

Center Couples Club"ROLE AND IMPORTANCE OF THE מגילת אסתר"I. Introduction

A. Most scholars: the connecting link of the Five Megillot is purely accidental or circumstantial: fact that they are read on five synagogue occasions from שחרית. But this begs question: can understand שחרית and אסתר - but why need others? And why not e.g. שחרית declared אסתר? Will return to this later.

B. Gen. Five Megillot = five shortest books מגילות. In listing in שחרית, they are interspersed chronologically amongst other books; not as a unit.

C. Halakhah: all agree - אסתר אסתר. Others - אסתר - blessing all (except אסתר); אסתר - only אסתר. (50: because only place find אסתר); to read a Megillah, hence אסתר; others - only אסתר; אסתר - blessing on all, even printed; others - on all: אסתר - yes אסתר, printed - no. At any rate, no evidence of early custom to specify אסתר, hence question: what unifies five megillot?

II. Relevance to Holidays

A. אסתר and אסתר - obvious.

B. אסתר - Spring; based on אסתר: (אסתר) אסתר; later: will give other reasons.

C. אסתר - various: אסתר Abudrahm: אסתר; Israel at Sinai = אסתר; lineage of David who born and died on אסתר; Rabbi Maimon: to complement אסתר with Ruth = אסתר since אסתר.

D. אסתר for Sukkot (אסתר)
Abudrahm אסתר.

III. My Theory of Unifying Factor - each of five megillot speaks of "absence of God," and need for faith in His presence and providence; of love for Him. Each treats theme in a different way. And this makes five megillot a peculiar "contemporary" set of books...

A. Esther. Even divine Name omitted. Book can be read on two levels, even as events themselves could be interpreted casually (secular-political) or religiously. (See Chap. II of Royal Reach).

B. Lamentations. obvious מובן נאמן.

C. Ecclesiastes. A meditation on meaninglessness of life, even when all virtues and goods available, as long as God not actively present in consciousness and practice of man. (See Chap. 37 Royal Reach).

D. Songs. Tradition focuses exclusively on symbolic meaning. (in the song that only text is only text where Trad. dismisses the, reads only the.) Parable of Approach and Retreat - frustration without pain (though with touch of sadness). Is thus a parable of waiting for the (hence the) both in political and spiritual terms - all as part love-relationship of God and Israel. Teaches: the love can survive absence!

E. Ruth. No revelation - primarily work of human love.

Participants in drama (all love, no passion - *no love*) -
are unaware of providential roles, of ultimate significance. God
is real enough for them - but not as God of History. Yet that is
the whole point of Ruth - conclusion! *of King David!*
Tradition teaches: Samuel wrote Ruth. Probably --opposition to
David, rumors that *because Moabite ancestry,*
hence *as legal validation.*

IV. Endings. Finally, all five megillot are characterized by concluding portions which give right orientation.

A. Ruth - just discussed.

B. Songs - 313 172 - confidence, faith, love - even if
Divine Lover "flees" - even if Presence not immediately felt, even
if Redemption remote. Thus - 213 221 2724:

אברהם ברוך מן הגלגלים שאין בה ואמת לבטן בחינה ודמה לך אברהם - אברהם
נצחית... אל המפר האלוים - שחקק אל תפלתו בקרבן גדים אלהים.
(Loving prayer is bridge during absence).

2. ובהנהיג ללכת - זה צבא, זה בשרה שהיא יפה, אלה פחות
ואלה אלה קדושה, כך בשרה שהיא אלה רצוני לה לקום הנה
גם אלה אלה אלה, אין אלה רצוני לה לקום - אלה

(Relationship and Providence continue even if no intimate, ecstatic Presence).

C. Ecclesiastes. Solomon's חכמה - and even
clairvoyance (= ראייה - see Chap. 37 Royal Reach) leads
to endless cyclism, meaningless. Only meaning is

...הוא בן הברכה

D. Lamentations. Prayer and faith. Hope despite disaster
of הסתה פנים. Hence: השבנו ה' אלוקינו

D. Esther. key is ending בן חיים אלמ
"Peace" - secular, naturalistic - political interpretation
"Truth" - events seen through eyes of faith.