

"Remember the days of old, consider the years of each generation." (32:7)

The concept of history encompasses the perception that all events in the human experience are part of one long continuum. The *Chumash* begins with the story of *Brias Ha'olam*, creation, since that is the "genesis" of all historical events.

Hashem is the G-d of creation and the G-d of history. He is the moral power whose Divine action guides world events. The Jewish "historian" sees Hashem's Hand reflected in every aspect of history. He sees the continuous revelation of Hashem's plan spanning the abyss of time. Everything has meaning. No right goes unrewarded, and no wrong goes without its due punishment. Justice and truth alone endure throughout time.

The study of Jewish history is different from that of other nations and civilizations. The analysis of Jewish history is distinct from other histories. The study of Jewish history is a lesson in solace and inspiration. The events related therein serve as instruction in moral values. The analysis of Jewish history is a study in Jewish thought and behavior, faith and commitment, spanning the eras. It is a lesson in *mesorah*, tradition. One who studies Jewish history in the correct manner under the "proper" auspices will be spiritually enriched.

Horav Yecheskel Abramski z.l. explains the *pasuk* at the end of *Megillas Esther*, *All the mighty and powerful acts, and a full account of greatness of Mordechai whom the king promoted are recorded in the chronicles of the kings of Media and Persia* (10:2), in the following manner. He first questions the necessity for the *Megillah* to footnote sources for research into Persian history.

Indeed, nowhere do we find *Chazal* instructing us to use gentile sources! This, explains *Horav Abramski*, is the glaring proof that the *Megillah* is not merely a "history" book, as others suggest. It is *Torah*! It is a lesson in *Yiddishkeit*.

If one chooses to continue to delve more deeply into the history of that period, he is invited to research the "history books." He will not find his objective in *Megillas Esther*, for it is *Torah*, not mere history. It was written *b'ruach ha'kodesh*, by Divine Inspiration, for a purpose. *Megillas Esther* teaches *Klal Yisrael* lessons in *emunah*, trust, and *bitachon*, faith. It teaches about *gadlus ha'Boreh*, the greatness of Hashem, and *hashgachah pratis*, personal Divine Providence.