



## פרשת תרומה

This Shabbos is once again titled by the Haftorah which speaks of the Mitzvah to remember our responsibility of ensuring that no remnant of Amalek exists. We read the episode of Shaul, who was told through the Navi Shmuel to strike down Amalek and everything they had. We all know that Shaul spared Agag and the better livestock, violating the mandate he was given. Shmuel is directed by Hashem to reprimand Shaul, and deliver the bad news of his monarchy ending and that it will be given to a nameless successor. Most of you will agree that this is one of the saddest Haftorahs we read. You just want to cry – and sometimes you may. You can almost see the tears of Shmuel as ultimately his Talmid realizes his error – despite whatever the logic Doeg advised him of (Yalkut Shmuel 15:9). Life has shown us that the call for mercy, רחמנות, from a man who has a warped sense of compassion and brutality ends up being cruelty in disguise. It was his “Psak” that עיר הכהנים should die and Agag should live. Chazal derive from this episode of Doeg that: כל (Yalkut ibid). It is absolutely painful to hear Shaul pleading with Shmuel, who remains true to the edict, despite spending the night Davening for it to be reversed (15:11).

Learning this Haftorah certainly leaves us with the impression that there must be something we are missing – and there surely is. It is Chodesh Adar, and it is time for some Simcha after the year we’ve had. We always wonder what Shaul was thinking, especially since Hashem explicitly told him no רחמנות. Let’s explore Rav Tzadok Hakohen’s world - always enlightening and often surprising - and revel in our התרת הספיקות. See Pri Tzadik (Purim s.v. ובגמרא) who

focusses on Sanhedrin (96b) that teaches של מבני בניו של המן למדו תורה בבני ברק, that Haman had Einiklach who learned Torah in Bnai Brak. The עין יעקב in גירסא has the addition that it was, in fact, רב שמואל בר שילה. Rav Tzadok suggests that Shaul saw that Agag had the שורש נשמתי of רב שמואל בר שילה in him that had yet to emerge, and therefore he spared him.

There is a “Pelehdikeh” Vort from the Gaon (see (קהלת יצחק דרוש לפרשת זכור). The Medrash (Esther 7:13 towards the end) teaches that Mordechai quizzed three Cheder boys about what Pasuk they had learned that day. The first boy responded: אל תירא מפתאום – וגו' (משלי ג') – do not be afraid of the sudden fright. The second responded with: עוצו עצה ותופר דברו דבר ולא – יקום כי עמנו קל (ישעי' ח':1) – they planned a conspiracy and it shall be annulled, they spoke and it shall not stand. The third ones answer was: ועד זקנה אני הוא ועד – שיבה אני אסבול וגו' ואמלט (ישעי' מו':ד) – until old age I remain, until your old age I will carry you etc. and I will rescue you. Upon hearing these Pesukim, Mordechai rejoiced with great Simcha. Haman, who had just gotten his גזירה passed, wanted to know what made Mordechai so happy. He was told that these Pesukim were great news for the Jews - they had nothing to fear. Haman then promised that he would ח"ו kill the Cheder children first. Comments the Gaon that these Pesukim refer to the three times that Amalek tried to destroy us. The first time was right after Krias Yam Suf, when they attacked without warning, haphazardly - אשר קרד - which qualifies as a פחד פתאום. The next time was after the Petira of Aaron Hakohen (Chukas 21:1), where Amalek tried camouflaging themselves by speaking the language of the Kenanim in order to deflect the Tefilos of Klal Yisroel. That attempt conforms to the Pasuk of





דברו - they plotted with deceptive speech - עוצו עצה - דבר - however it failed, ולא יקום. The final time was Haman, based on his response to the wise men who warned him of the consequences of assailing the G-d of the Jews, to which Haman claimed that Hashem is too old, asleep, and bore witness to the Churban wrought by Nevuchadnezzar with no retribution. How appropriate is the answer of ועד זקנה and even עד שיבה, I will rescue you from the forces that attempt your elimination. These three Pesukim injected Mordechai with the hope, the Emunah, that we will survive even this גזירה that seemed irreversible and infused him with Simcha. This also infuriated Haman, and he promised that these Cheder Yinglach would be his first target.

Hashem describes Amalek as the ultimate evil - and even His Heavenly Throne, or His Name, are incomplete so long as their depravity continues to plague the world. I once thought, based on the above Gaon, that after the Tefilah of ועל כן נקוה לעל כן נקוה where we wish and hope for the world to be rid of all its abominations, becoming לתקן עולם במלכות ה' אחד ושמו אחד a world where all will recognize - His Name will be ONE/WHOLE by whoever has נוסח הגר"א (see ומעשה רב אות נב), who substitutes the words ומושב יקרו - וכסא כבודו בשמים ממעל with the words בשמים ממעל - His כסא will be WHOLE. Most Siddurim have the three aforementioned Pesukim printed right after עולינו, as they represent the method of eliminating the undisputed corruption of השם מלכות השם. No Tefilah for Malchus Hashem can be complete without asking for the removal of עמלק from our world.

We have ignored Rav Tzadok long enough. How sweet it is to align his insight with the Gemara (Bava Basra 8b), which describes Rav Shmuel Bar Shailas as the super Rebbi of Cheder Yinglach. The Gemara

Darshens the Pasuk of ועד לעולם ועד referring to the מלמדי תינוקות to the likes of Rav Shmuel Bar Shailas. The Gemara tells us that he had an orchard, which he had not visited in thirteen years, because he spent all of his time teaching ללמדם באמונה (– רש"י), and even when he went to the orchard he would still think of his students. Maharsha explains the comparison to stars - כוכבים - even when you cannot actually see them during the daytime, they are still on your mind, as רב שמואל בר שילת said. Perhaps we can juxtapose the Medrash that Haman directed his wrath at the Tinokos and wanted to kill them, alongside the Gemara which describes his descendant trying to correct that infraction. He utilized his “heavenly” Kochos by teaching the Tinokos, giving them life by instilling within them the lesson of כי הם חיינו, by showing them that they were more important than transient orchards.

Our lesson should be that there is always another dimension to Torah for us to explore - especially when we think we know it all already - try again, קיימו מה שקבלו כבר. Also, we must appreciate again and again those that teach our children Torah. Realize that it was the children who brought about the Geulah from Haman - it really is worthwhile to see the Medrash (Esther 9:3) about how the Tinokos Davened and how Hashem responded.

במהרה Hashem answer all of Klal Yisroels Tefilos.

Among those who are מצפים לישועה.

אמני דאנקה  
חיים טובים ואיתך

