



TORAH OHR • PARSHAS ZACHOR • MAAMAR 2

ביאור אין השם שלם

An Explanation of “The Name Is Not Complete”



G-d's Name and Throne become complete 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.

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 BIG IDEA

G-d's Name and Throne become complete 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.

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

This biur explains the teaching, quoted in the preceding maamar, that while Amalek exists G-d's Name and Throne are not complete. The Name Havayah is in Z'eir Anpin and the Throne in Malchus. The Name is complete 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 complete Name and Throne** ¶1-3
The Name Havayah is in Z'eir Anpin and the Throne in Malchus; the Name is complete 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 completes the Name; 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. Both are incomplete while Amalek exists.

Back to back and face to face אחר באחר / 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 complete Name and Throne

1 ביאור אין השם שלם¹

An explanation of “The Name is not complete.”

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 complete and the Throne is not complete.” The biur sets out what makes the Name and the Throne complete, and what Amalek is that stands in the way.

2 ביאור הדברים אין השם שלם² ואין הכסא שלם^{3,4} כו' הנה שם הוי"ה הוא בז"א וכסא במל' ולהיות בחי הוי"ה שלם היינו שיהיה התחלקות מוחין חו"ב

An explanation of the words “The Name is not complete, and the Throne is not complete,” etc. Now, the Name Havayah is in Z’eir Anpin (the emotive attributes), and the Throne is in Malchus (sovereignty). For the level of Havayah to be complete means that there be a division of the intellect (mochin) into Chochmah (wisdom) and Binah (understanding),

The Sages taught that G-d’s Name and His Throne will not be complete 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. Havayah is complete when the intellect comes down into it, first dividing into Chochmah and Binah.

ואח"כ הדעת מתחלק לבחי' חו"ג הוא מבחי' קוצא דשערי דא"א⁵ שיורד עד כתפין דז"א מאחוריו שהוא המחלק כו'.

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.

The completion continues as Daas, the faculty that joins intellect to feeling, divides into Chesed and Gevurah. What divides it is the tip of the hairs of Arich Anpin: in Kabbalistic imagery the hairs are a thin, contracted channel of light from Keser, the level above intellect, 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"ה מלי' דז"א אף הוא מפרצוף דז"א עצמו כנודע בכוונת הלולב והאתרוג כו' וכסא הוא פרצוף המלכות ונקי' וי"ה מוחין הגם שהוא מדות חו"ג אברהם ויצחק כו'

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. And vav-hei is called mochin, even though it is the emotive attributes (middos) of Chesed and Gevurah, Avraham and Yitzchak, etc.

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. The vav and hei are called mochin, intellect, although they are emotions, Chesed and Gevurah, whose figures are Avraham and Yitzchak.

רק יש מדות שהם טבעיים והם בחי' קטנות שיכול להיות כל היום ויש שהוא בגדלות המוחין כמו בשעת התפלה שלכו מתלהט בהתכוננותו כו'.

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.

This explains how emotions can be called intellect. Natural emotions belong to katnus, the state of smallness, and can be present all day without thought behind them; 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 לבבתי⁶ 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 כו' הם מבי"ע שאינם אלהי' גם שהם בחי' עה"ד טו"ר 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' פנימיו' שתקבל מבחי' ישראל דלעילא פכ"פ 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 the Supernal Israel 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 the Supernal Israel, 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 ואח"כ חוזרת ועולה ומתחלה נעשה פרצוף אב"א

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). Afterwards she returns and ascends, and at first a back-to-back partzuf is formed,

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; in the morning she rises and is rebuilt, first as a partzuf joined back to back with Z'eir Anpin.

ואח"כ פב"פ וזהו דרך המדבר אחרי הוי"ה שצ"ל תחלה אב"א והוא ענין המשכי המוחין בשלימות אך שאינו אלא דרך אחוריים.

and afterwards face to face. And this is the way of the wilderness, 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).

Only afterwards are they face to face. This is the way through the wilderness, 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 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 brain rules, etc., to subdue, 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

“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,”

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,” the makifim are drawn down, lights that encompass a person but are not yet felt within.

כי מצות המלך הוא ואעפ"כ כל עבודתו הוא בבחינת חיוב והכרח השכל שעדיין אין התענוג נרגש להיות כו'.

for it is the King's command. 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.

One keeps the mitzvos because they are the King's command. Yet all of it 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 נעשה אח"כ פב"פ 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 complete, 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 complete.

וכסא השם שלם כו' וכסא הוא מלכות בנין המל' 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] complete, 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 complete 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 וצ"ל העלאת מ"נ 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 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 שהחיצוני הוא מה שאין בזה תענוג ובפנימית מתגלה התענוג כו' עולמך תראה בחיך¹³ כו' וזה נמשך מזה שמאב"א נמשך להיות פב"פ 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; only, 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 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 היא בחי' עמלק ע"ם מל"ק כו' ראשית גוים עמלק¹⁷ שכל עכו"ם¹⁸ הם מזי 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. "Amalek was the first of the nations," 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 the 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 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 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 spacious 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 spacious land after the narrow strait.

(כמ"ש בלק"ת פי' וישב²² עמשי"ל בביאור ע"פ לכן אמור פי' וארא) והיינו לפי שהגרון הוא בחי' אחריים 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, where the throat is called the land of Egypt, and his own biur on "Therefore say" in Parshas Va'eira, earlier in Torah Ohr. 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 אחריים שם עומד עמלק הוא בחי' הקשיות להפוך יודע רבונו כו' משא"כ פרעה לא ידעתי²³ כו' ובמופתים הי' 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 in reverse: "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 G-d," 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 זלע"ז נגד אחוריי' דקדושי' 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 sense.

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.

And this is "all the stragglers behind you": that they are in the level of the back, etc. And "G-d 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' מחה אמה²⁷ כו' מלחמה להוי"ה היינו בחי' אחוריים אבל והיה בהניח²⁸ כו' אל ארץ טובה ורחבה²⁹ אהבה בתענוגים³⁰ תמחה מעצמך כו' וד"ל:

Now, in the time of exile, "I will utterly 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 spacious 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 utterly blot out": the war is G-d's, waged at the level of the back. But when a person reaches the good and spacious 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 complete 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"י שפז. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. באוה"ת כרך ח ע"י גצא. וראה שם ע"י גצא כמעט כל הביאור בהמשך אחד להמאמר דלעיל ומציין רק סעי' ד. קיצורים בכרך ז ע"י בתשפא.

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 complete, and when they are gone, the Name and the Throne are complete. The Alter Rebbe explains what the Name and the Throne are.

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

... אבד זרעו מן העולם, לא יבנה עוד מוריה (ישעיה ל, כ). רבי לוי בשם רבי אחא 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, ויהי לעולם יושב כונן למשפט כסאו (שם פסוק ח). הרי השם שלם והכסא שלם. אמן וכן יהי רצון.

(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 Kah" 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 complete until the name of Amalek is wholly blotted out.

Rashi on Exodus 17:16: רש"י על שמות י"ז:ט"ז

... נשבע הקב"ה שאין שמו שלם ואין כסאו שלם עד שימחה שמו של עמלק כלו, וכשימחה שמו יהיה השם שלם והכסא שלם, שנאמר "האויב תמו חרבות לנצח" (תהלים ט), וזה עמלק שקתוב בו "ועברתו שמרה נצח" (עמוס א'), "וערים נתשת אבד זכרם המה" (תהלים שם), מהו אומר אחריו? "ויהי לעולם יושב" — הרי השם שלם, כונן למשפט כסאו" — הרי כסאו שלם:

BECAUSE כי יד על כס יה. 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 כס — why does it not say as usual כסא? And the Divine Name, also, is divided into half (יה 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"י בתשפא.

PARAGRAPH 4

6 לבבתי

"You have captured my heart, my sister, my bride." The word libavtini is built on lev, "heart"; the Alter Rebbe reads it as calling Malchus, Knesses Yisrael, the heart.

שיר השירים ד':ט"ז Song of Songs 4:9

לבבתי אחתי כללה לבבתי באחת מעיניך באחד ענק מצורתיך:

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 G-d 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"ד: Deuteronomy 30:20

לְאַהֲבָה אֶת־ה' אֱלֹהֶיךָ לְשִׂמְעַת בְּקוֹל וּלְדַבְּקָה־בּוֹ כִּי הוּא חַיִּיד וְאָרְךָ 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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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.

Song of Songs 5:1: שיר השירים ה:א

בָּאתִי לִגְנִי אֲחֹתִי כָלָה אֲרִיתִי מוֹרִי עִם־בִּשְׁמִי אֲכַלְתִּי יַעֲרִי עִם־דְּבָשִׁי שְׁתִּיתִי יַיִן עִם־חֶלְבִי אָכְלוּ רַעִים שְׁתוּ וְשָׁכְרוּ דוֹדַי:

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." The Alter Rebbe applies it to Malchus, which descends each night to the lower worlds to give them sustenance.

Proverbs 31:15: משלי ל"א:ט"ו

וְתָקַם בַּעֲדֹ לַיְלָה וְתָתַן טֶרֶף לְבֵיתָהּ וְחָק 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 לבבך 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 Berakhot 9:5: משנה ברכות ט:ה

חַיִּיב אָדָם לְבָרַךְ עַל הָרֶעָה כְּשֶׁשָּׁהוּ מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאַהֲבָתָה אֶת יי' אֱלֹהֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ. בְּכָל לְבָבְךָ, בְּשְׁנֵי יִצְרֶיךָ, בְּיִצְרֵךְ טוֹב וּבְיִצְרֵךְ רָע. וּבְכָל נַפְשְׁךָ, אֲפִלוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ. וּבְכָל מְאֹדְךָ, בְּכָל מְמוֹנְךָ. דְּבַר אַחֵר בְּכָל מְאֹדְךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לָךְ הָיִי מוֹדֵה לוֹ בְּמֵאֵד מְאֹד. לֹא יָקַל אָדָם אֶת רִאשׁוֹ כִּנְגִיד שֶׁעַר הַמְּזוּזָה, שֶׁהוּא מְכַוֵּן כִּנְגִיד בֵּית קֹדֶשׁ הַמְּדֻשָּׁשׁ. לֹא יִכְנֹס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמַנְעֵלוֹ, ...

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.

Chagigah 9b:10-11א"י-י"א חגיגה ט"ב-י"א

אָמַר לָקָה בַּר הִי הִי לְחֵלֶל, מֵאִי דְּכַתִּיב: "וְשִׁבְתֶּם וּרְאִיתֶם בֵּין צַדִּיק לְרָשָׁע בֵּין עוֹבֵד אֱלֹהִים לְאֲשֶׁר לֹא עָבָדוּ", הֵינּוּ "צַדִּיק" — הֵינּוּ "עוֹבֵד אֱלֹהִים", הֵינּוּ "רָשָׁע" — הֵינּוּ "אֲשֶׁר לֹא עָבָדוּ"! אָמַר לָקָה: "עָבָדוּ" וְ"לֹא עָבָדוּ" — תַּרְוִיחֵהוּ צַדִּיקִי גְמוּרֵי נִינְהוּ, וְאֵינּוּ דוּמָה שׁוֹנָה פְּרָקוּ מֵאַחַר פְּעֻמִּים, לְשׁוֹנָה פְּרָקוּ מֵאַחַד. אָמַר לָקָה: וּמִשּׁוּם חֵד אֵימָנָא קָרִי לָקָה "לֹא עָבָדוּ"? אָמַר לָקָה: אִין, צָא וּלְמַד מְשׁוּק שֶׁל חֲמִרִין: עֲשֶׂהָ פְּרָסִי — בּוּזָא, חֵד עֲשֶׂר פְּרָסִי — בְּתָרִי וּזְוִי.

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KEHOT'S NOTE

חגיגה ט, ב.

12

היא כתובה פנים ואחור

The scroll shown to Ezekiel "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 וְאַחֲרֹר וְכְתוּב אֲלֶיהָ קִנִּים וְהִנָּה וְהִיא:

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

Berakhot 17a:15ו"א:ט"ו ברכות י"ז א:ט"ו

כִּי הוּוּ מִפְטוּרֵי רַבְּנָן מִבִּי רַבִּי אַמִּי, וְאִמְרִי לֵה מִבִּי רַבִּי חֲנִינְיָא, אִמְרִי לָקָה הַכִּי: "עוֹלָמְךָ תִּרְאֶה בְּחַיֶּיךָ, וְאַחֲרֵיתֶךָ לַחַיִּי הָעוֹלָם הַבָּא, וְתִקְוָתְךָ לְדוֹר דּוֹרִים. לָבָד יִהְיֶה תְבוּנָה, פִּיךָ יְדַבֵּר חֲכָמוֹת וּלְשׁוֹנְךָ יִרְחִישׁ רַנְּנוֹת,

עפעפיק יישיירו נגדה, עיניך יאירו במאור תורה, ופניך יזהירו כזהר הרקיע, שפתותיך יביעו דעת, וכליותיך תעלוזנה מישורים, ופעמך ירצו לשמוע דברי עתיק יומין.

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 ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

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 ל"ט:ט: 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." The Alter Rebbe reads the stiff neck itself as the merit. (The Kehot note prints Exodus 39:9, a misprint: that verse describes the breastplate.)

שמות ל"ד:ט: Exodus 34:9

ויאמר אֱמִינָא מְצֵאתִי חַן בְּעֵינֶיךָ אֲדֹנִי יְיָ אֱלֹהֵינוּ בְּקִרְבָּנוּ כִּי עַם קָשֶׁה-עֹרֶף הוּא וְסָלַחְתָּ לְעֹוֹנָנוּ 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 says to G-d, "This people has sinned a great sin."

שמות ל"ב:ל"א: Exodus 32:31

וַיָּשָׁב מֹשֶׁה אֶל-יְיָ וַיֹּאמֶר אֲנִי חָטָא חָטָא הַזֶּה חַטָּאתָהּ גְּדוֹלָה וַיַּעַשׂ 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's parable: "Amalek was the first of the nations, and his end shall be destruction." Here "first" is read as Amalek's higher root, in Daas, above the seven attributes.

במדבר כ"ד:כ"ב: Numbers 24:20

וַיֵּרָא אֶת-עַמְלֵק וַיֹּשֶׁא מִשְׁלוֹ וַיֹּאמֶר רִאשִׁית גּוֹיִם עַמְלֵק וְאַחֲרֵיתוֹ עֲדִי אֲכִיד:

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 זלעזיזו 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

עיינייג שיערי 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 שש"ט ע' סא ואילך.

19 ויוסף הורד מצרימה

"And Yosef was brought down to Egypt." Going into Egypt, the strait of the throat, is called descent.

בראשית ל"ט: Genesis 39:1

וַיּוֹסֶפֶת הוֹרַד מִצְרָיִמָה וַיִּקְנֶהוּ פוֹטִיפָר סָרִיס פְּרֹעָה שֶׁר הַטְּבָחִים אִישׁ מִצְרִי מִיד הִישְׁמַעְאִלִים 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: "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"ו:ד: Genesis 46:4

אֲנִכִּי אֶרְדַּ עִמָּךְ מִצְרָיִמָה וְאֲנִכִּי אֶעֱלֶה גַם-עִלָּה וַיּוֹסֶף יֵשֶׁת יָדוֹ עַל-עֵינָיו:

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 promises to bring Israel up from Egypt “to a good and spacious land.” The spacious land, after the strait of Egypt, is the body into which the intellect spreads.

שמות ג':ח"ד Exodus 3:8

וארד להצילו מיד מצרים ולהעלותו מן־הארץ ההוא אל־ארץ טובה ורחבה אל־ארץ זבת חלב ודבש אל־מקום הפנעני והחתי והאמרי והפריזי והחוי והיבוסי:

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 פ' 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, “Who is G-d, that I should listen to His voice ... I do not know G-d.” Pharaoh's resistance came from not knowing.

שמות ה':ב"ד Exodus 5:2

ויאמר פרעה מי ה' אשר אשמע בקלו לשלח את־ישראל לא ידעתי את־ה' וגם את־ישראל לא אשלח:

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

“Come to Pharaoh, for I have hardened his heart.” Without this, the wonders would have broken Pharaoh's resistance.

שמות י':א"ד Exodus 10:1

ויאמר ה' אל־משה בא אל־פרעה כִּי־אני הכבדתי את־לבו ואת־לב עבדיו למען שתי אתמי אלה בקרבו:

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

Amalek “cut down all the stragglers behind you.” “Behind you” is read as the level of the back.

דברים כ"ה:י"ח Deuteronomy 25:18

אשר קרה בדרךך ויזנב בך כל־הנחשלים אחריך ואתה עזר ויגע ולא ירא אלקים:

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

“G-d has war with Amalek from generation to generation.” The war is renewed in every generation, and here, every day.

שמות י"ז:ט"ז Exodus 17:16

ויאמר כִּי־יד על־כס קה מלחמה לה' Havayah 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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27

מחה אמה

“For I will utterly 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"ז:ט"ד Exodus 17:14

ויאמר ה' אל־משה כתב זאת זכרון בספר ושנים באזני יהושע כִּי־מחה אמה את־זכר עמלק מתחת השמים:

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 בהנחת

“And it shall be, when 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

והיה בהנחת ה' אלקיך לה מכל־איבך מסביב בארץ אשר היא לקיך נתן לה נחלה לרשתה תמחה את־זכר עמלק מתחת השמים לא תשכח:

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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29

אל ארץ טובה ורחבה

G-d promises to bring Israel “to a good and spacious land.” Here the land is the expansive love that delights in G-d.

שמות ג':ח"ד Exodus 3:8

וארד להצילו מיד מצרים ולהעלותו מן־הארץ ההוא אל־ארץ טובה ורחבה אל־ארץ זבת חלב ודבש אל־מקום הפנעני והחתי והאמרי והפריזי והחוי והיבוסי:

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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30

אהבה בתענוגים

“How beautiful and how pleasant you are, love in delights!” The highest love, delight in G-d, in which Amalek has no hold.

שיר השירים ז':7 Song of Songs

מִה־יָפִית וּמִה־נְעִמָּת אֶהְבֶּה 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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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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