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עז לונגז - וט לט

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ל, אג, ט, לל א, ,,

מאת ר' ש. קאפלן שליט"א

ונהפוך הוא of יום טוב The

The theme of אדר, the theme of פורים is all about the "ונהפוך הוא", *the opposite*, this is one of the major parts of the פורים story, the words are found in the מגילה, these words are sang a lot throughout חודש אדר and the day of פורים.

In אדר we are מרבים בשמחה, what exactly is this שמחה which we are מרבה in?

גמרא (מגילה י"ג:)

tells us that the story of פורים teaches us a very important lesson: מקדים is הקב"ה already before רפואה למכה He has already put the רפואה in place, מכה, when מקדים is הקב"ה to the מכה, the רפואה gives כלל ישראל a מכה, the רפואה has already been put in place to bring about the ישועה.

I want to ask a very simple question: What exactly is this needed for? הקב"ה can make a גזירה and if we deserve to be saved He will bring the ישועה! Why do we need the רפואה there למכה? קודם למכה The מגילה is full of it, מרדכי saved the king

and then later that night when אחשוורוש couldn't fall asleep they brought before him the ספר הזכרונות which had written in it about the story of ותרש, a few minutes later המן was outside in the חצר and from that moment his downfall begun.

כלל ישראל who would later save אסתר was already put in the palace before the גזירה was even made, she was there long before anything happened so that she would be in the right place at the right time to save כלל ישראל. But why was all this needed? A very simple question: why can't we have a גזירה and then הקב"ה can be מחדש a ישועה? Why do we need this רפואה קודם למכה? What does it mean to us?

The happiness

A ten-year-old child comes home from חדר, he is all hyper and excited? What happened? Why is he so excited?

It's a few days before פורים and he tells his parents what happened that day,

“Today before the lesson we turned all the tables upside down and we took all the chairs outside the classroom and the Rebbe came into the classroom with the table’s upside down and the chairs outside!! So much fun!!”

What’s the big excitement all about? What’s made him so happy? Where does this שמחה come from?

As a person gets older and we find a person getting the same type of שמחה when things don’t go the usual way or when things work out different from the usual, it doesn’t have to be a ten-year-old, it can be a teenager as well, it can be in a מוסד and a person does some sort of shtick and with that he feels so happy, he feels a tremendous שמחה. What is פשט in that happiness?

And the answer is: when a person does something different than the usual, let’s go back to the משל of the ten-year-old boy, he is so excited, the Rebbe came in and the tables were turned upside down, he is so happy, what is going on deep in the child’s mind?

Normally the Rebbe walks in, everyone is quiet, everyone stands up, the tables and chairs are all in order, when it comes to ערב פורים the boys can cross the

boundaries and turn everything upside down.

The child’s שמחה is that he managed to make a change from the normal, he has done something which he can’t normally do, and doing something that a person can’t normally do or when something happens to a person that doesn’t normally happen the person gets a tremendous שמחה.

A person who wins the lottery, even a small win of two hundred and fifty pounds, two hundred and fifty pounds is not going to make much difference to his life, but the person has a *gevaldiga* שמחה, he is so happy. Big deal!! a few pounds? But there is a tremendous שמחה, where is this coming from?

The פשט is: when a person does something they usually cannot do, or something happens to them which doesn’t normally happen, in the subconscious human being a person sees they are not stuck, they can do things differently, things can change.

Often when people are missing a שמחה in life it is because they feel stuck, they feel the situation can’t change, “I’ve been waiting so long for a שינוי... what’s going to be? I’m having a hard time with

פרנסה! And most importantly, I can't control my bad מידות, I'm stuck in my ways with my bad מידות..."

But then when a person does something or gets something they didn't expect or they do something they didn't expect to get away with, they suddenly realise they are not stuck, and deep down in the their נשמה they feel how they are not stuck, things can change, they can change their Middos, their מדרגה.

A person who is משועבד, stuck to a bad מידה, feels a desire for honour, or wants more money, more attention, or is jealous, a person knows about all these difficulties which he has, and feels "I am stuck! What can I do about it? Can I change?"

When a person sees it's possible to change from various ways it's a message to them: they are not stuck, things can change, and that gives them a tremendous שמחה, "I can change things around!"

People often feel they are stuck with their דמיונות, and this wakes them up, "Does this really have to be so? I can change!"

A person suddenly gets a big שמחה, that is פשט with this child, throughout the

year in school he must behave with all the tables straight in their place, but before פורים he can get away with it, the Rebbe even laughed, that's a big שמחה, "I didn't expect that to happen! I thought I was stuck!"

Fighting עמלק

The ספרים write, with עמלק it says "ויזנב" (כי תצא כ"ה, י"ח) בכ כל הנחשלים אחריד" what does it mean?

"הנחשלים" is a חלישות of לשון – weakness, עמלק try to make כלל ישראל weak by making them think "אחריד" – you're stuck in the "אחריד", "you're stuck in the past, you can't change, you've just come out of טומאת מצרים, you think you are so powerful? We are going to come and attack you! We are going to enslave you again! You're stuck in the past!" They made כלל ישראל weak by trying to make them focused on what happened in the past and that they can't change their *matzev*.

פורים shows us: we can change, even against an עמלק which was so powerful we can still change, we can conquer המן הרשע, we can conquer עמלק, we can turn out to be on top and עמלק will be at the bottom, ונהפוך הוא, we can turn ourselves around, that is the message of פורים, from

הקב"ה can turn it all around, the רפואה is there קודם למכה, we can't see it yet but it's there, that is the הנהגה of הקב"ה, we have to remember this, because this makes us feel better.

The ישועה can come עין כהרף עין, it's a powerful message from the מגילה, things looked so bleak, it looked terrible, but in a moment the whole thing turned upside down כלל ישראל were saved.

We are never stuck, not with our מידות, not with our עבודה, not with a situation, עמלק makes people think they are stuck, עמלק of כח, that is the כח of עמלק, and if a person works on this and doesn't become מושפע from the mindset of עמלק a person has a *gevaldiga* שמחה, in any circumstance I can change, and it's always רפואה קודם למכה, "מום אין כך", it only looks like a מום.



[Written by Avrohom Dov Kohn - אברהם דוב הכהן כהן](#)

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“ פו ר י ב ”

King אחשורוש invited the entire שושן to a סעודה. The מדרש (מ"ר ז', י"ג) explains the "כרצון איש ואיש" פסוק, *according to every man's wish*, with the following: אחשורוש fulfilled every man's wish; meaning: there was כשר food at the סעודה. The אידן wanted כשר food, consequently, he fulfilled their wish. A כשר – בד"ץ הכשר – proper כשר food. The wine at the סעודה was כשר – since this was long before חז"ל established the איסור regarding יין סתם. The food was כשר, the wine was כשר, and certainly they sat together. What can go wrong when אידן sit together?

The מנחת הלוי teaches that there was no music at the סעודה.

No problems – a “סעודה-קושר.” K kosher food, kosher wine and no music. Moreover, it's the king himself inviting us personally; he will be insulted if we do not come.

Seemingly, there should be no reason not to go.

Says the מדרש: מרדכי הצדיק announced, “You're not allowed to go!”

Although מרדכי הצדיק warned כלל ישראל not to partake, nevertheless, חז"ל teach that 18,500 people went to king אחשורוש's סעודה. Amongst the 18,500 אידן there were מדקדקי במצוות and תלמידי חכמים, יראה שמים.

מרדכי says “no” – and the entire עולם say, “no??... we know better than מרדכי... after all, it's kosher food, kosher wine and a kosher atmosphere.”

Continues the מדרש, “מיד עמד שטן” – immediately, the שטן stood up in שמים and spoke against כלל ישראל. It was then when הקב"ה wrote the גזירה ולהרוג, “את כל היהודים”

What caused the גזירה? Because the אידן did not listen to the – גדול הדור – they thought they knew better.

Later in the מגילה, מרדכי did not bow down before הרשע ולא, “ומרדכי לא יכרע ולא, המן הרשע.” The מגילה teaches: Once this angered the המן the אידן held טענות against מרדכי! “You're instigating the המן to establish a גזירה against us...” they said. They blamed it on מרדכי. However, in שמים the truth was that the גזירה came because כלל ישראל did not listen to מרדכי and they were אחשורוש.

We can learn from this a powerful message: The גדולים tell us things. What we can do and what we can't. Sometimes we don't understand. We think we know better. They say things we don't understand.

At סעודת אשורוש I'm sure there too, there were people saying, "*ah... מרדכי... what does he know? He's from the old generation...*" למעשה – whether we understand or not, we must listen.

We must understand to listen to our גדולים – because it's they who know better, not us.

Perhaps later – in a few years – we will understand. But even if we never understand, they nevertheless, know better. The מגילה teaches, "הקורא משנה in מגילה backwards, is not יוצא". What's the תנא telling us? Who's going to read it backwards?

I once heard from the ראש ישיבה שליט"א a beautiful vort: If you start the פורים story from the end, you understand it all. All the details fit so nicely together.

Nevertheless, לא יצא ידי חובתו – we must go through life and understand everything is all from the רבש"ע. Move on – no need to understand. When you reach the end of the מגילה you will understand! You don't need to understand everything as it happens.

Let us take another message from the מגילה: Imagine, President Trump – a controversial fellow who very often does strange things. A very colourful character he has. One day he wakes up and says, "I want to move the seat of power from Washington to Lakewood." If he says something, they have to listen. We can imagine the entire world for the next ten weeks, discussing, how, when, why, where, right, wrong...?!

If that will happen (with Trump it might happen), can we say it has a שייכות to כלל ישראל?

When King Edward wanted to marry Mrs. Simpson there was a big debate in parliament whether it was permitted (since she was divorced). Backwards and forwards.

Then, דיין אברמסקי זצ"ל explained that it had a שייכות to the אידן, because everything happening in the world has a שייכות to the אידן.

The מדרש teaches, אחשורוש wanted to sit on the throne of שלמה המלך. He did not manage to sit on שלמה המלך's throne, so he built a duplicate one for himself. The only craftsman in the world who could build this lived in the little village שושן, far away from the capital city.

However clever the craftsman were, the practicality of moving the throne they miscalculated. It was פשוט too heavy to move back to the capital.

What did אחשורוש do? They spent three years building it?!

He moved the entire capital to שושן! The entire מלכות.

Why did הקב"ה want to bring אחשורוש and his מלכות to שושן?

The גאון explains: Since "איש יהודי היה בשושן הבירה" – there was a איד called מרדכי living there. Later when there will be a גזירה on כלל ישראל, the רבש"ע didn't want to be מטריח the גדול הדור and אסתר to a faraway city where the king lived.

The whole move was so that מרדכי didn't have to travel anywhere!

This is one of the lessons of פורים, says the גאון. From here we learn that everything happening in the world has a שייכות to the אידן.

It once happened when the בעל שם טוב displayed a big smile on his face at שלש סעודות. His חסידים asked him why. He explained with the following, "There was once a prince who owned a tremendous amount of wealth. He didn't know what to do with his money, so he built himself a beautiful castle in middle of nowhere. Once the prince died, the castle was left desolate for hundreds of years. A few days ago, a איד was traveling nearby. It was a very hot day. The sun was beating down and he needed shelter quickly. In the distance he saw this castle and went to use it as shelter."

Concluded the בעל שם טוב, "I just received a גילוי that this castle just collapsed."

Everything is for the אידן. The whole purpose of that castle was for this one איד. "That's why I laughed. This prince invested so much כוחות and spent so much money, all for one איד."

The coronavirus. Of course it's got a שייכות to אידן. Everything is for the אידן. What's the שייכות? I don't know – I'm not a נביא. What happens? It affects the mouth; you have to isolate yourself and go into quarantine. Perhaps we're meant to be מחזק ourselves regarding the איסור of הרע לשון הרע, which comes from the mouth and the פסוק says about such a person, "ובדד ישב", *he shall sit alone*. Stop the לשון הרע. הרע הקב"ה is sending us a message – He's inspiring us.

We think we're so secure. הרע הקב"ה shows us who is in control. The airports are empty. The stock market is falling. We might be heading for a global recession. A yungerman said to me a few months ago, "The economy is so stable... a recession can never happen like last time..." I phoned him up a few days ago to tell him, "הרע הקב"ה was many ways... he's in control."

It's all happening because of כלל ישראל – to inspire us.

We're supposed to see הרע רבש"ע.

Right at the end of the מגילה we are told, "וישם המלך מס על הארץ" (י', א') - king אחשורוש put the taxes up. Why did he suddenly put the taxes up?

The גאון explains: Originally, when אחשורוש was trying to find out אסתר's nation, every day at breakfast he would release one of his countries from paying tax. He would look carefully to see at which country אסתר would smile when she hears the good news.

Nevertheless, אין אסתר מגדת, אסתר did not reveal anything even under tremendous pressure. She listened to the גדול הדור even though she did not understand.

Now that אחשורוש had found out which nation she belong to, he could put all his taxes back up.

Why must we know that אחשורוש put the taxes back into place? What's the מגילה trying to tell us? Who cares?

Let me share with you a *moridicker* explanation: The מגילה is telling us a lesson: אחשורוש was the main character in the פורים. He was in every פרק, from 'א all the way to 'י. He saw it all. He saw the picture fit together. ו... then ותרש... בגתן ותרש...

המן... then מרדכי and אסתר. He saw there was a רבש"ע there. He knew the story backwards – with every detail. The whole story was sown together so beautifully. The next day after hearing that אסתר was Jewish, what was his first thing on his mind?! “TO PUT MY TAXES BACK INTO PLACE!!” Back to business – regular life.

The מגילה is teaching us how a גוי lives. He's not impressed. The entire story bounced off him like a ball.

We must not be like אהשוורוש, but rather learn the lessons from the מגילה.

תקוני פורים is a time when people *mach-mishuga*. פורים is a היילעג'ער time. The פורים famously teaches, יום כיפור is called יום כיפור since it is "כפורים" – like פורים, however, פורים itself is much greater, as the בן יהודע explains it על פי the גמרא about "כ" הדמיון.

I want to finish off with a story brought down by the חידושי הרי"ם: A איד came before the בעל שם טוב to ask for a ברכה for his wife who was lying in a terrible condition. She was in a terrible state.

“I’m sorry – I can’t help you,” said the Rebbe, “But if you go to פלוני in the distant village, he can give you a ברכה.”

The איד travelled to the village, and he began to ask the people for the address of this person.

“Why would you want him?” they all asked, “he’s the town’s-*shicker*. He’s drunk יומם וליליה.”

Nevertheless, the איד was strong in his אמונת חכמים and he went to look for this person. He finds him lying in a gutter, drunk like never seen before. Lying in his sick, reeking of alcohol and wine.

He waits until he finds a time when the drunkard is sober.

Just before the drunkard is about to drink his next bottle, he runs over to him to ask for a ברכה.

“Why would you want a ברכה from me?” he asked.

“Just give me a ברכה... it’s very serious...”

The drunkard gave the איך a ברכה.

He returns home and to his surprise, his wife is already feeling much better!

Immediately, he returned to the בעל שם טוב and asks, “Rebbe! What’s פשט? You can’t give a ברכה and this drunkard can?!”

“Let me explain,” said the Rebbe, “This drunkard many years ago was a partner in business with someone else. Once, on his return trip from a distant fair, he stopped off in a small village. There, the two of them were awoken to the cries of a woman who just lost her husband.

Immediately, without second thoughts, this איך took out all the money he had and gave it over to this poor אלמנה.

That night in שמים there was a tremendous רעש. How can we reward such a person?

They decided to give him the power that whatever ברכה he gives will work!

The מלאכים however announced that such a power will be very dangerous. Who knows what will happen? He’ll start giving crazy ברכות!

Accordingly, they decreed upon him to have a tremendous desire for שכרות.

He suddenly received this תאוה to drink, and therefore he was never able to utilize this tremendous כח he had.

I couldn’t give you a ברכה. But I sent you to him who could give you a ברכה.”

Said the חידושי הרי"ם, “פורים is a היילעגער time. כל הפושט יד נותן לו. On פורים since we give out to anyone who asks, מדה כנגד מדה, הקב"ה gives to everyone who asks. פורים is a time for a person to be able to be *gevaldiga* פועל for himself! הקב"ה is משפיע a רב שפע of good to כלל ישראל on פורים if we use the day well. We can ask for tremendous ישועות, for ourselves and the others around us.

The שטן however is very upset about this. He’s out of business when פורים comes. Therefore, he comes and makes a big בהלה – he turns פורים upside down. He *machs-mishega* so that we miss out on the true כוחות of the day.”

היום – ונתנה תוקף את קדושת היום – of course we must enjoy ourselves – lift our spirits high. But leave in mind that it's a tremendous time to receive the most *gevaldiga* השפעות possible!

Just bear it in mind – it's a holy day. We want to use פורים תש"פ as an עליה not heaven forbid as a ירידה.

Let us not be stupid and let us not waste it. Use the day for the right purpose.

Don't waste your פורים – don't allow this היילעג'ער time to slip away without taking anything from it. If we use it in the right way, אי"ה we can bring down tremendous השפעות which will allow us to be מצליח over the coming year.

Transcribed by אברהם דוב הכהן כהן - Avrohom Dov Kohn.