



SIMCHAT SHMUEL

BY RABBI SAM SHOR

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Earlier this week we commemorated *Rosh Chodesh Adar*. *Chazal* teach us in *Masechet Taanit-Mishenichnas Adar, Marbin Bisimcha-* As we enter the month of Adar, our joy increases. With the onset of *Chodesh Adar*, we begin to look ahead with excitement and anticipation for the great day of *Purim*.

There is a perplexing statement in the *Tikunei Zohar*, regarding the very nature of the holiday of *Purim*:

Yom HaKippurim (The day of atonements) should rather be understood as Yom K'Purim-a day like Purim..."

How exactly are we to understand this statement? Seemingly there is some mystical connection or parallel to be drawn between the sacred day of *Yom Kippur*, and the day of *Purim*, which most of us associate with utter joy and salvation.

Reb Yisroel Friedman, the Rebbe of Rhuzyn zy'a, explained that if *Yom Kippur* is a day *K'Puirm*, it must mean that *Yom Kippur* is being likened to a day of even more significance, it is a day similar to the more significant day of *Purim*.

The **Netivot Shalom, the Slonimer Rebbe zy'a**, suggests, based on this insight of the *Rebbe of Rhuzyn*, that if *Yom Kippur* is

the culmination of the *Aseret Yimei Teshuva*, which serves as a period of preparation for the awesome day of *Yom Kippur*, then surely *Purim* must also require several days of preparation, hence: *Mishenichnas Adar, Marbin Bisimcha-*As we enter the month of *Adar*, our joy increases. With the onset of *Chodesh Adar*, we begin to prepare spiritually as we look ahead with excitement and anticipation for the great day of *Purim*.

One *Purim*, the **Bnai Yissascher, Reb Zvi Elimelech of Dinov, zy'a**, stood up at his *seuda* and announced-*Rabosai*-lets go to our horses and carriages and blot out *Amalek*.

The *Chasidim* were shocked-had the Rebbe become so intoxicated that he intended to commit an act of violence?

The Rebbe and his chasidim, boarded their carriages, and rode to the next town, where they arrived at a local tavern full of Polish peasants, who like *Amalek* of ancient times, certainly had no great love for the Jewish People. As the Rebbe and the chasidim entered the tavern, the music suddenly ceased, and all eyes turned toward the Rebbe. The room was suddenly silent.

The Rebbe extended his hand to one of the peasants, who slowly, reluctantly took the Rebbe's hand, and together they slowly began to dance. The musicians began to play once again, and within minutes all those assembled, chasidim and peasants alike had joined hands to dance with one another.

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about the *mitzva* to destroy *Amalek*? How do we understand this story of building unity, of breaking down stereotypes as somehow being representative of the *mitzva* of blotting out *Amalek* from the world?

Reb Levi Yitzchak of Berditchev, the *Kedushat Levi*, zy'a, explains based on the teaching from the *Zohar*, that each and every human being is an *Olam Katan*, microcosmic world. Whatever exists in the physical world, explains the Rebbe, also exists metaphysically within the inner microcosmic world of each of us as human beings. If there is a *metziut* of *Amalek*, of evil which we must work to wipe out in the physical world, so too we must strive to overcome the *yetzer hara*- the proverbial *metziut* of *Amalek* which exists within each one of us.

During these days of *Adar* as we begin to prepare ourselves for the awesome day of *Purim*, we are reminded of the sacred task of breaking down barriers, of coming together as one, of repairing relationships, and bringing *simcha* and *achdut* to the world.

Yehi Ratzon, may we merit to take to heart these two powerful messages from the *Bnai Yissascher* and *Kedushat Levi*, and truly celebrate with great harmony in these sacred days ahead. ■

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