

## Discourse 10

*“Reishit Goyim Amalek, v’Acharito Adei Oveid -  
Amalek is the head of the nations, but its end will be  
eternal destruction”*

Delivered on Purim, 5715

By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>561</sup> “Amalek is the head of the nations, but its end will be eternal destruction.” The simple explanation of this verse is that Amalek is unlike all other nations, about whom it states,<sup>562</sup> “For then I will transform the nations to a pure language, so that they all will proclaim the Name of *HaShem*-יהו"ה, to serve Him with united resolve.” However, this is not so of Amalek, but on the contrary, “its end will be eternal destruction.” The Torah explains that the reason is because “Amalek is the head of the nations.” In other words, at the time of the exodus from Egypt, when all nations were in fear of the children of Israel and all the inhabitant of earth heard of the open miracles that *HaShem*-יהו"ה, blessed is He, had wrought on their behalf, as it states,<sup>563</sup> “Then the chieftains of Edom were thrown into panic, the mighty ones of Moav were

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<sup>561</sup> Numbers 24:20

<sup>562</sup> Zephaniah 3:9

<sup>563</sup> Exodus 15:15

gripped with trembling, all the residents of Canaan melted in fear,” (wherein Canaan generally refers to all seven nations that dwelt in the land of Israel in those days, which was previously called the land of Canaan), it was Amalek who was “at the head of the nations,” in that they went at the head and were the first to wage war against Israel. Moreover, they went beyond this, as the verse states,<sup>564</sup> “Amalek **came** and battled with Israel,” meaning that even though the Jewish people were not near the border of Amalek, the Amalekites traveled to the border of the Israelite encampment to wage war against them.

Through doing so, they caused the opposite of fear amongst the other nations, as Midrash states,<sup>565</sup> “This is analogous to a boiling hot pool that no one could enter. A certain ruffian came and leapt into it. Although he himself was scalded, by doing so, it appeared to be cooler to others. In the same way, when the children of Israel left Egypt, the fear of them fell upon all the nations. However, when Amalek came and waged war against them, even though he himself was scalded at their hands, he made Israel appear to be lukewarm in the eyes of the nations of the world.”

Thus, since Amalek is “the head of the nations,” meaning that they are the head and root of the opposition to Israel that exists amongst all the nations, therefore, “its end will be eternal destruction.” This is to say that even though regarding the other nations of the world, there indeed is a matter of refinement (*Birurim*), to the extent that they can come to

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<sup>564</sup> Exodus 17:8

<sup>565</sup> Midrash Tanchuma Teitzei 9; Rashi to Deuteronomy 25:18

serve *HaShem*-יהו"ה, blessed is He, with "united resolve," nonetheless, the end of Amalek is eternal destruction.

Now, since Torah is eternal<sup>566</sup> and applies at all times and in all places - and moreover, all matters that exist physically come about through the chaining down of spiritual matters - it is understood that in our spiritual service of *HaShem*-יהו"ה, blessed is He, the above-mentioned matter also applies at all times and in all places. The general explanation is that Amalek is the matter of audacity (*Chutzpah*) and arrogance (*Ga'avah*) and is the matter of the "head of the nations," meaning that it is the beginning and root of all seven negative qualities and characteristics traits. Thus, since it is "the head of the nations," therefore, "its end will be eternal destruction."

## 2.

This may be understood through the general matter of man's service of *HaShem*-יהו"ה, blessed is He, which follows the manner and order of the levels in the soul of man.<sup>567</sup> That is, there generally are five levels; *Nefesh*, *Ru'ach*, *Neshamah*, *Chayah* and *Yechidah*.<sup>568</sup> However, the primary service of *HaShem*-יהו"ה, blessed is He, that one must constantly be

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<sup>566</sup> See Tanya, Ch. 17.

<sup>567</sup> See the discourse entitled "*Zachor*" and "*V'Hayah Ka'asher Yarim*" 5680 (printed with additions and notes from the Rebbe – some of which are included here – in the pamphlet of 5730 [Also see Sefer HaMaamarim 5730, p. 213 and on; p. 218 and on], and subsequently printed in Sefer HaMaamarim 5680 p. 278 and on; p. 287 and on).

<sup>568</sup> See Midrash Bereishit Rabba 14; Dvarim Rabba 2; Zohar II 158b, and elsewhere. Also see Mishneh Torah of the Rambam, Hilchot Yesodei HaTorah, 4:8.

engaged in, is with the inner, manifest powers of the soul. These are the *Nefesh*, *Ru'ach* and *Neshamah*. In general, the order of serving *HaShem*-יהו"ה, blessed is He, with the *Nefesh*, *Ru'ach* and the *Neshamah*, is that the seat of the *Neshamah* is the brain, the seat of the *Ru'ach* is the heart and the seat of the *Nefesh* is the liver.<sup>569</sup>

The explanation is that the *Neshamah* in the brain (*Mo'ach*) refers to the general matter of intellect (*Sechel*) and more particularly, it refers to the aspect of understanding-*Binah*, the substance of which is to understand and comprehend. That is, understanding-*Binah* means that one is engaged in understanding and comprehending the intellectual matter in its entirety, by breaking it down into its particulars. Understanding-*Binah* is also the root of the ability to explain it and relate it to matters that are external to the intellect itself, such as giving advice about other matters based on this intellectual matter, or explaining it through analogies and the like, all of which are not part and parcel of the intellectual matter itself. (This is not so when it comes to breaking it down into its particulars, which is part and parcel of the intellectual matter itself.)<sup>570</sup>

Now, in regard to the Godly soul, as it is, in and of itself, since its entire intellectual involvement is to understand and

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<sup>569</sup> See Etz Chayim, Shaar 20 (Shaar HaMochin) Ch. 5; Ibn Ezra to Exodus 23:25; Also see Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 27 and on, and the notes there.

<sup>570</sup> The difference between the two is the difference between *Binah* and *Tevunah* (which is included in *Binah*, and arises from *Binah*), as elucidated in Shaar HaYichud of the Mittler Rebbe, Ch. 1-3.

grasp Godliness and matters of Godliness, unrelated to the comprehension of other matters, therefore the understanding-*Binah* of the Godly soul is to explain and clarify Godliness, even through the use of matters that are external to the essential comprehension itself. Additionally, it breaks down the comprehension and understanding of the intellectual matter into all its particulars.

An example is when a person explains to himself the matter of how *HaShem*-יהו"ה, blessed is He, brings about the existence of something from nothing - something that is beyond all comparative grasp. For, although the power of the Actor manifests within the acted upon, thus bringing him into being, sustaining his existence and enlivening him, and he therefore has some measure of relationship and comparison to it, nevertheless, relative to the aspect of Godliness that is higher than this, this being the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*), there is utterly no comparison whatsoever.

The same is true of the worlds in general. That is, just as there is utterly no comparison between the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*) relative to the world of Emanation-*Atzilut*, since in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) it is possible to have a sense of independent existence, to the extent that there could be an actual ego and sense of self (*Yeshut*), whereas in the world Emanation-*Atzilut*, "He and His

life force are one,”<sup>571</sup> which is a matter that is entirely beyond comparison, therefore, relative to the world of Emanation-*Atzilut*, the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*), are utterly inconsequential and considered as nothing. However, the same is true of the relationship between the world of Emanation-*Atzilut* and that which transcends the world of Emanation-*Atzilut*. Moreover, the same is true of the general world (including the worlds that transcend the world of Emanation-*Atzilut*), relative to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

Now, a person can explain this matter to himself through various matters that are external to the essential intellect of it. For example, there is the explanation that,<sup>572</sup> “Just as the soul fills the body, so likewise, the Holy One, blessed is He, fills the world.” Now, this is not a dissection of the particulars of the Godly concept itself. Rather, he only explains the matter of how the Holy One, blessed is He, fills the worlds to himself, and he understands this through understanding how the soul fills the body. Similarly, he can explain the matter of the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*) to himself, through understanding that the soul too possesses an aspect that transcends and encompasses the body.<sup>573</sup> In other words, the explanation of the

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<sup>571</sup> Introduction to Tikkunei Zohar 3b

<sup>572</sup> Midrash Vayikra Rabba 14:8; Midrash Tehillim 103:1; Also see Talmud Bavli, Brachot 10a.

<sup>573</sup> See Sefer HaMaamarim 5660 p. 55 and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 3-4.

Godly intellect comes about through drawing analogies from matters that are external to it.

In addition, there is an even loftier matter in the matter of understanding-*Binah*. This is the matter of understanding and grasping the particulars of the Godly concept itself. This is to say that though one begins by understanding through examples that are external to the Godly matter, nonetheless, through this, it then becomes possible for him to grasp and understand the particulars of the Godly matter itself (not through something external to it), until he finally grasps the depth of the matter that is being comprehended (*Omek HaMoosag*),<sup>574</sup> which is its essential point and the primary aspect of the intellect.

In other words, even though the matter of understanding-*Binah* is grasp by way of matters that are external to the essential intellect, as well as the explanation of the particulars of the matter itself, nevertheless, through this he can approach the understanding and grasp of the inner aspect of the matter, as it transcends the garments of comprehension.

Now, the root of the comprehension and understanding of *Binah*, which is the *Neshamah* level of the soul, is from the aspect of understanding-*Binah* of the world of Emanation-*Atzilut*. However, for understanding-*Binah* to exist in this world, meaning that the matter of the understanding and comprehension should exist in the *Neshamah* of the soul here below, it must manifest in the aspect of Kingship-*Malchut* of

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<sup>574</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

the world of Emanation. Then, from Kingship-*Malchut* of the world of Emanation-*Atzilut*, it must manifest in the aspect of understanding-*Binah* and kingship-*Malchut* of the world of Creation-*Briyah*, through which the actualization of comprehension is drawn to the souls in the Garden of Eden. This matter is expressed in the teaching,<sup>575</sup> “The souls sit [in the Garden of Eden] and delight in the radiance of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*,” which specifically refers to grasping the inner aspect. This is then drawn down further to the world of Formation-*Yetzirah*, as well as the world of Action-*Asiyah*.

However, according to this, the grasp of the souls (in their understanding and comprehension of *Binah*, which is the aspect of the *Neshamah*) is in a manner that the souls in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*) can only grasp up to the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*, which is the root and source of the comprehension and understanding below. Moreover, even the loftiest souls (*Neshamot*) of the world of Emanation-*Atzilut*, can only grasp up to the aspect of understanding-*Binah* of the world of Emanation-*Atzilut*. Nonetheless, as known, there were lofty souls, such as Rabbi Shimon bar Yochai, the Arizal and the heads of the Jewish people that followed them, who spoke of very lofty matters, matters that are much loftier than the aspect of understanding-*Binah* of the world of Emanation-*Atzilut* and even loftier than

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<sup>575</sup> Talmud Bavli, Bracho 17a; See Tanya, Ch. 39.

the worlds that transcend the world of Emanation-*Atzilut*, to the point that they even discussed matters that precede and transcend the restraint of the *Tzimtzum*.

Now, although it is explained<sup>576</sup> that their grasp of these matters was only the grasp of their existence (*Hasagat HaMetziyut*), rather than grasp of their essential being (*Hasagat HaMahut*) as they actually are, nevertheless, since grasp of existence (*Hasagat HaMetziyut*) is also called, “grasp-*Hasagah*-השגה,” it is not understood how it could be possible for the *Neshamah*, whose grasp, at most, is of the aspect of understanding-*Binah* of the world of Emanation-*Atzilut*, to be able to grasp much loftier levels (even in a way that is solely the grasp of existence – *Hasagat HaMetziyut*) and to ponder and speak of matters such as these.

Even more astonishing is the fact that one is required to comprehend and understand to the point of making Supernal unifications and intentions, not only in relation to the lower unity (*Yichuda Tata’ah*) of *HaShem*-יהו"ה, blessed is He, but even in relation to His upper unity (*Yichuda Ila’ah*), blessed is He. Moreover, this matter is demanded of every single Jew, not just souls of the world of Emanation-*Atzilut* and not just souls of the worlds of Creation-*Briyah* and Formation-*Yetzirah*, but even souls of the world of Action-*Asiyah*. This is as stated in

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<sup>576</sup> See Tanya, Iggeret HaKodesh Epistle 19; Maamarei Admor HaZaken 5563 Vol. 1, p. 278 and on; Sefer HaMitzvot of the Tzemach Tzedek 172b and on, and elsewhere.

the introduction to Imrei Binah,<sup>577</sup> that whosoever does not toil in this (meaning, to have the intention of making unifications – *Yichudim* – and bringing this into one’s actual service of *HaShem*-יהו"ה, blessed is He), is in the category of “a rebellious Jew who sins against his soul,” may the Merciful One save us.

However, at first glance this is not understood. How is it possible for the soul to reach such a state such as this, to have grasp and understanding such as this, to the point that it is drawn to matters of Godly unifications (*Yichudim*)?

Now, the answer cannot be that this is accomplished through the matter of self-sacrifice (*Mesirat Nefesh*) for the sake of the Name *HaShem*-יהו"ה, blessed is He, which is demanded of every single Jew. This is because the matter of self-sacrifice (*Mesirat Nefesh*) transcends reason and intellect. Thus, since it transcends reason and intellect, it has no connection to the matter of understanding-*Binah* as it above in Godliness. It thus follows automatically that it is no wonder that the aspect of understanding-*Binah*, as it is in the Godly soul of a Jew, can reach the point of self-sacrifice, since this is a matter that Above in Godliness, is not within the chaining down of the worlds (*Hishtalshelut*) and is also not according to the chaining down (*Hishtalshelut*) of man’s soul powers below.

However, such is not the case regarding the matter of the Supernal unifications (*Yichudim*) and the intentions in them. For, since this is indeed connected to comprehension and

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<sup>577</sup> See the Mittler Rebbe’s introduction to Imrei Binah in the name of his father, the Alter Rebbe, translated into English along with the Opening Gateway under the title The Gateway to Understanding.

understanding (at the very least, the grasp of the existence of these matters – *Hasagat HaMetziyut*), it is not understood how comprehension and understanding of matters that transcend the root of the comprehension and understanding, which is in the aspect of understanding-*Binah* of the world of Emanation-*Atzilut*, is applicable to souls.

The explanation is that the essential self of the soul is rooted in the Singular Preexistent Intrinsic and Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He. Therefore, just as it is Above, that the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה, blessed is He, descended to chain down into matters that are beneath Him, even to the *Sefirah* of understanding-*Binah* of the world of Emanation-*Atzilut* and through the *Sefirah* of understanding-*Binah*, He is drawn even further down, until the world of Action-*Asiyah*, so likewise, this is so of the essential self of the soul, which is bound to the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, blessed is He. This too is drawn down to come into the understanding and comprehension of the soul (*Neshamah*) below.

Thus, even through understanding and comprehension, the *Neshamah* relates to matters that utterly transcend understanding and comprehension, even matters that entirely transcend the chaining down of the worlds (*Hishtalshelut*) and even the Singular Preexistent Intrinsic and Essential Self of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

It therefore is demanded that through understanding and comprehension, one must come to Supernal Godly unifications

(*Yichudim*) and have the intentions that are appropriate to them. This is the very essence of our recital,<sup>578</sup> “*Shema Yisroel HaShem Eloh*” *einu HaShem Echad*—Listen Israel, *HaShem* our God, *HaShem* is One - אלהינו יהוה אחד.” For, the word “Listen-*Shma*-שמע” means understand and comprehend,<sup>579</sup> and this understanding and comprehension reaches all the way to *HaShem* is One-*HaShem Echad*-יהוה אחד.<sup>580</sup> This itself is the general service of *HaShem*-יהוה, blessed is He, with the *Neshamah* that is in the brain, which generally and primarily is the matter of understanding and comprehension.

### 3.

Now, the *Ru'ach* in the heart refers to the general matter of emotions (*Midot*). In the Godly soul, this is its unique power to be in a state of love and fear of *HaShem*-יהוה, blessed is He, as well as all the other emotive qualities and characteristics that branch out from love and fear of *HaShem*-יהוה, blessed is He. That is, just as the soul has the power to understand and grasp Godliness, including even the loftiest of levels, so likewise, it has the power to awaken and be roused with love and fear of *HaShem*-יהוה, blessed is He. This is as stated,<sup>581</sup> “To love

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<sup>578</sup> Deuteronomy 6:4

<sup>579</sup> See Listen Israel, A Guide to Hitbonenut – a translation and explanation of Rabbi Hillel Paritcher’s commentary to Shaar HaYichud, Ch. 1 (Biur 2).

<sup>580</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*.

<sup>581</sup> Deuteronomy 19:9, 30:6, 16:20

*HaShem*-יהו"ה your God," and,<sup>582</sup> "To fear *HaShem*-יהו"ה your God," which also include all the other emotive qualities that branch from them.

Now, this does not only refer to the fact that because of contemplation (*Hitbonenut*) and comprehension, one comes to love and fear *HaShem*-יהו"ה, blessed is He. Rather, what we are explaining here is that the arousal and awakening of the emotive qualities (*Midot*) is a power, in and of itself. Proof of this is from two matters. The first is that, in our general service of *HaShem*-יהו"ה, blessed is He, in the general matter of prayer, there are verses of praise (*Pesukei d'Zimra*). As our sages, of blessed memory, taught,<sup>583</sup> "One should always arrange the praises of the Holy One, blessed is He, and then pray." That is, it is through arranging the praises of the Ever-Present One, *HaShem*-יהו"ה, blessed is He, that one comes to be awakened and roused with love and fear of Him. Now, the setting forth of the praises of the Ever-Present One, *HaShem*-יהו"ה, blessed is He, is not a matter of complete comprehension and grasp. Rather, a person is only able to set forth and relate what he knows based what relates to him.

This may be compared to a villager or even a city dweller who saw the king,<sup>584</sup> and then relates the magnificent glory of his majesty. When doing so, he does not have to actually comprehend and understand. Rather, he relates what he saw. Moreover, even if he relates this much later, after the

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<sup>582</sup> Deuteronomy 10:12

<sup>583</sup> Talmud Bavli, Brachot 32a

<sup>584</sup> See Talmud Bavli, Chagigah 13b

passage of time, it nevertheless causes an arousal of the same love and fear in him, even without fully comprehending and understanding it.

This demonstrates that there is unique power that awakens and arouses the emotions even when they are not drawn forth through intellectual contemplation (*Hitbonenut*). The intellect that relates to this, is only there to remove obstacles or to recall his love and fear of *HaShem*-יהו"ה, blessed is He.

The second matter is that even in regard to emotions (*Midot*) that are drawn from the intellect as an automatic byproduct of the contemplation (*Hitbonenut*), at first glance, being that intellect and emotions are entirely different and are even opposites, it is not understood how emotions (*Midot*) could be drawn from the intellect (*Sechel*). For, the nature of the mind is settled and brings about a drawing forth from Above to below, whereas the nature of the emotions is arousal, passion and ascent, with a running desire to ascend above. Thus, since it is not possible for there to be an automatic drawing forth of something from its opposite, it is not understood how the emotions (*Midot*) could possibly be automatically drawn forth as a result of the intellect (*Sechel*).

However, the explanation is that even the drawing forth of emotions (*Midot*) from the intellect (*Sechel*) is because, irrespective of this, the Godly soul has this power in and of itself (in a way that is unrelated to the power of understanding and comprehension of the Godly soul) to become aroused and awakened with love and fear of *HaShem*-יהו"ה, blessed is He.

Therefore, when the effects of the intellect (*Sechel*) are added to this – (that is, still and all, the intellect adds to this) – then it bonds to the awakening and arousal of the emotions (*Midot*) as they are a power in and of themselves.

This explains how even the intellectual emotions come about automatically through the power of the soul that is called *Ru'ach*, the substance of which is the arousal and excitement that resides in the heart, the place where the emotions (*Midot*) dwell.

#### 4.

Now, in addition to the above, there is a third level of the soul, called *Nefesh*. This refers to the arousal and inspiration of the soul as it relates to actual tangible action, whether it is in the mode of doing good or whether it is in the mode of desisting from evil. This is likewise an independent power of the Godly soul itself. That is, the very nature of the Godly soul necessitates the actualization of matters that the Holy One, blessed is He, wants it to actualize. Moreover, the Godly soul itself is incapable of doing things that the Holy One, blessed is He, wants it to desist from doing.

In other words, just as we explained before that the aspect of *Ru'ach* is not merely a result and effect of the intellect of the *Neshamah* of the Godly soul, so likewise, the aspect of the *Nefesh* is not merely a result and effect the emotions of the *Ru'ach* of the Godly soul, nor is it drawn from the aspect of the

intellect of the *Neshamah* of the Godly soul, but is rather a power unto itself.

Although Tanya indeed explains<sup>585</sup> that “love of *HaShem*-יהו"ה, blessed is He, is the root of all two-hundred and forty-eight positive commandments; that they are drawn from it and that without it they have no true existence, in that whoever fulfills them in truth, loves the Name *HaShem*-יהו"ה and desires to truly adhere to Him,” nevertheless, this arousal of love and fear of *HaShem*-יהו"ה, blessed is He, only relates to fulfilling the *mitzvot* in truth and with vitality. Nonetheless, the actual fulfillment of the *mitzvot* themselves can also take place without the arousal of love and fear of *HaShem*-יהו"ה from the aspect of the *Ru'ach* of the Godly soul. Rather, the power of the Godly soul called *Nefesh* is sufficient for this, since it relates to actualization in a way of tangible action.

## 5.

Now, regarding these three levels, since they are holy matters, they therefore are inter-included (*Hitkallelut*) with each other. That is, each one also includes the other two. In other words, the aspect of *Neshamah*, which is the matter of understanding and comprehension in the brain, also possesses the emotions of intellect, meaning that there are intellectual leanings toward either kindness (*Chessed*) or judgment (*Din*). Beyond this, there also is the arousal of intellectual excitement,

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<sup>585</sup> See Tanya, Ch. 4

and even beyond this, there are intellectual emotions (*Midot Sichliyim*). This is the matter of emotions, but only as they still are in the mind. However, this is not intellect of intellect, but only emotions of intellect. Additionally, because of the matter of inter-inclusion (*Hitkallelut*), there is the aspect of *Neshamah* even in the matter of actualization. This is the intellectual “therefore” (*Bechein*) that relates to actualization in a way of tangible action. Thus we find that the *Neshamah* also includes the aspects of *Ru’ach* and *Nefesh*.

This is also so of the *Ru’ach* aspect of the Godly soul, which primarily is the general matter of emotions. It too possesses the matter of understanding and comprehension, in that he knows intellectually that he must love and fear *HaShem*-יהו"ה, blessed is He, and this knowledge is drawn forth to be felt in the heart. Likewise, it also possesses the matter of actualization, since the arousal of love and fear of *HaShem*-יהו"ה, blessed is He, in his heart, compels him to be cautious of matters that are the opposite of goodness, which cause a person to become separated from *HaShem*-יהו"ה, blessed is He. He therefore will be compelled to do good, thus bonding himself to *HaShem*-יהו"ה, blessed is He.

Likewise, when it comes to the fulfillment of *HaShem*'s-יהו"ה will in actuality (which is the aspect of the *Nefesh*), this too includes love and fear of *HaShem*-יהו"ה, blessed is He, (which is the *Ru’ach*), as well as knowledge and grasp (which is the *Neshamah*). That is, it includes knowledge and grasp, in that he knows to willingly and lovingly accept the yoke of *HaShem*'s-יהו"ה Kingship upon himself, in the desire to

fulfill His will. Moreover, he accepts the yoke of Heaven upon himself with fear of *HaShem*-יהו"ה, blessed is He, so as not to rebel against Him, but to serve Him in every manner of service and servitude.

This then, explains the three general matters of the three powers of the soul; *Neshamah*, *Ru'ach* and *Nefesh*, which are the inner, manifest powers of the Godly soul that manifest in the animalistic soul and subsequently, in the body of man. It is through them that man must serve his Maker, in the service of *HaShem*-יהו"ה, blessed is He.

## 6.

However, "God has made one thing opposite the other."<sup>586</sup> This is to say that the animalistic soul also possesses the three aspects of *Neshamah*, *Ru'ach* and *Nefesh*. For, although the primary aspect of the animalistic soul is emotional, it also has intellect and certainly has the matter of actualization through tangible action.

To clarify, the understanding and comprehension of the animalistic soul (which is the aspect of its *Neshamah*) has no relationship to understanding and comprehending lofty and spiritual matters, but is solely the understanding and comprehension of physical and material things. That is, it has no relationship whatsoever to understanding and grasping matters of Godliness. As a result, the Godly soul must toil

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<sup>586</sup> Ecclesiastes 7:14; See Tanya, Ch. 6

strenuously for the animalistic soul to also begin understanding and grasping matters of Godliness.

We observe this clearly in many people, that when a matter of the inner teachings of Torah is explained to them, they take no delight in it, to the extent that they have absolutely no understanding or grasp of it at all. This is because of the dominance of their animalistic soul, which in and of itself, has no relation to understanding and grasping matters that are not material, or at the very least, not physical. Therefore, matters discussed in the inner teachings of Torah, such as the grasp of Godliness, are not well received or accepted by them.

There also is a lower power. This is the aspect of the *Ru'ach* of the animalistic soul, which pulls the animalistic soul to love all matters of physicality and fear anything that distracts or uproots him from physicality. This is the general matter of the emotions of the animalistic soul, in that it's love and fear are directed toward physicality and materiality.

Now, just as on the side of holiness (*Kedushah*) there are intellectual emotions (*Midot Sichliyim*) and natural emotions (*Midot Tiviyim*), this likewise is so of the animalistic soul. That is, his emotions come from his understanding and comprehension of physical matters. It automatically follows that his emotions will be in line with his understanding and comprehension. As a result, if he does not delve his mind into a particular physical goodness, at the very least to understand and comprehend it, he will have no relation to it.

However, at times, it could be that he can become roused with excitement in his heart in such a manner that even

though he is not using his intellect or is not yet in the category of a person who has intellect, he nevertheless is pulled toward something because his heartfelt feelings are aroused. However, because his understanding and comprehension are entrenched in matters of physicality and materiality, to the point that he is sunken in them and his heart is drawn to them, his heart becomes completely blocked to spirituality.

This is as Talmud states, that because of<sup>587</sup> “The wine of Phrygia and the water of Deyomset” they come to a state in which “their hearts became deaf.” Ultimately, it can come to the point that even his actions are affected by this, in that he only relates to the physical and material, whereas not only does he not understand and comprehend matters of Godliness and holiness, but he also has no sensitivity or arousal of emotions in such matters and does not even fulfill them in action.

However, since all matters of the *Nefesh*, *Ruach* and *Neshamah* of the animalistic soul are inner pervading powers, there is a solution to this, which is to increase the light and illumination of the Godly soul, beginning with the aspect of its *Neshamah*, which is the matter of understanding and comprehension. That is, he must delve with great concentration and depth into understanding and comprehending matters of Godliness and then, through the medium of his intellectual soul (*Nefesh HaSichlit*), he must explain them to his animalistic soul. This solution will extract him from the state he finds himself in, until he comes to its very opposite, of refining and elevating his

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<sup>587</sup> Talmud Bavli, Shabbat 147b; Also see the discourse entitled “*HaChodesh HaZeh*” 5626 where this is further explained.

physical matters. This is because power has been granted to the Godly soul to refine, purify and elevate them through toiling with them in the service of *HaShem*-יהו"ה, blessed is He.

About this the verse states,<sup>588</sup> “You sealed the covenant with him, to give the land of the Canaanite, the Hittite, the Amorite and the Perizzite and the Jebusite and the Girgashite etc.” (Scripture enumerates these seven nations corresponding to the seven negative emotional qualities.) Torah then continues and concludes, “You affirmed Your word, for You are righteous.” Now, at first glance, it is not understood why the Torah found it necessary to state the superlative, “for You are righteous,” for even if this was not stated, it is simple to understand that the Holy One, blessed is He, must fulfill His words.

The explanation is that this verse comes as a continuation of the verses that precede it, which state,<sup>589</sup> “You are He *HaShem*-יהו"ה alone, You made the heavens, the heavens of the heavens and all their legions, the earth and everything upon it, the seas and everything therein, and you enliven them all; and the heavenly legions bow down to You.” The next verse continues,<sup>590</sup> “You are He *HaShem*-יהו"ה God, who chose Avram and brought him out of Ur of the Chaldees and established his name Avraham.” The next verse continues, “You found his heart faithful before You and You sealed a covenant with him etc.”

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<sup>588</sup> Nehemiah 9:8

<sup>589</sup> Nehemiah 9:6

<sup>590</sup> Nehemiah 9:7

Now, in these verses the entire order of creation and chaining down of the worlds (*Seder HaHishtalshelut*) is explained, culminating with action brought about through man's service of *HaShem*-יהו"ה, blessed is He.

To explain,<sup>591</sup> the verses begin with the words, "You are He *HaShem*-יהו"ה alone."<sup>592</sup> The word "You-*Atah*-אתה" refers to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He. This accords with the explanation in various places<sup>593</sup> that it is specifically in reference to the Essential Being of *HaShem*-יהו"ה Himself, blessed is He, that the term "You-*Atah*-אתה," in the second person, is applicable, being that *HaShem*-יהו"ה is present everywhere and "there is no place devoid of Him."<sup>594</sup> The word "He-*Hoo*-הוא," in the third person, refers to *HaShem*'s-יהו"ה's concealed light and illumination, meaning His light and illumination, as it is unto Himself. The Name *HaShem*-יהו"ה refers to the chaining down of the worlds (*Seder HaHishtalshelut*) as it is before the restraint of the *Tzimtzum*. These matters (that is, "You are He *HaShem*-*Atah Hoo HaShem*") are "alone-*Levadecha*-לבדך," being that the worlds have no existence whatsoever, since all this precedes and transcends the restraint of the *Tzimtzum*.

The verse then continues, "You made the heavens, the heavens of the heavens," referring to the uppermost

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<sup>591</sup> See the discourse entitled "*Ki Karov*" 5678 [Sefer HaMaamarim 5678 p. 423 and on].

<sup>592</sup> אתה הוא יהו"ה לבדך

<sup>593</sup> See Sefer HaMaamarim 5678 *ibid.*; 5660 p. 43 and on; 5677 p. 117 and on.

<sup>594</sup> Tikkunei Zohar, Tikkun 57 (91b)

encompassing lights, which are the aspects of the Upper Purity (*Tihiru Ila'ah*) and the Lower Purity (*Tihiru Tata'ah*) that transcend the world of Emanation-*Atzilut*, referring to the aspect of the encompassing lights (*Makifim*) as they are after the restraint of the *Tzimtzum*.<sup>595</sup>

The verse then continues, “the earth and everything that is upon it, the seas and everything therein,” referring to the matter of the chaining down of the worlds (*Hishtalshelut*), which divides into two general categories; the “sea-*Yam*-ים” and the “dry land-*Yabasha*-יבשה” (or “earth-*Aretz*-אֶרֶץ”), these being the concealed world (*Alma d'Itkasia*) and the revealed world (*Alma d'Itgalia*), referring to the *Sefirah* of understanding-*Binah* and the *Sefirah* of kingship-*Malchut*, respectively. As known, the meaning of the verse,<sup>596</sup> “Blessed is *HaShem*-יהוה the God of Israel, from the world to the world,” refers to the Godly light that is drawn to the concealed world (*Alma d'Itkasia*) and the Godly light that is drawn to the revealed world (*Alma d'Itgalia*), which generally include the entire chaining down of the worlds (*Seder HaHishtalshelut*) from the beginning of all levels to the end of all levels.

The verse then continues, “You are He *HaShem*-יהוה God, who chose Avram.” This refers to contemplating (*Hitbonenut*) that the ultimate purpose of the chaining down of

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<sup>595</sup> See Shaar HaYichud of the Mittler Rebbe, translated as the Gate of Unity, Ch. 10-14; Also note that “The Upper Purity-*Tihiru Ila'ah* עילאה-346” has the same numerical value as “His Name-*Shmo*-שמו-346,” but it is in the language of Targum indicating the diminishment of the restraint of *Tzimtzum*. (See Yonat Eilem, Ch. 1).

<sup>596</sup> Psalms 106:48; See Ohr HaTorah, (Yahal Ohr) to Psalms 106:48.

the worlds (*Seder HaHishtalshelut*) in its entirety (as clarified by the preceding verses) was to choose (*Bechirah*) Avraham, as the verse states,<sup>597</sup> “Avraham was one.” This choosing of Avram (אברם) was before the additional letter *Hey*-ה was added to his name, because even then, he already recognized his Creator and withstood all the tests. Because of this service of *HaShem*-יהו"ה, blessed is He, he was “brought out of Ur of the Chaldees,” referring to the fact that he broke out of all the limitations and concealments of the opposing side and the chaining down of the worlds (*Hishtalshelut*).

The verse then states that *HaShem*-יהו"ה, blessed is He, “changed his name to Avraham” (אברהם), by adding the letter *Hey*-ה to his name, as it states,<sup>598</sup> “Your name shall no longer be called Avram, your name will be Avraham, for I have made you the father of many nations.” This was in order to begin the service of refining (*Birurim*) all the nations, which are generally divided into seven nations. About this the verse continues,<sup>599</sup> “You sealed the covenant with him to give the land of the Canaanite, the Hittite, the Amorite and the Perizzite and the Jebusite and the Girgashite – to give it to his offspring.” That is, all seven nations were given to him in order to bring about the general matter of their refinement (*Birurim*).

The verse then continues, “You affirmed Your word, for You are righteous,” which relates to the manner of refinement (*Birur*). For refinement (*Birur*) can be brought about by total

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<sup>597</sup> Ezekiel 33:24

<sup>598</sup> Genesis 17:5

<sup>599</sup> Nehemiah 9:8

nullification, as in the case of Amalek, about whom it states, “his end will be eternal destruction.” Thus, it is about this that the verse states that since “You are righteous,” and the matter of the righteous (*Tzaddik*) is as indicated by the verse,<sup>600</sup> “Say of the righteous (*Tzaddik*) that he is good,” and,<sup>601</sup> “It is the nature of the good to bestow goodness” and uplift all the sparks of holiness found in the opposite of holiness.

This then, is the meaning of the words, “You sealed the covenant with him to give the land of the Canaanite, the Hittite, the Amorite and the Perizzite and the Jebusite and the Girgashite – to give it to his offspring; You affirmed (*VaTakem-*ותקם) Your word, for You are righteous.” That is, it is in order to “uplift (*VaTakem-*ותקם) Your word,” to elevate and uplift the sparks of holiness in all the seven nations. Thus, because of this covenant that was sealed, the Jewish people were given the strength and ability to refine (*Birurim*) that which is the opposite of goodness and holiness. This is brought about through the inner service of *HaShem*-יהוה, blessed is He, with the *Nefesh*, *Ru'ach* and *Neshamah* of the Godly soul, through the medium of the human intellect and the animalistic intellect that manifest in the natural soul and the animalistic soul.

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<sup>600</sup> Isaiah 3:10

<sup>601</sup> See Maamarei Admor HaEmtza'ee, Kuntreisim p. 5 and the notes of the Rebbe there.

Now, everything stated above was in regard to the service of *HaShem*-יהו"ה, blessed is He, that stems from the *Nefesh*, *Ru'ach* and *Neshamah* levels of the soul. Generally, these are the inner pervading powers of the soul that manifest within the body and therefore have measure and limitation. However, there is a loftier form of serving *HaShem*-יהו"ה, blessed is He, that comes from a much deeper level of the Godly soul, which is the matter of the transcendent encompassing powers (*Makifim*), that are generally called *Chayah* and *Yechidah*.

The general difference may be understood by understanding the difference between comprehending something intellectually (which is the aspect of the *Neshamah*), compared to seeing and recognizing it.

To further explain, the matter of comprehension is that he knows the matter as a result of intellectual explanations. In other words, it is not that he knows it in and of himself, only that the intellect explains and necessitates that this is how it is. An example is when someone else relates something to him, but he did not see it himself. In such a case, even after he understands the matter intellectually, it is possible for a more clever person to come along and pose a number of questions about it, bringing various proofs that contradict it, by which various doubts are awakened in him about the truth of what he understood intellectually, to the point that because of the

questions, concealment, and hiddenness, he can arrive at the complete opposite of his original understanding.

However, there is an even loftier level. That is, after understanding and grasping the matter, he delves into it with great concentration and adhesion of the mind (*Da'at*), until he comes to see the truth of it, in a way that he himself knows and recognizes that this is how it is. An observable example is that a child knows to call his father<sup>602</sup> even before he comes to the age of intellect. Being that his recognition of his father is not the result of intellect, it is impossible to dispute it through intellectual questions.

The same can likewise be so of a person of great intellectual stature. That is, even though he initially came to the matter through intellectual understanding and comprehension, nevertheless, through the delving (*Ha'amakah*) of the intellect itself, he can come to the point of recognition, of knowing and recognizing that this is how it is. Through this recognition he can then come to an even loftier level, in which he comes to see the truth of it with the eyes of his intellect, as clearly as if he saw it with his physical eyes of flesh.

In such a case it is impossible to overturn his recognition of the truth by posing questions and contradictions stemming from intellectual understanding and comprehension, since he himself sees and perceives it as it is. Thus, since he sees the matter as it truly is, therefore, even if there is something that stands in opposition or hides and conceals the truth of it, he

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<sup>602</sup> See Talmud Bavli, Brachot 40a; Likkutei Torah, Tzav 12b, and elsewhere.

nevertheless has the power to engage with it and nullify or clarify the concealment.

This then, is the matter of serving *HaShem*-יהו"ה, blessed is He, with the power of wisdom-*Chochmah* of the soul, which is called the *Chayah* level of the soul. This refers to the sight of wisdom-*Chochmah*. The nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, brought about through this aspect, is the nullification of the self (*Bittul Atzmi*). In other words, this nullification does not come from outside of himself, which only is the sublimation of the tangible "something" (*Bittul HaYesh*) brought about through the comprehension and understanding of the intellect, which only is the understanding of something that is outside of the self. Rather, this is a nullification of the self (*Bittul Atzmi*) to *HaShem*-יהו"ה, blessed is He, which is the nullification of one's sense of independent existence (*Bittul b'Metziyut*).

However, even in the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, that comes about through wisdom-*Chochmah* (which is the *Chayah* level of the soul), the existence of an opposition that must be nullified and refined still remains. This is similar to the explanation in *Imrei Binah*,<sup>603</sup> that there is an aspect of intangible Godliness (*Ayin*) that is drawn forth in order to nullify the tangible "something" (*Yesh*). In other words, the intangible Godliness (*Ayin*) is engaged in nullifying something that is outside of itself. This itself demonstrates and compels us to say that in such a case, the tangible "something"

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<sup>603</sup> *Imrei Binah*, Shaar HaKriyat Shma, Ch. 58 (53d); Also see *Ohr HaTorah*, *Vayishlach* 231b and on.

(*Yesh*) has precedence and has some relativity to the intangible Godliness (*Ayin*).

However, an even loftier level is service of *HaShem*-יהו"ה, blessed is He, that stems from the *Yechidah* level of the soul, which "hugs and adheres to You."<sup>604</sup> From the perspective of this level of the soul, since there is no existence other than the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, there therefore is no existence that requires nullification to Him in the first place.

Thus, the general matter of service of *HaShem*-יהו"ה, blessed is He, that stems from the *Chayah* and *Yechidah* levels of the soul, is that through them we can even nullify matters that are impossible to nullify intellectually (as will be explained further).

## 8.

Now, due to the matter of "God has made the one opposite the other,"<sup>605</sup> just as the opposite side possesses aspects that correspond to the levels of *Nefesh*, *Ru'ach*, and *Neshamah*, so likewise, the opposite side also possesses aspects corresponding to the *Chayah* and *Yechidah*. This is the matter of Amalek, which is the audacity and arrogance "that has no crown."<sup>606</sup> The explanation of the matter is that there are two forms of arrogance (as indicated by the repetitious words of the

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<sup>604</sup> See the *Hosha 'anot* liturgy for the third day.

<sup>605</sup> Ecclesiastes 7:14; See Tanya, Ch. 6

<sup>606</sup> See Talmud Bavli, Sanhedrin 105a

verse,<sup>607</sup> “exalted above arrogance-*Ga’oh Ga’ah*-גאה גאה”). These two are arrogance that comes with understanding and intellect, and baseless arrogance without reason.<sup>608</sup>

Arrogance that comes with understanding and intellect may be understood from the verse,<sup>609</sup> “Thus says *HaShem*-יהוה, let not the wise man boast of his wisdom, let not the strong man boast of his strength, let not the rich man boast of his wealth.” That is, because of his wealth a person might think to himself,<sup>610</sup> “My strength and the power of my hand made all this wealth for me.” Moreover even if he realizes, comprehends and recognizes that it was granted to him from Above, he thinks that he deserves it and feels that he has the right to demand his sustenance by compulsion.<sup>611</sup> This attitude brings about egotism and arrogance. However, since this form of arrogance comes about from intellect, it also is possible to combat and nullify it through intellect.

However, the other form of arrogance is called “an arrogant pauper” (as stated in the Talmud).<sup>612</sup> That is, even though he knows that he is neither wealthy nor wise and has no justification for being arrogant, he nonetheless is arrogant. This form of arrogance is baseless and without reason, and since it neither comes from intellect nor has any relation to intellect, it

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<sup>607</sup> Exodus 15:1

<sup>608</sup> See Shaarei Orah of the Mittler Rebbe, Shaar HaPurim 87b and on; Sefer HaMaamarim 5665 p. 213 and on.

<sup>609</sup> Jeremiah 9:22

<sup>610</sup> Deuteronomy 8:17

<sup>611</sup> See Talmud Bavli, Brachot 17b (on account of his virtue – Rashi).

<sup>612</sup> Talmud Bavli, Pesachim 113b

therefore cannot be nullified through intellect. This is the general matter of Amalek.<sup>613</sup>

In other words, even though when the Jewish people left Egypt they were like “a boiling hot pool that no one could enter,” and<sup>614</sup> “the chieftains of Edom were thrown into panic, the mighty ones of Moav were gripped with trembling, all the residents of Canaan melted in fear,” nevertheless,<sup>615</sup> “Amalek came and battled with Israel,” which is the matter of complete and baseless audacity and arrogance without reason.

Thus, the service of *HaShem*-יהו"ה, blessed is He, that stems from the *Nefesh*, *Ru'ach* and *Neshamah* levels of the soul, is insufficient in combatting this. That is, since they are the inner pervading powers of the soul, which are bound to comprehension and understanding and therefore are measured and limited, they can only affect matters that themselves are measured and limited. However, they are powerless in combatting matters that are without reason and limitation. Therefore, in order to battle Amalek, it is necessary to awaken and rouse the transcendent and encompassing powers of the Godly soul, which are its *Chayah* and *Yechidah*.

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<sup>613</sup> See Torah Ohr Tetzaveh 83d; 85b; Shaarei Orah of the Mittler Rebbe and Sefer HaMaamarim 5665 ibid.

<sup>614</sup> Exodus 15:15

<sup>615</sup> Exodus 17:8

About this Moshe told Yehoshua,<sup>616</sup> “Choose people for us and go out and battle Amalek.” That is, to battle Amalek “the people of Moshe” are needed.<sup>617</sup> Now, the matter of Moshe is understood from the verse,<sup>618</sup> “She named him Moshe (משה) saying, ‘because I drew him (Mesheeteehoo-משייתו) from the water,’” referring to the waters of wisdom-*Chochmah*.<sup>619</sup> That is, in Moshe there was a manifestation (not only of the *Nefesh*, *Ru’ach*, and *Neshamah* levels of the soul, but also) of the *Chayah* level. Therefore, it is specifically through “the people of Moshe,” that it is possible to “go out and battle Amalek,” since Moshe even drew forth the inner manifestation of the *Chayah* level of the soul (the transcendent encompassing powers of the soul).

However, this must be understood. At first glance, it is not understood why the *Chayah* and *Yechidah* levels of the soul are transcendent encompassing powers that do not come in an inner manifestation (*Hitlabshoot*), because even for the *Nefesh*, *Ru’ach*, and *Neshamah* levels of the soul to come as inner powers that can manifest within the animalistic soul and the body, is solely and specifically in the power of He who performs wonders, *HaShem*-יהו"ה, blessed is He, who can bond

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<sup>616</sup> Exodus 17:9

<sup>617</sup> See Torah Ohr ibid. 83b and on; Sefer HaMaamarim 5709 p. 41, 51, 66.

<sup>618</sup> Exodus 2:10

<sup>619</sup> See Likkutei Torah, Eikev 17a; Shir HaShirim 37c; Also see Likkutei Torah and Shaar HaPesukim of the Arizal to Exodus 2:10; Likkutei Sichot Vol. 6 p. 247.

the spiritual to the physical.<sup>620</sup> That is, were it not for the power of He who performs wonders, *HaShem*-יהו"ה, blessed is He, even the aspects of *Nefesh*, *Ru'ach* and *Neshamah* would not manifest in an inner way (*Hitlabshoot*). This being so, He who performs wonders, *HaShem*-יהו"ה, blessed is He, certainly has the power to bond the body with the aspects of the *Chayah* and *Yechidah* of the soul, so that they too could come forth in a way of inner manifestation (*Hitlabshoot*).

However, the explanation is that the power of He who performs wonders, *HaShem*-יהו"ה, blessed is He, is only revealed in order to bind the spiritual to the physical. However, within spirituality itself, there are matters that can manifest where there is an admixture of good and evil, and there are matters that cannot manifest where there is an admixture of good and evil. The *Chayah* and *Yechidah* levels of the soul are powers that cannot come forth where there is an admixture of good and evil.

This is similar to what we find about the worlds, that there are Supernal matters that indeed can to come forth in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). For example, the aspect of the world of Emanation-*Atzilut* is drawn forth to manifest not only in the worlds of Creation-*Briyah* and Formation-*Yetzirah*, but even in the world of Action-*Asiyah*. This accords with the explanation in Iggeret HaKodesh, in epistle 20, entitled "He and His life force,"<sup>621</sup> that the illumination of the line-*Kav*, which radiates within the

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<sup>620</sup> See Rama (Rabbi Moshe Isserlis) to Orach Chayim 6:1

<sup>621</sup> See Tanya, Iggeret HaKodesh, Epistle 20 (131b)

vessels (*Keilim*) of the ten *Sefirot* of kingship-*Malchut* of the world of Emanation-*Atzilut*, penetrates the partition (*Parsa*) together with them etc., and a radiance of a radiance of a radiance manifests within all the creatures, forms and actions (including in the world of Action-*Asiyah*).

We likewise find this in the matter of prophecy, which is from the world of Emanation-*Atzilut*. This is to say that though the prophet himself is in the world of Action-*Asiyah*, the matter of prophecy, which is from the world of Emanation-*Atzilut*, is drawn within him. That is, the revelation of the world of Emanation-*Atzilut* can come and manifest in an inner manner, even where there is an admixture of good and evil.

However, there are far loftier revelations that cannot come forth where there is an admixture of good and evil. This is similar to what we find about the *mitzvah* of circumcision (*Milah*),<sup>622</sup> that in order for there to be a revelation of far loftier illuminations, through which the matter indicated by the verse,<sup>623</sup> “Walk before me and be pure-*v’Heyeh Tamim*- והייתי תמים,” is actualized, the foreskin must be removed. This is to say that it even was necessary to remove concealment and hiddenness such as this, though it did not detract from all the revelations of Godly illumination drawn to Avraham before he was circumcised.

The same is true of each and every Jewish soul. That is, there are powers of the soul that can manifest in an inner pervading manner even if the animalistic soul and body still

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<sup>622</sup> See Likkutei Torah, Tazria 21a

<sup>623</sup> Genesis 17:1

have an admixture of good and evil. In contrast, as long as the animalistic soul and body have an admixture of good and evil, the powers of the *Chayah* and *Yechidah* of the soul cannot manifest in an inner pervading manner.

Now, the verse states about Moshe,<sup>624</sup> “She saw that he was good,” in that,<sup>625</sup> “When he was born, the entire house became filled with light.” In other words, even Moshe’s body was entirely good and he had no admixture of evil in him at all. This is why the aspect of Moshe is the aspect of the *Chayah* (and *Yechidah*), since even the aspect of the *Chayah* of his soul could manifest within him in an inner manner (*Hitlabshoot*).<sup>626</sup>

He therefore had the ability to draw this power to each and every Jew, through the matter of “Choose people for us,” these being “the people of Moshe,” so that each and every Jew can choose (to reveal) the spark of Moshe within himself.<sup>627</sup> Through doing so, it becomes possible for him to, “go out and battle Amalek,” that is, to battle and nullify audacity and arrogance “that has no crown,”<sup>628</sup> which is baseless arrogance without reason.

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<sup>624</sup> Exodus 2:2

<sup>625</sup> Talmud Bavli, Sota 12a

<sup>626</sup> See Ramaz (Rabbi Moshe Zacuto) to Zohar II 40b; Likkutei Torah, Tzav 8c

<sup>627</sup> See Tanya Ch. 42

<sup>628</sup> See Talmud Bavli, Sanhedrin 105a

This then, is the meaning of the verse,<sup>629</sup> “Amalek is the head of the nations.” That is, the root of all the nations is Amalek, the matter of which is audacity and arrogance “that has no crown,” – that is, baseless arrogance without reason. In other words, were it not for baseless arrogance without reason, there would be no room for anything that does not accord to Torah, even from the perspective of the intellect.

However, because in fact, there is baseless and irrational arrogance, which is “the head of the nations,” therefore there is a root and source that gives room for the false understanding and comprehension of the intellect (*Sechel*) and subsequently, for emotions (*Midot*) that are the opposite of goodness, meaning, evil emotions, to be drawn forth. However, when a person toils in serving *HaShem*-יהו"ה, blessed is He, beginning with the aspect of “go out and battle Amalek,” and does so through the matter indicated by the words, “Choose people for us,” meaning that he chooses (and reveals) within himself that he is one of “the people of Moshe,” he then has the affect on Amalek of bringing about the conclusion of the verse, that “its end will be eternal destruction,” thus completely nullifying it. For, since this is a matter of baseless arrogance and audacity, completely devoid of reason, there is nothing within it that can possibly be refined.

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<sup>629</sup> Numbers 24:20

However, such is not the case regarding the seven nations, which are the seven negative character traits and emotions. About them the verse states,<sup>630</sup> “You sealed the covenant with him to give the land of the Canaanite, the Hittite, the Amorite and the Perizzite and the Jebusite and the Girgashite – to give it to his offspring.” That is, he is granted strength from Above, and the Holy One, blessed is He, helps him refine them through serving *HaShem*-יהו"ה, blessed is He, the beginning and foundation of which is the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship. For, through this he also binds himself to the kind of service of *HaShem*-יהו"ה, blessed is He, that stems from the *Chayah* and *Yechidah* levels of the soul, which “hug and adhere to You.” For, since “the beginning is wedged to the end,”<sup>631</sup> it follows that service of *HaShem*-יהו"ה, blessed is He, that stems from the *Chayah* and *Yechidah* levels of the soul, is also bound up to service of *HaShem*-יהו"ה, blessed is He, in actual tangible action.

It is through this he refines the seven nations,<sup>632</sup> “in the Land that *HaShem*-יהו"ה your God, gives you as an inheritance to possess it.” That is, he thereby inherits the land of Canaan and transforms it into the holy land of Israel, followed by,<sup>633</sup> “*HaShem*-יהו"ה your God grants you respite from your enemies all around.” This is followed by,<sup>634</sup> “You shall wipe out the memory of Amalek,” after which he comes to an even loftier

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<sup>630</sup> Nehemiah 9:8

<sup>631</sup> Sefer Yetzirah 1:7

<sup>632</sup> Deuteronomy 25:19

<sup>633</sup> Deuteronomy 25:19 *ibid.*

<sup>634</sup> Deuteronomy 25:19 *ibid.*

level, indicated by the verse,<sup>635</sup> “I shall surely erase the memory of Amalek.” In other words, even though the war against Amalek is *HaShem*’s-יהו"ה war, as it states,<sup>636</sup> “**יהו"ה-*HaShem*** maintains a war against Amalek from generation to generation,” meaning, “from the generation of this world, to the generation of Moshiach etc.,” (as stated in Targum),<sup>637</sup> nevertheless, through our bond with Moshe, “the extension of whom exists in every generation,”<sup>638</sup> who draws forth service of *HaShem*-יהו"ה, blessed is He, in a manner of self-sacrifice (*Mesirat Nefesh*) so that it is even drawn forth and actualized in those modes of serving *HaShem*-יהו"ה, blessed is He, that stem from the *Nefesh*, *Ru'ach*, and *Neshamah* levels of the soul, then it is by his hand (through his leadership) that he actualizes the war of *HaShem*-יהו"ה against Amalek from generation to generation, culminating with the arrival of our righteous redeemer Moshiach, may it be speedily in our days!

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<sup>635</sup> Exodus 17:14

<sup>636</sup> Exodus 17:16

<sup>637</sup> See Targum Yonatan ben Uziel to Exodus 17:16

<sup>638</sup> Tikkunei Zohar, Tikkun 69 (112a, 114a)