

Discourse 15

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

Delivered on Shabbat Parshat Tetzaveh,
Parshat Zachor, 9th of Adar, 5718¹²⁷⁸
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²⁷⁹ “Remember what Amalek did to you etc.,” and the passage concludes,¹²⁸⁰ “You shall wipe out the memory of Amalek etc.” In other words, there are two commandments here. There is the commandment to always remember what Amalek did, and there is the commandment to wipe out all his descendants etc.¹²⁸¹ Now, this must be understood, for is it not so that the main commandment here is “You shall wipe out etc.?” This being so, we must understand what is meant by “Remember.” Moreover, the matter of “Remember-*Zachor*-זכור” is not just preparatory to the

¹²⁷⁸ This discourse was delivered in the morning prior to the commencement of the prayers in the Rebbe’s holy office. This discourse is based upon a section of the discourse by the same title of the year 5665, with some variations and additions. [This is as stated in the opening words to the discourse entitled “*Zachor*” 5665 which was printed as an individual pamphlet (Kehot – Motzei Shabbat, 9 Adar 5718) with additional citations and annotations from the Rebbe (and then subsequently printed in *Sefer HaMaamarim* 5665 p. 210 and on (see p. 330)). Some of the notes of the Rebbe were copied into this discourse [and are noted].

¹²⁷⁹ Deuteronomy 25:17

¹²⁸⁰ Deuteronomy 25:19

¹²⁸¹ *Sefer HaMitzvot* of the Rambam, Positive Commandment 188-189; *Sefer Mitzvot Gadol*, Positive Commandments 115-116, and elsewhere.

commandment of “You shall wipe out-*Timcheh*-תמחה,” but is a commandment in and of itself, since in the enumeration of the *mitzvot*, “Remember what Amalek did to you,” and “You shall wipe out the memory of Amalek,” are counted as two separate *mitzvot*.

Now, to understand this, we must preface with an explanation of the general matter of Amalek, which may be understood from the punishment he receives. About this the verse states,¹²⁸² “The beginning of the nations is Amalek, but his end is eternal destruction.” That is,¹²⁸³ although it states about the other nations,¹²⁸⁴ “For then I will transform the nations to [speak] a clear language (*Safah Berurah*-שפה ברורה),¹²⁸⁵ to all proclaim the Name *HaShem*-יהו"ה, and to worship Him with united resolve.”

¹²⁸² Numbers 24:20

¹²⁸³ Note: Also see Torah Ohr, end of Tetzaveh; Siddur Im Divrei Elokim Chayim, Shaar HaPurim; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Zechirat Ma'aseh Amalek.

¹²⁸⁴ Zephaniah 3:9; Also see Rashi to Deuteronomy 6:4 (the first verse of the *Shema*).

¹²⁸⁵ Only the Holy Tongue-*Lashon HaKodesh* (Biblical Hebrew) is called a “clear language-*Safah Berurah*-שפה ברורה,” in that it illuminates the Singularity and Oneness of the Name *HaShem*-יהו"ה, blessed is He, and thus, the term “language-*Safah*-שפה-385” has the same numerical value as the “Indwelling Presence of *HaShem*-יהו"ה”, the *Shechinah*-שכינה-385. In contrast, since the words of other languages are merely a matter of human convention and have no inner meaning, they are called, “the lip of falsehood-*Sefat Sheker*-שפת שקר.” However, as Zohar (Vol. 2, 134a) points out, and as Rashi clarifies regarding the first verse of the *Shema* (Deut. 6:4), in the coming future, at the time of the final redemption, all nations will be transformed to speak a clear language, as it states (Zephaniah 3:9), “For then I will transform the nations to speak a clear language (*Safah Brurah*-שפה ברורה), so that they will all proclaim the Name *HaShem*-יהו"ה and worship Him with united resolve,” and as it states (Zacharia 14:9), “On that day *HaShem*-יהו"ה will be One-*Echad*-אחד, and His Name One-*Echad*-אחד.” See Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, and our notes and citations to Ch. 1 & 7.

In other words, the other nations will undergo refinement (*Birur*-בירור) etc. In contrast, about Amalek it states, “The beginning of the nations is Amalek, but his end is eternal destruction.” That is, he will not be refined (*Birur*-בירור), but will instead be wiped out and utterly broken.

2.

The explanation is that, when the verse states,¹²⁸⁶ “The beginning of the nations is Amalek, but his end is eternal destruction,” there are two matters here. There is a “beginning-*Reishit*”-ראשית and an “end-*Acharit*”-אחרית. Now, the reason these two matters of “beginning-*Reishit*”-ראשית and “end-*Acharit*”-אחרית are in Amalek, meaning, on the side opposite holiness, is because Above, in *HaShem*’s-יהו”ה Godliness, there also are these two matters of “beginning-*Reishit*”-ראשית and “end-*Acharit*”-אחרית.”

Thus, since the external husks of *Kelipah* liken themselves to holiness, “like an ape (*Kof*-קוף) next to a man (*Adam*-אדם),”¹²⁸⁷ therefore, from the “beginning-*Reishit*”-ראשית and “end-*Acharit*”-אחרית as they are Above in *HaShem*’s-יהו”ה Godliness, there is a chaining down and descent, so that even on the side opposite holiness there are these two matters of “beginning-*Reishit*”-ראשית and “end-*Acharit*”-אחרית. About this the verse states, “The beginning (*Reishit*-ראשית) of the

¹²⁸⁶ Numbers 24:20

¹²⁸⁷ See Zohar 148b; Etz Chayim, Shaar 48, Ch. 3; Shaar 49, Ch. 3; Shaar HaKavanot, Drushei Seder Shabbat, Drush 1 (*Kabbalat Shabbat*); Ohr HaTorah (Yahal Ohr) to Tehillim, p. 358; Also see at length in the preceding discourses of this year, 5718, entitled “*Bati LeGani* – I have come to My garden,” Discourse 12 & 13.

nations is Amalek, but his end (ואחריתו-*vAcharito*) is eternal destruction.”

Now, the explanation of “beginning-*Reishit*” and “end-*Acharit*” as they are Above in *HaShem*’s יהו"ה Godliness, is as stated,¹²⁸⁸ “Thus said יהו"ה, King of Israel and its Redeemer, *HaShem* יהו"ה, Master of Legions: ‘I am first (*Rishon*-ראשון) and I am last (*Acharon*-אחרון), and besides Me, there is no God.’” The aspects of “first-*Rishon*” and “last-*Achiron*” refer to the totality of the chaining down of the worlds (*Hishtalshelut*) from the light of *HaShem* יהו"ה that fills all worlds (*Memaleh Kol Almin*), from the very first of all levels to the very end of all the levels. It all is drawn from the aspect of *HaShem*’s יהו"ה title “I-*Anee*-אני,”¹²⁸⁹ this being the light of *HaShem* יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*).¹²⁹⁰

More specifically, so that no one should have any doubt and think that only the beginning (*Reishit* ראשית) of the chaining down of the worlds (*Hishtalshelut*) is from the transcendent light of *HaShem* יהו"ה (*Sovev Kol Almin*) – this being the aspect of *HaShem*’s יהו"ה title “I-*Anee*-אני” – but that the end (*Acharit* אחרית) of the chaining down (*Hishtalshelut*) in the world of Action (*Asiyah*), where the power of the Actor manifests within the acted upon to such a degree that the created being can sense himself as existing independently, rather than from the transcendent light of *HaShem* יהו"ה (*Sovev Kol Almin*)

¹²⁸⁸ Isaiah 44:6

¹²⁸⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), Gate Five (*Tiferet*), and Gate Ten (*Keter*).

¹²⁹⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 7, Ch. 48, Ch. 51 & Ch. 53.

– the verse therefore also states, “I am last-*Anee Acharon*-אני אחרון.”

In other words, even the end (*Acharit*-אחרית) of the chaining down (*Hishtalshelut*), as it is drawn all the way down to the world of Action (*Asiyah*) is from the aspect of *HaShem*’s-יהו"ה title “I-*Anee*,” that is, the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*), as the verse states,¹²⁹¹ “Whatever *HaShem*-יהו"ה desired, He did in the heavens and the earth.” That is, the “desire (*Chafetz*-חפץ) of *HaShem*-יהו"ה,” which is the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*) is also “on earth.”

This is also the meaning of the statement,¹²⁹² “You are He who is the cause of all causes (*Ilal Hallot*-העילות), and the effector of all effects (*Sibat HaSibot*-הסיבות).” That is, there are two matters Above in *HaShem*’s-יהו"ה Godliness, these being the “cause-*Ilal*-עילה” and the “effector-*Sibah*-סיבה.”

The term “cause-*Ilal*-עילה” refers to the chaining down of the worlds (*Hishtalshelut*) through cause (*Ilal*-עילה) and effect (*Alul*-עלול). That is, in this chaining down (*Hishtalshelut*) there is some measure of comparison (between the cause and its effects) since at first, the effect (*Alul*-עלול) was included in its cause (*Ilal*-עילה) and even after having come out of its cause (*Ilal*-עילה), in some way, the cause (*Ilal*-עילה) is manifest in its effect (*Alul*-עלול). In general, this refers to the chaining down (*Hishtalshelut*) that stems from the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*). It is in a way of cause and

¹²⁹¹ Psalms 135:6

¹²⁹² Introduction to Tikkunei Zohar 17a (*Patach Eliyahu*)

effect (*Ilah v'Alul*) in which there is some measure of comparison between the cause and its effects.

However, the “effector-*Sibah*-סיבה” indicates a chaining down (*Hishtalshelut*) in which there is no measure of comparison [between the effector-סיבה and its effects-סיבות, but is only in a way that *HaShem*-יהו"ה, blessed is He, is the “effector-*Sibah*-סיבה.” This refers to the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), in that it solely is the “effector-*Sibah*-סיבה” of the chaining down of the worlds (*Hishtalshelut*), [but there is no point of comparison between the effects, which are the worlds, and their effector].

This then, is the meaning of the words, “I am first (*Anee Rishon*-אני ראשון) and I am last (*Anee Acharon*-אני אחרון).” That is, as these matters are Above in *HaShem*'s-יהו"ה Godliness on the side of holiness, the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*) is the “effector-*Sibah*-סיבה” not only of the “first-*Rishon*-ראשון,” meaning, the beginning (*Reishit*-ראשית) of the chaining down (*Hishtalshelut*), but also of the “last-*Acharon*-אחרון,” meaning, the end (*Acharit*-אחרית) of the chaining down (*Hishtalshelut*).

Now, since the external husks of *Kelipah* liken themselves to the side of holiness, therefore these two matters are also present on the side opposite holiness, which are the “beginning-*Reishit*-ראשית” and “end-*Acharit*-אחרית” of Amalek. About this the verse states,¹²⁹³ “The beginning (*Reishit*-ראשית) of the nations is Amalek, but his end

¹²⁹³ Numbers 24:20

(ואחריתו-*vAcharito*) is eternal destruction.” That is, his end is not to be refined (*Birur*), but to be utterly destroyed.

3.

Now, the difference between Amalek and the other nations may be understood by these matters as they are in the service of *HaShem*-יהו"ה, blessed is He. As known, the seven [Canaanite] nations represent the seven bad emotional traits (*Midot Ra'ot*) that are the source of sin. About this our sages, of blessed memory, said,¹²⁹⁴ “A person does not sin except if a spirit of folly enters him.” The spirit of folly (*Ru'ach Shtut*-רוח שטות) refers to the bad emotional traits (*Midot Ra'ot*) that cover over reality.

Now, within this, there are a number of levels. That is, there could be someone who comes to sin because it seems to him that he does not become separated [from *HaShem*'s-יהו"ה Godliness] and remains in his state of Jewishness.¹²⁹⁵ However, were he to know the reality of the matter, as it truly is, that through sinning he separates himself [from *HaShem*-יהו"ה], he would never do it, under any circumstance,¹²⁹⁶ as in the well-known statement of the Alter Rebbe,¹²⁹⁷ “A Jew neither desires, nor is capable of becoming separate from *HaShem*'s-יהו"ה

¹²⁹⁴ Talmud Bavli, Sotah 3a

¹²⁹⁵ Tanya, Likkutei Amarim, Ch. 14

¹²⁹⁶ Note: See Tanya, Ch. 24; Also see *Hemshech* “*v'Kachah*” 5637 Ch. 39 and on [Sefer HaMaamarim 5637 Vol. 2 p. 451 and on.] Kuntres U'Maayon, Second Discourse and on.

¹²⁹⁷ See Igrot Kodesh of the Rebbe Rayatz, Vol. 4 p. 384 (copied in HaYom Yom for the 25th of Tammuz), and p. 547 there (copied in HaYom Yom of the 21st of Sivan), and elsewhere.

Godliness.” Thus, if only he knew that through sinning he separates himself, being that this is the reality of the matter, he would never come to sin, only that [sinning] stems from the spirit of folly (*Ru’ach Shtut*) which covers over this reality.

However, a different person could have an even lower spirit of folly (*Ru’ach Shtut*). That is, he thinks that no one sees and knows about it, as our sages, of blessed memory, said,¹²⁹⁸ “When a person transgresses, he says to himself, ‘no one will see me.’” Thus, because of the spirit of folly (*Ru’ach Shtut*) he first falls to lust permissible matters, then falls to lust undesirable matters, and continues to falls to lust forbidden matters, until he finally comes to sin in matters and lusts that are utterly foreign to his true self and character.

In other words, his true self, character, and mind – when he is not blinded by lust – has utterly no relation to such matters altogether, only that the spirit of folly (*Ru’ach Shtut*) confuses his inner self and character, and as a result, he becomes something other than his inner self, character, and mind (that is, “he is not himself”), to the point that he becomes roused, impassioned and entrenched in lusting after matters that he has no real relation to, in and of himself.

Now, (as it is in its loftiest state) the spirit of folly (*Ru’ach Shtut*) is caused by the lack of revelation of *HaShem*’s-יהו"ה Godliness, (not only in one’s animalistic soul, but also) in his Godly soul. In other words, because *HaShem*’s-יהו"ה Godliness is concealed from him, he comes to stumble into undesirable matters, the source of which are the seven bad

¹²⁹⁸ Talmud Bavli, Brachot 28b

emotional traits (*Midot HaRa'ot*) represented by the seven [Canaanite] nations.

Now, since this is caused by the lack of revelation of *HaShem's*-יהו"ה Godliness, it is understood that it comes about because of a lack in one's service of *HaShem*-יהו"ה during prayer (*Tefillah*). For, it is through serving *HaShem*-יהו"ה in prayer (*Tefillah*), that Godly revelation is brought about in his soul, and in the world at large.

This is because every day, one's service of *HaShem*-יהו"ה, blessed is He, begins in the morning [when he wakes up] and only "has breath in his nostrils."¹²⁹⁹ Then, through toiling in serving *HaShem*-יהו"ה in prayer, he draws down a revelation of *HaShem's*-יהו"ה Godliness into his soul. This spreads to be revealed in his entire stature, until it also is drawn to the world at large. However, this only applies if his toil in serving *HaShem*-יהו"ה through prayer (*Tefillah*) is as it should be.

However, if his prayers (*Tefillah*) are not as they should be, no revelation of *HaShem's*-יהו"ה Godliness is affected in him. Instead, *HaShem's*-יהו"ה Godliness remains hidden from him, and as a result, the spirit of folly (*Ru'ach Shtut*) comes upon him, bringing the seven bad emotional traits (*Midot Ra'ot*) of the seven [Canaanite] nations, which are the roots of sin, upon himself.

Now, since this is caused by a lack of Godly revelation, it is understood that it can be rectified through refinement (*Birur*), by drawing down a revelation of *HaShem's*-יהו"ה

¹²⁹⁹ Isaiah 2:22; Talmud Bavli, Brachot 14a; Likkutei Torah, Pinchas 74d; Discourse entitled "*Lecha Dodi*" of Shabbat Parshat Teitzei 5714, translated in The Teachings of The Rebbe 5714, Discourse 23, Ch. 4 (Torat Menachem, Sefer HaMaamarim Elul p. 235 and on).

Godliness. That is, he should properly toil in serving *HaShem*-יהו"ה through prayer (*Tefillah*). Through this, he will affect a revelation of *HaShem*'s-יהו"ה Godliness in his soul, and the seven [Canaanite] nations, which are the seven bad emotional traits (*Midot Ra'ot*), will automatically be refined in him. All this relates to the seven bad emotional traits (*Midot Ra'ot*) caused by the lack of Godly revelation. Thus, they are refined through drawing *HaShem*'s-יהו"ה Godly revelation.

However, there is an even lower husk of *Kelipah* that cannot be rectified through refinement (*Birur*). This is the external *Kelipah* called Amalek, the matter of which is that he knows his Master, but intentionally rebels against Him.¹³⁰⁰ In other words, this matter is not because of the lack of revelation of *HaShem*'s-יהו"ה Godliness, being that he knows his Master. That is, *HaShem*'s-יהו"ה Godliness is revealed to him, but he nevertheless intentionally rebels against Him.

This is the matter of the baseless arrogance and irrational insolence, of “one who reigns without the [right to the] crown.”¹³⁰¹ In such a case, rectification through refinement (*Birur*) by affecting a revelation of *HaShem*'s-יהו"ה Godliness, is not possible. For, since he knows his Master, but intentionally rebels against Him, therefore drawing down a revelation of *HaShem*'s-יהו"ה Godliness has no effect on him. Rather, the only remedy for this external *Kelipah* is to utterly uproot and nullifying it, for “their destruction is their

¹³⁰⁰ Note: See Torat Kohanim to Leviticus 26:14; Zohar II 65a, though this requires further analysis. [See Likkutei Sichot, Vol. 19, p. 224, note 29; Vol. 21, p. 193, note 38.]

¹³⁰¹ See Talmud Bavli, Sanhedrin 105a

repair.”¹³⁰² Thus, about Amalek the verse states, “his end is eternal destruction,” and, “you shall wipe out the memory of Amalek.” That is, Amalek must be utterly uprooted and destroyed.

4.

Now, the external husk (*Kelipah*) of Amalek as it relates the service of *HaShem*-יהו"ה in a person's soul, is the matter of coldness (*Kerirut*-קרירות),¹³⁰³ as the verse states [about Amalek] that he,¹³⁰⁴ “made you cold-*Karcha*-קרך on the way,” meaning that the *Kelipah* of Amalek makes a person cold (*Kerirut*-קרירות) so that nothing moves him. That is, even if he witnesses a wonder from Above, which reveals *HaShem*'s-יהו"ה Godliness below, the matter of Amalek causes him to be cold to it and to deny it.

Moreover, even if he cannot completely deny it, the *Kelipah* of Amalek acts with cunning to make him cold to it, by arguing that it nonetheless is not wondrous. For since this was done by the Holy One, blessed is He, who is all-powerful, for Him it is not at all wondrous, and this being so, why should he be astounded by it?

Worse yet, if the wonder is so apparent that he cannot be cold to it, he then cools himself down by making a conscious decision not to become excited. Moreover, even if it so

¹³⁰² See Mishnah Kelim 2:1

¹³⁰³ Sefer HaMaamarim 5679 p. 294; 5781 p. 172; 5685 p. 208; 5709 p. 65, and elsewhere.

¹³⁰⁴ Deuteronomy 25:18; Midrash Tanchuma, Ki Teitzei 9; Rashi to Deuteronomy 25:18

wondrous that he cannot resist being moved by it, he cools himself down by resolving that his arousal will not make him change his conduct and certainly not his character. This is the effect of the *Kelipah* of Amalek.

That is, even though he knows his Master, in that he indeed has a revelation of Godliness, he nonetheless intentionally rebels against Him, by consciously cooling himself down [to Godliness] without considering that it is perfectly rational for him to be moved when he witnesses something wondrous. For although, in truth, for the Holy One, blessed is He, it is not wondrous, as in the verse,¹³⁰⁵ “To He who alone does great wonders,” and the verse,¹³⁰⁶ “You are the God who does wonders,” that in relation to the Holy One, blessed is He, all the wonders are merely a matter of action, nonetheless, since in relation to man it indeed is wondrous, he should be astonished by it.

The fact that in relation to the Holy One, blessed is He, this is not wondrous, should not contradict or obstruct a mere mortal, like himself, from being astonished. For example, we observe that what is astounding to one person, may not be astounding to another person. However, the fact that it is not astounding to his fellow, neither contradicts nor obstructs him from being moved by it, since for him it indeed is astounding.

If this is so in relation to two human beings who are comparable to each other, that the fact that his fellow, who is comparable to himself is not moved, in no way contradicts his own astonishment, how much more is this the case that the fact

¹³⁰⁵ Psalm 136:4

¹³⁰⁶ Psalm 77:15

that it is not astonishing to the Holy One, blessed is He, does not at all contradict that for him it indeed is astonishing. The fact that he is not moved by it is the result of the cooling effect of the *Kelipah* of Amalek.

This itself is the trait of the nation of Amalek. That is, even though they beheld the signs and wonders of the exodus [of the children of Israel] from Egypt, they nonetheless were not moved by it and came to war against Israel. This came from baseless arrogance and great insolence and therefore the nation of Amalek cannot be refined (*Birur*) but can only be rectified by specifically being broken, as written,¹³⁰⁷ “Go forth and battle Amalek,” in a manner of,¹³⁰⁸ “Wipe out the memory of Amalek,” being that [the trait of Amalek] is baseless arrogance.

5.

The explanation is that there are two types of arrogance. The first is arrogance with reason (or at least, the appearance of reason). The second is baseless arrogance without any reason. Arrogance with reason is like the arrogance in the verse,¹³⁰⁹ “Let not the wise man glorify in his wisdom, and let not the strong man glorify in his strength, and let not the rich man glorify in his wealth.” That is, because a person may have wisdom, strength, and wealth, (which generally include all the superior qualities of man), it applies that he could become arrogant, which is why the verse states, “Let him not glorify

¹³⁰⁷ Exodus 17:9

¹³⁰⁸ Deuteronomy 25:19

¹³⁰⁹ Jeremiah 9:22

etc.” Even so, this form of arrogance accords with reason. For, though it is true that a person who has these qualities should not be arrogant because of it – for example, in the matter of wisdom, if a person becomes wise, he realizes that there is much more that he has not grasped, meaning that he has not truly attained true wisdom to its very depth, and he therefore should have [humility and] self-nullification (*Bittul*) rather than arrogance – and moreover, if he contemplates that generally, these qualities were granted to him from Above (as explained in Kuntres U’Maayon),¹³¹⁰ that he certainly has not maximized his talents to the fullest extent, and if only he would indeed maximize them etc., through this contemplation he will come to the decision within himself that it would be good for him to maximize the talents he has been granted from above to the fullest possible extent, rather than to be arrogant – nonetheless, this arrogance accords to reason, in that, since he indeed has acquired a wealth of these qualities within himself, he therefore is arrogant.

However, there is another kind of arrogance that is not based on reason. That is, he has no qualities that give him reason to be arrogant, not even the appearance of a reason. Moreover, he himself is aware of this, to the point that even in his own eyes he is despicable. However, without taking his own lowliness into account, he nonetheless is arrogant. This is baseless arrogance without reason, stemming from baseless insolence.

Now, if arrogance is according to reason, the matter of refinement (*Birur*) is possible. This can come about either through showing him that he does not truly have the above-

¹³¹⁰ Kuntres U’Maayon, Discourse 16

mentioned qualities. (This is when his arrogance only stems from the appearance of reason. That is, it appears to him that he has what to be arrogant about, when in reality he does not). Or it can come through showing him that even though he has the above-mentioned qualities (that is, he truly has them), but that he nonetheless should not be arrogant. This is because arrogance that stems from reason is limited to the reason, and therefore there is the possibility of refinement (*Birur*) in this.

However, baseless arrogance is without reason, and is therefore not limited to the parameters of reason, but is arrogance without limit. It therefore cannot be refined (*Birur*), but must specifically be uprooted and destroyed, in that its only repair is its destruction.¹³¹¹

Now, both above-mentioned forms of arrogance were found in Haman, the descendant of Amalek. We find that he had arrogance according to reason, as it states,¹³¹² “Haman recounted to them the glory of his wealth and of his many sons etc.” Though he exaggerated, nevertheless, this arrogance was according to reason, or at least, the appearance of reason. However, he also had baseless arrogance that was not founded on any reason at all. For even after he was shown that all his honor etc., was nothing, and that he had nothing to be arrogant about, he nevertheless was arrogant, which was baseless arrogance without reason.

This is why we find that “Haman’s descendants studied Torah in Bnei Brak.”¹³¹³ This was possible because they

¹³¹¹ See Mishnah Kelim 2:1

¹³¹² Esther 5:11

¹³¹³ Talmud Bavli, Gittin 57b

stemmed from his arrogance that was based on reason, which can be refined (*Birur*). In other words, when “Haman’s descendants studied Torah in Bnei Brak,” this was a matter of the revelation of *HaShem*’s יהו"ה Godliness below. However, the matter of baseless arrogance with no reason, is the external *Kelipah* of Amalek, in which refinement (*Birur*) is entirely inapplicable, and can only be rectified through its destruction. About this the verse states,¹³¹⁴ “You shall wipe out the memory of Amalek etc.”

6.

The explanation of this matter as it is in man’s service of *HaShem* יהו"ה, blessed is He, is that, as known, there are two matters in the bad emotional traits (*Midot Ra’ot*). There is the power of lust (*Ko’ach HaMitaveh*) which does not apply to being refined (*Birur*), and there are the garments (*Levushim*) within which the power of lust (*Ko’ach HaMitaveh*) manifests. That is, there is the lust for something that is alien [to Godliness], as well as the emotions (*Midot*) within which the lust manifests, along with the three garments (*Levushim*) of bad thought, bad speech, and bad action, which are essentially evil, and cannot at be refined and repaired, except by uprooting them.

In other words, the repair of alien lust cannot be affected by its refinement (*Birur*), but a person must completely uproot his desire for matters that are the opposite of goodness. This is

¹³¹⁴ Deuteronomy 25:19

done through repentance and return (*Teshuvah*)¹³¹⁵ to *HaShem*-יהו"ה, blessed is He, in that he is remorseful over the past and accepts goodness upon himself for the future. That is, he uproots his desire for matters that are the opposite of goodness, and directs his desire to matters of holiness, by which he removes and pushes the alien desires way.

Likewise, in regard to the manifestation of the power of lust (*Ko'ach HaMitaveh*) in the three garments (*Levushim*) of thought, speech, and action, the repair must specifically be by uprooting [that which is undesirable] in them. For example, in regard to the letters of thought in matters that are the opposite of goodness, the rectification for this is according to the [explanation of the] verse,¹³¹⁶ "O' wall of the daughter of Tziyon, shed tears like a river."¹³¹⁷ This is because tears come from the overflow of the mind, which is the place of thought, and therefore, through his tears he uproots thoughts that are the opposite of goodness.¹³¹⁸

In the same manner, it also is necessary to uproot the garments of bad speech and bad action. This is why repentance (*Teshuvah*) also requires verbal confession (*Viduy*),¹³¹⁹ as the verse states,¹³²⁰ "Take words with you and return to *HaShem*-יהו"ה." For, through verbal confession he uproots the letters of speech and matters that are the opposite of goodness. This is

¹³¹⁵ See Likkutei Torah, Ki Teitzei 37a; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Viduy uTeshuvah.

¹³¹⁶ Lamentations 2:18

¹³¹⁷ Note: See Shaarei Orah of the Mittler Rebbe, discourse entitled "*b'Chaf-Hey b'Kislev*," Ch. 11-12.

¹³¹⁸ Also see Derech Chayim of the Mittler Rebbe, translated as The Path of Life, Ch. 2 and on.

¹³¹⁹ Mishneh Torah, Hilchot Teshuvah 1:1

¹³²⁰ Hosea 14:3

why the confessional (*Viduy*) was established according to the order of the *Aleph-Beit*. For, through those letters he uproots the letters of speech that stemmed from the side opposite holiness, and the same is so of the deeds that were actually perpetrated.

All this relates to the particular alien desires and garments of thought, speech, and action, within which the power of lust (*Ko'ach HaMitaveh*) manifested. That it, their repair cannot be through refining them (*Birur*), but only through uprooting and completely destroying them.

In contrast, the power of lust (*Ko'ach HaMitaveh*) itself, even as it manifests in matters that are the opposite good, can be elevated from the external husks of *Kelipah* and transformed to holiness. That is, the power of lust (*Ko'ach HaMitaveh*) itself can either be invested in holiness or in the external husks of *Kelipah*. This is because, in and of itself, lust is simple and undefined, only that there is an intermediary that binds it to whatever it binds it to, this intermediary being the power of the inclination that entices and awakens the power of lust, to lusts for whatever he lusts.

As our sages, of blessed memory, explained this,¹³²¹ “The eye and the heart are the two agents of sin.” That is, just as an agent binds two things together, so likewise, the power of the inclination that entices, is the intermediary that binds the power of lust (*Ko'ach HaMitaveh*) to the object of the lust, until an alien desire is born in him. Similarly, the eye is the intermediary between the power of lust (*Ko'ach HaMitaveh*) and the covetousness of the heart. That is, through the sight of

¹³²¹ Talmud Yerushalmi, Brachot 1:5; See Sefer HaMaamarim 5701 p. 157.

the eye, a person is caused to awaken with love and desire for something etc. This is as stated,¹³²² “Do not explore after your heart and after your eyes that lead you astray,” about which our sages, of blessed memory, said,¹³²³ “The eye sees, and [then] the heart lusts.” In other words, it is with the sight of the eye that pleasure (*Taanug*) manifests,¹³²⁴ and through the pleasure of it, he is awakened with lust for it.

We thus observe in two people, that one will see something and be aroused with lust for it, whereas the other will see it and not be aroused at all. For, even though they both have the power of lust (*Ko'ach HaMitaveh*), nevertheless, the power of lust (*Ko'ach HaMitaveh*) is simple and undefined, only that it has an intermediary, which is the pleasure (*Taanug*) that binds it to the object of the desire. Therefore, the one who has pleasure in this thing, becomes aroused when he sees it, which is not so of the second person [who has no pleasure in it].

Thus, since the power of lust (*Ko'ach HaMitaveh*) is simple and undefined, therefore, even when it manifests in matters that are the opposite of goodness, it can be extracted from there and transformed into holiness, that is, to love of *HaShem*-יהו"ה, blessed is He. This is as stated,¹³²⁵ “You shall love *HaShem*-יהו"ה your God with all your hearts (*Levavecha*-לבבך) in the plural,” about which our sages, of blessed memory, taught,¹³²⁶ “With both your inclinations, with the inclination for good (*Yetzer Tov*) and the inclination for evil (*Yetzer HaRa*).”

¹³²² Numbers 15:39

¹³²³ See Avraham Ibn Ezra and Rashi to Numbers 15:39

¹³²⁴ Note: See Kuntres HaAvodah, Ch. 2

¹³²⁵ Deuteronomy 6:5

¹³²⁶ Sifrei and Rashi to Deuteronomy 6:5 and elsewhere.

In other words, he must affect in himself that even his inclination for evil (*Yetzer HaRa*) should return to love of *HaShem*-יהו"ה, blessed is He.

Now, at first glance, the entire matter of the inclination for evil (*Yetzer HaRa*) is as its name implies, that it causes concealment etc., and entices a person to stray. This being so, how is it possible for a person to affect his inclination for evil (*Yetzer HaRa*) to love *HaShem*-יהו"ה, blessed is He?

However, the explanation is according to what Tanya states,¹³²⁷ citing Zohar,¹³²⁸ about the analogy of the harlot and the king's son. That is, though the king hired her [in order to test his son] by seducing him, and her function is to seduce him, nevertheless, the king's inner desire is that he will not fall to her seductions. The same is true of the inclination for evil (*Yetzer HaRa*), that the inner intention and Supernal desire of *HaShem*-יהו"ה, blessed is He, is that the person will not fall to the enticement.

Therefore, in truth, even the inclination for evil (*Yetzer HaRa*) itself does not actually want us to listen to him. It therefore is possible for a person to affect his inclination for evil (*Yetzer HaRa*) to also love *HaShem*-יהו"ה, through toiling in service of *HaShem*-יהו"ה, blessed is He. In other words, the above-mentioned inner Supernal intent of *HaShem*-יהו"ה empowers him to be able to affect this through his toil in serving *HaShem*-יהו"ה, blessed is He.

However, all the above is in regard to the power of lust (*Ko'ach HaMitaveh*) itself, [which is simple and undefined].

¹³²⁷ Tanya, Likkutei Amarim, Ch. 9 and Ch. 29.

¹³²⁸ Zohar II 163a

That is, it is possible to repair, refine, and extract it from the external husks of *Kelipah* and manifest it in holiness – *Kedushah*. However, there is a lower husk of *Kelipah* than this, which is the *Kelipah* of Amalek, the matter of which is baseless arrogance that is devoid of reason. In this, there is no possibility to repair it through refinement (*Birur*), but only by uprooting and completely destroying it. About this the verse states, “his end is eternal destruction,” meaning that it must be completely wiped out.

7.

Now, the two manners of arrogance mentioned above (in chapter five) that are present on the side opposite holiness, come forth and chain down from the side of holiness. For, in holiness there also is arrogance according to holy intellect and reason, and arrogance without reason. Now, since the external husks of *Kelipah* compare themselves to the side of holiness, as explained before, these matters also exist on the side opposite holiness.

The explanation is that the verse states,¹³²⁹ “I shall sing to *HaShem*-יהו"ה, for He is arrogant above arrogant-*Ga'oh Ga'ah*-גאה גאה,” (in which the word arrogant is repeated twice) referring to the two manners of arrogance; arrogance according to reason, and arrogance without reason. We likewise find that in the service of *HaShem*-יהו"ה, blessed is He, there is holy arrogance. An example of holy arrogance is Rabbi Shimon Bar

¹³²⁹ Exodus 15:1; See Torah Ohr, Beshalach 62c, 63c and on; Torat Chayim, Beshalach 237b and on (in the newer edition, see p. 169a and on).

Yochai, who said,¹³³⁰ “I have seen men of ascent, but they are few. If there is but one, it is me, and if there are two, they are me and my son,” until the highest level of arrogance, when he said, “I am a good sign in the world,”¹³³¹ which is a matter of arrogance without reason on the side of holiness.

However, the matter of arrogance without reason on the side of holiness is in a way of ultimate self-nullification (*Bittul*), meaning, the complete nullification of one’s existence (*Bittul b’Metziyut*) to *HaShem* יהוה, blessed is He. For example, about

¹³³⁰ Talmud Bavli, Sukkah 45b; Midrash Bereishit Rabba 35:2

¹³³¹ Zohar I 225a – “Rabbi Shimon Said: When I am with our friends from Babylonia (*Bavel*-בבל [See Genesis 11:9 that the name Bavel-בבל means “confusion”]) they gather around me and learn the secrets of the Torah from me in an openly revealed way. However, they seal them with a seal of iron that is closed on all sides. How many times have I taught them the ways of the King and the ways of the Garden of the King!? How many times have I taught them all the levels of the righteous (*Tzaddikim*) in that world!? However, they all are afraid to speak these words, and they learn them with a stutter. They thus are called stutterers, like a person who stutters with his mouth. However, being that they are fearful, I judge them meritoriously. For, the holy air and the holy spirit is removed from them, and they suckle from the air and spirit of the other domain. Moreover, a rainbow appears above them, and they are not fitting to see the face of Eliyahu, let alone any other face. Nevertheless, it is beneficial to the world that I am in it, and I am a good sign in the world. For, in my lifetime the world is not in a state of suffering, nor is it judged severely Above. After me, there will not arise a generation such as this. There will come a time in the world when no one will be present to protect it, and the faces of all the insolent will be found, both Above and below; Above, it will be due to the sins and insolence of those below. The people of the world will cry out, but there will be none who pays them attention. They will turn their heads to all directions in the world, but will not find any remedy. However, there is one remedy in the world, and nothing in addition to it. In that place where they find Torah scholars studying Torah, and amongst them is a book of Torah teachings that contains nothing false, when they take that one out, then because of it, both the Upper and the lower will awaken. This is all the more so because the Holy Name is written in it as it appears. We already have learned this. Woe to the generation in which this book of Torah teachings is revealed amongst them and they do not awaken to it, neither Above or below. Who then shall awaken to it?” See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

this statement of Rabbi Shimon Bar Yochai, “I am a good sign in the world,” if he still was an independent existence unto himself, he would not be able to say this. It is only because he was in a state of ultimate self-nullification (*Bittul*) to *HaShem*’s-יהו"ה, in that *HaShem*’s-יהו"ה Godliness was revealed in him, to the point that he had no independent existence in and of himself, but his whole existence was solely *HaShem*’s-יהו"ה Godliness within him, that he therefore said, “I am a good sign in the world.” This being so, this actually was the ultimate and most complete self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.¹³³²

This was likewise so of our teacher Moshe, who was in the ultimate state of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is as stated,¹³³³ “Now, Moshe was exceedingly humble, more than any person on the face of the earth.” That is, he was in a state of essential nullification (*Bittul b’Etzem*) to *HaShem*-יהו"ה, blessed is He, in a manner that transcends intellect. Even though it is explained¹³³⁴ that the reason for his humility was because of his calculation that if his strengths and talents would have been given to another, he would have attained an even loftier level than himself, nevertheless, the very fact that this caused humility in him was because of his essential nullification (*Bittul Atzmi*) to *HaShem*-יהו"ה, blessed is He. For it is simple to understand that with his capacities and talents, our teacher Moshe attained a very lofty

¹³³² Also see the discourse entitled “*Vayatzev*” 5633 (Sefer HaMaamarim 5633 Vol. 1, p. 48 and on); 5655 (Sefer HaMaamarim 5655 p. 49 and on), and elsewhere.

¹³³³ Numbers 12:3

¹³³⁴ See Maamarei Admor HaZaken 5562 p. 51; 5697 p. 298; Sefer HaMaamarim 5710 p. 236; Sefer HaSichot 5700 p. 68, and elsewhere.

level, which no one else would have attained, and this was solely because of his ultimate nullification of his very existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

It was therefore possible for him to make such a calculation – one that is not essentially true – and for it to bring him to humility. From all this it is understood that in regard to the matter of arrogance without reason of the side of holiness, it is in a way of the ultimate self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

Nonetheless, it is from arrogance without reason of the side of holiness that there is a chaining down of the matter of arrogance of the side that is opposite holiness – though they must be differentiated to the end degree, as there is utterly no comparison between them. This is true both of arrogance that accords to reason, as well as arrogance that is unfounded and not according to reason. That is, because it is of the external husks of *Kelipah*, it is not a matter of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, (as it is on the side of holiness – *Kedushah*), but is the very opposite, that is, it is the ultimate arrogance and baseless insolence, without reason.

This is as explained¹³³⁵ about the verse,¹³³⁶ “A horse upon which the king has ridden,” that the numerical value of “horse-*Sus*-סוס-126” is two times the word “haughty-*Gas*-גס-63,” referring to the two above-mentioned manners of arrogance. The difference between them is that in the arrogance that accords to reason, since it is limited by the parameters of the reason, it therefore is possible for it to be refined (*Birur*). In

¹³³⁵ See Torah Ohr, Megillat Esther 120b; Ohr HaTorah ibid. p. 58.

¹³³⁶ Esther 6:8

contrast, this is not so of baseless arrogance, without reason. That is, it is not possible for it to be refined (*Birur*), but its only rectification is its destruction and nullification. This matter is brought about by breaking oneself through self-flagellation (*Bitushim*), as our sages, of blessed memory, stated,¹³³⁷ “A person should always incite his good inclination (*Yetzer Tov*) against his evil inclination (*Yetzer HaRa*).” Similarly, our sages, of blessed memory, also stated,¹³³⁸ “A sigh breaks the body of man.” This is similar to how it is physically, that when there is a lacking in matters relating to one’s livelihood or health, meaning that there is a lacking in the bestowal from Above in the three matters of children, health, and sustenance, which include all the general needs of man, this causes a breaking within him and a nullification of his being. The same is likewise so in the service of *HaShem*-יהו"ה, blessed is He, that when a person breaks himself, and is truly concerned and worried over his state, and how he has a passion for undesirable matters and is entrenched in them, to the point of even lusting for actually forbidden matters, this affects a breaking and a transformation of his being.

This is also brought about through thundering against one’s evil inclination (*Yetzer HaRa*) with a strong and raging voice, telling it, “Indeed, you truly are evil and wicked, abominable, loathsome, and disgraceful... How long will you obscure the light of the Unlimited One etc.,” (as brought in Tanya).¹³³⁹ In other words, since the external husk of *Kelipah*

¹³³⁷ Talmud Bavli, Brachot 5a

¹³³⁸ Talmud Bavli, Brachot 58b

¹³³⁹ Tanya, Likkutei Amarim, Ch. 29

is in a state of baseless arrogance without reason, therefore the form of breaking it must also be through words that transcend intellect and reason. This then, is the matter of the repair of Amalek, which in one's service of *HaShem*-יהו"ה, blessed is He, is specifically accomplished by its breaking and nullification.

8.

This then, is the meaning of the verse,¹³⁴⁰ “The beginning (*Reishit*-ראשית) of the nations is Amalek, but his end (*Acharito*-ואחריתו) is eternal destruction.” That is, just as there are the matters of “beginning-*Reishit*-ראשית” and “end-*Acharit*-אחרית” on the side of holiness, which is the meaning of the verse,¹³⁴¹ “Thus said *HaShem*-יהו"ה, King of Israel and its Redeemer... I am first (*Rishon*-ראשון) and I am last (*Acharon*-אחרון,” and as explained before, not only the aspect of the beginning (*Reishit*-ראשית) is from the *HaShem*'s-יהו"ה title “I-*Anee*-אני,” but even the end (*Acharit*) of the chaining down (*Hishtalshelut*) below in the world of Action (*Asiyah*), where the power of the Actor is manifest in the acted upon, to the point that the novel created being senses himself as existing independently, as something unto himself, this too is from the aspect of *HaShem*'s-יהו"ה title “I-*Anee*-אני,” meaning, the light of *HaShem*-יהו"ה, that transcends all worlds – in the same way, although there is a separation beyond all comparison between them, this is likewise so with the matters of the “beginning-*Reishit*-ראשית” and “end-*Acharit*-אחרית” as they are on the side

¹³⁴⁰ Numbers 24:20

¹³⁴¹ Isaiah 44:6

opposite holiness, about which it states, “The beginning (*Reishit*-ראשית) of the nations is Amalek, but his end (*Acharit*-אחריתו) is eternal destruction.”

In other words, not only is Amalek the beginning (*Reishit*-ראשית) of all nations, in that the beginning (*Reishit*-ראשית) is the alien desire from which the bad emotional traits (*Midot Ra'ot*) are born, such that Amalek is their source, but Amalek is also the end (*Acharit*-אחרית) of all nations, in which the end (*Acharit*-אחרית) is the matter of those emotions as they are manifest within the three garments of thought, speech, and action. That is, the source of this is also Amalek.

Proof of this is from what we observe, that when an emotion manifests within the garments of thought, speech, and action, it becomes significantly more abundant and strengthened, compared to how it was when it was first born, before its manifestation in thought, speech, and action. Therefore, the advice given to a person within whom the quality of anger is born, is to be silent and not bring it into speech, and if he cannot be silent, at the very least he should speak in a low and quiet voice, until he can come to be silent, for only then can he completely nullify it.¹³⁴² This proves that it is specifically when the emotional trait manifests in the garments of thought, speech, and action, that it becomes strengthened and dominant, coming out with greater strength.

Now, at first glance, how is it that much strength specifically comes to the emotional trait by means of the

¹³⁴² In the discourse entitled “*Zachor*” 5665 mentioned in the first note (Sefer HaMaamarim 5665, p. 218) this is cited to Reishit Chochmah, Shaar HaAnavah, Ch. 5; Also see Sefer HaMaamarim 5659 p. 7.

garments of thought, speech, and action? However, the explanation is that even the end (*Acharit*-אחרית) is from Amalek, and it therefore is caused to have a greater abundance and strength. About this the verse states, “The beginning (*Reishit*-ראשית) of the nations is Amalek, but his end (*Acharito*-ואחריתו) is eternal destruction.” That is, the advice and repair for this is to uproot and completely destroy it, which is the meaning of the verse,¹³⁴³ “You shall wipe out the memory of Amalek etc.”

9.

This then, explains the statement in Midrash,¹³⁴⁴ “I have written two remembrances in Torah, these being,¹³⁴⁵ ‘Remember what Amalek did to you etc.,’ and,¹³⁴⁶ ‘You shall wipe out the memory of Amalek etc.’ Be careful to guard them. If you do so, you are the children of Avraham, who is compared to dust, as the verse states,¹³⁴⁷ ‘I am but dust and ash.’ However, if you do not, prepare yourselves for the servitude of Egypt, as the verse states,¹³⁴⁸ [‘They embittered their lives with hard work,] with mortar and with bricks.’”

The explanation is as explained in the discourse entitled “*Zachor* – Remember” of the year 5665,¹³⁴⁹ that since the

¹³⁴³ Deuteronomy 25:19

¹³⁴⁴ Note: Midrash Tanchuma, end of Ki Teitzei – there are different versions of this Tanchuma (in Pesikta and Yalkut). The version cited here is as per what is written in the Bachaye.

¹³⁴⁵ Deuteronomy 25:17

¹³⁴⁶ Deuteronomy 25:19

¹³⁴⁷ Genesis 18:27

¹³⁴⁸ Exodus 1:14

¹³⁴⁹ Sefer HaMaamarim 5665 p. 220 and on.

breaking of the external *Kelipah* of Amalek is through the above-mentioned self-flagellations and breaking, [and as explained before, the external husk (*Kelipah*) of Amalek is the matter of baseless arrogance without reason, the breaking and nullification of which is through arrogance without reason of the side of holiness, which is in a manner of ultimate self-nullification (*Bittul b'Tachlit*) to *HaShem*-יהו"ה, blessed is He], therefore, "If you do so, you are the children of Avraham who is compared to dust, as it states,¹³⁵⁰ 'I am but dust and ash,'" which is the matter of ultimate self-nullification (*Bittul b'Tachlit*) to *HaShem*-יהו"ה, blessed is He.

However, "if you do not," meaning if you are not able to affect the breaking, or if the breaking is not truly according to one's knowledge of himself in the truth of his own soul, in which case it does not affect the breaking of the external *Kelipah* of Amalek, then "prepare yourselves for the servitude of Egypt." For, although we do not find an additional enslavement in Egypt, nevertheless, our sages, of blessed memory, stated,¹³⁵¹ "All the exiles are called by the name Egypt-*Mitzrayim*-מצרים." Additionally, on a spiritual level, there also is the matter of servitude "with mortar and with bricks,"¹³⁵² through toil in the study of Torah. This is as stated in Zohar,¹³⁵³ "The word 'mortar-*Chomer*-חומר' refers to [the method of exegesis called] 'Kal VaChomer-קל וחומר',¹³⁵⁴ and

¹³⁵⁰ Genesis 18:27

¹³⁵¹ Midrash Bereishit Rabba 16:4

¹³⁵² Exodus 1:14

¹³⁵³ Zohar III 153a (Raaya Mehemna), cited and explained in Torah Ohr, Torat Chayim, and Ohr HaTorah, at the beginning of Shemot.

¹³⁵⁴ See the thirteen principles of exegesis of Rabbi Yishmael in the introduction to Sifra (recited at the beginning of the morning prayers). The first

the word ‘bricks-*Leveinim*-לבנים’ refers to ‘the refinement of the law-*Libun Hilcheta*-הלכתא-ליבון.’”

The explanation is as written,¹³⁵⁵ “For, there is a man (*Adam*-אדם) who toiled (*Amalo*-עמלו) with wisdom, knowledge and skill.” Rashi comments that, “The man-*Adam*-אדם refers to the Holy One, blessed is He, about whom it states,¹³⁵⁶ ‘Upon the likeness of the throne there was the likeness of the appearance of a man-*Adam*-אדם.’ “Who toiled with wisdom,” as it states,¹³⁵⁷ ‘*HaShem*-יהו"ה founded the earth with wisdom.’” However, at first glance, [this poses a question, as it states],¹³⁵⁸ “the Holy One, blessed is He did not create His world with toil or labor.”

However, the explanation is that even though the Holy One, blessed is He, did not create or bring the worlds into being with toil, nevertheless, when it was necessary for there to then be a revelation of *HaShem*’s-יהו"ה Godliness in the world, which is the matter of the giving of the Torah, at which time a bond was made between the Upper and the lower, the One Above and the one below,¹³⁵⁹ this was brought about by way of toil and labor. This is like the terminology of our sages, of blessed memory, when they stated,¹³⁶⁰ “It is as difficult as the splitting of the sea.” For, when the sea split, “the children of

method is “*Kal VaChomer*-קל והומר” which refers to the Torah study method of deriving a conclusion from a minor premise or more lenient condition as compared to a major premise or stricter condition, and vice versa. Also see the Introduction to Talmud Study by Rabbi Shmuel HaNagid (printed at the back of Tractate Brachot).

¹³⁵⁵ Ecclesiastes 2:21

¹³⁵⁶ Ezekiel 1:26

¹³⁵⁷ Proverbs 3:19

¹³⁵⁸ Midrash Bereishit Rabba 3:2

¹³⁵⁹ See Sefer HaMaamarim 5629 p. 221 and on, and elsewhere.

¹³⁶⁰ Talmud Bavli, Pesachim 118a; Sotah 2a

Israel went on dry land in the midst of the sea.”¹³⁶¹ That is, a bond was made between the revealed world (*Alma d'Itgaliya*) and the concealed world (*Alma d'Itkasiya*),¹³⁶² whether in a manner of from below to Above or whether in a manner of from Above to below.¹³⁶³ This matter is called “difficult-*Kasheh*-קשה,” so to speak. This is likewise the meaning of His toiling in wisdom, blessed is He, meaning that there should be a revelation of the aspect of wisdom-*Chochmah* below, which is called “toil-*Amel*-עמל.”

Now, Amalek-עמלק is also called “toil-*Amel*-עמל,”¹³⁶⁴ which refers to the “toil-*Amel*-עמל” of the side opposite holiness. That is, it labors and toils to conceal the revelation of *HaShem*’s-יהוה Godliness. This is as explained before (in chapter four) about the matter of the external husk (*Kelipah*) of Amalek, that he knows his Master but intentionally rebels against Him, so that even when something is revealed to be wondrous, meaning that there is a revelation of *HaShem*’s-יהוה Godliness in the world, and seeing this wonder should affect him to be aroused and excited, nonetheless the *Kelipah* of Amalek toils to cool him down and say that it is not so. When it is impossible for him to completely deny it, it then cools him down by telling him that, at the very least, it is not a wonder for the Holy One, blessed is He, who is all-capable, and therefore why should he become aroused. Even if the wonder is so

¹³⁶¹ Exodus 14:29, 15:19

¹³⁶² See Maamarei Admor HaZaken 5570 p. 76 and on, and with the glosses in Ohr HaTorah, Beshalach p. 565 and on; Also see the preceding discourse of this year, 5718 entitled “*Zeh Yitnu* – This shall they give” Discourse 14, Ch. 5.

¹³⁶³ See Zohar II 48b; Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 8; Shaar HaEmunah of the Mittler Rebbe, Ch. 54 (86b and on).

¹³⁶⁴ See Ohr HaTorah, Megillat Esther p. 299.

obvious that it is impossible to cool the arousal of wonder, [the *Kelipah* of Amalek] causes him to make a conscious decision not to become aroused. Moreover, even if the matter necessarily arouses him, he takes a stance and decides that the arousal will not affect him to change his ways or matters, and certainly not to change his character and being. This is the “toil-*Amel*-עמל” of the external husk (*Kelipah*) of Amalek, the “toil-*Amel*-עמל” of the side opposite holiness.

That is, without any consideration that even according to intellect and reason he should be in a state of arousal towards *HaShem*’s יהוה Godliness, Amalek nevertheless toils and labors to cool him down, to the point that he comes to do things that go against intellect, meaning that even according to his own character and intellect as he essentially is, he has no relation to such things or lusts, and the only reason he does them is because he decides that the arousal will not change him.

Now, when a person is unable to break Amalek through self-flagellation or by being broken, the solution is to toil-*Amel*-עמל in the study of Torah.¹³⁶⁵ (This is as stated, “prepare yourselves for the servitude of Egypt,” “with mortar (*Chomer*-חומר) and with bricks (*Leveinim*-לבנים),” meaning, “with the *Kal VaChomer*-קל וחומר, and “the refinement of the law-*Libun Hilcheta*-ליבון הלכתא.”) That is, toiling-*Amel*-עמל in Torah study causes the breaking of the toil-*Amel*-עמל of the side opposite holiness. This is as our sages, of blessed memory, stated,¹³⁶⁶ “If this scoundrel accosts you, drag him to the study hall. If he is like a stone, he will be dissolved etc.” In other words, in order

¹³⁶⁵ See Talmud Bavli, Sanhedrin 99b

¹³⁶⁶ Talmud Bavli, Sukkah 52b

to break and nullify the toil-*Amel*-עמל of the side opposite holiness, there must be toil-*Amel*-עמל in the study of Torah. This is the meaning of their words, “Drag him to the study hall,” and then, “Even if he is like a stone,” meaning that even if he is like a stone, which is inanimate (*Domem*) and has no relation to intellect (*Sechel*), this being the matter of the external husk (*Kelipah*) of Amalek, which is not bound by reason and intellect, as discussed before, even then “he will be dissolved” through the toil-*Amel*-עמל of studying Torah.

This is as we observe physically, that even when water only drips down small drops, it can break a stone.¹³⁶⁷ In the same way, through toiling-*Amel*-עמל in the study of Torah (which is compared to water),¹³⁶⁸ we can even break the external husk (*Kelipah*) of Amalek, which is the toil-*Amel*-עמל of the side opposite holiness, and is not bound to intellect and reason. This is the meaning of their words, “Prepare yourselves-*Hatkinu*-התקינו,” which is of the same root as “Repair-*Tikkun*-תיקון,” meaning that the repair (*Tikkun*) of the toil-*Amel*-עמל of the side opposite holiness, is through “the servitude of Egypt,” which refers to the matter of toiling-*Amel*-עמל in the study of Torah, as explained before.

10.

With the above in mind, we can understand the two commandments,¹³⁶⁹ “Remember what Amalek did to you etc.,”

¹³⁶⁷ See Avot d’Rabbi Nathan, Ch. 6.

¹³⁶⁸ See Talmud Bavli, Taanit 7a

¹³⁶⁹ Deuteronomy 25:17

and,¹³⁷⁰ “You shall wipe out the memory of Amalek etc.” That is, the external husk (*Kelipah*) of Amalek cannot be repaired through refinement (*Birur*), as explained before, but only “their destruction is their repair,”¹³⁷¹ meaning, through their complete destruction and nullification. This is the meaning of, “You shall wipe out the memory of Amalek.” This matter, as it is in the service of HaShem-יהוה, blessed is He, is accomplished through breaking oneself with self-flagellations.

It is in this regard that we must remember “what Amalek did to you.” That is, one must contemplate how he is passionately drawn and entrenched in matters of lusts, which in and of himself, he has no relation to, all of which only stems from the external husk (*Kelipah*) of Amalek, and he should be worried and consternated about this etc.

This remembrance and contemplation must take place every day, for that is the first command of, “Remember what Amalek did to you.” Through doing so he will thereby come to break himself, and will thereby fulfill the second command of, “You shall wipe out the memory of Amalek,” in that through breaking himself he will destroy and wipe out the external husk (*Kelipah*) of Amalek.

Through this he will actualize and make “a dwelling place for the Holy One, blessed is He, in the lower worlds,”¹³⁷² as our sages, of blessed memory, stated,¹³⁷³ “The Name *HaShem*-יהוה is not complete, nor is His Throne complete, until

¹³⁷⁰ Deuteronomy 25:19

¹³⁷¹ See Mishnah Kelim 2:1

¹³⁷² See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹³⁷³ See Rashi to Exodus 17:16; Midrash Tanchuma, Ki Teitzei / Ki Tisa (11).

the seed of Amalek is wiped out.” That is, through breaking and completely wiping out Amalek, we bring about the completion of the Name *HaShem*-יהו"ה and the completion of His Throne, which is the matter of the dwelling place for the Holy One, blessed is He, as will soon come about through our righteous Moshiach, may it be speedily in our days!