ח' אדר ב, תשעו March 18, 2016

פרשת ויקרא/זכור

Rashi[[1]](#footnote-2) tells us that the Jews who didn’t want to leave Mitzrayim to go to Eretz Yisrael died in the plague of חשך; darkness. Similarly, we know that in the 1930s, Jews were offered to go to Eretz Yisrael, based on the Haavara agreement.[[2]](#footnote-3) Many, however declined. This is hinted to in the plague of חשך in the words ויהי חשך על...וימש חשך; the darkness will be tangible. Let us go above (על) the letters of וימש – that is above…ו is a ה, י is aט , מ is aל and ש is aר. Astoundingly, this spells הטלר- that is Hitlerיש"ו in English![[3]](#footnote-4)

The Meshech Chochma[[4]](#footnote-5) writes (1843-1923) what seems like a prophecy: those people (Jews) who think Berlin is Jerusalem…will see those very people (Germans) rise up like a storm wind (to destroy them). We all know what happened after.[[5]](#footnote-6)

The enslavement in Mitzrayim didn’t begin untilall the שבטיםdied. Upon hearing of the death of R’ Baruch Ber Liebowitz in 1939, the Chazon Ish closed himself up in a room and was heard sobbing passionately- “until now the pure and holy Torah study of R’ Boruch Ber and R’ Shimon Shkop protected our people from the Nazis.Now, who knows what will be?”[[6]](#footnote-7)It wasn’t too long after (in 1939) that the Nazis came.

Tracing the ancestry of Haman, we find that he is a descendant of Amalek, who descends from Esav. What are we told about Esav? The Midrash[[7]](#footnote-8) compares him to a pig.Just as a pig when it lays down, stretches forth its hooves (which are split and therefore have a kosher sign) as if to say I am pure, so is Esav and his descendants. It is known that the Germans were very nice externally. We also now know how they were internally!

Reading through the Megila we notice Hashem’s name isn’t found as He was hidden. This is just as many felt Hashem was hidden during the holocaust.The Gemara says about גרממיא, a province of Edom (Esav)- that if they go forth unrestrained, they would destroy the entire world.[[8]](#footnote-9) R’ Yaakov Emden writes this refers to Germany.[[9]](#footnote-10)

In the 9th chapter of Megilas Esther, Esther requests of the king to hang the 10 sons of Haman. This seems odd since they were already dead?![[10]](#footnote-11)

Esther uses the word מחר; to hang them tomorrow. Tomorrow also means the future as in כי ישאלך בנך מחר.[[11]](#footnote-12) In June 1946, there were 11 Nazis that were convicted. One of these 11- Herman Goring- killed himself in prison. The other 10 were hung (in Nuremberg, Germany) on October 16, 1946. That is the Hebrew year of 5707- תש"ז. Looking closely at the sons of Haman, we notice that there are 3 letters written abnormally small. These are the lettersתש"ז- in פרשנד**ת**א, פרמ**ש**תא, וי**ז**תא. This is what Esther was referring to when she said מחר- in the future, these men (Nazis) should be hung.[[12]](#footnote-13)

According to Albert Speer- Hitler’s architect and a close confidant- Herman Goring was a cross dresser as he wore woman’s clothing at home.[[13]](#footnote-14) So, Haman had 11 children- 10 sons were hung and one daughter committed suicide.[[14]](#footnote-15) Likewise, 11 Nazis were convicted- 10 were hung and the cross dresser committed suicide.

Finally, the hanging of one of the executed Nazis- Julius Streicher- was described, in Newsweek magazine, like this: he stared at the witnesses facing the gallows and shouted Purim-fest 1946 (Purim is a Jewish feast).[[15]](#footnote-16)

During the turbulent years that Nazi Germany ruled, many Jews gave their children to Christians in order to save them from almost certain death. To recover these children after the holocaust, R’ Lazer Silver went into churches to rescue them. He was granted permission to say just one word there. With the word שמע, he saved many Jewish souls who otherwise maybe lost from the Jewish chain. Those who reacted to that one word he knew were Jewish. This word that saved them- שמע- are the initials **ע**ול **מ**לכות **ש**מים; accepting the sovereignty of Hashem. This is the opposite of עמלק- **ע**ול **מ**לכות **ל**א **ק**בלו.

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An Amalaki can be one who is well dressed, mannered, educated and the like (like the Germans). Even people like that, we are commanded to wipe out. We shouldn’t entertain thoughts of what will people think of me and so onsince this is what we are commanded. “Misplaced mercy is cruelty.” In Shemona Esrei (in ולמלשינים) we say כרגע תאבד; perish in an instant. רגע are the first letters of[[16]](#footnote-17)**ר**אשית **ג**וים **ע**מלק as we want the destruction of Amalek. In a similar way, this is what we say in עלינו in להעביר גלולים מן הארץ; to remove the detestable, as it contains the initials מגלה, as the Chassam Sofer points out.[[17]](#footnote-18)Amalek fulfills the Pasuk[[18]](#footnote-19)ר**ק** ר**ע** כ**ל** היו**ם**; his thoughts were always evil, in which the end letters are עמלק.

In light of what we mentioned, we can grasp why Haman is hinted to in the sin of [[19]](#footnote-20)Adam- המן העץ..., since Adam put his own mind before Hashem’s. This is similar to what Shaul did with Agag the king of Amalek, where Haman descends from, as he had pity on him.[[20]](#footnote-21) We are therefore instructed עד דלא ידע- meaning submit your mind to Hashem’s since He knows what is best. Let us anticipate the day of ואחריתו עדי אובד; the end of Amalek will be eternal destruction.

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The Yalkut Shimoni[[21]](#footnote-22)tells us when they were doing an accounting for the Mishkan, Moshe forgot about the 1,775 Shekalimthat were for the hooks for the pillars…**.** Indeed, the trop on ואת האלף[[22]](#footnote-23)is an אזלא גרשsince he forgot about these 1,775 Shekalim. These represent the forgotten Jews, the Jews of our generation,עקבתא דמשיחה.[[23]](#footnote-24) These Jews- which are the last generation- correspond to the last month, the lowest- the month of Adar. In Adar we read Megilas Esther. This alludes to the Jews of הסתרה; concealment from Divine Providence as in ואנכי הסתיר אסתיר פני; I will surely conceal myself from them, as it is in this Pasuk that the Gemarasays Esther is alluded to in the Torah.[[24]](#footnote-25)

The Tur[[25]](#footnote-26) tells us the 12 months correspond to the 12 שבטים. These low Jews correspond to the 2ndAdar- a month which doesn’t correspond to a שבט. Spelling out the letter ו- ואו (which means a hook)-we see it has a Gematria of 13, as the 13th month has no corresponding שבט. This is represented by the hooks- that which was on the outside of the חצר; courtyard (on which the curtains were hung), just as those Jews are on the outside.

Just as the hooks serve as a connector as it connects the curtains to the Mishkan, likewise the 2ndAdar connects these Jews. Indeed, the miracle of Purim took place in the 2nd Adar, says the Yerushalmi.[[26]](#footnote-27)

Although these Jews seem lost, they still have hope since no Jew is ever lost as it says לבלתי ידח ממנו נדח; no one should be expelled from him.[[27]](#footnote-28)This fundamental idea is alluded to in בנימין- the last שבט, the one who correlates to Adar- the last month (according to the births of the שבטים since he was born last). בנימין are the first letters of**י**-ה-ו-ה **נ**שבע **ב**לתי **י**דח **מ**מנו **נ**דח ; Hashem swears that no one is banished from him.[[28]](#footnote-29)Hashem loves even these low Jews as it says by the hooks וחשק אתם- He has a desire for them. In this month there is a special power to change and become attached to Hashem as it is a time of ונהפוך הוא.

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עמלקsymbolizes haughtiness as is indicated in its numerical value- 240, the same as רם. Indeed, we know Haman was filled with haughtiness as he was so upset that Mordechai didn’t bow to him.

Rashi tells us[[29]](#footnote-30)וכל קרני רשעים אגדע; I shall cut down the pride of the wicked, refers to Amalek. The Bnei Yissoschar points out if we take the “horns” (ends) of the word רשעים, we get the word **רם**! The Pasuk there continues תרוממנה קרנות צדיק; the pride of the righteous shall be exalted. Taking the “horns” of the word צדיק we get קץ, which refers to the redemption.[[30]](#footnote-31)In the future the Geula- קץ- will come when the wicked of Amalek will be cut off.[[31]](#footnote-32)

We also see this idea in the Chazal that teaches one who reports a saying in the name of the one who said it brings redemption to the world.[[32]](#footnote-33) This requires humility as he is not attributing it to himself.[[33]](#footnote-34)This is learned from Mordechai and Esther- the ones who defeat Amalek (Haman)- גאוה.

Now that we know that Amalek embodies haughtiness, let us take a deeper look at the word גאוה. The letter ג represents **ג**אוה. The remaining letters in ג**אוה**- א,ו,הare the letters missing from the wordsכס י-ה(which spelled correctly is כסא י-ה-ו-ה) because of Amalek.[[34]](#footnote-35)We are therefore told עד דלא ידע, in which we submit ourselves to Hashem- humility, counteracting Amalek.[[35]](#footnote-36)

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How do we overcome temptations- whether it is a test not to eat something or looking at the improper and so on?

Thinking that this test will always arise can lead to despairing thoughts. To overcome temptation we need to take it one day at a time. A story when the Steipler was in the Russian army illustrates this point. One freezing cold Shabbos, the coat he would wear was on a tree. Not wanting to transgress that which is forbidden on Shabbos, he asked himself every few minutes if he needed the coat. Each time he felt he could go another few minutes without it. In this way, he made it through the cold night without the coat.

In a similar way, this is how Yosef overcame the test with the wife of Potifar as it says יום יום as he took it one day at a time.[[36]](#footnote-37) We see the same by Mordechai in that he didn’t bow to Haman, as it says יום ויום.[[37]](#footnote-38)

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1. Shemos 10:22, 13:18, Rashi [↑](#footnote-ref-2)
2. This agreement, between Nazi Germany and Zionist German Jews, was signed on August 25, 1933. [↑](#footnote-ref-3)
3. 10:21. It is also fascinating to note what they found encoded in the Torah. In the words ו**יצא נ**ח(Breishis 8:18) we find the word נאצי- Nazi. Now, if we do a consistent skip of 31 letters we will find the name Hitler. That is- (Breishis 8:19-21) הארץ...לה'...הטהור...הניחח...האדמה- היטלר. Moreover, in this Pasuk it states יצר לב האדם רע מנעוריו; man’s heart is evil from his youth- which is the appropriate description for Hitler. [↑](#footnote-ref-4)
4. On Bechukosai 26:44 [↑](#footnote-ref-5)
5. The following is a letter that is said to have come from the Abarbenel (1437-1508) that some contend was a prediction of the holocaust: (מצמיח ישועה פ"ז הובא בהקדמה לשו"ת תולדות עם ישראל) וְזֹאת קַבָּלָה הִיא מִפִּי הַנְּבִיאִים שֶׁהַזְּמַן הָאֲמִתִּי וְהָאַחֲרוֹן שֶׁאֵין עָלָיו אַחֲרוֹן, בְּעִתּוֹ, יִהְיֶה בַּמִּלְחָמָה הַיּוֹתֵר נוֹרָאָה שֶׁתִּהְיֶה בָּעוֹלָם לְמִן הַיּוֹם אֲשֶׁר נִבְרָא, בְּעִיר אַחַת מִמְּדִינוֹת הַמַּעֲרָב יַעֲמֹד רָשָׁע אֶחָד מוֹשֵׁל בְּאַף וְחֵמָה, וְצִוֻיוֹ יִהְיוּ לְהַשְׁמִיד וּלְאַבֵּד אֶת שׂוֹנְאֵיהֶם שֶׁל יִשְׂרָאֵל עַד גְּמִירָא בְּלִי גְּמוּל, וְעַם יִשְׂרָאֵל יִהְיֶה אָז בְּצָרָה גְדוֹלָה שֶׁבַע שָׁנִים, וְיֵצֵא בְּמִלְחָמָה לִכְבֹּש אֶת כָּל הָעוֹלָם, וְהָרָשָׁע יַכְנִיעַ כָּל הָעוֹלָם לְכַף רַגְלוֹ מְדִינָה אַחַר מְדִינָה, וְעַל זֶה נֶאֱמַר "וְהָיָה הַנִּשְׁאָר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלִַם קָדוֹשׁ יֵאָמֶר לוֹ", וְעַל מִלְחָמָה זוֹ נִבָּא בִּלְעָם "אוֹי מִי יִחְיֶה מִשֻּׁמוֹ אֵל", בְּעֵת שֶׁיַּעֲמֹד רָשָׁע בָּעוֹלָם וּשְׁמוֹ וְשֵׁם אִמּוֹ מְרֻמָּז בָּאוֹתִיּוֹת אֵ"ל, [אַ דּוֹלף לַ אטִי שר"י ] סִטְרָא דִּקְדֻשָּׁה בְּצֵרוּף סִטְרָא אַחֲרָא, וְהִיא מִלְחֶמֶת גּוֹג וּמָגוֹג, וִינַצֵּחַ נִצָּחוֹן עַד אֲשֶׁר יָבֹא לְאַרְעָא קַדִּישָׁא, לְאַרְעָא דְּיִשְׂרָאֵל." [↑](#footnote-ref-6)
6. Biography of R’ Baruch Ber, first edition, 1987, , pg 88 [↑](#footnote-ref-7)
7. Breishis 26:34,Rashi [↑](#footnote-ref-8)
8. Megila 6a-b. The Gemara continues there that they had 300 crowned princes. This matches up with Germany since: ‘by the end of the middle ages- which had seen Britain and France emerge as unified nations- Germany remained a crazy patchwork of 300 individual states’(The rise and fall of the third Reich, p121, W.L.Shirer). [↑](#footnote-ref-9)
9. see also Gra in Yoma 10a [↑](#footnote-ref-10)
10. 9:13, 6-10 [↑](#footnote-ref-11)
11. Shemos 13:14, Devarim 6:20, Rashi. Yehoshua 22:24 [↑](#footnote-ref-12)
12. When indicating years in Hebrew, it is in shorthand as it leaves out the 1000s column as in the yearתש"זis really 707 (as that is the Gematria of תש"ז), not 5707. Thisis because most people know the millennia they are living in. So, where do we see a hint that תש"ז is referring to the 6th millennium? The ו(Gematria 6) of ויזתאas it is largerthan the other letters there- alluding to the 6thmillennia. [↑](#footnote-ref-13)
13. Inside the third Reich by Albert Speer [↑](#footnote-ref-14)
14. Megila 16a [↑](#footnote-ref-15)
15. Newsweek magazine, October 28, 1946, foreign affairs, p 46 [↑](#footnote-ref-16)
16. Bamidbar 24:20 [↑](#footnote-ref-17)
17. Toras Moshe, Purim, s.v.והנה [↑](#footnote-ref-18)
18. Breishis 6:5 [↑](#footnote-ref-19)
19. Breishis 3:11. Through the sin of Adam, death was introduced into the world. It is therefore fitting that this is where Haman is alluded to since he wanted to eradicate the Jewish people (see Maharal in Ohr Chodosh, introduction, pg 51) [↑](#footnote-ref-20)
20. Shmuel 1, 15:9 [↑](#footnote-ref-21)
21. Shemos 38, 415 [↑](#footnote-ref-22)
22. 38:28 [↑](#footnote-ref-23)
23. These are symbolic of the Jews rejected from the ענן; cloud (see Tanchuma Ki Seitzei, 10) [↑](#footnote-ref-24)
24. Devarim 31:18. Chullin 139b. The name אסתר is also related to סתירה; demolish, since she demolished the government of Haman. [↑](#footnote-ref-25)
25. Orach Chaim 417 [↑](#footnote-ref-26)
26. Yerushalmi Megila 1:5 [↑](#footnote-ref-27)
27. Shmuel 2,14:14 [↑](#footnote-ref-28)
28. Emunas Itecha, Pikudai, תשמו [↑](#footnote-ref-29)
29. Tehillim 75:11 [↑](#footnote-ref-30)
30. As in Breishis 47:28, Rashi.In the Purim story Mordechai the Tzadik brought about the Geula- קץ- through the downfall of Haman- רם. [↑](#footnote-ref-31)
31. See Shemos 17:16, Rashi [↑](#footnote-ref-32)
32. Megila 15a [↑](#footnote-ref-33)
33. The letterל refers to לימוד התורה (as when it is spelled out it is למד) which we should say in the name of whom we heard it from as the Gemara does many times. When one doesn’t, it is because of גאוה as people will think it is his own idea. Therefore, if we put the letter לinto גאוה, we get גאולה (see Ben Yehoyada to Megila 15a). [↑](#footnote-ref-34)
34. The more haughtiness there is, the less Hashem’s presence is there (see Sota 5a). [↑](#footnote-ref-35)
35. Megila 7b. It states עד דלא ידע בין ארור המן לברוך מרדכי. The middle (בין; between) letter of ארור המן is a ר whereas by ברוך מרדכי it is a מ. Together, this spells רם; haughtiness. So עד דלא ידע... can mean that we shouldn’t know of רם. [↑](#footnote-ref-36)
36. 39:10 [↑](#footnote-ref-37)
37. Esther 3:4 [↑](#footnote-ref-38)