

UNEDITED INTERNET VERSION

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# Parshas Tzav

The Unique  
Aspects of Purim

SELECTED DRASHAS  
FROM  
THE AUTHOR OF  
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THAT HAVE **SOMETHING**  
TO DO WITH  
THE WEEKLY TORAH  
PORTION

## *The Unique Aspects of Purim*

On one hand, Purim is the last of the festivals, and on the other hand, it is a new beginning (as it is with all “ends”, where the end is always a beginning to something else). The Sages state all of the festivals in the future will cease, except for Purim. This is because it is the end of the festivals of the current time period - and it is a beginning of the future.

Therefore, Purim is intrinsically different than all the other festivals. Purim contains both the light of the current festivals, as well as an additional light – the light that is beginning of the future times.

This additional light contained in Purim stands out in all of the events of Purim and in its unique *mitzvos*. There are many examples of how we can see it – here is a list of a few of them.

1) The system of the “festivals” begin with Pesach, the exodus from Egypt, where we were told, לִמְעַן תֵּדַע, “*So that you shall know*”; and on Sukkos as well, with the *mitzvah* of *sukkah*, the Torah says that it is לִמְעַן יִדְעוּ דוֹרוֹתֵיכֶם, “*So that the generations will know*.” But Purim is not for the purpose of knowing – it is about יָדַע דְּלָא יָדַע, “*ad d’lo yoda*” - it is about “not” knowing [its concept is “above” the normal *daas*\knowledge].

2) Regarding all *mitzvos* of the Torah, there is a rule, “the Torah is not in heaven” (*Bava Metzia 59b*). But Purim was ‘agreed upon’ in Heaven (*Yerushalmi Berachos 67b*).

3) When we stood at Har Sinai, there was *yirah* (awe), for Hashem gave the Torah so that “*they will learn to fear Me for all days*”. But on Purim, where we re-accepted the Torah, we did so with *ratzon* (will), which came from *ahavah*\love [for Hashem], because of the miracles experienced [as *Rashi* in *Tractate Megillah* states]. This was *ahavah* (love), as opposed to just having *yirah* (awe).

4) In all other festivals, we are obligated in them due to standing at Har Sinai and receiving the Torah. But on Purim we had a different kind of receiving of the Torah, by re-accepting the Torah. Clearly it was not the same acceptance again; it was a much deeper kind of acceptance. It resembled, “*A new Torah shall come forth from Me*” [the Torah of the future].

-All other festivals are rooted in Moshe, who received the Torah from Hashem at Har Sinai. But Purim applied to walled cities from the times of Yehoshua, so it is rooted in Yehoshua.

5) When it comes to the rest of the *mitzvos* of the Torah, either we give to the poor or to the Kohen. But when it comes to Purim, we give *Mishloach Manos* to friends, out of love for everyone.

6) The Torah is a ‘masculine’ term, for it is called “*Toras Moshe*”, who was a man. But the Torah which we received on Purim was wrought through a woman, Esther, and the “Torah” that we received on Purim is collected in “*Megillas Esther*”.

7) All the other festivals were open miracles, but Purim was entirely hidden miracles. This is because the purpose of Purim was to reveal the hidden, resembling the statement, “Wine enters, secrets come out.”

8) All other festivals have a specific time of the calendar, whereas Purim can fall out either on the 11<sup>th</sup>, the 12<sup>th</sup>, the 13<sup>th</sup>, the 14<sup>th</sup>, or the 15<sup>th</sup>. The *mitzvos* of Purim can be performed on an earlier date than the 14<sup>th</sup>, resembling the possibility of the redemption being earlier than its time.

9) In all other festivals, there is only one performance of the *mitzvos* of the festival (and even when it comes to shaking *lulav*, there is only one *mitzvah* per 7 days of Sukkos to shake *lulav*), but the *mitzvos* of Purim can be performed over a period of two days, which are the 14<sup>th</sup> and 15<sup>th</sup> of Adar. This is because the spiritual light of Purim is a “double” light. The 14<sup>th</sup> of Purim is equal to the number 7” in Hebrew, which has the same *gematria* as 77, symbolizing the end of the festivals, and the 15<sup>th</sup> of Purim corresponds to the days of Moshiach, whose kingdom will be completed on the 15<sup>th</sup> of the month.

10) Just as Shabbos is a resemblance of the World To Come and it contains doubles (see *Yalkut Shimeoni Shemos 16: 261*), so is Purim a beginning of the light of the future, thus it is a “double” day.