

SICHA SUMMARY

PROJECT LIKKUTEI SICHOS | 5783 - YEAR OF HAKHEL



Likkutei Sichos, Vol. 21

Parshas Zachor

The Question:

There are several events that we are commanded to recall daily — the Giving of the Torah, the manna, Shabbos. But the sages enacted that we read a portion from the Torah to aid in recalling only one of these events — the evil that Amalek did to the Jewish people on their way out of Egypt.

Why is the only remembrance to be reinforced with a public Torah reading? The remembering of Amalek does not even have practical repercussions as we are unable to fulfill the actual destruction of Amalek ever since Sancherev commingled the nations. Additionally, the other events we are commanded to recall seem to be more central to Jewish identity — Shabbos, the Torah — why do we read only about Amalek, a periphery event in Jewish history?

The Explanation:

The spiritual dimension of remembering Amalek is always applicable and represents a fundamental tenet in a Jew's service of G-d. Amalek is identified as "one who knows his Master but intentionally rebels against Him." This is a common spiritual failure: When our actions and emotions do not align with our knowledge of Divine truth, we are, in a lesser, more faint way, "one who knows his Master but intentionally rebels against Him."

Amalek does not take issue with Divine knowledge, but with translating that knowledge into action in the real world. Thus, G-d's ineffable name is said to be incomplete as long as Amalek is not destroyed. G-d's name consists of two segments — the letters yud and hei allude to the intellectual comprehension of G-d, and the letters vav and hei allude to incorporating that knowledge into emotion and action. As long as Amalek's insubordination exists and it combats the

actualizing of Divine ideals in the real world, G-d's name is incomplete.

Thus, this is the most fundamental step in a Jew's life — to rid himself of Amalek's opposition, the internal resistance to physical mitzvos. This is why Amalek confronted the people on their way to Sinai, for Sinai represented the unification of heavenly ideals with the material reality,

and it was this integration that Amalek could not allow.

And because this battle is the primal battle of Divine service, that is why the sages enacted that we read from the Torah in order to lend us practical support, bolstered by the power of the Torah, in our efforts against our internal Amalek.