

Discourse 7

*“Vayomer HaShem el Moshe, Re’eh Netaticha
Elohim L’Pharaoh -
HaShem said to Moshe, ‘See, I have made you a God
over Pharaoh”*

Delivered on Shabbat Parshat Va’era,
Shabbat Mevarchim Shvat, 5715
By the grace of *HaShem*, blessed is He,

The verse states,³⁵⁶ “*HaShem*-יהוה said to Moshe, ‘See, I have made you a God-*Elohim*-אלהים over Pharaoh, and your brother Aharon shall be your prophet.” Rashi comments on the words, “I have made you a God-*Elohim*-אלהים over Pharaoh,” that it means, “A judge and chastiser, to chastise him with plagues and afflictions.” Now, this must be better understood,³⁵⁷ for what novelty is there in Moshe chastising Pharaoh with plagues and afflictions? Moreover, from the fact that the verse states, “See, I have **made** you a God-*Elohim*-אלהים over Pharaoh,” it is understood this is something novel and wondrous. We therefore must better understand the novelty and wondrousness of this matter.

³⁵⁶ Exodus 7:1

³⁵⁷ See the discourse entitled “*Vayomer HaShem... Re’eh Netaticha*” 5677 (Sefer HaMaamarim 5677 p. 129 and on); Discourse by the same title 5631 (Sefer HaMaamarim 5631 p. 137 and on); Ohr HaTorah Re’eh p. 230 and on; Discourse entitled “*Vayomer... HaChodesh*” of Shabbat Parshat Shmini 5722 (Sefer HaMaamarim 5722 p. 189 and on).

We also must understand the statement in Midrash,³⁵⁸ “The Holy One, blessed is He, said to Moshe, ‘Although I have called you a God-*Elohim*-אלהים to Pharaoh, I am your God-*Elohecha Anochi*-אלהיך אנכי and am over you.” This seems to indicate that the words, “I have made you a God-*Elohim*-אלהים over Pharaoh” have some similarity to the Godliness indicated by the words, “I am your God-*Elohecha Anochi*-אלהיך אנכי,” and it therefore was necessary to continue and state, “and I am over you.”

In other words, the words “and I am over you,” are there to clarify that the matter of, “I am your God-*Elohecha Anochi*-אלהיך אנכי,” certainly is not the same as the matter of, “I have made you a God-*Elohim*-אלהים to Pharaoh.” For, the matter of Moshe being “God-*Elohim*-אלהים to Pharaoh,” was for the purpose of “chastising him with plagues and afflictions,” which is not so of the matter of, “I am your God-*Elohecha Anochi*-אלהיך אנכי,” in which it is inapplicable to say that this is a matter of chastisement. Certainly, about someone on the spiritual level of Moshe, it is simple to understand that chastising him was entirely inapplicable.

Nevertheless, from the fact that it states, “Although I have called you a God-*Elohim*-אלהים to Pharaoh, I am your God-*Elohecha Anochi*-אלהיך אנכי, and I am over you” it is understood that the matter of Moshe being “a God-*Elohim*-אלהים to Pharaoh” has some measure of similarity to *HaShem*’s-יהו"ה Godliness, but that nonetheless, “I am over you.” We

³⁵⁸ Petichta d’Ruth Rabba 1; Midrash Ruth 1:3

therefore must understand how it means that the Godliness of Moshe has a measure of comparison to *HaShem*'s-יהו"ה Godliness and that nonetheless, "I am over you."

Another matter to understand is the statement in Midrash,³⁵⁹ "Why is the Holy One, blessed is He, called,³⁶⁰ 'The King of glory (*Melech HaKavod*-מֶלֶךְ הַכְּבוֹד)'? Because He apportions glory (*Kavod*-כְּבוֹד) to those who fear Him. How so? With a king of flesh and blood, anyone other than him is forbidden to ride upon his horse or to sit upon his throne. However, the Holy One, blessed is He, caused Shlomo to sit upon His throne, as it states,³⁶¹ 'Shlomo sat upon the throne of *HaShem*-יהו"ה as king.' Moreover, He caused Eliyahu to ride upon His horse. What is the horse of the Holy One, blessed is He? The whirlwind and tempest, as it states,³⁶² '*HaShem*-יהו"ה, His way is in a whirlwind and a tempest,' and it is written,³⁶³ 'And Eliyahu ascended to heaven in the whirlwind.' Furthermore, with a king of flesh and blood, no one else may be called by his title (king). However, the Holy One, blessed is He, called Moshe by His title (God), as it states, 'See, I have made you a God-*Elohim*-אֱלֹהִים over Pharaoh.'" We therefore must understand what it means that Moshe was called by the title of the Holy One, blessed is He.

³⁵⁹ Shemot Rabba 8:1

³⁶⁰ Psalms 24:10

³⁶¹ Chronicles I 29:23

³⁶² Nahum 1:3

³⁶³ Kings II 2:11

Now, all this may be understood by prefacing with the matter of Moshe's soul, which is a soul of the world of Emanation-*Atzilut*.³⁶⁴ The world of Emanation-*Atzilut*-אצילות, is as its name implies; close proximity and nearness-*Etzel*-אצל to *HaShem*-יהו"ה, the Emanator, blessed is He.³⁶⁵ For, since the world of Emanation-*Atzilut*-אצילות emanates-*HaAtzalah*-האצלה and issues from the Emanator, *HaShem*-יהו"ה, blessed is He, it therefore is in a state of close proximity and nearness-*Etzel*-אצל to Him.

To further explain, the meaning of term, Emanation-*Atzilut*, is the same as its meaning in the verse,³⁶⁶ “and I will emanate-*v'Atzalti*-ואצלתי some of the spirit that is upon you and place it upon them.” This refers to the issuance and bestowal of Moshe's spirit upon the elders. Now, that which was emanated upon the elders was not the actual spirit of Moshe itself. For, Moshe was loftier than physical influences, as explained about the verse,³⁶⁷ “From where do I have meat to

³⁶⁴ See Likkutei Torah, Nitzavim 49b and elsewhere.

³⁶⁵ See Pardes Rimonim, Shaar 16 (Shaar ABY”A), Ch. 1.

³⁶⁶ Numbers 11:17

³⁶⁷ Numbers 11:13; See Likkutei Torah, Be'ha'alotcha 31c, 33b; Va'Etchanan 12a; Sefer HaMaamarim 5660 p. 112; Sefer HaMaamarim 5686 p. 45; Also see Sefer HaLikkutim to the letter Beit, p. 641; Also see the discourse entitled “*LeHavin Inyan HaNedarim*” Sefer HaMaamarim 5714, translated in The Teachings of The Rebbe 5714, Discourse 21. (That is, Moshe is the aspect of wisdom-Chochmah-חכמה, which is the ultimate state of nullification “the power of what-Ko'ach Ma”ח-מ”ה and sublimation (*Bittul*) to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-ה' Himself, blessed is He, and he therefore entirely transcended relation to the matter of meat altogether.)

give to this entire people?" That is, the influence that Moshe bestowed was that of Torah.

Moreover, even in his worldly influence, his influence was in the manifestation of spiritual food, such as the Manna,³⁶⁸ which is "the bread of wisdom" (*Mezona d'Chochmeta*),³⁶⁹ and gives spiritual sustenance, so much so, that it became absorbed in their organs and produced no waste-product.³⁷⁰ All this being so, that the bestowal of physical influence was lower than Moshe's level (which is why he said, "From where do I have meat?") nonetheless, since Moshe was the leader of the generation, and all matters of influence must specifically come through the leader of the generation,³⁷¹ therefore, even physical influences that were below Moshe's level needed to be influenced specifically by his hand. However, since Moshe was higher than this, He therefore emanated from his spirit upon the elders, so that such influence should come through them. Even so, all their influence specifically came from the spirit of Moshe.

The same applies to the world of Emanation-*Atzilut*, which is the issuance of radiance from the limitless light of *HaShem*-יהו"ה, the Emanator, blessed is He, only that it is in a manner of being drawn down and coming forth into Emanation-*Atzilut*. Now, the world of Emanation-*Atzilut* is only a glimmer and emanation of *HaShem*'s-יהו"ה radiance, blessed is He, as indicated by the statement that it is like "a flame from which

³⁶⁸ See Talmud Bavli, Taanit 9a

³⁶⁹ Zohar II 62a

³⁷⁰ See Talmud Bavli, Yoma 75b

³⁷¹ See Sefer HaMaamarim 5660 *ibid.*, and elsewhere.

many flames are lit, in which nothing will be lacking in the first flame,”³⁷² thus indicating that it’s light is only a radiance, in that the difference between light (*Ohr*-אור) and influence (*Shefa*-שפע) is well known.³⁷³ That is, in the matter of influence (*Shefa*-שפע), a lacking is caused in the source of the influence. An example is “torrential waters,” (*Shifat Mayim*-מים שפעת),³⁷⁴ in which the waters flow forth and become lessened in their place of origin. However, with light, such is not the case. For the bestowal of light (*Ohr*-אור) is not in a manner that the essential thing itself is bestowed, nor is it an essential bestowal, but is only a glimmer of radiance.

The same is understood about to the emanation of the world of Emanation-*Atzilut*, that it is like a flame kindled by another flame and is only a glimmer of radiance. However, though it only is a glimmer of radiance, nonetheless, its radiance reveals the Essence. For, this is the very matter of the world of Emanation-*Atzilut*, that through it, the Hidden Essence of *HaShem*-יהו"ה, the Emanator, blessed is He, who transcends the world of Emanation-*Atzilut*, is revealed.

To further explain, the world of Emanation-*Atzilut* is the intermediary and medium through which Godly knowledge amongst created beings is made possible. Were it not for the emanation of the world of Emanation-*Atzilut*, Godly knowledge

³⁷² Midrash Bamidbar Rabba 15:19; Rashi to Numbers 11:17; Sifri Bamidbar 93; Also see Likkutei Sichot Vol. 8 p. 75 and on, where this is further explained.

³⁷³ See Maamarei Admor HaZaken 5562 p. 42, p. 261; Vol. 2. P. 422 and on; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 9 & 19, and the notes there; *Hemshech* 5666 p. 173 and on, and elsewhere.

³⁷⁴ Job 22:11

amongst created beings would be inapplicable, for they would be incapable of any grasp of Godliness whatsoever. This is because the Essential Self of *HaShem*-יהו"ה, the Unlimited One, as He is, in and of Himself, is utterly concealed. Even the aspect of the crown-*Keter*, which is the intermediary between the Emanator and the emanated is concealed, for about it, the verse states,³⁷⁵ "He sets darkness as His hiding place." Thus, for there to be Godly knowledge below, *HaShem*-יהו"ה emanated the ten *Sefirot* of the world of Emanation-*Atzilut*.

The primary *Sefirah* of the *Sefirot* of the world of Emanation-*Atzilut*, is the *Sefirah* of wisdom-*Chochmah*. For although it states,³⁷⁶ "You are He who is wise, but not with a knowable wisdom," nevertheless, through the emanation of wisdom-*Chochmah* of the world of Emanation-*Atzilut*, knowledge of *HaShem* 's-יהו"ה Godliness is brought about, even below. In other words, through emanation, we can come to know matters of the world of Emanation-*Atzilut*, and through this, we can even come to know matters that transcend the world of Emanation-*Atzilut*.

This is the purpose for which the world of Emanation-*Atzilut* was emanated, in that through it, there is a revelation of that which is concealed (*Giluy HaHe'elem*). This is because, in a concealed manner, included in that which transcends the world of Emanation-*Atzilut*, there also is the world of Emanation-*Atzilut*. Moreover, even as the world of Emanation-

³⁷⁵ Psalms 18:12; See Likkutei Torah, Shir HaShirim 4d and on; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 13.

³⁷⁶ Introduction to Tikkunei Zohar 17b

Atzilut is drawn forth into revelation, it still is in a state of total adhesion to He who transcends the world of Emanation-*Atzilut*. This is why it can reveal the Concealed who transcends it, since it is in a state of adhesion to Him, blessed is He.

3.

Now, this matter, that the world of Emanation-*Atzilut* is in a state of adhesion to its Source, does not contradict the meaning of the word “emanation-*Ha’atzalah*-האצלה,” indicating separation and removal. That is, in reality, the world of Emanation-*Atzilut* indeed is in a state of adhesion to its Source. However, it is called, “Emanation-*Atzilut*-אצילות,” not because it actually is separate (since in reality, it is in a state of adhesion), but because it comes by way of a separation. That is, it comes about through the restraint of the *Tzimtzum*, even though in reality, it is in a state of adhesion (*Dveikut*).

This may be understood from the matter of the line-*Kav*, since the line-*Kav* adheres to its Source. That is, even though it is drawn down by way of the restraint of the *Tzimtzum*, and moreover, it is drawn forth specifically through the first restraint-*Tzimtzum*, which is different than the restraints within the chaining down of the world, since it is the aspect of complete withdrawal (*Siluk*),³⁷⁷ nevertheless, the line-*Kav*

³⁷⁷ See the beginning of both *Otzrot Chayim* and *Mevo She’arim*; *Likkutei Torah*, *Hosafot* to *Vayikra* 51c, and elsewhere. Also see the discourse entitled “*Atem Nitavim*” 5711, translated in *The Teachings of The Rebbe* – 5711, Discourse 16; “*Padah b’Shalom*” 5712, translated in *The Teachings of The Rebbe* – 5712, Discourse 5, and elsewhere.

adheres to its Source. In other words, it is only the **manner** in which it is drawn forth that is through the restraint of the *Tzimtzum*, however it nevertheless adheres to its Source. The same is understood about the world of Emanation-*Atzilut*. That is, although it is called, “Emanation-*Atzilut*-אצילות,” in that it is drawn forth by means of separation, it nevertheless is in a state of adhesion, in that it is in proximity and nearness-*Etzel*-אצל to *HaShem*-יהו"ה, the Emanator, blessed is He.

Now, the explanation of the matter is that, as known, there are four levels: The Something (*Yesh*) and the nothing (*Ayin*) - and the nothing (*Ayin*) and the something (*Yesh*).³⁷⁸ Regarding this it is explained that, in truth, there only are three levels, these being the Something (*Yesh*), the nothing (*Ayin*) and the something (*yesh*), only that there are two aspects of “nothing” (*Ayin*): The “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*) and the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*).

The precise matter to understand here, is that the second “nothing” (*Ayin*), meaning, the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*), is not just a glimmer and radiance of the first “nothing” (*Ayin*), which is the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*). Rather, they both are drawn from the Essential Self of *HaShem*-יהו"ה, blessed is He, and both

³⁷⁸ See the preceding discourses of this year, where this has been explained at great length.

adhere to His Essential Self, only that the “nothing” (*Ayin*) itself is divided in two.³⁷⁹

In other words, the “nothing” (*Ayin*) itself, as it comes forth from the Essential Self of *HaShem*-יהו"ה, blessed is He, divides in two. For, from the perspective of the “nothing” (*Ayin*) itself, it possesses the fact that it is the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*), meaning that it **truly** is nothing, and it also possesses the fact that it is “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*), which is not a true “nothing” (*Ayin*), but is only called “nothing” because of (various matters, but generally because) it is not grasped. Thus, even the aspect of the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*) is brought forth from the Essential Self of *HaShem*-יהו"ה, blessed is He, and this is what is meant by the fact that the “nothing” (*Ayin*) itself is divided into two.

Now, in regard to this matter that the “nothing” (*Ayin*) is divided in two, the actual division of the two aspects of “nothing” (*Ayin*) is brought about through the restraint of the *Tzimtzum*. In other words, it is the restraint of the *Tzimtzum* that brings about the division in the manner of their revelation (*Giluy*), as discussed before, as well as in the manner of their adhesion (*Dveikut*).³⁸⁰ For, the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*) is in a state of recognizable adhesion (*Dveikut*) to its Source, whereas

³⁷⁹ See Listen Israel, a translation of Reb Hillel of Paritch’s commentary (2) to Shaar HaYichud of the Mittler Rebbe, Ch. 1.

³⁸⁰ See Discourse 2 of this year, 5715, entitled “*Bayom HaShmini*.”

the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*) is in a state of adhesion (*Dveikut*) to its Source that is unrecognized. However, it is only the actual division that is brought about by the restraint of the *Tzimtzum*. For, in reality, the “nothing” (*Ayin*) **itself** is divided in two, and therefore, even the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*) is truly and actually in a state of adhesion to the Essential Self of *HaShem*-יהו"ה, blessed is He.

This may be better understood, by way of the well-known³⁸¹ analogy given regarding the restraint of the first *Tzimtzum*. It is compared to a teacher and his pupil who cannot at all compare to the greatness of his teacher. Therefore, in order for the teacher to bestow his intellect to his pupil, he must first restrain himself and withdraw his own intellect from his mind. He then will be able of finding intellect within himself that applies to the capability of the student to grasp.

Now, in reality, the restraint (*Tzimtzum*) does not introduces novel intellect that applies to the pupil, because even before the restraint (*Tzimtzum*) the teacher already possessed the intellect that applies to the pupil, only that before the restraint, this intellect was included in the intellect of the teacher himself. The only effect of the restraint (*Tzimtzum*) was the division (*Havdalah*) between that which is inner (*Pnimiyut*) and that which is outer (*Chitzoniyut*), meaning, between the intellect of the teacher, as it is, in and of himself, and the

³⁸¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 13-14.

intellect that applies to the pupil, so that the intellect that applies to the pupil should not be subsumed in the intellect of the teacher.

We thus see that even the intellect that applies to the student is from teacher himself, only that its actual revelation comes about by means of the restraint of the *Tzimtzum*. The same may be understood about the statement above, that even the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*) comes about because of the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, and adheres to Him, only that it is revealed through the restraint of the *Tzimtzum*.

This then, is the meaning of what we explained before that the line-*Kav* adheres to its Source. For, although it is drawn forth by means of the restraint of the *Tzimtzum*, and specifically from the restraint of the first *Tzimtzum*, which is in a manner of withdrawal (*Siluk*), nevertheless, since its drawing forth is rooted in the Essential Self of *HaShem*-יהו"ה, blessed is He, it therefore adheres to its Source, except that it is drawn forth by way of the restraint of the *Tzimtzum*.

Now, just as this so in the effect of *Tzimtzum* on the line-*Kav*, we may likewise understand this as it relates to the world of Emanation-*Atzilut*. That is, even though it is brought about through the restraint of the *Tzimtzum*, and as explained,³⁸² the restraint of the *Tzimtzum* is for the purpose of Emanation-*Atzilut*, it nevertheless is in a state of adhesion.

³⁸² See Etz Chayim, Shaar 1 (Drushei Iggulim v'Yosher) Anaf 2

To further clarify, in regard to the matter of the two aspects of “nothing” (*Ayin*) – the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*), and the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*) – there are several explanations. The first explanation is that both are aspects **within** the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, that precedes the restraint of the *Tzimtzum*, corresponding to the essence of His light (*Etzem HaOhr*) and the spreading forth of His light (*Hitpashtoot HaOhr*). The second is that the two aspects of “nothing” (*Ayin*) correspond to the light (*Ohr*) that preceded the restraint of the *Tzimtzum* and the line-*Kav*. The third is that the two aspects of “nothing” (*Ayin*) correspond to the light (*Ohr*) that precedes the world of Emanation-*Atzilut* and the world of Emanation-*Atzilut* itself.

Thus, just as according to the explanation that the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*) is the aspect of the line-*Kav*, and that although the restraint of the *Tzimtzum* affects it to be separate, nevertheless, even after the restraint of the *Tzimtzum*, it still adheres to its Source (as discussed before), this is likewise so according to the explanation that the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*) is the world of Emanation-*Atzilut*. For, although the world of Emanation-*Atzilut* comes about through the restraint of the *Tzimtzum*, it nonetheless is rooted in the Essential Self of *HaShem*-יהוה, blessed is He, and is therefore in a state of adhesion (*Dveikut*) to His Essential Self. This is the meaning

of the term Emanation-*Atzilut*-אצילות, which is of the root “nearness-*Etzel*-אצל,” indicating proximity and adhesion.

With all the above in mind, it is understood that the world of Emanation-*Atzilut* is a state of Godliness. Therefore, the souls of the world of Emanation-*Atzilut* also are literally in a state of Godliness. This then, explains why *HaShem*-ה' is called Moshe (whose soul was of the world of Emanation-*Atzilut*) by the title, “God-*Elohim*-אלהים,” as it states, “I have made you a God-*Elohim*-אלהים.”

4.

However, this still must be better understood. For, according to the above explanation, that Moshe was called “God-*Elohim*-אלהים” because his soul was of the world of Emanation-*Atzilut*, the verse, “See **I have made you** (*Netaticha*-נתתיך) a God-*Elohim*-אלהים,” is not understood. We therefore must understand what is meant by, “I have made you (*Netaticha*-נתתיך).” For, based on the above explanation, he should be called by the title “God-*Elohim*-אלהים,” in and of himself, being that his soul (of the world of Emanation-*Atzilut* and) is actually Godly?

We also must understand why it is applicable to call the souls of the world of Emanation-*Atzilut* by the title “God-*Elohi*”m-אלהי”m.” For, this title is one of the seven unerasable names³⁸³ by which *HaShem*-ה' is called. Regarding this,

³⁸³ See Talmud Bavli, Shevuot 35a; Hilchot Yesodei HaTorah 6:2

Torah Ohr explains³⁸⁴ that the seven unerasable names refer to the lights (*Orot*) of Emanation-*Atzilut* as they manifest within the vessels (*Keilim*) of Emanation-*Atzilut*. However, about the matter of souls, Iggeret HaKodesh states³⁸⁵ that they already emerged and separated from the vessels (*Keilim*), (which is why it is not in their power to bring about the existence of something from nothing). This being so, it is understood that they are not bound to the lights (*Orot*) that manifest in the vessels (*Keilim*), and certainly not to the light of the line-*Kav* within the vessels (*Keilim*). Now, if this so, how then can they possibly be called by the title “God-*Elohi*”מ-אלהי”?”

Now, according to the Baal Shem Tov’s explanation, this makes sense, since he explains that the seven unerasable names are in the vessels (*Keilim*) themselves, and therefore, though the souls are lower than the vessels (*Keilim*), as stated above, that they already emerged from the vessels (*Keilim*), it nonetheless is applicable to use the title “God-*Elohi*”מ-אלהי”” in relation to the souls of Emanation-*Atzilut* too.

The reason is because even the vessels (*Keilim*) of the world of Emanation-*Atzilut* are in a state in which their adhesion (*Dveikut*) to *HaShem*-יהו"ה is unrecognizable, but are nevertheless called by the title “God-*Elohi*”מ-אלהי”.” This being so, it must be said that the fact that their adhesion (*Dveikut*) is not recognized, does not represent a lacking in them. For, since the substance and manner of their emanation is such that their adhesion to their Source should not be

³⁸⁴ Torah Ohr, Yitro 68d

³⁸⁵ Tanya, Iggeret HaKodesh, Epistle 20 (130a)

recognized, it therefore is not lacking in them, and therefore, they are called by the title “God-*Elohi*”מ-אלהי.”

The same may likewise be said in regard to the souls of the world of Emanation-*Atzulut*. That is, even after having emerged from the vessels (*Keilim*), nevertheless, since the substance and manner by which they were emanated was in such a manner, it therefore is applicable for them to also be called by the title “God-*Elohi*”מ-אלהי.”

However, according to the explanation of the Alter Rebbe, that the seven unerasable names specifically refer to the lights (*Orot*) that manifest **within** the vessels (*Keilim*), it is understood according to his explanation, that these unerasable names only apply specifically to that which is in a state of adhesion (*Dveikut*) that **is** recognizable. This being so, how is the title “God-*Elohi*”מ-אלהי” applicable in relation to souls?

The explanation is that the first question answers the second question. That is, in and of himself, it is not applicable to call Moshe by the title “God-*Elohi*”מ-אלהי.” For, (as mentioned above) though he was a soul of the world of Emanation-*Atzilut*, nevertheless, since the souls of the world of Emanation-*Atzilut* already emerged from the vessels (*Keilim*), how is it applicable to call them by *HaShem*’s-יהוה titles? It is in regard to this that the Holy One, blessed is He, told Moshe, “See I have **made** you (*Netaticha*-נתתיך) a God-*Elohim*”מ-אלהים,” which is from the aspect of the lights (*Orot*).

The explanation is that (every morning) we recite,³⁸⁶ “My God, the soul that you have placed within me, is pure.” This is to be understood according to the statement in Tanna d’Vei Eliyahu Rabba,³⁸⁷ that every single Jew is capable of saying, “When will my deeds reach the deeds of my forefathers, Avraham, Yitzchak and Yaakov,” all of whom were souls of the world of Emanation-*Atzilut*. However, through the descent of the soul below and its fulfillment of *HaShem*’s יהו"ה Torah and *mitzvot* below, the matter of “becoming included in the body of the King,”³⁸⁸ comes about.

Now, the matter of “becoming included in the body of the King” is not just in regard to the vessels (*Keilim*), but also in regard to the lights (*Orot*) that manifest within the vessels (*Keilim*).³⁸⁹ Moreover, this matter applies to all souls - certainly to the souls of the world of Emanation-*Atzilut* and the soul of Moshe. That is, there also is a drawing forth of the aspect of the lights (*Orot*) in them and it is about this that it states, “See I have made you (*Netaticha*-נתתיך) a God-*Elohim*-אלהים.”

However, since this so of every Jew, if so, what novelty was introduced when Moshe was told, “See I have made you (*Netaticha*-נתתיך) a God-*Elohim*-אלהים”? The explanation is that for this to be openly revealed in this world, especially since it took place before the Torah was given, it must be said that this matter was unique, and because of this, *HaShem*-יהו"ה told

³⁸⁶ In the morning blessing of “*Eloh”ai Neshamah*”

³⁸⁷ Tanna d’Bei Eliyahu Rabba, Ch. 25

³⁸⁸ Zohar I 217b; See Likkutei Torah, Bamidbar 2a and on.

³⁸⁹ See Torah Ohr, Yitro 71a; Ohr HaTorah, Re’eh p. 119; Likkutei Torah Bamidbar 2a and on.

him, “See I have made you (*Netaticha*-נתתיך) a God-*Elohim*-אלהים.”

5.

Now, although *HaShem*-יהו"ה told Moshe, “See I have made you (*Netaticha*-נתתיך) a God-*Elohim*-אלהים to Pharaoh,” He nevertheless also told him, “I am your God-*Elohecha* *Anochi*-אני and I am over you.”

The explanation is as explained above, that Moshe is called “God-*Elohi*”-אלהי”m in regard to the level of the world of Emanation-*Atzilut*. However, the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is beyond the world of Emanation-*Atzilut*. For, as great as the distance of comparison between the world of Action-*Asiyah* and the world of Emanation-*Atzilut* is, the distance of comparison between the world of Emanation-*Atzilut* and *HaShem*-יהו"ה, the Emanator, blessed is He, is by far greater, literally to no end.³⁹⁰ Thus in relation to Him,³⁹¹ “The world of Emanation-*Atzilut* and the world of Action-*Asiyah* are equally insignificant.”

This then, is the meaning of, “I am over you.” That is, relative to *HaShem*-יהו"ה, the Emanator, blessed is He, even Primordial Man (*Adam Kadmon*), which is much loftier than the world of Emanation-*Atzilut*, and is the loftiest level of “man-*Adam*”-אדם, is called, “the Man of Creation” (*Adam d'Briyah*)

³⁹⁰ See Pelach HaRimon, Shaar 3, Ch. 1; Hagahot to

³⁹¹ See Likkutei Torah, Tazria 21a

of the general worlds,³⁹² in that it utterly cannot compare to *HaShem*-יהו"ה, the Emanator, blessed is He, similar to how the world of Creation-*Briyah* is incomparable to the world of Emanation-*Atzilut*. This then, is the meaning of *HaShem*'s-יהו"ה statement to Moshe, "I am your God-*Elohecha Anochi*-אני and I am over you."

This likewise is the meaning of the verse,³⁹³ "Give thanks to the God of the gods-*Eloh*"*ei HaElohim*-אלה"י האלהים, for His kindness endures forever." Now, at first glance, this verse is not understood, being that even the idolatrous nations of the world call Him³⁹⁴ "The God of the gods-*Eloh*"*a d'Elohaya*-אלה"א דאלהי"א." This being so, how is it appropriate for the Jewish people to express such praise? However, the explanation is that the title, "God-*Elohi*"*m*-אלהי"ם," refers to the world of Emanation-*Atzilut*, whereas the title, "the **God** of the gods-*Eloh*"*ei HaElohim*-אלה"י האלהים" refers to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who transcends the world of Emanation-*Atzilut*.

However, we must understand this further. For, as known, the matter of Emanation-*Atzilut* also exists in its root, this being the world of Emanation-*Atzilut* of the general worlds. This being so, just as it was explained that the vessels (*Keilim*) are Godliness, so that though they are in a state of adhesion (*Dveikut*) that is not recognizable, they nevertheless are called

³⁹² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17 and 18.

³⁹³ Psalms 136:2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Sanctuary (*Shaar HaHeichal*).

³⁹⁴ See Talmud Bavli, Menachot 110a

by the title “God-*Elohi*” מ-אלהי”מ, on account of their root in the impression-*Reshimu* – for since the impression-*Reshimu* is a hidden power, the vessels (*Keilim*) likewise are drawn forth in a manner that their state of adhesion (*Dveikut*) to *HaShem*-יהו”ה is unrecognizable, to the extent that it is not an actual lacking in them (as discussed before) – thus, it is the same regarding the matter of the world of Emanation-*Atzilut*.

In other words, although it is true that as great as the distance of comparison is between the world of Action-*Asiyah* and the world of Emanation-*Atzilut*, the distance of comparison between the world of Emanation-*Atzilut* and *HaShem*-יהו”ה, the Emanator, blessed is He, is far greater to no end, to the point that, relative to Him,³⁹⁵ “The world of Emanation-*Atzilut* and the world of Action-*Asiyah* are equally insignificant,” there nevertheless is a matter of Emanation-*Atzilut* as it is in its root, in the world of Emanation-*Atzilut* of the general worlds. This being so, we must understand the meaning of the words “I am over you.”

However, the explanation is that, as known, there is an aspect similar to the Ancient One-*Atik*, that transcends the aspect of the skull-*Gulgalta* of Primordial Man (*Adam Kadmon*),³⁹⁶ which is the beginning of the line-*Kav*.³⁹⁷ In other words, there is the aspect of the line-*Kav* as it manifests within Primordial Man (*Adam Kadmon*), which is the aspect of the line-*Kav* as it manifests within the chaining down of the worlds

³⁹⁵ See Likkutei Torah, Tazria 21a

³⁹⁶ See Etz Chayim, Shaar 9 (Shaar Shvirat HaKeilim) Ch. 6; Zohar HaRakia to Zohar I 15a

³⁹⁷ See Likkutei Torah, Masei 95b

(*Hishtalshelut*), and there is the aspect of the Ancient One-*Atik* which transcends the skull-*Gulgalta* of Primordial Man (*Adam Kadmon*), which is the beginning of the line-*Kav*.

Now, the line-*Kav* possesses the four letters of the Name *HaShem*-יהו"ה.³⁹⁸ The way it manifests within Primordial Man (*Adam Kadmon*) this is the aspect of the (first) letter *Hey*-ה of the line-*Kav*. This being so, it must be said that the beginning of the line-*Kav* is the letter *Yod*-י of the Name *HaShem*-יהו"ה, blessed is He. This also fits with what we explained here, since the letter *Yod*-י is the aspect of wisdom-*Chochmah*, which is of the world of Emanation-*Atzilut* and is the level of Moshe. This then, is the aspect of the Ancient One-*Atik* that transcends the skull-*Gulgalta* of Primordial Man (*Adam Kadmon*) and is the beginning of the line-*Kav*, which is the world of Emanation-*Atzilut* of the general worlds.³⁹⁹

Now, just as in the **particular** world of Emanation-*Atzilut*, there is the line-*Kav* and there also is the surrounding light (*Sovev*) which transcends the line-*Kav*, so likewise, this is so of the **general** world of Emanation-*Atzilut* – that is, there is the surrounding light (*Sovev*), which even transcends the world of Emanation-*Atzilut* of the general worlds, this being the Great Circle (*Iggul HaGadol*) that precedes the restraint of the *Tzimtzum*. It is in reference to the Great Circle (*Iggul HaGadol*) that it states, “I am above you.”

Now, the same is also true of the world of Emanation-*Atzilut* of the general worlds, as it is before the restraint of the

³⁹⁸ See *Sefer HaMaamarim* 5652 p. 97 and elsewhere.

³⁹⁹ See *Ohr HaTorah*, *Inyanim* p. 96 and on.

Tzimtzum, this being the world of Emanation-*Atzilut* as it is in the root of its root. That is, in this there also is the aspect of the surrounding light (*Sovev*) which even transcends the Emanation-*Atzilut* of the general worlds and precedes the restraint of the *Tzimtzum*. This is the aspect of the general surrounding light (*Sovev HaKlalli*). That is, the Emanation-*Atzilut* of the general worlds is the aspect of the spreading forth of the light (*Hitpashtoot HaOhr*) of *HaShem*-יהו"ה, blessed is He, whereas the general surrounding light (*Sovev HaKlalli*) is the essence of the light (*Etzem HaOhr*).

About this aspect it states, "I am over you." That is, the intent here is not in reference to the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, as He is, in and of Himself, blessed is He. For, about the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, as He is, in and of Himself, blessed is He, it is utterly unnecessary to state, "I am over you," since it is quite simple to understand that relative to the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, as He is, in and of Himself, blessed is He, all lights and revelations, even as they are before the restraint of the *Tzimtzum*, and even as they are within the essence of the light (*Etzem HaOhr*), are utterly and completely incomparable to the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, as He is, in and of Himself, blessed is He.

Rather, when it states "I am over you," what is meant is the light (*Ohr*), in that even in the matter of the light (*Ohr*) and revelation (*Gilyu*), "I am higher than you." In other words, even though "I have made you a God-*Elohi*"מֵאלוהִים, on account

of the aspect of Emanation-*Atzilut*, and even as it is in its root in Emanation-*Atzilut* of the general worlds, and even as it is in the root of its root in Emanation-*Atzilut* of the general worlds, as they are before the restraint of the *Tzimtzum*, nevertheless, “I am your God-Elohe”*cha Anochi*-אלהיך אנכי and I am over you,” even in regard to the aspect of light (*Ohr*) and revelation (*Gilyu*), since all this is merely the aspect of the spreading forth of light (*Hitpashtoot HaOhr*), whereas “I am over you” refers to the **essence** of the light (*Etzem HaOhr*).

6.

With the above in mind, we may understand Rashi’s explanation of the verse,⁴⁰⁰ “*HaShem*-יהוה said to Moshe, ‘See, I have made you a God-*Elohim*-אלהים over Pharaoh,’” which he explains means, “A judge and a castigator, to smite him with plagues and afflictions.” This is similar to what was stated to Iyov,⁴⁰¹ in regards to how wondrously beyond fathom the conduct of the Holy One, blessed is He, is. He was told, “Do you have power like God? Can you produce a thunder clap like Him? Adorn yourself, if you will, with majesty and exaltedness; don glory and majesty. Spew forth the furies of your anger; see every haughty one and lower him. See every haughty one and humble him; crush the wicked in their places...”

⁴⁰⁰ Exodus 7:1

⁴⁰¹ Job 40:9 and on

However, at first glance,⁴⁰² what is so wondrous about, “See every haughty one and humble him; crush the wicked in their places,” that it would specifically require “power like God”?

The explanation is that the extraneous husks of evil (*Kelipot*) are rooted in the world of Chaos-*Tohu*, which preceded the world of Rectification-*Tikkun*. This precedence is not solely in the order of the chaining down of things, but is rather also a precedence in level. Because of this, even the arguments of the animalistic soul precede those of the Godly soul.⁴⁰³ In other words, even as they exist below, the extraneous husks of evil (*Kelipot*) are very strong as a result of the sparks of Holiness within them. These sparks are rooted in the world of Chaos-*Tohu*. Thus, even as they are within the extraneous husks of evil (*Kelipot*), because of their root, they retain their strength, and as a result, they are called “haughty-*Ge’eh*-גאג.”

Thus, for us to refine (*Birur*) them, the refinement (*Birur*) is through extracting the Holiness from them little by little. Then, when they will no longer have any sparks of Holiness left in them,⁴⁰⁴ “He directs His eyes towards them and turns them into a pile of bones,” which is the order of their refinement (*Birur*).

However, there is yet another manner by which they are refined. That is, even as they still possess sparks of Holiness within them and are in a state of strength, He nevertheless, “sees

⁴⁰² Also see Likkutei Sichot, Vol. 16 p. 74 and on.

⁴⁰³ See Zohar I 179a and on.

⁴⁰⁴ Talmud Bavli, Shabbat 34a

every haughty one and lowers him.” For us to accomplish this, specifically requires the granting of strength from the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, blessed is He, who transcends the world of Chaos-*Tohu*. About this the verse states,⁴⁰⁵ “Have you power like God?” For, even the service of refinement (*Birurim*) requires that we be granted strength. This is like the teaching of our sages, of blessed memory,⁴⁰⁶ “A fetus does not leave the womb until it is given an oath-*Mashbi'in Oto*-משביעין אותו,” which is of the same root as the term “satisfaction-*Sova*-שובע,”⁴⁰⁷ and it is this aspect that grants strength to accomplish the matter of refinements (*Birurim*).⁴⁰⁸

However, in order to chastise the extraneous husks and “smite them with plagues and afflictions,” even as they are in their full strength, about which it states, “See every haughty one and lower him,” strength must be granted by the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, which is the meaning of, “Have you power like God?”

Now, in the exodus from Egypt-*Mitzrayim*-מצרים, they only refined two-hundred and two (*Rav*-רב-202) sparks, as it

⁴⁰⁵ Job 40:9

⁴⁰⁶ Talmud Bavli, Nidah 30b

⁴⁰⁷ See Ha'arot v'Kitzurim L'Tanya p. 57 and on; Sefer HaMaamarim 5698 p. 235 and on. (That is, upon perfection of the service of *HaShem*-יהו"ה, blessed is He, after the administration of the oath-*Shvu'ah*-שבועה, and drawing forth all seven-*Sheva*-שבע supernal attributes, a person comes to the aspect of satisfaction-*Sova*-שובע.)

⁴⁰⁸ It was further explained in the discourse how this power also transcends the world of Chaos-*Tohu*, and the difference between them, but the explanation was lost.

states,⁴⁰⁹ “Also a mixed multitude (*Erev Rav*-ערב ר"ב) went up with them.” Nevertheless, because of the sparks of Holiness that remained, the extraneous husk (*Kelipah*) of Egypt (*Mitzrayim*-מצרים) was still strong, about which it states,⁴¹⁰ “No slave could escape from there.” However even so, there still was the matter indicated by the verse, “See every haughty one and lower him,” meaning that even when the extraneous husk (*Kelipah*) of Egypt (*Mitzrayim*-מצרים) was in its strength (of arrogance), so much so, that “no slave could escape from there,” nonetheless, six-hundred thousand Jews left Egypt, and more so, they left with “an upraised arm!”⁴¹¹

This matter was specifically accomplished by Moshe, since *HaShem*-ה' יהו"ה granted him the power to “castigate Pharaoh and to smite him with plagues and afflictions.” This power came from the Singular Preexistent Intrinsic and Essential Being of *HaShem*-ה' יהו"ה Himself, blessed is He. It is about this that the verse states, “*HaShem*-ה' יהו"ה said to Moshe, ‘See, I have made you a God-*Elohim*-אלהים over Pharaoh,’” in that it was the Singular Preexistent Intrinsic and Essential Being of *HaShem*-ה' יהו"ה Himself, blessed is He, who granted him the strength, and through this strength Moshe became “a God-*Elohi*” מ-אלהי"ם to Pharaoh,” to “castigate and smite him with plagues and afflictions,” even as Pharaoh was in his strength.

⁴⁰⁹ Exodus 12:38; Also see Kanfei Yonah Vol. 3, Siman 56, cited in Megaleh Amukot, Ophan 58; Torah Ohr Bo 60c; Sefer HaMaamarim 5689 p. 287.

⁴¹⁰ Mechilta 18:11; Rashi to Exodus 18:9

⁴¹¹ Exodus 14:8

This also explains the statement in Midrash,⁴¹² “Why is the Holy One, blessed is He, called,⁴¹³ ‘The King of glory (*Melech HaKavod* מֶלֶךְ הַכְּבוֹד)’? Because he apportions glory (*Kavod* כְּבוֹד) to those who fear Him.” This was said in reference to the fact that *HaShem*-יהו"ה, blessed is He, called Moshe by His title God-*Elohi*”m. The word, “those who fear Him,” refers to the matter of the upper fear (*Yirah Ila’ah*) of *HaShem*-יהו"ה, blessed is He, which is the aspect of wisdom-*Chochmah* and is the aspect of Emanation-*Atzilut*. Thus, “those who fear Him,” refers to the souls of the world of Emanation-*Atzilut*, to whom *HaShem*-יהו"ה, blessed is He, apportions glory. That is, He grants them the strength to castigate and smite the extraneous husks of evil (*Kelipot*) with plagues and afflictions, even when the husks are in their strength.

About this Rabbi Shimon Bar Yochai said,⁴¹⁴ “A person is permitted to provoke the wicked.” Rabbi Shimon Bar Yochai could say this because he was a spark of the soul of our teacher Moshe.⁴¹⁵ Thus, because of the spark of Moshe within him, Rabbi Shimon Bar Yochai said that it is permitted to provoke the wicked, even “when the hour is smiling upon them” and they are successful.

⁴¹² Shemot Rabba 8:1

⁴¹³ Psalms 24:10

⁴¹⁴ Talmud Bavli, Brachot 7b; Megillah 6b

⁴¹⁵ See Zohar I 14b and the note there; Maamarei Admor HaZaken, Parshiyot Vol. 2 p. 587.

The same is true in each and every generation, for there is a “spreading forth” (*Itpashtuta*-אתפשטותא) of Moshe in each and every generation,⁴¹⁶ even presently in our generation. It is about this that the verse states, “See, I have made you a God-*Elohi*”מ-אלהי to Pharaoh.” In other words, the leader of the generation, who is the Moshe of the generation, is given the power to break the extraneous husks of evil (*Kelipot*) and extract the Jewish people from exile. This is especially so on the day of his passing, which is a day of ascent, in that he ascends higher and higher, in ascent after ascent. Moreover, besides his own ascents, he also is granted the power from *HaShem*-יהוה Above, blessed is He, to shatter and smite the extraneous husks of evil (*Kelipot*) with plagues and afflictions, and extricate the Jewish people from the exile. Moreover, he draws this power to all those who are associated and connected to him, so that they too are unmoved by all the concealments (of the exile) and can shatter the extraneous husks (*Kelipot*) with plagues and afflictions and go out of exile to the complete and true redemption!

⁴¹⁶ Tikkunei Zohar, Tikkun 69 (112a, 114a)