

**Menachem Mendel of Horodak**  
**Pri Ha'eitz**  
**Parshas Tetzaveh**

<p>The verse "Remember what Amalek did to you"—the commentators question how it is possible to command remembrance, as forgetting is not within a person's control.</p>	<p>פסוק "זְכוֹר אֶת אֲשֶׁר עָשָׂה לְךָ עַמְלֵק", שְׂמַקְשִׁים הַפְּשֻׁטִים, אִיךָ אֶפְשָׁרוֹת הַצְּוִי עַל הַזְּכִירָה, שְׂאִינוּ בְּיַד הָאָדָם אִם שׁוֹכַח.</p>
<p>In truth, their words apply only to a coarse person who has already corrupted his faculties and attributes by pursuing materialism, which is the husk and the place of forgetfulness.</p>	<p>וּבְאֵמֶת, דְּבַרְיָהֶם הוּא בְּאָדָם מְגַשֵּׁם שְׂכָבֵר קִלְקַל כַּחוֹתָיו וּמְדוֹתָיו בְּהַשְׁגַּת הַגִּשְׁמִיּוֹת, שֶׁהִיא הַקְּלָפָה מְקוֹם הַשְׂכָּחָה.</p>
<p>However, the Torah states that "G-d created man upright" to receive the Torah and comprehend its ways, which are ways of pleasantness, to know G-d in all his ways.</p>	<p>מִשְׁאִין כֵּן הַתּוֹרָה אָמְרָה, "אֲשֶׁר בָּרָא אֱלֹקִים אֶת הָאָדָם יֹשֵׁר", לְקַבֵּל אֶת הַתּוֹרָה וּלְהַשִּׁיגָהּ בְּדַרְכֶיהָ דְרָכֵי נֹעֵם, לְדַעַת אֶת ה' בְּכָל דְרָכָיו.</p>
<p>The Torah itself is the remembrance, as it commands remembering the Revelation at Mount Sinai.</p>	<p>וְהַתּוֹרָה הִיא הַזְּכִירָה, שֶׁהוּא מְצוֹת זְכוֹרוֹן מִעֲמֵד הַר סִינַי.</p>
<p>Through the Torah, the Holy One, blessed be He, created the world, and it is His tool of craftsmanship.</p>	<p>וּבְאוֹרֵיתָא בָּרָא קוּדְשָׁא בְרִיךְ הוּא עֲלֵמָא, וְהִיא כְּלֵי אוּמָנוּתוֹ.</p>
<p>Surely, then, the faculty of memory, which was created through it, is the fulfillment of these commandments of remembrance, making forgetfulness impossible.</p>	<p>וּבּוֹדָאֵי כַח הַזְּכוֹר שֶׁנִּבְרָא עַל יְדֵהּ הוּא מְצוֹת הַזְּכִירוֹת הַנ"ל, וְאִיךָ אֶפְשָׁרוֹת הַשְׂכָּחָה.</p>
<p>As it is stated, "Shall He who planted the ear not hear? Shall He who formed the eye not see?"</p>	<p>כְּמֵאֲמַר: "הֲנֹטַע אֶזֶן הֲלֹא יִשְׁמַע, אִם יוֹצֵר עֵין הֲלֹא יִבִּיט".</p>
<p>Forgetfulness only applies to one who has already corrupted his faculties and attributes in opposition to the Torah, G-d forbid.</p>	<p>אִם לֹא, מִי שְׂכָבֵר קִלְקַל מְדוֹתָיו וְכַחוֹתָיו נִגְדָה הַתּוֹרָה חַס וְשָׁלוֹם.</p>
<p>But the question of the commentators remains valid, since the Torah is eternal and applies in every generation and to every person.</p>	<p>אָבֵל קִשְׁיַת הַפְּשֻׁטִים בְּמִקְוָמָה עוֹמֶדֶת, לְהִיּוֹת הַתּוֹרָה נִצְחִית וְנוֹהֶגֶת בְּכָל דּוֹר וּבְכָל אָדָם.</p>
<p>It serves as a remedy for all flesh and a counterforce against the evil inclination.</p>	<p>וּלְכָל בְּשָׂרוֹ מִרְפָּא וּתְבִלִין לְיֹצֵר הָרַע.</p>
<p>If so, for a person who has already corrupted himself, how can this commandment still be relevant?</p>	<p>וְאִם כֵּן, לְאָדָם שְׂכָבֵר קִלְקַל, אִיךָ שְׂיָכוֹת מְצוּהָ זֶה?</p>
<p>The matter is explained by the statement of our Sages: "Shaul [sinned] in one matter, and it was counted against him; David [sinned] in two matters, and it was not counted against him."</p>	<p>וְהַעֲנִין הוּא, אָמְרוּ רַז"ל: "שְׂאוּל בְּאַחַת וְעִלְתָּהּ לוֹ וְדָוִד בְּשְׁתֵּי וְלֹא עִלְתָּהּ לוֹ".</p>

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At first glance, this is a great wonder—could there be favoritism in judgment before G-d?	אֲשֶׁר לְכַאוֹרָה, הַתְמִיָּה בְּאֵמֶת גְּדוּלָה לְאֱלֹקִים, וְכִי מִשׂוֹא פְּנִים יֵשׁ בַּדְּבָר?
This is similar to the teaching of our Sages: "One who disregards the words of a prophet is liable for death."	וְהוּא עַל דְּרַךְ אֲמָרוֹ רַז"ל: "הַמּוֹדֵר עַל דְּבָרֵי "נְבִיא חַיִּב מֵיָתֵהּ".
For the general principle is that a person is defined by his nefesh (soul), ruach (spirit), and neshamah (higher soul), and by his da'as (awareness).	לְהִיּוֹת כָּלֵלָא דְמִילְתָּא, הָאָדָם נִקְרָא עַל שְׁמֵי הַנְּפֹשׁ, רוּחַ, נְשָׁמָה שְׂבוּ, וְהַדְּעָת.
But the body is the flesh of a person.	אָבֵל הַגּוּף הוּא בְּשָׂר הָאָדָם.
Now, all knowledge, understanding, and intellect have the possibility of being either good or bad.	וְהִנֵּה כָּל הַדְּעָה, הַבִּינָה וְהַשְׂכָּל, אֶפְשָׁרוֹת הֵיחִיּוֹת אִם טוֹב וְאִם רָע.
For G-d made one thing corresponding to the other in all aspects of existence and revelation that were created as something from nothing.	כִּי "אֵת זֶה לַעֲמַת זֶה עָשָׂה אֱלֹקִים" בְּכָל עֲנִינֵי הַיְשׁוּת וְהַתְגַּלוּת שֶׁנִּבְרָאוּ יֵשׁ מֵאֵין.
This refers to wisdom, which is called "something," and the vitality of wisdom that illuminates it, which is called "nothing."	שֶׁהוּא הַחֲכָמָה שֶׁנִּקְרָאת "יֵשׁ", וְהַחַיּוּת שֶׁל "הַחֲכָמָה הַמְאִיר אוֹתָהּ, הַנִּקְרָא "אֵין".
As it is stated: "Wisdom will be found from nothing."	"כְּמֵאמָר: "וְהַחֲכָמָה מֵאֵין תִּמְצָא".
The "nothing" refers to what is beyond comprehension and is not grasped, yet it vitalizes and illuminates comprehension.	וְהַ"אֵין" הוּא מֵה שְׁחוּץ מִן הַהִשְׁגָּה וְאִינוּ מוֹשָׁג, הוּא הַמְחַיֶּה אֵת הַהִשְׁגָּה וְהַמְאִיר אוֹתָהּ.
Everything depends on the nature of a person's comprehension, whether small or great.	וְהִנֵּה, הַכֹּל לְפִי מֵה שֶׁהוּא אָדָם בְּהִשְׁגָּה, אִם מַעֲט וְאִם הַרְבֵּה.
What one comprehends is considered "something" to him, while what is beyond his comprehension is considered "the infinite" that vitalizes his understanding.	הַהִשְׁגָּה נִקְרָאת "יֵשׁ" אֲצֵלוֹ, וּמֵה שְׁחוּץ מֵהִשְׁגָּתוֹ נִקְרָא "אֵין סוּף" אֲצֵלוֹ, הַמְחַיֶּה אֵת הַהִשְׁגָּה.
And after establishing the principle that in every existence, "G-d has made one opposite the other,"	וְאַחֲרֵי הַנְּחַת הַכָּלֵל שֶׁבְּכָל יֵשׁ אֵת "זֶה לַעֲמַת", "זֶה עָשָׂה אֱלֹקִים",
then who is the one who acts? It is His "nothingness" that vitalizes His "something."	וְמִי הוּא הַעוֹשֶׂה? הֲרֵי הָאֵין שֶׁלּוֹ הַמְחַיֶּה אֵת הַיֵּשׁ שֶׁלּוֹ.
Therefore, the essential and fundamental matter to be saved from the evil inclination, which operates in all aspects of one's existence,	לְכֵן, עֵיקָר וְשֵׁרֵשׁ הַדְּבָר לְהַנְצִל מֵהִיצָר הָרָע, הַנוֹהֵג בְּכָל הַיֵּשׁ שְׂבוּ,
is that one brings himself into the realm of "nothingness," and there all workers of iniquity will be scattered.	הוּא שֶׁיָּבִיא עֲצָמוֹ אֶל הָאֵין, וְשָׁם יִתְפָּרְדוּ כָּל פְּעֻלֵי אָוֶן.
As it is stated: "As wax melts before fire, so shall the wicked perish before G-d,"	כְּמֵאמָר: "כִּהְיָס דּוֹנֵג מִפְּנֵי אֵשׁ, יֵאבְדוּ רְשָׁעִים מִפְּנֵי אֱלֹקִים".

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referring to the Infinite One who vitalizes him.	שְׁהוּא הָאֵין סוּף הַמְחִיָּה אוֹתוֹ.
This is as our Sages stated: "A person's evil inclination strengthens against him every day; were it not for the Holy One, blessed be He, helping him, he would not be able to overcome it."	וְהוּא אָמַרם ז"ל: "יִצְרוּ שֵׁל אָדָם מִתְגַּבֵּר עָלָיו בְּכָל יוֹם, אֲלֵמְלָא הַקְדוּשׁ בְּרוּךְ הוּא עוֹזְרוֹ, אִינוּ לֹ"י כּוֹל לֹ".
At first glance, this contradicts the statement: "I have created the evil inclination, and I have created the Torah as its antidote," as well as the teaching: "Draw it to the study hall."	אֲשֶׁר לְכַאוּרָה, סוֹתֵר מְאֹמֵר: "בְּרָאתִי יִצְרַ הָרַע, בְּרָאתִי תִבְלִין אֶת הַתּוֹרָה", גַּם מְאֹמֵר: "'מְשַׁכְּהוּ לְבֵית הַמְדַרְשׁ".
However, in truth, the Torah, which is wisdom—the beginning of all "something"—and His tool of craftsmanship, serves as an antidote to all existence.	אָבֵל בְּאֵמֶת, כִּי הַתּוֹרָה שְׁהִיא הַחֲכָמָה, הַתְחִלָּה שֶׁל כָּל הַיֵּשׁ, וְכִלִּי אוֹמְנוּתוֹ, הִיא מִתְבַּלֵּת כָּל הַיֵּשׁ.
Through it, one can reach the "nothingness" that illuminates within it and vitalizes it.	לְהִגִּיעַ עַל יְדֵהָ אֶל הָאֵין הַמְאִיר בְּתוֹכָהּ וּמְחִיָּה אוֹתָהּ.
However, the essence and root of everything is that the Holy One, blessed be He, helps a person when he brings himself to the state of "nothingness."	אָבֵל עֵיקְרָא וְשִׁרְשָׁא דְכוּלָּא, הַקְדוּשׁ בְּרוּךְ הוּא עוֹזְרוֹ בְּהִגִּיעַ עֲצָמוֹ אֶל הָאֵין.
There, the wicked will perish before G-d, as expressed in the teaching: "If it goes, fine; if not... he should remind himself of the day of death."	וְשֵׁם "יֵאבְדוּ רְשָׁעִים מִפְּנֵי אֱלֹקִים", שְׁהוּא עֲנִין אָמַרם ז"ל: "אִי אֲזִיל מוּטָב, וְאִם לֹא... יִזְכּוֹר לֹ"י יוֹם הַמִּיתָה".
Corresponding to all wisdoms, intellects, and understandings, "G-d has made one opposite the other," even within wisdom itself.	שְׁכַנְגָד כָּל הַחֲכָמוֹת וְהַשְׁכָּלִים וְהַשְּׂגוֹת, "אֶת זֶה לְעֵמֶת זֶה עֲשָׂה אֱלֹקִים", אֶפִּילוֹ בְּחֲכָמָה.
As it is stated: "They are wise to do evil," the essential antidote of the Torah is to cling to the vitality that illuminates within the Torah, which is beyond comprehension.	כְּמֹאמְרָ: "חֲכָמִים הֵמָּה לְהַרַע", עֵיקֶר תִּבְלִין הַתּוֹרָה הוּא לְהִיּוֹת מִתְדַבֵּק בְּחַיּוּת הַמְאִיר בְּתוֹרָה, שְׂאִינוּ מוֹשֵׁג.
This is explained in the holy books regarding the true means of salvation from the evil inclination—to sincerely ask the Blessed One to help him.	וְהוּא הַמְבַּאֵר בְּסִפְרֵים עַל אֲמִיתַת פְּעֻלַּת הַהֲצָלָה מִן הַיִּצְרַ הָרַע, לְבַקֵּשׁ מֵאֵתוֹ יְיָ בְּאֵמֶת שְׂיַעֲזֵר לֹ".
And who is greater than Moshe Rabbeinu, of blessed memory,	וּמִי לְנוּ גְדוֹל מִמֶּשֶׁה רַבִּינוּ עָלֵינוּ הַשְּׁלוֹם,
of whom our Sages stated: "Fifty gates of understanding were given to Moshe, except for one which he did not attain."	שְׂאֵמְרוּ רַז"ל: "מ"ט שַׁעְרֵי בִינָה נִמְסְרוּ לֹ"י לְמֹשֶׁה, חוּץ מֵאַחַת שְׁלֹא הִשִּׁיג.
This final gate vitalizes all that he did comprehend,	הַמְחִיָּה אֶת כָּל מֵה שֶׁהִשִּׁיג,

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for vitality must come from that which is beyond comprehension—it is what vitalizes understanding.	כי החיות מוכרח להיות ממה שאינו מושג, הוא המחיה את ההשגה.
And each person, according to his measure, is given vitality from that which is beyond his grasp.	וכל חד וחד לפום שיעורא דיליה, מחיה אותו מה שלמעלה מהשגתו.
Therefore, the reasons for the mitzvot were not written explicitly to be grasped,	ולכן לא נכתבו טעמי המצוות להשיגם,
for even after all levels of understanding, the main objective is to cleave to that which is beyond comprehension.	שהרי אחרי כל ההשגות, העיקר הוא להתדבק בשאינו מושג.
In everything that is comprehended, the evil inclination has a grasp,	שבכל מושג יש אחיזה ליצר הרע,
except for the mitzvot whose reasons were explicitly stated,	אם לא במצוות שנאמר טעמן,
in which case, it is also His will that one seek to comprehend even more	גם כן רצונו ית' להשיג יותר,
and to cleave to that which is beyond comprehension, which vitalizes the understanding.	ולתדבק שם בשאינו מושג, המחיה את ההשגה.
This is in order to connect the beginning of existence with "nothingness,"	בכדי לחבר תחילת היש עם האין,
for existence is a throne for "nothingness."	כי היש הוא כסא לאין.
And one must necessarily progress from level to level—one being a throne for the next,	ומוכרח ללכת מדרגא לדרגא, זה כסא לזה,
and that one for the next, in the order of his comprehension,	וזה לזה בסדר השגתו,
until he moves from reason to reason, reaching the ultimate point of comprehension,	עד שמגיע מטעם לטעם, עד סוף ההשגה,
to grasp that the incomprehensible itself vitalizes and illuminates comprehension and reason.	להשיג שהשאינו מושג מחיה ומאיר אותה השגה וטעם.
This is as King Shlomo, of blessed memory, stated: "I said, I will be wise, but it was far from me,"	והוא מאמר שלמה המלך עליו השלום: "אמרתי אהבתי, והיא רחוקה ממני",
meaning that it remains beyond comprehension, as mentioned above.	ואינו מושג כנזכר לעיל.
And this statement he made after stumbling in the mitzvot whose reasons were explicitly stated,	ומאמר זה אמר אחר הכשלו במצוות שנתפרשו טעמן,
for he said, "I will increase [wives], and I will not stray."	"שאמר: 'ארבה ולא אסור'.

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Even though Shlomo's wisdom was unmatched before him and after him,	אם אָמנם חֲכִמַת שְׁלֹמֹה, אֲשֶׁר לְפָנָיו וְלֵאחֲרָיו לא קָם כְּמוֹהוּ,
and he knew all that occurred,	יָדַע אֶת כָּל אֲשֶׁר נִעֲשָׂה,
nevertheless, it followed this same principle.	אָבֵל הִנֵּה הוּא עַל דְּרָךְ זֶה.
Behold, the distinction between the Torah and the command of a prophet is as follows:	וְהִנֵּה הַחֲלֹק שְׁבִין הַתּוֹרָה וּמִצְוֹת הַנְּבִיא
The Torah encompasses the entirety of the world,	שֶׁהַתּוֹרָה הִיא כְּלֻלַת הָעוֹלָם כְּלוֹ
for "through the Torah, the Holy One, blessed be He, created the world."	שֶׁהָיָה "בְּאוֹרֵי תֹא בְּרָא קוּדְשָׁא בְּרִיךְ הוּא "עֲלָמָא".
All the realities of the world are manifestations of Torah.	וְכָל הַיְוִוֹת הָעוֹלָם תּוֹרָה הֵם.
From there, one can cleave to the Infinite, blessed be He,	וּמִשָּׁם אֶפְשָׁרוֹת הַדְּבִקוֹת בְּאֵין סוֹף בְּרוּךְ הוּא,
through the light of the Torah and its mitzvot,	עַל יְדֵי אוֹר הַתּוֹרָה וְהַמִּצְוֹת
which are called "lamps," as it is stated: "For a mitzvah is a lamp."	"הַנִּקְרָאִים "נְרוֹת", כִּי "נֵר מִצְוָה".
Therefore, even if one deviates from a mitzvah, turning right or left,	לְכֹן, אֶפְלוּ אִם סָר מִן הַמִּצְוָה יְמִין אוֹ שְׂמָאל,
towards worldly realities that were created within the Torah,	לְהַיְוִוֹת עוֹלָם שֶׁנִּבְרְאוּ בְּתוֹרָה,
the light within it will restore him to the right path—this is repentance.	הַמְּאֹר שְׂבָה מִחֲזִירוֹ לְמוֹטֵב, שֶׁהִיא הַתְּשׁוּבָה.
Unless he says, "I will sin and repent," in which case his deviation is evil,	אִם לֹא בְּאוֹמֵר: "אֲחַטָּא וְאָשׁוּב", שְׁסוּרוֹ רָע,
for he has strayed from the very light that is repentance itself.	שֶׁסָּר עִם הַמְּאֹר שְׂבָה, שֶׁהִיא הַתְּשׁוּבָה.
Without repentance, he would not have strayed in the first place,	וּבְלֵי הַתְּשׁוּבָה, לֹא הָיָה סָר
therefore, he is not given the opportunity to repent.	לְכֹן אֵין מִסְפִּיקִין לוֹ.
However, one who disregards the words of a prophet—	מָה שְׂאִין כֵּן הַמוֹוֹתֵר עַל דְּבָרֵי הַנְּבִיא
which have descended from the incomprehensible to the comprehensible—	שֶׁנִּשְׁתַּלְשְׁלוּ מִשְׂאִינוֹ מוֹשָׁג אֶל הַמוֹשָׁג,
his obligation is in the precise wording of the prophet's words.	בְּאוֹפֵן שֶׁדְּבָרָיו דְּוֹקָא.
And he has no other way—he is certainly liable for death.	וְאֵין לוֹ דְּרָךְ אַחֵר, חַיֵּב מִיתָה וְדָאֵי.

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For if there is no order of descent [of divine will], then the incomprehensible is not connected to the comprehensible and does not vitalize it.	שָׂאֵם אֵין סֵדֶר הַהִשְׁתַּלְשְׁלוֹת, הָרִי אֵין הַשְּׂאִינוּ מוֹשֵׁג דְּבוּק בְּמוֹשֵׁג וְאֵינוּ מְחַיֶּהוּ.
This is not the case with one who transgresses the words of the Torah, as mentioned above.	מֵה שְׂאִין כֵּן הָעוֹבֵר עַל דְּבָרֵי תוֹרָה כְּנִזְכָּר לְעֵיל.
Therefore, King Shaul, who followed reasoning—	לְכֹן, שְׂאוֹל הַמֶּלֶךְ, שְׂאָזַל בְּתֵר טַעְמִים
saying, "If man has sinned, what sin has the animal committed?"	"אֵם אָדָם חָטָא, בְּהֵמָה מֵה חָטְאָה?"
and other rational explanations regarding the prophet's words,	וּשְׂאָר נְתִיבֵת טַעְמוֹ וְנִימוּקוֹ עִמוּ בְּדָבְרֵי הַנְּבִיא
thereby disregarded the prophet's command.	מִזֶּה, וַיִּתֵּר עַל דְּבָרֵי הַנְּבִיא
In doing so, he separated the comprehensible from the incomprehensible by applying his own reasoning.	וְהִפְרִיד אֶת הַמוֹשֵׁג מִן הַשְּׂאִינוּ מוֹשֵׁג בְּנְתִיבֵת טַעְמוֹ.
For the essence and root of everything is that the incomprehensible is what vitalizes.	שְׂהָרִי עֵיקָרָא וְשִׂרְשָׁא דְכּוֹלָא, הַשְּׂאִינוּ מוֹשֵׁג הוּא הַמְּחַיֶּה.
And this is a singular truth throughout the entire world.	וְאַחַת הִיא בְּכָל הָעוֹלָם כְּלוּ
And this is what our Sages stated: "Shaul [sinned] in one matter, and it was counted against him," certainly.	וְזֶהוּ אֶמְרָם ז"ל: "שְׂאוֹל בְּאַחַת וְעֵלְתָהּ לוֹ", וְדָאֵי.
Whereas David [sinned] in two matters, and it was not counted against him.	מֵה שְׂאִין כֵּן דָּוִד בְּשְׁתֵּימִים.
If one strays, it is from a mitzvah that is considered among those numbered as two,	אִם סָר, הָרִי הוּא מֵאִיזָה מִצְוָה הַנְּעַרְכָת לְמִסְפַּר שְׁתֵּימִים.
therefore, it was not counted against him,	לְכֵן לֹא עֵלְתָהּ לוֹ.
for repentance preceded the world, having been created through it and giving it life.	שְׂהָרִי הַתְּשׁוּבָה קְדָמָה לְעוֹלָם, שְׁנִבְרָא עַל יְדֵהּ וּמְחַיֶּה אוֹתוֹ.
And the light within it restores him to the One, which is beyond comprehension.	וְהַמְאֹר שְׁבָה מִחֲזִירוֹ אֶל הָאֶחָת, שְׂאִינוּ מוֹשֵׁג.
This is [the meaning of] "And they shall take to you pure olive oil."	"וְזֶהוּ וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָהֵ"
Because he [Moshe] is the root of knowledge for all of Israel,	כִּי לְהִיוֹתוֹ שׁוֹרֵשׁ הַדַּעַת שָׁל כָּל יִשְׂרָאֵל,
and his intellect is beyond the grasp of all of Israel,	וּשְׁכָלוֹ אֵינוּ מוֹשֵׁג לְכָל יִשְׂרָאֵל,
for "higher than the highest is He"—his intellect surpasses them all.	כִּי "גְבוּהָ מֵעַל גְבוּהָ", הוּא בְּשְׁכָלוֹ מְכַלֵּם.
And if they take their intellect and align it with his,	וְאִם יִקְחוּ שְׁכָלָם אֶל שְׁכָלוֹ,

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then they are cleaving to that which is beyond their comprehension.	הָרִי דְבוּקִים הֵם בְּשֵׁאִינוּ מוֹשֵׁג אֶצְלָם.
For everything is according to the person's level, as mentioned above.	שֶׁהָרִי הַכֹּל לְפִי מַה שֶׁהוּא אָדָם, כְּנִזְכָּר לְעֵיל.
And oil is associated with intellect and wisdom.	וְהַשֶּׁמֶן נִקְרָא עַל שֵׁם הַשֵּׁקֶל וְהַחֲכָמָה.
Therefore, "And they shall take to you pure crushed olive oil"	"לָכֵה, "וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כְּתִית
signifies submission, humility, and self-nullification,	, הוּא עַל שֵׁם הַכְּנָעָה, שְׁפִלוּת וְאֵין
which is the aspect of that which is beyond comprehension,	, שֶׁהוּא הַשֵּׁאִינוּ מוֹשֵׁג,
as referenced regarding "the luminary that illuminates and gives life to all."	כְּנִזְכָּר לְמֵאוֹר הַמֵּאִיר וּמְחִיָּה אֶת הַכֹּל.
This is in order to elevate "a mitzvah is a lamp" into "the light of the Torah."	"בְּכַדֵּי הַלְעֹלוֹת "נֵר מְצֹוֹה" ל"אוֹר תּוֹרָה
Behold, the matter of Amalek is explained in the Midrash with the parable of a boiling cauldron:	וְהִנֵּה, עֲבִין עִמְלֵק מְבֹאֵר בַּמְדְּרָשׁ, בְּמִשְׁלַל לְיוֹרָה רֹתַחַת:
One person jumped into it, and even though he was burned, he cooled it down for others.	קִפֵּץ אֶחָד בְּתוֹכוֹ, אָף עַל פִּי שֶׁנִּכְוָה, הוֹקִיר אוֹתָהּ נֶגֶד אֲחֵרִים.
The idea is that before he jumped into it, the possibility of being burned by it was not comprehended.	וְהַעֲבִין הוּא, שֶׁקוֹדֵם קִפִּיצְתוֹ בְּתוֹכָהּ, לֹא הָיְתָה מוֹשֵׁגַת הַכְּנִיָּה הָאֶפְשָׁרִית מִמֶּנָּה.
There was a fear of the unknown, an infinite fear,	, וְהָיְתָה יִרְאָה שֵׁאִינָה מוֹשֵׁגַת, וְאֵין סוֹף
making it completely reckless to enter it.	שֶׁהִיא הַפְקָרוֹת גְּמוּר לְכַנֵּס לְתוֹכָהּ.
However, once he jumped in, it brought about an understanding of the possibility of being burned.	מֵה שֵׁאִין כֵּן זֶה, בְּקִפִּיצְתוֹ הַבִּיאָה לְיַדֵּי הַשִּׁגַת הַכְּנִיָּה.
This parallels the evil inclination, whose entire grasp is through comprehension.	בְּאוֹפֵן שֶׁהוּא עֲבִין הַיִּצָּר הָרָע, שֶׁכֹּל עֵיקָר אַחִיצְתוֹ הִיא בְּהַשֵּׁגָה.
The strategy for salvation from it is to reach and cling to that which is beyond comprehension,	וְעֲצַת הַהֲצָלָה מֵאִתּוֹ, לְהִגִּיעַ וּלְהִתְאַחֵז בְּשֵׁאִינוּ מוֹשֵׁג,
which is the male aspect that influences and vitalizes the comprehensible.	שֶׁהוּא הַזָּכָר הַמְשַׁפִּיעַ וּמְחִיָּה אֶת הַמוֹשֵׁג.
This is the meaning of "Remember what Amalek did to you,"	"וְזָכוּ "זְכוֹר אֶת אֲשֶׁר עָשָׂה לְךָ עִמְלֵק,
which represents the evil inclination.	שֶׁהוּא הַיִּצָּר הָרָע.
In all aspects of one's actions, one must reach the attribute of "remember" to be saved from him [Amalek].	בְּכֹל עֲבִינֵי מַעֲשָׂיו תִּגִּיעַ לְמִדַּת "זְכוֹר" לְהִנָּצֵל מִמֶּנּוּ.

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<p>This is as our Sages stated: "Whoever's fear of sin precedes his wisdom..."</p>	<p>והוא אָמַרם ז"ל: "כָּל שִׂירָאת חֹטְאוֹ קוֹדֶמֶת לְחִכְמָתוֹ".</p>
<p>They hinted with the precision of their language to this fear, which is beyond the grasp of one's wisdom.</p>	<p>רָמְזוּ בְצַחֲיוֹת לְשׁוֹנָם עַל יְרָאָה זוֹ, שְׁלֹמְעֵלָה מִהַשְׁגַּת חִכְמָתוֹ.</p>
<p>This is a fear that has no end, for it stems from the Infinite.</p>	<p>שֶׁהִיא יְרָאָה שְׂאִין לֵה סוֹף, שֶׁהִרִי הִירָאָה הַזֶּה מֵאִין סוֹף הִיא.</p>
<p>Certainly, his wisdom will endure, for it is the Infinite that vitalizes, illuminates, and sustains wisdom.</p>	<p>וּבִיָּדָי חִכְמָתוֹ מִתְקַיֶּמֶת, שֶׁהִרִי הוּא הַמְחִיָּה וּמְאִיר אֶת הַחִכְמָה וּמְקַיְּמָה.</p>
<p>This fear applies eternally, for all generations, for with every increase in wisdom and comprehension, one must cling to that which is above it and beyond comprehension.</p>	<p>וְיִרְאָה זוֹ נוֹהֶגֶת לְעוֹלָם וְלִדְוֹר דְּוֹר, שֶׁהִרִי בְּכָל תּוֹסֶפֶת חִכְמָה וְהַשְׁגָּה, צְרִיחָה לְהִתְאַחַז בְּשִׁלְמֵעֵלָה מִמִּנְה וְאִינָה מוֹשֶׁגֶת.</p>
<p>This is the fear that must precede, in order to protect wisdom—existence itself—from the grasp of the evil inclination.</p>	<p>שֶׁהִיא הִירָאָה הַקּוֹדֶמֶת, בְּכַדִּי לְהַצִּיל אֶת הַיֵּשׁ, שֶׁהִיא הַחִכְמָה, מֵאֲחִיזַת הַיֵּצֶר הָרָע.</p>
<p>And this is [the meaning of] "For the Lord wages war against Amalek from generation to generation,"</p>	<p>"וְזֶהוּ "כִּי מִלְחָמָה לֵה' בְּעַמְלֵק מִדְּוֹר דְּוֹר</p>
<p>until the arrival of the Redeemer, when death will be swallowed up forever.</p>	<p>עַד בִּיאַת הַגּוֹאֵל, וּבִלַּע הַמּוֹת לְנֶצַח.</p>
<p>"And the Lord G-d will wipe away tears from all faces."</p>	<p>"וּמַחָה ה' אֵלֶיקִים דְּמַעַה מֵעַל כָּל פְּנִים".</p>
<p>Then, the Divine Name will be complete, and all will be peace.</p>	<p>אָז יִהְיֶה הַשֵּׁם שְׁלֵם, הַכֹּל שְׁלוֹם.</p>