

# YOM TOV ENCOUNTERS



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## DID YOU KNOW?

Rabbi Akiva Niehaus

Divrei Torah from Rav Chaim Kanievsky ZT"l  
Based on Divrei Siach  
(Pekudei and Vayikra-Zachor 5784)

### UNDERSTANDING PARSHAS ZACHOR

**Q:** Is there an obligation to understand the meaning of Parshas Zachor in order to fulfill the mitzvah?

**A:** Rav Chaim said that since the primary mitzvah is fulfilled by saying (or hearing) the words, there's no obligation to understand every word, and it's sufficient to understand the general idea of the mitzvah.

### A BAR MITZVAH BACHUR

**Q:** Since there's an obligation to recall the mitzvah of wiping out Amalek at least once every twelve months, what should a boy do if he becomes Bar Mitzvah in the middle of the year? How does he fulfill this obligation until the next Parshas Zachor?

**A:** Rav Chaim said that as soon as he turns Bar Mitzvah, he should immediately read the Sheish Zechiros, the Six Remembrances, printed after Shacharis in many Siddurim, and one of them is the mitzvah to remember Amalek. On the topic of the Sheish Zechiros, Rav Chaim was careful to say them daily, but he said that it's unnecessary to recite the full *pesukim*. For example, one can say, "אני זוכר יציאת מצרים, שבת, מעמד הר סיני, מעשה" או "אני זוכר יציאת מצרים, שבת, מעמד הר סיני, מעשה" – I remember Yetzias Mitzrayim, Shabbos, etc."

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## THE KING OF THE WORLD

Rabbi Chanoch Kaplan

*Chazal* (*Esther Rabba* 3:10) tell us that every time the word "המלך – the King" is mentioned in the *Megillah*, it hints to Hashem Himself. This reminds us that although the name of Hashem never appears openly in the *Megillah*, nonetheless, every event, at every turn, was planned and implemented by Hashem's direct intervention.

But perhaps there is a deeper meaning to the extra focus on מלכות in the *Megillah*. The Yom Tov of Purim is rooted in the importance of accepting upon ourselves the yoke of Heaven (קבלת עול) (מלכות שמים). How so?

After Klal Yisroel experienced the great miracle of *krias Yam Suf*, they immediately sang *shira*, the song of *Az Yashir*. The *shira* culminates in the words, "ה' ימלוך לעולם ועד" – Hashem will rule forever." While Hashem is surely the Supreme Ruler, with or without our acceptance of His kingdom, he won't be a "מלך – King" until he is accepted by His subjects as such. The concept is known as "מושל – ruler" (by force), but not a "מלך – king" (by acceptance)." After experiencing the miracles of *krias Yam Suf*, out of a deep sense of love, awe, and gratitude, Klal Yisroel was spurred to willingly accept on themselves מלכות שמים. This, precisely, is what angered Amalek. Like their ancestor Eisav, they knew full well of the existence of Hashem, the Creator of the world. What they couldn't accept was to become subservient to him, the same reason that Eisav rebelled against Hashem (this may be the reason why Eisav coveted the garments of Nimrod, whose very name denotes the fact that he was מורד and ממרוד the world against Hashem). When, for the very first time, an entire nation proclaimed that they intended to sing the *shira* and bring the Kingship of Hashem into this world, Amalek felt a need to attack. It was an attempt to ensure that Hashem's dominion remained in the Heavens and would not come down to this world. It is for this reason that *Chazal* say, "אין השם שלם" – Hashem's name and throne are not complete until every remnant of Amalek is wiped out." The term "כסא – throne," refers to the idea of "מלכות – Kingship." The Kingship of Hashem can never be complete on this world as long as Amalek, together with their mission statement of rebellion, exists.

With this we can understand why Shaul *Hamelech* had his kingship removed when he failed to eradicate Amalek, as the Navi said, "קרת ה' את ממלכות ישראל מעליך" – Hashem has torn the kingship of Yisroel from upon you." Because מלכות on this world is representative of מלכות שמים, and Shaul *Hamelech* failed to properly protect the integrity of מלכות שמים, he could not continue in his position of מלכות.

The story of Purim, where Haman, descendant of Amalek, tried to wipe us out, embodies the war of Amalek against Klal Yisroel. He tried to continue the battle his ancestor started. When Haman was defeated and our enemies were wiped out, that served to restore the מלכות שמים that had been weakened by Haman and the people of his nation. For this reason, when Mordechai was riding the horse being led by Haman, he was busy reciting *Krias Shema* (according to one opinion). Why? It's how we accept מלכות שמים, as demonstrated by the fact that the *pasuk* of *Shema* is one of the *pesukim* of מלכות we say on Rosh Hashanah.

Perhaps this is the reason that the *Megillah* focuses on the term מלך, for in truth, this was the primary goal and advantage that was gained through the entire story. As we too celebrate the Yom Tov of Purim, our focus should be on restoring the true מלכות שמים.