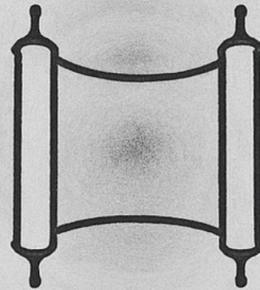


בס"ד

**Rabbi Menachem Mendel
of Horodak
Parshas Tetzaveh**



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Menachem Mendel of Horodak

Pri Ha'eitz

Parshas Tetzaveh

Introduction

1801–1739 | (תצ"ט–תקס"א) (רבי מנחם מנדל מהורודק), a leading disciple of the Maggid of Mezritch and a central figure in the early Chassidic aliyah to Eretz Yisrael, forged a path of radical deveikus rooted in bittul and inner avodah. In this maamar, he addresses the mitzvah of remembering Amalek and unfolds a sweeping metaphysical vision: the battle against Amalek is not merely historical, but existential, revolving around the tension between "something" and "nothing," comprehension and that which transcends comprehension.

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.

פסוק "זכור את אשר עשה לך עמלק", שמקושי הפשטנים, איך אפשרות הצווי על הזכירה, שאינו ביד האדם אם שוכח.

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.

ובאמת, דבריהם הוא באדם מגשם שפכר קלקל כחותיו ומדותיו בהשגת הגשמיות, שהיא הקלפה מקום השכחה.

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.

משאין פן התורה אמרה, "אשר ברא אלקים את האדם ישר", לקבל את התורה ולהשיגה בדרךיה דרכי נועם, לדעת את ה' בכל דרכיו.

The Torah itself is the remembrance, as it commands remembering the Revelation at Mount Sinai.

והתורה היא הזכירה, שהיא מצות זכרון מעמד הר סיני.

Through the Torah, the Holy One, blessed be He, created the world, and it is His tool of craftsmanship.

ובאוריתא ברא קודשא בריך הוא עלמא, והיא כלי אומנותו.

Surely, then, the faculty of memory, which was created through it, is the fulfillment of these commandments of remembrance, making forgetfulness impossible.

ובודאי פנ הזוכר שנברא על ידה הוא מצות הזכירות הנ"ל, ואיך אפשרות השכחה.

As it is stated, "Shall He who planted the ear not hear? Shall He who formed the eye not see?"

במאמר: "הנטע און הלא ישמע, אם יוצר עין הלא יביט".

Forgetfulness only applies to one who has already corrupted his faculties and attributes in opposition to the Torah, G-d forbid.

אם לא, מי שפכר קלקל מדותיו וכחותיו נגד התורה חס ושלום.

But the question of the commentators remains valid, since the Torah is eternal and applies in every generation and to every person.

אבל קשית הפשטנים במקומה עומדת, להיות התורה נצחית ונוהגת בכל דור ובכל אדם.

It serves as a remedy for all flesh and a counterforce against the evil inclination.

ולכל בשרו מרפא ותבלין ליצר הרע.

If so, for a person who has already corrupted himself, how can this commandment still be relevant?

ואם כן, לאדם שפכר קלקל, איך שיכות מצוה זו?

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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."

והענין הוא, אמרו רז"ל: "שאוּל באַחת וְעָלְתָה לוֹ, דָּוִד בְּשְׁתַּיִם וְלֹא עָלְתָה לוֹ".

At first glance, this is a great wonder—could there be favoritism in judgment before G-d?

אֲשֶׁר לְכַאוֹרָה, הַתְּמִינָה בְּאַמְת גְּדוּלָה לְאַלְקִים, וְכִי מִשׂוֹא פְּנִים יֵשׁ בְּדַבָּר?

This is similar to the teaching of our Sages: "One who disregards the words of a prophet is liable for death."

וְהוּא עַל דְּרַף אָמְרוּ רז"ל: "הַמוֹתֵר עַל דְּבַרֵי נְבִיא הַחַיִּב מִיָּתָה".

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 כְּלָלָא דְּמִילְתָא, הָאֲדָם נִקְרָא עַל שְׁם הַנְּפֶשׁ, רוּחַ, נְשָׁמָה שְׂבוּ, וְהַדַּעַת.

But the body is the flesh of a person.

אָבָל הַגּוּף הוּא בְּשַׂר הָאֲדָם.

Now, all knowledge, understanding, and intellect have the possibility of being either good or bad.

וְהִנֵּה כָּל הַדַּעַה, הַבִּינָה וְהַשְׂכָּל, אֲפִשְׁרוֹת הֵיוּתָם 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 וְהַתְּגִלוֹת שֶׁנִּבְרְאוּ 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 "הַמְּאִיר אוֹתָהּ, הַנִּקְרָא "אֵין".

As it is stated: "Wisdom will be found from nothing."

"כִּמְאֹר": "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 הַהַשְׂגָּה וְאִינוּ מוֹשֵׁג, הוּא הַמְּחַיֵּה אֵת הַהַשְׂגָּה וּמְאִיר אוֹתָהּ.

Everything depends on the nature of a person's comprehension, whether small or great.

וְהִנֵּה, הַכֹּל לְפִי מֵה שֶׁהוּא אָדָם בְּהַשְׂגָּה, אִם מְעַט וְאִם הַרְבֵּה.

What one comprehends is considered "something" to him, while what is beyond his comprehension is considered "the infinite" that vitalizes his understanding.

הַהַשְׂגָּה נִקְרָאת "יֵשׁ" אֲצִלוֹ, וּמֵה שְׁחוּץ מִהַשְׂגָּתוֹ נִקְרָא "אֵין סוּף" אֲצִלוֹ, הַמְּחַיֵּה אֵת הַהַשְׂגָּה.

And after establishing the principle that in every existence, "G-d has made one opposite the other,"

וְאַחֲרֵי הַנְּחִיחַת הַכָּלָל שֶׁכָּבָל יֵשׁ אֵת "זֶה לַעֲמַת זֶה עָשָׂה", "אֱלֹקִים",

then who is the one who acts? It is His "nothingness" that vitalizes His "something."

וּמִי הוּא הַעוֹשֶׂה? הֲרֵי הָאֵין שְׁלוֹ הַמְּחַיֵּה אֵת הַיֵּשׁ שְׁלוֹ.

Therefore, the essential and fundamental matter to be saved from the evil inclination, which operates in all aspects of one's existence,

לְכוּ, עֵיקָר וְשֵׁרֵשׁ הַדְּבָר לְהַנְצִל מִהַיֵּצֵר 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, וְשֵׁם יִתְפָּרְדוּ כָּל פְּעֻלֵי אֵין.

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As it is stated: "As wax melts before fire, so shall the wicked perish before G-d,"

כְּמֵאֶמֶר: "כִּהְמָס דּוֹנֵג מִפְּנֵי אֵשׁ, יֵאָבְדוּ רָשָׁעִים מִפְּנֵי אֱלֹקִים".

referring to the Infinite One who vitalizes him.

שֶׁהוּא 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 ו'ל': "יֵצְרוּ שָׁל אָדָם מִתְגַּבֵּר עָלָיו בְּכָל יוֹם, אֲלֵמְלָא הַקְדוּשׁ בְּרוּךְ הוּא עוֹזְרוֹ, אֵינּוּ יָכוּל לוֹ

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 לְכַאוֹרָה, סוֹתֵר מֵאֶמֶר: "בְּרַאתִי יֵצֵר הָרָע, בְּרַאתִי תִבְלִין אֶת הַתּוֹרָה", גַּם מֵאֶמֶר: "מִשְׁכְּהוּ לְבֵית הַמִּדְרָשׁ".

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.

אֲבָל בְּאֵמֶת, כִּי הַתּוֹרָה שֶׁהִיא הַחֲכָמָה, הַתְּחִלָּה שֶׁל כָּל הַיֵּשׁ, וְכִלֵּי אוּמָנוּתוֹ, הִיא מִתְבַּלְתַּת כָּל הַיֵּשׁ

Through it, one can reach the "nothingness" that illuminates within it and vitalizes it.

לְהַגִּיעַ עַל יְדֵה אֵל 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."

אֲבָל עֵיקְרָא וְשׂוֹרְשָׁא כְּכוּלָּא, הַקְדוּשׁ בְּרוּךְ הוּא עוֹזְרוֹ בְּהַגִּיעַ 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 "יֵאָבְדוּ רָשָׁעִים מִפְּנֵי אֱלֹקִים", שֶׁהוּא עֲנִין אָמַרם ו'ל': "אִי אֲזִיל מוּטָב, וְאִם לֹא... יִזְכּוֹר לוֹ יוֹם הַמִּיתָה".

Corresponding to all wisdoms, intellects, and understandings, "G-d has made one opposite the other," even within wisdom itself.

שֶׁכִּנְגַד כָּל הַחֲכָמוֹת וְהַשְּׂכָלִים וְהַשְּׂגוֹת, "אֶת זֶה לְעֵמֶת זֶה עֲשָׂה אֱלֹקִים", אֲפִילוֹ 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.

כְּמֵאֶמֶר: "חֲכָמִים הֵמָּה לְהָרַע", עֵיקֵר תִּבְלִין הַתּוֹרָה הוּא לְהִיּוֹת מִתְדַבֵּק בַּחַיּוֹת הַמְאִיר בְּתוֹרָה, שְׂאֵינּוּ מוּשָׁג.

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 הַמְבַאֵר בְּסִפְרֵים עַל אֲמִיתַת פְּעֻלַת הַהֲצָלָה מִן הַיֵּצֵר הָרָע, לְבַקֵּשׁ מֵאֵתוֹ ית' בְּאֵמֶת שְׂיַעֲזֵר לוֹ

And who is greater than Moshe Rabbeinu, of blessed memory, of whom our Sages stated: "Fifty gates of understanding were given to Moshe, except for one which he did not attain."

וְיֵמִי לָנוּ גְדוּל מַמְשָׁה רַבֵּינוּ עָלֵינוּ הַשְּׁלוֹם שְׂאֵמְרוּ רַן"ל: "מ"ט שְׁעָרֵי בִּינָה נִמְסְרוּ לוֹ לְמֹשֶׁה, "חוּץ מֵאַחַת שְׁלֹא הִשִּׁיג

This final gate vitalizes all that he did comprehend, for vitality must come from that which is beyond comprehension—it is what vitalizes understanding.

הַמְחִיָּה אֶת כָּל מֵה שֶׁהִשִּׁיג, כִּי הַחַיּוֹת מוֹכֵרָח לְהִיּוֹת מִמֶּה שְׂאֵינּוּ מוּשָׁג, הוּא הַמְחִיָּה אֶת הַהֲשָׁגָה.

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And each person, according to his measure, is given vitality from that which is beyond his grasp.	וְכֹל חַד וְחַד לְפָנָיו שִׁיעוּרָא דִּילֵיהּ, מְחִיָּה אוֹתוֹ מֵהַשְׁמָעוּתָא.
Therefore, the reasons for the mitzvot were not written explicitly to be grasped,	וְלִכְּנֹן לֹא נִכְתְּבוּ טַעְמֵי הַמִּצְוֹת לְהַשִּׁיגֵם,
for even after all levels of understanding, the main objective is to cleave to that which is beyond comprehension.	שֶׁהָרִי אַחֲרֵי כָּל הַהַשְׁגוֹת, הַעֵינָקָר הוּא לְהִתְדַבֵּק בְּשִׂאֵינוֹ מוֹשֵׁג.
In everything that is comprehended, the evil inclination has a grasp,	וְשֶׁכָּל מוֹשֵׁג יֵשׁ אַחֲזִיזָה לְיִצְרָר הָרַע,
except for the mitzvot whose reasons were explicitly stated,	אִם לֹא בַּמִּצְוֹת שֶׁנִּצְאָמַר טַעְמָן,
in which case, it is also His will that one seek to comprehend even more	גַּם כֵּן רְצוֹנוֹ יְת' לְהַשִּׁיג יוֹתֵר,
and to cleave to that which is beyond comprehension, which vitalizes the understanding.	וְלְהִתְדַבֵּק בְּשִׂאֵינוֹ מוֹשֵׁג, הַמְּחִיָּה אֶת הַהַשְׁגָּה.
This is in order to connect the beginning of existence with "nothingness,"	בְּכַדִּי לְחַבֵּר תְּחִילַת הַיֵּשׁ עִם הָאֵין,
for existence is a throne for "nothingness."	כִּי הַיֵּשׁ הוּא כִּסֵּא לְאֵין.
And one must necessarily progress from level to level—one being a throne for the next,	וּמוֹכֵרָח לְלָקֵת מִדְּרָגָא לְדְרָגָא, זֶה כִּסֵּא לְזֶה,
and that one for the next, in the order of his comprehension,	וְזֶה לְזֶה בְּסִדְרַת הַהַשְׁגָּתוֹ,
until he moves from reason to reason, reaching the ultimate point of comprehension,	עַד שֶׁמִּגִּיעַ מִטַּעַם לְטַעַם, עַד סוּף הַהַשְׁגָּה,
to grasp that the incomprehensible itself vitalizes and illuminates comprehension and reason.	לְהַשִּׁיג שֶׁהַשְׂאֵינוֹ מוֹשֵׁג מְחִיָּה וּמְאִיר אוֹתָהּ הַשְׁגָּה וְטַעַם.
This is as King Shlomo, of blessed memory, stated: "I said, I will be wise, but it was far from me,"	וְהוּא מְאָמַר שְׁלֹמֹה הַמֶּלֶךְ עָלָיו הַשְּׁלוֹם: "אָמַרְתִּי", "אֲחֻכְמָה, וְהִיא רְחוּקָה מִמֶּנִּי
meaning that it remains beyond comprehension, as mentioned above.	וְאֵינוֹ מוֹשֵׁג כְּנִזְכָּר לְעֵיל.
And this statement he made after stumbling in the mitzvot whose reasons were explicitly stated,	וּמְאָמַר זֶה אַחֲרַי הַכְּשָׁלוֹ בַּמִּצְוֹת שֶׁנִּצְאָמַרְשׁוּ טַעְמָן,
for he said, "I will increase [wives], and I will not stray."	"שִׂאֵמַר: "אֲרַבָּה וְלֹא אֶסוּר
Even though Shlomo's wisdom was unmatched before him and after him,	אִם אָמְנָם חֻכְמַת שְׁלֹמֹה, אֲשֶׁר לְפָנָיו וְלְאַחֲרָיו לֹא קָם כְּמוֹהוּ,
and he knew all that occurred,	יָדַע אֶת כָּל אֲשֶׁר בַּעֲשָׂה,
nevertheless, it followed this same principle.	אָבָל הִנֵּה הוּא עַל דְּרָוֶה זֶה.

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Behold, the distinction between the Torah and the command of a prophet is as follows:	וְהִנֵּה הַחֲלוּק שְׁבִין הַתּוֹרָה וּמִצְוֹת הַנְּבִיא
The Torah encompasses the entirety of the world,	שֶׁהַתּוֹרָה הִיא כְּלֵלוֹת הָעוֹלָם כְּלוֹ
for "through the Torah, the Holy One, blessed be He, created the world."	".שֶׁהָרִי "בְּאוֹרֵתָא בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלָמָא
All the realities of the world are manifestations of Torah.	וְכָל הַנְּיוֹת הָעוֹלָם תּוֹרָה הֵם
From there, one can cleave to the Infinite, blessed be He,	וּמִשָּׁם אֶפְשָׁרוֹת הַדְּבָקוֹת 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,	לְכוּ, אֶפְלוּ אִם סָר מִן הַמִּצְוָה יְמִין אוֹ שְׂמָאל
towards worldly realities that were created within the Torah,	לְהַנְיֹת עוֹלָם שֶׁנִּבְרָאוּ בַּתּוֹרָה
the light within it will restore him to the right path—this is repentance.	הַמְּאֹר שֶׁבָּה מְחַזְרֵרו לְמוֹטֵב, שֶׁהִיא הַתְּשׁוּבָה
Unless he says, "I will sin and repent," in which case his deviation is evil,	אִם לֹא בְּאוֹמֵר: "אֶחָטָא וְאָשׁוּב", שֶׁסּוּרוֹ רָע
for he has strayed from the very light that is repentance itself.	לְשׁוֹר עִם הַמְּאֹר שֶׁבָּה, 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.	לְכוּ אֵין מִסְפִּיקִין לוֹ
However, one who disregards the words of a prophet—	מָה שֶׁאֵין כֵּן הַמוֹנָחַר עַל דְּבָרֵי הַנְּבִיא
which have descended from the incomprehensible to the comprehensible—	שֶׁנִּשְׁתַּלְשְׁלוּ מִשְׁאֵינוּ מוֹשֵׁג אֶל הַמוֹשֵׁג
his obligation is in the precise wording of the prophet's words.	בְּאוֹפֵן שֶׁדְּבָרָיו יְדוּקָא
And he has no other way—he is certainly liable for death.	וְאֵין לוֹ דְּרָף אַחַר, חֲזָב מִיְתָה וְדָא
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.	שֶׁאִם אֵין סֵדֵר הַהִשְׁתַּלְשְׁלוֹת, הָרִי אֵין הַשְּׁאֵינוּ מוֹשֵׁג דְּבוּק בְּמוֹשֵׁג וְאֵינוּ מְחַיֶּהוּ
This is not the case with one who transgresses the words of the Torah, as mentioned above.	מָה שֶׁאֵין כֵּן הָעוֹבֵר עַל דְּבָרֵי תּוֹרָה כְּנֻזְכָּר לְעֵיל
Therefore, King Shaul, who followed reasoning—	לְכוּ, שֶׁאוֹל הַמֶּלֶךְ, שֶׁאֲזַל בְּתַר טַעֲמִים
saying, "If man has sinned, what sin has the animal committed?"	"אִם אָדָם חָטָא, בְּהֵמָה מָה חָטָא?"

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and other rational explanations regarding the prophet's words,	וּשְׂאֵר נְתִיבַת טַעְמוֹ וְנִימוּקוֹ עִמּוֹ בְּדַבְרֵי הַנְּבִיא
thereby disregarded the prophet's command.	מִזֶּה, וַיִּתֵּר עַל דְּבַרֵי הַנְּבִיא
In doing so, he separated the comprehensible from the incomprehensible by applying his own reasoning.	וְהִפְרִיד אֶת הַמוֹשָׁג מִן הַשְּׂאִינוֹ מוֹשָׁג בְּנְתִיבַת טַעְמוֹ
For the essence and root of everything is that the incomprehensible is what vitalizes.	שֶׁהָרִי עֵיקָרָא וְשֶׁרִשָּׁא דְכוּלָּא, הַשְּׂאִינוֹ מוֹשָׁג הוּא הַמְחַיֶּה
And this is a singular truth throughout the entire world.	וְאַחַת הִיא בְּכָל הָעוֹלָם כָּלוּ
And this is what our Sages stated: "Shaul [sinned] in one matter, and it was counted against him," certainly.	וְזֶהוּ אָמְרָם ז"ל: "שְׂאוּל בְּאַחַת וְעֻלְתָּהּ לוֹ," וַדַּאי
Whereas David [sinned] in two matters, and it was not counted against him.	מֵה שְׂאִין בִּן דָּוִד בְּשְׁתֵּימֵי
If one strays, it is from a mitzvah that is considered among those numbered as two,	אִם סָר, הָרִי הוּא מֵאִיזָה מִצְוָה הַנְּעֻרְכַת לְמִסְפַּר שְׁתֵּימֵי
therefore, it was not counted against him,	לְכֹן לֹא עֻלְתָּהּ לוֹ
for repentance preceded the world, having been created through it and giving it life.	שֶׁהָרִי הִתְשׁוּבָה קִדְמָה לְעוֹלָם, שֶׁנִּבְרָא עַל יְדֵהּ וּמְחַיָּה אוֹתוֹ
And the light within it restores him to the One, which is beyond comprehension.	וְהַמְאֹר שֶׁבָּהּ מְחַזְרֵירוֹ אֶל הָאַחַת, שְׂאִינוֹ מוֹשָׁג
This is [the meaning of] "And they shall take to you pure olive oil."	"וַיִּזְהוּ" וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ
Because he [Moshe] is the root of knowledge for all of Israel,	כִּי לְהִיּוֹתוֹ שׁוֹרֵשׁ הַדַּעַת שֶׁל כָּל יִשְׂרָאֵל
and his intellect is beyond the grasp of all of Israel,	וְשֶׁכָּלוֹ אִינוֹ מוֹשָׁג לְכָל יִשְׂרָאֵל
for "higher than the highest is He"—his intellect surpasses them all.	כִּי "גְבוּהָ מֵעַל גְבוּהָ", הוּא בְּשֶׁכָּלוֹ מִכָּלֵם
And if they take their intellect and align it with his,	וְאִם יִקְחוּ שֶׁכָּלֵם אֶל שֶׁכָּלוֹ
then they are cleaving to that which is beyond their comprehension.	הָרִי דְבוֹקִים הֵם בְּשְׂאִינוֹ מוֹשָׁג אֲצֵלֵם
For everything is according to the person's level, as mentioned above.	שֶׁהָרִי הַכֹּל לְפִי מַה שֶׁהוּא אָדָם, כַּנִּזְכָּר לְעֵיל
And oil is associated with intellect and wisdom.	וְהַשֶּׁמֶן נִקְרָא עַל שֵׁם הַשֶּׁכָּל וְהַחֲכָמָה
Therefore, "And they shall take to you pure crushed olive oil"	"לָכֵן," וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כְּתִית
signifies submission, humility, and self-nullification,	הוּא עַל שֵׁם הַכְּנֻעָה, שֶׁפְּלוֹת וְאַיִן
which is the aspect of that which is beyond comprehension,	שֶׁהוּא הַשְּׂאִינוֹ מוֹשָׁג

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<p>as referenced regarding "the luminary that illuminates and gives life to all."</p>	<p>כַּנֹּזֵף לְמֵאֹר הַמְּאִיר וּמְחַיֵּה אֶת הַכֹּל.</p>
<p>This is in order to elevate "a mitzvah is a lamp" into "the light of the Torah."</p>	<p>"בְּכַדֵּי הַהֵעָלוֹת "נֵר מִצְוָה" לְ"אֹר תּוֹרָה</p>
<p>Behold, the matter of Amalek is explained in the Midrash with the parable of a boiling cauldron:</p>	<p>וְהִנֵּה, עֲנִינוּ עִמְלֵק מְבֹאֵר בַּמִּדְרָשׁ, בְּמִשְׁלַל לְיִוְרָה רִוּחַת:</p>
<p>One person jumped into it, and even though he was burned, he cooled it down for others.</p>	<p>קִפֵּץ אֶחָד בְּתוֹכוֹ, אַף עַל פִּי שְׂנֵיכֹה, הוֹקִיר אוֹתָהּ נֶגֶד אַחֵרִים.</p>
<p>The idea is that before he jumped into it, the possibility of being burned by it was not comprehended.</p>	<p>וְהֵעֵנִין הוּא, שְׂקוּדָם קִפִּיצוּהוּ בְּתוֹכָהּ, לֹא הִתְחַוָּה מוֹשְׁגַת הַכּוֹנִיָּה הָאֶפְשָׁרִית מִמֶּנָּה.</p>
<p>There was a fear of the unknown, an infinite fear, making it completely reckless to enter it.</p>	<p>וְהִתְחַוָּה יִרְאָה שְׂאִינָה מוֹשְׁגַת, וְאִין סוּף, לְשֵׁהִיא הַפְּקָרוֹת גְּמוּר לְכַנְס לְתוֹכָהּ.</p>
<p>However, once he jumped in, it brought about an understanding of the possibility of being burned.</p>	<p>מֵה שְׂאִין כּוֹן זֶה, בְּקִפִּיצוֹתוֹ הַבִּיאָה לְיַדֵּי הַשְּׂגַת הַכּוֹנִיָּה.</p>
<p>This parallels the evil inclination, whose entire grasp is through comprehension.</p>	<p>בְּאוֹפֵן שֶׁהוּא עֲנִינוּ הַנִּצָּר הָרַע, שֶׁכָּל עֵינָהּ אֲחִיצוֹתוֹ הִיא בְּהִשְׁגָּה.</p>
<p>The strategy for salvation from it is to reach and cling to that which is beyond comprehension,</p>	<p>וּבְעֵצַת הַהֲצָלָה מֵאִתּוֹ, לְהִגִּיעַ וּלְהִתְאַחֵז בְּשְׂאִינֵי מוֹשְׁגַת.</p>
<p>which is the male aspect that influences and vitalizes the comprehensible.</p>	<p>לְשֵׁהִיא הַזָּכָר הַמְּשַׁפֵּיעַ וּמְחַיֵּה אֶת הַמּוֹשְׁגַת.</p>
<p>This is the meaning of "Remember what Amalek did to you,"</p>	<p>"וְזָכוֹר" זְכוֹר אֶת אֲשֶׁר עָשָׂה לְךָ עִמְלֵק,</p>
<p>which represents the evil inclination.</p>	<p>לְשֵׁהִיא הַנִּצָּר הָרַע.</p>
<p>In all aspects of one's actions, one must reach the attribute of "remember" to be saved from him [Amalek].</p>	<p>בְּכָל עֲנִינֵי מַעֲשָׂיו תִּגִּיעַ לְמִדַּת "זְכוֹר" לְהִנָּצֵל מִמֶּנּוּ.</p>
<p>This is as our Sages stated: "Whoever's fear of sin precedes his wisdom..."</p>	<p>וְהוּא אָמַרם ז"ל: "כָּל שִׁירְאָת הֶטְאוֹ קוֹדֶמֶת לְחֻכְמָתוֹ."</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 בְּצִחִיּוֹת לְשׁוֹנָם עַל יִרְאָה זוֹ, שֶׁלְּמַעַל מֵהִשְׁגַת חֻכְמָתוֹ.</p>
<p>This is a fear that has no end, for it stems from the Infinite.</p>	<p>שֶׁהִיא יִרְאָה שְׂאִין לֵה סוּף, שֶׁהִיא יִרְאָה הִיא מֵאִין סוּף הִיא.</p>
<p>Certainly, his wisdom will endure,</p>	<p>וּבְיִדְאֵי חֻכְמָתוֹ מִתְקַיֶּמֶת.</p>
<p>for it is the Infinite that vitalizes, illuminates, and sustains wisdom.</p>	<p>לְשֵׁהִיא הוּא הַמְּחַיֵּה וּמְאִיר אֶת הַחֻכְמָה וּמְקַיֶּמֶת.</p>
<p>This fear applies eternally, for all generations,</p>	<p>וְיִרְאָה זוֹ נוֹהֶגֶת לְעוֹלָם וּלְדוֹר דוֹר.</p>

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for with every increase in wisdom and comprehension, one must cling to that which is above it and beyond comprehension.

שְׁהָרִי בְּכֹל תּוֹסֶפֶת חִכְמָה וְהִשְׁגָּה, צָרִיד לְהִתְאַחֵז
בְּשִׁלְמַעְלָה מִמֶּנָּה וְאַיִן מִוִּשְׁגָּת.

This is the fear that must precede, in order to protect wisdom—existence itself—from the grasp of the evil inclination.

שְׁהִיא הִירָאָה הַקּוֹדֶמֶת, בְּכַדֵּי לְהִצִּיל אֶת הַיֵּשׁ, שְׁהִיא
הַחִכְמָה, מֵאַחֲזִיזוֹת הַיֵּצֶר הָרָע.

And this is [the meaning of] "For the Lord wages war against Amalek from generation to generation,"

"וְזֶהוּ" כִּי מִלְחָמָה לֵה' בְּעַמְלֶק מְדוֹר דּוֹר

until the arrival of the Redeemer, when death will be swallowed up forever.

עַד בִּיאַת הַגּוֹאֵל, וּבִלְע הַמּוֹת לְנֶצַח.

"And the Lord G-d will wipe away tears from all faces."

"וּמָחָה ה' אֵלֶקִים דְּמָעָה מֵעַל כָּל פְּנִים".

Then, the Divine Name will be complete, and all will be peace.

אָז יִהְיֶה הַשֵּׁם שְׁלֹם, הַכֹּל שְׁלֹם.

[NOTE Summary:

The commentators question how the Torah can command remembrance, since forgetting seems beyond human control. The Horodoker explains that forgetfulness is not natural to the soul; it results from corruption through material coarseness. Man was created upright to receive Torah, and the Torah itself is the faculty of remembrance. Since the world was created through the Torah, and memory itself is rooted in it, forgetfulness is only possible when one distances himself from the Torah's vitality.

The core teaching revolves around the dialectic of “yesh” and “ayin.” All comprehension, wisdom, and intellectual attainment are “something.” Yet every “something” is vitalized by an “ayin,” a dimension beyond grasp, which illuminates and sustains it. As the verse states, “Wisdom will be found from nothing.” The “nothing” is not absence but transcendence: that which cannot be comprehended, yet gives life to comprehension itself.

The evil inclination operates entirely within the realm of the comprehensible. Amalek cools the infinite awe that precedes understanding, just as the Midrash compares him to one who jumps into a boiling bath and cools it for others. Once something becomes graspable, it becomes manageable, rationalizable, and therefore vulnerable to distortion.

The path of salvation is therefore not merely more understanding, but cleaving to that which transcends understanding. Torah is the antidote to the evil inclination not only because it provides wisdom, but because within its wisdom shines a supernal vitality beyond intellect. One must cling to that inner light, the ayin within the yesh.

This explains the difference between transgressing Torah and disregarding a prophet. The Torah encompasses all existence, and its inner light enables repentance, which preceded creation. But when one applies his own reasoning to override a prophetic command, as Shaul did, he severs the comprehensible from the

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incomprehensible. He substitutes human logic for transcendent vitality. David, by contrast, though he sinned, remained connected to repentance, which is rooted beyond reason.

Moshe Rabbeinu, who attained forty-nine gates of understanding, still lacked one. That final gate, beyond comprehension, is what vitalized all he did attain. The reasons for mitzvot are not fully disclosed because the goal is not intellectual mastery but attachment to that which transcends reason. Even where reasons are given, one must continue beyond them.

“Remember what Amalek did to you” thus means: in every action, reach the level of remembrance that is beyond intellect. Fear of sin must precede wisdom. This fear is not anxiety but awe rooted in the Infinite. It protects wisdom from Amalek’s grasp. As wisdom grows, so must attachment to what lies beyond it.

This struggle continues from generation to generation, until the ultimate redemption, when death will be swallowed forever and the Divine Name will be complete.

Practical Takeaway:

The essential avodah is bittul. In every intellectual pursuit, every spiritual attainment, and every moral decision, one must consciously attach himself to that which lies beyond his own comprehension. Before analyzing, before rationalizing, one should pause in humility and inwardly ask for Divine help. True protection from the yetzer hara comes not from cleverness, but from surrender to the Infinite that vitalizes all understanding.

This means cultivating a fear of Heaven that precedes and protects wisdom. When learning Torah, seek not only insight but the inner light that transcends insight. When faced with temptation, do not argue endlessly with it on its own level; instead, step into the space of ayin, remembering that all vitality flows from beyond you. There, Amalek dissolves.

Chassidic Story:

When the early Chassidim in Tiberias faced crushing poverty, some questioned whether the path of their Rebbe, Menachem Mendel of Horodok, was sustainable. The community struggled for food, and emissaries sent abroad often returned empty-handed. A few suggested modifying their practices to gain favor with local authorities or benefactors.

The Horodaker responded not with political strategy, but with intensified prayer and deepened bittul. He taught that their survival did not hinge on calculations alone, but on cleaving to the Source beyond calculation. “If we tie ourselves to what we understand,” he warned, “we will be limited by what we understand.”

At a time of particular desperation, when provisions were nearly gone, he gathered the community and led them in fervent prayer, emphasizing surrender rather than fear. Shortly thereafter, unexpected assistance arrived from abroad, sustaining them through the crisis.

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For him, this was not a miracle of coincidence, but a living illustration of his teaching: when one binds himself to the ayin that vitalizes the yesh, new channels of life open. The boiling waters of Amalek cool only when awe becomes finite. But when one clings to the Infinite, the fire of doubt cannot endure.

END NOTE]