



A VORT FROM THE ROSH YESHIVA

מורינו הרה"ג ר' אברהם גורביץ שליט"א

פרשת זכור - פורים

זכור את אשר עשה לך עמלק בדרך בצאתכם ממצרים. אשר קרך בדרך ויזנב בך כל הנחשלים אחריך ואתה עיף ויגע ולא ירא אלקים. והיה בהנים ה' אלקיך לך מכל איביך מסביב וכו', תמחה את זכר עמלק מתחת השמים לא תשכח. (קריאה דפרשת זכור - דברים כה, יז - יט)

Remember what Amalek did to you, on the way, when you were leaving Mitzrayim, that he happened upon you on the way, and he killed among you, all the weaklings at your rear when you were faint and exhausted, and he did not fear G-d. it shall be that when Hashem, your G-d, gives you rest from all your enemies all around... You shall wipe out the remembrance of Amalek from under the heaven – you shall not forget! (Kriah Parshas Zochor – Devorim 25:17-19)

The *leining* of Parshas Zochor recounts the story of how Amalek attacked Klal Yisroel when they were journeying through the desert on their way from Mitzrayim. The Torah commands us to remember their wickedness, obliterate them, and never forget. The preceding *pessukim* discuss the prohibition against using dishonest weights and measures. Rashi explains that the Torah intentionally juxtaposes these two commands to teach us that if someone is dishonest about measurements, they should be concerned about provoking their enemies. The *possuk* in Mishlei (11:1-2) states, מאזני מרמה תועבת ה', *Dishonest scales are an abomination to Hashem*, and following that it is written, בא זדון, *Iniquity comes*. In other words, deceitfulness can lead to attacks by people of iniquity, such as Amalek.

The Rosh Yeshiva *shlita* delves into the deeper connection between dishonesty in business and Amalek. He bases his analysis on the Malbim's explanation of Amalek's motive for waging war against Klal Yisroel. According to him, there are five primary reasons why one nation or state may go to war, none of which applies to Amalek:

- 1) The objective could be to widen one's borders, which is not relevant here since Klal Yisroel were בדרך - on the way, with no land to be seized.
- 2) Another purpose could be that when a kingdom feels threatened by an enemy close to its borders (such as the war with Sichon and Og), they pre-empt and go to battle. This too was not applicable since Klal Yisroel were בצאתכם ממצרים – exiting Mitzrayim, and not close to Amalek's territory.
- 3) Sometimes a nation wars with another because of a previous rift between them. The *possuk* describes the war with Amalek as אשר קרך – a war by chancing upon them, with no history of conflict.
- 4) Another goal may be to instil fear in all the surrounding countries to subdue them. This too was not appropriate here with Amalek attacking the stragglers and weaker elements of Klal Yisroel as the *possuk* relates ויזנב בך כל הנחשלים אחריך ואתה עיף ויגע.
- 5) A final motive for war may be instilled by a religious conviction, to annihilate non-believers. This motive too, was not relevant here as the *possuk* describes Amalek as ולא ירא אלקים – non-believers.

The Malbim explains that Amalek's battle was about denying the existence of Hashem. Amalek saw that after the miracles of Yetzias Mitzrayim and Krias Yam Suf, the whole world was in awe of Hashem, as the *possuk* (Shemos 15:14) in the Shirah states, שמעו עמים ירגזון, *the nations heard and trembled*.

This troubled Amalek greatly, and they wanted to combat this belief. They sought to prove to all of humanity that Hashem was unable to save the Jewish people from harm, and they attacked them. Amalek's mission was to deny the existence and power of Hashem, and to show that He does not constantly orchestrate the world according to His will.

The root of sin involved in dishonesty in business shares the same essence as that of Amalek. The origin of trickery, cheating, and deceitfulness concerning inaccurate weights and measures is the denial of the עֵיַן רוֹאֶה, the “watching eye” of Hashem, which is constantly observing everything. This denial is akin to the behaviour of a thief who fears people more than Hashem. When Klal Yisroel remains steadfast in their Emunah and belief in Hashem, Amalek cannot conquer or harm them. Only those who lack the realisation of Hashem's constant involvement in everyday life put themselves in danger of being attacked by Amalek. As the *possuk* states, וַיִּזְנֹב בָּךְ כָּל הַנְּחָשָׁלִים אַחֲרֶיךָ, only those who struggled with their Emunah in Hashem and His *hashgachah* were able to be harmed by Amalek.

In a similar vein, we find that one of the core teachings of Purim and Megillas Esther is the concept of Hashgachas Hashem. Through *tefillah*, we can turn to Hashem and seek his help and redemption. This idea is mentioned in the Rambam in his introduction to Sefer HaMitzvos: *Chazal instructed us to read the Megillah to mention the praise of Hashem - the salvation he performed for us and how He listens closely to our pleas - to bless and laud Him. Furthermore, it is to make known for all future generations the fulfilment of His promise in the Torah that we are the only nation who have Him close to us and available when we cry out to Him.*

The Brisker Rav explains with this the words we say in Shoshanas Ya'akov: תְּשׁוּעַתֶּם הַיְיִת לְנִצְחָה, וְתִקְוַתֶּם בְּךָ, וְלֹא יִכְלְמוּ לְנִצְחָה כָּל הַחוֹסִים בְּךָ, לְהוֹדִיעַ שְׁכָל קְוִיךָ לֹא יִבְשׁוּ, *Their salvation You have been eternally, and their hope throughout the generations. To make known that all those who put their hope in You will not be shamed; they will not be humiliated ever – all those who take refuge in You.* We are emphasising this belief that Hashem is constantly watching over us and listening to our *tefillas*, even when we are in *golus*. Recounting the Purim story inspires us to never lose hope and always have faith in Hashem, who is waiting close-by to bring us *yeshuos* when we sincerely cry out to Him.

Parshas Zochor and Megillas Esther share a common concept. Hashem has always been and will always be watching over us, orchestrating all the experiences we face for eternity. Amalek wished to deny Hashem's involvement in the goings-on of this world, and our task is to obliterate that belief and strengthen our Emunah in Hashem. As we can see in the Megillah, we can turn to Hashem through *tefillah* and achieve salvation.

May we be *zoche* to internalise this message by fortifying our trust in Hashem and being more aware of His continual *hashgachah* in our lives. We should eliminate the influence of Amalek and embrace the lesson of the Megillah, resulting in a meaningful Purim that has the power to bring countless *brochah* and *yeshuah*!

א פְּרִיִלְכֵן פּוּרִים!

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