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פורים

Purim Q & A's

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A Freilach'n Purim



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Purim Q & A's

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QUESTIONS & ANSWERS

PURIM | פורים

Purim and Shavuot



When the Am Yisroel experienced the *neis* of Purim, so it says, קיימו מה שקבלו כבר, that they they accepted the whole Torah again only this time it was willingly. Did the generation in the time of Mordechai actually become better than our forefathers were at Matan Torah?



The answer is no. But you have to understand that the difference is as follows: There is no question that the generation of *Matan Torah* was far superior to any generation that ever existed – don't make any mistake about that. The generation that went out of Mitzrayim was the best generation that ever lived. Moshe Rabbeinu had a tremendous influence on them and so did Aharon. And Miriam was the teacher of the women and **זוכות נשים צדקניות** – נגאלו אבותינו ממצרים – the women were very great in Mitzrayim. When we went out of Mitzrayim, it was a generation that knew Hashem! They were

the *dor deiah* – what they learned when they saw the *makkos* transformed their minds; they became so elevated. ויראו העם את השם – *They feared Hashem.* ויאמינו בהשם – *They had full belief in Hashem,* ובמשה עבדו – *and in His servant Moshe.*

And when it says that at Har Sinai they were elevated it means that רובם מגיעים אל הנבואה – most of them became *neviim* at that moment when they heard word of Hashem (Cusari I: 103). We have no concept of the greatness of that generation. It may seem like an exaggeration to you because you have been taught in *cheder* to despise that generation. והם לא ידעו דרכי they *didn't know Hashem's ways* (Tehillim 95:10), you say. Don't make any mistake about it; they were the ones who knew *darkei Hashem* more than anyone – only they were criticized because they should have known more according to their opportunities. But they were extremely great.

However, as great as they were, no experience in history equaled that of the Jews in the time of Haman because they were sentenced to certain death. That's a big difference. In Mitzrayim they weren't sentenced to death. זכרנו את הדגה, they said “We remember the delicacies which we enjoyed in Egypt” (Bamidbar 11:5). It means they lived, they survived. It wasn't the very best form of existence, but they lived. But here, by Haman, they knew that imminent death was waiting for them and there was no way out! “You cannot turn back the king's decree” (Esther 8:8). They were finished!

And therefore the change that took place in them was more fundamental – not because afterwards they became more pure and more noble than the generation that listened to Moshe Rabbeinu's words. No; the people who saw Moshe Rabbeinu were unequaled. But the transformation in the days of Haman was so immediate that nothing compared to it.

I'll give you a *mashal*. Let's say somebody lives a normal life and he lives with the rules of health; he eats properly, he exercises properly, he takes care of his body. So this man is a model of perfect health. Now suppose somebody else neglects his health and now he becomes deadly ill. And in order to save his life the physician gives him an injection of a very extreme medicine and he saves his life. Now he's back to life again! So the experience is unequaled; he was on the verge of death and now he was brought back to

life. But at the end he is not healthier than the other party. The first one who lived a normal existence is much more sound in body than the second one. And therefore although after the story of Purim our generation was rejuvenated — we had a shot, a real shot in the arm – we were reborn! But in no way did we resemble the *dor* that received the Torah; no question about that.

TAPE # 731

Purim and Shavuos 2



The Rav spoke tonight about the lesson of Purim being the internalizing of how much Hashem loves us and our responsibility to love Him and to love the Am Yisroel. But isn't it possible to say that the Simchas Purim is because the Jewish Nation accepted the Torah again after the witnessing the *neis* of Purim?



I want to explain something to you. Ezra Hasofer came along and the Gemara (Sanhedrin 21b) says about him that ראויה היה עזרא שתנתן התורה לישראל – על ידו – “Ezra was big enough that the Torah could have been given to us through him.” I’ll explain that. Ezra made a tremendous change in the Klal Yisroel. Before Ezra, you didn’t have to daven *shachris*, *mincha* and *ma’ariv*. You didn’t have to make a *bracha* either. A בורא פרי העץ or המוציא לחם מן הארץ wasn’t a requirement. Of course, people were *mispallel* to Hashem. And people thanked Him for their food, absolutely. But there was no *chiyuv* to daven three times a day or to make *brachos*. And *muktzeh* as well. Many types of *muktzeh* were permitted.

And Ezra came along with the *Anshei Knesses Hagedolah* and they made a whole list of *takanos chachomim*. He changed the entire *tzura* of being a Jew. Ezra changed everything because he saw that with the Jews being in

golus, they needed a סייג לתורה, a fence around the Torah; otherwise who knows what's going to happen to us. And so he made fences around the Torah. So Ezra actually came with a new Torah for Klal Yisroel. Now, it wasn't actually new. It's *ossur* to be *mosif*, to add on, but he made *issurei d'rabanan*. He said that it's all *m'dirabanan*, but it's a סייג, a fence, to protect the Torah – to protect the Am Yisroel.

Now, how could he get the Klal Yisroel to accept that? You think it's easy?! We're a stubborn nation. And we're talking now about a tremendous change! How did Ezra succeed? And the answer is that Purim came along! The miracle of Purim came along and there was such a love for Hashem, that קיימו וקיבלו, they accepted the Torah again. Not only did they accept the old Torah again, but they accepted it with such a willingness that they now took upon themselves all the new *takanos* of Ezra, to be *mikayeim* them too. So on Purim the *takanos* of Ezra were finally given the *chizuk* needed to remain with the Klal Yisroel forever.

So you're asking if we celebrate that? Absolutely we celebrate that. No question about it. But you have to know, that that's only *agav urcha*. That's not the main idea of Purim. That's not an open *possuk*. That idea of קיימו וקיבלו is not the plain *pshat*. The *pshat* in that *possuk* doesn't mean that they accepted to fulfill the Torah. It's a good *drash* and it's true, but it's not the original *pshat* of the *possuk*.

And therefore the most important lesson of Purim is something else: that Hakodosh Boruch Hu is *ohev amo Yisroel*. That is the lesson of Purim! That Hakodosh Boruch Hu loves the Am Yisroel more than anything else, that's the main lesson of Purim! Other things, what you hear in other places, it's true also. Could be. But the main lesson of Purim is that Hakodosh Boruch Hu is *ohev amo Yisroel*.

Of course, as a result of that we're more loyal to Him. We're *mikabeil* to do everything now, because He saved us. Of course, that was a result of the *simcha* that we had when we saw how much He loves us. But the great lesson of Purim is just that. That He loves us.

And the lesson that we have to learn is that we have to love the Am Yisroel the same way Hakodosh Boruch Hu does. Hashem made a public demonstration on Purim. He demonstrated His love for us. And He wants us to follow His lesson and love His people like He does. We love the Am Yisroel because Hashem loves the Am Yisroel. It's a way of us demonstrating our love for Hashem. And on Purim we have to start on our own, to fulfill what Hakodosh Boruch Hu showed us as an example by means of the *neis* of Purim.

TAPE # E-225

Purim and Yom Kippur



Some people say that Yom Kippur means that it's Yom Ki-Purim, that it's a day like Purim. Could you explain that?



Of course, it's only a joke, but I'll explain the joke. It means that Purim, if it's properly celebrated, then it's possible for us to rise great levels.

On Yom Kippur you can't take in any fuel – but on Purim you can fuel up. And you can refuel too. And therefore, on Purim you can soar to great heights. Of course, if there's nothing in your airplane except fuel, so what's the purpose? You'll ride higher, and then you'll pour in more fuel and ride higher – but if you don't know where you're going, so what's the purpose? But if you have a mission, then there's a purpose in fueling.

But Yom Kippur since you can't refuel, so it's Yom Ki-Purim. It's a day like Purim. It means you have to get all the exhilaration of Purim in without benefit of fuel. That's what it means. That's a big job of course, but what can you do?

And that's what the joker who said that *frum* joke meant when he said Yom Kippur means Yom Ki-Purim. But don't quote me on that.

TAPE # 212 (March 1978)

True Happiness



You said here many times that we should look forward to sitting in Gan Eden with the crown of daas that we acquired in this world because that will be the ultimate happiness. But couldn't it be that sitting with a crown on your head enjoying the radiance of Hashem for all eternity is dull compared to the cerebral and sensory experiences that we have in this world?



Couldn't it be that the sensation of happiness in the World To Come is inferior to the sensations that we have in this world, the physical and nervous sensations?

And the answer is as follows: Reb Yisroel Salanter once said like this: Why is it that when you bang your thumb with a hammer, it hurts – it hurts terribly! – but when you hear music, it makes you happy. Sometimes you even sing along with the music. Why shouldn't it be that when you bang your hand with a hammer, it should cause a pleasurable sensation that causes you to sing with happiness?! And when you hear music, it should hurt so much, as if you're banging your head with a hammer.

The answer is, says Rav Yisroel, that the Borei made sensations for a purpose. There's no such thing as sensations – all sensations are only artificial. They're manufactured by the Borei. When you bang your hand with a hammer, He made it hurt. He made it hurt because sometimes you're talking to your neighbor while you're banging your hand and if it wouldn't hurt, you wouldn't notice it and when you get finished banging, you would see you have no thumb left. So therefore it hurts in order to warn you to stop banging your thumb. And it continues to hurt to remind you to go to the doctor or to put on the medicine. But all sensations are Hashem's – they're manufactured by Him.

So if Hakodosh Boruch Hu can make you happy on Purim; let's say you have a band in your house and it's Purim and you're half drunk and the band is playing lively music and you with chavirim are dancing – ah! *A gantz yahr freilich!* Purim! It gives you simcha for a whole year! But all that is just artificial simcha because the truth is, there's an end to how much you can tolerate the music. There's an end to how much whiskey you can take, an end to how much dancing you can dance. Hashem made limits in this world. But in the World To Come, He releases you from inhibitions.

כשם שהקדוש ברוך הוא נותן כח לרשעים כח לסבול – *Just like Hashem will give the wicked the strength needed to suffer their punishment,* כך נותן כח לצדיקים – *He gives special strength to the righteous to enjoy the happiness.* And he gives them endless sensations, new sensations of which we're *entirely* unaware in this world. Hakodosh Boruch Hu invents new pathways of joy, new pathways of feeling and emotions, new senses. In this world we have only five senses but suppose you had a thousand senses and each one was capable of enjoyment – you can't even begin to imagine how much Hakodosh Boruch Hu is capable of giving if He wants to give us a ta'anug that is the greatest of all ta'anugim that can be found.

And therefore, don't worry. I guarantee you that when you come there, you'll understand that it's the greatest joy that can ever be found.

TAPE # 432

Drinking on Purim



What should be our attitude towards those who become shikur on Purim?



We have to know that the purpose of our lives is to acquire *da'as*, not to lose *da'as*. When a person becomes very intoxicated so he is already *b'geder beheima*, he's in the category of an animal, and that's no praise for him at all.

However, sometimes in order to raise the airplane off the ground, you have to put high octane fuel into the tank to help get liftoff. And therefore, in order to make yourself more enthusiastic it's the proper thing – there's nothing wrong with imbibing a certain amount. But to get out of control, that's a mistake. It's not a *kiddush Hashem*; you make yourself look disgusting. No, I don't approve of that; it's very wrong – very wrong.

And therefore, although there's a mitzvah on Purim of *nichnas yayin yatza sod*, but you have to be very careful that *nichnas yayin*, the wine should come in to you, and *yatza sod*, and the secret of the Jew comes out. That's the only thing that should be coming out. ״ is *gematria* seventy, and סוד is also *gematria* seventy. So the seventy of wine comes in and it pushes out the secret that the Jew keeps inside him.

So the Jew has in his *neshama* a love of Hashem, only that he's too bashful to talk about it. He's enthusiastic for the Torah and mitzvos but he's embarrassed to show it. But when the wine comes in, so the truth comes out and it shows his real *pnimiyus*. When he's a little bit intoxicated the Jew shows the real enthusiasm that he possesses, things that he never showed before.

So therefore, Purim is a great opportunity for people to demonstrate their loyalty to the Torah, their *emunah* in Hakodosh Boruch Hu that He's protecting us at all times, and that eventually we will conquer, that we will outlive all of our enemies just like we outlived Haman. All this and much more we can demonstrate on Purim; and we are able to do it when we elicit from within us the greatness of which we are capable. We have it in ourselves! And a little bit of *mashkeh* helps out, no question about it.

Of course, Purim is a great day of *da'as* in general. And as much as possible we should try to make it important in the eyes of our children, and our family and our community. Make a big fuss out of Purim! And the Purim *seudah* should be a very important affair, a very important celebration. And by making Purim very prominent in our lives, then it becomes one of the jewels, one of the most beautiful *tachshitim* on the *luach* of the Jewish year – it's one of the most precious jewels on our calendar.

TAPE # 867 (March 1992)



How do I utilize drinking עד ולא ידע in order to serve Hashem?



עד ולא ידע. I'll tell you one *peirush*. It means עד ולא ידע. You drink *up to the point* of losing your *da'as*. You drink just enough – but not enough to lose your *da'as*. You have to have *more da'as* on Purim, not less.

Now, a little bit of *da'as* can be gained by drinking. It's like an airplane that needs high octane gas to get up in the air. A little bit of alcohol helps your spirit go higher; a little bit of *mashkeh*, yes. But too much alcohol will sink you. There's no use in falling asleep in the middle of Purim like a drunken *goy* and then they have to call Hatzalah. On Purim you should be *gaining da'as* and if you utilize the day properly, that's what it will be – a day of *da'as*. But you won't gain any *da'as* lying on the floor waiting for Hatzalah to come.

TAPE # E-225 (March 2000)



The Rama says if you can't drink wine you should go to sleep; what's the *p'shat*?



If you can't drink wine, you should demonstrate some other form of *simcha*. Sleeping is a *simcha* too, yes. It doesn't mean you should sleep all day long. If you can't drink wine, you can also open a Gemara, why not? And if they don't let you learn in the house, go to the public library with your Gemara. Sit in the public library and learn Gemara. Nobody will bother you there, I can guarantee you that. [laughter]

TAPE # E-268

Bribing Achashveirosh



Yaakov Avinu dealt with Eisav by sending him gifts in order to appease him. Why in the time of Purim didn't we try to do our *hishtadlus* by trying to bribe Achashveirosh?



Achashveirosh was so wealthy that you couldn't bribe him. Haman offered him עשרת אלפים כסף – Ten thousand silver talents. A *kikar* is a talent, and a talent is a big amount of silver. Ten thousand heavy talents! And Achashveirosh said: הכסף נתון לך – You take it. They couldn't bribe Achashveirosh – he was too wealthy.

TAPE # E-3



So why didn't they follow the lesson of Yaakov and try to escape to another country?



In the ancient times you couldn't just escape. Nobody was able to move around freely the way you imagine today. Every country had its ruler.

Today in America, it's somewhat easier. You just get into a car and you travel. But in those days you couldn't just make a fast escape from the country. And therefore, they were caught in a trap with no way out.

TAPE # E-3

Achashveirosh and the Jews



It says that Achashveirosh gave the Jews the right to defend themselves. And I would like to know, what would have happened if he didn't give this right? Wouldn't they try to defend themselves anyway somehow?



When Achashveirosh gave them the right to defend themselves, it meant that the authorities in the cities; the garrison, the soldiers in every city should not interfere. Because throughout history when Jews defend themselves, they are considered criminals. That's how it is in the eyes of the *goyim*. If we defend ourselves against the *goyim* who attack us, so they say that we're making a pogrom. Whenever Jews try to protect themselves, then the authorities interfere and try to repress the Jews. That's what happened in Alexandria of Egypt when the Jews tried to defend themselves, the Roman governor sent his legions and then they massacred the entire Jewish populace (see Sing You Righteous chap. 8). Wherever Jews try to protect themselves, it's considered a big crime; Jews are not supposed to defend themselves.

But here Achashveirosh was prevailed upon to let them defend themselves. He did them a favor and gave them the right to fight back.

It was a great favor and therefore the Persian army did not interfere.

TAPE # R-34

Achashveirosh and Esther

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How did Esther manage to conceal her identity from people for so long? What did she say every time Achashveirosh asked her?



How did Esther manage to conceal her identity? That's part of the lesson that Mordechai had taught her. Mordechai had taught her, "don't talk". It's a tremendous *shleimus* not to talk. Another girl would have babbled and sooner or later she would have blabbed it out. But not Esther; she was trained not to talk.

Now, nobody would ask questions unless the king asked the question; there was a *derech erez* that people had towards her. And the king wasn't interested. The king was a *ba'al ta'avah*; he was half drunk when he was in contact with his wives. So he wasn't thinking about his wife; he was only thinking about his own business. And the other people around wouldn't have the boldness to question her. Nobody would do that – you can't just ask the queen questions like that.

So nobody bothered her and she didn't confide in anybody. She kept her mouth closed. And that was one of the great perfections of *shleimus* that she was taught by Mordechai. **כי הגיד לה מרדכי** – Mordechai told her not to tell and she had the self-control. It's a great perfection of character to learn to not say things that are not necessary.

TAPE # R-34

Natural Miracles



How are we really supposed to see the *neis* of Purim if it was a *neis nistar* that was hidden in the natural events?



The answer is that sometimes a thing can be so startling that you just can't hide it. The American government is carrying out nuclear tests – nuclear explosions – and they're trying to hide it, but the scientists who have the proper instruments know what's going on, and they can tell you the details where it's going on and when. And your mind is your instrument. With a little bit of thought, you see the hand of Hashem.

You can't hide certain things. And when Haman, who was the king's favorite, is now not only not a favorite, but he's wiped out – and not only that, but the one who took his place was the least likely person, so even the biggest dumbbell could guess Who is to blame for all this. **יושב בשמים ישחק**

– “The One who dwells in heaven is laughing” (Tehillim 2:4). Hakodosh Boruch Hu was playing the joke and everybody could see it.

And therefore **ראו כל אפסי ארץ את ישועת אלוֹקֵינוּ** – “All the ends of the world saw that it was a salvation from Hashem.” (*ibid.* 98:3). It was very clear to everyone. Only that if you don’t put your mind to it, you don’t see anything and you’ll remain the same person you were last Purim, and the year before that, and the year before that. But the wise person will use his Purim to see how Hashem is doing everything for the Am Yisroel, and he’ll fall in love with Hashem. Because the person who is the same person on the day after Purim as he was the day before Purim, has wasted a tremendous opportunity.

TAPE # 110

Purim and the Holocaust



If Purim got its name **על שם הפור, because of the lot that Haman cast, why isn’t it called ‘Pur’ instead of the plural ‘Purim’?**



Pur means a lot, the casting of lots. They used to throw dice among the Persians, to find an auspicious date is. So why Purim? The yomtiv should be Pur.

The answer is Purim means two kinds of lots. One is the lot that Haman threw. And one lot that Hakodosh Boruch Hu threw. Haman chose a date that was auspicious for him but Hakodosh Boruch Hu said, “That date is auspicious for Me too; this happens to be a good date for Me too. That’s the date I want that the Jewish nation forever should sing and dance and drink a little bit and eat and remember what happened on that day!”

What does that mean? It means this. It could have been Pur! Don’t think that the whole thing was just a frame-up, just a show or an empty

demonstration. It could've turned out like Haman wanted! It could've turned out like it turned out in Europe.

The truth is, it was also possible to be Purim in Europe. Only that in Europe there was no Mordechai. In Europe, the few Mordechais that were present, were not able to talk. The press wasn't theirs. The newspapers didn't belong to them. The Jewish people didn't listen to their leaders anymore. The Jewish people listened to the misleaders. There were reform rabbis and socialists and extreme secular Zionists. They were the ones who led the Jewish people in Europe. Did anybody raise the banner of *teshuva* in Europe? Maybe somebody, a rebbe in his *shtiebel* somewhere, but nobody saw it. There was no call to the national conscience of the Jewish people to do *teshuva* and that's why it didn't turn out Purim; it turned out to be a Pur.

But here it says **וּמֹרְדֵכַי יָדַע אֶת כָּל הַנַּעֲשֶׂה** – Mordechai knew all that was taking place. And the gemara says **יָדַע עַל מַה נַּעֲשֶׂה** – he knew *why* it was taking place. Mordechai understood that they were getting a little too close to the gentile. “You're fraternizing with gentiles! You see that in the Persian Empire you have full equality and you're forgetting that your destiny is to be separate. Ah, if that's the case then you better change your ways.” And because Mordechai gathered them all together and for three days they wept and for three days they prayed; they didn't eat or drink for three days. Try that! Try it sometime, just for fun. They did it!

And they accepted the Torah all over again from the bottom of their hearts without reservations. Ah, then the Pur changed into Purim – there were two faces to that Purim. Oh yes, it was a chosen date, but instead of being what Haman wanted it turned out to be what Hakodosh Boruch Hu wanted. That's why it's called Purim, **עַל שֵׁם הַפּוֹר**.

But unfortunately, in Europe there was no Mordechai and it wasn't a Purim. It was nothing but a 'Pur'. And a very poor kind of a 'Pur' it turned out to be.

We have to learn from that. Oy, it could've been another Purim. Hitler you know finally was burned. I remember the day Hitler was burned. It was splashed all over the world. His picture was on the front page and the Yiddish newspapers said **א. שײַנע רײַנע כּפּרָה**. It was a big headline: **א. שײַנע רײַנע כּפּרָה**.

You know what that means? “An atonement for the Jewish people.” But it’s a big pity it was so late. If they had done what they’re supposed to do, it could have been different.

The Jewish people had always listened to the Torah leaders. But in Europe who were the leaders? The Bundists. The socialist were the leaders. Atheists were the leaders. The *rabbanim* and the *roshei yeshiva* didn’t have a word. Nobody listened to them and that’s why there it turned into Pur.

And that’s one of the great lessons of Purim! We have to remember why this Purim turned into Purim. It was because we had Mordechai; we had Esther too. Esther was very important in this. It was Esther’s idea to fast three days and to do *teshuva*!

And therefore if we’ll dance and sing this Purim and we’ll also give money to the poor; poor *bnei Torah*, poor *lomdim* in Yerushalayim or elsewhere, and we’ll invite them to our tables wherever we can and we’ll talk about this great lesson that Hakodosh Boruch Hu is running the world and there’s nothing of chaos in our history. It’s all purposeful and it’s all connected from the beginning till **אחרית הימים**. We have to learn that and stick to the chain. And any Jew who tries to break away from that chain will go lost. Only **אתם הרבקים** **בהשם אלקיכם חיים כולכם היום**.

TAPE # 209 (February 1978)

Haman and Hitler



Why didn’t the *gedolim* in Europe gather all Jews together for fasting and *teshuva* the same way as Mordechai did when he saw a Holocaust coming?



And the answer is the *gedolim* in Europe didn’t have any influence at all and I can testify to that. I’ll give you a *mashal*. I was in Slabodka which was a

suburb of Kovno. Kovno was the main town of Lithuania and the Kovno Rov was the most important Torah authority in all of Lithuania. And yet, no newspaper would publish anything that he said. If he would come out with a proclamation that we should pray to Hashem, they'd all ridicule him. At most, if he would have the boldness, he could print up some leaflets and post them in some *batei midrashos*. But the people didn't come to the *batei midrashos* anyhow — very few people came, so who would listen to him?

I'm sure that he prayed himself. I'm sure that in the Slabodka Yeshiva they prayed. I was present in Slabodka when Hitler marched into Sudetenland, and they prayed; oh, how they prayed. But outside of the *yeshiva*, the populace was hostile to the *yeshiva* boys. They despised the *yeshiva* boys; they called them *patronet*. Patronet means parasites.

And that's because the Jewish public was in the hands of the newspapers; everybody read the newspapers. And the newspapers were against keeping the Torah, they despised the Torah. The people were poisoned — even the *shomrei Shabbos* Jews were poisoned by the newspapers. So how could the Torah leaders have anything? The Agudas Yisroel had a little newspaper that came out once a month — once a month! Mizrachi had a little rag that came out once in two weeks — they had no influence at all. And therefore the *rabbonim* couldn't call the Jews and summon them to do *teshuvah* in Europe — it was out of the question.

And you think it was better in Hungary? No, it wasn't much better there. In Hungary the Reformers were the leaders. Everywhere, the Reform rabbis were the ones who had the influence over the public and therefore it wasn't possible. They didn't call the people to repentance because the people didn't want to be called —and therefore the *yeshua* didn't come.

TAPE # 731

Post-Purim Lessons

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Now that Purim is over, what are we supposed to think?



Ahh, the age old question: What will be left after Purim? What packages are we taking with us after Purim? On Purim, over here, we sang “*Ah gantz yahr freilich*” and we added in the words “*Ah gantz yahr Purim*.” Because the wise man uses his Purim, he puts his mind to all the lessons of Purim, and the day of Purim makes his whole year *freilich*. His whole year becomes a Purim. Not only *ah gantz yahr freilich*, but all your life becomes *Purimdik*.

And one of the biggest *freiliche* packages we take with us is the recognition that Hakodosh Boruch Hu is **אֹהֵב עַמּוֹ יִשְׂרָאֵל**. That's the second *yesod*, the second foundation, of the whole Torah. The first *yesod* is **בְּרֵאשִׁית** **הוּא אָמַר וַיְהִי, הוּא** – that Hashem made the world. **בְּרָא אֱלֹדִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ** – **זוֹה וַיַּעֲמֹד** – the whole world is nothing but the *dvar* Hashem. That's the first *yesod* of the Torah. And the second *yesod*, right on the heels of the first one, is **אֹהֵב עַמּוֹ יִשְׂרָאֵל** – that Hashem loves His people. The whole Torah, the whole Tanach talks only about **עַמּוֹ יִשְׂרָאֵל**. And that's a great happiness when you know that Hakodosh Boruch Hu is thinking about you. Not about the Am Yisroel in general – He's thinking about you! You see this man sitting here? Hakodosh Boruch Hu is thinking about him. Hakodosh Boruch Hu says, “That's My son!” Hakodosh Boruch Hu loves us more than parents love their children. The love that a mother has for her children is nothing compared to the way Hashem loves each one of us.

And since Hashem loves us so much, that's the happiness in life. There's no happiness like that. The greatest *simcha* is that Hakodosh Boruch Hu is **אֹהֵב עַמּוֹ יִשְׂרָאֵל**. That's the true *simcha*, and that *simcha* remains all year round. And that's the lesson that you study all day on Purim and then you take it with you all year long.

So let's think about that for a minute before we say goodbye to Purim. Hashem is looking at us right now, and He's thinking, “Ah, I have *nachas* from you, My children. I love you *My tiere kinderlach*.”

From the last moments of the Rav's Purim Mesibah – March 23, 1997

"Purim day must be made outstanding; what a tragedy that so many allow Purim to pass unnoticed. Purim must be made memorable by feasting and family rejoicing. A joyous Purim gives "the merry heart which is a continual feast" (Mishle 15:15) all year."

*Rav Avigdor Miller,
Awake My Glory, Tents Of Jacob (#1124)*

