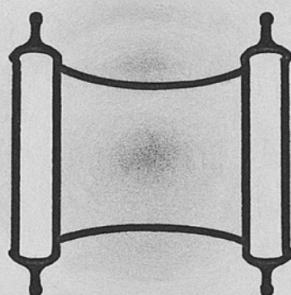


בס"ד

Alter Rebbe
Likkutei Torah
Parshas Balak
ותרועת מלך בו



לע"נ

אסתר בת יצחק
Dedicated By:

ר' נחום אהרון ליטשקאווסקי

To find more Maamarim and to dedicate one visit:

ChassidusNow.com

Alter Rebbe
Likkutei Torah
Parshas Balak - ותרועת מלך בו

Introduction

This discourse by **Rabbi Schneur Zalman of Liadi**, the Alter Rebbe (1745–1812), founder of Chabad Chassidus and author of the *Tanya* and *Shulchan Aruch HaRav*, explores the layered meaning of the phrase "וְתִרְעוּת מֶלֶךְ בּוֹ" ("The teru'ah of the King is within him") from Parshas Balak. The Alter Rebbe delves into the dual interpretation of *teru'ah*—as both shattering judgment and loving intimacy—and reveals how these two opposites converge on Shabbos. The discourse reveals profound insight into the dynamic between judgment and mercy, weekday contraction and Shabbos expansion, and how deep inner yearning breaks through even Divine concealments to reach the King Himself.

“And the teru’ah of the King is within him” Bamidbar (Numbers) 23:21:— behold, regarding the word teru’ah there are two explanations. The first is the meaning of breaking and shattering, as in the verse “You shall break them with a rod of iron” (Psalms 2:9), and the second is the language of affection and friendship, as Rashi explains here in Chumash. And both are true.

וְתִרְעוּת מֶלֶךְ בּוֹ. הִנֵּה בְּפִי תִרְעוּת יֵשׁ שְׁנֵי פִירוּשִׁים. הָא' לְשׁוֹן שְׁבִירָה וּפִירּוּר כְּמוֹ תִרְעוּת בְּשֶׁבֶט בְּרֹזֶל וְהָב' לְשׁוֹן חִיבָה וְרִיעוּת וְכַדְפָּרֶשׁ"י בְּחֻמֶּשׁ כָּאֵן וְשִׁנְיָהֶם אִמֶּת.

For behold, we must understand: at times we find it written, “A king will establish the land through justice” (Proverbs 29:4) and that “the law of the kingdom is law” (*dina d'malchusa dina*), which is a quality of Gevuros. And at other times it is written, “In the light of the king’s countenance is life” (Proverbs 16:15), and the face of the king shines — which is a quality of Chesed.

דִּהְיָה יֵשׁ לְהַבִּין דְּפַעַם מְצִינוּ דְּכֹתִיב מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אֶרֶץ וְדִינָא דְּמַלְכוּתָא דִּינָא שְׁהוּא מִבְּחִי' גְּבוּרוֹת וּפַעַם כְּתִיב בְּאוּר פְּנֵי מֶלֶךְ חַיִּים אֲנָפוּי דְּמַלְכָא נִהְרִין בְּבְחִי' חֲסִדִּים

But the matter is that there are two levels in the attribute of a King, as explained in the Zohar on Parshas Vayechi (Zohar I, 219a): when the King sits upon His throne, He is called “Upper King”; and when He descends to His servants, He is called “Lower King.”

אֲךְ הָעֲנִין הוּא דִּישׁ ב' בְּחִי' בְּמַדַּת מֶלֶךְ וְכַמִּשׁ"ש בּוֹהֵר בְּפ' וִיחִי (דְּרַל"ט ע"א) כִּד מַלְכָא יִתִּיב עַל כּוֹרְסִיָּא אִיקְרִי מֶלֶךְ עֵילָאָה וְכִד נְחִית לַעֲבָדוּי מֶלֶךְ זוּטָא אִיקְרִי

During the weekdays, when He vests within Beriah, Yetzirah, and Asiyah, He is called “Lower King” — and this descent is through Gevuros and contractions (*tzimtzumim*), as it is written, “The glory of Your kingship they shall speak, and Your might they shall tell” (Psalms 145:11), and as explained elsewhere.

שְׁבִימוֹת הַחוּל כְּשֶׁמִּתְלַבֵּשׁ בְּבִי"ע מֶלֶךְ זוּטָא אִיקְרִי וִירִידָה זֶה הוּא ע"י גְּבוּרוֹת וְצִמְצוּמִים כַּמִּשׁ"ש כְּבוֹד מַלְכוּתָךְ יֵאֱמָרוּ וּגְבוּרָתְךָ יִדְבָּרוּ וְכַמִּשׁ"ש בְּמִ"א

Alter Rebbe
Likkutei Torah
Parshas Balak - ותרועת מלך בו

And then, “Through justice the King establishes [the world]” — meaning the law of kingship, etc.	ו'אזי במשפט יעמיד כו' דינא דמלכותא כו
But on Shabbos, it is the level of “when the King sits upon His throne,” as explained in Zohar Parshas Terumah (Zohar II, 135a–b).	משא"כ בשבת הוא בחי' כד יתיב על כורסיא (וכמ"ש בזהר פ' תרומה (דקל"ה סע"א וע"ב
That is — on Shabbos, the worlds ascend, and the attribute of His Kingship rises and unites with its root in the world of Atzilus.	והיינו שבשבת הוא עליות העולמות ובחי' מדת מלכותו עולה ומתייחדת בשרשה בבחי' אצילות
And regarding this it is said, “In the light of the King’s countenance is life,” and His face shines with supernal brightness through the revelation of the supreme delight (oneg ha’elyon) from the level of Ratzon of all Ratzonot (the Will of all wills), which is revealed on Shabbos within the attribute of His Kingship.	וע"ז נאמר באור פני מלך כו' ואנפאה נהירין בנהירא עילאה ע"י התגלות עונג העליון מבחי' רעוא דכל רעוין שמתגלה בשבת במדת מלכותו ית
And this is the meaning of “the teru’ah of the King is within him” — meaning affection and friendship — and it refers to the level of Yisrael, which is the level of Shabbos, when “Hashem, his G-d, is with him” (Numbers 23:21) — truly with him — as he delights in Hashem, as explained above.	וזהו תרועת מלך בו ל' ריעות וחיבה דקאי אבחי' ישראל שהוא בחי' שבת שאז ה' אלקיו עמו ממש שמתענג על ה' כנ"ל
And the level of “teru’ah of the King is within him” means the revelation of the level of affection and friendship from the level of Ratzon of all Ratzonot, which flows into the attribute of Kingship, which is Knesses Yisrael (the collective soul of the Jewish people).	ונמשך בחי' תרועת מלך בו היינו גילוי בחי' ריעות וחיבה מבחי' רעוא דכל רעוין שנמשך במדת מל' שהיא כנס"י
(See also what is written on this in the discourse beginning “Vehayah midei chodesh,” and in Zohar I, 151a and 206b.)	ועמ"ש מזה ג"כ בד"ה והיה מדי חדש וע' בזהר [ח"א דקנ"א א' ודף ר"ו ע"ב
And through this, all the judgments and severities that extend from the “law of the kingship” during the six weekdays are sweetened — through the revelation of the Ratzon of all Ratzonot, as explained in Zohar Terumah (ibid.), “And all judgments pass away from her.”	וגם עי"ז נמתקים כל הדינין וגבורות הנמשכים מבחי' דינא דמלכותא בששת ימי המעשה מחמת התגלות רעוא דכל רעוין וכמ"ש בזהר תרומה שם וכל דינין מתעברין מינה כו

Alter Rebbe
Likkutei Torah
Parshas Balak - ותרועת מלך בו

And this is the meaning of “the teru’ah of the King is within him” in the first sense — meaning shattering and breaking — that the Gevuros are broken apart, and this is their sweetening, as it is written, “You shattered the sea with Your strength” (Psalms 74:13).	וזהו תרועת מלך בו כפי' הראשון לשון שבירה ופירור דהיינו שמתפררים הגבורות וזהו מיתוקן וכמ"ש אתה פוררת בעוזך ים
And this is also known regarding the intent of the teru’ah sound in the blowing of the shofar on Rosh Hashanah — that it is to shatter the supernal Gevuros of Yitzchak, as explained in Zohar Parshas Emor.	וכידוע ג"כ בענין כוונת התרועה בתקיעת שופר דר"ה שהיא לפרר גבורות עליונות דיצחק כמ"ש בזהר אמור
And this teru’ah and shattering is accomplished through the revelation of the level of Ratzon of all Ratzonot, which is the concept of affection and love — thus, the two interpretations of teru’ah are actually one and the same.	ותרועה ופירור זה הוא ע"י התגלות בחי' רעדכ"ר שהוא ענין ריעות וחיבה נמצא ב' הפירושים 'עולים בקנה א

[NOTE Summary]

The verse “וְתִרְעֹת מֶלֶךְ בּוֹ” is explained in two ways: (1) *Teru’ah* as breaking and shattering, and (2) *Teru’ah* as love and friendship. These two meanings are not contradictory but integrated. The Alter Rebbe explains that in Divine service, there are two modes of Kingship:

- On **weekdays**, Hashem is called the “Lower King” (*Malka Zuta*) who descends into the worlds of Beriah, Yetzirah, and Asiyah. This descent is through *gevurah* (severity) and *tzimtzum* (constriction), and His rule involves judgment: “A king establishes the land through justice.” Here, *teru’ah* signifies *shattering*—breaking through concealments and judgments.
- On **Shabbos**, the world ascends, and Hashem is the “Upper King” (*Malka Ila’ah*) who sits upon His Throne. The Divine attribute of Malchus (Kingship) reunites with its source in Atzilus, and the face of the King radiates Divine delight and closeness. Here, *teru’ah* represents *affection and love*. This love flows from the supernal will (*ra’ava d’chol ra’avin*), filling Malchus and Knesses Yisrael with Divine pleasure.

These two meanings merge: on Shabbos, the deep Divine desire and closeness (*r’eusah d’liba*) *break* the gevuros of the weekday. The very sweetness of Divine love is what dissolves the judgments. The same occurs with the *teru’ah* of the shofar on Rosh Hashanah—through it, we shatter the upper severities of Yitzchak through inner yearning. Thus, *shattering* and *affection* are one movement of the soul: yearning for union.

Alter Rebbe
Likkutei Torah
Parshas Balak - ותרועת מלך בו

Practical Takeaway

When you're experiencing emotional or spiritual distance—rigidity, judgment, or darkness—realize that the path forward is not always confrontation, but *softened inner yearning*. The same force that breaks the barriers is the force of *deep love and longing*. Make space in your life for Shabbos-like expansiveness: whether through stillness, music, prayer, or love—because that intimacy doesn't just elevate you; it sweetens your weekday struggle. The longing you feel is not weakness—it's your greatest power to transform.

Chassidic Story

One Rosh Hashanah, the Alter Rebbe delayed the tekiyas shofar (shofar blowing) far longer than usual. The crowd waited, unsettled, as time passed. Finally, the Rebbe approached the bimah, blew a single *tekiah*, and returned to his place, in deep deveikus.

After Yom Tov, a senior Chossid asked him about the delay. The Alter Rebbe explained: "Today, the heavenly accusers stood with terrifying strength. I tried every intention, every kavana—nothing broke through. Until I let go of all strategies and allowed the simple, wordless longing to rise. That *r'eusah d'liba*—the cry of the heart—shattered everything. That's when the path opened. That's when the shofar could speak."

Source: *Beis Rebbe* vol. 1, and *Sichos Chassidim* on Rosh Hashanah. **END NOTE]**