

Discourse 27

“Lo Heebeet Aven b’Yaakov - He perceived no iniquity in Yaakov”

Delivered on Shabbat Parshat Chukat-Balak,

12th of Tammuz, 5719

By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁸⁶⁸ “He perceived no iniquity in Yaakov, and saw no wrongdoing (*Amal*-עמל) in Yisroel. *HaShem*-יהוה his God is with him, and the King’s friendship is in him.” Rashi explains,¹⁸⁶⁹ “The Holy One, blessed is He, does not perceive iniquity in Yaakov. For when they transgress His words, He does not deal with them exactly, to scrutinize their iniquitous doings and transgressions in violation of His Torah.” [In this itself, there are two matters, that is, “He perceived no iniquity in Yaakov,” and, “saw no wrong in Yisroel.” In other words, He does neither perceives the iniquity in Yaakov, nor sees wrong in Yisroel.]

The verse then continues with an additional matter, “*HaShem*-יהוה his God, is with him,” meaning,¹⁸⁷⁰ “Even when they provoke Him to anger and act rebelliously before Him, He does not withdraw from being in them.” All this is because of the love that the Holy One, blessed is He, has for the Jewish people, which is the meaning of the words, “the King’s friendship is in

¹⁸⁶⁸ Numbers 23:21

¹⁸⁶⁹ Rashi to Numbers 23:21

¹⁸⁷⁰ See Rashi to Numbers 23:21 *ibid*.

him,” [in that the word “friendship-*Teru’ah*-תרועה”] is “a term of love and endearment.”¹⁸⁷¹

However, the simple meaning¹⁸⁷² of the verse is that when it states, “*HaShem*-יהו” his God is with him, and the King’s friendship is in him,” this gives the reason for the statement in the first half of the verse that, “He perceived no iniquity in Yaakov, and saw no wrong in Yisroel.” In other words, since “*HaShem*-יהו” his God is with him and the King’s friendship is in him,” therefore, “He perceived no iniquity in Yaakov and saw no wrong in Yisroel,” because in truth, there is no iniquity or wrong in them.

We therefore must understand¹⁸⁷³ this matter that, “*HaShem*-יהו” his God is with him,” because of which “He perceived no iniquity in Yaakov and saw no wrong in Yisroel.” We also must understand the distinction between Yaakov and Yisroel. For, about Yaakov the verse uses the terms “perceived-*Heebeet*-הביט” and “iniquity-*Aven*-און,” whereas about Yisroel it uses the terms “saw-*Ra’ah*-ראה” and “wrongdoing-*Amal*-עמל.”

2.

Now, first we must begin with the known explanation about the difference between Yaakov and Yisroel. That is, Yisroel-ישראל is a name that was added [to Yaakov] and is the superior of the two, whereas Yaakov-יעקב is the root and foundation. About the greatness of the name Yaakov, Midrash states¹⁸⁷⁴ on the verse,¹⁸⁷⁵ “I will remember My covenant with

¹⁸⁷¹ See Rashi to Numbers 23:21 *ibid*.

¹⁸⁷² Sefer HaMitzvot of the Tzemach Tzedek 29a

¹⁸⁷³ See the discourse entitled “*Lo Heebeet Aven b’Yaakov*” 5669 (Sefer HaMaamarim 5669 p. 205 and on).

¹⁸⁷⁴ Midrash Vayikra Rabba 36:4

¹⁸⁷⁵ Leviticus 26:42

Yaakov,” that, “Avraham was only saved from the fiery furnace by the merit of Yaakov.

This is analogous to a person who was sentenced by the governor to be burned. However, through his knowledge of astrology, the governor gazed into the future and saw that this person was destined to give birth to a daughter who would be wed to the king. He said, in the merit of the daughter that he is destined to have, it is worthwhile saving him.

In the same way, Nimrod sentenced Avraham to be burned, but the Holy One, blessed is He, gazed [into the future] and saw that Yaakov was destined to come from him, (referring to all Jewish people, who are the descendants of Avraham that are called Yaakov). He said, ‘In the merit of Yaakov it is worthwhile saving him.’ About this the verse states,¹⁸⁷⁶ ‘Thus said *HaShem*-יהו"ה to the House of Yaakov, who redeemed Avraham.”

Now, the explanation of Yaakov’s greatness according to the analogy of the daughter who married the king, is that she refers to *HaShem*’s-יהו"ה Kingship-*Malchut*, this being the aspect of the *Shechinah*, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, whereas the King refers to the aspect of *Zeir Anpin*, that is, the Holy One, blessed is He. Thus, the matter of the daughter who married the King refers to the union (*Yichud*) of the Holy One, blessed is He (*Kudsha Breech Hoo*) and His Indwelling Presence, the *Shechinah*. This union (*Yichud*) is brought about by each and every Jew through fulfilling Torah and *mitzvot*. This is why before performing every *mitzvah* we say, “For the sake of unifying the Holy One, blessed is He, and His Indwelling Presence.”¹⁸⁷⁷

¹⁸⁷⁶ Isaiah 29:22

¹⁸⁷⁷ “*Lesheim Yichud Kudsha Breech Hoo u'Shechintei* – לשם יחוד קודשא בריך – לשם יחוד קודשא בריך – לשם יחוד קודשא בריך – לשם יחוד קודשא בריך.” See Pri Etz Chayim, Shaar HaZemiro, Ch. 5; Shaar Ru'ach HaKodesh

This then, is the meaning of the verse, “Thus said *HaShem*-יהו"ה to the House of Yaakov who redeemed Avraham.” That is, Avraham was redeemed through the merit of the *mitzvot* and the union affected by Yaakov (meaning, all the Jewish people), meaning that [through the *mitzvot*] the matter of Avraham, as he is above, is caused to be revealed. This refers to the matter of drawing down all the revelations of the chaining down of the worlds (*Hishtalshehut*), including the revelations that transcend the chaining down of the worlds (*Hishtalshehut*).

We thus find that Yaakov reaches even higher than the aspect of Avraham, which is why it is he who redeems and draws down all the revelations of the aspect of Avraham. This is also why the aspect of Yaakov reaches the aspect indicated by the words, “*HaShem*-יהו"ה his God is with him and the King’s friendship is in him.” This not stated about the name Yisroel, but specifically about the name Yaakov.

3.

The explanation is that the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, is the aspect of *HaShem*’s-יהו"ה Kingship-*Malchut*, and is the root and source of all the worlds, as the verse states,¹⁸⁷⁸ “Your Kingdom is the Kingdom of all worlds.” This is why it is called the “Indwelling Presence-*Shechinah*-שכינה,” being that it “dwells-*Shochechet*-שוכנת” and manifests within the lower worlds.¹⁸⁷⁹

(Tel Aviv 5723) 38b; Likkutei Torah, Va’etchanan 9a; Rosh HaShanah 61a; Torat Menachem, Sefer HaMaamarim Elul p. 245.

¹⁸⁷⁸ Psalms 145:13

¹⁸⁷⁹ See Tanya, Likkutei Amarim, Ch. 41 (57b); Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on “*Shechinah*-שכינה.”

Now, from this, two matters are understood. The first is that this light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, can be grasped and manifest in the worlds. The second is that the worlds brought into being by it, are a completely tangible “something” (*Yesh Gamur*), and are brought into being from nothing in a way that is beyond relative comparison.

To further explain, about their coming into being, the verse states,¹⁸⁸⁰ “[Let them praise the Name *HaShem*-יהו"ה], for He commanded and they were created,” in which the verse specifies “they were created-*Nivra'oo*-נבראו,” indicating that they were created automatically [by His command]. Another verse states,¹⁸⁸¹ “In the beginning God-*Elohi*”מ-אלהים created,” specifying “created-*Bara*-ברא” [as an active term], indicating that the power of the Actor manifests in the acted upon (*Ko'ach HaPo'el BaNifal*).

That is, in regard to the light (*Ohr*) of *HaShem*-יהו"ה that transcends being manifest (*Hitlabshut*) – this being the aspect of *Zeir Anpin*, who is called the Holy One, blessed is He (*Kudsha Breech Hoo*) – existence is brought from Him automatically. This way of bringing existence into being is similar to cause (*Ilah*) and effect (*Alul*), which have some comparative relationship with each other. This is why the coming into being of the effect (*Alul*) from the Cause (*Ilah*) is automatic, being that the effect (*Alul*) is related to its Cause (*Ilah*).

An example is the [relationship between] the intellect (*Mochin*) and the emotions (*Midot*). That is, since the emotions (*Midot*) have some relationship to the intellect (*Mochin*), they therefore are brought into being automatically [by the intellect].

¹⁸⁸⁰ Psalms 148:5

¹⁸⁸¹ Genesis 1:1

That is, if a person contemplates *HaShem*'s יהו"ה Godliness, he will automatically be roused with love and fear of Him.

This is true provided that there is nothing obstructing it, such as having a blocked and muddled mind (*Timtum HaMo'ach*) or a blocked and muddled heart (*Timtum HaLev*). Absent of this, his contemplation will automatically rouse his emotions (*Midot*).

The same is so Above, in the matter of Cause (*Ilah*) and effect (*Alul*). That is, the presence of the Cause (*Ilah*), automatically causes the effect (*Alul*), because that is the nature of things,¹⁸⁸² (and even Above, the matter of a natural order-*HaTeva*-הטבע is also present, as explained elsewhere).¹⁸⁸³ That is, because of the presence of the Cause (*Ilah*), the presence of the effect (*Alul*) is automatic. The same is indicated by the verse,¹⁸⁸⁴ “[Let them praise the Name *HaShem*-יהו"ה], for He commanded and they were created.” That is, the creations came from the aspect of *Zeir Anpin* automatically, with whom they have some measure of relationship [similar to cause and effect].

In contrast, in regard to the aspect of Kingship-*Malchut* - this being *HaShem*'s יהו"ה title “God-*Elohi*”מֵאלֹהִים” – this is the light (*Ohr*) that has a comparative relationship and is commensurate to the capacities of the worlds. It therefore can manifest inwardly (*Hitlabshut*). Thus, the existence brought about by it, is a novel coming into being [from nothing] in a way that it has no comparative relationship [to its Source], and it therefore

¹⁸⁸² [For example, when the sun rises, its light dispels the darkness as an automatic result of the sun's presence.]

¹⁸⁸³ See *Torat Chayim*, Beshalach 363a (Vol. 1, p. 248c in the new edition); Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of His Title* (*Shaar HaKinuy*).

¹⁸⁸⁴ Psalms 148:5

must be in a way that the power of the Actor manifests within the acted upon (*Ko'ach HaPo'el BaNifal*).¹⁸⁸⁵

This then, is the matter of the Holy One, blessed is He (*Koodsha Breech Hoo*) and His Indwelling Presence (*Shechinah*). That is, His Indwelling Presence (*Shechinah*) is the aspect of Kingship-*Malchut*, through which the existence of novel being is brought about in a way that it has no comparative relationship [to its Source], that is, in a way of inner manifestation (*Hitlabshut*).

In contrast, the Holy One, blessed is He (*Koodsha Breech Hoo*), is the aspect of *Zeir Anpin*, through which existence is brought about in a way of comparative relationship, that is, automatically. Nonetheless, it is necessary to affect the union (*Yichud*) of the Holy One, blessed is He (*Koodsha Breech Hoo*) and His Indwelling Presence (*Shechintei*), this being the union (*Yichud*) of *Zeir Anpin* and Kingship-*Malchut*.

¹⁸⁸⁵ That is, the name *Ya''h* יה"ה is manifest within *HaShem*'s יהו"ה title God-*Elo''him* אלהי"ם and gives it form. For, if the name *Ya''h* יה"ה would be lacking in "God-*Elo''him* אלהי"ם," it would remain "mute-*Eelem* אל"ם," without speech or form. Thus, it the power of *HaShem*'s יהו"ה Intrinsic Being that is drawn to manifest within novel created beings and give them existence-*Havayah* הו"ה. Without this, they could not at all be, for all beings exist solely through the power of His Preexistent Intrinsic Being and His singular name *HaShem* יהו"ה that is emanated upon them. For, without His Preexistent Intrinsic Being, they have no being at all. Thus, it is only because *Elohi''m* אלהי"ם is "filled with *Ya''H-Maleh Ya''H* יה"ה" that there is any speech of creation at all, and without *Ya''H* יה"ה it is "mute-*Eelem* אל"ם." Thus, in reality, the title God-*Elohi''m* אלהי"ם attests to the reality that, in fact, *HaShem* יהו"ה, blessed is He, whose name is spelled *Yod-Hey-Vav-Hey* יהוה ה"א ו"י ה"א 45, (known as the name of *Ma''h* מ"ה-45), is our God, as indicated by the permutation of *Elohi''m* אלהי"ם as "*Ma''h* is my God-*Ma''h E''li* מ"ה א"י." See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, and the notes there. Also see at greater length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*).

To further explain, the union (*Yichud*) of the Holy One, blessed is He (*Koodsha Breech Hoo*) and His Indwelling Presence (*Shechintei*), also exists on much higher levels. However, in general, it refers to the union (*Yichud*) of *Zeir Anpin* and Kingship-*Malchut*, this being the union (*Yichud*) of the world of Emanation (*Atzilut*) with the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

In general, the coming into being of the world of Emanation (*Atzilut*) is in a way of some comparative relationship [to its Source]. In contrast, the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is in a way that there is no comparative relationship to [their Source]. This is to such an extent that they are caused to be a completely tangible “something” (*Yesh Gamur*), to the point that they become “something” that senses itself as existing independently (*Yesh Nifrad*).

However, *HaShem*’s יהוה”s ultimate Supernal intent blessed is He, is for the world of Emanation (*Atzilut*) to be unified (*Yichud*) with the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is because each has an element of superiority to it.

The superiority of the world of Emanation (*Atzilut*) is that it is not an independent “something” (*Yesh*), but is unified to its Source, in that “He and His life force and He and His organs are one.”¹⁸⁸⁶ The superiority of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*), is that something totally novel is brought into being.

In other words, in the existence of the world of Emanation (*Atzilut*), there is no revelation of the power to bring novel being

¹⁸⁸⁶ See the introduction to Tikkunei Zohar 3b

(*Ko'ach HaMechadesh*) into existence. This is because the world of Emanation (*Atzilut*) is brought into being in a way of comparative relationship [to its Source], and therefore there is no novelty in this.

Rather, this specifically takes place in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) where the power to bring novel being (*Ko'ach HaMechadesh*) is revealed. This is because the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is in a way that there is no comparative relationship to [its Source] and this being so, their existence is completely novel.

Now, although as known, all the particular creations in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are initially included in Kingship-*Malchut* of the world of Emanation (*Atzilut*) – and being that they all are included in it, this is why Kingship-*Malchut* is called by the terms “inanimate (*Domem*),” “vegetative (*Tzome'ach*),” “living animate (*Chai*),” and “speaker (*Medaber*),”¹⁸⁸⁷ – nevertheless, this is only in regard to the Godliness that manifests within all creations. However, the actual “somethingness” (*Yeshut*) of the creations, was not included in the aspect of Kingship-*Malchut*, but rather was brought into being in a way that there is no comparative relationship, that is, in a way of complete novelty.

Therefore, for both elements of superiority to be together, there must be the union (*Yichud*) of the Holy One, blessed is He (*Koodsha Breech Hoo*) and His Indwelling Presence (*Shechintei*). That is, there must be the superiority of the revelations of Godliness, as well as the superiority of novel being.

¹⁸⁸⁷ See Etz Chayim, [end of] Shaar 50 (Shaar Kitzur ABY”A).

In other words, [HaShem's יהו"ה Supernal intent is that] even in the creations of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which have the matter of novelty stemming from their “somethingness” (*Yeshut*), there should be the union (*Yichud*) and subjugation (*Bittul*) to HaShem-יהו"ה, blessed is He, of the world of Emanation (*Atzilut*).

This is also why the union (*Yichud*) of the Holy One, blessed is He (*Koodsha Breech Hoo*) and His Indwelling Presence (*Shechintei*) is brought about through fulfilling the *mitzvot* (as discussed above). For, the *mitzvot* have both elements of superiority - the superiority of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), as well as the superiority of the world of Emanation (*Atzilut*).

This is because all *mitzvot* manifest in physical things, such as *Tefillin*, which are made of physical parchment, and *Tzitzit* which are made of physical wool, meaning that they bear the elements of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) within them.

Now, they also bear elements of the world of Emanation (*Atzilut*), for *Tefillin* is the matter of affecting a drawing down of the four intellectual aspects (*Mochin*) of the world of Emanation (*Atzilut*).¹⁸⁸⁸ Likewise, *Tzitzit* are the matter of affecting the drawing down of the thirty-two pathways of Wisdom-*Chochmah* of the world of Emanation (*Atzilut*).¹⁸⁸⁹

The same is so of the other *mitzvot*, all of which manifest in physical things, but also possess a drawing down of the world of Emanation (*Atzilut*). Thus, specifically through them, we affect

¹⁸⁸⁸ See Zohar III 262a; Siddur Im Divrei Elohi'm Chayim 7a and on, and elsewhere.

¹⁸⁸⁹ See Zohar III 301a, cited in Rekanti to the end of the Torah portion of Shelach, and elsewhere.

the union (*Yichud*) of the Holy One, blessed is He (*Koodsha Breech Hoo*) and His Indwelling Presence (*Shechinah*).

4.

Now, just as the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is in a way of inner manifestation (*Hitlabshut*) – for if their coming into being would be automatic, they would have a comparative relationship to the light (*Ohr*). Therefore, for them to be in a state of independent “somethingness” (*Yeshut*), this is brought about through the light (*Ohr*) of *HaShem*-יהו"ה manifesting within them, thus bringing them into being in a way that they have no comparative relationship (as explained above).

It thus is likewise so of our service of *HaShem*-יהו"ה, blessed is He. That is, in order to fulfill *HaShem*’s-יהו"ה Supernal intent in creating [the worlds], our toil in serving Him must be in a way that it manifests in the body and animalistic soul. The reason is because if we were to serve Him in a way that is devoid of inner manifestation (*Hitlabshut*), meaning that the Godly soul is in a motion of divesting (and departing) from the body and animalistic soul, and the manner of affecting refinement would be automatic, meaning that because of the abundant light of the Godly soul, the body and animalistic soul would automatically be refined, then “independent somethingness” (*Yesh*) would be missing, nor would there be the subjugation (*Bittul*) of the “independent something” (*Yesh*) [to *HaShem*-יהו"ה, blessed is He, which would not accord to *HaShem*’s-יהו"ה Supernal intent, blessed is He.

This is as explained above, that there is a superiority to the matter of “independent somethingness” (*Yeshut*), being that its

entire existence is novel. It therefore is necessary for it to remain in existence, and that subjugation of the “something” (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, will be affected, thus bringing about a drawing down of a revelation and nullification to *HaShem*-יהו"ה of the world of Emanation (*Atzilut*) into it.

This cannot possibly be brought about, except specifically through the toil of the Godly soul with the body and animalistic soul in a way of inner manifestation (*Hitlabshut*), thus affecting the subjugation of the “something” (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, within them.

That is, the “somethingness” (*Yeshut*) of the body and animalistic soul remain in existence, but nonetheless, are in a state of subjugation (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is the matter of the union (*Yichud*) of the Holy One, blessed is He (*Koodsha Breech Hoo*) and His Indwelling Presence (*Shechinah*).

Additionally, just as in the matter of novel existence being brought into being, for it to be brought in a way of inner manifestation (*Hitlabshut*), the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, must specifically be of the lowest level – which is why novel existence is brought into being from the aspect of Kingship-*Malchut*, in that the other *Sefirot* are not in the category of being able to manifest (*Hitlabshut*), and it only is the *Sefirah* of Kingship-*Malchut*, which is the aspect of the “foot” (*Regel*), that its light (*Ohr*) is in the category of being able to manifest (*Hitlabshut*) – the same is so in our service of *HaShem*-יהו"ה, blessed is He. That is, the toil of the Godly soul in manifesting in the body and animalistic soul, is merely the aspect of the “foot” (*Regel*) of the soul, specifically.

For, as known,¹⁸⁹⁰ “The soul is called by five names; *Nefesh, Ru’ach, Neshamah, Chayah, and Yechidah.*”¹⁸⁹¹ As these aspects of the soul correspond to the worlds, the *Chayah* corresponds to the world of Emanation (*Atzilut*), and the *Yechidah* corresponds to the Crown-*Keter*, which transcends the world of Emanation (*Atzilut*). As these aspects are in the letters of the Name *HaShem*-יהו"ה, they are the aspect of the letter *Yod*-י and the upper thorn of the letter *Yod*-י.¹⁸⁹²

The aspects of the *Nefesh, Ru’ach, and Neshamah* levels of the soul correspond to the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). As these aspects are in the letters of the Name *HaShem*-יהו"ה, blessed is He, they are the letters *Hey-Vav-Hey*-הו"ה. In general, these are divided into two general categories, these being the aspect of the world of Emanation (*Atzilut*) and the aspect of worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

These two are the aspects of *Yisroel*-ישראל and *Yaakov*-יעקב. The aspect of *Yisroel*-ישראל [forms the words] “a head to Me-*Li Rosh*-לי ראש,”¹⁸⁹³ and is the aspect of the *Chayah* and *Yechidah* levels of the soul. The aspect of *Yaakov*-יעקב [forms the

¹⁸⁹⁰ Midrash Bereishit 14:9; Devarim Rabba 2:37. [In some prints and editions they are mentioned in different order, but this is the order in Etz Chayim, Shaar Drushei ABY”A, Ch. 1 and elsewhere throughout the inner teachings of the Torah.]

¹⁸⁹¹ See the explanation of all five of these levels in Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration.

¹⁸⁹² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), Gate Nine (*Chochmah*) and Gate Ten (*Keter*); Also see Likkutei Torah, Masei 95a and elsewhere.

¹⁸⁹³ Pri Etz Chayim, Shaar HaLulav, Ch. 1; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35; Maamarei Admor HaEmtza’ee, Vayikra Vol. 1, pg. 75; Shaarei Teshuvah of the Mittler Rebbe, 94d; Sefer HaMitzvot of the Tzemach Tzedek 15b citing Zohar, and elsewhere.

words] “The *Yod* in the heel-*Yod Eikev* עֵקֶב יוֹד,”¹⁸⁹⁴ and is the aspect of the *Nefesh*, *Ru’ach*, and *Neshamah* levels of the soul.

Now, the toil of the soul in a way of manifesting in the body and animalistic soul, stems from the *Nefesh*, *Ru’ach*, and *Neshamah* levels of the soul, specifically meaning the aspect of the “foot” (*Regel*). For, in the aspect of Yisroel-יִשְׂרָאֵל, it is not possible for service of *HaShem*-יהו"ה, blessed is He, to be in a way of manifestation in the body and animalistic soul, but solely the absence of “somethingness” (*Yesh*).

It only is specifically through toiling in the aspect of Yaakov that it is possible for there to be service of *HaShem*-יהו"ה, blessed is He, in a way that there is a manifestation of the Godly soul in the body and animalistic soul, in order to cause the subjugation of their “somethingness” (*Bittul HaYesh*) to *HaShem*-יהו"ה. That is, through this we fulfill *HaShem*’s-יהו"ה Supernal intent of affecting the union (*Yichud*) of the Holy One, blessed is He (*Koodsha Breech Hoo*) and His Indwelling Presence (*Shechinah*).

5.

Now, as known, the toil of ascending and affecting the subjugation of one’s “somethingness” (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, is during prayer. For, prayer is called a “ladder” (*Sulam*-סֻלָּם) which is set earthward, and whose top reaches the heavens.”¹⁸⁹⁵ That is, it is a ladder that ascends from below to

¹⁸⁹⁴ Etz Chayim, Shaar 3 (Shaar Seder HaAtzilut) Ch. 2; Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “Yaakov-עֵקֶב.” See Torah Ohr, Vayeitzei 21a, and elsewhere.

¹⁸⁹⁵ Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

Above by way of order and gradation, in order to bring about the refinement, clarification, and subjugation of the body and animalistic soul.

This toil begins with the verses of song (*Pesukei d'Zimra*), which commence with the recitation of,¹⁸⁹⁶ “Blessed is He who spoke and the world was. Blessed is He who says and does.” That is, novel created beings exist, that is, [there is] One “who does-*v'Oseh*-וְעוֹשֶׂה,” only that the existence of novel created beings comes through the speech of the Holy One, blessed is He, “who says-*Omer*-אוֹמֵר,” in that they were brought into being by the breath of His speech, blessed is He. Just as this was so when they first were brought into being, so it is after they were brought into being, in that their entire existence stems solely from the breath of His speech, blessed is He.¹⁸⁹⁷

The same is so of all of the Psalms recited in the verses of song (*Pesukei d'Zimra*), such as,¹⁸⁹⁸ “*Halleluyah!* Praise *HaShem*-יהוה from the heavens; praise Him in the heights etc.,” in which the Psalm continues by enumerating all four categories; the inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chai*), and speaker (*Medaber*) and then concludes, “His glory is above earth and heaven.” That is, the breath of His mouth, blessed is He, brings them into being, enlivening and sustaining the created “something” (*Yesh*) every single moment. Contemplating (*Hitbonenut*) this brings about the refinement and clarification of the body and animalistic soul. However, all this is only refinement and clarification.

¹⁸⁹⁶ The “*Baruch SheAmar*” blessing.

¹⁸⁹⁷ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith.

¹⁸⁹⁸ Psalms 148:1

After this, one then arrives at the recitation of the blessings of the *Shema*, at which time he contemplates the subjugation (*Bittul*) of the angelic beings to *HaShem*-יהו"ה, blessed is He, in that they are the root of his animalistic soul. Thus, since the angelic beings, which are the source of the animalistic soul, are in a state of subjugation (*Bittul*) to *HaShem*-יהו"ה, blessed is He, this also affects a subjugation (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in one's animalistic soul.

Even if this contemplation does not penetrate him inwardly, nevertheless, the very contemplation of the subjugation (*Bittul*) of the angelic beings to *HaShem*-יהו"ה, blessed is He, automatically affects a subjugation (*Bittul*) within himself. This is explained in Tanya¹⁸⁹⁹ with the analogy of "one who enters the royal court and sees many eminent nobles prostrating before one man, which causes dread and awe to fall upon him."

Through this contemplation (*Hitbonenut*), and subsequently through the contemplation of the *Shema* recital, when reciting "*Shema Yisroel* – Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad* אחד-יהו"ה," and "*Baruch Shem* – Blessed is the Name of His Glorious Kingship forever and ever," this brings about the subjugation of the "somethingness" (*Yeshut*) of the body and animalistic soul. This is the meaning of the continuation [of the *Shema*],¹⁹⁰⁰ "You shall love *HaShem*-יהו"ה your God, with all your heart-*Bechol Levavecha* לבבך-," meaning,¹⁹⁰¹ "With both your inclinations," so that even the animalistic soul is roused with love of *HaShem*-יהו"ה, blessed is He.

¹⁸⁹⁹ Tanya, Likkutei Amarim, Ch. 42, in the note.

¹⁹⁰⁰ Deuteronomy 6:5

¹⁹⁰¹ Sifri and Rashi to Deuteronomy 6:5; Talmud Bali, Brachot 54a

This then, is the general matter of subjugating one's "somethingness" (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, brought about through toiling in serving Him during prayer. That is, there is an ascent in a way of order and gradation in this, from below to Above, [beginning with] "I submit-*Modeh Ani*," and "Submit to *HaShem-Hodu LaHaShem*," the verses of song (*Pesukei d'Zimra*), the blessings of the *Shema* and the *Shema* recital, until one's "somethingness" is subjugated (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He.

6.

However, being that the Godly soul manifests in the body and animalistic soul, and all its service of *HaShem*-יהו"ה, blessed is He, only stems from intellectual grasp, and this grasp is in such a way that even the animalistic soul can comprehend, it therefore is possible for there be concealments and hiddenness in this.

In other words, since the general matter of intellect (*Sechel*) is in a state of limitation, and the intellect can possibly be refuted, meaning that if he has an opposite grasp, his emotions (*Midot*) too will be opposite, Heaven forbid. Thus, since intellect is subject to change, therefore, even while it exists, it is not the ultimate truth.

This then, is the meaning of the word "iniquity-*Aven*-און," which means "[inherent] falseness-*Sheker*-שקר."¹⁹⁰² That is, it refers to that which can undergo change and is therefore untrue. Additionally, the word "*Aven*-און" is like the verse,¹⁹⁰³ "[Let the

¹⁹⁰² See Talmud Bavli, Ketubot 19b, Tosefot entitled "*Eem*-אם," and also see Targum to Job 11:14.

¹⁹⁰³ Isaiah 55:7

wicked forsake his way] and the iniquitous man-*Ish Aven*-אִישׁ אָוֶן [forsake] his thoughts,” in which case it refers to many distracting thoughts.

This is as Tanya explains¹⁹⁰⁴ about thoughts that are alien to *HaShem*’s-יהו"ה Godliness (*Machshavot Zarot*) which come during prayer. That is, because of the increased dominance of holiness [during prayer], an arousal of the opposite of holiness also comes to dominate. This is why specifically during prayer there can be many distracting thoughts etc., which restrain and obstruct a person from attaining love of *HaShem*-יהו"ה, blessed is He, “with all your heart (*Bechol Levavecha*-בְּכָל לִבְבְּךָ).”

About this the verse states,¹⁹⁰⁵ “He perceived no iniquity-*Aven*-אָוֶן in Yaakov.” For, even though in the aspect of Yaakov-יעקב, matters indicated by the term “*Aven*-אָוֶן” can apply, nevertheless, “He perceived no iniquity-*Aven*-אָוֶן in Yaakov.” The reason is because “*HaShem*-יהו"ה his God, is with him and the King’s friendship is in him.”

This refers to the essential self of the Godly soul. For, the word “friendship-*Teru’ah*-תְּרוּעָה” is “a term of love and endearment,”¹⁹⁰⁶ and refers to the love that the Holy One, blessed is He, has for the Jewish people, stemming from the essential self of the Godly soul.

In a concealed way this matter is even present in the aspect of Yaakov-יעקב. For, the name Yaakov-יעקב [spells the words]

¹⁹⁰⁴ Tanya, Likkutei Amarim, Ch. 28; Iggeret HaKodesh, Epistle 25 (141a); See *Hemshech* 5666 p. 304; See the discourse entitled “*Hayoshevet BaGanim* – You who dwells in the gardens” 5711, translated in The Teachings of The Rebbe, 5711, Discourse 2, Ch. 2 (Torat Menachem, Sefer HaMaamarim Shvat p. 273); Also see the discourse entitled “*Padah b’Shalom*” 5720, Ch. 1 (Sefer HaMaamarim 5720 p. 43).

¹⁹⁰⁵ Numbers 23:21

¹⁹⁰⁶ See Rashi to Numbers 23:21 *ibid*.

“The *Yod* in the heel-*Yod Eikev* עקב-יוד,” meaning that even in the aspect of the “heel” (*Eikev*-עקב), this being the aspects of the *Nefesh*, *Ru'ach*, and *Neshamah*, in a concealed way there nevertheless is the presence of both the letter *Yod*-י and the thorn of the letter *Yod*-י, these being the aspects of the essence of the Godly soul. Therefore, “He perceived no iniquity-*Aven* און in Yaakov,” this being the assistance granted [from Above], so that even in the aspect of Yaakov-עקב there will not be matters indicated by the word “iniquity-*Aven* און.”

Now, all the above refers to the aspect of Yaakov-עקב. However, in the aspect of Yisroel-ישראל, [which is the aspect of] “a head to Me-*Li Rosh* לי ראש,” it is not necessary to negate matters indicated by the word “iniquity-*Aven* און,” being that this aspect of the soul does not come in a way of inner manifestation (*Hitlabshut*) in the body and animalistic soul, nor does the toil related to this aspect of the soul pertain to refinements (*Birurim*).

This is explained in Likkutei Torah¹⁹⁰⁷ about the matters of Yaakov-עקב and Yisroel-ישראל, that Yaakov-עקב corresponds to the mundane days of the week (*Chol*), in which the toil is the toil of refinements (*Birurim*), whereas Yisroel-ישראל is the aspect of Shabbat, which transcends the matter of refinements (*Birurim*).

In other words, the toil of Yisroel-ישראל in serving *HaShem* יהוה-ה, blessed is He, is solely in the study of Torah and the fulfillment of the *mitzvot*. Even so, since Torah and *mitzvot* manifest in physical things, therefore, because of the essential being of the matter of physicality etc., it also is necessary for something to be negated from the aspect of Yisroel-ישראל. That is, there should not be any “wrong-*Amal* עמל” in this toil.

¹⁹⁰⁷ Likkutei Torah, Balak 72a and on.

However, we still must understand what the verse means by stating that it is a superior quality for there be no “toil-*Amal*-עמל.” For, another verse states,¹⁹⁰⁸ “Man is born to toil-*Amal*-עמל,” which seems to indicate that *HaShem*’s-ה"ה ultimate Supernal intent in the creation of man is to “toil-*Amal*-עמל.”

The explanation is that about the verse, “Man is born to toil-*Amal*-עמל,” our sages, of blessed memory, stated,¹⁹⁰⁹ “I do not know whether this refers to the toil of work (*Melachah*), or the toil of speech (*Sichah*) etc.,” and concludes, “He was created to toil in Torah.” About this it was explained¹⁹¹⁰ that both “the toil of work (*Melachah*-מלאכה)” and “the toil of speech (*Sichah*-שיחה),” refer to the side of holiness. However, there are several levels in Torah itself. “Toil of work (*Melachah*-מלאכה),” refers to the verse,¹⁹¹¹ “Six days shall you toil and accomplish all your work (*Melachtecha*-מלאכתך),” referring to the toil (*Amal*-עמל) of bringing about refinements (*Birurim*). “Toil of speech (*Sichah*-שיחה)” refers to toil in prayer, as our sages of blessed memory, stated,¹⁹¹² “The word ‘*Sichah*-שיחה’ refers to prayer alone.” Nonetheless, all this is not *HaShem*’s-ה"ה ultimate Supernal intent. Rather, His ultimate Supernal intent is specifically toil (*Amal*-עמל) in Torah.

This accords with the verse,¹⁹¹³ “What profit does man have in all his toil (*Amalo*-עמלו) that he toils under the sun,”

¹⁹⁰⁸ Job 5:7

¹⁹⁰⁹ Talmud Bavli, Sanhedrin 99b

¹⁹¹⁰ See the *Sichah* talk of Shabbat Parshat Bechukotai, the 22nd of Iyyar of this year, 5719, Ch. 4 and on (Torat Menachem, Vol. 25 p. 294 and on).

¹⁹¹¹ Exodus 20:8

¹⁹¹² Talmud Bavli, Brachot 26b

¹⁹¹³ Ecclesiastes 1:3

referring to the toil (*Amal*-עמל) of bringing about refinements (*Birurim*), which is “under the sun,” in that the sun refers to *HaShem*-יהו"ה, blessed is He, [as in the verse,¹⁹¹⁴ “For *HaShem*-יהו"ה God-*Elo*”*him*-אלהי"ם is a sun and a shield,” in which the Name *HaShem*-יהו"ה is compared to the luminary and His title God-אלהי"ם is compared to the shield that conceals it’s light.]

In contrast, the [need for] the matter of refinements (*Birurim*) stems from the concealment caused by *HaShem*’s-יהו"ה title “God-*Elohi*”*m*-אלהי"ם.” For, it is specifically through His title “God-*Elohi*”*m*-אלהי"ם¹⁹¹⁵ that novel existence is brought into being in a way of inner manifestation (*Hitlabshut*), thus bringing about the matter of “independent somethingness” (*Yeshut*), as explained before. Therefore, such toil is not *HaShem*’s-יהו"ה ultimate Supernal intent, but rather, His ultimate Supernal intent is specifically toil (*Amal*-עמל) in Torah.

Now, to summarize the matter of toiling (*Amal*-עמל) in Torah:¹⁹¹⁶ Through the study of Torah a union (*Yichud*) is made between the creatures and *HaShem*’s-יהו"ה Godliness, this being the matter of making “a dwelling place for the Holy One, blessed is He, in the lower worlds.”¹⁹¹⁷ However, since this is unlike the way that the worlds chain down (*Hishtalshelut*), it therefore is called “toil-*Amal*-עמל.”

¹⁹¹⁴ Psalms 84:12; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

¹⁹¹⁵ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹⁹¹⁶ Also see the next discourse of the 13th of Tammuz of this year, 5719, entitled “Rabbi Elazar says: Every man was created for labor,” Discourse 28, Ch. 9.

¹⁹¹⁷ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

[This is similar to the explanation elsewhere¹⁹¹⁸ about the saying of our sages, of blessed memory,¹⁹¹⁹ “It is as difficult as the splitting of the sea.” That is, since [the splitting of the sea] is unlike the way that the worlds chain down (*Seder HaHishtalshelut*), it therefore is called “difficult-*Kasheh*-קשה,” [and is compared to toil]. This “toil-*Amal*-עמל” [in the study of Torah] is *HaShem*’s-ה"ה ultimate Supernal intent and is the meaning of the verse, “Man is born to toil-*Amal*-עמל.”

In contrast, this is not so of “toil-*Amal*-עמל” that stems from the concealments brought about by *HaShem*’s-ה"ה title “God-*Elohi*”-אלהי"ם.” About this the verse states, “[He] saw no toil-*Amal*-עמל in Yisroel.”

8.

This then, is the meaning of the verse,¹⁹²⁰ “He perceived no iniquity in Yaakov, and saw no toil in Yisroel. *HaShem*-ה"ה his God is with him and the King’s friendship is in him.” That is, three levels are enumerated here. The first is the level of Yaakov-יעקב, which is the aspect of the *Nefesh*, *Ru’ach*, and *Neshamah* levels of the soul, which come in a way of inner manifestation (*Hitlabshut*) in the body and animalistic soul. In this aspect the matter of “iniquity-*Aven*-און” is possible and the verse therefore states, “He perceived no iniquity-*Aven*-און in Yaakov.”

The second is the level of Yisroel-ישראל, which does not manifest in the body and animalistic soul, and therefore, in this aspect the matter of “iniquity-*Aven*-און” does not apply.

¹⁹¹⁸ See the discourse of last year, 5718, Discourse 15, Ch. 9; Discourse 19, Ch. 2; Likkutei Sichot Vol. 20, p. 100, and elsewhere.

¹⁹¹⁹ Talmud Bavli, Pesachim 118a; Sotah 2a; Zohar II 170a

¹⁹²⁰ Numbers 23:21

Nonetheless, since Torah and *mitzvot* manifest in physical things, the matter of “wrong toil-*Amal*-עמל” must be negated in this. The verse therefore states, “[He] saw no wrong toil-*Amal*-עמל in Yisroel.”

The verse then continues, “*HaShem*-יהוה his God, is with him, and the King’s friendship is in him,” referring to the aspect of the essence of the soul (as explained before). In other words, because in a concealed way, this aspect is present both in the aspect of Yaakov-יעקב and in the aspect of Yisroel-ישראל, therefore, even in the aspects of Yaakov-יעקב and Yisroel-ישראל, “He perceived no iniquity-*Aven*-און,” and, “saw no wrong toil-*Amal*-עמל.”

However, the verse makes [a further] distinction between Yaakov and Yisroel. For, about Yaakov it uses the word “perceived-*Heebeet*-הביט,” whereas about Yisroel it uses the word “saw-*Ra’ah*-ראה.” This is because the word “perceived-*Heebeet*-הביט” means from a distance, whereas the word “saw-*Ra’ah*-ראה” means from close proximity.¹⁹²¹

Therefore, about Yaakov the verse uses the word “perceived-*Heebeet*-הביט,” since in the aspect of Yaakov the essence of the soul is in a way of concealment and distance, in that all that is drawn into revelation is a constricted light and illumination, which comes in a way of manifestation in the body and animalistic soul.

That is, the essence of the soul is only present in a way of being a force of assistance and in a state of encompassing transcendence (*Makif*). However, in Yisroel-ישראל, there is a greater revelation of the essence of the soul, and the verse

¹⁹²¹ See Midrash Eicha Rabba 5:1

therefore uses the word “saw-*Ra’ah*-ראה,” indicating close proximity.

Now, all the above is according to the simple meaning of the verse, in that the statement, “*HaShem*-יהו"ה his God, is with him etc.,” provides a reason for the first half of the verse, “He perceived no iniquity in Yaakov, and saw no wrong in Yisroel.” However, through toil in serving *HaShem*-יהו"ה, blessed is He, in the aspects of Yaakov-יעקב and Yisroel-ישראל, we reach the third level that, “*HaShem*-יהו"ה his God, is with him and the King’s friendship is in him,” according to Rashi’s explanation that this is an additional matter. That is, this brings about the revelation of the essence of the soul, because of which “the Jewish people and the Holy One, blessed is He, are entirely one.”¹⁹²²

¹⁹²² Tanya, Likkutei Amarim Ch. 4, and Ch. 23 citing Zohar; See Zohar I 24a, Zohar II 60a; Tikkunei Zohar, Tikkun 6; Likkutei Torah, Nitzavim 46a; Sefer HaMaamarim 5700, p. 66 and elsewhere. Also see Adir BaMarom of the Ramchal p. 110.