

# VAYOMER ELIYAHU

Inspiration and Encouragement on Topics of Trust and Faith in Hashem Yisborach  
Based on the Weekly Torah Portion

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In English

ערב שב"ק פרשת  
Ki Sisa-Purim  
שנת תשפ"ה

בס"ד

## Hashem Performs Miracles in a Hidden Manner and Guides the World in Ways That We Cannot Comprehend!

» *"Silence, This is What I Have Decided!"*

**After** Klal Yisroel sinned with the *eigel hazahav*, Hashem Yisborach told Moshe Rabenu that He wished to eradicate them from the world. Moshe, the faithful shepherd, stood before Him in prayer and beseeched Him to forgive them. The Torah relates that his prayers bore fruit and Hashem was consoled (32:14).

**We** then see an amazing thing. After Moshe succeeded in appeasing Hashem, he again stood and prayed for several other things. He said (33:13), "And now, if I have indeed found favor in Your eyes, please let me know Your ways." Chazal (Brachos 7A) explain that Moshe asked Hashem to explain to him why righteous men suffer in this world and have difficult lives, while wicked men live good and easy lives.

**Moshe** then asked (ibid:18), "Please show me Your glory." Chazal (Medrash Rabbah 45:5) explain this request in the same vein – he wished to understand why righteous men are not rewarded while wicked men live serenely and are allowed to enjoy this world. The Sefarim Hakedoshim explain that Moshe was asking why Hashem acts in manners that are incomprehensible to mortal men and why He allows righteous men to suffer and wicked men to enjoy life and live peacefully.

**The** Chasam Sofer zt"l (Toras Moshe) explains Hashem's answer to Moshe (ibid:23): "You shall see My back. But My face you shall not see" to mean that we lack the ability to see the inner workings of Hashem's kindness (His face), which are hidden in His trait of strict judgment. In other words, everything that has occurred from the day of creation until now is interconnected as one long series of events. We cannot understand what is happening now because we do not have a view of the full picture of how all events connect and create one big picture.

**We** can only see His "back" – meaning that after the events are concluded the entire picture will become clear, and it will become revealed that everything was according to plan for our benefit.

לעילוי נשמת  
הרה"צ אלחנן  
יוסף בן שמואל

The Gemara (Menachos 29B) relates that Moshe Rabenu told Hashem, "Master of the World! You showed me the Torah of Rebbe Akiva. Show me his reward." Hashem showed Moshe how Rebbe Akiva's flesh was weighed in a butcher shop. Moshe asked in shock, "This is Torah and this is its reward!" Hashem replied, "Silence! This is what I decided with my '*machshavah*'!"

**The** Michtav M'Eliyahu (Chelek Gimmel, page 244) explains: Moshe Rabenu's question was that to the human eye this story seemed like a desecration of Hashem's name. The Arizal explains that the holy men who gave their lives for the sanctity of Hashem's name did not feel any pain. They became completely spiritual and rose above physical feelings. Therefore, Rebbe Akiva himself did not suffer. However, the mortal world could not see this and Moshe felt that it was a desecration of Hashem's name for it to appear as if righteous men were made to suffer to such an extent.

Hashem answered that this was His decision which He decided with His "*machshavah*". Rav Dessler explains that one of the manners in which Hashem leads this world is known as "*machshavah*". This is the manner that is hidden from humans, and which men can never fully understand. Therefore, even Moshe could not understand the hidden reasons why Hashem decided to act in this manner in the story of Rebbe Akiva.

**The** Michtav M'Eliyahu continues: Moshe Rabenu asked Hashem to see His face – meaning to understand why righteous men suffer while wicked men prosper. Hashem responded that he could only see his back – meaning that His actions could only be understood after the entire story unfolds. At that point, everything will be understood and we will know why every detail was needed. However, before the story unfolds completely, we cannot understand His ways.

**Until** then, everything is still hidden from us.

Therefore, He told Moshe to be silent – meaning that in this matter there is no room for any questions. This is something that is beyond our comprehension and we may not

ask such things or even try to understand them (Chagigah 11A and 13B).

» *In Order For Us To Understand The Whole World Would Need To Be Returned To “Tohu Vavohu”!*

**The** is an incredible parable related in the name of the Vilna Gaon zt”l, which is used to explain the words of the prayer recited on Yom Kippur about the ten sages killed by the Romans.

**It** is stated: “When (the executioner who was shaving off the flesh of his face) reached the place of (Rebbe Yishmoel’s) Tefillin, he shrieked with a bitter scream to the Creator of his soul. The celestial Seraphim (angels) cried out bitterly, ‘Is this is the Torah and this is its reward? He who cloaks Himself in light as if it were a garment, the enemy insults Your greatness and awesome name and reviles and blasphemes against the word of the Torah!’ A Heavenly voice answered, “If I hear another sound I will transform the world to water, I will return the earth to ‘tohu vavohu’, emptiness and nothingness.”

**The** Gaon explains with a parable of a king who hired an expert tailor to sew him an exquisite garment with expensive material he provided for him. The tailor made the garment and brought it to the king. The king, however, complained that some of the material was missing – for it was shorter than the length of the bolt of material he gave him.

**The** tailor answered that much of the material is hidden in the seams and folds of the garment and is sewn into the sides etc. The king asked how he can prove that this is true, and the tailor replied that the only way to prove this is by taking apart the entire garment, returning it to its original state as a piece of material and then measuring it.

**The** Gaon explains that Hashem answered the angels’ complaints by saying that the only way for them to possibly understand everything He does and all of His ways is by returning the world to nothingness and viewing everything that occurred from the beginning of time. Only one who can see all of that can possibly have any comprehension of why Hashem acts as He does, and if one could see that he would realize that every detail of this world is done with a perfect reason and purpose.

**We** now have a fundamental lesson for life: One must always believe with complete faith that everything

Hashem does is for the good. Every occurrence has a precise and exact reason and purpose for happening exactly the way it did. The only reason we cannot understand is because of our lack of understanding and our limited knowledge.

**Therefore**, we must realize that is pointless for us to question why things happen as they do – for we cannot possibly understand Hashem’s ways at this time, and in the future everything will become clear to us without us even needing to ask for an explanation.

» *Why Did Achshveirosh’s Throne Need to be Made in Shushan?*

**It** is stated in the Megillah (1:2): “In those days, when King Achashveirosh sat on his royal chair that was in Shushan the capital.”

**The** Vilna Gaon asks why the *pasuk* needs to mention that Achashveirosh sat on his throne and that the throne was in the capital city of Shushan. He answers that hidden in these words is an important lesson about Hashem’s Divine Providence that led to the Purim miracle.

**He** quotes Medrashim that relate the Achashveirosh’s throne was built as a copy of the throne of Shlomo Hamelech. Targum Sheni goes into great detail, describing the tremendous wisdom that went into the design of Shlomo’s chair and how it operated in an almost supernatural way. Pharaoh Nacho and Nevuchadnetzar attempted to sit on this throne but were unable to do so. Since they did not know the proper way to use the throne, they got hurt when they tried to sit on.

**Since** Achashveirosh realized that he couldn’t use Shlomo’s chair, he sought out expert builders to make him a replica of the throne. He found that the only artisans capable of making such a chair were in Shushan, so he had it built there.

**After** three years of work, the throne was completed. However, it was impossible to transport it to Bavel, where the king’s court was located. Therefore, Achashveirosh transferred his residence and the status of capital city to Shushan.

**Accordingly**, the reason the *pasuk* tells us that Achashveirosh sat on his throne in the capital city of Shushan was to stress that the chair was in Shushan and not in Bavel, where the capital had previously been. It further stresses that it was the third year of his rule because that was when the throne was finished and the king’s residence moved to Shushan.

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**Why** did Hashem cause all this to happen? Because Mordechai lived in Shushan. This is also specifically stressed in the Megillah, with the words: “There was a Yehudi man in Shushan...” Since the miracle had to happen through Mordechai, and Mordechai was in Shushan, Hashem orchestrated events to occur that led to Achashveirosh concluding that he needed to move there.

**The** Gaon adds that this explains why Chazal decreed that the Megillah must be read to completion, from beginning to end, and one does not fulfill his obligation by reading part of the Megillah. We may ask why it is necessary to read the entire Megillah, including the parts that seem to have no relation to the miracle. Why must we read about Achashveirosh’s kingdom and where and how he ruled?

**The** answer is that every single detail recorded in the Megillah is an integral part of the miracle. The miracle was performed in a hidden manner. It was performed in a way that was disguised as “natural”. Still and all, every detail was a necessary part of the miracle, which is why we must read every word in order to fulfill our obligation to recall the miracle.

**This** is a tremendous lesson for us all. Craftsmen toiled for three years to build this chair. Why were they doing this? Because Mordechai was in Shushan and a miracle had to be performed through him. Therefore, Hashem put the idea into Achashveirosh’s head that he needed a throne like the one Shlomo had, and that is why no workers could be found to build it anywhere besides Shushan. It was all to get the capital city to move to Shushan.

### **>> Someone Who Has a Miracle Performed for Him Doesn’t See the Miracle!**

**Chazal** say (Niddah 31A): “Someone who has a miracle performed for him doesn’t see the miracle.”

**The** Chasam Sofer (Drashos, Chelek 1, page 32) explains that events often occur that affect an individual or the general public without them realizing that these occurrences had incredible salvations and wonders hidden within them. This is a constant theme of Megillas Esther.

**In** the beginning of the story, we read how Memuchan, i.e., the wicked Haman, advised the king to kill Queen Vashti and to choose a replacement (1:19) who was superior to her. The Medrash (Targum Esther 5:1) tells us that his true intention was for Achashveirosh to marry his own daughter. However, Hashem completely turned over his plan and caused the exact opposite to occur. Not only did Haman not personally benefit from Vashti’s execution, this event led to Esther becoming queen, which ultimately led to Haman being hanged on the gallows.

**The** Chasam Sofer writes that, in hindsight, we can see that the killing of Vashti was a miracle akin to the splitting of the Yam Suf. However, it was impossible to see this at the time. The same is true of the episode of Bigsan and Seresh. They wanted to kill the king but Hashem overturned their plan and they ended up being killed instead. This occurred so that the story of how Mordechai saved the king should be inscribed in the official book of records and, when the time came, he would be rewarded and Haman would receive his downfall.

**Furthermore**, we read about the episode of when the king was unable to fall asleep and Haman decided at just that time to come to him to discuss his plans to kill Mordechai. At that exact time, Achashveirosh had heard about how Mordechai had saved him, which led to Haman being forced to walk in front of the horse and parade Mordechai through the streets.

**At** the very time when Haman was at the peak of his haughtiness, when he declared that no one but him was invited to dine with the king (6:12), his fortunes completely fell and his downfall began.

**All** these occurrences were important parts of the miracle being orchestrated by Hashem, even though it would not have been possible at the time to discern that a miracle was taking place.

**The** pasuk states (3:1): “After these things, King Achashveirosh raised up Haman.” The Gemara (Megillah 13B) says: “What is meant by ‘after these things’? After Hashem first prepared the cure, because Hashem prepares the cure for the ailment in advance.”

**The** Steipler Gaon zt”l (Chayei Olam, Perek 6) writes about this: “This means that whenever a person experiences a difficulty or challenge, the cure has been prepared in advance. All one needs is to acquire the *zechus* needed for the solution to appear. This knowledge should be a great source of encouragement for someone who is suffering and should prevent him from falling to despair or depression. Even if it looks like there is no way out of a difficulty, one should daven and ask Hashem for mercy, while learning Torah and doing mitzvos *l’sheim shomayim* and awaiting his salvation to come about in the blink of an eye. One certainly should not fall to sadness, *chas v’shalom*.”

**He** continues, “This applies to all sources of confusion that cause distress or bad thoughts. It may appear that there is no way to escape this snare but the solution is often obvious and clear. The only problem is that as long as one is unworthy, he cannot see the simple solution.

**“One** must firmly believe that if he strengthens his study of Torah and *avodas Hashem*, He will open his eyes and allow him to see the solution. Even if one suffers for a long time, he should not be depressed because Hashem will ultimately send his *yeshua*.”