



The Community

Boruch Hashem

12550 Biscayne Boulevard · Suite 310 · North Miami, Florida 33181

(305) 892-1234 · Chabadniami@gmail.com

Weekly Newsletter Published by The Jewish Center - Chabad of North Miami

Rabbi Avrohom Lipszyc

Vol. 27, No. 20

Rabbi's Article

Eternally Remember to Eradicate Your Amalek

The Shabbat before *Purim* (-[Link](#)) is called *Shabbat Zachor -Shabbat of Remembrance*, for on this Shabbat we read the Torah-portion (-Deuteronomy 25:17-19) of, "You shall remember what Amalek (-[Link](#)) did to you." Rabbi Avrohom Abele Gombiner (-[Link](#); known as the *Magen Avrohom*, for his works on the *Shulchan Aruch* (-[Link](#); Code of Jewish Law)), asks: Being that there are *Six Remembrances* (-[Link](#): *Exodus of Egypt*, *Mt. Sinai Revelation*, *Amalek's Attack*, *Sin of the Golden Calf* (-[Link](#)), *Miriam's Punishment* (-[Link](#); for gossiping about Moses), and *Shabbat*) in the Torah, why is it that only for the *Remembrance of Amalek* is there a special Shabbat Torah-reading? Rabbi Avrohom answers: For *Mt. Sinai Revelation* we have the holiday of *Shavout* (-[Link](#)) --So too, for the *Exodus of Egypt* we have *Passover* (-[Link](#))--, For *Shabbat*, we have the *Day of Shabbat* (-[Link](#)), and being that the *Sin of the Golden Calf* and *Miriam's Punishment* are of a disgrace to Israel, hence, nothing specific was instituted for them. However, for *Amalek's Attack* we have the holiday of *Purim* in which the villain *Haman* (-[Link](#)) was a descendant of *Amalek*, and the entire reason for having *Shabbat Zachor* the Shabbat prior to *Purim* is (-Tractate Megillah 30a), "In order that the observance (of *Purim*; destruction of Amalek (Haman and his 10 sons)) should not precede the remembrance (of the destruction of Amalek; reading its Torah-portion)"?! Hence, we must answer the *Magen Avrohom's* question with saying that there is something *uniquely special* in the *Remembrance of Amalek*, which there isn't in the other 5 *Remembrances*. What is this *special uniqueness*¹?

The question thickens: The purpose of *Remembering Amalek* is that, "you shall obliterate... Amalek," which isn't possible today, because (i) only when (majority of the number and structure of the) Children of Israel are settled in the *Land of Israel*, and (ii) *Sennacherib* (-[Link](#)), upon conquering the world, "confused the world," by relocating each and every nation out of their land, and hence, the present law of each and every gentile follows the *majority* of the entire human race, which are not Amalekites. Therefore, presently, there should be no purpose to *Remembering Amalek*? And nevertheless, we do read the portion, and name that entire Shabbat as *Shabbat Zachor*. Meaning, that the *Remembering* in itself is a commandment on its own, and is *uniquely special* among all the *Remembrances*! And so we find, that Maimonides (-Sefer HaMitzot, Positive Commandments 188 & 189) counts the *Remembering* and the *Obliteration* as two separate commandments, with two separate essences, in which the *obliteration* is not a commandment on the individual but on the public, and is dependent on many conditions no present today, while the *Remembrance* is upon the individual and is continuous (always).

The Explanation: The essence of Amalek is (-Sefer HaMaamorim 5562, Page 172), "Someone who knows his Master, and yet willfully rebels against Him (G-d)." Therefore, before the Jew can fulfill the *Obliteration of Amalek*, he must first make sure that there is no *Remembrance* of Amalek within himself, even in its most refined form. For it is possible that there should be an Amalek within a Jew --as explained (-Torah Ohr, Tetzaveh, d'h Zechor), "The 'seed (offspring) of Amalek,' refers to that which Amalek had 'sown within the Jew'". When the Jew fulfills, "You shall remember what (the inner) Amalek did to you," this creates an *obliteration* and nullification of his inner Amalek. Specifically so, when the *Remembrance* is through reading it in the *Torah*, for (-Yerushalmi, Nedarim, C6:H8), "I am calling to Almighty G-d, to the G-d Who decides with me," meaning that a ruling of the *Torah* has G-d deciding with it, even in changing the physical laws of nature in order to match the *Torah-ruling*. Hence, having the *Remembrance* through reading it in the *Torah*, transforms the very physical Amalek within his being.

1. Especially, when the other 5 are the *all-encompassing* ones of Judaism: *Exodus of Egypt* -is the birth of our nation, *Mt. Sinai Revelation* -is our receiving the *Torah*, *Sin of the Golden Calf* -is the antithesis of, "I am G-d your G-d," *Shabbat* (-Chinuch Mitzvah 32), "Is from the roots of this commandment... a rope that drags along all the foundations of our religion... it (Shabbat) has in itself," *Miriam's Punishment* -is about the sin of the *Evil Tongue*, which (-Eirchin 15b), "Anyone who speaks malicious speech increases his sins correspond to the three cardinal transgressions: Idol worship, and forbidden sexual relations, and bloodshed," and (-Baba Basrah 164b), "Three sins from which a person is not spared each day. (They are...) malicious speech," while seemingly, *Remembrance of Amalek* is not all-encompassing.

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FRIDAY, MARCH 3, 2023 * י' אדר תשפ"ג

[Shabbat Candle Lighting](#): 6:05 PM · [Kabbalat Shabbat](#): 5:30 PM

This Week...

SATURDAY, FEBRUARY 25, 2023 * י"א אדר תשפ"ג

TORAH READING: [Tetzaveh](#) (Exodus 27:20-30:11) & [Zachor](#) (Deut. 25:17-19) · HAFTORAH: [Samuel I](#) (15:2-34) [Shabbat Zachor](#) · [Shacharit](#): 9:30 AM · [Mincha](#): 5:30 PM · [Shabbat Ends](#): North Miami: 6:58 PM

MONDAY, MARCH 6, 2023 * יג אדר תשפ"ג

[FAST OF ESTHER](#): North Miami: Fast Begins: 5:27 AM · Fast Ends: 6:48 PM
[PURIM](#) EVE: Hear the [Megillah](#) reading · *Purim Party*: 6:30 PM · *Megillah Reading*: 6:50 PM

TUESDAY, MARCH 7, 2023 * יד אדר תשפ"ג

[PURIM](#): Hear the *Megillah* reading · Give out food gifts · Give charity to the poor · Eat a festive meal
Shacharit: 7:00 AM · *Megillah Readings*: 7:30 AM & 5:30 PM

WEDNESDAY, MARCH 8, 2023 * טו אדר תשפ"ג

[SHUSHAN PURIM](#): *Purim* is celebrated in Jerusalem · Solidarity with Jerusalem

Add in joyful activities: words of Torah (which 'gladden the heart') and gladdening other Jews with a feeling of love

Eternally Remember to Eradicate Your Amalek (continued from Page 1)

And with this, we will also understand why (according to most *Halacha* (Jewish Law) *Codifiers*) reading the *Portion of Remembrance* (of Amalek) in the Torah, is a *Torah* (Biblical) *Mitzvah*. The difference between a *Biblical Mitzvah* vs. a *Rabbinical Mitzvah* is, that the *Rabbinical Mitzvah* is upon the *person*, --and hence (-Avodah Zora 35a), "*The statements of Your beloved ones --(Rashi: "The Words of the Scribes (sages; Rabbinical Mitzvot)"--*, are more pleasant to me than the wine of the written Torah (Biblical Mitzvot) itself," is in regards to the *person*, in showing *his* (i) yearning to be a *Servant of G-d*, doing *additional* ordinances from the *sages*, (ii) scrupulous observance, in adding *Rabbinical Buffer Zones* around the original *Biblical Boundaries*, and (iii) the *Biblical Mitzvot* -- effecting the world-- carries its '*physical merits of good fortune*' *openly*, which then may hinder the person's pure acceptance of doing *G-d's* mitzvah, while not so with the *Rabbinical Mitzvot*.

However, concerning the *physical object*, it is the *Biblical Mitzvot* that have the power of the *Torah*, which effects the *physical object* --in which the forbidden object *becomes* abominable (-Chulin 108b), "*the piece itself becomes despicable* (non-kosher)". Therefore, by making the *Remembrance of Amalek* --through reading it in the Torah-- a *Biblical Mitzvah*, the very act of *Remembrance* now creates a *physical obliteration* of the (inner) Amalek.

The reason why the mitzvah of *Remembering Amalek* is *continuous* (always) is not because a Jew, G-d forbid, continuously is, "*Someone who knows his Master, and yet willfully rebels against Him* (G-d)." However, in its most refined state, this *Amalek Paradigm* can continuously fight within us. On the verse (-Exodus 17:16), "*For there is a hand on the throne of yud-hai; a war for G-d against Amalek*," our sages state (-Rashi, ibid), "*His Name is not complete... until the name of Amalek is completely obliterated*." Meaning that G-d's complete name is '*yud-hai-vov-hai*,' however, Amalek causes that there is, "*a hand upon --only-- yud-hai*," while the latter (and lower) *vov-hai* is fought against by Amalek. Questions: (i) Why is Amalek not fighting against the entire name? (ii) If Amalek were to fight only against part of the name, it should have been against the '*yud-hai*,' for, (i) the '*yud-hai*' in itself is still one of the "*Seven Non-Erasable Names*," and (ii) it is the *higher* half of the *Name*, while the *vov-hai* is but the *lower* half.

The explanation to this is that within the *Name of G-d*, the '*yud-hai*' represents *Wisdom-Understanding*, the, "*Someone who knows his Master*," which Amalek is okay with. It is specifically the '*vov-hai*,' which represents the *Emotions-Thought, Speech and Action*, which Amalek wages war against - "*willfully rebels against Him*." In other words, the, "*seed of Amalek*," within us is a lack of, "*Accepting the Yoke of G-d*," the *obedience* and the *self-nullification*, which drives every drop of, "*knows his Master*," into feeling *Love and Awe for G-d*, and to physically *Serving G-d*.

This also explains why the attack of Amalek happened as a preparation to our receiving the Torah. When Moses came up to receive the Torah, the angels cried out (-Shabbat 88b), "*A hidden treasure!... Give Your majesty above the heavens!*" Meaning, that not only does the Torah not belong within the physical (Earth), but even not in the spiritual (Heavens), but rather, it belongs only, "*above the heavens*," above the intellect (*Heaven*) of man. It is only through the nullification of the *Amalek Paradigm*, when the *Knowing* influences the *Actions*, bringing a "*completion of G-d's Name* (including the '*vov-hai*')," that we can dissipate the cries of the angels, bringing about that the Torah is giving here below, within the *physical*.

Now, we understand the, "*unique specialty*," to the "*Remembrance of Amalek*," for only *this remembrance* is the prerequisite to receiving the Torah *at all!* Before a Jew can receive the Torah, he must first obliterate his inner-Amalek, which blocks the flow and influence of the *intellect* to the *emotions and actions*. And through our present observance of the *Remembrance of inner-Amalek*, which brings about the *Obliteration of the inner-Amalek*, we will merit to observe the mitzva of *Appoint a King -King Moshiach* (-[Link](#)), who will verify who is Amalek, victoriously wage the *War upon Amalek*, and then build the *Third and Final Holy Temple!*



Ours is to Work, G-d's is to Fulfill (continued from Page 2)

And with this, we can now understand that in the realm of *spiritual service*, there is the eternal service of building the