

Mitteler Rebbe
Torah Chaim
Parshas Shemos

**ויאמר מלך מצרים למילדותי העבריות אשר שם האחת שפירה כו'
 "And the king of Egypt said to the Hebrew midwives, whose names were Shifra
 and Puah"**

(א) "And the king of Egypt said to the Hebrew midwives, whose names were Shifra and Puah, 'When you deliver the Hebrew women, if it is a son, you shall kill him...' But the midwives feared God... until the end of the section: 'Every son that is born, you shall throw him into the Nile...' Additionally, we need to understand the connection to the following section, which discusses the birth of Moses, as it is written: 'And the daughter of Pharaoh went down to bathe in the Nile... and she named him Moses, saying, "Because I drew him out of the water."'

First, we must introduce the root concept of the Egyptian exile and the statement of Pharaoh: 'Who is the Lord that I should obey His voice?' as well as the root of the nourishment of the klipot (forces of impurity) in their supernal source. This relates to the well-known concept from the *Etz Chaim* (Tree of Life) concerning the state and position of the chambers of the klipot. These chambers stand both in relation to the *Or Pnimi* (internal light) of Yosher (straight light) and to the aspect of the circles and *Or Makif* (surrounding light) of holiness. Their orientation faces the *Or Pnimi* of Yosher while their backs are turned to the circles and the surrounding lights of holiness. See there.

To understand this, we must first introduce the distinction between the *Or Pnimi* of Yosher and the aspect of circles and surrounding lights. Collectively, they are referred to as *Or Yashar* (direct light) and *Or Hozer* (reflected light). The circles serve as vessels for the reflected light, while the Yosher serves as a vessel for the direct surrounding light.

From my flesh, I see God: In the human being below, the soul's light spreads throughout the vessel of the body's limbs, dividing into many parts. The main parts correspond to the three known chambers of the brain: the memory in the chamber of wisdom, the chamber of understanding at the front, and the chamber of knowledge behind the shoulders. From the knowledge, it further divides into thought and emotions in the heart.

Additionally, the faculties of sight and hearing spread into the eyes and ears, and so on, dividing further into all the body's limbs, hands, and feet. However, it is certain that we cannot say that the spiritual soul mirrors this anatomical division of limbs, as the spiritual entity is not subject to the limitations of anatomical divisions, as is well-known.

This is evident from the three chambers of the brain mentioned above. The division of the intellectual light into the three faculties—wisdom, understanding, and knowledge—is

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due only to the anatomical structure of the brain's chambers. In the spiritual essence of the soul, however, the intellectual light is not divided into three parts but remains a unified, singular power. This singular power is referred to as the faculty of wisdom embedded in the soul, termed *maskil*, as in the verse, 'A maskil of Ethan the Ezrahite...'"

This means that the soul performs all acts of intellect and wisdom, and yet it is referred to as the "intellective soul" (*nefesh ha-maskelet*), meaning that it intellectualizes the light of wisdom and understanding, enabling a person to conceive many intellectual concepts at various levels. These levels correspond to the three aforementioned stages, which are divided according to the three chambers of the brain. This is sufficient for now (*ve-dai le-mevin*).

Thus, the division of the intellectual light, referred to as *maskil*, into three parts within the three chambers of the brain, is solely due to the structure of the three chambers. It does not stem from the essence of the intellectual light itself, for it is simple and undivided, without any composition or segmentation, as mentioned earlier.

Similarly, in the lower realms, the division of other faculties into distinct anatomical parts, such as the faculty of sight in the eye, resulting in the 248 limbs of the body, is not due to the essence of the faculties themselves but rather to the structure of the physical organs. In their essence, as they exist within the soul, these faculties are not divided at all. Instead, the soul encompasses all the faculties of the body in a state of complete unity, without any separation or division. This is sufficient for now (*ve-dai le-mevin*).

The clearest proof of this concept is that if the spiritual faculties of the soul were divided in the same way as the physical organs, how could opposing and contradictory forces coexist within it? For example, the power of coldness resides in the brain, while the power of warmth resides in the heart. Similarly, the mixture of fire, water, and air in the emotions of the heart demonstrates this contradiction, as fire and water are fundamentally opposed, as is well known.

In the physical body, this is understandable because each organ has a unique vessel that accommodates its specific quality: the brain for coldness, the heart for warmth, and so on. Each faculty is housed in a distinct vessel because the organs are physically separate from one another. However, in the spiritual essence of the soul, how can opposing forces coexist in harmony?

The explanation is that the soul's vitality, as it spreads through the body's vessels, is incomparable to the essence of the soul and its faculties as they exist in their pure state.

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The relationship is analogous to the disparity between the sunlight that emanates from the sun and the sun itself. Therefore, within the essence of the soul, opposing and contradictory forces can coexist in complete unity, as they are not truly opposites. The faculties merge entirely within the soul, to the point where no opposition or division exists.

The root of this concept is that the essence of the soul is not composed of or derived from the faculties that manifest in the body. As such, the soul itself has no segmentation or division. All the faculties reside within it in a state of perfect unity, where opposition and conflict do not exist. This is sufficient for now (*ve-dai le-mevin*).

The analogy can help the intellectually inclined understand the spiritual concepts above. In the aspect of *Yosher* (straight light), which is described as being in the form of a human (*Adam*), as explained in *Etz Chaim*, its root lies in the "Keriach" (a specific spiritual level), which is the source of all internal light (*Or Pnimi*) of *Yosher*.

The matter is as follows: when the essence of the Infinite Light (*Atzmut Or Ein Sof*) emanated as a revelation of its radiance and vitality from concealment to revelation—similar to the essence of the soul spreading into the body's vessels—it had not yet divided into distinct faculties. The Infinite Light remains utterly simple and undivided. The division into specific faculties occurs only after the light emanates and reveals itself. This division corresponds to the three chambers of the brain in *Zeir Anpin* (Z"A) and extends up to the highest spiritual realms, even in the level of Chochmah (wisdom) of Adam Kadmon (Primordial Man).

Although at this level there are no fully formed vessels, there exists a root for the emergence of vessels in the Chochmah of Atzilut (Emanation). Similarly, all specific lights emanating from Chochmah and below derive from different vessels, forming the structure of *Adam* as a composite of limbs and organs. This includes opposites, such as Chesed (kindness) and Gevurah (severity), or Or (light) and Choshech (darkness), or the brain and heart (representing coldness and warmth).

However, in their root within the Infinite Light, there is no division at all. Instead, these opposites exist in a state of perfect unity, without any contradiction. The essence of the Infinite Light is beyond all comparison, as the emanated beings are not derived from its essence at all. This principle is elaborated elsewhere.

For this reason, the process from the "Kav" (line of divine light) downward is referred to as "Hishtalshelut" (chain-like progression), likened to a chain in which each link is connected to the one above it. Similarly, above, the light of the Emanator flows from the

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radiance of the *Kav* in a descending order, with each level connected to the one above it. This chain-like progression involves a multiplicity of vessels, which vary at each level within Atzilut, and these vessels then extend their influence downward into Beriah, Yetzirah, and Asiyah (Briyah: Creation, Yetzirah: Formation, and Asiyah: Action).

In general, the 30 vessels of Zeir Anpin in Atzilut serve distinct functions: the ten innermost vessels become the soul of the world of Beriah, the middle vessels become the spirit (*Ruach*) of Yetzirah, and the outermost vessels become the *Nefesh* of Asiyah.

Even within the vessels of Asiyah, there are multiple levels, akin to the hand and the foot in the human body. Both are categorized as vessels of Asiyah, yet they differ greatly in their function. The hand can perform delicate actions, such as writing or drawing intellectual concepts, while the foot engages in coarse actions, such as standing and walking. Similarly, within the 30 vessels of Atzilut, even though they all pertain to Asiyah in relation to the emanated lights, they encompass numerous levels.

These levels include the creation of intellectual comprehension and understanding in the souls and angels of Beriah (derived from the inner vessels), the creation of emotional attributes in Yetzirah (from the middle vessels), and the creation of the world of Asiyah (from the outermost vessels), akin to the foot used for walking.

This principle applies at every level, as each of the worlds—Beriah, Yetzirah, and Asiyah—is composed of the same pattern. Even within the ten sefirot of Asiyah, these three levels can be found, as is known from the analogy of human cognition. The imagination within thought corresponds to Asiyah within thought, the directive for action corresponds to the action within speech, and the actual deed is the final stage, referred to as Asiyah of Asiyah.

This corresponds to the statement, "Until the feet reach the feet," meaning the lowest level of the vessels of the ten sefirot of Asiyah. This is also referred to as "the feet of the Shechinah" (Divine Presence). This is sufficient for now (*ve-dai le-mevin*).

(ב) It is known that the ultimate purpose of the Emanator (*Ha'Ma'atzil*) in all the process of *Hishtalshelut* (the chain-like descent of worlds) is for this descent to result in elevation—a descent for the sake of ascent. The idea is that through the illumination of Atzilut in Beriah, Yetzirah, and Asiyah (Beriah: Creation, Yetzirah: Formation, and Asiyah: Action) into souls and angels, there will be a state of self-nullification (*bittul b'metziut*) in each one, with a profound and intense impact corresponding to their individual levels and roots.

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For example, the camp of Michael embodies the elevation of their *mayin nukvin* (feminine waters, representing spiritual arousal from below) through an intense longing and love. On the other hand, the camp of Gabriel represents the yearning of the soul with a sense of fear and awe, reflecting a general state of self-nullification. Within this, there are countless levels and nuances, as described in the Zohar, Parshat Pekudei.

It is also known that in the context of the vitality of the *klipot* (forces of impurity), which is derived from the "exile of the Shechinah" (the Divine Presence), they acknowledge their Creator and call Him the "God of gods." However, they lack any sense of self-nullification and instead exist as entities with independent self-awareness. Because of this, they do not desire the aspect of *Yosher* (straight light), which is the drawing down of Divine illumination into vessels and configurations associated with *tikkun* (rectification)—such as the form of *Adam* (human-like structure) in the four worlds of Atzilut, Beriah, Yetzirah, and Asiyah.

This is because, in a state of *tikkun*, Divine flow is channeled only to realms of holiness, such as the souls and exalted angels. It would not reach the *klipot* at all, except at the outermost and most external levels. The ultimate purpose of the Emanator in creating the descent of *Hishtalshelut* is specifically for the sake of elevation, achieved through the *bittul* (self-nullification) of angels and souls. However, for those entities devoid of *bittul*, the Divine illumination does not descend, as it is written, "I am the Lord; My glory I will not give to another," and as expressed in the statement, "He and I cannot dwell together," referring to the arrogant.

Instead, the *klipot* desire the aspect of circles (*igulim*), which represent the encompassing light (*Or Makif*). This light exists above the *Yosher* and is the root of all roots of the *Or Pnimi* (internal light), which emanates only from the *Kav* (line of Divine light). In contrast, the *igulim* and the *Or Makif* surround and encompass the *Kav* and are rooted in the "Keriach" (a transcendent level), as is well known.

This refers to the state of concealment of the essence of the soul before its light spreads into vessels of various forms. In this state, there is no division into vessels at all; rather, everything is encompassed as one. Similarly, in the aspect of the higher encompassing lights (*Makifim Elyonim*) related to the "Keriach" (a transcendent level), it still reflects the essence of the Emanator (*Ha'Ma'atzil*), where there are no vessels at all. From this perspective, everything is equal—darkness and light alike—and they, too, can receive sustenance and influence because this level exists entirely above *Hishtalshelut* (the chain-like descent of worlds).

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A physical analogy for this is a barrel filled with water: when it has a faucet, the liquid flows out only through the faucet. In such a case, the liquid is not wasted in undesirable or unfit vessels, and it does not flow out excessively—only according to the measured capacity. However, if the barrel is open on all sides and the waters gush forth without a faucet to control the flow, then the liquid pours out in all directions without limit or precision, regardless of the type of vessel that receives it.

The spiritual parallel is as follows: before the descent into the realm of the *Kav* (line of Divine light) and the *Or Pnimi* (internal light) of *Yosher* (straight light), all entities could receive—even those unworthy—because the flow of influence was not according to specific measures. The light and sustenance had not yet been channeled into vessels that measure and regulate the flow of Divine influence. This is why, even during the generation of Enosh, they were nourished by the kindness of the Holy One, blessed be He. Similarly, Abraham, in his early state, existed on a level above the vessels of *Tikkun* (rectification), as it says of him, "I have made you the father of many nations." This explains his statement, "Oh, that Ishmael might live before You," as even Ishmael, representing the forces of impurity, could derive sustenance from the residual kindness of Abraham.

However, this was not the case with Isaac, as it is written, "For through Isaac shall your offspring be called." Isaac was set apart to exist within the realm of holiness, aligned with the vessels of *Tikkun* and the *Or Pnimi* of *Yosher*. This distinction ensured that only those within the framework of holiness could receive the Divine flow, in a measured and appropriate manner. This is sufficient for now (*ve-dai le-mevin*).

This is the root of the concept of the exile in Egypt, where Pharaoh declared, "Who is the Lord that I should obey His voice?" (Exodus 5:2). As is known, this pertains to the aspect of *Tikkun* in *Yosher* (the straight light), meaning that the contraction of the light resulted in its descent to illuminate through vessels. These correspond to the four letters of the Divine Name (*Y-H-V-H*) in particular. As is known, each sefirah (Divine attribute) contains the four letters of the Divine Name: the *yud* represents contraction (*tzimtzum*), the first *hei* represents expansion (*hitpashtut*), the *vav* represents drawing down (*hamshachah*), and so forth.

In general, the four letters of the Divine Name correspond to the four worlds of *Atzilut* (Emanation), *Beriah* (Creation), *Yetzirah* (Formation), and *Asiyah* (Action). The *yud* represents the emanation of *Atzilut*, the *hei* represents the expansion of *Beriah*, the *vav* represents the flow within *Yetzirah*, and the final *hei* corresponds to *Asiyah*. Moreover,

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even within *Atzilut* itself, which includes all four worlds (*ABYA*), this process is governed by the Divine Name, as is known. This is sufficient for now (*ve-dai le-mevin*).

The concept of exile is also reflected in the higher realms within *Atzilut*, described as a state of "sleep," as it says, "Awaken! Why do You sleep, O Lord?" (Psalms 44:24). This state is also referred to as "pregnancy" (*ibur*), and both terms reflect the same concept. Just as, in human terms, the intellect of a fetus is in a state of complete concealment—its head is bent between its knees, as is known—this represents the withdrawal of intellectual faculties. The head, being bent between the knees, signifies that the intellectual faculties are concealed and clothed within the *Netzach-Hod-Yesod* (lower emotional attributes). This corresponds to the concept of "three within three" (*tlat kililan g' tlat*), which applies to the state of pregnancy, as is known. This is sufficient for now.

Similarly, in the state of sleep in a person, it is evident that when one sleeps, their intellectual faculties are withdrawn, as are their emotional faculties, leaving only the *Netzach-Hod-Yesod*, represented by the body's essential functions like the heartbeat, which pertains to the soul's vitality (*nefesh*). As explained elsewhere, the intellectual faculties return to their source within the essence of the soul, as do the emotional faculties.

This withdrawal represents a great elevation for the intellect and emotions, far beyond their state when a person is awake. When awake, these faculties are diminished and contracted, as they are drawn down and limited within the vessels of the body. In contrast, during sleep, when they are encompassed within the essence of the soul, they exist without contraction or limitation. As previously explained, the faculties of the soul, when encompassed within its essence, bear no comparison to their state when extended into the vessels of the body. Within the essence of the soul, the faculties are in a state of complete unity and are not subject to division or limitation by vessels.

The spiritual parallel of the two states—pregnancy (*ibur*) and sleep—illustrates the concept of exile in the higher realms. The idea of "three within three" (*tlat kililan g' tlat*) refers to the intellectual faculties (*Chabad*) and emotional faculties (*Chagat*) of *Zeir Anpin* in *Atzilut*, which are withdrawn and encompassed within the essence of the Emanator (*Ha'Ma'atzil*). There, they are as they were before their emanation, existing in a state of infinite unity (*Ein Sof*), bearing no comparison to their subsequent state of contraction within vessels. This is sufficient for now (*ve-dai le-mevin*).

This is what the "Higher Pharaoh" (*Paro HaElyon*)—who stands behind the aspect of the supernal crown (*Keter Elyon*) of holiness, in which the lights are encompassed

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during the time of exile, as explained elsewhere—meant when he said, "Who is the Lord (*Hashem*) that I should obey His voice?" (Exodus 5:2). The meaning is that, at that time, the lights were in a state beyond the level of the Divine Name *Y-H-V-H*. That is, they were in a state beyond any division or limitation by vessels of various forms and were instead encompassed within the essence, as explained above.

Therefore, he says, "Who is *Hashem*?"—because he does not recognize or perceive it at all, as it is far beyond him for the reasons mentioned earlier. This reflects the idea explained above: that the external forces (*Chitzonim*) have no interest in the rectified state of *Yosher* (straight light), where the lights flow into vessels of various forms. This is because, in such a state, the Divine flow would not reach them at all.

This is the concept of exile: they desire the withdrawal of the intellectual faculties (*mohin*) so that they can be encompassed within the essence of the Emanator (*Ha'Ma'atzil*). From that level, even they can receive sustenance. As explained earlier, at that level, which is beyond vessels, all entities can receive. This is similar to the case of Abraham, who said regarding Ishmael, "Oh, that Ishmael might live before You" (Genesis 17:18). As noted above, this reflects the idea that even Ishmael, representing the forces of impurity, could derive sustenance from the excess of Abraham's kindness. This is sufficient for now (*ve-dai le-mevin*).

With all the above, we can understand the matter of the sustenance (*yenikah*) of the external forces (*chitzonim*) from their root above, which derives from the aspect of the surrounding circles (*igulim makifim*). Their position is between the *Or Pnimi* (internal light) and the *Or Makif* (surrounding light), with their faces turned toward the *Or Pnimi* and their backs toward the *Or Makif*.

It has been explained that their entire desire is to be included in the *Or Pnimi* through the *Or Makif* so that they too might receive sustenance. However, even within the *Or Pnimi* of *Yosher* (straight light), they have some degree of sustenance, meaning that even according to the order of *Hishtalshelut* (the chain-like descent of worlds), where the lights descend into vessels, they derive sustenance. This is because, as noted, even they refer to God as "the God of gods," and they possess a minimal degree of self-nullification (*bitul*), as they are not beings with free will capable of violating His will.

Although they do not achieve the true *bitul* found in the holy angels and souls, they still exhibit some form of subservience. Even Balaam said, "I cannot transgress the word of the Lord, to do either small or great" (Numbers 22:18). Thus, they have a small, extremely limited vitality even within the framework of *Hishtalshelut*. That is, after the

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light has descended through numerous contractions (*tzimtzumim*), down to the lowest levels of *Asiyah* (the world of action), they have some degree of grasp.

This is why their faces are turned toward the *Or Pnimi* at the furthest end of the entire chain of descent. Nonetheless, they exist as independent entities (*yesh*), and their sustenance is greatly diminished. However, they are unable to rebel completely, as it says regarding Balaam, and this is sufficient for now (*ve-dai le-mevin*).

(א) This is the meaning of "*And the king of Egypt said to the Hebrew midwives*" (Exodus 1:15). It is known that vessels (*kelim*) correspond to the concept of letters (*otiyot*). For example, in the love within a person's heart, it exists in a simple and innate form, deeply rooted in the heart. However, when one contemplates and reflects upon this longing and love in their thoughts, the simple light of love is drawn out and divided into many parts. These parts manifest as various expressions within the letters of thought, taking on different forms and modes.

Thus, this process is akin to the creation of many vessels for the simple light of love that initially resided in the heart. Therefore, vessels and letters are essentially one and the same. The term "letters" (*otiyot*) is derived from the expression *ata b'kari* ("to come in calling"), signifying the emergence of a previously concealed simple light into revelation, which is expressed as the letters of thought. This corresponds to the concept of vessels, as mentioned. The purpose of both is to divide the light into many parts, creating multiple forms of extension and manifestation. This is sufficient for understanding (*ve-dai le-mevin*).

It follows that there must be a certain power within the source of the attributes (*middot*) to bring them from a concealed state into revelation. This refers to the process of drawing forth and forming the letters of thought from the attributes. Without this power, the light would not extend or divide into parts.

This is what is referred to as "*the Hebrew midwives*." The term *Hebrew* (*Ivriyot*) represents the formation of letters from concealment into revelation, which is likened to a physical newborn, emerging from a hidden state into visibility. The *midwives* (*meyaldot*) are the forces that give birth to and draw forth the letters, bringing them from concealment into revelation. These forces connect the attributes (*middot*) to the letters, enabling the formation of vessels in the higher realms, creating the structure of *Tikkun* (rectification) in the form of *Adam* (man) through the concept of *Yosher* (straight light), as mentioned earlier. This is sufficient for understanding (*ve-dai le-mevin*).

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It was explained above that during the time of exile, the external forces (*chitzonim*) have no desire for *Tikkun*, which involves the multiplicity of vessels, represented by the letters. Therefore, the king of Egypt, representing the aspect of *Pharaoh the Supreme* (*Paro HaElyon*), as discussed earlier, commanded the Hebrew midwives—these higher roots responsible for drawing forth the letters and vessels—that "every son that is born you shall kill" (Exodus 1:16). This is sufficient for now (*ve-dai le-mevin*).

In this world, the relationship of those worlds is similar, as "the reward of a mitzvah is the mitzvah itself," as is known. As it is written, "To endow My beloved with substance" (*Proverbs 8:21*), because the aspect of a world is called "yesh" (existence), meaning it is a defined entity and something tangible in terms of comprehension, as mentioned above. This is sufficient for understanding (*ve-dai le-mevin*).

However, in general, the "500 worlds of yearning" (*tahmei olmin d'kisufin*) exist above, in the aspect of *Atzilut*, far beyond the comprehension of souls. But they descend and extend downward to illuminate the souls with an aspect of encompassing light (*makifim*). This is why they are called "silver passing to the merchant" (*Genesis 23:16*), as explained elsewhere. This is sufficient for now (*ve-dai le-mevin*).

This is what David said: "To gaze upon the pleasantness of the Lord and to visit His sanctuary" (*Psalms 27:4*). The meaning of "to gaze" is to achieve comprehension and direct vision, which only applies to the aspect of worlds (*olamot*), as mentioned above, and these are specifically called "worlds." This is the meaning of "to visit His sanctuary," referring to the aspect of the *heichal* (sanctuary), specifically. This is sufficient for understanding (*ve-dai le-mevin*).

The name *Shifra* refers to "beautifying the newborn." This corresponds to the "500 worlds of yearning," which are still in the realm of *Atzilut*, entirely above, and are referred to as "concealed worlds" (*almin s'timin*). These have not yet been revealed below to the souls but serve as the source of the revelation within the souls. They are aspects of exceedingly refined and purified supernal lights, to the extent that they represent beauty and splendor. This is why they are called *Shifra*, from the word *shufra* (beauty), for they beautify and adorn the newborn. This means they draw down the splendor and supernal delight (*oneg ha'elyon*) to the souls, which are referred to as "newborns," to refine the light and comprehension of the souls, enabling them to delight in the Lord. This is sufficient for now (*ve-dai le-mevin*). This corresponds to the first *hei* in the Divine Name Y-H-V-H.

The final *hei* in the Divine Name corresponds to *Puah*, "who speaks with the newborn." This refers to the aspect of the "revealed worlds" (*almin d'itgal'yan*), which are the

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lowest level of vessels. This is similar to the "310 worlds" allotted to each righteous individual, as mentioned above, where they derive pleasure from the radiance of comprehension. This corresponds to *Puah*, who "speaks" with the newborn, meaning she brings it into the realm of letters of speech, which are called the "revealed worlds," as is known. This relates to the final *hei* of the Divine Name, which is referred to as the "world of speech." This is sufficient for understanding (*ve-dai le-mevin*).

"If it is a son, you shall kill him, but if it is a daughter, she shall live" (Exodus 1:16). The term *son* (*ben*) comes from the root of the word *building* (*binyan*), as it is written, *"I said, the world is built with kindness"* (Psalms 89:3).

The idea is based on the verse, *"Remember His kindness"* (Psalms 98:3), where kindness (*chesed*) is referred to as *zachar* (male), as it represents the masculine attribute of giving and influence. In contrast, the feminine attribute (*nukva*) corresponds to *gevurot* (strengths or restrictions), as is known. Thus, the supernal light of *chesed elyon* (the supreme kindness), which serves as the foundation for the building of all worlds, is referred to as *ben* (son), representing the masculine attribute and also the concept of building, as it is written, *"The world is built with kindness."*

This process of building involves a great descent, where the lights are contracted into vessels of various forms, beginning in *Atzilut* and descending to the creation of the separate worlds of *Beriah*, *Yetzirah*, and *Asiyah*. However, this descent is for the purpose of ascent, allowing for the creation of *bitul* (self-nullification) within souls and angels, as explained earlier.

It was clarified above that the external forces (*chitzonim*) have no desire for the rectification (*tikkun*) associated with the structure of *Adam* and the *Or Pnimi* (internal light) of *Yosher* (straight light), because this would prevent them from receiving any sustenance. The *ben* (son) representing the kindness (*chesed*) of *zachar* is also part of the *Or Pnimi* of *Yosher*, as it manifests through many vessels, forming the foundation of the building, as it is written, *"The world is built with kindness,"* as is well known.

Therefore, Pharaoh commanded the midwives, *"If it is a son, you shall kill him,"* meaning that if the light is derived from the *Or Pnimi* of *Yosher* (as explained earlier), they should prevent it from emerging into the levels of concealed and revealed worlds (*Almin S'timin* and *Almin d'Itgal'yan*), which involve multiple vessels. This goes against the desire of the external forces. Instead, they should "kill him," meaning that the light emanated as *ben* (the internal light) should return and be reabsorbed into its original source within the essence of the Emanator (*Ha'Ma'atzil*). This parallels the concept of

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physical death, where life-force withdraws. In this state, even the external forces can draw sustenance from the light, as explained earlier.

In contrast, *"If it is a daughter, she shall live,"* because the feminine attribute (*nukva*) corresponds to *gevurot* (strengths), which ascend upward as *Or Hozer* (reflected light) to their source. This is the opposite of the masculine attribute (*zachar*), which descends from higher to lower levels through kindness. Through the ascent of the lights back to the Emanator via the *gevurot* of *Or Hozer*, the external forces are able to derive sustenance, as explained earlier.

Additionally, because the aspect of *gevurot* involves numerous contractions (*tzimtzumim*), the light descends to very low levels, even to the external and posterior aspects of the *ten sefirot* of *Asiyah*. In this state, the external forces are also able to derive a small amount of sustenance, as noted earlier. This is because they have a slight connection to the *Or Pnimi* of *Yosher* within the level of the feet, as they are not complete rebels. Even Balaam said, *"I cannot transgress the word of the Lord"* (Numbers 22:18). This is sufficient for now (*ve-dai le-mevin*).

"But the midwives feared God" (Exodus 1:17): This means that they revered the name *Elokim* (God), which is the aspect that contracts the Divine power in the worlds of *ABYA* (*Atzilut, Beriah, Yetzirah, Asiyah*). Through this contraction, the Divine influence descends from nothingness into existence (*yesh*)—both in *Atzilut* and in the lower realms of *Beriah, Yetzirah, and Asiyah*—as is known.

The primary purpose of this contraction is not simply to limit but rather to enable the subsequent descent of the light of *chesed* (kindness). This is so that God may have a dwelling place specifically in the lower realms. This involves drawing the Divine lights into vessels of various forms, as it is written, *"On the day that the Lord God made the earth and the heavens"* (Genesis 2:4), specifically using the name *Elokim*. This is explained elsewhere.

The contraction (*tzimtzum*) is not truly a contraction for its own sake but exists only so that the Divine lights can subsequently extend into vessels. Therefore, *"the midwives feared the name Elokim,"* the force that contracts, and they did not act as Pharaoh commanded, to kill the sons. This was because such an act would contradict the intent of *Elokim*, which aims to channel the light into vessels and bring about a dwelling for God in the lower worlds. This is sufficient for now (*ve-dai le-mevin*).

(ד) "And Pharaoh commanded, 'Every son that is born, you shall cast into the Nile'" (Exodus 1:22). This refers to the Higher Pharaoh (Paro HaElyon), who sought to

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nullify the fear of the midwives for the name Elokim, as explained earlier, by commanding that the sons be cast into the Nile.

The *Nile* (*Ye'or*) corresponds to one of the four rivers that emerge from Eden, specifically the *Pishon*, as is known. The verse, "*A river flows out of Eden*" (Genesis 2:10), represents the source and root of all *Hishtalshelut* (the chain-like descent of worlds). This corresponds to the level of *Abba* (the supernal wisdom), which is the root of *Atzilut* and is called *Eden* because the supreme delight (*oneg elyon*), referred to as *Atik*, illuminates it and extends its flow to *Binah* (understanding), which is referred to as the *river*. From there, the flow divides into four heads, representing the division into more specific vessels, culminating in the four rivers.

However, even the four rivers remain connected and bound to the supernal *Eden*. Although the verse states, "*From there, it is separated*" (Genesis 2:10), this separation is not absolute. As it says, "*The name of the first is Pishon*" (Genesis 2:11), referring to the singular oneness of the *Eden* that encompasses all. This *oneness* is absolute and universal, such that even though the rivers are four, they are inherently included within one. Therefore, even the *Nile* (*Pishon*), which is referred to as *the first river*, remains connected to the supernal *Eden* from which it emerges. This is sufficient for understanding (*ve-dai le-mevin*).

Thus, Pharaoh commanded that the newborn sons—representing the *Or Pnimi* (internal light) of *Yosher* (straight light)—be cast into the *Nile*. This meant that the light would be reabsorbed into a state of *Ibur* (gestation) within the womb of *Ima Ila'ah* (*Supernal Mother*) in *Atzilut*, referred to as the *river flowing out of Eden*. This process leads to the nullification and inclusion of the light within the inner levels of *Abba* and *Ima*, as a fetus is considered an extension of its mother. This state corresponds to the concept of *sleep* as discussed earlier.

Through this, Pharaoh and his forces would gain an increased flow of sustenance, as the inner level of *Ima* represents the "World of Freedom" (*Olam HaCherut*), also called *Yovel HaElyon* (the supernal Jubilee). As the Zohar explains, this is a realm of release and liberty, where all slaves go free. Slaves here refer to the "ten crowns of Nogah" (aspects of the impure side). In the "World of Freedom" within the inner level of *Binah*, even the external forces (*chitzonim*) can experience freedom and derive sustenance because this realm transcends *Hishtalshelut* and the structure of specific vessels. Instead, it exists in a state of total unity without division. As such, "*darkness is as light*" (Psalms 139:12), and even the external forces can receive abundance.

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This idea is reflected in the verse, "*We remember the fish we ate in Egypt for free*" (Numbers 11:5), meaning "for free"—without mitzvot (*commandments*). The external forces derive sustenance here because mitzvot cannot elevate spiritual arousal (*Mayin Nukvin*) to this level, and sins do not cause blemishes. As it says, "*If you are righteous, what do you give Him?*" (Job 35:7), because this level exists within the supreme exaltation and transcendence of the essence of the Emanator.

This level is far above the name *Elokim*, which contracts the Divine light to create a dwelling in the lower realms. Instead, it corresponds to the level of *Shabbat*, as it is written, "*And Elokim completed*" (Genesis 2:2). On *Shabbat*, the name *Elokim* is included within a higher level, corresponding to the supernal *Eden*, the source of the rivers, which is the "World of Freedom."

Thus, Pharaoh commanded that the newborns be cast into the *Nile*—to a level far beyond the name *Elokim*, which contracts light, as mentioned earlier. This would nullify the midwives' fear of the name *Elokim*, as the command pertained to a level beyond contraction. This is sufficient for understanding (*ve-dai le-mevin*).

However, what did the Holy One, blessed be He, do to bring the children of Israel out of Pharaoh's control? Since it was impossible to do so because of Pharaoh's decree regarding the aspect of *Ben* (the son), which corresponds to the *Or Pnimi* (internal light) of *Yosher* (straight light), as explained earlier, God performed an act of kindness through the birth of Moses. This involved Pharaoh's daughter descending to bathe in the Nile, where she found Moses and took him as her own son.

The root of Moses's soul was far beyond the entire system of *Hishtalshelut* (the chain of descent), above the level of the *river that flows out of Eden* (Genesis 2:10). This corresponds to the level of *mazal* (Divine emanation) associated with *Notzer* (preserving), which contains the letters of *tzinor* (pipeline) and *ratzon* (will). In this level, *Abba* (wisdom) is connected and dependent, which corresponds to the *mazal ha-shemini* (eighth *mazal*) of *Arich Anpin*.

This is why it is said of Moses, "*For I drew him out of the water*" (Exodus 2:10). The term *water* (*mayim*) refers to the supernal kindness (*chesed elyon*) of *Notzer Chesed*, which corresponds to the "reservoir of water." The *reservoir* represents the vessel that receives and limits the water, while the water itself is entirely unlimited. Just as physical water has no inherent color and is formless, indicating its simplicity and lack of limitation, so too, the supernal waters are above the realm of *Hishtalshelut*. These waters, before flowing into the "river of *Binah*," are referred to as pure *water* and correspond to the *mazal* of *Notzer*.

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This level of *mazal* transcends and "passes over transgressions," as is known. Even those who are unworthy can receive sustenance from it, as it is written, *"If your transgressions are many, what do you do to Him?"* (Job 35:6). This refers to the level where transgressions are overlooked, stemming from the illumination of the essence of the Emanator (*Ha'Ma'atzil*), which is called *Eden HaElyon* (the Supernal Eden). This is sufficient for understanding (*ve-dai le-mevin*).

Thus, when Pharaoh's daughter (*Bat Pharaoh HaElyon*) descended to bathe in the Nile (*Ye'or*), even though she recognized that Moses was one of the Hebrew children, it is nevertheless stated, *"and he became a son to her"* (Exodus 2:10). This means that Moses's soul could also be connected to Pharaoh's daughter as a *ben* (son), representing the aspect of the *Or Pnimi* (internal light) of *Yosher*. This corresponds to the concept of *zachar chasdo* (His kindness is remembered) through *binyan* (building) and the descent of the lights and vessels. This is because, from this lofty source, all beings can receive sustenance, even Pharaoh's daughter. Therefore, it says, *"and he became a son to her,"* since his soul originated from a level far above *Hishtalshelut* (the chain of descent), where *darkness is as light*, as explained above. This is sufficient for understanding (*ve-dai le-mevin*).

This also explains the verse, *"Moses grew up"* (Exodus 2:10). Even though they knew he was a Hebrew child, they raised him without concern because they believed they could also derive sustenance from him, as his soul's root transcended distinctions, as explained above. This is sufficient for understanding.

When Moses said, *"I am not a man of words, for I am heavy of mouth"* (Exodus 4:10), it meant that his soul's root was far above the realm of vessels and entirely beyond *Hishtalshelut*. As a result, he lacked the vessel of speech. This is analogous to a person whose intellect is so profound that they cannot articulate their thoughts in words for their student. This inability stems from the depth of the concept, which surpasses the capacity of the vessel of speech. Since it is beyond the vessel, the person cannot bring their thoughts from concealment into revelation. Similarly, Moses's soul, being rooted above the realm of vessels, could not bring his thoughts into the vessel of speech. Speech is referred to as *alma d'itgalya* (the revealed world), as is known.

Thus, Moses said, *"I am heavy of mouth,"* because his level was beyond the "mouth of the supernal," the aspect of *alma d'itgalya*, referred to as "mouth" and "speech," as is known. This is sufficient for understanding.

Regarding the verse, *"She hid him for three months"* (Exodus 2:2), and *"She took for him a wicker basket"* (Exodus 2:3), it is explained in *Likutei Torah* that the "three

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months" represent the aspect of the supernal concealment of the *alma d'itkasya* (the concealed world). This concealment existed because she saw that "*he was good,*" referring to the supernal goodness (*tov ha'elyon*) from the level of *mazal* and *Notzer Chesed*, as explained above. This is why the word *tov* is written with a large *tet*.

Following this, "*she took for him a wicker basket*" represents the concealment and covering that veils the light of *tov*, as explained. The verse continues, "*She placed it among the reeds by the bank of the river*" (Exodus 2:3), referring to the aspect of *sof ma'aseh* (the end of action), which is called *sof* (end). This aligns with the principle that "*the end is embedded in the beginning,*" as is known. This is sufficient for understanding (*ve-dai le-mevin*).