rav, of blessed memory, a reason why the name of Hashem is not written in the Megillah.

בפורים אמר בשם הרב ז"ל, טעם שאין כתוב שם ה' במגילה.

For it is established (Megillah 20:20) that the Megillah may be read throughout the entire day.

דקיי"ל (מגילס כ, כ) קריאת המגילה כל היום,

And on Purim, a person is obligated to become intoxicated until he does not know (Shabbat 7:3).

(ובפורים חייב אינש לבסומי עד דלא ידע (שם ז, ג

Perhaps someone will read the Megillah in the late afternoon after he has already become intoxicated, and a drunk person is forbidden to mention the name of Hashem.

ושמא יקרא אחד את המגילה לפנות ערב אחר שכתב נשתכר ושיכור אסור להזכיר את השם.

Siman #137

Why do people recite four verses aloud during the reading of the Megillah, such as "A Jewish man..." etc.? (Shulchan Aruch, Orach Chaim 690:17).

למה אומרים העולם הדי' פסוקים בקריאת המגילה בקול רם כמו "איש יהודי" וגו' (שו"ע חו"ס סלל, יז).

Because Mordechai represented a revelation of divine light, meaning that his illumination came from Yesod of Abba (Pri Etz Chaim, Shaar HaPurim, Chapter 1).

כי מרדכי היה התגלות האור דהיינו שהארתו (מיסוד אבא (פרע"ס סער הפוליס פ"ק

And in these four verses, the revelation of Mordechai is mentioned. Therefore, they are recited aloud.

ובד' פסוקים אלו נאמר התגלות מרדכי, לכך אומרים אותם בקול רם

Siman #138

In the name of the Rav, of blessed memory, a reason why Haman is beaten.

בשם הרב ז"ל, טעם שמכין את המן

For every rabbinic mitzvah has a root in the Torah.

כי כל מצוות דרבנן יש להם שורש בתורה.

That is, when a word has two meanings, the Sages were concerned about both interpretations.

דהיינו תיבה שיש לה ב' פירושים חששו חכמים, לשניהם,

For example, regarding "And he shall wave the omer" (Leviticus 23:11), one meaning is that it refers to lifting and waving, but it can also be understood as related to sifting in a sieve.

כגון והניף את העומר (ויקלל כג, יל) פירוש תנופה, והרמה, ויש לפרש גם מלשון מניף בנפה

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Therefore, it must be waved through thirteen sieves (Menachot 66:30).

(על כן צריך להניפו בי"ג נפה (מנחות סו, ל

Similarly, Yom Kippur is called the "Day of Atonement," but it can also be understood as related to drums and dances.

וכן יום כיפור נקרא יום מחילה, ויש לפרש ג"כ לשון תופים ומחולות

Therefore, the daughters of Israel would dance in the vineyards (Taanit 26:20).

(על כן בנות ישראל חולות בכרמים (תענית כו, כ

Likewise, here, the verse "You shall erase the memory of Amalek" (Deuteronomy 25:19) can also be understood as related to striking and beating at the mention of Amalek.

כן כאן תמחה את זכר עמלק (לכריס כה, יט) יש לפרש מלשון מחי ומסי בשעת זכר עמלק

The Rav, of blessed memory, told a story:

וסיפר הרב ז"ל מעשה

Once, a certain minister in Istanbul, who was of Amalekite descent, decreed that Haman should not be beaten.

שפעם אחת גזר שר אחד בסטאמבול שהיה מגזע עמלק, שלא להכות את המן

He stationed Ishmaelite guards at every synagogue.

והעמיד ישמעאלים שומרים אצל כל בית הכנסת

An elderly man entered a synagogue and struck Haman.

ונכנס זקן אחד בבית הכנסת והכה המן

No matter how much the Jews pleaded with him not to strike, for they were in grave danger because of this, he did not listen to them at all and did as he wished, striking Haman.

וכל מה שאמרו היהודים לבל יכה כי הם בסכנה ח"ו על זה, לא שמע אליהם כלל ועשה שלו את והכה המן

The Ishmaelite guards attempted to enter the synagogue, but they were unable to enter through the doorway.

ורצו הישמעאלים השומרים לכנוס לבית הכנסת, ולא יכלו לכנוס לפתח

A great commotion erupted in the city until the matter reached the Sultan.

ונעשה רעש גדול בעיר עד שהגיע לתוגר וסיפרו לו כל המעשה

When the Sultan heard what had happened, he ordered that the minister be hanged in front of the synagogue.

וציוה לתלות לשר ההוא לפני בית הכנסת

And so it was done.

וכן עשו

It is assumed that the elderly man was none other than Elijah the Prophet, of blessed memory.

ומסתמא אותו זקן היה אליהו ז"ל

[NOTE Summary

Rabbi Pinchas of Koretz explained that every rabbinic mitzvah has its root in the Torah. When a word in the Torah contains two possible meanings, the Sages enacted practices that reflect both interpretations. For instance, the command "And he shall wave the omer" (Leviticus 23:11) can be understood both as lifting and as sifting, hence the omer was waved through thirteen sieves (Menachot 66b). Similarly, "Yom Kippur" can be understood not only as a "Day of Atonement" but also as relating to dances, reflected in the custom of young

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women dancing in vineyards (Taanit 26b). In the same way, the verse “You shall erase the memory of Amalek” (Deuteronomy 25:19) is fulfilled not only spiritually but also physically, **by striking and beating Haman at his mention during the Megillah reading.**

Practical Takeaway

The mitzvos of our Sages are not arbitrary additions but reflect hidden depths within the Torah itself. Striking Haman is not merely a custom—it connects us to the command of erasing Amalek and embodies the eternal struggle against forces of evil. By engaging with even these “minor” rabbinic practices, we align ourselves with the will of God embedded in the Torah, and participate in the cosmic battle of light over darkness.

Chassidic Story

Rabbi Pinchas related that once in Istanbul, a minister descended from Amalek decreed that Haman should not be beaten during Purim. He stationed Ishmaelite guards at the synagogues to enforce this. Yet an elderly man entered one synagogue and defiantly struck Haman. Though the Jews begged him to refrain for fear of danger, he persisted. The guards tried to enter, but miraculously could not pass through the doorway. The commotion reached the Sultan, who ordered the Amalekite minister hanged in front of the synagogue. It was later assumed that the elderly man was none other than Elijah the Prophet, of blessed memory. **END NOTE]**

Siman #139

A person is obligated to become intoxicated on Purim until he does not know the difference between "Cursed is Haman" and "Blessed is Mordechai" (Megillah 7:3).

חייב אינש לבסומי בפוריא עד דלא ידע בין ארור
(המן לברוך מרדכי (מגילה ז, 3

He, of blessed memory, said that there is an intellect that mediates between two extremes. A person must always weigh, with his understanding, whether something belongs to the aspect of the Other Side (Sitra Achra), which is called Haman and is cursed—meaning it should not be done—or whether it belongs to the side of holiness, which is called Mordechai and is blessed, etc.

אמר הוא ז"ל דיש דעת המתווך בין שני הקצוות,
שצריך תמיד לשקול בכל דבר בדעתו אם הוא
מבחינת הסט"א הנקראת המן והוא ארור שלא
לעשותו, או מסטרא דקדושה הנקרא מרדכי והוא
'ברוך וכו

And on Purim, one must become intoxicated to the point that this mediating intellect is removed.

ובפורים צריך לבסומי עד שיסתלק הדעת המתווך
הנ"ל.

He also said on another occasion that there are two ways in the service of the Blessed One.

עוד אמר פעם אחרת, דיש שני דרכים לעבודת ה'
יתברך

One, according to the name of the Rav, of blessed memory, is to examine one's bad traits in order to break them. "Whoever kills

אחת בשם הרב ז"ל, להשגיה במדות רעות שבו
לשברם ומאן דקטל לחויא יהבין ליה צלותא

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the serpent is given prayer and attachment" (Tikkunei Zohar 29:3), and this is called the aspect of "Cursed is Haman."

ודבקות (תיקו"ז כט, ג), וזה נקרא בחינת "ארור המן".

The second way is to constantly contemplate the greatness of the Creator and strive to attain attachment to Him, in which case the evil will be nullified on its own. This is called the aspect of "Blessed is Mordechai."

והב' להתבונן תמיד בגדלות הבורא ולטרוח לבא לדבקות וממילא יבוטל הרע, וזה נקרא "ברוך". "מרדכי".

And for this matter, one needs true discernment—to determine whether to follow the first path or the second.

וצריך לדבר זה דעת אמת [אם] להלוך בדרך הא' או הב',

For our primary path is the first one, but at times, it is necessary to adopt the second path.

כי עיקר דרכנו בדרך האי עה רק לפעמים צריך',
'לתפוס דרך הב

This is because sometimes, excessive effort and engagement with a negative trait, even with the intention of overcoming it, can be harmful.

כי לפעמים יוכל להזיק התעצמות שאדם מתאמץ, ועוסק במדה רעה אפילו כדי לנצחה

As is stated in the Ohr HaChaim on the verse "Like the practice of the land of Egypt" (Vayikra 18:3).

כדאיתא באור החיים בפסוק כמעשה ארץ מצרים (ויקלל ית, ג) עט

Similarly, the Rav, of blessed memory, said that one must not immerse oneself excessively in trying to rid oneself of arrogance, as this can be harmful and similar matters as well.

וכן אמר הרב ז"ל, שאסור לתקוע עצמו ביותר מדאי, לצאת מגיאנות, כי יכול להזיק וכיוצא בזה

In such a case, one must reflect and adopt the second path, and for this, discernment is required.

ואז צריך להתבונן ולהחזיק דרך הב' וצריך דעת לזה,

And on Purim, one must become intoxicated until one no longer knows how to decide between these two paths, as the intellect is removed.

ובפורים צריך לבסומי עד דלא ידע להכריע בין ב' דרכים הנ"ל, שנסתלק הדעת

[FOOT NOTE: The explanation is based on the holy words of the Magid of Mezeritch of blessed memory on the Mishnah (Avot 5:9) "And their opposites in a clod"—that there is a world called "clod" (golem), and it is the world of wisdom, which is the aspect of the letter Yud (י). This letter is in the aspect of a golem, as it is a small point from which any letter can be formed. And this is "And their opposites in a clod", meaning that if one wishes to replace something, he must elevate that thing to the level of "clod," and there, it can be transformed. So ends his holy words.

To understand this well, it appears that anything that has a defined form cannot take on another form unless its initial form is nullified. At that point, it returns to the state of a golem, without any defined shape or form, and then it can be fashioned into whatever shape is desired.

This concept is observable in reality: when one wishes to remake a silver vessel into a different shape, he must first melt it down. Similarly, in the higher worlds, when something is elevated to the world of Chochmah (wisdom), which is called "golem," it can then be reshaped into something new. This is the meaning of "And their opposites in a clod", as mentioned.

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This is also the secret of confession (vidui). A sin that a person commits creates an accuser (prosecutor) through the combination of letters corresponding to the nature of the sin, as the Sages taught (Avot 4:13): "One who commits a transgression acquires for himself an accuser."

When a person wishes to nullify the form and imprint of that sin, he must bring it to mind and say: "I have sinned with such and such a sin." However, this must be accompanied by genuine remorse and complete repentance from the depths of the heart—not just with words of the lips. Through this process, he elevates the imprint of the sin to the world of the intellect (mōach) and wisdom (Chochmah), where it becomes like a golem. At that point, the letters of the sin are sweetened and dissolved on their own.

Based on this, we can somewhat explain the matter of Purim. The Sages said (Megillah 7b), "A person is obligated to become intoxicated on Purim until he does not know... between 'Cursed is Haman' and 'Blessed is Mordechai.'" This is a great wonder, for we do not find anywhere in the holy Torah that excessive drinking of wine results in anything good—especially to drink so much that one nearly loses his consciousness and intellect, Heaven forbid. What good can come from this?

However, it is written (Esther 5:4), "Let the king and Haman come to the banquet." The explanation is as follows: Esther achieved at her banquet what the High Priest accomplished on Yom Kippur when he took two goats that had to be identical in appearance, height, and acquisition. He would cast lots over them—one for Hashem and one for Azazel—in order to nullify reason, so to speak, by elevating Samael (the Accuser) and placing him, as it were, on an equal level with the Creator, blessed be His name. Then, the High Priest would confess on behalf of all Israel, elevating the letters of their sins to the world of wisdom, which is in a state of golem, as explained above.

Out of His great love for Israel, Hashem is pleased with this process, even forgoing His own honor, so that the Accuser enters a state of golem—a realm where opposites are equal, for wisdom is bound to Ayin (Nothingness), as it is written (Job 28:12), "And wisdom—where shall it be found?" In this state of Ayin, opposites can be transformed into one another. This is the secret of the verse (Proverbs 25:21), "If your enemy is hungry, give him bread to eat, for you are heaping coals upon his head."

Esther followed this very same concept when she said, "Let the king and Haman come", placing Haman on equal footing with the king. Through this, she broke the power and strength of the wicked Haman. This also explains why this feast is referred to by the name of wine, rather than bread or any other food. As long as Haman's greatness was firmly established in the king's mind, nothing could be done to him—because reason (da'at) determines judgment. Therefore, Esther specifically made a wine banquet, so that everything would rise above reason, entering the realm of the golem, where she could transform things as she wished. This led to the reversal, "from mourning to joy." Now, Esther already nullified Haman's power, but it remains upon us to destroy the power and strength of Haman the wicked, meaning the seed of Amalek that is hidden within every Jew's heart, both individually and collectively. Each of us, as part of Hashem's people, must nullify and uproot the evil within ourselves.

This is why we too must rise above reason, so that we can completely nullify the evil inclination. The Sages

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alluded to this beautifully when they said, "A person is obligated... until he does not know"—meaning that he must transcend da'at (intellect) and reach the level of the world of the golem, where there is no distinction between 'Cursed is Haman' and 'Blessed is Mordechai,' for in that realm, opposites are equal. Only then can one fully nullify the evil within him.

Our sages of blessed memory spoke well when they said that Purim is like Yom Kippur. See also "Kedushat Yom Tov" (Sighet), first discourse on Parashat Shekalim. **END FN]**

[NOTE Summary

Rabbi Pinchas of Koretz explained the deeper meaning of the Talmudic statement that on Purim one must become intoxicated until he cannot distinguish between “Cursed is Haman” and “Blessed is Mordechai” (Megillah 7b). Normally, a person must employ discernment—using intellect to weigh whether something belongs to the side of evil (the Sitra Achra, “Haman”) or to the side of holiness (“Mordechai”). This mediating intellect guides a Jew in choosing good and rejecting evil. Yet on Purim, through joy and holy intoxication, this intellect is suspended, lifting a person beyond the need for weighing and measuring.

He further taught that there are two paths in serving Hashem. The first is to directly confront and break one’s negative traits—this is the aspect of “Cursed is Haman.” The second is to focus on the greatness of the Creator and deepen attachment to Him until evil falls away on its own—this is the aspect of “Blessed is Mordechai.” The main path in life is the first, but at times the second is necessary, especially when grappling too much with one’s faults could itself become spiritually harmful. At such moments, discernment is required to know when to shift paths. On Purim, however, one rises above this discernment entirely, entering a state where both paths are transcended in pure joy.

Practical Takeaway

Life demands constant discernment: when to confront negativity directly, and when to focus instead on God’s greatness and let evil dissolve on its own. Both paths are true, but wisdom lies in knowing when each is needed. Purim gives us a gift beyond these calculations: a day when joy and holy intoxication lift us higher than both paths, allowing us to connect to Hashem beyond the limits of intellect.

Chassidic Story

Rabbi Pinchas of Koretz once remarked that some Chassidim make the mistake of spending all their energy analyzing their flaws, until their very effort becomes a trap of the Sitra Achra. He warned them gently: “Even humility can become arrogance if one becomes proud of how broken he is.” Instead, he urged them to sometimes turn their gaze fully toward God’s greatness, saying: “There are moments when the only cure is to forget Haman entirely, and remember only Mordechai.” On Purim, he would rejoice with his students until their worries fell away, embodying this teaching in lived joy. (Source: *Imrei Pinchas HaShalem*) **END NOTE]**

Reb Pinchas of Koretz

Imrie Pinchas

Purim

Siman #140

The reason why there is no liturgical poem (piyut) in Purim during the blessing of "Et Tzemach."

"טעם שאין פיוט בפורים בברכת "את צמח

I heard from the Rav of Apt, of blessed memory.

,שמעתי מהרב דק' אפטא ז"ל

And afterward, the Rav, Rabbi Yisrael ben Tzvi Sikliar, came from the Holy Land and told us that this was said to Rabbi Binyamin Ze'ev, of blessed memory, in the name of the Rav, of blessed memory.

ואח"כ בא הרב רבי ישראל בן צבי סיקליאר מארץ הקדושה וסיפר לנו שאמרו דבר זה לרבי בנימין זאב ז"ל בשם הרב ז"ל

And that Rabbi David, his son, said that he remembered this from long ago in the name of the Rav, of blessed memory.

ושאמר רבי דוד בנו שהיה זוכר זה מכבר בשם הרב ז"ל

For Purim is the day of King Saul, in which the damage he caused was rectified through the war against Agag.

כי פורים הוא יום של שאול המלך, שבו ניתקן מה שקלקל ע"י מלחמת אגג

Therefore, we do not mention David, for one kingdom does not overlap with another.

לכך אין לדבר בדוד, כי אין מלכות נוגעת בחברתה.

And so, on Hoshana Rabbah, which is the day of King David, we do not mention the merit of Saul in the Hoshanot.

ולכן בהושענא רבה שהוא יום של דוד המלך, אין מזכירים בהושענות זכות שאול

Even though on that day we mention even Noach and even Gideon, etc. Understand this well.

אף ששם מזכירים אפילו נח ואפילו גדעון וכו', והבן.

[NOTE: The Connection Between Purim and King Saul

The teaching states that Purim is a day associated with King Saul because the events of Purim, particularly the downfall of Haman, represent a correction of Saul's failure in his war against Amalek.

- Saul's Failure (1 Samuel 15): Hashem commanded Saul to destroy Amalek entirely, including King Agag. However, Saul showed mercy and allowed Agag to live, which ultimately led to the continuation of Amalek's lineage.
- Mordechai's Victory: Mordechai, who was a descendant of Saul (from the tribe of Benjamin), ultimately corrected Saul's mistake by bringing about the downfall of Haman, who was a descendant of Agag.
- Rectification of a Spiritual Flaw: The events of Purim symbolize a Tikkun (rectification) for Saul's actions—what he failed to complete was finished through his descendant, Mordechai.

Because Purim is seen as the "day of Saul," the liturgy does not include mention of King David in the blessing "Et Tzemach", which speaks of the Davidic Messiah.

Reb Pinchas of Koretz

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Purim

2. The Principle of "One Kingdom Does Not Overlap Another"

This idea comes from a well-known principle in Jewish thought:

"אין מלכות נוגעת בחברתה אפילו כמלא נימא"

"One kingdom does not infringe upon another even by the breadth of a hair" (Yoma 38b).

- Just as a king's rule is divinely designated for a specific time, the reign of one dynasty should not overlap or interfere with another.
- Since Purim is a time that spiritually belongs to Saul, it would not be appropriate to mention David's kingship.
- Similarly, Hoshana Rabbah belongs to David, so we do not invoke Saul's merit in the prayers of that day, even though on Hoshana Rabbah we recall the merits of figures such as Noach and Gideon.

This demonstrates the precision with which the sages structured Jewish prayers and holidays, ensuring that each historical figure and theme is emphasized at its proper time.

3. Deeper Kabbalistic Meaning – The Concept of Tzimtzum (Contraction)

Kabbalah often speaks of spiritual energies and how different forces dominate at different times.

- David and Saul represent two distinct spiritual energies:
 - Saul represents the power of submission and erasure—he was chosen by Hashem to eliminate Amalek, yet he failed.
 - David represents the eternal kingship of holiness that leads to Mashiach.
- Purim is about erasing Amalek—hence, it aligns more with Saul's role.
- Messianic redemption (the theme of "Et Tzemach") belongs to David—so it is omitted on Purim.

The notion that "one kingdom does not overlap another" reflects a spiritual Tzimtzum, where each force has its designated time and space in history.

4. What This Means for Us Today

This insight provides a powerful lesson in the right timing for everything.

- Each person has a unique role: Just as Saul had his role and David had his, we each have times when we must take action and times when we must step back.
- There are moments for battle and moments for building: Purim, a day of overcoming evil, belongs to Saul's legacy. Messianic redemption, a time of ultimate peace, belongs to David's lineage.

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- Redemption is a process: Before the final redemption through Mashiach ben David, we must first complete the unfinished tasks of the past. Purim, in a sense, is part of that process.

Conclusion

This teaching highlights the deep precision of Jewish tradition, where every name, event, and time has its designated role. Purim is not just about celebrating; it is about recognizing the completion of unfinished history, particularly Saul's rectification through Mordechai. By understanding this, we can see Purim not just as a historical event but as a spiritual rectification in the process of redemption, leading ultimately to the coming of Mashiach. **END NOTE]**

Siman #270

Theme: Smallness precedes Greatness

Another reason: for in all cases, smallness (katnut) precedes greatness (gadlut).

עוד טעם אחר, כי לעולם קטנות קודם הגדלות

This is the way of learning wisdom: first, one is taught the letters, then the combination of words, then the meaning, then the Talmud, and finally Kabbalah—just as the worlds of Atzilut, Beriah, Yetzirah, and Asiyah ascend from below to above.

וזה הדרך בלימוד החכמה, כי מלמדין אותיות ואח"כ צירוף התיבות ואח"כ הפירוש ואח"כ גמרא ואח"כ קבלה, כדרך העולמות אבי"ע מלמטה למעלה קנח

And on every festival, there is an aspect of smallness before greatness.

ובכל יום טוב קנט יש בחינת קטנות קודם לגדלות

For example, on the eve of Pesach, the firstborn fast, and fasting is an aspect of smallness. See the writings (Shaar Lusk 7:3).

כי בערב פסח מתעניין הבכורים ובחינת תענית הוא (קטנות ועיין בכתבים) (שעל לוס"ק דף ז, ג

Before Sukkot, there is Yom Kippur; before Purim, there is the Fast of Esther.

וקודם סוכות הוא יום כיפור, וקודם פורים תענית אסתר

However, on the festival of Shavuot, there is no preceding smallness.

אך בחג השבועות אין שום קטנות קודם

Therefore, we eat dairy foods, which correspond to the aspect of smallness, and afterward, we eat meat.

לכך אוכלים מאכלי חלב וכו' שהוא בסוד קטנות וכו' ואח"כ אוכלין בשר

Siman #383

According to the principle that smallness (katnut) comes first, followed by greatness (gadlut).

לפי הקטנות אח"כ הגדלות

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Therefore, animals do not have greatness like humans, who first experience smallness and then greatness, etc.	לכך בהמות אין להם גדלות כאדם שיש להם קטנות גדול וכו
The exile of Egypt was in order to receive the greatness of the Torah.	וגלות מצרים היתה כדי לקבל הגדלות של התורה
Before every festival, there is a stage of smallness.	לפני כל המועדים יש קטנות רכו
On the eve of Pesach, the firstborn fast; before Shavuot, there is the counting of the Omer; before Rosh Hashanah, there is "Zachor Berit"; and before Purim, there is the Fast of Esther.	בערב פסח מתענים הבכורים, ולפני שבועות ספירה, ולפני ראש השנה "זכור ברית", ולפני פורים תענית אסתר
Therefore, the exile is very long before the great light of the Messiah.	לכך הגלות ארוך מאוד לפני אור המשיח הגדול
Accordingly, the smallness of this bitter exile is very great.	לכך הקטנות הגלות המר הזה גדולה מאוד
This is the concept of "shedding one form and assuming another."	וזהו פושט צורה ולובש צורה
Sometimes, a person experiences illness in order to receive a greater light.	ולפעמים אדם חולה כדי לקבל אור יותר
Siman #405	
Before all festivals, there is a stage of smallness (katnut) preceding greatness (gadlut).	קודם כל הימים טובים יש קטנות קודם לגדלות רלט
That is, before Rosh Hashanah, one must fast on the eve of Rosh Hashanah, and similarly before Purim and Pesach.	דהיינו ראש השנה צריכין להתענות בערב ראש השנה, וכן קודם פורים ופסח
Therefore, the Messiah is born on the night following Tisha B'Av (see Likutei Halachot 30, Kol).	ולכן מוצאי תשעה באב נולד משיח (עיין ליכ"ל ל, כל).