

KI TESE 2 - THE BLEMISH - ROOT AND TIQUN IN THE WAR WITH AMALEQ

Less than six weeks after the miraculous exodus from Egypt - The nation of Amaleq dared to instigate its fight with Israel in the Desert by Refidim. The narrative describing the war and the ensuing commandment to recall this event daily - appear respectively in Sefer Shemot and at the close of our Parasha . 1 In each of these two places Rashi offers a reason whereby Israel had faulted - thereby allowing an opening for an attack by this enemy. The reasons given can be found in the verses immediately preceding the Amaleq narrative in both places. In Shemot the preceding verse describes a blemish of Israel in making a statement questioning the whereabouts of God - HaYesh YHVH Beqirbenu Im Ayin? - Hence Rashi asserts that Amaleq was sent in order to Bite Israel like a dog - to make Israel call on Hashem and make them realize the whereabouts of God - that had been questioned. 2 In Devarim the verse preceding the commandment to recall Amaleq - is the one that restricts one from retaining in his possession inaccurate measures and scales. Hence Rashi based on the Midrash asserts - If you were deceitful with your measures and weights you should dread harassment by the enemy. 3 In order to appreciate these blemishes of Israel and their relationship in providing the fuel for Amaleq to attack - we will learn that these two noted mishaps parallel the spiritual roots of Amaleq. Furthermore it behooves us to also learn the methods that Moshe uses to fight Amaleq in Israel's initial encounter against them. Hopefully we will notice that these methods served to counter the two blemishes that Rashi advanced in his comments to Shemot and Devarim as well as to counter the roots of the nation of Amaleq.

SPIRITUAL ROOTS OF AMALEQ

Ramban in his comments to Sefer Shemot teaches that the first and final wars against Israel were and will be waged from the same family as Amaleq is of the descendants of Esav. 4 It is from him who stood at the head of the nations -Resheet Goyim Amaleq that the first war was initiated against us. 5 R. HaAri teaches that the spiritual root of Amaleq is in the stage of creation that preceded our current epoch of Tiqun called Shevirat HaKelim. 6 It was during this era that the lower seven of the ten total vessels that were to reveal and capture the light of creation were not in balance and hence spiritually broke. These vessels were as measures or scales that were not balanced properly. The sparks of light of these lower seven vessels in total which are expressed via the two final letters of Vav Heh or VH of the YHVH - are said to have been once again captured by Amaleq - in its war against Israel. 7 Hence the verse describing the Light of the Creator in the war of Amaleq reads Ki Yad Al Kes YH. The divine name YHVH being only expressed in a severed form as Yud Heh or YH as its lower aspects or seven lower sefirot are being so to say held captive. 8 The reason why Amaleq was able to gain access to all seven sefirot is due to the fact that he is rooted in the Resheet of these vessels - As the verse expresses his source as Resheet Goyim Amaleq. The initial broken unbalanced vessel of the nations is rooted in Amaleq. We as a people are also scripturally rooted in an aspect of Resheet - but in its holy form. 9 Hence we retain the counter spiritual task to redeem the sparks that have been captured by Amaleq as they control these seven vessels. To summarize, the nation of Amaleq is rooted in the Resheet or head of the unbalanced spiritual vessels that broke - and hence were able to detain the holy sparks that are supposed to ascend back up into the holy celestial world. These sparks are needed to complete the structure of the divine name from its severed form of Yud Heh or YH to its complete form of Yud Heh Vav Heh or YHVH.

ASCEND TO THE HEAD OF THE MOUNTAIN

In order to view Amalek - Moshe ascended to the top of the hill - called Rosh HaGiv'ah. He had previously advised Yehoshua that this was a mandatory precondition in the war against Amalek. Ibn Ezra comments that the hill that he would ascend was none other than Horev or Har Sinai. 10 It was located in the vicinity of Refidim as we learn from the list of travels detailed in Sefer Bemidbar. They left Refidim and camped in the Sinai Desert. 11 It appears to me that in order to begin the Tiqun against Amaleq, Moshe would have to spiritually ascend to the Resheet of holiness of Har Sinai - It would only be from here which as its parallel can counter the position of the Resheet of unholiness or the roots of Amaleq. It is only from this spiritual vantage point - where Moshe can stand and challenge Amaleq. The original encounter against Israel takes place as a result of Masa OuMerivah. Here the Torah hints that the blemish of Israel occurred in this highest celestial level called - Ayin. The Zohar and R. HaAri teach that term Ayin is a reference to the Resheet or Keter of the spiritual channels. This is taught in the expression

found in the Psalm - Me'ayin Yavo Ezree - confirming that our assistance stems from this level called Ayin. This is the secret behind their question - Is God revealed even at the highest level synonymous with Resheet called Ayin? 12 It appears to me that Moshe needed to ascend to Rosh HaGiv'ah to rectify this blemish of Israel which is also associated with the roots of Amaleq.

THE INITIAL WAR FINDS MOSHE AHARON AND HUR STANDING IN COLUMNS

We know from the writings of R. HaAri that one of the major causes of the breaking of the spiritual vessels during the epoch of Shevirat HaKelim was due to the fact that scales and measures of these channels or vessels were unbalanced. 13 This appears to have spiritually re-occurred once again - initiating an attack by Amaleq. This nation could have only advanced during a "replay" of the original event which gave rise to their spiritual existence. Namely they exist from the sparks of light that they had captured after the vessels broke as a result of an inherent imbalance. This is the secret as recorded in the words of Rashi as to why the commandment to only retain balanced weights and measures precedes the rule to remember Amaleq. Citing the Midrash he writes that honesty in scales and measures is a prerequisite in keeping away this enemy in the form of Amaleq. In order to correct this blemish, Moshe instructs Aharon and Hur to flank him holding up his hands in Emunah. It appears to me that this was done in order to reestablish the vessels in a balanced form of Right Left and Central columns. 14 In this form the scales are said to be weighted properly reducing any effects from the attack of Amaleq. Ramban adds that his hands were raised - in the secret of Birkat Kohanim. 15 This of course would raise the lower columns which had descended as a result of illegal measures - back up to a level of sanctity above any access of the negative forces expressed in the people of Amaleq. 16

YEHOSHUA AND MASHIAH BEN YOSEPH

We have seen that these two blemishes of Israel are related to the spiritual roots of Amaleq who are the Resheet or the level of Ayin of the broken spiritual vessels. Amaleq gains strength once again via the unbalanced weights and measures that Israel this time caused prior to the war. These blemishes would have to be rectified by Moshe's ascent to the Rosh or head of the hill - and reestablishment of the unbalanced scales - with Aharon and Hur standing along with Moshe in the center - The three now in the form of balanced scales. We as a nation attained balance via this trinity of Holy men. This follows the trinity in the form of the Avot - Avraham Yoshaq and Yaaqov. As well as that of the nation in the form of Kohen Levi Yisrael - and the consistent reminder of our Sages that there are three pillars upon which the world of Tiqun stands. 17 The rectification however is still lacking in the form of a descendant of Yoseph - who in his spiritual position of Yesod must still lead in the redeem the sparks of holiness from the clutches of Amaleq. Rashi comments on the words - Vayezanev Bekha - that Amaleq struck against Israel - by severing and flinging their circumcision. This connotes that Amaleq reach included aspects of the Yesod. 18 Hence Moshe selected Yehoshua a descendant of Yoseph who is spiritually associated with Yesod - to lead the fight to redeem the sparks that Amaleq had captured. 19 These sparks which take the form as the final letters Vav Heh VH of the YHVH must continually be brought up by Israel. The Sefer HaHinukh lists three biblical Misvot related to Amaleq - The first via a verbal recall or Zakhor - The requirement of Lo Tishkah - not to forget - and the future Maho - or wiping out which apparently will be accomplished with the assistance of Mashiah Ben Yoseph. 20 The latter considered the final war against Amaleq who is Edom. 21 As the Ramban cites the verse in Ovadya - "And the saviors shall come up from mount Zion to judge the mount of Esav and the kingdom shall be the eternal." 22 And at this time the name of God will no longer be Yud Heh YH - but rather revealed in its complete unsevered form of Yud Heh Vav Heh YHVH which is both great and complete. 23

Shabbat Shalom

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