

Session 129  
Tetzaveh – Purim & The New World  
5 March 2023

<https://www.youtube.com/watch?v=3QzyEhjRuOQ>

Jeremy

Shalom everybody! Shalom, shalom, shavua tov, so good to see you guys and girls. And it is just an amazing time in Israel right now. There are earthquakes that are being felt every few days. Like literally the earth is shaking, and there's huge shifts that are happening in the political levels in Israel. And you learned about that last week with Tehila. Like there's just so much happening and here we come now, to the end of the year. Adar is the last month of the year, Purim is the last holiday of the year. Purim is like right around the corner. And I never feel ready. I always feel like I'm caught off guard and I'm like... "Purim is this week! I'm not... I haven't prepared, I'm not ready!" And so, I'm just so grateful that we have this opportunity. We're starting the week. We're getting ready for Purim, to like collect our thoughts, to collect our hearts, to bring it together. And then from here, launch ourselves into what is arguably the most important holiday on the biblical calendar. Chazal say that all the holidays when Mashiach comes will be nullified except for Purim. That's a pretty powerful statement. That there is something eternal in Purim that we need to bring into our lives and that never changes. We're going to keep on bringing into our lives, even after Mashiach comes.

So what I want to do, is start this week with all of us together. I'm just looking at your faces and looking at the chats, just from Germany to Holland to Norway. America under snow to America in sunshine. Everyone is kind of experiencing their own reality on this marvelous globe that we live on. And here we have the opportunity to bring that entire planet together. From South Africa to Israel and just unite our hearts and unite our minds and through this place, lift it up to God.

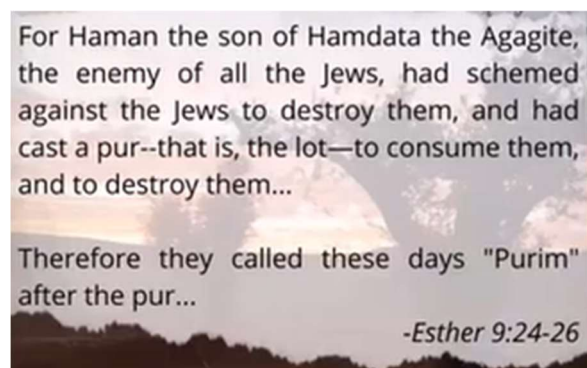
So, HaShem, Master of the Universe, we are so close to Purim. I'm never, ever ready. I never feel ready. Please, help us today, prepare us to receive the light you want to give us this chag. Please let the Torah we learn today light up our lives and enter our hearts. The world looks like it's descending into chaos. Like things are just randomly falling apart like a pur. Show us Your plan, show us Your light and let us hold on to Your promise that no matter what the decrees look like, let us know that You can turn it around. That everything is just a mask and that You are behind it all. Bless this Fellowship, bless their loved ones, bless their families. Bring us all together and help us rise and ascend. And as we grow into who You created us to be, let us lift everyone else around us. Let us be who we need to be for the people that we love. Give us strength and courage like Mordecai, to not bow down, even if everyone else around us is. Give us the courage of Esther, to stand before power and speak the truth. Bless us with strength and courage like Joshua and Caleb, as we enter in to this generation, as we enter into the promise, as we enter into the Land of Israel. Amen.

Ok, so let's get started. We have a lot and I have a special surprise this Purim. But let's get started. So, first we really have to really kind of like take it in. Purim is a big deal. All of the holidays are cancelled except for Purim. Of all of the books in the Bible, except for the Torah, they say Megillat Esther is the only one that is going to be relevant. All of the other prophecies will have been fulfilled. The Torah we're going to need, and then we're going to need Megillat Esther. So there's something that's so precious in the Scroll of Esther. Something so precious in this holiday that it never leaves us. It's beyond, it's eternal, it's beyond the end of days, it's beyond. It's the last book that was entered into the canon of the Tanakh. It's the last holiday of the year. And it's like we start the year off with Pesach, and that is full on revelation. Ten plagues, the splitting of the sea, and then Purim we complete the year in complete concealment. We know that God's Name isn't mentioned in the Megillah and Megillat Esther, we know that those words in Hebrew literally mean, "to reveal the hidden." And that's what is the highest level of existence and that's why "on that day, HaShem will be one, His Name will be one." All of the concealment will be revealed and that's really what this holiday is about. It expresses the oneness of God more than any other holiday and that's what I want to talk about.

But before we get in, I have a lot to share with you. So first, I'm going to share my best friend, with the vineyards behind him. Ari, I really like that picture. Those are our vineyards. So, Ari, you are on, bring it on to the Fellowship. We're waiting for you.

Ari

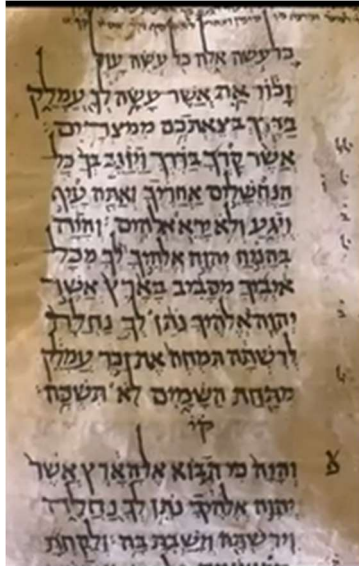
Thank you, Jeremy, and good to see everybody. It's good to see all of you. Shalom, Luci, everybody's waving, we got a lot of wavers. Alright, so I want to talk about Purim. There's a lot of different things we could talk about, but let's start with Purim. In the Hebrew calendar, the year was 3,405. The secular calendar, I think it was 356 BCE. Now this is when Haman plotted to quote "destroy, to kill and annihilate all the Jews." Young and old, infants and women, in a single day. Let's look actually inside, in the book of Esther, chapter 9, verse 24:



It's an interesting thing, right? It would seem that the idea that the day of death was chosen by a lottery was a relatively minor detail. Like who cares really how they chose it, how that whole thing came about. Yet it is after this minor detail that the holiday gets its name. There's something about this seemingly insignificant detail that expresses the very essence of the message of this holy day. And that's what I want

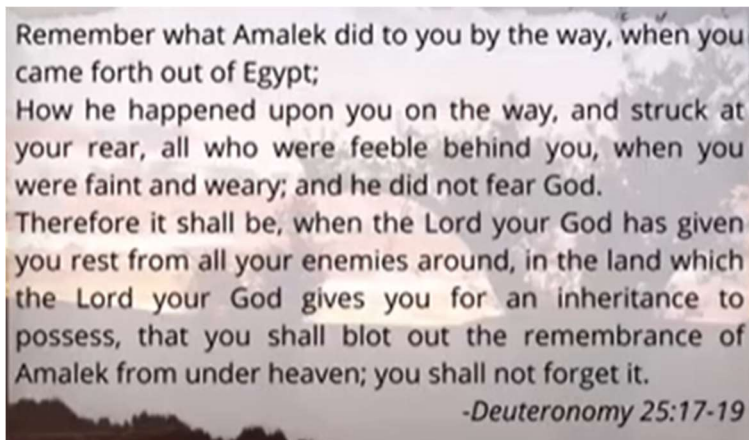
to discuss with you in my message that I sort of want to discuss, and share with you today. And it's "why" I think that's the case. Why this very special and unique holiday is called the holiday of "lots" from Purim.

Ok, so this Shabbat, the Shabbat before Purim, we take out two Torah scrolls. From the first one, we read the weekly Torah portion, which is Parashat Tetzaveh. It talks about the High Priest and the Tabernacle, etc. But from the second one, we read the portion that we call Zakor, which comes from “remember.”



Here’s an actual manuscript, an ancient manuscript of what that looks like. It’s called Parashat Zakor, the parasha of remembering, for in it we’re commanded to remember! Right? To remember the brazen and seemingly irrational attack by Amalek against the fledgling new, Israelite nation in the desert. And so why was it considered an irrational attack? Why was it so irrational? It was considered irrational because our journey through the desert to the Holy Land did not bring us through the Land of the Amalekites. And they knew it. They had no beef with us. There was no conflict, we posed no threat. What they did have for us was just pure, unadulterated, genocidal hatred, so much so that they were going to go up against this nation that the entire world was terrified of because of Divine intervention that brought down the greatest empire in the history of the world. They went up against us when they had no rational reason to do so. That is the trademark of Amalek.

Here’s actually the text inside from the book of Deuteronomy, chapter 25. This is what we read. And you know we read it a few times during the day. Because at the beginning, when the women are with the children, then the men go home to be with the children, and the women go back to hear the reading. Because everybody really needs to hear this themselves. They not only read it for everybody, but in every type of musaf – a Yemenite reader gets up to read it in the Yemenite style of reading. And the Ashkenaz and the Sephardi, it’s a very important critical thing that we all hear it with our own ears. So here’s what it says, chapter 25 in Deuteronomy, verse 17:



We read the Torah portion. What's the key word that the sages...I think that the sages focus on more than any other? אֲשֶׁר קָרָא בַּיּוֹם That Amalek "happened" upon you. Right? It's the language of coincidence. Those aren't just words in a verse. Those are words that summarize the entire life philosophy and world view of Amalek. That there is no god in the world. That there's no Divine planner or orchestrator. Everything is random, haphazard coincidence, and if there is control to be had, that control is ours. To manipulate through sorcery and magic and idolatry which are all just versions of anointing ourselves – the real gods, the real kings of the world.

So anyways, that is the idea, the philosophy of Amalek that ultimately we are the gods here, pulling the strings and controlling the events. And there is no god of Israel, there is no god outside of ourselves. That's what Amalek is about.

Which takes us to the holiday of Purim. Why? Because descended from Amalek in Deuteronomy was Haman in the Purim story. And he wasn't only descended from him genetically, but even more so, he carried the torch, he really inherited his spiritual mission, his philosophical mission. He was a continuation of Amalek. Now let's remember, Haman rolled the dice. Haman rolled the dice to choose which day the great day of darkness would happen. So why was Haman rolling the dice? Haman was literally rolling the dice to determine the day to choose for the mass genocide that he planned for the nation of Israel. Roll the dice! Haphazard, random, and actually from what I understand, here's how he did it. And Jeremy, I want to hear if you've heard this before. Because I wasn't able to find the source for it, but I heard it from a very reliable, great, revered rabbi who explained it.

So he would choose a date, and then he would roll the dice. And based on what dice came out on that date, he would know if that's the right date. And so when he landed on the 14<sup>th</sup> of Adar, he knew that was the date for two reasons. One reason was that it was in the month of Adar, the month Moses died. So Haman thought to himself, "Perfect. This is the month that is auspicious for the downfall of Israel. Just as Moshe met his end, so the nation of Israel as a whole will meet their end too, during the month of Adar." And also, further confirming his selection, when he landed on the month of Adar, on the 14<sup>th</sup> day, he rolled the dice three consecutive times. And each time, the numbers that came out were 1, 3, and 3. Now I don't often get into gematria and numerology, but we've gotten into it enough when we've explained the background and the cosmic physics of it, that I'll just jump into it really quick because this is an important one.

One, the number 1 is aleph, right? The first letter. Bet is 2, gimel is 3, right and so on. So the numbers 1, 3, and 3, spell out aleph, gimel and gimel, which is Agag. Agag. And who is Agag? For all of you Bible scholars out there which is pretty much all of you, Agag was Haman's own ancestor who was the king of the tribe of Amalek that Saul failed to kill as he was commanded

to kill by Samuel. And this was of course a failure which as we know led to his loss of the kingship to David. Ok. Now are you ready for this my friends. Now when you roll a dice, I actually brought a dice. I don't know if you can see it, when you roll a dice, the two sides of the dice always, always add up to seven. For example, when you land on 1, on the other side of 1, what's there? Six. It always adds up to 7. When 3 is on one side, 4 is on the other side. It always adds up to 7.

And so while Haman was so fixated on this seemingly revealed side of the dice which said that it came out to Agag, he didn't pay attention to the flip side of the dice, the hidden side of the dice. What happens if you flip it upside down, which is what Purim is all about, so yes, 1, 3, and 3 is Agag. But the other side of those dice were 6, 4, and 4, which were daled, vav, and daled. Spelling David. King David. King David, the Messiah. He thought he was laying the groundwork for our annihilations, but really, he was laying the groundwork for the building of the 2<sup>nd</sup> Temple. And further down in history, for the return of the Davidic dynasty and for the final redemption itself. And even more, when Haman felt so confirmed in this date because Moses died in Adar, what he didn't consider was that Moses was also born in Adar. And therefore, that the redemption of Israel itself was also born in Adar. And that he was planting the seeds for not only a short-term redemption, but for a long-term redemption also.

And so while there are all sorts of you know, fancy teachings and themes that we could share about Purim here, I think the most important teaching for our times...at least for me personally. The teaching that I want us to focus on together today, is the simplest teaching of all. The teaching that we can never forget the story of Amalek. That we must always remember, we must remember, we must remember that there is no such thing as a coincidence. That there's no such thing as randomness. We must remember that HaShem runs the world and that everything, no matter how bad it may seem, is for the best. We must remember that doubt, safek, is also the numerical equivalent of Amalek. And that doubt is a lie, it's an illusion. When we let doubt enter our hearts, we're letting Amalek enter our hearts. We must remember the day will come when all the darkness will be flipped upside down into light. When all the seeming curses will be flipped upside down into blessings.

And that's really the spiritual work of Purim. To take the special light of faith of this holiday and just take it all in. I think that's why we drink wine. Because it opens up some sort of doors inside of us. If you're not comfortable drinking wine, don't worry because you can still have a very meaningful Purim without it. But it is a Jewish practice. So, what are we trying to do? To infuse the light of Purim into the very depths of our souls. To let the light of Purim wash over us and envelope us, to let the truth of HaShem's oneness pierce the deepest part of our souls.

And I'll tell you, this past stretch has been a very difficult time for the nation of Israel. As you all know, we talk about it every week what's been happening. For the whole world, it's been difficult, but for the nation of Israel specifically. But it's also been a difficult time for me

personally. You know, my father was actually just readmitted to the hospital on Thursday. I spent the entire night last night sitting in a chair, next to his cot in the hallway of the emergency room, trying to comfort him through his pain which is so difficult as his son, to see your father in that condition. And not only him, but trying to comfort so many of the others in the emergency room hallway, as they just moaned in pain and in grief and in agony. Because you know, it's easy to see the story of let's say, me and Shaena. And say, "Wow, look how HaShem has brought us together after all that time. HaShem's hand is so clear in our story." But when two sets of brothers are murdered, brutally cut down, in the innocence of their youth, well that's a harder pill to swallow. How can that possibly be for the good? How can any sort of blessing come from that?

So you know, over the past few days, I've been reflecting upon what Jeremy was just talking about right now. I never had an answer to it. And I've been thinking about it a lot, a lot upon the well-known tradition, that when Mashiach comes, when Messiah arrives, all of the holidays will be nullified. They simply won't be relevant anymore. Other than one, as Jeremy said, and what holiday is that? Purim. Why? Why is Purim the only holiday that will remain in Messianic times? So I had a thought that I wanted to share with you. I don't know if it's valid or invalid, good or bad, it's just a thought that I had that really touched my own heart. Which makes me feel like that's from above. When I have a thought that goes through my head and pierces my heart, that to me is a message on some level, some sort of Divine inspiration, just happened there, at least on my own personal level. And so, I wanted to share it with you.

Ok, so each holiday on the Jewish calendar celebrates some sort of miracle. Right? Whether it was the plagues and the parting of the sea on Passover. Right? Miraculous plagues. The miraculous giving of the Torah on Shavuot, on Pentecost, or the oil lasting in the miraculous war on Chanukah. But Purim? Purim is the only holiday without any sort of nature-defying miracle. The only holiday that doesn't even have God's Name in the Megillah. In the biblical book that's conveying the story of the Megillah, God's Name isn't in there as you know. So perhaps, that is exactly why Purim will live on. Perhaps Purim will live on because when Mashiach arrives, there will eventually be just a default level of existence in which God's providence and sovereignty will be so irrefutable and undeniable that we won't have to know it and understand it. We will experience it. Where miracles will be common-place. Where HaShem's Presence will be so revealed and obvious for all to see that literally weapons will be beaten into plowshares and war will no longer exist.

And so opposed to the other holidays, we will still need Purim. We will need Purim to remember, at least one day a year, that there were days...way back when, before Mashiach was revealed when HaShem operated in the world behind a very persuasive and very convincing mask of nature. And very persuasive veil of coincidence. And we will need the holiday of Purim to remember the great challenge that existence once was. The great challenge and the even

greater opportunity for serving HaShem, that the days of masks and illusions offered us. To remember the great opportunities that we have right now at our fingertips. Right now.

And so my friends, I want to bless us that we'll have the strength and the trust and the faith to make the very most out of the confusing times in which we live. And I bless us that we're able to really seize the great opportunities that these days offer us. By just tenaciously and unreasonably remembering Amalek and the great lesson that he teaches us – that HaShem is the Creator and the Sustainer, and the Orchestrator of all of existence. And that we're able to remember for every single moment that this world is nothing but an elaborate mask. And that everything, everything, everything is for the good. Amen. Shalom, my friends. Thank you so much for putting up with me working through that. Jeremy? Back to you, shalom!

Jeremy

Thank you very much, Ari. That was really beautiful. And I have a lot more to share. And it's so amazing how connected...because I didn't know what you were going to say. But it's just so connected to what I'm going to be teaching on, what Tehila wants to teach on, and what our surprise guest wants to teach on. So first, I want to introduce our scholar, our woman sage, Tehila Gimpel. All of Shabbat, the blessing of Shabbat is that when we're sitting around our Shabbat table, we talk about the Torah, we talk about the upcoming holidays. You know, sometimes people sit around the table with their family, and I don't know, they talk about other people...you know what that celebrity did, you know what that sports team did? But when you have kind of the Torah as the guiding light in your life, conversation is always interesting and always meaningful. And what do those holidays mean for you and how are you preparing for those holidays? Why these commands and why is this happening. And hearing like unique expressions of faith through the eyes of my family, is just one of my greatest gifts. And soon you're going to experience a little bit of that gift. But first, we have Tehila. So, check this out, you're going to love this.

Tehila

Hey guys. I'm really excited to be preparing for Purim together for another year. I hope everyone is revving up. Last week, I had the pleasure of having a visit from my dear friend, Bretta. And as we were chatting at the Farm, she shared with me that perhaps we should really delve into some of the female characters in the Bible. And so I thought that with Purim coming up, taking a little bit of a closer look at Esther could be a fun exercise. And so I've been studying the Megillah and something that jumped out at me this year was that I never really noticed the amazing parallels between Esther and Moshe, Moses. The story of exodus and the story of Purim have quite a lot of parallels. If you think about it, you have these two characters that have this kind of fractured identities. They're kind of part of the royal family, but the rest of their nation is outside and suffering. You know, facing some sort of hardship, persecution decree. And they kind of have to struggle between, am I part of the royal family, or you know, am I part of my people? And then they're called upon to go and face the King on behalf of their

people at great danger to themselves. They both hesitate and are kind of worried about it, but in the end they both go and do it.

And what's really interesting is that if you calculate it, the story of Esther's heroism, actually came out on Pesach, on Passover. Because if you think about it, the book of Esther says that the decree of Haman came out on the 13<sup>th</sup> day of Nisan. If it came out on the 13<sup>th</sup> day of Nisan, you can imagine that Mordecai didn't dilly dally or delay going to ask for Esther's help on this. So if you imagine that he then quickly went to her, then they did three days of fasting and she went directly to the King, that actually means that when she went to the King, it was on Passover. And so, you know, these two stories have the Passover connection.

And then, you know, following the exodus, the Jewish people go and accept the Torah. And in the book of Esther, it also says that the Jewish people accepted these mitzvot upon themselves of Purim. And the sages say that they actually accepted upon themselves, the Jewish people re-accepted upon themselves all of the Torah voluntarily. And so you have all of these parallels. It's like the story is trying to draw our attention to see that Esther is really like the Moses of her time, saving the Jewish people once again.

But you know sometimes when biblical stories are really similar, similarities are not just to tell us that these stories are similar, but actually when we compare them, we notice the difference. So I've been sort of meditating on, well what is the loudest difference between these two stories? And when I think about it, I think the most obvious and sort of glaring difference between Moshe's heroism and Esther's heroism is that Moshe was called upon by HaShem. Moshe was called upon by HaShem and promised that his mission would be successful. And when he hesitated, he was even given signs...here is your stick, it will be a snake. And here is your arm, it will have leprosy. He's given signs so that he will be able to convince others. There's like a whole, kind of envelope of guidance that HaShem gives him that this is going to be ok, this is going to turn out alright.

Esther goes on this entire, kind of like Moses like mission. The parallels are just jumping out at us. But she does this whole thing without any commandment from HaShem, without any signs, without any promise from HaShem that this would actually turn out ok. Now, when I started to think about that as being the difference, I kind of tried to go into this. I discovered that somebody's actually studied the female heroines in the Bible. And throughout the entire Torah and the prophets, we meet many women who are in this character of being the saviors. And what is a common thread between all these female saviors is that none of them are ever commanded to go be saviors. None of them get promises that things are going to be ok and none of them get signs. There are many male saviors throughout the Tanakh, throughout the Bible, but they're usually called upon by HaShem. Think about all of our saviors, starting from Moshe and then Yehoshua (Joshua), and all of the judges, and the prophets that come later are



called upon by HaShem to go on some kind of life mission to help the Jewish people and they're given this promise that HaShem will be with them.

The female saviors don't get these promises. I mean, if you go through it systematically, it's really marvelous. You start from, let's say in the beginning of exodus. You see the midwives. There are these midwives. They come and save the babies that Paraoh said to kill. No one told them to do that. They don't get any commandment from HaShem. There's no promise that this will be ok. On the contrary, Paraoh could have killed them for what they did. They were breaking the rules. They could have even rationalized it to themselves and said, "Well, if we listen to Paraoh, at least we'll save the girls." They could have just...let's keep our heads down, submit, do what we're told. And you see this again and again. Miriam, she just watches over Moses. She didn't get any promise that things were going to be ok. Look at the daughter of Paraoh. She goes and saves Moses, you know, reaches out her arm and takes in his basket. Her father could have punished her, he could have been enraged. But she did it anyway. And we see Tzipporah, saving Moses at the motel. Just circumcising their son, knowing what to do. She wasn't told to do that.

We keep on going to the prophets. Rehab, Rachav...she was a Gentile harlot. No one told her to save these Jewish spies. Why would she do that? Where did that come from? No one promised her that she wouldn't get in trouble. Think about Ya'el, we have Abigail, Michal, there are so many female saviors that come and just act with no promise. It's like the paradigmatic male savior in the Torah needs to know that the outcome will be ok. But the women saviors, they don't get any promise about the outcome. They do what is right, they follow the righteous path because that's what it is. Not because they know that things are going to come out ok. And they use whatever means that they have at their disposal. It's not elegant, you know, it might just be a tent pin or a piece of rock to circumcise your son. It's like whatever they have at hand, they use to do what's right and they become saviors with no promise that this is going to turn out ok for them.

In that sense, when you read Esther, she's really following a well, sort of trodden path of the female savior in the Bible. Cause look what Mordecai says to her. Mordecai says to her, "If you don't save the Jewish people, salvation will come from another place." Meaning he is outcome oriented, he's like, "The outcome is going to be ok. You want to be part of it? You should be part of it. But the outcome is going to be ok." And what does Esther say? She doesn't respond, "Oh yes, oh yes, of course. God is great. And I know everything is going to be ok. You've convinced me that everything is going to be amazing." She says, "If I'm lost, I'm lost. If I'm going to perish, I'm going to perish." She emphasizes, "I have no idea what the outcome is going to be, but this is the right thing to do and therefore I'm going to do it."

And so she's sort of exemplifying for us this path of what it is to be the biblical female heroin. It's a willingness to do what's right in unreasonable faith, from an internal compass with no

commandment, without the sound and light show that the male saviors get. The female saviors in the Bible are internally driven to do what's right, with no knowledge of how things are going to turn out. And what's so amazing with Esther is that we can actually see her progression to become that. Because most of the female heroes we meet throughout the Bible, we just see them in their moment of glory, in their moment of greatness. It's like Paraoth made a decree and then midwives! They didn't listen. Like they had this tadah moment when they appeared on the scene and they're just incredible. But we don't know how they become incredible. We don't know who raised them and how they become how they become, and the process they went through to become this. And so, it's like, we're just people, we're just regular, how do we learn anything from that, right?

Esther, we see the progression in her life and we can pinpoint her change, and it makes it so much easier to learn from her. Cause you know, if you look at the first half of the book of Esther, she's so passive. She's like the classic, submissive female. She's in Mordecai's house and he tells her what to do. And then she goes to the castle, Mordecai sends her to the castle and he tells her how to behave and she's behaving how she's supposed to behave with Achashverosh. And Achashverosh has his rules and you're not supposed to come to him without asking, so she listens also. And they have this harem of women and there's the people who are telling her, washing her, cleaning her, perfuming her, doing everything for her. And she has no voice, she has no leadership, she's not really an interesting character. She's such a not interesting character, that look at her response when Mordecai first comes to the King's court wearing sackcloth and ashes. Right? She comes out and she hears how he's dressed and her first response is not, "Oh my God, he's wearing a sackcloth. There must be some bad news." It's like, "Oh my God, he's wearing a sackcloth. Bring him other clothes!" The fashion police. She's upset that his clothes are not looking right. She is not seeming to be in the path of our foremothers, of our classical female saviors. She seems sort of quiet and passive and when she says something, it's like she's worried about the fashion articles in People's Magazine. That doesn't seem super-duper impressive, right?

But then if you look at the second half of the book, she's just unbelievable. Mordecai told her to just go beg for her people. She doesn't listen to him. She does something else. She makes this plan. First of all she says, "Well, tell everybody to fast." And she makes a prayer plan. Then she makes a practical plan. And the plan is like pinpointing all the psychological, egotistical weaknesses of Achoshverosh and of Haman. She's able to pinpoint it and then make a multi-layered plan as to what I'm going to do on this day and what I'm going to do on that day. And then, after she's successful in executing her plan, she goes back to Achoshverosh and makes a plan for how the Jews are going to avenge all of the people that want to kill them. And then she asks for more time, and then she sets out the commandments that would be, you know, forever to commemorate this day. She becomes this unbelievable hero, but how does she become that? How does she become when she doesn't have any guidance from HaShem? It's all coming from inside of her, how does she become this amazing woman?

So, Rabbi Aaron Lichtenstein of blessed memory, he said, "You can actually pinpoint the moment where she goes from being orphan Esther to Queen Esther in her conversation with Mordecai."

What does Mordecai say to her? He says, "You got to go beg. You got to go beg for the Jewish people." And what does she say, "Oh, the rules, I can't. I wish I could, but he didn't call me for 30 days and if I go without being called upon, I might get killed, I'm really scared." Right? She's staying in her submissive position. I follow rules, I have to listen to my husband, I'm just doing what I'm told. Then Mordecai's response is kind of interesting and kind of shocking. What would you expect him to say to her at that point? You would expect him to say, "Oh, no, no, no, HaShem will protect you. I know that that's the rule, but don't worry. Things are going to be ok."

His response is not that. His response is, "Don't imagine that you will be able to hide from the destiny of all the Jewish people by being in the palace." Whoa! She never said anything about hiding and the destiny of the Jewish people. That's not what she said. He's pointing out something really...it's like a dagger, straight to her heart. He says to her, "I'm listening to you. Yeah, yeah, your fears, you're afraid. What I'm hearing? Is I think this is not going to affect me. I think that if I just stay in the castle and I hide my identity, I just keep my head down, I'm going to be ok. Everything will be ok for me. This is not a 'me' problem." That's what he's hearing. And when he says that to her, she actually needs to face, she needs to look inside at the truth of her motivations. Am I just being this good girl, this submissive girl because that's truly the right thing to do, or am I using my fears and kind of my demur personality as an excuse for not really doing what I know I need to do.

And when he kind of puts up that mirror and says, "Yeah, it's not about being afraid. You really are thinking about yourself and not the Jewish people. You're not really looking outside of yourself. You're not looking for what's right. You're doing what's easy." And she has to face that and look inside. Then she takes upon herself this responsibility. And she doesn't say, "Yeah, I know it's going to be ok. She says, "I know I might perish." But just like the female heroes before her, just like the midwives who were willing to look death in the eye, to look Pharaoh in the eye and in an unbelievable act of courage, disobey this order, she accepts upon herself to disobey, knowing that it might not end well, knowing she doesn't have any promise, any sign, any commandment from HaShem. But she's doing it from her internal compass. Maybe she's drawing strength from all the female heroes that came before her. The stories that she grew up on. And she's able to draw strength from them and say, "Even if I'm lost, at least I'll be lost doing the right thing." And she finds this unreasonable internal strength. And then, her entire character changes. She becomes a true leader and just like the women before her, it might not be elegant, it might not be simple. But she uses whatever she has at hand. In her particular case, it's her charm, and Achashverosh's love for her. And infatuation with her.

She uses that in order to get his attention to do what needs to be done. She has this tenacity to just take whatever tools she has at her disposal to become the classic female savior.

And what's so, I think, interesting is that the sages teach us that the book of Esther is the time of the end of miracles. It's like the book that prepares us for life when we're not living with an obvious, loud, prophetic connection with HaShem. It's preparing us for life in the exile when we don't hear HaShem loudly. We don't get commandments, we don't get big signs from HaShem. HaShem speaks to us quietly, internally. And so Esther is like setting the example for us, men and women alike as we're going into this other kind of relationship with HaShem. A place where HaShem is more hidden, more quiet, and she kind of lights up the path for us for how to exist in that relationship with HaShem when we're not going to have promises that everything will be ok and we still follow the path of righteousness.

And she's really an example for what it is to be a mother. She teaches us that, what is it to be a mother? To be a mother, to bring a child into the world, knowing that your child is going to face adversity, knowing that your child is going to face hardships. In the best life, your child will face hardships but knowing that you might not have a healthy child. You might have unbelievable difficulty and you still do it because you know that that is HaShem's will that we continue the generations of the world, that we raise children to be righteous, god-fearing people. And you continue that. You just face that in the eye and you face that with no promise of a good outcome.

And you know, my daughter has a teacher that's so amazing. And if you would meet her, you would never know the hardships that she's been through in her life. She had her first child, didn't have enough oxygen in his birth. And since he was born, he's been in a persistent vegetative state, attached to machines. And he's ten years old now. And so, in addition to being a full time teacher and having other children that she's raising and a home that she's taking care of, she's spends every free moment at the hospital, just loving on her child that has devastating brain damage. Never given her any kind of response, but just loving on him, unconditionally, unreasonably, just hugging him, kissing him, singing to him. Even though the doctors say, "Well, you know, he doesn't understand." But she's just there. And you could never know from her constant, shining countenance and happy face, that she's faced so many things.

And when they brought the kids out for a field trip to the Farm...you know if I was a teacher and I had like 60 rowdy girls getting off the bus on a farm, I would be like, "Ok, don't touch anything, be quiet, be polite!" And I will never forget. She gets off the bus and she says to the girls, "Girls, don't forget our gratitude eyes. Today we're only going to see the good in HaShem's creation." I was just like, "Oh my gosh, like if anyone has the right to say, "I don't want to see the good anymore," you know, it's her. But she doesn't only see the good, she teaches everyone else to see the good. That that is the female heroine. This unreasonable

faith that doesn't have any promise of the outcome that you want, but knows that I'm going to walk down the path of goodness and of positivity and of being a strength of lifting up the people around me, no matter what.

And so, I think that that's a great inspiration to take from the book this year as we go into Purim. So, happy Purim, everybody. Bye, guys!

Jeremy

Wow! She's a real person by the way. I live with that. I have to live with her. That's really hard to do. She's just like so awesome. I want you to know that's really true. It's so true that when we moved out to the Farm, I felt like I was literally being guided by God. That's what it felt like to me. I felt like I was given a sign through dreams, through like coincidences that were so beyond coincidences that it could only be "rak m'HaShem." It can't just be a mikrei. It's only from God. And I'm like, "I'm moving out to the Farm. I'm going to win. We're going to build the most beautiful place in Judea and I'm going to speak of the wondrous deeds of God. Everything is going to be amazing. God is going to pave my way." I was optimistic.

And then, when things turned from bad to worse, to impossible, reality just crushed me. And I was just like in a fetal position. So scared and so broken. And I was looking over at Tehila and she was pessimistic from the beginning. She's like, "This is going to be hard. This is going to be impossible. We're going to the edge of Jewish settlement in Israel. The left-wingers are going to attack us. Europe is going to attack us. The Obama administration is going to attack us. We're going to have an impossible time with our kids. It's going to be impossible." And she was just committed to doing what was right. Because it was right. No matter what the outcome was. When I saw that the outcome of the Farm was crumbling before my eyes, I was just devastated. And Tehila was somehow able to operate where the outcome was not really relevant to her journey. She's like, "I know what I know. The truth is before me. I am going to do this." And she never wavered. I'm like bundled up in a puddle of my own tears. She's just skipping around the house, "We're following our dreams, we have a compost toilet, who needs a toilet anyway?" I'm so upset that we have a compost toilet with six children. And she is just a living example of like a Jewish heroine. It's hard to be married to that because I constantly feel not worthy. I think it's hard for Ari to have a friend that's married to someone like that because she's just so righteous. Anyway, she is a gift to all of us. Thank you, Tehila.

And as we were talking about all of this over Purim, we were talking about the mitzvahs of the day. And there's some mitzvah that you know, we have to give presents to our friends that have, you know, different foods in them. And there's a special day to give charity. And I was talking about why these specific mitzvah on this holiday. And Emunah raised her hand at the Shabbat table and she's like, "I have an idea." And her idea was so amazing that Tehila and I said, "Would you mind sharing it with the Fellowship?" And Emunah, who is nine, has no script here, and she just got in front of the camera and belted this out. And so that is my surprise for

the Fellowship today. A Torah that touched my heart so much from a nine-year-old in Judea that you have to hear, you're going to love it. Here's Emunah.



Emunah

Hi everyone, Happy Purim. I'm Emunah Gimpel and I'm nine years old. As you can see, I'm in my Purim costume. And I want to share a little thought with you. All the stuff we have to do during Purim makes total sense to me. To eat and drink, yeah, why not? Like, it's a happy day to read the book of Esther. Yeah, that's where the story is, to dress up. She had to dress up as a non-Jew. But to bring money and presents to the poor people, like we should do that every day. Why is that a special, big commandment that you need to do that?

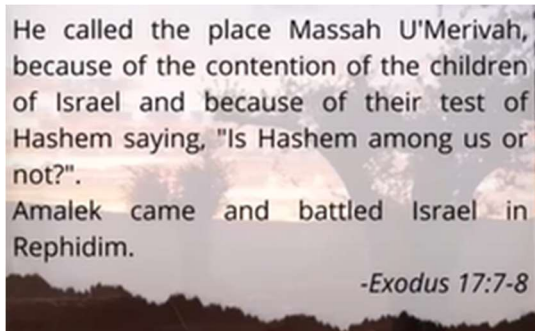
And then I thought about it and I said, "We were meant to die that day, but God gave us a present – our lives. He could have just left us die there, but He brought us a present and let us live. And then, from that day on, they were so grateful to be awake, and nowadays, we're like, "Ok, it's my normal life." But, every time you think about it, like when you get a present, you should be so grateful because it's like, it's not meant to be yours. It's like HaShem, he brought it to you. And the poor people, they don't have. And the minute that you get something, don't you have the feeling that you want to bring it to other people that have less than you? So, we always want to bring it to other people. And that's why you do that commandment.

And that reminded me of a story that my teacher told me a few weeks ago. When the two kids got killed, their mom was very sad and people came to help her. And she said a story about her little kid. She said, "Every time someone comes in and said, "Oof," that means like, "Aww, I whine, I don't want to," Like disappointed words, he would say, "Don't say, 'oof,' say, 'perek chuf,'" which is chapter 100 in the book of Psalms. And which is, thank you to HaShem. And so he said, "Don't say, 'achh,' say 'thank-you to God.'" And you should always just every time you feel disappointed, say thank-you that you could feed your children, that you live in a house, that you're not outside in the cold. So we should always feel grateful and bring to other people. Happy Purim

Jeremy

So that was her Torah. Why do we give gifts on Purim? Because God gave us a gift that we should be alive. And if we ever want to say, "Oof," we should say, "Perek chuf." If we ever want to say "Achh," we should say chapter 100 of Psalms, and that's thank you to God. And so that's why we give those gifts and those charities because everything is a gift. That is Tehila Gimpel, miniature version, Emunah Gimpel. But she's like 2.0, way out, watch out world, when that girl gets unleashed. She's only nine, wait!

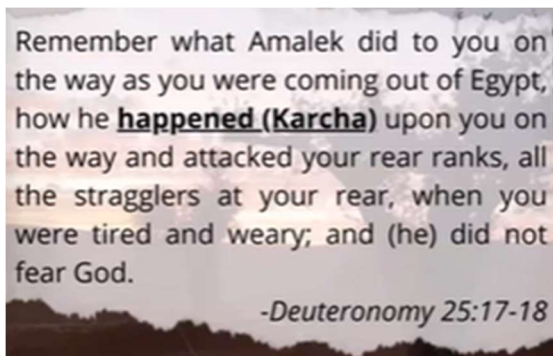
So, now I want to share the things that are on my heart for Purim. And I'm going to try to really bring it home with a beautiful story at the end that I haven't stopped thinking about since I heard it. So first I want to talk about Purim. Purim is the war with Amalek like what Ari said. Haman is a descendant of Agag, the King of Amalekites. This war is with Amalek, it's the last war of the Bible, it's the last war of the end of days. But I want to first point out, when do we encounter Amalek in the Torah for the first time? It's actually in Genesis chapter 17, verses 7 and 8. Look at what happens. The people of Israel are in the desert and they don't have any water. And here's what it says:



Is God here? Where's the water? And as soon as we had that doubt, "Is God among us?" Amalek came and battled Israel in Rephidim. That's the very next verse in the Torah. It's like we encounter Amalek when we first experience Israel's doubt. And then we are like what Ari said. We know the numerical value of Amalek is the numerical value of sufek, doubt, in Hebrew. And that the war with

Amalek and really all of Megillat Esther, where God is concealed, there's so much room for doubt because God's not even in the picture. God's not mentioned. All there is, is concealment. And so, how do we have faith in times of concealment? What is the walk that we're meant to live? And so, we talked about Amalek.

Let's go now to the remembering Amalek, also that Ari mentioned, Deuteronomy chapter 25, verses 17 and 18:



And it says, asher karcha b'derech (אֲשֶׁר בְּדֶרֶךְ אֲשֶׁר), that just happened upon you, on the way. It's like, that was his attack. It's like, "Oh, you don't believe in God? Yeah, right, we're just 'happening' here. Everything's just...it's just...it's just a 'happening' here. It's just a mikre, it's just a coincidence. He happens here, this persons sick, this tragedy happened to this person. It's just the

lottery anyway. We are just happening upon you." And that's the war.

And then you look at the curses, the kind of the epitomal curses in the Torah are in Leviticus chapter 26, verses 27 and 28. And here's what it says:

And after all this, if you do not obey Me, but in **happenstance (Keri)** with Me, then I also will walk with furious **happenstance (Keri)** with you;  
-Leviticus 26:27-28

So it's happenstance. You want to walk with me, b'keri? You just want to walk in the world like nothing means anything? Everything is just happenstance. Watch out Israel. I will unleash randomness on this world and you will experience what it is to be a tiny little nation among 70 wolves. And it will be a furious happenstance that will happen upon you, without My protection over you, Israel, you have no chance. There is no happenstance. And if you want to live as if there is happenstance, then I'll just let happenstance happen all over you. And you will experience the exile, and you will experience what the people of Israel have experienced as the chosen people. Chosen to be a witness of God's promise for the good and for the bad.

And so, I want to point out one more verse that happens at the very end of the Megillah. And I've never heard anyone say this before. And so I can't quote it in the name of any righteous Rabbi, but this is what it says and this is how I understand it. And I think that it's something very special. So it's in chapter 8 at the very end. Everything has turned around. And it says:

The Jews had light and gladness, joy and **honor (Vayikar)**.  
-Esther 8:16

Well, that's how they usually translate it. But in Hebrew, it's וַיִּקְרַח וַיִּהְיֶה הַיּוֹם הַיְּמִינִים אִוְרָה וְשִׂמְחָה וְשִׂשׂוֹן וַיִּקְרַח, Vayikar? What is that word, 'vayikar?' Vayikar is the same word as happenstance! It's the same word as 'mikre.' And the Jews are having this thing and we sort of translated it as 'honor,' but something else is happening here. The Jews are experiencing

light and joy and another Hebrew world called 'vayikar,' which is...they got to translate it into something, so they say, 'honor.' But that word is a unique word and it is undeniable. It is connected to the words of Amalek that have the same sort of root as, coincidence, happenstance, chance, chaos. And somehow the Jews are like, "Yeah, we got the chaos now.!" And they're celebrating with this 'vayikar.'" And I'm like, "Oh right there, that's the holiday. I want to explore that more. The Jews are celebrating the mikre. The Jews are celebrating the happenstance. What seems to be chaos, what seems to be Purim, what seems to be lottery and dice that are just rolled. The Jews are celebrating it now.

Ok, so here's what I want to take from it. You know, it's joy and happiness, chaos and reality. It's, you know, when you see the big picture, you have a peak experience. Peak, like double meaning. It's like a peak experience, but it's also like a peak through the veil of reality. I see behind, I see the Wizard of Oz behind the curtain. I see through the matrix. It's like you have a Joseph moment when you get the whole picture. It's like, "Oh! Everything that had happened. Joseph being sold into slavery, he's in prison, and all of this to come to Pharaoh. It's well! I'm Joseph your brother? All of the dreams that have happened that you tried to stop by throwing



me into the pit? That's what actually allowed this whole thing to unfold that you're now bowing before me, fulfilling my dreams. Oh my goodness, God is the master!

And today when we say God's name in a blessing, we say, "Adonai," which literally means "my Master." God is the Master of the world. He is the Master and everything that has happened was all a part of God's master plan. And so, you know, the Eastern religions, they sort of see God as neutral, as energy, as some sort of you know, New Age thing. Christians say that God is love. The Torah says, "God is one." And that's different. The prophets of Israel say this entire world was created ultimately to reveal God's unity, His Oneness. That's why it says in Zechariah, On that day, God will be One and His Name will be One."

And what does that mean? Judaism isn't just about a monotheistic religion that we believe in one God and not in many Gods. And it's that we exist within the Oneness of God, there is nothing outside of Him. He is everything and beyond. It's like, you can act within God's ways, you can choose to rebel and act against God's desires, but it's impossible to act against His will. Everything exists within His will. Nothing can oppose it. His will will be done, period. That's why Purim is connected to Yom Kippurim, meaning Yom Kippur in Hebrew literally means a "day like Purim." Meaning purim is the highest Yom Kippur which is considered our holiest holiday. That's just a day that's kippurim, that is like Purim. And so, that truth is revealed to us on Yom Kippur, on our personal lives. You know, I've done good, I've done bad. But on Yom Kippur, I give it over to God. And I realize that everything that I've done in the past, had to have been a part of His plan for my life. The good, the bad, and the ugly. If it happened, God allowed it to happen. Nothing can ever oppose the will of God.

So now, I need to take responsibility, I need to regret my mistakes. I need to commit to moving forward in faith. I know that if it happened, there's a way to turn that avera into a mitzvah. There's a way to not only erase the transgression, but to transform the darkness, to transform the sin in my life into light. Into a positive act. Nothing moves outside the will of God. So we can act against God's desire because He wants us to be good. We can choose to be bad, but you cannot oppose the will of God. And that's what Mordecai says. And who knows if at this appointed time you've arrived at the Kingdom. If you choose to remain silent at a time like this, relief and deliverance will come to the Jews from another place. It's not really a traditional pep talk. You know, it's like you go into the locker room, you can hear Phil Jackson saying, "Get the ball to Michael Jordan. It's all on you. Take the last shot. If you miss it, we're gonna lose the championship. If you make it, we're gonna win. It's all on you, Michael."

Mordecai's like, "Esther, if you don't do it, don't worry about it. God's promise is going to be fulfilled. Relief and deliverance will come to the Jews from another place. His will will be done." The mitzvah here, the mitzvah on Purim is to enter into a consciousness that you get confused. So some people take a nap on Purim, they're just in dream states. But many people, they get drunk. And it's like until you don't know you're in the chaos, and you can't see the

truth. And from that place, is HaShem among us? Is He with us? That's right now, I'm battling Amalek because everything looks just like a lottery out here. In that place of not knowing, can we be comfortable? Can we be calm? Can we rely on God's promise?

And so, I want to tell you this story that I heard from a rabbi who was in Jerusalem. His name is Rabbi YY Jacobson, and it's a man who grew up extremely close to the Lubavitcher Rebbe. And he heard the story directly from him. And it's a story about Rav Tzvi Pesach Frank, the chief rabbi of Jerusalem in 1935. After Rabbi Cook, the first Chief Rabbi of Israel passed away, Rabbi Frank took the position. If we have a picture of him, I would love to put that up on the screen.



So there to the left is Rabbi Kook, and to the right, that's Rav Tzvi Pesach Frank. And he was the next Chief Rabbi of Jerusalem. So he was the chief Rabbi for many decades, and Rav Ya'acov Frank, his grandson, told this story to the Lubavitcher Rebbe. Now his grandson was born on 1929. And you see in 1929, that time in Israel was a very tumultuous time. There were Arab riots and pogroms all across Israel. Hundreds of Jews were murdered by the Arabs in those years under the British mandate. And in

1929 the situation in Israel was getting worse. And there was a Yeshiva student in Yeshivat Chevron. And his parents sent a telegram to the Rosh HaShiva saying, "Listen, it's 1929. There's no Yeshiva in America right now. We sent our child to Chevron, but right now, we want him to come home. It's just too dangerous right now."

And so, in 1929, you know, some people might say, "Ah, but the Arab Israeli conflict, it only started in 1967 when Israel won the Six-Day War. And it's like, "No, the Arab Muslim Jewish conflict, when Jews were minorities, it didn't start in 1967. Just in 1967, the minority of Jews defeated the Arab world for the first time. In 2,000 years, we were finally able to struck fear and awe into the enemies of Israel. But the conflict obviously was well before 1948."

In 1929, we were just helpless and hopeless and relied on the British to protect us. And of course, the nations didn't protect us. And in 1929, there was a massacre, so the parents of this Yeshiva, they wanted their boy back. And so the Rosh HaShiva of Yeshivat Chevron, asked Rav Tzvi Pesach Frank to intervene. And they said, "Well maybe you know the rabbi of the shul in Philadelphia where this boy is from?" And he says, "Yes, I do know that Rabbi. So, please, we cannot lose this student. He's a budding Torah scholar. He's righteous. The Jewish people need leaders like this. Please tell him to tell the parents that Chevron is different. Chevron is safe. It's not like the rest of Israel. He'll be safe here."

One of the leaders of Hebron, his name was Rav Elazar Slonim. And he spoke Arabic, and he was a banker, a wealthy man, very close with the Arabs. And people in Chevron felt protected

because of his diplomatic relations with the Arabs. When the pogroms started, all the Jews ran to his house...or many of the Jews ran to his house. And all the people in his home, his wife, his children, and everyone were murdered. But Rav Tzvi Pesach Frank, the Chief Rabbi of Jerusalem, you know he was supposed to be in Chevron that...Sheva Brachot, he was supposed to be there on that Shabbat. But because his grandson was born, he stayed in Jerusalem, because he was the grandfather at his grandson's circumcision. And that Shabbat, the Chevron massacre happened.



Sixty-nine Jews were axed to death, and 24 of them were the students of the Yeshivat Chevron. And so, the rabbi he never could forgive himself. He felt indirectly guilty. The parents were worried! They wanted him to come home and he convinced his parents not to take him home. Like, why did he get involved? And now he felt like he had blood on his hands.

It was like indirectly involved. Why did he do that? And it was like a heaviness that never left him. And that massacre in Chevron. I mean if you look at the synagogue, if there's a picture of the Abraham synagogue, Avram Avinu, they just ransacked the synagogue. And with axes and knives, they murdered the people of Israel. It wasn't like a clean death. It was a savage, barbaric massacre. And his grandson's bris is what saved the Rabbi of Jerusalem.

And so, in 1960, so 31 years later, the grandson is in Miluim. He's in the IDF reserve duty, and he's in a trench. It's raining and some other soldier in the unit comes and gets into the same trench with him. And it's pouring on both of them. And you know, you're in reserve duty, so you meet the guy next to you. He's like, "Ok, who are you? Who am I?" He's like, "Oh, I'm Rabbi Fink." He's like, "Really? Fink? Connected to the Chief Rabbi of Jerusalem?" He said, "Yeah, I'm his grandson." And he's like, "Well who are you?" And he's like, "Well listen, I'm actually a historian of the Jewish settlement in the Land of Israel BEFORE the establishment of the State of Israel."

And of course he tells him the story. "You know, what happened in Chevron, you know, I actually inadvertently saved my grandfather because of my circumcision. My grandfather was supposed to be there, and he never forgave himself. Just heartbroken that he never...why did he get involved? Why did he tell them? Like that American boy was killed indirectly because of him."

And then the historian says, "Well do you know the end of that story?" And he said, "What do you mean, the end of the story? The boy died." He says "No, but there was a continuation of that story. The father of that boy was a very important diplomat in the United States, very close with many people in the State Department. He made such a ruckus for years, every day going to DC and convincing the State Department that the British are at fault. It was the British fault. The British were accomplices to the murder of this American civilian, to his son. They

could have stopped it, they had guns, the Arabs didn't have guns, they could have protected the Jews and they chose not to. And they were constantly choosing the Arabs over the Jews, and now look at what's happened.

And because of the pressure of this father, the British changed the head of the British mandate in the Land of Israel. And they replaced him with a man whose name was Arthur Wauchope. And Arthur Wauchope, who arrived in the Land of Israel, was the one in charge from 1931 to 1937. He was the commander of Palestine, of the Land of Israel, in those years. And Arthur Wauchope, when he traveled around the Land of Israel, he literally fell in love. He fell in love with Israel, he fell in love with the Jewish people. And in his tenure, he opened up the gates to any Jew that wanted to immigrate to Israel. At that time, 400,000 Jews escaped Europe, escaped Arab countries, and moved to Israel. And when Hitler rose to power, he quadrupled the land purchase in the Land of Israel and he quadrupled the number of Jews that were in the Land of Israel. At that time when he arrived, there's only 150,000 Jews in Israel, but by 1948, there were already 600,000 Jews.

And he said, "You understand what Arthur Wauchope allowed? In 1948, that was the Independence Day War. Six thousand Jews died in that war. Had Arthur Wauchope not opened the gates to hundreds of thousands of Jews coming to the Land of Israel, Israel would never naturally won the war in 1948. The State of Israel as we know it today exists because of Arthur Wauchope, and he never would have taken office without what happened in Chevron and what happened to that boy from Philadelphia.

He finished that story, and they finished their Miluim, because it was pouring rain. The grandson of Rabbi said, "I need to go to my grandfather's house and tell him this. And so Thursday night, he finished his army service, put on his civilian clothes, and charged off to his grandfather's house. He called his wife and said, "Listen, I'm coming home late because I'm going to my grandfather's house." And then the wife said, "But you go to the grandfather's house every Shabbat. Why do you have to go Thursday night?" He's like, "I know what I know and I know that he needs to know this as soon as possible." Thursday night, he went to his grandfather's house, told him the story. And the father, Rabbi Fink, said, "You know, I can't believe it. You've taken a stone off of my chest. I will never forgive myself, but at least now I realize that there are things that I just don't know."

And what does Mordecai say? "Who knows if you've come to the kingship at this time?" You're supposed to drink until you don't know.

Shabbat morning, the grandson went to go visit his grandfather. They said, "No, you don't need to come." Shabbat morning he passed away. And he was able to tell his grandfather that final message just a day before he passed away. And you see, sometimes, we just don't know. There is a large master plan that's unfolding in our lives that's unfolding in the world. And what

Purim comes to teach us, all the hardships that we go through, all of the challenges, all of the obstacles we had to climb, and all the battles that we had to win, the scars that we still carry...like Jacob struggling with an angel limps away with scars. God sends you to the depths because there were sparks of light that you had to find in the darkness, that you needed to retrieve.

The Jews had light, with simcha and joy, vayikar. And then, in the chaos of vayikar, they were able to find God's plan. They were able to see that with the big picture, they saw that everything that happens is within God's will. And if there's something that you had to experience, there's something you got away, you pulled away. There was a light that you needed to retrieve, and that world needed that light. Mordechai and Esther are descendants of Rachel from the tribe of Benjamin. And God sends us to the depths like Joseph. Joseph was buried twice, left for dead twice, thrown into a pit and thrown into a dungeon. And in that moment of vayikar, it's realizing that we don't know at all. But I know that I'm not being buried. I'm being planted. I'm being planted in the ground, I'm being pushed under the ground and it looks like I'm out of the count, but I'm being buried. And it looks like maybe I'm being left for dead. Is God among us? Is God with me or have I been totally forsaken? It's like, "No, I'm not being buried. I'm being planted to grow into something so much greater than my original seed. Like Yosef. Yosef haTzadik is going to grow like a date palm tree. I'm gonna stay the course, I'm going to choose righteousness, I'm going to choose the good, I'm going to walk in the light and I'm going to grow and blossom like a palm date tree.

And Purim is the last holiday because God doesn't need to reveal Himself. Soon we will see that He is One within everything. His Name is One, He is One, and He was with us every step of the way, every up and every down and every step of our lives. You never know, but you're not supposed to. And that's ok. But behind the mask of reality is the Master of reality and His master plan will unfold.

And so, may we take that joy and that light and that vayikar and that honor and bring it into our lives knowing that we cannot know it all, but in the end, God's master plan will unfold. And let us play our part. Let us play the biggest and greatest role we can in the unfolding destiny of Israel, the unfolding majesty of God's oneness coming into existence. Happy Purim, everyone. Thank you so much. Shalom!