

# נועם

# ה'

דברי חיזוק והתעוררות



פרשת תצוה

שבת זכור



*On the topic of:*

פורים



ינ' ל' ע' י הרב ישראל גאלד  
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## פורים

As the Yom Tov of Purim approaches, it is an obligation upon every **עובד ה'** to make the necessary preparations to gain as much as we possibly can from the special Yom Tov. Every Yom Tov has its special unique flavor and beauty, but if we don't try to tap into it, we may miss out on many special opportunities.

## יום כיפור

We all know the famous **זוהר** to **פורים** that compares the holiest day of the year -when all the **אידן** for 24 hours live like **מלאכים**, completely removed from materialism- is compared to the Yom Tov of Purim, a day when there seems to be such a focus on materialism. How can we understand this?

## בפורים

Deeper than that, the **ספרים** tell us that **פורים** is actually on a higher **מדריגה** then **כיפור** -the name itself expresses this point. **יום בפורים** -its only like **פורים** -מי נתלה במי. **פורים** is greater? **פורים** is greater.

We all know this reality, but how can we understand this on a practical level of **עבודה**?

How can we understand that **פורים** - as great as it is- can be higher then **יום הקדוש יום כיפורים**?

Let's try together to answer this question **ה'** בעזרת **ה'** and develop a deeper appreciation for this special day.

## להשמיד ולהרוג

The **מגילה** in **גמרא** tells us a frightening thing. We know that the generation of **מרדכי** was destined to be completely wiped out.

"להשמיד ולהרוג ולאבד את כל היהודים"

The decree of **המן** to annihilate the Jewish people was signed off by Hashem Himself in **שמים**. Why? What did the **אידן** do wrong that they deserved such a harsh punishment?

## מפני שנהנה מסעודתא

## של אחשוורוש

The **גמרא** answers because they went to the party of **אחשוורוש**. They didn't just go to the party, but they enjoyed themselves.

## What's Wrong?

This is certainly not the best thing to do, yet one may wonder what exactly was the

big עבירה? The king makes a special party for his servants of שושן הבריה, including the Jews, why shouldn't they take part? Why shouldn't they show their loyalty to the king? After all, would it not have been a slap in the face had everyone gone except for the אידן? Wouldn't that have created a tremendous danger for the people of שושן and in essence all the אידן?

## *Essence of Yiddishkeit*

in his sefer on Purim explains it so beautifully.

## *רצה הקב"ה לזכות את ישראל*

The Yid without exception is to become connected to Hashem. Like the מסילת ישרים tells us in the first perek:

"שלימות האמיתי הוא דביקות בו  
יתברך"

"The ultimate goal is to become דבוק to Hashem."

How does one cling to Hashem? The ספרים tell us that the 613 מצוות that we have are in essence 613 ways to reach this ultimate goal. The

word מצוה brings out this point. מצוה is a lashon of commandment, but it has two other meanings. מצוה comes from the word צוותא which means to connect, and it comes from the word עצה, meaning suggestion. Meaning to say, that the מצוה, the commandment is Hashem's suggestion and advice to how we can connect to Him.

רצה הקב"ה לזכות את ישראל

The word "לזכות" can also be translated as purify. The way we purify ourselves is through being מצוות מקיים.

## *Different אידן*

We find different types of אידן in the world. There are many people who do מצוות, yet they aren't necessarily connected to Hashem the way they are supposed to. The goal in our Yiddishkeit is not just to do the מצוות externally, but to allow the מצוה of the מצוה to penetrate our essence. The מצוות need to turn our whole personalities into true אידן. A person, as he grows in his עבודת ה', is supposed to develop such a deep relationship with ה' that his connection with Hashem isn't dependent on the מצוות that he does or the תורה he was able to learn, rather his whole being

in his true, unadulterated existence is connected to the Source of all life- the מקור Hashem Himself.

## חורבן בית המקדש

tell us that the real reason for the party of אהשורוש was not as it seemed. It was in truth a celebration of the eternal destruction of the בית המקדש.

## בית המקדש

What is the בית המקדש?

The בית המקדש was a place that expressed the relationship between us and Hashem.

"ועשו לי מקדש ושכנתי בתוכם"

The place where Hashem rested his שכינה amongst us His kinderlach. The place where three times a year we were עולי רגל and came home to שולחן אבינו שבשמים, the table of our father. We came to this place and we saw the love Hashem has for ישראל כלל. The doors to the היכל were opened and we saw the כרובים facing each other. A sign of love from Hashem to us. We saw the נסים of the חם הפנים and we heard a Heavenly Voice call to us and say:

"ראו חיבתכם לפני המקום"

*"See how beloved you are by Hashem!"*

This was the בית המקדש. This was what was destroyed and this is what we are supposed to be yearning for.

That was the עבירה of joining this party.

A person hears about such an event, a party celebrating the disconnect between us and Hashem has to have one feeling in mind

ויזעק זעקה גדולה ומרה

Crying bitter tears.

How can I even think about going to such an event? Kosher food? Who cares? How can I eat kosher food in the palace of this רשע when I'm supposed to eat in the בית המקדש with my Tatty?

But the Yidden מפני שנהנה went and they enjoyed.

Why not?

Anything wrong?

All is kosher. Everything fits with the letter of the law, so why not?

That's not the ישראל כלל Hashem wants from us. Hashem doesn't want a איד whose yiddishkeit is a check list. I did this and I did that. I

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wasn't עובר on this עבירה or that עבירה. Everything seems to check off nicely.

We need more than that. We need to realize who and what we are. We are עבדי ה' and בנים. Our love and dedication for Hashem is real. It comes from a pure source in our hearts. It's simply who we are.

## תשובה מאהבה

With the help of מורדכי הצדיק, we did a massive תשובה. We reevaluated our relationship. We reconfirmed our connection with הקב"ה. We internalized our עבודה ה' to the point that we redefined ourselves as אידן. We were reborn.

## הדר קיבלוה

We reached such a lofty state of אהבת ה' that we were once again מקבל the הקדושה. This time our קבלה was very deep. It penetrated the hearts and minds of all the אידן and all the generations to come.

That's the essence of פורים.

פורים is different than all the other Yomim Tovim. Every יו"ט, we celebrate a certain concept or a specific event that took place for ישראל כלל.

On פסח, we celebrate the fact that we were taken out of מצרים.

תורה we received the שבועות.

יום הדין is the ראש השנה.

יום סליחה is the יום כיפור.

. ענני הכבוד - סוכות .

חנוכה - we were saved from the יונים.

פורים is different.

On פורים, we celebrate our true essence as אידן, our pure and simple connection with Hashem.

## יום כיפורים

Perhaps we can now have a bit of an understanding in the זוהר הקדוש.

יום כיפור is truly an elevated day. We connect ourselves to Hashem on a very high level. We stand in shul the whole day, like מלאכים we don't eat and we don't drink. We daven the whole day with deep concentration and do a sincere תשובה.

פורים, however is higher.

פורים, we don't connect to Hashem through the מצות we do, פורים we connect to

Hashem because that is simply what we are.

We eat and we drink, we have fun and we spend time with our families and friends, but connected. To cling to Hashem through a מצוה is very special but to cling to Hashem even without the מצוה is even more special.

## חייב איניש לבסומי

We can now understand a little bit deeper the very popular yet not so understood מצוה called getting drunk.

Without getting involved in all the different מנהגים from many צדיקים and different approaches to this מצוה, just on a simple and practical level that applies to our עבודת ה'.

## The Final Yom Tov

The cycle of the year in the life of a איד starts with פסח and ends with פורים.

פסח, we are born as a nation, בר מצוה, we become שבוועות. On סוכות, we have our חתונה with Hashem. With each and every Yom Tov, we build our relationship deeper and deeper, we internalize more and more what our mission is through our עבודת ה'.

And we finally come to the climax of the year...

פורים

We drink and remove all of our שכל. We remove everything we have, all the layers of our physical existence. We penetrate to the depths of our hearts and come into contact with our innermost reality.

לחיים!

Life itself as a איד!

**ואתם הדבקים בה' אלוהיכם חיים כולכם היום**

A person who's totally connected to Hashem is connected to life.

כי עמך מקור החיים!

## עבודה Practical of Drinking

There are many people who drink and unfortunately have no understanding of what they are doing.

Do we really think Hashem would command us to get drunk and act in such a strange manner?

Hashem wants us to get in touch with our פנימיות, our true self. Sometimes, there are

layers blocking us from accessing those feelings of love for Hashem. Therefore, we sometimes have a hard time expressing ourselves. So, we take a לחיים or two and start peeling away those layers. The עבודה when we start drinking is to realize the direction we are heading towards. Allow yourself to connect to your heart. Allow yourself to release those feelings of yearning for Hashem.

It's good to have a theme for Purim in your mind. Take for example what we discussed now. Throughout the day of Purim, have this in mind, think to yourself throughout the day. "I'm a yid. I'm connected to הקב"ה in my true essence."

Then, when you start to drink, bring out these feelings from your heart to the outside. Sit in a corner and shed a few tears of longing for Hashem.

**לחיים!**

**ונהפוך הוא**

Many צדיקים tell us what potential there is in this day. We know that the אידן were זוכה to be saved in a method called ונהפוך הוא, where the tables were completely turned

around. That קדושה and כח is built into the DNA, the nature of this day. Every single איד can be זוכה to his or her own personal ונהפוך הוא. To see tremendous growth in a way above and beyond comprehension. All bad turned into good, all darkness turns to light, all those who feel distant can become so close. May we all be זוכה!

**קריאת המגילה**

All the קדושה of the day of Purim becomes released during the reading of the מגילה. The word מגילה means to reveal and in essence that is what is happening.

Like the פרק צט' in קב הישר says,

"יש עולם חדש למעלה שהוא קדוש ונורא מאד ואין אותו העולם מתגלה לחוץ מחמת רוב קדושתו כי אם פעם אחת בשנה ומתחיל להתגלות בהתחלת קריאת המגילה וכו'"

*"There is a new world up in שמים that is overwhelmingly holy and powerful. This world cannot be revealed due to its immense holiness- only one time a year on Purim.*

*And it begins to become reveled when we read the מגילה".*



## Private letter

ל tell us that the מגילה is called an אגרת, a letter. The צדיקים tell us that everyone receives a personal letter from Hashem on Purim. The way I hear the מגילה is not the same as my friend.

## The חוזה

One year in the בית מדרש of the חוזה מלובלין of Belz- when he was still a young man- read the מגילה. After the חוזה finished, the חוזה commented, "I've heard the story of Purim many times before in my life, but so beautifully the way this yungerman read it, I never heard!"

A person should try as much as he can before Purim to go through the מגילה and try to connect to the words on a personal level and see how it applies to his life.

## כח התפילה

The next area that we should work on together is the tremendous power of תפילה that every single איד is זוכה to on פורים.

## כל הפושט יד

We all know the הלכה that on Purim 'כל הפושט יד'- whoever asks for money and 'נותן לו' - צדקה we give him. We don't do research to see if he truly deserves it, we just give. The צדיקים tell us that this applies to Hashem as well. 'כל הפושט יד' - whoever stretches out his hands in תפילה on Purim Hashem delivers.

## Command - לאמר למלך Hashem?

פורים תרע"ז in שם משמאל The says something unbelievable.

The זרש says that when the wife of המן told the המן to go to אחשורוש with the plan to hang מורדכי she says: "אמור - למלך" Go say to the king. Is this the way to talk to the מלך? We tell him what to do? We ask and suggest to the מלך! The שם משמאל explains that the המן was on higher level then אחשורוש and had the כח to command the king.

## ונהפוך הוא

But this כח was taken from the המן and given to us אידן. Therefore, every איד has a כח of תפילה so powerful that we can command Hashem to

hang and destroy the *המן* that's in our hearts.

The *שם משמאל* says...

"ובכל פורים מתעורר רשימו מזה ואז  
בכה כל איש ישראל לאמר למלך  
מלכי המלכים הקב"ה דרך אמירה  
וציווי כענין הצדיקים גוזרין על  
הקב"ה והוא עושה לתלות את המן  
ולמחות את שמו מתוך לבו של עצמו  
עכ"פ"

*"Every year on Purim this concept replays itself and it is in our power to command Hashem to hang and destroy the *המן* in our hearts."*

Perhaps the *ונהפוך הוא* of ענין can be taken a step further.

*How does תפילה work?*

The wonder: בעלי מוסר How do the mechanics of תפילה work? If Hashem decrees upon a person to be ill ל"ע then that's the will of Hashem! How can we change the גזירה through our תפילות?

The answer is deep.

**The גזירה doesn't change, we change.**

A person stands in תפילה with the ultimate clarity that Hashem runs the world., He internalizes the truth of what life is all about. He makes real changes in his life and

becomes a new man. This *איד* never had this גזירה on him!

ונהפוך הוא! That's the כח of תפילה we all have on Purim. We take the message of everything we discussed together, we deepen our connection in ways we never experienced before. We are *מהפך* and change ourselves to better and loftier *אידן*. We are then automatically זוכה to rip up all negative decrees in our life and enter a world of only good!

## עבודה Practical

We need to capitalize on this gift. Even though the day is filled with many things to do, but the תפילה shouldn't change. The way we daven and the place we choose to daven should be on a very high level. Each תפילה to daven from the depths of our hearts to be זוכה to closeness to Hashem and all the ברכות we need.

## תורה הקדושה

Another עבודה of Purim is the תורה of עבודה.

There is a special emphasis on the תורה that one can learn בין מגילה -מגילה between the

reading of the מגילה at night and the מגילה we read by day.

There was a famous story that happened with the אגודות אזוב. It was Purim by night after the מגילה and he sat down to learn the heilege תורה. He sat and learnt. The minutes turned into hours and before he knew it, it was already the morning. He realized that he had learnt the whole night, completely engrossed in the sweet words of ה' תורה. After Purim, he had a dream. They revealed to him from שמים something frightening. We know the famous הו"ל that if there were to be a moment without לימוד התורה, then the world would cease to exist. The battery of the world is the Torah and if you remove the battery, everything comes to an end. They told the אגודת אזוב, *on that particular night of Purim since everyone was so busy, there was no one learning except for you. Because of you, the world wasn't destroyed. And since you held up the world with your תורה, you will merit a child who will hold up the world with his תורה.*

The following year, the אבני נזר was born.

It's true that there are many things to take care of on Purim

and perhaps it's difficult to find time to learn. But experience has shown that with proper scheduling, one can make himself a solid slot to learn the תורה. Especially when we know what we can be זוכה to.

## Suggestions

Let's offer a few suggestions. Ultimately, it's up to Hashem if and when we can learn but let's do our part and try.

**Suggestion 1:** After the מגילה is over. Even if a person has a מסיבה of some sort, there usually is a solid period that if one is structured, he can really utilize this slot.

**Suggestion 2:** Try to go to sleep at a decent hour and get up early. This is- besides for a tremendous opportunity in the learning- also a great preparation for the special שחרית waiting for you.

**Suggestion 3:** Usually by early afternoon, most deliveries of משלוח מנות are already done. You still have a few hours until the סעודה. Try to chap some תורה during this slot.

These are just a few suggestions, but each person knows what works best for

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him. We can't do everything  
but we should try to do  
something.

We should all daven heartfelt  
תפילות to be זוכה to a Purim-

the way Hashem wants from  
us. And in the זכות of our  
efforts may we be זוכה to  
ליהודים היתה אורה ושמחה וששון  
!ויקר