



## DVAR TORAH

### PARSHAS TETZAVEH / PARSHAS ZACHOR



By: Rabbi Chaim  
Yeshaya Freeman

#### Defeating Amalek Today

As Purim approaches we place a strong emphasis on eradicating Amalek. We read Parshas Zachor and we bang at the mention of Haman's name during the Megillah.

But today we don't know who Amalek is, so what does this mitzvah mean for us today?

The answer is that Amalek is not just a nation. It is an ideology.

The Torah (Devarim 25:17-18) describes Amalek as those who "happened upon you on the way." Rashi offers three explanations for this verse. 1) They defiled us. 2) They introduced the concept of natural occurrence and coincidence. 3) They cooled us down.

Everyone was afraid of starting up with the Jews after witnessing all the miracles that occurred in Egypt, but Amalek attacked and cooled us down. The commentators explain that all three explanations express one idea. Amalek defiled us by introducing the concept that events are merely natural occurrences. That is what cooled us down because people were no longer afraid of starting up with us.

Rashi (Shemos 17:8) points out that their attack came immediately after Klal Yisroel asked, "Is Hashem among us or not?" When we question Hashem's presence we create vulnerability. Amalek thrives in that space of doubt.

The battle against Amalek is not only physical. It is the struggle against the mindset that life is random and that events unfold by chance.

The first battle against Amalek already hints at the solution. The pasuk describing the war with Amalek states (Shemos 17:10) that Moshe, Aharon, and Chur ascended the hill. Rashi teaches that they were fasting as the nation fought below. This can be explained based on the Rambam (Taanis 1:2-3) who writes that the purpose of a fast is to humble ourselves so that we can realize that our suffering is a result of our sins. This awakens us to recognize that our situation is not coincidence but connected to our actions and our relationship with Hashem.

This is why Taanis Esther precedes Purim. Before celebrating salvation, we first fast to internalize that the salvation was not accidental. Esther's fast was the spiritual weapon that uprooted Haman's decree (Rosh Megillah 1a).

This concept that everything which happens is with Hashem's intervention is the theme of the Megillah. This is why we call it Megillas Esther, as we reveal the hand of Hashem that was disguised within nature.

This idea is also alluded to in the name chosen for the Yom Tov. Purim comes from the word "pur" which means a lottery. This represents the mindset of Haman that everything is coincidence. We use this name to show that Hashem took their plot and turned it around on them, demonstrating that He controls everything.

This past week was also the seventh of Adar, the yahrzeit of Moshe Rabbeinu. This is extremely relevant to Purim and to eradicating Amalek. The Mishna (Rosh Hashanah 29a) cites the pasuk (Shemos 17:11) that when Moshe raised his hands during the battle with Amalek, Klal Yisroel prevailed. The Mishna explains that it was not his hands that won the war, but rather that the people looked upward and subjugated their hearts to Hashem. That remains the formula today. When we look up and recognize Hashem's presence, Amalek weakens. When we attribute events to chance, Amalek grows stronger.

This is also why we read Parshas Tetzaveh prior to Purim. Although Moshe's name is not mentioned in the parsha, there are 101 pesukim, which correspond to the numerical value of the hidden letters of Moshe's name. This alludes to the fact that the message that Moshe stood for is the power which overcomes Amalek.

The battle against Amalek is ongoing. It is the daily struggle against the belief that life unfolds randomly. Purim teaches us to see Hashem's hand in everything. When we strengthen our awareness that Hashem is with us at all times, we fulfill the mitzvah of remembering Amalek and take part in truly eradicating their beliefs.



By: Rabbi Aryeh Gitlin

# HALACHA CORNER

## PARSHAS ZACHOR



**Does one need to understand every word of Parshas Zachor?  
Does the one called to the Torah need to have everyone in mind for the blessings?  
Do women need to go to shul to hear Parshas Zachor?**

The Mishnah Berurah<sup>1</sup> writes that when a person fulfills their obligation of Birkas Hamazon or Kiddush on Friday night by listening to someone else, the listener should understand the meaning of the words even if they are said in Lashon Hakodesh. However, the minhag is to rely on the opinion that if it was said in Lashon Hakodesh the listener has fulfilled their obligation even without full understanding.

Based on this, the Moadim v'Zmanim<sup>2</sup> writes that the same should apply to Parshas Zachor. Ideally one should strive to understand every word as well. However, if one understands the general idea of what Amalek did and the mitzvah to eradicate them, one has fulfilled his obligation.

In some shuls there is a minhag cited in Minhagei HaChassam Sofer<sup>3</sup> that the gabbai announces for all listeners to have in mind the blessing recited by the person receiving the aliyah of Parshas Zachor and for the oleh to have everyone in mind as well. However, according to most poskim this is not necessary.

The Mishnah Berurah<sup>4</sup> discusses the Ba'al Korei having everyone in mind for the reading itself but makes no mention of the oleh needing to have others in mind during the brachos. Additionally, the Rema<sup>5</sup> writes that even a child under Bar Mitzvah may receive the aliyah of Parshas Zachor. Although the Elya Raba there disagrees and holds that a child should not receive this aliyah. His reasoning is unrelated to having others in mind for the brachos. These sources clearly indicate that having specific intent for the congregation in the brachos is not essential.

The Binyon Tzion<sup>6</sup> writes that women should go hear Parshas Zachor. However, the Sefer HaChinuch<sup>7</sup> explains that since only men are obligated to wage war against Amalek, only men are obligated in Parshas Zachor. The Minchas Chinuch questions this and notes that the Gemara teaches that even a kallah leaves her chuppah for a milchemes mitzvah. This would seem to include women in the war against Amalek. The Avodas Dovid<sup>8</sup> answers that women go out to supply food and provisions but do not actually fight. Therefore they are not included in the direct mitzvah of eradicating Amalek.

Even according to those who hold that women are obligated, there is room to argue that they do not need to hear it specifically in shul with a minyan or from a Sefer Torah. Rav Moshe Feinstein<sup>9</sup> rules that if it is difficult for a woman to hear Parshas Zachor in shul, she may read it aloud from a Chumash and fulfill her obligation that way.

1. 193:5
2. 2:165
3. 23:3
4. 685:14
5. O.C 282:4
6. 8
7. 603
8. Sotah 44b
9. Moadei Yeshurun Purim 9

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**2026 SIMCHAS PURIM SEUDAH 5:00PM**

TO RSVP WHATSAPP/TEXT SHAULY ROTH 786-948-5677

4200 N 66th Ave, Hollywood, FL 33024

**Purim Schedule 2026**

תענית אסתר

Fast starts.....	5:34am
Kollel boker.....	7:40-8:30am
Shacharis.....	6:46/8:36/9:36/10:36am
Mincha.....	1:02/6:00pm
Maariv.....	6:45pm
Megillah.....	7:00pm
Women's Megillah reading.....	8:15pm
Special Learning Seder.....	10:00pm
Tish Seudah.....	11:00pm

פורים

Shacharis.....	7:07/8:30am
Megillah.....	7:08/10:30am
Women's Megillah reading.....	8:46am/4:45pm
Yeshivas Mordechai Hatzadik.....	10:46-11:15am
Mincha.....	1:02/4:45pm
Simchas Purim Seudah.....	5:00pm

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Kids program!!!

- Bounce house
- Train
- Face painting
- Magic Show

9:30am - 11:30pm

**Yeshivas Mordechai Hatzadik**

10:45-11:15am

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