י' אדר א, תשעו February 19, 2016

 פרשת תצוה

Chazal teach one who has 100 (money) wants 200.[[1]](#footnote-2)We see this by the complainers of the מן- although they had enough food every day that could taste according to their desires, they still complained.[[2]](#footnote-3) Therefore, if we rearrange the wordמנה(currency)- which is equivalent to 100זוז- it also spells המן; the מן.

Are we so much different? Do we appreciate the gifts we have? Kings in prior times didn’t have the luxuries that we do.The material possessions and comforts that we take for granted were unimaginable a few generations ago. Walking down an aisle at Wal-Mart everything is available in whatever color, shape or texture we desire and for the most part we have the money to buy it.

Not too long ago a new Russian immigrant to the United States went to a supermarket in America. Upon seeing the abundance at the produce section, she fainted as she was overcome with emotion since she never saw so much food so readily available. In the Russian communist regime it was a regular part of the day to wait for hours in food lines. And us- If we are held up for 10 minutes at the checkout counter we get upset.

A woman who grew up in the 1930s once recalled that she had two dresses- one for weekday and one for Shabbos. This was normal then as she was from a typical home.

After World War 2, many who emigratedfrom Poland to America couldn’t believe that there was a bathroom in the apartment as they were accustomed to use outhouses whether it was freezing cold or sweltering hot.

 Another woman described how she lived before World War 1 in Poland as her family was considered well off. She lived in a two room house- one for the parents and one for the children. In the children’s room they slept, ate, played cooked, bathed and cleaned their clothes. Additionally, these rooms were small. They had furniture which consisted of a bare table and a few chairs, dirt floors and wood burning fire places that had to be stocked by chopping trees. Their walls were filled with cracks that let in the cold air of the winter but held in the heat of the summer. They rode horses to the market and bathed only on special occasions. In addition they had no phones, television, running water or electricity.

When R’ Alexander Ziskind would put on his Shabbos clothing on Friday, he would thank Hashem with a great happiness. He would think to himself that there are bigger Tzadikim than me who don’t have such clothing. Also, he would thank Hashem for his weekday clothing especially for his winter clothes which without, he would be in tremendous discomfort from the cold.[[3]](#footnote-4)

This was the opposite of Haman. He was someone that no matter what he possessed, it was worthless to him- כל זה איננו שוה לי- because Mordechai didn’t bow to him. Thus, Haman follows the dictum ‘one who has 100wants 200’,as he was never satisfied with what he had. Is it any surprise that the word מנה consists of the same letters as המן. Now we can grasp why the Gemara teaches a hint to Haman in the Torah from the tree Adam ate from- המן מן התורה מנין? המן העץ- as Adam was allowed to eat from all the trees besides one.[[4]](#footnote-5)Yet, that is what he ate from. The same is with Haman in that everyone bowed to him except Mordechai. Let us take a lesson from this and appreciate all that we have.

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דעת; knowledge is what distinguishes humans from other creatures. For this reason, the first request in Shemona Esrei is אתהחונןלאדםדעת. So why are we told[[5]](#footnote-6)מיחייבאיניש ... עדדלאידעביןארורהמןלברוךמרדכי; one is obligated to become intoxicated on Purim until he doesn’t know the difference between cursed Haman and blessed Mordechai? Furthermore, this also seems to conflict with[[6]](#footnote-7)איןעניאלאבדעת; the real poor person is one impoverished of understanding, as well as דדא ביה... קני מה חסר...; one who has דעת has everything and one who does not have דעת has nothing?

People tend to think they know what is good when in truth, only Hashem knows.[[7]](#footnote-8) The story is told of a Jewish Russian family who were evicted from their home and sent to Siberia. Soon after they left their town, the Nazis came and killed all the Jews in the town. At the time of the eviction, it seemed to be a horrific event. Later, they saw that it saved their life. While one’s perception of events might initially cause them to react with horror, in reality it is all goodness.[[8]](#footnote-9) This is in accordance with גםזולטובהandדעבידרחמנאלטבעבידכל; whatever Hashem does is for the best.[[9]](#footnote-10) This lesson is also brought about in the story of Purim where initially the events seemed negative- Haman, the decree and so on.[[10]](#footnote-11)

One lesson we learn from Purim is to completely nullify ourselves to Hashem as the events of the Purim story all proved to be for the best.[[11]](#footnote-12) Additionally, we nullified ourselves on Purim when we reaccepted the Torah.[[12]](#footnote-13) In light of this we can grasp a different explanation in[[13]](#footnote-14)עדדלאידע– until we don’t know the difference between מרדכי and המן as we are nullifying our דעת to Hashem’s דעת.[[14]](#footnote-15)

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Amalek believes only that which intellect can grasp. This is the opposite of Emuna. For this reason, Amalek puts doubt in everything as is indicated in their Gematria-240, the same as ספק.This is the central theme on Purim-עד דלא ידע- that which is beyond the intellect, the opposite of Amalek.

עמלקalso shares the same sum as רם symbolizing גאוה; haughtiness. What is contained in the story of Purim? Mordechai not bowing to Haman,[[15]](#footnote-16) who descends from Amalek, rather submitting himself to Hashem- the opposite of גאוה. This is what this month is about as is indicated in its name: א of אדר represents Hashem, the **אלופ**ו של עולם; master of the world. ד represents דלות and ר- רש, symbolizing humility.[[16]](#footnote-17) The word אדר means I will dwell. So, Hashem dwells where there is humility, and as the Gemara teaches אין אני והוא...; Hashem and one who is haughty can’t live together in the world.[[17]](#footnote-18)

We have a concept known asישandאין. יש is that which has substance whereas אין does not, as אין is above that- that which is intangible and beyond.[[18]](#footnote-19) Emuna is that which is beyond understanding- אין.[[19]](#footnote-20)יש on the other hand, is the opposite of Emuna- seeing things clearly.[[20]](#footnote-21)In this area,the דור המדבר; generation of the desert,failed as they sought to understand Emuna. This is what is meant inה**יש** ה' בקרבנו אם אין; is Hashem in our midst or not. That is a deficiency in Emuna.So what are the next words? ויבא עמלק; Amalek comes- the antithesis of Emuna.[[21]](#footnote-22)

We are taught the world was created withעשרה מאמרות; 10 utterances.[[22]](#footnote-23) The only one of these 10 in which it doesn’t mention אמירה is בראשית[[23]](#footnote-24)- the point of אין.This is because it is at the point before letters were created. Indeed, this is one meaning in בראשית ברא אלה-ים את וגו'- first Hashem created א-ת- the 22 letters of the [[24]](#footnote-25)א-ב as א is the first letter and ת the last. Then the heaven and earth could be created as the Pasuk continues, as creation stems from the letters of the א-ב.[[25]](#footnote-26)

The letters of the א-ב by itself are known as אין. However, once the letters are put together-now being able to form a word-that is known asיש. Moshe reached the sublime level of אין. In fact, the hidden letters of Moshe- that is מ**מ** ש**ין** ה**א**- spell מאין. Moshe says ואם אין מחני נא מספרך; if you don’t forgive the Jews, erase me from your book.[[26]](#footnote-27)This can also be taken to mean that since Moshe reached the level of אין, so מחני- erase me, because he is beyond the letters of his name. For this reason, Moshe’s name is not mentioned in this week’s Parsha. What does it say? ואתה תצוה. Adding the Gematria ofאין (61) to that ofמשה (345),we come to the equivalent of אתה- 406. Why is he hinted to in אתה? אתהconsists of the letters א-ת(all the letters of the א-ב) with a ה- the 5 (ה has a Gematria of 5) methods of expression (tongue, teeth, lips, palate and throat). Thus, this is the point where the letters are created. Is it any surprise ואתה תצוהshares the same sum as בראשית, 913- the point of אין!

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The miracle of Purim occurred in a year such as this one- a leap year- in the second Adar.[[27]](#footnote-28) The Tur[[28]](#footnote-29) teaches that the 12 months correspond to the 12 tribes. If that is so, who does the second Adar correspond to on a leap year?

Adar links up with Yosef. Indeed, we know the Mazal of Adar is דגים, fish, and Yosef is likened to fish which have no עין הרע.[[29]](#footnote-30)

We know this is the only month that can be a leap month.[[30]](#footnote-31) It therefore comes as no surprise, as the Kedushas Levi[[31]](#footnote-32) points out, that Yosef has two children who are like Shevatim as it says אפרים ומנשה כראובן ושמעון.[[32]](#footnote-33) They correlate with the two Adars. Now we can appreciate the words Yosef said about Efraim and Menashe[[33]](#footnote-34)אשר נתן לי אלה-ים בזהas זה has a numerical value of 12 referring to the 12th month which can have two months.

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1. Koheles Rabba 1:34 [↑](#footnote-ref-2)
2. Bamidbar 11 [↑](#footnote-ref-3)
3. יסוד ושרש העבודה, Tzaava, pg 786, Siman 29. R’ Avigdor Miller comments that this is one of the intentions we should have in mind in the Bracha of מלביש ערומים. [↑](#footnote-ref-4)
4. Chullin 139b. Breishis 3:11, 3:2-3. R’ Yisrael Salanter once bought water in a hotel. Being shocked at the large bill, they explained to him that he was not just paying for the water but also the ambiance and atmosphere. He then understood the meaning in the Bracha שהכל נהיה בדברו as we are not just thanking Hashem for the water but also where the water came from, that it is good for the body, having a healthy body to taste it and so on. [↑](#footnote-ref-5)
5. Megila 7b. Indeed, the Gematria of ברוךמרדכי equals that of ארורהמן- 502. One explanation given inעד דלא ידע is that we don’t know which miracle is greater- the falling of Haman or Mordechai’s ascending to greatness. [↑](#footnote-ref-6)
6. Nedarim 41a [↑](#footnote-ref-7)
7. This is just as the father of Yitzchak (דין) is Avraham (חסד). Similarly, all that Hashem does is rooted in חסד. [↑](#footnote-ref-8)
8. We should live with the motto “If things don’t go the way you wish, wish them the way they are.” The Chofetz Chaim would say one can say that It is bitter but not that it is bad. This is comparable to one who takes medicine as it could taste bitter but it is not bad as it helps him get healed. [↑](#footnote-ref-9)
9. Taanis 21a. Brachos 60b. In this light we can understand a מדרש פליאה which states Tzadikim eat from גזל and say כדרלעמר. The Shomer Emunim (Drush Habitachon, 9) brings an explanation that גזל are the first letters of **ג**ם **ז**ו **ל**טובה as this is what Tzadikim say on everything. Similarly, כדרלעמר forms an acronym forכל מה דעביד רחמנא לטב עביד רחמנא. [↑](#footnote-ref-10)
10. This idea is in the physical reality of the month, a month of ונהפךהוא (This is why it says [Esther 9:22] חודש אשר נהפך and not יום, the day that turned around.). 1)משה was born and died on the same day- ז' אדר, as birth and death is for the good even if we do not understand it. 2) The weather undergoes drastic changes in the month of אדר (Adar usually coincides with March. The saying goes: ‘March comes in like a lion and leaves like a lamb’). [↑](#footnote-ref-11)
11. Haman wanted everyone to bow to him and nullify themselves to him.Although most did, מרדכי didn’t. When humans demand others to subdue themselves to them, it is bound for failure. [↑](#footnote-ref-12)
12. Shabbos 88a [↑](#footnote-ref-13)
13. Another example of beyond intellect is the גרל; lottery, of Purim as it is not ruled by intellect. [↑](#footnote-ref-14)
14. For the same reason, this is why we are commanded to wipe out every vestige of עמלק although this may seem cruel. Only Hashem knows the danger of letting any part of עמלק survive. [↑](#footnote-ref-15)
15. Esther 3:2 [↑](#footnote-ref-16)
16. Chidushai Harim, Chodesh Adar, s.v. שמות. See Shabbos 104a. Also,א can represent **א**ביון symbolizing humility. [↑](#footnote-ref-17)
17. Sota 5 [↑](#footnote-ref-18)
18. This is how the world was created-יש מאין; something from nothing- see Nefesh Hachim 1:13. [↑](#footnote-ref-19)
19. Emuna does not depend on understanding. To illustrate: one may know that Abaye’s opinion in the Gemara is right. However, he wants to comprehend his explanation. [↑](#footnote-ref-20)
20. The word בראשית also spellsבראת יש. [↑](#footnote-ref-21)
21. Shemos 17:7-8 [↑](#footnote-ref-22)
22. Avos 5:1 [↑](#footnote-ref-23)
23. Megila 21b. However, for example by light it says **ויאמר**...אור. [↑](#footnote-ref-24)
24. Also, the first letters of**ב**ראשית **ב**רא **א**לה-ים **א**ת **ה**שמים **ו**את **ה**ארץyield a Gematria of 22, referring to the letters of the Torah, sinceHashem looked into the Torah and created the world. In fact, בראשית ברא אלה-ים has the same Gematria as תורה נביאים כתובים- 1202! [↑](#footnote-ref-25)
25. Since Hashem looked into the Torah to create the world. [↑](#footnote-ref-26)
26. Shemos 32:32 [↑](#footnote-ref-27)
27. Yerushalmi Megila 1:5 [↑](#footnote-ref-28)
28. Orach Chaim, 417 [↑](#footnote-ref-29)
29. Brachos 55b [↑](#footnote-ref-30)
30. Sanhedrin 12a, Rambam in Hilchos Kidush Hachodesh 4:1 [↑](#footnote-ref-31)
31. Parshs Shekalim, s.v. טעם. Chidushai Harim, Chodesh Adar, s.v. שמות [↑](#footnote-ref-32)
32. Breishis 48:5. This is one reason given why we have the Bracha of ישמך אלה-ים כאפרים ומנשה (48:20) as there was no ירידת הדורותsince they were like Shevatim. [↑](#footnote-ref-33)
33. Breishis 48:9 [↑](#footnote-ref-34)