

INSIGHTS IN THE PARSHA

צו את אהרן ואת בניו לאמר

“Command Aharon and his children, Saying”

The Shabbat before Purim is known as Shabbat Zachor. The reason for this is that the miracle of Purim is tied to the Mitzvah of eradicating Amalek. Haman, his wife, and some of his close advisors were of Amalekian descent. Killing them, therefore, is a fulfillment of the mitzvah to eradicate Amalek. In truth, this was already alluded to in the Torah. The passuk says **כִּי מָחָה אֶמְחֶה אֶת־זָכֹר עִמָּלֶךְ מִתַּחַת הַשֶּׁמֶשׁ** – I will surely eradicate Amalek from under the sun. The word **אמחה** is acronym for **אסתר מרדכי חרבונה התך** – Esther, Mordekha, Charvona and Hatach, the four people directly involved with Haman's death.

Furthermore, In the Sefer Brit Kehunat Olam, it is written that the miracle of Purim is alluded to in the Torah at the end of Parshat Beshalach, where the Torah says:

– **כִּי יָד עַל כַּסֵּי-יְהוָה מִלְחָמָה לֵה' בְּעַמְלֶךְ**

For there is a hand on the throne of the Eternal, [that there shall be] a war for the Lord against Amalek. The specific allusion is **יד** and **י-ה**, which numerically are 14 and 15 respectively, corresponding to the 14th and 15th day of Adar, the days of Purim. These were the **מלחמה לה' בעמלק** – G-d's war on Amalek.

COVER OF THE HEART

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“Command Aharon and his children, Saying”

Rashi there says that the term **צו**, command, implies evoking a sense of promptness and meticulousness to fulfill the Mitzvah, then and for all generations. The Midrash adds that one should be particularly prompt over matters of financial impact i.e. **במקום חסרון כִּס**.

This Midrash can be seen in the Passuk itself, for the gimatria of the word **מקום** is 186, and that of **כִּס** is 90. if we deduce 90 from 186, we are left with 96 – the gimatria of the word **צו**. Therefore within **צו** we learn there needs to be extra promptness and meticulousness when money is involved.

Along these lines, we could explain the Midrash slightly differently. Every one of our senses relates to a specific body part, and each of those parts has a way to physically block out the senses, should we not want to commit **עבירות** with those senses. These are called a **כִּס** – cover. Our eyes have a cover to close them when we don't want to see forbidden things. Our ears have lobes to cover them when we don't want to hear such things. Our mouths have lips that we can seal shut etc. Our

heart, however, has no **כִּס** to block out forbidden thoughts. Which is why the **עולה**, mentioned in this Passuk, serves as Kapara for forbidden thoughts. Our forbidden thoughts, as the Midrash says, are **במקום כִּס** – **חסרון כִּס** – they lack the **כִּס**.

INSIGHTS IN PURIM

[A] On Purim we give the **מחצית השקל** – the annual half shekel value. This Mitzvah, in the desert and during the Purim story, and indeed throughout history, has served as

a kapara for the **נפשות** – the lives, of Israel. But why only

half a Shekel, and why a Shekel over any other ancient currency? The answer is because the gimatria of **שקל** and

the gimatria of **נפש** are the same, both equal 430. Man is only half a Nefesh, and so is woman. Only together do man and wife form a complete **נפש**. This is why the Mitzvah is to give half a shekel.

[B] The words **ברוך מרדכי**, which we read following the Megilla, equal 502 in gimatria. The words **ארור המן**, which we read right after **ברוך מרדכי**, also equal 502. This

number represents our **זכות אבות** – our ancestral merit, which has stood to protect us throughout history, for Avraham lived 175 years, and Yitzchak lived 180 year, and Yaacov live 147 years. If we add these years together we get $502=175+180+147$

A WAR ON AMALEK

It is well known that Amalek is signified by the attribute of **גאווה** – haughtiness. The gimatria of **עמלק** is **רם** – which implies arrogance and thinking highly of oneself. The Torah says **וּרְם לִבְכָּךְ וּשְׁחַכְתָּ אֶת ה'** that through such arrogance, as expressed by Amalek, one fails to recognize the Almighty and forgets Him. Haman manifested this haughtiness. For this reason he considered himself a Divine being and demanded that everyone bow to him.

However, our sages teach us that the holiness of Purim serves as a Segula to defeat the attribute of **גאווה** within us. An incredible allusion to this is that Purim can only fall out on four days in the week. Sunday (**יום א**) tuesday (**יום ב**) thursday (**יום ד**) or friday (**יום ו**). Together, these days spell the word **גאווה** – **ג' א' ו' ה'**.

Therefore the primary salvation of Purim came through the **ענווה** – the humility, that accompanied the Teshuva of the people of Israel when they fasted and prayed

publicly to Hashem over the coming decree. We find allusion to this in the Megilla, for after Haman has been discovered as he who attempted to harm the nation of the queen, and the King demanded he be hanged the Megilla says **והמן נופל על המיתה**

The initials of that sentence spell out the word **ענווה**. The climax of Haman's downfalls came in the merit of our Humility, which led to our peak recognition of Hashem and his salvation that would come.

ANOTHER NAME OF MORDECHAI'S

The Gemara teaches us that Petachya **פתחיה**, mentioned in the book of Nechemya as one of those who returned to rebuild Jerusalem, was actually Mordechai. How did they know this? Let's see:

פ-equals 40, doubled is 80, or **מ**
ת-equals 200, doubled is 400, or **ר**
ח-equals 4, doubled is 8, or **ד**
י-equals 20, halved is 10, or **כ**
ה-equals 10, halved is 5, or **י**
 This spells out **פתחיה**

TAX AT LAND AND SEA

The Gaon of Vilna writes that it is known that of the 127 lands under King Achashverosh's empire, 100 of them were mainland and 27 were islands. This is alluded to in the passuk: **וישם המלך אחשוורש מס על הארץ ויאיי הים** – And the king Achashverosh placed taxes over the mainland and the islands at sea. The word **מס** equals 100 in gimatria, and **ואיי** equals 27.

WHO AM I AND WHAT ARE YOU?

This Midrash teaches us that Haman came home on the day he was to carry Mordechai around the city and told his wife, "I am Mordechai and you are Esther." She answered him, "You are not Mordechai and I am not Esther. In fact we are from different places entirely." This is all the Midrash says. It is quite mysterious in its meaning!!

I once heard a beautiful explanation of this Midrash, explained by the Bney Yissachar. As an intro, all powers of Kedusha are opposed by powers of Tum'ah equal to them in Magnitude. These are referred to as **סמאל** and **לילית** in the Midrash and Kaballah. Now, the gimatria katan (all gimatria values are turned into single digit numbers i.e. 40 in katan is 4) of **מרדכי** is 13. As well, Esther is 13. Together they form 26, the name of Hashem's **י-ק-ו-ק**. On the other hand, Haman's gimatria katan in 14, and Zeresh, his wife's is 12. Also

together they form 26, but apart they do not resemble those names of Mordechai and Esther. This was Haman's mistake. He thought that he and his wife were powerful enough to oppose Mordechai and Esther. He said to her, I am Mordechai and you are Esther, meaning we each can defeat their **קדושה** and oppose them. She corrected him, saying, although cumulatively we create a force which counters the Kedusha of Mordechai and Esther, ours is not equal, for their stems from a place of Kedusha and ours from a place of Tumah. Your Gimatria Katan, 14, is the same as **סמאל**, and mine, 12, is the same as **לילית**. Haman's wife knew, already then that the Kedusha will ultimately prevail over the Tumah.

THE MITZVOT OF THE DAY

We eat meat on Purim because the gimatria of **בשר** is 502, **ארור** is 502 and the gimatria of **ברוך מרדכי** the gimatria of is also 502. We eat meat to celebrate the ultimate redemption of **המן** and the ultimate demise of **ארור המן**. Regarding the Mitzvah of **משלוח מנות**, the Megilla says that it is to be given **איש לרעהו**. The Gimatria of **איש** is 311 and the gimatria of **לרעהו** is also 311. This goes to show how the Torah demands we consider our friends, as if we are totally equal, and treat them no differently than we would treat ourselves. **משלוח** The Mekubalim write that through the giving of **משלוח** we have a segula to be saved from many different illnesses and misfortunes, and we become meritorious of ease in our judgement in heaven. **והצלת** We find allusion to this in the Passuk in Tehillim **נפשי משאל תחתיה**, the initials of which spell the word **מנות**, even to he who **זכות** Not only this, but it serves as a **מנות**. receives the **מנות**, because the gimatria of **מנות** is 496, twice the value of 248, the 248 limbs that make up the human being. **משלוח מנות** brings **רפואה** to those limbs of not only the giver, but the receiver as well.

רציתי לברך אתכם ביום שמח, שפרנסתכם פורח. בריאותינו תתמיד ולא כאורח. חיוך תצמח כעציץ לא יתאדה כריח על שפתינו כאור זורח, וכספנו ונזכה לראות בביאת משיח
 אמן ושבת שלום

Shabat Shalom!!! - Rav David Yaacov

ד"ת לעילוי נשמת המנורה הטהורה

מור הגאון רבי שמעון גבאי בן רחל זצ"ל