חומש ספר שמות

כתה י‘

סוף פרק י''ז

מלחמת עמלק

מורה ח. צירקינד

שם התלמידה:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**שאלות להכנה -תעני לפי פסוק ורש''י**

**ח': וַיָּבֹ֖א \_\_\_\_\_\_\_\_\_\_\_\_\_ וַיִּלָּ֥חֶם עִם־יִשְׂרָאֵ֖ל בִּ \_\_\_\_\_\_\_\_\_\_\_\_\_**

**ויבא עמלק וגו'**. סָמַךְ פָּרָשָׁה זוֹ **(איזה פרשה?\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_)** לְמִקְרָא זֶה   
**(איזה מִקְרָא? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_)** , לוֹמַר, תָּמִיד אֲנִי בֵינֵיכֶם וּמְזֻמָּן לְכָל צָרְכֵּיכֶם וְאַתֶּם אוֹמְרִים "\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_?", חַיֵּיכֶם! שֶׁהַכֶּלֶב בָּא וְנוֹשֵׁךְ((bite אֶתְכֶם וְאַתֶּם צוֹעֲקִים לִי וְתֵדְעוּ הֵיכָן אֲנִי!

מָשָׁל: לְאָדָם שֶׁהִרְכִּיב בְּנוֹ עַל כְּתֵפוֹ וְיָצָא לַדֶּרֶךְ, הָיָה אוֹתוֹ הַבֵּן רוֹאֶה חֵפֶץ וְאוֹמֵר, אַבָּא טֹל חֵפֶץ זֶה וְתֵן לִי וְהוּא נוֹתֵן לוֹ, וְכֵן שְׁנִיָּה, וְכֵן שְׁלִישִׁית, פָּגְעוּ בְאָדָם אֶחָד אָמַר לוֹ אוֹתוֹ הַבֵּן, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_“?” אָמַר לוֹ אָבִיו, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_“?” הִשְׁלִיכוֹ מֵעָלָיו וּבָא הַכֶּלֶב וּנְשָׁכוֹ (תנחומא יתרו):

Summarize why עמלק came now:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_  
\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**ט': וַיֹּ֨אמֶר \_\_\_\_\_\_\_\_\_\_\_\_\_ אֶל־\_\_\_\_\_\_\_\_\_\_\_\_\_ : בְּחַר־לָ֣נוּ \_\_\_\_\_\_\_\_\_\_\_\_\_ וְצֵ֖א הִלָּחֵ֣ם בַּעֲמָלֵ֑ק מָחָ֗ר אָנֹכִ֤י נִצָּב֙ עַל־רֹ֣אשׁ הַגִּבְעָ֔ה \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_ בְּיָדִֽי׃**

**בחר לנו.** לִי וּלְךָ – \_\_\_\_\_\_\_\_\_\_\_; מִכָּאן אָמְרוּ חֲכָמִים \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_;

**וצא הלחם.** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**בחר לנו אנשים.** 1)\_\_\_\_\_\_\_\_\_\_\_\_\_\_ 2)\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_ שֶׁתְּהֵא זְכוּתָן מְסַיַּעְתָּן.  
 דָּבָר אַחֵר – בְּחַר לָנוּ אֲנָשִׁים \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_לְפִי שֶׁבְּנֵי עֲמָלֵק ­­­­­­­\_\_\_\_\_\_\_\_\_\_ הָיוּ:

**י':** וַיַּ֣עַשׂ יְהוֹשֻׁ֗עַ כַּאֲשֶׁ֤ר אָֽמַר־לוֹ֙ מֹשֶׁ֔ה לְהִלָּחֵ֖ם בַּעֲמָלֵ֑ק וּמֹשֶׁה֙ \_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ עָל֖וּ רֹ֥אשׁ הַגִּבְעָֽה׃

**י''א:** וְהָיָ֗ה כַּאֲשֶׁ֨ר יָרִ֥ים \_\_\_\_\_\_\_\_\_ יָד֖וֹ וְגָבַ֣ר \_\_\_\_\_\_\_\_\_\_\_\_ וְכַאֲשֶׁ֥ר יָנִ֛יחַ יָד֖וֹ וְגָבַ֥ר \_\_\_\_\_\_\_\_\_\_\_\_ ׃

**י''ב:** וִידֵ֤י מֹשֶׁה֙ כְּבֵדִ֔ים וַיִּקְחוּ־אֶ֛בֶן וַיָּשִׂ֥ימוּ תַחְתָּ֖יו וַיֵּ֣שֶׁב עָלֶ֑יהָ וְאַהֲרֹ֨ן וְח֜וּר תָּֽמְכ֣וּ בְיָדָ֗יו מִזֶּ֤ה אֶחָד֙ וּמִזֶּ֣ה אֶחָ֔ד וַיְהִ֥י יָדָ֛יו אֱמוּנָ֖ה עַד־בֹּ֥א הַשָּֽׁמֶשׁ׃

**וידי משה כבדים.** בִּשְׁבִיל \_\_\_\_\_\_\_\_\_\_\_\_\_\_ בַּמִּצְוָה וּמִנָּה אַחֵר תַּחְתָּיו, נִתְיַקְּרוּ יָדָיו:

**ויקחו**. \_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_

**אבן וישימו תחתיו**. וְלֹא יָשַׁב לוֹ עַל \_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_ . אָמַר: \_\_\_\_\_\_\_\_\_\_\_ שְׁרוּיִין \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, אַף אֲנִי אֶהְיֶה עִמָּהֶם \_\_\_\_\_\_\_\_\_\_ (תענית י"א):

**ויהי ידיו אמונה.** וַיְהִי מֹשֶׁה יָדָיו בֶּאֱמוּנָה, \_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ בִּתְפִלָּה נֶאֱמָנָה וּנְכוֹנָה:

**עד בא השמש.** שֶׁהָיוּ עֲמָלֵקִים \_\_\_\_\_\_\_\_\_\_\_\_ אֶת הַשָּׁעוֹת בָּאִיצְטְרוּלוֹגִיאָה, בְּאֵיזוֹ שָׁעָה הֵם \_\_\_\_\_\_\_\_\_\_\_\_\_\_, וְהֶעֱמִיד לָהֶם מֹשֶׁה \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ וְעִרְבֵּב אֶת הַשָּׁעוֹת (תנחומא):

Translate the פסוק according to רש''י:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_  
\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**י''ג:** וַיַּחֲלֹ֧שׁ יְהוֹשֻׁ֛עַ אֶת־עֲמָלֵ֥ק וְאֶת־עַמּ֖וֹ לְפִי־ח\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ ׃ (פ)

**י''ד:** וַיֹּ֨אמֶר ה' אֶל־מֹשֶׁ֗ה: כְּתֹ֨ב זֹ֤את זִכָּרוֹן֙ בַּסֵּ֔פֶר וְשִׂ֖ים בְּאָזְנֵ֣י יְהוֹשֻׁ֑עַ כִּֽי־\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_אֶת־זֵ֣כֶר \_\_\_\_\_\_\_\_\_\_\_ מִתַּ֖חַת הַשָּׁמָֽיִם׃

**כתב זאת זכרון**. שֶׁבָּא עֲמָלֵק לְהִזְדַּוֵּג לְיִשְׂרָאֵל \_\_\_\_\_\_\_\_\_\_\_\_ לְכָל הָאֻמּוֹת:

**ושים באזני יהושע.** הַמַּכְנִיס אֶת יִשְׂרָאֵל לָאָרֶץ, שֶׁיְּצַוֶּה אֶת יִשְׂרָאֵל \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_; כָּאן נִרְמַז לוֹ לְמֹשֶׁה \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (שם):

**כי מחה אמחה.** לְכָךְ אֲנִי \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ כֵּן, כִּי חָפֵץ אֲנִי \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_:

**ט''ו**: וַיִּ֥בֶן מֹשֶׁ֖ה מִזְבֵּ֑חַ וַיִּקְרָ֥א שְׁמ֖וֹ י-ה-ו-ה ׀ נִסִּֽי׃

**ה' נסי.** הַקָּבָּ"ה עָשָׂה לָנוּ כָּאן \_\_\_\_\_\_\_\_\_. לֹא שֶׁהַמִּזְבֵּחַ קָרוּי \_\_\_\_\_\_\_\_\_, אֶלָּא הַמַּזְכִּיר שְׁמוֹ שֶׁל מִזְבֵּחַ \_\_\_\_\_\_\_\_\_\_\_\_\_ אֶת הַנֵּס שֶׁעָשָׂה הַמָּקוֹם – ה' הוּא \_\_\_\_\_\_\_\_\_\_\_ שֶׁלָּנוּ:

**ט''ז:** וַיֹּ֗אמֶר כִּֽי־יָד֙ עַל־כֵּ֣ס יָ֔הּ מִלְחָמָ֥ה לַיהוָ֖ה בַּֽעֲמָלֵ֑ק מִדֹּ֖ר דֹּֽר׃ (פ)

**כי יד על כס יה.** יָדוֹ שֶׁל הַקָּבָּ"ה הוּרְמָה לִשָּׁבַע בְּכִסְאוֹ לִהְיוֹת לוֹ מִלְחָמָה וְאֵיבָה בַעֲמָלֵק \_\_\_\_\_\_\_\_\_, וּמַהוּ \_\_\_\_\_\_\_ וְלֹא נֶאֱמַר \_\_\_\_\_\_\_\_\_? וְאַף הַשֵּׁם נֶחֱלַק \_\_\_\_\_\_\_\_\_\_?  
\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, שֶׁנֶּאֱמַר "הָאוֹיֵב תַּמּוּ חֳרָבוֹת לָנֶצַח" (תהלים ט'), זֶהוּ עֲמָלֵק שֶׁכָּתוּב בּוֹ "וְעֶבְרָתוֹ שְׁמָרָה נֶצַח" (עמוס א'), "וְעָרִים נָתַשְׁתָּ אָבַד זִכְרָם הֵמָּה" (תהלים שם), מַהוּ אוֹמֵר אַחֲרָיו? "וַה' לְעוֹלָם יֵשֵׁב" — הֲרֵי \_\_\_\_\_\_\_ שָׁלֵם, "כּוֹנֵן לַמִּשְׁפָּט כִּסְאוֹ" — הֲרֵי כִּסְּאוֹ\_\_\_\_\_\_\_\_\_\_\_

“To Remember not to Forget”

**Some Questions:**

1. Who is עמלק? What does he represent? Why is he coming now?
2. Why emphasize the location “רפידים” if תורה had already mentioned it at the beginning of the פרק, and they haven’t moved since (and תורה wouldn’t repeat itself unless to hint something)?
3. Why the emphasis on the hands?
4. Why must we remember this for all generations? To the extent that ה' promises not to be complete until עמלק is erased?
5. עד בא השמש – seems strange לשון to define sunset? What could “the sun coming” represent?
6. And what is the connection to פורים?

**Who is עמלק? What does he represent? Why is he coming now?**

עמלק has the same גמטרי' as \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

The עמלק in us plants \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_; prompting us to say:   
\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**היום יום י''ג אדר ב'**

**ויבוא עמלק וילחם עם ישראל ברפידים**, שרפו ידיהם מדברי תורה. אז מ'ווערט שוואך אין תורה, וואס דער לימוד התורה איז דאך על מנת לעשות ולקיים, קומט עמלק און קיהלט אפ דעם אידען, **וילחם עם ישראל**, ר"ת [ראשי תיבות] יש ששים רבוא אותיות לתורה, - דכל אחד מישראל יש לו אות אחת בתורה, ולכן נהגו כל ישראל לכתוב אות בתורה, - און עמלק מאכט קאלט קדושת התורה. והעצה לזה **בחר לנו אנשים**, אנשי משה, ואתפשטותא דמשה בכל דרא, שבכל דור יש ראשי אלפי ישראל. **וצא הלחם בעמלק** ל' [לשון] יחיד, לפי שהתורה היא נצחית בכל דור ובכל זמן ובכל מקום בשוה.

**פסוק ט': בחר לנו אנשים**

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| מפורש | מילים קשות | שאלות |
| רבינו בחיי  *Page 489* |  | Since עמלק was an expert in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, he chose men that \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.  Therefore, what type of men did משה also choose? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_  Why does the פכוק later say “וַיַּחֲלֹ֧שׁ יְהוֹשֻׁ֛ע”? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ |
| חזקוני  *Page 489* |  | When should the men be born?\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_  Why?\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ |

**וּמַטֵּ֥ה הָאֱלֹקים בְּיָדִֽי**

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| מפורש | מילים קשות | שאלות |
| *ספורנו*  *Page 489* | כיוון  Direction | Why was the staff lifted? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Example:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ |

**What is the inner meaning of this war?**

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| מפורש | מילים קשות | שאלות |
| רמב''ן  *Page 491*  *Beginning 2 paragraphs* |  | Why did משה need to daven? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Proof:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ |
|  |  | Why was משה so afraid? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_  On him (עשו), it says “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_”  Prove that this is an inter-generational war: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ |

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| מפורש | מילים קשות | שאלות |
| לקוטי בבלי וירושלמי  *Page 491*  *First דיבור המתחיל* |  | Prove the spiritual nature of this war: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ |

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| --- | --- | --- |
| מפורש | מילים קשות | שאלות |
| רבינו בחיי  *Page 493*  *Half of each of the 1st 2 paragraphs* | ונשען  & relied on | **Prove that משה was tapping into the power of the 3 אבות:**  אברהם= \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_  יצחק= \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ יעקב = \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_  Who did עמלק rely on?\_\_\_\_\_\_\_\_\_\_\_\_who has the מדה of \_\_\_\_\_\_\_\_\_\_\_\_\_ How did משה outsmart עמלק? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Proof: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ |
|  |  | Towards which direction did משה lift his hands? Why? How is this similar to a כהן? What happens to the world when hands are lifted this way? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_  \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ |

**פסוק י''ד**

|  |  |  |
| --- | --- | --- |
| מפורש | מילים קשות | שאלות |
| רבינו בחיי  *Page 495*  *First Paragraph* | רִוְּתָ֥ה  Be drunk/ satisfied | Why the double לשון? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Proof: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ |

**אור החיים: Break it up into the question and answer.**

What is the question? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_  
What is the answer? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_  
How does the אור החיים explain the פסוק:  
\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Why is there a double לשון? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_  
\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**פסוק ט''ז**

|  |  |  |
| --- | --- | --- |
| מפורש | מילים קשות | שאלות |
| רבינו בחיי  *Page 497*  *First Paragraph* |  | According to קבלה, what is this hand?\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ What is it doing?\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ How does this war last through all generations? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ What will happen when this war is won?\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ |

**\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**כלי יקר on the entire ענין:**(Page 489, second column, 3rd line, beginning from the word “כי”(

What does רפידים represent? 1)\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ 2)\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

How are these 2 reasons inter-dependent?\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Why did they not have water in רפידים?\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

And when were they given water?\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_  
(Teacher’s Note \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_)

Why is עמלק compared to a fly?\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_  
\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

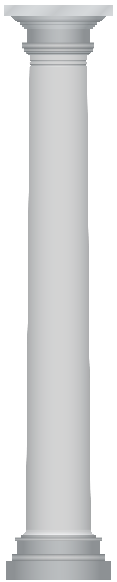
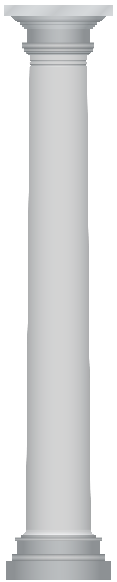
An analogy:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Meaning:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_  
So too with עמלק: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

How does this compare to המן?\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

What was his טענה? **A: “**ישנו עם אחד מפוזר ומפורד בין העמים”

**Next Paragraph:**

****Let’s explore the 3 pillars upon which the world stands, and connect it to our ענין:

|  |  |  |  |
| --- | --- | --- | --- |
| 3 pillars |  |  |  |
| How are the connected to “hands”? |  |  | Image result for pillar clipart |
| Why did אהרן and חור ‘support’ משה’s hands? |  | | |
| These pillars connect to: |  |  |  |
| How? |  |  |  |
| Proof: |  |  |  |
| In fact, when did עמלק attack בנ''י again? |  | | |
| Skip to the end of the next כלי יקר, and connect this idea to the famous idea: קימו וקבלו היהודים |  |  |  |

Why was משה’s hands “באמונה”? And what does עד בא השמש represent?

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

"*Is G‑d present among us or not?"…Amalek then came*" (Ex. 17:7-8)

Amalek's sudden arrival on the scene was not coincidental. The question "Is G‑d present among us?" caused G‑d to say: "Just you watch! I will bring Amalek upon you, and then you will know where I am and cry out to Me." (*Rashi*)

**Amalek…causes the person to abandon his search for G‑dliness and spirituality.**

Though the doubt entertained by the Jews was the cause of Amalek's arrival, Amalek continues to be the perpetuator of such doubts. [In fact, the word "*Amalek*" has the same numerical value as the Hebrew word for "doubts", "*safek*".[1](javascript:doFootnote('1a3608177');)] Amalek attempts to cool people's fervor. "Of course G‑d exists," he says. "I'm not attempting to get you to doubt that. But, is He really among us? Does G‑d really care what is happening in your pots? G‑d is so great and omnipotent, so beyond nature and the physical order, that He couldn't possibly really be involved in the details!"

"I'll go even further," Amalek cries. "I'll grant you not only that some Higher Power exists, I am even willing to believe in the existence of a G‑d who is constantly recreating the world every second.[2](javascript:doFootnote('2a3608177');) But you must admit that He is still not *among us*; His involvement is only in a very general, over-all manner."

This is Amalek's first step, because acceptance of this doubt becomes a malignant growth, leading a person to believe that G‑d has totally abandoned the earth. That leads to the worst of all possible outcomes; it causes the person to abandon his search for G‑dliness and spirituality. When one is no longer seeking G‑d, Amalek has truly been successful.

*Amalek then came and fought against Israel….*(Ex. 17:8)

**Battles…that stand in the way of bringing light to the world must be tackled head on….**

Amalek is the second enemy the Jews faced since they left Egypt. The first was the Egyptians, who chased them into the Sea of Reeds. There Moses said, *"G‑d will do battle for you and you shall remain silent."* In contrast, the children of Israel themselves had to fight the Amalekites. This is because the Egyptians stood *behind* the Jews; they were not blocking their path to Sinai [i.e. the way out of exile], while the Amalekites were. Similarly, whenever we are confronted with adversity, we must determine the nature of its threat: does it stand as a barrier between Sinai and us or is it merely a spiritual nuisance? The latter type of battles should be left to G‑d, while those that stand in the way of bringing light to the world must be tackled head on.

*…In Rephidim.* (Ex. 17:8)

Why is this place called "Rephidim"? Because they *loosened* [in Hebrew, "*rafu*", a play on words] their *grip* on the Torah.

**Torah is not intended to remain *in the head*….**

Torah study is an intellectual pursuit, yet reference is made to loosening the grip of the *hands*. This is because the Torah is not intended to remain "in the head" as a theoretical study; it must be translated into action, to "the hands". At this time, the Jews were weak in implementing this. Amalek therefore pressed his advantage, in an attempt to further weaken the Jewish people's practical commitment to bringing the Torah into the material world.

*Moses said to Joshua….* (Ex. 17:9)

Although this was Moses' war, Joshua was the one to actually fight. This was a simple matter of lineage. Joshua was a descendant of Joseph, while Amalek was a member of Esau's family. Therefore this battle fulfilled the verse ([Obadiah 1:18)](https://www.chabad.org/16182#v18):*"The house of Jacob will be as fire and the house of Joseph as the flame, while the house of Esau will be as straw."* (*Rashi*)

Amalek attacked the spiritually weak and infirm, whom the Clouds of Glory had expelled. It was in the spirit of Joseph's essence [i.e. his bones], which had been brought out of Egypt by Moses himself, that his descendant Joshua took up this fight on their behalf. Despite the fact that they had marked themselves as "others", far removed from G‑dliness, Joshua treated them as G‑d's "sons", and went out to war against Amalek.

*Whenever Moses raised his hand, Israel prevailed*… (17:11)

**Must summon the innate dedication to goodness that no argument can challenge….**

It is only in the battle against Amalek that we find that success depended on the raised hand of Moses. This is because Amalek attacks with *chutzpah*, and rebelliousness without any explanation. No reasoning will pacify this flippancy. To combat Amalek, we must reach beyond reason, to a place within us where explanations are irrelevant. We must summon the innate dedication to goodness that no argument can challenge. This is the significance of Moses raising his hand above his head.

***He said, "The Hand is***[raised in oath]***on G‑d's Throne*…"** (Ex. 17:16)

**Rather than the normal Hebrew term for "throne"**["*kisei*"]**, only part of the word is used here**["*kes*"]**. Furthermore, G~d's Name is written as "*Y‑ah*"**[spelled *yud*-*hei*]**, rather than in full**[*yud*-*hei*-*vav*-*hei*]**. That is, both G‑d's Name and His throne remain incomplete until Amalek will be totally eradicated.**(*Rashi*)

It is explained in Kabbalah that the first two letters of G‑d's name reflect intellect and emotions - the knowledge of G‑d's existence and love and fear of Him. The final two letters reflect the actual fulfillment of Torah and *mitzvot*. Amalek's goal is, as mentioned, to weaken the Jews' practical application of G‑d's word. He realizes that he has no chance of attacking the higher faculties outright, and so he attempts to weaken the Jews in areas of practice. As long as Amalek exists and this malady is allowed to continue, G‑d's very Name is diminished and incomplete. It is only when the Jewish people are successful at eradicating Amalek from both within *and* without that G‑dliness is fully established and revealed.

Adapted by Moshe Yakov Wisnefsky from *Sichot Kodesh* 5739*,* vol. 2, pp. 144-45, 7; *Sefer HaMa'amarim* 5742, pp. 101-2 & 5744, pp. 165-166; *Likutei Sichot*, vol. 1, p. 144 & vol. 26, pp. 87-88; *Hitva'aduyot* 5745*,* vol. 2, pp. 1363-1364