

# Bais Yaacov Bnos Malka Newsletter

לעילוי נשמת יצחק עקיבא בן אהרן ז"ל

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Parshas Vayikra

פרשת ויקרא

אדר ב תשפ"ד



## *Parshas Zachor*

We read *Parshas Zachor* on the Shabbos before Purim. The simple reason is suggested by the *Sefer HaChinuch* – it is “מענינו של יום,” the subject matter of the day. Since Haman was a descendant of Amalek, it makes sense to link Purim with the *mitzva* to remember the evil of Amalek.

Rav Karelenstein *ztz"l* develops other ideas as well. Adar is the month of *hashra'as haShechina*, and one condition for *hashra'as haShechina* is *anava*, humility. The *gemara* says that *Hashem* declares, “A *ba'al ga'ava* and I cannot live together.” This is one of the reasons we read *Parshas Shekalim* in the month of Adar. The message of the *mitzva* of *machatzis hashekel* teaches the idea of *anava*. By myself, I am only a half; I am incomplete. While we believe that “אין עוד מלבדו,” that *Hashem* runs the world, Amalek denies *Hashem* even in the face of *nes nigleh*. This is the ultimate *ga'ava*. Amalek believes that everything that anyone accomplishes is based on his own efforts. We therefore read *Parshas Zachor*, which discusses our struggle against Amalek, in the month of Adar, the month of *anava*. During Adar, we must remind ourselves to be the exact opposite of Amalek.

Rav Karelenstein suggests another reason that we remind ourselves of the *mitzva* of *mechiyas Amalek* before Purim. Every person has beliefs and performs actions. His beliefs are in the brain, the *mo'ach*, and he performs actions with his hands. A Jew believes in *Hashem* and he believes in *kedusha*, and he must act on those beliefs and bring the *kedusha* into the world of action. The Alter of Kelm notes that the *posuk* writes, “אשר ברא אלוקים לעשות” – *Hashem* created the world “to do.” Our job in this world is to **act** based on our beliefs by bringing *kedusha* into our physical lives.

Building on this *yesod*, Rav Karelenstein quotes the following deep idea from early *seforim*. The letters ה and ו represent *ruchniyus*. Many of the standard words referring to *ruchniyus* ideas include these letters, such as תורה, קדושה, and עבודה. On the other hand, the letters י and ה are found in many words associated with the world of action, such as שינה, לינה, שתיה, אכילה, and עבודה. *Hashem's* full name is made up of all of these letters – ה, ו, י, ק, ו, ק. A Jew's job is to connect and combine the *ruchniyus* of the ה and ו with the action of the י and ה.

*Chazal* tells us that *Hashem's* name will not be *shalem*, complete, until Amalek is wiped out. Amalek tries to break the connection between the different letters in *Hashem's* name. Amalek divides between the brain – a person's beliefs – and his actions. The classic example of this is the ancestor of Amalek, Esav. Esav often had good thoughts in his head. He wanted to do *kibbud av va'eim* and please his father. However, Esav is the ultimate example of a person whose actions contradict his beliefs; his *yetzer hara* controlled him completely. Despite the fact that he had some thoughts of doing the right thing, he always actually **did** the wrong thing. This is one *pshat* of the fact that Esav's head ended up in *Ma'aras HaMachpela* – **only** his head deserved burial there!

Purim is a time when we bring *kedusha* into the *gashmiyus* world. We celebrate Purim with *mishteh* and *simcha*. This is the challenge of Purim and the challenge of life – bringing *kedusha* into the world of action. This goal is the **exact** opposite of that of Amalek. This is a third connection between *Parshas Zachor* and Purim. We remind ourselves that our job on Purim is to try to make *Hashem's* name complete by connecting the ו and ה (*ruchniyus*) together with the ו and ה (*gashmiyus*), the opposite of what Amalek does.

A fourth connection between Amalek and Purim can be gleaned from the Ramchal and the *Sefer HaChinuch*. The Ramchal writes that one of the lessons of Purim is “הצלתם של ישראל בגלות,” that *Hashem* will save us in *golus*. The message of Purim is that *Am Yisroel* will **always** survive. *Hashem* is always with us, protecting us and watching over us, even in *golus*.

Rav Karelenstein explains that this *yesod* is also connected to Amalek. The *Sefer HaChinuch* writes:

The root of the *mitzva* [of *mechiyas Amalek*] is to impress upon our heart that whoever oppresses *Bnei Yisroel* is detested (שנאוי) before *Hashem*, and according to his evil wishes of immense harm so will be his downfall and his evil fortune. Just as you find with Amalek – because he did a great evil to the Jewish People, *Hashem* commanded us to be *me'veid zichro*, to wipe out his memory from the earth.

The *mitzva* of *mechiyas Amalek* teaches us that the enemies of the Jewish People will ultimately fall and be wiped out, as opposed to *Bnei Yisroel*, who will ultimately survive. As described by the Ramchal, one theme of Purim is the flipside of *mechiyas Amalek*. We read *Parshas Zachor* before Purim to remind us that the enemies of the Jewish People will fall, but the Jewish People will always survive, even in the time of *golus*.

As we read *Parshas Zachor*, we should all be *zocheh* to absorb its lessons as part of our preparation for Purim.

Have a wonderful and peaceful Shabbos, and a safe and Freilichin Purim!

Chana Ginsburg

This Dvar torah has been adapted from the writings of Rav Beinish Ginsburg



Purim Party in Pele!

# Omanut Creativity!



Kita Daled outdid themselves this week with their unbelievable display of knowledge and creativity in Teva! The class studied the different types of wildlife categories: reptiles, fish, insects, birds and mammals. Each group was explained through poster art, and then riddles were prepared for the other classes to guess and learn about each type of animal. Kol Hakavod.





# Purim Party Extravaganza!



