א' אדר ב, תשעו March 11, 2016

 פרשת פקודי

The Midrash[[1]](#footnote-2) teaches המלך in the Megila refers to Hashem, as Hashem was the one orchestrating all the events and making the decisions, not Achashvarosh. The same holds true with any prime minister, president and the like as it says לב מלך ביד ה'; the king’s heart is in the hand of Hashem.[[2]](#footnote-3)Just as when one sees a puppet show he knows that someone is behind the puppet, the same is with leaders as they are just puppets with Hashem being the one pulling the strings.

Just as one wouldn’t say the president didn’t sign this bill, rather his pen did, likewise Hashem does everything, not the leaders.This is what DovidHamelech meant in[[3]](#footnote-4)שרים...פחד לבי; princes have pursued me without cause but my heart feared your word- He feared the word of Hashem because he knew Hashem was the cause of it all. This idea is clearly shown to us in the story of Purim where Haman’s decisions led to his downfall.

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The Midrash[[4]](#footnote-5) tells us we are referred to as יהודים. Why is this the title given to us?

Chazal teach כל ישראל ערבים זה בזה; all Jewsare guarantors for one another, since among Jews there is unity.[[5]](#footnote-6) An Australian Jew who emigrated to EretzYisrael needed four co-signers for an apartment. When he arrived at Bank Hapoalim with the signatures of his four co-signers, he was told he needed a fifth. Upon hearing the commotion, one of the employees in the bank offered to be the fifth co-signer, although he didn’t even know this person. Dumbfounded, the banker explained-כל ישראל ערבים זה בזה. So now it isjust in writing, as he co-signed as a guarantor.

This unity with Jews is shown to us by the first one named יהודה (related to the word יהודי). When the Shevatimdescended to Mitzrayim, Yehuda guaranteed to Yaakov that he would bring Binyamin back.[[6]](#footnote-7)In the Purim story, Mordechaiserved as their guarantor as he saved the Jews. Hence, he is called ה**יהודי**מרדכי as this is what a Jew is.This is the theme of Purim as is demonstrated in its[[7]](#footnote-8)Mitzvos-מתנות לאביונים,משלוח מנות and the like.[[8]](#footnote-9)

The story of Purim is known as the exile ofפרס ומדי.[[9]](#footnote-10)פרס is rooted in פרוסה: piece, separation.The theme of Purim is אחדות, counteracting this separation.

The PachadYitzchok[[10]](#footnote-11)teaches that the root ר,עindicates division, separation. This is illustrated in many words:

1) פ**רע**הdisconnected from Hashem many times. One example is in לא ידעתי את ה'; I don’t know Hashem.[[11]](#footnote-12)

2) לשון הרע is called so because it causes separation.

3)ת**ר**ו**ע**ה is a broken sound of the שופר.[[12]](#footnote-13)

4) Hashem is referred to asריע,[[13]](#footnote-14)because we all contain a piece of Hashem within us as we each have aחלק אלו-הממעל.[[14]](#footnote-15)

5)**ר**ו**ע**ה is a shepherd, as he gathers the different flock.

6) A friend is called a ריע because friends are part of each other.[[15]](#footnote-16)

7)צ**רע**תis rooted in ר,עas one who is a מצורעis separated from all three camps- ישראל, לויה ושכינה.[[16]](#footnote-17)צרעת is measure for measure-since the one who spoke לשון הרע caused separation,he is therefore punished by being separated.

The Gemarasays Haman knew how to sayלשון הרעon the Jews unlike anyone else-...עם אחד מפזר ומפרד...,[[17]](#footnote-18) inferring that the Jews are a scattered (separated) nation when in reality we are in unity.

The word מדי, on the other hand, is sourced in מדי; multiplicity. This implies separationas shown in the following: the wordארבה; locust-as the Maharal[[18]](#footnote-19)points out- which is sourced inרבוי; to increase, indicatesseparation and division. This is shown in מלך אין לארבה; there is no king of the locusts, as a king is one who unites.[[19]](#footnote-20)Additionally,חגב; a type of locust, is called קמצא- as Unkolos says on ונהי...כחגבים-which indicates separation and division as inוקמץ משם.[[20]](#footnote-21)

Purim is unity, the opposite of separation and division. Esther tells Mordechai לך כנוס; assemble the Jews. Later in the Megila it statesנקהלו היהודים[[21]](#footnote-22),להקהל ולעמדויקהלו היהודים,- expressions of unity.[[22]](#footnote-23) Italso says[[23]](#footnote-24)קימו וקבל – in the singular, showing unity.[[24]](#footnote-25)We should all be united thereby meriting the Geula very soon.

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It is because of Amalek that it statesכס י-ה notכסא י-ה-ו-ה since Hashem’s name and throne will not be whole untilעמלק is eradicated.[[25]](#footnote-26) Similarly, in the Megila it doesn’t say Hashem’s name rather when itsaysהמלך it refers to Hashem.[[26]](#footnote-27) We know thatהמן descends from עמלק. It thereforeis no surprise that המןshares the same Gematria as כס י-ה as well as המלך, 95. Whenעמלק is eradicated, Hashem’s name and throne will be complete- כסא י-ה-ו-ה. Thus, מחה אמחה[[27]](#footnote-28); I shall surely wipe out the memory of Amalek, yields the same sum asכסא י-ה-ו-ה, 107.

The letters missing from כס י-הareאfromכסא and ו, ה from י-ה-ו-ה. Now we can appreciate the phrase[[28]](#footnote-29)ונהפוך **הוא,** as it refers to the letters ה, ו, אthat are missing from כס י-ה. Putting (ונהפך) these letters back intoכס י-הit becomes complete- כסא י-ה-ו-ה. In this way, R Yisrael of Ruzin explains, in his SeferNerYisrael, what we say in Shacharis after Shema- הוא קים ושמו קים וכסאו נכון; He and His name endures and His throne is well established. הוא are the letters missing because of Amalek. So, when הוא קים then ושמו קים and therefore וכסאו נכון.[[29]](#footnote-30)This is when כי בחר ה' בציון אוה למושב לו; Hashem chose Tzion and desired it for His dwelling place,will be fulfilled-asאוה are the letters missing fromכס י-ה.[[30]](#footnote-31)

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Amalek brings doubt as they take away the certainty of Hashem. Indeed, Hashem is called הודאי as in הודאי שמו כן תהלתו.[[31]](#footnote-32) In fact, הודאי yields a sum of 26, the same as י-ה-ו-ה. Amalek is as it says ולא ירא אלה-ים, no fear of Hashem.[[32]](#footnote-33)

In light of the above, we can now grasp why Haman is hinted to in the Torah by the sin of Adam- המן העץ; did you eat from the tree,[[33]](#footnote-34)since it is because of the sin of Adam,[[34]](#footnote-35) there is ספקin the world.[[35]](#footnote-36)

By putting doubt in the world, Amalek expresses the belief that all is nature,[[36]](#footnote-37) removing Hashem from the picture.[[37]](#footnote-38) Viewing it from that light, one won’t see Hashem in the story of Purim as it all seems like nature. With this ideology, they fought the Jews soon after the splitting of the sea.

Nature is represented by the number 7- 7 days in the week, the 7th year is Shemita and so on. Thus, we see this number associated with Amalek as shown in the following:

A) The end letters of שב**ע** יפו**ל** צדי**ק** וק**ם**spell עמלק.

B) The Yetzer Hara, which is symbolized by Amalek has 7 names.[[38]](#footnote-39)

C) Since Shaul left over אגג, Haman was born.[[39]](#footnote-40) The Gematria ofאגגis 7.[[40]](#footnote-41)

Defeating Amalek- ספק- we can now feel Simcha, in line with the idiom אין שמחה כהתרת הספקות; there is no Simcha like being removed from doubt.[[41]](#footnote-42)With this we can grasp מיגון לשמחה; from sorrow to gladness.[[42]](#footnote-43)Likewise, this is what is meant in משנכנס אדר מרבים בשמחה.[[43]](#footnote-44)

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1. See Esther Rabba 3:10 [↑](#footnote-ref-2)
2. Mishlei 21:1 [↑](#footnote-ref-3)
3. Tehillim 119:161 [↑](#footnote-ref-4)
4. Breishis 98:6. The term יהודי is hinted to when Hashem put his name on us as in **ה**חנכ**י**, **ה**פלא**י**(see Bamidbar chapter 26) - with the extra י and ה. Spelling out י and ה- that is יוד, הי- it forms the word יהודי. [↑](#footnote-ref-5)
5. Shavuos 39a .This is clearly demonstrated in the episode of עכן who took from the spoils of Yerichocausing 36 people to die in the war against עי (Yehoshua, chapter 7). Only one Jew sinned, yet all were held accountable. This is just as if one makes a hole in the bottom of aboat, the hole affects everyone on the boat (seeTomerDevora,1:4,יסוד ושרש העבודה, pg 641, TannaDveiEliyahuRabba 11:2). [↑](#footnote-ref-6)
6. Breishis 43:9.Incidentally, the word Jew derives from Judah. [↑](#footnote-ref-7)
7. As a result of Amalek being the cause of כס י-ה, Purim corresponds to the 4 letter name of Hashem- י-ה-ו-ה. We therefore have 4 Mitzvos on Purim- Megila, Seuda, מתנות לאביונים and משלוח מנות. [↑](#footnote-ref-8)
8. So much light can be ignited from this Mitzva. Comparing this to a light of 100 watts- when it is turned to the on position, one has light. The same is with a small physical act. Furthermore, two switches can appear to be the same. However, one can bring more light because of the wiring. For example, a light switch to a wedding hall lights up more than to a room in a house. Likewise, the same act- such as Tzedaka- during the year, when done on Purim- brings a lot more light. [↑](#footnote-ref-9)
9. See Esther 1:3, 10:2 [↑](#footnote-ref-10)
10. PachadYitzchok,אגרת וכתבים , 87 [↑](#footnote-ref-11)
11. Shemos 5:2 [↑](#footnote-ref-12)
12. See Tehillim 2:9 [↑](#footnote-ref-13)
13. Shabbos 31a, Rashi [↑](#footnote-ref-14)
14. Iyov 31:2. See also Breishis 2:7 [↑](#footnote-ref-15)
15. Another word for friend is חבר, related to חבור; connect. [↑](#footnote-ref-16)
16. Pesachim 68a [↑](#footnote-ref-17)
17. Megila 13b.Esther 3:8. In fact, Esther exclaims המן ה**רע** הזה (7:6). [↑](#footnote-ref-18)
18. NetzachYisrael 5 [↑](#footnote-ref-19)
19. Mishlei 30:27. The word מלךconsists of the same letters asכלם; everyone,since he unites everyone. [↑](#footnote-ref-20)
20. Idiyos 8:4.Bamidbar 13:33. Vayikra 2:2 [↑](#footnote-ref-21)
21. Esther 4:16, 8:11, 9:2, 15 [↑](#footnote-ref-22)
22. Tangentially, the ones involved in the war with Amalek wereAhron, Chur, Yehoshua and Moshe (Shemos 17:9,10). This is the deeper meaning in שבת אחים גם יחד(unity) as אחים are the initials of אהרן,חוריהושע, משה (see ChassamSofer in Toras Moshe, Shoftim, s.v. ואמרת). [↑](#footnote-ref-23)
23. 9:27. At Har Sinai we were כאיש אחד בלב אחד- unity. Likewise, on Purim which is also KabalasHatorah (Shabbos 88) we have unity and as it says קימו וקבל– in the singular. Parenthetically, the source of the KabalasHaTorah of Purim is YetziasMitzrayim since this is why we were taken out of Mitzrayim. Thus, the first letters of ...**מ**מצרים **ו**לא **י**ראו **פ**ני **ר**יקם(Shemos 23:15) are פורים. [↑](#footnote-ref-24)
24. This explains the choice of words איש לרעהו- the root ר,ע- (9:19), not איש לאחיו as it is uniting the different Jews. [↑](#footnote-ref-25)
25. Shemos 17:16, Rashi. They brought ספקinto the world and hid Hashem. Thus,עמלק has the same equivalent as ספק, 240. How was Purim brought about? Through aגורל; lottery, that which is random, counteracting עמלק. [↑](#footnote-ref-26)
26. Although Hashem’s name is not explicit in the Megila, it is hinted to. The following are some examples: the first letters of**י**בא **ה**מלך **ו**המן **ה**יוםareי-ה-ו-ה. The end letters ofוכל ז**ה** איננ**ו** שו**ה**ל**י** areי-ה-ו-ה(Esther 5:4, 13). In this way, we can interpret אני ראשון ואני אחרון ומבלעדי אין אלה-ים; I am the first and last, besides me there is no G-d,(Yeshaya 44:6): Hashem is in the first and end letters of Megilas Esther. ומבלעדי...- it is Hashem not Acashvarosh. [↑](#footnote-ref-27)
27. Shemos 17:14 [↑](#footnote-ref-28)
28. Esther 9:1. Another meaning in ונהפוך הוא is that הוא are the initials **ה**מן, **ו**שתי, **א**חשורוש as they had their destiny reversed. [↑](#footnote-ref-29)
29. Then, אנכי אנכי **הוא** מנחמכם;I comfort you, (Yeshaya 51:12) will be fulfilled as I will comfort you with the letters ה,ו,א (TzavreiShallal, Mayana Shel Torah, Shoftim, Haftora). [↑](#footnote-ref-30)
30. Tehillim 132:13. See Chida in SimchasHaregel [↑](#footnote-ref-31)
31. in וכל מאמינים on YomimNoraim [↑](#footnote-ref-32)
32. Devarim 25:18 [↑](#footnote-ref-33)
33. Chullin 139b. Additionally, he is hinted to in a question- a ספק [↑](#footnote-ref-34)
34. The sin of Adam was done through eating. So the eating on Purim can rectify that. Incidentally, a hint to Purim is found in ביום הגמל את יצחק...משתה גדולas הגמל consists of the same letters as מגלה, a day when we feast (TaamaiMinhagim,pg 383). [↑](#footnote-ref-35)
35. The rectification for this is unity- the opposite of ספק, that which is fragmented. We also see unity there since before the sin of Adam, Adam and Chava were one body. . [↑](#footnote-ref-36)
36. There are two Mitzvosthat are aprerequisite for EretzYisrael- the Bris and to kill out Amalek. Each of these symbolize the supernatural as the Bris is on the 8th day and defeating Amalek removes the concept of nature they bring to the world (see Devarim25:18, Rashi). This is of course no surprise since EretzYisrael is a land above nature. [↑](#footnote-ref-37)
37. Amalek is filled with impurity as קרך is related to קרי and the like. The opposite of this is one who has Kedusha- one who has בטחון, the opposite of Amalek. Thus, the hidden letters of בטח, the root of בטחון, all have ית-ב**ית**, ט**ית**, ח**ית**. ית has a Gematira of 410, the same as קדוש. [↑](#footnote-ref-38)
38. Succa 52a [↑](#footnote-ref-39)
39. Megila 13a.Indeed, **ו**בבזה **ל**א **ש**לחו **א**ת ידם; they did not lay their hand on the spoils(Esther 9:10) contain the initials שאולsince it is a rectification for when they took the spoils in the time of Shaul. [↑](#footnote-ref-40)
40. Parenthetically, אגג מלך עמלק has the same Gematria as שאול- 337. The name אגגis related to גג, that which is secure- the opposite of Emuna-in contrast to a flimsy roof such as by a Succa, which represents Emuna. We also see this idea by Succos with גוג ומגוג(related to גג) in which we read in the Haftora of the first day of Succosas they represent this Belief. [↑](#footnote-ref-41)
41. MetzudasDovid,Mishlei, 15:30 [↑](#footnote-ref-42)
42. Esther 9:22 [↑](#footnote-ref-43)
43. Taanis 29a [↑](#footnote-ref-44)