

GROWTH

At The

PURIM FEAST



BS"D
By: Mishael
Sionov
5784

"A Jew's power to pray on Purim has the same potency as the Kohen Gadol in the Holy of Holies on Yom Kippur."
(Satmer Rebbe)

Out of Reach?

The Megillah describes the ingenuity of Haman's wife, Zeresh, for coming up with the evil plot of hanging Mordechai on a 50-*amah* tall tree, and Haman's great contentment with that plan. There was definitely no shortage of ways in which they could have tried killing Mordechai; what was it exactly about this sinister plot that they were so excited about? And what was so evil about this plan specifically that our Sages disgrace Zeresh for her wickedness?

I saw a beautiful *p'shat* in "Open Gates to Purim and the Megillah." Haman's battle against Mordechai and the Jewish Nation wasn't *just* to physically destroy them; his fight existed on a spiritual plane of existence as well. It was a battle of good vs. evil; light vs. darkness. Thus, Haman wasn't content with just killing Mordechai, since Mordechai's extraordinary influence would still remain in the world and his light would continue to spread even after his death. True *tzaddikim* have this power – to imbue the world with light even after they pass on. Haman sought for a way to remove Mordechai's influence from Am Yisrael, until his wife came up with the idea to hang him on a pole. The idea of hanging the *tzaddik* on a pole is not to deny the existence of the *tzaddik* – just the opposite – it's to connote a message that the *tzaddik* is so spectacularly great that it is impossible to reach such lofty levels. This is in line with Amalek's entire mission statement: to ultimately destroy the Jews through having them abandon hope and lose sight of both their own greatness as well as their incredible relationship with Boreh Olam. When Haman sees that he can't bury the Jewish people, he simply hangs the *tzaddik* or any other concept of *kedushah* on a tall pole, to distance it from our understanding.

Thus, the next time you see yourself unable to pray with *kavanah* or perform a certain mitzvah, or are in general struggling in any area, take it as a sign that Haman is merely trying to hang it on a tall pole in hopes of getting you to despair. Many people, unfortunately, after messing up a few times or after excessively harboring guilt or other negative emotions because of their own shortcomings, waive a white flag of surrender and become burnt out. Don't allow yourself to fall prey to this trap of the *yetzer hara*. We must see the depth within our own souls – which are fragments of the Divine – and search for a way to see how the *tzaddik* and *avodat Hashem* are, in truth, very close to us, regardless of one's past...

Refuah Sheleimah, b'toch she'ar cholei Yisrael:

Shalom Ben Roza Mazal Chaim Avraham Ben Shifra Zisel Rahamim Ben Shifra
Ariel Ben Frida Miriam Bat Bakol Yitzchak Ben Naama Chana Bat Malka
Frida Bat Yaffa Esther Bat Frida Noah Yisrael Ben Victoria Yaffa Meir Tzvi Ben Sara

IF YOU HAVEN'T YET, SIGN UP TO RECEIVE WEEKLY
EMAILS WITH INSPIRING DIVREI TORAH BY SUBSCRIBING
TO PARSHAGROWTH.COM

