**Joyful Journeys - A Purim-Inspired Guide to Simcha Fulfillment**

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1. What are the three top challenges for you to enjoy your own simcha – [e.g., wedding, bar mitzvah, etc.]?

**Achashverosh’s Two Parties – Rational?**

(א) וַיְהִי בִּימֵי אֲחַשְׁוֵרוֹשׁ הוּא אֲחַשְׁוֵרוֹשׁ הַמֹּלֵךְ מֵהֹדּוּ וְעַד כּוּשׁ שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה.

(ב) בַּיָּמִים הָהֵם כְּשֶׁבֶת הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ עַל כִּסֵּא מַלְכוּתוֹ אֲשֶׁר בְּשׁוּשַׁן הַבִּירָה.

(ג) בִּשְׁנַת שָׁלוֹשׁ לְמׇלְכוֹ עָשָׂה מִשְׁתֶּה לְכׇל שָׂרָיו וַעֲבָדָיו חֵיל פָּרַס וּמָדַי הַפַּרְתְּמִים וְשָׂרֵי הַמְּדִינוֹת לְפָנָיו.

(ד) בְּהַרְאֹתוֹ אֶת עֹשֶׁר כְּבוֹד מַלְכוּתוֹ וְאֶת יְקָר תִּפְאֶרֶת גְּדוּלָּתוֹ יָמִים רַבִּים שְׁמוֹנִים וּמְאַת יוֹם.

(ה) וּבִמְלוֹאת הַיָּמִים הָאֵלֶּה עָשָׂה הַמֶּלֶךְ לְכׇל הָעָם הַנִּמְצְאִים בְּשׁוּשַׁן הַבִּירָה לְמִגָּדוֹל וְעַד קָטָן מִשְׁתֶּה שִׁבְעַת יָמִים בַּחֲצַר גִּנַּת בִּיתַן הַמֶּלֶךְ.

**Megilla 12a**

**״וּבִמְלֹאות הַיָּמִים הָאֵלֶּה וְגוֹ׳**״. רַב וּשְׁמוּאֵל, חַד אָמַר: מֶלֶךְ פִּיקֵּחַ הָיָה, וְחַד אָמַר: מֶלֶךְ טִיפֵּשׁ הָיָה. מַאן דְּאָמַר מֶלֶךְ פִּיקֵּחַ הָיָה — שַׁפִּיר עֲבַד דְּקָרֵיב רַחִיקָא בְּרֵישָׁא, דִּבְנֵי מָאתֵיהּ כׇּל אֵימַת דְּבָעֵי מְפַיֵּיס לְהוּ. וּמַאן דְּאָמַר טִיפֵּשׁ הָיָה — דְּאִיבְּעִי לֵיהּ לְקָרוֹבֵי בְּנֵי מָאתֵיהּ בְּרֵישָׁא, דְּאִי מָרְדוּ בֵּיהּ הָנָךְ, הָנֵי הֲווֹ קָיְימִי בַּהֲדֵיהּ.

The verse states: **“And when these days were fulfilled,** the king made a feast for all the people that were present in Shushan the capital” (Esther 1:5). **Rav and Shmuel** disagreed as to whether this was a wise decision. **One said:** Ahasuerus arranged a feast for the residents of Shushan, the capital, after the feast for foreign dignitaries that preceded it, as mentioned in the earlier verses, indicating that **he was a clever king. And** the other **one said:** It is precisely this that indicates that **he was a foolish king. The one who said** that this proves that **he was a clever king** maintains **that he acted well when he first brought close those** more **distant** subjects by inviting them to the earlier celebration, **as he could appease the residents of his** own **city whenever he wished. And the one who said** that **he was foolish** maintains **that he should have invited the residents of his city first, so that if those** faraway subjects **rebelled against him, these** who lived close by **would have stood with him.**

**רלב"ג תועלות אסתר א':ג-ה**

**(ג-ה) התועלת הראשון הוא במדות.** הוא שראוי לשמוח בטוב בהמצאו [כאמור] ביום טובה היה בטוב (קהלת ז':י"ד). ולזה ספר **שבהראות המלך רוב עושר כבוד מלכותו ויקר תפארת גדולתו** עשה זה **המשתה** הגדול **לכל שריו ועבדיו ולכל העם הנמצאים בשושן הבירה למגדול ועד קטן שבעת ימים**.

בראשית ו':ו'

**וַיִּנָּ֣חֶם יְהֹוָ֔--ה כִּֽי־עָשָׂ֥ה אֶת־הָֽאָדָ֖ם בָּאָ֑רֶץ וַיִּתְעַצֵּ֖ב אֶל־לִבּֽוֹ**

**Rashi Bereshit 6:6**

A gentile once asked Rabbi Joshua, the son of Korcha, saying to him, "Do you not admit that the Holy One, blessed be He, knows what is to happen in the future?" He replied, "Yes." The gentile retorted, "But is it not written 'and He was grieved in His heart'?" He answered: "Have you ever had a son born to you?" The reply was "Yes." He asked (the gentile): "And what did you do?" He replied: "I rejoiced and I made others rejoice also." The Rabbi asked him: "But did you not know that he must die?" The heathen replied: "At the time of joy, let there be joy, at the time of mourning let there be mourning". The Rabbi then said: "Such, too, is the way of the Holy One, blessed be He: although it was clear to Him that in the end men would sin and would be destroyed, He did not refrain from creating them for the sake of the righteous men who were to issue from them" (Bereshit Rabbah 27:4).

**קהלת ז':י"ד**

(יד) בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת זֶה לְעֻמַּת זֶה עָשָׂה הָאֱל--ֹהִים עַל דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה.

(14) In the day of prosperity be joyful, and in the day of adversity consider. Yes, God has made the one side by side with the other, to the end that man should not find out anything after him.

**Ibn Ezra Kohelet 7:14**

IN THE DAY OF PROSPERITY BE JOYFUL. Why should the wise man who has an inheritance and silver be happy with something that does not last? The wise man is, as it were, being told: In the day of prosperity be happy and joyful, but you must consider that a day of adversity will come.⁠

1. What best practices would the Ralbag and the Ibn Ezra advocate in the following situations:
   1. Your friend’s daughter just got engaged- when you should enlighten him about the opportunities and potential pitfalls?
   2. How would you council a parent who is dealing with a bridezilla?
   3. How would you council a friend who is dealing with overbearing in-laws who are insisting that the wedding super-extravagant?
   4. How will you prepare yourself for your own simcha?