

*Malbim points out from the next verse (Esther ) that specifies that the Jews were happy, that this verse seems to imply that the non-Jews were happy. In reference to this, he quotes the verse (Mishlei ) that the elevation of the righteous brings gladness to the people.*

Based on this, the Binyan Shlomo points out that it is a very praiseworthy custom to learn Torah on the holiday of Purim see Rema, Orach Chaim The Sharis Yosef teaches that objects going from darkness to light is yet another source for the custom to wear costumes on Purim. The Talmud Yerushalmi Brachos 1: Rashi comments on the Talmud that Haman made decrees forbidding Jews from fulfilling these mitzvos. The Yad HaMelech points out that Jews may have neglected circumcision at that time, as they sometimes have done on times of persecution to pass as non-Jews. Rav Shimon Schwab finds it impossible for the Jews to have been successfully banned from these mitzvos, en masse. Rather, he explains that the Jews at that time studied Torah, but without light; they commemorated holidays, but without happiness; they performed circumcisions, but without joy; they wore tefillin, but without glory. Without caring, without thinking, and without these precious mitzvos affecting their souls. Rav Yehonason Eibshutz points out that it is a natural, human reaction for the emotional impact of an event to fade in subsequent anniversaries of that event. However, when that event is attached to a mitzva that is repeated every year, the original happiness felt at the event is retained and perhaps enhanced with the performance of the mitzva. This is the reason for the Talmud to equate happiness with Yom Tov; with each occurrence of Purim, its mitzvos reignite its accompanying joy. The Sfas Emes asks a fundamental question: He answers that, with the miracle of Purim, the Jews recognized the real nature of light, happiness, joy, and glory; light comes from Torah, happiness comes from Yom Tov, joy comes from circumcision, and glory comes from tefillin. Amalek wins when Jews perform mitzvos without an accompanying fire of emotion. He explains that these all testify that there is one G-d, and that the Jewish people are uniquely His people. He continues by quoting a cryptic Talmudic tale Sukkah 48b about a character named Sasson speaking with another named Simcha. In this piece of Aggadeta, the two are trying to outdo each other by quoting verses throughout TaNaCh in which one or the other appears first. When Sasson and Simcha finally consult with Rebbe Abahu, he tells them that if a person has a water flask but never fills it, but merely keeps it next to him, he will die of thirst. He writes that happiness is the emotion felt after careful planning yields a successful result, whereas joy is the emotion felt when one experiences an unexpected windfall. The debate between Sasson and Simcha, then, is whether success is better felt in the former type of situation, or the latter. For instance, should an organization carefully plan its charitable giving, or bypass the planning and initiate the giving as quickly and haphazardly as possible? Having one necessarily means lacking the other. Therefore, in our verse, the Jews had both emotions – happiness from the prearranged success, and joy from the unexpected success. After all, the Talmud Megillah 14a says that Achashverosh giving his signet ring to Haman created the greatest wave of teshuva in history. He answers that exactly these mitzvos are actual teshuva!

Chapter 2 : The Malbim on Megillat Esther Mendel Esther Jewish book TURNABOUT | eBay

*Unmask the story of the megillah, the Book of Esther, with the brilliant and insightful commentary of the Malbim now available in English. His classic question and answer style analysis of the text uncovers fascinating layers of meaning, and adds greater detail to the plot of the Purim story.*

His father educated him in Hebrew and the Talmud. At the age of 13, he went to study in Warsaw. He was known there as "the iluy from Volhynia. From to he served as rabbi of Wreschen. In the latter year he was called to the rabbinate of Kempen , where he remained until He was thereafter also known as der Kempener Magid. In , Malbim became chief rabbi of Bucharest , Romania. They wanted to introduce changes in the spirit of modern European life into the life of the local Jewry, as was done in some Reform congregations. Malbim defended the traditional style of Orthodox Judaism , which demanded strict adherence to Jewish law and tradition. He rejected almost all suggestions to edit the Siddur , give up beards or make other changes in exterior appearance, or to make other changes in observance. Malbim opposed construction of the big Choral Temple , to be equipped with a choir and organ, similar to the Great Synagogue of Leopoldstadt in Vienna. He thought this was too Christian in style. In the Choral Temple became the main neo-orthodox synagogue in Romania. He also condemned the founding before he arrived of the first two elementary schools in Bucharest for Jewish children to offer a general knowledge curriculum. In this period Romanian officials encouraged such efforts to integrate the Jews into mainstream Romanian life. By their frequent complaints, his opponents almost succeeded in having him sent to prison. Malbim was freed through the intervention of Sir Moses Montefiore , but it was upon the condition that he leave Romania. The Malbim Malbim went to Constantinople and complained to the Turkish government , but obtained no satisfaction. After staying six months in Paris, he went to Lunshitz , in Russian Poland, as successor to his deceased father-in-law, Hayyim Auerbach Shortly afterwards he became rabbi at Kherson , and thence was called to the rabbinate of Mogilev , on the Dnieper There, too, he was a staunch supporter of Judaism and was resented by the richer Jews; they denounced him as a political criminal, and the governor of Moghilev forced him to leave the town. Malbim visited Vilna in , where the community would have appointed him rabbi, but the governor of Vilna opposed the election. He did not want to sanction the appointment of a rabbi who had been expelled from Moghilev as a political criminal. Malbim declined an offer to be chief rabbi of the Orthodox in New York City. Methodology and style[ edit ] See also: His first published commentary was on Megillat Esther , followed by his commentary on most of the Hebrew Tanakh from then until His commentary on the Bible is based most notably upon his proven principle that there are no true synonyms in the Tanakh; apparent stylistic repetitions are not that, but rather each introduces a distinct idea. His approach is described as follows: To demonstrate the sanctity of scripture, Malbim devised a unique hermeneutic that he ambitiously applied to the entire Bible, resulting in one of the monumental Jewish scholarly achievements of the era:

**Chapter 3 : Jonathan Taub (Translator of The Malbim Esther)**

*Studying The Malbim Esther is more than just an intellectual exercise in textual analysis; it is a revelation of the wealth and depth contained in the words of Torah.*

Malbim is often characterized as a conservative commentator who defended traditional rabbinic exegesis and the sanctity of biblical texts. This is a shockingly modern sort of analysis for a commentator better known for his fierce opposition to religious reform in the lands he served as rabbi. Instead, it is a form of biblical interpretation grounded in rabbinic exegesis and it needs to be appreciated in that vein. Crucially for his account of gender politics in this book, Malbim adopts a midrash that portrays Vashti as a daughter of the supplanted royal house, suggesting that her marriage to Ahasuerus would have been a political matter contributing to the legitimacy of his new regime. In a limited or constitutional monarchy, he writes, royal power is constrained by law and by a conception of the common good. Sometimes the king even needs to demonstrate that he has received the consent of the governed. Not so the absolute or unlimited monarch, who rules by fiat as both lawgiver and king simultaneously. Faced by the ancient rabbinic conundrum whether to portray Ahasuerus as a wise or a foolish king, Malbim decides from the outset to treat him as someone who knows what he wants and works deliberately to achieve his goals. Why, for example, would Scripture devote so much attention to the lavish parties Ahasuerus held for his servants and subordinates throughout the whole third year of his reign? Ahasuerus understood that people would be less likely to object to the precedent he was trying to set if they were included among its early beneficiaries. Malbim certainly gives signs in his commentary of a preference for constitutional monarchy, yet he implicitly lays the groundwork for a critique of both constitutional and authoritarian regimes. Malbim never says this in so many words, but the pretense of a state governed by law for the common good may not have appealed so much to the provincial nobles chafing under imperial rule or the underclass of Shushan whom Ahasuerus had been so careful to flatter. On Misogyny and Power Vashti, we have seen, poses a special problem for Ahasuerus. She is at once the key to his legitimacy in the eyes of the traditional Persian elites and the most distressing evidence that his independent power is limited. If she answered his call it would be a symbolic victory for him and if she refused it might present him with an opportunity to move against her. Baiting Vashti in this way would have been a dangerous strategy for Ahasuerus because the Persian nobility was likely to side with her in any serious dispute. Malbim thinks that by emphasizing that the letters were to be sent in the diverse languages of the polyglot empire, Ahasuerus was once again stoking popular resentment against the Persian elites who used to demand that all state business be conducted in Persian. Could he have found a more potent strategy for harnessing their resentment? For Malbim, that fate rested not just on divine providence but on an exceedingly subtle reading of contemporary events by social actors holding a wide a variety of different political aspirations. Ahasuerus had no particular brief against the Jews, according to Malbim, but was ultimately manipulated by his advisor Haman the Amalekite, who bore Mordekhai a personal and hereditary grudge. Malbim and a few other interpreters have a different reading, whose direct source in rabbinic literature if there is one I have not yet been able to identify. First, because this commentary demonstrates how the systematic domination of women served broader imperial interests and was also enhanced by blurring the relation between patriarchal domination of households and despotic domination of the empire. Under Ahasuerus, women starting with Vashti had to be controlled or neutralized so that the household could serve as a model for the state, even while the state claimed to be modeled on the structure of households. Jews reflecting on Purim ought to reflect as well on the ways in which the fate of the Jews cannot help but be embedded in larger structures of power that also determine the fates of other groups, including women and all those other peoples some of them also quite vulnerable who also inhabit our necessarily imperfect political regimes. Given his attitude toward Reform in his own day, it would be odd to portray him as a hero of religious reforms in ours. But this is actually one of the reasons that his commentary on Esther is so profoundly unsettling. The fact that this leads him to an unprecedented analysis of gender politics in Scripture tells me that this is a discussion we ought to be having no matter what our stance on hot-button contemporary issues might be. At the very least, it will

make us better students of Torah. This is not a small thing. Does the fact that Malbim presaged later developments in gender theory and linked his observations about gender and politics to Scriptural interpretation mean that we can begin to have non-defensive conversations about these matters in religious settings? Or that we might recapture the importance of political philosophy to almost any kind of intelligible conversation about sacred Scripture? That may be a lot to rest on the back of one short commentary on a biblical book, but I am hardly deterred. Purim, after all, is a holiday of miracles. Malbim learned about the dynamics of power on his own flesh in the decades following the publication of his commentary on Esther. Moses Montefiore intervened to save him from being sent to prison but he was exiled and forced to seek redress from the Turkish government in Constantinople. He spent the remaining twenty years of his life embroiled in controversies with reformers and state authorities in a variety of cities across Europe and finally died in while traveling to assume a new rabbinical post. A committed traditionalist of deep learning and broad intellectual horizons, Malbim can be read with profit today not just for the specific positions he took these are inextricably tied to his time and circumstances but for the habits of mind and spirit that writings like his commentary on Esther exemplify. Within a traditional frame, he sought more complex and contextually coherent understandings of Jewish literature and Jewish life. At a moment when many are struggling with renewed passion to comprehend the intersection of different potential forms of oppression racism, anti-Semitism, misogyny and also questioning the forms of political discourse in which more constitutional or more authoritarian trends might come to the fore of our national life, Malbim should be on the curriculum.

**Chapter 4 : Malbim, Meir Loeb ben Jehiel Michael Weisser**

*This class will study Megillat Esther using the primary commentaries of Rashi and the Malbim. Skills in exegesis (critical interpretation of different approaches to Pshat - the simple interpretation of the text) will be developed and students will learn to decipher the limits to determining Pshat.*

Born in Volochisk Volhynia , Malbim was a child when his father died. He studied in his native town until the age of 13, with Moses Leib Horowitz, among others. He married at the age of 14, but after a short time divorced his wife. He went to Warsaw, where he became widely known as the "illui from Volhynia. In , on the recommendation of Solomon Zalman Tiktin of Breslau, he was appointed head of the rabbinic court of Wreschen district of Posen. From there he went to Kempen in , where he remained for 18 years, and was therefore sometimes referred to as "The Kempener. He finally agreed to accept the call of the Bucharest community, and in the summer of he was officially inducted as chief rabbi of Romania. In Bucharest, Malbim set new kashrut standards, imposed restrictions on the kosher butchers, constructed a new eruv, personally supervised the educational institutions in town and began to attract large crowds to his sermons. All of these activities, combined with his insistence that his congregants become more observant, resulted in friction between Malbim and the enlightened intellectuals in the Jewish community, who were actually wealthy, foreign nationals. When Malbim objected to the building of a new modern synagogue, the Choral Temple, because it would include an organ and choir like the Reform synagogues in Western Europe, his opponents complained to the authorities, claiming falsely that Malbim was preaching against Christianity. In , he published the first volume of his commentary on the Pentateuch " on Leviticus. In the introduction he wrote a scathing attack against Reform Judaism. His son, Aaron, passed away in This personal tragedy had a severe effect on Malbim. At the same time, his rapidly deteriorating relations with the enlightened members of his community made his position precarious. On Friday, March 18, , Malbim was arrested and jailed. Upon release, he was placed in a boat sailing down the Danube River. He was put ashore at the Bulgarian border town of Ruschuk. They accused him of disloyalty and of impeding social assimilation between Jews and non-Jews by insisting on adherence to the dietary laws, and said, "this rabbi by his conduct and prohibitions wishes to impede our progress. Determined to refute the false accusations made against him, Malbim went to Constantinople to lodge a complaint against the Romanian government, which was then under Turkish domination. During his wanderings in the following years he suffered persecution and calumny. The maskilim accused him of being an extremist and a rebel against the enlightenment. He was invited to Mainz, and on his way stopped at Koenigsberg, where he remained for about four years " In he received an invitation from Kremenchug, Poltava oblast, to serve as its rabbi, but died in Kiev on his way there. His first published commentary was on the Book of Esther , followed by one on Isaiah His commentary on the Song of Songs, Shirei ha-Nefesh, was published first in Krotoszyn and then in Bucharest in The remaining commentaries to the books of the Bible were completed and issued during the years " His commentary encompasses all of the books of the Bible except Lamentations and Ecclesiastes. He began with Leviticus and the Sifra because the Reformers attacked the very idea of sacrifice and the halakhic Midrash on Leviticus as lacking any peshat. He wished to combat these Reform ideas in particular and in general to strengthen the position of Orthodox Judaism in the spheres of exegesis, knowledge of Hebrew, and the exposition of the Bible according to its plain meaning, and thereby counteract and weaken the Reformers in precisely those three spheres in which they had made appreciable achievements. In his long introduction to the commentary Ha-Torah ve-ha-Mitzvah on the Book of Leviticus and the Sifra, Malbim refers to the Reform Synod at Brunswick in , calling it a gathering of "rabbis and preachers as well as readers who butcher their communities. In the text of the Torah and the figurative language of the prophets there are no repetitions of mere synonyms; consequently every word in a sentence is essential to the meaning in accord with the rules of the language despite the fact that they seem to be mere synonymous repetitions. Every statement conveys a sublime thought: In it he noted paragraphs on linguistic usage and in explanation of the verbs and synonyms that are the foundations of tradition and the Oral Law. In his commentary on the Pentateuch, Malbim treated the narrative portions

differently from the legal sections. His peshat commentary to the narrative portion is accompanied by questions which are the opening gambit to his exegesis. The commentary on the legal sections focuses more on the halakhic Midrash, explaining its connection to the straightforward meaning of the biblical text. Overall, his Pentateuchal commentary is accompanied by Torah Or, essays on the aggadah combined with Kabbalah and philosophy; Remazim, hints of broader issues on the Tabernacle sections in Exodus; and Ner Mitzvah, which answers questions by other commentaries on the Midrash. While his commentary on the Pentateuch is meant more for scholars, the commentary on the rest of the Bible is aimed at a broader audience. It should be noted that at the end of his commentary to Daniel, Malbim devotes himself to the calculation of the date of the redemption, which was to have been in the period – Malbim provides a synthesis of halakhah and natural science on the one hand, as well as halakhah and Kabbalah on the other hand. Characteristic of this work is the fact that the sermons are based upon biblical verses only and do not rely upon rabbinic dicta. Each sermon encompasses a specific subject and is preceded by a poetic introduction. This method was regarded by some as an innovation in sermonic literature. His oral sermons were distinguished by verbal precision and strict logic. His works on language, poetry, and logic include: His autobiography was published in serial form in Ha-Levanon vol. Throughout his works Malbim quotes ideas from both Jewish and non-Jewish philosophers, including Aristotle and Kant. However, it is very difficult to know if his knowledge of their works was firsthand or secondhand from other sources. His commentary to Esther appears in two different editions: Malbim on Mishley is an abridged version published in Jerusalem The Malbim Haggadah appeared in Parkoff published Fine Lines: It became the center for Orthodox Jewish life in Bucharest until when it was destroyed by the Communist regime of Nikolai Ceacescu. Keneset Yisrael, 3 , 12; J. Jeschurun, 12 , 26; J. Posener, Eshed ha-Nahar , 42; S. Glicksberg, Ha-Derashah be-Yisrael , 7; E. Journal of Jewish Bibliography, 2 , 5; D. Druck, Di Meforshim fun der Torah, 3 , 80; M. Hagut Ivrit be-Eiropah , ; J. KS , 44 , f. Schechter, "Mishnato shel ha-Malbim" dissertation, ; idem. Iyyun u-Mehkar be-Hakhsharat Morim, 6 , 76; E. Deot, 48 , 98; N. Mikhlol, 22 , 19 28; N. HUCA , 57 , 39 86; idem. Sinai, 79 , 82 93; idem. Asufot, 14 , 75; idem, in: Hagut Ivrit be-Eiropa , ; A. Mahanayim, 4 , 79; E. Sefer Zikaron le-Aryeh Ilan , 71 82; M. Jewish Book Annual, 36 79 , 79

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

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*The Malbim Esther [Jonathan Taub] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. The Malbim Esther. translated and annotated by Jonathan Taub. Unmask the story of the megillah, the Book of Esther.*

His areas of special interest include engaging students in sophisticated and relevant readings of Biblical texts and empowering students to become educated and passionate Jewish leaders. He resides in Har Nof, Jerusalem, with his wife and children. Prior to that, he was a partner and senior telecom analyst at Sanford Bernstein, and was three times elected to the Institutional Investor All-American Analyst team. He has acted as a frequent commentator on network television and in leading newspapers and magazines, and has testified several times before the U. His credits in print and broadcast journalism include nominations for both the Pulitzer Prize for investigative journalism and the Emmy Award. Rabbi Jacobs left Wall Street in the Summer of to move his family to Israel to pursue full-time his interest in studying and teaching Jewish law, philosophy and business ethics. He is also the founder and director of the Greatness Within Seminars , a successful approach to personal growth. Rabbi Lynn currently lives in Jerusalem with his wife, Regine, and four daughters. He studied economics at Cambridge University where he obtained a masters degree, and subsequently worked as a chartered accountant. He lives in Har Nof, Jerusalem with his wife and family. Born and raised in London, Rabbi Bernstein came to Israel following high-school, where he studied for a number of years in Yeshivas Ateres Yisrael in Jerusalem, receiving Rabbinic ordination from Rabbi Chaim Walkin in . Rabbi Bernstein is a distinguished author of both Hebrew and English books, publishing many works on Chumash, Talmud, and Tefillah prayer. Additionally, Rabbi Bernstein offers weekly lectures that are open to the public on the weekly Torah portion, and other Talmudic topics. He currently resides in Jerusalem with his family. At Machon Yaakov, he lectures on relationships and character building, as well as advising students privately on a weekly basis. In more than 30 years of working with parents and students alike, Rabbi Orlowek has developed an approach to parenting and life that has been successfully applied with the students that he teaches. He has translated and edited dozens of Jewish books and publications. He attended university in Georgia and Maryland, and graduated with honors from S. Their children love to host Machon Yaakov students for Shabbos. In addition to learning one-on-one with students, Rabbi Rosenblum offers shiurs on Chumash and philosophy. After graduating summa cum laude and Phi Beta Kappa at Yale University in , Rabbi Rosenblum spent 2 years at Machon Shlomo in Jerusalem before he decided to devote his life to learning, teaching, and connecting students to Torah. He currently resides in the community of Telzstone with his family. He has developed a unique, fun, approach that has proven successful with adults who want to develop their Hebrew skills, overcome their fear of the language, or feel at home in Jewish sources. After graduating from Yeshiva University, Rav Eitan made aliyah in , received smicha rabbinical ordination in Israel, and served in the I. He spent two and a half years working in Jewish education in Rio de Janeiro. There he offers his approach and love of the Hebrew language to all. Rav Eitan and his wife live in Jerusalem with their children. His approach is to combine South African sincerity with Israeli enthusiasm. He spends his days studying in Yeshivas Itri, where he has been a student for 19 years. The Emanuels love to have the students over for Shabbat and Rabbi Emanuel claims his wife makes the best cholent this side of the Limpopo River. Rabbi Cohen has extensive experience translating and editing for Kollel Iyun Hadaf. Over the past ten years, Rabbi Cohen has delivered well over five thousand lectures on Talmud to students on all levels, from those just beginning their journey to those well-advanced in their studies. He has been successful in assisting numerous students gain valuable skills on an individual basis as well. In Machon Yaakov, he currently teaches a skill-building Talmud class to second year students. He and his family live in Har Nof, and his children particularly enjoy climbing all over Machon Yaakov students when they come for Shabbos meals. Rabbi Shoshan offers personal development workshops for first year and second year students at Machon Yaakov. Having previously managed two family medical practices, Rabbi Kahn continues to share his knowledge by instructing courses in CPR, emergency response, and lifeguarding. Rabbi Kahn lives in Har Nof with his wife and three children. The rabbis are outstanding instructors in Torah, philosophy, ethics, and Jewish law. Our

student-teacher ratio is nearly 2: Many are noted authors, scholars, and lecturers both in Israel and throughout the world. These instructors collectively foster a unique, highly-intellectual, and intensive learning environment where students who were previously unexposed to Jewish education have the chance to tap into some of the brightest minds in the field. David Robinson Institute for Jewish Heritage.

### Chapter 7 : Malbim - Wikipedia

*Read the text of Malbim on Esther online with commentaries and connections. Written and published between and by Rabbi Meir Leibush ben Yehiel Michel Wisser.*

### Chapter 8 : Turnabout: Megilas Esther According to the Malbim - Mendel Weinbach - Google Books

*Malbim (a 19th-century East European rabbi) seeks to explain the book of Esther, but his account (or its translation) leaves open a lot of questions. For example, the book leaves the implication that the Persian King Achashverosh was unaware of the decree against the Jews, yet Mordecai knew and warned Esther about it.*

### Chapter 9 : Malbim on Esther

*Meir Leibush ben Yehiel Michel Wisser (March 7, - September 18, ), better known as the Malbim (Hebrew: מלבי"ם), was a rabbi, master of Hebrew grammar, and Bible commentator. The name "Malbim" was derived from the Hebrew initials of his name.*