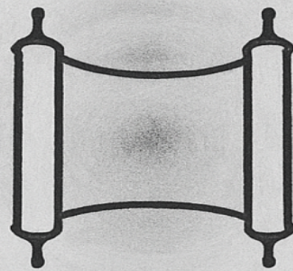


בס"ד

Alter Rebbe
Likkutei Torah
Parshas Balak
ביאור ע"פ לא הביט



לע"נ

אסתר בת יצחק

Dedicated By:

ר' נחום אהרון ליטשקאווסקי

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Alter Rebbe
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Introduction

This discourse by **Rabbi Schneur Zalman of Liadi**, the Alter Rebbe (1745–1812), presents a sweeping vision of spiritual ascent through the dual identities of **Yaakov** and **Yisrael**, reflecting two core modes of Divine service: toil and transcendence. Drawing richly from the Zohar, Arizal, and Chassidic teachings, the Alter Rebbe maps out how weekday and Shabbos consciousness, fear and love, servant and son, body and soul—all interact within the structure of prayer and spiritual refinement. He shows that while Yaakov represents descent to elevate, Yisrael is the revelation of light—and true wholeness is achieved only when the two are united within the soul.

Explanation on the verse “He did not perceive iniquity...”	ביאור ע"פ לא הביט
Behold, Yaakov is drawn from the Yesod of Abba (which is vested within Ze’er Anpin and pierces through and emerges beyond Ze’er Anpin — and from this the level of Yaakov is formed).	הנה יעקב הוא נמשך מיסוד אבא (המלוכב בו"א (ובוקע ויוצא חוץ לז"א ומזה נתהוה בחי' יעקב
And it is drawn and descends into Beriah, Yetzirah, and Asiyah (Bi”a) to refine the sparks of Noga during all six weekdays.	והוא נמשך ויורד בבי"ע לברר בירורי נוגה בכל ששת ימי המעשה
And this is the meaning of the name “Yaakov” — Yud-Eikev — that the Yud (which is the level of Yesod of Abba) is drawn down into the level of eikev (heel), that is, into Bi”a, to refine the sparks of Noga there.	וזהו פי' יעקב י' עקב שנמשך היו"ד שהוא בחי' יסוד אבא לבחי' עקב דהיינו בי"ע לברר שם בירורי נוגה
(For “in Chochmah they are refined” — see Parshas Vayishlach on the verse “and a man wrestled with him” on the idea that “he could not prevail,” because Yaakov is the illumination of Yesod of Abba, etc., as explained there.	כי בחכמה אתברירו וע' בפ' וישלח ע"פ ויאבק איש בענין כי לא יכול לו מפני שיעקב היינו הארת יסוד אבא כו' ע"ש
And it is further explained elsewhere on the verse “and he blessed Yaakov” that Yaakov did not die — meaning, he was never in a state of shattering at all.	ועוד מבואר במ"א ע"פ ויברך יעקב כי יעקב לא מת דהיינו שלא היה בבחי' שבירה כלל
And from there comes the power to elevate the sparks, etc.	ו'משם יורד הכח הזה להעלות הניצוצים כו
And this matter is as brought in Eitz Chayim and in Otzros Chayim, that Yaakov was rectified from the back-side of Abba, which did not fall into Beriah — and therefore death is not mentioned regarding him.	וענין זה כמ"ש בע"ה ובאוצ"ה שיעקב נתקן מאחוריים דאבא שלא נפל בבריאה ולכן לא נז' בהם מיתה כו
And in this lies his advantage even over the level of Ze’er Anpin, which is the totality of the six midot of Atzilus, within which was the shattering.	ובזה יתרון מעלתו אפילו על בחי' ז"א שהוא כללות ו"ק דאצי' שבהן הי' שבה"כ

Alter Rebbe
Likkutei Torah
ביאור ע"פ לא הביט - Parshas Balak

And now it is understood that the refinement is specifically through Yaakov, etc.	(והשתא א"ש דהבירור הוא ע"י יעקב כו
And behold, "this opposite that made Elokim" — just as there is Chochmah in holiness (Abba and Imma, from which Yaakov is derived), so too there exists in the side of impurity a wisdom of the klipah, like the sorcerers of Egypt, or as it is written, "They are wise to do evil" (Jeremiah 4:22).	והנה זלע"ז עשה האלקים דכמו שיש חכמה בקדושה והם בחי' או"א דמשם נלקח יעקב כך נתהוה בסט"א ג"כ חכמה דקליפה ע"ד חרטומי מצרים או כמ"ש חכמים המה להרע
And behold, when this one rises, the other falls — meaning, when the wisdom of holiness is revealed (the level of Yud in Eikev), then automatically the external wisdom of the klipah is nullified.	והנה כשזה קם זה נופל דהיינו ע"י גילוי חכמה דקדושה שהוא בחי' י' עקב אזי ממילא מתבטלים החכמה חיצוניות דסט"א
And this is the meaning of "He did not look at iniquity in Yaakov" — that aven (iniquity) refers to the wisdom of the klipah, as in the expression "and the man of aven" (Psalms 55:24), referring to evil thoughts originating in the aforementioned impure wisdom.	וזהו לא הביט און ביעקב פ' און הוא חכמה דקליפה מלשון ואיש און מחשבותיו. שהם המחשבות רעות מחכמה הנ"ל
He is unable to perceive them at all within the level of Yaakov, which is the revelation of the wisdom of holiness — for light drives out darkness.	לא יוכל להביט כלל בבחינת יעקב שהוא בהתגלות 'החכמה דקדושה שהאור דוחה את החשך כו
And so too below in serving Hashem — during all the weekdays one must be in the level of Yaakov, refining the sparks through prayer, which draws down the revelation of the Yud (Chochmah) and inner will into the heels,	וכן הוא למטה בעבודת ה' בכל ימות החול צ"ל בבחי' יעקב לברר בירורים ע"י התפלה שממשיך גילוי היו"ד בחי' חכמה ורעו"ד בבחי' עקביים
through "turning away from evil and doing good" (Psalms 34:15) — see also on the verse "And Yaakov dwelled."	[וע"י סור מרע ועשה טוב ועמשיל ע"ס וישב יעקב
Then, "He did not look at iniquity in Yaakov," as above.	ואזי לא הביט און ביעקב כנ"ל
However, on Shabbos it is written, "And He saw no toil in Yisrael," because within the level of Yaakov exists toil — "Man is born to toil," referring to the labor and effort to refine the sparks of Noga.	אמנם בשבת כתיב ולא ראה עמל בישראל. כי בבחי' יעקב נמצא בחינת עמל אדם לעמל יולד שהוא העבודה והיגיעה לברר בידורי נוגה
For he descends from his place into the realm of heels to refine there.	והרי יורד ממקומו בבחי' עקביים לברר שם

Alter Rebbe
Likkutei Torah
ביאור ע"פ לא הביט - Parshas Balak

And this is the meaning of “six days shall you labor,” just like the analogy of tanning hides — which is called avodah (labor), because it requires work and effort until they change from their original state to a different essence and become fit for making shoes and the like.	וזהו ענין ששת ימים תעבוד וכמו עד"מ עיבוד העורות שנק' עבודה שצריך עבודה ויגיעה עד שישתנו ממהותן הראשון למהות אחר שיהיו ראויים לעשות מהם מנעלים וכה"ג
And so too is the matter of refining the Noga — to transform darkness into light, for example, when one eats and prays with strength derived from the food — this is called avodah, to transform their essence.	וכמ"כ ג"כ ענין בירורי נוגה לאהפכא מחשוכא לנהורא ע"י שאוכל ומתפלל בכח האכילה ה"ז עבודה לשנותן ממהותן
And to make something from nothing.	ולעשות מיש אין
For it alters the order of the <i>hishtalshelus</i> (chain of descent). And therefore, this is the aspect of labor and toil.	שהוא משנה סדר ההשתלשלות. ולכן זהו בחי' עבודה וצמל
And therefore it is said about Shabbos: “For on it He rested,” implying that during the six weekdays there is toil.	ולכן נאמר בשבת כי בו שבת מכלל שבששת ימי המעשה הוא בחי' עמל
And this is found and relevant specifically in the level of Yaakov , but not in Yisrael , which does not contain the aspect of toil.	וזה נמצא ושייך דוקא בבחי' יעקב. אבל בישראל לא יש בחי' עמל
Meaning, as stated in <i>Pri Etz Chayim</i> , that during the week the unification is between Yaakov and Rachel , and then the service of refinement occurs — descending into Beriah, Yetzirah, and Asiyah to refine, and afterward ascending into Atzilus during prayer.	פי' כמ"ש בפע"ח שבחול הוא זיווג יעקב ורחל ואז נמצא עבודת הבירורים שיורדים בבחי' ע"ל לברר ואח"כ 'מתעלים באצי' בשעת התפלה כו
But on Shabbos, the unification is between Yisrael and Rachel — Yisrael meaning Ze'er Anpin.	אבל בשבת הוא זיווג ישראל ורחל. ישראל היינו ז"א
And this means that on Shabbos the vessels of Atzilus do not descend into Bi"r'a to refine — which is the level of Yaakov , Yud-Eikev — but on the contrary, the sparks that were refined during the week ascend to be absorbed into Atzilus.	והיינו שבשבת אין יורדים הכלים דאצי' לברר בבחי' ע שזהו בחי' יעקב יוד עקב. כ"א אדרבה מתעלים 'הבירורים שהובררו בחול ליכלל באצי'
Because on Shabbos the worlds ascend — and this is the level of Yisrael , <i>Shir Kel</i> , meaning song to God.	כי בשבת הוא עליות העולמות וזהו בחי' ישראל שיר אל.
Which is the level of <i>shir</i> and elevation — for all ascents happen through <i>shir</i> (song).	שהוא בחי' השיר וההעלאה. שכל עליות הוא ע"י שיר
That is, the elevation of the aspect of Kel (G-d) which occurs from the reflected light (<i>or chozer</i>) of the refined sparks.	והיינו ההעלאה של בחי' אל שנעשה מאו"ח של הבירורים

Alter Rebbe
Likkutei Torah
ביאור ע"פ לא הביט - Parshas Balak

And through this, one draws down feminine waters (<i>mayin nukvin</i>) from a high place — i.e., the revelation of the supernal delight, that they shall delight in G-d.	ועי"ז ממשיכים מ"ד ממקום גבוה היינו גילוי התענוג 'עליון שיתענוג על ה
[And it's possible to say that the explanation of <i>Shir Kel</i> is as explained on the verse "Sing to Hashem a new song": for when the feminine waters of Bi"ra are refined and ascend to be integrated within the masculine waters of Tikkun, it is called a new song — <i>shirah</i> , in the feminine.	ואפשר לומר דפי' שיר אל היינו כדפי' ע"פ שירו לה' שיר חדש. דהנה כשמתבררים מ"ן דבי"ע ועולי' להתכלל במ"ד דתיקון אזי נק' שירה חדשה שירה ל' נקבה.
Because Bi"ra is generally called the feminine world relative to Atzilus.	'כי בי"ע נק' דרך כלל עלמא דנוק' לגבי אצי
And it is called a new song because it is a novel matter — that something which had fallen in the shattering into Noga is elevated into the supreme holiness of Atzilus.	ונק' שירה חדשה כי זהו דבר חדש שיתכלל דבר שנפל 'בשבירה בנוגה ויעלה למעלה בקדושה עליונה דאצי
And likewise, the ascent of Malchus when it rises from Bi"ra to Atzilus is called <i>shirah</i> — in the feminine.	וכן עליית המל' כשהיא עולה מבי"ע לאצילות נק' שירה ל' נקבה.
But <i>shir</i> , in the masculine, refers to the ascent of the masculine itself — i.e., the elevation of Ze'er Anpin, which receives vessels of Ze'er Anpin from the lights of Abba itself — i.e., the Infinite Light which rests in Chochmah.	אבל שיר לי זכר הוא ענין עליית הדכר עצמו דהיינו התעלות בחי' ז"א שיקבלו כלים דז"א מאורות דאבא עצמם דהיינו אור א"ס השורה בחכמה
And this is an ascent that is not through any refinement at all — rather, an elevation and addition in holiness itself.	והוא עליי' שלא ע"י בירורים כלל רק עליי' ותוספות אור דקדושה עצמה
And so it will be in the future, when the refinement is complete and "the spirit of impurity I will remove..." (Zechariah 13:2) and there will be no evil at all.	וכמו שיהי' לע"ל כשיושלם הבירור ואת רוח הטומאה אעביר כו' ולא יהיה רע כלל
And nevertheless, there will still be elevations within holiness itself.	ואעפ"כ יהי' עליות בקדושה עצמה
And something of this reality already exists in the present — during Shabbos — for the elevation of Shabbos is not through refinement like during the week, because on Shabbos <i>borer</i> (selection) is forbidden.	וכמו שהוא מעין ודוגמא זו גם בזמן הזה בשבת שהעליי' דשבת היא שלא ע"י בירורים כבחול כי בשבת בורר אסור
Nevertheless, the elevation of Shabbos comes through the refinement done during the weekdays — as it says, "Whoever toils on Erev Shabbos..." etc.	אלא שמ"מ עליי' שבת הוא ע"י בירורים דחול וכמאמר 'מי שטרח בע"ש כו
But in the future — the day that is entirely Shabbos — the elevation will be without any refinement whatsoever.	אבל לע"ל ליום שכולו שבת תהיה העלייה שלא ע"י בירורים כלל

Alter Rebbe
Likkutei Torah
ביאור ע"פ לא הביט - Parshas Balak

And this ascent is called <i>shir</i> in the masculine — the level of the male.	ו'ונק' עלייה זו בשם שיר לשון זכר בחינת דכר כו
And according to this, one can say that the ascent of Shabbos is called <i>Shir Kel</i> — an ascent of holiness itself, not through refinement as on weekdays.	ועפ"ז י"ל שנק' עלייה דשבת שיר אל שהוא עלייה דקדושה עצמה שלא ע"י בירורים כמו בחול כו
And this is as stated in <i>Eitz Chayim</i> , at the end of Shaar Leil Shabbos, that Ze'er Anpin is called <i>Kel</i> , etc., see there.	והיינו כמ"ש בע"ח סוף ש"ל והז"א נק' אל כו' ע"ש
However, one can also say in the explanation of <i>Shir Kel</i> that it refers to the ascent of Malchus — see Zohar Parshas Bereishis (Zohar I, 10a) and Mikdash Melech there.	אמנם י"ל ג"כ בפ' שיר אל ע"ש עליית המל' עיין [בזהר פ' בראשית (דייט ע"א) ובמק"מ שם
And this is why, in the level of Yisrael , it says: “For you have wrestled (<i>sarisa</i>) with Elokim.”	וזהו שבבחינת ישראל נאמר כי שרית עם אלקים
The idea is as follows: It is known that there are 120 permutations of the Name Elokim in the worlds of Beriah, Yetzirah, and Asiyah — in the secret of the verse, “God (<i>Elokim</i>) reigns over the nations” (Psalms 47:9).	והענין כי הנה נודע שיש ק"כ צירופי אלקים בעולמות ב"ע בסוד מלך אלקים על גוים
That is: from Ze'er Anpin of Beriah until the end of Malchus of Asiyah — there are 120 permutations of the Name Elokim, as stated at the end of <i>Sefer Mevo She'arim</i> and in <i>Eitz Chayim</i> , Shaar HaShemos.	דהיינו מז"א דבריאה עד סיום מלכות דעשיה הם ק"ך צירופים של אלקים כמ"ש בסוף ספר מבוא שערים וע' [בע"ח שער השמות
And they are drawn from the level of Malchus of Atzilus , which is called the Name Elokim — this being the lower unification (<i>Yichuda Tata'ah</i>) that conceals, causing the world to appear as something separate (<i>yesh</i>).	ונמשכים מבחי' מל' דאצי' שנק' שם אלקים שהוא בחי' יחודא תתאה שמסתיר להיות העולם נראה ליש
But the level of Yisrael , which is Ze'er Anpin of Atzilus, rules and dominates over the Name Elokim so that it does not conceal the Infinite Light, blessed be He.	אבל בחי' ישראל שהוא בחי' ז"א דאצילות הוא משתרר ומושל על שם אלקים שלא יסתיר על אור א"ס ב"ה
[See also elsewhere on the explanation of mezuzah on the right and Chanukah candle on the left in relation to the verse: “For I know that Hashem is great, and our Lord is above all Elokim...” (Psalms 135:5).]	וע' במ"א בביאור דמזוזה מימין ונר חנוכה משמאל בפ' כי אני ידעתי כי גדול הוי' ואדונינו מכל אלקים [כו
And behold, through the descent of the 120 permutations of Elokim, there is also a channel of nourishment (<i>yenikah</i>) to the external forces (<i>chitzonim</i>) and the seventy ministering powers.	והנה ע"י השתלשלות ק"ך צירופי אלקים יש יניקה ג"כ לחיצונים וע' שרים
And regarding this it is said, “And a man wrestled with him...” (Genesis 32:25), referring to the level of Yaakov , who descends	וע"ז נאמר ויאבק איש עמו כו' והיינו עם בחי' יעקב שיורד בב"ע לברר כו' וזהו בחי' מלחמה

Alter Rebbe
Likkutei Torah
ביאור ע"פ לא הביט - Parshas Balak

into Bi"ra to perform refinement — and this is the aspect of warfare .	
And yet, “he could not overcome him.”	ואעפ"כ לא יכול לו
But all of this applies only in the level of Yaakov — for in the level of Yisrael , there is no concept of warfare, because in Ze'er Anpin of Atzilus, the seventy princes and the <i>chitzonim</i> have no hold at all.	אך כ"ז לא שייך רק בבחי' יעקב אבל בבחי' ישראל אין שייך בחי' מלחמה כי בז"א דאצי' אין שום יניקה 'להע' שרים והחיצונים כו
And this is the meaning of “He saw no toil in Yisrael.”	וזהו לא ראה עמל בישראל
[And so too in man — when the revelation of this level occurs on Shabbos , which is the level of <i>Shir Kel</i> , love in delights — this is the level of Knesses Yisrael , who receives from Yisrael Above .	וכן באדם בגילוי בחי' זו בשבת שהוא בחי' שיר אל] אהבה בתענוגים שזהו בחי' כנסת ישראל שמקבל 'מישראל דלעילא כו
And as explained elsewhere on the verse “Remember what Amalek did to you,” then automatically, all evil traits are erased, as they have no nourishment.]	וכמבואר במ"א ע"פ זכור את אשר עשה לך עמלק אזי ממילא תמחה את כל המדות רעות שאין להם שום 'יניקה כו
“Hashem his God is with him” — meaning, Hashem Elokim is the level of Abba and Imma of Atzilus — they are with him , i.e., with Ze'er Anpin , as they become vested within him in a level of inner light (or <i>pnimi</i>).	ה' אלקיו עמו פי' ה' אלקי' הוא בחי' או"א דאצילות הם עמו דז"א ממש שנתלבשו בו בבחי' א"פ ממש
Whereas during the week, they are only upon him in a level of surrounding light (or <i>makif</i>).	משא"כ בחול הם עליו בבחי' אור מקיף
The idea is that the surrounding lights of the weekdays become on Shabbos inner lights , and new, higher surrounding lights are drawn down.	והענין הוא שמבחי' המקיפים שבחול נעשה בשבת בחי' א"פ ונמשכים מקיפים יותר עליונים
[See <i>Pri Etz Chayim</i> , Shaar HaShabbos ch. 7. However, there are further ascents of Ze'ir Anpin and Nukva on Shabbos until they rise to the level of Abba and Imma themselves, etc.	וע' בפע"ח שער השבת פרק ז'. אמנם יש אח"כ עוד) עליות לזו"נ בשבת עד שמתעלים למקום או"א ממש (ועוד כו' כי
For this is the ultimate purpose of the ascents of the worlds: that the surrounding lights become internalized, and higher surrounding lights are drawn.]	זהו תכלית עליות העולמות שמהמקיפים יהי' פנימים ויומשכו מקיפים עליונים יותר
[See further in the explanation on the verse: “Yaakov will take root, Yisrael will blossom and flower” (Isaiah 27:6), above at the end of Parshas Shemos.]	ע' מזה בביאור ע"פ הבאים ישרש יעקב יציץ ופרח] [ישראל. לעיל ס"פ שמות
And it is known that during the week, the unification is between Havayah and Elokim , while on Shabbos it is a unification of Havayah and Eh-yeh , which is from the level of Kesser — see <i>Pri Etz Chayim</i> , Shaar 19, ch. 4.	וכנודע שבחול הוא יחוד הוי' ואלקים ובשבת הוא יחוד הוי' ואהיה שהוא מבחי' הכתר ע' בפע"ח שער י"ט פ"ד

Alter Rebbe
Likkutei Torah
ביאור ע"פ לא הביט - Parshas Balak

“And the <i>teru'ah</i> of the King is within him” — “ <i>teru'ah</i> ” as in “You shall break them with a rod” — refers to sweetening of judgments .	ותרועת מלך בו ל' תרועם בשבט הוא המתקת הדינין
And “ <i>teru'ah</i> ” as affection and friendship — as in the verse, “In the light of the King’s face is life” — means that then is drawn into Malchus 370 lights — this is the “light of the King’s face,” illumination of countenance, etc.	ול' ריעות וחובה היינו כמ"ש באור פני מלך חיים היינו שאז נמשך במל' שע"ה נהורין שזהו אור פני מלך בחי' ה' הארת פנים כו
However, one must explain, for it was clarified above that although Yaakov is on a lower level than Yisrael , which is Ze'er Anpin (Z"A), nevertheless, he possesses a superior quality as well — as mentioned earlier in the explanation of “Who can count the dust of Yaakov...” (Numbers 23:10).	אך הנה צ"ל דמבואר למעלה שעם היות דיעקב הוא למטה מבחי' ישראל שהוא ז"א מ"מ יש בו מעלה יתירה ג"כ כו' וכנזכר לעיל בביאור דמי מנה עפר יעקב כו
If so, how is it possible to reconcile this with what is stated here — that during the weekdays is the level of Yaakov and Shabbos is the level of Yisrael?	וא"כ איך יתכן להסכים זה עם מ"ש כאן דבחול הוא בחי' יעקב ושבת הוא בחי' ישראל
For it would be forbidden, G-d forbid, to say that there is a level present on a weekday that is absent on Shabbos!	והרי חלילה לומר שיש בחי' בחול מה שאינו בשבת ח"ו
However, in truth, there is no difficulty.	אמנם באמת לק"מ
For aside from the fact that Z"A is generally higher than Yaakov , and see Likkutei Torah on Tehillim, siman 78, on the verse “He established a testimony in Yaakov,” etc.,	דמלבד דמ"מ בחי' ז"א הוא למעלה מבחי' יעקב בכלל וע' בלק"ת בתהלים סי' ע"ח ע"פ ויקם עדות ביעקב כו
and it is also brought that the root of Ze'er Anpin is even higher than Abba and Imma — as is known regarding “Z”A is bound and suspended in Atik,” etc.	וגם אי' דז"א שרשו גבוה אפילו מאו"א כנודע מענין ז"א בעתיקא אחיד ותליא כו
But more than this: the unique advantage of Yaakov, that he derives from Yesod of Abba , is also found in Shabbos within Z”A , in even greater strength.	אך עוד זאת כי הנה יתרון מעלה זו שבבחי' יעקב היותו מיסוד אבא. הרי גם בחי' זו ממש נמצאת בשבת בז"א ביתר שאת
For on Shabbos, Z”A ascends and clothes itself with the very essence of the lights of Abba — to the extent that Z”A on Shabbos stands at the level of Abba itself.	שהרי בשבת עולה ז"א ומלביש לעצמיות האורות דאבא ממש עד שנמצא אז ז"א במדרגת אבא ממש
As it is written in <i>Pri Etz Chayim</i> , regarding the Musaf prayer of Shabbos, in the explanation of “a remembrance of the work of creation.”	וכמ"ש בפע"ח גבי מוסף דשבת בפ'י זכר למע"ב
Thus, on Shabbos there exist both qualities : the level of Z”A itself, and Z”A when it clothes the very essence of Abba.	נמצא בשבת יש ב' המעלות היינו בחי' ז"א כשמלביש לעצמיות אבא ממש

Alter Rebbe
Likkutei Torah
ביאור ע"פ לא הביט - Parshas Balak

And the explanation of these levels in Divine service: It is known that there are two levels — the level of servant (<i>eved</i>) and the level of son (<i>ben</i>).	וביאור בחי' אלו בעבודת ה' הנה נודע דיש ב' בחינות היינו בחי' עבד ובחי' בן
And although in general the level of son is higher — as one who serves out of love — nevertheless, in one respect there is also a superior quality in the level of servant: the quality of bitul (self-nullification) that transcends reason and intellectual grasp.	ועם היות דבכלל בחי' בן גבוה יותר שהוא העובד מאהבה אעפ"כ בבחי' א' יש מעלה יתירה ג"כ בבחי' עבד שהוא בחי' הביטול למעלה מן הטעם והדעת המושג
[See also on the verse “For with You is the source of life” (<i>Ki Imcha Mekor Chaim</i>), and in Parshas Shelach on the verse “And now, may the power of the Lord be great.”]	ו'ע' ע"ס כי עמך מק"ח ובפ' שלח ע"פ ועתה יגדל] כו]
And therefore: “With this shall Aharon come...” (Vayikra 16:3) — meaning, only with this .	ולכן בזאת דוקא יבא אהרן כו
And this is the advantage found in the level of Yaakov , who is called “My servant,” over the level of Yisrael , who is called “son.”	וזהו היתרון שיש בבחי' יעקב שנק' עבדי על בחי' ישראל שנק' בן
Therefore, both levels are necessary.	ולכן צ"ל בב' הבחי
Behold, it is stated in the Zohar (Parshas Balak 195b) that there are two levels of servant : one during Pesukei DeZimra , and the other during Shemoneh Esrei , and in between is Krias Shema , etc.	אך הנה איתא בזהר פ' בלק (דקצ"ה ע"ב) שיש ב' בחי' 'עבד. הא' בפסוד"ז הב' בשמו"ע ובינתיים הוא ק"ש כו
The idea is as explained elsewhere, regarding the four letters of Havayah: the Yud corresponds to awe (<i>dechilu</i>), the Hei to love (<i>rechimu</i>), etc.	והענין כמ"ש במ"א בענין ד' אותיות הוי"ו ד' דחילו ו'ה"א רחימו כו
And it is taught in the writings of the Arizal that during Pesukei DeZimra one must fulfill the mitzvah of fear of Hashem — which is the lower fear (<i>yirah tata'ah</i>), corresponding to the final Hei of the Name Havayah.	ואיתא בכהאריז"ל בשעת פסוד"ז צריך לקיים מצות יראת ה' והוא ענין יראה תתאה שמבחי' ה' אחרונה דשם הוי
This is the first level of “servant” mentioned in the Zohar — and it corresponds to Yaakov My servant .	וזהו בחי' עבד הראשון שבזהר. וזהו בחי' יעקב עבדי
Then, during the blessings of Shema and in Shema itself, the verse “And you shall love...” (V'ahavta) is recited twice — representing two levels of love (<i>rechimu</i>), which is the level of son .	ואח"כ בברכות ק"ש ובק"ש ואהבת ב"פ אור זהו ב' בחי' רחימו והוא בחי' בן
As stated in Tanya, ch. 44, quoting the <i>Raaya Mehemna</i> : “Like a son who loves his father and mother more than himself and his soul.”	וכמ"ש בסש"ב פמ"ד בשם הרע"מ כבא כו' דרחים לון יתיר מגרמיה ונפשיה

Alter Rebbe
Likkutei Torah
ביאור ע"פ לא הביט - Parshas Balak

And this is the concept of mesirus nefesh (self-sacrifice) in the word “Echad” during Shema.	וזהו ענין למס"נ באחד
[See also the discourse “From the Depths I Called You” (<i>MiMa'amakim</i>), which explains that even though a son below is not obligated in self-sacrifice for his father, in the spiritual parallel above this is indeed the case, etc.]	וע' בד"ה ש"ה ממעמקים דאף שהבן למטה אינו חייב [למס"נ בשביל אביו כו' אבל בנמשל למעלה כו' ע"ש]
And afterwards, during Shemoneh Esrei, this is the level of upper fear (<i>yirah ila'ah</i>), which is even higher than the level of great love that corresponds to the son.	ואח"כ שמו"ע זהו בחי' יראה עילאה שלמעלה גם מבחי' אה"ר דבחי' בן
For Binah is the level of great love (<i>ahavah rabba</i>), and is called the son of Yud-Hei (<i>ben Y"H</i>),	כי בינה הוא בחי' אה"ר ונק' בן י"ה
but this higher fear is from Chochmah , the Yud of Havayah, in which awe rests.	אך יראה עילאה זו הוא בחי' חכמה עילאה והוא יו"ד דשם הוי' דביה שריא דחילו
This is the second level of servant , and corresponds to Moshe My servant .	וזהו בחי' עבד ה'. וזהו משה עבדי
And Yaakov — Yud-Eikev — is a radiance from this Yud , which extends down into the heel, as in the verse “With Chochmah, He founded the earth.”	ויעקב י' עקב היינו הארה מבחי' יו"ד זה שנמשך לבחי' עקב כענין בחכמה יסד ארץ
However, the essence of this Yud is the level of “Moshe My servant.”	אכן עצם בחי' היו"ד זהו בחי' משה עבדי כו
[See also elsewhere on the verse “Great shall be the peace of your children” (<i>rabb shalom banecha</i>) — do not read <i>banecha</i> (your children), but <i>bonecha</i> (your builders), meaning the second level of servant ,	וע' במ"א ע"פ רוב שלום בניך א"ת בניך שהוא בחי' בן אלא בוניך כו' שהוא בחי' עבד ה'
that is, the Torah scholars who receive from the level of Chochmah — which is Torah study in the mode of self-nullification .]	שהם תלמידי חכמים שמקבלים מבחי' חכמה וזהו עסק 'התורה בבחי' ביטול כו
And with this, we can understand the concept of Shabbos , which is the level of Yisrael , called son , but which is also in the second level of servant — that is, the level of Moshe My servant .	ובזה יובן ענין שבת שהוא בחי' ישראל שנק' בן אך שהוא ג"כ בבחי' עבד דהיינו בחי' ומדרגת משה עבדי
And this is why we say on Shabbos morning: “Moshe rejoices in the gift of his portion... for You called him a faithful servant.”	וזהו שאנו אומרים בשחרית דשבת ישמח משה במתנת חלקו כי עבד נאמן קראת לו
That is, the level of son ascends to also be in the level of the second level of servant — “faithful servant.”	והוא שבחי' בן מתעלה להיות ג"כ בבחי' ומדרגת עבד 'הב' וזהו בחי' עבד נאמן כו
This is the idea that Ze'er Anpin , called the “son of Yud-Hei,” clothes the essence of the lights of Abba , which is upper fear .	והוא ענין שז"א נק' בן י"ה מלביש עצמיות אורות אבא כו' שהוא יראה עילאה

Alter Rebbe
Likkutei Torah
ביאור ע"פ לא הביט - Parshas Balak

And this higher fear includes joy as well, as it is written: “All hearts shall fear You” — and nevertheless, “all inward parts shall sing to Your Name.”	ויראה עילאה זו כלולה ג"כ עם השמחה וכמ"ש וכל הלבבות ייראוך ואעפ"כ וכל קרב וכליות יזמרו לשמך כו'
And this is: “Moshe rejoices... for he is called a faithful servant.”	וזהו ישמח משה כו' כי עבד נאמן כו'
[See also the discourse “And you shall know today,” and what is written in the discourse <i>Ve’Eleh Shemos Bnei Yisrael</i> , etc.]	ועיין בד"ה וידעת היום ועמ"ש סד"ה ואלה שמות בני"י כו':

[NOTE Summary]

The discourse explores the dual spiritual modes represented by Yaakov and Yisrael, corresponding to weekday and Shabbos, servant and son. Yaakov, drawn from the level of Yesod of Abba, descends into the worlds of Beriah, Yetzirah, and Asiyah to refine the sparks of Noga. This is the mode of struggle, effort, and birurim—highlighted by weekday avodah, particularly during Pesukei DeZimra and Shema. Even though this avodah seems lower, it contains an exalted source rooted in Chochmah itself.

Yisrael, in contrast, corresponds to Shabbos, where there is no descent into concealment but rather an elevation of all that was previously refined. It is associated with revelation, joy, and inner union—expressed through the unity of Havayah and Eh-yeh, and through the upper levels of prayer. On Shabbos, Z”A (Yisrael) ascends and clothes the essence of Abba, becoming one with the source of wisdom itself. This makes Shabbos not merely a break from weekday work, but the revelation and fulfillment of that work in pure Divine delight.

A deeper layer is uncovered through the Zohar’s teaching of two kinds of **servants**: the lower servant (Yaakov) aligned with fear and self-nullification, and the higher servant (Moshe), aligned with inner awe and wisdom. The Alter Rebbe shows that even the "son" must become a "faithful servant" in the highest sense. On Shabbos, the soul integrates these modes: the ben (Yisrael) reaches the level of eved (Moshe)—transcending even the highest love and entering awe-filled union. This is the inner joy of "Moshe rejoices in the gift of his portion."

Ultimately, this unity—Yaakov within Yisrael, eved within ben, fear within love—reveals the purpose of all service: not to dwell only in labor or only in light, but to merge both into a higher harmony, where toil becomes song, and concealment becomes the vessel for revelation.

Practical Takeaway

Every Jew experiences both Yaakov and Yisrael: there are times of effort, descent, and spiritual battle (Yaakov), and times of transcendence, clarity, and delight (Yisrael). The key is not to see these as contradictions but as a cycle: weekday prepares the way for Shabbos, and Shabbos gives meaning to the week. Even in the heights of spiritual clarity, never abandon the humility and awe of the servant. And even in the grind of weekday toil, know that you are a prince—a child of

Alter Rebbe
Likkutei Torah
Parshas Balak - ביאור ע"פ לא הביט

God—on your way to union. Pray with this dual awareness: rise as a son, and return as a faithful servant.

Chassidic Story

The Alter Rebbe once said to a chossid who had difficulty connecting to davening: “When a simple Jew says ‘Shma Yisrael,’ it may not come with kavanah, but if he cries it from his depth, he reaches deeper than the scholar immersed in high meditation. For in that cry is Yaakov, and in that cry is Moshe.”

Years later, one of his elder chassidim explained: “There are many who serve out of understanding and love. But only those who serve with complete bitul, with awe and surrender, become faithful servants—*avdei ne’emanim*. That is what the Rebbe saw in the cry of that Jew. Not just a son. A servant. And that is the joy of Shabbos—when even the son becomes the servant of the King.”

Source: *Told by the Mitteler Rebbe*, as recorded in *Beis Rebbe*, vol. 1, and cited in *Sefer HaSichos 5700*, Yud Shevat.

TPX (Therapeutic–Psychological Integration)

Integrating the full discourse of the Alter Rebbe into the language of emotional growth, healing, and spiritual psychology

This masterful teaching by the Alter Rebbe maps a profound inner architecture of the soul’s journey from struggle to serenity. It begins with **Yaakov**, the archetype of the spiritual laborer. Yaakov descends. He wrestles. He toils in the mundane, in the fragmented world of Beriah, Yetzirah, and Asiyah—where clarity is obscured and one must fight for every inch of holiness. This is the human condition in its rawest form: the psychological mode of survival, shadow-work, and emotional refinement. In modern terms, Yaakov represents **the therapeutic process** of differentiation, healing trauma, and regulating the nervous system.

But then comes **Yisrael**—the expanded state. The soul that no longer struggles against darkness, but lives in light. It’s the shift from “what’s wrong with me” to “what’s possible for me.” On **Shabbos**, the Alter Rebbe explains, we enter this Yisrael mode: we stop descending into the chaos and instead ascend—bringing the week’s work upward into union. Shabbos is not escape; it is integration. It is the psyche restored to wholeness. It’s the healed adult self that can delight in existence without being crushed by performance or perfectionism.

The Alter Rebbe goes further, offering a **map of inner prayer** that mirrors therapy itself. In *Pesukei DeZimra*, we begin in the lower fear — an awareness of smallness, of fragility. This is the **first “servant” state** — raw humility. Then we enter *Shema*, the love — the child yearning to reunite. This is the **“son” state**, the inner child seeking attachment, connection, and meaning. And then comes *Shemoneh Esrei*, the silent prayer: a return to awe, but not the awe of

Alter Rebbe
Likkutei Torah
Parshas Balak - ביאור ע"פ לא הביט

fear—rather, the awe of sacred presence, of inner stillness. This is **the second servant** — Moshe, the wise adult who doesn't need to speak, because he is fully there. He doesn't flee from self or God. He stands **in bitul** — open, real, and intimate.

This final integration—the son becoming a servant—is the paradoxical endpoint of all healing: when love is no longer separate from surrender. When your dignity doesn't exclude your humility. When you no longer need to prove your worth, because you are wholly present.

Story

In 2020, a therapist working with trauma survivors began integrating mindfulness with Chassidic prayer structures. One client, a woman healing from years of religious guilt and dissociation, said: “For years I thought prayer was pretending. But now, in silence, I feel like I’m just standing. Not begging. Not reciting. Just being with God as I am.”

Her therapist introduced her to the Alter Rebbe’s idea of the two servants. “That’s me,” she said. “First I was the fearful one, saying words to survive. Then I became the daughter, saying words to belong. But now—I don’t need the words. I just stand.”

She had become, in her own words, “a faithful servant.” Not out of brokenness—but from wholeness.

Source: Based on real therapeutic accounts shared in the journal *Spiritual Integration in Clinical Practice* (Vol. 12, 2022), under “Liturgical Silence and Trauma Recovery.” **END NOTE]**