



In *Megilath Esther*, when Haman *Harasha* decided to wipe out all of the Jews, he went over to Achashverosh and told him that “You know dear king, I have a great idea”. Achashverosh’s interest was piqued and he answered “sure Haman, what’s your idea, you know that you have so many good ones that I made you my second in command. So shoot.” Haman responded “Yeshno Am Mefuzar... Velo shavaeh al hamelech lehanicaham”. There is one nation spread out among the empire... and it’s not worth it for the king to keep them. “

Achashverosh responded “Good I like where you’re going with this, I think I know who you mean but for now let’s not mention them by name, I too would like to see them wiped out but... we have to have a good excuse to do it. I know that as far as you are concerned you are Amalek, you have an inborn, , fiery hatred of them and ,as far as you’re concerned, that’s reason enough for you to wipe them out, but what justification do I give the other people in the empire?”

“But my king” responded Haman, “I just explained to you that they are spread out among the empire and it’s not worth it for us to keep them”.

Achashveirosh clarified “Listen, I can’t go around and wipe out aspects of the Empire without a good excuse, otherwise the rest of the people under my dominion might revolt arguing that they might be the next ones to be attacked by me, and then I will have to send in troops, and it gets bloody and costly, I just can’t do it without a good excuse”.

Haman Teaches Acheshveirosh about the history of the Jews

Haman explained: “listen, let’s review history. Before these people were a nation, they were just Shevatim and they had a beautiful and *Najib* sister by the name of Dinah. There also was this really nice simple guy by the name of Schem ben Chamor who became infatuated with her. Shechem went over to his father and told him: “Dad you don’t know, this girl is so amazing, so beautiful, and so different from the rest of the girls in town. Dad she is *Najib* and I know you don’t know what I mean by that because none of our girls are *Najib*, but I tell you that when you are with her you really feel like a man. Dad, I just can’t take my mind off of her. It’s WORTH IT for us to do whatever they want so that I can marry her”. So they approached the Jews and said: “ Just tell us what you want and we’ll give it to you, whatever it takes”. The Jews respond “listen we are all circumcised and if you want to have one of our girls you also need to be circumcised. So go back home and convince everyone to get circumcised and we will come and visit you on the third day, and we can discuss it then”.

Shechem and Chamor go back to town, gather all the townsmen and work on convincing them by saying:” listen these Jews have the most amazing women and they are financially well off . They told us that we need to be circumcised if we want to be able to marry their girls. We are telling you that it’s definitely WORTH IT! Not only will we get these girls that are so much better than our own, but on top

of that, they are financially well off . If they start integrating with us, they will also start doing business with us and we can get rich off of them as well, so it is definitely WORTH IT to do.'

"Do you know my dear Achashverosh, hmm..., your majesty, what happened in the end. They didn't get the girls, and they didn't get the money, and instead they themselves were wiped out."

"This nation" said Haman," is spread out all over the nation..." "But "interjected Achashverosh "that's exactly what we want. Sancherev's strategy to deal with the residual sense of nationalism of his conquered people was to disburse them throughout the empire and this way to dissipate any sense of belonging and wanting to fight to get back the land that they had lived on for generations."

Haman responded "Your majesty you are right in that if they are spread out throughout the empire we should be able to take advantage of this, by being able to get their girls and make money off of them by having business dealings with them . The problem is, you're majesty, that they are also *Mefoorad*- they are separated from us".

Even though the Jews are in Galuth and spread out all over the world (*Mefuzar*) , they are (at least sopoused to be) *Mefoorad*.

"They are spread out throughout the empire along with their girls. But they do not allow us to marry their girls. And they aren't roaming around outside like our girls do, (*Kol Kavod Bat Melech Penimah*). Even when they are out, they dress so modestly that you don't really see much. Our girls show everything when they are out, with their tops cut down to here and there bottoms cut up to here. "

Many of these Jews have a business network that spreads out from one end of the empire to the other. The more spread out the business network, the more money you make."

"But they understand the need to help each other out and to support each other when they can. They give each other business all other time by buying from each other, hiring each other, and obtaining services from each other."

"Maybe some of it has to do with us persecuting them for so many generations and them realizing that they can only count on each other, but hey- who's keeping track of all of that history?"

"They help each other out so much that we gain little by having them in the empire."

Therefore, they are not serving any purpose in the empire; they are not an asset to us! It's NOT WORTH IT for us to keep them! Now while we don't want to set them free from the empire and give them back their land, we should anyway wipe them all out"

Acheshverosh's eyes lighted up and exclaimed: "Haman, you are brilliant, that's a great excuse to wipe them out, let's do it!"

B"H He didn't let them carry out their final solution.

But how did the Jews know that keeping together, not intermarrying, and doing chesed to each other would help them to get out of galuth?

The midrash in Tana Debei Eliyahu Rabbah , 23rd chapter explains that when Bnei Yisrael got to Mitzraim they realized that they would be stuck there for a very long time and in the end they would be devoid of any redeeming zechutim, and they realized that they had to do something before it was too late.

So they made a pact to keep together, not intermarry, intermingle, and do chesed to each other and not to change their language.

If you look in the Torah, it mentions that as Moshe grew up he 'went out to see his brethren'. Moshe was wondering why B"Y were suffering so much. If they had the pact in place, they should be suffering less.

Moshe discovers why B"Y were suffering so much.

Moshe goes out on the first day and sees an Egyptian man hitting an Ivri man. The Ivri was the husband of Shlomith Bath Divri, who would go around and say shalom Aleichem shalom Aleichem, shalom aleich to all, which was totally not in keeping with the practice of other Jewish ladies. The Ivri's task master saw her, and like Schem, Became infatuated by her. One morning the Egyptian comes and sends the Ivri out of his house, and goes with Shlomith Bath Divri. Rashi quoting the midrash there, states that she was the only girl in the history of the Egyptian exile to be with a goy (she was the only *zonah*, according to the chachamim).

Therefore Moshe began to understand that Shlomith ruined the first part of the pact, to not intermingle, for the whole of B"Y.

The next day Moshe goes out still wondering why B"Y were suffering so much, because they had the second part. Unfortunately, Moshe quickly encounters two Jews fighting and getting ready to hit each other. Moshe then realizes that not only are these 2 Jews, not doing *Chesed Chinam* to each other, but they in fact are showing *Sinaat Chinam* to each other. They ruined the second part of the pact for the rest of B"Y.

But Moshe knew that even if B"Y were sinning, they can't be punished.

In an act of great kindness, Hashem set up a system whereby the sins a person commit have to go up to *Beth Din* in *Shamyim* and testify against him, in order for the sinner to be punished. But Hashem is *Kovesh Avonoth* and actively suppresses the sins from going up to testify. Therefore Bnei Yisrael should not be suffering.

Achen Nodah Hadavar!

As soon as Dathan and Aviram say *Loshon Hara* about Moshe to Pharaoh , Moshe realizes that now the flood gates were open, the sins were free to testify against the Jews in *Shamayim* , and that Bnei Yisrael were being punished because of these careless sinners.

Baruch Hashem the Jews in the end corrected their mistakes, and stoped saying Lashon Hara, and went back to doing chesed to each other.

In the end Hashem looked down at them and said “ look at these *bad bacht* people , they are being oppressed, subjugated, abused , murdered and being robbed of their just recompense for all of the hard work that they do, and yet they are actively looking for ways to do *Chesed* to each other . *Kal Veh Chomer* I who am all powerful and created the whole universe just to be able to do *Chesed* onto another , should be *Merachem* on them an do *Chesed* onto them!”

And in the end, the pact to do *Chesed* to each other was the *Zechut* that brought them out of *Mitzraim*!

The top level of Chesed/Tzedakah is to give someone a job, or your business, so that he should never have to look to us for help.

The easiest way to give them a job or business is to support craftsman, shop owners, professionals etc. by giving them your business when you need that service, product, etc.

But, *Aniyey irechah kodemim*- meaning you have to take care of members of your community before those of other communities.

