

Rav Bunim of Parshischa ZY"A, expounds on the Zohar HaKodosh which says that Yom Kippurim is the day "Ki - Like" Purim. If so, that the Heilige day of Yom Kippur is appended to Purim, it seems that the day of Purim is greater than Yom Kippur. This needs an explanation. Said Reb Bunim, that on Yom Kippur we are Mi'aneh - dissatisfy the mundane body, whereas on Purim we are Mi'aneh the Da'as - wisdom. And distressing the Da'as is greater than distressing the mundane body. Therefore, Yom Kippur is appended to Purim.

Regarding Purim it says, "kol haposhet yodoi nossoein lo - all who outstretch their arm we give to them. So too, one can stretch out his arm and ask Hashem for all his requests. To this we will quote the following story which took place in the days of the Baal Shem Tov ZY"A. A man once took a sack of gold with the intention of doing an Aveiroh with it R"L. On the way he heard the cries of families who were locked up in the jail of the Poritz (count), due to the lack of paying rent. They were in a danger of torture and death. Upon hearing their cries, the fellow investigated their situation and gave his sack of gold as ransom. This caused a great upheaval in Shomayim (heaven), and it was decreed, "What he decrees shall be done". The Sutton was Mikatreig and said, maybe he will decree things that the world may not be ready for, such as Techias Hameissim (resurrection of the dead), etc.... So it was decreed that this fellow shall be a Shikur (drunkard). And so, every morning upon awakening this fellow drank a bottle of Mashkeh (whisky). So too on Purim, which is a great Eiss Rotzon (time of heed), one can ask for everything. The Chazal feared that one may ask unjustly. Therefore, they instructed us to drink wine. Surely by abiding to the words of Chazal one will not lose, as he makes a greater pleasure for Hashem by abiding the words of Chazal. - Sefer Sifsei Tzadik - Chidushei Harim

The Kedushas Levi ZY"A expounds, Esther made a Seudoh (festive meal), since she saw that the Yeshuoh (salvation) came about at the first Seudah that Achashverosh made when he killed Vashti. Therefore, she made the Seudoh at Achashverosh, as so too it came the Neiss and Yeshuoh to its fullest entirety.

When Rav Uri of Strelisk ZY"A, was a Yungerman, he was poverty stricken and sat engrossed in Torah and Tefilloh all day. A wealthy man whose child needed a cure went to the Beis Medrash to seek help. He assumed if he would give a large sum of money to this Tzadik surely it would be a Zechus (merit) for the wellbeing of his child. And so it was, his child had a Refua Shleimoh (complete recovery). The wealthy man returned, knowing in whose Zechus the recovery was, only to find Rav Uri in the Midst of a Seudoh. Surprised he questioned this action, as he expected to find Rav Uri engrossed in Torah and Tefilloh. Rav Uri responded, if I were to do my regular Avodoh (ritual), it may not make a Roshem (significance) in Shomayim (Heaven). But now that I made a Seudoh with your gift, it made a tumult in Shomayim "From where does Rav Uri have a Seudoh? The donor needs a Yeshuoh!" **So too** we may apply with our current situations, through rejoicing we shall be Zoche to a full Nes and Yeshuoh, Omein Kein Yihi Rotzon.

**תְּשׁוּעַתָּם הֵייתָ לְנֶצַח. וְתַקְוַתָּם בְּכֹל דּוֹר וָדוֹר:
אֲרוּרִים כָּל הַיְשָׁעִים. בְּרוּכִים כָּל הַצְדִּיקִים.**

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