

אם נתן תתן את העם הזה בידי וגו'. [כ"א ב'] פירש"י ז"ל נתן תתן העם הזה וכו' שהי' עמלקים משנים לשונם לדבר בלשון כנען ומלבושיהם במלבושי עמלקים כו' שמעתי בשם הגה"ק החי' הר"מ ז"ע מגור שהקשה למה לא הי' משנים ג"כ לבושיהם כדי שלא יכירו כלל. ואמר שאם הי' משנים גם לבושיהם. ובני ישראל הי' מבקשים להשילת שימסור כנענים בידם. היו נמסרים באמת. אף שהמה עמלקים, כיון שהי' משנים לשונם ולבושיהם. הוי להו כדין כנענים ממש. אף שבתולדה היה עמלקים, ומזה יצא לנו מוסר השכל, שאם משנה ח"ו לשונו ומלבושו, כאחד מהעמים. הוא נחשב כאחד מהם: ספר שיח שרפי קודש

**Klall Yisroel made a vow to Hashem and said, "If you will give this people into my hand, I will consecrate their cities. [21:2]**

**RASH"l ZY"A** explains, that they were Amaleikim who switched their tongue to the speak the language of the Cananim, but their garb was kept as Amaleikim etc.

The Chidushei Harim ZY"A asked, why did they not change their garb too, to look like Cananim. And then Klall Yisroel would Daven to Hashem that the Cananim, as they looked like, should be given into their hands?

Answers the Chidushei HaRim that then they would surely be given into Klall Yisroel's hands. Even though they are truly Amaleikim, but since they changed their language and dress, they have a statute as true Cananim. Even though that in lineage they are Amaleikim. From this we must learn a great lesson, that if Ch"V one changes his tongue and garb as a different nation, he is considered as one of them.

**On a similar note**, we may expound on an episode which happened to the Talmidim of Rav Bunim of Parshischoh ZY"A. the Talmidim wanted to test themselves if they truly acquired Kedushas Shabbos on the day of Shabbos. Or was it the clothing and foods that they respected and honored the Shabbos with, that is what gave them the atmosphere of elevation with. So, on a day in middle of the week they made a test by adorning Shabbos clothing, eating Shabbos foods, not performing any forbidden acts of Shabbos, and honoring it appropriately. To their dismay they actually felt the true atmosphere, elevation, and sanctity as if it was Shabbos.

Disappointed, they went to their Rebbe and said that if so, possibly, on Shabbos itself they are not acquiring the true Kedushas Shabbos, but rather it is from the exterior actions that the mode of Kedushas Shabbos is set. Answered the Rebbe that their Shabbos on Shabbos is truly genuine, but what they did during the week also brought upon them an atmosphere of Kedushoh [holiness], being that they dressed and acted as if it were Shabbos. The Chitzonius was Me'orer the Pnimi'us [the outer actions arouse the inner feelings].

**Once**, at a Seudas Shabbos by Rav Zalman Brizel ZY"A, he exclaimed "Ich volt gikent untzinden ah shveibel, ober ess shteit in Torah, Zochor ess Yom HaShabbos LiKadshoi - I would be able to light a match, but the Torah says, Remember the Day of Shabbos to sanctify it". "When I am wearing my Bigdei Shabbos [Shabbos clothing] it reminds me of its Kedushoh [holiness]," said Rav Zalman on an occasion during the Seudoh.

**It is said** on the Satmer Rov ZY"A, that by the Seudas Shabbos he would sit with great awe, lest he pull out a hair and transgress Shabbos.

**When** the Yeshiva Apartments were built for the Kollel Yungerleit in Lakewood NJ, the Rosh Yeshiva Rav Shneur Kotler ZY"A went to observe its completion. Upon seeing it he called it "Bilams Heiser" [homes]. As it had the Tznius [modesty] of which Bilaam praised Klall Yisroel. That their doors do not face each other. Mah toivu oiholecha Yaakov!

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