

Discourse 17

“Zachor Et Asher Asah Lecha Amalek - Remember what Amalek did to you”

Delivered on Purim, 5717¹⁴¹⁴

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

1.

The verse states,¹⁴¹⁵ “Remember what Amalek did to you.” It states in Midrash,¹⁴¹⁶ “The Jewish people asked Moshe: ‘One verse says,¹⁴¹⁷ ‘Remember (*Zachor*-זכור) the Shabbat day, to sanctify it,’ and another verse says, ‘Remember (*Zachor*-זכור) what Amalek did to you.’ How can both be fulfilled?’ Moshe answered, ‘A cup of spiced wine cannot be compared to a cup of vinegar, though this is a cup and this is a cup. This ‘remember (*Zachor*-זכור)’ is to observe and sanctify the day of Shabbat, and this ‘remember (*Zachor*-זכור)’ is to destroy and cut off all the seed of Amalek etc.’”

Now, this must be better understood.¹⁴¹⁸ That is, what was it that perplexed the Jewish people to ask this question, “One verse says ‘Remember (*Zachor*-זכור)’ and the other verse says ‘Remember (*Zachor*-זכור).’ How can they both be

¹⁴¹⁴ This is the second of two discourses that were delivered on Purim 5717.

¹⁴¹⁵ Deuteronomy 25:17

¹⁴¹⁶ Pirke d’Rabbi Eliezer, Ch. 44; Also see Yalkut Shimoni, end of Ki Teitzei; Midrash Tanchuma, Ki Teitzei 7

¹⁴¹⁷ Exodus 20:8

¹⁴¹⁸ Also see Likkutei Sichot, Vol. 19, p. 222 and on.

fulfilled?” For, at first glance, why would it not be possible to fulfill both remembrances, just as it is possible to fulfill all the other remembrances that we must recall every day, as stated in Shulchan Aruch,¹⁴¹⁹ that four or six remembrances must be recalled every day.

We also must understand this from another angle. That is, what was novel in Moshe’s answer, “This ‘remember (*Zachor*-זכור)’ is to observe and sanctify the day of Shabbat, and this ‘remember (*Zachor*-זכור)’ is to destroy and cut off all the seed of Amalek etc.” Didn’t they already know this? For, when he told them the commandment to “Remember the day of Shabbat” he certainly explained that the commandment is to recall to sanctify it, as our sages, of blessed memory, taught,¹⁴²⁰ “The word ‘to sanctify it (*LeKadesh*-לַקְדֹּשׁ)’ means to sanctify it with food and drink... and to sanctify it over wine.” Similarly, when he told them the commandment to “Remember what Amalek did to you,” he certainly explained that this means,¹⁴²¹ “Wipe out the memory of Amalek.” This being so, what was added by his answer, “This ‘remember (*Zachor*-זכור)’ is to observe and sanctify the day of Shabbat, and this ‘remember (*Zachor*-זכור)’ is to destroy and cut off all the seed of Amalek etc.” How does Moshe’s answer satisfy the question, “How are they both to be fulfilled?”

Additionally, from this exchange between the children of Israel and our teacher, Moshe, it is understood that there is a unique contradiction between these two remembrances,

¹⁴¹⁹ See Shulchan Aruch of the Alter Rebbe to Orach Chayim 60:4 (citing Magen Avraham there).

¹⁴²⁰ Mechilta and Mechilta d’Rashbi to Exodus 20:8

¹⁴²¹ Deuteronomy 25:19

“Remember (*Zachor*-זכור) the Shabbat day, to sanctify it,” and, “Remember (*Zachor*-זכור) what Amalek did to you.” That is, it is understood from this that the fulfillment of both is only possible because “This ‘remember (*Zachor*-זכור)’ is to observe and sanctify the day of Shabbat, and this ‘remember (*Zachor*-זכור)’ is to destroy and cut off all the seed of Amalek etc.” Now, this must be understood.

Moreover, we must understand what Moshe’s analogy, “A cup of spiced wine cannot be compared to a cup of vinegar, though this is a cup and this is a cup,” adds to our understanding of this matter.

2.

Now, to understand this, we must begin by first explaining the teaching of our sages, of blessed memory,¹⁴²² “A person is obligated to become intoxicated on Purim to the point that he does not know the difference between ‘Cursed is Haman’ (who was of the seed of Amalek)¹⁴²³ and ‘Blessed is Mordechai,’” as explained in the writings of the Arizal, in *Shaar HaKavanot*.¹⁴²⁴ The Arizal explains this literally, [that a Jew has an obligation is to become so intoxicated on Purim that he can make an exchange between the two] (unlike what was explained in the previous discourse).¹⁴²⁵ However, this

¹⁴²² Talmud Bavli, Megillah 7b

¹⁴²³ Targum to Esther 3:1

¹⁴²⁴ See *Shaar HaKavanot*, Inyan Purim (toward the end).

¹⁴²⁵ See the beginning of the previous discourse, the first discourse of Purim 5717, entitled “*Chayav Inish* – A person is obligated to become intoxicated on Purim,” Discourse 16.

exchange only applies in regard to “Cursed is Haman,” meaning that instead of saying “Cursed is Haman,” one says “Blessed is Haman.” He explains that this is because there always is a spark of holiness that radiates in the external husks (*Kelipah*) and this spark of holiness is what [gives it existence and] vitalizes it. Therefore, in order to draw out the light and illumination to that spark of holiness, it is necessary to say “blessed is Haman.” However, as he explains, this must be said unintentionally (without *Kavanah*), once a person is so intoxicated that [his words] no longer make any sense (that is, until “he does not know-*Lo Yada*-לֹא יָדַע”). For, if he says this intentionally, God forbid, he would be bringing illumination to the external husks themselves (*Kelipot*), God forbid. This summarizes the Arizal’s explanation.

In other words, the inner matter of the teaching, “A person is obligated to become intoxicated on Purim, to the point that he does not know the difference between ‘Cursed is Haman’ and ‘Blessed is Mordechai,’” is that he should [unintentionally] come to say “Blessed is Haman,” thus refining and elevating the spark of holiness within Haman, like the explanation¹⁴²⁶ about the teaching of our sages, of blessed memory,¹⁴²⁷ “The descendants of Haman studied Torah in public.” Nevertheless, the matter of “Blessed is Haman,” must specifically be in a way that “he does not know (*Lo Yada*-לֹא יָדַע).” For, it is only when a person’s sensibility has left him (“he does not know-*Lo Yada*-לֹא יָדַע”) that he ascends to a level

¹⁴²⁶ See the discourse entitled “*Reishit Goyim*” 5680 (Sefer HaMaamarim 5680 p. 296 and on).

¹⁴²⁷ Talmud Bavli, Gittin 57b

that transcends knowledge (*Da'at*-דעת) and only then can he affect the refinement and ascent of the spark of holiness in Haman. However, this is not so if a person says “Blessed is Haman” before reaching the level of “not knowing (*Lo Yada*-לא ידע),” in which case it is possible for this to reach Haman himself, God forbid, rather than just the spark of holiness within him.

3.

This may be understood based on the teachings of Chassidus¹⁴²⁸ on the verse,¹⁴²⁹ “*HaShem*-יהו"ה said to Moshe, ‘See, I have made you a God-*Elohi*”מ-אלהי” to Pharaoh,” to which Rashi explains, “A judge and a chastiser, to smite him with plagues and afflictions.” In other words, the Holy One, blessed is He, gave Moshe the power to break the extraneous husk (*Kelipah*) of Pharaoh and destroy him.

Now, *HaShem*-יהו"ה said this to Moshe because, in and of himself, Moshe was afraid of Pharaoh, as Zohar states¹⁴³⁰ on the verse,¹⁴³¹ “*HaShem*-יהו"ה said to Moshe, ‘Come [with Me] (*Bo*-בא) to Pharaoh.’” The Zohar asks, “Shouldn’t the verse have said ‘Go (*Leich*-לך) to Pharaoh?’ Why then does it say ‘Come [with Me] (*Bo*-בא) to Pharaoh’? The Holy One, blessed is He, Himself took Moshe into the inner hall of the inner hall

¹⁴²⁸ See Ohr HaTorah, Va’era p. 231; Discourse entitled “*Re’eh Netaticha*” 5631 (Sefer HaMaamarim 5631 p. 137), 5677, and 5715 (translated in The Teachings of the Rebbe – 5715, Discourse 7); Pelach HaRimon, Va’era p. 64; Also see Likkutei Sichot Vol. 16 p. 74 and on.

¹⁴²⁹ Exodus 7:1

¹⁴³⁰ Zohar II 34a

¹⁴³¹ Exodus 10:1

of the extraneous husks, until he came before a great and might serpent (*Tanin*) from which many levels chain down, this being the mystery of the giant serpent (*HaTanin HaGadol*).¹⁴³² However, Moshe, was in fear of it and did not approach, but instead approached the water-channels (*Ye'orim*) that are below it in level. However, being that Moshe saw that it is rooted in Supernal levels of holiness, he feared the giant serpent (*Tanin*) and did not approach it. When the Holy One, blessed is He, saw that Moshe was afraid to approach it, and that (because of Moshe's fear) even the Supernal angels could not approach it, the Holy One, blessed is He said,¹⁴³³ 'Behold! I am against you Pharaoh, king of Egypt, the great serpent that crouches in its rivers!' That is, the Holy One, blessed is He, Himself had to wage battle against him, as He said, 'I am *HaShem* יהוה.'"

To explain, the power that the righteous (*Tzaddikim*) have in toppling the wicked (*Resha'im*), is "only once the measure-*se'a* of the wicked has been filled,"¹⁴³⁴ and only then are they destroyed. However, before "their measure-*se'ah* is filled," they stand in a position of full strength, and about such a time, our sages, of blessed memory, stated,¹⁴³⁵ "If you see a wicked person upon whom the hour is smiling, do not provoke him." For, it is not in the ability of man (including the righteous-*Tzaddik*) to topple him. Rather, it solely is in

¹⁴³² See Genesis 1:21; Ezekeiel 29:3

¹⁴³³ Ezekeiel 29:3

¹⁴³⁴ "The Holy One, blessed is He, does not punish a person until after his measure-*se'ah* has been filled, as it states (Job 20:22), 'After his satiety has been gained, misfortune will strike him...' The Holy One, blessed is He, does not punish a nation until its time to be banished, as it states (Isaiah 27:8), 'In full measure, when you send her away.'" See Talmud Bavli, Sotah 9a; Midrash Tehillim to Psalms 10:10; Yalkut Shimoni, Tehillim Remez 650; Rashi to Genesis 15:16

¹⁴³⁵ Talmud Bavli, Brachot 7b; Megillah 6b

HaShem’s יהו"ה ability to do so. This is the meaning of what Iyov was told,¹⁴³⁶ “Do you have power like God; Can you, like Him, produce a thunder clap? Adorn yourself, if you will, with majesty and exaltedness; don glory and majesty. Spew forth the furies of your anger; see every haughty one and lower him. See every haughty one and humble him; crush the wicked in their places.” In other words, this is not something that is in the ability of man to do, not even in the ability of the righteous (*Tzaddikim*), but is in *HaShem*’s יהו"ה power alone, blessed is He.

Now, this command of *HaShem* יהו"ה, blessed is He, that Moshe should go to Pharaoh, was before Pharaoh’s measure-*se’ah* had been filled. (For, until the plague of the death of the first-born, Pharaoh’s “measure-*se’ah* had not yet been filled.”)¹⁴³⁷ Thus, at that time, Pharaoh was at the height of his power and ruled over a world empire.¹⁴³⁸ Because of this, Moshe was afraid of provoking him. About this the verse states,¹⁴³⁹ “*HaShem* יהו"ה said to Moshe, ‘See, I have made you a God-*Elohi*”מ-אלה to Pharaoh,” meaning that the Holy One, blessed is He, granted His **own** strength to Moshe, that is, “power like God,”¹⁴⁴⁰ so that he could “smite him with plagues and afflictions,” and topple and nullify Pharaoh even when he still was at the height of his power.

¹⁴³⁶ Job 40:9-12

¹⁴³⁷ See Rashi to Isaiah 27:8

¹⁴³⁸ Talmud Bavli, Megillah 11a; Mechilta to Exodus 14:5; Zohar II 6a; Also see Likkutei Sichot, Vol. 12 p. 162 and the note there.

¹⁴³⁹ Exodus 7:1

¹⁴⁴⁰ Job 40:9

With the above in mind, we can explain (one of the answers) stated in Talmud, that when the sages said,¹⁴⁴¹ “If you see a wicked person upon whom the hour is smiling, do not provoke him,” “this only applies to a person who is not completely righteous (*Tzaddik SheAino Gamur*), however, a person who is completely righteous (*Taddik Gamur*) is permitted to provoke the wicked in this world.” That is, this matter of the righteous (*Tzaddikim*) provoking the wicked (*Resha'im*), is for the purpose of refining them and extracting the sparks of goodness from them while they still are in their full strength. (That is, by slowly, but surely extracting the sparks of goodness from them, ultimately, all the good is removed from them, and all that remains is evil. It is specifically then that the righteous (*Tzaddikim*) have the ability to topple them).

However, in this, there is a difference between a *Tzaddik* who is completely righteous (*Tzaddik Gamur*) and a *Tzaddik* who is not completely righteous (*Tzaddik SheAino Gamur*). For, a completely righteous *Tzaddik* (*Tzaddik Gamur*) means that he has transformed his own evil to goodness. However, this is not so of a *Tzaddik* who is not completely righteous (*Tzaddik SheAino Gamur*), meaning that the “filthy garments,”¹⁴⁴² still have some hold on him, in that he has not actually transformed his own evil to goodness, as explained in Tanya.¹⁴⁴³ Therefore, to a *Tzaddik* who is not completely righteous (*Tzaddik SheAino Gamur*) it states, “If you see a

¹⁴⁴¹ Talmud Bavli, Brachot 7b; Megillah 6b

¹⁴⁴² Zachariah 3:4

¹⁴⁴³ Tanya, Ch. 10.

wicked person upon whom the hour is smiling, do not provoke him.” For, since his own evil has not actually been transformed to good, being that the “filthy garments” still have some hold on him, therefore, if he would provoke the wicked (*Rasha*) while the wicked is still in his full strength (in order to extract his sparks of goodness from him), he would be placing himself in danger. That is, it would be quite possible that not only would he be incapable of extracting the sparks of goodness from the wicked one, but the opposite could occur, God forbid. Thus, it is only about the perfectly righteous (*Tzaddik Gamur*), meaning a person who has already transformed his own evil into goodness, that he is permitted to provoke the wicked (*Resha'im*) and extract the sparks of goodness from them.

4.

Now, it can be said that this also explains the difference between “knowing” (*Yada*-ידע) and “not knowing” (*Lo Yada*-לא ידע). That is, it is only when a person is in a state of “not knowing” (*Lo Yada*-לא ידע) that the matter of “Blessed is Haman,” becomes possible. In contrast, if a person is in a state of “knowing” (*Yada*-ידע), he must specifically say “Cursed is Haman.”

To elucidate, the matter of “knowing” (*Yada*-ידע) specifically indicates serving *HaShem*-יהו"ה, blessed is He, in accordance to reason and intellect. This is called,¹⁴⁴⁴ “An incomplete labor that must be followed by another labor,” (that is, he still has more to do). In other words, he must continue to

¹⁴⁴⁴ Talmud Bavli, Yoma 24a

labor until he reaches the level that transcends reason and intellect, which is the total nullification of his existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He. That is, as long as his service of *HaShem*-יהו"ה, blessed is He, is only according to reason and intellect, he still is incomplete in his righteousness (*Tzaddik SheAino Gamur*). As a result, his service of *HaShem*-יהו"ה, blessed is He, is not sufficient for him to be able to say "Blessed is Haman," and draw light and illumination to the spark of holiness within the extraneous husks of *Kelipah*. For, if he does so, he will bring about the opposite of goodness by giving additional vitality and illumination to the extraneous husks of *Kelipah* themselves, God forbid.

Moreover, by doing so in his current state of imperfection, he will bring about greater illumination to the extraneous husks of *Kelipah*, giving additional strength to the evil itself and endowing it with everlasting vitality, as known¹⁴⁴⁵ about the meaning of the verse,¹⁴⁴⁶ "Lest he eat and live forever." That is, after the sin of the tree of the knowledge of good and evil, by which there came to be an admixture of evil with good, great caution must be taken not to grant evil everlasting vitality, God forbid. The example for this, in a person who is not completely righteous (*Tzaddik SheAino Gamur*), is that because of his sense of self-existence (being that he has yet to attain the level of total nullification of his existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He) – which itself is the matter of the sin of the tree of the knowledge of

¹⁴⁴⁵ See Torah Ohr, Bereishit 5d

¹⁴⁴⁶ Genesis 3:22

good and evil¹⁴⁴⁷ – he therefore still has an admixture of good and evil within himself. He therefore must be exceedingly cautious not to engage with evil altogether, since by engaging with it, it can be that not only will he not prevail over it, but the opposite. It is for this reason that the proper order in serving *HaShem*-יהו"ה, blessed is He, that is equally appropriate for all souls, is specifically in the manner indicated by “Cursed is Haman,” referring to serving *HaShem*-יהו"ה, blessed is He, by turning away from evil (*Sur Me’Ra*),¹⁴⁴⁸ meaning that a person should have no relation to evil at all (having utterly nothing to do with it whatsoever).

However, if a person’s manner of serving *HaShem*-יהו"ה, blessed is He, is in a way of “not knowing” (*Lo Yada*-לא ידע), meaning that his service of *HaShem*-יהו"ה, blessed is He, transcends reason and intellect, through the total nullification of his self-existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He, he then is in the state of a completely righteous person (*Tzaddik Gamur*). In such a case, it is in his power to draw light and illumination to the spark of holiness within the extraneous husks of *Kelipah*, in a way that he can distinguish between the good and the evil, and not draw light and illumination to the extraneous husks of *Kelipah* themselves, God forbid. Rather, he can distinguish and draw illumination to the spark of holiness of the extraneous husks of *Kelipah* alone, to refine and extract it from the extraneous husks of *Kelipah*, until all that remains of the extraneous husks is just the evil, at which point its existence becomes null and void.

¹⁴⁴⁷ See Torah Ohr, Mishpatim 79d

¹⁴⁴⁸ Also see Torat Menachem, Vol. 5, p. 46.

Now, from the perspective of the service of *HaShem-יהו"ה* of a completely righteous person (*Tzaddik Gamur*), even when the wicked (*Rasha*) is in his full strength – before “his measure-*se'ah* has been filled” – he is utterly of no consequence whatsoever. That is, it is in the power of the completely righteous (*Tzaddik Gamur*) to topple and utterly nullify the wicked (*Rasha*), even as he still is in his full strength.

This then, is the meaning of what the Jewish people asked of Moshe, “One verse states,¹⁴⁴⁹ ‘Remember (*Zachor-זכור*) the Shabbat day, to sanctify it,’ and another verse states, ‘Remember (*Zachor-זכור*) what Amalek did to you.’ How can they both be fulfilled?” That is, from the perspective of the verse, “Remember the Shabbat day, to sanctify it,” the verse states,¹⁴⁵⁰ “The seventh day is Shabbat **to *HaShem-יהו"ה***,” meaning, that the state and condition of Shabbat completely transcends the world, and therefore there is utterly no “room” whatsoever for the existence of Amalek, that the commandment to “Remember what Amalek did to you” would be needed. Therefore, about this Moshe answered, “This ‘remember (*Zachor-זכור*)’ is to observe and sanctify the day of Shabbat, and this ‘remember (*Zachor-זכור*)’ is to destroy and cut off all the seed of Amalek etc.”

The explanation is that included in the commandment to “Remember the Shabbat day, to sanctify it,” is the obligation to

¹⁴⁴⁹ Exodus 20:8

¹⁴⁵⁰ Exodus 20:10; Deuteronomy 5:14

delight on Shabbat, referring to the *mitzvah* of delighting in food and drink,¹⁴⁵¹ specifically by making Shabbat pleasurable (*Oneg*). Now, this refers to a very lofty level of pleasure, pleasure that is not inherent to Shabbat, in and of itself, but is specifically drawn forth through the acts and deeds of the Jew, who actively engages in making Shabbat pleasurable and delightful.¹⁴⁵² Now, although, on the one hand, a very lofty pleasure is drawn forth (which, in and of itself, is not inherent to Shabbat), however, on the other hand, it is drawn forth through physical and worldly matters, specifically through the pleasure of eating and drinking.

Now, the teachings of Chassidus explain¹⁴⁵³ that the difference between Shabbat and Yom HaKippurim, is that on Yom HaKippurim a person is prohibited from eating and drinking, since it is a foretaste of the perfection and pleasure of the coming future, in which there will be no eating and drinking.¹⁴⁵⁴ In contrast, this is not so of the pleasure of Shabbat, in which the *mitzvah* is specifically to delight in eating and drinking, which is lower than and precedes the ascent to the perfection and pleasure of the coming future. Even on Shabbat itself, we find a similar distinction in the difference between the first two meals of Shabbat, which must be fulfilled specifically through eating and drinking, and the third meal of Shabbat,

¹⁴⁵¹ Shulchan Aruch of the Alter Rebbe, Orach Chayim 242.

¹⁴⁵² See Talmud Bavli, Shabbat 118a; Torat Menachem, Sefer HaMaamarim Tishrei p. 57, Iyyar p. 281, and elsewhere.

¹⁴⁵³ See *Hemshech* 5666 p. 105 and on, p. 542, and elsewhere.

¹⁴⁵⁴ Talmud Bavli, Brachot 17a

about which it states,¹⁴⁵⁵ “Today you shall not find it in the field.” That is, the third meal of Shabbat bears a similarity to the pleasure of the coming future, in which there is no eating and drinking.¹⁴⁵⁶ Nevertheless, in general, the pleasure of Shabbat is lower than the perfection of the pleasure of the coming future. That is, the pleasure of Shabbat is not a simple pleasure (*Taanug Pashut*), but is rather a composite pleasure (*Taanug Murkav*).¹⁴⁵⁷

It is about this that Moshe answered them, “This ‘remember (*Zachor*-זכור)’ is to observe and sanctify the day of Shabbat, and this ‘remember (*Zachor*-זכור)’ is to destroy and cut off all the seed of Amalek etc.” For, since the remembrance of Shabbat is through delighting in it, by making it pleasurable through eating and drinking, meaning “remember to make it pleasurable,” which is just a composite pleasure (*Ta’anug Murkav*) (and is not yet the perfection of the pleasure of the coming future), on such a level it is possible for there to be “room” for the existence of Amalek. It therefore is necessary to “Remember what Amalek did to you,” meaning, “Remember to destroy and cut off all the seed of Amalek etc.”

With the above in mind, we can also explain the meaning of the analogy that Moshe answered them, “A cup of spiced wine cannot be compared to a cup of vinegar, though this is a cup and this is a cup.” Through this analogy, Moshe’s

¹⁴⁵⁵ Exodus 16:25; See Talmud Bavli, Shabbat 117b; Levush, Orach Chayim 291:5; Also see the Piskei Dinim of the Tzemach Tzedek (Chiddushim Al Rabbeinu Yerucham) 357b.

¹⁴⁵⁶ See *Hemshech* 5666 *ibid.* p. 542.

¹⁴⁵⁷ See Listen Israel, a translation of Rabbi Hillel of Paritch’s commentary to Shaar HaYichud of the Mittler Rebbe (The Gate of Unity), Ch. 1, and the notes and citations there.

answer to their question becomes understood, namely, how to fulfill both these remembrances.

To explain, when it says “a cup (of spiced wine),” it specifies, “this is a cup,” indicating the matter of a vessel (*Klee*). The specification “a cup of spiced wine (*Konditon*-קונדיטון)” indicates that the pleasure (which is compared to *Konditon* - “wine mixed with honey and peppers”)¹⁴⁵⁸ is held in a vessel (*Klee*). Being that it is a composite pleasure (*Ta’anug Murkav*) it is held in a vessel (*Klee*). This then, is what is added to our understanding in the analogy of a cup of spiced wine. For, since the pleasure (*Ta’anug*) of Shabbat is a composite pleasure (*Ta’anug Murkav*) that is held in a vessel (*Klee*), therefore, even though there is no comparison between it and a cup of vinegar (which in the analogy corresponds to Amalek), nevertheless, “This is a cup and this is a cup.” Therefore, even in regard to the verse, “Remember the day of Shabbat, to sanctify it,” specifically through eating and drinking – that is, remember to delight in it (with a composite pleasure, like a cup of spiced wine), there nevertheless is the obligation to “Remember what Amalek did to you,” meaning, “Remember to destroy and cut off all the seed of Amalek etc.”

This is also the reason that the commandment to “Remember what Amalek did to you” is “from generation to generation,”¹⁴⁵⁹ which even includes the generation of Moshiach (as stated in Targum).¹⁴⁶⁰ The explanation is that the generation of Moshiach itself includes several generations.

¹⁴⁵⁸ Shulchan Aruch, Orach Chayim 202:1

¹⁴⁵⁹ Exodus 17:16 (which is the Torah portion read on Purim).

¹⁴⁶⁰ See Targum Yonatan ben Uziel to Exodus 17:16

This is as stated in Talmud,¹⁴⁶¹ “[The Messianic era is over the course of] three generations, as it states,¹⁴⁶² “They will fear You as long as the sun and moon endure, generation after generation (*Dor Dorim*-דוריִים).”¹⁴⁶³ However, even in the generation of Moshiach himself, as long as there has not yet been the full and complete revelation of Moshiach, the service of *HaShem*-יהו"ה, blessed is He, is still in a state and level in which the vessel (the “cup,” as specified before) has some hold on it, in whatever way this may be. Therefore, there is still a need and “room” for serving *HaShem*-יהו"ה, blessed is He, by “Remembering what Amalek did to you,” meaning, “Remember to destroy and cut off all the seed of Amalek etc.”

6.

Now, the explanation and lesson in this matter as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that the public reading of this Torah portion, “Remember (*Zachor*-זָכוֹר),” is a positive Torah commandment. (According to some opinions,¹⁴⁶⁴ even women are obligated in this *mitzvah*.) The fulfillment of this *mitzvah* is also done throughout the whole year, with the daily recitation of the verses, “Remember what Amalek did to you etc.,” and is a positive commandment that

¹⁴⁶¹ Talmud Bavli, Sanhedrin 99a

¹⁴⁶² Psalms 72:5

¹⁴⁶³ That is, the word “*Dor*-דור” means “generation” in the singular, and “*Dorim*-דוריִים” in the plural indicates at least two “generations,” thus totaling three generations.

¹⁴⁶⁴ See Encyclopedia Talmudit, see the end of the section on “Zechirat Ma’aseh Amalek,” p. 223.

applies every day, and is imbued with vitality by the public reading of this Torah portion on “Shabbat *Zachor*-זכור.”

About this, we should explain something that applies to all Jews. That is, there are those Jews who are in a state of Shabbat, in that,¹⁴⁶⁵ “Torah scholars are called Shabbat.” In other words, the Supernal providence of *HaShem*-יהו"ה, blessed is He, has “set them on the beautiful portion,”¹⁴⁶⁶ so that their primary preoccupation is the study of Torah and their place is within the four cubits of holiness, these being Torah study, prayer, and piety (*Chassidus*). On the other extreme, there are other Jews who find themselves in the state described by the Alter Rebbe in his discourse¹⁴⁶⁷ explaining the matter that “Amalek-עמלק-240” shares the same numerical value as “doubt-*Safek*-ספק-240.”¹⁴⁶⁸ That is, such a person doubts whether his service of *HaShem*-יהו"ה, blessed is He, is any service at all, and he generally is in a state of coldness (*Kreeroot*-קרירות) to Torah and *mitzvot*, as hinted in the verses,¹⁴⁶⁹ “Remember what Amalek did to you on the way, when you left Egypt. That he made you cold-*Karcha*-קרך on the way etc.” In other words, such people are in a low spiritual state, so much so, that in matters of holiness, such as Torah and its *mitzvot*, they have no vitality.

¹⁴⁶⁵ Zohar III 29a, and elsewhere; Also see Talmud Bavli, Brachot 47b; Shabbat 119a.

¹⁴⁶⁶ See Rashi to Deuteronomy 30:19

¹⁴⁶⁷ See the discourse entitled “*Zachor*” 5547 – mentioned in the *Sichah* talk that preceded this discourse, Ch. 17 (Torat Menachem, Vol. 19, p. 178).

¹⁴⁶⁸ See Keter Shem Tov, Hosafot, Section 118; Sefer HaMaamarim 5677 p. 182; 5679 p. 294; 5709 p. 40, p. 65, and elsewhere.

¹⁴⁶⁹ Deuteronomy 25:18 and Rashi there.

Now, about those who themselves are in a state of Shabbat, it is possible for them to presume that because of the greatness of their level, they have no relation whatsoever to those who are in a state of doubt (*Safek*-זכור) and coldness etc. (This is like the question that the children of Israel had, in that “one verse says, ‘Remember (*Zachor*-זכור) the Shabbat day, to sanctify it,’ and the other verse says, ‘Remember (*Zachor*-זכור) what Amalek did to you.’ How can both be fulfilled?” In other words, they think that the state of Shabbat altogether transcends any relation to Amalek.) However, about this our Rebbes and leaders instructed us (like our teacher, Moshe who said, “This is a cup and this is a cup. This ‘remember (*Zachor*-זכור)’ is to observe and sanctify the day of Shabbat etc.”) That is, the spiritual condition of those who relate to the doubt and coldness of Amalek, has an effect and is significant to those who are in a state of Shabbat, being that,¹⁴⁷⁰ “All Jews are guarantors who are responsible for each other.”

This accords with the well-known¹⁴⁷¹ matter about the Arizal, who would specify all the particulars of the confessional, “We have sinned (*Ashamnu*), we have acted perfidiously (*Bagadnu*) etc.,” even though he himself was a perfectly righteous *Tzaddik* (*Tzaddik Gamur*). For, since he was a guarantor for the entire Jewish people, he too could say, “We have sinned etc.,” and enumerate all the particulars of the confessional. How much more is this certainly so of the souls

¹⁴⁷⁰ Talmud Bavli, Sanhedrin 27b; Rashi to Leviticus 26:37

¹⁴⁷¹ Ta’amei HaMitzvot of Rabbi Chayim Vital, Parshat Kedoshim, cited and explained at length in Maamarei Admor HaZaken, Parshiyot HaTorah (Vol. 2 p. 591 and on); Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Ahavat Yisroel; Also see Likkutei Sichot, Vol. 27 p. 105.

of our generations. It therefore is incumbent upon those who are in the state of Shabbat to engage with those Jews who find themselves relating to the doubt and coldness of Amalek, and draw additional strength and vitality to the spark of holiness in them (similar to the explanation in chapter two about the matter of “Blessed is Haman,” as cited from Shaar HaKavanot of the Arizal). Through doing so, they help and assist such people, thus extracting them from their constraints to a state of expansiveness.

There is yet another matter here, that even those who are in a state of Shabbat, meaning that, in and of themselves, they have no relation to Amalek, nevertheless, they too have some relation, at the very least in a very refined way, to matters of doubt and coldness.¹⁴⁷² Therefore, they also are in need of help and assistance to extract themselves from a state of doubt and coldness, as it applies to their level. Thus, when they involve themselves in helping those who relate to the doubt and coldness of Amalek on a lesser level than themselves, the Holy One, blessed is He, certainly rewards them many times over, so that they too are bestowed with help and assistance from *HaShem*-יהו"ה above, blessed is He. This is as stated,¹⁴⁷³ “*HaShem*-יהו"ה supports all the fallen,”¹⁴⁷⁴ helping them to exit from a state of doubt and coldness as it is on their level, and beyond this, helping them exit from their constraints and

¹⁴⁷² See Sefer HaMaamarim 5665 p. 215; 5687 p. 135.

¹⁴⁷³ Psalms 145:14

¹⁴⁷⁴ This was discussed a length in the previous discourse, the first discourse of Purim 5717, entitled “*Chayav Inish* – A person is obligated to become intoxicated on Purim,” Discourse 16, Ch. 4.

limitations, until they come to the aspect of the essential expansiveness of their souls.¹⁴⁷⁵

However, because their involvement with those who relate to the doubt and coldness of Amalek (of the lower level) in order to draw additional strength to the spark of holiness in them, is in a manner similar to “Blessed is Haman,” and since the matter of “Blessed is Haman” is not effective through service of *HaShem*-יהו"ה, blessed is He, in a way of “knowing” (*Yada*-ידע), but only in a way of “not knowing” (*Lo Yada*-לא ידע), (as explained in chapter two), therefore, those who are in a state of Shabbat (and are involved with those who relate to the doubt and coldness of Amalek), must also be in a way of serving *HaShem*-יהו"ה, blessed is He, in a way of “not knowing” (*Lo Yada*-לא ידע). In other words, though the order of their service of *HaShem*-יהו"ה, blessed is He, must be in a way of “knowing” (*Yada*-ידע), meaning, specifically in a way of reason and intellect (in which the matter of “Blessed is Haman” is not possible), nevertheless, from time to time, they too must serve *HaShem*-יהו"ה, blessed is He, in a way of “not knowing” (*Lo Yada*-לא ידע), meaning serving Him in a way of self-sacrifice (*Mesirat Nefesh*) that transcends reason and intellect.

Now, in addition, their service of *HaShem*-יהו"ה in a way that transcends reason and intellect during those auspicious times, should not remain as something set for those specific times alone, but should rather be drawn forth and imbued throughout the whole year, even in regard to serving *HaShem*-יהו"ה, blessed is He, in accordance to reason and intellect. This

¹⁴⁷⁵ See the beginning of Sefer HaMaamarim 5671.

is as explained in Kuntras HaAvodah,¹⁴⁷⁶ that as a result of the revelation of the singular-*Yechidah* essence of the soul when it is in a state of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He – and this likewise applies to the motion of self-sacrifice (*Mesirat Nefesh*) aroused during the *Ne'ilah* prayer of *Yom HaKippurim* – this causes that one's service of *HaShem*-יהו"ה, blessed is He, throughout the rest of the year is elevated to a much higher level. That is, all matters become much more elevated, since, in general, they all are done from a much higher level.

This matter is especially emphasized on the days of Purim. For, since the days of Purim are days of “feasting and rejoicing, and sending delicacies to one another,”¹⁴⁷⁷ which involves eating and drinking, meaning the consumption of matters in an inner way (*Pnimiyut*), this therefore is an inner form of serving *HaShem*-יהו"ה, blessed is He. Nevertheless, it all must be imbued with a motion of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect, “until one does not know” (*Ad d'Lo Yada*-עד דלא ידע). This is brought about through the study of the teachings of Chassidus,¹⁴⁷⁸ in a way that,¹⁴⁷⁹ “It is not study that is primary, but action.” In other words, a person's actual conduct must be aligned with the conclusions¹⁴⁸⁰ that arise from the study of the teachings of Chassidus. Through

¹⁴⁷⁶ Kuntres HaAvodah, Ch. 5

¹⁴⁷⁷ Esther 9:22

¹⁴⁷⁸ See the *Sichah* talk that preceded this discourse, Ch. 22 and on (Torat Menachem Vol. 19, p. 182 and on).

¹⁴⁷⁹ Avot 1:17

¹⁴⁸⁰ See Sefer HaMaamarim 5698 p. 164 and on; 5700 p. 11, 5701, p. 57.

doing so, the motion of self-sacrifice (*Mesirat Nefesh*) that transcends reason and intellect, is drawn forth to imbue one's service of *HaShem*-יהו"ה, blessed is He, that accords to reason and intellect.

To summarize this matter generally, the order of a person's service of *HaShem*-יהו"ה, blessed is He, must first be to attain the matter indicated by the verse,¹⁴⁸¹ "Remember what Amalek did to you," and,¹⁴⁸² "Wipe out the memory of Amalek," as it relates to our service of *HaShem*-יהו"ה, blessed is He, in action. In general, this refers to desisting from evil (*Sur MeRa*) by way of pushing it away. Through doing so, one then comes to what our sages, of blessed memory, taught,¹⁴⁸³ "If a person sanctifies himself a little from below, they sanctify him greatly from above" (specifying "greatly," meaning many times beyond his own self-sanctification).¹⁴⁸⁴ That is, through doing so below, the matter of pushing away and toppling Amalek by the Holy One, blessed is He, above, comes to be, as the verse states,¹⁴⁸⁵ "I shall surely wipe out the memory of Amalek," in a way that the evil is refined and transformed to goodness.

This is similar to the teaching of the Alter Rebbe¹⁴⁸⁶ on the verse (of the Parasha that was read on the Shabbat from which we are going forth)¹⁴⁸⁷ "A constant fire shall be kept

¹⁴⁸¹ Deuteronomy 25:17

¹⁴⁸² Deuteronomy 25:19

¹⁴⁸³ Talmud Bavli, Yoma 39a; Tanya, Ch. 27; Iggeret HaTeshuvah, Ch. 12

¹⁴⁸⁴ See *Hemshech* 5666 p. 265; Also see the note of the Rebbe to Likkut Pirushim to Iggeret HaTeshuvah Ch. 12 *ibid*.

¹⁴⁸⁵ Exodus 17:14

¹⁴⁸⁶ Igrot Kodesh of the Rebbe Rayatz, Vol. 4, p. 70 (copied in HaYom Yom 20th of Adar 2)

¹⁴⁸⁷ Leviticus 6:6

burning on the altar, it shall not be extinguished (*Lo Tichbeh*-לא תכבה),” that the lesson here in our service of *HaShem*-יהו"ה, blessed is He, is that we must extinguish the “no-*Lo*-לא” (the words “*Lo Tichbeh*-לא תכבה” can be read as “the ‘no’ shall be extinguished), which is done through the “constant fire” (*Aish Tamid*). Then, the Holy One, blessed is He, will transform the “no-*Lo*-לא” into a positive.

This matter relates to the teachings of Chabad Chassidus (the substance of which is to draw forth the manner of service indicated by “not knowing-*Lo Yada*-לֹא יָדַע,” through which the matter indicated by “Blessed is Haman,” comes to be, as explained above). This is as the Tzemach Tzedek continues and explains,¹⁴⁸⁸ that the “constant fire” (*Aish Tamid*), which relates to the teachings of Chabad Chassidus, were given to the Alter Rebbe, and he (the Alter Rebbe) acted generously, by giving it to all who are occupied in the teachings of Chassidus. He concludes with a statement about being involved in learning and teaching Chassidus to others, stating that whoever learns (the teachings of Chassidus) with his fellow, and awakens the Godly constant fire (*Aish Tamid*) in him, is assured of reward, and this merit will never be extinguished. For, through doing so, he affects this matter of “the no-*Lo*-לא being extinguished,” and then the Holy One, blessed is He, transform the “no-*Lo*-לא” into a positive, which is the matter of refining the evil and transforming it to goodness.

¹⁴⁸⁸ Igrot Kodesh of the Rebbe Rayatz, Vol. 4 *ibid.*, p. 70 (copied in HaYom Yom 21st of Adar 2)

Now, in addition to the matter of the obliteration of Amalek by the Holy One, blessed is He, which follows the obliteration of Amalek on the part of man below, in a way of pushing away all evil in service of *HaShem*-יהו"ה, blessed is He, there is yet another manner in the obliteration of Amalek by the Holy One, blessed is He. This is aroused by the Jewish people even when Amalek is in its full strength. On the contrary, the arousal itself is specifically because of the overpowering strength of Amalek.

This may be understood through the explanation of the Mittler Rebbe in his discourse of Purim 5583¹⁴⁸⁹ (which the previous discourse is founded on),¹⁴⁹⁰ about the fall of Haman (who is from the seed of Amalek) at the wine feast that Esther made. That is, after she requested,¹⁴⁹¹ “Let the king and Haman come today to the wine feast that I have prepared for him,” she again requested a second time for the next day,¹⁴⁹² “Let the king and Haman come to the wine feast that I shall prepare for them.” The difference between these two requests, is that about the first wine feast she specified, ““Let the king and Haman come today to the wine feast that I have prepared for **him-Lo-לו**,” (the king), meaning that the wine feast was specifically designated for the honor of the king, whereas Haman was only secondary to the

¹⁴⁸⁹ Maamarei Admor HaEmtza'ee, Na"Ch p. 371 and on.

¹⁴⁹⁰ See the first discourse of Purim of this year, 5717, entitled “*Chayav Inish* – A person is obligated to become intoxicated on Purim,” Discourse 16, Ch. 1, note 1 to the discourse.

¹⁴⁹¹ Esther 5:4

¹⁴⁹² Esther 5:8 – That is, at the first wine feast, she invited them to a second wine feast for the following day.

king. In contrast, in her request for the second wine feast, Esther elevated Haman and equated him to the king, in that she designated that the wine feast would be in honor of both, “The wine feast that I shall prepare **for them-Lahem-להם**.” It was specifically through this that she brought about the primary downfall of Haman, in that such an elevation of Haman (to the extent that he was equated to the king), was something that the king could not tolerate etc.

In his discourse, the Mittler Rebbe cites the statement in the writings of the Arizal,¹⁴⁹³ that the first letters of the words of the verse,¹⁴⁹⁴ “Let the king and Haman come today-*Yavo HaMelech v’Haman Hayom* והמלך והמן היום,” (which was said in connection to the first wine feast) form the Name *HaShem*-יהו”ה. The fact that the letter *Vav*-ו of the word “and Haman-*v’Haman* והמן” is between the letters *Yod-Hey*-יה”ה (of the words “Let the king come-*Yavo HaMelech* והמלך,” referring to the King of the world) and the final *Hey*-ה (“today-*HaYom* היום”), referring to the *Sefirah* of kingship-*Malchut*, which hints at Esther (and the Ingathering of the souls of Israel-the *Shechinah*),¹⁴⁹⁵ hints at the ascent of Haman to be the intermediary between the King and the Queen (In the language of our sages, of blessed memory,¹⁴⁹⁶ “[Woe to him who interferes] between a lion and lioness”).

¹⁴⁹³ Pri Etz Chayim, Shaar HaPurim, Ch. 6

¹⁴⁹⁴ Esther 5:4

¹⁴⁹⁵ See the previous discourse of Purim of this year, 5717, entitled “*Chayav Inish* – A person is obligated to become intoxicated on Purim,” Discourse 16, Ch. 2.

¹⁴⁹⁶ See Zohar III 270a, cited in Torah Ohr, Megillat Esther 93d (also see the citations in Sefer HaMaamarim 5689 p. 38, note 293), and elsewhere.

However, in and of itself, this matter was not sufficient to elevate Haman to an even higher level, from which he could then be completely pushed away, as the verse states,¹⁴⁹⁷ “If you raise yourself like an eagle, or if you place your nest among the stars, I will bring you down from there – the word of *HaShem*-יהו”ה.” Therefore, Esther made a second request and endeavored by saying,¹⁴⁹⁸ “Let the king and Haman come to the wine feast that I shall prepare for **them**.” For, although this verse only has the Name¹⁴⁹⁹ *Yeh”o*-י”ה in the acronym formed by the words, “Let the king and Haman come-*Yavo HaMelech v’Haman*-יבוא המלך והמן,” nonetheless, Haman was elevated to a much greater extent (than his previous elevation in the verse, “Let the king and Haman come today to the wine feast that I have prepared for him”). For, in this verse she equated him to the king by stating, “Let the king and Haman come to the wine feast that I shall prepare **for them**-*Lahem*-להם,” equating the king and Haman; something that the king could not tolerate. The king therefore said,¹⁵⁰⁰ “Do you also intend to rape the queen with me in the house?” and “As soon as the king uttered this, Haman’s face was covered.” As explained in the above-mentioned discourse,¹⁵⁰¹ the evil was separated from the good,

¹⁴⁹⁷ Ovadiah 1:4; See Maamarei Admor HaEmtza’ee ibid. p. 505 and on.

¹⁴⁹⁸ Esther 5:8 – That is, at the first wine feast, she invited them to a second wine feast for the following day.

¹⁴⁹⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), section on the Name *Eheyeh*-הייה-21 (which is the Name *Yeh”o*-י”ה-21).

¹⁵⁰⁰ Esther 7:8

¹⁵⁰¹ See Maamarei Admor HaEmtza’ee ibid. p. 373 and on.

since He separated them from His Oneness.¹⁵⁰² That is, He extracted all the inner aspect (of good) from him, and automatically the existence of the evil was utterly and completely nullified. This is as indicated by the verse,¹⁵⁰³ “‘The gallows... is standing in Haman’s house; It is fifty cubits high.’ And the king said, ‘Hang him on it.’ So, they hanged Haman on the gallows etc.” This hints that the nullification of Haman’s existence is through serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect, in that it transcends the fifty gates of understanding (*Nun Shaarei Binah*), which is the matter indicated by the words “until one does not know” (*Ad d’Lo Yada*-עד דלא ידע).

The explanation of this in our service of *HaShem*-יהו"ה, blessed is He, is that even when we find ourselves in a state that the hand of the Jewish people is not strong (due to lack of spiritual strength), we nevertheless must bring about the matter of obliterating Amalek through our deeds and our service of *HaShem*-יהו"ה, blessed is He. (Through doing so, there then can be the obliteration of Amalek by the Holy One blessed is He.) The sound advice for this, is to awaken to the obliteration of Amalek (even when he is in his full strength) by the hand of the Holy One, blessed is He, specifically because of the overpowering strength and dominance of Amalek itself.

To further elucidate, when we see amongst the Jewish people (about whom it states,¹⁵⁰⁴ “He has placed the world into

¹⁵⁰² See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 48; Also see *Zohar* II 87a; *Maamarei Admor HaEmtza’ee*, *Shemot* Vol. 2, p. 635; *Torat Chayim*, *Noach* 75c.

¹⁵⁰³ *Esther* 7:9-10

¹⁵⁰⁴ *Ecclesiastes* 3:11; See *Zohar* I 195b; *Likkutei Torah Bamidbar* 5b

their hearts,” meaning that the entire world is a reflection of them) that they are in a spiritual condition in which worldly matters begin to become equated with Godly matters in them, (like the elevation of Haman in the second wine feast, to be equated to the king, as in the verse, “Let the king and Haman come to the wine feast that I shall prepare **for them-Lahem-להם**,”) then we no longer can take the spiritual condition of the Jewish people into consideration. Rather, in such circumstances, we must heed the words of the prophet,¹⁵⁰⁵ “Thus said the Lord *Adona”y HaShem/Elohi”m* יהוה-ה: It is not for your sake that I act, O’ House of Israel, but for **My Holy Name**... I will take pity on My Holy Name... I will sanctify My Great Name that is desecrated amongst the nations... then the nations will know that I am *HaShem*-יהוה etc.” This automatically and immediately brings about the fulfillment of the verse,¹⁵⁰⁶ “I shall surely wipe out the memory of Amalek,” at the hands of the Holy One, blessed is He, Himself, with the coming of our righteous Moshiach, in an openly revealed way, with the complete revelation of Moshiach (as discussed at the end of chapter five), below ten handbreadths,¹⁵⁰⁷ in our times! Amen!

¹⁵⁰⁵ Ezekiel 36:22-23 – The *Haftorah* reading of Shabbat Parshat Parah

¹⁵⁰⁶ Exodus 17:14

¹⁵⁰⁷ Regarding the laws of carrying on Shabbat, there are two primary domains, the private domain-*Reshut HaYachid*, and the public domain-*Reshut HaRabim*. It is explained that the space above ten handbreadths is not considered to be the public domain-*Reshut HaRabim* (See Shulchan Aruch of the Alter Rebbe, Orach Chaim 345:17). That is, the matter of the public domain-*Reshut HaRabim* is applicable only below ten handbreadths. The Arizal explains (as cited in Tanya Ch. 33) that the public domain-*Reshut HaRabim* indicates the multiplicity of the separate worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* and the multiplicity indicated by the shared term God-*Elohi”m* אלהים, which is in the plural form and conceals the Singular Intrinsic and Essential Name of *HaShem*-יהוה Himself, blessed

is He. In contrast, the world of Emanation-*Atzilut* is the world of the Oneness of the Singular Intrinsic Being, the private domain-*Reshut HaYachid*. This is further indicated by the fact that the minimum requirements of a private domain-*Reshut HaYachid*, is a minimum area of four handbreadths, surrounded by walls with a minimum height of ten handbreadths. These correspond to the four letters of the Singular Name *HaShem*-יהו"ה, blessed is He, which when spelled out as the Name of *Ma"Z*-מ"ה-45, (י"ד ה"א ו"א י"א) consists of ten letters that enliven the ten *Sefirot* of the world of Emanation-*Atzilut*. The ultimate intent, however, is that the Singularity of the Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, should be revealed in the lower world, specifically below ten handbreadths. (See the *Sicha* of Motzei Shabbat Parshat Bo, 10 Shvat 5737 toward the end. Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated into English as *HaShem is One*, Volume 1.)