



TORAH OHR • THE CHASSIDISHE PARSHA

פרשת זכור

Parshas Zachor



The 2 maamarim of Torah Ohr on the parsha.

The Hebrew, a translation, a short explanation of every section, and the sources

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok



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THE CHASSIDISHE PARSHA

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זכור את אשר עשה לך עמלק בדרך וגו'

“Remember what Amalek did to you on the way”



Every soul goes out of its own Egypt each day, and Amalek attacks on the way out: the brazen force that cuts the mind off from the heart, so that a person defies what he knows. The way through is the “back” of holiness, accepting G-d’s yoke and forcing the heart through contemplation, which leads to the “front,” a love of G-d that is one’s very life and delight; there Amalek has no hold, and G-d’s Name and Throne become whole.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The war with Amalek is fought in every generation and every day, because every soul must go out of its own Egypt. The source of the souls, Knesses Yisrael, is G-d’s “heart,” and each soul has a “point of the heart” that longs to cleave to Him. In “Egypt” that point is hidden, present only as faith; the “good and broad land” is the broadening of Daas through contemplation of G-d’s oneness, which reveals it inwardly as “love in delights,” the “honey” of the Shema. A heart drawn to bodily pleasure cannot turn at once, so the journey passes through the “desert,” the “back” of holiness: love made by contemplation and imposed on the heart (iskafya), the yoke of Heaven, which leads in the end to transformation (is’hapcha). This service makes G-d’s Name whole, drawing the hidden yud-hei into the revealed vav-hei, and His Throne whole, His Kingship over a “people.” Kelipah mirrors holiness: Amalek, its hard “nape,” makes a person act against what he knows and attacks those who are “behind.” In exile the war is G-d’s; once a person reaches the inner level, he blots out Amalek himself.

OUTLINE

1 The daily war with Amalek

¶1-2

Remember Amalek; G-d’s Name and Throne are not whole until Amalek is erased. Every soul goes out of Egypt each day, and the war with Amalek comes right after.

- 2 Knesses Yisrael and the point of the heart** ¶3-6
- The source of the souls is G-d's "heart," which gathers in the light of Havayah, "Israel above." Each soul's essence, the point of the heart, longs to cleave to G-d; it is clothed in the animal soul and revealed unequally, yet some glimmer of it shows in everyone.
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- 3 From faith to Daas** ¶7-12
- Egypt is the point of the heart in "smallness," faith alone; the "good and broad land" is the broadening of Daas through long contemplation of G-d's oneness, which reveals it inwardly as love with all one's heart and soul and clothes G-d's thought in a person's thought.
-
- 4 Love in delights** ¶13-15
- The essence of the Shema is love in delights, its "honey": G-d known as one's very life and the source of all delight. This is the land flowing with milk and honey.
-
- 5 The desert: front and back** ¶16-22
- A heart drawn to bodily pleasure cannot turn at once, so the way passes through the desert, "after Havayah," the back of holiness: love made by contemplation that rules the heart through the mind (iskafya) but does not yet transform it (is'hapcha), in many levels.
-
- 6 One heart, and the path to it** ¶23-26
- Yaakov has one heart; his sons, all souls including the beinonim, reach "only One in our heart" through iskafya. Contemplation and the yoke of Heaven are the path from the back to the face.
-
- 7 The Name and the Throne made whole** ¶27-31
- The yoke is G-d's Kingship, built on contractions above and on a person's self-overcoming below. Daas descending into the heart draws the hidden yud-hei into the revealed vav-hei, the Name made whole; G-d's descent into the "back," the forced heart and the physical mitzvos, the King's limbs, makes the Throne whole.
-
- 8 Amalek, the nape of kelipah** ¶32-35
- Kelipah mirrors holiness and feeds on its back. Israel's stiff neck is strength in holiness; Amalek, am malak, severs mind from heart and defies what he knows, unlike Pharaoh and the idolaters, from whom holiness is hidden. His "seed" is that trait sown in Israel.
-
- 9 Blotting out Amalek** ¶36
- In exile the war is G-d's, and a person contemplates and prays; at the inner level of love in delights he blots out Amalek himself, since Amalek holds only to the back and to forgetting.
-

KEY CONCEPTS

The point of the heart נקודת הלב

The soul's innermost essence, "a part of G-d above," which by its nature longs to cleave to Him.

Knesses Yisrael כנסת ישראל

The collective source of the souls, called G-d's "heart," which gathers in the light of Havayah, "Israel above."

The broadening of Daas הרחבת הדעת

Contemplating G-d's oneness at length and in depth, so that faith becomes inner understanding and feeling; the "good and broad land."

Love in delights אהבה בתענוגים

The highest love: delight in G-d as the source of all life and pleasure; the "honey" of the Shema.

Front and back פנים ואחור

Revealed and concealed modes of holiness: the “back” is serving G-d by forcing the heart, the yoke; the “front” is G-dliness revealed as one’s very life.

Iskafya and is’hapcha אתכפייא ואתהפכא

Subduing the sitra achra through the mind’s rule over the heart, as against transforming the heart itself, so that darkness becomes light.

Amalek, the nape of kelipah עמלק, עורף דקליפה

The brazen force that cuts the mind off from the heart, so that a person acts against what he knows; am malak, “a people that nips” at the neck.

The whole Name and the whole Throne השם שלם

והכסא שלם

The hidden yud-hei of Havayah revealed in its vav-hei, and G-d’s Kingship accepted below.

SECTION 1 • ¶1-2

The daily war with Amalek

1 זכור את אשר עשה לך עמלק בדרך¹ וגו'. הנה כתיב מלחמה לה' בעמלק מדר דר² שאין השם שלם ואין הכסא שלם עד שימחה זרעו של עמלק.

“Remember what Amalek did to you on the way,” etc. Now, it is written, “Havayah has war with Amalek from generation to generation”: for the Name is not whole and the Throne is not whole until the seed of Amalek is blotted out.

The maamar opens with the Torah's command to remember how Amalek attacked Israel on the way out of Egypt, the passage read on Shabbos Zachor. It then brings the verse Moshe said after that battle and the Sages' teaching on it (in the Midrash Tanchuma, and in Rashi on that verse): G-d's Name and Throne are not whole until the seed of Amalek is blotted out. Both the war and the “whole Name and Throne” are explained later in the maamar.

ומלחמה זו היא בכל דור ודור בבחי' כל נפש מישראל. כי הנה בכל דור ודור ובכל יום ויום חייב אדם לראות א"ע [את עצמו] כאלו יצא מצרים.³

And this war is in each and every generation, on the level of every soul of Israel. For in each and every generation, and on each and every day, a person is obligated to see himself as if he had gone out of Egypt.

The Alter Rebbe turns the war with Amalek into a war inside every Jewish soul, in every generation. The ground for this is the Mishnah's rule that each person must see himself as if he had left Egypt; the Alter Rebbe adds “and on each and every day,” so the Exodus, and the war that follows it, are present events for each person.

2 ולכן מזכירין יציאת מצרים בכל יום בוקר וערב. שבחי' יציאת מצרים הוא בכל נפש מישראל בכל יום ואחר יצ"מ [יציאת מצרים] עומד' [עומדת] לנגדו מלחמ' [מלחמת] עמלק

Therefore we mention the Exodus from Egypt every day, morning and evening: for the level of the Exodus from Egypt is in every soul of Israel every day, and after the Exodus from Egypt the war of Amalek stands against him,

Because the Exodus happens in the soul every day, the daily mention of it, morning and evening, is not only a memory but describes something taking place now. And as Israel met Amalek right after leaving Egypt, each person's daily going out is met by a war with Amalek.

כמ"ש אשר עשה לך עמלק בדרך בצאתכם ממצרי' [ממצרים] ⁴ וכת"י [וכתיב] אשר שם לו בדרך ⁵ בעלותו ממצרים:

as it is written, "what Amalek did to you on the way, as you went out of Egypt"; and it is written, "how he set upon him on the way, as he came up out of Egypt."

Two verses show that Amalek attacked "on the way" out of Egypt: Moshe's words in Deuteronomy, and G-d's words to Shaul through Shmuel before the war against Amalek. The maamar will return at its end to these words, "on the way, as you went out of Egypt."

SECTION 2 • 113-6

Knesses Yisrael and the point of the heart

³ וביאור ענין זה הנה כנסת ישראל שהיא מקור כל נשמות ישראל נקי בשם לבי.

The explanation of this matter: the Congregation of Israel (Knesses Yisrael), which is the source of all the souls of Israel, is called by the name "My heart."

To explain this, the Alter Rebbe begins with the source of the souls. Knesses Yisrael, the Congregation of Israel, is the collective root from which all Jewish souls come, and it is called G-d's "heart."

כמ"ש לבבתי אחותי כלה שכמו שהלב הוא משכן וכלי קבול לרוח החיים העיקרי שמקור החיים וכללותו נמשך אל הלב אל תוכו ומתוכו מתפשט בכל הגוף. ⁶

As it is written, "You have captured My heart, My sister, bride." For just as the heart is the dwelling place and receptacle for the principal spirit of life, since the source of life, and life as a whole (klalus), is drawn to the heart, into its interior, and from its interior spreads through the whole body,

The proof is the verse "libavtini," a verb built on lev (heart): the bride has, as it were, become G-d's heart. The comparison is to the human heart: it is where the life-spirit is gathered, and from it life spreads through the whole body.

⁴ ובו ועל ידו סובב הולך רוח החיים בכל הגוף כי החיות רצוא ושוב. ⁷

and in it and through it the spirit of life "goes round and round" through the whole body, for the life-force is "running and returning."

The heart does not only receive life; through it the life-spirit circulates through the body. The words are borrowed from two verses: "goes round and round," said in Koheles of the wind (ruach, the same word as "spirit"), and "running and returning," said in Yechezkel's vision of the angelic Chayos and read here as chayus, life-force.

כך מקור נשמות ישראל נקי בשם כנסת ישראל. על שם הקבוץ והכניסה שמתקבץ ומתאסף לתוכה עיקר החיות וההשפעה מבחי ישראל דלעילא בחי' כי שרית עם אלהים⁸ וגו'

So the source of the souls of Israel is called by the name Knesses Yisrael, on account of the gathering and the entering (kenisah), for into it are gathered and collected the main life-force and flow from the level of "Israel" above, the level of "for you have striven with Elokim," etc.,

In the same way the source of souls is called Knesses Yisrael, read as "the gathering-in (kenisah) of Israel": it is where the life and flow that come from "Israel above" are gathered. The name Yisrael was given to Yaakov because he "strove (sarisa) with Elokim" and prevailed, so "Israel above" is a level that prevails over Elokim.

היא בחי' הארת שם הוי"ה שלמעלה מבחי' אלהים כמ"ש ועל דמות הכסא דמות כמראה אדם⁹ וגו':¹⁰

which is the level of the illumination of the Name Havayah that is above the level of Elokim, as it is written, "And upon the likeness of the throne was a likeness like the appearance of a man," etc.

That higher level is the light of the Name Havayah, which is above Elokim, the Name of concealment and limitation. Yechezkel's vision of "a likeness like the appearance of a man" above the throne pictures this level that sits above the throne.

5 והנה בכל נשמה בפרט היא היא נקודת הלב ממש שבכל נפש מישראל שבטבעה היא כשלהבת העולה מאליה לדבקה בו ית'.

Now, in each individual soul, this is the very point of the heart that is in every soul of Israel, which by its nature is like a flame that rises of itself, to cleave to Him, may He be blessed.

Each individual soul carries a spark of that collective "heart": the "point of the heart," the innermost core of the soul. By its nature it strives upward to cleave to G-d, like a flame that rises by itself.

והיא היא בחי' עצמות הנפש ומהותה שיסודתה בהררי קדש חלק אלוה ממעל¹¹ ממש. וכל חפצה ותשוקתה ליבטל וליכלל באור הוי"ה וממנה מתפשטות כחות הנפש שכל ומדות כו'.

It is the very essence and being of the soul, whose foundation is "in the holy mountains," truly "a part of G-d above." All its desire and longing is to be nullified and subsumed in the light of Havayah. And from it spread forth the powers of the soul, intellect and emotive attributes (middos), etc.,

This point is the soul's very essence, rooted in the highest holiness, "in the holy mountains," and "a part of G-d above." Its whole desire is to be dissolved in G-dliness, the light of Havayah. From it the soul's faculties extend outward, intellect and emotion.

עד שמתפשטת במחשבה דבור ומעשה שהם בחי' לבושין שאינן ממהות הנפש כנודע. וגם השכל ומדות שהם ממהות הנפש הם מתלבשין בלבושי השכל ומדות שבנפש הבהמית שמנוגה טוב ורע כו'.¹²

until it spreads into thought, speech and action, which are garments that are not of the soul's own being, as is known. And the intellect and emotive attributes too, which are of the soul's own being, are clothed in the garments of intellect and emotive attributes of the animal soul, which is from Nogah, good and evil, etc.

The soul extends still further outward into thought, speech and action, which are only its "garments," the means it uses, not part of its essence. Even its intellect and emotions, which are part of it, are clothed in the intellect and emotions of the animal soul, which comes from Nogah, the realm in which good and evil are mixed.

6 והנה בחי' נקודה זו של עצמות הנפש ומהותה הגם שהיא שוה בכל נפש מישראל מ"מ אינה מתגלה בשוה.

Now this point of the essence and being of the soul, though it is equal in every soul of Israel, nevertheless is not revealed equally.

The essence of the soul is the same in every Jew, but how much of it shows differs from person to person.

אך על כל איזה גילוי שיהיה נאמר לבכתני באחת מעיניך¹³ כלומר אפי' [אפילו] באחת מאיזה בחי' המתגלית בכל נפש

But concerning any revelation whatever that there may be, it is said, "You have captured My heart with one of your eyes"; that is, even with any one aspect at all that is revealed in each soul.

The verse "You have captured My heart with one of your eyes" teaches that even one "eye," any single aspect of the soul that is revealed, however small, captures G-d's heart.

כי מוכרח הוא להיות איזה גילוי הארה בכל נפש וגילוי זה הוא משרש הנפש שהיא בחי' לב. ולכן נאמר לבכתני וגו'.

For there must be some revelation of illumination in every soul, and this revelation is from the root of the soul, which is the level of the heart. Therefore it is said, "You have captured My heart," etc.

Some glimmer of the point of the heart must show in every soul, and it comes from the soul's root, which is the "heart." That is why the verse uses libavtini, a word built on lev: even a partial revelation comes from the level of the heart.

SECTION 3 • 17-12

From faith to Daas

7 והנה ענין גלות מצרים הוא שהיה אז גילוי בחי' נקודת הלב בגלות שהיא בחי' קטנות בחי' אמונה לבדה.

Now, the exile of Egypt means that the revelation of the point of the heart was then in exile, which is the state of smallness (katnus), the level of faith alone.

The Exodus is now read within the soul. "Egypt" is the state in which the point of the heart is in exile: it is present only in "smallness" (katnus), as simple faith, without understanding to carry it into the person's mind and feelings.

וכמ"ש ויאמן העם¹⁴ וישראל מאמינים בני מאמינים.¹⁵ אך אח"כ כתיב אעלה אתכם מעני מצרים אל ארץ טובה ורחבה^{16,17} שהיא הרחבת הדעת.

As it is written, "And the people believed"; and "Israel are believers, the children of believers." But afterwards it is written, "I will bring you up out of the affliction of Egypt to a good and broad land," which is the broadening of Daas (knowledge).

The people in Egypt had faith: "And the people believed," and the Sages call Israel "believers, the children of believers." But G-d promised more; the text joins two of His promises at the burning bush, "I will bring you up out of the affliction of Egypt" and "to a good and broad land," and the Alter Rebbe reads the broad land as the broadening of Daas: understanding wide enough to hold the faith.

8 וכמ"ש וידעתם כי אני^{18,19} ה' שבהתרחבות הדעת תהיה הרחבת גילוי נקודה זו ביתר שאת שתתלהב ותתלהט נקודת לבו עד שתתגלה ותתפשט בכל כחות הנפש בבחי' פנימיות.

As it is written, "And you shall know that I am Havayah": through the broadening of Daas there will be a broadening of the revelation of this point, with surpassing force, so that the point of his heart will flare up and blaze until it is revealed and spreads through all the powers of the soul, on the level of the inner dimension (pnimiyus).

"And you shall know that I am Havayah": knowledge, not only faith. When Daas broadens, the point of the heart is revealed with greater force; it flames up and spreads inwardly into all the soul's powers, so that the person's mind and feelings themselves are filled with it.

משא"כ באמונה לבדה אינה אלא בחינת מקיף והרחבת הדעת הוא כמארו"ל [כמאמר רבותינו זכרונם לברכה] כל המאריך באחד ²⁰ כו'.

Whereas with faith alone, it is only on the level of makif (encompassing). And the broadening of Daas is as our Sages, of blessed memory, said, "Whoever prolongs [the word] Echad (One)," etc.

Faith alone stays "encompassing" (makif): it surrounds a person and holds true for him, but does not enter his understanding and emotions. The way to broaden Daas is shown in the Sages' teaching on the Shema: "Whoever prolongs [the word] Echad, his days and years are prolonged."

דהיינו להאריך ולהרחיב בדעתו ובעומק לבו עד מקום שיד שכלו ותבונתו מגעת איך שאני הוי"ה לא שנית ²¹ ממש כמו קודם בריאת העולם.

That is, to prolong and broaden [his thought], in his Daas and in the depth of his heart, as far as the hand of his intellect and understanding reaches, on how "I, Havayah, have not changed": truly, just as before the creation of the world.

"Prolonging Echad" is read as lengthening and widening one's contemplation of G-d's oneness, as far as one's mind can reach. The theme of that contemplation is G-d's word "I, Havayah, have not changed": He is exactly as He was before the world was created.

כי גם עתה בשמים ממעל ועל הארץ מתחת אין עוד ²² כי כולא קמיה כלא ממש חשיבי כי רק הודו וזיוו של שמו לבדו מאיר על הארץ ושמים ²³ כו'.

For now too, "in the heavens above and on the earth below there is nothing else," for "all before Him are considered as truly nothing," since only the splendor and radiance of His Name alone shine upon the earth and the heavens, etc.

Even now that the world exists, "there is nothing else": all of creation is as nothing before Him, since what gives heaven and earth their existence is only a glow and radiance of His Name. Because the worlds receive only a ray of His splendor, their existence makes no change in Him.

9 ואי לזאת הכל בטלים אצלו ית' ואליו תכסוף נפש כל חי והאופנים וחיות הקדש ברעש גדול וכו'

Therefore all are nullified before Him, may He be blessed, and for Him the soul of every living thing yearns, and "the Ofanim and the holy Chayos, with a great noise," etc.

The contemplation leads to its conclusion: everything is nullified before G-d, and every living soul longs for Him. The words "the Ofanim and the holy Chayos, with a great noise" come from the morning prayer before the Shema, which describes the angels' stormy longing toward G-d.

וכל מה שיאריך בזה וכיוצא בזה ברוחב ובעומק²⁴ בעיני שכלו ולבבו יבין שלא יהיה לו חפץ ורצון אחר בלתי לה' לבדו

And the more he dwells at length on this, and on the like, in breadth and in depth, with the eyes of his intellect, [the more] his heart will understand that he should have no other desire and will except for G-d alone,

The more deeply and broadly a person dwells on this “with the eyes of his intellect,” the more his heart will grasp that he should want nothing but G-d. Understanding in the mind is meant to reach the heart. The Kehot note records that the Lemberg printing reads “in length, in breadth and in depth,” adding length, as in the “prolonging” of Echad above.

וכמ"ש מי לי בשמים²⁵ ועמך לא חפצתי בארץ רק אליו לבדו תכסוף נפשו לדבקה בו ית'.

as it is written, “Whom do I have in heaven? And besides You I desire nothing on earth.” Only for Him alone will his soul yearn, to cleave to Him, may He be blessed.

The psalmist states the result: nothing in heaven or on earth is wanted besides G-d. The soul longs only to cleave to Him.

10 ועי"ז ואהבת את הוי"ה שיהא אלהיך בכל לבבך.²⁶ פי' שיהא הלב משכן וכלי קבול ממולא מבחינת גילוי הוי"ה.

And through this: “You shall love Havayah” — that He be “your G-d” — “with all your heart.” That is, that the heart be a dwelling and a receptacle filled with the revelation of Havayah,

This is how “You shall love Havayah your G-d with all your heart” is fulfilled. The Alter Rebbe reads “your G-d” as the goal: that Havayah become yours, revealed in your heart, so that the heart becomes a dwelling and a vessel filled with G-dliness.

שיהא שורה ומתגלה בקרב איש ולב עמוק²⁷ בהתלהבות והתלהטות רשפי אש עזה²⁸ ולעמוד נגד כל מונע ולהפקיר א"ע [את עצמו] ולהשליך נפשו ורצונו שמנפש הבהמית מנגד רק ישים אליו לבו מנקודת פנימיותו.

that He dwell and be revealed “within a man, and a deep heart,” with a flaring and blazing of fierce “flashes of fire”; and to stand against every obstacle, to give himself up and cast away his soul and his will that are from the animal soul, and to set his heart only on Him, from the point of his inner being.

The revealed love is described with “flashes of fire” from the Song of Songs and “a deep heart” from Psalms. Such love gives a person the strength to stand against every hindrance and to give up the will of the animal soul, setting his heart on G-d from his innermost point.

11 וזהו בחי' כנסת ישראל דלעילא כי ישראל דלעילא היא בחי' הוי"ה וכנס"י [וכנסת ישראל] היא המקבלת וכנסת לתוכה החיות וההשפעה מבחי' זו כו'.

And this is the level of Knesses Yisrael above. For "Israel" above is the level of Havayah, and Knesses Yisrael is the one that receives and gathers into itself the life-force and flow from this level, etc.

Such a heart reflects "Knesses Yisrael above": as the source of souls receives and gathers in the light of Havayah ("Israel above"), so a person's heart becomes a vessel that gathers in the revelation of Havayah.

ובכל נפשך²⁹ שיהא גילוי זה בכל כחות והתפשטות הנפש בכל ג' מיני לבושין מחשבה דבור ומעשה.

"And with all your soul": that this revelation be in all the powers and extensions of the soul, in all three kinds of garments, thought, speech and action.

"With all your soul" carries the revelation beyond the heart into all the soul's powers and into its three garments: thought, speech and action.

12 והיינו ע"י התלבשות מחשבה עליונה במחשבתו כו' ודבור בדבור כו'. וכמ"ש והיו הדברים האלה אשר אנכי³⁰ מי שאנכי³¹ מצוך כו' ודברת בהם בשבתך³² וכו'

That is, through the enclothement of the supernal thought in his thought, etc., and speech in speech, etc. As it is written, "And these words which I" — I, Who I am — "command you," etc., "and you shall speak in them when you sit," etc.

How does the revelation reach thought, speech and action? Through G-d's own thought and speech, the words of the Torah, being clothed in a person's thought and speech. In "these words which I command you" the Alter Rebbe glosses "I" (Anochi) as "I, Who I am," G-d Himself, as he does in the opening maamar of Torah Ohr (Bereishis), where the light that encompasses all worlds, gathered "within a man and a deep heart," brings about "these words which I, Who I am, command you."

בהם ממש שתהא מחשבה עליונה ודבור עליון מלובשים ממש בתוך מחשבתו ודבורו והגם כי לא מחשבותי מחשבותיכם³³ כתיב ואיך תהיה מלובשת ממש מחשבה במחשבה כו'.

"In them," literally: that the supernal thought and the supernal speech be truly clothed within his thought and his speech. And although it is written, "For My thoughts are not your thoughts," how then can thought be truly clothed in thought, etc.?

"You shall speak in them": the supernal speech is to be truly within one's own speech. This raises a difficulty, since G-d says, "My thoughts are not your thoughts." How can His thought be clothed in human thought?

אך סיפא דקרא ולא דרכיכם דרכי. כלומר אימתי כי לא מחשבותי כו' בזמן שלא דרכיכם דרכי.

But the end of the verse [says], “nor are your ways My ways.” That is to say: when is it that “My thoughts are not,” etc.? At a time when “your ways are not My ways.”

The answer is in the rest of the verse, “nor are your ways My ways.” G-d’s thoughts are far from ours only while our ways are not His ways.

אבל כשדרכיכם דרכי דהיינו עיי שישים אל לבו בהתבוננות והעמקת הדעת בה' אחד כו' שזו היא דרך הוי"ה והמשכת גילוי ה' אחד בואהבת הנה עיי תהיינה גם המשכת מחשבותי במחשבותיכם בהתלבשות מחשבה במחשבה כו':

But when your ways are My ways, that is, through his taking to heart, in contemplation and deepening of Daas, “Havayah is One,” etc., which is the way of Havayah, and the drawing down of the revelation of “Havayah is One” into “And you shall love,” then through this there will also be the drawing of My thoughts into your thoughts, in the enclothement of thought in thought, etc.

When a person walks in G-d’s way, by contemplating deeply that “Havayah is One” and drawing that awareness into love (“And you shall love”), G-d’s thoughts are drawn into his thoughts. The distance the verse describes depends on a person’s ways, and his service can bridge it.

SECTION 4 • 113-15

Love in delights

13 והנה עיקר גילוי זה של נקודת הלב בקי"ש [בקריאת שמע] ושיהיה גילוי הוי"ה אחד בלבו הוא ואהבת את

הוי"ה³⁴ שיהיה גילוי כחיי אהבה בתענוגים³⁵

Now, the essence of this revelation of the point of the heart in the Shema, and of there being a revelation of “Havayah is One” in his heart, is “And you shall love Havayah”: that there be a revelation of the level of “love in delights” (ahavah betaanugim),

The heart of the Shema is not only accepting that G-d is One but having that truth revealed in the heart, which is the command “And you shall love.” The highest form of that love is “love in delights” (ahavah betaanugim), a phrase from the Song of Songs.

שהיא אהבה עליונה העולה על כולנה להתענג על הוי"ה וכו'. כמ"ש בזהר³⁶ אכלתי יערי עם דבשי³⁷

בק"ש [בקריאת שמע].³⁸

which is the supreme love that rises above them all: to delight in Havayah, etc. As is written in the Zohar, “I have eaten my honeycomb with my honey”: in the Shema.

This love is above every other kind: not longing for G-d from afar but delighting in Him. The Zohar reads “I have eaten my honeycomb with my honey” as prayer and the Shema, and the “honey” is the Shema.

14 ודבשי היינו מתיקות ותענוג כי מאחר שיהיה גילוי הוי"ה אחד בלבו שאין עוד מלבדו³⁹ ואין חיים אחרים ותענוג אחר כלל רק כי הוא חי⁴⁰ שהוא מקור החיים ומקור התענוגים.⁴¹

"My honey" means sweetness and delight. For once there is a revelation in his heart of "Havayah is One," that "there is nothing else besides Him," and there is no other life and no other delight at all, only "for He is your life," for He is the source of life and the source of delights.

Honey stands for sweetness and delight. Once G-d's oneness is revealed in a person's heart, he sees that there is no life and no delight apart from G-d, "for He is your life." The Rebbe Rashab, in a passage the Kehot note quotes (Hemshech 5672), explains that "source" here does not put G-d in the category of a source: as all beings come into being from the truth of His being, so all life and delight come into being from Him.

15 ולזאת תהיה אהבתו להוי"ה כאדם האוהב את חייו ממש שאהבה זו היא מעצמות הנפש. כך תהיה אהבת ה' תקועה בלבו.

Therefore his love for Havayah will be like a man who loves his very life, for this love comes from the essence of the soul. So will the love of G-d be fixed in his heart.

A person loves his own life not because of reasoning but from the core of his being. When G-d is recognized as one's true life, love for Him becomes like that: fixed in the heart as firmly as the love of life itself.

ולזאת יתענג על ה' מקור התענוגים ושש ושמח בעבודתו כי קרבת אלהים טוב⁴² לו. וכמ"ש טעמו וראו כי טוב⁴³ ה'.

Therefore he will delight in G-d, the source of delights, and be glad and rejoice in His service, for "nearness to G-d is good" for him. As it is written, "Taste and see that Havayah is good."

Such a person delights in G-d and rejoices in serving Him, because closeness to G-d is his good. The verse "Taste and see that Havayah is good" describes this tasting of G-dliness.

וזהו אל ארץ טובה ורחבה אל ארץ זבת חלב ודבש⁴⁴ דהיינו שיהי' [שיהיה] דבש בחי' אכלתי יערי עם דבשי בקיום הק"ש [הקריאת שמע] בגילוי הוי"ה אחד ואהבת אהבה בתענוגי ע"י ארץ טובה ורחבה היא הרחבת הדעת כו':

And this is [the meaning of] "to a good and broad land, to a land flowing with milk and honey": that is, that there be "honey," the level of "I have eaten my honeycomb with my honey," in fulfilling the Shema, with the revelation of "Havayah is One" and "And you shall love" with love in delights, through "a good and broad land," which is the broadening of Daas, etc.

The "good and broad land" of paragraph 7 is now completed: it is also "a land flowing with milk and honey." The "honey" is the delight of the Shema, the revelation of G-d's oneness and love in delights, and it comes through the "good and broad land," the broadening of Daas. The Tzemach Tzedek (Or HaTorah, Shelach) points to this maamar for this reading of the land flowing with milk and honey as love in delights.

SECTION 5 • ¶16-22

The desert: front and back

16 אך כיצד יגיע אדם לבחי' גילוי בחי' זו מאחר שהיה תחלה בבחי' גלות מצרים

But how will a person reach the revelation of this level, since at first he was in the state of the exile of Egypt,

Now the question: how can a person reach such love, if he begins in "Egypt," the soul's exile?

שנקודת הלב היא בבחי' קטנות ומסותרת ומכוסה בלבושי הנפש הבהמית למשוך אחר חיי הגוף ותענוגיו שהם הם היו אצלו חיים ותענוגים גמורים כל חד לפום מאי דידע בנפשיה.

in which the point of the heart is in a state of smallness, hidden and covered by the garments of the animal soul, drawn after the life of the body and its delights, which for him were complete life and delight, each one according to what he knows in himself?

In that state the point of the heart is "small," hidden and covered by the animal soul's garments, which draw it toward the life and pleasures of the body. To such a person those pleasures feel like real life and real delight, each according to what he knows in himself.

17 ואיך יהפך לבו מן הקצה אל הקצה ומן ההפך אל ההפך לגמרי להיות אהבת ה' תקועה בלבו כחייו ממש.

And how will his heart be turned from one extreme to the other, from one opposite to the other entirely, so that the love of G-d is fixed in his heart like his very life?

The change needed is total: the heart must turn from one extreme to its opposite, until the love of G-d is as fixed in it as the love of life.

הנה על זה נאמר ויסב אלהים את העם דרך המדבר ים סוף שלא נסעו ממצרים מיד לארץ ישראל אלא דרך המדבר.⁴⁵

On this it is said, "And G-d led the people around by the way of the desert of the Sea of Reeds": they did not travel from Egypt straight to the Land of Israel, but by way of the desert.

The answer lies in the route of the Exodus. G-d did not lead Israel straight from Egypt to the Land of Israel but around, through the desert; the inner journey, too, passes through a "desert" stage before it reaches the "good and broad land."

18 וכתוב לכתך אחרי במדבר⁴⁶ שבחי המדבר הוא⁴⁷ בחינת אחרי ה'. והענין כי הנה יש בקדושה בחי פנים ואחור.

And it is written, “your going after Me in the desert”: the level of the desert is the level of “after Havayah” (acharei). The explanation is that in holiness there is a level of front and back (panim and achor).

Yirmeyahu describes Israel’s following G-d through the desert as “your going after Me.” The Alter Rebbe identifies the desert with “after Havayah” (acharei), from the same root as achor, “back.” Holiness has a “front” (panim), where G-dliness is openly revealed, and a “back” (achor), where it is present but not shown.

כמ”ש וראית את אחורי⁴⁸ וגו'. וכתוב מגילה עפה כתובה פנים ואחור⁴⁹ וגו'. וכנודע לידועי חן שיש שמות שהן בבחי אחוריים והם שמות דקדושה.

As it is written, “And you shall see My back,” etc. And it is written, “a flying scroll, written front and back,” etc. And, as is known to those versed in the hidden wisdom (yodei chen), there are Names that are on the level of achorayim (the back), and they are holy Names.

Scripture speaks of G-d’s “back” (“you shall see My back”) and of a scroll written “front and back,” a phrase that joins Zechariah’s “flying scroll” with Yechezkel’s scroll, as the Alter Rebbe also does in Tanya’s Kuntres Acharon, where David’s forgetfulness is traced to the “back” of the Torah. “Those who know chen” are the Kabbalists (chen, “grace,” read as the initials of chochmah nistarah, “the hidden wisdom”): they know holy Names in the “back” form, achorayim, so the “back” is still holiness, only less revealed.

19 וכך יש כנפש האלהית פנים ואחור. פנים הוא בחי פנימיות הלב ששורה ומתגלה בו בחי הוי”ה אחד בגילוי ממש שזהו חיותו וקיומו והוא הוא שעשועיו ותענוגיו וחדות⁵⁰ ה' ממש היא מעוזו.

So too in the G-dly soul there is front and back. The front is the inner dimension of the heart, in which “Havayah is One” dwells and is revealed in actual revelation, so that this is his life and his existence, and this itself is his joy and his delight, and “the joy of Havayah” truly “is his strength.”

The G-dly soul too has a front and a back. Its “front” is the inner heart in which G-d’s oneness is openly revealed, so that G-dliness is the person’s very life and delight, as Nechemyah tells the people, “the joy of Havayah is your strength.”

20 ובחי אחור הוא שאינו מתגלה בו כל כך בבחי חיות ותענוג רק שהוא מכריח וכופה את לבו להטות לבבו אליו יתברך ולאהבה אותו.

And the back is when it is not revealed in him to that degree, as life and delight; rather, he compels and forces his heart to incline his heart toward Him, may He be blessed, and to love Him.

The “back” is the state in which G-dliness is not felt as life and delight. The person still turns his heart toward G-d and loves Him, but by compelling it.

וזהו לעשותה לאהבה⁵¹ שהיא אהבה העשויה בלב ע"י התבוננות ג"כ שמתבונן ומעמיק דעת בה' אחד ואיך שהוא חיי החיים ומקור התענוגים אשר ע"כ יאתה כו'.

And this is “to do it (la’asosah), to love”: it is a love made (asuyah) in the heart, also through contemplation, in that he contemplates and deepens [his] Daas in “Havayah is One,” and how He is the Life of all life and the source of delights, so that therefore it is fitting, etc.

The verse says “to do it, to love,” and the Alter Rebbe reads it as love that is “made”: produced in the heart by contemplating G-d’s oneness, that He is the Life of all life and the source of all delight, so that it is fitting to love Him. He explains the verse the same way in the introduction to Tanya, Part II: besides the love that flares up of itself, there is a love “made in the heart” that every person can reach by contemplating that G-d is his very life.

21 ואעפ"כ [ואף על פי כן] לא מפני זה תהיה אהבה זו לבדה ממלא כל תוכיות הלב שלא להיות שום חפץ ורצון אחר כלל אלא שאהבה זו היא המושלת בלב ע"י המוח השליט על הלב שליט דוקא

Nevertheless, this does not make this love alone fill all the inside of the heart, so that there is no other desire or will at all; rather, this love rules in the heart through the mind that rules over the heart — “rules,” specifically.

Even so, a love that is “made” does not fill the whole heart; other desires remain beside it. It governs the heart from above, through the mind’s rule over the heart, without changing the heart itself: the mind only “rules” it.

והוא בחי' אתכפייא סטרא אחרא ולא בחי' אתהפכא כנ"ל.

This is the level of subduing (iskafya) the sitra achra (the other side), and not the level of transformation (is'hapcha), as mentioned above.

That is iskafya: the sitra achra, the side opposed to holiness, is subdued but not transformed, unlike is'hapcha, in which the heart itself is changed.

22 והמשכיל יבין שיש בזה כמה מדרגות זו למעלה מזו.

The discerning will understand that there are several levels in this, one above the other.

Love that is made through contemplation is not one level but many, one above the other. The Alter Rebbe now shows how far even a strong love of this kind reaches.

דהיינו שהגם שיעורר את האהבה בלבו עד שתחפץ באמת להתפשט מלבושי נוגה להיות בכל לבבך ובכל נפשך התלבשות מחשבה במחשבה כנ"ל. עם כל זה עדיין לא נתפשטה מלבושי נוגה לגמרי למאוס ברע רק שע"י התבוננות השכל מכריח ומחייב את הנפש לצאת מנרתקה עד שלבושי נוגה הם אצלו בעת ההיא בבחי' שינה שהרע כפוף ובטל אצלו

That is: although he may arouse the love in his heart until it truly wishes to divest itself of the garments of Nogah, so that there be "with all your heart and with all your soul," the enclothement of thought in thought, as mentioned above, nevertheless it has not yet entirely divested itself of the garments of Nogah, so as to despise evil; rather, through the contemplation of the intellect, he compels and obliges the soul to come out of its sheath, until the garments of Nogah are, for him, at that time, in a state of sleep, so that the evil is bent and nullified in him.

A person may arouse a love strong enough that he truly wishes to shed the animal soul's garments of Nogah and to serve "with all your heart and with all your soul," his thought clothed in G-d's thought. Still, he has not shed those garments completely, to the point of loathing evil; he only forces the soul, through contemplation, to "come out of its sheath," until the garments of Nogah are "asleep" in him: the evil is subdued and inactive, but still there.

ונק' בכל לבבך בשני יצריך ביצר טוב⁵² באהבה הטבעית שבשרש נפשו. וביצר הרע לאתכפייא סט"א [סטרא אחרא] כו'.

This is called "with all your heart: with both your inclinations": "with the good inclination," through the natural love that is in the root of his soul, "and with the evil inclination," to subdue (iskafya) the sitra achra, etc.

This is the Sages' reading of "with all your heart" as "with both your inclinations": with the good inclination, through the soul's natural love, and with the evil inclination, by subduing the sitra achra.

אבל עדיין אינו בבחי' לאתהפכא חשוכא לנהורא כנ"ל. דהיינו שאין לו אלא לב א' כו'.

But he is not yet on the level of transforming (is'hapcha) darkness into light, as mentioned above, that is, of having only one heart, etc.

He has not yet reached is'hapcha, turning darkness into light, which would mean having only "one heart," with no opposing desire left.

SECTION 6 • ¶23-26

One heart, and the path to it

23 והנה ארז"ל [אמרו רבותינו זכרונם לברכה] שאמרו השבטים ליעקב כשם שאין בלבך אלא אחד⁵³ כן אין בלבנו אלא וכו'

Now, our Sages, of blessed memory, said that the tribes said to Yaakov, "Just as in your heart there is only One, so in our heart there is only," etc.

The Sages tell that on his deathbed Yaakov feared that one of his sons might be unworthy, and they answered with the Shema: "Just as in your heart there is only One, so in our heart there is only One."

כי יעקב הוא ישראל שהוא בחי' ומדרגה העליונה שאין לו אלא לב אחד ומתענג על הוי"ה כנ"ל.

For Yaakov is Israel, the highest level and rank: one who has only one heart and delights in Havayah, as mentioned above.

Yaakov is "Israel," the highest level: he has "one heart," wholly given to G-d, and he delights in Havayah, as described above. His "only One" is the level of transformation, is'hapcha; in Likkutei Torah, Masei, the Alter Rebbe calls it the level of the upper tzaddik, and the tribes' "only One" that of the lower tzaddik.

24 וכך השבטים שהם כללות הנשמות עד סוף כל הדורות גם בחי' הבינונים שהם למטה ממדרגה זו אעפ"כ [אף על פי כן] אין בלבנו אלא אחד.

And so the tribes, who are the souls as a whole until the end of all the generations, including the level of the beinonim (intermediate ones), who are below this level: even so, "in our heart there is only One."

The tribes, Yaakov's sons, stand for all Jewish souls to the end of time, including the beinonim, the "intermediate" people whose evil is subdued but not transformed. They too can truly say, "in our heart there is only One."

והיינו בחינת אתכפייא שעייז נעשה ג"כ גילוי הוי"ה אחד בכל לבבך ובכל נפשך והתלבשות מחשבה במחשבה כנ"ל.

This is the level of iskafya (subduing), through which there also comes about the revelation of "Havayah is One" "with all your heart and with all your soul," and the enclothement of thought in thought, as mentioned above.

Their "only One" comes through iskafya: by subduing the opposing desires they too reveal G-d's oneness with all their heart and soul, and their thought too is clothed in G-d's thought. A passage in the supplements to Torah Ohr on Vayakhel refers back to this maamar and calls the tribes' "only One" iskafya, the lower unity (yichuda tata'ah), the nullification of one's separate existence.

25 והיא היא הדרך שיבור לו האדם⁵⁴ להתבונן בעומק שכלו ותבונתו בה' אחד כפי אשר תוכל נפשו שאת

And this is the very path that a person should choose for himself: to contemplate, in the depth of his intellect and understanding, “Havayah is One,” as much as his soul is able to bear.

This, then, is “the path a person should choose for himself,” in the Mishnah’s words: to contemplate G-d’s oneness as deeply as his mind can bear.

שעיני יכוף ויטה לבבו לאהבה את ה' ולעמוד נגד כל מונע בשבירת התאוות ובכבישתן על ידי המוח השולט על הלב לאכפיי [לאכפייא] סט"א [סטרא אחרא] ומזה יעלה ויבא לבחי' אתהפכא כנ"ל.

Through this he will bend and incline his heart to love G-d, and to stand against every obstacle, breaking the desires and suppressing them by means of the mind that rules over the heart, to subdue (iskafya) the sitra achra. And from this he will rise and come to the level of transformation (is'hapcha), as mentioned above.

Through such contemplation he bends his heart to love G-d, stands against every obstacle and breaks his desires, with the mind ruling the heart: this is iskafya. And from iskafya he will rise to is'hapcha, the transformation of the heart.

26 ויהיה גלוי פנימיות נקודת הלב ויאר ה' פניו וגו'. וזהו ואזניך תשמענה⁵⁵ דבר מאחריך לאמר זה הדרך

וגו' שמבחי' אחוריים דקדושה נמשך לאדם שיהא לו דרך ומבוא לגלוי הוי' בפנימיות

And there will be a revelation of the inner dimension of the point of the heart, and “Havayah will make His face shine,” etc. And this is [the meaning of] “And your ears shall hear a word behind you, saying, This is the way,” etc.: from the level of the achorayim (back) of holiness it is drawn down to a person that he have a way and an entrance to the revelation of Havayah in the inner dimension.

In the end the inner point of the heart is revealed, as in the priestly blessing, “Havayah will make His face shine.” Yeshayahu’s “your ears shall hear a word behind you, saying, This is the way” is read the same way: from the “back” of holiness comes the way into the “face,” the inner revelation of G-d.

ולכן נק' ק"ש [קריאת שמע] קבלת עול מלכות שמים עול דוקא שהוא בחי' אתכפיי [אתכפייא] ובחי' אחרי ה'

ילכו כאריה ישאג⁵⁶ וגו':⁵⁷

Therefore the Shema is called “accepting the yoke (kabbalas ol) of the Kingdom of Heaven”: a “yoke,” specifically, which is the level of iskafya (subduing), and the level of “They shall walk after Havayah; He will roar like a lion,” etc.

That is why the Shema is called “accepting the yoke of the Kingdom of Heaven”: a yoke is borne whether or not one feels like it, which is iskafya, “walking after Havayah.” Hoshea’s “They shall walk after Havayah; He will roar like a lion” describes this following of G-d from the “back.”

SECTION 7 • ¶27-31

The Name and the Throne made whole

27 והנה עול זה הוא קבלת מדת מלכותו ית' מלכות שמים. כי הנה נודע כי אין מלך בלא עם⁵⁸ עוממות כו'. ואין זה אלא כמ"ש להודיע לבני האדם⁵⁹ גבורותיו וכבוד הדר מלכותו.

Now, this yoke is the acceptance of the attribute of His Kingship (Malchus), may He be blessed: the Kingdom of Heaven. For it is known that "there is no king without a people (am)": [am as in] omemos (dimmed), etc. And this is only as it is written, "To make known to the sons of man His mighty acts (gevurosav), and the glory of the majesty of His Kingship."

The "yoke" accepted in the Shema is G-d's Kingship, Malchus. A king needs a people, am, a word the Alter Rebbe links to omemos, "dimmed," as of embers that have lost their glow (as he explains in Torah Ohr, Shemos): a people is made of those who are distant from the king and separate from him. The psalm names G-d's "mighty acts" together with "the glory of the majesty of His Kingship," and the next part explains that the one is what makes the other possible.

שלהיות כבוד הדר מלכותו הן הן גבורותיו וצמצומים רבים ועצומים להעלים ולהסתיר אוא"ס [אור אין סוף] ב"ה שיהיה נראה דבר יש ונפרד ועם עוממות כו' כדי שיהי [שיהיה] שמו נקי מלך עליהם כי באמת כולא קמיה כלא חשיב⁶⁰

For, in order that there be "the glory of the majesty of His Kingship," this is precisely "His mighty acts": many and powerful contractions (tzimtzumim), to hide and conceal the Infinite Light (Or Ein Sof), blessed be He, so that something will appear to be existent and separate (yesh), and a people that is omemos, etc., in order that His Name be called King over them; for in truth "all before Him are considered as nothing."

G-d's Kingship requires His "mighty acts" (gevuros): many powerful contractions that hide His infinite light, so that creatures seem to exist on their own, separate from Him, a "dimmed" people over whom He can be called King. In truth all is nothing before Him; the concealment exists so that there may be Kingship. In Sefer HaMaamarim 5565 and in the Mitteler Rebbe's maamarim on Vayikra, the Kehot note says, the question is asked outright: since nothing is outside Him, how can one speak of His Kingship at all?

ואתערותא דלעילא זו צריך להיות באתערותא דלתתא ג"כ בחי' צמצומים והסתלקות והן הם בחי' גבורת האדם להתגבר נגד כל מונע בסור מרע ולא תתורו אחרי לבבכם⁶¹ עוצם עיניו⁶² וגו'

And this arousal from above must be [found] in the arousal from below as well: the level of contractions and withdrawal. These are the level of the might (gevurah) of man, to overcome every obstacle, in "turn away from evil," "and you shall not stray after your heart," "he shuts his eyes," etc.,

A person's service must match it: the arousal from below must also be one of contraction and holding back, his own "might" (gevurah) to overcome every obstacle, in turning away from evil, not straying after the heart, and shutting his eyes from seeing evil.

ובועשה טוב אינו דומה שונה פרקו מאה פעמים למאה פעמים ואחד⁶³ ונקי עובד אלהים⁶⁴ מפני אחת היתירה על הרגילות כו'. ועיי' זה מקיים שום תשים עליך מלך⁶⁵ וגו':

and in “do good”: “one who reviews his chapter a hundred times is not comparable to” [one who reviews it] “a hundred and one times,” and he is called “one who serves G-d” because of the one [time] beyond his habit, etc. And through this he fulfills “You shall surely set a king over you,” etc.

On the side of “do good” the effort is to go beyond one’s habit: the Talmud says that one who reviews his learning a hundred and one times, not a hundred, is called “one who serves G-d.” Through such self-overcoming a person fulfills “You shall surely set a king over you,” making G-d King over himself.

28 והנה עיי' כל זה נעשה השם שלם והכסא שלם. כי הנה השם הוא בחי' הוי"ה ב"ה

Now, through all this the Name becomes whole and the Throne becomes whole. For the Name is the level of Havayah, blessed be He,

The maamar returns to its opening: through this service G-d’s “Name” and “Throne” become whole. The Name is Havayah, whose four letters stand for levels of revelation.

דהיינו י"ה הוא למעלה מן ההשתלשלות ונקי' עלמא דאתכסייא חכים ולא בחכמה ידיעא מבין ולא⁶⁶ כו'. וי"ה הוא בחי' עלמא דאתגלייא. כי הוא"ו היא המשכה להיות ה"א שהוא עלמא דאתגלייא.

that is: yud-hei is above the chain of descending worlds (hishtalshelus) and is called “the hidden world” (alma de’iskasya), “wise, but not with a known wisdom; understanding, but not,” etc. Vav-hei is the level of “the revealed world” (alma de’isgalya), for the vav is a drawing down, to become the hei, which is the revealed world.

The first two letters, yud-hei, are above the chain of worlds, the “hidden world,” described as “wise, but not with a known wisdom”: G-d’s wisdom that cannot be grasped. The last two letters, vav-hei, are the “revealed world”: the vav, a drawing down, brings the light into the final hei, the revealed world.

29 והנה כתיב את השמים ואת הארץ אני מלא⁶⁷ נאם ה' שמה שהוא מלא את השמים ואת הארץ הוא נאם ה' שהוא בחי' דבר ה'.

Now, it is written, “The heavens and the earth I fill, says (ne’um) Havayah”: that with which He fills the heavens and the earth is the “saying (ne’um) of Havayah,” which is the level of the word of Havayah.

Yirmeyahu’s “I fill the heavens and the earth, says (ne’um) Havayah” is read as telling what fills creation: the ne’um, G-d’s “saying.” That saying is “the word of Havayah,” the level of Malchus, through which G-d speaks the world into being.

וזהו ע"י אתערותא דלתתא את ה' האמרת אתה עשית אותו אומר כנ"ל.⁶⁸

And this comes through an arousal from below: "You have avowed (he'emarta) Havayah": you made Him One who says (omer), as mentioned above.

It comes about through an arousal from below. In "You have avowed Havayah this day," the word he'emarta shares its root with amar, "to say," and it is read as "you made Him One who says": by accepting His Kingship, Israel bring about His word that rules the world.

30 והיינו ע"י גילוי הוי"ה אחד בכל לבבך ובכל נפשך התלבשות מחשבה כו'. והוא גילוי הוי"ה למטה בלב כמו למעלה במוח

That is, through the revelation of "Havayah is One" "with all your heart and with all your soul," the enclothement of thought, etc. And this is the revelation of Havayah below, in the heart, as above, in the mind.

The arousal from below is the revelation of G-d's oneness with all one's heart and soul, and the clothing of one's thought in G-d's thought: G-d revealed below, in the heart, as He is above, in the mind.

כי מתחלה היה המוח שליט על הלב^{69,70} על דייקא. ואח"כ מתפשט ויורד הדעת שבמוח אל פנימיות הלב ותוכיותו להיות תוכו ותוך תוכו ופנימיותו רצוף אהבה⁷¹ לה' לבדו בחי' אתהפכא כו'

For at first the mind ruled over the heart — "over," specifically; and afterwards the Daas that is in the mind spreads and descends into the inner dimension of the heart and its inside, so that "its inside," and the inside of its inside, and its inner dimension, are "inlaid with love" for G-d alone: the level of transformation (is'hapcha), etc.

At first the mind rules only "over" the heart, from above, which is iskafya: Tanya, chapter 12, describes this rule, by which a person masters his heart's desires though they remain. Later the Daas of the mind descends into the very inside of the heart, until its innermost core is "inlaid with love" for G-d alone, a phrase from the Song of Songs: this is is'hapcha, transformation.

ובאתערותא זו דלתתא אתערותא דלעילא שם י"ה שיורד ומתפשט מהעלם אל הגילוי לעלמין דאתגלייא הנמשכים מבחי' ו"ה וזהו השם שלם.

And with this arousal from below [comes] an arousal from above: the Name Yah (yud-hei) descends and spreads from concealment into revelation, to the revealed worlds (almin de'isgalya), which are drawn from the level of vav-hei. And this is "the Name is whole."

This arousal from below brings an arousal from above: the yud-hei of the Name, the hidden world, descends and is revealed in the revealed worlds of vav-hei. The joining of the two halves of the Name is "the Name is whole."

31 וענין הכסא שלם הוא בחי' כסא מלכותו⁷² שום תשים עליך מלך⁷³ כו'. וכמ"ש מושיב מלכים לכסא.⁷⁴ וכתוב וישב ה' מלך לעולם⁷⁵ כנ"ל.

And the meaning of “the Throne is whole” is the level of the throne of His Kingship: “You shall surely set a king over you,” etc. As it is written, “He seats kings on the throne”; and it is written, “And Havayah sits as King forever,” as mentioned above.

“The Throne is whole” refers to G-d’s throne of Kingship, which a person sets up by “setting a king over himself.” The text adds “He seats kings on the throne” (the Rebbe, in a note the Kehot edition quotes, suggests the source is Job 36:7, “and kings on the throne, He seats them forever,” and leaves it for further study) and the verse “Havayah sits as King forever”: both speak of sitting on a throne, which the next part explains.

ובחי' ישיבה⁷⁶ כלפי מעלה היא בחי' השפלה והורדה ממדרגה למדרגה כמו שע"י ישיבת האדם בגשמיות ע"ד משל משפיל אחוריו כנ"ל.

And “sitting,” as said of Above, is the level of lowering and bringing down from level to level, just as a person, by sitting physically, by way of analogy, lowers his back (achorav), as mentioned above.

“Sitting,” said of G-d, means lowering Himself from level to level. A person who sits lowers his body, his “back” (achorav); so G-d’s “sitting” on the throne is His descent. The Tzemach Tzedek cites this passage in Sefer HaChakirah: as one sits on a throne with the back, so Malchus is called “after Havayah,” because bringing separate existence into being takes gevuros and contractions.

כך הוא בחי' ירידת והמשכת גלוי הוי"ה לבחי' אחוריים ע"י שכופה לכו כנ"ל. וקיום כל מצות המלך שהם גשמיות ונק' בשם בחי' אחוריים

So too is the descent and drawing down of the revelation of Havayah to the level of achorayim (the back), through his forcing his heart, as mentioned above; and the fulfillment of all the commandments of the King, which are physical and are called by the name achorayim,

G-d’s revelation is lowered into the “back” when a person forces his heart, in iskafya. So too the physical mitzvos, the King’s commands carried out in physical things, are called the “back.”

וכמ"ש מגילה ע"פ⁷⁷ כתובה פנים ואחור⁷⁸ וגו'. ואעפ"כ [ואף על פי כן] הן הם רמ"ח אברין דמלכא כאדם האוחז בחבירו באחד מאבריו ומושכו וממשיכו כנ"ל:

as it is written, “a flying scroll, written front and back,” etc. Nevertheless, they are the 248 limbs of the King, like a person who grasps his fellow by one of his limbs and pulls him and draws him along, as mentioned above.

Scripture’s scroll written “front and back” shows that the Torah too has a “back.” Yet the physical mitzvos are “the 248 limbs of the King”: one who holds a person by one limb holds the whole person, and one who does a mitzvah, however physical, grasps G-d Himself and draws Him near.

SECTION 8 • ¶ 32-35

Amalek, the nape of kelipah

32 אך הנה זה לעומת זה עשה ⁷⁹ אלקים שיש פנים ואחור בקליפה ג"כ כמו בקדושה ויניקתם ואחיזתם באחוריים דקדושה.

But “G-d has made one opposite the other”: there is front and back in kelipah (the husk) too, as in holiness, and their nurture and hold are in the achorayim (back) of holiness.

“G-d has made one opposite the other”: whatever exists in holiness has a counterpart in kelipah, the forces that conceal G-dliness. Kelipah too has a front and a back, and it draws its nurture and its hold from the “back” of holiness, where G-dliness is least revealed.

והנה ראשית גוים עמלק ⁸⁰ שהוא בחי' עורף דקליפה. ולכן נק' עמלק ע"ם מל"ק ⁸¹ שמליקה מן העורף.

Now, “the first of nations is Amalek,” which is the level of the nape (oref) of kelipah. Therefore he is called Amalek: am malak (a people that nips), for melikah (nipping) is from the nape.

Amalek, called in Bilam's prophecy “the first of nations,” is the “nape” (oref) of kelipah. His name is read as am malak, “a people that nips,” from melikah, the way a bird offering was slaughtered: by nipping at the back of the neck. The supplements to Torah Ohr on Megillas Esther read the name the same way and call Amalek's kelipah a stubborn will against G-d's will.

33 וביאור הענין כי מעלת ישראל כי עם קשה עורף הוא שלכן בקש משה וסלחת ⁸² שהם מבחי' עורף דקדושה שיש להם התגברות בחי' אחרי הוי"ה ילכו ⁸³

The explanation of the matter: the virtue of Israel is “for it is a stiff-necked people,” for which reason Moshe asked, “and You shall forgive,” since they are of the level of the nape of holiness: they have the power to prevail, the level of “They shall walk after Havayah,”

Israel's virtue is the matching trait in holiness. When Moshe asked forgiveness for the people, his reason was “for it is a stiff-necked people.” Israel are the “nape” of holiness: they have the strength to “walk after Havayah” even when they do not feel Him.

שיכולים לכוף את הלב בשכירת התאוות וכבישתן ולעמוד נגד כל מונע בהתגברות ובחוזק

for they can force the heart, breaking the desires and suppressing them, and stand against every obstacle with strength and firmness.

That strength is the power to force the heart: to break and subdue the desires and to stand firm against every obstacle.

ונקי' בחי' עורף שהעורף הוא המחבר ומקשר המוחין שבראש להיות להם התפשטות בגוף שעיי"ז נמשך אל הלב להטות לבב האיש ולהפכו מן ההפוך אל ההפוך לגמרי מאחר שמגילוי בחי' אחרי' ה' יבא אח"כ לגילוי בחי' פנימיות כו'

And this is called the level of the nape, for the nape is what joins and connects the intellect (mochin) in the head, so that it has an extension into the body, through which it is drawn into the heart, to incline the heart of a man and turn it entirely from one opposite to the other; since from the revelation of the level of "after Havayah" he will afterwards come to the revelation of the inner level, etc.

It is called the "nape" because the neck joins the head to the body, so that the mind can extend into the body, reach the heart and turn it completely around. So the "back" of holiness, "after Havayah," becomes the way to the inner revelation.

וזה לעומת זה הוא בחי' עמלק הוא עורף הקשה שבקליפה

And opposite this is the level of Amalek, the hard nape of kelipah.

Amalek is the opposite: the hard nape of kelipah.

דהיינו שגם אם לבבו יבין בעבודת ה' שכך יאתה כו' לא די שאינו מכריח את לבו לכופו ולהטותו לאהבת ה' אלא אף גם זאת שעושה ההפוך לגמרי. וזהו ויזנב כך כל הנחשלים אחריו⁸⁴ דייקא בחי' אחוריים דקדושה.

That is: even if his heart understands, regarding the service of G-d, that thus it is fitting, etc., not only does he not compel his heart, to force it and incline it to the love of G-d, but beyond this, he does the complete opposite. And this is "and he struck at your rear, all the stragglers behind you" — "behind you," specifically: the level of the achorayim of holiness.

Even when a person's heart understands how G-d should be served, this force not only keeps the understanding from moving him but drives him to do the very opposite. That is why Amalek attacked "the stragglers behind you": his hold is in the "back" of holiness.

34 והנה זו היא רק בחי' חוצפה בלי טעם ובלי דעת שעושה ההפוך מן הדעת

Now, this is only a level of brazenness (chutzpah) without reason and without Daas, acting contrary to Daas.

This trait is sheer brazenness (chutzpah), without reason or understanding: doing the opposite of what one knows.

וזהו לשון עמלק ע"ם מל"ק שהוא בחי' מליקה וכריתה ממול העורף⁸⁵ דקדושה שהוא המכרית ומפסיק הקשר וההתחברות שבין הראש ומוחין להתפשטותם בלב.

And this is the meaning of the word Amalek: am malak, which is the level of nipping and cutting "opposite the nape" of holiness, for it is what severs and interrupts the bond and connection between the head and intellect (mochin) and their extension into the heart.

That is the meaning of the name read as am malak. Melikah, nipping, was done "opposite the nape" of a bird offering; Amalek "nips" the nape of holiness, cutting the link between the head, the mind, and its extension into the heart, so that understanding no longer moves the heart.

35 וכך היה עמלק שידע וראה את כל הנסים שנעשו לישראל ואעפ"כ [ואף על פי כן] מלאו לבו⁸⁶ לגשת אתם למלחמה.

And so it was with Amalek: he knew and saw all the miracles that had been done for Israel, and nevertheless "his heart emboldened him" to approach them in battle.

Amalek's war shows the trait. He knew and saw all the miracles done for Israel, and still his heart emboldened him to attack them. His was not ignorance but defiance of what he knew.

משא"כ פרעה אמר לא ידעתי את⁸⁷ ה' ובמופתים היה לב פרעה נכנע

Not so Pharaoh: he said, "I do not know Havayah," and with the wonders Pharaoh's heart would have yielded,

Pharaoh was different. He said, "I do not know Havayah": he lacked knowledge, and the wonders of the plagues would have humbled his heart.

לולי כי ה' אמר כי אני הכבדתי את לבו⁸⁸ וזה היה עונשו כו' כמבואר בספרים. וכן כל העכו"ם [העובדי כוכבים ומזלות] הקליפות מסתירים ומכסים מהם קדושת ה' מפני שמשוקעים בקליפות ההם.

were it not that G-d said, "For I have hardened his heart"; and this was his punishment, etc., as is explained in the books. And so too all those who worship stars and constellations: the kelipos hide and cover the holiness of G-d from them, because they are sunk in those kelipos.

Only G-d's hardening of his heart kept the wonders from humbling him, and that hardening was itself his punishment, as the books explain. So too with the idolaters: their failure to recognize G-d's holiness is concealment, since the kelipos in which they are sunk hide holiness from them. With Amalek, by contrast, the knowledge was there and he defied it.

אבל ראשית גוים עמלק⁸⁹ וזרעו של עמלק פי' הזריעה שלו שזרעה בישראל להיות להם בחי' זו

But “the first of nations is Amalek,” and “the seed of Amalek” means his sowing, which he sowed in Israel, so that they would have this trait,

Amalek, “the first of nations,” is the root of this brazenness. “The seed of Amalek” is read as what he sowed within Israel: the same trait of acting against what one knows.

וצריך להיות מלחמה בעמלק מדור דור⁹⁰ שבכל דור יש בחי' יציאת מצרים וצריך ללכת תחלה בבחי' אחרי ה'.

and there must be a war with Amalek “from generation to generation,” for in every generation there is the level of the Exodus from Egypt, and one must go first in the manner of “after Havayah.”

Therefore the war with Amalek is “from generation to generation.” In every generation a person goes out of “Egypt” and must first walk in the way of “after Havayah,” the “back,” where Amalek has his hold.

SECTION 9 • 136

Blotting out Amalek

36 והנה בזמן הגלות שהחילוך הוא בבחי' אחרי ה' כתיב מחה אמחה את זכר עמלק.⁹¹ מלחמה להוי"ה בעמלק⁹² שלא לאדם המלחמה שיוכל לכוּבשו שיהי' [שיהיה] גילוי והתפעלות פנימית נקודת הלב אלא לה' המלחמה⁹³

Now, in the time of exile, when the going is in the manner of “after Havayah,” it is written, “I will surely blot out the memory of Amalek.” “Havayah has war with Amalek”: the war is not man's, that he could conquer him so that there would be a revelation and stirring of the inner dimension of the point of the heart; rather, “the war is Havayah's.”

In exile, when a person serves G-d from the “back,” it is G-d who says, “I will surely blot out the memory of Amalek”: the war is G-d's, not man's. A person cannot by his own strength defeat Amalek, the cut between mind and heart, and bring about the stirring of his inner heart; as David said, “the war is Havayah's.”

ואין כח האדם אלא כיגיעת הנפש בהתכוננות בה' אחד כפי אשר תוכל נפשו שאת ויבקש רחמים מה' שאותה אנו מבקשים בכל תפלת שמ"ע [שמונה עשרה] ברוך אתה וכו' ברוך אתה כו' כנודע.

Man's power lies only in the toil of the soul, in contemplating “Havayah is One” as much as his soul can bear, and he should ask mercy of G-d; for this is what we ask for in every prayer of the Shemoneh Esreh, “Blessed are You,” etc., “Blessed are You,” etc., as is known.

His part is the toil of contemplating G-d's oneness as far as he can, and prayer for G-d's mercy, which is what the blessings of the Shemoneh Esreh, the standing prayer, ask for.

אך והיה בהניח כו' בארץ כו'. דהיינו כשיגיע לבחי' ארץ טובה ורחבה וחלב ודבש בחי' אהבה בתענוגים אזי תמחה מעצמך את זכר עמלק⁹⁴ ולא תשכח. שלא יהיה בבחי' שכחה שהיא בחי' אחוריים כו'

But “And it shall be, when He gives rest,” etc., “in the land,” etc.: that is, when he reaches the level of “a good and broad land,” and “milk and honey,” the level of love in delights, then on your own “you shall blot out the memory of Amalek,” and “you shall not forget”: that there not be the level of forgetting, which is the level of achorayim (the back), etc.

When a person reaches “the good and broad land,” the broadening of Daas, and its “milk and honey,” love in delights, the second verse applies: “you shall blot out the memory of Amalek,” you yourself, and “you shall not forget,” which means not being in a state of forgetting, for forgetting belongs to the “back.”

ואין יניקתם ואחיזתם אלא בבחי' אחוריים. וכמ"ש כל הנחשלים אחריו⁹⁵ וגו'.

And their nurture and hold are only in the level of achorayim, as it is written, “all the stragglers behind you,” etc.

Amalek's hold is only in the “back,” as in “the stragglers behind you.”

והיינו בדרך בצאתכם ממצרים⁹⁶ דייקא.⁹⁷ משא"כ בהניח ה' אלהיך לך מכל אויביך מסביב בארץ וגו' שהוא כחינת פנימיות:

And this is “on the way, as you went out of Egypt,” specifically. This is not so with “when Havayah your G-d gives you rest from all your enemies around, in the land,” etc., which is the level of the inner dimension (pnimiyus).

That is why Amalek attacked “on the way, as you went out of Egypt,” at the stage of “after Havayah.” When Havayah “gives you rest ... in the land,” the stage of inner revelation, Amalek has nothing to hold on to.

IN ONE'S AVODAH

Each day a person goes out of his own Egypt and should expect Amalek: the force that lets him know what is right and do the opposite. The maamar's answer is to contemplate G-d's oneness as deeply as his mind can bear and, with that understanding, to force the heart to love G-d and to break its desires, accepting G-d's yoke even without feeling, and to ask G-d's mercy in prayer. Going beyond habit, the hundred and first time, is the service that sets G-d as King. In time this service from the "back" opens the "front," love of G-d as one's very life and delight, where Amalek has no hold.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that the Exodus, and the war with Amalek after it, take place every day and in every soul?
2. What is the difference between faith alone, which is "encompassing," and the broadening of Daas, which is "inner," and how does "prolonging Echad" lead from one to the other?
3. How can a love that is forced on the heart (the "back") become the way to a love that is one's very life (the "front")?
4. How does Amalek's brazenness differ from Pharaoh's "I do not know Havayah," and why does the maamar call it the "nape" of kelipah?
5. Why is the war with Amalek G-d's in exile, while "in the land" a person blots him out himself?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 Moshe, reviewing the Torah before his death, tells Israel: "Remember what Amalek did to you on the way, as you went out of Egypt." The passage is read on Shabbos Zachor, and the maamar opens with it.

דברים כ"ה:יז:Deuteronomy 25:17

זכור את אשר עשה לך עמלק בדרך בצאתכם ממצרים:

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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- 2 מלחמה לה' בעמלק מדר דר

After Yehoshua's victory over Amalek, Moshe builds an altar and says, "For a hand is on the throne of Yah: Havayah has war with Amalek from generation to generation," an oath of lasting war against Amalek. The Alter Rebbe reads "from generation to generation" as a war fought in every generation, within every soul.

Exodus 17:16 שמות י"ז:טז

ויאמר כי יד עליכם קה מלחמה לה' בעמלק מדר דר:

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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- 3 חייב אדם לראות א"ע כאלו יצא ממצרים

"In each and every generation a person is obligated to see himself as if he had gone out of Egypt." The maamar extends it to every day, which makes the Exodus, and so the war with Amalek, a daily event in the soul.

Mishnah Pesachim 10:5 משנה פסחים י"ה:ה

... מרור, על שום שמררו המצרים את חיי אבותינו במצרים. בכל דור ודור חייב אדם לראות את עצמו כאלו הוא יצא ממצרים, שנאמר (שמות יג), והגדת לבנה ביום ההוא לאמר, בעבור זה עשה ה' לי בצאתי ממצרים. לפיכך אנחנו חייבין להודות, להלל, לשבח, לפאר, לרומם, להוד, לברך, לעלה, ולקלס, למי שעשה לאבותינו ולנו את כל הנסים האלו, הוציאנו מעבדות חרות, מיגון לשמחה, ומאכל ליום טוב, ומאפלה לאור גדול, ומשעבוד לגאולה. ...

Rabban Gamaliel used to say: whoever does not make mention of these three things on Pesah does not fulfill his duty. And these are they: the pesah, matzah, and bitter herbs. The pesah because the Omnipresent passed over the houses of our fathers in Egypt. The matzah because our fathers were redeemed from Egypt. The bitter herb because the Egyptians embittered the lives of our fathers in Egypt. In every generation a man is obligated to regard himself as though he personally had gone forth from Egypt, because it is ...

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PARAGRAPH 2

- 4 אשר עשה לך עמלק בדרך בצאתכם ממצרי

Moshe's words: Amalek attacked "on the way, as you went out of Egypt," right after the Exodus.

Deuteronomy 25:17:דברים כ"ה:יז

זכור את אשר עשה לך עמלק בדרך בצאתכם ממצרים:

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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- 5 Shmuel brings Shaul G-d's word before the war against Amalek: "I remember what Amalek did to Israel, how he set upon him on the way, as he came up out of Egypt." A second verse that ties the attack to the going out of Egypt.

I Samuel 15:2:שמואל א ט"ו:ב

כה אמר ה' צבאות פקדתי את אשר עשה עמלק לישראל אשר יש לו בדרך בעלתו ממצרים:

Thus saith the L-RD of hosts: I remember that which Amalek did to Israel, how he set himself against him in the way, when he came up out of Egypt.

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PARAGRAPH 3

- 6 The beloved says to his bride, "You have captured My heart, My sister, bride; you have captured My heart with one of your eyes." Plainly, a single glance of hers wins him; the word libavtini is built on lev, heart, and so the maamar reads it as calling Knesses Yisrael G-d's "heart."

Song of Songs 4:9:שיר השירים ד' ט"ט

לבבתי אחתי כלו לבבתי באחת מעיניך באחד ענק מצונתך:

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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PARAGRAPH 4

- 7 החיות רצוא ושוב

In Yechezkel's vision of the Chariot: "And the Chayos ran and returned, like the appearance of a flash of lightning." There the chayos are the living creatures of the Chariot; the maamar reads the word as chayus, life-force, which goes out from the heart and returns to it.

Ezekiel 1:14:יחזקאל א' י"ד

והחיות רצוא ושוב כמראה הקיץ:

And the living creatures ran and returned as the appearance of a flash of lightning.

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8 כי שרית עם אלהים

The angel who wrestled with Yaakov tells him, "Your name shall no longer be called Yaakov but Yisrael, for you have striven (sarisa) with Elokim and with men, and have prevailed." Plainly Elokim here is the angel, a divine being; the maamar takes the name Yisrael to mean a level that prevails over the Name Elokim.

בראשית 32:29 ט"ז: כ"ב

וַיֹּאמֶר לֹא יַעֲקֹב יֵאמָר עוֹד שְׁמִי כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹהִים
וְעִם־אֲנָשִׁים וְתוֹכֵל:

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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9 ועל דמות הכסא דמות כמראה אדם

In Yechezkel's vision: "And upon the likeness of the throne was a likeness like the appearance of a man, upon it from above." Brought for the level of Havayah, above the "throne": in Kabbalah adam, "man," has the value 45, the value of Havayah spelled out with alef.

יהזקאל א': כ"ו

וּמִמַּעַל לָרִקִּיעַ אֲשֶׁר עַל־רֹאשׁוֹ כְּמֹרְאָה אֶבֶן־סַפִּיר דְּמוּת כֶּסֶף וְעַל דְּמוּת
הַכֶּסֶף דְּמוּת כְּמֹרְאָה אָדָם עָלָיו מִלְמַעְלָה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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10 Koheles describes the endless cycles of nature: "The wind goes round and round, and on its circuits the wind returns." The Alter Rebbe borrows the words for the spirit (ruach, also "wind") of life that circulates from the heart through the body.

קהלת א': ו'

הוֹלֵךְ אֶל־דָּרוֹם וְסוֹבֵב אֶל־צָפוֹן סוֹבֵב הוֹלֵךְ הָרוּחַ וְעַל־סִבְיָתָיו שֶׁב
הָרוּחַ:

The wind goeth toward the south, And turneth about unto the north; It turneth about continually in its circuit, And the wind returneth again to its circuits.

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PARAGRAPH 5

11 חלק אלוה ממעל

Iyov asks, "What is the portion of G-d from above?": the lot that G-d allots from on high. Chassidus reads the words as "a part of G-d above," the G-dly soul, a portion of G-d Himself.

איוב ל"ב: ב'

וּמָה חֵלֶק אֱלֹהִים מִמַּעַל וְנַחֲלַת שְׂדֵי מְמָרִים:

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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12 A psalm of the sons of Korach about Jerusalem: "Its foundation is in the holy mountains." Plainly said of the city on its hills; here, of the essence of the soul, rooted in the highest holiness.

תהילים פ"ז: א'

לְבִנְיָקֹרַח מִזְמוֹר שִׁיר יְסוֹדָתוֹ בְּהַר־רִיכָן־שׁ:

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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PARAGRAPH 6

13 The beloved says to his bride, "You have captured My heart with one of your eyes": even one glance wins him. Here, even one revealed aspect of the soul is enough to capture G-d's heart.

שיר השירים ד': ט'

לִבִּי־נִתְּנִי אַחֲתִי כָלָה לִבִּי־נִתְּנִי בְּאַחַת מְעִינֶיהָ עֵינִי מִצְּוֹרֶיהָ:

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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PARAGRAPH 7

14 ויאמן העם

When Moshe and Aharon first bring the elders the message of redemption and show the signs: "And the people believed." The faith that Israel had while still in Egypt.

שמות ד': ל"א

וַיֵּאֱמָן הָעָם וַיִּשְׁמְעוּ כִּי־פָקֵד ה' אֶת־בְּנֵי יִשְׂרָאֵל וְכִי רָאָה אֶת־עֲנָנִים וְיָקָדוּ
וַיִּשְׁתַּחֲווּ:

And the people believed; and when they heard that the L-RD had remembered the children of Israel, and that He had seen their affliction, then they bowed their heads and worshipped.

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KEHOT'S NOTE

שמות ד, לא.

15 וישראל מאמינים בני מאמינים

G-d tells Moshe, who had said "they will not believe me," that Israel are "believers, the children of believers," citing "And the people believed." Faith is Israel's inheritance even in exile.

שבת צ"א ד' ה' 4-5

אָמַר רִישׁ לְקִישׁ: הַחֹשֶׁד בְּכַשְׂרִים — לֹקֵה בְּגוֹפּוֹ, דְּכַתִּיב: "וְהָיוּ לֹא
מֵאֱמִינוּ לִי וְגו'". וְגַלְיָא קָמִי קוּדְשָׁא בְּרִיךְ הוּא דְּמַהֲמִינִי יִשְׂרָאֵל. אָמַר
לוֹ: הֵן מֵאֱמִינִים בְּנֵי מֵאֱמִינִים, וְאַתָּה אִין סוֹפֵךְ לְהֵאֱמִין. הֵן מֵאֱמִינִים,
דְּכַתִּיב: "וַיֵּאֱמָן הָעָם". בְּנֵי מֵאֱמִינִים — "וְהֵאֱמִין בִּי". אַתָּה אִין סוֹפֵךְ
לְהֵאֱמִין, שְׁנֵאֲמַר: "עַן לֹא הֵאֱמַנְתָּם בִּי וְגו'". מִמָּאִי דְּלָקָה, דְּכַתִּיב:
"וַיֹּאמֶר ה' לוֹ עוֹד חֵבָא נָא דָּד בְּחִיקָה וְגו'".

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

reads it: only a glow of His Name, not His essence, shines upon heaven and earth.

Psalms 148:13: תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־יְשׁוּעָה ה' בְּיִנְשָׁבֶשֶׁת שְׁמוֹ לְבָדוֹ הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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PARAGRAPH 9

24

ברוח ובעומק

The note records that the Lemberg printing reads here “in length, in breadth and in depth,” adding length to the two dimensions of our text.

KEHOT'S NOTE

בתו"א לעמבערג שנת תור"ה כג, ב: באורך וברוחב ובעומק.

25

מי לי בשמים

Asaf, troubled by the success of the wicked, ends by turning to G-d: “Whom do I have in heaven? And besides You I desire nothing on earth.” The heart that has understood G-d's oneness wants nothing else.

Psalms 73:25: תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמַיִם וְעַמָּה לֹא־תַחַפְצֵתִי בָאָרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

PARAGRAPH 10

26

ואהבת את הוי"ה שיהא אלהיך בכל לבבך

Moshe commands Israel in the Shema: “And you shall love Havayah your G-d with all your heart, with all your soul and with all your might.” The Alter Rebbe reads “your G-d” as what the love achieves: that Havayah become yours, revealed in your heart.

Deuteronomy 6:5: דברים ו':ה

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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27

בקרוב איש ולב עמוק

David describes his enemies' hidden plots, devised in “the inner part of a man, and a deep heart.” The maamar borrows the words for the depth of the heart in which Havayah dwells.

Psalms 64:7: תהילים ס"ד:ז

יִחַפְּשׁוּ־עוֹלֹת תַּמְנוּ חֶפֶשׁ מִחֶפֶשׁ וְקָרַב אִישׁ לִבּוֹ עֲמוּק:

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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28

רשפי אש עזה

The bride asks her beloved to set her as a seal upon his heart, “for love is fierce as death ... its flashes are flashes of fire, a flame of G-d.” The image of a fiery love of G-d.

Song of Songs 8:6: שיר השירים ח':ו

שִׁמְנִי כַחוֹתָם עַל־לִבְּךָ כַחוֹתָם עַל־זְרוּעֶךָ כִּי־עֲזָה כַמּוֹת אֶהְיֶה קֶשֶׁה

כַּשָּׂאוֹל קִנְיָה רֶשְׁפִּיָּה רֶשְׁפִּי אֵשׁ שְׁלֵהֲבָתִיהָ:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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PARAGRAPH 11

29

ובכל נפשך

“And with all your soul,” from the Shema: plainly, love of G-d even at the cost of one's life. Read here as the spreading of the revelation into every power of the soul and its garments.

Deuteronomy 6:5: דברים ו':ה

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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PARAGRAPH 12

30

והיו הדברים האלה אשר אנכי

Moshe tells Israel, “And these words which I command you this day shall be upon your heart.” Plainly the “I” (Anochi) is Moshe; the Alter Rebbe reads it as G-d's very Self, “I, Who I am,” whose words are clothed in a person's mind.

Deuteronomy 6:6: דברים ו':ו

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לִבְּךָ:

And these words, which I command thee this day, shall be upon thy heart;

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31

אנכי מי שאנכי

The opening maamar of Torah Ohr uses the same words: the light that encompasses all worlds is gathered to dwell “within a man and a deep heart,” and from this comes “And these words which I, Who I am, command you,” through which G-dliness is revealed and the Torah comes into being.

KEHOT'S NOTE

נסמן לעיל א, א.

32

ודברת כם בשבתך

Moshe continues: “and you shall speak in them when you sit in your house.” Bam, “in them,” is read literally: one's

speech is to be within the words of Torah, and they within it.

דברים ו:7:6 Deuteronomy

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ בָם בְּשֹׁכֶנְךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכֶנְךָ וּבְקוֹמְךָ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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33 כי לא מחשבותי מחשבותיכם

Yeshayahu calls the wicked to return, for G-d forgives: "For My thoughts are not your thoughts, nor are your ways My ways, says Havayah." Plainly G-d's mercy is beyond human ways; the maamar reads the end of the verse as the condition for the beginning.

ישעיהו ח:8:55 Isaiah

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכֵי נְאֻם ה'

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישעיה נה, ה.

PARAGRAPH 13

34 ואהבת את הוי"ה

"And you shall love Havayah your G-d with all your heart." The love through which G-d's oneness, declared in the Shema, is revealed in the heart.

דברים ו:5:6 Deuteronomy

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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35 אהבה בתענוגים

The beloved says to his bride, "How fair and how pleasant you are, love in delights!": love at its fullest joy. In Chassidus, the name for the highest love, which delights in G-d.

שיר השירים ו:7:7 Song of Songs

מַה־יִפְתִּית וּמַה־נִּעְמָת אַהֲבָה בְּתַעֲנוּגִים:

How fair and how pleasant art thou, O love, for delights! .

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36 כמ"ש בזהר

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

פי פינחס רכו, א.

37 אכלתי יערי עם דבשי

The beloved says, "I have come into My garden, My sister, bride ... I have eaten my honeycomb with my honey, I

have drunk my wine with my milk." The verse the Zohar reads as prayer and the Shema.

שיר השירים ה:1:5 Song of Songs

בָּאתִי לְגַנִּי אֶחָתִי כָלָה אֶרִיתִי מוֹרִי עִם־בִּשְׁמִי אֶכְלֹתִי יַעְרִי עִם־דְּבָשִׁי שְׁתִּיתִי יַיִנִי עִם־חֶלְבִי אֶכְלוּ רָעִים שְׁתוּ וְשָׁכְרוּ דוֹדִים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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38 אכלתי יערי עם דבשי בק"ש

The Zohar (Pinchas) reads "I have eaten my honeycomb" as the prayer said sitting, and "with my honey" as the Shema, "which is the sweetness of all." The Alter Rebbe identifies that sweetness with love in delights.

ספר זוהר, פנחס מ"ב:רל"ז-נ"ז:שמ"ח Zohar, Pinchas 42:237-57:348

PARAGRAPH 14

39 שאין עוד מלבדו

Moshe reminds Israel of the wonders they saw: "You have been shown, to know that Havayah is G-d; there is nothing else besides Him." The content of the revelation of G-d's oneness in the heart.

דברים ד:35:4 Deuteronomy

אֵתָהּ הָרָאָתָ לְדַעַת כִּי ה' הוּא הָאֱלֹהִים אֵין עוֹד מִלְבְּדוֹ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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40 כי הוא חייד

Moshe ends his call to choose life: "to love Havayah your G-d ... for He is your life and the length of your days." Here: there is no other life or delight but Him.

דברים ל:20:30 Deuteronomy

לְאַהֲבָה אֶת־ה' אֱלֹהֶיךָ לְשִׂמְעַ בְּקוֹל וּלְדַבְּקֵה־בּו כִּי הוּא חַיִּיד וְאֶרֶךְ יָמֶיךָ לְשִׁבְתָּ עַל־הָאָדָמָה אֲשֶׁר נִשְׁבַּע ה' לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר:

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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41 שהוא מקור החיים ומקור התענוגים

the passage shares nothing with the note

KEHOT'S NOTE

"ואין ר"ל שהוא בבחי' מקור רק שממנו נמצא כל החיים וכל התענוגים וכמו מאמיתת המצאו נמצאו כל הנמצאים, כך הוא בענין החיות דלהיות האמת האמיתי ואמיתת החיות כנ"ל ע"כ נמצאו ממנו כל בחי' החיות והתענוג כו" — המשך תעריב כרך ג ע' אתסא. באוה"ת פ' שלח במדבר כרך ה ע' איתרא (נדפס בהוצאה חדשה כרך בהעלותך-קרח בהוספות) מציין

לכאן "ועי מענין א"י בד"ה זכור . . ושם משמע פי' ארץ זבת חלב ודבש הוא בחי' אהבה בתענוגים, ועיין מענין חלב בלק"ת בשש"ש ע"פ באתי לגני בענין שתיני ייני עם חלבי".

PARAGRAPH 15

42 קרבת אלהים טוב

Asaf concludes his psalm: "But as for me, nearness to G-d is my good." Closeness to G-d is itself the good the soul delights in.

תהילים ע"ג:כ"ח:73 Psalms

ואני קרבת אלקים לייטוב שתי באדני הי' מחסי לספר כל־מלאכותיך:

But as for me, the nearness of G-d is my good; I have made the L-rd GOD my refuge, That I may tell of all Thy works.

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43 טעמו וראו כי טוב הי' . . אהבה בתענוגים

David calls on all to "taste and see that Havayah is good; happy is the man who takes refuge in Him." The language of taste describes the delight of love in delights.

תהילים ל"ד:ט"ז Psalms

טעמו וראו כי־טוב הי' אשרי הנָּבֵר יִחְסֶה־בו:

O consider and see that the L-RD is good; Happy is the man that taketh refuge in Him.

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KEHOT'S NOTE

תהלים לד, ט. ראה ד"ה טעמו וראו תרצ"ג בתחלתה (קונטרס כא).

44 אל ארץ טובה ורחבה אל ארץ זבת חלב ודבש

G-d's promise at the burning bush. The "broad land" is the broadening of Daas, and its "honey" is the delight of the Shema.

שמות ג'ח:3:8 Exodus

וארד להצילו מיד מצרים ולהעלותו מן־הארץ ההוא אל־ארץ טובה ורחבה אל־ארץ זבת חלב ודבש אל־מקום הנָּעֻנִי והחֲתִי והַאֲמִרִי והַפְּרָדִי והַחִוִּי והִיבֹסִי:

and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

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PARAGRAPH 17

45 ויטב אלקים את העם

After the Exodus, "G-d led the people around by the way of the desert of the Sea of Reeds," not by the short road through the land of the Philistines, lest they see war and return to Egypt. The maamar reads the detour as a stage of the soul's journey.

שמות י"ח:13:18 Exodus

ויטב אלקים את־הָעָם דָּרָךְ הַמִּדְבָּר יַם־סוּף וְחַמְשִׁים עֶלּוּ בְנֵי־יִשְׂרָאֵל מִאֶרֶץ מִצְרַיִם:

זכור את אשר עשה לך עמלק בדרך וגו'

But G-d led the people about, by the way of the wilderness by the Red Sea; and the children of Israel went up armed out of the land of Egypt.

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KEHOT'S NOTE

שמות יג, יח. ראה סה"מ תרכ"ז (הוצאת תש"ס) ע' קכד.

PARAGRAPH 18

46 לכתך אחרי במדבר

G-d tells Yirmeyahu to proclaim to Jerusalem: "I remember for you the kindness of your youth, the love of your bridal days, your going after Me in the desert, in a land not sown." Plainly "after Me" is following G-d; the maamar reads it as the level of "after Havayah," the back (achor).

Jeremiah 2:2:ב' ירמיהו

הָלֹךְ וְקִרְאתָ בְּאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה' זָכַרְתִּי לָךְ חֶסֶד נְעוּרֶיךָ אֲהַבְתָּ כְּלוּלִיתֶיךָ לְכַתֶּךָ אַחֲרַי בְּמִדְבָּר בְּאֶרֶץ לֹא זְרוּעָה:

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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KEHOT'S NOTE

ירמ"ב, ב.

47 שבחי' המדבר הוא בחי' אחרי הי'

The note refers to Or HaTorah on Parshas Bamidbar, for the idea that the desert is the level of "after Havayah."

KEHOT'S NOTE

ראה אוה"ת פ' במדבר ע' כא.

48 וראית את אחורי

G-d tells Moshe, who asked to see His glory, "And you shall see My back, but My face shall not be seen." Holiness has a "face" and a "back."

שמות ל"ג:23:33 Exodus

וְהִסְרֹתִי אֶת־כְּפִי וְרָאִיתָ אֶת־אֲחֵרִי וּפָנִי לֹא יֵרָאוּ:

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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KEHOT'S NOTE

שמות לג, כג.

49 מגילה עפה כתובה פנים ואחור

In his vision Zechariah sees "a flying scroll." The Kehot note explains that the phrase in the text joins two verses: this one and Ezekiel 2:10.

Zechariah 5:2:ב' זכריה

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וְאָמַר אָנִי רֹאֶה מְגִלָּה עֹפָה אַרְכָּה עֶשְׂרִים בָּאַמָּה וְרָחְבָּהּ עֶשֶׂר בָּאַמָּה:

And he said unto me: 'What seest thou?' And I answered: 'I see a flying scroll; the length thereof is twenty cubits, and the breadth thereof ten cubits.'

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יחזקאל ב':10 Ezekiel

וַיִּפְרֹשׂ אוֹתָהּ לִפְנֵי וְהָיָא כְּתוּבָה פָּנִים וְאַחֲרֵי וְכְתוּבָה אֵלֶיהָ קִנְיָם וְהָיָה וְהָיָה:

and He spread it before me, and it was written within and without; and there was written therein lamentations, and moaning, and woe.

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KEHOT'S NOTE

וכ"ה בקו"א לתניא ד"ה דוד זמירות ע' קסא, א והוא חיבור ב' פסוקים זכרי' ח, ב ויחזקאל ב, י. וראה בליקוט פירושים ומ"מ — חסידים לקו"א שם.

PARAGRAPH 19

50

וחדות ה'

When the people wept on hearing the Torah read, Nechemyah told them, "Do not be sad, for the joy of Havayah is your strength." Here: joy in G-d is the very strength and life of one in whom G-dliness is revealed.

Nehemiah 8:10 ח' חמיה

וַיֹּאמֶר לָהֶם לֵכוּ אֲכֹלוּ מִשְׁמֵנִים וּשְׂתוּ מִמֵּתִקִּים וּשְׁלְחוּ מְנוּחַת לֵאיוֹן נָכוֹן לֹו כִּי־קָדוֹשׁ הַיּוֹם לְאֹדְנֵינוּ וְאֵל־תַּעֲצֹבוּ כִּי־חַדוֹת ה' הִיא מְצֻכָּם:

Then he said unto them: 'Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our L-rd; neither be ye grieved; for the joy of the L-RD is your strength.'

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PARAGRAPH 20

51

ולאהבה — לעשותה לאהבה

Moshe promises Israel the land: "For if you diligently keep all this commandment which I command you, to do it, to love Havayah your G-d ...". The Alter Rebbe reads "doing" love as love that is made, produced in the heart by contemplation.

Deuteronomy 11:22 ב' דברים

כִּי אִם־שָׁמַר תִּשְׁמְרוּן אֶת־כָּל־הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם לַעֲשׂוֹתָהּ לְאַהֲבָה אֶת־ה' אֱלֹהֵיכֶם לְלַכֵּת בְּכָל־דְּרָכָיו וּלְדַבְּקָה־בּוֹ:

For if ye shall diligently keep all this commandment which I command you, to do it, to love the L-RD your G-d, to walk in all His ways, and to cleave unto Him,

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KEHOT'S NOTE

דברים יא, כב. וראה גם תניא ח"ב בהקדמה. ספר הערכים-חב"ד כך א ע' תסב.

PARAGRAPH 22

52

בכל לבבך בשני יצריך ביצר טוב

"With all your heart: with both your inclinations, with the good inclination and with the evil inclination." Loving G-d with the evil inclination is read here as subduing it.

Mishnah Berakhot 9:5 ט'ה' משנה ברכות

חַיֵּב אָדָם לְבָרֵךְ עַל הַרְעָה כְּשֶׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שְׁנֵאמַר (דברים ו) וְאָהַבְתָּ אֶת יי אֱלֹהֶיךָ בְּכָל לִבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ. בְּכָל לִבְּךָ, בְּשֵׁנֵי יִצְרִיךָ, בְּיִצְרֵךְ טוֹב וּבְיִצְרֵךְ רָע. וּבְכָל נַפְשְׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ. וּבְכָל מְאֹדְךָ, בְּכָל מְמוֹנְךָ. דְּבָר אַחֵר בְּכָל מְאֹדְךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לָךְ הָיָה מוֹדָה לוֹ בְּמֵאד מְאֹד. לֹא יָקַל אָדָם אֶת רִאשׁוֹ כְּנִגְדֵּי שְׁעַר הַמְּזֻרָה, שֶׁהוּא מְכוֹן כְּנִגְדֵּי בֵּית קֹדֶשׁ הַקֹּדֶשִׁים. לֹא יִכְנֹס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמַנְעֻלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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PARAGRAPH 23

53

כשם שאין בלבך אלא אחד

Yaakov's sons answer his fear that one of them is unworthy: "Hear, Israel, Havayah is our G-d, Havayah is One. Just as in your heart there is only One, so in our heart there is only One."

Pesachim 56a:7 א'א' פסחים

דָּאָמַר רַבִּי שְׁמַעוֹן בֶּן לָקִישׁ: 'וַיִּקְרָא יַעֲקֹב אֶל בָּנָיו וַיֹּאמֶר הֶאֱסָפוּ וְאָגִידָה לָכֶם.' בִּיקוּשׁ יַעֲקֹב לְגִלּוֹת לְבָנָיו קוֹץ הַיָּמִין, וְנִסְתַּלְקָה מִמֶּנּוּ שְׂכִינָה. אָמַר: שְׁמָא חֹס וְשָׁלוֹם יֵשׁ בְּמִשְׁתֵּי פֶסוּל, כְּאַבְרָהָם שֶׁיִּצְחָק מִמֶּנּוּ יִשְׁמַעֲאֵל, וְאָבִי יִצְחָק שֶׁיִּצְחָק מִמֶּנּוּ עֲשׂוֹ? אָמְרוּ לוֹ בָּנָיו: 'שְׁמַע יִשְׂרָאֵל, ה' אֱלֹהֵינוּ ה' אֶחָד.' אָמְרוּ: כְּשֶׁם שֶׁאֵין בְּלִבְךָ אֶלָּא אֶחָד, כֵּן אֵין בְּלִבֵּנוּ אֶלָּא אֶחָד. בְּאוֹתָהּ שְׁעָה פָּתַח יַעֲקֹב אֲבִינוּ וַאֲמַר: 'בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.'

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

פסחים נו, א. לקמן קטו, ג. לקו"ת מסעי צא, א. דרושים לר"ה סג, ג. אוה"ת חקת ע' תשצא מציין לכאן.

PARAGRAPH 25

54

הדרך שיבור לו האדם

Rebbi asks, "Which is the right path that a person should choose for himself?" The Alter Rebbe borrows the phrase

for the path of contemplation and iskafya.

Pirkei Avot 2:1א'ב: משנה אבות ב'א:

רבי אומר, איזוהי דרך לשרה שיבר לו האדם, כל שהיא תפארת לעושיה ותפארת לו מן האדם. והוי זהיר במצוה קלה כבחמורה, שאין אתה יודע מתן שכרן של מצוות. והוי מחשב הפסד מצוה כנגד שכרה, ושכר עברה כנגד הפסדה. והסתכל בשלשה דברים ואי אתה בא לידי עברה, דע מה למעלה ממך, עין רואה ואין שומעת, וכל מעשיך בספר נכתבין:

Rabbi said: which is the straight path that a man should choose for himself? One which is an honor to the person adopting it, and [on account of which] honor [accrues] to him from others. And be careful with a light commandment as with a grave one, for you did know not the reward for the fulfillment of the commandments. Also, reckon the loss [that may be sustained through the fulfillment] of a commandment against the reward [accruing] thereby, and the gain [that may be obtained through the committing] of ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

PARAGRAPH 26

55

ואזניך תשמענה

Yeshayahu promises that Israel will be guided: "And your ears shall hear a word behind you, saying, This is the way, walk in it." The guidance comes from behind; the maamar reads it as the way from the "back" (achor) to the inner revelation.

Isaiah 30:21א"כ: ישעיהו ל'כ:

ואזניך תשמענה דבר מאחריך לאמר זה הדרך לכו בו כי תאמינו וכי תשמאלו:

And thine ears shall hear a word behind thee, saying: 'This is the way, walk ye in it, When ye turn to the right hand, and when ye turn to the left.'

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KEHOT'S NOTE

ישע"י ל, כא.

56

אחרי ה' ילכו כאריי ישאן

Hoshea foretells the return from exile: "They shall walk after Havayah; He will roar like a lion," and His children will come trembling at His call. Following G-d from behind: the level of the yoke and iskafya.

Hosea 11:10א"י: הושע י"א:

אחרי ה' ילכו כאריה ישאן כיהוא ישאן ויחרדו בנים מים:

They shall walk after the L-RD, Who shall roar like a lion; For He shall roar, And the children shall come trembling from the west.

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KEHOT'S NOTE

הושע יא, י.

57

ויאר ה' פניו

From the priestly blessing: "May Havayah make His face shine upon you." The "face," the inner revelation, that fol-

lows the "back."

Numbers 6:25ה"כ: במדבר ו'כ"ה:

יאר ה' פניו אליך ויחנך:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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PARAGRAPH 27

58

אין מלך בלא עם

the passage shares nothing with the note

KEHOT'S NOTE

נסמן לעיל ה, א, נג, ד.

59

להודיע לבני האדם

In David's psalm of praise (Ashrei) the faithful speak of His Kingship "to make known to the sons of man His mighty acts, and the glory of the majesty of His Kingship." The Alter Rebbe reads it: the majesty of His Kingship is made possible by His mighty acts, the contractions that conceal His light.

Psalms 145:12ה"י: תהילים קמ"ה:

להודיע לבני האדם גבורתיו וכבוד הדר מלכותו:

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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KEHOT'S NOTE

תהלים קמה, יב.

60

כי באמת כולא קמיה כלא חשיב

The note says that there the question is raised: since nothing is outside Him, as it is written "for all is from You," how can one speak of Kingship over a people at all? Note 85:13 cites the same page together with "Zachor" of 5565, which it identifies as this maamar.

KEHOT'S NOTE

בסה"מ תקס"ה ח"א ע' שפג ובמאמרי אדה"א ויקרא ח"ב ע' תקה הקושיא כיון שאין לך דבר שחוצ' ממנו כמ"ש כי ממך הכל ואיך שייך לומר בחי מלוכה ע"ע כביכול. ע"ש.

61

ולא תתורו אחרי לבבכם

From the passage of tzitzis, which G-d tells Moshe to say to Israel: "and you shall not stray after your heart and after your eyes." An example of the restraint that is man's "might."

Numbers 15:39ט"ו: במדבר ט"ו:

והיה לכם לציצת וראיתם אתו וזכרתם את-כל-מצות ה' ועשיתם אתם ולא-תתורו אחרי לבבכם ואחרי עיניכם אשר-אתם זנים אחריהם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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PARAGRAPH 30

69

המוח שליט על הלב

Chapter 12 describes the beinoni: the evil in him never prevails so as to clothe itself in his body, and at set times, such as the Shema and prayer, he binds his intellect to G-d and deepens his Daas in G-d's greatness.

תניא, חלק ראשון; ליקוטי אמרים 12:5: Tanya, Likkutei Amarim

... ומחשבה ממש, להעמיק מחשבתו בתענוגי עולם הזה איך למלא תאוות לבו. כי המוח שליט על הלב [כמו שכתוב בראשית מהימנא פרשת פינחס] בתולדותו וטבע וצורתו, שפך נוצר האדם בתולדותו, שכל אדם יכול בראונו שבמחוץ להתאפק ולמשול ברוח תאוות שכלבו, שלא למלא משאלות לבו במעשה דבור ומחשבה, ולהסיח דעתו לגמרי מתאוות לבו אל ההפך לגמרי, ובפרט אל צד הקדושה.

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KEHOT'S NOTE

ראה תניא פ"ב "כמ"ש בר"מ פ' פינחס" [רכד, א].

70

המוח שליט על הלב

The Raaya Mehemna in Pinchas says that the brain "rides upon and rules over the heart." The Kehot note gives it, through chapter 12 of the Tanya, as the source of the phrase.

Sofar, Pinchas 39:209: ספר הזהר, פנחס ל"ט:ר"ט

71

רצון אהבה

"Its inside inlaid with love." Said of King Shlomo's palanquin; here, the heart whose innermost core is filled with love for G-d alone.

Song of Songs 3:10: שיר השירים ג':

עמודיו עשה כסף רפידתו זהב מרקבו ארמן וכו' רצון אהבה מבנות ירושלים:

He made the pillars thereof of silver, The top thereof of gold, The seat of it of purple, The inside thereof being inlaid with love, From the daughters of Jerusalem.

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PARAGRAPH 31

72

וענין הכסא שלם הוא בחי' כסא מלכותו

The note points there for the throne as the level of Malchus; Sefer HaChakirah itself cites this passage (see note 85:12).

KEHOT'S NOTE

ראה בסי' החקירה פג, א. וראה לקמן פה, ג.

73

שום תשים עליך מלך

The Torah's law of the king: "You shall surely set a king over you." Here, the acceptance of G-d's Kingship that establishes His throne.

דברים י"ז:ט"ו: Deuteronomy 17:15

שום תשים עליך מלך אשר יבחר ה' אלקיך בו מקרב אחיך תשים עליך מלך לא תוכל לתת עליך איש נכרי אשר לא אחיך הוא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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74

מושיב מלכים לכסא

In a note there the Rebbe writes: "So it is also in Torah Ohr (85a), and in many places.

KEHOT'S NOTE

בהערה בדי"ה ויהי אמן עטרית ע' שח מציינ' כ"ק אדמו"ר זי"ע שם כ"ה גם בתו"א (פה, א). ובכ"מ. וכנראה הכוונה לאיוב לו, ז. וצ"ע. עכ"ל.

75

וישב ה' מלך לעולם

David's psalm of G-d's voice over the waters: "Havayah sat enthroned at the Flood; Havayah sits as King forever." G-d's "sitting" as King is His lowering Himself to rule the worlds.

Psalms 29:10: תהילים כ"ט:

ה' למבול יושב וישב ה' מלך לעולם:

The L-RD sat enthroned at the flood; Yea, the L-RD sitteth as King for ever.

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KEHOT'S NOTE

תהלים כט, י.

76

ובחי' ישיבה

Sefer HaChakirah cites this passage: as sitting on a throne is done with the back, so Malchus is called "after Havayah," because bringing separate existence into being requires gevuros and contractions.

KEHOT'S NOTE

בספר החקירה פג, א מציינ' לכאן וז"ל: "בענין כסא שהיא בחי' מלכות שכמו שישבה על הכסא היא באחוריים כך המל' נק' אחרי ה' משום שכדי להיות מקור להתהוות היש ודבר נפרד הוא ע"י גבורות וצמצומים יעו"ש. וצ"ע איך יבוא זה עם מ"ש העה"ק [ח"ג פמ"ב] דהישיבה הוא הייחוד. ואפ"ל כמו שהטפה נמשכת ממוח הדעת דרך ח"י חוליות השדרה שהוא באחוריו ואח"כ באה אל היסוד המשים שלום אז נמשך פכ"פ, לכן שפיר יצויר הנמשל מענין הייחוד והמשכת טפת חכמה עילאה למקור דבי"ע ושורשן בשם ישיבה על הכסא". ע"ש.

77

מגילה עפה

In his vision Zechariah sees "a flying scroll." With Ezekiel 2:10, the source of "a flying scroll written front and back": the Torah, too, has a "back," the physical mitzvos.

Zechariah 5:2: זכריה ה':ב

ויאמר אלי מה אתה ראה ואמר אני ראה מגילה עפה ארפה עשרים באמה ורחבה עשר באמה:

And he said unto me: 'What seest thou?' And I answered: 'I see a flying scroll; the length thereof is twenty cubits, and the breadth thereof ten cubits.'

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78

כתובה פנים ואחור

The scroll shown to Yechezkel at his call "was written front

and back.” The physical mitzvos are the Torah’s “back.”

יהוהאל ב"י: 2:10 Ezekiel

וַיִּפְרֹשׂ אוֹתָהּ לִפְנֵי וְהָיָא כְּתוּבָה פָּנִים וְאַחֲזֹר וְכְתוּב וְאַלֶּיָּה קָנִים וְהָגָה וְהָיָה:

and He spread it before me, and it was written within and without; and there was written therein lamentations, and moaning, and woe.

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PARAGRAPH 32

79

זה לעומת זה עשה

Koheles advises enjoying the good day and pondering the bad, for “G-d has made the one opposite the other.” Plainly, good days and bad; in Chassidus, every level of holiness has a counterpart in kelipah.

קהלת ז'י: 14 Ecclesiastes 7

בְּיוֹם טוֹבָה הָיָה בְּטוֹב וּבְיוֹם רָעָה רָאָה גַּם אֶת־זֶה לְעִמְתּוֹ זֶה עָשָׂה הָאֱלֹקִים עַל־דָּבָרִית שְׁלֵא יִמָּצָא הָאָדָם אַחֲרָיו מְאוֹמָהּ:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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80

ראשית גוים עמלק

Bilam, seeing Amalek, says: “Amalek was the first of nations, but his end shall be destruction.” Plainly, the first nation to make war on Israel; here, the head and root of kelipah.

במדבר כ"ד: 20 Numbers 24

וַיֵּרָא אֶת־עַמְלֵק וַיֵּשָׂא מִשְׁלוֹ וַיֹּאמֶר רִאשִׁית גּוֹיִם עַמְלֵק וְאַחֲרֵיתוֹ עֲדִי אֶבֶד:

And he looked on Amalek, and took up his parable, and said: Amalek was the first of the nations; But his end shall come to destruction.

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81

שו"ה ראשית — ולכן נקי עמלק ע"ם מל"ק

That page, in the supplements to Megillas Esther, explains “for it is a stiff-necked people, and You shall forgive”: the nape is the seat of a will above reason that will not be turned aside, which in holiness is the refusal to be separated from G-d.

KEHOT'S NOTE

ראה גם לקמן קכג, ג. באוה"ת פ' זכור כרך ח ע' ג'צה: "צ"ע בזכור תקס"ה [זה המאמר כאן הוא. וראה בסה"מ תקס"ה ע' שפג] נז' עמלק למטה מפרעה כנגד ד"ת ובכי מזה תקע"ב [] נזכר דעמלק נגד ח"י שלמעלה מנשמה". ע"ש.

PARAGRAPH 33

82

כי עם קשה עורף הוא . . וסלחת

Moshe prays, “for it is a stiff-necked people, and You shall forgive our iniquity and our sin.” Plainly the stiff neck is the very reason G-d had given for not going among them

(Exodus 33:3), and Moshe asks forgiveness in spite of it; the Alter Rebbe reads the stiff neck itself as Israel’s virtue and the reason for forgiveness (context: Steinsaltz Tanakh).

שמות ל"ד: 9 Exodus 34

וַיֹּאמֶר אֲמֵינָא מִצָּאֵתִי חֵן בְּעֵינֶיךָ אֲדֹנָיִי לִלְבָּנָא אֲדֹנָיִי בְּקִרְבְּנוּ כִּי עָם קָשֶׁה־עֹרֶף הוּא וְסִלְחָת לְעֹיְנוֹ וּלְחַטָּאתָנוּ וְנִחַלְתָּנוּ:

And he said: ‘If now I have found grace in Thy sight, O L-rd, let the L-rd, I pray Thee, go in the midst of us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for Thine inheritance.’

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KEHOT'S NOTE

שמות לד, ט.

83

אחרי הוי"ה ילכו

“They shall walk after Havayah.” The strength of the nape of holiness: following G-d from the “back.”

הושע י"א: 10 Hosea 11

אַחֲרֵי ה' יֵלְכוּ כְּאֶרֶיָּה יִשָּׁאֵג כִּי־הוּא יִשָּׁאֵג וַיַּחֲדְדוּ בְּנֵי־מִיָּם:

They shall walk after the L-RD, Who shall roar like a lion; For He shall roar, And the children shall come trembling from the west.

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84

ויזנב בך כל הנחשלים אחריך

Moshe recalls how Amalek “met you on the way and struck at your rear, all the stragglers behind you,” the weak who lagged behind. Amalek’s hold is on those who are “behind,” the back of holiness. (Kehot: Deuteronomy 25:12)

דברים כ"ה: 18 Deuteronomy 25

אֲשֶׁר קָרָה בְּדֶרֶךְ וַיִּזְנַב בְּךָ כָּל־הַנַּחֲשָׁלִים אַחֲרֶיךָ וְאַתָּה עֲנֵף וַיִּגַּע וְלֹא יָרָא אֱלֹקִים:

how he met thee by the way, and smote the hindmost of thee, all that were enfeebled in thy rear, when thou wast faint and weary; and he feared not G-d.

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KEHOT'S NOTE

דברים כה, יב.

PARAGRAPH 34

85

ממול העורף

The law of the bird sin-offering: the priest “shall nip its head opposite its nape, but shall not divide it.” Melikah is the image for Amalek, who cuts at the “nape” that joins mind to heart.

ויקרא ה': 8 Leviticus 5

וְהָבִיִּיא אֹתָם אֶל־הַכֹּהֵן וְהִקְרִיב אֶת־אֶשֶׁר לַחֲטָאת רִאשׁוֹנָה וּמִלְּקָא אֶת־רֹאשׁוֹ מִמּוֹל עֹרְפוֹ וְלֹא יַבְדִּיל:

And he shall bring them unto the priest, who shall offer that which is for the sin-offering first, and pinch off its head close by its neck, but shall not divide it asunder.

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PARAGRAPH 35

86

מלאו לבו

Achashverosh asks Esther who has plotted against her and her people: "Who is he, and where is he, whose heart emboldened him to do so?" It was Haman, of the seed of Amalek; the same words describe Amalek's daring against what he had seen.

אסתר ז:ה' Esther 7:5

וַיֹּאמֶר הַמֶּלֶךְ אַחַשְׁוֵרֹשׁ וַיֹּאמֶר לְאַסְתֵּר הַמַּלְכָּה מִי הוּא זֶה וְאִי־זֶה הוּא אֲשֶׁר־מָלְאוּ לְבוֹ לַעֲשׂוֹת כֵּן:

Then spoke the king Ahasuerus and said unto Esther the queen: 'Who is he, and where is he, that durst presume in his heart to do so?'

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לא ידעתי את ה'

Pharaoh answers Moshe and Aharon: "Who is Havayah, that I should listen to His voice ... I do not know Havayah." Pharaoh lacked knowledge; Amalek had it.

שמות ה:כ"ב Exodus 5:22

וַיֹּאמֶר פַּרְעֹה מִי ה' אֲשֶׁר אֶשְׁמַע בְּקוֹלוֹ לְשַׁלַּח אֶת־יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת־ה' וְגַם אֶת־יִשְׂרָאֵל לֹא אֵשְׁלַח:

And Pharaoh said: 'Who is the L-RD, that I should hearken unto His voice to let Israel go? I know not the L-RD, and moreover I will not let Israel go.'

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כי אני הכבדתי את לבו

G-d tells Moshe, "Go to Pharaoh, for I have hardened his heart." Without this, the wonders would have humbled him.

שמות י:א' Exodus 10:1

וַיֹּאמֶר ה' אֶל־מֹשֶׁה בֹּא אֶל־פַּרְעֹה כִּי־אֲנִי הִכְבַּדְתִּי אֶת־לְבוֹ וְאֶת־לִבְךָ עֲבָדָיו לְמַעַן שְׁתִּי אֲתַתִּי אֵלָה בְּקִרְבּוֹ:

And the L-RD said unto Moses: 'Go in unto Pharaoh; for I have hardened his heart, and the heart of his servants, that I might show these My signs in the midst of them;

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ראשית גוים עמלק

"Amalek was the first of nations." Amalek is the root of the brazen trait, and "his seed" is what he sowed.

במדבר כ"ד:כ"ב Numbers 24:20

וַיִּרְא אֶת־עַמְלֵק וַיֵּשָׂא מִשְׁלוֹ וַיֹּאמֶר רִאשִׁית גּוֹיִם עַמְלֵק וְאַחֲרֵיתוֹ עַד־אֲבִיר:

And he looked on Amalek, and took up his parable, and said: Amalek was the first of the nations; But his end shall come to destruction.

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90

מלחמה בעמלק מדור דור

"Havayah has war with Amalek from generation to generation." Since every generation goes out of Egypt, every

generation meets Amalek.

שמות י"ז:ט"ז Exodus 17:16

וַיֹּאמֶר כִּי־יָד עַל־כַּס קָה מִלְחָמָה לָהּ בְּעַמְלֵק מִדֹּר דָּר:

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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PARAGRAPH 36

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מחזה אמחה את זכר עמלק

After the battle at Refidim G-d tells Moshe: "Write this as a memorial in the book ... for I will surely blot out the memory of Amalek from under the heavens." Here G-d Himself blots out Amalek: the stage of exile.

שמות י"ז:ט"ד Exodus 17:14

וַיֹּאמֶר ה' אֶל־מֹשֶׁה כְּתֹב זֹאת וְזָכְרוֹן בְּסֵפֶר וְשִׁים בְּאָזְנִי יְהוֹשֻׁעַ כִּי־מָחָה אֶמְחָה אֶת־זֵכֶר עַמְלֵק מִתַּחַת הַשָּׁמַיִם:

And the L-RD said unto Moses: 'Write this for a memorial in the book, and rehearse it in the ears of Joshua: for I will utterly blot out the remembrance of Amalek from under heaven.'

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KEHOT'S NOTE

שמות י"ז, י"ד.

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מלחמה להוי"ה בעמלק

"Havayah has war with Amalek from generation to generation." Read here as: the war is G-d's, not man's.

שמות י"ז:ט"ז Exodus 17:16

וַיֹּאמֶר כִּי־יָד עַל־כַּס קָה מִלְחָמָה לָהּ בְּעַמְלֵק מִדֹּר דָּר:

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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לה' המלחמה

David tells Golyas, "for the war is Havayah's, and He will give you into our hands." A person's strength alone does not win this war.

שמואל א י"ז:מ"ז I Samuel 17:47

וַיַּדְעוּ כָּל־הַקָּהָל הַזֶּה כִּי־לֹא בַחֲרֹב וּבְחִנִּית יְהוֹשִׁיעַ ה' כִּי לָהּ הַמִּלְחָמָה וְנָתַן אֶתְכֶם בְּיָדוֹ:

and that all this assembly may know that the L-RD saveth not with sword and spear; for the battle is the L-RD'S, and He will give you into our hand.'

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והיה בהניח כו' בארץ . . תמחה . . את זכר עמלק

Moshe commands: "And it shall be, when Havayah your G-d gives you rest from all your enemies around, in the land ... you shall blot out the memory of Amalek from un-

der the heavens; you shall not forget.” The stage in which the person himself erases Amalek.

דברים כ"ה:י"ט 25:19 Deuteronomy

וְהָיָה בְּהִנֵּיתָּ ה' אֱלֹהֶיךָ לְךָ מִכָּל-אֹיְבֶיךָ מִסְבִּיב בְּאַרְצְךָ אֲשֶׁר ה' אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה לְרִשְׁתָּהּ תִּמְחָה אֶת-זִכְרֵ עֲמָלֵק מִתַּחַת הַשָּׁמַיִם לֹא תִשְׁכַּח:

Therefore it shall be, when the L-RD thy G-d hath given thee rest from all thine enemies round about, in the land which the L-RD thy G-d giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

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KEHOT'S NOTE

דברים כה, יט.

95

כל הנחשלים אחריך

“And struck at your rear, all the stragglers behind you.” Amalek’s hold is only in the “back.”

דברים כ"ה:י"ח 25:18 Deuteronomy

אֲשֶׁר קָרַךְ בְּדֶרֶךְ וַיִּזְנֹב בְּךָ כָּל-הַנִּחְשָׁלִים אַחֲרֶיךָ וְאַתָּה עֵינֶיךָ וַיִּגַּע וְלֹא יָרָא אֱלֹקִים:

how he met thee by the way, and smote the hindmost of thee, all that were enfeebled in thy rear, when thou wast faint and weary; and he feared not G-d.

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בדרך בצאתכם ממצרים

“What Amalek did to you on the way, as you went out of Egypt.” Amalek attacks at the stage of going out, the stage of “after Havayah.”

דברים כ"ה:י"ז 25:17 Deuteronomy

זְכוֹר אֶת אֲשֶׁר-עָשָׂה לְךָ עֲמָלֵק בְּדֶרֶךְ בְּצֵאתְכֶם מִמִּצְרַיִם:

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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בדרך בצאתכם ממצרים דייקא

The note points here for a further discussion of “on the way, as you went out of Egypt,” specifically.

KEHOT'S NOTE

ראה סה"מ תקס"ב ח"א ע' קעב. תקס"ה ח"א ע' שפא. שפו. שצו. אוה"ת פ' זכור ע' תשצה. דרמ"צ צד, סע"א. סה"מ תרע"ה ע' קפט. סה"מ עטר"ת ע' רפט. ד"ה זכור תשמ"ג.

ביאור אין השם שלם

An Explanation of “The Name Is Not Whole”



G-d's Name and Throne become whole when the intellect is drawn down into the heart: first back to back, as love the mind compels and service beyond habit, and then face to face, in revealed delight. Amalek is the brazen hardness at the back of the neck that cuts the mind off from the heart; it must be fought every day, until love in delight blots it out.

THE MAAMAR IN BRIEF

This biur explains the teaching, quoted in the preceding maamar, that while Amalek exists G-d's Name and Throne are not whole. The Name Havayah is in Z'eir Anpin and the Throne in Malchus. The Name is whole when the intellect divides into Chochmah and Binah, and Daas into Chesed and Gevurah, a division made from behind by the tip of the hairs of Arich Anpin; the emotions are then those of gadlus, born of contemplation. Malchus is the heart, and in a person the point of the heart. Each day it goes into exile and is rebuilt, first back to back, then face to face. In the soul, back to back is love that the mind compels and service out of obligation, without felt delight; it leads to face to face, where delight is revealed. Israel's stiff neck, its fortitude in holiness, is the merit through which Moshe drew down the Thirteen Attributes of Mercy. Opposite it stands Amalek, the hardness at the back of the neck that knows its Master and rebels, fighting reason with brazenness. In exile G-d wages this war; when a person reaches love in delight, he blots out Amalek himself.

OUTLINE

- 1 **The whole Name and Throne** ¶1-3
The Name Havayah is in Z'eir Anpin and the Throne in Malchus; the Name is whole when the intellect divides into Chochmah and Binah and Daas into Chesed and Gevurah, through the tip of the hairs of Arich Anpin, so that the emotions are those of mature intellect.
- 2 **The heart and its daily exile** ¶4-6
Malchus is the heart, and in a person the point of the heart; each day it descends and is rebuilt first back to back, which in the soul is love compelled by the mind and service without felt delight.

3 From back to back to face to face

¶7-8

Light from above the intellect turns back to back into face to face and makes the Name whole; the Throne is built from gevuros, and the arousal from below is self-constraint beyond habit; every mitzvah has an outer side and an inner side of delight.

4 The stiff neck in holiness

¶9

Moshe found Israel's merit in its stiff neck, the fortitude of the nape, where the tip of the hairs of Arich Anpin reaches and the Thirteen Attributes of Mercy are drawn down.

5 Amalek and the daily war

¶10-11

Opposite this stands Amalek, rooted in the lower Daas at the back, where the intellect passes through the neck; he knows and rebels. The war is daily, G-d's in exile, until love in delight lets a person blot Amalek out himself.

KEY CONCEPTS

The Name and the Throne השם והכסא

The Name Havayah is in Z'eir Anpin, the divine attributes; the Throne is Malchus, kingship. Neither is whole while Amalek exists.

Back to back and face to face אחר באחור / פנים בפנים

Two stages in the joining of Z'eir Anpin and Malchus, and in the soul: first service that the mind compels, without felt delight; then the inner dimension revealed, with delight.

The tip of the hairs of Arich Anpin קוצא דשערי דאריך אנפין

A thin extension of a level above intellect that reaches Z'eir Anpin from behind, at the shoulders; it divides Daas into Chesed and Gevurah and brings about face to face.

The nape עורף

The back of the neck, which joins the mind to the body: in holiness, Israel's stiff-necked fortitude; on the other side, Amalek and Pharaoh.

Amalek עמלק

In this maamar, the brazen hardness at the back of holiness that knows G-d and rebels anyway, cutting the mind off from the heart; the war against it is fought every day.

Mayin nukvin (feminine waters) מייין נוקבין

The arousal from below; here, self-constraint and effort beyond habit, the gevuros through which the Throne is built.

SECTION 1 • 11-3

The whole Name and Throne

1 ביאור אין השם שלם¹

An explanation of “The Name is not whole.”

This heading opens a biur, a further explanation, of the maamar before it, which began with the Sages’ teaching that as long as Amalek exists “the Name is not whole and the Throne is not whole.” The biur sets out what makes the Name and the Throne whole, and what Amalek is that stands in the way. The Kehot note records that the Mittler Rebbe’s transcript of it is printed in Sefer HaMaamarim 5565, and that in Or HaTorah nearly the whole biur appears as one continuation of the preceding maamar.

2 ביאור הדברים אין השם שלם² ואין הכסא שלם^{3,4} כו' הנה שם הוי"ה הוא בז"א וכסא במלי

An explanation of the words “The Name is not whole, and the Throne is not whole,” etc. Now, the Name Havayah is in Z’eir Anpin (the emotive attributes), and the Throne is in Malchus (sovereignty).

The Sages taught (in the Midrash Tanchuma, and in Rashi on Exodus 17:16) that G-d’s Name and His Throne will not be whole until Amalek is blotted out. The Alter Rebbe places them among the Sefiros: the Name Havayah is in Z’eir Anpin, the configuration of the emotive attributes, and the Throne is Malchus, which receives from it.

ולהיות בחי' הוי"ה שלם היינו שיהיה התחלקות מוחין חו"ב [חכמה ובינה] ואח"כ הדעת מתחלק לבחי' חו"ג [חסד וגבורה] הוא מבחי' קוצא דשערי דא"א⁵ שיורד עד כתפין דז"א מאחוריו שהוא המחלק כו'.

For the level of Havayah to be whole means that there be a division of the intellect (mochin) into Chochmah (wisdom) and Binah (understanding), and afterwards Daas (knowledge) divides into the levels of Chesed (kindness) and Gevurah (restraint). This is from the level of the tip of the hairs (kutza d’sa’arei) of Arich Anpin, which descends as far as the shoulders of Z’eir Anpin, behind him; it is this that divides, etc.

Havayah is whole when the intellect comes down into it: first it divides into Chochmah and Binah, and afterwards Daas, the faculty that joins intellect to feeling, divides into Chesed and Gevurah. What divides Daas is the tip of the hairs of Arich Anpin (“the Long Face,” the configuration of Keser, the level above intellect): in Kabbalistic imagery the hairs are a thin, contracted channel of its light, and their tip reaches Z’eir Anpin from behind, at the shoulders. The back and the nape will be the theme of the whole maamar.

3 והנה זהו בחי' וי"ק [וי' קצוות] וי"ה מלי' דז"א אף הוא מפרצוף דז"א עצמו כנודע בכוונת הלולב והאתרוג כו' וכסא הוא פרצוף המלכות

Now, this is the level of the six extremities (vav ketzavos), vav-hei: the Malchus of Z'eir Anpin, too, is of the partzuf (configuration) of Z'eir Anpin itself, as is known from the kavanah (mystical intention) of the lulav and the esrog, etc. And the Throne is the partzuf of Malchus.

The division of Daas into Chesed and Gevurah is the level of the last two letters of the Name, vav and hei: the vav is the six extremities, the emotive attributes of Z'eir Anpin, and the hei is the Malchus within Z'eir Anpin itself, as the Kabbalistic intentions (kavanos) of the lulav and esrog show. The Throne is something else: the separate partzuf, or full configuration, of Malchus.

ונקי' וי"ה מוחין הגם שהוא מדות חו"ג [חסד וגבורה] אברהם ויצחק כו' רק יש מדות שהם טבעיים והם בחי' קטנות שיכול להיות כל היום ויש שהוא בגדלות המוחין כמו בשעת התפלה שלבו מתלהט בהתבוננותו כו'.

And vav-hei is called mochin, even though it is the emotive attributes (middos) of Chesed and Gevurah, Avraham and Yitzchak, etc.; but there are middos that are natural, and they are the level of katnus (smallness), which can be [present] all day, and there are those that are in the gadlus (greatness) of the mochin, as at the time of prayer, when his heart flames up through his contemplation, etc.

The vav and hei are called mochin, intellect, although they are emotions, Chesed and Gevurah, whose figures are Avraham and Yitzchak. The answer is that natural emotions belong to katnus, the state of smallness, and can be present all day without thought behind them, while emotions born of contemplation belong to gadlus, the state of mature intellect, as in prayer, when the heart takes fire from what the mind has understood.

SECTION 2 • ¶4-6

The heart and its daily exile

4 והנה מלכות נקי' לב לבכתני⁶ כו' שהוא עיקר החיות והוא בנפש למטה בחי' נקודת הלב ממש שהוא עצמיות מהות הנפש

Now, Malchus is called "heart," [as in] "You have captured My heart," etc., for it is the core of the life-force (chayus). In the soul below, it is the level of the very point of the heart, which is the essence of the soul's very being,

Malchus is called "heart," as in the verse in which the Beloved says to His bride, Knesses Yisrael, "You have captured My heart"; like the heart, it is the center of life. In the individual soul its counterpart is the point of the heart, the soul's innermost essence.

משא"כ התפשטות כח הנפש בלבושים מחדו"מ [מחשבה דבור ומעשה] כו' הם מבי"ע שאינם אלהו' [אלהות] גם שהם בחי' עה"ד [עץ הדעת] טו"ר [טוב ורע] כו'.

whereas the extension of the soul's power into garments, thought, speech and action, etc., these are from [the worlds of] Beriah, Yetzirah and Asiyah, which are not G-dliness; moreover, they are the level of the Tree of Knowledge of good and evil, etc.

The soul's powers as they spread outward into its garments of thought, speech and action belong to the lower worlds of Beriah, Yetzirah and Asiyah, which are not G-dliness itself. They are also where good and evil are mixed, like the Tree of Knowledge; the point of the heart is distinct from them.

5 והנה עיקר גילוי הלב הוא להיות בבחי' פנימיות [פנימיות] שתקבל מבחי' ישראל דלעילא פכ"פ [פנים בפנים] כי הוא חייך⁷ מקור החיים מקור התענוגים ארץ זבת חלב ודבש יערי עם דבשי⁸ להתענג על ה'.

Now, the main revelation of the heart is to be in the level of the inner dimension (pnimiyus), so that she [Malchus] receives from the level of "Israel" above, face to face. For "He is your life," the source of life, the source of delights, "a land flowing with milk and honey," "my honeycomb with my honey," to delight in G-d.

The heart, Malchus, is fully revealed when she receives face to face from "Israel above," Z'eir Anpin, from his inner dimension and not only his outer. Then G-d is felt as "your life," the source of all life and delight, the land of milk and honey, the sweetness of "my honeycomb with my honey."

אך בגלות מצרים הוא בכל יום שבכל לילה יורדת לבי"ע ותתן טרף לביתה⁹ ונשאת הנקודה תחת היסוד

But the exile of Egypt takes place every day: for every night she descends to Beriah, Yetzirah and Asiyah "and gives food to her household," and the point remains beneath Yesod (foundation).

But the exile of Egypt recurs every day. In the Kabbalistic account of each night, Malchus descends to the lower worlds to sustain them, as the woman of valor "gives food to her household" at night, and only a "point" of her remains above, beneath Yesod.

ואח"כ חוזרת ועולה ומתחלה נעשה פרצוף אב"א [אחור באחור] ואח"כ פכ"פ [פנים בפנים] וזהו דרך המדבר אחרי הוי"ה שצ"ל תחלה אב"א [אחור באחור] והוא ענין המשכי המוחין בשלימות אך שאינו אלא דרך אחוריים.

Afterwards she returns and ascends, and at first a back-to-back partzuf is formed, and afterwards face to face. And this is the way of the desert, "after Havayah": that first there must be back to back. This is the drawing down of the mochin in completeness, except that it is only by way of the back (achorayim).

In the morning she rises and is rebuilt, first as a partzuf joined back to back with Z'eir Anpin, and only afterwards face to face. This is the way through the desert, following "after Havayah": the intellect is drawn down in full, but only from behind, through the back (achorayim), before the face is revealed.

6 ובאור זה בנפש האדם המשכלת ומתבוננת איך שכך יאתה והשכל מכריח ומחייב את האהבה שהרי מצד עצמו עומד על עמדו רק שהמוח שליט כו' לאכפיי' [לאכפייא] וכו'.

The explanation of this in the soul of a person: [a soul] that reasons and contemplates how it is fitting thus, and the intellect compels and obligates the love. For of himself he remains where he stands; only, the mind rules, etc., to subdue (iskafya), etc.

In a person, back to back is love that the mind compels: one contemplates how fitting it is to love G-d, and the conclusion obliges the heart to love. Left to himself a person would not move; only the rule of the mind over the heart subdues the opposition.

בכל לבבך בשני יצריך¹⁰ ובכל נפשך כו' שיוכל להיות עבודה תמה והמשכת המקיפים אשר קדשנו במצותיו כי מצות המלך הוא

"With all your heart," with both your inclinations, "and with all your soul," etc., so that there can be complete service, and the drawing down of the makifim (encompassing lights): "Who has sanctified us with His commandments," for it is the King's command.

This is still complete service: "with all your heart," which the Sages read as "with both your inclinations," so that the evil inclination too is harnessed, "and with all your soul." Through it, and through the mitzvos, over which we bless G-d "Who has sanctified us with His commandments" because they are the King's command, the makifim are drawn down, lights that encompass a person but are not yet felt within.

ואעפ"כ [ואף על פי כן] כל עבודתו הוא בבחינת חיוב והכרח השכל שעדיין אין התענוג נרגש להיות כו'.

And nevertheless, all his service is on the level of obligation and compulsion of the intellect, for the delight is not yet felt so as to be, etc.

Yet all this service is done out of the intellect's obligation, before delight is felt; this is the stage of back to back.

SECTION 3 • 17-8

From back to back to face to face

7 והנה מבחינת אב"א [אחור באחור] נעשה אח"כ פב"פ [פנים בפנים] כי להיות המשכת המוחין הוא מבחי' קוצא דשערי דא"א יאר פניו כו' ובבחי' פנימיות נעשה השם שלם וכו'.

Now, from the level of back to back it afterwards becomes face to face. For since the drawing down of the mochin is from the level of the tip of the hairs of Arich Anpin, [it is] "may He make His face shine," etc.; and in the level of the inner dimension the Name becomes whole, etc.

Back to back leads to face to face because the intellect drawn down comes from the tip of the hairs of Arich Anpin, the level above intellect that reaches Z'eir Anpin from behind. From there comes "may He make His face shine," the turning of the face; once the inner dimension is revealed, the Name is whole.

וכסא השם שלם כו' וכסא הוא מלכות בנין המלי' מהגבורות שאין מלך בלא עם שלפי האמת אין על מי למלוך אלא שכך עלה ברצונו להיות צמצום ולהיות נראה ליש כו'.

And the Throne of the Name [becomes] whole, etc. The Throne is Malchus; the building of Malchus is from the gevuros (powers of restraint), for "there is no king without a people." For in truth there is no one over whom to reign; but so it arose in His will, that there be tzimtzum (contraction), and that [creation] appear as an existing thing (yesh), etc.

The Throne becomes whole as well. The Throne is Malchus, kingship, which is built from gevuros, powers of restraint and concealment: "there is no king without a people," yet before G-d there is truly no one to rule over, so He willed a tzimtzum, a contraction, so that the world would appear to exist on its own, as a "something" over which He reigns.

8 וצי"ל העלאת מ"נ [מ"ין נוקבין] ע"י צמצום ג"כ בחי' גבורות עובד אלהים שונה פרקו כו' שהוא בחי' כסא וישיבה שמשפיל בחי' אחוריים כו'.¹¹

And there must be an elevation of mayin nukvin (feminine waters) through tzimtzum, also the level of gevuros: "one who serves G-d," "who reviews his chapter," etc. This is the level of a throne and of sitting, in which one lowers the level of the back, etc.

The effort from below is to raise mayin nukvin, "feminine waters," the arousal from below, through a contraction of one's own, which is also gevuros: the Sages call "one who serves G-d" the one who reviews his chapter a hundred and one times, once more than his habit. This self-constraint is the level of the Throne and of sitting: as one who sits lowers his back, so, the preceding maamar explained, G-d's revelation is drawn down to the level of the back when a person compels his heart.

וכן התורה היא כתובה פנים ואחור¹² שיש פנימית וחיצונית גשמית המצוה היא חיצונית כמו ד' פרשיות שבתפילין על קלף והפנימית הוא חו"ב [חכמה ובינה] הרמוזים בקדש כו'

And likewise the Torah: "it is written front and back," for there is an inner dimension (pnimiyus) and a physical outer dimension (chitzoniyus). The mitzvah is outer, like the four sections in the tefillin, on parchment; and the inner dimension is Chochmah (wisdom) and Binah (understanding), which are alluded to in [the section] "Kadesh," etc.

The Torah likewise has a front and a back, an inner and an outer dimension. A mitzvah's physical side is outer, as in tefillin, the four Torah sections written on parchment; the inner side is Chochmah and Binah, alluded to in the section "Kadesh" ("Sanctify to Me") and the one after it.

וכן בסכך הסוכה הסכך הוא חיצונית ופנימית הוא המקיפין והכלל שהחיצוניי [שהחיצוניות] הוא מה שאין בזה תענוג ובפנימית מתגלה התענוג כו' עולמך תראה בחיך¹³ כו' וזה נמשך מזה שמאב"א [שמאחור] נמשך להיות פב"פ [פנים בפנים] כו'.

And likewise with the sechach of the sukkah: the sechach is the outer dimension, and the inner dimension is the makifim (encompassing lights). The general rule is that the outer dimension is that in which there is no delight, while in the inner dimension the delight is revealed, etc., "May you see your world in your lifetime," etc. And this comes from this: that from back to back it is drawn to become face to face, etc.

So too the sukkah: the sechach, its covering of branches, is outer, and the inner side is the makifim, the encompassing lights. The rule is that the outer dimension is where no delight is felt and the inner is where delight is revealed, as in the Sages' blessing "May you see your world in your lifetime"; that revelation comes because back to back goes on to become face to face.

SECTION 4 • 19

The stiff neck in holiness

9 וזהו שמצא משה מעלת ישראל עם קשה עורף וסלחת^{14, 15} כי חטא העם חטאה גדולה¹⁶ ולא היו ראויים לסליחה מצד המשכת והשתלשלות המדות רק משה המשיך מלמעלה בחי' ארך אפים כו'

And this is [why] Moshe found the merit of Israel [in] "a stiff-necked people, and You shall forgive": for the people had sinned a great sin, and they were not worthy of forgiveness in terms of the drawing down and the chain of descent (hishtalshelus) of the middos; rather, Moshe drew down from above the level of "slow to anger" (erech apayim), etc.

After the Golden Calf, Moshe pleaded, "for it is a stiff-necked people, and You shall forgive," as though stiff-neckedness were a reason to forgive. By the ordinary order of the attributes, descending level by level, so great a sin could not be forgiven; Moshe drew down from higher, from the attribute of being "slow to anger" (erech apayim), whose Aramaic counterpart is the name Arich Anpin.

אך למה הם ראויים להמשכה זו לזה אמר משה עם קשה עורף הוא שיש להם קשות וחזוק והתגברות במדות עורף כו' ושם הוא בחי' קוצא דשערי מא"א [מאריך אנפין] שע"י יומשך י"ג מדות דא"א כנ"ל.

But why are they worthy of this drawing down? To this Moshe said, "it is a stiff-necked people": that they have hardness, firmness and fortitude in the middos of the nape (oref), etc. And there [at the nape] is the level of the tip of the hairs from Arich Anpin, through which the Thirteen Attributes of Arich Anpin will be drawn down, as mentioned above.

They deserved that higher mercy because, as Moshe said, they are stiff-necked: their attributes have hardness, firmness and fortitude, the quality of the nape. The nape is where the tip of the hairs of Arich Anpin reaches, and through it the Thirteen Attributes of Mercy of Arich Anpin, above the ordinary order, are drawn down.

SECTION 5 • ¶10-11

Amalek and the daily war

10 והנה זלעז"ז [זה לעומת זה] היא בחי' עמלק ע"ם מל"ק כו' ראשית גוים עמלק¹⁷ שכל עכו"ם [עובדי כוכבים ומזלות]¹⁸ הם מז' ימי הבנין והוא בדעת דאחורי כתפין. אך פרעה היה מדעת העליון והוא היה בדעת התחתון.

Now, on the opposing side (zeh le'umas zeh) is the level of Amalek, [read as] am malak, "a people that nips," etc. "The first of nations is Amalek," for all the idolatrous nations are from the seven days of building, and he is in the Daas behind the shoulders. But Pharaoh was from the upper Daas, and he [Amalek] was in the lower Daas.

Opposite this, on the side of kelipah, stands Amalek, whose name is read as am malak, "a people that nips": melikah is the nipping of a bird-offering's neck from the nape, and Amalek strikes at holiness from behind. He is "the first of nations" because, as the text explains, the spiritual root of the idolatrous nations is in the seven emotive attributes, the "seven days of building," while Amalek's is higher, in Daas, the Daas behind the shoulders; Pharaoh corresponds to the upper Daas, Amalek to the lower.

והנה המשכת המוחין במדות הוא דרך בחינת הצואר שמשם מצרים מצר הגרון וכ"ז [וכל זה] הוא בחינת אחוריים פרעה הוא אחורי עורף שלכן נקי ירידת המוחין בגרון בשם ירידה.

Now, the drawing down of the mochin into the middos is by way of the level of the neck; from there is Mitzrayim (Egypt), the strait of the throat (meitzar hagaron). All this is the level of the back: Pharaoh is the back of the nape. This is why the descent of the mochin into the throat is called by the name "descent."

The intellect reaches the emotions through the neck, and in Kabbalah Mitzrayim, Egypt, is read as meitzar hagaron, "the strait of the throat," the narrow passage between head and body. All this is the back; Pharaoh, whose letters (פרעה) are those of ha-oref, "the nape," is the back of the nape. That is why the intellect's passage into the throat is called a descent, a going down to Egypt.

והמשכתם משם ולמטה בגוף נקי עליי [עלייה] כמ"ש ויוסף הורד מצרימה¹⁹ וכתוב אנכי ארד עמך מצרימה ואנכי אעלך כו' ומה הוא עלייתם היינו בהתפשטותם, בהגוף ארץ טובה ורחבה^{20, 21}

And their drawing down from there downward, into the body, is called "ascent," as it is written, "And Yosef was brought down to Egypt," and it is written, "I will go down with you to Egypt, and I will bring you up," etc. And what is their ascent? It is in their spreading out, in the body, "a good and broad land"

From the throat onward, as the intellect spreads through the body, the movement is called ascent: Yosef "was brought down to Egypt," but G-d promised Yaakov, "I will go down with you to Egypt, and I will bring you up." The ascent is the intellect's spreading into the body, the good and broad land after the narrow strait.

(כמ"ש בלקי"ת [בלקוטי תורה] (להאריז"ל) פ' וישב²² עמש"ל [עיין מה שכתוב לעיל] בביאור ע"פ לכן אמור פ' וארא) והיינו לפי שהגרון הוא בחי' אחוריים ולכן אינו תלוי במה שהמקום גבוה כו'.

(as is written in the Likkutei Torah of the Arizal, Parshas Vayeshev; see what is written above in the explanation on the verse "Therefore say," Parshas Va'eira). And this is because the throat is the level of the back, and therefore it does not depend on whether the place is high, etc.

The Alter Rebbe cites the Arizal's Likkutei Torah on Parshas Vayeshev and his own biur on "Therefore say" in Parshas Va'eira (Torah Ohr, Va'eira 5). There he brings the Arizal's teaching that the throat, the narrowest place in the body, is called the land of Egypt, reads Par'oh as the letters of ha-oref, and calls the Exodus the intellect's going out from the strait of the throat to spread through the body, and from there into Malchus, "a good and broad land." Going from the throat into the body is an ascent although the body is lower, because the throat is the back: rising and falling here are measured by revelation, not by physical height.

והנה המשכת דרך אחוריים שם עומד עמלק הוא בחי הקשיות להפוך יודע רבנו כו' משא"כ פרעה לא ידעתי²³ כו' ובמופתים הי' [היה] בטל לולי כי אנכי הכבדתי²⁴ כו' אבל עמלק ידע כל הנסים.

Now, in the drawing down by way of the back, there Amalek stands. He is the level of hardness turned to the opposite: "he knows his Master," etc. Whereas Pharaoh [said], "I do not know," etc., and through the wonders he would have been nullified, were it not that "I have hardened," etc. But Amalek knew all the miracles.

Amalek stands at this passage through the back, the hardness of the nape turned around: in the Sages' phrase, he knows his Master and rebels anyway. Pharaoh said, "I do not know Havayah," and the plagues would have broken him had G-d not hardened his heart; Amalek knew all the miracles and attacked all the same.

11 והנה זלעזי [זה לעומת זה] נגד אחוריים [דקדושה / דקדושת] חוזק התגברות מחמת חיוב השכל וזה להפך התגברות נגד השכל הגם שהשכל מחייב והוא בחוצפה בלי טעם ודעת

Now, "one opposite the other": against the back of holiness, [which is] strength [and] fortitude out of the obligation of the intellect, this is the reverse: fortitude against the intellect, even though the intellect obligates; and it is with brazenness, without reason or Daas.

Opposite the back of holiness, the strength to overcome oneself because the mind demands it, the other side has its reverse: a stubborn strength against the mind, even when the mind itself obliges. It is brazenness, without reason or sense.

וזהו כל הנחשלים אחריו²⁵ שהם בבחי אחוריים כו' ומלחמה לה' מדר²⁶ כו' שבכל יום הוא יציאת מצרים וצ"ל מלחמה זו בכ"י [בכל יום].

And this is "all the stragglers behind you": that they are in the level of the back, etc. And "Havayah has war [with Amalek] from generation," etc., for every day there is the going out of Egypt, and this war must be every day.

This is Amalek's attack on "all the stragglers behind you," those who are at the level of the back. Since each day a person goes out of Egypt anew, G-d's war with Amalek "from generation to generation" must be fought every day.

והנה בזמן הגלוי [הגלות] מחה אמחה ²⁷ כו' מלחמה להוי"ה היינו בחיי אחריים אבל והיה בהניה ²⁸ כו' אל ארץ טובה ורחבה ²⁹ אהבה בתענוגים ³⁰ תמחה מעצמך כו' וד"ל [ודי למבין]:

Now, in the time of exile, "I will surely blot out," etc., "Havayah has war": that is, the level of the back. But "And it shall be, when [He] gives rest," etc., "to a good and broad land," "love in delights," "you shall blot out" on your own, etc. This suffices for one who understands.

In the time of exile it is "I will surely blot out": the war is G-d's, waged at the level of the back. But when a person reaches the good and broad land, love that delights in G-d, then "you shall blot out" Amalek yourself, for Amalek has a hold only on the back.

IN ONE'S AVODAH

Contemplate G-d until the mind compels the heart to love Him, and keep the mitzvos as the King's command even before delight is felt; go beyond habit, like the one who reviews his chapter once more. This daily going out of Egypt meets Amalek's brazen refusal of what one knows, and the war against it must be fought every day; when love in delight is reached, it blots Amalek out from within.

QUESTIONS FOR DISCUSSION

1. Why is the Name whole only when the intellect is drawn down into the emotions, and not while it remains in Chochmah and Binah?
2. What is the difference between natural emotions and emotions of gadlus, and why are the second called intellect?
3. Why must service begin back to back, with love the mind compels, before it can become face to face?
4. How can being stiff-necked be the merit for which Moshe asked forgiveness, and how does it differ from Amalek's hardness?
5. What does it mean that in exile the war with Amalek is G-d's, but in love with delight a person blots Amalek out himself?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור אין השם שלם

The note says that this volume has the Mittlerer Rebbe's transcript (hanachah) of this biur, another record of the same teaching.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בטה"מ תקס"ה ח"א ע' שפז. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. באוה"ת כרך ח ע' גצא. וראה שם ע' גצ כמעט כל הביאור בהמשך אחד להמאמר דלעיל ומציין רק סעי' ד. קיצורים בכרך ז ע' ב'תשפא.

PARAGRAPH 2

2 אין השם שלם

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

תנחומא ס"פ תצא. רש"י שמות יז, טז.

3 אין השם שלם ואין הכסא שלם

At the end of Parshas Ki Seitzei the Midrash teaches that as long as Amalek's offspring are in the world, neither the Name nor the Throne is whole, and when they are gone, the Name and the Throne are whole. The Alter Rebbe explains what the Name and the Throne are.

Midrash Tanchuma, Ki Teitzei 11:1א"א: כי תצא

... אַבד זרעו מן העולם, לא יִכְנֹף עוד מוֹרִידָה (ישעיה ל, כ). רבי לוי בשם רבי אהא ברבי חנינא אומר, כל זמן שזרעו של עמלק בעולם, לא השם שלם, ולא הכסא שלם. אבד זרעו של עמלק, השם שלם והכסא שלם. מה טעם. האויב תמו חרבות לנצח וגו' (תהלים ט, ז). מה כתיב אחריו, וְהָיָה לְעוֹלָם יֵשֵׁב כּוֹגֵן לְמִשְׁפַּט כְּסֹא (שם פסוק ח). הרי השם שלם והכסא שלם. אֲמַן וְכֵן יְהִי יְרֵצוֹן.

(Deut. 25:19): "And it shall come to pass when the Lord your G-d grants you rest [... you shall blot out the remembrance of Amalek]." R. Azariah and R. Judah bar Simon said in the name of R. Judah bar Il'ay, "Israel was given three commandments on their entrance to the land: 3:14; PR 12:13; Sanh. 20b (bar.) To appoint a king over themselves, as written (in Deut. 17:15), 'You shall surely place a king over yourself.' To build the Temple, as written (in Exod. 25:8), 'And make Me a ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

4 אין השם שלם ואין הכסא שלם

Rashi explains that the verse "For a hand is on the throne of Yah" writes a shortened word for "throne" and only half of the Name, because G-d swore that His Name and His

Throne would not be whole until the name of Amalek is wholly blotted out.

Rashi on Exodus 17:16 ט"ז: על שמות יי"ט

... נִשְׁבַּע הַקֹּדֶשׁ שֶׁאֵין שְׁמוֹ שָׁלֵם וְאֵין כְּסֹא שָׁלֵם עַד שֶׁיִּמְחָה שְׁמוֹ שֶׁל עַמְלֵק כָּלּוּ, וְכִשְׁיִמְחָה שְׁמוֹ יִהְיֶה הַשֵּׁם שָׁלֵם וְהַכְּסֵא שָׁלֵם, שְׁנֵאֲמַר "הָאֵוִיב תִּמּוֹ חֲרָבוֹת לְנֶצַח" (תהלים ט), וְהוּא עַמְלֵק שֶׁכְּתוּב בּוֹ "וְעִכְרָתוֹ שְׁמָרָה נֶצַח" (עמוס א'), "וְעָרִים נִתְּשֶׁת אֶבֶד וְכָרֶם הִמָּה" (תהלים שם), מִהוּ אוֹמֵר אַחֲרָיו? "וְהָיָה לְעוֹלָם יֵשֵׁב" — הֲרִי הַשֵּׁם שָׁלֵם, "כּוֹגֵן לְמִשְׁפַּט כְּסֹא" — הֲרִי כְּסֹא שָׁלֵם:

BECAUSE כִּי יָד עַל כֵּס יִהְיֶה AND HE SAID — i. e. Moses said. THE HAND IS UPON THE THRONE OF JAH — the hand of the Holy One, blessed be He, is raised to swear by His throne that He will have war and enmity against Amalek to all eternity. And what is the force of כֵּס — why does it not say as usual כְּסֵא? And the Divine Name, also, is divided into half (יֵה is only the half of the Tetragrammaton)! The Holy One, blessed be ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

5 מבחי קוצא דשערי דא"א

The note sends the reader to Or HaTorah on Shemos for the tip of the hairs of Arich Anpin; p. 2781 of the same volume is where note 85:19 places the summaries of this maamar.

KEHOT'S NOTE

ראה אוה"ת שמות כרך ז ע' ב'תשפא.

PARAGRAPH 4

6 לבבתי

The beloved says to his bride, "You have captured My heart, My sister, bride": a single glance of hers wins him. The word libavtini is built on lev, "heart"; the Alter Rebbe reads it as calling Malchus, Knesses Yisrael, the heart.

שיר השירים ד':ט: שיר

לִבְבִתִּי אֶחָתִי כְּלָה לִבְבִתִּי בְּאַחַת מַעֲיִנֶיהָ בְּאַחַד עֵינַי מִצִּוְרֶיהָ:

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 5

7 כי הוא חייד

Moshe tells Israel to love Havayah and cleave to Him, "for He is your life and the length of your days." The Alter

Rebbe reads it: G-d is the source of life and so the source of all delight.

דברים ל:כ: Deuteronomy 30:

לְאַהֲבָה אֶת־ה' אֱלֹהֶיךָ לְשִׂמְעָה בְּקוֹל וּלְדַבְּקָה־בּוֹ כִּי הוּא חַיִּיה וְאֶרֶץ יִמֶּיךָ לְשִׁבְתָּ עַל־הָאָדָמָה אֲשֶׁר נִשְׁבַּע ה' לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר:

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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8

יערי עם דבשי

"I have eaten my honeycomb with my honey," says the Beloved. Here it stands for the sweetness of delight in G-d.

שיר השירים ה:א: Song of Songs 5:

בָּאתִי לִגְנוֹי אֲחֹתִי כָלָה אֲרִיתִי מוֹרִי עִם־בִּשְׁמִי אֲכַלְתִּי יַעְרִי עִם־דְּבָשִׁי שְׁתִּיתִי יַיִן עִם־חֶלְבִי אָכְלוּ רָעִים שְׁתוּ וְשָׁכְרוּ דוֹדָי:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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9

ותתן טרף לביתה

The woman of valor "rises while it is still night and gives food to her household": she provides for her home before dawn. The Alter Rebbe applies it to Malchus, which descends each night to the lower worlds to give them sustenance.

משלי ל"א:ט"ו: Proverbs 31:

וְתִקֵּם בְּעוֹד לַיְלָה וְתִתֵּן טֶרֶף לְבֵיתָהּ וְחֶלֶק לַנְּעָרֹתֶיהָ:

She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens.

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KEHOT'S NOTE

משלי לא, טו.

PARAGRAPH 6

10

בכל לבכר בשני יצריך

The Mishnah reads "with all your heart" in the Shema as "with both your inclinations, the good inclination and the evil inclination." Here it describes service in which even the evil inclination is subdued by the mind.

Mishnah Berachot 9:5: משנה ברכות ט:ה:

חַיִּיב אָדָם לְכַרֵּךְ עַל הָרָעָה כְּשֶׁשָּׁהוּ מְכַרֵּךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאֶהְיֶה אֵת יְיָ אֱלֹהֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מַאֲדְךָ. בְּכָל לְבָבְךָ, בְּשְׁנֵי יִצְרֶיךָ, בְּיֶצֶר טוֹב וּבְיֶצֶר רָע. וּבְכָל נַפְשְׁךָ, אֲפִלוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ. וּבְכָל מַאֲדְךָ, בְּכָל מְמוֹנְךָ. דָּבָר אֲחֵר בְּכָל מַאֲדְךָ, בְּכָל מוֹדָה וּמוֹדָה שֶׁהוּא מוֹדֵד לָךְ הָיִי מוֹדָה לּוֹ בְּמֵאדָּ מְאֹד. לֹא יִקַּל אָדָם אֶת רֹאשׁוֹ כְּנִגְדָּה

שער המזרח, שהוא מכון כנגד בית קדשי הקדשים. לא יכנס לזה הבית במקלו, ובמנעלו, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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PARAGRAPH 8

11

עובד אלקים שונה פרקו

The Talmud explains the verse contrasting "one who serves G-d" with "one who has not served Him": one who reviews his chapter a hundred times cannot be compared to one who reviews it a hundred and one times. The extra review, beyond habit, is the self-constraint the Alter Rebbe calls gevuros.

חגיגה ט' ב:י"א-י"ב: Chagigah 9b:10-11

אָמַר לָקָה בֵּר הִי הִי לְהֵלֵל, מֵאִי דְכֵתִיב: "וְשִׁבְתֶּם וְרִאִיתֶם בֵּין צַדִּיק לְרָשָׁע בֵּין עוֹבֵד אֱלֹהִים לְאִשֵּׁר לֹא עָבָדוּ", הֵינּוּ "צַדִּיק" — הֵינּוּ "עוֹבֵד אֱלֹהִים", הֵינּוּ "רָשָׁע" — הֵינּוּ "אִשֵּׁר לֹא עָבָדוּ"! אָמַר לָקָה: "עָבָדוּ" וְ"לֹא עָבָדוּ" — תַּרְוִיחָהּ צַדִּיקִי גְמוּרִי נִינְהוּ, וְאֵינּוּ דוֹמָה שׁוֹנָה פְּרָקוּ מֵאָה פְּעָמִים, לְשׁוֹנָה פְּרָקוּ מֵאָה וְאַחַד. אָמַר לָקָה: וּמִשּׁוּם הָד זִמְנָא קָרִי לָקָה "לֹא עָבָדוּ"? אָמַר לָקָה: אֵין, צָא וּלְמַד מִשּׁוּק שֶׁל חֲמַרִּין: עֲשֶׂה פְּרָסִי — בְּזוּזָא, הָד עֲשֶׂר פְּרָסִי — בְּתַרִּי זוּזִי.

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KEHOT'S NOTE

חגיגה ט, ב.

12

היא כתובה פנים ואחור

The scroll shown to Yechezkel "was written front and back." The Alter Rebbe applies the words to the Torah, which has an inner and an outer side.

Ezekiel 2:10: יחזקאל ב:י:

וַיִּפְרֹשׂ אוֹתָהּ לִפְנֵי וְהִיא כְּתוּבָה פָּנִים וְאַחֲרֵי וְכְתוּבָה אֲלֶיהָ קִנּוּיִם וְהִנֵּה וְהִי:

and He spread it before me, and it was written within and without; and there was written therein lamentations, and moaning, and woe.

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13

עולמך תראה בחיך

The Sages took leave of one another with the blessing "May you see your world in your lifetime." Here it de-

scribes the delight revealed in the inner side of a mitzvah, already in this life.

ברכות י"א:ט"ז Berakhot 17a:15

כי הוּוּ מִפְטָרֵי רַבְנָנוּ מִכִּי רַבִּי אַמִּי, וְאָמְרֵי לֵה מִכִּי רַבִּי חֲנִינָא, אָמְרֵי לֵקָה חֲכִי: "עוֹלָמָהּ תִּרְאָה בְּחַיֶּיהָ, וְאַחֲרֵיתָהּ לְחַיֵּי הָעוֹלָם הַבָּא, וְתִקְנֶתָהּ לְדוֹר דּוֹרִים. לִבָּהּ יִהְיֶה תְבוּנָה, פִּיָּהּ יִדְבֵּר חֻכְמוֹת וּלְשׁוֹנָהּ יִרְחֹשׁ רִנָּנוֹת, עַפְעָפִיד יִישִׁירוּ נִגְדָּהּ, עֵינֶיהָ יֵאִירוּ בְּמֵאוֹר תּוֹרָה, וּפְנֵיהָ יִזְהִירוּ כְּזוֹהַר הַרְקִיעַ, שְׂפָתֶיהָ יִבְרִיעוּ דַּעַת, וְכִלְיוֹתֶיהָ תַעֲלוֹזְנָה מִיִּשְׂרָאֵל, וּפְעָמֶיהָ יִרְצוּ לְשִׁמוֹעַ דְּבָרֵי עֲתִיק יוֹמִי".

As the Rabbis departed from the school of R. Ammi (another version: R. Hannina's school), they said to him: Mayest thou see thy world in thy life-time, and may thine end be in the life of the world to come and thy hope throughout the generations. May thy heart meditate in understanding, thy mouth speak wisdom, thy tongue abound in joyful songs, thine eyelids set thy glance straight before thee, thine eyes be illumined with the light of the Torah, thy countenance shine like the splendour of the firmament, thy ...

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KEHOT'S NOTE

ברכות יז, א.

PARAGRAPH 9

14

עם קשה עורף וסלחת

Kehot's note points to Exodus 39:9 for these words.

שמות ט"ט:9 Exodus 39:9

KEHOT'S NOTE

שמות לט, ט.

15

עם קשה עורף וסלחת

Moshe prays, "for it is a stiff-necked people, and You shall forgive our iniquity and our sin." Plainly the stiff neck is the very reason G-d had given for not going among them (Exodus 33:3), and Moshe asks forgiveness in spite of it; the Alter Rebbe reads the stiff neck itself as the merit (context: Steinsaltz Tanakh). Exodus 39:9, which the Kehot note prints, describes the breastplate (Kehot: Exodus 39:9)

שמות ל"ד:9 Exodus 34:9

וַיֹּאמֶר אֶם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ אֲדֹנָיִי יִלְחַם־נָא אֲדֹנָיִי בְּקִרְבָּנֵנוּ כִּי עַם־קָשֶׁה־עֹרֶף הוּא וְסָלַחְתָּ לְעֹנֵינוּ וּלְחַטָּאתֵנוּ וְנִחַלְתָּנוּ:

And he said: 'If now I have found grace in Thy sight, O L-rd, let the L-rd, I pray Thee, go in the midst of us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for Thine inheritance.'

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16

חטא העם חטאה גדולה

After the Golden Calf, Moshe returns to G-d and says, "This people has sinned a great sin."

שמות ל"ב:31 Exodus 32:31

וַיָּשָׁב מֹשֶׁה אֶל־יְיָ וַיֹּאמֶר אֲנִי חָטָא חֲטָאָה גְּדוֹלָה וַיַּעֲשׂוּ לָהֶם אֱלֹהִי זָהָב:

And Moses returned unto the L-RD, and said: 'Oh, this people have sinned a great sin, and have made them a god of gold.

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PARAGRAPH 10

17

ראשית גוים עמלק

Bilam, seeing Amalek, says: "Amalek was the first of nations, and his end shall be destruction." Plainly, the first nation to make war on Israel; here "first" (reishis) is read as Amalek's higher root, in Daas, above the seven attributes.

במדבר כ"ד:20 Numbers 24:20

וַיֵּרָא אֶת־עַמְלֵק וַיֵּשָׂא מִשְׁלוֹ וַיֹּאמֶר רִאשִׁית גּוֹיִם עַמְלֵק וְאַחֲרָיו עַד־אֲבָד:

And he looked on Amalek, and took up his parable, and said: Amalek was the first of the nations; But his end shall come to destruction.

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KEHOT'S NOTE

במדבר כד, כ.

18

זלעז"ז היא בחי' עמלק . . שכל עכו"ם

The note points there for a parallel discussion of Amalek as the opposing counterpart and of the root of the nations, the subject of these lines.

KEHOT'S NOTE

עייג"כ שערי אורה סדי"ה יביאו לבוש מלכות. דרמ"צ סוף מצות איסור גיד הנשה, ומצות זכירת מעשה עמלק. ד"ה ויאמר משה אל יהושע בסה"מ תשי"ט ע' סא ואילך.

19

ויוסף הורד מצרימה

After his brothers sold him, "Yosef was brought down to Egypt." Going into Egypt, the strait of the throat, is called descent.

בראשית ל"א:1 Genesis 39:1

וַיּוֹסֶף הוֹרֵד מִצְרֵימָה וַיִּקְנֶהוּ פּוֹטִיפָר סָרִיס פַּרְעֹה שֶׁר הַטְּבָחִים אִישׁ מִצְרִי מִיַּד הַיִּשְׁמְעֵאלִים אֲשֶׁר הוֹרְדָהוּ שָׁמָּה:

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, that had brought him down thither.

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KEHOT'S NOTE

בראשית לט, א.

20

אנכי ארך עמך מצרימה

G-d's promise to Yaakov at Be'er Sheva as he goes down to Yosef: "I will go down with you to Egypt, and I will also surely bring you up." The Alter Rebbe reads the bringing up as the intellect's spreading from the throat into the body.

בראשית מ"ד:4 Genesis 46:4

אֲנֹכִי אֵרֵד עִמָּךְ מִצְרַיִם וְאֲנֹכִי אֶעֱלֶךָ גַּם-עֲלֵה וְיוֹסֵף יָשִׁית יָדוֹ עַל-עֵינֶיךָ:

I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.'

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KEHOT'S NOTE

בראשית מו, ד.

21

ארץ טובה ורחבה

G-d at the burning bush promises to bring Israel up from Egypt "to a good and broad land." The broad land, after the strait of Egypt, is the body into which the intellect spreads.

שמות ג':8 Exodus 3:8

וְאֵרֵד לְהַצִּילוֹ מִיַּד מִצְרַיִם וְלִהְיוֹתוֹ מִן-הָאָרֶץ הַזֹּאת אֶל-אֶרֶץ טוֹבָה וְרַחְבָּה אֶל-אֶרֶץ זֶבֶת חֵלֶב וְדִבְשׁ אֶל-מִקְוֹם הַכְּנָעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַכְּנָעֲנִי וְהַחִתִּי וְהַיִּבְּוִסִי:

and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

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22

בלק"ת פי' וישב

Kehot's note points to where this is explained further: Likkutei Torah of the Arizal.

KEHOT'S NOTE

הכוונה ללקו"ת להאריז"ל.

23

לא ידעתי

Pharaoh answers Moshe and Aharon, "Who is Havayah, that I should listen to His voice ... I do not know Havayah." Pharaoh's resistance came from not knowing.

שמות ה':2 Exodus 5:2

וַיֹּאמֶר פַּרְעֹה מִי ה' אֲשֶׁר אֲשַׁמַּע בְּקוֹלוֹ לְשַׁלַּח אֶת-יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת-ה' וְגַם אֶת-יִשְׂרָאֵל לֹא אֲשַׁלַּח:

And Pharaoh said: 'Who is the L-RD, that I should hearken unto His voice to let Israel go? I know not the L-RD, and moreover I will not let Israel go.'

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24

הכבדתי

G-d tells Moshe, "Come to Pharaoh, for I have hardened his heart." Without this, the wonders would have broken

Pharaoh's resistance.

שמות י':10 Exodus 10:10

וַיֹּאמֶר ה' אֶל-מֹשֶׁה בֹּא אֶל-פַּרְעֹה כִּי-אֲנִי הִכְבַּדְתִּי אֶת-לִבּוֹ וְאֶת-לִבְּךָ עָבְדְּךָ לְמַעַן שְׁתִּי אֶתְנִי אֵלָה בְּקִרְבּוֹ:

And the L-RD said unto Moses: 'Go in unto Pharaoh; for I have hardened his heart, and the heart of his servants, that I might show these My signs in the midst of them;

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PARAGRAPH 11

25

כל הנחשלים אחריך

Moshe recalls that Amalek "struck at your rear, all the stragglers behind you," the weak who lagged behind. "Behind you" is read as the level of the back.

דברים כ"ה:18 Deuteronomy 25:18

אֲשֶׁר קָרָה בְּדֶרֶךְ וַיִּזְנַב בְּךָ כָּל-הַנַּחֲשָׁלִים אַחֲרֶיךָ וְאַתָּה עֵינֶיךָ וַיִּגַּע וְלֹא יָרָא אֱלֹקִים:

how he met thee by the way, and smote the hindmost of thee, all that were enfeebled in thy rear, when thou wast faint and weary; and he feared not G-d.

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26

מלחמה לה' מדר

Moshe, after the battle with Amalek: "Havayah has war with Amalek from generation to generation." The war is renewed in every generation, and here, every day.

שמות י"ז:16 Exodus 17:16

וַיֹּאמֶר כִּי-יָד עָלַיְכֶם קָה מִלְחָמָה לֵּה' בְּעַמְלֶק מִדֶּר דֶּר:

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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27

מחה אמחה

G-d tells Moshe after the battle, "For I will surely blot out the memory of Amalek from under the heavens." Here G-d Himself blots out Amalek, the war of the time of exile.

שמות י"ד:14 Exodus 14:14

וַיֹּאמֶר ה' אֶל-מֹשֶׁה כְּתֹב זֹאת זִכְרוֹן בְּסֵפֶר וְשִׂים בְּאָזְנִי יְהוֹשֻׁעַ כִּי-מָחָה אֶמְחָה אֶת-זִכְרֵ עַמְלֶק מִתַּחַת הַשָּׁמַיִם:

And the L-RD said unto Moses: 'Write this for a memorial in the book, and rehearse it in the ears of Joshua: for I will utterly blot out the remembrance of Amalek from under heaven.'

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28

והיה בהניח

Moshe commands: "And it shall be, when Havayah your G-d gives you rest from all your enemies around ... you

shall blot out the memory of Amalek.” Here the blotting out is the person’s own.

דברים כ"ה:י"ט Deuteronomy 25:19

וְהָיָה כִּהְנִיחַ ה' אֱלֹהֶיךָ לְךָ מְכַל־אֹיְבֶיךָ מִסָּבִיב בְּאֶרֶץ אֲשֶׁר הֵאֱלִיךָ גִּתּוֹ
לְךָ נַחֲלָה לְרִשְׁתָּהּ תִּמְחָה אֶת־זִכְרֵ עֲמָלֵק מִתַּחַת הַשָּׁמַיִם לֹא תִשְׁכַּח:

Therefore it shall be, when the L-RD thy G-d hath given thee rest from all thine enemies round about, in the land which the L-RD thy G-d giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

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אל ארץ טובה ורחבה

G-d promises at the burning bush to bring Israel “to a good and broad land.” Here the land is the broad love that delights in G-d.

שמות ג':ח Exodus 3:8

וְאָנֹכִי לְהַצִּילוֹ מִיַּד מִצְרַיִם וּלְהַעֲלֹתוֹ מִן־הָאֶרֶץ הַהִוא אֶל־אֶרֶץ טוֹבָה
וּרְחֹבָה אֶל־אֶרֶץ זֶבֶת חֶלֶב וְדָבָשׁ אֶל־מְקוֹם הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי
וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוֹסִי:

and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

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אהבה בתענוגים

The beloved says to his bride, “How fair and how pleasant you are, love in delights!” The highest love, delight in G-d, in which Amalek has no hold.

Song of Songs 7:7 שיר השירים ז':ז

מִה־יָפִית וּמִה־נְעִמָת אֲהָבָה בְּתַעֲנוּגִים:

How fair and how pleasant art thou, O love, for delights! .

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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok