

Alter Rebbe - Torah Ohr

Parshas Yisro - משה ידבר כו

Moses will speak, etc. Behold, Abraham was a man of kindness and water. Remember the father, etc. Water nurtures, like milk that nourishes the child, which corresponds to the intellect of nursing, for through nursing, the limbs of the child grow. This represents the elevation of lights into vessels, where the abundance of lights leads to the expansion of the vessels—kindness within kindness, severity within kindness, etc., and the inter-inclusion of kindness and severity, etc.	משה ידבר כו'. הנה אברהם איש החסד ומים. זכור אב כו'. מים מגדלין כמו חלב שמגדל את הולד והיינו מוחין דיניקה שע"י היניקה מתגדלין אברי הולד והיינו העלאת אורות בכלים שע"י רבוי אורות נעשה הגדלת הכלים חסד שבחסד 'גבו' שבחסד כו' והתכללות חו"ג כו'.
For behold, "And Abraham called in the name of the Lord, the God of the world," meaning that he called and drew down the Name Havayah into the world so that it would be revealed. For in the order of the descent of worlds, He said to His world "enough," and only in the upper worlds was there revelation, while below there was concealment. And Abraham drew down revelation even below by calling in the Name Havayah and through "the souls they made in Haran," meaning the 318 [disciples], to implant faith in their hearts, etc., through acts of kindness, and "he planted an Eshel," etc.	כי הנה ויקרא אברהם בשם ה' אל עולם שקרא והמשיך שם הוי' בעולם שיהיה גלוי. לפי שבסדר השתלשלות עולמות הרי אמר לעולמו די ורק עולמות עליונים היה בהם גלוי ולמטה היה העלם. ואברהם המשיך שיהיה גלוי גם למטה ע"י שקרא בשם הוי' ואת הנפש אשר עשו בחרן שי"ח כו' ליטע אמונה בלבם כו' 'וגמ"ח ויטע אשל כו'.
However, all this is not comparable to the action above, for in order to draw down below, it was necessary to draw from above. Through this, there was an increase of lights in Atzilut, as it says, "And David made a name," for the names that are not erased are the vitality of the attributes—El, Elohim, etc., kindness, and kindness within kindness, etc., through going and returning, yearning and retreat, and through acts of kindness, etc.	אך כ"ז אינו לפי ערך עשיה שלמעלה כי כדי להמשיך למטה הוצרך להמשיך מלמעלה. ועי"ז היה תוספת אורות באצי' וכמו ויעש דוד שם שהשמות שאינן נמחקין הם חיות המדות אל אלקים כו' חסד וחסד שבחסד כו' ע"י הלוך 'ונסוע רצוא ושוב וע"י גמ"ח כו'.

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As my teacher, the Holy Master, of blessed memory, said regarding "When they stand, they let down their wings," that when the angels stand in prayer, they lower their love and fear, for they fall from their level in comparison to the love and fear that is drawn below. But this is seemingly difficult, for the fear below is physical and clothed in a body, etc. Rather, through drawing a new light, for when one arouses love and fear that did not exist before, he draws from above, and this drawing comes through the chain of worlds, through the world of angels. And when this drawing of fear from above arrives, then "they let down their wings," for it is for them a new light.	וכמו שאמר מורי הה"מ ז"ל ע"פ בעמדם תרפינה כנפיהם. בעמדם בתפלה המלאכים מרפים אהוי"ר שלהם שנופלים ממדרגתם לגבי המשכות אהוי"ר שלמטה. ולכאורה אינו מובן הרי היראה שלמטה היא מגושמת ומלובשת בגוף כו' אלא על ידי שממשיכין אור חדש כי מה שמעורר אהוי"ר שלא היה מקודם הרי ממשיך מלמעלה והמשכה זו היא באה דרך השתלשלות דרך עולם המלאכים וכאשר באה המשכה יראה זו מלמעלה אזי תרפינה כנפיהם לפי שהיא להם אור חדש.
And thus, Abraham drew above an increase of lights within vessels (9 times 9 is 81, for the nine Sefirot are from Chochmah downward, and 3 times 81 is 243, and the five kindnesses are 248). The Holy One, blessed be He, is the healer of the sick, for every cause is bound to its effect. However, "I am asleep" in exile, and therefore, "I am lovesick" due to the concealment and hiding, and drawing down revelation is the healing. The Holy One, blessed be He, lays Tefillin, which represents wisdom, for "You made them all with wisdom," meaning that there should be an aspect of action so that there will be an aspect of wisdom, which is to be a giver of influence. "Lays Tefillin" is an expression of connection and attachment from above to below, and therefore, what is written in them? "Who is a great nation," etc.	וכך המשיך אברהם למעלה הגדלת האורות בכלים (טפ"ט פ"א כי ט' ספירות הן מחכמה ולמטה וג"פ פ"א רמ"ג וה"ח רמ"ח) הקב"ה רופא חולים כי כל עילה דבוק בעילתו אך אני ישינה בגלותא ולכן היא חולת אהבה מחמת ההעלם וההסתר והמשכה הגלוי היא הרפואה והקב"ה מניח תפלין להיות חכמה כי כלם בחכמה עשית בחי' עשיה כדי להיות בחי' חכמה דהיינו להיות משפיע ההשפעה מניח תפלין לשון התקשרות והתחברות מלמעלה למטה ולכן מה כתיב בהו מי גוי גדול כו
For the primary influence of wisdom is for Israel, to draw down the aspect of wisdom into their souls, for an angel is merely a messenger. Through it, the flow of wisdom is drawn, but the ultimate purpose is for Israel. And behold, all of this pertains to Abraham. But Moses our teacher, peace be upon him, drew down even lower, into Beriah, Yetzirah, and Asiyah.	כי עיקר השפעת החכמה היא בשביל ישראל להמשיך בהם בחי' חכמה בנשמתם כי מלאך הוא שליח. שבו וע"י נשפע שפע החכמה אבל עיקר תכלית המכוון הוא בשביל ישראל. והנה כל זה הוא ענין אברהם. אבל משה רבינו ע"ה המשיך גם למטה בבי"ע והיינו כי אברהם הוא 'חסד דאצי' אבל אית חסד ואית חסד כו

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This is because Abraham represents Chesed of Atzilut, but there are different levels of Chesed.	
And Moses, because "from the water" [he was drawn], is associated with the previous Shemitah cycle. (There are differing opinions whether the Shemitah cycle is a complete seven-thousand-year cycle or whether the World of Tohu is called a Shemitah, as explained in the writings of the Arizal.) Yet, it was drawn downward into the World of Atzilut. Therefore, he drew down "And He called out: Havayah, Havayah," which refers to Moses, who called and drew down from the Mazalot, to become Abba of Atzilut, for Abba derives sustenance from the eighth Mazal, etc.	ומשה כי מן המים כו' שמטה ראשונה (ויש בזה דעות אם שמטה שלימה שבע אלפין שנים או עולם התהו נקרא שמטה כמבואר בכהאריז"ל) אלא שנמשך למטה בעולם האצי' ולכן המשיך ויקרא הוי"ה הוי"ה דקאי על משה שהוא קרא והמשיך ממזלות להיות אבא דאצי' שאבא יונק מ'ממזל הח' כו'.
This means it was drawn from beyond the order of Hishtalshelut, as is known regarding Hishtalshelut—for example, from wisdom comes understanding and emotions, and from emotions come thought, etc. According to the order of Hishtalshelut, spirituality and physicality are distant, just as a physical action is distant from a spiritual speech. However, beyond Hishtalshelut, there is no comparison, and spirituality and physicality are entirely equal.	והיינו מלמעלה מן ההשתלשלות כידוע ענין ההשתלשלות ד"מ שמחכמה נעשה הבנה ומדות וממדות מחשבה כו' והרי לפ"ע ההשתלשלות רחוק הוא רוחניות מגשמיות כמו מעשה גשמי נגד דבור רוחני אבל למעלה מן ההשתלשלות אין ערוך כו' ורוחניות וגשמיות שוים ממש.
And Moses drew this down through the aspect of Mah—self-nullification, as it is written, "For the Lord is the God of knowledge"—two types of knowledge: that from below to above is equal to that from above to below, for it does not take up space. Therefore, he drew down the Infinite Light (Ohr Ein Sof) even into Asiyah and practical mitzvot such as terumot and ma'aserot. As is known, the concept of "a wheel within a wheel" means that the higher level surrounds even the lowest level more deeply, and this is felt and perceived in the Ofanim within Asiyah. *[see note Below]	והמשיך זה משה ע"י בחי' מ"ה בטול כמ"ש כי אל דעות ה' ב' דעות שמלמטה למעלה שוה כמו מלמעלה למטה שאינו תופס מקום. ולכן המשיך אוא"ס גם בעשיה ומצות מעשיות תרומות מעשרות כנודע ענין אופן בתוך אופן שהעליון מקיף למטה יותר ומורגש ונראה זה באופנים שבעשיה.

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And so it is also above, and through this self-nullification, "And you shall not profane" occurs, meaning that this world does not separate from the divine at all, since "all is as nothing before Him." Before the creation of the worlds and after the end of time, there is no interruption.	אבל כך הוא ג"כ למעלה מעלה וע"י בטול זה נעשה ולא תחללו כו' שאינו מפסיק העוה"ז כלום מאחר דכולא קמיה כלא ולפני בריאת העולמות ולאחר ימות עולם שאין שם מפסיק כו'.
And in this self-nullification, Rav Yehuda learned that "the fear of his Master was upon him," meaning he was not born of a woman. Therefore, he was exempt from prayer.*[See note below]	ובבטול זה למד רב יהודה אימתא דמארי' עליה אין זה ילוד אשה כו'. ולכן היה פטור 'מתפלה כו'.
And through Torah study with this self-nullification, one draws down the inner dimension, and through mitzvot, the encompassing lights and garments, which are the aspects of Mah and Ben. This is the meaning of "For Havayah, your God, is a consuming fire," like the analogy of placing fire around and within a vessel, etc. And this is sufficient for the understanding.	והנה ע"י לימוד התורה בבטול זה ממשיך פנימית וע"י מצות מקיפים ולבושים והם בחי' מ"ה וב"ן. וזהו כי הוי' אלקיך הוי' מ"ה אלקיך ב"ן אש אוכלת כמשל הנותן אש סביב הכלי ובתוכה כו' וד"ל.
And this is [the meaning of] "Moses will speak"—from above to below—through the aspect of Mah, self-nullification, which draws down the Infinite Light (Ohr Ein Sof) even into the realm of Asiyah. For although Abraham also journeyed and traveled, this was within his own love and awe, and even though he later drew down from above, everything was through his love and awe. However, with the Torah, which is His blessed wisdom, etc., this power of Torah and mitzvot extends even below, being "a consuming fire, inside and out," to consume and burn the animal soul.	וזהו משה ידבר מלמעלה למטה על-ידי בחינת מ"ה בטול, היא המשכת אור אין-סוף גם בבחינת עשייה. כי הגם שגם אברהם היה הולך ונסוע, אבל היה זה באהבה ויראה שלו, ואף שאחר-כך המשיך מלמעלה, אבל הכל דרך אהבה ויראה שלו. מה שאין-כן על-ידי התורה שהיא חכמתו יתברך כו'. וכך זה של התורה ומצות נמשך גם למטה, להיות "אש אוכלת מבית ומבחוץ" לכלות ולשרף את הנפש הבהמית.
For the entire purpose of this drawing down is that in the future it will be fulfilled, "The righteous will say before them 'Holy,'" as Beriah, Yetzirah, and Asiyah will be transformed into Atzilut. As it is written, "The heavens will vanish like smoke," [and there will be] "new heavens and a new earth."	כי כל עיקר ההמשכה הוא בשביל שיקיימם לעתיד, "עתידים צדיקים שיאמרו לפניהם קדוש", שיתהפך בריאה-יצירה-עשייה לאצילות. כמו שנאמר, "שמים כעשן נמלחו", ו"שמים חדשים וארץ חדשה".

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"New heavens" refers to the secrets of the Torah (Razin d'Orayta), meaning that there will no longer be an inner and an encompassing light specific to Bi"YA, but rather of Atzilut alone.	שְׁמַיִם חֲדָשִׁים "רָזִין דְּאוֹרַיְתָא כו', דְּהֵיִינוּ שְׁלֵא יְהִי פְּנִימִיּוֹת וּמִקְיָפִים דְּבִי"ע כִּי אִם דְּאֲצִילוֹת לְבַדּוֹ. **
And this is the meaning of "And Elokim answered him"—Elokim being an expression of dominion, as explained in Tanya, Chinuch Katan, referring to Malchut of Bi"YA, where the flow of Torah is drawn down, Zera'im (seeds), the chesed of Nukvah, etc.	וְזֶהוּ "וְהָאֱלֹקִים יַעֲנֵנוּ", אֱלֹקִים לְשׁוֹן שְׂרָרָה, כְּמוֹ שֶׁנֶּאֱמַר בְּתִנְיָא בְּחֻנּוֹךְ קָטָן, הֵינּוּ מַלְכוּת דְּבִי"ע, שֶׁהִיא הַמְּשֻׁכֶּת הַתּוֹרָה, זְרָעִים חֹסֶד דְּנוֹקְבָא כו'.
"Ya'anenu" (He will answer him) is related to "one who responds", as our sages said: "One who answers after them what they say."	יַעֲנֵנוּ "לְשׁוֹן "עֹנָה" הוּא, כְּמֶאֱמַר רַבּוּתֵינוּ "זְכוּרָנָם לְבִרְכָּהּ, "עֹנָה אַחֲרֵיהֶן מִה שֶׁהֵן אוֹמְרִים."
And the meaning of "Ya'anenu" is that just as the aspect of Moshe—the aspect of bittul (self-nullification)—draws down the Infinite Light into Malchut of Bi"YA, so too does Malchut respond, meaning that Bi"YA itself is transformed into Atzilut.	וְעֵינֵן "יַעֲנֵנוּ", שֶׁכָּשֶׁם שֶׁמֶמְשִׁיךְ בְּחִינַת מֹשֶׁה—בְּחִינַת בִּטּוּל—בְּבְחִינַת "וְלֹא תַחֲלִלּוּ", לְהִיּוֹת הַמְּשֻׁכֶּת אוֹר אֵין־סוֹף בְּמַלְכוּת דְּבִי"ע, כֶּה עֹנָה מַלְכוּת, לְהִיּוֹת הַהֲתַהַפְּכוּת דְּבִי"ע גַּם־כֵּן, שֶׁתֵּהָא מִבִּי"ע לְאֲצִילוֹת.
For all of Torah is a flow of divine energy within Malchut, and therefore it was said: "Talmud is in Beriah, Mishnah in Yetzirah, and Mikra in Asiyah."	כִּי כָּל הַתּוֹרָה הִיא הַמְּשֻׁכָּה בְּמַלְכוּת, וְלֵכֶן אֶמְרוּ: "תַּלְמוּד בְּבְרִיָּאָה, מִשְׁנָה בִּיצִירָה, וּמִקְרָא בְּעֲשִׂיָּה."
And at first glance, this is puzzling, for isn't Mikra (Written Torah) higher than the others? However, this refers to the divine flow within Mikra, which extends all the way to Asiyah, whereas Talmud only extends to Beriah.	וְלִכְאוּרָה אֵינוֹ מוֹכֵן—וְהֵלֵא מִקְרָא יוֹתֵר נִעְלָה? אֲלֹא דִקְאִי עַל הַהֲמָשְׁכָּה שֶׁבְּמִקְרָא, שֶׁהוּא מִמְּשִׁיךְ עַד עֲשִׂיָּה, וּבִתְלֻמּוֹד אֵינוֹ מִמְּשִׁיךְ אֲלֵא עַד הַבְּרִיָּאָה.
And just as the divine flow extends into Malchut within Talmud in Beriah, so too does it extend below.	וְכַשֶּׁם שֶׁמֶמְשִׁיךְ בְּמַלְכוּת, בִּתְלֻמּוֹד בְּמַלְכוּת וְכַךְ כו' דְּבְרִיָּאָה, כֶּה כו'.
And this is the meaning of "The Holy One, Blessed be He, studies opposite him"—that G-d, who is called Malchut, is drawn downward within Malchut, and the study opposite him refers to Torah, which is drawn into Malchut.	וְזֶהוּ "הַקָּדוֹשׁ בְּרוּךְ הוּא שׁוֹנֶה כְּנֶגְדּוֹ"—שֶׁהַקָּדוֹשׁ בְּרוּךְ הוּא נִקְרָא מַלְכוּת, שֶׁהוּא בְּרוּךְ וְנִמְשָׁךְ לְמַטָּה בְּמַלְכוּת, וְ***"שׁוֹנֶה כְּנֶגְדּוֹ"*** הִיא הַתּוֹרָה, שֶׁמֶמְשִׁיךְ בָּהּ.
That is, "And Elokim answered him", for above, it is not applicable to say 'He studies opposite him,' since	דְּהֵיִינוּ "וְהָאֱלֹקִים יַעֲנֵנוּ", דְּלִמְעַלָּה לֹא שִׁיךְ לֹאמַר "שׁוֹנֶה כְּנֶגְדּוֹ", שֶׁהִרֵּי כְּבֵר הִיְתָה שֶׁם הַתּוֹרָה, וְאֵנִי ה' לֹא שְׁנִיתִי.

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the Torah already existed there, as it is written, "I, Hashem, have not changed."	
And from there it is drawn downward, specifically into Malchut, where Torah did not yet exist. And about this it was said that a renewal takes place: 'The Holy One, Blessed be He, studies opposite him.'	וּמִשָּׁם הוּא מְמַשֵּׁי, אֲלֵא עַל הַמַּלְכוּת שְׁמִמְשִׁיךְ בָּהּ הַתּוֹרָה, שֶׁלֹּא הָיָה בָּהּ. וְעַל זֶה אָמְרוּ שְׁנַעֲשֶׂה חֲדוּשׁ—"הַקָּדוֹשׁ בְּרוּךְ הוּא שׁוֹנֶה כְּנֶגְדּוֹ."
In the voice of Moshe—"Kol" (voice) represents drawing down divine influence from the breath of the heart, and according to the measure of one's self-nullification (bittul), so too is the measure of divine flow.	בְּקוֹלוֹ שֶׁל מֹשֶׁה—"קוֹל" הוּא הַמְשָׁכָה מֵהַבֶּלֶת הַלֵּב, שֶׁלִּפִּי עֵרָה בְּחִינַת הַבְּטוּל, כִּי הִיא בְּחִינַת הַהֲמָשָׁכָה.
For the divine influence drawn down by Rav Yehuda or Rabbi Shimon bar Yochai is not the same as that which is drawn down in our time, even though all study the same combinations of letters. Nevertheless, the divine flow varies according to one's level of bittul.	שְׁאִינוּ דוֹמֶה הַמְשָׁכַת רַב יְהוּדָה אוֹ רַבִּי שִׁמְעוֹן בַּר יוֹחָאִי לַדִּינָן, אֲףִי עַל פִּי שְׁכָלָם לּוֹמְדִים צְרוּפֵי הָאוֹתִיּוֹת הֵם עֲצָמָם, אֲףִי עַל פִּי כֹן, הַהֲמָשָׁכָה הִיא מְשַׁתָּנָה לְפִי הַבְּטוּל.
And this is sufficient explanation (Ve'da l'ma she'amar)."	(וְדַל (וְדִי לְמַבִּין).

[NOTE:

How Does "A Wheel Within a Wheel" Relate to Higher and Lower Levels?

1. Interconnection of Levels:

- The phrase implies that the higher worlds encompass and influence the lower worlds, yet the lower worlds are also nested within the higher ones.
- Just as a wheel inside another wheel moves in harmony, so too, the higher spiritual forces guide and shape the lower realms.

1. The "Wheel Within a Wheel" in the Ofanim (Angels in Asiyah):

- In Yechezkel's vision, the Ofanim (angels associated with the world of Asiyah) were seen moving in a complex, interwoven pattern.
- This represents how even in the lowest realm (Asiyah, the world of action), the Divine influence of higher realms is still present, surrounding and permeating everything.

1. Higher Surrounds Lower More Deeply:

- The higher the spiritual level, the more deeply it penetrates and influences the lower worlds.

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- In the analogy of the wheel within a wheel, the inner wheel (representing the lower realm) is enveloped by the outer wheel (the higher realm), meaning that even the most physical and distant level from G-d is still entirely surrounded by the Divine.
- This is why the Ofanim in Asiyah still perceive and reflect divine awareness, despite being in the lowest spiritual world.

How Is This Felt in the Ofanim Within Asiyah?

1. The Ofanim Represent Physicality Yearning for G-d:
 - The Ofanim are known for their great noise and turmoil, as described in Yechezkel 1:24: "קול־וְאֶשְׁמַע אֶת קוֹל כְּנַפְיָהֶם כְּקוֹל מַיִם רַבִּים כְּקוֹל שִׁדִּי בְלָכָתָם, קוֹל־הַמָּלָה כְּקוֹל מַחֲנֶה." *"And I heard the sound of their wings, like the sound of great waters, like the voice of the Almighty, a tumultuous noise like the sound of a camp."*
 - This noise represents their tremendous yearning for G-d, even though they exist in the lowest realm.
1. The Divine Influence is Strongest in the Lowest Level:
 - Just like the outer wheel encompasses the inner wheel, the highest revelations of the Infinite Light (Ohr Ein Sof) reach even into Asiyah.
 - This explains why Torah and mitzvot in the physical world draw down the highest divine light—because the lowest level (Asiyah) is encompassed and penetrated by the highest level (Ohr Ein Sof).
 - This is why physical mitzvot are so powerful: the ultimate divine revelation occurs not in the highest spiritual realms, but specifically in the lowest realm, through physical actions.
1. Application in Torah and Mitzvot:
 - The Talmud corresponds to Beriah, Mishnah to Yetzirah, and Mikra (Torah Shebichtav) to Asiyah.
 - While Mikra (Torah reading) seems to be at the lowest level, it actually extends even into the realm of action (Asiyah), encompassing and influencing everything below—like the outer wheel surrounding the inner one.
 - This is why physical mitzvot (like giving tzedakah, wearing tefillin, etc.) are so powerful—they bring the Infinite Light into the most distant world, revealing G-d in the lowest realm.

Summary:

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- "A wheel within a wheel" represents how the higher levels encompass and penetrate the lower levels of reality.
- The Ofanim in Asiyah feel this influence, as even in the lowest realm, there is a deep Divine presence.
- The ultimate purpose of creation is to reveal G-d's presence even in the lowest world, which is why Torah and mitzvot in Asiyah bring the highest light.
- The highest divine levels (Ohr Ein Sof) are most deeply revealed specifically in the lowest realm (Asiyah), just as the outer wheel encompasses and surrounds the inner wheel.

This concept has profound implications for our personal Avodah (spiritual service):

- Even when we feel distant from spirituality, we are still completely encompassed by Divine influence.
- Physical mitzvot matter immensely, because they bring the highest Divine light into the lowest world.
- Our efforts in Torah and mitzvot elevate the world by transforming the physical into a dwelling place for G-d, fulfilling the purpose of creation.

What Does It Mean That "The Fear of His Master Was Upon Him"?

- "אִימַתָּא דְּמַרְיָה עָלֵיהּ" (Eimata d'Marei Aleih) – "The fear of his Master was upon him" refers to a constant and overwhelming awareness of G-d's presence.
- Rav Yehuda had such an intense bittul (self-nullification) to G-d that his existence was completely subsumed under divine consciousness.
- In Chassidic and Kabbalistic teachings, this level is called "ביטול במציאות" (absolute nullification)—a state in which one's individual ego and self-perception cease to exist, and only G-d's presence is real.

This aligns with the idea that a truly righteous person (tzaddik gamur) does not feel himself as a separate entity, but rather as a mere extension of the Divine Will.

2. "He Was Not Born of a Woman" – What Does This Mean?

- This does not mean that Rav Yehuda was literally not born of a woman.
- Rather, it refers to a spiritual state where he transcended the limitations of human existence and the natural experience of being "born into this world."
- In mystical thought, being "born of a woman" (ילוד אשה) represents:
 - Being bound by physical limitations.

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- Having a human perspective with its struggles.
- Experiencing spiritual concealment and distance from G-d.
- Since Rav Yehuda was so deeply absorbed in divine consciousness, he was considered as if he had never entered the normal human condition—his perspective was entirely divine.

This idea appears in other places in Torah:

- In the Gemara (Bava Batra 10b), it is said that certain tzaddikim reach such a level that they are not bound by the natural order of the world.
- The Zohar describes certain great tzaddikim as "souls of Atzilut", meaning they never experience spiritual distance from G-d.

3. Why Would He Be Exempt from Prayer?

- What is the purpose of prayer?
 - Prayer (tefillah) is fundamentally an act of elevation.
 - A person starts in a lower spiritual state and ascends through prayer.
 - It is a process of drawing one's soul closer to G-d, aligning one's desires with divine will.
- Why would someone be exempt?
 - If a person is already in a constant state of connection, they do not need the "ladder" of prayer to ascend.
 - Prayer is for those who need to elevate themselves, but if someone is already at the "destination," the act of ascent is unnecessary.
 - The Zohar states that in the future, prayer will no longer be necessary because the world will be in a constant state of divine revelation—this was Rav Yehuda's personal reality.
- Comparison to angels and Torah study:
 - Angels do not pray because they are always in a state of connection.
 - The Gemara (Shabbat 11a) states that someone fully engaged in Torah learning is also exempt from prayer—because Torah is a direct connection to divine wisdom, whereas prayer is a means to attain it.
 - Rav Yehuda, being in a state of constant bittul, was in the same category.

4. Chassidic Understanding: The Ultimate Level of Divine Fear

- There are two types of Yirat Hashem (fear of G-d):
 1. Lower fear (Yirah Tata'ah) – Fear of punishment, awe of G-d's greatness.

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2. Higher fear (Yirah Ila'ah) – A state of absolute nullification, where one perceives only G-d and has no self-awareness.
 - Rav Yehuda had reached the level of higher fear, where he no longer perceived himself as a separate entity.
 - His entire being was an extension of G-d's will, making prayer unnecessary.

5. Practical Lessons from This Teaching

- Prayer is a means, not an end. If we could always remain in perfect divine awareness, prayer would not be necessary. However, for most people, prayer is the way to achieve closeness to G-d.
- The highest level of divine service is bittul (self-nullification). The more a person removes their ego and allows G-d's presence to fill them, the less they experience the struggles of distance.
- Even in this world, one can achieve a level of divine consciousness. While we are all "born of a woman," we can still strive to internalize G-d's presence so deeply that it permeates every thought and action.

Conclusion

Rav Yehuda's state of constant awe and self-nullification meant that he was exempt from prayer, as he was already in the ultimate state of connection. His experience was beyond the normal human condition, akin to not being "born of a woman," meaning he was not bound by the limitations of human existence.

This level is a glimpse of the future state of the world, when all will be in a constant state of divine awareness, and prayer will no longer be necessary.