



The Community

Boruch Hashem

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From The Rebbe's Teachings

Remembering the Good vs. Remembering the Difficult

Our portion gives us the second to last mitzva given in the Torah (-Deuteronomy 25:17, 19), "You shall remember what Amalek did to you on the way, when you went out of Egypt... You shall not forget!" Our sages teach (-Sifrei on the verses), "'Remember' is with you mouth (speech), and 'Do not forget' is in your heart (thought)." Concerning the time for doing this mitzva, Maimonides rules, (-Laws of Kings 5:5), "It is also a positive commandment to constantly remember their evil deeds and their ambush of Israel to arouse our hatred of them, as it states: 'Remember what Amalek did to you.' --The Oral Tradition teaches: 'Remember' - with your mouths; 'Do not forget' - in your hearts. For it is forbidden to forget our hatred and enmity for them." Hence the entire mitzva of, "You shall remember what Amalek did to you on the way," is a consistent mitzva^{1,2}.

Likewise we find concerning the mitzva of *Remembering the Shabbat*, which is primary concept is (-Exodus 20:8), "Remember the Shabbat Day." Nachmanides (-[Link](#)) states upon this verse, "it is the mitzva to remember Shabbat continuously, every day." So too, we find in the *Torat Kohanim* (-Leviticus 1:3) concerning this mitzva (-Exodus 20:8), "Remember the day of Shabbat to sanctify it. I might think, ('remember') in your heart? When the verse states (-Deuteronomy 5:12), 'Observe (the Shabbat day to keep it holy),' thus, observance in the heart is already stated. How, then, am I to understand 'Remember'? That you repeat it with your mouth."

Midrash Tanchuma relates (-Ki Teitzei 7), "Here it is written, 'Remember,' and with Shabbat it is written, 'Remember.' Both of them are equal. Solomon said (-Ecclesiastes 2:15-16), 'So I reflected...' This one I mentioned over a tray full of all good things and that one I mentioned over an empty tray... ('you shall blot out the memory of Amalek from under heaven')." So too, in *Pirkei D'Rabbi Eliezer* (-Chapter 44), "The Israelites said to our teacher Moses: Moses, One Scripture text says, 'Remember the Shabbat day, to keep it holy'; and it is written, 'Remember what Amalek did unto thee'. How can these two texts be fulfilled? He said to them: The cup of spiced wine is not to be compared to the cup of vinegar. This is a cup and this is a cup. This 'Remember' is in order to observe and to sanctify the Shabbat day, and the other 'Remember' is in order to destroy and to cut off all the seed of Amalek."

Seemingly, it is because the remembrance of Shabbat and of Amalek need to equally both be, (i) (in addition to, 'in the heart'), "in your mouth", and (ii) continuously, hence the Israelites asked, "How can these two texts be fulfilled?" However, we cannot explain their question as such³. We find other concepts as well, of which we have a mitzva to continuously remember them every day (i.e. remembering the exodus from Egypt), and there is no question upon how to fulfill them all, for there is 'space' for all of them⁴. Hence, what was the question of the Israelites?

So too, we need to understand Moses' answer:

- (i) How does the answer of the *Two Cups* answer their question of how to fulfill them both continuously?
- (ii) Upon what is substantiated the comparison between the two cups ("Both of them are equal")?
- (iii) What is the emphasis in Moses' repeating, "This is a cup and this is a cup"?

1. There are opinions that say that one fulfills the obligation of the mitzva by doing so once a lifetime, or once a year (reading the portion)* or the likes. However, definitely they agree that nevertheless, when one remembers everyday**, he each time gets a biblical mitzva.
*We can also say that according through these opinions, the reading it once a year is to have us remember, and not forget all year around.
**The *SheLo"H* writes (-*Chelek Torah Shebiksav*, Parsha Ki Teitzei), it is a great mitzva to say this portion everyday --and the *Alter Rebbe* did so in the Siddur he organized. And the *Code of Jewish Law* (-*Orech Chayim* 60:2) writes that reading these 'Six Remembrances' are the fulfillment of the biblical *Positive Commandment*.
2. Concerning doing the mitzva 'again' (continuously) once the mitzva was already fulfilled, we find three categories:
 - (i) Eating matzah on the 1st Night of Passover, once you ate the 'kzayis', eating additional matzah is not adding on in anyway in the mitzva to eat matzah.
 - (ii) Jerusalemites would walk around with their *Lulov*, even after they did the mitzva of the *Four Kinds*, which is not a mitzva (or we would all be doing so), nevertheless (-*Sukkah* 41b), "it is a 'mitzva' concept .
 - (iii) Telling the story of the Exodus from Egypt on the 1st Night of Passover, "All who increases in telling the story of the exodus from Egypt is praiseworthy."
3. In addition, if this was their question, than how did Moses' answer of the difference between the two cups answer their question?
4. Concerning the, "in your mouth", definitely the commandment is not that we say it every second of the day! Concerning the, "in your heart", even if we are to say that these means continuously, we see that there are, as well, the six mitzvot (Faith in G-d, Not to believe in any other, the oneness and unification of G-d, Love G-d, Fear G-d, and not to go astray after your heart's thoughts and the sight of your eyes), upon which the *Chinuch* writes, "Their obligation is continuous, and man should not stop even for a moment in all his days." Hence, we see that to have them simultaneously be continuous is not an issue.

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This Week...

FRIDAY, AUGUST 25, 2023 ★ אלוול תשפ"ג ח

Shabbat Candle Lighting: 7:29 PM · Kabbalat Shabbat: 7:30 PM

SATURDAY, AUGUST 26, 2023 ★ אלוול תשפ"ג ט

TORAH READING: [Ki Teitzei](#) (Deuteronomy 21:10-25:19) · HAFTORAH: [Isaiah](#) 54:1-10

[Shacharit](#): 9:30 AM · [Mincha](#): 7:30 PM · [Shabbat Ends](#): North Miami: 8:21 PM

- (iv) What is the novelty in Moses' saying, "This 'Remember' is in order to observe... and the other 'Remember' is in order to destroy," when the verse itself explains each of these remembrance to be of opposite purpose, "And sanctify it," vs. "obliterate the remembrance of Amalek"?

The Explanation: within the *Positive Mitzvot* ("Thou shall...") there are three categories: (i) mitzvot of *Action*, (ii) mitzvot of *Speech*, and (iii) mitzvot of *Thought*. However, the *completest* state of fulfillment is when mitzvot of *Action* are carried out with intention and thought, and so too, when mitzvot of *Thought* and *Speech* influence the person, to point of *Action*. For example, the mitzva of the heart -*Thought*, to *Believe in G-d*, needs to cause the observance of *all* mitzvot, *Action*, *Speech*, and *thought*, as our sages teach (-Makkot 24a), "*Habakkuk came and established them* (the 613 mitzvot) *upon one* (the mitzva of faith in G-d), *as it is stated* (-Habakkuk 2:4): '*But the righteous person shall live by his faith.*'"

Now, within the mitzvot of *Thought* and of *Speech*, there is the specific group of those that are about *remembrance*. In this group of mitzvot, even there is the *Speech*, the essence and purpose of the mitzva is the *intention* of the person, *Thought*. The *true* experience of *remembering* --is not through *Speech*, or even a *Fleeting Thought*, but rather, it is to have the *remembrance* become so real that it totally encompasses you to the point that one is *reliving from anew* the entire remembered experience. So it is understood with what Maimonides writes concerning the *remembrance of Amalek* (-Sefer HaMitzvot, Positive Commandment 189), "*The 189th mitzvah is that we are commanded to constantly remember what Amalek did to us... and to speak of it constantly, to arouse people to wage war against them.*"

Thus, we have the question, regarding the previously mentioned (see *Footnote #4*) six mitzvot that are *Duties of the Heart*, which, "*Their obligation is continuous, and man should not stop even for a moment in all his days,*" all of these six mitzvot are of one focus, our connection to G-d: faith, love, fear, etc.. However, the remembrance of Shabbat and the remembrance of Amalek are antithetical in their focus! Hence, "*How can these two texts be fulfilled?*" The focus of remembering Shabbat is (-Nachmanides, *ibid*), "*To remember the 'Act of Genesis' at all times, and to acknowledge at all times that the world has a Creator,*" and (-Sefer HaChinuch Mitzva 31), "*that we fix upon our hearts faith in the creation of the world* (-Exodus 20:11), '*Shabbat to the L-rd, your G-d...* For in six days the Lord made...'" And included in this *Remembrance of Shabbat* is obviously our sense of G-d's dominance over the world, and all that are in it. While Amalek is all about (-Torat Kohanim, Bechukotai 26:14), "*Knows his Master and intents to rebel against Him.*" Hence, when a Jew *Remembers Amalek*, even though the intention and focus is to *eradicate* this, nevertheless, this very *remembrance* obligates a Jew to acknowledge --as an outcome of the mitzva to *eradicate this rebellion and its embodiment*, that according to the Torah, there *does* exist the notion of rebelling against G-d! This, in its very being and core, is the antithesis of the very being and core of the *Remembrance of Shabbat*?! Hence, the question, Hence, "*How can these two texts be fulfilled?*" when the two mitzvot are demanding that we be *fully encompassed to the point of reliving* that, "*G-d rules the world, and all that are in it,*" while *simultaneously* being *fully encompassed and reliving* that, "*there is an Amalek existence of rebelling against the dominance of G-d*"?!

To this Moses answers, "*The cup of spiced wine is not to be compared to the cup of vinegar. This is a cup and this is a cup. This 'Remember' is in order to observe... and the other 'Remember' is in order to destroy.*" Vinegar encompasses two dichotic properties: (i) It is not drinkable, while (ii) (Yoma 81b), "*Vinegar revives the spirit,*" and even more than this, vinegar is not something of its own, but of the wine itself⁵. Mystically speaking, this means that also *Amalek* ("vinegar") has a source in *Holiness*! Meaning, that the mere fact that there exists an existence of, "*Intending to rebel against Him,*" when the only truth is, "*There is none but Him,*" is possible only from that which G-d is omnipotent. Hence, this *omnipotence of G-d* is *Amalek's* source! However, the *revelation* of *Amalek's* source within *Divinity* is only through the nullification and obliteration of the, "*intending to rebel against Him,*" through which *Amalek's Internal Source* is revealed, that even an existence of, "*intending to rebel against Him,*" is ultimately not a contradiction to *Divinity*!⁶ Note: This concept is *sweetened* by the rule (-Chulin 115b), "*(For) every (item) that the Merciful One prohibited to us, He permitted to us a similar (item).*" Within *Holiness* itself we find (-Baba Metzia 86a), "*There is an argument in the Heavenly Academy...⁷ The Holy One, Blessed be He, says: (The individual is) pure, but every (other member) of the Heavenly Academy says: He is impure*"! Moses is answering, "*The cup of spiced wine is not to be compared to the cup of vinegar. This is a cup and this is a cup. This 'Remember' is in order to observe... and the other 'Remember' is in order to destroy.*" Yes, they are both "*Cups*" to *Divinity*, hence, from this point, "*They are both equal*". However, "*is not to be compared,*" for, "*This 'Remember' is in order to observe,*" being that Shabbat is a direct revelation of *Divinity*, while, "*the other 'Remember' is in order to destroy,*" *Amalek* becomes a revelation of *Divinity* only through, "*destroy,*" breaking the, "*intends to rebel against Him.*" Note: This as the *Alter Rebbe* explains in *Tanya* (-Chapter 27), "*There are two types of pleasures (before G-d)... delicacies... sweet... the other is spicy and sour... which prepared well, until they revive the soul... (-Proverbs 16:4), 'G-d made everything for His praise -even the wicked man for the day of evil,' meaning that he should repent from his wickedness, making of his evil day and light for Above.*" Thus, even the, "*making of the evil,*" is but for, "*G-d made.*"

The Lesson: (i) Even *Amalek* has a source in *Holiness*, hence, even when one is in a state of *Shabbat Holiness*, he must be wary of not falling into any (even refined) rebellion against G-d. (ii) Even one who has fallen to the lowly state of *Amalek* may not give in to despair, that even *Amalek* has a source in *Holiness* and he too can transform into a *Cup of Vinegar*," which, "*Revives the soul*"! Hence, he too, must *Remember* and even *Sanctify* the *Shabbat*!

5. See the *Alter Rebbe's Shulchan Oruch* (-204:20) concerning the blessing made on drinking vinegar, "*whenever the quality of a food has deteriorated...*" The wine *itself* has deteriorated.

6. Hence, even though (-Numbers 24:4), "*Amalek was the first of the nations, and his fate shall be everlasting destruction,*" nevertheless (-Gittin 57b), "*Of Haman's (offspring of Amalek) descendants studied Torah in Bnei Brak.*"

7. See the explanation to this in *Likkutei Torah*, *Tazria* 22c.