

## **“For the hand is on the Throne of G-d: Hashem maintains a war against Amalek from generation to generation.” (17:16)**

Sensitivity to the feelings of others is a given. No decent, upstanding *ben Torah* would knowingly hurt his fellow Jew. What about our behavior toward Hashem? Are we cognizant of the effect our actions and words have in the Heavenly sphere? While the concept of “feelings” “emotions,” are corporeal and, thus, do not apply in the spiritual dimension – certainly not to Hashem – that should not excuse our thoughtless behavior. The following vignette is an example to what I am alluding.

When the *Chafetz Chaim*, *zl*, reached an advanced age, his congregants took note of the fact that the chair which he used in *shul* was literally falling apart. In his honor, they purchased a new one for him. When they brought the chair into *shul*, the *Chafetz Chaim* took umbrage with their choice of gifts. They were shocked. Perhaps he had developed an affinity to his chair, as it had “served” him for so many years. But still it did not seem a reason to become agitated. In a voice laden with despair, the *Chafetz Chaim* explained: “It is written in the Torah that Hashem’s hand is on His Throne. The word used for throne / chair is *kais*, instead of *kisei*. The incomplete spelling prompts *Chazal* to derive an important message. As long as Amalek exists, Hashem’s Throne is incomplete. Apparently, you show greater concern for my honor than for Hashem’s. How can I sit on a new chair as long as Hashem’s Throne is deficient?”

What a powerful statement! Do we feel the “pain” of *Shechinta b’galusa*, the Divine Presence in exile? Do we understand the concept of *Imo Anochi b’tzarah*, “I am with him in his affliction?” Hashem feels our pain. Do we feel His?