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Purim Infuses Us with the Conviction That the Ribbono Shel Olam Will Help!

**The *Megillah* Proclaims That Hashem Doesn't
Abandon Those Who Place Their Hope in Him**

Eternal Hope

Following the *Megillah* reading, we recite the words, תשועתם היית לנצח, ודור ודור, ותקותם בכל דור ודור. *You have been their salvation eternally, and their hope from generation to generation.* The salvation that Klal Yisrael experienced in those days was an eternal one—and the hope that it instilled within them remains with them for all generations. **It is not merely a story that happened long ago; it is eternal!** Built into every *Yid* is eternal hope in HaKadosh Baruch Hu.

Further, we say, להודיע שכל קויך לא יבושו ולא יכלמו לנצח כל החוסים בך, *the salvation of the Neis Purim proclaims to every Yid – throughout the millenia – that one who places his hope in the Ribbono shel Olam will never be ashamed – and no shame will come to those who take refuge in the shade of the Ribbono shel Olam.*

Three expressions of *bitachon* are enumerated here—and we are assured that no shame, letdown, or disappointment will come to those who place their trust and hope in the Ribbono shel Olam.

Why We Read the *Megillah*

The Brisker Rav explains that according to the Rambam, this expression of hope and trust lies at the heart of the mitzvah of *krias haMegillah*—and this is what the Rambam says regarding *Megillah*: **“Chazal commanded us to read the *Megillah* in its time to invoke the praises of**

HaKadosh Baruch Hu and the salvation that He brought us, and that He lent an ear to our cries... to praise Him and thank Him."

The Rambam tells us that through the Megillah we proclaim that it really works! As we say in *אשרי, Hashem is close to those who call out to him... He listens to their cries and brings them salvation....* **In the story of Purim, we found out that it really works to place our trust in Hashem!** Continues the Rambam: ... **And to proclaim to future generations that it is true, what we have been assured in the Torah, that "we are a great nation whose G-d is close to us and Who listens to us whenever we call out to Him."**

Says the Brisker Rav: **According to the Rambam, the entire purpose of reading the Megillah is to proclaim to future generations the *yesodos* of bitachon and hope to the Ribbono shel Olam.** And it is for this reason that we recite the *piyyut* following the Megillah *להודיע שכל קוֹיךְ יהודיע* ;בך; *לא יבושו ולא יכלמו לנצח כל החוסים בך;* this is at the heart of *krias haMegillah*.

He Who Laughs Last...

A *Yid* finds himself in a quandary, in a *tzarah*, and everyone around him looks at him with great pity. But this *Yid* isn't discouraged. **"You will see that the Ribbono shel Olam will help me,"** he says. *"How will He help me? I don't know. But I take refuge in His protection. It's not necessary for me to know how and when salvation will come—but I am certain of it!"*

Again, the bystanders look at him with even more pity—unsure whether to laugh or to cry. *Nebach, he is delusional.... He should rather make peace with his situation,"* they say. But this *Yid* is undeterred: **"Everything is fine! Because I know that the Ribbono shel Olam will help me. Salvation is on its way!"**

The *Ba'al Bitachon* Will Never be Ashamed

Now, what would happen if the situation not only doesn't improve—it only gets worse, *chas v'shalom*? This *Yid* would be incredibly ashamed. He pronounced his hope and trust to one and all—and was left hanging.

He said that the Ribbono shel Olam will help... but nothing materialized, R"l.

Addressing this, we say: **to proclaim that all those who hope to You will never be ashamed!** If a person truly hopes to Hashem, in the proper way... he has *bitachon*—not because he wants *this thing* very badly—but because he is calm and assured that the Ribbono shel Olam will help him in the *exact way* the Ribbono shel Olam wants, and *precisely when* He will decide to do so. If a person knows this with certainty—to *proclaim* that it cannot be any other way—**he will never be ashamed due to his trust in the Ribbono shel Olam. This is what the Megillah teaches us.**

Giving Praise for Being Heard

The Gemara (*Megillah* 14a) tells us that the reason we don't recite *Hallel* on Purim is because קריאתה זו היא הלילא, *the reading of the Megillah is itself a form of Hallel*. When reading the *Megillah*, we are praising and thanking the Ribbono shel Olam—which is the essence of *Hallel*.

According to the *yesod* of the Rambam, we find an incredible concept here: Reading the *Megillah* is not merely a proclamation of the miracles for a specific story that took place long ago—a fulfillment of our debt to the Ribbono shel Olam for having orchestrated the miracle of Purim. **The primary purpose in the Megillah is to proclaim to everyone that the Ribbono shel Olam doesn't abandon any Yid who places hope in Him.**

The Megillah Tells the Story of Our Chosenness

The Rambam reveals to us that the entire Purim saga was nothing new; it was merely a manifestation of the words in *Parashas VaEschanan*, כי מי גוי גדול אשר לו אלוקים קרובים אליו כה אלוקינו בכל קראינו אליו, *for which is a great nation that has a G-d Who is close to it as is Hashem, our G-d, whenever we call to Him?* The Ribbono shel Olam is close to us and always hears our call!

And in truth, it goes even farther back than this *pasuk*: The entire אנכי ה' תשועתם היית לנוצח is essentially an elucidation of the first *Dibbur*,

מזרים אלוקיך אשר הוצאתיך מארץ מצרים – the story of Klal Yisrael being chosen to be a nation for Hashem.

The Purpose of Pain

The *Yid* was chosen, he was purified, and now he is a transformed creation. He is a species of creation that **when he finds himself in a quandary, it is with a special *cheshbon* to bring him to something higher. This is the *only* purpose of his pain!** And if he conducts himself properly throughout his saga, **it's impossible that his *tefillah* won't be heard**—because the entire purpose of his *tzarah* was to bring him closer to the Ribbono shel Olam, and this was accomplished.

Thus, *krias haMehillah* is an opportunity to espouse the *yesodos* of our faith. The Gemara is teaching is that when we read the *Megillah*, we're in essence reciting *Hallel*, and when we recite *Hallel*, we're not only praising and thanking the Ribbono shel Olam for this specific miracle; **we're also acknowledging and proclaiming that the Ribbono shel Olam aids and assists all those who take refuge in His protection.**

What Really Brought the *Yeshuah*?

There's another aspect to the Rambam's teaching, and we will explain it with a *mashal*:

There was a *Yid* who waited desperately for a *yeshuah*, and he performed every *segulah* he could think of: Forty women performed *hafra-shas challah*; he recited the entire *Tehillim* on auspicious days; he gave *tzedakah* to certain causes; he davened incessantly; he frequented *tzaddikim* in a quest for their *berachos*; he visited numerous *kiorei tzaddikim*; he donated *seudos* on *yahrzeits* of great *tzaddikim*; he reprinted the *sefarim* of *tzaddikim* who promised *yeshuos* to those who do so; and a string of other *segulos*. Ultimately, after years of waiting, he finally saw a *yeshuah*.

Incredible! This *Yid* is forty-something years old, and he waited twenty years after his wedding to hug his first child. The entire town is on wheels... everyone shares in his joy, **and everyone wants to know which *segulah* he did that brought him such a supernatural *yeshuah*.** But the

Yid says: To be honest, I can't tell you! I did so many *segulos* that it's hard to tell whether it was the *mofeis* of this tzaddik or that one... whether it was the *Tehillim* or something else. I simply don't know.

The Yeshuah Came Because of the Hope

When we study the *Megillah*, we see that there were many details that transpired before the salvation ultimately came. The *Yidden* did *teshuvah*; they fasted; and they davened.... Mordechai, the great tzaddik, davened on their behalf, and Esther HaMalkah exhibited great *mesirus nefesh* in entering the royal chambers. When we examine the story in all its details, we may wonder what precisely brought the *yeshuah*.

And for this reason, we answer the question immediately following the *Megillah* reading: להודיע שכל קוֹיךָ לא יבושׁוּ. Do you want to know the pivotal point of the *yeshuah*? **It was the hope that the *Yidden* placed in the Ribbono shel Olam!** It was because כל החוסים בך, *they took shelter in Hashem's protection*. They placed their trust in the Ribbono shel Olam—and *this* brought the *yeshuah*.

Everything Else Is a *Levush*

All the wonderful efforts that people make are the *levush*, the outer layer that surrounds the essence. *Teshuvah*, *tefillah*, *tzedakah*, good deeds, and positive actions—they're all wonderful and important, but they're only the *levush* to the *neshamah*, the outer layer of the essence. They're vessels that serve as a conduit through which a person should connect to the Ribbono shel Olam with complete *bittul*.

And this is what we say: **To proclaim that it's not any of these specific details, it's not the *levush* that surrounds the *neshamah*—it's the *neshamah* itself!**

When a *Yid* does great things to attain a *yeshuah*—for example, he gives money to *tzedakah*—underlying this is the acknowledgement that he understands that **his *yeshuah* will not come through mere *hishtadlus*...** it won't come because he's feverishly calling people or turning over the world. This *Yid* is illustrating that he understands that his *yesh-*

uah will come solely from Above, and he is looking for a way to dialogue with the Ribbono shel Olam.

There are those who converse with Hashem by reciting *Tehillim*, and there are others who do so by performing positive actions, such as giving *tzedakah*. But beneath all of these actions lies a common acknowledgment: Placing our hope in Hashem, and taking refuge in His protection. *This* is the only thing that helps!

Tefillah Acknowledges That We're Dependent on Hashem

The same applies to *tefillah*. Why is davening effective? Did the Ribbono shel Olam not know — *chas v'shalom* — that you have a *tzarah*? Did you just notify Him through your *tefillah*?! Does *tefillah* help because you asked nicely?!

Of course not! ***Tefillah* is effective because through it, the person expresses his dependence upon the Ribbono shel Olam.** It reminds the person that on his own, he is helpless. He doesn't have any way of helping himself. His only hope is to rely upon the Ribbono shel Olam.

Through this process, a person attains the recognition that the Ribbono shel Olam gave him a certain lack so he should remember that it is He Who orchestrates every step of his life, and that the Ribbono shel Olam wants you to talk to Him. **He wants you to acknowledge that it is all from Him.** To acknowledge that the entire purpose of this lack is so that through it the person will come closer to the Ribbono shel Olam — and one of the ways to accomplish this is by davening for it. **This awareness becomes etched in a person's mind — and this is why *tefillah* helps.**

Thus, the Rambam is telling us: Study the lesson of the *Megillah*! — and this is what we recite following the *Megillah*: **To proclaim that all who hope to Hashem will never be ashamed. *Yiddishe kinder* will always be helped through the *mehalech* of hoping to Hashem.**

Will Mordechai Become Ashamed?

How Will It End?

The Vilna Gaon gives us an even deeper glimpse into the *bitachon* lessons from the story of Purim.

The *Megillah* tells us that Mordechai refused to bow down to Haman. *Everyone* bowed! There was no choice! It was *סכנת נפשות!* But Mordechai was fearless. People asked him: What do you mean by saying you're unafraid?! And Mordechai answered: "I am perfectly normal. I am a *Yid!* I have nothing to do with Haman. I have a *Ribbono shel Olam*, and the *rasha* can do nothing to me."

The *Megillah* tells us that all the servants of the king waited to see *whether Mordechai's words would prevail, for he had told them that he is a Yid. It was fascinating for them to see what the end would be:* Would Mordechai turn out to be correct?

The Message of Purim: It *Does* Work!

And how, indeed, did the story end? Toward the end of the *Megillah* we read *מעמי הארץ מתיידיים רבים many from among the people of the land professed themselves Jews (Esther 8:17).* The word *רבים* can refer to "the prominent ones." These very servants of the king—who waited to see what would transpire with Mordechai—came to see that, indeed, Mordechai's words prevailed, and so they ran to become *Yidden*. They came to appreciate what it means to be a *Yid*, and that it works! Mordechai knew of what he speaks! If so, we too want to be part of this nation.

This is yet another level in *להודיע שכל קוֹיך לא יבושו, to proclaim that all who place their hopes in You will not be ashamed.* The miracle of Purim proclaimed to all the doubters—all those who stood on the sidelines, not knowing what will happen to the *ba'al bitachon*—that *כל קוֹיך לא יבושו, that Mordechai HaTzadik knows well of what he speaks.*

To Proclaim with Confidence: It Will *Certainly* End Well!

The story of the *Megillah* tells us that there was a *Yid* named Mordechai who didn't fear anything—because he knew with 100 percent certainty that no one could do him any harm. Thus, what was there to be afraid of? **Indeed, it turned out that he was correct in his belief; he didn't have any reason to be ashamed.** Those who mocked him and scoffed at him were ashamed.

This is a tremendous *yesod* for a *Yid*, and it is one of the great lessons of the *Megillah*: A person may find himself in a situation where he sees no salvation, and **right there he is able to proclaim with conviction and serenity that the Ribbono shel Olam will help him!** It may take time. *Bitachon* doesn't mean that everything will change tomorrow. *Bitachon* means that: Everyone may laugh at me, but I *know* that the Ribbono shel Olam will help me. How long it will take, I don't know. But I know that He will help me. **All the doubters will see it, and they will be ashamed. I will not be ashamed.**

Generally, people don't like to say such things outright out of fear that they will be ashamed in the end. But **one who can say this with confidence goes into the category of ...** כל החוסים בך ולא יכלמו לנצח he will never be ashamed.

Reb Sholom Mordechai Rubashkin Wasn't Shamed

It wasn't that long ago that Klal Yisrael lived through the saga of Sholom Mordechai Rubashkin, who didn't budge from his *Chovos HaLevavos* for all his years in (a place called) prison. Everyone who visited him heard the same thing from him: **"It's clear to me that I will have a *yeshuah*, even if I don't know how."**

Some pitied him for this, and some cried and tried to be *mechazek* him. No one knew how to react to his confidence. But Reb Sholom Mordechai had one message for everyone who came to him: **"I know with 100 percent certainty that I will have a *yeshuah*."** But how do you know 100 percent? **"Because I learn *Chovos HaLevavos*!"**

And this *emunah* never waned, year after year. Do you know what *eight years* means?! But nothing changed for him in all this time! Much time passed, **more and more efforts failed**. Millions of dollars were invested in attorneys and better attorneys—and everything went to waste. When you visited Sholom Mordechai after a colossal letdown, he would say: Okay, I thought this would work. **Evidently, it wasn't yet the time. But a *yeshuah* there will certainly be.**

A *Yid* who lives with such clear and palpable *emunah* will never be ashamed. All those around him who looked at him like he was crazy—they were ashamed after his release. **Reb Sholom Mordechai was never ashamed!**

Fortunate Is He Who Doesn't Forget You!

Underscoring how essential and central this *nekudah* is to our entire *Yiddishkeit* is the fact that during the exalted moments of *Pesukei Zichronos* on Rosh Hashanah—when we invoke the deep closeness and love from the Ribbono shel Olam to His children, love that we cannot fathom or put into words—we say the words *אשרי איש שלא ישכחך ובן אדם יתאמץ בך*, *fortunate is one who does not forget You and a human who takes strength in You*.

Do you know who is truly fortunate? A person who goes through a *tzarah* but doesn't forget about the Ribbono shel Olam even in his darkest moments. He draws strength and holds onto the Ribbono shel Olam amid all the darkness. At that point, he has no idea how long the *yeshuah* will yet take. But this *Yid* says: "I don't care what things look like. The Torah doesn't change, even when I'm going through a *tzarah*. The Torah doesn't change even if I did an *aveirah*, *chas v'shalom*. The Ribbono shel Olam promised to help every *Yid* who relies on Him. **Therefore, I trust in Him, and I am confident that He will help me—although I don't know when and how.**" Such a *Yid* is most fortunate—! *אשרי איש שלא ישכחך*—

Never Abandon Hope

Further in the *pesukim* of *Zichronos* we say, *כי דורשיך לעולם לא יכשלו ולא יכלמו לנצח כל החוסים בך*, *those who seek out the Ribbono shel Olam will never*

falter, and those who take refuge in Him will never be ashamed. One who seeks out the Ribbono shel Olam... he knows that the Ribbono shel Olam is here... will never be ashamed. This doesn't change—no matter how dark it may be, and how complicated the circumstances may be: I may be at fault for the entire situation, but right now I am going to seek out the Ribbono shel Olam! Such a Yid will never be ashamed or let down. Those who seek Him out will never falter—for they take refuge in the Ribbono shel Olam!

In truth, we say the same thing every morning in the *berachah* of אהבה רבה. We say *Why will we never be ashamed or humiliated or falter? כי בשם קדשך הגדול והנורא בטחנו, for we have trusted in Your great and holy Name!*

We say the same thing in *Shemoneh Esrei* three times a day as well. *we will never be ashamed, for we trust in You.* This is a tremendous *yesod* in the life of a *Yid*. And this is the overarching lesson of the *Megillah*. Those who take refuge in the Ribbono shel Olam are *לנצח*, *there is no exception to this rule!*

Don't Get Stuck in the Middle of the Story

An Answer to Age-Old Question

As we learn the *yesod* that *one who hopes to Hashem will never be ashamed*, some may ask—and we don't always have the answer to the question: “But this person davened, and he wasn't answered. **This other person had bitachon and I don't see his yeshuah!** And what about *ehrliche Yidden* who experience *tzaros* in their lives?

We have already discussed this topic in the past. But sometimes we hear this challenging question, and we don't have a ready answer, and really, we should. It should be clear to us that *one who takes refuge in Hashem is never ashamed.*

We're Still in the Middle of the Story

The truth is that it's a complex *sugya*, but the simplest answer is the principle that we don't show a fool an unfinished work, because he doesn't have the wisdom and the imagination to visualize the end result. If you see that the *yeshuah* hasn't yet arrived, it means that we're still in the middle of the story—and at the end of the saga, we will always see that there's no exception to the rule. **If you have a question, it means that the work is still unfinished: the end will always be good.**

When the *Chavrusa* Came Late

This can be understood with a *mashal* of a *Yid* who has a *chavrusa* with whom he has been learning for the last twelve years. **Every morning at nine o'clock, he is there; no monkey business about it**—including Fridays and Sundays and all the days in between. On the day that he married off his child, he was there at 9:00 sharp, and the same goes for the day *after* the wedding as well. Even when he wasn't feeling well... he was still there at his seat on time.

But one day, this *Yid* arrives in the Beis Medrash, and by a quarter past nine, his *chavrusa* still hadn't arrived.

Just then, a *Yid* comes into the beis medrash and approaches the *Yid*. He tells him, "Do you sit here every day alone?" He says, "No, I happen to have a *chavrusa*." "Ah," says his visitor, "this is how it goes with *chavrusos*. I also have a *chavrusa* like this: One day *I* don't come and one day *he* doesn't come."

You Don't Know my *Chavrusa*!

To this, the *Yid* answers: **You don't know my *chavrusa*!** If he's late, it's not because he woke up late, and it isn't because he doesn't have patience. It's not because he spent all night in the hospital, either. **Why isn't he here? I don't know. But one thing is certain: It bears no resemblance to the excuses that you and your *chavrusa* have for not showing up.** I am certain of this; I have no question about it.

Furthermore, the *Yid* adds: The reason that my *chavrusa* isn't here is

not due to laziness, and it's not because he forgot about me. It's not because he is busy and it's not because he is tired. **These are *definitely not the reasons!*** And when you find out what the reason was for his lateness, you will be ashamed that you ever compared yourself to him!

Knowing Who We're Talking About

The reason for this *Yid's* confidence is rooted in knowing his *chavrusa* for so many years. Thus, he can be certain that he has a *very* good reason for his lateness. Even if he won't show up at all that day, nothing will change his opinion of his friend. He won't begin to think, "Why is humiliating me like this... allowing me to sit here and wait for him like a *golem*? Doesn't he know that I dropped everything in order to be here on time?!" This *Yid* has no such thoughts about his friend—because he knows him.

If you know who we're talking about, there's are no complaints. Even if you don't know the details and the reasons, **you're confident that he has a very good reason.**

Don't Show the Foundation to a Fool

This means that to a wise person we *can* show an unfinished work—because he has the wisdom to know that there are aspects he doesn't see. But a fool cannot be shown an unfinished work, because he only sees what's in front of him at this moment.

When we're building a large, towering building, we will dig a deep foundation. If the donor of the building is a fool, **we need to make sure that he doesn't drive down this block.** What?! I thought you're building up! Why are you building down?! I am not giving my money to this project!

But if the patron is wise, to the contrary, we *do* bring him over to the building site—because he will wisely understand, based on the strong, deep foundations, that a massive building will be built here.

Digging the Foundation

The same applies to a person who still finds himself in the darkness of the *nisayon*—and the darkness may last for a long time. **The fool cannot be allowed to see this, because he draws all kinds of erroneous conclusions from it.** When you try to reason with him and explain things to him about a bigger picture, he cuts you off and says, “Don’t explain anything; I understand what’s happening.” This is how a fool speaks!

When a person experiences challenges, **he must know that foundations are being built here!** This experience will bring you to where you need to go. It may be very difficult, it’s true. But **one of the greatest principles of *bitachon* is knowing that every *tzarah* is designed to bring a *Yid* closer to the *Ribbono shel Olam*.**

The closer a *Yid* grows to the *Ribbono shel Olam*, the more he will access all sorts of good, in This World and in the Next World. **This is the purpose and the essence of the *nisyonos* that the *Ribbono shel Olam* gives a person.** It brings him to humility, which brings closeness to Hashem, which in turn brings a person to *deveikus* in Hashem—and this brings a person all kinds of good now and in the future.

Patience

Thus, in every *nisayon* a person endures, he is still “in the middle of the story.” And if the story takes fifteen years, so what? You simply need to use your wisdom to understand what’s happening. **Yes, you will need patience. But there’s no question here!**

A person didn’t come onto This World for fun—for things to go the way he wants them to. **A person came down to This World for a certain number of years, for one purpose and one purpose alone: To attain** **קרבת אלוקים!** Sometimes it happens via one avenue, and other times through other ways. **He is always in the middle of a holy and Heavenly story.**

A Story with a Shtreimel

A *yungerman* from Eretz Yisrael related a story that underscores this point that the story is often still unfolding.

It was on one rainy Erev Shabbos, and he needed to travel from one city to another for Shabbos. The family decided to take the cheaper mode of transportation: the bus. Expecting that the bus would be jampacked on an Erev Shabbos like this, he told his children, “Let’s daven to Hashem that there should be enough seats for us.” Sure enough, the bus pulls up and it’s mostly empty—even though they were at the last stop between the cities.

When a person has money, he can often forget that there’s a *Ribbono shel Olam*. But this *Yid* knew that he couldn’t afford a car service, and so he davened.

The family got on the bus with all their packages and carriages and children—grateful to Hashem for the ample seating—and the bus begins making its way to the destination city. But upon arriving there, the driver got lost, and he dropped off the family—with all their many belongings—quite a distance from where they needed to go.

Left in the rain, they started making their way to their hosts—but not before realizing that, in all the chaos, the father had left his shtreimel on the bus! Where would he find a shtreimel at this hour? He began making calls... to no avail. Eventually, he called a wealthy relative who informed him that he had a few shtreimels at home, and he was welcome to come choose any that he liked—which he did.

Following Shabbos, his relative asked him: “How did you enjoy the shtreimel?” Ah! It was *mamish* beautiful—*l’kavod Shabbos kodesh!*” “If so,” he said, “do me a favor and keep it! I have more than I need!”

And so it was that because of the chaotic bus ride, and the ensuing unpleasant events, this *Yid* came to own a beautiful new shtreimel that he could never have afforded on his own!

This *yungerman* related that when he was dropped off in the middle of

nowhere, he wondered: The Ribbono shel Olam provided us with nice, comfortable seats on the bus when we davened to Him. Did He bring us this far only to throw us down the stairs?!

He needed only to wait till the end of the story...

Don't Get Lost in the Middle of the Story

So, what's the lesson of this story? **The lesson is that we often get lost in the middle of the story.** There's no difference between this story and stories that happen to us daily. When a person finds himself involved in a problem, he will often say: I was sure that the Ribbono shel Olam is building me up. I started to see success in my business.... I thought that I'll continue to go higher and higher... **Did the Ribbono shel Olam bring me this far only to throw me down all the stairs?!** Just when I need to marry off my children, why did everything begin to turn bad? Why did He abandon me?

The answer is that **the Ribbono shel Olam *didn't* abandon you!** **You're simply in the middle of the story!** Wait, with patience. Believe, and you will see that כל קוֹיךְ לא יבושׁוּ!

A *Yid* must be able to get up in front of the whole world and proclaim: You see me? **I have no fear, because I am certain that the Ribbono shel Olam won't abandon me!** One must be able to say this with certainty and clarity. To shout it from the rooftops to all those who are doubtful or shaky – waiting to see “whether the words of Mordechai will prevail”: **I don't know about you, but to me it's clear that I will never be abandoned by the Ribbono shel Olam.**

And when a *Yid* has such strong *bitachon*, he will later be able to transform the faith of others – because they will see that this *mehalech* works well! A *Yid* who relies on the Ribbono shel Olam, even when he doesn't see a *yeshuah* – the Ribbono shel Olam will never abandon him!

להודיע שכל קוֹיךְ לא יבושׁוּ ולא יכלמו לנצח כל החוסים בך!



Purim: The Boundless Love That We See and Feel

The True Wonder of Hashem's Distorting Nature

Acceptance Due to Love

We know that on Purim, Klal Yisrael experienced a קבלת התורה מאהבת – a reacceptance of the Torah that far overshadowed their acceptance at Har Sinai. The love that they experienced, as illustrated by the miracle of Purim, infused their *avodas Hashem* with so much more potency, and made their acceptance of the Torah and its mitzvos so much more real.

We know of our obligation to praise Hashem and give thanks to Him—especially for the miracles that we witness and experience. All aspects of *Yiddishkeit* are based on this. *Tefillah* is, obviously, rooted in praise (according to some authorities, one must repeat *Modim* if he didn't have proper *kavannah*). Shabbos has strong aspects of praise—as we say, מוזמר שיר ליום השבת טוב להודות לה, *the song of Shabbos is that it's good to praise Hashem*. The entire essence of a *Yid* is based in praise—as it says, עם זו יצרתי לי תהלתי יספרו, *I have created this nation, they will say My praises*. There are many reasons for the importance of praise—gratitude being a most important one.

When Hashem Shows Us His Love

But the Kedushas Levi asks on the *pasuk* נורא תהלות עושה פלא, *too awesome for praise, Doer of wonders: what is so amazing about the Ribbono shel Olam shattering the bounds of nature?* We know that “He who has said that *oil* should burn can say that *vinegar* should burn” (*Ta'anis* 25a).

For His part, there is no difference between miracles and nature—and if so, why do we make such a big deal out of miracles?

Explains the holy Berdichever a major *yesod* in the entire *sugya*: **The wonder is in the very fact that Hashem shatters the order of nature.** There's a set order of nature by which the world operates, and for the *Yid* who is in need, the Ribbono shel Olam shatters all that due to His incredible love for the *Yid*. **Our awe, amazement, and praise are for this! For this revelation of the love of HaKadosh Baruch Hu!** The main thing is that with these miracles He illustrated that he loves the *Yidden*, and it is indeed a great wonder that the greatly exalted G-d would love the material beings.

How the Window Opens

We can witness this revelation of love—this deviation from the order of nature—every day. One *Yid* related: It is known what the Ohr LaShamayim of Apta related that when a person marries off a child, a window of *shefa* opens before him. Because I work as a rebbi, and I don't have money put aside for weddings, I am accustomed to the *shefa* coming to me through generous family and friends. But **I am always curious to see how the window opens for those who have businesses and aren't stretching out their hands to others.** In what way does the *shefa* reach them? After doing some research, I discovered two incredible stories in this regard.

One friend, a grocery store owner related that he generally gets seventy delivery orders every Thursday—but on the Thursday before he was about to marry off his child, an astounding 125 orders came in!

The second story is that of a *Yid* who didn't have much money; he reserved the less-expensive wedding hall in town. However, he received a phone call from a *Yid* who asked him to take the fancier hall because he wanted to host a conference at the cheaper hall—due to its location. For the headache, he will pay him 15,000 to take the nicer hall—a transaction that left him with a nice few thousand dollars in his pocket for other wedding expenses!

Why does the Ribbono shel Olam do all this? Because He is your Father, and this is what a Father does! Ask anyone who made a wedding, and you will hear the stories...

Awed by His Love

Generally, we become amazed by the confluence of events, the orchestration of events.... This happened... and this person happened to be there... and so forth. But the Berdichever Rov asks: Why are you so amazed by this? Are you shocked that the Ribbono shel Olam can do whatever He wants in His world? **You know what you should become emotional about? The fact that He decided to express His love to you!** There are dozens of weddings every night... and the Ribbono shel Olam made the time to express His love to *you*! He treats you like an only child! *That is something to be amazed by!*

Saturated with Gratitude

Can we imagine how much love lies in this? **Do you know why it's important to meditate upon this love, and to give praise and thanks for it? For if not, you will become tripped up by the *yetzer hara*, which is hard like a rock!** This is incredible. **A person must give thanks because he must feel the love from Hashem.** He must be joyful as he praises. He must speak about the wonders in such a way that he will begin to *feel* Hashem's love. And he must constantly reiterate it, for a person naturally cools off. **If a person isn't constantly consumed with praise and thanks,** he may *say* that he gives praise... but he isn't *living* with praise.

The great tzaddik Rav Avigdor Miller *lived* on praise. He didn't simply *give* praise for this and that; he felt *saturated* and *consumed* by praise. This is what we must understand. It isn't merely a matter of *gratitude* to Hashem. Rather, **a person declares that he is consumed with the pleasure of praise and gratitude**—he has no interest in anything else. **This, indeed, takes work.** One must toil and work, until the love gushes forth.

The Light Within It

The *Gemara* (*Nedarim* 62a) teaches us that a person shouldn't learn in order to be called a wise man or a teacher. Rather, one should learn out of love, and in the end, honor will come. That is, **the Ribbono shel Olam placed Himself into the Torah, and when a person learns Torah with the intent of elevating himself and sanctifying himself, he will necessarily feel the love that Hashem has for him.** This is called תורה לשמה, *Torah for its own sake*. That is, with the intent of feeling that love from Hashem.

And this brings us to an incredible point. We all know the famous saying in *Midrash Eichah*, המאור שבה יחזירנו למוטב, *the light within it will return him to the good*. We are also familiar with the famous *Gemara* (*Kid-dushin* 30b), "If the 'disgusting one' has encountered you, drag him to the Beis HaMedrash. If he is stone, he will melt. If he is steel, he will shatter." The point is that no matter what form the *yetzer hara* takes, Torah has the cure.

The Love Must Only Be Revealed

One who learns Torah properly will not sin. The Torah will prevent him from sinning. This is an age-old rule. The Ohr HaChaim HaKadosh clarifies that this protection works only for one who learns תורה לשמה. And why is this? How does learning תורה לשמה protect a person from sin? For HaKadosh Baruch Hu has placed Himself inside the Torah, and when a person learns תורה לשמה that love of the Ribbono shel Olam to the person is revealed. **He simply feels love.**

Even if he doesn't understand how and why. This is the reality, and it isn't all that difficult to understand. As we said, when someone is close to the Torah—which is where the Ribbono shel Olam has placed Himself—he will feel Hashem's love.

The love is real. It exists inside our *neshamah*. It must only be revealed. The moment we remove the coverings and reveal it, we will surely feel that love. It already exists. We don't need to invent it.

Joyfully Sleeping on the Floor

And so, learn His Torah. Take interest in knowing His Will. Learn with the intention of attaining *deveikus* in Him, and then you will feel His love. By extension and by definition, you will no longer be drawn after lust and desires. Slowly but surely, you will rid yourself of so many of your struggles. As we have noted above, **when a person feels the love of Hashem, he automatically has the *kochos* for the battle: “I don’t need anything else.”**

An example: A person did הכנסת אורחים on a very high level, and he gave away his own bed to a guest. When asked where he will sleep, he said, ‘I will sleep on the floor. I don’t need more than a couple of square tiles.’

Now, it depends. If he *really* wants to give away his bed to this guest, and he considers it the greatest honor in the world, and he is filled with excitement at this opportunity, he can indeed sleep on the floor with no problem. But if he doesn’t *really* want it to his core, then he really needs his bed, and he won’t be able to sleep on the floor. So, what is the difference? **When a person has love, he doesn’t need anything more.** If he *doesn’t* have the love and the excitement, he says... I’ll see... I’ll ask my wife... I’m not sure.

Megillah Is Even More Effective

Says the Kedushas Levi: As much as תורה לשמה has the power to bring a person to be filled with the love of Hashem, קריאת המגילה has even more power to do so. **And therefore, after קריאת המגילה, the *Yidden* accept upon themselves the yoke of Torah and mitzvos with love.** Every time after קריאת המגילה the feeling is aroused in the person, “I do want!” And this is not necessarily so regarding other Torah learning.

What is the difference? asks the Berdichever. Just as the מעמד הר סיני,

the first acceptance of the Torah, did not have the effect of arousing this love within the *Yidden*, but the story of Mordechai and Esther *did*, so too it is today. The קריאת המגילה always arouses this *nekudah* within a *Yid* more so than learning Torah—for the power of the two acceptances (Har Sinai and Purim) continue today as they did back then.

Speaking Your Language

Furthermore, when does a person feel the utmost love? When we look him in the eye and speak his language. When we speak in esoteric language, it doesn't have the same effect upon his *nefesh*. The *neshamah* *always* feels the love—and this is מגילת אסתר, which can be read to mean “revealing what is hidden”—to reveal that hidden love that lies within our *neshamah*. As we learn in many *sefarim*, the *neshamah* knows and feels, but we must ensure that the effects will be felt in the *levush*, in the outer trappings. Thus, we must speak the language that the body will understand. Without this, it won't understand or feel.

This is a mistake that people make sometimes. The father says, okay, we must love our child, and so he buys him many gifts, and he doesn't raise his voice at his child. But in Torah, we see that וישק לו, *and he kissed him*. This is how love is expressed. If a person cannot tell his children that he loves them, something is missing. The fact that it's sometimes difficult means that it's worth overcoming.

So Close, We Can Feel It

Says the Kedushas Levi: There are upper worlds, and there are lower worlds. At קבלת התורה, the upper worlds were opened. We were told והייתם לי סגולה מכל העמים, *and you shall be for Me the most treasured of all peoples*. A סגולה is a very lofty thing. Bigger than anything. And so long as they were higher than anything else, even though they accepted the Torah in a most lofty manner, the נפש הבהמית, *the earthly soul*, needs to hear it in its own language in order to be swayed—and this is what transpired in the days of Mordechai and Esther.

It happened to *them*. It wasn't in the skies. They and their children were in danger of being killed. Haman and Achashverosh were real!

And then everything turned around. This is called speaking the language of the person.

Touching It

The Kedushas Levi says that the key words of the story are נס בתוך הטבע, *a miracle within nature*. **Klal Yisrael was able to feel the love when they saw that the entire natural order went to work for them.** This is similar to what the Rebbe said in *Parashas Beshalach* regarding the miracle of קריעת ים סוף—through the distortion of the natural order for the sake of the *Yidden*, they came to appreciate how much the Ribbono shel Olam loves them. They didn't just understand it, they *felt* it.

This is what gives a person strength and fortitude—so much so that even his נפש הבהמית will also agree. It is left with no choice. We find a similar idea in regard to Shabbos. When a person comes home on Friday night and the table is set and the beds are made up, the evil angel has no choice but to bless the person—because you spoke his language, and now he, too, agrees to the blessings and goodness.

Getting Everyone on Board

The Ribbono shel Olam commands us to guard Shabbos and honor Shabbos so we will be spared from the חבלי משיח, which correspond to the lusts and earthly desires. Shabbos must penetrate the soul, and if so, a person must go all out in preparing himself for Shabbos with delicious food and preparing the home. Of course, there must be inner preparation as well. But it must go all the way. Then the evil *malach* will agree and get on board.

Shabbos is love. HaKadosh Baruch Hu says to us: “I am giving you mitzvos. I am commanding you to love Me. I want you to understand that it is this love that will spare and protect you from all evil—because the evil concepts will no longer interest you.” As noted, this clarification and purification especially takes place following קריאת המגילה, as the Kedushas Levi teaches us. *Halevai* that we should be *zocheh* to this aura and this special inspiration that comes to us on Purim!

