

Discourse 22

*“Vayomer Moshe... Bechar Lanu Anashim –
Moshe said... choose men for us”*

Purim, 5722

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

1.

The verse states,³³ “Moshe said to Yehoshua, ‘Choose men for us and go battle with Amalek etc.’” The section concludes,³⁴ “For a hand is [raised in oath] on the throne of *Ya”h-יה”ה*, *HaShem-יהוה* wages war against Amalek from generation to generation.” About this our sages, of blessed memory, stated,³⁵ “The Name *HaShem-יהוה* is incomplete (in that the verse states *Ya”h-יה”ה* and not the full name *HaShem-יהוה*) and the throne-*Kisei-כסא* is incomplete (in that the verse spells it “*Keis-כס*,” missing the letter *Aleph-א*), until the seed of Amalek will be wiped out.”

Now, we must understand³⁶ the connection and relationship between these two matters; that without the seed of

³³ Exodus 17:9

³⁴ Exodus 17:16

³⁵ Rashi to Exodus 17:16; Midrash Tanchuma, Teitzei; Pesikta d’Rav Kahana and Pesikta Rabbati, Parshat Zachor; Midrash Tehillim 9:7

³⁶ See the discourse entitled “*Ohr L’Arba Asar*” 5673 (Sefer HaMaamarim 5672-5676 p. 204 and on); Also see the discourse entitled “*Zachor*” in Maamarei Admor HaEmtza’ee, Shemot Vol. 2, p. 441 and on, and in shorter form in Maamarei Admor HaZaken 5565 Vol. 1, p. 381 and on.

Amalek being wiped out, neither His Name *HaShem*-יהו"ה nor His throne (*Kisei*-כסא) can be complete.

This may be understood by prefacing with an explanation of the verse,³⁷ “Remember what Amalek did to you on the way, when you left Egypt,” and similarly,³⁸ “I have remembered what Amalek did to Israel – ambushing him on the way as he went up from Egypt.” That is, these verses emphasize that the war with Amalek is related to leaving Egypt. Now, at first glance, the relationship between these two matters it is not understood, that is, the war against Amalek is so important because it took place upon their exodus from Egypt.

Now, to understand this, we must preface with an explanation of the exodus from Egypt and how it took place. The explanation is that the verse states,³⁹ “I shall bring you up from [your] poverty in Egypt... to a land flowing with milk and honey.” From this it is understood that the exodus from Egypt was a matter of ascent from “the poverty of Egypt.” Beyond this, even after the ascent [from Egypt], they still were in a state of “the poverty of Egypt,” whereas *HaShem*’s-יהו"ה ultimate Supernal intent was for them to come “to a land flowing with milk and honey.”⁴⁰

³⁷ Deuteronomy 25:17

³⁸ Samuel I 15:2

³⁹ Exodus 3:17

⁴⁰ Also see Torah Ohr, Tetzaveh 84c and on; Maamarei Admor HaZaken 5565 ibid.; Sefer HaMitzvot of the Tzemach Tzedek 95b and on.

2.

The explanation is that the matter of poverty is as our sages, of blessed memory, stated,⁴¹ “The term, “poor” (*Ani*-עני) only applies to one who is poor in knowledge-*Da’at*, and the term “wealthy” (*Ashir*-עשיר) only applies to one who is wealthy in knowledge-*Da’at*.” That is, the inner manifest powers of a person (which are his [primary] existence) and generally divide into the intellect (*Mochin*) and the emotions (*Midot*), can either be in a state of “wealth,” meaning that they spread forth in a way of expansiveness, or can be the opposite, that is, in a state of “poverty,” meaning that they are constricted and diminished.

This is because we clearly observe that when a person is in a state of expansiveness and spreading forth, his intellect (*Mochin*) also comes to be in a general state of expansiveness, such that he understands and grasps with greater ease, with greater depth, and with [greater] perception of the truth of the matter. The same is so of the emotions (*Midot*) of the heart, in that they too come to be in a way of expansiveness.

In other words, it goes without saying about the emotions (*Midot*) that are born of intellect (*Mochin*), that if the intellect (*Mochin*) is in a state of expansiveness and spreading forth, this also is drawn to the emotions (*Midot*), so that they too are affected to be in this way. However, even in regard to emotions (*Midot*) that are drawn from the desire (*Ratzon*), which is the true matter of emotions (*Midot*),⁴² in addition to the fact that since the revelation of the [emotions] in the heart

⁴¹ Talmud Bavli, Nedarim 41a; Ketubot 68a; Zohar III 273b

⁴² See *Hemshech* 5672 Vol. 1, p. 55; Vol. 3, p. 1,438 and elsewhere.

passes through by way of the intellect (*Mochin*),⁴³ or because the intellect (*Mochin*) points the way [for the emotions of the heart], thereby causing them to be in a state of expansiveness because of the expansiveness of the intellect (*Mochin*), nonetheless, beyond this, one's state of expansiveness also affects that his power of desire (*Ratzon*) will be in a state of expansiveness, thus causing additional expansiveness to the emotions (*Midot*) that are drawn from the desire (*Ratzon*).

This then, is the matter of the “poverty of Egypt.” That is, when they were in Egypt, because of their “poverty in knowledge-*Da'at*,” [they had] the difficulty of servitude [with] “shortness of spirit and hard labor,”⁴⁴ and were therefore in a diminished and constricted state in all their matters.

More specifically, this diminished and constricted state stemmed both from the lights (*Orot*) and the vessels (*Keilim*). From the angle of the lights (*Orot*), meaning their spiritual matters, they were in a state about which the verse states,⁴⁵ “You were naked and bare.” That is, all that they had was their faith (*Emunah*) in *HaShem*-יהוה, blessed is He, as the verse states,⁴⁶ “And the people had faith etc.”

Now, even though faith (*Emunah*) in *HaShem*-יהוה, blessed is He, is of the utmost importance, not only as it is, in and of itself, but it also sustains all the other powers, in that fulfilling all other matters relating to the three garments of thought, speech and action [depends on faith], as our sages, of

⁴³ See Torah Ohr, Yitro 73a; Sefer HaMaamarim 5635 Vol. 2, p. 402

⁴⁴ Exodus 6:9

⁴⁵ Ezekiel 16:7

⁴⁶ Exodus 4:31

blessed memory, stated,⁴⁷ “[The prophet] Habakkuk came and founded all [the *mitzvot*] upon one, as the verse states,⁴⁸ ‘The righteous lives by his faith,’” meaning that faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He, is what upholds and sustains all 613 *mitzvot*, giving them sustenance, strength, and force. Nonetheless, in regard to the matter of revelation, if the matter of faith (*Emunah*) alone is revealed, this is the most impoverished and lowest of levels.

Similarly, there also was a diminished state (*Katnut*) from the angle of the vessels (*Keilim*), as the verse states,⁴⁹ “They did not heed Moshe because of shortness of spirit and hard labor.” That is, they were incapable of receiving the lights (*Orot*) that were bestowed to them. That is, not only did they not have the lights (*Orot*) as they are, in and of themselves, (being that all they had in a revealed way was just the matter of faith-*Emunah*), but beyond that, even the lights (*Orot*) that were bestowed from Above - for which toil was unnecessary, but was the word of *HaShem*-יהו"ה, blessed is He, related to them by Moshe - this too they were incapable of receiving. This is the meaning of the verse, “they did not heed Moshe because of shortness of spirit and hard labor.” That is, this was because of the diminished and constricted state of their vessels (*Keilim*), which were in the ultimate state of diminishment (*Katnut*).

Moreover, even their exodus from Egypt was in a way of poverty, as [expressed in the verse],⁵⁰ “I shall bring you up from the poverty of Egypt.” To explain, about the exodus from

⁴⁷ Talmud Bavli, Makkot 24a

⁴⁸ Habakkuk 2:4

⁴⁹ Exodus 6:9

⁵⁰ Exodus 3:17

Egypt the verse states,⁵¹ “The people fled.” As explained in Tanya,⁵² the reason the matter of fleeing was necessary was not because of Pharaoh or the Egyptians, for “had they demanded of Pharaoh to set them free forever, [having been stricken by the plagues] would he not have been forced to do so?

Rather, they needed to flee because the evil in the [animalistic] souls of Israel, in the left ventricle of their hearts, was still strong.” That is, being that even their exodus from Egypt was in a state of poverty, therefore the exodus itself had to be in a way of fleeing, this being the matter of accepting the yoke [of *HaShem*’s יהו"ה Kingship] by force. The likeness to this in our service of *HaShem* יהו"ה, blessed is He, is that the Godly soul must [rule over] the animalistic soul by force, even though, in and of itself, the animalistic soul has no room for matters of [Godliness].

To further explain, even though the way the intellect (*Mochin*) affects the emotions (*Midot*) is by way of dominance and force, nonetheless, this dominance and force is in a way that, at the end of it all, even in the emotions (*Midot*) of the heart there is room for this, only that it does not stem from the desire and toil of [the emotions (*Midot*) of the heart] themselves, but is rather in a way that the intellect (*Mochin*) rules over the emotions and influences them by way of reason and [logical] arguments, until even the emotions (*Midot*) themselves agree to it, or until they have some element of grasp of it.

In contrast, the force we are referring to here, is much lower, which is why the matter of fleeing was necessary, as in

⁵¹ Exodus 14:5

⁵² Tanya, Likkutei Amarim, Ch. 31 (40b)

[the verse], “The people fled.” This is because, in and of themselves, they altogether had no room for this. This then, is the meaning of the verse, “I shall bring you up from the poverty of Egypt.” That is, even their exodus from Egypt was in a state of “the poverty of Egypt.”

3.

Now, *HaShem* יהו"ה's ultimate purpose in the exodus from Egypt was to bring them “to a land flowing with milk and honey,” which is the highest level, beyond which there is no higher level. The explanation is as briefly explained in the additions (*Hosafot*) to Torah Ohr,⁵³ and as explained elsewhere at length, that “milk and honey” indicate the intellect (*Mochin*), and within the intellect itself, they indicate the inner aspect of the intellect (*Pnimitiyut HaMochin*).

To explain, there is sweetness in milk and honey in the literal sense. That is, honey is sweet. We see this in the verse,⁵⁴ “You may not burn any honey (*Dvash*-דבש) as a fire-offering to *HaShem* יהו"ה etc.,” referring to anything that is sweet.⁵⁵ Milk also is pleasurable, as known about the explanation⁵⁶ of why the growth of an infant is primarily from the milk that he suckles. That is, the growth and expansion of the limbs of the body

⁵³ Torah Ohr, Hosafot 106c and on.

⁵⁴ Leviticus 2:11

⁵⁵ See Chinuch, Mitzvah 117; Mishneh LaMelech to Mishneh Torah, Hilchot Issurei Mizbe'ach 5:1; Rashi and Re'em to Leviticus 2:11; Ohr HaTorah, Shemot Vol. 7 p. 2,525.

⁵⁶ See Torah Ohr, Va'era 55c and on

comes about through the pleasure, as in the verse,⁵⁷ “Good news fattens the bone.”

Now, the general matter of the pleasure of the intellect (*Mochin*) is the inner aspect of the intellect (*Pnimiyut HaMochin*). This is clearly observable, that when one’s grasp and comprehension is solely into the externality of the intellect (*Chitzoniyut HaSechel*), the pleasure is diminished. Only when the intellect (*Sechel*) is dominant, in which its inner aspect (*Pnimiyut*) is the pleasure (*Taanug*), is it then [felt] in full strength, [primarily] at the beginning of its revelation, meaning, the pleasure (*Taanug*) as it is, in and of itself, which is the essence of the pleasure (*Etzem HaTaanug*).

In this itself, there are two levels, “milk” and “honey.” That is, there is pleasure (*Taanug*) that stems from the inner aspect (*Pnimiyut*) of Wisdom-*Chochmah*, and there is pleasure (*Taanug*) that stems from the inner aspect (*Pnimiyut*) of Understanding-*Binah*. This is because the revelation of the Ancient One-*Atik* is in Understanding-*Binah*, as in the teaching⁵⁸ [on the verse],⁵⁹ “The Levite shall serve Him-*Hoo*-הוּא,” [in which the word “Him-*Hoo*-הוּא”]⁶⁰ refers to the Ancient

⁵⁷ Proverbs 15:30; Talmud Bavli, Gittin 56b

⁵⁸ Zohar III 178a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40, and the notes and commentary there.

⁵⁹ Leviticus 18:23

⁶⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), section entitled “The drawing forth of action from the letters to *Elohi”m-אלהים*.”

One-*Atik*,⁶¹ and this primarily is in the inner aspect (*Pnimityut*) of Understanding-*Binah*.⁶²

To explain, the matter of *Binah* is understanding and comprehension, and we clearly observe that when a person properly grasps a matter of intellect to its depth, with an expansiveness and spreading forth, there then is a spreading forth of pleasure. In this itself, the pleasure is in full strength and to its truest depth in the inner aspect of the Understanding (*Pnimityut Binah*). This is when the (general) grasp of the intellect is not through the medium of the garments [within which it manifests], such as analogies and explanations, but is rather the grasp of the essence of the intellectual matter.

Briefly, the explanation is that there is a difference between grasping physicality and grasping spirituality. That is, when one grasps physical things, he also grasps the essential thing itself, which is not so of grasping spiritual things, in which he is incapable of grasping its essence, but can only come to an estimation of it through examples and reasoning, or below this, through analogies. In other words, through understanding the analogy or a comparison drawn from physical things, he thereby can estimate how spiritual matters have a similarity to this. This matter, that he does not grasp the essence of the thing, nor grasp it to its ultimate clarity, is generally called, “The externality of Understanding (*Chitzoniyut Binah*).

⁶¹ Also see Torah Ohr, Lech Lecha 11b; Maamarei Admor HaZaken, Parshiyot HaTorah, Vol. 1, p. 84 and on; Maamarei Admor HaEmtza’ee, Vayikra, Vol. 1, p. 375.

⁶² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

However, the inner aspect of Understanding (*Pnimiyut Binah*) is similar to the grasp of the intellect as it essentially is. That is, it is the grasp of the essence of the thing. The likeness to this, as it is in spiritual matters, is the reward in the Garden of Eden (*Gan Eden*) where “the righteous sit and delight in the radiance of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*).”⁶³

This is the matter of grasping *HaShem*'s-יהו"ה Godliness in a way of grasping the essential matter itself. For, as explained in various places⁶⁴ about the difference between this world and the Garden of Eden (*Gan Eden*), in this world there only is the knowledge that *HaShem*'s-יהו"ה exists, whereas in the Garden of Eden (*Gan Eden*) there also is the aspect of the three upper [*Sefirot*] by which the essential being of *HaShem*'s-יהו"ה Godliness comes into understanding and comprehension, to the point that the comprehension is in a way of the inner aspect of Understanding (*Pnimiyut Binah*), meaning, that it is the grasp of the essence of the matter, as it is, completely divested [of its garments]. When this happens the pleasure (*Taanug*) is extremely great, and is then called “honey” (*Dvash*-דבש).

Similarly, in the [the aspect of] Wisdom-*Chochmah*, there is the externality of the Wisdom (*Chitzoniyyut HaChochmah*) and the inner aspect of the Wisdom (*Pnimiyut HaChochmah*). The externality of the Wisdom (*Chitzoniyyut HaChochmah*) is the intellectual conceptualization of the

⁶³ See Talmud Bavli, Brachot 17a

⁶⁴ Ohr HaTorah, Bereishit Vol. 4, p. 788b; Sefer HaMaamarim 5634 p. 57; 5665 p. 112 and on; 5698 p. 221 and on, and elsewhere.

matter, whereas the inner aspect of the Wisdom (*Pnimiyut HaChochmah*) is the sight and vision of Wisdom-*Chochmah*.

The matter of the sight and vision (*Re'iyah*) of Wisdom-*Chochmah* is that one sees the matter as it is to its ultimate truth, (meaning, not by way of estimations, and certainly not by way of analogies, nor even by way of garments). This is why all the reasonings of the intellect are ineffectual in negating that which one has come to grasp and perceive by way of seeing (*Re'iyah*), through which he grasps the essential intellect (*Etzem HaSechel*). The matter of “milk” (*Chalav*-חלב) is the pleasure (*Taanug*) of the inner aspect of Wisdom (*Pnimiyut Chochmah*).

From all the above it is understood that [the words], “a land flowing with milk (*Chalav*-חלב) and honey (*Dvash*-דבש),” indicate intellect (*Mochin*) (that transcends emotions-*Midot*), up to and including the inner aspect of the intellect (*Pnimiyut HaMochin*) as it is in a state of expansiveness, which is the matter of expansiveness stemming from the lights (*Orot*). Moreover, there also is the matter of expansiveness stemming from the vessels (*Keilim*), which is the general matter [indicated by the words],⁶⁵ “a good and spacious land.”

Now, this matter is in a way of ultimate distance compared to the “poverty of Egypt,” which is poverty stemming both from the lights (*Orot*), (when there only is faith (*Emunah*) alone, as in [the verse],⁶⁶ “And the people had faith”), as well as poverty stemming from the vessels (*Keilim*), (“shortness of spirit and hard labor”).⁶⁷ Instead, a matter of ultimate

⁶⁵ Exodus 3:8

⁶⁶ Exodus 4:31

⁶⁷ Exodus 6:9

expansiveness is caused, both from the angle of the vessels (“a good and spacious land”), as well as from the angle of the lights (“a land flowing with milk and honey”) meaning, the inner aspect of the intellect-*Pnimiyut HaMochin*).

4.

Now, from the angle of the chaining down of the worlds (*Seder Hishtalshelut*) it is not possible to transition from one level to a different level that is utterly beyond all comparison to it, all at once. There rather must be an intermediary stage between [one level and the other level]. This is similarly so of the matter [of the verse],⁶⁸ “I shall bring you up from [your] poverty in Egypt... to a land flowing with milk and honey.” That is, to transition from “the poverty of Egypt” to the “land flowing with milk and honey,” there must be an intermediary stage in between, which is the general matter of their travels in the wilderness for the course of forty years.

Now, we sometimes indeed find a transformation from one extreme to the other extreme, such as the service of *HaShem*-יהו"ה, blessed is He, of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*) “in a single hour and a single moment.”⁶⁹ As Rambam states,⁷⁰ “Before this, this person was despicable before the All Present One etc., but he now is beloved and desirable, close, and dear [to Him].”

⁶⁸ Exodus 3:17

⁶⁹ Zohar I 129a and on

⁷⁰ Mishneh Torah, Hilchot Teshuvah 7:6

As known, this is because of the “extra strength”⁷¹ inherent in the service of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*). However, after [the initial repentance] the matter [recedes and] only remains in a surrounding transcendent way (*Makif*), and to draw it down in an inner way (*b'Pnimityut*), orderly toil in serving *HaShem*-יהו"ה, blessed is He, is necessary.

This is why after the month of Tishrei, in which we engage in serving *HaShem*-יהו"ה, blessed is He, in a way of repentance, with “extra strength,” so that “in a single hour and a single moment” a person transitions from one extreme to the other highest extreme, this must be followed by the matter⁷² [indicated in the verse],⁷³ “Yaakov went on his way.” This refers to going “on the way” of Torah and *mitzvot* throughout the course of the rest of the year, specifically in a way of orderly toil and service.

From this, we can also understand it as it applies to our subject here, that the departure from “the poverty of Egypt” to a state of “a good and spacious land,” to a “land flowing with milk and honey,” must be in a way of going from level to level [in a way of order and gradation], through the travels in the wilderness. About this the verse states,⁷⁴ “You went after Me in the wilderness,” in that the verse specifies, “after Me-*Acharai*-אחרי-י.”

⁷¹ Zohar I 129b *ibid.*, explained in Maamarei Admor HaZaken 5565 Vol. 1, p. 494; Ohr HaTorah, Shir HaShirim, Vol. 2, p. 685; Also see the preceding discourse of this year, 5722, entitled “*Ki Tisa* – When you take up the head [count],” Discourse 21, Ch. 2 and on.

⁷² See Sefer HaSichot 5680-5687 p. 102; 5696 – Winter of 5710 p. 43.

⁷³ Genesis 32:2

⁷⁴ Jeremiah 2:2

This is similar to the verse,⁷⁵ “You shall go after *HaShem*-יהו"ה your God,” [specifying “after-*Acharei*-אחרי”]. That is, for it to ultimately come to the ultimate form of serving *HaShem*-יהו"ה, blessed is He, and ultimate adhesion (*Dveikut*) to Him, [as in the continuation of the verse], “to Him shall you adhere,” which is the highest extreme, (similar to the matter of the “good and spacious land,” and, “a land flowing with milk and honey”), this must be preceded by serving *HaShem*-יהו"ה, blessed is He, in the way [indicated by the verse], “You shall go after (*Acharei*-אחרי) *HaShem*-יהו"ה your God,” and, “You went after Me (*Acharai*-אחרי),” referring to the aspect of the back (*Achorayim*-אחוריים) and the externality (*Chitzoniyyut*).

5.

However, at first glance, we must understand the meaning of the instruction, “You shall go after *HaShem*-יהו"ה your God,” given that the service of Him that is hoped for, is specifically service that stems from one’s innerness (*Pnimiyut*). Moreover, we find that the established order began with the giving of the Torah, which was in a way of,⁷⁶ “Face to face (*Panim b’Panim*) did *HaShem*-יהו"ה speak with you.”

Moreover, this matter does not only apply to singularly special individuals, but applies to every single Jew. This is as known about why the verse [at the giving of the Torah] states,⁷⁷ “I am *HaShem*-יהו"ה your God,” [in which the word “your God-

⁷⁵ Deuteronomy 13:5

⁷⁶ Deuteronomy 5:4

⁷⁷ Exodus 20:2

Elohecha-אלהיך” was said] in the singular form. This is because the general matter of the giving of the Torah, (including the matter indicated by “Face to face did *HaShem*-יהוה speak with you”), was to each and every Jew as an individual.⁷⁸

Moreover, this matter did not just apply to when the Torah was given, but also applies to all service of *HaShem*-יהוה, blessed is He, on every day that has followed since, as the verse states,⁷⁹ “And I, in righteousness (*b’Tzedek*), shall see Your face (*Panecha*).” About this, it states in Tractate Bava Batra,⁸⁰ “Rabbi Eliezer would [first] give a *perutah* to a poor person (*Tzedakah*-צדקה) and [only] then pray, as he said: It is written, ‘And I, in righteousness (*b’Tzedek*-בצדק), shall see Your face (*Panecha*).” That is, we specifically begin serving *HaShem*-יהוה, blessed is He, every day, in a way of “I shall see Your face (*Panecha*-פניך).”

Now, to See the Supernal face (*Panim*-פנים), one’s service of *HaShem*-יהוה below, must likewise be in the aspect of His “face” (*Panim*-פנים). This is as stated,⁸¹ “On Your behalf my heart has said, ‘Seek My face (*Panai*-פני),’ Your face (*Panecha*-פניך, *HaShem*-יהוה, do I seek.” That is, for there to be the revelation of “Your face *HaShem-Panecha HaShem*-פניך יהוה,” there also must be a matter of seeking stemming from the face (*Panim*-פנים) of the one below. This is similar to the [words], “Face to face (*Panim b’Panim*-פנים בפנים)” stated about

⁷⁸ Midrash Lekach Tov, and Ramban to Exodus 20:2; See Pesikta Rabbati 21:6; Yalkut Shimoni to Exodus 20:2, and elsewhere.

⁷⁹ Psalms 17:15

⁸⁰ Talmud Bavli, Bava Batra 10a

⁸¹ Psalms 27:8

the giving of the Torah, which is what grants empowerment for this kind of service of *HaShem*-יהו"ה, blessed is He, afterwards.

About the verse that states,⁸² “You will see My back (*Achorai*-אָחֹרַי), but My face (*Panai*-פָּנַי) may not be seen,” meaning that even our teacher Moshe, who was on the highest level, was incapable of seeing (*Re'iyah*) the aspect of the Supernal face (*Panim*-פָּנִים). This specifically applies to the matter of seeing (*Re'iyah*), and more specifically, seeing (*Re'iyah*) by way of prophecy, which is literally like actual sight (as explained in Tanya, in Iggeret HaKodesh).⁸³

Thus, about this the verse states, “My face (*Panai*-פָּנַי) may not be seen,” and “You will see My back (*Achorai*-אָחֹרַי),” and not beyond this. However, when it comes to the general matter of serving *HaShem*-יהו"ה, blessed is He, (not in a way of prophetic vision), it must be in a way of “seek My face (*Panai*-פָּנַי),” through which there thereby is the continuation of the verse, “Your face (*Panecha*-פָּנֶיךָ) *HaShem*-יהו"ה, do I seek.” This matter must be present in one’s service of *HaShem*-יהו"ה, blessed is He, each and every day.

However, the explanation⁸⁴ is that to come to service of *HaShem*-יהו"ה, blessed is He, [indicated by the verse], “Seek My face (*Panai*-פָּנַי), Your face (*Panecha*-פָּנֶיךָ) *HaShem*-יהו"ה do I seek,” there first must be service in the way indicated by the verse, “You shall go after (*Acharei*-אָחֲרַי) *HaShem*-יהו"ה your God.” For, as known, the entire chaining down of the

⁸² Exodus 33:23

⁸³ Tanya, Iggeret HaKodesh, Epistle 19 (127b); Kuntres Acharon, discourse entitled “*Lehavin Mah SheKatuv b'Pri Etz Chayim*” (156a).

⁸⁴ See Torah Ohr, Tetzaveh 84c and on; Maamarei Admor HaZaken 5665 Vol. 1, p. 381 and on.

worlds (*Seder Hishtalshelut*) is in a way of front-*Panim*-פנים and back-*Achor*-אחור.⁸⁵

This is as stated,⁸⁶ “A scroll... with writing on the front and back (*Panim* ו *Achor*-ואחור-פנים),” (meaning, inner-*Pnimityut*-פנימיות, and outer-*Chitzoniyyut*-חיצוניות). This is the general matter of lights (*Orot*) and vessels (*Keilim*), which in their root in the holy names, are the Name *HaShem*-יהו"ה and His title God-*Elohi* "מ-אלהי"m.

Now, being that the entire chaining down of the worlds (*Seder Hishtalshelut*) was created for the Jewish people, as it states,⁸⁷ “The word ‘In the beginning-*Bereishit*-בראשית’ means for the sake of the Jewish people who are called ‘The beginning-*Reishit*-ראשית,’” it therefore is understood that these two matters are also present in the souls of the Jewish people. It is in this regard that it states about the creation of man (about which it states,⁸⁸ “It is you (the Jewish people) who are called ‘man-*Adam*-אדם,’”⁸⁹ “You formed me back and front etc.”

Thus, since the way man was created is that he has a “back (*Achor*-אחור) and front” (*Panim*-פנים), therefore, there likewise are also two ways to serve *HaShem*-יהו"ה, blessed is He. That is, there is service in a way of “You shall go after (*Acharei*-אחרי) *HaShem*-יהו"ה,” and there is service in a way of, “To Him shall you adhere,” stemming from the innerness

⁸⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Also see Maamarei Admor HaEmtza'ee, Bamidbar Vol. 2, p. 455; Ohr HaTorah, Drushim l'Shabbat Shuvah, p. 1,535 and on; Sefer HaMaamarim 5649 p. 264.

⁸⁶ Ezekiel 2:9-10

⁸⁷ Rashi and Ramban to Genesis 1:1

⁸⁸ Talmud Bavli, Yevamot 61a

⁸⁹ Psalms 139:5; See Likkutei Torah, Matot 82d; *Hemshech* 5666 p. 495

(*Pnimiyut*-פנימיות), [indicated by the verse], “Seek My face (*Panai*-פני), Your face (*Panecha*-פניך) *HaShem*-יהו"ה do I seek.” Because of this, there likewise is caused to be the matter of “front-*Panim*-פנים” and “back-*Achor*-אחור” throughout the entire the chaining down of the worlds (*Hishtalshelut*), [these being the aspects] of innerness (*Pnimiyut*) and externality (*Chitzoniyut*).

6.

This may be better understood from the matter of innerness (*Pnimiyut*) and externality (*Chitzoniyut*) as it is in man, as briefly explained before (in chapter three) about the innerness (*Pnimiyut*) and externality (*Chitzoniyut*) of the intellect (*Mochin*).

The same is so even in regard to the loftiest powers in the soul of man, which are the transcendent encompassing powers (*Makifim*) of the soul, meaning, the innerness (*Pnimiyut*) and externality (*Chitzoniyut*) of the desire (*Ratzon*) of the soul, as well as its [manifest aspects], which are the innerness (*Pnimiyut*) and externality (*Chitzoniyut*) of the emotions (*Midot*).

The explanation is that the difference between innerness (*Pnimiyut*) and externality (*Chitzoniyut*) as it relates to desire (*Ratzon*), is the difference between a desire for its own sake, and a desire with a different intention. As known, the example given for this, is the desire to engage in business for the purpose of earning a profit for the sake of one's livelihood and the livelihood of his family. In this case, his true and inner

[motivation and] desire is the desire for a livelihood, as a result of which, the externality of the desire (*Chitzoniyut HaRatzon*) comes about, this being the desire to engage in a specific business or any other matter relating to earning his livelihood.

On a deeper and more refined level, the externality of the desire (*Chitzoniyut HaRatzon*) only takes hold of one's externality (*Chitzoniyut*), but leaves room for other desires as well. In contrast, this is not so of the innerness of the desire (*Pnimiyyut HaRatzon*), which totally takes hold of the person and leaves no room for any desires that are foreign to it.

The same likewise applies when there is a drawing down from the transcendent powers (*Makifim*) of the soul to the inner manifest powers (*Kochot Pnimiyyim*), beginning with the general matter of intellect (*Mochin*). That is, there is the innerness of the intellect (*Pnimiyyut HaMochin*) and the externality of the intellect (*Chitzoniyut HaMochin*). As explained before, the externality of the intellect (*Chitzoniyut HaMochin*) is the matter of grasp and understanding by way of the garments of explanation, as well as through analogies and riddles. In contrast, the innerness of the intellect (*Pnimiyyut HaMochin*) is in a way that one grasps the [essence of the] matter, as it is.

The same is likewise drawn down in the emotions (*Midot*), whether the emotions (*Midot*) that are drawn from the intellect (*Mochin*), or the emotions (*Midot*) that are drawn from the desire (*Ratzon*). For, since in the desire (*Ratzon*) there is innerness (*Pnimiyyut*) and externality (*Chitzoniyut*), and in the intellect (*Mochin*) there is innerness (*Pnimiyyut*) and externality (*Chitzoniyut*), there thus is also a drawing down to the emotions

(*Midot*) in two ways, these being the innerness of the emotions (*Pnimiyut HaMidot*) and the externality of the emotions (*Chitzoniyut HaMidot*).

Now, just as the innerness of the desire (*Pnimiyut HaRatzon*) as it is to its truest depth, is desire that entirely takes hold of a person and leaves no room for any desires that are foreign to it,⁹⁰ from this [desire] the innerness of the intellect (*Pnimiyut HaMochin*) is drawn down, which takes hold of and grasps the essence of the matter to its truest depth, meaning, as it is without garments, which is why he cannot separate himself from the intellect, and there is no room for an opposing intellect in him,⁹¹ the same is likewise drawn down to the emotions (*Midot*) of the heart.

About this the verse states,⁹² “My heart has seen much wisdom.” In other words, the innerness of the intellect (*Pnimiyut HaMochin*) is drawn into the heartfelt emotions (*Midot*) as well. This is the general meaning of the explanation that the innerness of the emotions (*Pnimiyut HaMidot*) is [itself] the innerness of the intellect (*Pnimiyut HaMochin*).⁹³ Therefore, the emotions (*Midot*) are likewise in such a way that they take hold of his whole [soul], and there is no room for any alternate [opposing] emotion.

⁹⁰ Such as the desire to live. See the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 13.

⁹¹ Such as the grasp of the intangible depth and essence of a subject. See at greater length in Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and the notes there.

⁹² Ecclesiastes 1:16

⁹³ See *Hemshech* 5672 Vol. 2, p. 821

Now, based on what was explained (in chapter four), that the order of serving *HaShem*-יהו"ה, blessed is He, in an inner way (*Pnimi*), (meaning, that it should penetrate all his inner manifest powers – *Kochot Pnimiyyim*), is that there must be [order and gradation in ascent] from level to level, it therefore is understood that at the beginning of one's service of *HaShem*-יהו"ה, blessed is He, it is not possible to reach a level that the emotions of the side of holiness are such, that there is no room for any alternate or opposing emotions. Rather, the approach must be [as expressed in the verse],⁹⁴ "Little by little I shall drive them away." That is, one must continually strengthen the emotions of the side of holiness until he is completely victorious in conquest, causing there to be no room for any other emotions.

7.

To further explain, from the perspective of the One Above, *HaShem*-יהו"ה, blessed is He, it indeed is possible to grant empowerment for service of Him to be in a way that we come to the innerness of the emotions (*Pnimiyyut HaMidot*), the innerness of the intellect (*Pnimiyyut HaMochin*), and the innerness of the desire (*Pnimiyyut HaRatzon*) immediately. That is, [from His perspective it is possible to] go from the state of "the poverty of Egypt" and to immediately transition to the "good and broad land, a land flowing with milk and honey" (this being the innerness of the intellect (*Pnimiyyut HaMochin*), as explained in chapter three). However, such a thing is granted

⁹⁴ Exodus 23:30

[as a gift] from Above, and does not [at all] stem from a person's own toil.

About this the verse states,⁹⁵ “God did not lead them by way of the land of the Philistines (*Plishtim*) etc.” In other words, even though it is true that from the perspective of the One Above, *HaShem*-יהו"ה, blessed is He, it was possible for them to go [directly] from Egypt to “the good and broad land, the land flowing with milk and honey,” by way of a shorter route, nevertheless, “God did not lead them by way of the land of the Philistines... [for God said], ‘Perhaps the people will reconsider when they see war, and will return to Egypt.’” In other words, [in such a case] it is possible for them to fall from their level, so much so, that “they will return to Egypt,” meaning that they will return to the state of “the poverty of Egypt,” Heaven forbid.

Briefly, the general explanation is that when one comes to the ultimate level of elevation without toiling, in going from one level to the next level, in a way of inner manifestation (*Pnimi*) that penetrates all the powers of his soul, but in a way of a gift from Above, he then lacks the matter [expressed in the teaching],⁹⁶ “There is none wiser than one who has experience in overcoming the test (*Ba'al HaNisayon*).”

This is to say that he has encountered a challenge and test (*Nisayon*) and has overcome it. However, in one who never has been in a state that he must toil by his own power, but everything has been given to him [as a gift] from Above, it

⁹⁵ Exodus 13:17

⁹⁶ Akeidat Yitzchak, No'ach, Shaar 14 [Introduction 3].

cannot be known how he will conduct himself if he encounters the challenge of a test (*Nisayon*).

As known, the example given for this, is from Adam, the first man, who was “formed by the hands of the Holy One, blessed is He, Himself,”⁹⁷ and was completely separate and divested of physicality.⁹⁸ However, even so, he did not overcome the [test, and violated] the commandment he was given.

We similarly find this at the time of the giving of the Torah, when they likewise returned to the state of things as they were at the beginning of creation,⁹⁹ when “the world was created in a state of wholeness.”¹⁰⁰ This is understood from the teaching of our sages,¹⁰¹ of blessed memory, on the verse,¹⁰² “**The sixth day-Yom HaSheeshee-יום הששי**” that, “the [seemingly] superfluous letter *Hey-ה* teaches that the Holy One, blessed is He, established a condition with the act of creation, and said, ‘If the Jewish people accept the Torah [given on the sixth day of Sivan], then you will [continue to] exist etc.’”

That is, the giving of the Torah on the sixth day of Sivan is what granted the right and strength for the existence of the world. That is, in this case, there was revelation from Above without any toil and labor. This is as explained (in chapter five), that the general matter of the giving of the Torah was in a way of “face to face” (*Panim b’Panim-פנים בפנים*). In other words,

⁹⁷ See Midrash Bereishit Rabba 24:5; Kohelet Rabba 3:11; Avot d’Rabbi Natan, Ch. 1.

⁹⁸ See Sefer HaMaamarim 5679 p. 415

⁹⁹ See Talmud Bavli, Shabbat 146a; Zohar I 36b, 52b

¹⁰⁰ See Midrash Bereishit Rabba 14:7; 12:6, 13:3 (and Yefeh To’ar there).

¹⁰¹ Talmud Bavli, Shabbat 88a

¹⁰² Genesis 1:31

the inner aspect (*Pnimitiyut*) of all matters from Above were given from Above in the first place, without any toil or labor in attaining the experience of overcoming challenges and tests (*Baal HaNisayon*). They therefore sinned with the golden calf.

Because of this, it became necessary for them to be given the second set of Tablets, which were given specifically through the toil of returning to *HaShem*-יהו"ה in repentance (*Teshuvah*),¹⁰³ the general matter of which is toil and labor from below to Above, through which there thereby is caused to be a “doubled wisdom,”¹⁰⁴ in a way that is sustained and strong, being that, “There is none wiser than one who has experience in overcoming the test (*Ba'al HaNisayon*).”

About this the verse states, “God did not lead them by way of the land of the Philistines (*Plishtim*) etc.” For, even though from the perspective of the One Above, it was possible for them to go [directly] to “the good and broad land, the land flowing with milk and honey” immediately after leaving Egypt, nonetheless, since the exodus from Egypt was in a way of “the people fled,” being that they still were in a state of “the poverty of Egypt” (as explained in chapter two), therefore, “God did not lead them by way of the land of the Philistines... [for God said], ‘Perhaps the people will reconsider when they see war, and will return to Egypt.’” That is, if they encounter the challenge of a test, “they will return to Egypt.”

It thus was necessary for them to go to “the good and broad land, the land flowing with milk and honey,” specifically

¹⁰³ See *Hemshech* 5666 p. 86 and on; *Sefer HaMaamarim* 5689 p. 67 and on.

¹⁰⁴ Job 11:6; *Midrash Shemot Rabba* 46:1; Also see *Hemshech* 5666 *ibid.*, and *Sefer HaMaamarim* 5689 *ibid.*

by way of order and gradation. About this the verse states,¹⁰⁵ “So God turned the people toward the way of the wilderness etc.” In other words, the beginning of serving *HaShem*-יהו"ה, blessed is He, must be in the way [expressed in the verse],¹⁰⁶ “You went after Me (*Acharai*-אחר־י) in the wilderness,” and,¹⁰⁷ “You shall go after (*Acharei*-אחר־י) *HaShem*-יהו"ה your God,” meaning, the aspect of the back (*Achorayim*-אחוריים) and externality (*Chitzoniyyut*), only after which they then come to the aspect of innerness (*Pnimiyyut*).

8.

Based on all the above, we can understand the verse,¹⁰⁸ “Remember what Amalek did to you on the way, when you were leaving Egypt.” That is, when we are in a state of being “on the way, leaving Egypt,” meaning the beginning stages of serving *HaShem*-יהו"ה, blessed is He, with only the back (*Achorayim*) and externality (*Chitzoniyyut*), it then is necessary to be cautious of war with Amalek.¹⁰⁹

The explanation is that the verse states,¹¹⁰ “Amalek is the head of the nations, but his end will be eternal destruction.” That is, even though Amalek is related to all the nations, and is their head, nonetheless, his end is different than all other nations. For, about all other nations the verse states,¹¹¹ “For

¹⁰⁵ Exodus 13:18

¹⁰⁶ Jeremiah 2:2

¹⁰⁷ Deuteronomy 13:5

¹⁰⁸ Deuteronomy 25:17

¹⁰⁹ See Maamarei Admor HaZaken, 5565 Vol. 1, p. 381 and on *ibid*.

¹¹⁰ Numbers 24:20

¹¹¹ Zephaniah 3:9

then I will transform the nations [to speak] a pure language, so that they all will call in the Name of *HaShem*-יהו"ה and serve Him with united resolve." In contrast, about Amalek it states, "His end will be eternal destruction."

This may be better understood by prefacing with an explanation of the difference between Amalek and the other nations. As known, the explanation¹¹² is that the seven [Canaanite] nations, as they are in our service of *HaShem*-יהו"ה, blessed is He, are the matter of the seven bad emotional traits, which are the source of transgression etc. For, at first glance, it is not understood how a person could possibly stumble into sin.¹¹³

However, the explanation is as explained at length in the continuum of discourses of the 10th of Shvat,¹¹⁴ in explanation of the teaching of our sages, of blessed memory, that,¹¹⁵ "A person does not commit a transgression except if a spirit of folly (*Ru'ach Shtut*) enters him," meaning that "he imagines to himself that committing this sin will not affect his Jewishness."¹¹⁶

From this he comes to a much worse state, as written,¹¹⁷ "Woe to those who pull iniquity upon themselves with cords of falsehood, and sin like the ropes of a wagon." In other words, even though at first, he was in a state of caring about matters of

¹¹² See Sefer HaMaamarim 5644 p. 305 and on; 5647 p. 82 and on; 5709 p. 63, and elsewhere.

¹¹³ See Zohar III 13b, 16a

¹¹⁴ Discourse entitled "*Bati LeGani* – I have come to My garden" 5710, Ch. 3-4 (Sefer HaMaamarim 5710, p. 114 and on)

¹¹⁵ Talmud Bavli, Sotah 3a

¹¹⁶ Tanya, Likkutei Amarim, Ch. 14

¹¹⁷ Isaiah 5:18; Talmud Bavli, Sukkah 52a; Also see Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Section 52.

Godliness, only that “he images to himself that by committing this sin he will not affect his Jewishness,” he subsequently comes to a state in which “a spirit of folly enters him,” until he becomes like an animal (as in the words of Talmud),¹¹⁸ on [the verse],¹¹⁹ “The spirit of the beast descends down into the earth.” That is, he no longer has a perception of spirituality altogether, and certainly does not perceive *HaShem*’s יהו"ה Godliness, nor does he even care about matters of spirituality and Godliness at all.

[This is similar to what is taught about Amalek, about whom the verse states,¹²⁰ “He happened upon you (*Karcha*-קרך) on the way,” in which Torah specifically uses the word *Karcha*-קרך, which shares the same root as “coldness-*Kerirut*-קרירות.”¹²¹ In other words, [the *Kelipah* of] Amalek does not begin by opposing one’s fulfillment of Torah and *mitzvot*, but only by cooling his excitement and warmth [in fulfilling them], thereby automatically weakening his bond to matters of Godliness.

This causes a much worse state [that follows it], until it becomes possible for him to transgress and sin in actuality. However, this itself begins in a way that he no longer cares about matters of Godliness, except that “he imagines to himself that by committing this sin it will not affect his Jewishness.” This [in turn] brings him to a state of not caring about matters of Godliness altogether, as explained above.]

¹¹⁸ Talmud Bavli, Sotah 14a (in the Mishnah).

¹¹⁹ See Ecclesiastes 3:21

¹²⁰ Deuteronomy 25:18

¹²¹ Midrash Tanchuma and Rashi to Deuteronomy 25:18; Sefer HaMaamarim 5644 p. 309; 5647 p. 86; 5709 p. 65, and elsewhere.

However, even though “a spirit of folly has entered him,” nonetheless, at the end of it all, “a spirit from On High will be poured upon him,”¹²² and he then will see the truth – “The eternal truth of *HaShem*-יהו"ה [to the world]”¹²³ – meaning, *HaShem*’s-יהו"ה Godliness that is in the world, and beyond this, he will perceives the truth that in every matter in which he transgresses the will of *HaShem*-יהו"ה, blessed is He, even in a minor precision instituted by the rabbis [in performing the *mitzvah*], (and even more minor matters), he comes to the realization that through this, he separates himself from *HaShem*’s-יהו"ה Godliness, (as explained at length in Tanya).¹²⁴ It then becomes impossible for him not to study Torah and fulfill the *mitzvot*, for after all, [at this point] he recognizes and knows the truth etc.

From this it is understood that the seven [Canaanite] nations, which are the seven bad emotions traits, indeed have a matter of repair and refinement that applies to them. This is the meaning of the verse about the coming future,¹²⁵ “For then I will transform the nations [to speak] a pure language, so that they will all call in the Name of *HaShem*-יהו"ה and serve Him with united resolve.” This will come about when they come to recognize the truth.

¹²² See Isaiah 32:15

¹²³ Psalms 117:2 – The words are “*Emet HaShem L'Olam*-לעולם יהו"ה” which are normally rendered “The eternal truth of *HaShem*-יהו"ה.” However, in the teachings of Chassidus, the word “*L'Olam*-לעולם” also means “to the world,” and thus bears the additional meaning that the truth of *HaShem*’s-יהו"ה Godliness comes to be revealed within the world, as explained above.

¹²⁴ Tanya, Likkutei Amarim, Ch. 24

¹²⁵ Zephaniah 3:9

However, about Amalek the verse states,¹²⁶ “His end will be eternal destruction.” This is because the matter of [the *Kelipah* of] Amalek is that he **knows** his Master, but intentionally rebels against him.¹²⁷ That is, though a person calls *HaShem*-יהו"ה his “Master,” and even has knowledge of Him, meaning that he knows the truth – “The eternal truth of *HaShem*-יהו"ה [to the world]” – and even knows that through sin and transgression he separates himself from his Jewishness, may the Merciful One save us, even so, this is of no benefit to him, being that he rebels against Him intentionally.

Now, at first glance, how could such a matter be, that one knows his Master, but even so, intends to rebel against Him? The explanation is as explained in Chassidic teachings on Megillat Esther,¹²⁸ and explained at length in Shaarei Orah,¹²⁹ that [the *Kelipah* of] Amalek is the matter of arrogance and pride without any reason or explanation.

In other words, though he knows in himself that he has nothing at all to be proud of, being that he has no superior qualities altogether, neither intellectually nor emotionally, nor in his garments or possessions, he nevertheless has impudence and audacity toward one who is greater than himself, solely out of impudence, without reason, intellect, or explanation. This is

¹²⁶ Numbers 24:20

¹²⁷ This is mentioned in regard to Amalek in various places in Chassidus (Maamarei Admor HaZaken 5562 Vol. 1, p. 172; Sefer HaMitzvot of the Tzemach Tzeddek 95a and elsewhere). It stems from the words of our sages, of blessed memory, in Torat Kohanim to Leviticus 26:14 (Bechukotai), (cited in Rashi there, and Genesis 10:9, 13:13), but is not specifically stated in regard to Amalek there.

¹²⁸ Torah Ohr, Megillat Esther 95a; Also see Tetzaveh 85b; Sefer HaMitzvot of the Tzemach Tzeddek there, and elsewhere.

¹²⁹ Shaarei Orah of the Mittler Rebbe, Shaar HaPurim, end of the discourse entitled “*Yaviyu Levush Malchut*” 87b and on.

what causes the matter of intentionally rebelling against *HaShem*-יהו"ה. There therefore is no repair or refinement for such a person, but "His end will be eternal destruction."

Now,¹³⁰ the general matter of war with Amalek can only take place "on the way, when you were leaving Egypt," meaning, at the beginning of one's service of *HaShem*-יהו"ה, blessed is He, when he is in a state of "You shall go after (*Acharei*-אחרי) *HaShem*-יהו"ה your God," and "You went after Me (*Acharai*-אחרי) in the wilderness," meaning, when one is in a state of the back (*Achorayim*) and externality (*Chitzoniyyut*).

For, since in this state of being there is room for the desire (*Ratzon*), emotions (*Midot*), and intellect (*Sechel*) to be in a different manner, (as explained in chapter six), it therefore is possible for the matter of "coldness" (*Kerirut*-קרירות) to creep in, and with coldness comes doubt (*Safek*-ספק).¹³¹ This can come to such a point that a person comes to be in a state of "intending to rebel against Him," Heaven forbid.

In contrast, when service of *HaShem*-יהו"ה, blessed is He, is in a way of "face to face" (*Panim b'Panim*), as in "Seek My face (*Panai*-פני)," meaning that the aspect of the "face-*Panim*-פנים" is revealed, whether it is the innerness of the desire (*Pnimiyyut HaRatzon*), in which case there is no room for any other desire, or whether it is from the innerness of the intellect (*Pnimiyyut HaMochin*), in that he grasps the truth of the matter in a way that it utterly is inapplicable for it to be refuted by any

¹³⁰ See Maamarei Admor HaZaken, 5565 Vol. 1 *ibid.* p. 386 and on; Sefer HaMitzvot of the Tzemach Tzedek, p. 96b and on; Also see Torah Ohr, Tetzaveh 85b.

¹³¹ See Sefer HaMaamarim 5679 p. 294; 5709 *ibid.* and elsewhere. (The numerical value of "doubt-*Safek*-ספק-240" is equivalent to "Amalek-עמלק-240.")

[challenge or] question, or whether it is from the innerness of the emotions (*Pnimiyyut HaMidot*) in a way that “my heart has seen much wisdom-*Chochmah*” (as explained in chapter six), it then becomes utterly inapplicable for [the *Kelipah* of] Amalek to have any dominion over him whatsoever.

This then, is the meaning of the verse, “Remember what Amalek did to you on the way, when you were leaving Egypt.” That is, because at the beginning of their exodus from Egypt they were in a state of the back (*Achorayim*) and externality (*Chitzoniyut*), therefore there was room for the danger of war with Amalek. This is as stated,¹³² “He struck those of you who were behind (*Acharecha*-אָחֶרֶיךָ),” in which the verse specifies, “behind-*Acharecha*-אָחֶרֶיךָ,” meaning, those who were in the state of the back (*Achorayim*) and externality (*Chitzoniyut*). The solution is for the service of *HaShem*-יהו"ה, blessed is He, to be in a way of innerness (*Pnimiyyut*). For, in the inner aspect (*Pnimiyyut*) [the *Kelipah* of] Amalek has absolutely no dominion.

This then, is the meaning of the verse,¹³³ “Moshe said to Yehoshua, ‘Choose people for us,’” in that those who wage battle against Amalek are specifically [called] “Moshe’s people” (*Anshei Moshe*-אֲנָשֵׁי מֹשֶׁה).¹³⁴ This is because the aspect of innerness (*Pnimiyyut*) is openly revealed in them, and they thereby entirely nullify the existence of Amalek.

¹³² Deuteronomy 25:18

¹³³ Exodus 17:9

¹³⁴ See Torah Ohr, Tetzaveh 83b and on.

With the above in mind, we can understand the words of our sages, of blessed memory,¹³⁵ that “the Name *HaShem*-יהו"ה is incomplete (in that the verse states *Ya"eh*-יה"ה, and not the complete name *HaShem*-יהו"ה), and the throne-*Kisei*-כסא is incomplete (in that the verse spells it “*Keis*,” missing the letter *Aleph*-א), until the seed of Amalek will be completely wiped out.”

The explanation is that the general matter of the “Throne-*Kisei*-כסא” as it is in the *Sefirot*, refers to the *Sefirah* of Kingship-*Malchut*. That is, just as when a person [sits on a chair] he is drawn down and lowered [from his full stature], in the same way, through the *Sefirah* of Kingship-*Malchut* all the [other] *Sefirot* are drawn down to below, so that there is the general matter of bestowal to the worlds. This likewise explains the relationship between the “throne” (*Kisei*-כסא) and the matter of Kingship-*Malchut* in general, as the verse states,¹³⁶ “Shlomo sat upon the throne of *HaShem*-יהו"ה as king.” The matter of the Name (*Shem*-שם) refers to the *Sefirot* that are higher than the *Sefirah* of Kingship-*Malchut*.

More generally, the difference between the “throne-*Kisei*-כסא” and the “Name-*Shem*-שם” is the general difference between lights (*Orot*) and vessels (*Keilim*), (or innerness-*Pnimiyut* and externality-*Chitzoniyut*).¹³⁷ That is, the “throne-

¹³⁵ Rashi to Exodus 17:16; Midrash Tanchuma, Teitzei; Pesikta d’Rav Kahana and Pesikta Rabbati, Parshat Zachor; Midrash Tehillim 9:7

¹³⁶ Chronicles I 29:23; See Sifri to Deuteronomy 12:10 (Re’eh)

¹³⁷ This was previously discussed in chapter five of this discourse.

Kisei-כסא” is the matter of vessels (*Keilim*), whereas the Name (*Shem*-שם) is the matter of lights (*Orot*).

This is similar to the difference between the Name *HaShem*-יהו”ה and His title God-*Elohi*”מ-אלהי”ם,¹³⁸ and in the Name *HaShem*-יהו”ה itself, it is the difference between the letters *Yod-Hey*-יה”ה and the letters *Vav-Hey*-וה”ה, corresponding to the intellect (*Mochin*) and the emotions (*Midot*), respectively,¹³⁹ and emotions (*Midot*) in comparison to intellect (*Mochin*) are like vessels (*Keilim*) in comparison to lights (*Orot*).¹⁴⁰

This then, is the matter of “the Name *HaShem*-יהו”ה is incomplete, and the throne-*Kisei*-כסא is incomplete.” For, since the service of *HaShem*-יהו”ה [of the Jewish people] upon leaving Egypt, was in the way [indicated by the verse], “You followed after (*Acharai*-אחרי) Me in the wilderness,” and, “You shall go after (*Acharei*-אחרי) *HaShem*-יהו”ה your God,” meaning, in a state of the back (*Achorayim*) and externality (*Chitzoniyyut*), in which the opposition of Amalek is possible, it then is not possible for there to be a matter of perfection and wholeness in the aspect of the vessels (*Keilim*), (meaning, in the aspect of *Elohi*”מ-אלהי”ם, [or] the aspect of the emotions-*Midot*). This is the meaning of “the throne (*Kiseh*-כסא) is incomplete.” It likewise, is not possible for there to be perfection and wholeness in the aspect of the lights (*Orot*),

¹³⁸ See Torah Ohr, Tetzaveh ibid. 83a-b; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*).

¹³⁹ See Torah Ohr, Tetzaveh ibid. 83-a-b

¹⁴⁰ See Sefer HaMaamarim 5708 p. 161; Also see Sefer HaMaamarim 5629 p. 378.

(meaning in the Name *HaShem*-יהו"ה, [or] the aspect of the intellect-*Mochin*), which is the meaning of “the Name *HaShem*-יהו"ה is incomplete.”

About this the verse states, “For a hand [is raised in oath] on the throne of *Ya”h*-יה"ה; *HaShem*-יהו"ה wages war against Amalek etc.” That is, the war against Amalek is through the aspect of the “hand-*Yad*-יד,”¹⁴¹ referring to “The Great Hand-*Yad HaGedolah*-יד הגדולה,”¹⁴² which is the aspect of the Long Patient One-*Arich Anpin* who transcends the chaining down of the worlds (*Seder Hishtalshelut*).¹⁴³

In our service of *HaShem*-יהו"ה, blessed is He, this refers to the matter of abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה that transcends reason and intellect. Based on the explanation here, this refers to the innerness of the emotions (*Pnimiyyut HaMidot*) as they [receive from] the innerness of the intellect (*Pnimiyyut HaMochin*), as they are drawn from the innerness of the desire (*Pnimiyyut HaRatzon*).

This is the meaning of the word “Love-*Ahavah*-אהבה” which stems from the root “*Avah*-אבה,” meaning desire (*Ratzon*).¹⁴⁴ When the aspect of the “hand-*Yad*-יד” is drawn down and revealed in the aspect of vessels (*Keilim*) and the aspect of lights (*Orot*), as in, “a hand (*Yad*-יד) is [raised in oath] on the throne of *Ya”h*-יה"ה,” there then is caused to be “a war of *HaShem*-יהו"ה against Amalek etc.,” with the wiping out of the

¹⁴¹ Also see Zohar III 186a (Yenuka)

¹⁴² Exodus 14:31; See Torah Ohr, Megillat Esther 95c; Maamarei Admor HaZaken 5565 Vol. 1, p. 386

¹⁴³ See Likkutei Torah, Naso 23a

¹⁴⁴ See Torah Ohr, Mikeitz 32c; Kuntres HaAvodah, Ch. 5 (p. 29)

seed of Amalek. The Name *HaShem*-יהו"ה then becomes complete and His throne (*Kisei*-כסא) becomes complete.

10.

This then, is the meaning of the verse,¹⁴⁵ “Moshe said to Yehoshua, ‘Choose people for us and go do battle with Amalek etc.” That is, when the Jewish people left “the poverty of Egypt” in order to go “to the broad and good land, the land flowing with milk and honey,” at which time their service of *HaShem*-יהו"ה, blessed is He, was in a state of the back (*Achorayim*), it states, “Amalek came and battled with Israel.” About this “Moshe said to Yehoshua, ‘Choose people for us,’” meaning that he should specifically choose “the people of Moshe” (*Anshei Moshe*), because they are in the aspect of innerness (*Pnimityut*), and by their hands war is waged against Amalek.

This matter empowered all the generations that followed for there to be the revelation of the aspect of “The Great Hand” (*Yad HaGedolah*), which in our service of *HaShem*-יהו"ה refers to the matter of abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה that transcends all measure and limitation, so that it becomes revealed even when they are in the state indicated by the word “throne-*Keis*,” in which the “throne-*Kisei*” is incomplete, and in the aspect of *Ya”H*-יה"ה, in which the Name *HaShem*-יהו"ה is incomplete. That is, this refers to service of *HaShem*-יהו"ה, blessed is He, in the way indicated by the verse, “You shall go after (*Acharei*-אחרי) *HaShem*-יהו"ה your God.”

¹⁴⁵ Exodus 17:9

However, through the revelation of abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, (which is the aspect of the "hand-*Yad*-יד"), there is "the war of *HaShem*-יהו"ה against Amalek from generation to generation," from the generation of Moshe, to the generation of Yehoshua, until the generation of the footsteps of Moshiach,¹⁴⁶ may he come and redeem us speedily and in the most literal sense, below ten handbreadths, with the true and complete redemption.

¹⁴⁶ See Mechilta to Exodus 17:16