



Likkutei Sichos

Volume 16 | Shemos | Sichah 3

They Grow So Fast

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1.

THE REPETITION OF THE VERSE

Commenting on the verse,¹ “It happened in those days that Moshe grew and went out... so he struck down the Egyptian...,” Rashi quotes the words “Moshe grew” and explains:

Has the Torah not already written, “the boy grew”?² Rabbi Yehudah, the son of Rabbi Ilai, said: The first time is in terms of height; and the second, is in terms of rank, for he was appointed over Pharaoh’s household.

On a simple level, the difficulty Rashi addresses — the same difficulty raised in Midrash³ — is: Scripture already said earlier (regarding Moshe), “the boy grew”; why does it repeat “Moshe grew” a second time? Rashi therefore answers: “Rabbi Yehudah... said: The first time is in terms of height; and the second, is in terms of rank...”

This explanation, however, is altogether perplexing:

The previous verse — “the boy grew...” — is written immediately following (and in continuation to) the clause, “the woman took the boy and nursed him.”⁴ It is, therefore, obvious that this refers to growing up relative to the time when she “nursed him” (until he was 24-months old).⁵ Afterwards, “**the boy**⁶ grew” (and no longer needed to be nursed), so “she brought him to Pharaoh’s daughter.”⁷

“Moshe grew” in **this** verse, however, refers to growth that enabled him to strike down the Egyptian — at a **much** later time,⁸ even after he was under

¹ *Shemos* 2:11,12.

² {*Shemos* 2:10.}

³ *Tanchuma*, Buber ed., “*Vaera*,” sec. 17; similarly, *Yalkut Shimoni*, “*Shemos*” (end of *Remez* 166); *Mishlei Remez* 960.

⁴ {*Shemos* 2:9.}

⁵ See Rashi on *Bereishis* 21:8.

⁶ See Ramban on this verse; *Shemos Rabbah*, ch. 1, sec. 26, and commentaries on this Midrash.

⁷ {*Shemos* 2:10.}

⁸ See Ramban, *ibid*; *Shemos Rabbah* 1:27; *Yefas Toar* and the commentaries on the Midrash, *loc. cit.*; *Tanchuma*, “*Shemos*,” sec. 8.

Pharaoh's daughter's care for a considerable time. Accordingly, why does the word "grew" pose a difficulty?

2.

FIVE QUESTIONS ON RASHI

Rashi's explanation itself requires clarification:

- a) As discussed many times, it is not Rashi's approach in his commentary to first explain the difficulty in a verse and then to explain it. Rather, Rashi immediately explains the verse, and the difficulty becomes resolved automatically. Why, then, does Rashi **here** begin with the question, "Has the Torah not already written, 'the boy grew'?"
- b) How is the wording {of Rashi's answer}, "(the first time is) in terms of **height**" appropriate here? Once a child is weaned, his limbs grow; he gains in weight and height; his speech, intelligence, etc., develop. Why is the emphasis here, of all things, on his growth in terms of "height"?
- c) According to the *pshat*⁹ (interpretation of this verse), what proves that Moshe's prominence was because "Pharaoh appointed him **over his household**"? This question is especially troublesome since the continuation of the verse, "and went out to his brethren," suggests that Moshe's greatness was related to "his brethren" — the Jewish people (as the Midrash¹⁰ indeed states)!
- d) Since the difficulty that Rashi addresses is the repetition of the word "grew," why does he also quote {in his caption} the word "Moshe" — ("Moshe grew")?

⁹ {The plain meaning of Scripture. Rashi says in his commentary to *Bereishis* 3:8: "I have come only to explain the plain meaning of the Scripture." Though there are many levels and depths of interpretation on the Torah, Rashi adopts a straightforward approach.}

¹⁰ *Tanchuma*, "*VaEira*," and *Yalkut Shimoni* on *Shemos* 2:11: "What was his greatness? It was that he went out to his brethren."

- e) As discussed several times, Rashi cites the name of the author of a teaching in order to resolve (or smooth out) a difficulty that will be raised by a sharp student. We must clarify: How does knowing that this interpretation was given by “Rabbi Yehudah the son of Rabbi Ilai” provide greater clarity?

3.

AN ATTEMPTED EXPLANATION

Seemingly, we could say: Rashi aims to clarify here that in our verse the verb, “grew,” does not mean the same sort of growth {as denoted by the word “grew” in the previous verse} — growth in time, that he grew many years older. For it is difficult to suggest that the verse would **simply** say “grew,” implying an addition of a certain number of years (without explicitly saying how many years it was). Rather, our verse refers to growth in **importance**, “rank....”

However, this solution is not sufficient, because:

- a) Why does Rashi say — “Has the Torah not already written that ‘the boy grew?’” — if Rashi’s intent is to explain (**not** the **repetition** of “grew,” but) the *meaning* of “(Moshe) grew” in our verse?
- b) Rashi’s explanation of the **first** usage of the word “grew” — “(the boy) grew,” growth “in height,” is unnecessary. It is only necessary to explain the point made by the second usage of the word “grew” — “and (Moshe) grew” — that is in **this** verse: Here, it connotes growth “in terms of rank, for Pharaoh appointed him over his household.”
- c) The fact that the second time Scripture says that Moshe “grew” refers to importance and rank (“in terms of rank”) can be understood **without** Rashi’s explanation. This can be compared to the repetition of “grew” recorded **earlier** regarding Yitzchak — “The boy grew and was weaned,”¹¹

¹¹ Bereishis 21:8.

and, “the man grew, and he kept growing until he had grown very great”¹² — that the first “grew” refers to time, until the point that he was weaned, and the second “grew” refers to growth in terms of possessions (and so forth, as shown by the continuation of the verse, “He had acquired flocks of sheep and herds of cattle, and many enterprises”¹³ — “For people would say, ‘Rather the manure of Yitzchak’s mules than Avimelech’s silver and gold.’”¹⁴

The same is also true in our context, regarding Moshe {the context of the verse shows that “grew” refers to rank}, as discussed above.

4.

HE GREW TALLER

The explanation of all the above:

The verse says, “It happened **in those** days that Moshe grew.” Now, since this is written immediately after the verse, “the boy grew...,” it means that the {verse} “Moshe grew” was “in those days” mentioned in the earlier {verse}¹⁵ — close to the time that “the boy grew, and she brought him to Pharaoh’s daughter, and he was a son to her.”

Accordingly, it would seem that we cannot learn that “Moshe grew” denotes growth in terms of rank, for it is impossible to say that in “those days” in which “the boy grew” (after being **weaned**), “Moshe grew” in rank!

Therefore, Rashi explains: “The first time is in terms of height; and the second, in terms of rank” — the (main) novelty here is **not** with respect to the second “grew” of our verse (“and the second is in terms of rank”), but that “grew”

¹² *Bereishis* 26:13.

¹³ *Bereishis* 26:14.

¹⁴ Rashi on *Bereishis* 26:13.

¹⁵ See Ramban on *Shemos* 2:11.

in the **previous** verse means, “**in height**”: “The boy grew” does not refer to growth that followed his being weaned, as it appears at first glance, but to growth “in height” — when a child grows up and becomes **grown up** in the literal sense — “in height,” which is **a number of years after** the age “he was weaned.”

[The fact that he was still referred to as a “boy” is not difficult, for we already find earlier {in the Torah} that Reuven said, “**the boy** is gone,”¹⁶ and, “do not sin against **the boy**,”¹⁷ when referring to Yosef, who was then already seventeen years old.]¹⁸

And since “the first time is in terms of **height**,” it is understandable that close to that age (that he had already grown in “height”), it was possible also that “Moshe grew” — growth in terms of rank (“and the second, is in terms of rank”).

On this basis, it also becomes clear why Rashi explicitly poses the question: “Has the Torah not already written ‘the boy grew?’” The main novelty of Rashi’s interpretation is that because the clause, “Moshe grew,” is repetitious, the meaning of clause, “the boy grew,” in the **previous** verse is changed.

5.

NO CHOICE

Seemingly, we can ask: Pharaoh’s daughter only entrusted the boy {to Yocheved} in order that she “nurse him for me.” How was it possible that Pharaoh’s daughter allowed Yocheved to return Moshe only after he had already grown in height (which, as mentioned, was several years after he was weaned)?

The explanation is very simple:

Since Moshe’s mother, Yocheved, already had received her child, Moshe {to nurse him}, she did not return him to Pharaoh’s daughter immediately after

¹⁶ *Bereishis* 37:30.

¹⁷ *Bereishis* 42:22.

¹⁸ {*Bereishis* 37:2.}

he was weaned. Undoubtedly, Yocheved tried to keep him as long as possible (after he was weaned), using different plausible reasons and rationales. ({For example:} Since the boy was already attached and accustomed to her, it would be detrimental to tear him away from her, and so forth).

However, after he was already grown in **height**, with no alternative, Yocheved had to relinquish Moshe to Pharaoh's daughter.

6.

IMPORTANT FROM A YOUNG AGE

We must still, however, unravel the following:

Since Pharaoh's daughter wanted Moshe to live with her, it is understood that Yocheved could keep him only as long as the above excuse was credible (that it was important for the boy to remain with his wet nurse, etc., since he was strongly attached to her). That was only until the age of five or six, or at most (if Yocheved expended great effort), until the age of eleven or twelve.¹⁹ If that was the case, how was it possible that immediately afterwards, at such a young age, Moshe would **grow** in rank ("and the second, in terms of rank")?

Therefore, Rashi continues, saying that Moshe's prominence was the fact that Pharaoh "appointed him over his household": This was not a position of overarching importance or of greatness in Pharaoh's monarchy but a specific appointment over Pharaoh's household affairs. **Such** responsibility (and appointment) can feasibly be given even to someone who is still relatively young (if there is a particular reason for it). As we find regarding Yosef, he was already a manager over Potiphar's household from the age of seventeen or eighteen.²⁰

¹⁹ See *Shemos Rabbah* 5:2: At the age of 12, Moshe was taken from his family home.

²⁰ *Bereishis* 39:4.

BELOVED

Why, indeed, did Pharaoh appoint Moshe “over his household” at such a young age? Rashi alludes to the reason by quoting {in his caption} the word “**Moshe**” — “Moshe (grew),” from the verse. By doing so, Rashi also addresses another question regarding **this** word:

Seemingly, the word “Moshe” here, in this verse, is unnecessary. If the verse would only say, “he grew,” we would understand from the previous verse that we are talking here about Moshe.

Accordingly, we must say that the reason the verse mentions the name “Moshe” is because, in general, emphasizing and adding a name (when it is unnecessary) exhibits dearness and importance. This is especially so regarding the name “מֹשֶׁה,” which recalls that Pharaoh’s daughter “drew him {מִשֵּׁיתָהוּ} from the water”²¹ and that “her forearm became lengthened by many *amos*”²² {to enable her to reach the basket and draw it from the water}, etc.

This is the meaning of “Moshe grew” — his “growth” was a greatness that resulted from him **being cherished**: Because of Pharaoh’s daughter’s love for, and favor toward, Moshe (to the extent that “he was a son to her”), she saw to it that Moshe was appointed over Pharaoh’s household.

This is like what we find regarding Yosef. Because Yosef had found favor in Potiphar’s eyes, he was appointed over Potiphar’s household,²³ even though Yosef was “a Hebrew lad” and a “slave.”²⁴

²¹ {*Shemos* 2:10.}

²² Rashi on *Shemos* 2:5.

²³ {*Bereishis* 39:4.}

²⁴ See Rashi on *Bereishis* 41:12.

8.

RABBI YEHUDAH THE SON OF RABBI ILAI

In order that the above idea — that because a person is beloved, he is appointed to a position for which he is, seemingly, unqualified — be more palatable [and especially since the above example of Yosef is not comparable to our case: Yosef was at least 17 or 18 years old,²⁵ whereas Moshe was, at first glance not older than 11 or 12 years,²⁶ as mentioned above], Rashi writes that the author of the statement was Rabbi Yehudah, the son of Rabbi Ilai:

The Talmud²⁷ relates that Rabbi Yehudah²⁸ was extremely poor, so much so, that he and his wife only owned one article of clothing. (And once, when Rabban Shimon ben Gamliel had decreed a fast, Rabbi Yehudah could not come {to the house where everyone was gathered}, for he hadn't any clothes to wear).

Nevertheless, we find²⁹ that the Caesar elevated him to become “the Head Speaker in every place,” even becoming “the halachic authority of the House of the *Nasi*”³⁰ — “Caesar appointed him as Head of the House of the *Nasi*.”³¹

We would have thought that from the government's viewpoint, Rabbi Yehudah was unfit for this appointment because of his unkempt external appearance and his station in life. As mentioned above, he was indigent even in comparison with other paupers. Nonetheless, because of his virtues and the fact that he had found favor in the eyes of the government,³² he specifically was appointed as Head Speaker by the Ceasar, and “the Caesar **appointed him** as Head over the House of the *Nasi*.”

²⁵ {When he was appointed manager of Potiphar's household, as mentioned in Sec. 6.}

²⁶ {When Pharaoh “appointed him over his household,” as discussed in Sec. 6.}

²⁷ *Nedarim* 49b.

²⁸ When “Rabbi Yehudah” is mentioned in the Talmud without specifying which Rabbi Yehudah, it refers to “Rabbi Yehudah bar **Ilai** (**Rashi** on *Beitzah* 26a, s.v., “Rabbi Yehudah”).

²⁹ *Shabbos* 33b.

³⁰ *Menachos* 104a. {The *Nasi* was the Torah leader of his generation.}

³¹ *Tosafos* on *Menachos* 103b, s.v., “*maaseh*.”

³² Because of his praise of the roman government {as discussed in *Shabbos* 33b}.

Similarly, it is clear in our case: Although Moshe was still young (a “lad”),³³ because of his superior qualities — he was so cherished by Pharaoh’s daughter who drew him from the water, and “he was a son to her” — he became so esteemed in Pharaoh’s palace that “Pharaoh **appointed him** over his household.”

9.

CIRCUMCISION VS ILLUMINATION

From “the wine of Torah”³⁴ alluded to in Rashi’s commentary:

All characteristics exhibited (by Moshe) physically were derived from, and an extension of, these same characteristics as they exist spiritually. This is especially so regarding Moshe, whose existence below {in this world} mirrored exactly his existence Above³⁵ — a soul from the world of *Atzilus*.³⁶

It is therefore clear that in our context, the two types of growth — “the first time, in terms of height; and the second, in terms of rank, for he was appointed over Pharaoh’s household” — express these two types of growth at Moshe’s spiritual level.

We will understand this by prefacing: On the verse (regarding Moshe’s birth),³⁷ “The woman conceived and gave birth to a son; she saw he was good,” the *Zohar* records a dispute between Rabbi Chiya and Rabbi Yossi {regarding the meaning of the clause, “she saw he was good”}:³⁸ Rabbi Chiya says “that he was born circumcised,” and “Rabbi Yossi says, ‘She saw the light of the *Shechinah*³⁹ that shone in him. For when Moshe was born, the entire house was filled with

³³ Rashi on *Shemos* 2:14; *Bechayei* on *Shemos* 2:14.

³⁴ {The deeper ideas in Torah.}

³⁵ See *Zohar*, vol. 3 (*Idrah Rabbah*) 138a; 187b; *Torah Or*, 76c; *Or HaTorah*, “*Shemos*,” p. 59ff; see *Likkutei Torah*, “*Nitzavim*,” 49b.

³⁶ {The world of *Atzilus*, lit., “emanation,” is the first and highest of the four spiritual worlds. The world of *Atzilus* is totally united with the Infinite Divine Light, and has no sense of autonomous existence other than G-dliness.}

³⁷ *Shemos* 2:2.

³⁸ *Shemos* 11:2.

³⁹ {The Divine Presence.}

light....’ Therefore, {comments the *Zohar*} when Scripture says, ‘he was good,’ it means that everything was included in him.” *Or HaChamah*⁴⁰ explains that the disagreement between Rabbi Chiya and Rabbi Yossi is not over the facts. Both Sages agree Moshe experienced both phenomena — he was born circumcised, and the light of the *Shechinah* shone in him. The difference of opinion concerns only — what did **Yocheved see** (which phenomenon impressed her most).

Why does Rabbi Chiya maintain that “he was born circumcised” and Rabbi Yossi maintain that “she saw the light of the *Shechinah* that shone in him”? In his comments on *Zohar*, my father⁴¹ explains that each authority expounded this verse according to his own {spiritual} level:

Rabbi Chiya, who was on the level of *yesod*,⁴² “expounded that he was born circumcised, which refers to the secret of the *bris* — {corresponding to the level of} *yesod*.” Rabbi Yossi, who was on the level of *malchus*,⁴³ “expounded that the light of the *Shechinah* shone in him” — {corresponding to the level of} *malchus*.

[And the conclusion of the *Zohar* — “therefore, when Scripture says, ‘he was good,’ it means that everything was included in him” — was **not** said by Rabbi Yossi, but the *Zohar* itself concludes he had both qualities (as mentioned above), as will be explained.]

⁴⁰ {A commentary on the *Zohar*.}

⁴¹ *Likkutei Levi Yitzchak*, “*Haaros laZohar*,” p. 33.

⁴² {Lit., “foundation.” It is the ninth of the ten *sefiros* (specific manifestations of Divine light, through which Hashem interacts with created existence). In the male body, *yesod* corresponds to the organ that is circumcised.}

⁴³ {Lit., “kingship.” It is the last of the ten *sefiros*. The *sefirah* of *malchus*, also called the *Shechinah*, is the aspect of G-dliness that descends and interacts with the levels below it (just as a king must descend and interact with his people). It generally is associated with the traits of humility and self-submission.}

10.

PERSONAL PERFECTION VS INFLUENCING OTHERS

The explanation in plain words: Regarding Moshe's virtues and his {spiritual} level, we find two components:

a) His personal virtue and perfection — he was the “chosen from all humanity,”⁴⁴ more exalted than the rest of the world, and completely bound up and united with G-dliness.⁴⁵

b) His perfection as a “shepherd.” He elicited {from Above} and gave everything — both physical and spiritual — to the Jewish people, and through them to the entire world. [This entailed an overall descent from his lofty level, which was higher than the world].

Both types of virtues were manifested immediately when Moshe was born (and as the Midrash⁴⁶ says on the verse, “Moshe was a shepherd”⁴⁷ — “he was prepared for it {to be a leader}”). Namely, he had the two above qualities:

The fact that he was born circumcised expressed his personal quality and perfection, in a manner that is loftier than the world.⁴⁸ This is the meaning of Moshe being born circumcised (unlike the natural order of things) — his G-dly soul shone in him in a revealed way,⁴⁹ as it was {Above}, without the “foreskin” and concealment of the evil inclination.⁵⁰ And “the light of the *Shechinah* that shone in him... the entire **house** filled {with light}” represents the virtue and perfection of his influence and radiance to the Jewish people (and the world).

Therefore: From the vantage point of *yesod* in *Atzilus* — which transcends the plane of created beings — when it comes to *avodas Hashem* in this world,

⁴⁴ Rambam's *Commentary on Mishnah*, “*Chelek*,” the seventh foundation.

⁴⁵ See *Rambam*, *ibid*; and see *Mishneh Torah*, “*Hilchos Yesodei HaTorah*,” ch. 7, par. 6.

⁴⁶ *Shemos Rabbah*, ch. 2, sec. 4.

⁴⁷ {*Shemos* 3:1.}

⁴⁸ See *Or HaTorah*, “*Shemos*,” p. 60.

⁴⁹ See Alter Rebbe's *Shulchan Aruch*, final ed., end of ch. 4.

⁵⁰ {The evil inclination is called “uncircumcised.”} *Sukkah* 52a, see *Chidushei Agados*, *ibid*.

the principal virtue is the person's communion with, and **attachment** to, G-dliness (personal perfection). In this way, a person is detached from and higher than the world. Therefore, Rabbi Chiya — the level of *yesod* — says that when the Torah expresses Moshe's distinction, the Torah is referring to the fact “that he was born circumcised.” This exemplifies Moshe's personal perfection.

From the vantage point of *malchus*,⁵¹ however, which actualizes Creation and diffuses {Divine bounty to} the {created} worlds of *Beriah*, *Yetzirah*, and *Asiyah*,⁵² the principal virtue in *avodas Hashem* is impacting others, on their level.

And therefore, Rabbi Yossi — who personified *malchus* — says that the distinction of Moshe was expressed by “the light of the *Shechinah* that shone in him... the entire **house** filled {with light}....”

On the contrary, just as Above, the infinite power of Hashem's Essence — whose Being is of His Essence — is specifically expressed in *malchus*, in creating autonomous and discrete beings in the worlds of *Beriah*, *Yetzirah*, and *Asiya*, and not in the levels that are above it,⁵³ the same holds true below {in this world}: True superiority and {G-dly} simplicity is expressed specifically by affecting and giving to others. This entails a manifest descent and lowering of one's spiritual level.

⁵¹ See *Torah Or*, 76c.

⁵² {*Beriah*, *Yetzirah*, and *Asiya* are the lower three of the four spiritual worlds. See www.chabad.org/361902}

⁵³ *Tanya*, “*Iggeres Hakodesh*,” epistle 20 (130b).

11.

TWO LEVELS OF MALCHUS

Rashi alludes to this when he says, “Rabbi Yehudah, the son of Rabbi Ilai, said: The first time is in terms of height; and the second, is in terms of rank, for he was appointed over Pharaoh’s household.” Based on the {spiritual} level of Rabbi Yehudah, the son of Rabbi Ilai, the advantage of **both** qualities are relevant, both the revelation of **personal** perfection — “in height,” and the influence on others — “in terms of rank, he was appointed **over Pharaoh's household.**”

The explanation of this according to the inner dimension of Torah:

Both Rabbi Yehudah (the son of Rabbi Ilai) and Rabbi Yossi represent the level of *malchus*. The difference {in spiritual terms} between them:⁵⁴ (Rabbi) Yossi, יוסי, has the same numerical value {86} as *Elokim*, א-ל-ה-י-ם,⁵⁵ which represents *malchus*; and (Rabbi) Yehudah, יהודה, is etymologically related to יהודא — acknowledgment and *bittul*⁵⁶ — characteristics of *malchus*.⁵⁷

However, there is a difference between them: Rabbi Yossi represents the level of *malchus* as it descends into {the lower worlds of} *Beriah*, *Yetzirah*, and *Asiya*, whereas Rabbi Yehudah represents *malchus* as it remains in {the world of} *Atzilus*. [This difference is also alluded to in their names: (Rabbi) Yossi has the same numerical value as *Elokim*, which means: (a) It is only the name *Elokim*, and not the name *Havayah*;⁵⁸ and (b) regarding the name *Elokim* — not as *Elokim* is revealed, but only as a numerical value (in a hidden and concealed state).⁵⁹ In contrast, {the name} Yehudah, יהודה, **openly** bears the **letters** of the name ***Havayah***, ה-י-ה-ו-ה.]⁶⁰

⁵⁴ See *Hemshech Vekacha 5637*, end of ch. 80; *Likkutei Sichos*, vol. 4, p. 1106, and fn. 18; vol. 5, p. 211, fn. 43.

⁵⁵ *Zohar*, vol. 3, 223a; Rashi on *Sanhedrin* 56a. {*Elokim* represents the aspect of G-dliness that descends and is en clothed in the world.}

⁵⁶ {*Bittul* connotes self-nullification, humility, and the negation of ego.}

⁵⁷ See *Torah Or*, “*Vayigash*,” 44a; “*Vayechi*,” 46a; et al.

⁵⁸ {*Havayah* — the common pronunciation of the Tetragrammaton, the four-letter ineffable name of Hashem as He transcends the entire continuum of Creation.}

⁵⁹ See *Tanya*, “*Shaar HaYichud VeHaEmunah*,” ch. 1 and ch. 7 (84b).

⁶⁰ See *Sotah* 10b.

This is the basis of the difference {between these two perspectives} in our context: Rabbi Yossi — *malchus*, as it descends into the worlds of *Beriah*, *Yetzirah* and *Asiya* — apprehends the superiority of exercising influence and possessing kingship **over a nation**.

In contrast, Rabbi **Yehudah**, the son of Rabbi Ilai, connotes the **revealed** name of *Havayah*, as *malchus* is found in the world of *Atzilus*. On this level, both qualities are discerned: On the one hand, *malchus* is bound and united with the *sefiros* above it; on the other hand, it is the **root and source** for the creation of the worlds, also descending into the discrete creations.

[In other words, {on the one hand} *malchus* is in a state of **bittul**. This resembles an earthly king who must be in a state of complete *bittul* {as expressed by the *halachah* that during the *Amidah* prayer} “once he bows, he may not rise {until the completion of the *Amidah*}.”⁶¹ On the other hand, the king is exalted over his people.]

Therefore, Rabbi Yehudah, the son of Rabbi Ilai, emphasizes both qualities in Moshe: Self-perfection, the unity and cleaving with the Divine, which makes a person too elevated for interacting with another — “the first is in terms of height”; and also, the perfection in influence and exaltedness over another — “the second in terms of rank, for he was appointed over Pharaoh’s household.”

— From a talk delivered on Shabbos *Parshas Shemos*, 5737 (1977)

⁶¹ *Brachos* 34b; and see *Derech Mitzvosecha*, “*Mitzvas Minui Melech*.”