

תכלית מלחמת עמלק

מאת הרב נחום מאיר לנסקי

Parshas Tetzaveh is usually מחובר to Parshas Zachor, which is the inyan of Amalek and is the preparation for Purim- to remember the story of Amalek attacking כלל ישראל and to make a מחית עמלק. It is not a coincidence that Tetzaveh coincides with Zachor, as there are many inyanim in this parsha that are connected to the inyan of זכירה and Purim, such as the בגדי כהונה which we know is in מגילת אסתר when Achashverosh took the בגדי כהונה. Also, Amalek is tied to the inyan of זכירה & שכחה: Parshas Zachor begins with the זכור את אשר עשה עמלק and closes with לא תשכח which is the mitzvah of מחית עמלק.

We know the gemara says one who learns Torah and reviews it ק"א פעמים will not forget that Torah and he's called עובד אלקים, but one who only reviews it ק' פעמים is ניתן לשכחה. Parshas Tetzaveh has ק"א pesukim in it which represents the tikun of שכחה, which is another connection to the inyan of Amalek. The letters of Amalek are עמל קי which shows that their nature is that of an עמל קי and is ניתן לשכחה.

On the pasuk גר"א ז"ל, ראשית גוים עמלק, וְאַחֲרֵיתוּ עֲדֵי אֲבָד (במדבר כד, כ), explains that Amalek was the first nation to attack כלל ישראל דעת. This means that because בני ישראל in the מדבר were the דר דעה (and Moshe Rabbeinu was the ראש הדעת), Amalek came to attack that inyan of דעת that בניי had. One inyan of דעת is הכרה, that one knows something and is constantly aware and cognizant of it. In the מדבר, בניי were fully aware of הקב"ה and Amalek came specifically to implant seeds of שכחה in us. The גר"א points out that they came when מן התורה רפו ידיהם, Amalek came with תורה ביטול תורה. The letters of רפו spell פור which connects to the פור של המן who wanted to create a situation of מקרה, just like אשר קרד בדרך, which leads to שכחה because it is not ניכר. This was caused by בניי saying אין בקרבנו אם אין which created a state of ספק, which has the same gematria of עמלק. The ending of the pasuk- וְאַחֲרֵיתוּ עֲדֵי אֲבָד, is coming to say that Amalek's whole תכלית is to cause שכחה, as well as the fact that their מציאות is transient and perishable.

A שורש of this is from עשו, the forebear of Amalek and Haman, when he came to Yaakov and demanded food he showed that he prioritized food and his ושט over his בכור status. He chose his תאוה over the בכורה which represents ראשית. We see that תחילת המחשבה of Hashem, כביכול, בני בכורי ישראל and ראשית אוני so the תכלית of the world is really for בניי. By selling it away, עשו shows his true colors with the explanation of הֲנֵה אֶנְכִי הוֹלֵךְ לְמוֹת וְלָמָּה-זֶה לִי בְכֹרָה. He is only interested in הזה עולם and doesn't believe in עולם הבא. The story ends with וַיָּבֹז עֵשָׂו אֶת-הַבְּכֹרָה on which the תרגום says וּשְׂט עָשָׂו ית בכרותא, showing how he was מבזה the בכורה with אכילה. This choice shows his belief in a finality of מיתה, that there is nothing afterwards, which is the inyan of מרירות of מיתה that is עדי אבד. This is elemental in Amalek and lends to the שחורה to which we have the תיקון of Chodesh Adar and Purim with the שחוק של מצוה ושל הנס. The נס of Purim is specially the change from מיתה to חיים, that there is a נצחיות of כלל ישראל that uproots עדי אבד.

זה, כנגד דבר זה, it says that the תיקון was through Esther and Mordechai. In the Haftorah for Zachor, Shmuel comes to Shaul to see Agag who says מר המות אכן סר. Why was it סר? Since he was kept alive overnight, and from there came an אישות and

a קיום of which eventually produced Haman, he therefore said the מרירות of מיתה had dissipated. This is why Agag was affected by מרה שחורה. The gematria of מר is עמלק itself, and the מרירות המיתה stems from the נחש הקדמוני who the ז"ל גר"א connects to Haman. The נחש was זהמא בה טיל into Chava and from there comes this aspect of Amalek of בטול. This is the struggle of Amalek versus כלל ישראל and our נחציות.

The fascinating thing about this is that the Gemara says מבטלין תלמוד תורה לקריאת המגילה. The inyan of Purim is to be כנגד ביטול תורה but we stop Torah learning for the Megila. The explanation for this is that the Megila is the recognition of התורה, of the שורש ומקור החיים which Hashem gives us- תורה itself. The simcha of Purim is the הדר קבלה that we reestablish that נחציות התורה, each on his own level, that even hearing the Megila instills within us the simcha of the נחציות of כלל ישראל which is תלוי on the תורה.