

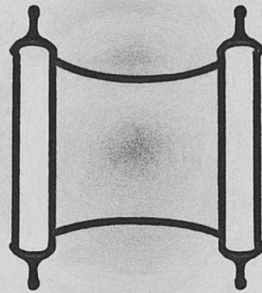
בס"ד

Alter Rebbe

Torah Ohr

Va'eira

לְכֹן אֶמַר לְבִנֵי יִשְׂרָאֵל אֲנִי ה'



*Dedicated in Honor of the
Yahrzeit of the
Alter Rebbe 24th of Tevet*

לע"נ

רבי שניאור זלמן בן רבי ברוך

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Introduction

Rabbi Shneur Zalman of Liadi (1745–1812), known as the Alter Rebbe, founder of Chabad Chassidus and author of the Tanya and Shulchan Aruch HaRav, here develops a profound maamar on the verse “Therefore say to the Children of Israel: I am Hashem, and I shall take you out,” explaining why the Exodus from Egypt occupies a uniquely constant place in Jewish consciousness and avodah. In this discourse, he reveals that the Exodus is not merely a historical redemption but an ongoing inner process, rooted in the daily service of the soul, whereby the Infinite Light of Hashem emerges from concealment into revelation within the heart of man.

Therefore, say to the Children of Israel: I am Hashem, and I shall take you out. Behold, our Sages of blessed memory said: One mentions the Exodus from Egypt at night — meaning, also at night.

לכן אמר לבני ישראל אני ה' והוצאתי אתכם.
הנה ארזו"ל מזכירין יציאת מצרים בלילות.
פירוש גם בלילות.

And to understand what is different about the miracle of the Exodus from Egypt from all other miracles — that we were not commanded to remember them as much.

ולתבין מה נשתנה גם יציאת מצרים מכל הנסים שלא
הוזהרנו עליהם להזכירם כל כך.

However, behold: In every generation and generation, a person is obligated to see himself every day — in the morning and in the evening — as if he is [in the moment of] the Exodus from Egypt.

אבל הנה בכל דור ודור חייב אדם לראות את עצמו
בכל יום בבקר ובערב כאלו הוא עת יציאת מצרים.

And the idea is, behold, it is known that there is [the concept of] “this opposite that” (Zeh le’umas zeh). Corresponding to Egypt of impurity, there is Egypt in holiness.

והענין כי הנה נודע שיש ז'ה לעצמ ז'ה". ולעצמ
מצרים דקליפה יש מצרים בקדושה

And just as there is a Egypt below, so too there is an Egypt above — spiritually. And so too Israel below, and Israel above.

וכשם שיש מצרים למטה כך יש למעלה ברוחניות.
וכן ישראל לתתא וישראל לעילא

And just as there is in spirituality above in the supernal worlds, so it is below in the soul of man in the service of Hashem.

וכשם שיש ברוחניות למעלה בעולמות עליונים כך
הוא למטה בגוף האדם בעבודת ה'

And behold, the level of Kenesses Yisrael above is that which is written: “How beautiful and pleasant you are, love with delights.”

והנה בחינת כנסת ישראל דלעילא הוא מה שכתוב
"מה יפית ומה נעמית אהבה בתענוגים"

And below, in the soul of man, the level of “love in delights” is the joy of the soul in Hashem its Maker.

ולמטה בגוף האדם בחינת "אהבה בתענוגים" היא
שמחת הגוף ב'ה' עושה

As it is written: “Serve Hashem with joy,” and as it is written: “The joyful mother of children,” for the joy comes from contemplating the Infinite Light.

וכמו שכתוב "עבדו את ה' בשמחה", וכתוב "אם
הבנים שמחה", שהשמחה היא ממה שמתבונן באור
אין-סוף.

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As it is written: "If you call to understanding," meaning that through contemplation of the revelation of the Infinite Light, blessed be He, below — then "Israel shall rejoice in his Maker," and there will be joy of the soul in the revealed sparks of the fire of love — to go out from its sheath, which is the imprisonment of the body — that "the joy of Hashem is his strength."

And behold, it is written: "Because you did not serve... with the abundance of all..." — meaning: all the spiritual delights of the higher and lower Gan Eden.

And that is due to contemplating, as it is written: "For His Name alone is exalted; His splendor is on earth and heaven."

Meaning: His Name is the attribute of His Kingship, which is called "King" — His Name is what He is called. As the saying goes: "And He brings the Redeemer to their children's children for the sake of His Name with love — King, Helper..."

And this is the level of the Shechinah, which dwells below, as it is written: "And I shall dwell among them," and it is called His Name — the King over all the worlds.

As it is written: "Your Kingship is the kingship of all worlds." And as the saying goes: "The only One, the Life of the worlds, King..." — that through the level of His Kingship, He has connection and relevance to the worlds, so that His Name is called King over them.

But behold, even the level of His Name, in and of itself, is exalted, uplifted, and elevated in the aspect of "alone," and the worlds are in no way comparable to His Name at all.

Only the splendor and radiance of His Name is what shines upon the earth — this refers to the lower Gan Eden; and "the heavens" — this refers to the upper Gan Eden, where the righteous enjoy the radiance of the Shechinah.

But in the Shechinah, which is the level of His Name, it is in the aspect of "alone" — that from it, there is not extended to the creations the possibility to enjoy and delight in it itself literally.

וּכְדֻכְתּוֹב "כִּי אִם לְבִינָה תִקְרָא". וְהִינוּ עַל־יָדֵי שְׂתִיבּוֹנָן בְּגִילּוֹי אֹר אֵין־סוֹף בְּרוּךְ הוּא לְמַטָּה, אֲזִי יִשְׁמַח יִשְׂרָאֵל בְּעוֹשָׁיו וְתִהְיֶה שְׂמַחַת הַנֶּפֶשׁ בְּהַתְגַּלוּת רִשְׁפֵי אֵשׁ הָאֵהָבָה לְצֵאת מִנִּרְתָּקָה הִיא מְאֻסָּר הַגּוֹף "לִהְיוֹת" תְּדוּת ה' הִיא מְעוּזוֹ.

וְהִנֵּה כְתוּב: "תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ כו' מֶרֶב כֹּל כו'", דְּהִינוּ בְּחִינַת כָּל הַתַּעֲנוּגִים הָרוּחָנִיִּים גִּוְעָדוֹן עֲלֵינוֹן גִּוְעָדוֹן תַּחְתּוֹן.

וְהוּא מִמֶּה שְׂתִיבּוֹנָן כְּמוֹ שֶׁכְּתוּב "כִּי נִשְׁגָּב נִשְׁמוֹ לְבָדוֹ "הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם

פִּירוּשׁ: שֶׁשְׁמוֹ הוּא מִדַּת מְלָכוּתוֹ, אֲשֶׁר "מֶלֶךְ שְׁמוֹ נִקְרָא". וְכַמֵּאָר "וּמִבֵּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ "בְּאֵהָבָה מֶלֶךְ עוֹזֵר כו'

וְהוּא בְּחִינַת שְׂכִינָה שְׂשׂוּכָן בְּתַחְתּוֹנִים, וְכְמוֹ שֶׁכְּתוּב "וְשִׁכְנִיתִי בְּתוֹכָם", וְנִקְרָא שְׁמוֹ "מֶלֶךְ עַל כָּל "הָעוֹלָמוֹת

וְכַמֵּשׁ"ל "מְלָכוּתָהּ מְלָכוּת כָּל עוֹלָמִים". וְכַמֵּאָר "יְחִיד חַי הָעוֹלָמִים מֶלֶךְ כו'", שֶׁעַל־יָדֵי בְּחִינַת מְלָכוּתוֹ יֵשׁ לוֹ יְחוּס וְשִׁיכוּת לְעוֹלָמוֹת שְׂיִקְרָא שְׁמוֹ מֶלֶךְ עֲלֵיהֶם.

וְהִנֵּה גַם בְּחִינַת שְׁמוֹ מֵצֵד עֲצָמוֹ הוּא רֵם וְנִשְׂא וְנִשְׁגָּב בְּבְחִינַת "לְבָדוֹ" שְׂאִין עֲרוּף לְעוֹלָמוֹת עִם שְׁמוֹ יִתְבָּרַךְ כָּלֵל.

אֵלָּא הוֹדוּ וְזִיוו שֶׁל שְׁמוֹ הוּא הַמַּאֲוִיר עַל הָאֶרֶץ — זֶה גֵן עֵדֶן תַּחְתּוֹן, וְשָׁמַיִם — זֶה גֵן עֵדֶן עֲלִיוֹן שְׁשֵׁם הַצַּדִּיקִים נִהְיִים מְזִיו הַשְׂכִּינָה.

אֲבָל בְּשִׂכְיָהּ שֶׁהִיא בְּחִינַת שְׁמוֹ — הִיא בְּבְחִינַת "לְבָדוֹ", שֶׁלֹּא נִמְשָׁךְ מִמֶּנָּה לִהְיוֹת הַנִּבְרָאִים נִהְיִים וּמִתַּעֲנוּגִים בָּהּ בְּעֲצָמָהּ מִמֶּשׁ.

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But in the aspect of Torah and mitzvos, we say “Who sanctified us with His commandments” — and some bless with “al” and some with “le” — meaning with His commandments literally.

As our Sages said: The Holy One, blessed be He, lays tefillin; the Holy One, blessed be He, prays. And it is written: “I speak in righteousness” — literally “I.” That is: the Holy One, blessed be He, in His very glory and essence.

And as it is stated in the Zohar: “The Torah and the Holy One, blessed be He, are entirely one” — literally the Holy One, blessed be He.

And the Holy One, blessed be He, is in the level of that which is holy and separated entirely from the realm of the worlds — that even in the level of radiance and splendor, the worlds could not receive vitality from Him.

For behold, it is written: “For with *Yah* Hashem, He formed worlds” — this world and the World to Come, the lower and upper Gan Eden were created with just two letters of His Name alone.

And in the Zohar it is stated that with one thought He created the world. And this is like what is written: “He fashions their hearts as one.”

And our Sages said: All of them are scanned in one glance — that He sees and gazes until the end of all generations, and calls the generations from the beginning.

And as explained elsewhere, that all the generations — which are the six thousand years of the world’s existence, and the days of Mashiach, and the resurrection of the dead — all of them are before Him in a single thought.

As an analogy: just as there is no comparison between one thought and all the thoughts a person could think in his whole life — and all the more so compared to his essence and being — for it is only a single radiance extending from him.

So too, all the generations of the six thousand years, and the days of Mashiach, and the resurrection of the dead — they are

אבל בבחינת תורה ומצוות — הנה אומרים: “אשר קדשנו במצוותיו” (יש שמברכים ב”על”, ויש שמברכים ב”ל”) — במצוותיו ממש.

במאמר “ז”ל: “הקב”ה מניח תפלין”, “הקב”ה מתפלל”. וכתוב: “אני מדבר בצדק”, “אני” ממש. דהיינו — הקב”ה בכבודו ובעצמו.

וכדאיתא בזהר: “אורייתא וקודשא בריך הוא בלא חד” — קודשא בריך הוא ממש.

וקודשא בריך הוא — הוא בחינת מה שהוא קדוש ומובדל מגדר עלמין לגמרי, שאפלו בבחינת זיו והוד — לא היו העולמות יכולים לקבל חיות ממנו.

כי הנה כתוב: “כי ב-ה ה' צור עולמים” — שעולם הנה ועולם הבא, גו עדו תחתון ועליון, נבראו בשתי אותיות משמו בלבד.

ובזהר איתא — דבמששבה אחת ברא את העולם. “והוא על דרך מה שכתוב: “היוצר חד לבם כו”

ואמרו רבותינו ז”ל: “כלם נסקרים בסקירה אחת” — שהוא צופה ומביט עד סוף כל הדורות, וקורא ‘הדורות מראש כו’.

וכמו שכתוב במקום אחר — שכל הדורות, שהם שית אלפי שני דהוי עלמא וימי המשיח ותחיית המתים — כלם הם לפניו במחשבה אחת.

עד דרך משל: כמו שאין ערוך למחשבה אחת נגד כל המחשבות שיוכל אדם לחשב כל ימי חייו, וכל שכן נגד עצמותו ומהותו — שאינה אלא התפשטות הארה אחת בעלמא.

כך כל הדורות של שית אלפי שנים, וימי המשיח ותחיית המתים — אינם אלא בחינת זיו והתפשטות הארה אחת מבחינת שמו בלבד.

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only the aspect of radiance and the extension of a single illumination from the level of His Name alone.

But the Holy One, blessed be He, in His very glory and essence, is exalted and uplifted infinitely, with no end or limit, and no thought can grasp Him at all — He is not grasped or enclosed in the category of worlds whatsoever.

However, in Torah and mitzvos — it is the investment of the Infinite Light, blessed be He, in His very self and glory, literally.

And when a person places to heart all these matters and truths, his heart will rejoice, and he will exult — even with joy and song — in the Infinite Light, blessed be He, which spreads and is invested in the occupation with Torah and performance of mitzvos — which the person does and draws upon his soul the Light of Hashem, the Infinite One, literally — more than all the worlds are worthy of.

However, the joy is not in the revelation of the Light of Hashem in the brain — in thought and understanding — alone, but only when it has reached the point of his heart. For joy is [by definition] revelation.

And like the analogy of the king, whose entire glory is inward — but at the time of joy, he is revealed.

And this is [the meaning of the verse:] “Serve Hashem with joy” — that is, that the revelation of the Infinite Light of Hashem should be in a state of “the glory of Hashem shall be revealed.”

And below, in the soul of man, the revelation is when it comes to the revelation of the heart.

And this is what is written: “The mother of the children is joyful” — that is, when the children, which are the emotions, are born and revealed in the heart.

In contrast, when they are in concealment and hidden within the brain — in thought and understanding alone — they are still in the state of pregnancy, and not yet the “mother of the children.”

And behold, that which prevents the birth and revelation of the Light of Hashem — to come out from the concealment and

אָבֵל הַקֶּבֶד"ה בְּכִבּוּדוֹ וּבְעֶצְמוֹ — הוּא רַם וְנִשְׂא לְמַעְלָה מֵעֵלָה עַד אֵין קֵץ וְתִכְלִית, וְלִית מַחְשָׁבָה תְּפִיסָא בִּיהַּ כָּלֵל — שְׂאִינוּ נִתְפָּס וְנִתְלַבֵּשׁ בְּגִדְרָא עֲלָמִין כָּלֵל.

מֵה־שְּׂאִינֵי כֵן בְּתוֹרָה וּמִצְוֹת — הוּא הַתְּלַבְּשׁוֹת אוֹר־אִינִסוֹף בְּרוּךְ־הוּא בְּעֶצְמוֹ וּבְכִבּוּדוֹ מִמֶּשׁ.

וְכַשִּׁישִׁים הָאָדָם אֵל לְבוֹ כָּל הַדְּבָרִים וְהָאֵמֶת הָאֵלֶּה — יִשְׂמַח לְבוֹ וְיִגַּל, אַף גִּילָה וְרִנָּן — בְּאוֹר־אִינִסוֹף בְּרוּךְ־הוּא הַמִּתְפַּשֵּׁט וּמִתְלַבֵּשׁ בְּעֶסֶק הַתּוֹרָה וּמַעֲשֵׂה הַמִּצְוֹת אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם — וּמוֹשֵׁף עַל נַפְשׁוֹ אוֹר ה' אִינִסוֹף בְּרוּךְ־הוּא מִמֶּשׁ, מֵה שְּׂאִין כָּל הָעוֹלָמוֹת כְּדָאִין לוֹ.

אָבֵל אֵין הַשְׂמֻחָה בְּהַתְגַּלּוּת אוֹר ה' בְּמוֹחַ מַחְשַׁבְתּוֹ וּבִינְתּוֹ לְבַד, כִּי אִם בְּאֲשֶׁר נִגְעָה אֵל נְקוּדַת לְבוֹ, כִּי שְׂמֻחָה הִיא הַהַתְגַּלּוּת.

וְכַמְשָׁל הַמֶּלֶךְ שְׂכַל כְּבוֹדוֹ פְּנִימָה, אָבֵל בְּשַׁעַת הַשְׂמֻחָה הוּא מִתְגַּלֶּה.

וְזֶהוּ "עֲבַדוּ אֶת ה' בְּשֻׂמְחָה", דְּהֵינּוּ לִהְיוֹת גִּילּוֹי אוֹר ה' אִינִסוֹף בְּרוּךְ־הוּא — שְׂיֵהֵנָה בְּבַחֲבִינַת "וְנִגְלָה".

וְלִמְטָה בְּנַפְשׁ הָאָדָם — הַהַתְגַּלּוּת הוּא כְּשֶׁבָא לִידֵי גִילּוֹי הַלֵּב.

וְהֵינּוּ דְכֻתִּיב: "אֵם הַבָּנִים שְׂמֻחָה", דְּהֵינּוּ כְּשֶׁנּוֹלָדוּ הַבָּנִים — שֶׁהֵן הַמַּדּוּת — וְנִתְגַּלּוּ בְּלֵב.

מֵה־שְּׂאִין כֵּן כְּשֶׁהוּא בְּהַעֲלָם וְהַסְתֵּר תּוֹךְ מוֹחַ מַחְשַׁבְתּוֹ וּבִינְתּוֹ לְבַד — הָרִי הֵן בְּבַחֲבִינַת עֶבּוֹר עֲדוֹן, "וְאִנָּה" "אֵם הַבָּנִים".

וְהֵנָּה — הַמַּעֲכָב בַּחֲבִינַת הַלֵּדָה וְהַתְגַּלּוּת אוֹר ה', לְצֵאת מִהַעֲלָם וְהַסְתֵּר שְׂבִימוֹחַ אֵל גִּילּוֹי הַלֵּב — הוּא בְּבַחֲבִינַת גִּלּוֹת מִצְרִים.

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hiddenness of the brain to the revelation of the heart — is the aspect of the exile of Egypt.

This is the concept of the “narrowness of the throat,” which is the intermediary between the intellect in the head and the heart.

And there is the level of the Chief of the Cupbearers, Chief of the Bakers, and Chief of the Butchers — which are the esophagus and veins — they represent all the pleasures of this world and its thoughts, occupations, and schemes.

And they — they are the ones who prevent, obstruct, and form the barrier that separates between the Light of Hashem in the brain and its revelation in the heart.

And this is the pain of pregnancy — like bones in a full belly.

And therefore, all exiles and troubles are called “pregnancy,” as our Sages of blessed memory said: “In every parshah of pregnancy, may their needs be before You” — even at the time when You are filled with wrath against them — like a pregnant woman, etc.

And the redemption is called “birth,” which is the aspect of the revelation of the offspring to the air of the world. And the pangs of Mashiach are called “birth pangs.”

And it is written: “We conceived, we writhed in labor from before You, Hashem.” The meaning is: that all the aspects of pregnancy and exile are for the sake of the revelation of the Light of Hashem, blessed be He.

And for this, one needs “birth pangs” — that is, to feel the pain and bitterness over the hindrance of the spreading of the Light of Hashem in the revealed heart, due to the obstructions and hindrances — which are the needs of this world.

And then, when he reaches the aspect of birth and revelation — in the aspect of joy — “and Israel will rejoice in his Maker” — all the obstructions, hindrances, and separating barriers are nullified, becoming like nothing and emptiness, with no presence at all, due to the joy of Hashem.

שהוא בחינת מצר הגרון, שהוא האמצעי בין מוחין ושבאש ללב.

ושם הוא בחינת שר המשקים, שר האופים, ושר הטבחים — שהוא בחינת ושת וורידין — שהם הם כל תענוגי עולם הזה, ומחשבותיו ועסקו ותחבולותיו — אשר ישתמש בהם כל אחד לפי ערכו.

והם הם המונעים ומעכבים, ומסך המבדיל בין אור ה' שבמות ובין גילוי הלב.

וזהו צער העבור — כעצמות בקטן המלאה.

ולכן כל הגליות והצרות נקראות בשם “עבור”, כמאמר “ז”ל: “בכל פרשת העבור — יהיו צרכיהם לפניך”, אפילו בשעה שאמה מתמלא עליהם עברה — כאשה עברה כו.

והגאולה נקראת בשם “לידה”, שהוא בחינת התגלות הולד לאור העולם, וחבלי משיח נקראים בשם “חבלי לידה”.

ובתיב: “הרינו חלנו מפניך הוי”ה”, פירוש: שכל בחינת עבור וגליות — הוא כדי שיהיה גילוי אור ה' ברור הוא.

וצריך לזה “חבלי לידה”, דהיינו — להרגיש הכאב והמרידות על מניעת התפשטות אור ה' בגילוי הלב, מפני המונעים והמעכבים — שהם הם צרכי עולם הזה.

ואז, כאשר יבוא לבחינת לידה והתגלות בבחינת שמחה — “וישמח ישראל בעושייו” — יתפרדו כל המונעים והמעכבים, והמסכים המבדילים — יהיו 'באין ואפס בלא תפיסת מקום כלל, מפני שמחת ה'.

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And just as above, the aspect of joy is the sweetening of judgments — so too below, in the soul of man, it nullifies all obstructions and hindrances, both internal and external.

And it is called “Eretz Canaan” (the Land of Canaan), named so because it subdues the externals — which are pushed aside from before Hashem on their own, automatically — like darkness is pushed away by light.

And like the analogy of a woman upon whom birth pangs have come.

And behold, at the time of her giving birth, all the pains come out from her in the blood of her birth that flows from her.

So it is written: “And I saw you wallowing in your blood...” — meaning all the obstructions and hindrances melted and became blood, a thing that has no substance or presence whatsoever.

As it is written: “And You shall cast into the depths of the sea all their sins...”

And behold, just as the exile of Egypt is the concept of the “narrowness of the throat,” which separates and divides between the brain and the heart, as explained above —

so too, the concept of the redemption and the Exodus from Egypt is the aspect of their emergence from the “narrowness of the throat” through “the voice is the voice of Yaakov.”

For the voice, which is in the throat, is what connects and unites the intellect in the brain to come to revelation of the heart.

And this is through “a voice calls in Torah,” for by his reading in Torah he calls and draws down the Light of Hashem to emerge from its concealment in the brain to the revelation of the heart.

And this is what our Sages said: “Anyone who reads in the Torah, the Holy One, blessed be He, reads opposite him.”

And it is called “opposite him” because his reading of Torah is the level of Memale Kol Almin (the indwelling light), and the Holy One, blessed be He, “opposite him,” is the level of Sovev Kol Almin (the encompassing light).

ובכשם שלמעלה — בחינת שמחה הם המתקת הדינין — כך למטה בגופש האדם — היא מבטלת כל המונעים והמעכבים מבית ומבחוץ.

ונקראת בשם "ארץ כנען", על שם שמכניעה החיצונים — שהם נדחים מלפני ה' מאליהם וממילא, כחשך שנדחה מפני אור.

ובמשל האשה אשר חבלי לידה בא לה.

והנה בעת לידתה יוצאים ממנה כל המכאובות בדם לידתה שזב ממנה.

כך הנה פתיב: "ואראך מתבוססת בדמיוך כו" — שכל המונעים והמעכבים נמסו והיו לדם — דבר שאין בו ממש, ואין בו תפיסת מקום כלל.

"... ויכמו שפתוב: "ותשליך במצלות ים כל חטותם כו

והנה בשם שגלות מצרים הוא בחינת מצר הגרון — שהוא המבדיל ומפסיק בין המוח ללב, כנ"ל

כך עננו הגאולה וציאת מצרים — הוא בחינת "ציאתם ממצר הגרון על-ידי" הקול קול יעקב

שהקול שהוא בגרון — הוא הוה המקשר ומחבר בחינת מוחין שבראש לבוא לידי גילוי הלב

והינו על-ידי "קול קורא בתורה" — שעל-ידי קריאתו בתורה הוא קורא ומושיג אור ה' לצאת מהעלם שבמוח אל גילוי הלב

וזהו שאמרו רז"ל: "כל הקורא בתורה — הקב"ה קורא כנגדו

ונקרא "כנגדו", מפני שבחינת קריאתו בתורה — הוא בחינת "ממלא כל עולמין", והקב"ה כנגדו — הוא בחינת "סובב כל עולמין".

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And this is the meaning of the phrase “reads in the Torah” — that he calls the light outward.

וזהו לשון "קורא בתורה", שקורא האור לחוץ.

And this is through the Written Torah — the aspect of the name Havayah of the Torah, for “the Torah and the Holy One, blessed be He, are entirely one.”

והינו על-ידי "תורה שבכתב", בחינת "הוי"ה דאורייתא", ו"קודשא בריך הוא ואורייתא — פולא חד".

And this is [the meaning of the verse:] “Therefore say to the Children of Israel: I am Havayah, and I shall take you out from under the burdens of Egypt...”

וזהו: "לכן אמר לבני ישראל: אני הוי"ה, והוצאתי אתכם ממתחת סבלות מצרים וגו'".

That through the revelation of the aspect of Havayah — meaning, through the aspect of the Written Torah, which is the aspect of “the voice is the voice of Yaakov” — through this will be the Exodus from Egypt.

שעל-ידי בחינת וגילוי "הוי"ה", דהינו על-ידי בחינת "תורה שבכתב", בחינת "הקול קול יעקב" — על-ידי זה יהיה בחינת יציאת מצרים.

And all the obstructions and barriers that separate will be nullified, and there will no longer be the burdens of Egypt and their labor.

וכל המונעים והמסכים המבדילים — יבטלו, ולא ייהיה עוד "סבלות מצרים ועבודתם".

However, not only this is the ultimate intent, but also: “And I shall bring you to the Land...” etc.

אבל לא זו בלבד היא תכלית המכוון, כי אם: "והבאתי אתכם אל הארץ וגו'".

And the explanation of the matter is, behold, it is written: “To a good and broad land...” etc.

וביאור הענין, כי הנה כתוב: "אל ארץ טובה ורחבה וגו'".

And Eretz Yisrael — this refers to the aspect of the Oral Torah, and it is called “a broad land” like the saying of our Sages on the verse “Land of the deer, hosts of nations...” — just as the skin of a deer does not hold its flesh...

וארץ ישראל — זו היא בחינת תורה שבעל-פה, ונקראת "ארץ רחבה", על דרך מאמר רז"ל על הפסוק: "ארץ צבי צבאות גוים" — מה צבי אין 'עורו מחזיק בשרו כו'.

And the idea is: that the Written Torah — its essential foundation is the letters of the Torah.

והענין: כי תורה שבכתב, עיקר יסודה — הוא בחינת אותיות התורה.

And therefore, we are meticulous with its letters — that there should be neither missing nor extra, and that their form should be upon them, in their likeness and image, and they should be a single body.

ולכן מדקדקים באותיותיה — שלא יהיה חסר או יתור, ושיהיו צורתן עליהן כדמותן בצלמן, ושיהיו גולם אחד.

That if, for example, the yud on top of the aleph is disconnected from the body of the letter — the Sefer Torah is invalid, and one may not bless on it.

שאם נפסק הי"ד שעל גג האל"ף על דרך משל מעל גוף האות — הרי זו ספר תורה פסולה, ואין מברכים עליה.

But one does not see in it the revealed intellect — as in the Oral Torah, where the essential revelation of the intellectual

אבל אין נראה בה גילוי ההשכלה — כמו בתורה שבעל-פה, שעיקר גילוי השכלת הדינים והמשפטים שבתורה — אינו מפורש בתורה.

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understanding of the laws and judgments of the Torah is not explicit in the Written Torah.

[It does not say] how and what to do — for the whole Torah is stories of events.

And even the laws within it are in the form of stories — “So Hashem said to speak to the Children of Israel,” and “So Moshe said.”

And its intention is not that one can know from it alone all the laws thoroughly and in their full details.

For example, the matter of tefillin is not explicit — that they are to have four sections, and to be written in a specific way, and to be written specifically on parchment, with all the laws and details of tefillin — as they were transmitted to us in the Oral Torah.

And so it is with all the other mitzvos.

And this is because its essential foundation is in the holy mountains — the aspect of Supernal Wisdom, for “Torah goes forth from wisdom.”

And the Written Torah is the aspect of Chochmah Ilaah (Supernal Wisdom), while the Oral Torah is Lower Wisdom (Chochmah Tataah), and “for the wise, a hint suffices.”

Meaning, it is like the analogy of a teacher who hints something to a student in any form of hint — so that the student will understand on his own how to learn — but that is not the primary teaching itself.

So it is: all the letters of the Written Torah are only hints and spiritual transmissions from Supernal Wisdom — in the manner of hint.

And all the spiritual transmissions are hinted in these specific letters — that the reading should be thus, and the writing thus.

And therefore, all its letters are counted and enumerated — “Nothing should be added, and nothing should be lacking.”

And each and every letter must be in its shape and form, because they hint at a supernal transmission from Supernal Wisdom (Chochmah Ilaah).

אִיךָ וְמָה לַעֲשׂוֹת — שְׁכָל הַתּוֹרָה הִיא סְפֹרֵי מַעֲשִׂיִּים.

וְגַם הַדִּינִים שָׁבָה — הֵן דָּרָךְ סְפֹרֵי דְבָרִים, שְׁכָךְ אָמַר ה' שֶׁיִּדְבַּר אֶל בְּנֵי יִשְׂרָאֵל, וְשָׁכָךְ אָמַר מֹשֶׁה.

וְאִין פִּוְנָתָה לְדַעַת מִמֶּנָּה לְבִדָּה כָּל הַדִּינִים עַל פּוֹרִים וּמִתְכַּוְּנִין.

כְּגוֹן עַל דָּרָךְ מִשָּׁל — עֲנִין הַתְּפִלִּין — אִינוּ מְפֹרָשׁ שִׁיְהִי ד' פְּרָשִׁיִּים, וְשִׁיְהִי כְּתוּב כֹּךְ וְכֹךְ, וְשִׁיְהִי נִכְתָּבִים עַל קֶלֶף דִּוְקָא, כָּכָל מִשְׁפָּטֵי תְּפִלִּין וְהִלְכוּתֵיהֶם — הַמְסוּרוֹת לָנוּ בְּתוֹרָה שְׁבַע־עֶלְפָּה.

וְכֵן שְׁאֵר כָּל הַמִּצְוֹת

וְהִינוּ — לְפִי שְׁעִיקָר יְסוּדָה בְּהִרְרֵי קֹדֶשׁ — בְּחִינַת "חֻקָּמָה עִילָאָה, ד' אֹרִייתָא מִחֻקָּמָה נִפְקֵת

וְתוֹרָה שְׁבַכְתָּב — הִיא בְּחִינַת חֻקָּמָה עִילָאָה, וְתוֹרָה שְׁבַע־עֶלְפָּה — הִיא חֻקָּמָה תַּתָּאָה, וְ"לְחֻכֵּימָא בְּרִמִּיזָא".

פִּירוּשׁ: שְׁאִינָה רַק כְּמִשָּׁל הָרַב הַמְרַמֵּז אֶל הַתַּלְמִיד בְּאִיזָה רִמְזָא כָּל שְׁהוּא — בְּשִׁבְלֵי שְׁהַתְּלִמִּיד יָבִין מִעֲצָמוֹ אִיךָ לְלַמֹּד — אָבֵל לֹא זָהוּ עִיקָר הַלִּימוד עֲצָמוֹ.

כֹּךְ הִנֵּה כָּל אוֹתִיּוֹת הַתּוֹרָה שְׁבַכְתָּב — הֵן רַק רִמְזִים וְהַמְשָׁכוֹת מִחֻקָּמָה עִילָאָה, בְּדָרָךְ רִמְזָא.

וְכָל הַהַמְשָׁכוֹת נִרְמְזִים בְּאוֹתִיּוֹת אֱלוֹ דִּוְקָא — שִׁיְהִי הַקָּרִי כֹךְ וְהַפְתִּיב כֹּךְ.

וְלָכֵן כָּל אוֹתִיּוֹתֶיהָ סְפֹרִים וּמְנוּיִים — "כָּל יַעֲדָךְ וְיִבֵּל יִחְסוֹר".

וְכָל אוֹת וְאוֹת צָרִיךְ לְהִיּוֹת בְּדַמּוּתוֹ וְצִלְמוֹ, מִפְּנֵי שֶׁרוֹמְזִים לְהַמְשָׁכָה עֲלִיּוֹנָה מִחֻקָּמָה עִילָאָה.

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But the essence of the intellect is not invested in the letters of the Written Torah.

אבל עצמות ההשכלה אינו מתלבש באותיות תורה שבכתב.

In contrast, in the Oral Torah — there, the essence of the intellect is clothed in the letters of halachah.

מה שאין כן בתורה שבעל-פה — שם עצמות ההשכלה מלוכשת באותיות ההלכה.

Therefore, we are not as meticulous with its letters, because the intellect is the main thing, revealed within the letters.

ולכן אין מדקדקין באותיותיה כל כך, רק ההשכלה היא עיקרית — המתגלה תוך האותיות.

And according to the increase in understanding, so too the letters multiply.

וגם לפי רבוי ההשכלה — כך ירבו אותיותיה.

Therefore, whatever is understood in it more — such as Rashi's commentary, Tosafos, and the Poskim — all of it is considered part of the Oral Torah,

ולכן כל מה שמשכילים בה יותר — כגון פירוש רש"י, ותוספות, ופוסקים — הכל בכלל תורה שבעל-פה יחשב.

Even all that a diligent student is destined to innovate.

ואפילו כל מה שתלמיד ותיק עתיד לחדש.

Therefore, it is called “a good and broad land” — for it expands and continues without end.

ולכן נקראת “ארץ טובה ורחבה”, שמתרחבת ונהולכת עד אין קץ.

And this is [the meaning of:] “Just as the deer’s skin does not hold its flesh...”

”וזהו: “מה צבי אין עורו מחזיק בשרו כו

That is, because the flesh and skin are so great — the growth of the skin is due to the flesh within it.

והיגיו: לפי שהבשר והעור גדול כך — שגדול העור הוא מחמת הבשר שבתוכו.

So too, the aspect of the Oral Torah is likewise: the intellect itself and the letters are both great — for the letters expand from the essence of the intellect.

כך הנה בחינת תורה שבעל-פה גם כן — גדולים עצם ההשכלה והאותיות כאחד, שהאותיות מתפשטים מצד עצם ההשכלה.

In contrast, in the Written Torah — the letters do not expand from the essence of the intellect, but only a ray alone, in the manner of a hint, as explained above.

מה שאין כן בתורה שבכתב — אין האותיות מתפשטים מצד עצם ההשכלה, כי אם הארה בעלמא — דרך רמז, כנ"ל.

And with this, we can understand why the Written Torah is called “Mikra” (Reading) in the language of the Gemara, and “one who reads in the Torah.”

ובזה יובן מה שהתורה שבכתב נקראת בשם “מקרא” בלשון הגמרא, ו”קורא בתורה

For it is as if he is merely calling and drawing down the Infinite Light, blessed be He, upon his soul — from its concealment in the intellect to the revelation of the heart, as explained above.

שעל-ידי זה — הוא רק כמו קורא ומושך אור אינסוף ברוך הוא על נפשו — מהעלם שבמוח אל גילוי הלב, כנ"ל.

However, it is still as if it is something separate — like a person calling to someone else.

אבל עדין הוא כאילו הוא דבר בפני עצמו, כאדם הקורא לזולתו.

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But regarding the Oral Torah, it says: “The Mishnah is the queen,” etc. — like a king who commands, as explained elsewhere — because a complete unification takes place: Chabad with Chabad, etc.

אבל בתורה שבעל-פה אמרו: "מתניתין מלכתא" כו' — כמלך שמצווה, כמו שנתבאר במקום אחר — 'מפני שנעשה יחוד גמור: חב"ד בחב"ד כו'.

As it is written: “And I have placed My words in your mouth” — My words, literally.

וקמו שכתוב: "ואשים דברי בפיה" — "דברי" ממז.

And as it says in the Maggid's words to the Beis Yosef: “I am the Mishnah that speaks in your mouth” — it becomes one essence in a state of true nullification.

וקמו שכתוב: "המגיד לבית יוסף: אני המשנה המדברת בפיה" — שנעשה עצמות אחד בבחינת בטול ממז.

And this is the aspect of a dwelling in the lower realms — literally.

וזו היא בחינת "דירה בתחתונים" ממז.

And even though, from the perspective of the expansion of the revelation of the intellect — the Light of Hashem in the Oral Torah — it is considered a great descent, for it spreads and clothes itself in physical action (like Seder Zeraim, etc.),

והגם שמצד התפשטות עצם גילוי ההשפלה לאור ה' בתורה שבעל-פה — הנה לירידה גדולה נחשבת אצלה, להתפשט ולהתלבש בעשיה גשמית: סדר 'ורעים כו'.

On this the verse says: “That I have lifted My hand...” — like a hand that can lift something that fell to the ground and place it above the head.

הנה על זה אמר הכתוב: "אשר נשאתי את ידי" — והוא על דרך משל: שהיד יכול להרים את הדבר שנפל ארצה, ולשום למעלה על ראשו.

So too, “the end of deed is first in thought.” And “A woman of valor is the crown of her husband,” and “their end is wedged in their beginning.”

כך — "סוף מעשה במחשבה תחלה", ו"אשת חיל". "עטרת בעלה", ו"נעוץ סופן בתחלתן".

It is called “Eretz Cheifetz” — meaning, a vessel for the resting of His will, may He be blessed, because the revelation of the Supernal Will is specifically in the end of deed.

ונקראת "ארץ חפץ" — פירוש: כלי להשראת רצונו יתברך, כי גילוי רצון עליון — הוא ב"סוף מעשה" דוקא.

And so too, in the Oral Torah — it is the revelation of the Supernal Will more than in the Written Torah, for it is not possible to know from the Written Torah alone the essence of the Supernal Will in all the laws and judgments, except through the Oral Torah.

וכן בתורה שבעל-פה — הוא התגלות רצון עליון יותר מבתורה שבכתב, שאין לדעת ממנה לבדה מהות רצון עליון בכל הדינים והמשפטים, כי אם על-ידי תורה שבעל-פה דוקא.

And this is [the meaning of the verse]: “And I have placed My beauty in the Land of the Living.”

"וזהו: "ונתתי צבי בארץ החיים".

Meaning, that all His beauty and desire is in the Land of the Living — the aspect of the Oral Torah — for there is the revelation of the Light of Hashem and His Will with greater intensity than in the Written Torah.

פירוש: שכל צביונו וחסצו — הוא בארץ החיים, בחינת תורה שבעל-פה, ששם הוא גילוי אור ה' ורצונו ביקר שאת מבחינת תורה שבכתב.

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And the Will is the source of life.

והרצון — הוא מקור החיים.

And this is [the meaning of:] “That I have lifted My hand to give it to Avraham, Yitzchak, and Yaakov...” — they represent the middos (attributes), Chessed-Gevurah-Tiferes — because “A woman of valor is the crown of her husband,” as above.

וזהו: “אשר נשאתי את ידי לתת אותה לאברהם ליצחק וליעקב כו” — שהם המדות: חסד — כי “אשת חיל עטרת בעלה” כו' כנ"ל.

“And I have given it to you as a heritage — I am Havayah” — to be in the state of “I have placed My words in your mouth,” as explained above.

ונתתי אותה לכם מורשה — אני הוי"ה — להיות בבחינת “ואשים דברי בפיה” כו' כנ"ל.

However, all revelation of the Light of Hashem — in the aspect of these transmissions — all depends on the heart of man, as in “to wherever the heart desires, he turns.”

אבל כל גילוי אור ה' בבחינת המשכות אלו — הכל תלוי בלבבו של אדם, כמו: “לכל אשר יחפץ הלב” — יטנו.

Therefore, one must first awaken love — to first arouse the love in his heart in prayer, so that his heart will truly desire the revelation of the Light of Hashem.

לזאת צריך לעורר תחלה האהבה — מקודם לעורר האהבה בלבבו בתפלה, כדי שיהיה לבו חפץ באמת לגילוי אור ה'.

And therefore they said: One mentions the Exodus from Egypt in the morning and at night.

“ולכן אמרו: “מזכירין יציאת מצרים בבקר ובערב

And this is [referenced in] the parshah of Tzitzis, where it says: “To be a God to you — I am Hashem your God.”

והיינו פרשת ציצית, שכתוב שם: “להיות לכם” — לאלקים — אני הוי"ה אלקיכם.

And the idea is: it is not enough to awaken the heart in the morning prayer alone — because afterward, one turns to his affairs.

והענין: כי לא די בהתעוררות הלב בתפלת השחר לבד — אלא ליומו, מכיון שאחר כך פונה לעסקיו

And even one who is not engaged in business — in his learning, which is in the aspect of action (such as Seder Zera'im, etc.) — the heart is drawn after the physicality of the topics, in a mode of concealment and contraction — the aspect of Elokim.

ואפילו מי שאינו בעל עסק — הנה בלימודו, בבחינת עשיה: סדר ג'רעים כו' — נמשך הלב אחר גשמיות הדברים, בבחינת הסתם וצמצום — בחינת אלקים.

And one must again awaken the love and joy from the point of the heart — to be a revelation of the aspect of Havayah, as mentioned above.

וצריך לעורר עוד את האהבה והשמחה מקודמת הלב — להיות גילוי בחינת הוי"ה, כנ"ל.

But it is not enough to reveal this love alone — only through the Written Torah, the voice is the voice of Yaakov, as explained above, to be one who reads and draws down in Torah the actual revelation of the Light of Hashem.

אבל לא די בהתגלות האהבה בזה לבד — כי אם עלידי “תורה שבכתב”, “הקול קול יעקב” כנ"ל — להיות קורא ומושך בתורה גילוי אור ה' ממש.

And afterwards, in the Oral Torah — in a state of complete bittul (self-nullification) — to be in the level of “And I have placed

ואחר כך בתורה שבעל־פה — בחינת בטול ממש — ולהיות בחינת “ואשים דברי בפיה” כנ"ל, “ןדירה בתחתונים” ממש, כנ"ל.

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My words in your mouth,” as mentioned above, and to make a dwelling in the lower realms — literally, as explained above.

To be in the level of “Havayah Elokeichem” — etc. — and this is sufficient to understand.

לְהִיזוֹת בְּבִחִינַת "הוּא" ה' אֱלֹהֵיכֶם" כִּי, וְדו"ל

[NOTE Summary:

The Alter Rebbe opens by addressing why the Exodus from Egypt must be remembered every day, morning and night, unlike other miracles. He explains that the Exodus is not only a past event but an ever-present spiritual dynamic. In every generation, and indeed every day, a person must see himself as personally leaving Egypt. This is because “Egypt” exists not only below in the physical world but also above in the spiritual realms, and correspondingly within the soul of man. Just as there is an Egypt of impurity, there is an Egypt of holiness, and just as there is Israel below, there is Israel above.

In the supernal realm, Knesses Yisrael is described as “love with delights,” a state of sublime pleasure and joy in Hashem. This same level exists below within the soul, as the joy of the soul in its Maker. True service of Hashem is meant to be infused with joy, as expressed in “Serve Hashem with joy,” and this joy is born from contemplation of the Infinite Light. Through deep reflection on the greatness of Hashem, His transcendence, and the insignificance of all worlds before Him, the soul awakens a joyous love that seeks to burst forth from the confinement of the body.

The Alter Rebbe distinguishes between the level of Hashem’s Name, identified with Malchus and the Shechinah, and Hashem’s very Essence. Although Hashem’s Name is what relates to and animates the worlds, even this level is exalted and essentially beyond the grasp of creation. The worlds receive only a radiance and reflection, experienced in the lower and upper Gan Eden as the splendor of the Shechinah. By contrast, in Torah and mitzvos there is a unique revelation: not merely a ray, but the investment of the Infinite Light itself, literally. In Torah, “the Torah and the Holy One, blessed be He, are entirely one,” and in mitzvos we are sanctified with His commandments themselves.

When a person internalizes this truth, his heart rejoices profoundly, for through Torah and mitzvos he draws upon his soul a revelation of the Infinite Light greater than all worlds can contain. However, true joy is not complete as long as it remains confined to the intellect. Joy, by definition, is revelation, and it must reach the heart. The Alter Rebbe explains that emotions concealed within the mind are like a fetus in the womb; only when they are revealed in the heart is there true birth.

This brings him to the inner meaning of the exile of Egypt. Egypt represents the “narrowness of the throat,” the constriction that separates the intellect in the brain from the heart. Worldly pleasures, anxieties, and involvements, symbolized by the Chief of the Cupbearers, Bakers, and Butchers, obstruct the flow of Divine light from understanding to emotional revelation. This state is called pregnancy, marked by pain and pressure,

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and all exiles are described in this way. Redemption, by contrast, is birth, the revelation of what was concealed. The birth pangs of Mashiach, and all inner struggles, exist for the sake of this ultimate revelation.

Joy plays a decisive role in redemption. Just as joy above sweetens judgments, so too within the soul it nullifies all obstructions, internal and external. This is the meaning of Eretz Canaan, which subdues the external forces automatically, as darkness is banished by light. The Exodus, both above and below, is thus the emergence from constriction into expansiveness, from concealment into revealed joy.

The Alter Rebbe then explains that the means of this inner Exodus is the voice, “the voice is the voice of Yaakov.” The voice in the throat connects intellect and heart, and this is accomplished through reading the Torah. When a person reads the Written Torah, he “calls” the Infinite Light outward, drawing it from concealment in the intellect into revelation in the heart. This is why the Written Torah is called Mikra, reading or calling. The Oral Torah, by contrast, represents a deeper unification, where the Divine intellect is fully clothed in human understanding, fulfilling “I have placed My words in your mouth.”

This distinction is further developed through the contrast between the Written and Oral Torah. The Written Torah is rooted in Supernal Wisdom and conveyed through precise letters that serve as hints, requiring exactness but not revealing the full intellect. The Oral Torah is a “good and broad land,” endlessly expansive, in which the Divine will and intellect are revealed in detail through halachah, explanation, and innovation. It is here, in the end of deed and practical law, that the Supernal Will is revealed most fully, making a true dwelling for Hashem in the lower realms.

Finally, the Alter Rebbe returns to the daily remembrance of the Exodus. Awakening love and joy once, in the morning prayer, is not sufficient. Throughout the day and night, a person re-enters states of concealment through worldly involvement and even through Torah study that engages physical matters. Therefore, one must repeatedly arouse the revelation of Havayah over Elokim, through prayer, through the voice of the Written Torah, and through complete self-nullification in the Oral Torah. This continual inner Exodus culminates in the state of “Havayah Elokeichem,” where the Infinite Light is revealed within the heart and life of the Jew, every day and every night.

Practical Takeaway:

A Jew’s daily avodah is not merely to remember the Exodus intellectually, but to live it experientially. One must regularly reflect on the greatness of Hashem and the incomparable gift of Torah and mitzvos, until joy is awakened not only in the mind but revealed in the heart. By identifying and challenging the inner “Egypt” that constricts emotional revelation, and by using the voice of Torah to draw Divine light downward, a person can transform inner exile into inner redemption. True spiritual freedom is attained when joy in Hashem dissolves obstacles and allows the Infinite Light to dwell openly within one’s heart and actions.

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Chassidic Story:

It is related that one of the elder chassidim of the Alter Rebbe once came to his Rebbe in a state of deep bitterness. He was learned, meticulous in mitzvos, and diligent in study, yet he felt no inner vitality. "My mind understands," he said, "but my heart remains cold and heavy." The Alter Rebbe listened and then asked him gently, "Do you remember the Exodus every day?" The chassid answered that of course he did, reciting the passages morning and night. The Alter Rebbe replied, "You are remembering that Hashem took our fathers out of Egypt. But are you letting Him take you out of yours?"

The Rebbe explained that this chassid's learning remained in the realm of the intellect alone. He studied silently, quickly, without voice or melody, and hurried back to his affairs. The Alter Rebbe instructed him to read the Torah aloud each day, slowly and with feeling, and to linger in prayer until a spark of joy stirred in his heart. "The throat," he told him, "is narrow, but the voice breaks walls."

Weeks later, the chassid returned transformed. His face shone, and his davening carried warmth and song. He said that through reading Torah aloud and contemplating Hashem's closeness in mitzvos, he felt as though something long trapped had finally been released. The Alter Rebbe smiled and said, "Now you know why we mention the Exodus morning and night. Egypt is narrow, but joy makes a wide land. And when the heart gives birth, all the pains are forgotten."

TPX: Therapeutic Psychological Integration on the Alter Rebbe's Maamar of Yetziyas Mitzrayim

Core Psychological Frame

The Alter Rebbe is describing a precise inner psychology of blockage and release. Egypt is not a place. Egypt is a state of constriction where insight does not become feeling and where meaning does not become lived experience. In modern terms, this is the gap between cognitive understanding and emotional embodiment. A person can know what matters, believe it deeply, and still feel flat, stuck, anxious, or spiritually numb. That state is inner exile.

Redemption is not acquiring new ideas. Redemption is restoring flow.

The Central Blockage: Constriction of the Throat

The Alter Rebbe locates the blockage in a very specific place: the throat. Psychologically, this is remarkably accurate. The throat is the transition zone between thinking and feeling, between inner experience and outward expression. When this zone is constricted, a person overthinks, suppresses emotion, and feels disconnected from vitality.

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Modern therapy would call this a bottleneck between cognition and affect. Trauma, overinvestment in productivity, chronic stress, or obsession with external demands can all narrow this channel. The result is pregnancy without birth. Everything is inside. Nothing is alive.

This is why the exile is called pregnancy. It is pressure without release. Potential without expression. Pain that exists only because something wants to emerge.

Joy as a Regulatory Force

The Alter Rebbe introduces a counterintuitive therapeutic principle: joy is not a result of resolution. Joy is the mechanism of resolution.

Joy is described as revelation. When joy appears, internal blockages dissolve automatically. This parallels what psychology observes when positive affect restores nervous system flexibility. When joy enters, rigid patterns soften. Threat responses deactivate. The system becomes adaptive again.

This is why the Alter Rebbe insists that joy is not optional. Service without joy leaves the system intact but locked. Joy is what allows insight to descend into the heart.

Voice as Integration Tool

The voice is the bridge. Speaking, reading, vocalizing Torah is not symbolic. It is functional. The Alter Rebbe is describing a somatic integration technique long before such language existed.

The voice vibrates the throat. It mobilizes breath. It activates emotional circuitry. Silent cognition stays in the head. Voiced engagement moves experience into the body and heart.

This explains why the Written Torah is called reading. It is not yet full unification. It is calling. It draws light outward. In therapeutic terms, it is externalization that enables integration.

Written Torah and Oral Torah as Psychological Stages

The Written Torah corresponds to structured input. It is precise, contained, letter based. This parallels psychoeducation or cognitive frameworks. Necessary, but limited.

The Oral Torah represents lived integration. Understanding expands. Meaning personalizes. Insight becomes behavior. This is embodiment.

The Alter Rebbe is clear: true dwelling happens only when meaning becomes action and when action is infused with will and presence. That is psychological ownership.

Daily Exodus and Emotional Maintenance

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The insistence on morning and night remembrance reflects emotional maintenance. States of openness do not persist automatically. Daily life reintroduces contraction. Even meaningful work can become mechanical and emotionally deadening.

The Alter Rebbe is teaching emotional hygiene. You must regularly reopen the channel. You must repeatedly reawaken joy, voice, and desire. Otherwise, Elokim overtakes Havayah. Constriction replaces vitality.

Modern Parallel Story

A highly competent professional came to therapy complaining of burnout. He was disciplined, ethical, intellectually engaged, and emotionally exhausted. He understood his values perfectly. Nothing was wrong conceptually.

What was missing was expression.

He moved through his day silently, efficiently, without voice, song, or emotional articulation. His throat was tight. His chest felt empty. He described himself as productive but not alive.

The therapeutic shift came not from reframing beliefs, but from reintroducing voice. Reading meaningful texts aloud. Speaking intentions instead of thinking them. Allowing joy without justification.

Within weeks, energy returned. Motivation revived. Nothing external changed. The channel reopened.

This is Yetziyas Mitzrayim.

Practical Integration

Inner redemption occurs when understanding is allowed to become felt experience. Joy is not indulgence. It is regulation. Voice is not decoration. It is transmission. Repetition is not redundancy. It is maintenance.

Egypt is narrowness. Redemption is flow. And the flow must be renewed daily.

This is sufficient to understand.

END NOTE]