

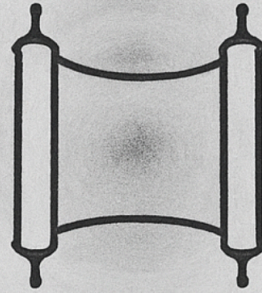
בס"ד

Alter Rebbe

Torah Ohr

Parshas Bo

בְּעֵצֶם הַיּוֹם הַזֶּה



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שׂוֹרֵה מְרִים בֵּית אַבְרָהָם

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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 Likutei Torah, presents in this maamar a deep explanation of the verse “On this very day all the hosts of Havayah went out.” He clarifies the inner meaning of the term “Tzvaot,” distinguishes between its usage as a construct form and as a Divine descriptive Name, and situates the Exodus from Egypt within the broader cosmic process of the refinement of sparks, the relationship between Atzilut and the lower worlds, and the unique spiritual stature of the souls of Israel.

On this very day all the hosts of the Lord went out from the land of Egypt. Behold, our Sages of blessed memory said regarding Hannah: from the day the Holy One, blessed be He, created His world, there was no person who called the Holy One, blessed be He, “Hosts” until Hannah came, etc. That is, she first opened to call the Holy One, blessed be He, the Tetragrammaton, “Hosts.”

And the Holy One, blessed be He, said: in the future your son will open in prophecy with this name, as it is written, “And Samuel said: Thus said the Lord of Hosts, I have remembered, etc.” (I Samuel 15:2). And the later prophets prophesied with this name, and in particular Haggai, Zechariah, and Malachi more than all of them.

And it is established law (Shevuot, chapter four) that “Hosts” is among the Names that are not erased. And initially one must preface the matter of the Names, what they are, and also the superiority of the Unique Name, the Name Havayah, over the other Names, and afterward, with God’s help, the matter of the Name “Hosts.”

Behold, it is known that the essence and being of the Infinite One, blessed be He, is simple with ultimate simplicity, and it does not at all relate to the matter of attributes that were found to be ascribed to Him, blessed be He, in the Torah and in the words of the prophets and in the words of our Sages of blessed memory, such as wise, pious, merciful, etc., and the like. For He, blessed be He, is exalted and uplifted and separated from all these definitions.

בַּעֲצָם הַיּוֹם הַזֶּה יֵצְאוּ כָּל צְבָאוֹת ה' מֵאֶרֶץ
 מִצְרַיִם. הִנֵּה אָמְרוּ רַז"ל עַל חַנָּה מִיּוֹם שֶׁבְּרָא הַקֹּדֶם
 אֶת עוֹלָמוֹ לֹא הָיָה אָדָם שֶׁקָּרָא לַקֹּדֶם צְבָאוֹת עַד
 שֶׁבָּאת חַנָּה כו'. דְּהִינּוּ שֶׁהִיא פְּתִיחַת תַּחֲלֵה לְקָרוֹת
 הַקֹּדֶם הַיְיָ צְבָאוֹת

וְאָמַר הַקֹּדֶם עֲתִיד בֶּן שְׁלֹשׁ לְפִתְחַ בְּנִבּוּאָה בְּשֵׁם זֶה
 כָּמָה שֶׁפְּתוּב וַיֹּאמֶר שְׁמוּאֵל כֹּה אָמַר ה' צְבָאוֹת
 פָּקִדְתִּי כו'. וְהַנְּבִיאִים הָאֲחֵרִים נִבְּאוּ בְּשֵׁם זֶה
 וּבִפְרָט חַגִּי זְכַרְיָה וּמֵלֶכֶי יוֹתֵר מִכָּל

וְקִיָּמָה לוֹ (סִפְרֵי דְשִׁבּוּעוֹת) דְּצְבָאוֹת הוּא מִן
 הַשְּׁמוֹת שֶׁאֵינָן נִמְחָקִין. הִנֵּה מִתְחַלֵּה יֵשׁ לְהַקְדִּים
 עֲנִינֵי הַשְּׁמוֹת מֵהוּ. גַּם מֵעַלֵּת שֵׁם הַמִּיחָד שֵׁם הַיְיָ
 עַל שֶׁאֵר הַשְּׁמוֹת וְאֵת"כ יתְבַּאֵר אִם יִרְצֶה ה' עֲנִינֵי
 שֵׁם צְבָאוֹת

הִנֵּה יְדוּעַ שֶׁמֵּהוּתוֹ וְעֲצָמוּתוֹ שֶׁל הָאֵ"ס בְּרוּךְ הוּא
 הוּא פְּשוֹט בְּתַכְלִית הַפְּשִׁיטוּת וְלֹא שֶׁיֵּךְ כָּלֵל
 בְּמֵהוּתוֹ וְעֲצָמוּתוֹ עֲנִינֵי הַתְּאָרִים שֶׁנִּמְצְאוּ שֶׁכִּנּוּ לוֹ
 יתְבַּרְךָ בַּתּוֹרָה וּבַדְּבָרֵי הַנְּבִיאִים וּבַדְּבָרֵי רַז"ל כְּמוֹ
 חֶכֶם חֲסִיד רַחֲמָן כו' וְכִיּוֹצֵא בָּהֶן. כִּי הוּא יתְבַּרְךָ
 מְרוֹמֵם וְנִשְׁגָּב וּמוֹבְדָל מִכָּל גְּדָרִים אֵלֶּה

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For wisdom, which is the first elevation among created beings, is considered as physical action in relation to His essence and being, blessed be He. And all the more so the aspect of the attributes, and as the statement: "He is not of any of these attributes at all" (Zohar), as is known. And nevertheless there is the existence of the matter of these attributes that came in Tanach and in the words of our Sages of blessed memory.

שְׁהַחֲכָמָה שֶׁהִיא הַמַּעֲלָה הָרִאשׁוֹנָה בַּבְּרָאִים הִיא נִחְשָׁבֶת כְּעִשְׂיָה גִשְׁמִית לְגַבִּי מֵהוּתוֹ וְעֲצֻמוֹתוֹ יִתְבָּרַךְ. וּמְכַל שְׁפָן בְּחֵינַת הַמְדוּת וְכַמְאֵמֶר דְּלֹאֵו מְכַל אֱלִיִּן מְדוּת אִיהוּ כָּלֵל וְכַנּוּדָע. וְאֵעִפֹּכִי יֵשׁ מְצִיאוֹת עֲנִנֵּן הַתְּאָרִים הַלְלוּ שְׂבָאוֹ בְּתַנּוּךְ וּבְדַבְרֵי חַז"ל

That is, according to what our Sages of blessed memory said: in the place where you find His greatness, etc., there you find His humility, that He, blessed be He, lowers Himself to be encloded in the ten vessels of Atzilut, which are the aspects of kindness and severity, etc., and the three first, Chokhmah, Binah, and Da'at.

דְּהִנּוּ עַל דְּרָךְ מֵה שְׂאֵמְרוּ רַז"ל בְּמָקוֹם שֶׁאֲתָה מוֹצֵא גְדוּלָתוֹ כּו' שֶׁם אֲתָה מוֹצֵא עֲנוּתוֹנוֹ שֶׁהוּא יִתְבָּרַךְ מִשְׁפִּיל עֲצָמוֹ לְהִיּוֹת מִתְלַבֵּשׁ בְּעֵשֶׂר כְּלִים דְּאֲצִילוֹת שֶׁהֵן בְּחֵינַת חו"ג כו'. וְגִ"ר תַּב"ד

And then it is applicable to call Him with attributes, that He is called wise due to His enclodement in wisdom, and as the statement of Elijah, "You are wise," meaning that he relates His humility, that He lowers Himself to be encloded in the vessel of wisdom, although wisdom has no comparison to Him at all, as above.

וְאִזְ שִׁיף לְקִרוֹתוֹ בְּתְאָרִים שֶׁנִּקְרָא חָכָם מֵצַד הַתְּלַבְּשׁוֹתוֹ בְּחֲכָמָה וְכַמְאֵמֶר אֱלֹהֵהוּ אֲנִתְ חַכִּים פִּירוּשׁ שֶׁמִּסְפָּר בְּעֲנוּתוֹנוֹ שֶׁמִּשְׁפִּיל עֲצָמוֹ לְהַתְּלַבֵּשׁ בְּבְחֵינַת כְּלֵי הַחֲכָמָה עִם הָיּוֹת שֶׁהַחֲכָמָה אֵין עֲרָךְ אֵלָיו כָּלֵל כַּנּוּ"ל

And likewise He lowers Himself to be encloded in the aspect of kindness and is then called "the Great" or "the Pious." And this is that greatness is His humility, for through humility and lowering, that He lowered Himself to be encloded in the attribute of kindness, then specifically it is applicable to call Him great, whereas His essence and being are exalted beyond this definition, as above.

וְכֵן מִשְׁפִּיל עֲצָמוֹ לְהַתְּלַבֵּשׁ בְּבְחֵינַת חֶסֶד וְנִקְרָא אֵז הַגְּדוֹל אוֹ חֶסֶד וְזֶהוּ שֶׁהַגְּדוּלָּה הִיא עֲנוּתוֹנוֹ שֶׁעַל יְדֵי עֲנוּתוֹ וְהַשְׁפָּלָה שֶׁהַשְׁפִּיל עֲצָמוֹ לְהַתְּלַבֵּשׁ בְּמִדַּת חֶסֶד אֵז דִּיקָא שִׁיף לְקִרוֹתוֹ גְּדוֹל מֵה שְׂאֵין בֵּן מֵהוּתוֹ וְעֲצֻמוֹתוֹ מְרוֹמֵם מְגֹדֵר זֶה כַּנּוּ"ל

And behold, the Names of the Holy One, blessed be He, are the vessels of the ten sefirot of Atzilut, in which the Infinite Light, blessed be He, enclodes Himself and unifies with them in ultimate unity, according to the concept that "He and His vessels are one." That is, the Name El is in the aspect of the vessel of kindness, and the Name Elokim is in the aspect of the vessel of severity, and the Name Adonai is in the aspect of kingship.

וְהִנֵּה שְׁמוֹתָיו שֶׁל הַקְּב"ה הֵם הַכְּלִים דְּעֵשֶׂר סְפִירוֹת דְּאֲצִילוֹת שֶׁמִּתְלַבֵּשׁ בָּהֶן אוֹר אֵין־סוּף בְּרוּךְ הוּא וּמִתְיַחַד עֲמִתָּן בְּתַכְלִית הַיְחוד עַל דְּרָךְ דְּאִיהוּ וְגִרְמוֹהֵי חֵד. הִנּוּ שֵׁם אֵל הוּא בְּבְחֵינַת כְּלֵי הַחֶסֶד. וְשֵׁם אֱלֹקִים בְּבְחֵינַת כְּלֵי הַגְּבוּרָה וְשֵׁם אֲדוֹנָי בְּבְחֵינַת מַלְכוּת

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However, the Name Havayah is the inwardness of all the Names, which are the vessels, for it is in the aspect of the lights that enclothe within the vessels. That is, in the aspect of El, which is the Name in the vessel of kindness, behold, in the aspect of the light drawn from the Infinite One, blessed be He, to enclothe within it, this is the aspect of the Name Havayah.

And likewise also in the aspect of the Name Elokim that is in the vessel of severity, the Name Havayah enclothes within it, which is in the aspect of the light from the Infinite One that enclothes within the vessels mentioned above. And similarly with all the Names that are not erased, which are in the aspect of the vessels, while the Name Havayah is in the aspect of the lights that enclothe within them.

Therefore the Name Havayah combines with all the Names, as it is written, "On the day that the Lord God made earth and heaven" (Genesis 2:4), and it is written, "The Lord of Hosts," etc., because the aspect of the Name Havayah is that which draws the Infinite Light to enclothe in the Names Elokim and Hosts, which are the vessels. It is the intermediary between lights and vessels, and therefore it is that which connects the lights with the vessels.

And behold, it is written, "This is My Name forever, and this is My remembrance," etc. And the explanation in Tikkunei Zohar is that "My Name" with יה is three hundred sixty-five prohibitions, and "My remembrance" with ריה is two hundred forty-eight positive commandments.

That is, the entirety of the Torah, the two hundred forty-eight positive commandments and the three hundred sixty-five prohibitions, are rooted in the Name Havayah, which is the aspect of Ze'ir Anpin of Atzilut. The two hundred forty-eight positive commandments are drawn from the aspect of the kindnesses within Ze'ir Anpin, and the three hundred sixty-five prohibitions from the aspect of the severities within Ze'ir Anpin.

אָבֵל שֵׁם הַנּוֹקְדָה הוּא הַפְּנִימִיּוֹת שֶׁל כָּל הַשְּׁמוֹת שֶׁהֵם הַכְּלִים. כִּי הוּא בְּבַחֲבִינַת הָאוֹרוֹת הַמְתַּלְבְּשִׁים בְּתוֹךְ הַכְּלִים דְּהֵינּוּ בְּבַחֲבִינַת אֵל שֶׁהוּא הַשֵּׁם שֶׁבְּכָלֵי הַחֶסֶד. הֵנָּה בְּבַחֲבִינַת הָאוֹר הַנִּמְשָׁךְ מֵאֵין־סוֹף בְּרוּךְ הוּא לְהַתְּלַבֵּשׁ בוֹ הוּא בְּחִינַת שֵׁם הַנּוֹקְדָה

וְכֵן גַּם בְּבַחֲבִינַת שֵׁם אֱלֹקִים שֶׁבְּכָלֵי הַגְּבוּרָה מְתַלְבֵּשׁ בְּתוֹכוֹ שֵׁם הַנּוֹקְדָה שֶׁהוּא בְּבַחֲבִינַת הָאוֹר מֵאֵין־סוֹף הַמְתַּלְבֵּשׁ בְּתוֹךְ הַכְּלִים הַנִּלְוֵל. וְעַל דֶּרֶךְ זֶה כָּכָל הַשְּׁמוֹת שֶׁאֵינָן נִמְחָקִין שֶׁהֵם בְּבַחֲבִינַת הַכְּלִים. וְשֵׁם הַנּוֹקְדָה הוּא בְּבַחֲבִינַת הָאוֹרוֹת הַמְתַּלְבְּשִׁים בְּהֵן

וְלָכֵן שֵׁם הַנּוֹקְדָה מְצַטְרֵף עִם כָּל הַשְּׁמוֹת כְּמוֹ שֶׁכָּתוּב בְּיוֹם עֲשׂוֹת הַנּוֹקְדָה אֱלֹקִים אֶרֶץ וְשָׁמַיִם כו'. וּכְתִיב הַנּוֹקְדָה צָבָאוֹת כו'. מִפְּנֵי שֶׁבְּבַחֲבִינַת שֵׁם הַנּוֹקְדָה הוּא הַמְמַשְׁיָד אֶת אוֹר אֵין־סוֹף לְהַתְּלַבֵּשׁ בְּשְׁמוֹת אֱלֹקִים וּצָבָאוֹת שֶׁהֵם הַכְּלִים כו'. שֶׁהוּא הַמְמַצֵּעַ בֵּין אוֹרוֹת וְכְלִים וְלָכֵן הוּא הַמְחַבֵּר הָאוֹרוֹת עִם הַכְּלִים

וְהֵנָּה כְּתִיב זֶה שְׁמִי לְעֵלָם וְזֶה זְכָרִי כו'. וּפִירוּשׁ בְּתַקוּנַי זֶהר שְׁמִי עִם י"ה שְׁס"ה לֹא תַעֲשֶׂה. זְכָרִי עִם ו"ה רמ"ח מְצוֹת עֲשֵׂה

וְהֵינּוּ שֶׁכְּלֵלוֹת הַתּוֹרָה רמ"ח מְצוֹת עֲשֵׂה וְשְׁס"ה לֹא תַעֲשֶׂה הֵם מְשַׁרְשִׁים בְּשֵׁם הַנּוֹקְדָה שֶׁהוּא בְּחִינַת זְעִיר אֲנַפִּין דְּאֲצִילוֹת. רמ"ח מְצוֹת עֲשֵׂה נִמְשָׁכִים מִבְּחִינַת הַחֶסֶד שֶׁבְּזְעִיר אֲנַפִּין וְשְׁס"ה לֹא תַעֲשֶׂה מִבְּחִינַת הַגְּבוּרוֹת שֶׁבְּזְעִיר אֲנַפִּין

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And within them are included all the details of the laws of the nations, permitted and prohibited, liable and exempt, etc., for the allowance and fitness are drawn from the aspect of kindness of Ze'ir Anpin, and one who transgresses a prohibition draws upon himself from the aspect of the severities to be punished, etc. And the Infinite Light, blessed be He, is enclothed in the vessels of Ze'ir Anpin until "He and His vessels are one," as above, and this is the aspect of the Name Havayah.

ובקם נקללים כל פְּרָטֵי הַדִּינִים דְּאֲמוֹת הָעוֹלָם כְּשֶׁר וּפְסוּל חֵיב וְזָכָאֵי כּו'. שְׁהֵתֵר וְהַפְּשֵׁר נִמְשָׁךְ מִבְּחִינַת הַחֶסֶד דְּזַעִיר אֲנָפִין וְהַעוֹבֵר עַל לֹא תַעֲשֶׂה מִמְּשִׁיךְ עָלָיו מִבְּחִינַת הַגְּבוּרוֹת לְהִיּוֹת נֶעְנָשׁ כּו'. וְאוֹר אֵינְסוּף בְּרוּךְ הוּא מְלוּבָשׁ בְּכֵלִים דְּזַעִיר אֲנָפִין עַד דְּאִיהוּ וְגַרְמוּהֵי חַד כְּדִלְעִיל וְזֵהוּ בְּחִינַת שֵׁם הַיּוֹנִ"ה

And through this will be understood that in the entire Torah the Name "Hosts" is not mentioned, but only the Name Havayah alone, except that Hannah said "the Lord of Hosts." For Moses our teacher, peace be upon him, who merited that the Torah be given through his hand, this was because he drew down the enclothing of the Infinite Light within the vessels of Ze'ir Anpin.

וּבְזֵה יוֹכֵן מֵה שְׂבָכֵל הַתּוֹרָה לֹא נִזְכָּר שֵׁם צְבָאוֹת רַק שֵׁם הַיּוֹנִ"ה לְבַדּוֹ רַק חֲנָה אָמְרָה ה' צְבָאוֹת. כִּי מִשֶּׁה רַבְּנֵנוּ עָלָיו הַשְּׁלוֹם שֶׁזָּכָה שֶׁתַּנְתֵּן הַתּוֹרָה עַל יְדוֹ הִנְנוּ לְפִי שֶׁהַמְּשִׁיךְ הַתְּלַבְּשׁוֹת אוֹר אֵינְסוּף בְּכֵלִים דְּזַעִיר אֲנָפִין

And from there the Torah was drawn down, as explained above, and from there was his prophecy, for the essence of his prophecy was from Atzilut, only that through a passage it was drawn by way of Beriah, as is written in Sha'ar HaKedushah by Rabbi Chaim Vital, part three, gate six.

וּמִשֵּׁם נִמְשָׁכָה הַתּוֹרָה כְּנ"ל. וּמִשֵּׁם הִזְתָּה נְבוֹאָתוֹ כִּי עָקֵר נְבוֹאָתוֹ הִזְתָּה מְאֻצִּילוֹת רַק דְּרָךְ מַעֲבָר נִמְשָׁכָה עַל יְדֵי הַבְּרִיאָה כְּמוֹ שֶׁכָּתוּב בְּשַׁעַר הַקְּדוּשָׁה לְהַרְחִי"ו חֵלֶק ג' שַׁעַר ו'

However, he did not draw down that there should also be enclothing of the Infinite Light in Beriah, Yetzirah, and Asiyah, in the manner that He unifies with the vessels of Atzilut, so that He would also unify with the vessels of Beriah, Yetzirah, and Asiyah. This Moses did not draw down, nor was it necessary for him.

אֲבָל לֹא הַמְּשִׁיךְ שֶׁיִּהְיֶה גַם כֵּן הַתְּלַבְּשׁוֹת אוֹר אֵינְסוּף בְּבִי"ע עַל דְּרָךְ שֶׁהוּא מְתַיַחַד עִם כְּלִים דְּאֻצִּילוֹת כִּד יִהְיֶה מְתַיַחַד עִם כְּלִים דְּבִי"ע זֶה לֹא הַמְּשִׁיךְ מִשֶּׁה וְלֹא הַצָּרָךְ לָזֶה

For the drawing down of the Torah he drew from the aspect of Atzilut itself, and there the Infinite Light unifies with the vessels until "He and His vessels are one," as explained above.

כִּי הַמְּשַׁכֵּת הַתּוֹרָה הַמְּשִׁיךְ מִבְּחִינַת אֻצִּילוֹת מִמֶּשׁ. וְשֵׁם מְתַיַחַד אוֹר אֵינְסוּף עִם הַכְּלִים עַד דְּאִיהוּ וְגַרְמוּהֵי חַד כְּנ"ל

In contrast, in Beriah, Yetzirah, and Asiyah there is no revelation at all within the vessels, and He is not "He and His vessels are one" within them, as is known. But the prophets who came after him drew down the Infinite Light, blessed be He, that it should also enclothe within the vessels of Beriah, Yetzirah, and Asiyah, which was not so in the days of Moses our teacher.

מֵה שְׂאִינּוֹ כֵּן בְּבִי"ע אֵינּוֹ הַגְּלוּי כָּלֵל בְּכֵלִים (וְלֹא אוֹיֵהוּ וְגַרְמוּהֵי חַד כְּנִדְע). אֲבָל הַנְּבִיאִים שֶׁאַחֲרָיו הַמְּשִׁיכוֹ אֶת אוֹר אֵינְסוּף בְּרוּךְ הוּא שֶׁיִּתְלַבֵּשׁ גַּם כֵּן בְּכֵלִים דְּבִי"ע מֵה שְׁלֹא הִיָּה כֵּן בִּימֵי מִשֶּׁה רַבְּנֵנוּ

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And this is that Hannah opened first with the Name “Hosts,” and after her all the prophets were drawn to this, for the matter of this Name indicates the enlothement of the Infinite Light within the vessels of Beriah, Yetzirah, and Asiyah, to be unified with them as well, as will be explained, with God’s help.

And they required this, for in the days of Moses our teacher, when his prophecy was from Atzilut, therefore he drew down to them below the Torah from there, from the aspect of Atzilut, and it was the word of the Lord in the mouth of Moses, and Israel fulfilled the Torah, etc.

But in the days of the prophets who came after him, when Israel were not doing the will of the Omnipresent, the prophets were required to rebuke them. And the matter of the difference between rebuke spoken by a prophet and other rebukers is that with a prophet, the rebuke is the word of the Lord enlothed in the speech of the prophet.

And it is found that He, blessed be He, is the One who rebukes. And for this it was necessary that there be a drawing down of the Torah from Atzilut to Beriah, Yetzirah, and Asiyah, in order that Israel should fulfill the Torah. For when it was in Atzilut, as in the days of Moses, the Israel of the days of the prophets after the generation of Moses did not fulfill it, because it was exalted beyond them.

And the Torah was by itself, and the human being was by himself.

And therefore it was necessary that there be an enlothement of the Torah from Atzilut to Beriah, and from there the word of the Lord was drawn into the mouth of the prophet to warn Israel that they should fulfill the Torah, etc. And through this, the rebuke reached them from the word of the Lord itself, truly, enlothed in the vessels of Beriah, Yetzirah, and Asiyah, and from there in the mouth of the prophet, etc.

וְהִנֵּנוּ שְׁחִנָּה פְתֻחָה תְּחִלָּה בְּשֵׁם צְבָאוֹת וְאַחֲרָיָהּ
 נִמְשְׁכוּ כָּל הַנְּבִיאִים שְׁעֵנָן שֵׁם זֶה הוּא מוֹרָה עַל עֵנָן
 הַתְּלַבְּשׁוֹת אוֹר אֵי-סוֹף בְּכָלִים דְּבִי"ע לְהִיּוֹת מְתִיחֵד
 'עֲמָתָם גַּם כֵּן וְכִמְשִׁיבֵי אֵם אִם רָצָה ה'

וְהִצְרָכוּ לָזֶה כִּי בִימֵי מֹשֶׁה רִבְנוּ שֶׁהִיְתָה נְבוֹאָתוֹ
 מְאֻצִּילוֹת עַל כֵּן הִמְשִׁיךְ לָהֶם לְמִטָּה הַתּוֹרָה מִשָּׁם
 מִבְּחִינַת אֻצִּילוֹת וְהוּא הִנֵּה דָבָר ה' בְּפִי מֹשֶׁה וְקִיְמוּ
 'יִשְׂרָאֵל הַתּוֹרָה כּו

אָבֵל בִּימֵי הַנְּבִיאִים שֶׁאַחֲרָיו שָׁלָא הָיוּ יִשְׂרָאֵל עוֹשִׂין
 רְצוֹן מְקוֹם וְהִצְרָכוּ הַנְּבִיאִים לְהוֹכִיחָם. וְעֵנָן הַהִפְרָשׁ
 בֵּין תּוֹכְחָה שְׁאוֹמֵר הַנְּבִיא לְשֹׁאֵר מוֹכִיחַ הוּא כִּי
 בְּנְבִיא הִנֵּה הַתּוֹכְחָה הִיא דָבָר ה' הַמְתַּלְבֵּשׁ בְּדַבּוּר
 שֶׁל הַנְּבִיא

וְנִמְצָא הוּא יְתִרְבֵּד הוּא הַמוֹכִיחַ. וְלִזְמַן הַכָּרַח לְהִיּוֹת
 הַמְשִׁכַת הַתּוֹרָה מְאֻצִּילוֹת לְבִי"ע כְּדִי שִׁיקְיָמוּ יִשְׂרָאֵל
 הַתּוֹרָה כִּי בְּהִיּוֹתָהּ בְּאֻצִּילוֹת כִּימֵי מֹשֶׁה לֹא הָיוּ
 מְקִיְמִים אוֹתָהּ יִשְׂרָאֵל שְׁבִימֵי הַנְּבִיאִים אַחַר דּוּרוֹ שֶׁל
 מֹשֶׁה מִצַּד שְׁנִשְׁגָּבָה מֵהֶם

וְהִיְתָה הַתּוֹרָה בְּפָנֵי עֲצָמָה וְהָאֲדָם בְּפָנֵי עֲצָמוֹ

וְלָכֵן הִנֵּה צָרִיךְ לְהִיּוֹת הַתְּלַבְּשׁוֹת הַתּוֹרָה מְאֻצִּילוֹת
 לְבְרִיאָה וְנִמְשָׁךְ שֵׁם דָבָר ה' בְּפִי הַנְּבִיא לְהוֹדִיר אֵת
 יִשְׂרָאֵל שִׁיקְיָמוּ הַתּוֹרָה כּו'. וְהִגִּיעַ לָהֶם עַל יְדֵי זֶה
 הַתּוֹכְחָה מְדַבֵּר ה' מִמֶּשׁ הַמְתַּלְבֵּשׁ בְּכָלִים דְּבִי"ע
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And behold, although a prophet is not permitted to innovate anything, nevertheless this is not an innovation or an addition to the Torah of Moses our teacher, but only a drawing down of the Torah, without addition and without diminution, from Atzilut to Beriah. And this is the concept of the Name “Hosts” that is mentioned in the prophets, for “hosts” is an expression of legions.

וְהִנֵּה אַף עַל פִּי שְׂאִין נִבְיֵא רִשְׁאֵי לְחַדֵּשׁ דְּבָר. אִךְ אֵין זֶה חֲדוּשׁ וְתוֹסֵפֶת עַל תּוֹרַת מֹשֶׁה רַבֵּנוּ. רַק הַמְשַׁכֵּת הַתּוֹרָה בְּלִי תוֹסֵפֶת וְגִרְעוֹן מְאַצִּילוֹת לְבְרִיאָה. וְנִהוּ עֲנִין שֵׁם צְבָאוֹת שְׁנַזְכֵּר בְּנִבְיָאִים כִּי צְבָאוֹת הוּא לְשׁוֹן חַיִּלוֹת

And they are legions of souls and angels of Beriah, which have no number to their legions, and they are created and renewed from nothing into something. And they are not divinity at all, unlike Atzilut, which is actual divinity. And nevertheless, the prophets drew down that the Infinite Light, blessed be He, should enclothe within them in ultimate unity, just as it enclothed within the vessels of Atzilut until “He and His vessels are one.”

וְהֵם גְּדוּדֵי נַשְׂמוֹת וּמְלַאכִּים דְּבְרִיאָה אֲשֶׁר אֵין מִסְפָּר לְגְדוּדֵיו וְהֵם נִבְרָאִים וּמְחַדָּשִׁים מֵאֵין לִישׁ מִמֶּשׁ. וְאֵינן אֱלֹקוֹת כָּלל כְּמוֹ אֲצִילוֹת שֶׁהוּא בְּחִינַת אֱלֹקוֹת מִמֶּשׁ וְאֵף עַל פִּי כֵן הִנְבִּיאִים הִמְשִׁיכוּ שְׂתִילְבֵּשׁ בְּהֵם אוֹר אֵין-סוֹף בְּרוּךְ הוּא בְּתַכְלִית הַיְחוּד כְּמוֹ שְׁנִתְלַבֵּשׁ בְּכֵלִים דְּאֲצִילוֹת עַד דְּאִיהוּ וְגִרְמוּהֵי חַד

So that the Infinite Light enclothed within them is called by the Name “Hosts,” which is a descriptive name, meaning that He Himself is the aspect of the hosts literally, similar to the concept of “He and His vessels are one” in Atzilut, where He Himself is the knowledge, etc. So too He unifies with the vessels of Beriah, Yetzirah, and Asiyah until He Himself is the hosts, etc.

עַד שְׂתִינְהֵי נִקְרָא הָאוֹר אֵין-סוֹף הַמְּלוּבָּשׁ בְּהֵם בְּשֵׁם צְבָאוֹת שֶׁהוּא שֵׁם הַתּוֹאֵר שֶׁהוּא עֲצָמוֹ הוּא בְּחִינַת הַצְּבָאוֹת מִמֶּשׁ כְּעֲנִין אִיהוּ וְגִרְמוּהֵי חַד שְׂבַאֲצִילוֹת שֶׁהוּא עֲצָמוֹ הוּא הַדְּעָה כו'. כִּךְ מִתְיַחַד בְּכֵלִים דְּבִי"ע עַד שֶׁהוּא עֲצָמוֹ הוּא הַצְּבָאוֹת כו'

And not that they are separate as independent entities and merely nullified to Him, but rather that He truly unifies with them. This is like the analogy of the unity and connection of the soul with the body, for although the body is the vessel and the soul is the essence, nevertheless the soul unites with the body such that the composite is called “a person,” the soul within the body, and the body has no independent name, etc.

וְלֹא שֶׁהֵם נִפְרָדִים בְּפָנֵי עֲצָמָם רַק שְׂבִטְלִים אֵלָיו אֵלֹא שְׂמִתְיַחַד עִמָּהֶן מִמֶּשׁ. וְכַמְשָׁל יְחוּד וְחִבּוּר הַנְּשָׁמָה עִם הַגּוּף שֶׁהַגּוּף הוּא הַכְּלִי וְהַעֲקָר הִיא הַנְּשָׁמָה וְאֵף עַל פִּי כֵן מִתְאַחֵדָת עִם הַגּוּף שְׁנִקְרָא 'אָדָם הַנְּשָׁמָה שְׂבַגּוּף וְאֵין לַגּוּף שֵׁם בְּפָנֵי עֲצָמוֹ כו'

And similarly, one who learned wisdom is called “wise.” For before he learned it, the wisdom was an independent essence apart from the person, and the person was an independent essence. And when he acquired the wisdom, he is called wise because of the wisdom, which is a descriptive name. So too, metaphorically above, although the vessels of Beriah, Yetzirah, and Asiyah are independent essences, aspects of created souls and angels, they are nevertheless unified in this manner.

וְכַהֲדִין קִמְצָא דְּלְבוּשִׁיהַ מִנִּיהַ וּבִיָּה. וְכְמוֹ שְׂקוּרִין לְאָדָם שְׂלֵמֵד חֻכְמָה בְּשֵׁם חֻכְמָה הִנֵּה הַחֻכְמָה קֹדֶם שְׂלֵמֵדָה הִיא מֵהוּת בְּפָנֵי עֲצָמָה זוּלַת הָאָדָם שְׂלֵמֵדָה וְהָאָדָם מֵהוּת בְּפָנֵי עֲצָמוֹ. וְכַשֶּׁקְנָה הַחֻכְמָה נִקְרָא חֻכְמָה עַל שֵׁם הַחֻכְמָה שֶׁהוּא שֵׁם הַתּוֹאֵר

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Thus, so to speak, above, although the vessels of Beriah, Yetzirah, and Asiyah are independent essences of created souls and angels, they are nevertheless nullified to Him. Yet through the prophets drawing down the revelation of the Infinite Light, blessed be He, within them, in the manner of His unity in Atzilut, He is called “the Lord of Hosts,” a descriptive name, meaning that He, blessed be He, is one with the hosts and they are not separate, etc.

And therefore the Name Havayah joins with the Name Hosts, for the Name Havayah is in Atzilut and is the drawing down of the Infinite Light within the vessels of Atzilut. Thus, in order that the Infinite Light be drawn into Beriah, Yetzirah, and Asiyah, it is by means of the Name Havayah first, and this is “Havayah of Hosts.”

And after the prophets drew down this aspect, they rebuked Israel with this Name, for from this aspect in Beriah the prophecy is drawn to the prophet, the word of the Lord literally, Who rebukes Israel. This is not at all comparable to other rebukers, whose rebuke is the rebuke of a created being, whereas this is the rebuke of the Creator, blessed be He, literally.

And the power for this drawing down, that the Infinite Light be en clothed in Beriah, Yetzirah, and Asiyah in the manner described, as in Atzilut, the prophets drew from the aspect of the encompassing light, where darkness and light are equal, and small and great are made equal, for before Him all are equal, as it is written, “And underneath are the everlasting arms” (Deuteronomy 33:27).

And through this will be understood what is written regarding Hannah, “And she prayed concerning the Lord,” etc., and she said, “Havayah of Hosts,” for in order to draw down the aspect of Hosts it was necessary to draw from the aspect of “concerning Havayah,” meaning above the Name Havayah, as explained elsewhere. See in Parashat Mishpatim on the verse “There shall not be a miscarrying or barren woman,” etc.

כָּךְ עַד מְשַׁל לְמַעֲלָה עִם הַיּוֹת הַכִּלִּים דְּבִי"ע הֵם מֵהוֹת בְּפָנָי עֲצָמָם בְּחִינַת נְשִׁמוֹת וּמְלָאכִים נִבְרָאִים רַק שְׂבִטִילִים אֵלָיו יִתְבָּרַךְ. אִךְ עַל כָּל פָּנִים עַל יְדֵי שְׁהַמְשִׁיכוֹ הַנְּבִיאִים לְהִיּוֹת גְּלוּי אֹר אֵינְסוֹף בְּרוּךְ הוּא כִּהֵם עַל דְּרָךְ יְחִוּדוֹ בְּאַצִּילוּת אֲז נִקְרָא הוּא יִתְבָּרַךְ הַנּוֹי"ה צְבָאוֹת שֶׁהוּא שֵׁם הַתּוֹאֵר שֶׁהוּא יִתְבָּרַךְ הוּא אֶחָד עִם הַצְּבָאוֹת הַנּוֹי"ל וְאֵינֶן נִפְרָדִים כּו

וְלִכֵּן שֵׁם הַנּוֹי"ה מְצֻטָּרף לְשֵׁם צְבָאוֹת כִּי שֵׁם הַנּוֹי"ה הוּא בְּאַצִּילוּת וְהוּא הַמְשֻׁכֵת אֹר אֵינְסוֹף בְּכִלִּים דְּאַצִּילוּת וְאֵם כֵּן כְּדֵי שְׁיִתְמַשֵּׁף אֹר אֵינְסוֹף בְּבִי"ע הוּא עַל יְדֵי שֵׁם הַנּוֹי"ה תַּחֲלָה וְנִהוּ הַנּוֹי"ה צְבָאוֹת

וְלִאֲחֵר שְׁהַמְשִׁיכוֹ הַנְּבִיאִים בְּחִינָה זוֹ אֲז הוֹכִיחוּ אֶת יִשְׂרָאֵל בְּשֵׁם זֶה כִּי מִבְּחִינָה זוֹ שֶׁבְּבְרִיאָה נִמְשַׁכֵת הַנְּבִיאָה לְנִבְיָא דְבַר ה' מִמֶּשׁ הוּא הַמּוֹכִיחַ אֶת יִשְׂרָאֵל וְלֹא דְמֵי כָּלֵל לְשֶׁאֵר מוֹכִיחַ כּו' שֶׁהִיא תוֹכַחַת הַנְּבִיאָה וְזוֹהִי תוֹכַחַת הַבּוֹרָא יִתְבָּרַךְ מִמֶּשׁ

וְהַכֵּחַ לְהַמְשֻׁכָה זוֹ שְׁיִהְיֶה אֹר אֵינְסוֹף מִתְלַבֵּשׁ בְּבִי"ע עַל דְּרָךְ הַנּוֹי"ל כְּבְּאַצִּילוּת הַמְשִׁיכוֹ הַנְּבִיאִים מִבְּחִינַת הַעֲגוּל וְהַסּוֹבֵב כֵּל עַל מִין אֲשֶׁר שֵׁם כַּחֲשֻׁכָה כְּאוֹרָה שְׁוִים הַשְׁנֶה וּמִשְׁנֶה קֶטֶן וְגָדוֹל שֶׁהוּא דִּנְקָא יְכוּל לְהַשְׁפִּיל עֲצָמוֹ לְמַטָּה מִטָּה גַם בְּבִי"ע כִּי קָמִיה יִתְבָּרַךְ כְּלָם שְׁוִים וְכִמוֹ שֶׁכְּתוּב וּמִתַּחַת זְרַעוֹת עוֹלָם ((דְּבָרִים ל"ג:כ"ז))

וּבְנֵה יוֹבֵן מֵה שֶׁכְּתוּב בְּחִנָּה וְתַתְּפִלֵל עַל ה' כּו' וְתִאֲמַר הַנּוֹי"ה צְבָאוֹת שְׂכֵדֵי לְהַמְשִׁיף בְּחִינַת צְבָאוֹת הַצָּרֵף לְהַמְשִׁיף מִבְּחִינַת עַל הַנּוֹי"ה הִיגוֹ לְמַעֲלָה מִשֵׁם הַנּוֹי"ה כְּמוֹ שֶׁמְבֹאֵר הַפְּרוּשׁ בְּנֵה בְּמִקוּם אֲחֵר. עֵינֵי בְּפִרְשַׁת מְשֻׁפְטִים עַל פְּסוּק לֹא תִהְיֶה מְשֻׁפְלָה וְעַקְרָה כּו'

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And this is what is stated, “On this very day all the hosts went out, etc.” (Exodus 12:41). The explanation is that “the hosts of Havayah” is an expression in the construct form, meaning that the hosts are subordinate to the Name Havayah, but it is not an expression of a descriptive Name like “Havayah of Hosts.”

And this refers to the aspect of the sparks that were refined in the exile of Egypt and were elevated to be included in the Name Havayah. These are called “the hosts of Havayah,” for two hundred eighty-eight sparks fell in the shattering of the vessels, and from these, two hundred two sparks were refined in the exile of Egypt.

And regarding this it is said, “And they emptied Egypt” (Exodus 12:36). And this is what is stated, “And also a mixed multitude went up with them” (Exodus 12:38). And it is written, “Enough for you,” etc. (Numbers 16:7).

And the explanation of the matter that they are called “the hosts of Havayah” as subordinate and attached to the Name Havayah is as follows. The matter is that the number of two hundred eighty-eight sparks is from the aspect of the Names seventy-two, sixty-three, forty-five, and fifty-two, etc.

And when they are refined from Beriah, Yetzirah, and Asiyah to return to their source, then they are not called by these names at all, because they are included in their source in ultimate unity, and therefore they are not designated by any name at all.

And the analogy for this is that when a person understands the greatness of the Lord through contemplation and comprehension, then the comprehension is sensed as an entity and a matter. But when he is nullified in existence entirely, then he does not sense the comprehension and the nullification as an entity or a thing at all, but rather he is nullified completely in ultimate nullification, without any sensation whatsoever.

So, by way of analogy, the sparks of Tohu that fell in the shattering do have names, which indicate an aspect of entity and thinghood, until they are called by a name, which is a revelation to another, like a person who in himself does not need a name, but his fellow calls him by a name.

וְזֶשׁ בַּעֲצָם הַיּוֹם הַזֶּה יֵצְאוּ כָּל צְבָאוֹת וְגו'. פְּרוֹשׁ צְבָאוֹת הַיְיָ הוּא לְשׁוֹן סְמוּךְ שֶׁהַצְּבָאוֹת נִטְפְּלוּ לְשֵׁם הַיְיָ אֲבָל אֵינוֹ לְשׁוֹן שֵׁם הַתּוֹאֵר כְּמוֹ הַיְיָ צְבָאוֹת

וְהֵיוּ בְּחֵינַת הַנִּיצוּצִין שֶׁנִּתְבָּרְרוּ בְּגִלוּת דְּמִצְרַיִם וְנִתְעַלּוּ לְהַכְלִיל בְּשֵׁם הַיְיָ הֵם הַנִּקְרָאִים צְבָאוֹת הַיְיָ כִּי רַפְ"ח נִיצוּצִין נִפְּלוּ בְּשִׁבְרֵת הַכְּלִים וּמִזֶּה נִתְבָּרַר בְּגִלוּת מִצְרַיִם ר"ב נִיצוּצִין

וְעַל זֶה נֶאֱמַר וַיִּנְצְלוּ אֶת מִצְרַיִם. וְזֶשׁ וְגַם עָרַב רַב עָלָה אִתָּם. וְכַתִּיב רַב לָךְ כּו'

וּפְרוֹשׁ וְעַנְיָן שֶׁנִּקְרָאוּ צְבָאוֹת הַיְיָ בְּחֵינַת טַפֵּל וְסְמוּךְ לְשֵׁם הַיְיָ. הַעֲנָיָן כִּי מִסְפֵּר רַפְ"ח נִיצוּצִין הֵם מִבְּחֵינַת שְׁמוֹת ע"ב ס"ג מ"ה ב"ן כו'

וּכְשֶׁנִּתְבָּרְרוּ מִבִּי"ע לְחִזּוֹר לְשִׁרְשָׁם אִזְ אֵינָם נִקְרָאִים בְּשְׁמוֹת אֱלוֹי כָּל מִפְּנֵי שֶׁנִּתְפַּלְּלוּ בְּמִקּוֹרָם בְּתַכְלִית הַיַּחֲוֹד לְכֹן אֵינָם עוֹלִים בְּשֵׁם כָּל

וְהַמְשַׁל בְּזֶה כְּשֶׁהָאָדָם מְשַׁכֵּיל בְּגִדּוּלַת ה' בְּהַתְּבַוְּנָנוּת וְהַשְׁגָּה אִזְ נִרְגָּשֶׁת הַהַשְׁגָּה בְּבְחֵינַת יֵשׁ וְדָבָר. אֲבָל כְּשֶׁנִּתְבַטֵּל בְּמִצְיָאוֹת לְגַמְרֵי אִזְ אֵינוֹ מְרַגֵּישׁ הַהַשְׁגָּה וְהַבְּטוּל בְּבְחֵינַת יֵשׁ וְדָבָר מַה כִּי אִם הוּא בְּטוּל לְגַמְרֵי בְּתַכְלִית הַבְּטוּל בְּלֵי הַרְגָּשָׁה כָּל

כִּף עַל דְּרָךְ מְשַׁל הַנִּיצוּצִין דְּתוֹהוּ שֶׁנִּפְּלוּ בְּשִׁבְרֵת יֵשׁ לְהֵם שְׁמוֹת שֶׁזֶה מוֹרָה בְּבְחֵינַת יֵשׁ וְדָבָר עַד שֶׁנִּקְרָא בְּשֵׁם שֶׁזֶהוּ הַגְּלוּי לְזוּלְתוֹ כְּמוֹ הָאָדָם שֶׁבְּפָנָיו עֲצָמוּ אִין צְרִיךְ לְשֵׁם רַק שֶׁחִבְרוּ קוֹרְאוּ בְּשֵׁם

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And since they were refined and returned to their source in ultimate nullification, to be included in divinity, then they have no names at all. And therefore they are then called “the hosts of Havayah,” meaning that they are subordinate, attached, and included in the Name Havayah.

וְכִינּוּן שְׁנֵת־בְּרָרוֹ וְחִזְרוּ לְמִקְוָרָם בְּתַכְלִית הַבְּטוּלָה
 לְהִתְכַלֵּל בְּאֵלֵקוּת אֲזַי אֵין לְהֵם שְׁמוֹת כָּלֵל. וְלִכְּוֹן
 נִקְרְאוּ אֲזַי צְבָאוֹת הַנְּיָ"ה שֶׁהֵם טְפִלִּים וְסְמוּכִים
 וְנִכְלָלִים בְּשֵׁם הַנְּיָ"ה

And the explanation of “The Lord brought out the children of Israel according to their hosts” (Exodus 12:51) is that the souls of Israel are above the aspect of the sparks mentioned above.

וּפְרוּשׁ הוֹצִיא ה' אֶת בְּנֵי יִשְׂרָאֵל עַל צְבָאוֹתָם הַיּוֹם
 שֶׁנִּשְׁמָוֹת יִשְׂרָאֵל הֵן לְמַעַל מִבְּחִינַת הַנִּיצוּצִין הַנִּזְוִל

[NOTE Summary:

The Alter Rebbe explains that the phrase “tzvaot Havayah” in the verse describing the Exodus is not a descriptive Divine Name like “Havayah Tzvaot,” but a construct form, indicating that the “hosts” are subordinate and attached to the Name Havayah. This refers to the sparks that fell in the shattering of the vessels and were refined during the exile in Egypt. From the total two hundred eighty-eight sparks that fell, two hundred two were refined in Egypt, as alluded to in the verse “they emptied Egypt,” and even the mixed multitude is connected to this process.

These sparks originate from the Divine Names associated with the four expansions, seventy-two, sixty-three, forty-five, and fifty-two. While in their fallen state they possess distinct names, indicating a sense of independent existence, once they are refined and return to their source they are completely nullified and lose all individual naming. Their inclusion in Havayah is so total that they are no longer described independently, but only as subordinate to the Divine Name.

The Alter Rebbe illustrates this with an analogy from human consciousness. As long as intellectual comprehension is experienced as a sensed entity, it is felt as something distinct. When a person reaches total self-nullification, even the experience of understanding disappears, leaving only complete absorption without self-awareness. Similarly, sparks that still possess names reflect a state of partial separateness, while refined sparks that are fully reintegrated into their source have no names at all.

Thus, after refinement, these sparks are called “the hosts of Havayah,” meaning that they are entirely included within and secondary to the Divine Name. Finally, the verse “the Lord brought out the children of Israel according to their hosts” teaches that the souls of Israel are on a level higher than these sparks. Israel are not merely refined sparks; rather, they stand above the entire process of spark-refinement, serving as the agents through whom the refinement itself is accomplished.

Practical Takeaway:

The maamar teaches that true spiritual refinement leads not to self-definition, but to self-nullification. As long as a person defines their spiritual achievements as “something,” they remain in a state of partial separation. Genuine growth occurs when one becomes absorbed in Divine purpose without self-consciousness. At the same

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time, the soul of a Jew is reminded of its elevated role: not merely to refine oneself, but to elevate the world. Awareness of this responsibility should inspire humility, dedication, and a sense of mission in daily Torah observance and engagement with the material world.

Chassidic Story:

It is told that a Chassid once approached the Alter Rebbe and proudly described the spiritual levels he felt he had attained through prayer and contemplation. The Alter Rebbe listened quietly and then asked him a simple question: “When you pray, who is more present, you or the prayer?” The Chassid was silent. The Alter Rebbe explained that as long as a person is busy sensing their own elevation, they are still separate. True prayer is when the self disappears entirely, leaving only attachment to God. Only afterward does one realize that something profound occurred. This teaching mirrors the maamar’s message: names, identities, and even spiritual sensations fall away at the point of true nullification, where all that remains is inclusion within Havayah.

TPX: Therapeutic Psychological Integration

Core Idea

The Alter Rebbe reframes the Exodus not only as a historical liberation but as a psychological and spiritual process of identity transformation. “Tzvaot Havayah” describes a state where fragmented inner energies, the sparks, stop experiencing themselves as separate units and become absorbed into a higher organizing principle. In therapeutic language, this is the movement from fragmented self-states toward an integrated Self that no longer needs constant self-definition.

Psychological Translation

As long as a person experiences themselves through labels, roles, achievements, or even spiritual accomplishments, there is still a sense of separateness. These labels function like “names” of the sparks. They are not wrong, but they signal unfinished integration. The Alter Rebbe’s point is that healing is not about adding better labels but about reaching a place where the need for labels falls away.

When a person is stuck in Egypt, inner constriction, they experience thoughts, emotions, and impulses as competing forces. Each one demands attention and validation. This is psychologically exhausting. Redemption begins when these inner forces stop fighting for independent recognition and become organized around a higher purpose. At that point, the person does not feel “I achieved something,” but rather “something true is happening through me.”

Nullification Without Erasure

This teaching is not about self-erasure or passivity. In modern terms, it is not dissociation. It is integration. The self is not destroyed; it becomes transparent. Just as a healthy body does not constantly announce the presence

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of each organ, a healthy inner life does not constantly announce its spiritual or emotional processes. Function replaces self-consciousness.

The Alter Rebbe's analogy of understanding disappearing at the height of absorption mirrors peak psychological states. In flow, in deep meaning, in genuine connection, the observer disappears. The person is fully present, but not self-focused. This is emotional and spiritual health.

Why the Souls of Israel Are Higher Than the Sparks

The text emphasizes that the souls of Israel are above the sparks. In therapeutic language, this means the core Self is not the same as the fragmented experiences it is meant to integrate. A person is not their trauma, habits, or even their growth process. Those are sparks to be refined. The Self is the one capable of holding, organizing, and elevating them.

This distinction is critical. When people confuse their identity with their struggles, healing feels impossible. When they recognize that their identity is the agent of refinement rather than the object needing repair, agency returns.

Modern Story

A successful therapist once shared that early in her career she constantly monitored how well her sessions were going. Was she insightful enough? Was the client responding? She felt drained despite good outcomes. Years later, after deep personal work, she noticed something change. During sessions, she stopped tracking herself entirely. She listened, responded, and stayed present. Afterward, clients reported deeper breakthroughs, while she felt calmer and less exhausted.

When asked what changed, she said, "I stopped trying to be a good therapist and just showed up." This is exactly what the Alter Rebbe describes. When the self stops insisting on being named and evaluated, it becomes a clear channel. That is when real transformation happens, both for the person and for those around them.

Bottom Line

Redemption, psychologically and spiritually, is not becoming more impressive. It is becoming more integrated. The less a person needs to name themselves, the more they can truly live.

END NOTE]