

Rabbi's Article II

Personal Growth and Leadership Growth

Very often, in the Rebbe's *Sicha* ('talk') on a Rashi, the Rebbe would reveal to us the deeper, "Wine of Rashi," in which "wine" refers to the esoteric teaching. And so it is with the Rebbe's 'talk' concerning Rashi's interpretation of the words, "And Moses Grew," (-See the article: "And Moses Grew Up!")

The verse (-Exodus 2:10-11) tells us, "The child (Moses) grew up... That Moses grew up," and upon the latter Rashi comments, "Was it not already written: The child grew up? Rabbi Yehudah the son of Rabbi Ilai said: The first one ("The child grew up") [was Moses' growth] in height, and the second one ("Moses grew up") [was his growth] in greatness, because Pharaoh appointed him over his house." Everything that exists here below in the physical world comes from it existing in the upper spiritual realm, and especially so, concerning Moses, who was a *Soul of Atzilut* (-[Link](#)), which means that Moses' soul existed within his physical body in this world precisely as it existed in the spiritual world of *Atzilut*, with no paradigm descent or 'coverings.' Hence, if Moses experienced two 'growing ups,' --(i) in "height," which speaks of Moses' personal virtue, and (ii) in "greatness, because Pharaoh appointed him over his house," which speaks of Moses' virtue as a shepherd of the Children of Israel,-- it is because on the spiritual realm, Moses experienced these two 'growing ups,' as well.

Upon the verse (-Exodus 2:2), "The woman (Yocheved) conceived and bore a son (Moses), and she saw him that he was good," the Zohar (-Exodus 11b) explains: "What is, 'he was good'? Rabbi Chiya says, 'for he was born circumcised, for the secret of the circumcision is called 'good'...' Rabbi Yossi says, 'the Light of the Shechinah which shone in him (Moses), she (Yocheved) saw, for when he was born the house filled with light, and upon this (Moses' shining with the Light), it is written, 'that he was good,'" and the Zohar concludes with, "And all (circumcision and Light) was within him (Moses)." The *Ohr HaChamah* (-[Link](#)) explains that both Rabbi Chiya and Rabbi Yossi agree that Moses had both virtue, --he was born circumcised, and, the *Light of the Shechinah* shone in him. Their dispute is but in which of the two, "she (Yocheved, Moses' mother) saw (him that he was good)."

Rabbi Levi Yitzchok Schneerson (-[Link](#)), father of the Rebbe, explains that Rabbi Chiya and Rabbi Yossi each have their opinion based on who they each were on a spiritual level. Rabbi Chiya, who was the dimension of the *Emanation of Foundation* (-[Link](#)), speaks of the *Circumcision*, which is the covenant of *Emanation of Foundation*. Rabbi Yossi, who is the dimension of the *Emanation of Kingship* (-[Link](#)), speaks of Moses' shine of the *Light of the Shechinah*, which is the *Emanation of Kingship*. The *Emanation of Foundation -Circumcision*, speaks of Moses' personal virtue of being (-Maimonides, Commentary on Mishnayos, Hachelek, the Seventh Foundation), "the chosen of all of the human species," being higher than worldliness, and is entirely connected with G-d. The *Emanation of Kingship - Shechinah*, speaks of Moses' virtue as a shepherd of the Children of Israel, "the house filled with Light." And both these virtues existed within Moses at birth: (i) Born circumcised, is the personal virtue of his *G-dly Soul* illuminating, not being covered by foreskin, which represents the *Evil Inclination*. (ii) Upon the verse, "And Moses was a shepherd," the Midrash states (-Shemot Rabba Portion 2:4), "(born) prepared for this."

The *Emanation of Foundation*, which is in *Atzilut*, beyond the finite capacity of creations, is the personal service of transcending and cleaving and connecting to G-d. The *Emanation of Kingship*, which is about descending to become the *Crown* and illumination into the *Lower Worlds*, is the service of descending to, and influencing, others. Hence, Rabbi Yossi, a being of *Kingship*, emphasizes that the virtue of Moses' shine of the *Shechinah* is all about, "the house filled with Light." Even more so, the ultimate unique virtue of *Kingship* --that only in it exists the power of the *Infinite One*, of, "His Existence is but from Himself (meaning that G-d has no Source, but is the Source),"-- expresses itself in that *Kingship* descends out of *Atzilut*, in order to create the *Lower Worlds*. So too, Moses' virtue of the *Light of Shechinah* (*Kingship*), is that Moses descends and, "the house filled with Light."

Now, Rashi comes along and quotes Rabbi Yehudah's explaining the verses that Moses had both growths (*height* - personal; *greatness* -shepherding others). Rabbi Yehudah's being a being of the *Emanation of Kingship* was far greater than Rabbi Yossi's being a being of the *Emanation of Kingship*: Yossi (יחי = 86) has only within it the numerical value of G-d's name *Elokim* (א-ל-ה-י-ם = 86), which is the name of the *Emanation of Kingship*. While, Yehudah (יהודה) has the actual letters of the highest --Ineffable Tetragrammaton-- name of G-d, *Havyeh* (יהוה) in it. Meaning, that Rabbi Yossi is a being of the *Emanation of Kingship*, only as *Kingship* has descended from *Atzilut* into being a *Crown* for the *Lower Worlds*. Rabbi Yehudah is a being of the *Emanation of Kingship*, as *Kingship* exists in the world of *Atzilut*. Hence, Rabbi Yossi speaks of the virtue of *Kingship* as it expressed in its being a *king* upon a nation (*others*). While Rabbi Yehudah --who is the revelation (has the letters of) of the higher omnipotent *Havyeh* name of G-d, *Kingship* in the world of *Atzilut*-- shows both virtues: (i) personal, being that within *Atzilut*, *Kingship* is connected to the higher emanations, while on the other-hand, (ii) shepherd for others, being that in *Atzilut* itself, *Kingship* is already the root and source of the *Lower Worlds*.

--In more simple terms, on the one-hand, *Kingship* is the absolute self-nullification, in which (-Brochois 34b), "The king, once he has bowed (at the beginning of the first blessing of the *Amidah* prayer), does not rise (until he concludes the entire prayer)." While, on the other-hand, *Kingship* is all about the king being exalted and towering above his nation.--

Hence, it is Rabbi Yehudah --the *Emanation of Kingship*, as it is in its complete sublime state within *Atzilut*-- expresses both virtues of Moses: (i) "The first one [was Moses' growth] in height," as Moses, in his personal growth, is above and beyond worldliness, completely cleaving and bound with G-d. (ii) "Greatness, because Pharaoh appointed him over his house," in Moses' completion in his *Influencing* and *Exaltedness* upon others.