

**Rebbe Rashab**  
**Parshas Bo**  
**תר"ס**

**With G-d's Help, Parshat Bo, 5666**

***"This month shall be for you the head of the months; it shall be for you the first of the months of the year."***

It must be understood: Is not the month of Tishrei the "Rosh Hashanah" (New Year), which encompasses the entire year? This is why it is called the "head"—just as the head includes the total vitality of the body, so too Rosh Hashanah includes the total vitality of the year, which is then divided into twelve months, and each month into thirty days. Thus, Rosh Hashanah is the head and first of all the months of the year. Why then is it said regarding the month of Nissan that it is "the head of the months," etc.?

Now, the Akeidah writes that there are two ways by which we can recognize the greatness of the Creator. The first is through the order of nature: from the continuous and unchanging governance of the world, we can recognize the greatness of the Creator, as He directs it in a single, consistent manner without interruption. This demonstrates the power of the Infinite One. For example, the sun, the moon, the stars, and all celestial spheres revolve constantly from east to west, never altering their function or ceasing. By their nature, since they are corporeal, their movement should theoretically stop at some point. Similarly, they should experience change, as all physical things undergo change. Therefore, their consistency reveals the power of the Infinite One, etc. (as explained elsewhere at length). Likewise, in the general creation—both the celestial and terrestrial beings—existence continues both in species and in individual beings, which also demonstrates the power of the Infinite One, as explained elsewhere.

The second way to recognize G-d's greatness is through conduct that transcends nature, such as the miracles of the Exodus from Egypt, the splitting of the sea, and similar events that involve overriding natural order and nullifying nature. In these instances, G-d's greatness is revealed even more than in the order of nature.

To understand the root of these two modes of governance, we must first understand what was previously discussed: *"The soul of man is the lamp of G-d."* Just as a flame constantly ascends and descends, so too does the soul exist in a state of constant "ratzo v'shov" (advance and retreat). It was explained that this state is aroused from Above, inspiring a person to experience this oscillation. However, the primary *ratzo v'shov* must be generated through a person's own effort and exertion—striving to attain love and longing for G-d. Even the aspect of immense love (*ahava rabbah*) comes

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specifically through toil and exertion in internal spiritual work, involving the mind and heart, as well as refining one's animal soul, etc.

The *shov* aspect (returning after ascending) is also achieved through personal effort, even more so than *ratzo*. True *shov* comes from the essence of the soul, stemming from its self-nullification (*bittul*) and humility, as well as from its inherent steadfastness (*keva u'mesirut*), which is why it manifests as *shov*. This steadfastness is attained through one's own strength and effort, as explained earlier.

To further explain the general concept mentioned above—why is it necessary for service (*avodah*) to be through one's own effort specifically, and what is the advantage of this? After all, the love and awe (*ahava v'yirah*) that come from Above are on a much higher level and of a much greater spiritual stature. If so, why must service be through one's own effort, and what is its superiority?

The matter is explained by the verse: *"And you shall return and see the difference between the righteous and the wicked, between one who serves G-d and one who does not serve Him."* This implies that "one who does not serve Him" is not wicked; rather, he fulfills the mitzvot and certainly does not transgress, G-d forbid, any prohibitions. Nevertheless, he is still not considered "one who serves G-d" (*oved Elokim*), which is perplexing. Since he fulfills all the mitzvot, and surely possesses love and awe of G-d (as proper mitzvah observance requires these, as explained in Tanya), how can he be called "one who does not serve Him"?

The explanation lies in the well-known distinction between the aspect of a "son" (*ben*) and that of a "servant" (*eved*). Sometimes, the Jewish people are referred to as "sons," as in the verses: *"My firstborn son, Israel,"* and *"You are children to Hashem your G-d."* Other times, they are referred to as "servants," as in *"Hear, O Jacob, My servant," "Fear not, My servant Jacob,"* and *"For the children of Israel are My servants; they are My servants."* More specifically, there are two types of souls—some are called "sons," and others are called "servants," as stated: *"Whether as sons, whether as servants..."*

The fundamental distinction between sons and servants is explained at the end of *Etz Chaim*: a servant represents the levels of *Nefesh, Ruach, and Neshama* (*Naran*) from *Beriah, Yetzirah, and Asiyah* (the lower worlds). But one who attains the level of *Nefesh, Ruach, Neshama, and Chaya* (*Narancha*) from *Atzilut* (the world of Emanation) is considered a "son" of the Holy One, blessed be He.

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In *Ra'aya Mehemna* (Zohar, Parshat Behar, 111b), it states: "*At the time when a person knows G-d in a general way, he is called a servant. But when he knows G-d in a specific way, he is called a beloved son, like a son who searches the hidden chambers and all the secrets of the house.*"

Rabbi Moshe Cordovero (*Ramak*) explains in *Or HaChaim* that one who possesses a soul from *Atzilut* knows all the hidden secrets and mysteries of the Divine chambers (this refers to those who engage in Kabbalah). However, one who has only *Naran* from the worlds of *Beriah*, *Yetzirah*, and *Asiyah*—meaning, he knows G-d only through intellect—knows Him only in a general way and does not have permission to search the hidden chambers.

It follows that "sons" (*banim*) are souls from *Atzilut*, whereas "servants" (*avadim*) are souls from *Beriah*, *Yetzirah*, and *Asiyah* (*Bi"ya*). Now, it is known that both types of souls—those of "sons" and those of "servants"—originate from the unification (*yichud*) of *Ze'ir Anpin* (*Z"a*) and *Nukva* (*Nu"k*) of *Atzilut*. This is because, generally, the formation of souls comes specifically from *Atzilut*, since *Z"a* and *Nu"k* of *Beriah* do not have the capacity to create souls, but only angels, as stated in *Etz Chaim*, *Sha'ar Seder Abiy"a*.

However, the formation of souls does come from *Atzilut*, but as explained in *Etz Chaim*, the unification of *Z"a* and *Nu"k* generates souls that are born in *Beriah*, while souls of *Atzilut* themselves are born from the unification of *Abba* and *Ima* (*A"va*), and they are called "brothers and companions" to *Ze'ir Anpin*, as explained elsewhere. In contrast, souls born from the unification of *Z"a* and *Nu"k* are those that emerge in *Bi"ya*.

Nevertheless, there are still two categories: the level of "sons," which are souls from *Atzilut*, and the level of "servants," which are souls from *Bi"ya*. This corresponds to the distinction between masculine souls (*neshamot de'dchura*) and feminine souls (*neshamot de'nukva*). The former are souls from *Mah* (*M"H*), whose essence is drawn from *Ze'ir Anpin*, whereas the latter are souls from *Ban* (*B"N*), whose essence is from *Malchut*.

Even though all souls are included within *Ze'ir Anpin* and drawn from the level of *Tzaddik*, *Chai Olamim*, which is within *Malchut*, as it is stated, "*Every soul stands in its likeness before the Holy King*," referring to *Ze'ir Anpin* of *Atzilut*, which is called "King," as is known, and likewise, all souls are included in *Malchut* in the state of *Ibur* (gestation) and are specifically drawn through *Malchut*, there is still a difference in levels.

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Some souls primarily originate from *Ze'ir Anpin* itself and do not remain long in the state of *Ibur* in *Malchut*—such as the soul of Moshe, who was in *Ibur* for only seven months. This means that his essential nature remained unchanged, as his soul was from *Mah*. In contrast, others primarily originate from *Malchut* and remain in *Ibur* for a longer period—such as Eliyahu, who remained in *Ibur* for twelve months—and these are souls from *Ban*.

Souls whose essence is from *Ze'ir Anpin* are the souls of *Atzilut*, meaning that even when they descend into this world, they remain in the category of *Atzilut*, since it is known that *Ze'ir Anpin* is the endpoint of the *Ein Sof* (*Infinite Light*). Consequently, these souls are still generally considered within the realm of the *Ein Sof*, albeit at its endpoint—meaning that they represent the drawing down and revelation of the light of *Atzilut*.

On the other hand, *Malchut* serves as the root and source of *Bi"ya* even while it is still within *Atzilut*, indicating that it is inherently connected to the lower worlds of *Bi"ya*.

However, the level of *Ze'ir Anpin* (*Z"a*) belongs to *Atzilut*, as is known regarding "*one cherub from this end and one cherub from the other end*," referring to *Z"a* and *Malchut*, which are two intermediary levels within *Atzilut*, as explained in *Torah Or, Maamar Mi Yitencha*.

Thus, since *Z"a* of *Atzilut* extends the revelation of the light of *Atzilut*, the souls that originate from there, even when they descend into *Beriah*, *Yetzirah*, and *Asiyah* (*Bi"ya*), still retain the status of *Atzilut*. This is as it is written, "*And they shall multiply abundantly like fish in the midst of the earth*," meaning that even on earth, they are like fish in the sea—completely nullified and unified with G-dliness, just as in the state of nullification and unity of *Atzilut*.

(Although the sea represents *Malchut*, it refers to the *inner dimension* of *Malchut*, which is not the source for *Bi"ya*, since the fundamental distinction between *Mah* (*M"H*) souls and *Ban* (*B"N*) souls is the difference between internality (*penimiyut*) and externality (*chitzoniyut*). For even *B"N* souls have a root in *Z"a*, and similarly, *M"H* souls also have a place within *Malchut*—but *M"H* souls exist in the *internal* dimension of *Z"a* and *Nukva*, whereas *B"N* souls exist in the *external* dimension.)

Therefore, the primary service (*avodah*) of these *M"H* souls in this world is inherently based on their soul's nature—absolute *bittul b'metziut* (self-nullification) and intrinsic

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connection and attachment to G-d. These are called *ovdei Hashem b'nishmatam* ("servants of G-d through their souls").

In contrast, the primary service of *B"V* souls is to nullify their physical body, operating at the level of *bittul hayesh* (nullifying the ego/self). Since their root is in *Malchut*, which is the source and root of *Bi"ya*, they have a fundamental connection to the body, and their service is to effect the nullification of the physical. The nullification that stems from the body is only *bittul hayesh* (nullification of the self), as opposed to complete self-negation.

(Although it was previously explained (*Maamar Yehuda Ata*) that the distinction between souls and angels is that angels primarily belong to *Bi"ya*, whereas souls primarily belong to *Atzilut*, it can be said that, in terms of the *keilim* (vessels), the root of all souls is from the *inner aspect* of the vessels. However, regarding the *or* (light), there is also an aspect of internal and external light. The *external* light extends into *Bi"ya* and serves as its source, as is known. Nevertheless, it remains *kadosh* (holy) and separate from *Bi"ya*, as explained regarding "*There is none holy like Hashem.*" The root of *B"V* souls is in this *external* dimension of the light—which, while holy and distinct from *Bi"ya*, still retains a connection to it.)

The matter is as follows: For *Mah* (*M"H*) souls, the primary revelation in this world is through their soul, which shines openly within them. The body is merely secondary and does not conceal or obstruct the light of their soul at all. This is similar to Moshe, about whom it is said, "*And I will give the rain of your land...*"—which reflects his soul's essence, as it was completely united and attached to the Infinite Light (*Or Ein Sof*), and his body was merely an incidental vessel that did not obscure this at all.

However, for souls that stem from *Malchut*, they have a connection to the body, and consequently, the body conceals their spiritual essence. They therefore require service (*avodah*) to refine their body and achieve a state of nullification (*bittul*), but this *bittul* is only at the level of *bittul hayesh* (nullification of self) rather than total self-negation.

This principle also applies to higher souls that originate from *Ban* (*B"V*). Their main focus is likewise on refining and purifying the body, but their refinement reaches the utmost level—where the body is completely transformed into a spiritual existence. This is exemplified by Eliyahu, whose body became like that of an angel and ascended on high. His body was refined to an even greater degree than Moshe's, for Moshe's body still required burial, whereas Eliyahu ascended to heaven with his physical body.

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(Nevertheless, Moshe's body was utterly nullified, to the extent that he remained standing while receiving prophecy—because his body was a vessel for G-dliness, as explained elsewhere. It can be said that Moshe's bodily nullification resulted from the revelation of his soul, similar to the concept of *Hashem Echad*—where the world is truly nullified in existence due to the revealed presence of the Infinite Light (*Or Ein Sof*) within creation, as explained elsewhere.

(See what was discussed in *Maamar Ki Ka'asher HaShamayim*.)

Likewise, in Moshe's case, the revelation of his soul's light automatically nullified his body's independent existence. (It appears that this corresponds to the unification of *Hashem Echad* from above to below.)

It can also be said that Moshe's soul came directly from the unification of *Abba* and *Ima* (*A"va*), as it is written, "*For I drew him from the water.*" Therefore, the revelation of his soul's light caused his body to reach the level of absolute nullification, becoming a true vessel for G-dliness.

(Maarmer not finished yet..)