

Weekly Message of Rav Shalom Arush

Tetzaveh – Zachor 5775 translated from the Chut Shel Chesed Parsha Sheet

Preparation for Purim

This Shabbat we'll read the *parsha* of "Remember what Amalek did to you" as a preparation for the great and awesome day of Purim. May we merit on Purim to wipe out the memory of Haman-Amalek from the world and complete Hashem's throne and bring the complete redemption near to the redemption of Purim, Amen speedily in our days.

The remembrance of deeds of Amalek is already the start of wiping out the *klipa*, spiritual parasite, of Haman-Amalek. Amalek constantly changes its appearance in order to trip up and confuse the prayers of the Jewish people anew in every era (See Rashi on Bamidbar 21:1). In the times of King Shaul they disguised themselves by using magic to turn themselves into animals (Rashi on Shmuel I 15:3) and their identity continually changes until this day and because of this we need to read Megilat Ester each year: "These days are remembered and done each and every year." "One who reads the *Megilah* in retrospect doesn't fulfill his obligation." "And the war of Hashem with Amalek is from generation to generation."

Hashem, may His name be blessed, is called Man of War and certainly has no problem wiping out Amalek in one moment. However, wiping out Amalek means making Hashem's name and His kingship known in the world and this is **our** job. All of us have the job of wiping out the atheism in our heart and mind. We are Hashem's warriors and our job changes according to the Amalek of the time and we need to come anew each year to the Megilah and recount the deeds of Amalek in order to learn advice for our current situation. There is an awesome light that shines during the days of Purim that has the power to reveal everything hidden to every Jew and reveal the Amalek hidden inside so that he'll be able to wipe him out and merit to be filled with the great joy of the Purim Holiday and be enlightened from this the entire year.

As a preparation for hearing the Megilah, we'd like to bring again the holy words of our teacher the Klossenburger Rebbe of blessed memory whose meditation on the Megilah brought forth words of G-d that awaken the soul to the light of emuna. It's known that the time of hearing the Megilah is an awesome time which has the power to awaken a person from his slumber. In Uman during the Megilah reading the *Shul* was filled with rivers of tears, much more than during *Kol Nidrei* at the opening of *Yom Kipur*.

The Klossenburger Rebbe asks a few questions: 1) What's the reason for the argument between Ester and Mordechai where he rent his clothes and donned sackcloth and she sent him clothes to change into. She thought Mordechai didn't have clothes? In addition, he told her to go the king and she refused. Ester certainly

wasn't afraid to die for the Jewish people, so why did she argue with Mordechai? She followed everything he said to her all the years she was in the palace. What happened here? 2) If the main thing of Purim is giving thanks on the miracle, then why did our sages obligate us to drink wine until we 'do not know between cursed Haman and blessed Mordechai'? When a person drinks he loses his mental prowess and cannot praise Hashem and take joy in the salvation. It seems like this goes against the whole point. 3) Why is the Megilah named after Ester instead of Mordechai? Mordechai also wrote the Megilah and he's the one that spent all of the effort waking up the Jewish people which is what brought about the salvation.

In order to answer all of these questions the Rebbe says: "Any trouble that come on any Jew **could be nullified immediately** if he'd truly fulfill the words 'A person is obligated to bless on the bad just as he blesses on the good' (*Brachot* 54). With clear knowledge 'Who has commanded and it came to pass, unless Hashem ordained it? [And] by the command of the Most High, neither good nor evil come.'¹ **Everything is from Him, may He be blessed, and I give thanks and praise on His great goodness that He remembers me. This [suffering] is only Hashem's kindness – from Him doesn't come evil!**" When a person believes that the bad is nothing but good and he praises and thanks Hashem for his trouble **he nullifies it immediately!** The Klossenburger tells us that this also nullifies the exile: "When a Jew truly knows this from the depth of his heart and knows that everything that Hashem brings upon him is really very good, then **nothing can happen to him**, because immediately when he thinks this, all bad decrees are completely nullified. **It's possible to nullify every decree of exile through this.**"

The Rebbe says the real difficulty is that: "We are not at this level of emuna and aren't able to accept suffering [happily]. When a person is in pain he complains and cries that it's bad and he doesn't feel that this is Hashem's goodness – **from this comes all the suffering!**" He then tells a story of a certain *tzadik* who was on such a level of emuna that he said *Gam Zu LeTovah* (this too is for the good) on everything. Another *tzadik* who was the friend of the first said that it's good that he wasn't around when Haman made his decree against the Jews, because instead of fasting and

¹ Rashi explains these verses in *Eicha*: And if you attempt to say that this evil did not come to me from His hand, that it is happenstance that it has befallen me, this is not so, for both evil occurrences and good occurrences-who has commanded and they came to pass, unless Hashem ordained? And by His command both evil and good come. But "why should a living man complain?" Every man should complain about his sins, because they are what bring the evil upon him.

crying out to Hashem they'd put on their holiday clothes and go out to the streets in joy over the great salvation that's on the way, dancing and singing praises to Hashem. The Klosenberger Rebbe said that this *tzadik* was in reality praising his friend, because if the Jews had really done this then the evil Haman would have been completely wiped out immediately.

The Rebbe explains that Ester had a very great level of emuna that everything is for the good and she knew that when there's trouble you need to sing and go out dancing in the streets with total emuna that this is the best thing possible. She knew that putting on sackcloth and ashes and going around crying was endangering the Jewish people, because it brought fear and depression upon them – and this is the real trouble because it arouses accusations from heaven and so she told Mordechai: 'this is not the way our Rabbis taught us.' She sent him holiday clothes for him to go out dancing in the streets, because this is the right way to deal with any trouble.

Now we understand why Ester didn't want to go to the king – she knew Achashverosh couldn't nullify any decree and that it wouldn't help to ask him anything because he isn't a reality. She knew the only way to nullify the decree was to go to the real King - the King of the World. Ester knew that sackcloth and crying was no way to nullify a decree and would just bring more accusation against the Jewish people because "you cannot come to the [K]ing's gate wearing sackcloth" and because of this she refused to go to the real King.

Hashem allowed me to ponder the real intention of Mordechai. Mordechai didn't know this? The Megilah testifies that "Mordechai knew everything that was being done". The disagreement between Mordechai and Ester is something very deep. Mordechai knew that all of the decrees were for the good, in order to bring the Jewish people back in repentance and for this we need to give thanks on them. He knew as well that going out to the streets dancing because of the trouble would certainly be good. However, he understood that if the Jewish people saw him going out to the street dancing, then they would understand the extent of the trouble they were in and wouldn't return to Hashem in repentance. They'd think that the decree wasn't so bad and that they weren't in genuine danger. Therefore he saw the best way to arouse the Jewish people to repent was by going out in sackcloth and crying out bitterly.

Ester held that all this would break Jews spirit and make them give up hope and that the only hope for repentance was for the Jews to hold on to their Joy, because it's impossible to repent and bring salvation when a person is depressed. If the Jews would accept Hashem's decrees with joy, the very act of accepting the suffering happily is in itself serving Hashem and it would

sweeten all of the harsh judgments. Through this they'd reach real emuna and learn to pray and repent and accomplish a lot more than through crying. If in the beginning they don't merit to repent, eventually they'd pay attention to notices in the street of what awaits them. This is a foundational disagreement about the way to awaken the Jewish people to repent and final decision on this goes like Queen Ester which is why the Megilah is named after her.

With the drinking on Purim, a person needs to come to "until he doesn't know between cursed Haman and blessed Mordechai." There should be no difference to at all between Haman and Mordechai, between trouble and salvation so he can fulfill "a person should always accustom himself to say all that the Merciful does He does for the good." This is the whole light of Purim – to reveal that there is no suffering and no harsh decrees and we are joyous and thank Hashem for everything.

According to this, we can understand what's meant by 'blessed Haman'. Haman is the trouble and when we say thank You for it, this is like 'blessed Haman' and trouble itself brings a person to emuna and repentance and then we see the total kindness and salvation behind it. 'Cursed Mordechai' is the way to bring people to repent through sackcloth and ashes which pushes them to depression and giving up hope and this just arouses more accusations and pushes off the salvation and it's called 'cursed' because it's not right. The Klosenberger Rebbe explains that this is why the Megilah was named after Ester and not Mordechai so that we know to establish the rule on this issue like Ester.

Hashem enlightened me that the way to merit complete emuna is by giving thanks on the troubles and the harsh decrees. King David said (Psalm 56) "With *Elokim* I will praise; with Hashem I will praise." The gamara (Brachot) explains that 'With *Elokim* I will praise' refers to the trait of punishment – to praise Hashem on the troubles. If a person thanks Hashem for the troubles, isn't it obvious that he'll thank Him for goodness? Why does the verse have to say 'with Hashem [Hashem's kindness] I will praise'? The answer that Hashem showed me is that after a person gives thanks and praise on the troubles, then he'll see that everything is just mercy, goodness, miracles and salvations. He won't have any trouble to sing praise over, only kindness, this is why afterwards the verse says 'with Hashem[*'s* kindness] I will praise' because all that's left is kindness.

May it be His will that we merit on Shabat Zachor to know that whining and atheism are the source of all exile and the spiritual parasite of Haman-Amalek and through this merit to erase the whining and come to complete emuna and gratitude to Hashem and great joy in every situation.