



מוקדש לחיזוק  
ההתקשרות לכ"ק אדמו"ר  
נדפס ע"י  
הרוצה בעילום שמו



# Priorities

## "Al Avon Zeh Ba Amalek"

The commandment to "Remember what Amalek did to you"<sup>1</sup> comes right after the Torah tells us,<sup>2</sup> "Lo yihye lecha... even v'even... eifa v'eifa gedola uketana—You shall not have in your pouch weights... you shall not have in your house measures, large or small." The Midrash explains<sup>3</sup> the connection between these two sections, saying that Amalek comes because of this

transgression of using alternate weights and measures to cheat in business.

Of course, using weights to cheat is an *aveira*, but why is transgressing it deserving of Amalek's coming? Amalek, whom we have an explicit commandment to erase, is the greatest enemy of *kedusha* and will be ultimately destroyed when Moshiach comes. So what differentiates this *aveira* from all others in the Torah, to the point that Amalek comes because of it?

## Measures

We can understand this by applying the idea of "measures"—"*eifa v'eifa*"—to one's material and spiritual needs, respectively. The material "*eifa*" represents the mindset of "*mi sheyesh lo maneh rotzeh masayim*."<sup>4</sup> A person will do anything to multiply and grow what he has in *gashmius*, never being satisfied. This is clearly seen regarding the secular education of children—a philanthropist will donate millions of dollars to ensure an even



more conducive environment for the students, an even better building, and so forth. But when it comes to *limmudei kodesh*, the appropriate donation suddenly becomes eighteen dollars. In this case, for material needs there is one measurement, and for spiritual needs, an entirely different one.

Then we have the “*eifa v’eifa*” of the *neshama* versus the *guf*. A Yid is a child of Hashem. This eternal connection of the *neshama* can be felt naturally, but sometimes one might need a reminder. On the other hand, the body of a Jew is temporary and merely given life through the *neshama*. Consequently, the focus—“*eifa*”—of a Jew should be his spiritual needs, and he should only dwell upon what is absolutely necessary for the body.

The exact opposite can also happen. One can be occupied with his material needs all day, and only set aside the minimum amount of time for davening and learning.

When someone thinks too much about his *guf* and too little about his *neshama*, he is giving Amalek, the *yetzer hara*, a way to enter. In Moshe Rabbeinu’s generation, when the Yidden were uncertain of Hashem’s constant presence, Amalek came.

Amalek doesn’t tell a Yid to go against the Torah; rather, they slowly fill him with doubts and questions about whether Hashem is in control or not. Although the Yid keeps Shulchan Aruch, he does so with uncertainties.

### *How To Heal*

In recent times, the medical community discovered that when a patient is explained the cause of their illness, it can assist them to start the healing process.

This can be applied in our situation. Now that we know that Amalek comes through the *aveira* of “measurements,” we can make sure to avoid it from the start, and we can also begin to “heal.” This is similar to the actual

medical process: The patient slowly becomes better—“*zedonos naasu lo k’shgagos*”—and eventually regains health completely—“*zedonos naasu lo k’zachuyos*”—a full transformation.

And, as it says in the Megillah:<sup>5</sup> “*V’nahapoch hu*”—the situation was transformed from mourning to joy, to the point of “many of the nations of the land converted, for the fear of the Jews fell upon them.”<sup>6</sup> May we merit the time when “all the nations of the land will see that the name of Hashem is called upon you, and they will fear you,”<sup>7</sup> with the coming of Moshiach, speedily in our days. ❶

(Adapted from *Sichas Purim 5722*)

1. Devarim 25:17.
2. Ibid. 13-14.
3. Tanchuma Ki Seitzei 8.
4. Koheles Rabba 1, 13.
5. Esther 9:1.
6. Ibid. 8:17.
7. Devarim 28:10.