

The ספר הליקה והלבוש, a series of ספרים written by R' Avraham Schorr, follows very much in the דרך of his father, R' Gedalia Schorr, in that he combines נגלה and נסתר with tremendous בקיאות and עמקות - both in learning and in אגדה, in סברה and in השקפה. He presents a tremendously interesting take on פורים, focusing on a specific מידה that we don't typically associate with פורים. It is fascinating to see how he develops this idea, bringing many ראיות, which I will share with you now.

He brings that the word פורים has the same גמטריא as אהרן הכהן. What does this connection mean? He brings a פסוק from שמות ד:י"ד: וְרָאָה וְשָׂמַח בְּלִבּוֹ. What is אהרן's מידה? We all know about אהרן (אבות א:י"ב) - שְׁלֹמֹה וְרוּדֹף שְׁלֹמֹה. But he also had another מידה - he was not a one-dimensional person. The תורה testifies that אהרן was completely free of the מידה of קנאה. He had not even the slightest trace of jealousy, not just externally for show, but deep within his entire הוויה, his מידות, and his entire existence. The תורה states that when משה saw אהרן, he was וְשָׂמַח בְּלִבּוֹ - completely and sincerely happy, with no jealousy whatsoever. This is an extremely rare trait, almost beyond our ability to comprehend. We are so accustomed to jealousy, even in small amounts, that the concept of someone being totally free from it is difficult to grasp. But on פורים, we have a job to try to emulate this מידה of אהרן הכהן. That is what this גמטריא is telling us - we must work on freeing ourselves from קנאה. He explains that this is the only way to achieve שמחה אמיתית, true שמחה. To be completely happy, to experience genuine joy, requires the absolute absence of jealousy. The תורה teaches this directly: וְשָׂמַח בְּלִבּוֹ - real שמחה comes from a heart free of קנאה. This means that the שמחת פורים, which we always wish one another, is tied to the מידה of overcoming קנאה.

There is a ספר called אמרי חיים on חודש אדר, where the Rebbe, ר' חיים מאיר from Pinczow (pronounced Pinchov), explores the קשר between the עבודה of אדר in general and פורים בפרט. We know the phrase משנכנס אדר מרבנים בשמחה, and this idea of שמחה being tied to אהרן הכהן's lack of jealousy is discussed in ספרים. This means we must learn from it and actively work on it. We must understand that קנאה is תלוי in eliminating קנאה. In that same אמרי חיים ספר, the Rav from Pinczow makes a fascinating point. There is a well-known rule that the first time a word appears in the תורה establishes its paradigm for all future occurrences. Where is the first time the תורה uses the word שמחה? Here, in reference to אהרן הכהן. If you check, you'll see that before this, there was no mention of שמחה. שמחה took away from the sadness and the disgrace of the חטא of the נחש. This is hinted at in the fact that אהרן הכהן wore the חשן on his chest. The letters of חשן are the same as those of נחש, showing that אהרן's חשן was the תיקון for the נחש. Furthermore, if you calculate the גמטריא of these words, they equal ישמח - "he will be happy." The נחש was driven by קנאה, as חז"ל teach that the נחש was jealous of אדם and חוה. The way to correct the עבירה brought about by the נחש is by eradicating קנאה. It is our job to remove this מידה from ourselves and bring true שמחה into the world.

Many ספרים, as well as the זוהר, explain that פורים is connected to כיפור, as seen in the similarity between their names - כיפורים, which can be read as "כ-פורים", like פורים. The אלשיך, quoting the פרקי דרבי פרקי, describes how on כיפור הוא, יום כיפור, מלאכים tells the מלאכים: מלאכי השרת, just like the מלאכי השרת. And they have no קנאה, no שנאה, and no rivalry, just like the מלאכי השרת.

While the מלאכים naturally have no jealousy or hatred, they also have no יצר הרע. But we, on that day, overcome our physical urges and rise above קנאה and שנאה, achieving an even greater level. This is also our עבודה on פורים. If we eliminate קנאה and שנאה, and elevate פורים to a level of true שמחה, we reach the same מדרגה as כיפור. On that day, we focus entirely on רוחניות rather than גשמיות, achieving a state of being like the מלאכי השרת, who do not possess these מידות at all. This perspective gives us a tremendous insight into the true nature of פורים. פורים provides us with the ability to elevate ourselves, using our physical experiences as a means to spiritual growth. May we be זוכה to a real שמחת פורים, and to שמחה throughout the year - שמחה in our families, and נחמות and ישועות, leading to the אמן, במהרה בימינו!

