



A celebration of renewal, the Purim perspective!

The Purim Perspective is in honor of the Refuah Shlema of HaRav Amitai Ben Shoshanna, Leah Mintche Bas Gittel and Shaul Ben Berta.

The Purim Perspective is in loving memory of Edward Ben Efraim, Shlomo Ben Edward, and Yirachmiel Daniel Ben Gedalia. May their souls be uplifted and their memories a blessing.

There are many important and powerful lessons to learn from the story of Purim, but there is one that I would like to share.

The Megillah begins with Achashverosh, the King of Persia, hosting a feast to celebrate 70 years since the destruction of the first Beis Hamikdash. He knew that the Jewish prophets predicted that 70 years after its destruction, the Beis Hamikdash would be rebuilt. He was afraid that the rebuilding of the Beis Hamikdash in Yerushalayim would shake the foundations of his world empire.

According to Achashverosh's calculations, the seventy years of exile were to end in the third year of his reign. Yet, when that time came, and nothing happened, he was thrilled. He believed that the Jews would remain his subjects without ever gaining independence.

He celebrated with a great feast and adorned his tables with the sacred vessels of the Beis Hamikdash. As the Jewish people arrived at the palace, they saw the holy vessels on the King's tables, yet they remained at the feast. G-d's anger was aroused by the Jewish people's disrespect; they enjoyed a feast that had the vessels of the Beis Hamikdash on display. So G-d allowed the Jewish people to suffer the full weight of the wicked Haman's persecution.

Haman, the Prime Minister of Achashverosh, made a raffle to figure out the best day to destroy the Jewish people. The day he picked was the 14th of Adar, not coincidentally right near the birthday and yahrzeit of Moshe Rabbeinu.

The Midrash explains that Haman was overjoyed as he knew the Jewish people's "**mazal**" (for lack of a better word, **luck**) would be low, for it is the month the greatest Jewish leader passed away. But he did not also realize that it was also Moshe's birthday, counteracting any bad "**mazal**" he thought they would have.

However, a question comes to mind: Haman's logic for choosing Adar was thought out but inherently flawed. The birthday and yahrzeit of Moshe Rabbeinu are not written clearly in the Torah. The Talmud in Kiddushin (38a) learns when Moshe passed away by calculating backward from the 10th of Nissan. The Gemara also writes that Moshe's birthday is known as he was three months old when he was put into the Nile River.

The simple question is, if Haman was knowledgeable enough to know when Moshe passed away, **wouldn't he also know when Moshe was born?** This critical and essential fact was the undoing of his entire plan; how could he have forgotten that it was also Moshe's birthday?!

There are many answers to this important question, but I will focus on just one. The Lubavitcher Rebbe writes that Haman paid no attention to Moshe's birthday **because he didn't think it mattered.** Haman thought that the death of Moshe Rabbeinu was not just the end of his physical existence but the conclusion of his spiritual life as well. According to this theory, Moshe's holiness, leadership, and legacy had no impact on future generations. Hence, Haman did not think that Moshe Rabbeinu's birthday was significant in any way.

The Lubavitcher Rebbe explains that the core belief behind Haman's assumption is the notion that we are physical creatures rather than spiritual beings. Our strength, successes, and achievements are only the by-product of our hard work rather than G-d's plan. Therefore, our achievements should fade away when we stop putting in the effort.

However, the Jewish people were not created by accident but rather to reveal G-d's oneness to the world. **Our entire existence originates from the idea that the universe is in a perpetual state of renewal and rebirth. With each breath we breathe, and every morning we wake up, we experience the deliberate regeneration of our soul and purpose in G-d's vast universe.**

As we say in the daily prayers, "המחדש בטובו בכל יום תמיד מעשה בראשית" - *He who in His goodness renews each day, constantly, like the first act of Creation.*"

The Pasuk says "ליהודים היתה אורה ושמחה וששן ויקר" - *the Jews enjoyed light and gladness, happiness and honor*". The Gemora Megillah explains that "אורה - light" refers to the Torah. The Jewish nation showed their complete devotion to G-d at the end of the story. Therefore, they merited to have a spiritual awakening similar to the one at Mt. Sinai by the giving of the Torah.

May we experience the same spiritual awakening, success, happiness, and prosperity.

Have a joyful and meaningful Purim.

Rabbi Sholom Yemini