

❖ PARSHAT KI TETZE

Among the Torah's positive commandments is the mitzva to remember what Amalek did to the Jewish people. At the end of this week's portion, Ki Teitzei, the Torah states, "Remember what Amalek did to you on your way out of Egypt; how he met you on the way, when you were weary and exhausted... You must therefore obliterate the memory of Amalek from under the heavens. You must not forget."

Why is it so important to remember Amalek? Who were the people of Amalek and why are we commanded to destroy them? Amalek was not just a nation of evildoers; in the metaphorical sense, Amalek is symbolic of a negative character trait that can manifest itself within each one of us. Every person has his own inner "Amalek"; in order to destroy it, we need to be aware of its presence and ever cognizant of the danger it represents.

Chasidut explains that Amalek was unique in that he truly recognized the greatness of G-d, yet intentionally rebelled against Him. Amalek understood that G-d loves the Jewish people and helps them. Nonetheless, he deliberately set out to fight the Jews and cause them harm. Amalek thus symbolizes a situation in which a person knows G-d, but rebels against Him anyway. In such a case, the recognition of G-d's greatness has no practical bearing on his behavior. The person is well aware of the Master of the Universe, yet he deliberately acts in a manner which is contrary to His will.

This negative character trait is the "Amalek" that lurks in our midst. It manifests itself when we know, on an intellectual level, that G-d expects us to conduct our lives in a certain way, yet this knowledge is not reflected in our actions. We know that He is watching us, yet we persist in acting like Amalek, whose rebellion was intentional. Obliterating Amalek means connecting intellectual understanding and actual deed. When we remember Amalek, who knew G-d yet deliberately sought to rebel, it causes us to correct our conduct and not follow his example.

A Jew's intellectual knowledge of Torah and mitzvot must never be separated from his day to day behavior. It isn't enough to know what is expected of us; whatever Torah knowledge we accrue must always lead to deeds, and a life lived in accordance with G-d's wishes. In the merit of obliterating our inner "Amalek," may we very soon merit the coming of Moshiach, who will destroy the remembrance of Amalek forever and build the Third Holy Temple, speedily in our day. (From: L'Chaim 5758, #485, Adapted for Maayan Chai from Likutei Sichot, vol. 21)

"When you will go out to war against your enemies, and G-d, your G-d, will deliver them into your hands."(21:10) QUESTION: Instead of "*ki teitzei lamilchamah*" - "when you will go out to war" - it should have said "*ki tilcham im oyevecha*" - "when you will be at war with your enemy"? ANSWER: This *parshah* is read during the month of *Elul*, the quintessential time to do *teshuvah*, and it is not only discussing a physical war but also alluding to man's ongoing spiritual battle. Within man there is *yeitzer tov* - good inclination - and a *yeitzer hara* - evil inclination. Each one fights to take control and dictate man's direction, and it is extremely difficult for man to overcome his powerful *yeitzer hara*. However, our sages (*Shabbat 104a*) have declared that "*haba letaheir mesa'im oto*" - "the one who wants to purify himself (improve his ways) is assisted from heaven." Like wise the *Midrash Rabbah* (Song of Songs 5:2) states that Hashem says to the Jewish people, "Make a small opening (of *teshuvah*) like the opening of a needle, and I will open for you entrances through which caravans can pass."

In encouraging man to do *teshuvah*, the Torah is assuring that "*ki teitze lamilchamah*" - if you will merely decide to go out and wage war against the enemy - the *yeitzer hara* - you will be victorious because Hashem will give him over into your hand.

"If a man marries a woman."(24:1) QUESTION: In the *Sheva Berachot* recited at a wedding, we ask Hashem, "Grant abundant joy to these loving friends as You bestowed gladness upon Your created being in the Garden of Eden of old." What was the unique happiness experienced that we wish every new couple? ANSWER: When Adam was first introduced to his wife, he exclaimed she is "*etzem mei'atzamai ubasar mibesari*" - "bone of my bone and flesh of my flesh." What did he mean to imply by citing these two qualities?

"*Etzem*" - "bone" - and "*basar*" - "flesh" - are both integral parts of the human body, but have opposite qualities: Bone is hard and firm, and flesh is soft and yielding. Man and woman need to have two things in common for a successful marriage, *etzem* and *basar*. *Etzem* designates that which is firm and unyielding, and *basar* stands for that which is flexible and elastic.

Adam's message was that when it comes to matters of *Olam haba* - spirituality, the relationship between man and Hashem - a couple must have a solid oak philosophy and be well grounded in the eternal principals of *Yiddishkeit*. They must be firm in their convictions and not bend or deviate one iota. However, when it comes to a matter of *Olam hazeh* - material values and inter-human relations, particularly among themselves - it is imperative that they have the quality of "*basar*" - "flesh" - the capacity for adjusting to one another and to the variable fortunes of life. Adam and Chava were a very happy couple since they shared a mutual philosophy, and had their priorities in order. Any couple emulating them will also have a happy marriage and merit that the *Shechinah* - the Divine Presence - will abide with them. (From: VeDibarta Bam by Rabbi Moshe Bogomilsky)

❖ ELUL

During the month of Elul we blow the shofar in preparation for the High Holidays. The Baal Shem Tov, whose birthday we celebrate on the 18th day of this month, told the following parable about the Jewish people and the shofar: A mighty king had an only child, a beloved son. Though the prince grew to be a well-educated young man, he and the king decided that by traveling to other countries he would further enhance his knowledge. And so, the prince set out, laden with wealth and accompanied by nobles and servants. The prince traveled for years and years, studying the people and countries he encountered and acquiring a great taste for luxuries. At first slowly, and then more quickly, the prince spent his money until he was finally left penniless, without servants or friends, far from his father's palace and comfortable life.

Slowly, the prince made his way back to his homeland. He arrived at his father's palace, bedraggled and exhausted. He had been away so long, though, that he had even forgotten his mother-tongue. Through signs and gestures, he tried to convince the palace guards that he was the prince, but the guards just laughed and beat him. Finally, the prince cried out in anguish and grief, a wordless cry full of desperation and agony. And his father, the king, heard and recognized the prince's cry and ran out to greet his son.

The king is, of course, G-d, the King of Kings. The Jewish people are the prince. G-d caused the soul to descend into and wander in the body to perform mitzvot and do good deeds. However, the person often gets distracted and wanders far away. Eventually, however, when he notices the poverty of his life, he returns to his "Father's palace" though he no longer even knows the language or how to communicate with G-d, the King. So, he utters an incoherent cry, but a cry from his very depths -- the cry of the shofar. And the cry of the shofar is recognized by the King, who lovingly accepts him and all His returning children. May we merit, even before Rosh Hashana, to hear the cry of the Great shofar which will be sounded at the commencement of the Messianic Era. (From: L'Chaim 5756, #432)

A Jew must have in his own personal life both "judges" and "officers" - "judges" to decide on the proper mode of behavior to follow, and "officers" to ensure that the decision is acted upon.

-The Rebbe

PARTICIPATE IN WEEKLY CLASSES

<u>Sunday</u>	8:00 AM	Gemara-Tractate Berachot (men)
<u>Monday</u>	8:00 PM	Chumash (men and women)
<u>Tuesday</u>	8:00 PM	Gemara-Tractate Sukkha (men)
<u>Wednesday</u>	8:30 PM	Halacha and Tanya (women)
<u>Thursday</u>	10:00 AM	Chassidus (women)
	8:00 PM	Class for Beverly Hills Highschool Students
<u>Daily</u>	6:45 to 7:15 AM	Chasidus

K There will be no class on Tuesday, Sept. 5th

DAILY MINYONIM

Shacharit: Mon-Fri: 6:00 AM & 7:30 AM
Sunday: 9:00 AM
Mincha/Maariv: 7:05 PM

SHABBAT PARSHAT KI TETZE
September 8, 2000

Candlelighting: 6:51 PM
Friday Mincha: 7:05 PM
Early Minyan 5:50 PM

LATEST TIME FOR SHEMA: 9:44 AM

SHABBAT MORNING

- Tanya 8:45 AM
- Shacharit 9:30 AM followed by Kiddush & Cholent
- Pirkei Avos 5:55 PM
- Mincha 6:40 PM followed by Seuda Shlishit
- Shabbat ends 7:51 PM

Seudat Shlishit this week is being sponsored by Mr. Saul Brok in memory of his mother's yartzheit.

Yartzeits: Jospa Brok - Elul 9, Gutman Taus - Elul 12, Rouhollah Illouliah - Elul 12, Jack Dattels - Elul 14, Helen Gross - Elul 15.

Happy Birthday to

Happy Anniversary to

Mazal Tov to the Sochaczewski and Presser families on the wedding of their granddaughter Jasmine Sochaczewski to Dovid Brafman.

Mazal Tov to Rabbi and Mrs. Yossi Lipsker on the marriage of Yossi's sister, Gila Lipsker to Chuni Rivkin.

GOOD SHABBOS!

