

English edition

ליקוטי מוהר"ן תשינא
תורה ז'
כי מרחמים ינהגם

Likutey Moharan #7 :2
Ki MeRachamim Yenahagem

With Likutey Tefilot
and Kitzur Likutey Moharan



Toras Chaim Derech - A Basic Framework

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The Goal of the Derech

One way to express the purpose of Kollel Toras Chaim is that it is there to spread the idea of learning Likutei Moharan *b'iyun*, and to help to bring the deep and healing teachings of the Rebbe's Torah to those who thirst for it. However, learning *b'iyun* is not the end goal. Rather, through learning the Torah of the Tzaddik *b'iyun*, we are trying to find the *ruach kodsho shel HaTzaddik* that is implanted within his Torah, to forge a powerful and constant connection with the *daas hakedosha of the Tzaddik*, to understand and fulfill his *eitzos hakedoshos* in serving HKB"H, that through this learning we should merit the coming of Moshiach Tzidkeinu.

However, at the beginning of this *limud*, many of us find it very difficult to get started and to find our way into the wondrous halls of this *heichal mufla*, especially in the shorter Torahs where there doesn't seem to be as much material to work with, to learn, and to *chazor*. For these reasons, it can appear to be too difficult and can feel too daunting, even to be able to commit to learning everyday in depth, because we don't see how we will be able to reveal the tremendous light hidden within the pages of Likutei Moharan.

With this in mind, we have put together a number of *eitzos*, stage by stage, which outline the *derech halimud*, that will help each of us to be able to find our way into *limud Likutei Moharan B'iyun*. These *eitzos* represent a basic pathway, a standard *derech* with which one can begin to get into learning in depth. However, it is important to know that not everyone learns in the exact same way, and it is not an absolute obligation to learn exactly according to this pathway. This structure represents a foundation through which we can begin to understand how to connect to the Rebbe's Torah in a very deep way. There are some aspects to the *derech halimud* that are very important and necessary for each person, and we will point this out when we explain the various stages. However, once we begin with this foundation, it is alright for us to go down a bit of a different path according to our own abilities, talents, challenges, and unique way of thinking.

The *derech* consists of three main levels which we will explain in more detail after this introduction.

The first stage is *b'kiyus* - to read through the Torah without going into depth at all. Rather, to simply become familiar with the "roadmap" and the flow of the Torah.

The second stage is *b'iyun* - to learn through the Torah again, this time going into each source that the Rebbe brings and beginning to implement the framework of the 18 principles of learning Likutei Moharan that were set out by the Biur HaLikutim, R' Avraham Bar R' Nachman (Chazan) of Tulchin.

The third stage is to learn the Likutei Halachos associated with the Torah and to see how R'Nosson brings out the *daas* of Rabbeinu z"l into our lives, and to see how he may answer some of the questions that we brought up in the earlier stages of learning.

Avodah in the Limud

The *derech* also consists of two main points of *avoda*, which really represent the main goal of the entire Toras Chaim initiative.

The first is to try to live the Torah of Rabbeinu z"l, that the Torah and *daas* of the Tzaddik should be constantly on my mind and in my thoughts. It should come out in our *tefillos*, in our learning, in our interactions with family and friends, in our work life, and in our inner world of *hashkafa*, *middos*, and personal growth. We should be *mechuber* to the *daas* of the Tzaddik throughout our day, and not just while we are learning.

The second is to always be listening to what the Rebbe is saying to us personally. Likutei Moharan is not a regular sefer. It is a *pardes* of depth that is made up of infinite levels of understanding from *pashut p'shat* all the way to the deepest levels of kabbalah and beyond. The Rebbe wanted that every person on their own level should learn the sefer, because the Torah of the Tzaddik speaks to everyone in a personal way, in the place that they find themselves, and on their own particular *madrega*. Through each of the three main stages while learning the sefer we should say, "Rebbe! I want to understand your Torah! I want to hear you speaking to me through your sefer!" When we don't understand something and we have questions we should say, "Rebbe, I don't understand! Rebbe, I have a question!" In this way we can make a personal connection to the *daas* of the Rebbe - to the *Tzaddik Emes*.

Stage 1 - Getting Familiar

- A) DON'T READ COMMENTARIES YET! There will be time to get to commentaries later on, but at this point it is crucial to approach the Torah with fresh eyes, listening to the Rebbe speaking directly to us, and formulating our own questions and understandings.
- B) The first step is to learn through the entire Torah from start to finish, ideally 5 times, but at least once or twice. At this stage we don't need to go into questions that may arise, rather just learn through the Torah to get the basic flow and road map.
- C) Go through the Torah again, focusing once again on p'shat, but this time, begin to see how each paragraph flows from the one before it, and how they may be connected. Make note of where the Rebbe brings a proof, and understand what it is coming to prove, and how it accomplishes this goal. Make note of where the Rebbe speaks at length, and where he is brief. Make note of the places where the Rebbe seems to be repeating the same material over again.
- D) Go through the Torah again, this time writing down a point-form summary of the Torah in your own words. Also begin to write down the questions that arise as you continue to learn through the Torah. IT'S OK TO HAVE A QUESTION WITHOUT AN ANSWER!

IMPORTANT NOTE: It is imperative that we write down the questions we have at each stage of learning and in each paragraph of the Torah. As we get into the second stage, with *Siyata D'Shomaya*, we will begin to see how the Rebbe answers these questions as we delve deeper into his words.. WE WILL NOT MERIT TO HEAR THE REBBE'S ANSWER IF WE DON'T ASK THE QUESTION! Write down all questions and keep them to refer to as we continue to learn through the Torah.

- E) There is another type of summarization that can really help to open up the gates to understanding *b'iyun*, and it is as follows: The Rebbe's Torahs are often written as a pathway or a process that can be followed to achieve a certain spiritual goal or level. Make a note of this. What is the highest *madrega* or the main goal or purpose of this process? What is the lowest *madrega* or point that is farthest away from the goal or purpose? How does each section and paragraph lead us toward the top level or goal of the Torah?
- F) If there are multiple processes that occur in different parts of this Torah, is there one common aspect that links them together? Is there one "*Kav*" that seems to run through all of these processes?

Stage 2 - Digging Deep

- A) Go through the *pesukim*, *gemoras*, *mamarei Chazal*, etc... in their place and in depth. The sefer Likutei Moharan is not just a standard sefer. It is something beyond nature that spans multiple levels of depth and understanding. So too, the sources that the Rebbe brings are brought in a different way than sources are brought in other seforim. The Rebbe does not bring proofs that are just a "nice idea," or just a place to see that the same concept is rooted in *Tanach* or *Shas*. Rather, each source or proof is hand picked specifically because it represents the concept in the deepest and most essential way. In addition, it is not only that the single *pasuk* or quote comes to explain the concept, but the overall big picture of the *pesukim* surrounding it and even the entire *perek* or *maaseh* that the proof is being brought from also explain the concept in a deeper way. **THEREFORE, learn the *pesukim* and other quotes in depth, then try to see how the entire *inyan* surrounding that *pasuk* is connected to the Torah, how does it reveal something new in the Torah, and how might it answer some of the questions that we have collected up until now.**
- B) Try to employ the 18 principles of the Biur HaLikutim which are summarized in the next section of this guide. It will take time to develop the ability to apply these principles, and they are not all applicable all of the time. However, the first principle is of crucial importance in understanding Likutei Moharan in depth. We like to refer to this principle as "*minei u'bei*." Loosely translated as "one from another," this principle teaches us that we must look at each Torah in Likutei Moharan as a separate entity and a unique pathway and that the Rebbe put everything needed to understand the depth of this pathway into this specific Torah. Therefore, it is important at this stage to avoid looking into other seforim for explanations, or even into other Torahs in Likutei Moharan to try to understand the concepts in the one we are currently learning. Rather, each paragraph in

THIS Torah comes to explain and reveal the depths of each of the other paragraphs in it. **THEREFORE, at each distinct point or paragraph, contemplate how this particular section is connected to, or explains a previous or future section. Contemplate how the entire Torah is connected, each paragraph or section to all the others, in an intricate web of connectivity. Eventually the Torah will open up and the deep connections that the Rebbe placed within each Torah will begin to illuminate in a miraculous way.**

- C) As in stage 1, continue to ask new questions, and continue to revisit all of the questions that were written down in the first stage, and with *Siyata d'Shomaya*, see how the answers will be revealed.

Stage 3 - Likutei Halachos

At this stage, we move into a new consciousness, and a new stage of connection to the Torah and to the Rebbe.

One can read through Likutei Halachos, appreciating the greatness of R'Nosson, and taking valuable lessons from his holy words. However, once a person has learned a Torah *b'iyun*, understanding each separate *bechina*, seeing how they all link together, asking deep questions and seeing the answers being revealed in the words of the Rebbe, the experience is completely different. With such a foundation, the greatness of R'Nosson is revealed on a level that cannot be explained in writing.

Likutei Halachos not only explains aspects of the Torah that we may have had difficulty understanding, but it also brings the concept into practicality and shows us how the Torah of the Rebbe infuses all aspects of our lives. In every facet of halacha, in all four sections of the Shulchan Aruch, the Rebbe's Torahs and *eitzos* are part of the fabric of existence and every aspect of our lives. R'Nosson shows us how to draw the Rebbe's Torah into our very being.

It is beyond the scope of this guide to explain the structure, the depth, and the breadth of Likutei Halachos. However, here are a few points to help to get started and to connect it to the Torah in Likutei Moharan.

- A) R'Nosson usually begins a new section by citing the Torah in Likutei Moharan from which he is drawing the connection to this particular area of halacha. He usually asks us to learn that entire Torah in Likutei Moharan "very well" and precisely. For our purposes, we are at the third stage of learning in depth, and at this point we will have already learned the Torah well and in depth. However, in general this is good advice when learning Likutei Halachos. R'Nosson himself said that his commentary is coming to explain *p'shat* in Likutei Moharan and that it can only be understood by someone who has learned the Torah well. He also explains that if one has learned the Torah well, and also learns his commentary well, he will find many powerful connections to the Torah in Likutei Moharan, and therefore, a person should always link back to the Torah and understand how they are connected.

- B) Learn each paragraph slowly and try to understand how R'Nosson saw that this particular area of halacha is connected to the Torah in Likutei Moharan.
- C) After each paragraph, make a summary of its contents and contemplate how it can speak to the Torah in Likutei Moharan. Does R'Nosson seem to contradict any aspect of the Torah? Is he saying any *chiddushim* that are not stated explicitly in the Torah? Is he answering any of the questions that we wrote down while learning through the Torah ourselves?
- D) Make note of each point where R'Nosson answered a question that we had, where he explained a certain point or understanding within the Torah, or where he clarified certain aspects of the Torah that we were unsure of. After this process you will realize that you are holding in your hand a "new" *peirush* of Likutei Moharan through the eyes of R'Nosson, following your own questions and observations.

Likutei Tefilos

It is hard to say exactly when the best time to engage with Likutei Tefillos falls within this framework. I would like to suggest that from the time we enter into the second stage of learning, we should engage with the *Tefilla* associated with the Torah we are learning on a regular basis. This will accomplish two main goals:

- A) The *talmidim* of R'Tzvi Aryeh Rosenfeld often recount their Rebbe's counsel regarding Likutei Tefillos, that it is like a "*Rashi*" for Likutei Moharan. In turning the Torah into a *tefilla*, R'Nosson extracted what he understood to be the essential aspects of the Rebbe's teaching that a person needs to internalize and place on their heart. In doing this, R'Nosson often reveals explanations of concepts that we may not have understood on our own. In this sense, it is like a *peirush* that shows us the *pashut p'shat* of what the Rebbe was trying to implant within us.
- B) In many places the Rebbe says over the importance of turning Torah into *Tefilla*. This enables us to take the ideas and concepts that we have learned intellectually, and transfer them from our head into our heart. In this way it becomes part of our lives, and we become one with the Torah and *eitzah* of the Rebbe. This helps us to be able LIVE the Torah in a way that it imbues the entirety of our emotions, desires, thoughts, relationships, and challenges with the light, *chiyus*, *chizuk*, and *eitza* of Rabbeinu z"l. ASHREINU!

Toras Chaim - The Chai Klalim - The 18 Principles

Rabbi Avraham Gisalson

Principle 1

“Minei u’Bei” - The Main Principle

This first principle is the foundation on which all of the other *klalim* stand, and is really the essence of the main “*derech halimud*” of the sefer Likutei Moharan. This principle tells us that the words of Rabbeinu are able to be explained and understood from within each individual Torah, without the need for outside explanations. These explanations take place by making connections between different sections of the Torah. Each separate section can be used to explain another section, whether before or after it in the Torah. Even points that may seem insignificant or superfluous can open new doorways to understanding when the proper thought, concentration, and *hisbodedus* is employed.

These connections and *drashos* that we make between the sections of a Torah are specifically to be drawn from the one Torah being learned, and not from other places, or even other *Torahs* in Likutei Moharan. There are many ways in which these connections can be drawn, too many to list here, but here are a few examples: Connections can be made by use of the same word or language, a return to the same concept, mentioning stories, facts, or personalities from the same place in *Tanach* or *Chazal*, etc.... The uniting factor of them all is that they are coming from the same Torah in Likutei Moharan.

There are a few exceptions to the rule, as we will see in principles 5, 11, and 18. Principles 5 and 11 refer to the importance of learning each *pasuk* or *maamar Chazal* brought by the Rebbe in depth and in its context. Principle 18 explains that when dealing with a certain *musag*, concept or understanding that is brought in Likutei Moharan, we may need to do some clarification as to the meaning of the concept itself. Sometimes we already have an understanding of the concept in question, but we require some additional learning in order to gain the proper grasp of the concept the Rebbe is bringing.

L’maaseh, after learning through each Torah once or twice to become familiar with the roadmap, we should right away begin to look for connections from each paragraph to all of the others. When we have questions that don’t seem to have answers, we should write them down and hold on to them. We will see that as we continue to go through the Torah a few more times and in more depth, the answers to the questions will begin

to emerge from other parts of the Torah itself... and if some of the questions don't get answered, that's OK too.

Principle 2

“Lshono HaKodesh”

Rebbe Nachman was extremely precise in his wording, *b'tachlis hadikduk*, as R'Avraham Bar R'Nachman quoted R'Nosson, “*b'feles u'b'mishkal gadol*” (with tremendous precision and engineering). Even in places where it seems like the Rebbe is being overly verbose or superfluous, there is a reason and purpose for every word and expression. Similarly, in places where it appears that the wording is short and terse, or that something is lacking or missing, there is an explanation to this apparent lack within the Torah itself. We will see that very often it is more difficult to understand the Rebbe's intent when he is short and terse, than when he is lengthy and verbose.

The incredible precision of the Rebbe's wording is so important that R'Nosson writes in the introduction to the sefer that really it would be proper and fitting to write “*ayin heitev*” or “*duk*” after each sentence.

Is there a difference between the Torahs that are written b'loshon Rabbeinu, and those that are not? Certainly - In the Torahs that are *loshon Rabbeinu mamash*, it is “*efshar l'dakdeik k'mo b'mikrah*.” We can use the same precision and care when learning the words written by Rabbeinu z”l himself as we would when learning *Chumash*. This does not take away from the Torahs that were transcribed by R'Nosson, which also require tremendous precision. At the very least we can be *medakdek* and careful with them like the *loshon* of the *Gemara* or *Rishonim*.

L'maaseh, after becoming familiar with the roadmap, we should always be looking slowly and carefully at each word. Does something stand out? Is this an unusual wording? Is this a wording that is used in Tanach/Chazal? Is the Rebbe bringing back a word that was used earlier in the Torah? etc...

Principle 3

“Dugmos and Mashalim”

Generally, when a person brings an example or an analogy they are not doing it “*b'davka*,” rather they are just bringing an analogy or example that helps to understand the point being made. However, in Likutei Moharan, every example or *mashal* IS

“*b’davka*.” Of the many examples that the Rebbe could have chosen, he always uses an example that has a very specific connection to that particular Torah. If someone will put the effort into learning the *pasuk* or *maamar Chazal* that the Rebbe brings as an analogy or example, and really understands it on more than a superficial level, he will be able to see the special connection. He will be able to see that reason why Rabbeinu z”l brought this particular proof over all the others. He be able to see the deep connection from the *pasuk* to the Torah.

L’maaseh, spend time looking up each *dugma* or *mashal* in the original context in which it was said. See how it fits into the *pesukim* and *perakim* around it, and see the Rashi and/or other standard commentaries. Now go back into Likutei Moharan and contemplate how the example is connected to the Torah in a deeper way.

Principle 4

“The way the Torah was revealed, and “living” the Torah, is intrinsically connected to the learning of the Torah itself.”

This rule is very deep and broad, and we are not attempting to cover its entire depth but rather only to touch the very edge of it:

1. The way in which the Tzaddik acquired his Torah, is by fulfilling the advice, *avodos*, and writings that are found in that very Torah. Through his fulfillment of those *avodos*, he attained their levels, their essence and their *penimius* and all the things related to them. It is in this way as well that each individual will be able to grasp and attain them. Therefore, when we come to study his Torah, in order to understand we must first, based on our initial understanding, fulfill the *avodos* of this Torah with dedication and effort according to each individual's ability to understand and accomplish. It is from this fulfillment of the ideas within the Torah that we will merit to grasp the *penimius* of the *eitzos* and *avodos* revealed to us, similar to the way in which Rabbeinu was initially *zoche* to attain the depth of the Torah through his practice of the particular *eitzos* and *avodos* encompassed within, *b’shleimus*.

2. Even at the time that the Tzaddik was revealing the Torah and gave it over to his *talmidim*, he was fulfilling the Torah while revealing it in a wondrous and special way. This fulfillment of the *avodos* is revealed to us from observing the practices and conversations that took place around that time when he gave over that Torah. Because of this, we too can attain a deeper understanding of the Torah by seeing how the attaining of the Torah is contained within the way it itself was revealed. The other way around as well! By studying the Torah itself, we will achieve part of the fulfillment of that Torah.

3. Each Torah has its own special *derech halimud*, which is written between the lines of that Torah itself. Like a code hidden inside the Torah, this is the secret with which we will be able to go deeper and understand that Torah in greater depths.

L'Maaseh, don't make this *limud* an intellectual pursuit alone, rather, LIVE THE TORAH. Try to implement the *avodos* and *eitzos* in your life on a daily basis. This will connect you to the Torah on a much deeper and experienced level, and deeper *hasagos* will be revealed. Additionally, look into the history of the Torah, when it was given, and any *sichos* or *maasim* from *Sichos HaRan*, *Shivche HaRan*, *Chayei Moharan*, etc... that will expand your experience of the Torah.

Principle 5

“Pesukim and Maamarei Chazal”

With every *pasuk* or *maamar Chazal* that Rabbeinu brings, whether as a proof, *mashal*, or example, even though Rabbeinu brings the *pasuk* as specific proof to a specific point, nonetheless, there will also be a connection between this *pasuk* and all other parts of the Torah. That is to say, other explanations and connections to other parts of the Torah will also arise from this specific *pasuk*.

Apart from this, there is also a connection between the whole essence of that *pasuk* or *maamar Chazal* to the entirety of all the matters within the Torah. That is, when we open up and study that *pasuk* in its place, we are sometimes able to see the *pesukim*, or entire *perakim* become connected or explained within that Torah. These *pesukim* may also even explain the entire lesson itself in an indirect way. In this way we will discover entire sections of the *Gemara*, pages in the *Zohar* or *Midrash* explained and understood in a miraculous way, beyond all logic. The Rebbe brings these *pesukim* which then

become explained and understood in a very deep way, while they themselves are actually explaining the Torah of Rebbe Nachman.

Most of the time, we are not able to see how each *pasuk* is related to the entire lesson in such a wondrous way. However, if we learn the *pasuk* or *maamar Chazal* in its place, with all of the surrounding context and understanding, it will begin to open up the big picture for us, and we will begin to see how this single *pasuk* is connected to the entire Torah in Likutei Moharan.

L'Maaseh, after the initial stage of learning the roadmap of each Torah, spend adequate time learning through the *pesukim* and *maamarei Chazal*. Learn the surrounding *sugya*, context, and major *meforshim*. This will be the key to opening up a greater perspective and understanding of the bigger picture of why the Rebbe used this specific *pasuk* or *maamar*.

Principle 6

“One Opposite the Other”

There is a principle that governs all of creation, that for every existence of *kedusha*, there is an opposing force of evil. There is no matter or concept, process or idea that exists on the side of *kedusha* that does not have an imitation or forgery on the side of *ra*, like a monkey which copies the movements of its handler. For example, just like there is a concept of humility, there is a type of *pasul* humility which comes from despair, weakness of mind, and low self image. Similarly, just like there is *emunah*, there is also false *emunah*.

According to this, when we learn the words of Rabbeinu regarding one of the sides, we can conclude that the same thing exists on the other side as well. For example, if we learn about the holy powers of *tochacha* (rebuke) and *chosem mitzad hakedusha* (the seal of *kedusha*), we can conclude that there is a *chosem* of the *Sitra Achra* as well. And vice versa, if we see that Rabbeinu is talking about a concept which is *tamei*, we can conclude that there is certainly a true and good source on the side of the *kedusha*, to which the *tamei* concept is just a forgery or imitation dangling on the side of *tuma*.

This rule speaks to both concepts and processes. For example, Torah 7, Rabbeinu speaks about *eitza* (advice) from the *Tzaddikim*, and in contrast, *eitza* from the *nachash* (snake). Accepting the advice of the *Tzaddik* is considered to be a type of holy marriage and an intimate relationship. The same process necessarily happens when we choose

to take the advice of the *nachash*, we end up becoming “married” and intimate with that evil force.

When we use this *klal*, we may not be able to see the opposing aspect right away, and may not realize how we can relate to it, or why it is important. Nonetheless, we should know that we can rely on this *klal* to understand that every coin has a flip side. It has to be emphasized that if we go deeper into the Torah we will see this rule unfold, and be able to understand the message that Rebbe Nachman has encoded within the lesson, as to the benefit or danger of the opposite path.

L'Maaseh, when we are in the later stages of learning the Torah, we should think about the opposing forces and, in our minds, follow the path the Rebbe Nachman is creating in the opposite way. What would happen if we took the advice of the *nachash* rather than advice of the *tzaddik*?

Principle 7

“All bechinos (aspects, concepts) encompass one another”

Like the previous principle, this is also a principle that governs the entire *briah*. Each *bechina* is like a part of a greater whole. However, even though they are only parts of the greater whole, each part contains all the other parts within it.

This *yesod*, is found in the *Kisvei Ari”zal*, and is applicable to all aspects of *kabbalah* and *penimius HaTorah*. Just like in the *kabbalistic* structure, ten *sefiros* make up a complete structure, and each *sefira* is just a part of the complete picture, nonetheless, each *sefira* has within it all of the other *sefiros* as well. Each *sefira* has its own ten *sefiros*. So too by the Torah of Rebbe Nachman, each Torah is made of many separate concepts, but each of the concepts in one way or another encompasses all of the other concepts as well.

Reb Nosson writes, “We have already written many times that each *bechina* is made up of all of the other *bechinos*, as this is a foundation and introduction to all *sifrei kabbalah*, that even though we say that such and such is an aspect of *chesed*, and such and such is an aspect of *gevura*, nonetheless, *chesed* contains within itself all of the other *sefiros* as well, and all of the holy names and other aspects contained within the *sifrei kabbala*, as is known.” (Hilchos Geneva, 4:6)

On the other hand, Reb Nosson writes elsewhere (hil. yayin nesech, 3:2), that while on the one hand each *bechina* contains all other *bechinos*, on the other hand, we must

always recognize the main *bechina* of each concept. For example, if *Torah sh'b'ksav* and *Torah sh'baal peh* both contain the aspect of the other within them, we must not confuse them and say that *Torah sh'baal peh* IS *Torah sh'b'ksav*. Rather, to remember that there is an aspect of *Torah sh'b'ksav* WITHIN *Torah sh'baal peh*.

L'Maaseh, we should always be looking for the deeper ways we can understand each paragraph or each concept in Likutei Moharan through seeing how it relates to all of the other concepts within the same Torah. Through this, each individual concept will be more deeply and thoroughly understood, with *siyata d'shomaya*.

Principle 8

“The Relationship of Oros and Keylim (Lights and Vessels)”

Similar to the previous principle, this *klal* speaks to the relationship between the different sections or *bechinos* of each Torah. The main idea is that we don't delineate the nature of a *bechina* or its relationship to another with an absolute and final definition, rather, we delineate how it relates to other *bechinos*. Within the “ladder” of the levels of each Torah, there is an aspect of *mashpia* (giver) and *mekabel* (receiver), *Ohr* (light), *v'keyli* (vessel), which speaks to the relationship between the different rungs of the ladder.

As a *mashal*, we speak of and define certain members of a family as a grandfather, father, son, and grandson. However these are not absolute definitions of the people in question, rather, just representations of the relationships between them. Really the father is also a son to the grandfather, which is his father. And the son is also a father to his son, who is the grandson of the grandfather. In other words, the descriptor changes based on the relationship that is being focused on.

Each Torah in Likutei Moharan works this way as well. For example, in Torah 22, the Rebbe speaks about the concept of *etzem* (bone) and *basar* (flesh). *Etzem* refers to the *neshama*, and *basar* refers to the body. However, on a higher level, *etzem* refers to the *tzaddik* and *basar* refers to the people he is at the head of. However, as an example of this rule, we see that even though each one of the people has an *etzem* or *neshama*, they are still considered to be underneath the *basar* or body of the *tzaddik* as receivers. Depending on the relationship to the overall “ladder,” the *etzem* which is by essence a *mashpia*, could be a *mekabel* in relation to a higher *bechina*.

L'maaseh, we should endeavour to maintain an understanding of the flow of each Torah, knowing the roadmap very well, and understanding which *bechina* leads into

another *bechina*. It is a good idea to create a flow chart to concretize the flow of the *mashpia-mekabel* dynamic, and realize that *bechinos* are defined as different essences when viewed in relation to various other *bechinos*.

Principle 9

“Yechidei Doros - The Tzaddikim of Each Generation and Moshiach”

Whenever the Rebbe mentions the great *tzaddik* and his rectifications, or the greatness of his Torah, he is referring to the *tzaddikim* that are unique in each generation, a continuation of the *neschama* of Moshe Rabbeinu. Each of these great *tzaddikim* reveal a new Torah in the world, new *chiddushim* into the Torah that was given over on Mount Sinai. However, the completion and perfection of the ideas within each Torah, and the rectifications associated with each Torah are referring to *Moshiach Tzidkeinu* and great rectification that awaits in the future.

It is possible to say that with this point the *Biur Likutim* is teaching that the Torah of Rebbe Nachman reveals a new *chiddush* even on those ideas that have been brought by previous *tzaddikim*. Therefore, within the deeper understandings of the Torah that will come through the *Chai Klalim*, we will be able to see how the Rebbe's Torah is different and is a *chiddush* compared to the Torahs of the previous *Tzaddikim*.

L'Maaseh, we should remember that the true *Tzaddikim* bring new *chiddushim* into the world with their Torah. We should therefore be sure to work towards a deeper understanding of the Rebbe's Torah and to connect to the unique and new way in which it is being revealed. We should not assume that the Rebbe's words and ideas are the same as those of other *tzaddikim*. Rather, we should work towards understanding and revealing them in their originality and uniqueness.

Principle 10

“Deviation from the Routine Method of Clothing the Torah in a Maamar Chazal or Pasuk”

Most Torahs in Likutei Moharan begin with a *pasuk*, *maamar Chazal*, or a story from the *Gemara*, which acts as a sort of “title” for that Torah. Usually, this *pasuk* or *maamar* will not be explained right away. For example, Torah 1 begins with the *pasuk*, “*Ashrei Semimei Darech*”, but the explanation of the *pasuk* does not occur until the end of the Torah after all of the *hakdamos* and *bechinos* of the Torah have been revealed.

However, sometimes the Rebbe will deviate from this method and explain the meaning of the *pasuk* right away in the first one or two sections of the Torah. This is a signal that there is a specific reason why the *pasuk* is explained in the beginning, and if we look deeply, we will be able to see the deeper message through the “*Minei u’Ber*” of the Torah itself.

There are many other ramifications associated with this principle, but their explanation would require much more explanation, and this brief introduction to the *klalim* is not the place.

L’Maaseh, whenever we see that Rebbe Nachman deviates from the usual practice of stating a *pasuk* or *maamar* at the beginning of a Torah, and then explaining it at the end, we should make a note of it right away, and assume that there is a reason for the change. We can then use all of the *Chai Klalim* to try to understand the message behind the change in methodology.

Principle 11

“Mashal (proverb) U’Melitza (figure) - The Unity of Drush (deeper meaning) and Pshat (simple meaning) within the Torah”

The *pasuk* in the beginning of *Mishlei* says. “To understand a proverb (*mashal*) and a figure (*melitz*), the words of the wise, and their riddles.” Rashi explains that the *pasuk* is referring to the fact that sometimes a *pasuk* will use a certain idea as a *mashal*, actually referring to something else completely different, and that the real intent is aimed toward the *nimshal*.

In *Mishlei*, Shlomo HaMelech speaks about staying away from an *isha zara* (foreign woman), but the *penimius* of the idea is to stay away from the evil behaviours of Egypt. Rashi is explaining that we need to take both meanings to heart, and not only follow the *nimshal*, but rather also the *mashal*. We need to stay away from forbidden relationships and from the evils of *Mitzrayim*.

Similarly, it is the *derech* of Rebbe Nachman to bring a *pasuk* or *maamar* and then to expound it to a deeper meaning. This principle teaches that the simple meaning of the *pasuk* and the deeper meaning of the *pasuk* are like “a *mashal* and a *melitz*” and both of them go together hand in hand. Not only do the two meanings not contradict one another, but they actually help to define and complete the other meaning as well. In the same way that we need to hold on to both the simple meaning and the deeper meaning, we also need to attach ourselves to both meanings in the realm of action as well. Many

times the attainment of the lofty levels and understandings within a Torah are dependent on the fulfillment of the simple meaning of the lesson in a practical way.

In order to understand how the *pshat* and *penimi* work together to build and complete one another, we have to find the pathway between the lines of the deeper connections of the Torah, the foundational idea(s) that are revealed from within the Torah, that through them, the two interpretations will be united.

L'Maaseh, using the principle of "*Minei u'Bei*" as well as the other *klalim*, we should work to identify the *pshat* and *penimius* of what the Rebbe is saying, and make a note of the two levels of understanding. Once we have achieved a deeper understanding of the Torah, and even when we see a deeper type of *avodah* that comes out from this new understanding, we must not abandon the simple meaning of the lesson, especially in the realm of practical *avodah*. Similar to principle 4, we should be sure to fulfill the *eitzos* and *avodos* in a practical way as we learn the Torah, and not forget to hold strong to the simple *avodos* that go along with the lofty ones.

Principle 12

"Living with Opposites"

When learning Likutei Moharan, we will inevitably encounter what appears to be opposite pathways or movements in our limited human intellect. However, in the divine intellect of The Creator as it is revealed by the great *tzaddikim*, there is no contradiction between the two, like the famous question of free will vs. divine foreknowledge.

More than this, there are other places where it appears as if there is contradiction within the *hanhagos* of The Creator himself. For example, in Torah 22, we see that Hashem commands us not to stumble in our Torah observance and not to sin, G-d forbid, and if we do sin, we will be punished. On the other hand, Hashem demands that we elevate ourselves from level to level, and the Rebbe tells us that we cannot elevate to a new level without first stumbling and falling from our current level. We are not allowed to stumble, but in order to elevate we must stumble. It seems like a contradiction to our frail intellect, but in the divine intellect there is no *stirah*. Our task is to go forward with *emunah* that this pathway to growth and elevation is the divine will of Hashem.

Through this *derech* of approaching the pathway with *emunah*, we will continue to elevate to higher level and to be encompassed more within the *Daas HaBoreh*, where we will be able to begin to see on some level that there really is no contradiction. This principle is part of a larger foundation of *emunah*, that when we see difficulties and

contradictions and we move forward with *emunah*, it is only when we look deeper into this very contradiction we will develop a deeper understanding of the flow of the entire Torah from that same *stirah* itself.

L'Maaseh, we should not be “turned off” when we encounter things that seem to be a contradiction or *stirah* in the Torah of Rebbe Nachman. Rather, we should remind ourselves that it is simple human intellect that lacks the perspective to see the truth, we should continue on in the lesson with *emunah*, put our efforts onto understanding the components of the contradiction, and trust that Hashem will reveal the deeper truth through the words of the Tzaddik.

Principle 13

“Emunah B’Yediah Ruchanis - Faith in Spiritual Conceptual Knowledge”

Most of this principle has remained hidden, and it was the intent of the author that it should not be published. This *klal* speaks to the simultaneous and contradictory nature of the idea that all of this world including space and time is illusionary and not real, while at the same time the Torah and its precepts require us to believe that our existence is real and true. Due to the fact that this concept is extremely difficult for most of us to wrap our heads around, it is often not printed, and does not get as much of an explanation as the others.

L'Maaseh, similar to the previous *klal*, perhaps we can fulfill this principle to some extent by moving forward with *emunah* when faced with ideas that transcend our ability to understand, and be open to the idea that there are levels of understanding that are beyond us.

Principle 14

“The Shechina in a State of Oneness and Separation”

The deeper we get into our learning of Likutei Moharan, we have to realize that it is similar to entering into the *Pardes*, and because of this we need to have a powerful grounding of strong *emunah* so that we can enter and exit the *Pardes* in *b'shalom*.

The main danger that we face when entering the *Pardes* is *L’Katzetz B’netios*, which means that a person can imagine in their mind that there is some type of actual force in the world that is separate from Hashem, G-d Forbid. The idea that there is some sort of

spiritual or physical force that can accomplish something, and is completely separate from Hashem, is a huge blemish to *emunah* and is very dangerous.

On the other hand, we are commanded to believe in the existence of something that seems to be separate, like the *Shechinah HaKedosha*. In fact, sometimes there can be a bigger blemish in *emunah* when we unify everything with G-d in too strong of a fashion. This can lead to one ascribing G-dliness or holiness to physical objects within the world. Similar to principle 12, "Living with Opposites" this principle allows to enter and exit in peace, to know to view existence as an expression of the absolute oneness of Hashem - *Ein Od Milvado*, while at the same time living life in the world of separation and not uniting those things that we are commanded to keep separate.

So too in the learning of Likutei Moharan, we have to know on the one hand that all of the *bechinos* in any given Torah are intrinsically connected to one another, and that together they are part of one structure, one spiritual pathway or ladder. On the other hand, we have to be able to be *mavdil bein kodesh L'kodesh, and bein kodesh L'chol*, between the different levels and *bechinos*, and we cannot view them all only as one structure.

L'Maaseh, we should use all of the tools that the Rebbe recommends to help us to remain grounded in our learning of these deep and difficult subjects. We should learn the Torah of Rabbeinu daily, we should seek advice from those who are more connected and/or grounded in the *limud*, and we should bring the concepts into our *hisbodedus* to give them the time and thought they deserve, to be able to be contemplate and judge our own thoughts and understandings. We should use our *chavrusos* and *mashpiyim* as checks and balances to make sure we stay on a positive grounded path.

Principle 15

"Grasping the Infinite Through Emunah and Avodah"

With any type of deep understanding, a person is required to fully understand all of the components of that particular concept, and only then will the entire deeper picture become visible and understandable. In such a case, if a person is missing even one of the components of knowledge that make up this particular concept, not only would they not achieve a full understanding of the *inyan*, but it could appear in their eyes to be stupid or foolish, *Chas v'Shalom*.

It is important for us to know that the Torah of the *Tzaddikei Emes* is bringing down the eternal infinite light of The Creator into the world, and therefore necessarily, it is not possible for human intellect to fully comprehend. Additionally, because their Torah touches infinity, there is no limit to the number of components that actually make up the full understanding of these lofty matters. The Rebbe brings down a glimpse of the infinite for us, but by definition it is not possible for us to fully understand it, and we could even come to a place of ridiculing or denigrating it, *chas v'shalom*.

To this issue, there are two *eitzos*:

1. The power of *emunah*. *Emunah* is above thought and human intellect, and when put into place while learning the Torah of the *Tzaddik*, it will enable us to grasp things that are usually above our ability to perceive. Therefore, when we encounter places where we are lacking a component of understanding, the main *eitza* is to have *emunah* that there are actually *einsof* (unending) aspects and components that we don't see at all, and to believe they are absolutely true. Through this *emunah*, our consciousness will actually expand and enable us to grasp those concepts that were previously above our ability to grasp.

2. The fulfillment of the *eitzos*. The *eitzos* that are taught in each individual Torah contain within them all aspects of the Torah in the hidden and revealed realms. Fulfilling these *eitzos* heals and expands our consciousness, and frees us from our limited understanding. This shines a new light on those places where we were lacking comprehension, giving us the ability to perceive a deeper, more complete understanding of the entire Torah we are learning.

L'maaseh, when we are having difficulty understanding certain aspects of a Torah in Likutei Moharan, we should not despair, rather keep moving forward with *simcha* and *emunah*! While we are involved with a Torah in Likutei Moharan we should live the Torah, by fulfilling the *eitzos* that the Rebbe advises in that Torah. It is not meant to be just an intellectual pursuit, rather we should live the Torah through *emunah* and action. This will expand our consciousness and our ability to perceive the depth of the Rebbe's Torahs.

Principle 16

“Two or More Proofs”

Rebbe Nachman's way is to often bring two or three *pesukim* or *maamarei Chazal* as proofs or *asmachtos* (grounding points) to his words. It is not always possible to see at

first glance why the Rebbe decided to bring more than one proof, so we must make an effort to be precise and to understand what different additional reasons or proofs are brought through the addition *pesukim* or *maamarei Chazal*.

The first step is to work to understand how each of the proofs or reasons are different from one another, and how they may touch on a different point within the words of the Rebbe. Afterward, Reb Nosson and Reb Avrohom Bar Reb Nachman explain that the second step is to work to understand how they are all connected and related to one another.

L'Maaseh, if the Rebbe brings more than one proof or reason to any given idea, we should make a note right away. Then, during our *limud b'iyun*, we need to try to understand first what makes each reason or proof unique, then understand what binds them together.

Principle 17

“Aspects That Don’t Seem to be Connected, and Chiddushim at the End of the Maamar”

This principle focuses on aspects of the Rebbe’s Torah that seem in our eyes to be not connected to the general flow of the particular Torah, or that seem to be very weakly connected. These aspects are crying out to be delved into, because the entirety of each Torah is *miksha achas*, one unified structure, and if we delve deeply into it, we will find the deeper connection between seemingly disparate parts.

The first aspect of this *klal* relates to aspects brought within the Torah itself that seem to have no connection to the general pathway of the Torah. If we look deeper, we will find that it is certainly connected with the rest of the Torah.

The second aspect relates to aspects brought at the end of the Torah, such as a *maamar* of *Rabba Bar Bar Channa*, a *pasuk*, or a chapter from the *Zohar HaKadosh*. Sometimes it appears as if the Rebbe adds a new piece of information using these additional sources that doesn’t seem to connect to the earlier words of the entire Torah. Once again, if we look deeper, we will certainly see how these new ideas are connected to and hinted to in the early words of the Torah.

L'Maaseh, we should not let ourselves think that a certain aspect of the Torah doesn’t fit in. We can be sure that it is just a lack of understanding on our part, and if we use the *Chai Klalim* properly we will be able to understand it with *siyata d’shomaya*.

Principle 18

“Known Concepts That Require Clarification or Study”

The first Klal, “*Minei u’Be’*”, teaches that we should not look into other *seforim* or even other Torahs in Likutei Moharan to try to understand the Torah we are currently learning. Like *Klal* 5, this principle is a sort of exception to the rule. Every person possesses a different level and breadth of knowledge covering different subjects and areas. Some have knowledge of *kabbalistic* concepts, while others have knowledge of *halachic* concepts.

When Rebbe Nachman speaks about any concept, he is assuming one of two things. Either we have a basic understanding of the concept at hand, or if not, we will research the concept to develop this basic understanding. This should be done by exploring the *seforim* that explain the simple *pshat* understanding of the subject in question, not by looking into *seforim* which go into the subject at great length and are replete with the *chiddushim* and understandings of the author.

L’Maaseh, a person should first go through the Torah for a significant period of time using the first *klal* of “*Minei u’Be’*”, drawing out explanations and understandings of the various subjects from within the Torah itself. Only after this stage, when we are sure that the essence of the Rebbe’s words will not be adulterated by outside understandings, can we then look into the simple nature of the various concepts that we still don’t properly understand.

ליקוטי מוהר"ן תנינא סימן ז'

וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים, וּפְרָעָה חֲלָם וְכוּ'. (בראשית מא, א)

א. כִּי מִרְחָמָם יִנְהַגֵּם (ישעיה מט, י) – הֵינּוּ מִי שֶׁהוּא רַחֲמָן, הוּא יְכוּל לְהִיּוֹת מְנַהֵג.

וְצָרִיךְ לִידַע אֵיךְ לְהַתְנַהֵּג עִם הָרַחֲמָנוּת, כִּי עַל רִשְׁעִים אוֹ עַל רוֹצְחִים וְגִזְלָנִים אָסוּר לְרַחֵם. וְכֵן מִי שֶׁאֵינוֹ יוֹדֵעַ אֵיךְ

is very, very close by (Tzaddik #172; *Parparaot LeChokhmah*). This is a major theme of this lesson (see §7).

Around that time, Rebbe Nachman had a conversation with his disciples about the detrimental influence of philosophical teaching, the Holy Temple, and the deeper meaning of the Chanukah dreidel (*Rabbi Nachman's Wisdom* #40; *Parparaot LeChokhmah*). This conversation is brought in the Addendum II at the end of these notes. Reb Noson points out the connection between this Chanukah lesson and *Likutey Moharan* II, 5, which Rebbe Nachman taught three months earlier, on Rosh HaShanah. In particular, both teachings speak of the central role which Yom Kippur plays in effecting the rectifications associated with Chanukah (see *Likutey Halakhot, Nezikin* 5:30).

2. **Vayehi Mikeitz, And it was at the end of two years of days....** In citing this verse from the Torah portion read in the synagogue on Shabbat Chanukah (see the previous note), Rebbe Nachman connects the lesson to a passage from the weekly Torah reading, a common trope in Chassidic discourses (cf. *Likutey Moharan* I, 54:1 and n.2 there). In section 15 below, the Rebbe expounds this verse and shows how it ties in with the lesson (see also *Likutey Moharan* II, 2:8 and n.151).

3. **For he with compassion for them will lead them...can be a leader.** Speaking of the Israelites' imminent redemption from exile in Babylon, Yeshayahu likens the Jews to a flock being tended by a compassionate shepherd—i.e., God, Who will protect them from hunger and thirst, and lead them to bountiful pastures. In the context of our lesson, Rebbe Nachman interprets “he with compassion for them” as referring to the tzaddik who shepherds the people and leads them with true compassion. In the two sections that follow, the Rebbe explains that Moshe *Rabbeinu*, whom the *Zohar* refers to as “the loyal shepherd” (e.g., *Zohar* I, 106a; *ibid.* II, 8b), is the paradigm of such a leader. Moshe devoted his life to fostering awareness of Godliness in the Jewish people and bringing them atonement for their sins (and see n.6 below; see also *Likutey Moharan* I, 18:2 and n.22). In the future, the righteous leader, Mashiach, will be king not only of the Jews but of all people, and he will lead all of mankind back to God.

In this lesson Rebbe Nachman refers to the compassionate leader alternately as the generation's “sage,” “teacher,” and “tzaddik.”

4. **And one has to know how to act with this compassion....** Rebbe Nachman teaches that it is

LIKUTEY MOHARAN II #7¹

“Vayehi Mikeitz (And it was at the end of) two years of days that Pharaoh dreamed....”²

(Genesis 41:1)

“For he with compassion for them will lead them” (Isaiah 49:10). In other words, one who has compassion can be a leader.³

And one has to know how to act with this compassion. It is forbidden to show compassion for the wicked, or for murderers and thieves.⁴ In

1. **Likutey Moharan II #7.** Rebbe Nachman taught this lesson in Breslov, at the Third Meal of Shabbat Chanukah, 2 Tevet, 5570 (December 9, 1809). When he completed the discourse, the Rebbe said that the end of the lesson was in particular meant for those who attend the Supernal Third Meal on high (*Parparaot LeChokhmah; Until the Mashiach*, p.177; *Magid Sichot*; see §17 and n.284 below). Reb Noson explained that whenever the Rebbe gave over a lesson, angels descended from on high to listen in. The Rebbe would relate to them as well in his lesson, hinting and alluding to concepts that corresponded to the Torah teaching he was giving us, but on a vastly higher plane (*Tzaddik* #168; *Magid Sichot*; cf. *Sukkah* 28a). Reb Nachman of Tulchin related that he once saw Reb Noson studying this lesson with such great enthusiasm that it seemed as if he had just heard it from Rebbe Nachman (*Magid Sichot*). The main themes of this lesson are: compassionate leadership (§1-§2); relief from the burden of sin by attaining *daat*, unitive knowledge and awareness of God (§3); increasing *daat* in the world by leaving behind a son and a disciple (§4); fear of Heaven (§5); internalizing the *makifim* (transcendent perceptions) and the role of the tzaddik and leading teacher-sage of the generation in this (§6-§9); livelihood and the revelation of Desire at the time of eating (§10); Chanukah and the Holy Temple (§11); and the lungs (§12).

Some weeks before revealing this lesson, Rebbe Nachman spoke about the need for a tzaddik to leave over children and disciples in the world. He mentioned several tzaddikim who had drawn people closer to God and rectified much spiritually, but how, with the passing of time their accomplishments and considerable influence had faded and disappeared. The Rebbe told his followers that they must work to ensure that his fire would never be extinguished. “But we have to do something that will never cease. These followers must bring other followers, who in turn must bring still others, and so on forever....” That same winter, the Rebbe chided his son-in-law, Reb Yoske, about the need for determination in Torah study. He encouraged him to study regularly before engaging in his daily business. The Rebbe then said, “Don’t I also study? Indeed, my learning is extraordinary... I can show even the greatest scholar that he does not yet know how to learn at all; he doesn’t know anything. In contrast, I can show those on the lowest levels how close they are to God and the Torah.” He then taught *Likutey Moharan* II, 68, which speaks of the tzaddik who can show the learned that there are ever greater levels of God to aspire to, and also reach down to those on the lowest levels to show them that God

לְהַתְנַהֵּג עִם הַרְחֻמָּנוּת, אֲזִי יוֹכַל לְרַחֵם עַל תִּינוּק שֶׁל אֲרֻבָּעָה יָמִים, לִתֵּן לוֹ מֵאֶכָּל הַצָּרִיף לְגִדּוֹל וְלֹא לְקַטֵּן כְּזֶה, כִּי קָטָן כְּזֶה צָרִיכִין לְזוּנּוֹ רַק עַל-יְדֵי חֶלֶב דּוֹקָא. עַל-כֵּן צָרִיף לִידַע אִיךָ לְהַתְנַהֵּג עִם הַרְחֻמָּנוּת, שֶׁלְקַטֵּן כְּזֶה צָרִיכִין לְרַחֵם לִתֵּן לוֹ חֶלֶב דִּיקָא, וְלְגִדּוֹל – מֵאֶכָּל הַצָּרִיף לוֹ, וְכֵן עַל כָּל אֶחָד וְאֶחָד צָרִיכִין לְרַחֵם בַּמָּה שֶׁצָּרִיף לוֹ.

ב. וְרַחֲמֵן כְּזֶה הוּא רַק מֹשֶׁה רַבֵּנוּ, כִּי הוּא הָיָה מְנַהֵּג יִשְׂרָאֵל, וְהוּא יֵהְיֶה הַמְנַהֵּג לְעֵתִיד, כִּי "מֶה שֶׁהָיָה הוּא שֶׁיְהִיָּה" וְכו' (קהלת א, ט).

כִּי מֹשֶׁה רַבֵּנוּ הָיָה לוֹ רְחֻמָּנוּת בְּאַמֶּת עַל יִשְׂרָאֵל, וּמָסַר נַפְשׁוֹ בְּשִׁבְלֵי יִשְׂרָאֵל, וְהִשְׁלִיךְ נַפְשׁוֹ מִנֶּגֶד, וְלֹא הָיָה חוֹשֵׁשׁ עַל עַצְמוֹ כָּלָל. כִּי הַשֵּׁם יִתְבָּרַךְ אָמַר לוֹ (שמות לב, י): "וְאַעֲשֶׂה לְגוֹי גִּדּוֹל",

seeing how exhausted it had become, carried it on his shoulders, all the way back to the flock. In recognition of Moshe's compassion and self-sacrifice God appointed him shepherd of *His* flock, the Jewish people (*Shemot Rabbah* 2:2; see also *Likutey Moharan* II, 5:7 and n.121). See also *Berakhot* 32a, where Rava cites Rav Yitchak's reading of the verse "And Moshe pleaded before God" (Exodus 32:11) as teaching that he caused the Divine Attribute of Compassion to rest upon them.

Rebbe Nachman states that "only Moshe *Rabbeinu* had such compassion." This raises the question: Does he mean *only* Moshe, and not any of the other great leaders of the Jewish people? What about King David? What about the leading tzaddik of each generation? One possible explanation is that the Rebbe means only Moshe *Rabbeinu* could achieve such compassion, yet once he did so, all the greatest tzaddikim down through the ages were able to achieve such compassion as well—through him. See also the commentary of the *Parparaot LeChokhmah* brought at the end of the lesson, Addendum I (section E), that every true tzaddik is the concept of Moshe *Rabbeinu*. See also the following note.

7. **That which was is what will be.** King Shlomo, the author of Ecclesiastes, states: "That which was is what will be; that which has been done is what will be done. There is nothing new under the sun!" The *Tikkuney Zohar* #69 (p.111b) teaches that the initial letters of *Mah Sh'hayah Hu* (מה שהיה הוא, "That which was, is") spell MoSheH (משה). Just as Moshe *Rabbeinu* was leader of the Jewish people in the past, so that is *sh'yihiyeh* ("what will be"). He will be the Jewish people's leader in the future, for "there is nothing new under the sun."

8. **Although God said to him....** By worshiping the Golden Calf, the Jewish people were guilty of idolatry and so deserving of death. God said to Moshe, "Now, leave Me be, that My anger may burn against them and that I may destroy them, and make you into a great nation."

addition, someone who does not know how to exercise compassion might “pity” a four-day-old infant by feeding it foods suitable for an adult, and not for such an infant. Such an infant must be nourished specifically on milk. It is therefore necessary to know how to act with compassion. Compassion for an infant such as this requires giving him specifically milk; and for an adult, [giving him] the food that he needs. Likewise, it is necessary to show compassion to each person as is suitable for him.⁵

2. Only Moshe Rabbeinu had such compassion.⁶ He was the leader of the Jewish people and he will be the leader in the future, for “That which was is what will be” (Ecclesiastes 1:9).⁷

Moshe Rabbeinu had genuine compassion for the Jewish people. He sacrificed himself for them and cast aside his life, showing absolutely no concern for himself. Although God said to him, “and I will make you into a great nation” (Exodus 32:10),⁸ he paid no attention whatsoever

not enough to want to show compassion, one also has to know what genuine compassion is—i.e., he needs *daat* (unitive knowledge and awareness of God). It is not compassion to give a drunkard another bottle of liquor, nor is it compassion to pardon a murderer. This is as *Meiri* teaches: Whenever someone spares an evil person who is deserving of death, that mercy will result in cruelty for others (*Meiri* on *Yoma* 22b). For an act to be truly merciful and compassionate, it must be beneficial for the recipient but also for others and the world at large. Supplying the drunkard is harmful to him; freeing an assassin is harmful to society. See also the following note.

5. show compassion to each person as is suitable for him. A person needs to be certain that the thing he does for another is genuinely beneficial, and not that it merely appears to be so. Rebbe Nachman’s example of an act which might seem compassionate but is not, is that of feeding solid foods to a four-day-old infant (see also n.105 below, where the *Parparaot LeChokhmah* explains why the Rebbe specifically mentions “four-day-old”). While such foods are the preferable choice for an adult, they are obviously inappropriate for a newborn. Only someone lacking in *daat* would feed it solids instead of the milk a newborn baby requires if it is to grow and develop properly. King Shlomo teaches this in Proverbs (12:10): “A righteous man knows the nature of his beast, but the compassion of the wicked is cruelty.” The commentators explain that whereas a tzaddik pays attention even to the needs of the animals, a wicked individual has no compassion at all, not even for his fellow human beings. Even when they do display some compassion, it is never heartfelt (*Rabbeinu Yonah; Metzudat David*).

In review: Only someone with genuine compassion is fit to be a leader of people.

6. Only Moshe Rabbeinu had such compassion. Commenting on the verse “Moshe was a shepherd for the flocks” (Exodus 3:1), the Midrash relates that, once, while Moshe was tending Yitro’s flocks in the desert, a young goat ran off. Moshe ran after it and found it standing by a pool of water, where it had stopped to quench its thirst. Moshe took pity on the young goat and,

וְהוּא לֹא הִשְׁגִּיחַ עַל זֶה כָּלֵל, רַק אָמַר: "אִם תִּשָּׂא חֲטָאתָם" וְכו', כִּי הוּא הָיָה רַחֲמָן וּמִנְהִיג אֲמִתִּי.

וְהָיָה עוֹסֵק בְּיִשּׁוּבוֹ שֶׁל עוֹלָם, שִׁיְהִיָּה הָעוֹלָם מֵיִשָּׁב מִבְּנֵי אָדָם. כִּי עֶקֶר הָאָדָם הוּא הַדַּעַת, וּמִי שֶׁאֵין לוֹ דַּעַת, אֵינוֹ מִן הַיִּשּׁוּב וְאֵינוֹ מִכְנָה בְּשֵׁם אָדָם כָּלֵל, רַק הוּא בְּחִינַת חַיָּה בְּדַמּוּת אָדָם. וּמִשָּׂה רַבְּנוּ הָיָה לוֹ רַחֲמָנוּת, וְהָיָה עוֹסֵק בְּיִשּׁוּב הָעוֹלָם, שִׁיְהִיָּה הָעוֹלָם מֵיִשָּׁב וּמִמָּלָא מִבְּנֵי אָדָם, הֵינּוּ בְּנֵי דַעַה, כַּנֶּזֶכֶר לְעֵיל, כִּי הוּא פֶתַח לָנוּ אוֹר הַדַּעַת, כְּמוֹ שֶׁכָּתוּב (דְּבָרִים ד', לֵה): "אֵתָהּ הָרֵאָתָה לְדַעַת כִּי ה' הוּא הָאֱלֹקִים", כִּי מִשָּׂה פֶתַח אֶת הַדַּעַת וְגִלָּה לָנוּ, כִּי יֵשׁ אֱלֹקִים שְׁלִיט בְּאֶרֶץ.

ג. כִּי עֶקֶר הַרַחֲמָנוּת הוּא כְּשִׁישְׂרָאֵל עִם קְדוּשׁ נּוֹפְלִין, חֵס וְשְׁלוֹם, בְּעוֹנוֹת, רַחֲמָנָא לְצֻלָּן, כִּי זֶהוּ הַרַחֲמָנוּת הַגָּדוֹל מְכַל

he disclosed to them the unitive knowledge and awareness that God's transcendence and immanence are one: "YHVH is the *Elohim*—God is the Lord." The translation here follows Rebbe Nachman's reading which, in the context of our lesson, understands these words as addressed to Moshe *Rabbeinu*: "It was you who disclosed the *daat*...." As we shall see below, in section 4, human beings attain *daat* through the Torah; when Torah is revealed, *daat* is revealed. And it was Moshe who revealed God's Torah to mankind. Thus, Rebbe Nachman teaches here: "He was the one who unfolded the light of *daat*...."

12. **Elohim, Ruler of the earth.** Most people acknowledge the existence of a transcendent God, the Creator Who is the hidden source of all being, and Who is beyond and outside the ordinary range of human experience or understanding. The Kabbalah teaches that in addition to God being transcendent (*soveiv kol almin*, lit., surrounds all worlds), He is also immanent (*memalei kol almin*, fills all worlds). He both fills the world with His Divine Presence and—as *Elohim* and Ruler—is actively involved in its governance. In the context of our lesson, Reb Noson explains that knowing that "there is *Elohim*, Ruler of the earth" is the essential attainment of *daat*—i.e., the ascent to the level of a human being (*Likutey Halakhot*, *Hilkhot Eiver min HaChai* 2:1).

In review: Only someone with genuine compassion is fit to be a leader of people (§1). The exemplar of such a leader is Moshe *Rabbeinu* (§2).

13. **succumb to sin, God forbid....** This begins Rebbe Nachman's explanation of why Moshe's compassion makes him worthy of leadership. Every ruler or leader, even the most self-serving, recognizes that he must endeavor to bring benefit to his people. He understands that he must see to their physical and financial well-being and institute policies from which they derive

to this, but said, “If You would, forgive their offense” (ibid. :32).⁹ This is because he was compassionate and a true leader.

And [Moshe] engaged in settling the world, so that it should be inhabited by human beings. The essential human element is *daat* (unitive knowledge and awareness of God). Someone without *daat* is not part of the human race and does not deserve to be called human. He is nothing more than a beast with the appearance of a human being.¹⁰

Moshe *Rabbeinu* had compassion and engaged in settling the world so that it should be inhabited and filled with human beings—i.e., people with *daat*. He was the one who unfolded the light of *daat* for us, as it is written (Deuteronomy 4:35), “It was you who disclosed the *daat* that *YHVH* (God) is the *Elohim* (Lord).”¹¹ Moshe unfolded *daat* and revealed to us that there is *Elohim*, Ruler of the earth.¹²

3. The main compassion is when the Jews, the holy people, succumb to sin, God forbid. May the Compassionate One spare us.¹³ There is no

God was prepared to wipe out the entire Jewish people and replace them with Moshe and his descendants. However, Moshe showed no concern for himself or any desire for the honor of being progenitor of a new Jewish nation.

9. If You would, forgive their offense. The full verse reads: “Now, if You would, forgive their offense. But if not, blot me out, pray, from Your book which You have written!” (Exodus 32:32). Despite their terrible offense of worshiping the Golden Calf, which evoked God’s wrath and His intention to eradicate them from the face of the earth, Moshe prayed, “Now, if You would, forgive.... But if not, *blot me out*,” and they were spared. Moshe was willing to cast aside his own life for their sake. Even God’s promise to replace the Jewish people with his descendants could not diminish his great compassion and dissuade him from seeking forgiveness for those who had sinned. Thus Moshe *Rabbeinu* is the exemplar of the compassionate leader, one who willingly sacrifices everything for the sake of his charge.

10. ...a beast with the appearance of a human being. Rebbe Nachman here introduces the concept of *daat*, a central theme of the lesson. Over the course of this teaching the Rebbe will show the supreme importance of one’s attaining unitive knowledge and awareness of God in order to then recognize and acknowledge Him. This is the ultimate purpose for which all humans are created. For that reason, a person lacking *daat* cannot be called human. See also section 4 and Maharsha’s teaching cited in note 52 below, which explain how man can rise above the level of beast to become an aware human being.

11. unfolded the light of *daat* for us...It was you who disclosed the *daat*.... Rashi (*loc. cit.*) explains that when God gave the Torah at Mount Sinai, He opened the heavens to reveal His Oneness. The verse thus teaches that Moshe *showed* that Oneness to the Jewish people;

מִינֵי רַחֲמָנוּת. כִּי כָּל הַיְסוּרִים הַקָּשִׁים שֶׁפְּעוֹלָם אֵינָם נֶחֱשָׁבִים כָּלֵל כְּנֶגֶד הַמַּשְׁאוּי הַכְּבֵד שֶׁל עוֹנוֹת, חֵס וְשָׁלוֹם. כִּי כְּשִׁישְׁרָאֵל נּוֹפְלִים בְּעוֹנוֹת, חֵס וְשָׁלוֹם, זֶהוּ מַשְׁאוּי כְּבֵד מְאֹד, שְׂאִי אֶפְשָׁר לִשְׂאֵא כָּלֵל הַמַּשְׁאוּי הַכְּבֵד הַזֶּה, בְּבַחֲיַנֵּת: "כְּמַשָּׂא כְּבֵד יִכְבְּדוּ מִמֶּנִּי" (תהלים לח, ה).

כִּי מִי שֶׁיּוֹדֵעַ קִדְשֵׁת יִשְׂרָאֵל מֵאִין הֵם לְקוֹחִים, וְיוֹדֵעַ רוּחַנִּיּוֹת וְדִקּוֹת שֶׁל יִשְׂרָאֵל - הוּא יוֹדֵעַ, שִׁישְׁרָאֵל הֵם רְחוּקִים לְגַמְרֵי מַעְוֹן, וְאִין עוֹוֹן שֶׁיֵּד לָהֶם כָּלֵל כָּלֵל לֹא, לְפִי גִדּוֹל קִדְשָׁתָם מַשְׁרָשֵׁם וְגִדּוֹל דִּקּוֹתָם וְרוּחַנִּיּוֹתָם. וְעַל כֵּן כָּל הַיְסוּרִים שֶׁפְּעוֹלָם אֵינָם נֶחֱשָׁבִים לַמַּשְׁאוּי כְּנֶגֶד הַמַּשְׁאוּי הַכְּבֵד שֶׁל עוֹנוֹת, חֵס וְשָׁלוֹם, רַחֲמָנָא לְצִלָּן.

וְאֶפְלוּ כְּשִׁישׁ לֹאֲדָם יְסוּרִים, אִם אֵין בָּהֶם עוֹנוֹת, אֵינָם נֶחֱשָׁבִים לְיְסוּרִים כָּלֵל. וְזֶה בְּחִינַת (שבת נה, א): 'אֵין יְסוּרִין בְּלֹא עוֹן'. שֶׁכְּשֶׁאֵין בָּהֶם עוֹוֹן, אֵינָם יְסוּרִים כָּלֵל, כִּי עֶקֶר הַיְסוּרִים הֵם רַק כְּשֶׁנוֹפְלִים בְּעוֹנוֹת, חֵס וְשָׁלוֹם, וְזֶהוּ עֶקֶר הַרַחֲמָנוּת, לְרַחֵם עַל

16. **There is no suffering without sin.** Our Sages teach (*loc. cit.*): There is no death without [there first being] transgression; there is no suffering without [there first being] sin, as in (Psalms 89:33), "I will punish their transgression with the rod, and their sin with plagues." Any trouble or suffering that befalls a person is the product of sin. See *Likutey Moharan* I, 56:7, where Rebbe Nachman teaches that relief from the suffering engendered by sin comes through the great compassion and *daat* gained by immersing in a *mikvah*. See also *Rabbi Nachman's Wisdom* #298.

17. **If no sin is present, it is not suffering....** The straightforward meaning of this Talmudic teaching is that whenever a person experiences suffering, it is on account of some sin which he has committed. Rebbe Nachman extrapolates from this that when a person is genuinely clean of sin, even the physical suffering he does experience is not considered suffering. To paraphrase the Talmud's words: There is no suffering *that is worthy of being considered suffering* without sin.

There is some difficulty understanding this last statement. Granted there is no greater suffering than having to bear the burden of sin, yet how can Rebbe Nachman so totally gainsay the reality of the physical pain one experiences in illness or bereavement or the like, to the point where he teaches that "if no sin is present, it is not suffering"? Furthermore, later on in the lesson the Rebbe himself alludes to his own physical suffering, when he speaks of the lungs (see §12). However, in Kabbalistic and Chassidic teaching we find that committing a sin leaves a *reshimu*, an impression, in the person who committed the sin and the place where it occurred (see *Likutey Moharan* I, 76:5, n.48; see also *ibid.* 4:9, n.147). The Rebbe's words here, "If no sin is present...", imply that one's repentance removes the sin as well as its *reshimu*.

greater compassion than this. This is because all the terrible suffering in the world is considered naught in comparison to the heavy burden of sin, God forbid. For when Israel succumbs to sin, God forbid, it is a very heavy burden, one that is impossible to bear, as in “like a burden which is heavy, they are too heavy for me” (Psalms 38:5).¹⁴

Anyone who knows Israel’s holiness—their source—and discerns their spirituality and refinement, knows that Israel is totally distant from sin. [He knows,] too, that, on account of the great measure of their innate holiness and their great refinement and spirituality, they have no connection whatsoever to sin.¹⁵ Therefore, all the suffering in the world is not considered a burden in comparison to the heavy burden of sin, God forbid. May the Compassionate One spare us.

And even when a person endures suffering, if it doesn’t include sin, it is not at all reckoned as suffering. This is as in “There is no suffering without sin” (*Shabbat* 55a).¹⁶ If no sin is present, it is not suffering, because suffering is only when one succumbs to sin, God forbid.¹⁷ Thus, the

profit and gain. This is precisely what Moshe did in the Wilderness. In his merit manna fell from heaven to feed the Jewish people, and water was drawn from the well which followed them through the desert. Physically, they lacked nothing (see Deuteronomy 2:7). But Moshe’s greatness as leader derived from something more—namely, his concern for the Jewish people’s spiritual well-being and his unceasing efforts to ensure their devotion to God. This is the main thrust of this section of the lesson, as we will now see.

14. like a burden which is heavy.... The psalmist states: “For my transgressions have gone over my head; like a burden which is heavy, they are too heavy for me” (Psalms 38:5). Rebbe Nachman brings this proof-text to show that a person’s sins are an unbearable load. Those who are spiritually sensitive recognize that the anguish which sin brings upon the soul far surpasses any agony the body is made to bear by life’s physical and material burdens (cf. *Likutey Halakhot, Hilkhos Hashkamat HaBoker* 1:2).

15. their source...no connection whatsoever to sin. The Midrash teaches that one interpretation of the Torah’s opening words “*Bereishit bara Elohim* (In the beginning God created)” is that for the sake of *reishit* (the first) God created the entire world. Who is that *reishit*? Israel (*Vayikra Rabbah* 36:4). All that God created He created for the sake of the Jewish people, for “Israel was first in God’s thought” at the time of Creation (see *Bereishit Rabbah* 1:4). The Kabbalah speaks of the creation as a composite of the Four Worlds: *Atzilut* (Nearness), *Beriyah* (Creation), *Yetzirah* (Formation), *Asiyah* (Action). The Jewish soul, being rooted in God’s first thought, preceded the emergence of all these worlds and thus is more exalted than even the highest of them (see also *Likutey Moharan* I, 17:8 and n.121). Rebbe Nachman teaches here that a person who is himself spiritually refined will recognize and appreciate the exalted holiness of the Jewish people’s inner essence. He will therefore know too that because their souls are higher than all the worlds—especially *Asiyah*, the world in which human transgression of Divine Will is possible—the Jews truly have no connection to sin.

יִשְׂרָאֵל - עִם קְדוּשָׁה, לְהוֹצִיאָם מִהַמְּשָׁאֵי הַכָּבֵד שֶׁל עוֹנוֹת.
 וְעַל-כֵּן מִשָּׁה רַבָּנוּ, עָלִיו הַשָּׁלוֹם, בְּכָל עֵת שֶׁנִּפְּלוּ יִשְׂרָאֵל בְּאִיזָה
 עוֹן, הִיא מוֹסֵר נַפְשׁוֹ עֲלֵיהֶם וְהַתְּפִלָּה בַּעֲדָם, כְּגוֹן בַּמִּרְגָּלִים
 וְכִיּוֹצֵא. כִּי יָדַע, שֶׁלְּפִי קִדְּשָׁת יִשְׂרָאֵל וְדִקּוּתָם הֵם רְחוּקִים מֵעוֹן
 וְאִי אֶפְשָׁר לָהֶם לִשָּׂא כָּלֵל הַמַּשָּׂא הַכָּבֵד שֶׁל עוֹן כַּנִּל.
 וּבִבְּאֻמָּת, מִהֵיכָן בָּאִים לְעוֹנוֹת, חֵס וְשָׁלוֹם, הוּא רַק עַל-יְדֵי שְׂאִין
 לוֹ דַּעַת, כִּי 'אִין אָדָם עוֹבֵר עֲבָרָה אֶל-אִם-כֵּן נִכְנָס בּוֹ רוּחַ
 שְׂטוּת' (סוּטָה ג, א), וְזֶהוּ הַרְחַמְנוּת הַגָּדוֹל מִן הַכֹּל, שֶׁצָּרִיכִין לְרַחֵם

had slandered the Holy Land (Numbers 13-14). He likewise effected forgiveness through his prayers for those who complained about the manna (Numbers 11).

20. **the genesis of sin....** Having mentioned the very exalted level of the Jewish people's holiness and refinement—the supernal source of their souls (see n.15)—and that they therefore “have no connection whatsoever to sin,” Rebbe Nachman here wonders how it is even possible for a Jew to transgress the Will of God?

21. **A person does not sin unless a spirit of foolishness enters him.** Numbers 5:12 states: “[This is the law] if a man's wife is suspected of going astray.” Maharsha points out that the word for “going astray,” *TiSteh* (תשטה), more accurately should have been *tateh* (תטה). Because the verse uses the form which resembles the word for “foolishness,” *ShTuT* (שטות), the Sages conclude that without foolishness entering his heart, man would not sin (*Sotah* 3a, s.v. *ela*; see also below, §8 and n.100). The Talmud adds there that a person's sins are an indication of his confused mind. He has spiritually blemished his intellect. Once possessed by a spirit of foolishness—i.e., a yearning to follow his heart's desires rather than the path of the intellect—transgression is all but inevitable. Moreover, after getting him to sin once, this spirit of foolishness returns and with even greater ease induces him to sin again; further increasing the confusion of his mind.

Reb Noson asks: Many people have followed their evil inclination for years and sinned a great deal. Since each additional sin produces further mental imbalance, should there not be many, many more bizarre and even absolutely crazy people in the world? The answer Reb Noson gives is that in the true scheme of things, yes. Yet the Holy One's compassion is infinite. God takes pity on the sinner and allows him to maintain a semblance of normalcy in order that he might be able to return to Him. For even with a minimum amount of intelligence a person has the ability to refrain from the foolishness that leads him to sin (*Torat Natan* #24 on *Likutey Moharan* I, 1, and see *Parparaot LeChokhmah* cited in n.73 there).

In the context of our lesson, Rebbe Nachman equates the foolishness that leads to sin with a person's lack of *daat*. In section 6 below, the Rebbe will introduce the concept of *makifim*, the transcendent perceptions that are the expansion of one's *daat*. The soul is sent down into this world so that it might attain greater awareness of God by making immanent that which at present transcends its perception. A person must therefore never be satisfied with the level of *daat* he has already achieved. He must always strive for greater levels of unitive knowledge and awareness. Failing to do so, by not seeking Godliness, leads to the opposite of *daat*—i.e., to being possessed by a spirit of foolishness and succumbing to sin. This is the genesis of sin.

essence of compassion is to show compassion for Israel, the holy people, by releasing them from the heavy burden of sin.¹⁸

This is why whenever Israel succumbed to any sin, Moshe *Rabbeinu*, may he rest in peace, would sacrifice himself for them and pray for them, as happened with the spies and the like.¹⁹ He knew that, on account of their holiness and refinement, they are distant from sin and completely incapable of bearing sin's heavy burden.

And, in fact, what is the genesis of sin, God forbid?²⁰ It is nothing other than one's lack of *daat*. This is because "A person does not sin unless a spirit of foolishness enters him" (*Sotah* 3a).²¹ Thus, this is

In that case, there is no suffering. But if a person's repentance is less than total, the sin is not completely removed from the world. The *reshimu*, and therefore the suffering, persists. And even if the person himself is clean of sin, but he is located in the place where an unrepented sin was committed, the danger exists that he will be the one to endure the suffering (cf. *Tzaddik* #184; *Shaar HaKavanot*, *Drush Chazarat HaAmidah* 5, p.279). See also Lesson #8:6 later on in this volume, where Rebbe Nachman teaches that when the Jews are insufficiently worthy of having their sins forgiven, the tzaddik is obliged to accept suffering upon himself for their sakes.

18. the essence of compassion...releasing them from the heavy burden of sin. The *Zohar* (I, 106a) comments on the differences between Noach, Avraham and Moshe. Noach was a tzaddik (Genesis 6:9) and compassionate (in the Ark he fed the animals for an entire year). Yet, when God instructed Noach to build an ark because He was going to bring a flood that would cover the earth, we do not find that Noach prayed even a single prayer on mankind's behalf. Later, when God informed Avraham that He was going to destroy the city Sodom and kill all its inhabitants, we find that Avraham, a man known for his compassion, interceded on their behalf. He pleaded with God to forgive and protect the righteous among them, and in their merit also pardon the wicked (Genesis 18). However, the *Zohar* teaches, even Avraham did not complete his mission, because he did not ask for the wicked to be spared in his own merit. Who did? the *Zohar* asks. Moshe did. When the Jews angered God by worshiping the Golden Calf, Moshe prayed on their behalf. "Now, if You would, forgive.... But if not, blot me out" (see n.9). He was willing to forgo all the reward due him on account of his great merit if only God would forgive the Jewish people for sinning against Him. This is as Rebbe Nachman taught above (and see n.6): "Only Moshe *Rabbeinu* had such compassion."

Reb Noson writes that the essence of *daat* is to know and make known that *Elohim* is "Ruler of the earth" and therefore we are obligated to serve Him. Teaching this to others is the greatest expression of compassion. As explained above, in section 1, it is forbidden to show mercy to the wicked (see n.4). Turning a blind eye to their wickedness only allows them to sin further. Thus, that which on the surface appears to be compassion is, in reality, sheer cruelty! Conversely, appearing to be cruel to the wicked—not giving in to them and even punishing them—so that they abandon their evil ways, is actually compassion (*Torat Natan* #2).

19. the spies and the like. In addition to gaining atonement for the Jews when they sinned with the Golden Calf (see §2 and nn.8-9 above), Moshe entreated God to forgive the spies who

עָלִיו לְהַכְנִיס בּוֹ דַּעַת, בְּבַחֲיַנַּת (תהלים מא, ב): "אֲשֶׁרִי מִשְׁכִּיל אֶל דָּל", כִּי 'אֵין עָנִי אֶלָּא מִן הַדַּעַת' (נדרים מא, א), וצָרִיכִין לְרַחֵם עָלָיו, לְהַכְנִיס בּוֹ דַּעַת.

ד. וּאֶפְלוּ כְּשֶׁמִּגִּיעַ זְמַנוּ לְהַסְתַּלַּק, וְהַנֶּשְׁמָה עוֹלָה וּמִתְדַבֶּקֶת בְּמָקוֹם שְׁעוֹלָה, בְּעוֹלָמוֹת עֲלִיוֹנִים, אֵין זֶה תְּכִלִּית וּשְׁלֵמוֹת, שֶׁתִּהְיֶה הַנֶּשְׁמָה רַק דְּבוּקָה לְמַעְלָה. רַק עָקֵר הַשְּׁלֵמוֹת שֶׁל הַנֶּשְׁמָה הִיא, שֶׁבַּעַת שֶׁהִיא לְמַעְלָה תִּהְיֶה לְמַטָּה גַּם־כֵּן. עַל־כֵּן

linking suffering to sin, sin to a lack of *daat*, and a lack of *daat* to suffering—that the greatest compassion we can show a person is to free him of the suffering which sin generates, by instilling him with *daat*.

Reb Noson relates this to what Rebbe Nachman teaches below (see §7), that the tzaddik has to show those who pursue the pleasures of this world, and so have succumbed to sin, that, even so, they are close to God, Whose glory fills the whole world. This, Reb Noson explains, is the function of the compassionate leader. Because he recognizes the unique loftiness of the Jewish soul, this tzaddik and leader is moved to great pity whenever he sees it trapped in materialism and sin. He therefore makes every effort to reveal to even those who lack *daat* that God is always with them; that even though they are steeped in physicality, all they have to do is return to Him (*Torat Natan* #1).

In review: Only someone with genuine compassion is fit to be a leader of people (§1). The exemplar of such a leader is Moshe *Rabbeinu* (§2). Suffering is produced by sin, which in turn is the product of foolishness. The true leader therefore seeks to keep his charges from sinning by instilling them with *daat* (§3).

24. **Even when a person's time comes to pass away.** Having taught that there is no greater act of compassion than keeping one's fellow Jew from sinning by instilling him with *daat*, and that such compassion is the mark of the genuine leader, Rebbe Nachman turns now to what must be done in order to avert the void which results from the inevitable passing of such a leader. When the genuine compassionate leader leaves this world, what happens to the *daat* which he instilled in the Jewish people? Do his teachings and path in serving God pass away with him? And what of the *daat* which each and every Jew brings into the world? Does it disappear as well, when his soul ascends on high?

25. **soul ascends...the upper worlds.** Each soul ascends to receive its reward in the supernal worlds—the Garden of Eden and worlds even higher—each according to the good deeds he performed while in this world.

26. **it is also below.** Although in passing away a person's soul ascends on high, it is possible for it to also remain below, in this world. Rebbe Nachman teaches that this is in fact the perfection of the soul, to be above and, at the same time, below. The Rebbe will next explain how this is accomplished.

the greatest compassion of all: One has to show him compassion by instilling him with *daat*. This is as in “Praiseworthy is he who imparts wisdom to the poor” (Psalm 41:2), because poverty is nothing other than a lack of *daat* (*Nedarim* 41a).²² One has to show him compassion by instilling him with *daat*.²³

4. Even when a person’s time comes to pass away²⁴ and the soul ascends and attaches itself to the place to which it ascends in the upper worlds,²⁵ remaining on high is not the soul’s ultimate purpose and perfection. Rather, the soul is most perfect when at the same time that it is above, it is also below.²⁶ One therefore has to leave behind a blessing, a son or

22. **poverty is nothing other than a lack of daat.** Having shown that suffering is directly linked to sin, and that the genesis of sin is the absence of *daat*, Rebbe Nachman here closes the circle by bringing the Talmud’s teaching (*loc. cit.*) equating a lack of *daat* with the suffering of poverty. The psalmist therefore states: “Praiseworthy is he who imparts wisdom to the poor” (Psalms 41:2). Through this, one advances the “poor” man’s *daat* and, consequently, relieves him of suffering. The Rebbe will further develop the connection between *daat* and livelihood below, in section 10.

Rebbe Nachman brings this Talmudic teaching from *Nedarim* also in *Likutey Moharan* I, 56:8. As explained in the notes there, the relationship between poverty and *daat* relates to what the Rebbe teaches in section 6 of that lesson, that the more a person is lacking in *daat*, the more he is harried and burdened in search of livelihood. Effortless livelihood, on the other hand, is dependent upon *daat*, as in “The people *shatu* (strolled about) and gathered it” (Numbers 11:8). This verse refers to the manna, the Jewish people’s daily sustenance during their sojourn in the Wilderness. This heavenly food would descend for them without their having to exert any effort. The manna appeared at their doorstep; at least for those who had the *daat* to know that God would provide their sustenance. However, there were also skeptics among the Jews, people who went searching for the manna; they “strolled about and gathered it.” The *Zohar* (II, 62b) homiletically interprets Scripture’s word *ShaTu* (שטו, “strolled about”) as an allusion to the *ShTuta* (שטותא, foolishness) with which these people acted by not relying on God. This teaches that those with *daat* acquired their livelihood effortlessly, while those who acted foolishly did indeed have to search for their manna/livelihood—which would have been delivered right to their door had they instead exercised *daat*.

A complementary teaching appears elsewhere in the *Zohar* (II, 93a): “Poverty is nothing other than a lack of Torah and mitzvot, which are a man’s true wealth.” Reb Noson points out that the Hebrew word for compassion, *RaCheM* (רחם), has a numerical value of 248 (see Appendix: Gematria Chart), which is the number of positive commandments in the Torah. This indicates that genuine compassion is the ability to perform mitzvot. Scripture thus states (Numbers 19:14): “This is the Torah, man....” When a person observes the Torah, he is considered a human and not a beast in human form (*Torat Natan* #3).

23. **instilling him with daat.** It follows from what Rebbe Nachman has taught thus far—

צָרִיךְ שִׁישְׁאִיר אַחֲרָיו בְּרָכָה, בֵּן אוֹ תַלְמִיד, כְּדִי שִׁישְׁאִר דַּעְתּוֹ
לְמַטָּה גַם-כֵּן בַּעַת שְׁנִסְתַּלַּק לְמַעְלָה.

כְּמוֹ שֶׁאָמְרוּ רַבּוֹתֵינוּ זְכוֹרָנָם לְבָרָכָה (בבא-בטרא קטז, א): "אֲשֶׁר
אֵין חֲלִיפוֹת לָמוֹ" - 'חַד אָמַר בֶּן, וְחַד אָמַר תַּלְמִיד', כִּי הַתַּלְמִיד
מְקַבֵּל דַּעַת הָרַב. גַּם הַבֶּן, בּוֹדֵאי אֵין מַעְלָה כְּשֶׁנִּשְׁאָר בֶּן רָשָׁע,
חֵס וְשָׁלוֹם, וְהָעֶקֶר - לְהִשְׁאִיר בֶּן שִׁיְהִיָּה בְּחִינַת תַּלְמִיד גַּם-כֵּן,
שִׁיקְבֵּל מִמֶּנּוּ שְׂכָלוֹ וְדַעְתּוֹ.

וְלֵאדָּוָה מָאן דְּאָמַר דִּי בְּתַלְמִיד לְבָד, כִּי מֵאַחַר שֶׁעֶקֶר הוּא
כְּדִי שִׁישְׁאִר דַּעְתּוֹ בְּעוֹלָם, עַל-כֵּן דִּי גַם בְּתַלְמִיד לְבָד, כִּי זֶהוּ

What is more, the faithful disciple is in a position to transmit his teacher's *daat* to others, further ensuring its continued efficacy in this world.

Commenting on Moshe's words to the Jewish people on the day of his death, "For I know that, after my passing, you will become corrupt and turn away from the path that I enjoined upon you..." (Deuteronomy 31:29), Rashi adds: But during the days of Yehoshua the Jews remained faithful to God and were not corrupt! What, then, is the meaning of "after my passing"? We learn from this, says Rashi, that in Moshe's eyes, as long as Yehoshua was alive, *he* was alive. In the context of our lesson, this teaches that as long as the faithful disciples of a leader are alive, it is as if the leader lives on and thus his *daat* remains influential in this world. Reb Noson adds: It is only when the disciples themselves begin to think of their teacher as having passed away that the continued influence of his *daat* becomes doubtful. As long as they believe in the eternal relevance and value of his teachings, the tzaddik remains alive—through the persistence of his *daat* in the world (*Likutey Halakhot, Shluchin* 5:11).

31. certainly **no advantage to leave behind a wicked son...receives from his wisdom and his *daat***. Rebbe Nachman's teaching here regarding a wicked son ties in with what he taught previously, that "someone without *daat* is not part of the human race and does not deserve to be called human" (see §2). One's son is one's replacement in the world, but only if he accepts his father's direction and follows in his footsteps. Otherwise, what benefit is there to bringing children into the world, as the Rebbe states: "It is certainly no advantage to leave behind a wicked son."

Reb Noson writes: A person's children are his legacy and the primary inheritance he leaves behind in the world. And the core of this legacy is the *daat* that they merit to receive from him. For the soul of each Jew, a portion of God on high, is rooted in holy *daat*, and so the knowledge and awareness of God which each person reveals is commensurate with the *daat* he attains and the good deeds he does during his life. Thus, this is the primary legacy he leaves behind in the world when he passes away—i.e., that *daat* which he instilled in his children and commanded them in the ways of God. And since all livelihood and sustenance are a factor of this *daat* (the meshing together of son and disciple; see §10 below), when a person passes from the world, it is specifically his children who inherit his estate (*Torat Natan* #5).

a disciple, so that at the time of his ascent on high his *daat* also remains below.²⁷

As our Sages, of blessed memory, taught: “who have no replacement” (Psalms 55:20)²⁸—one opines that it refers to a son, and the other opines that it refers to a disciple (*Bava Batra* 116a).²⁹ For the disciple receives the *daat* of the teacher.³⁰ The son, too, because it is certainly no advantage to leave behind a wicked son, God forbid. The main thing is to leave behind a son who is also a disciple, who receives from him his wisdom and his *daat*.³¹

As for the other one, he maintains that a disciple is sufficient because the main thing is to leave behind one’s *daat* in the world. Consequently, even just a disciple is sufficient because the ultimate perfection is that

27. **leave behind a blessing, a son or a disciple....** Rebbe Nachman teaches that the way in which the soul remains in this world even after it ascends on high is through the *daat* a person instills in either his offspring or disciples. This is the deeper purpose of the mitzvah of procreation, to “be fruitful and multiply” (Genesis 1:28)—i.e., bearing children, but also disciples (see also §4 and nn.52-55 below). It is so that all future generations can know and serve God. Thus, in sections 8 and 9 below the Rebbe will show that “son” and “disciple” refer to diverse levels of unitive knowledge and awareness of God. Reb Noson writes that the tzaddik, and so too every upright person, has to devote his entire life to illuminating his children—sons and daughters—and also his disciples (see nn.37-39 below) with as much as is possible of the *daat* he himself has attained. It is for this alone that we are brought into the world (*Torat Natan* #6 and #12).

28. **who have no replacement.** “Hear and humble them, O God...those who do not [reflect on] their passing and they fear not God.” King David calls out to God to save him from his enemies, who pay no heed to their transience in this world and have no fear of His judgment on the day of death (*Rashi, loc. cit.*). The translation here of *ein chaliphot lamo* (“who do not [reflect on] their passing”) as “who have no replacement,” follows the teaching of the Sages which Rebbe Nachman cites next (see the following note).

29. **no replacement...a son...a disciple.** In discussing God’s displeasure with a person who does not leave behind someone to inherit him, the Talmud (*loc. cit.*) brings a dispute between Rabbi Yochanan and Rabbi Yehoshua ben Levi on the meaning of “*ein chaliphot lamo*—who have no replacement,” i.e., someone to succeed them in this world. One Sage maintains that it refers to not leaving behind a son, while the other maintains that it refers to not leaving behind a disciple. When a person passes on from this world without leaving a replacement, it is a sign that he did not have proper fear of Heaven. In the context of our lesson, Rebbe Nachman will relate this to leaving behind one’s *daat* in the world, through either a son or a disciple.

30. **the disciple receives the daat of the teacher.** A faithful disciple is the embodiment of his teacher’s *daat*. Through him, that *daat* remains in this world even after the teacher’s passing.

עקר השלמות, שישאר דעתו בעולם הזה גם בעת ההסתלקות, כשהנשמה עולה למעלה.

כי מי שיודע קצת בידיעתו יתברך, הוא יודע שעקר התענוגים והשעשועים של השם יתברך הוא רק שאנחנו מעולם הזה השפל נגדל ונקדש שמו יתברך, וזהו עקר התענוגים והשעשועים של השם יתברך, כמו שכתוב (מוסר לר"ה): "ואבית תהלה מגושי עפר מקרוצי חמר" וכו', כי השם יתברך יש לו שרפים וחיות ואופנים ועולמות עליונים, שהם עובדים אותו יתברך, ואף-על-פי-כן עקר התענוג והשעשוע שלו - כשעולה למעלה העבודה של עולם השפל הזה. ועל כן צריכין להשאיר אחריו בן או תלמיד, כדי שישאר דעתו למטה, שיאיר בבני עולם הזה השפל. כי כשנשאר דעתו למטה על-ידי בן או תלמיד, נחשב כאילו הוא בעצמו ממש נשאר בעולם.

וכל אדם יכול לקיים זאת, להעמיד תלמידים. כי כששנים מדברים יחד ביראת שמים, אזי כשאחד מאיר לחברו באיזה

36. **has literally remained in the world.** As explained above and in note 30. Thus, through the *daat* a person leaves behind in the world by leaving a son or a disciple, he himself remains alive—enlightening others with awareness of God and enabling them to attain the level of a human being.

Reb Noson points out the value of leaving behind one's *daat* as follows: We would assume that the soul achieves its perfection when, following its time in this world, it returns on high, to the supernal realms of its origin. But as we have just seen, God's greatest delight is from the service of this world. This is precisely why the soul is sent to this lowly world in the first place, to serve God while residing within a physical form. Thus, when a person passes away, his soul's perfection requires that he leave behind his *daat* in this world. He is then both above and below, and in this way is the bridge which unites the upper and lower realms (*Torat Natan* #12; this meshing together of the worlds is the main theme of §9 below).

37. **something every person can accomplish.** Although the main transmission of *daat* is that which the genuinely compassionate leader instills in his sons and disciples, Rebbe Nachman teaches here that *everyone* is capable of leaving behind *daat* in this world. Every person can say or do something that will inspire future generations and bring them closer to God. The source of this ability, writes Reb Noson, is the Godliness inherent in each and every Jew (who is rooted in God's first thought; see n.15 above). The Rebbe will explain below (§6) that the closer one comes to the tzaddik, the more *daat* he attains and the more he is capable of transmitting it to others (*Torat Natan* #8).

one's *daat* remains in the world at the time of passing, when the soul ascends on high.³²

Anyone with even a bit of knowledge of the Blessed One knows that nothing gives God greater pleasure and delight than our exalting and sanctifying His Holy Name from this lowly world. This is God's greatest pleasure and delight, as it is brought (cf. *Mussaf* of Yom Kippur), "You desire praise from mounds of dust, from lumps of clay."³³ God has *seraphim*, *chayot*, *ofanim*, and supernal worlds that serve Him.³⁴ Even so, His greatest pleasure and delight is when the service of this lowly world rises to the realms on high.³⁵ One therefore has to leave behind a son or disciple, so that his *daat* remains below to enlighten the inhabitants of this lowly world. For when his *daat* remains below through a son or disciple, it is reckoned as though he himself has literally remained in the world.³⁶

Producing disciples is something every person can accomplish.³⁷ When two people discuss the fear of Heaven and one says something

32. **a disciple is sufficient...daat remains...when the soul ascends on high.** Rebbe Nachman's statement, that "the main thing is to leave behind a son who is also a disciple," appears to contradict the position of the second Sage that leaving behind a disciple as a replacement is sufficient. The Rebbe therefore clarifies that "the main thing is to leave behind one's *daat* in the world." As we have seen in the lesson, this is accomplished also through a faithful disciple. The *Mai HaNachal* links this with Rebbe Nachman's explanation later on in the lesson, that the disciple represents the *daat* of never despairing of one's ability to truly serve God. The Rebbe emphasizes here that a disciple is sufficient, because "disciple-*daat*" is the principal knowledge and awareness which must be transmitted from one generation to the next (see §7 below), since, as we shall see next, God's greatest pleasure is from those who serve Him from this lowly world.

33. **You desire praise from mounds of dust....** This expression emphasizes God's preference for the devotions of flesh-and-blood humans over those of angels and other incorporeal beings. In a similar vein, Rebbe Nachman once said that he could turn all his followers into complete, awesome tzaddikim—i.e., bring them all to the level of being nullified in *Ein Sof*—but of what value would it be? "It would be like God serving Himself," he explained (*Tzaddik* #330).

34. **seraphim, chayot, ofanim....** These are different classes of angels, the *seraphim* being the most exalted of the three.

35. **delight...this lowly world rises to the realms on high.** The unique value of human service of God is that it is the expression of beings with free will. There is no greater glorification of God than when human beings, who are subject to the influence of the Evil Inclination and the draws of this material world, overcome their base desires in order to worship Him.

דבור, נחשב חברו אצלו בחינת תלמיד. ולפעמים נעשה להפך, דהינו כשאחר-כך הוא מקבל מחברו איזה דבור, אזי נעשה הוא בבחינת תלמיד לגבי חברו.

וצריך כל אדם לזהר, להשתדל ולעסוק בזה, כי "לא תהו בראה לשבת יצרה" (ישעיה מה, יח), כי צריך כל אחד לעסוק בשובו של עולם, שיהיה העולם ממלא מבני אדם, כמו שכתוב (בראשית א, כח): "ומלאו את הארץ", כי זה עקר ישוב העולם, כשהעולם ממלא מבני אדם, הינו מבני דעה. כי מי שאין בו דעת, אינו אדם כלל כנ"ל.

הינו כמו שהאדם מצוה להעמיד בנים בעולם בשביל קיום העולם, כן הוא מצוה להכניס דעת ויראת שמים בבניו ובתלמידים, כי זה עקר המצוה, שמצוה להעמיד תולדות לקיום העולם, כי העקר - להעמיד תולדות ממין בני אדם דוקא, ולא מין בהמות וחיות בדמות אדם.

Reb Noson adds: Conversing with others about the fear of Heaven is the greatest honor one can give to God. This is because God takes pride in every Jew who has faith in Him, even if he repeatedly sins against Him. One must therefore show respect and honor for each and every Jew. And there is no greater way to do that than by speaking to him about the fear of Heaven and receiving from him in return—as in "One receives from the other" (*Torat Natan* #7).

40. **He did not create it for emptiness....** The prophet Yeshayahu's words are directed at the belligerent nations who, in waging war, plunder and destroy whatever stands in their way. He warns them that God did not create the world to be a wasteland. The Talmud (*Yevamot* 62a) cites this verse in connection with its discussion of the mitzvah of bringing children into the world.

41. **and fill the earth.** The entire verse reads: "God blessed them, and God said to them, 'Be fruitful and multiply and fill the earth and conquer it, and hold sway over the fish of the sea and the fowl of the heavens and every beast that crawls upon the earth.'" One of the explanations given by the *Taz* for "and fill the earth" is that it refers to the mitzvah of procreation resulting in great numbers of human beings populating the entire earth (*Taz al HaTorah*, Genesis 1:28; see also §7 and n.87 below).

42. **someone without daat is not at all human.** As explained above, in section 2 (and see n.10). Rebbe Nachman thus teaches that by conversing with others about the fear of Heaven one populates the world with human beings.

43. **In other words.** The following three paragraphs set off within braces were inserted by Reb Noson to further clarify Rebbe Nachman's teaching here regarding speaking with others about the fear of Heaven and its connection to the mitzvah of bearing offspring.

that enlightens his friend,³⁸ his friend is considered the aspect of disciple vis-à-vis him. And occasionally, the reverse happens. That is, when he later hears something from his friend, he becomes the aspect of disciple in relation to his friend.³⁹

And every person has to work conscientiously at this, because “He did not create it for emptiness; He formed it for habitation” (Isaiah 45:18).⁴⁰ Everyone has to engage in settling the world, to fill it with human beings, as it is written (Genesis 1:28), “and fill the earth.”⁴¹ The essence of settling the world is when it is filled with human beings—i.e., people with *daat*, because someone without *daat* is not at all human.⁴²

{In other words,⁴³ just as a person is commanded to beget children to perpetuate the world’s existence, so, too, he is commanded to instill *daat* and fear of Heaven into his sons and disciples. This is the essence of the mitzvah: he is commanded to produce offspring for the world to exist. It is essential that he produce offspring of the human kind, and not of the species of animal or beast with the appearance of a human being.

38. discuss the fear of Heaven...something that enlightens his friend. A person’s *daat* emerges into the world even through the conversations he has with friends and colleagues about the fear of Heaven. This includes conversations about all matters relating to worshipping God—including devotional practices, Torah insights, and, more generally, any manner of moral guidance that arouses another’s heart to Divine service. This is true as well of the fear of Heaven one exhibits in one’s actions. It, too, instills *daat* and enlightens those who witness it.

39. the aspect of disciple vis-à-vis him...disciple in relation to his friend. In *Likutey Moharan* I, 34:4, Rebbe Nachman teaches: “For in every Jew there is something precious, an aspect of a *nekudah* (point), which his friend does not possess.... And with this aspect in which he surpasses his friend, he influences, enlightens and inspires his friend’s heart. And his friend has to receive inspiration and this aspect from him, as in ‘One receives from the other’” (*Targum*, Isaiah 6:3; see n.28 there). In section 8 of that lesson, the Rebbe relates this to what he discusses here, namely, the importance of conversing with a fellow Jew about the fear of Heaven. He states there as follows: “And each person also has to talk to his friend about the fear of Heaven so that his heart receives inspiration from the *nekudah* in which his friend surpasses him, as in ‘One receives from the other’.... This *nekudah* is an aspect of tzaddik with regard to his friend.” In other words, each person is a tzaddik in his unique *nekudah*, so that through his *nekudah* he enlightens others with *daat* and inspires them to serve God.

In that earlier lesson, Rebbe Nachman twice cites the proof-text “One receives from the other.” An oral teaching in Breslover lore explains that in that proof the key word is *receive*. When speaking with a fellow Jew about worshipping God and the fear of Heaven, one person should not attempt to force his opinions upon the other or convince the other to emulate his devotions and service. Instead, each one’s intention should be to inspire the other, so that the other will then choose to *receive* from him (*Magid Sichot* on *Likutey Moharan* I, 34).

על-כן כל זמן שאין מאיר הדעת בבני אדם, ואינם יודעים ומרגישים אלקותו יתברך וממשלתו, אינם בכלל בני אדם, מאחר שאין בהם דעת לדעת את ה', שזה עקר גדר האדם. ועל כן נחשב העולם כהו ובהו, ועל זה נאמר: לא תהו בראה לשבת יצרה, כי צריכין לישוב את העולם, שיהיה מושב העולם מבני אדם דיקא, דהינו מבני דעה, שיודעין את השם יתברך. וזהו גם כן מצות: "ומלאו את הארץ", שצריכין למלאות את הארץ בבני אדם. הינו שכל אדם מצוה שידבר עם חברו ביראת שמים כדי להכניס דעת בחברו, שזה עקר ישוב העולם, שיהיה העולם מושב מבני אדם, הינו מבני דעה, שיודעין את השם יתברך כנ"ל.

על-כן צריך כל אחד לעסוק בזה - להכניס דעת ויראת שמים בחברו, שעל-ידי-זה נעשה חברו בחינת תלמיד אצלו, ואזי, כשימלאו ימיו ויגיע זמן הסתלקותו, אזי יתלבש בזה הדבור שהכניס בחברו, ויהיה נחשב כאלו הוא בעצמו ממש קים בזה העולם, כמו שכתוב: "אשר אין חליפות למו" - 'חד אמר בן,

"fill the earth"—i.e., inhabit the world with human beings who acknowledge God and accept His dominion.

47. **Thus, everyone has to engage in this....** In *Likutey Eitzot (Tokhachah #17)*, Reb Noson restates this as: Everyone has a duty to try and draw other people closer to God. The true well-being of the world depends on its being populated with men of understanding who know of God and serve Him.

Reb Noson's disciple, Rabbi Nachman Goldstein (the Tcheriner Rav), writes: In this teaching Rebbe Nachman emphasizes the great importance of speaking with others about the fear of Heaven. Yet, in the very next lesson (8:1), the Rebbe teaches that not everyone is worthy of giving moral guidance and reproof. The Tcheriner Rav explains this seeming contradiction. Speaking with one's fellow man about life's ultimate purpose is something everyone should do, provided one's motivation is to bring one's friend to greater fear of Heaven. The giving of moral guidance and reproof which the Rebbe warns against is that which calls attention to another's spiritual faults. Rather than bring one's fellow man closer to God, reminding him of his sins is more likely to weaken his soul and his desire for the spiritual life. This is why the Rebbe teaches that moral guidance and rebuke are the province of the true tzaddik—i.e., the compassionate leader who knows how to benefit others through his reproof (*Otzar HaYirah, Tokheichah A:20*).

Therefore, as long as people are not enlightened by *daat*, so that they do not know and experience His Godliness and dominion, they are not classified as human. This is because they lack the *daat* to know God, which is the defining element of a human being. The world is thus considered “empty and void” (Genesis 1:2). And about this it is said: “He did not create it for emptiness; He formed it for habitation.”⁴⁴ One has to settle the world, so that it is inhabited specifically by human beings—i.e., people with *daat*, who know God.⁴⁵

This is also the mitzvah of “and fill the earth.” We have to fill the world with human beings. In other words, every person is commanded to speak with his friend about the fear of Heaven in order to instill his friend with *daat*. This is the essence of settling the world—that it be inhabited by human beings, i.e., people with *daat*, who know God.⁴⁶}

Thus, everyone has to engage in this—instilling *daat* and fear of Heaven into his friend, through which his friend becomes the aspect of disciple vis-à-vis him.⁴⁷ Then, when his days are complete and the time for him to pass away arrives, he becomes embodied in that teaching which he instilled into his friend. It is considered as if he himself literally exists in this world, as in “who have no replacement”—one

44. **empty and void...He did not create it for emptiness....** Scripture’s depiction of Creation begins: “In the beginning God created heaven and earth. The earth was empty and void.” Reb Noson juxtaposes this primordial emptiness with that of the verse from Isaiah which Rebbe Nachman previously cited as proof that everyone must contribute to populating the world with human beings—i.e., beings with *daat*. Although God created the world “empty and void,” it was never His intention that it should remain that way, as the prophet’s words attest.

45. **human beings—i.e., people with *daat*, who know God.** *Daat* is attained when a person becomes fully conscious of God. Few are those who authentically attain that level of awareness, and none are able to maintain it permanently. If, as we have just seen, someone without *daat* lacks the defining element that makes one a human being, then few in the world are truly human, and even they are not always on that exalted level. However, the attainment of *daat* does not happen all at once. “Becoming human” is a process. It begins with a person’s *daat* in a state of immaturity, not unlike the intellectual immaturity of a child. Nevertheless, whenever a person engages in the process in a sincere way, he is becoming human. Thus, even though he has yet to attain *daat* fully, the measure of Godliness he *does* experience and the recognition of God he *does* achieve earn him a commensurate measure of humanness. (This will be further clarified at the beginning of §6, where Rebbe Nachman speaks of the *makifim*, transcendent perceptions.)

46. **and fill the earth...with human beings...people with *daat*, who know God.** Reb Noson explains that the reason God commanded man to “be fruitful and multiply” is so that he would

יְחַד אָמַר תִּלְמִיד'. נִמְצָא, כְּשֶׁנִּשְׁאַר בֵּן אוֹ תִלְמִיד אַחֲרָיו, אֲזִי יֵשׁ חֲלִיפוֹת לָמוֹ, הֵינּוּ כִּי יֵשׁ לוֹ חֲלִיפִין, מֵאַחַר שֶׁנִּשְׁאַר דַּעַתוֹ אַחֲרָיו עַל-יָדֵי בֶן אוֹ תִלְמִיד כֵּן"ל.

כִּי עֶקֶר הוּא הַדַּעַת, וְכְשֶׁנִּשְׁאַר הַדַּעַת אַחֲרָיו עַל-יָדֵי בֶן אוֹ תִלְמִיד, נִחְשָׁב כְּאִלוֹ הוּא מִמֶּשׁ נִשְׁאַר קִיָּם בְּעוֹלָם. וְזֶה חֲלִיפוֹת – רֹאשִׁי תְבוּת: פִּי יִדְבֵּר חֲכָמוֹת וְהִגּוֹת לְבִי תְבוּנוֹת (תהלים מט, ד). כִּי עֶקֶר הוּא הַדַּעַת, שֶׁהוּא בְּחִינַת: "פִּי יִדְבֵּר חֲכָמוֹת וְהִגּוֹת לְבִי תְבוּנוֹת", שֶׁזֶהוּ עֶקֶר הַהִשְׁאָרָה וְהַחֲלִיפוֹת שֶׁנִּשְׁאַר מִן הָאָדָם אַחֲרָיו, דִּהְיִנוּ מֶה שֶׁהָיָה מְדַבֵּר חֲכָמָה וְתְבוּנָה עִם חֲבֵרוֹ וְהַכְּנִיס בּוֹ דַּעַת אֱמֶת וְיִרְאֵת שָׁמַיִם כֵּן"ל. וְעַל כֵּן פִּי יִדְבֵּר חֲכָמוֹת וְהִגּוֹת לְבִי תְבוּנוֹת – רֹאשִׁי תְבוּת חֲלִיפוֹת, כִּי זֶה עֶקֶר הַחֲלִיפוֹת וְהַהִשְׁאָרָה כֵּן"ל.

וּבְאֵמֶת בֶּן וְתִלְמִיד הוּא כָּלוּ חֵד. כִּי הֵבֵן הוּא גַם כֵּן תִּלְמִיד כֵּן"ל, וְגַם הַתִּלְמִיד הוּא בְּחִינַת בֶּן, כְּמוֹ שֶׁאָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנָם לְבִרְכָּה (סנהדרין צט, ב ועיין שם גם בדף יט, ב): 'כָּל הַמְלַמֵּד בֶּן חֲבֵרוֹ תוֹרָה, כְּאִלוֹ עֲשָׂאוֹ, כִּי נִחְשָׁב כְּאִלוֹ עָשָׂה אֶת הַגּוֹף שֶׁל הַתִּלְמִיד גַּם כֵּן, כִּי מִקֵּדָם לֹא הָיָה נִקְרָא בִּשְׁם אָדָם כָּלָל, מֵאַחַר שֶׁלֹּא הָיָה בּוֹ דַּעַת וְלֹא הָיָה רַק דְּמוּת אָדָם; נִמְצָא, שֶׁעַל-יָדֵי שֶׁלֵּמַד עִמּוֹ תוֹרָה

52. **Whoever teaches his friend's son Torah....** Scripture states: "Avraham took his wife... and the souls that they made in Charan, and they set out for Kanaan" (Genesis 12:5). Which souls were these? Rashi explains that these were the souls of the converts who Avraham and Sarah brought to believe in the One God. Reish Lakish deduces from this verse that whoever teaches his friend's son Torah is regarded by Scripture as if he "made" that son (*Sanhedrin, loc. cit.*). Maharsha explains that before a person learns Torah, there is nothing that distinguishes him from the animals (see above, nn.10-11). It is through Torah knowledge that he is "made" and elevated to the status of human (*Maharsha, loc. cit., s.v. kol ha'melamed*).

A similar teaching appears earlier in the same tractate (*Sanhedrin* 19b): Rabbi Shmuel bar Nachmani said in the name of Rabbi Yonatan: "Whoever teaches his friend's son Torah is regarded by Scripture as if he fathered him." Proof of this comes from Numbers 3:1, in which Scripture refers to Aharon's sons as also Moshe's. The Talmud explains that this is to teach that although Aharon fathered them, Moshe taught them Torah, and so they are referred to as his children as well.

opines that this refers to a son, and the other opines that this refers to a disciple. It follows, that when he leaves behind a son or a disciple, he has *chaliphot*—i.e., he has a replacement because his *daat* remains behind through a son or disciple, as discussed above.⁴⁸

The main thing is *daat*. When his *daat* remains behind through either a son or a disciple, it is considered as if he literally continues to exist in the world.⁴⁹ Thus, [the letters that spell] *ChaLiPhOT* are the initial letters of *Pi Yedaber Chakhmot V'hagut Leebee Tevunot* (“My mouth will speak wisdom and the meditation of my heart will be understanding”) (Psalms 49:4). For the main thing is *daat*, which is the concept of “My mouth will speak wisdom and the meditation of my heart will be understanding.” This is the primary legacy and replacement that a person leaves behind—i.e., that he spoke wisdom and understanding with his friend and instilled in him true *daat* and fear of Heaven. Therefore, the initial letters of *Pi Yedaber Chakhmot V'hagut Leebee Tevunot* spell *ChaLiPhOT*, for this is one’s main replacement and legacy.⁵⁰

Actually, a son and a disciple are one and the same. This is because a son is also a disciple.⁵¹ And a disciple is akin to a son, as our Sages, of blessed memory, taught: Whoever teaches his friend’s son Torah, it is as if he made him (*Sanhedrin* 99b).⁵² It is considered as if he made also the disciple’s body, because earlier he did not deserve to be called human, since he lacked *daat* and so only resembled a human being. It follows, that by studying Torah with him and instilling him with *daat*, he became

48. **as discussed above.** See earlier in this section and notes 28-29.

49. **daat remains behind...in the world.** As explained above and in notes 30-36.

50. **Pi Yedaber...ChaLiPhOT...main replacement and legacy.** Rebbe Nachman adds a deeper dimension to the concept of leaving behind a son or a disciple as one’s replacement in the world. The Hebrew term for “replacement,” *ChaLiPhOT* (חליפות), is an acronym for *Pi Yedaber Chakhmot V'hagut Leebee Tevunot* (פי ידבר חכמות והגות לבי תבונות) – “My mouth will speak wisdom...will be understanding”). A replacement thus alludes to speaking with others about the fear of Heaven. His *daat*—the wisdom he speaks and the understanding of his heart—is the primary legacy which a person leaves behind when he passes away.

51. **a son is also a disciple.** Rebbe Nachman first spoke of this at the outset of the current section, where he taught: “The main thing is to leave behind a son who is also a disciple, who receives from him his wisdom and his *daat*.”

וְהַכְנִיס בּוֹ דַעַת, עַל-יְדֵי-זֶה נַעֲשֶׂה אָדָם, עַל-כֵּן נַחֲשָׁב כְּאִלּוּ
עָשָׂא מִמֶּשׁ, עַל-כֵּן גַּם הַתְלַמִּיד הוּא בַּחֲנִינָת בּוֹ.

ה. אַמֶּנּוּם, מִי שְׁרוּצָה לְדַבֵּר עִם חֲבֵירוֹ בִּירְאַת שָׁמַיִם כַּנִּל, הוּא
צָרִיךְ שִׁיחָה לּוֹ יִרְאַת שָׁמַיִם, כְּדִי שִׁיחֵיו דְּבָרָיו נִשְׁמָעִין אֶצֶל
חֲבֵירוֹ, כְּמוֹ שְׁאִמְרוּ רַבּוֹתֵינוּ זְכוֹרָנוֹם לְבִרְכָּה (בְּרֻכּוֹת ו, ב): 'כָּל מִי
שֵׁישׁ בּוֹ יִרְאַת שָׁמַיִם, דְּבָרָיו נִשְׁמָעִין'.

וְגַם כְּדִי שִׁיתְקִימוּ דְּבָרָיו אֶצֶל חֲבֵירוֹ, כִּי לְפַעֲמִים מְדַבֵּר אֶחָד עִם
חֲבֵירוֹ, וְתַכְףּ וּמִיד עוֹבֵר וְהוֹלֵךְ הַדְּבֹר מִלֵּב חֲבֵירוֹ, וְאִינוּ מִתְקִיִּם
אֶצֶל כָּלָל. עַל-כֵּן צָרִיךְ לָזֶה יִרְאַת שָׁמַיִם. כִּי 'מִי שִׁירְאֵת חֲטָאוֹ
קוֹדֶמֶת לְחֻכְמָתוֹ, חֻכְמָתוֹ מִתְקִימָת' (אֲבוֹת ג, ט), הֵינּוּ שֵׁישׁ קִיּוּם
לְדְבָרָיו אֶצֶל חֲבֵירוֹ. נִמְצָא, מִי שְׁרוּצָה לְהַכְנִיס דַּעַת בְּחֲבֵירוֹ, הוּא
צָרִיךְ שִׁיחָה לּוֹ יִרְאַת שָׁמַיִם, כְּדִי שִׁיחֵיו דְּבָרָיו נִשְׁמָעִין וְכְדִי
שִׁיתְקִימוּ דְּבָרָיו.

55. **Any person who fears Heaven....** The Talmud (*loc. cit.*) teaches: Rabbi Chelbo said in the name of Rav Huna: When a person fears Heaven, his words are heard, as it is stated: "In the end, when all has been heard: Fear God...." When a person genuinely fears God, people respect him, and are more apt to accept what he has to say. (See also *Likutey Moharan* I, 102:1 and n.8, for an additional explanation of this teaching.) The *Parparaot LeChokhmah* adds that if the one speaking possesses fear of Heaven, then anyone who hears his words will be inspired to fear and so be instilled with the speaker's *daat*. However, if the one speaking does not fear Heaven, then only those listeners who are upright will be inspired by his words. Their fear of Heaven enables them to receive moral instruction from whomever they hear it and to use that instruction to grow spiritually. Nevertheless, even for them, those words will have no permanence, because they were not complemented by the fear of Heaven, as Rebbe Nachman explains next.

56. **stay with his friend.** Having taught that one must have fear of Heaven in order for one's words to make an impression on those who hear them, Rebbe Nachman adds a second advantage which this fear affords: It ensures that his words remain with them afterwards.

57. **Anyone whose fear of sin precedes his wisdom...in order for his words to be accepted and endure.** This translation of the Mishnah from *Avot* (*loc. cit.*) follows Rashi's second interpretation, which is that it refers to a person who makes fear of sin a prerequisite to everything he does. Prefacing the application of his wisdom with the fear of Heaven—which Rashi links with the fear of sin—ensures that he finds enduring success in whatever he seeks to accomplish. In the context of our lesson, Rebbe Nachman explains that when a person prefaces his wisdom with the fear of Heaven, he ensures that his wisdom and *daat* endure in others.

a human being. Therefore, it is considered as if he *made* him, literally. Thus, the disciple, too, is akin to a son.⁵³

5. However, one who wants to discuss fear of Heaven with his friend must himself possess fear of Heaven.⁵⁴ This is so that his words make an impression on his friend, as our Sages, of blessed memory, taught: Any person who fears Heaven, his words are heard (*Berakhot* 6b).⁵⁵

It is also so that his words stay with his friend.⁵⁶ For there are times when a person says something to his friend, but the words instantly pass through the other's heart and depart, without staying with him at all. Therefore, this requires that he possess the fear of Heaven. Anyone whose fear of sin precedes his wisdom, his wisdom will endure (*Avot* 3:9)—i.e., his words will stay with his friend. It follows, that anyone wishing to instill his friend with *daat* must possess fear of Heaven, in order for his words to be accepted and endure.⁵⁷

53. **the disciple, too, is akin to a son.** Having earlier taught that a father should teach his son *daat*, as he would a disciple, here Rebbe Nachman proves from the Talmud that by instilling a disciple with *daat* a teacher gives him existence, as in fathering a son. Both “son” and “disciple” allude to filling the world with unitive knowledge and awareness of God. Although later on in the lesson (§8-§9) the Rebbe will show that “son” and “disciple” refer to diverse levels of *daat*, he follows that by explaining that nevertheless these two levels must be meshed together into a single, unified perspective (§9).

In review: Only someone with genuine compassion is fit to be a leader of people (§1). The exemplar of such a leader is Moshe *Rabbeinu* (§2). Suffering is produced by sin, which in turn is the product of foolishness. The true leader therefore seeks to keep his charges from sinning by instilling them with *daat* (§3). A person has to leave behind his *daat* in this world. Everyone can accomplish this by conversing with a friend about worshiping God and the fear of Heaven (§4).

54. **discuss fear of Heaven with his friend...must himself possess fear of Heaven.** Rebbe Nachman introduces here an additional thought related to leaving one's *daat* in this world. It is insufficient to just speak about the fear of Heaven. One must possess it, as well. A person cannot share his unitive knowledge of God with others unless it is complemented by fear of Heaven so that the recipient will be inclined to receive that *daat*. The Rebbe next explains why. See also note 38 above, that discussing the fear of Heaven includes conversations about all matters relating to worshiping God. Reb Noson writes that careful study of the lesson shows that each of its concepts in one way or another relates to attaining fear of Heaven (*Torat Natan* #9). We will see below that, as with the *makifim*, the transcendent perceptions of *daat* (§6), there are endless levels of this fear (see *Likutey Moharan* I, 148).

וְזֶהוּ: "אֲשֶׁר אֵין חֲלִיפוֹת לָמוֹ, וְלֹא יֵרָאוּ אֱלֹקִים" (תהלים נה, כ),
הֵינּוּ כְּשֶׁאֵין נִשְׁאָר דַּעַתוֹ אַחֲרָיו עַל-יְדֵי בֶן אוֹ תַלְמִיד, שְׂזָה בְּחִינַת
חֲלִיפוֹת כֵּן"ל, זֶה סִימָן שֶׁלֹּא יֵרָאוּ אֱלֹקִים, כִּי עַל-יְדֵי יִרְאָה נִשְׁאָר
דַּעַתוֹ אַחֲרָיו כֵּן"ל.

ו. וְעַל-יְדֵי-זֶה שְׁעוֹסְקִים לְדַבֵּר אֶחָד עִם חֲבֵרוֹ לְהַכְנִיס בּוֹ דַּעַת
וְיִרְאָת שָׁמַיִם וְלַהֲעֲמִיד תַּלְמִידִים כֵּן"ל, עַל-יְדֵי-זֶה נִכְנָסִין אוֹרוֹת
הַמְּקִיפִים, דִּהְיֵנוּ שְׂזוּכָה לְהִבִּין וְלִידַע, מֶה שֶׁלֹּא הָיָה מִבֵּין וְיוֹדַע
מִתְחַלָּה. כִּי מֶה שֶׁאָדָם מִבֵּין וּמִשִּׁיג בְּשִׁכְלוֹ, זֶה בְּחִינַת פְּנִימִי, כִּי זֶה
הַשִּׁכְל נִכְנָס לְתוֹךְ שִׁכְלוֹ; אֲבָל מֶה שֶׁאֵין יָכוֹל לִפְנֵס לְתוֹךְ שִׁכְלוֹ,
דִּהְיֵנוּ מֶה שֶׁאֵי אֶפְשָׁר לוֹ לְהִבִּין, זֶה בְּחִינַת מְקִיפִים, כִּי זֶה הַדָּבָר
מְקִיף סְבִיבוֹת שִׁכְלוֹ, וְאֵי אֶפְשָׁר לוֹ לְהַכְנִיסוֹ בְּפָנִים בְּתוֹךְ שִׁכְלוֹ, כִּי
אֵי אֶפְשָׁר לוֹ לְהִבִּין זֹאת, מִחֲמַת שֶׁהוּא בְּחִינַת מְקִיף אֲצִלוֹ.

rather than being internalized and understood, they circle around a person's intellect and so are beyond his intellectual grasp. The significance of this more literal translation will become apparent later on in this section, where the Rebbe links *makifim*, the encircling/transcendent perceptions, with *tekufot*, the cycles of days and years (and see n.74 below).

In this section, Rebbe Nachman turns to an additional benefit of conversing with a friend about the fear of Heaven. Such discussions lead not only to the transmitting of one's *daat* so that it lives on in future generations, it also results in one's own increased unitive knowledge and awareness of God on account of the light of the *makifim* that one internalizes. Attaining *makifim*, and knowing which of these transcendent perceptions to transmit and to whom, are the major themes of this and the following sections.

61. worthy of understanding...what initially one neither understood nor knew. The *Parparaot LeChokhmah* cross-references this with the teaching of Rav Nachman ben Yitzchak that when a Torah scholar teaches others, his fame spreads and "those things which are hidden from him become revealed to him" (*Avodah Zarah* 35b; see also *Rashi*, s.v., *mitgalin lo*). This is as Rebbe Nachman teaches here, that when a person speaks of the fear of Heaven, he merits internalizing the spiritual light of the *makifim* which were hitherto concealed from him. In transmitting his *daat* to others, he divests himself, so to speak, of that knowledge and awareness, and so makes room for a *makif*—a higher perception and a more refined fear of Heaven.

62. transcendent...surrounds his intellect...incapable of understanding it. The image which Rebbe Nachman depicts here, of the transcendent perceptions circling around a person's mind, is the microcosmic parallel of the Kabbalistic concept of the encircling spiritual lights and *sefirot* of Creation known as *igulim*. As opposed to the *pnimi*, which enters and becomes an immanent part of a person's consciousness—digested and absorbed according to his level of spiritual awareness—the *makif* signifies that perception which is beyond one's understanding and awareness, and consequently is transcendent.

This is the meaning of “who have no replacement and they fear not God.” In other words, when a person does not leave behind his *daat* through a son or disciple—this being the concept of “replacement”—it is a sign that “they fear not God,”⁵⁸ because fear causes his *daat* to remain behind.⁵⁹

6. Speaking with friends to instill them with *daat* and fear of Heaven and to produce disciples brings to the internalization of the lights of the *makifim* (transcendent perceptions).⁶⁰ In other words, one becomes worthy of understanding and knowing what initially one neither understood nor knew.⁶¹ That which a person understands and grasps with his intellect is immanent, for that perception penetrates his intellect. But that which cannot penetrate his intellect—i.e., which is impossible for him to understand—is transcendent. It surrounds his intellect and he cannot internalize it because, for him, it is transcendent, since he is incapable of understanding it.⁶²

58. no replacement...they fear not God. When Rebbe Nachman cited this verse from Psalms in section 4 above (and see nn.28-29), it was to explain “replacement” as the leaving behind one’s *daat* in the world through a son or disciple. Here, the Rebbe quotes as well the conclusion of the verse, “and they fear not God.” In the context of our lesson, the Rebbe reads this as the psalmist explaining the reason people leave behind no replacement—it is *because* they fear not God. Therefore, when a person fails to leave behind a son or a disciple, and his *daat* is not transmitted to future generations, it is a sign that his fear of Heaven is lacking.

59. to remain behind. In review: Only someone with genuine compassion is fit to be a leader of people (§1). The exemplar of such a leader is Moshe *Rabbeinu* (§2). Suffering is produced by sin, which in turn is the product of foolishness. The true leader therefore seeks to keep his charges from sinning by instilling them with *daat* (§3). A person has to leave behind his *daat* in this world. Everyone can accomplish this by conversing with a friend about worshiping God and the fear of Heaven (§4). However, in order for his words to make a lasting impression upon others, he himself must possess fear of Heaven (§5).

60. internalization of the lights of the makifim. Kabbalistic teachings speak of two forms of perceptions, or spiritual lights: *pnimi* (internal) and *makif* (transcendent). Perceptions which a person apprehends, which he “contains” within his mind, are *pnimi*, i.e., internal and immanent. However, there are always perceptions that consist of greater insights, which he has yet to comprehend. These transcendent perceptions are said to “surround” his mind from without, and are known in the holy writings as *makifim* (מקיפים; alternately, *makifin*, מקיפין, similar to *l'hakif* (להקיף, “to go around,” “to surround,” or “to encircle”). In *Likutey Moharan* I, 7:7, Rebbe Nachman connects the *makifim* with faith, which is likewise seen as *surrounding* the person who possesses it. He explains that all the surrounding *daat*—i.e., the great wisdom that will be revealed with the arrival of Mashiach—will be achieved through truth and faith. (For a far more detailed explanation of *pnimi* and *makif* perceptions see *Likutey Moharan* I, 21:4 and n.26.) In this lesson, the Rebbe will soon explain that these perceptions are called *makifim* because,

וּכְשֶׁעוֹסֵק לְדַבֵּר עִם בְּנֵי אָדָם, וּמִכֵּנִים בָּהֶם דַּעְתּוֹ, נִמָּצָא שֶׁנִּתְרוֹקֵן מִחוּ מַה־שֶּׁכָּל וְהַדַּעַת שֶׁהִיא לוֹ, אֲזִי עַל-יְדֵי-זֶה נִכְנָס הַשֶּׁכֶּל הַמְקִיף לַפָּנִים, כִּי עַל-יְדֵי שֶׁנִּתְרוֹקֵן שֶׁכָּלוּ עַל-יְדֵי שֶׁהִכְנִיס דַּעְתּוֹ בַּחֲבֵרוֹ, עַל-יְדֵי-זֶה נִכְנָס הַמְקִיף לַפָּנִים, וְזוֹכָה לְהִבִּין בַּחֲנִינַת הַשֶּׁכֶּל הַמְקִיף, דִּהְיָנוּ שֶׁמִּבֵּין מַה שֶּׁלֹּא הָיָה יָכוֹל לְהִבִּין מִתְחִלָּה כִּנ"ל.

וַיֵּשׁ כַּמָּה בַּחֲנִינוֹת בַּמְקִיפִים, כִּי מַה שֶּׁמְקִיף לָזֶה, הוּא בַּחֲנִינַת פָּנִימִי אֲצֵל חֲבֵרוֹ, שֶׁהוּא בַּמְדְּרָגָה לַמַּעֲלָה מִמֶּנּוּ, וְכֵן לַמַּעֲלָה מֵעָלָה. וַיֵּשׁ שֶׁכָּל, שֶׁהוּא בַּחֲנִינַת מְקִיף לָזֶה, וְאֲצֵל אַחֵר זֶה הַשֶּׁכֶּל הוּא נִמּוּךְ אֲפֹלוּ מִבַּחֲנִינַת פָּנִימִי, מִחֲמַת שֶׁהוּא בַּמְדְּרָגָה גְבוּהָ מִמֶּנּוּ הִרְבָּה, וְעַל-יְדֵי שֶׁמְדַבֵּר אֶחָד עִם חֲבֵרוֹ בִּירֵאָת שָׁמַיִם וּמִכֵּנִים בּוֹ דַּעְתּוֹ, עַל-יְדֵי-זֶה נִכְנָס מְקִיף שָׁלוֹ לַפָּנִים כִּנ"ל. וְכֵן לַמַּעֲלָה מֵעָלָה, שֶׁכָּל אֶחָד לְפִי בַּחֲנִינָתוֹ וּמִדְּרָגָתוֹ נִכְנָס מְקִיף שָׁלוֹ לַפָּנִים, עַל-יְדֵי שֶׁמְדַבֵּר עִם חֲבֵרוֹ וְתִלְמִידוֹ וּמִכֵּנִים בּוֹ דַּעְתּוֹ כִּנ"ל.

Rebbe Nachman explains next, there are limits to each person's ability to understand. There are those things which one already knows and comprehends, but there are always also other things which are presently beyond one's comprehension—transcendent to his intellect. The Rebbe teaches that by speaking of the fear of Heaven and transmitting one's *daat* to another, one's mind has room for the new and greater perceptions that originally one could not grasp.

65. **there are many levels of makifim...And so on, higher and higher....** Reb Nosen provides a number of examples to illustrate Rebbe Nachman's teaching here, that there are many levels of *makifim*. He writes: The same idea that an intelligent person grasps in half an hour, can take a person of average intelligence two hours, while a person of even less intelligence might need as much as a week before someone is able explain it to him. Then, too, there are complex concepts which those who are learned will understand well, but which for the simple people will always remain a *makif*, never to be internalized and grasped. Alternatively, the many levels of *makifim* can be found in a single person. The very same concept which a person grasps one day, might escape him the next. This is because his *mochin* are no longer on the level they were when he first grasped it. Reb Nosen adds that this is why, when a person cannot understand the manner in which God acts in the world, it is essential that he rely on faith. For God's ways are righteous, even if the human mind cannot comprehend how that is so (*Torat Natan* #16).

Thus, from the level of the boor to that of those whose perceptions of God are sublime, there are countless *makifim*, which each person can attain by conversing with another about the fear of Heaven. When a learned person "empties his mind" by speaking of worshipping God to someone who is very simple, he internalizes the *makif* which immediately surrounds his exalted level. When the situation is reversed, and it is the simple man who "empties his mind," then—

But as a result of his engaging in speaking with people and instilling his *daat* into them, his mind becomes emptied of his previous perceptions and *daat*, and through this the transcendent perception penetrates.⁶³ This is because emptying his mind by instilling his *daat* into his friend brings to the internalization of that which was transcendent, and he merits understanding the transcendent perception—i.e., he understands that which originally he could not.⁶⁴

Now, there are many levels of *makifim*. This is because what for one person is transcendent, for his friend on a higher level is immanent. And so on, higher and higher. It can also be that a perception which for one person is transcendent, for another person is even less than immanent, because the latter is on a much greater level than he. Thus, when a person speaks with his friend about the fear of Heaven and instills his *daat* into him, his own *makif* becomes internalized. And so on, higher and higher; commensurate with his aspect and level, each person's transcendent perception becomes immanent when he speaks with his colleague or disciple and instills his own *daat* into him.⁶⁵

63. his mind becomes emptied...and through this the transcendent perception penetrates. In Hebrew, "his mind becomes emptied" is *nitroken mocho*. In order to understand the deep esoteric concept to which this alludes, one would need considerable familiarity with the complex Kabbalistic teachings of the Ari. A full explanation here of *nitroken mocho* is therefore beyond the scope of these notes. Suffice it to say that the Ari speaks of emptying the mind as part of the process whereby *mochin* (intellects) devolve through the higher Divine personas and become the immanent intellects and *sefirot* of *Z'er Anpin*. The Ari explains that in order for *Z'er Anpin* to receive an influx of more exalted intellects, *mochin d'gadlut*, his mind must be emptied of the lesser intellects, *mochin d'katnut*, which it had previously internalized (*Etz Chaim*, *Heikhal Z'er Anpin*, *Shaar Laidat HaMochin* 21:1, p.303; *ibid.*, *Shaar Mochin d'Tzelem* 23:1, pp.317-318; see also *ibid.*, *Shaar Drushei HaTzelem* 25:3, pp.29-30). Central to Kabbalistic teaching is the axiom "As Above, so below." The *sefirot* and Divine personas are reflected in the human being, and in this way he partakes of the Divine. Thus, in the context of our lesson, Rebbe Nachman teaches that the process whereby *mochin* become immanent intellects of *Z'er Anpin* is paralleled in human beings when a person attempts to internalize greater *daat* and higher levels of *makifim*. As the Rebbe has explained, for this to happen a person has to speak with others about the fear of Heaven and instill in them his *daat*. This empties his mind of previously internalized transcendent perceptions and enables him to receive greater unitive knowledge and awareness of God from more exalted *makifim* (see also *Likutey Moharan* I, 245:2, n.17; *ibid.* 246 and n.4 there).

64. understands that which originally he could not. Generally speaking, this refers to a person learning more and attaining a greater and deeper perception of that which he seeks to know. As

וְזֶהוּ (דברים ל, יד): "כִּי קָרֹב אֵלֶיךָ הַדָּבָר מְאֹד, בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ".

כִּי קָרֹב אֵלֶיךָ הַדָּבָר מְאֹד – הֵינּוּ לְקָרֵב אֵלֶיךָ הַדָּבָר שֶׁהוּא בְּבַחֲיַנַת מְאֹד, בְּחִינַת מְקִיפִים, שֶׁהֵם נִעְלָמִים וְרוֹחוּקִים מְאֹד מִן הָאָדָם, וּלְקָרֵב אֵלֶיךָ לְהַכְנִיסָם בְּפָנִים – זֶה תִּלּוּי "בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ".

בְּפִיךָ וּבִלְבָבְךָ – זֶה בְּחִינַת: "כִּי יִדְבֹר חֻכְמוֹת וְהִגּוֹת לְבִי תְבוּנוֹת", הֵינּוּ שְׂיִגְלָה חֻכְמָתוֹ וְתְבוּנָתוֹ לְתַלְמִידָיו כֵּן"ל. וְזֶהוּ:

לַעֲשֹׂתוֹ – בְּחִינַת כָּאֱלוֹ עֲשָׂאוֹ הֵן"ל, וְעַל-יְדֵי-זֶה יוּכַל לְהַכְנִיס וּלְקָרֵב הַמְקִיפִים, שֶׁהֵם בְּחִינַת מְאֹד, לְהַכְנִיסָם לְפָנִים כֵּן"ל.

וּלְמַעַלָּה מִן הַכֹּל הֵם הַמְקִיפִים הָעֲלִיּוֹנִים שֶׁל חֹכֶם הַדּוֹר, שֶׁהוּא הָרַבִּי שֶׁבְּדוֹר. שְׂעַל-יְדֵי שְׂזֶה הָרַבִּי וְהַחֹכֶם שֶׁבְּדוֹר עוֹסֵק לְדַבֵּר

68. **as discussed above.** See section 4 and notes 30 and 36. In order to internalize *makifim* a person has to share his *daat*—i.e., use his mouth to speak wisdom with another, making that other person his disciple (see n.39).

69. **to do it...This is as if he made him....** Earlier (see §4 and n.52), Rebbe Nachman brought the Talmudic teaching that whoever teaches his friend's son Torah, it is as if he made him. *ASa'o* (עשאו), the Hebrew word term for "he made him," and *laASoto* (לעשותו), "to do it," share the same root letters, *A-S-h* (ה-ש-ה). Based on this etymological link, the Rebbe reads "to do it" as alluding to speaking with a friend about the fear of Heaven and instilling him with *daat*. As explained above (§2), *daat* is the essential human element, without which a person is nothing more than a being in human form. Therefore, by instilling another with *daat*, it is as if "he made him." In addition, "to do it" also teaches that a person himself benefits when he shares his *daat*, as the Rebbe explains next.

70. **...making that which is exceeding, immanent.** "To do it" also alludes to what Rebbe Nachman taught at the beginning of this section, that instilling others with *daat* and fear of Heaven enables a person to internalize the lights of the *makifim* that were previously beyond his grasp. As the Rebbe has shown, when *daat* is "in your mouth" and fear is "in your heart," then it is "to do it"—i.e., the *makifim* (which are "exceedingly") become immanent and "close to you."

71. **Highest of all are the makifim...leading sage, who is its teacher.** Having taught that there are higher and higher levels of *makifim*, Rebbe Nachman turns here to the most exalted of these perceptions—namely, the *makifim* of the tzaddik who is the leading sage and teacher of the generation. As explained, in order for a person to internalize the perceptions which are presently *makif* (transcendent), he has to first "empty his mind" of the perceptions which for him are *pnimi* (imminent). This is true as well of the generation's leading teacher-sage.

This is the meaning of “For it is something exceedingly close to you, in your mouth and in your heart, to do it” (Deuteronomy 30:14).⁶⁶

For it is something exceedingly close to you — In other words, so as to bring close to you that thing which is “exceeding”—the concept of the *makifim*, which are hidden and exceedingly distant from a person. Bringing them closer to you and making them immanent depends on “in your mouth and in your heart, to do it.”⁶⁷

in your mouth and in your heart — This is as in “My mouth will speak wisdom and the meditation of my heart will be understanding.” In other words, he should reveal his wisdom and understanding to his disciples, as discussed above.⁶⁸ This is:

to do it — This is “as if he made him,” as mentioned above.⁶⁹ Through this he is able to internalize the transcendent perceptions and bring them close; making that which is “exceeding,” immanent.⁷⁰

Highest of all are the *makifim* of the generation’s leading sage, who is its teacher.⁷¹ When this teacher-sage of the generation speaks with his

regardless of the vast disparity between their perceptions—it is he who internalizes the *makif* commensurate with his less lofty level.

66. **it is something exceedingly close to you....** Speaking of the availability of the Torah, Moshe instructs the Jewish people, “For this mandate which I charge you today is not too wondrous for you nor is it distant. It is not in heaven, to say, ‘Who will go up for us to heaven and take it for us and let us hear it, that we may do it?’ And it is not beyond the sea, to say, ‘Who will cross beyond the sea for us and take it for us and let us hear it, that we may do it?’ For it is something exceedingly close to you, in your mouth and in your heart, to do it” (Deuteronomy 30:11-14). The Talmud cites Rabbi Yitzchak’s interpretation of “close to you”: When is the Torah close to you? When it is “in your mouth and in your heart, to do it” (*Eruvin* 54a). As mentioned previously (nn.11, 22), Torah is synonymous with *daat*. *Daat* is close to you when it is:

- “in your mouth”—i.e., you speak of it to others,
- “and in your heart”—i.e., you possess the fear of Heaven (see *Likutey Moharan* I, 154 and n.4, that “the place of fear is in the heart”),
- “to do it”—i.e., you intend to observe and fulfill the Torah.

Rebbe Nachman next explains the deeper meaning of this verse from Deuteronomy as it applies to additional concepts discussed in the lesson.

67. **exceedingly close to you...in your mouth and in your heart, to do it.** In the context of our lesson, Rebbe Nachman interprets the term *me’od* (“exceedingly”) as alluding to the *makifim*, which are transcendent and beyond the mind, and therefore exceedingly distant. The Rebbe next shows that this verse also teaches how to bring the *makifim* closer and make them immanent.

עם תלמידיו ומכנים בהם דעתו, על-ידי-זה נכנסים המקיפים שלו לפנים. והמקיפים שלו הם בחינת אריכות ימים ושנים, כי המקיפים שלו הם בחינת עולם הבא, שהוא יום שכלו ארך (קדושין לט, ב; חולין קמב, א), כי שם הוא למעלה מהזמן.

כי כל הזמן של כל העולם הזה כלו, מה שהיה ומה שיהיה, הוא כלו אין ואפס נגד יום אחר, ואפלו נגד רגע אחר, של עולם הבא, שהוא יום שכלו ארך. ושם אין שום זמן, כי הוא בחינת למעלה מהזמן, רק סדר הזמנים שיש שם הם בחינת השגות של המקיפים. שיש מקיפים שהם בחינת ימים, ויש מקיפים שהם בחינת שנים, בחינת: "תקופות הימים" (שמואל א' א, כ), "תקופות השנים" (שמות לד, כב ודברי-הימים ב' כד, כג). ואלו המקיפים שיש

makifim. Time in the World to Come is eternal. The minutes, hours, days and years, etc. that we use to measure time in our world therefore have no application in the next world. Nor do past, present and future, the divisions we employ to order time, have any meaning there. Instead, as Rebbe Nachman explains, "time" in the World to Come is measured and ordered by the level of the *makifim* which a person attains. See the following note.

74. **maKiFim...teKuFot...teKuFot...order of time there.** The Hebrew term *maKiFim* (מקיפים), thus far translated in this lesson as "transcendent perceptions," more literally means "encirclings." Etymologically, it shares the same root as *teKuFot* ("cycles" or "turning points," תְּקוּפוֹת), as both are derivatives of the word *heKeF* (הִקְרַף), which means "surrounding" or "circuit." As Rebbe Nachman explained at the beginning of this section (and see n.60), *makifim* are the transcendent perceptions which surround a person's intellect from without. *Tekufot* refers to the circuits of periods of time, e.g., the turning and returning of an era, a year, a season or a day.

The term *tekufah* (pl. *tekufot*) in connection with time appears three times in Scripture. In Samuel (*loc. cit.*), it is linked to *yamim*, the "days" of Chanah's pregnancy with Shmuel, the future prophet of Israel. The other two times, *tekufah* is linked to *shanim* (years). The first is in Exodus (*loc. cit.*): "And you shall mark the festival...a festival of the harvest *tekufat hashanah* (at the turn of the year)." This refers to the festival of Sukkot, when our sitting inside the *sukkah* represents being enveloped in the *makifim*. The second time is in Chronicles (*loc. cit.*): "It happened *l'tekufat hashanah* (at the turn of the year) that the army of Aram marched against [Yoash]." In the context of our lesson, Rebbe Nachman brings these verses to show the connection between the *teKuFot* of time and the *maKiFim*. In the World to Come, which is eternally long, "time" is ordered and measured by the "days" and "years" of *makifim*—i.e., the ever greater perceptions of Godliness that one attains. (Similarly, in *Likutey Moharan* I, 60:6, the Rebbe equates the *makifim* with the seventy "faces" of Torah interpretation, i.e., the concept of seventy years.)

disciples and instills his *daat* in them, his own transcendent perceptions become internalized. His *makifim* are the concept of length-of-days and -years. This is because his *makifim* correspond to the World to Come, which, being beyond time, is a day that is eternally long (*Kiddushin* 39b).⁷²

For all the time of this entire world, past and future, is absolutely naught in comparison with a single day, and even a single moment, of the World to Come, which is a day that is eternally long. Time is non-existent there because [the World to Come] is beyond time. Rather, the continuum of experience there is ordered in correspondence with attaining the *makifim*.⁷³ Some *maKiFim* are associated with days, while other *maKiFim* are associated with years, as in “*teKuFot* (cycles) of days” (1 Samuel 1:20) and *teKuFot* of years (see Exodus 34:22 and 2 Chronicles 24:23). Thus, it is these *makifim* which are the order of time there.⁷⁴ Attaining

72. **a day that is eternally long.** Rebbe Nachman teaches that the *makifim* of the generation’s leading teacher-sage go beyond this world. As such, he equates them with the concept of length of days—i.e., the timelessness of the World to Come. This is based on Rabbi Yaakov’s teaching in *Kiddushin* (*loc. cit.*) that the reward for fulfilling a mitzvah is not given in this world but the next. His proof is from the case in which a father instructs his son to climb up a tower and fetch some young birds. The Torah states that honoring one’s father and mother is rewarded with length of days (Deuteronomy 5:16). This is also the reward for chasing the mother bird away from the nest before taking her young (*ibid.* 22:7). Yet in this instance, after sending the mother away and taking the young birds at his father’s request, the boy fell down and died. Where is the long life promised to him by the Torah? Therefore, Rabbi Yaakov teaches, it must be that when Scripture states “so that your life will be long,” it is referring to the world that is eternally long—i.e., the World to Come (see also *Chullin* 142a). In *Likutey Moharan* I, 159, Rebbe Nachman similarly cites this Talmudic passage as teaching that “length of days” refers to the world which is eternally long.

By likening the tzaddik’s *makifim* to “length-of-days and -years,” and thus associating them with the World to Come, Rebbe Nachman is teaching that these perceptions transcend even the highest levels of human awareness. Unlike the *makifim* of this world, which, no matter how exalted, are “within time,” the tzaddik’s *makifim* transcend the confines of both time and space. This is because the very great tzaddikim are always striving for ever greater perceptions of Godliness. They never rest on their laurels. As soon as such a tzaddik internalizes the *makif* immediately surrounding his mind, he sets out in search of the next transcendent perception, one that will bring him even closer to God. Ultimately, he reaches a level of spirituality where his *makifim* transcend this world, where his perceptions reach beyond time and space, to the eternity and infinity characteristic of the Divine. On this level, the tzaddik can grasp even that which is generally beyond human comprehension, such as the paradoxical coexistence of God’s foreknowledge and human free will, or the mystery of the Vacated Space (see *Likutey Moharan* I, 21:4 and n.27; *ibid.* 64:1 and n.7).

73. **the continuum of experience there is ordered in correspondence with attaining the**

שם, הם בחינת סדר הזמנים שם. והשגות מקיפים הללו זה עקר
התענוג והשעשוע של עולם הבא; אשרי מי שזוכה להשיגם.
וזה בחינת תכלית הידיעה, כי תכלית הידיעה אשר לא נדע.
כי השגות אלו המקיפים, שהם בחינת שעשוע עולם הבא, זה
בחינת (תהלים לא, כ): "מה רב טובך אשר צפנת ליראיך", כי הם
רב טוב הצפון וטמון וסתום מעין כל. וזהו: "מה רב טובך" – מה
דיקא, כי הם בחינת מה, בחינת (הקדמת הזוהר דף א, ב): "מה חמית
מה פשפשת", בחינת 'תכלית הידיעה אשר לא נדע'.

mitzvah of drinking wine on Purim, getting so drunk that we no longer know to distinguish between "cursed is Haman" and "blessed is Mordechai." It is to reach the awareness that "the culmination of all knowledge is when one realizes that one knows nothing"—that the ultimate goal of all knowledge is to reach the place of not-knowing (ibid. 4:7).

77. How abundant is your good...hidden from all eyes. The psalmist speaks of the reward in the World to Come which God has set aside for a person who fears Him. In the context of our lesson, this relates to someone who possesses fear of Heaven and, by conversing with others and transmitting that fear and his *daat* to them (as above, §5), attains the *makifim* of the World to Come. It is such a person who merits the abundant good—i.e., the *makifim*—"stored away for those who fear" God (see *Parparaot LeChokhmah*).

In the lesson, Rebbe Nachman credits the reward of which the psalmist speaks to the leading teacher-sage who attains the ultimate level of *makifim*. Even so, the average person too will share in this abundant good. For in the Future, all Jews will merit a portion in the World to Come and be rewarded with awesome perceptions of Godliness (see *Sanhedrin* 90a).

78. mah. The Hebrew word *mah* means both "how much," as in this verse from Psalms, and "what," as in the quote Rebbe Nachman brings next. In the context of our lesson, the Rebbe will speak of the culmination of knowledge, i.e., the realization that one knows nothing, as being the concept of *mah* (see the following note).

79. What did you see? What did your investigating achieve? The *Zohar* (I, 1b) teaches that after advancing from level to level in his investigation of the mysteries of the *sefirot* and supernal worlds, a person comes to the level known as *Malkhut* of the *World of Atzilut*, only to discover that he has yet to comprehend anything. He then scrutinizes himself, "*Mah* do you know? *Mah* did you see? *Mah* did your investigating achieve? Everything is as concealed as it was at the outset." Rebbe Nachman refers to these perceptions as the concept of *mah*—asking oneself, "What do I really know? What have I truly comprehended as a result of all my spiritual strivings?" The *Matok Midvash* (*loc. cit.*) explains that in investigating creation's mysteries a person discovers that each level which he grasps is enfolded in an even higher one which he has yet to grasp. This too aligns with our lesson, in that the more one recognizes God's greatness and glory, the more humble he becomes, recognizing that there are greater and deeper perceptions which are still hidden from him. These are the *makifim* that, when he is worthy, will be revealed.

these transcendent perceptions are the main pleasure and delight of the World to Come. Happy is he who merits attaining them.⁷⁵

And this is the culmination of knowledge. For the culmination of all knowledge is when one realizes that one knows nothing.⁷⁶ This is because attaining these *makifim*, the delight of the World to Come, is the concept of “How abundant is Your good that You have stored away for those who fear You” (Psalms 31:20). They are the abundant good that is stored away, concealed and hidden from all eyes.⁷⁷ This is the meaning of “*Mah* (How) abundant is Your good”—specifically *mah*.⁷⁸ For these [perceptions] are the concept of *mah*, as in “*Mah* (What) did you see? *Mah* did your investigating achieve?”⁷⁹ This is: The culmination of all knowledge is when one realizes that one knows nothing.

75. main pleasure and delight of the World to Come.... See *Likutey Moharan* II, 2:1, where Rebbe Nachman explains that the main delight and pleasure of the World to Come is knowing and acknowledging God. The greater a person’s *daat*, the closer he comes to God.

76. For the culmination of all knowledge...that one knows nothing. This teaching is found in Rabbi Yedayah Hapnini’s *Bechinat Olam* 33:13 (see *Tzaddik* #282; see also *Chovot HeLevavot* 1:10). In the context of our lesson, it relates to Rebbe Nachman’s earlier teaching that in order to attain the *makifim*, a person must first “empty his mind” of the *daat* he has already internalized. By transmitting his unitive knowledge and awareness of God to others he attains the extremely high level of someone who, so to speak, knows nothing at all. Having reached the culmination of all knowledge for *that* level, he merits internalizing even greater *daat* from more exalted *makifim*. These are the transcendent perceptions which Rebbe Nachman has explained as being beyond time and the main pleasure and delight of the World to Come.

Reb Noson relates: Many times Rebbe Nachman would say, “Now I know nothing, nothing, nothing at all.” There were occasions when he would swear, “In truth, I know absolutely nothing at all.” This could happen a day after, or even an hour after he had revealed words of enduring truth. His wisdom shone forth, and yet afterwards he insisted that he was totally ignorant. In this respect, the Rebbe was most unique. As he himself once remarked: “My teachings are very unique, but my *not-knowing* is even more unique” (*Rabbi Nachman’s Wisdom, His Praises* #33).

In *Likutey Halakhot*, Reb Noson writes that only the very greatest tzaddikim can attain the level of not-knowing. He quotes Rebbe Nachman that even though everyone says that “the culmination of all knowledge is when one realizes that one knows nothing,” the only ones who truly comprehend its meaning are those who have actually attained that level by virtue of their good deeds. And, Reb Noson adds, for the person who merits this perception, *knowing* and *not-knowing* are one and the same, as only with both is it possible to attain the culmination of knowledge and comprehension...because *the not-knowing is itself the knowing* (*Likutey Halakhot, Nefilat Apayim* 4:15). Here, in the lesson, we have seen that this great tzaddik is the generation’s leading teacher-sage, whose *daat* transcends the highest levels of human comprehension. It is what Rebbe Nachman meant when he said that the uniqueness of his ignorance is even greater than that of his teachings! Elsewhere, Reb Noson writes that this is the deeper reason for the

זוה בחינת שפע הכתר, כי כתר הוא בחינת מקיף, כמו שכתוב
(שופטים כ, מג): "כתרו את בנימין" וכו'.

ז. זוה החכם שזוכה לאלו המקיפים הנ"ל, בחינת שפע הכתר,
הוא צריך שיהיה לו בחינת כל, בחינת (דברי הימים א' כט, יא): "כי
כל בשמים ובארץ", ותרגומו: 'דאחד בשמיא וארעא' (זוהר ח"א
לא, ב; ובתיקון כב דף סז, א). הינו שיהיה אוחד ומקים שני העולמות,
עולם העליון ועולם התחתון, שהם בחינת שמים וארץ, כי
הצדיק והחכם הנ"ל, הוא צריך שיהיה אוחד בשניהם, לקיים את
כל אחד ואחד בבחינתו.

כי יש דרי מעלה ויש דרי מטה, דהינו עולם העליון ועולם

with his spiritual level. The *makifim* of the generation's leading teacher-sage are the concept of *mah*, from the level of *Keter* (§6).

82. **the sage who merits these makifim, the influx of Keter.** As Rebbe Nachman explained in the previous section, these are the *makifim* of the World to Come, which are beyond time. Although the Rebbe will not relate to these *makifim* as being the influx of *Keter* until section 10 below, he mentions it here to remind the reader of the lofty level which the tzaddik—who is the compassionate leader and teacher-sage of the generation (n.3)—attains. Just as *Keter*, being the first of the *sefirot*, sustains the other nine, the tzaddik's *mochin*, being *makifim* from the level *Keter*, uphold and sustain the *daat* which he instills in others.

83. **kol...he unites heaven and earth.** Commenting on the verse (*loc. cit.*), "Yours, O God, are greatness, might, splendor, triumph, and majesty—for *kol* (all) that is in heaven and on the earth; to You, God, belong kingship and preeminence above all," the *Zohar* teaches that "heaven" denotes the six *sefirot* comprised by the Divine persona *Z'er Anpin*, whereas "earth" denotes *Malkhut* (see Appendix: The Divine Personas). The tzaddik, because he possesses the encompassing attribute of *kol*, corresponds to *Yesod*, the *sefirah* in which the qualities of *all* the *sefirot* above it are encompassed. Therefore, just as *Yesod* is said to be "between heaven and earth," because it unites *Z'er Anpin* with *Malkhut*, the tzaddik in this world is one who is "between heaven and earth" (*Zohar* I, 31a; see also *Tikkuney Zohar* #22, p.67b). (The Aramaic translation which appears in the text is taken from the *Zohar* and does not appear in Rav Yosef's *Targum*, or Aramaic translation, of Chronicles.)

84. **uphold and sustain two worlds...unites heaven and earth....** Rebbe Nachman will explain next that the two worlds, heaven/the upper world and earth/the lower world, also signify upper and lower levels in worshipping God. The tzaddik, whose *Keter-makifim* permeate and sustain all the levels below them, "unites heaven and earth." He upholds these worlds/levels and ensures their viability by providing each with "its own aspect"—i.e., the measure of *daat* and transcendent perception appropriate for it.

It is also synonymous with the influx of *Keter*,⁸⁰ because *KeTeR* signifies encircling, as in “*KiTRu* (They encircled) the Benjaminites...” (Judges 20:43).⁸¹

7. Now, the sage who merits these *makifim*, the influx of *Keter*,⁸² must possess the attribute of *kol*, as in “for *kol* (all) that is in heaven and on the earth” (1 Chronicles 29:11)—which *Targum* renders as: he unites heaven and earth.⁸³ He has to uphold and sustain two worlds, the upper world and the lower world, namely, heaven and earth. The tzaddik-sage must uphold both of them, sustaining each one through its own aspect.⁸⁴

This is because there are those who “dwell above” and those who “dwell below,” namely, the upper world and the lower world, the

In the remaining sections of the lesson Rebbe Nachman repeatedly returns to the concept of *mah* (and the insight of *mah*), linking it with the most exalted of spiritual levels. The *Parparaot LeChokhmah* points out that the concept of *mah* signifies the quality of humility, as in Moshe’s response to the Children of Israel when they complained against him and Aharon in the Wilderness. Moshe said: “*V’nachnu mah* (What are we) that you should murmur against us?” (Exodus 16:7; see also *Likutey Moharan* I, 4:9 and n.125). For it is only with humility/*mah* that a person can attain the lofty *makifim* of the World to Come. (The topic of humility is mentioned below, in §17; see also n.97 in §8.)

80. **influx of Keter.** Having equated attaining the *makifim*, i.e., the concept of *mah*, with the culmination of knowledge, Rebbe Nachman here adds that attaining the *makifim* is also synonymous with receiving an influx of *shefa* from *Keter*. As the highest of the *sefirot*, *Keter* is the root of all the *mochin* (intellects), the origin of all *daat*. When the tzaddik converses with others about the fear of Heaven and instills into them his *daat*, he receives an influx of *makifim* from the level of *Keter*. Reb Noson adds that this represents the highest levels of Torah and prayer, as explained in *Likutey Moharan* I, 22:9 (*Torat Natan* #39).

81. **KiTRu the Benjaminites....** The commentators on this verse from Judges (*loc. cit.*) explain that *KiTRu*, from the Hebrew term for “crown,” *KeTeR*, means “surround” and “encircling” (*Rashi*; *Radak*; *Metzudat David*). Thus, in the context of our lesson, *kitru* signifies the *makifim*. Just as a crown surrounds and encircles the head, the *makifim* surround the intellect (see n.60 above). The tzaddik and leading teacher-sage of the generation merits *makifim* from the highest level, the *sefirah Keter*.

In review: Only someone with genuine compassion is fit to be a leader of people (§1). The exemplar of such a leader is Moshe *Rabbeinu* (§2). Suffering is produced by sin, which in turn is the product of foolishness. The true leader therefore seeks to keep his charges from sinning by instilling them with *daat* (§3). A person has to leave behind his *daat* in this world. Everyone can accomplish this by conversing with a friend about worshipping God and the fear of Heaven (§4). However, in order for his words to make a lasting impression upon others, he himself must possess fear of Heaven (§5). By conversing with others about the fear of Heaven a person merits internalizing the *makifim* that previously eluded him. Each person’s *makifim* are commensurate

הַתַּחְתּוֹן, בְּחִינַת שָׁמַיִם וָאָרֶץ, וְצָרִיךְ הַצַּדִּיק לְהִרְאוֹת לְדָרֵי
מַעְלָה, שְׂאִינָם יוֹדְעִים כָּלֵל בִּידִיעָתוֹ יִתְבָּרֵךְ, שְׁזֶה בְּחִינַת הַשְּׂגָה
שֶׁל מָה, בְּחִינַת: 'מָה חֲמִית מָה פִּשְׁפֶּשֶׁת', בְּחִינַת: 'אֵיךְ מָקוֹם
כְּבוֹדוֹ' (בְּתִיקוּנֵי זוֹהַר תִּיקוּן י כד, ב).

וְלַהֲפֹךְ, צָרִיךְ לְהִרְאוֹת לְדָרֵי מַטֵּה, שְׂאִדְרָבָא, "מָלֵא כָּל הָאָרֶץ
כְּבוֹדוֹ" (ישעיה ו, ג). כִּי יֵשׁ שׁוֹכְנֵי עֶפְרָה, שֶׁהֵם בְּנֵי-אָדָם הַמוֹנָחִים
בַּמַּדְרָגָה הַתַּחְתּוֹנָה, וְנִדְמָה לָהֶם שֶׁהֵם רְחוּקִים מְאֹד מִמָּנּוּ יִתְבָּרֵךְ,
וְצָרִיךְ הַצַּדִּיק לְעוֹרְרָם וְלַהֲקִיצָם, בְּבִחִינַת (שם כו, יט): "הִקְיָצוּ וְרִנְנוּ
שְׁכְנֵי עֶפְרָה", וְלִגְלוֹת לָהֶם שֶׁה' עִמָּם, וְהֵם סְמוּכִים אֵלָיו יִתְבָּרֵךְ,
כִּי "מָלֵא כָּל הָאָרֶץ כְּבוֹדוֹ". וְלַחֲזֹקֵם וְלְעוֹרְרָם, שֶׁלֹּא יִהְיוּ מֵיֵאֱשִׁין
עֲצָמוֹ, חֵס וְשָׁלוֹם, כִּי עֲדִין הֵם אֲצֵל הַשֵּׁם יִתְבָּרֵךְ וְקִרְוָבִים אֵלָיו,
כִּי "מָלֵא כָּל הָאָרֶץ כְּבוֹדוֹ".

right. The tzaddik and leading teacher-sage of the generation must be able to convince them as well that they really know nothing and so have to call out, "Aye!—Where is the place of His glory?"

87. **dwell below...the whole earth is filled with His glory.** Yeshayahu relates having had a vision in which the angels were declaring God's praise: "Holy! Holy! Holy! is the God of Hosts; the whole earth is filled with His glory." The *Metzudat David* (*loc. cit.*) explains that each "holy" corresponds to one of the three realms: the angelic, the stellar, and the corporeal world. The *Tikkuney Zohar* (#57, p.92a) teaches that "the whole earth is filled with His glory" points to God's omnipresence, as there is no place empty of Him—even the realms of evil! (See *Likutey Moharan* I, 33:2 and n.11 there.) In the context of our lesson, these realms correspond to the lower world/earth. The leading teacher-sage must be able to bring *daat* into even those who dwell below. He must instill them with the awareness that God's glory fills the whole earth; that He is everywhere, and therefore one is never distant from Him!

As opposed to those who dwell above, whom the tzaddik must bring to *mah/Aye!* (to ask: "What did you see? What did your investigating achieve?" and "Where is the place of His glory?"), the tzaddik must reveal to those who dwell below that "the whole earth is filled (*m'lo*) with His glory"—the insight of *malei* (filled; *memalei kol almin*, as in n.12 above). Making known to others that "the whole earth is filled with His glory" is a key component of the mitzvah of procreation—i.e., "Be fruitful and multiply and fill the earth" with human beings and not beasts in human form (see §4 and n.41).

88. **awake and sing out, you who dwell in the dust.** In this ode of thanks to God, the prophet Yeshayahu speaks of the Resurrection and of the righteous who will rise from the dust at that time: "May Your dead come to life; may my [people's] corpse arise! Awake and sing out [in prayer], you who dwell in the dust! For Your dew is like the dew that [revives] vegetation; You cause the earth to cast out the lifeless" (see *Radak* and *Metzudat David*, *loc. cit.*).

89. **He must reveal to them that God is with them...they are close to Him.....** In the context

concept of heaven and earth.⁸⁵ The tzaddik has to show those who dwell above that they really know nothing about the Blessed One. This is the insight of *mah*, as in “*Mah* did you see? *Mah* did your investigating achieve?”—the concept of “*Ayeh* (Where is) the place of His glory?”⁸⁶

Conversely, he has to show those who dwell below that, on the contrary, “the whole earth is filled with His glory” (Isaiah 6:3).⁸⁷ For there are those who “dwell in the dust,” who are sunk in the lowest levels, to whom it seems as if they are very distant from the Blessed One. The tzaddik has to rouse and wake them, as in “awake and sing out, you who dwell in the dust” (ibid. 26:19).⁸⁸ He must reveal to them that God is with them, and that they are close to Him, because “the whole earth is filled with His glory.” And he must encourage and rouse them so that they do not despair, God forbid, for they are still with God and close to Him, because “the whole earth is filled with His glory.”⁸⁹

85. dwell above...dwell below...upper world...lower world...heaven and earth. Those who “dwell above,” in the upper world/heaven, strive constantly for closeness to God. Those who “dwell below,” in the lower world/earth, pursue the materialistic life. These “two worlds” actually constitute the extremes of a continuum, with many levels between them. Just as the worldly-minded sometimes find themselves yearning for the spiritual, the righteous upon occasion find themselves drawn to physical pleasures. The tzaddik must uphold and sustain them all.

Earlier in the lesson (§4), Rebbe Nachman taught that a person leaves a “replacement” in the world by leaving behind his *daat* in a son or a disciple. In section 8 (and see n.111), the Rebbe will add that a son corresponds to those who dwell above, and a disciple to those who dwell below.

86. Mah did you see...Where is the place of His glory? In explaining the phrase “Where is the place of His glory,” Rebbe Nachman teaches that the glory of God is synonymous with the last of the *sefirot*, *Malkhut* (*Likutey Moharan* I, 49:7). When *Malkhut*/glory ascends to the level of the highest *sefirah*, *Keter*, a level which the heavenly hosts cannot attain, the angels ask concerning her: “*Ayeh* (Where is) the place of His glory?” (cf. *Zohar* I, 24a; *Tikkuney Zohar* #10, p.24a-b). As mentioned above (§6 and n.79), no matter how elevated a person’s spiritual attainments, he has to ask himself “*Mah*—What do you know? *Mah*—What did you see? *Mah*—What did your investigating achieve?” Everything is as concealed as it was at the outset. Here, the Rebbe links this with the concept of *Ayeh*—i.e., asking, “Where is the place of His glory?” (see also Lesson #12:1 and n.27 later on in this volume).

The danger for those who dwell above is that, in light of their considerable spiritual accomplishments, they might come to see themselves as having already attained exalted *daat*. Though, in truth, they have attained great unitive knowledge, they are nonetheless mortal and finite, and so can never attain perfect knowledge and awareness of the Infinite One. But because they dwell in the upper world, they think they are apprised of some *daat* of God. Therefore, the leading teacher-sage of the generation must show them that they actually know nothing of His Godliness and that, despite their considerable accomplishments, there are ever greater spiritual heights to scale. The difficulty with this is that those who dwell above are often great tzaddikim in their own

וְזֶה בְּחִינַת כָּל, שֵׁשׁ לְהַצְדִּיק, בְּחִינַת: "כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ",
 'דְּאֶחָד בְּשָׁמַיָא וְאָרְעָא', הֵינּוּ שֶׁהוּא אוֹחֵז וּמְקִיִּים שְׁנֵי הָעוֹלָמוֹת:
 עוֹלָם הָעֲלִיּוֹן הוּא אוֹחֵז וּמְקִיִּים בְּבְחִינַת מָה, בְּחִינַת 'אֵיה מְקוֹם
 כְּבוֹדוֹ', וְעוֹלָם הַתַּחְתּוֹן הוּא מְקִיִּים בְּבְחִינַת "מְלֵא כָּל הָאָרֶץ
 כְּבוֹדוֹ".

וְעֵינֵי לְקַמֵּן (סימן סח), שֶׁם מְבֹאָר גַּם כֵּן עֲנִיֵּן זֶה בְּבֹאֹר יוֹתֵר קֶצֶת.
 וְהַכֵּל, שֶׁהַצְדִּיק, עָקֵר שְׁלֵמוֹתוֹ – כְּשֵׁשׁ לוֹ שְׁנֵי הַבְּחִינּוֹת הַנִּלְ,
 דְּהֵינּוּ, שִׁידַע אֵיךְ לְדַבֵּר וּלְלַמֵּד וּלְהָאִיר בְּכָל אֶחָד וְאֶחָד, בְּדַרְי
 מַעֲלָה וְדַרְי מַטָּה, בְּעֲלִיּוֹנִים וּבַתַּחְתּוֹנִים, בְּשָׁמַיִם וּבָאָרֶץ, שֶׁהֵם

God's greatness and glory, the more he knows that there are greater and deeper perceptions that are still hidden from him. The tzaddik has the skill to bring them to this realization and, rather than be discouraged by it, they are inspired to strive for greater unitive knowledge and awareness of God. Even greater is the compassion which the tzaddik displays for the worldly-minded who are weighed down by sin and feel distant from God (see §3). As the teacher-sage of the generation, the tzaddik spares no effort in showing even the most unworthy sinners that God is close to them and that, despite what they think, they are close to Him. Repentance is therefore always possible. Thus, this tzaddik, whose *makifim* are an influx from the lofty level of *Keter*, has the *daat* necessary for conversing with each person "as is suitable for him" in order to instill him with *daat* (see §2). Each higher *makif* which the tzaddik attains enables him to illumine another level lower and reveal that "the whole earth is filled with His glory!" (*Torat Natan* #18).

Reb Noson adds that the leading teacher-sage attains his *makifim* and acquires the attribute of *kol* specifically through the Torah, which is itself composed of upper and lower *daat*. In Lesson #12:1 later on in this volume, Rebbe Nachman teaches that the Torah's opening words, "In the beginning the Lord created...", allude to the concept of *Ayeh*. Here we have seen that *Ayeh* is synonymous with *mah*, the upper *daat* attained by those who dwell above. Conversely, the Torah's concluding words, "with all the strong hand and with all the great fear that Moshe did before the eyes of all Israel," refer to the miracles Moshe wrought, through which he revealed God's rule of the world. In the context of our lesson, this is the concept of "the whole earth is filled with His glory," the *daat* attained by those who dwell below (*Torat Natan* #21). And the mitzvot, too, signify the unity of upper and lower *daat*. Each of the Torah's mitzvot embodies and is the expression of great spiritual light. When we perform a mitzvah, we draw that light into this physical world and so reveal that "the whole earth is filled with His glory." Concomitantly, we have to recognize that the essence of this light and the deeper reason for the mitzvah remain hidden from us and will be revealed only in the World to Come (*Torat Natan* #28).

91. **See below...greater detail.** As mentioned in note 1 above, Rebbe Nachman taught *Likutey Moharan* II, 68 a few weeks before delivering this lesson on Shabbat Chanukah, 5570 (Dec. 9, 1809). In that lesson, too, the Rebbe explains that the tzaddik must possess the attribute of *kol* through which he unites heaven and earth. The bracketed material Reb Noson inserted here to the text contains his paraphrasing of parts of that other teaching.

This is the attribute *kol* which the tzaddik possesses, as in “for *kol* that is in heaven and on the earth”—he unites heaven and earth. In other words, he upholds and sustains two worlds. He upholds and sustains the upper world with the concept of *mah*: “where is the place of His glory?” And he sustains the lower world with the concept of “the whole earth is filled with His glory.”⁹⁰

{See below (*Likutey Moharan* II, 68), where this same matter is explained in somewhat greater detail.⁹¹ The principle is that ultimate perfection for the tzaddik is when he possesses both of the aforementioned concepts—i.e., he knows how best to speak with, teach and shine into each person individually, into those who dwell above as well as those who dwell

of our lesson, Rebbe Nachman teaches that “who dwell in the dust” alludes to those who dwell below, in the earth—i.e., the earthiness of this world. Because they are considered dead even in their lifetime (see *Berakhot* 18b, that this is said of the wicked), they are said to “dwell in the dust.” Nevertheless, the tzaddik must instill them with *daat* and convince them of God’s closeness, for “the whole earth”—even the dust in which they dwell—is filled with His glory.” And he must encourage them to “awake and sing out” to God, Who, on account of His being close, will pay heed to their prayers and answer them. The *Parparaot LeChokhmah* cites Rabban Gamliel’s teaching that the dew mentioned in this verse from Isaiah (see the previous note) is the dew with which God will revive the dead at the time of the Resurrection (*Sanhedrin* 90b). In the context of our lesson, He will use this “dew” to revive those who dwell below, in the earthiness of this world. Reb Noson links the attachment to earthiness of those “who dwell in the dust” with the bite of the Serpent, whose “food is the dust” (Isaiah 65:25). The compassionate tzaddik awakens and revives them by lifting them out of the dust of their materialism and revealing that “the whole earth is filled with His glory” (*Torat Natan* #19).

Reb Noson adds: It goes without saying that each person has *makifim* commensurate with his level. A person should do all he can to attain and internalize these transcendent perceptions. There is no one who cannot accomplish this, provided one’s yearning for God is unceasing and one’s commitment to the Torah strong. When all a person’s thoughts are of the Torah and serving God, and he constantly longs for His closeness, he merits internalizing the *makifim* that previously were beyond his grasp. And the more of these *makifim* he attains, the more he unites the upper and lower worlds—i.e., the perception of *mah* and the perception of *malei* (*Torat Natan* #15; see also §9 below).

90. the attribute kol...upholds and sustains two worlds.... Having explained his earlier teaching, that the tzaddik and leading teacher-sage upholds each world/level with *its own aspect*—revealing the *makif* of *mah* to those who dwell above, and the *makif* of *malei* to those who dwell below—Rebbe Nachman ties this to his discussion of the attribute *kol*. The Rebbe has shown that the tzaddik who is capable of bringing people of all levels closer to God unites heaven and earth. He sustains both the upper and lower worlds, and so is the epitome of the compassionate leader, who shows “compassion to each person as is suitable for him” (see §1). He displays his compassion for the spiritually advanced by showing them that, considering the true measure of God’s greatness, they know nothing at all. For the more a person recognizes

בְּחִינַת גְּדוּלִים וְקִטְנִים, הֵינּוּ שְׁלֵהֲגִדוּלִים בְּמַעֲלָה, בְּנִי עָלֶיָּהּ, בְּחִינַת דְּרִי מַעֲלָה, צָרִיךְ שִׁיְהִיָּה כַּחַ לְהַצְדִּיק לְהִרְאוֹת לָהֶם וּלְגִלוֹת לָהֶם, שֶׁעֲדִין אֵינָם יוֹדְעִים כָּלֹל מֵהַשֵּׁם יִתְבָּרֵךְ, בְּחִינַת: 'מֵה חֲמִית מֵה פֶּשֶׁשֶׁת' וְכו'. וְזֶה הַלְמוּד וְהַשְׁגָּה הוּא צָרִיךְ לְהֵאִיר וּלְהַכְנִים בְּהַגְדוּלִים בְּמַעֲלָה, שֶׁהֵם בְּחִינַת דְּרִי מַעֲלָה. וְלִהְפֹךְ, יֵשׁ בְּנִי-אָדָם שְׁמוֹנָחִים בְּמִדְרָגָה הַתַּחְתּוֹנָה מְאֹד, עַד שֶׁהָיוּ מֵיֵאֲשִׁין אֶת עֲצֻמֵּן לְגִמְרִי, חֵס וְשָׁלוֹם, כִּי נִדְמָה לָהֶם שֶׁהֵם רְחוּקִים מְאֹד מֵהַשֵּׁם יִתְבָּרֵךְ, וְכִבֵּר אֲבֹד נִצָּחִים וְתוֹחֲלָתָם מֵה' – צָרִיךְ הַצְדִּיק שִׁיְהִיָּה לוֹ כַּחַ לְעוֹרְרָם וּלְהַקִּיצָם, שֶׁלֹּא יִהְיוּ מֵיֵאֲשִׁין עֲצֻמֵּן בְּשׁוֹם אֶפֶן בְּעוֹלָם, יִהְיֶה אִיךְ שִׁיְהִיָּה, וּלְהִרְאוֹת לָהֶם וּלְהֵאִיר בָּהֶם, כִּי עֲדִין ה' עִמָּם וְאֶצְלָם וְקָרוֹב לָהֶם, וְאֶפְלוּ בְּתוֹךְ הָאָרֶץ מִמֶּשׁ, אֶפְלוּ אִם נָפַל לְשָׂאוֹל תַּחֲתִיּוֹת, חֵס וְשָׁלוֹם, אֶף-עַל-פִּי-כֵן שֶׁם דִּיקָא נִמְצָא כְבוֹדוֹ יִתְבָּרֵךְ, כִּי "מֵלֵא כָּל הָאָרֶץ כְּבוֹדוֹ". וְזֶה בְּחִינַת כָּל, שִׁישׁ לְהַצְדִּיק וְכו', כַּנִּלְיָן.

ח. גַּם זֶה הַחֲכָם-הַדּוֹר הַנִּלְצָה צָרִיךְ לִידַע אֵיזָה מְקִיפִים שֶׁהוּא צָרִיךְ לְהַמְשִׁיכָם וְאֵיזָה מְקִיפִים שֶׁאֵין צָרִיךְ לְהַמְשִׁיכָם, וּבִשְׁבִיל

ask "Aye – Where?" always from the original station to which they were assigned by God. The tzaddik, on the other hand, has overcome the draw of this world and risen higher and higher, attaining truly lofty perceptions—i.e., the *makifim* which he originally could not internalize and comprehend (see also §10 and n.135 below, that the partition of the righteous will in the future be inward of that of the ministering angels). Thus, the tzaddik and leading teacher-sage of the generation shows even the angels on high that there are greater and greater levels they have yet to know (*Torat Natan* #18).

In review: Only someone with genuine compassion is fit to be a leader of people (§1). The exemplar of such a leader is Moshe Rabbeinu (§2). Suffering is produced by sin, which in turn is the product of foolishness. The true leader keeps his charges from sinning by instilling them with *daat* (§3). A person has to leave behind his *daat* in this world by conversing with a friend about worshipping God and the fear of Heaven (§4). However, in order for his words to make a lasting impression upon others, he himself must possess fear of Heaven (§5). By conversing with others about the fear of Heaven a person merits internalizing the *makifim* that previously eluded him. Each person's *makifim* are commensurate with his spiritual level. The *makifim* of the generation's leading teacher-sage are the concept of *mah*, from the level of *Keter* (§6). The leading teacher-sage must possess the attribute of *kol* in order to instill *daat* into those who dwell above and also those who dwell below (§7).

below, in the upper as well as the lower, “in heaven and on the earth.” These correspond to the great and small. For those whose level is great, the spiritual elite, who dwell above, the tzaddik must be able to show and reveal to them that they as yet know nothing about God—“What did you see? What did your investigating achieve?” This is the teaching and insight that he must shine and instill into those whose level is great, who dwell above.

Conversely, there are those who are extremely sunk in the lowest level and would utterly give up on themselves, God forbid, for it seems to them that they are very distant from God, and that all ‘their strength and expectation from God is gone.’⁹² The tzaddik must be able to rouse and wake them, so that they never despair, no matter what the situation, be what may! And he must show them and shine into them that God is still with them, near and close to them. Even inside the earth itself—even if one has fallen to the nethermost pit of Hell, God forbid—still and all, the Blessed One’s glory is found particularly there, because “the whole earth is filled with His glory.”⁹³

Thus, this is the attribute of *kol* which the tzaddik possesses.⁹⁴

8. In addition, this sage of the generation must know which of the *makifim* he is meant to draw down and which not. For this reason, there

92. **all their strength and expectation from God is gone.** This is a paraphrase of Lamentations 3:18, in which the prophet states: “Gone is my strength and my expectation from God.”

93. **Even inside the earth itself....** Reb Noson’s phrasing here is even stronger than Rebbe Nachman’s. He describes those who dwell below as having despaired of God’s help, and he explains “inside the earth” as their having “fallen to the nethermost pit of Hell, God forbid.” Yet, even in the deepest depths of despair and the lowest world—inside the greatest earthiness and materialism—a person can find God. There is always hope, even for the worst sinner, that the compassionate leader will instill in him the *daat* requisite for seeking God.

94. **the attribute of kol which the tzaddik possesses.** Reb Noson explains that by virtue of the attribute of *kol*, the tzaddik’s perceptions of God are higher than even those of the angels. He writes: Rebbe Nachman has taught that the tzaddik must instill the insight of *mah* into those who dwell above. This would include the whole array of angels that dwell in the upper world. He has to inform them as well that, despite their lofty level, they really know nothing about the Blessed One. Yet there is an apparent difficulty with this. In the *Kedushah* of *Mussaf* we note that the ministering angels ask, “*Ayeh* (Where is) the place of His glory?” (*Shabbat Liturgy*). Thus, even without the tzaddik, the angels possess the insight of *mah/Ayeh* and admit that they do not know God. However, Reb Noson explains, there is a difference between the tzaddik’s *mah* and that of the angels. Unlike human beings, angels have no free will. They are called “standers,” because their spiritual level is static. Incapable of ascending from level to level, they

זֶה יֵשׁ דְּבָרִים שְׂאִין רִשְׁאִים לְגִלוֹתָם בְּפָנֵי הַתְּלָמִידִים, כִּי אִם יִגְלֶה אוֹתָן הַדְּבָרִים, יִכְנָסוּ מִקִּיפִים אַחֲרֵיהֶם בְּתוֹךְ שְׂכָלוֹ כִּנ"ל. וְלִפְעָמִים אֵין צָרִיךְ לְקַבֵּל אֵלּוּ הַמִּקִּיפִים.

כְּמוֹ לְמַשָּׁל, כְּשֶׁהָרַב מְדַבֵּר עִם תְּלָמִידוֹ אֵיזָה פֶּשֶׁט בַּגִּמְטָרָא, פְּרוּשׁ, תּוֹסֵפוֹת, וּבְתוֹךְ דְּבָרָיו הוּא בָּא עַל אֵיזָה קִשְׁיָא, וְאוֹתוֹ הַקִּשְׁיָא הִיא בְּתַחֲלָה בְּכַחֲנִית מִקִּיף אֲצִלוֹ, כִּי לֹא יָדַע מִמֶּנָּה בְּתַחֲלָה, וְתַכָּף כְּשֶׁנּוֹפֵל בְּשְׂכָלוֹ זֹאת הַקִּשְׁיָא, הוּא אוֹמְרָה בְּפָנֵי תְלָמִידוֹ, וּבְתוֹךְ כֵּךְ כְּשֶׁמִּסְבִּיר לוֹ הַקִּשְׁיָא, נוֹפֵל בְּשְׂכָלוֹ תְרוּץ עַל הַקִּשְׁיָא, נִמָּצָא שְׁחוּזָר וּמִשְׁיַג מִקִּיף אַחֵר, שֶׁהוּא תְרוּץ עַל הַקִּשְׁיָא, וְאֵיזִי אוֹמֵר גַּם הַתְרוּץ בְּפָנֵי הַתְּלָמִיד. אֵךְ כְּשֶׁמִּגְלֶה גַּם הַתְרוּץ בְּפָנֵי הַתְּלָמִיד, אֵיזִי נִכְנָס בּוֹ עוֹד מִקִּיף אַחֵר, וְאֵז עַל-יָדֵי זֶה הַשְּׂכָל שֶׁבָּא עָלָיו עֲתָה, הִדְרָא קִשְׁיָא לְדוּכָתָא, וְאִדְרָבָא, עֲתָה הַקִּשְׁיָא חֲזָקָה וּרְחָבָה יוֹתֵר מִבְּתַחֲלָה. נִמָּצָא, שֶׁעַל-יָדֵי שְׂגָלָה הַתְרוּץ בְּפָנֵי הַתְּלָמִיד, שֶׁעַל-יָדֵי-זֶה נִכְנָס בּוֹ מִקִּיף אַחֵר, דִּהְיָנוּ שְׂכָל חֲדָשׁ, עַל-יָדֵי-זֶה חֲזָרָה הַקִּשְׁיָא לְמִקוּמָה בִּיתֵר עוֹ, כִּי עֲתָה הַקִּשְׁיָא חֲזָקָה וּרְחָבָה יוֹתֵר מִבְּתַחֲלָה.

כְּמוֹ-כֵן יֵשׁ בְּהַשְׁגוֹת, שֵׁישׁ דְּבָרִים שְׂאִסוּר לְגִלוֹתָם, כִּי אִם יִגְלֶה זֶה הַתְרוּץ בְּפָנֵי הַתְּלָמִיד, יִכְנָס בּוֹ מִקִּיף חֲדָשׁ, שֶׁעַל-יָדוֹ יִהְיֶה הַקִּשְׁיָא חֲזָקָה וּרְחָבָה יוֹתֵר מִבְּתַחֲלָה, עַד שִׁיוּכַל לִכְנָס בְּהַשְׁגוֹת

96. Talmudic passage and its commentators. Literally: *Gemara, peirush Rashi, Tosafot* (Talmud, *Rashi* commentary, *Tosafot*). In the context of our lesson, these represent all the revealed teachings of the Torah (see the following note).

97. insights...one is forbidden to reveal.... Having shown the danger in a teacher of Talmud revealing *makifim* of exoteric Torah that he is not meant to draw down, Rebbe Nachman now adds that the same happens when the leading teacher-sage reveals insights of Godliness he is forbidden to reveal. As explained above, in section 4, every person has to share his insights about the fear of Heaven with others and so instill them with *daat*. This is the responsibility of the generation's leading teacher-sage in particular. But as the Rebbe explains next, sharing too much of the insights he has attained by internalizing *makifim* jeopardizes the teacher-sage himself.

Earlier (see n.79 above), we saw that the concept of *mah* signifies the quality of humility. The *makifim/Keter*, too, are the concept of *mah*, and so are likewise associated with this most exalted quality. Reb Noson points out that it is the teacher-sage's humility which obliges him

are things which he may not reveal to the disciples, because if he does, his intellect will internalize other *makifim*, and sometimes he is not meant to internalize these transcendent perceptions.⁹⁵

Take, for example, the teacher who, while explaining to his student some Talmudic passage and its commentators,⁹⁶ encounters a difficult question. Initially, that difficulty was a transcendent perception for him, for he was unaware of it. But as soon as the difficulty comes to mind he tells it to his student, and as he explains the difficulty, a solution falls into his mind. As a result, he comprehends another transcendent perception, this being the solution to the difficulty, which he then relates as well to the student. But when he reveals also the solution to the student, he internalizes yet another transcendent perception and this current perception restores the original difficulty. On the contrary, the difficulty is now stronger and more comprehensive than originally. It emerges, that by revealing the solution to the student, he internalized another transcendent perception, a new perception, which caused the difficulty to return with greater force, because it is now stronger and more comprehensive than originally.

Likewise, there are insights which contain things that one is forbidden to reveal, because revealing this solution to the disciple causes a new transcendent perception to be internalized, through which the difficult question becomes stronger and more comprehensive than originally.⁹⁷ Eventually, this can lead him to *makifim* which are beyond

95. **which of the makifim he is meant to draw down and which not...not reveal to the disciples....** While attaining *makifim* is certainly a worthy pursuit, as Rebbe Nachman taught in section 6 above, here he warns of the dangers of a person reaching for transcendent perceptions which he is not meant to internalize. When a person lacks the ability to assimilate these *makifim*, they remain for him an aspect of “beyond time.” The Rebbe relates this to his teaching in section 4, that every person can produce disciples by sharing his *daat*—i.e., the insights of his internalized *makifim*—with others.

Although in the lesson it is the tzaddik, the leading teacher-sage of the generation, who must know which *makifim* to strive for and which not, there are elements of this which apply to all people. A person has to be careful in worshipping God that he does not seek to go beyond his abilities. With regards to the study of Torah, this means that a person should first study and become proficient in Bible and Mishnah. Later on, he should strive to become learned in Talmud and Midrash. Still later, having attained appreciable mastery of the other areas of Torah, he can study the Kabbalah. Everyone, even a beginner, must study the Codes in order to gain knowledge of what he must do to fulfill God’s Will. See also *Likutey Moharan* II, 2:2, that, like the *makifim* (see §6 and n.75), study of the Codes is the aspect of *daat* and the delight of the World to Come.

מְקִיפִים שֶׁהֵם לְמַעַל מֵהַזְמַן, שְׁאִין הַזְמַן מְסַפִּיק לְבָאֵר הַקְּשִׁיּוֹת וְהַתְּרוּצִים שִׁישׁ שֶׁם, כִּי הֵם לְמַעַל מֵהַזְמַן. כִּי כָּל מָה שֶׁהוּא מְגַלֶּה אֵיזָה שֶׁכָּל, קָשִׁיָּא אוֹ תְּרוּצָה, נִכְנָס בּוֹ שֶׁכָּל חֵדָּשׁ שֶׁהוּא בְּחִינַת מְקִיף כַּנ"ל. עַל-כֵּן אִם לֹא יִהְיֶה נֹזֶהר בְּדַבְּרָיו, לְדַקְדָּק אֵיזָה דְּבַר לְגִלּוֹת וְאֵיזָהוּ דְּבַר שֶׁלֹּא לְגִלּוֹת, עַל-יְדֵי-אֵיזָה יִהְיֶה נִכְנָס בְּקְשִׁיּוֹת וְתְּרוּצִים, שְׁאִין הַזְמַן מְסַפִּיק לְבָאֵר, כִּי הֵם בְּחִינַת מְקִיפִים שֶׁהֵם לְמַעַל מֵהַזְמַן כַּנ"ל.

עַל-כֵּן מְכַרַּח הַחֲכָם לַעֲשׂוֹת סִיג לְדַבְּרָיו, לְדַקְדָּק וּלְזַהֵר מֵהַ לְגִלּוֹת וּמֵהַ שֶׁלֹּא לְגִלּוֹת, בְּאִפְּן שֶׁלֹּא יִשְׁגֶּה רַק אוֹתָן הַמְּקִיפִים, שְׁצָרִיךְ לְהַשְׁגִּי, וְלֹא יִבּוֹא לְהַשְׁגִּי מְקִיפִים שְׁאִין צָרִיךְ לְהַשְׁגִּי.

lofty perceptions, to ensure their relevance and applicability in this world. Otherwise, he risks drawing such exalted *makifim* that cannot be contracted within the time of this world. Finally, the main task of the generation's leading teacher-sage and tzaddik is to instill *daat* and fear of Heaven in others. Although the transcendent perceptions he internalizes are on the level of beyond time, he is obliged to constrict these *makifim* in order to teach those whose levels of perception are still within time—namely, a son and a disciple. If he is not careful with his words, he risks drawing *makifim* whose great light he will not be able to contract for the benefit of sons and disciples, through which, as we have seen (§4), the tzaddik attains his ultimate perfection.

The *Parparaot LeChokhmah* adds that the astute reader will understand how the three reasons just given for why the tzaddik must be careful about which *makifim* he draws down are, in essence, one and the same. In support of Rebbe Nachman's teaching, the *Parparaot LeChokhmah* cites Midrash *Shir HaShirim Rabbah* (8:12:1) that the rabbi does not receive reward for the Torah he studies until he teaches it to others. The Midrash bases its teaching on the verse: "The vineyard is Mine! You have the thousand, O Shlomo, and the guards of the fruit two hundred" (Song of Songs 8:12). In the context of our lesson, "You have the thousand" alludes to the teacher-sage's higher *makifim*. He has to constrict his *daat* if he is to instill it in a son and a disciple, whose level of perception is the concept of "two hundred."

100. not meant to attain. As explained in the previous note, there are some *makifim* which, even if they can be grasped by the tzaddik and leading teacher-sage, they cannot be transmitted further. And there are other *makifim* which remain beyond time—beyond even his exalted grasp. Rebbe Nachman explained, too, that when a person converses with others about the fear of Heaven, his mind empties of its previous *daat* and draws new *makifim*. This is certainly true of the teacher-sage who is always speaking about the fear of Heaven and instilling *daat* into others. He must be cautious when teaching, lest his revealing insights of Godliness causes him to internalize new *makifim* of the type he is not meant to attain.

And the average person, too, must be cautious when discussing the fear of Heaven with his friend in order to instill him with *daat* and receive *daat* from him. He must make a fence for his words and not reveal more than the other can grasp. The same caution is required when he is on the receiving end of the instilled *daat*. He must be careful not to rush to challenge

time—there is not enough time to clarify the difficulties and solutions that are there, for they are beyond time.⁹⁸ This is because for each perception, difficulty or solution that he reveals, a new transcendent perception is internalized. Thus, if he is not careful with his words, being particular about what to reveal and what not, he will become involved with difficulties and solutions for which not enough time exists to clarify them, on account of their being *makifim* which are beyond time.⁹⁹

The sage must therefore make a fence for his words. He must be particular and careful about what to reveal and what not to reveal, so that he attains only those *makifim* he is meant to attain and not those he is not meant to attain.¹⁰⁰

to remain silent and not be tempted into revealing more *daat* from his *makifim* than he should (*Torat Natan* #42).

98. **they are beyond time.** Rebbe Nachman explains that when a *makif* is beyond time, there is simply not enough time in existence to explain the insights contained therein. Although Rebbe Nachman taught earlier (see §6) that the teacher-sage of the generation attains such lofty *makifim* from the World to Come, he cannot transmit these transcendent perceptions to his disciples *because* they are beyond time. This is illustrated in the following story from *Shevachey HaAri*: One Shabbat afternoon, while the Ari was sleeping, his disciple Rabbi Avraham Beruchim walked by and noticed that his teacher's lips were moving. Rabbi Avraham bent over to try to hear what the Ari was saying in his sleep. Just then, the Ari awoke. "Please forgive me master," Rabbi Avraham pleaded, explaining that he had seen his master's lips moving and wanted to hear what he was saying. "If only you knew the deep insights that were revealed to me regarding the story of Bilaam and his mule," the Ari said. "Heaven and earth are my witness that if I were to sit here explaining it to you for eighty years, I would not finish!" "Then why not record your wisdom in a book?" the disciple asked. "That would be impossible," he answered. "Every idea is connected to every other, so that when I begin to expound the teaching, it becomes like an overflowing spring. I must find a narrow tube to restrict the flow, in order that you might hear my words without losing everything, like a child choking on too much milk" (*Shevachey HaAri*, Jerusalem 1952, p.3).

99. **if he is not careful with his words....** Earlier we saw that the World to Come is a day that is eternally long, a level of beyond time (see §6 and n.72). Yet, as Rebbe Nachman taught, "time" exists even there—as the continuum of experience ordered in correspondence with attaining the *makifim*, as the *tekufot* of days and years (see nn.73-74). The *Parparaot LeChokhmah* explains: Therefore, although the *makifim* of the generation's leading teacher-sage are from the World to Come, and so beyond time, he nevertheless has be particular about what he reveals. If he is not careful with his words, he risks drawing *makifim* that are beyond time even for his lofty spiritual level. Additionally, even though the leading teacher-sage perceives things at their root on high, so that his *makifim* are an aspect of beyond time, he himself lives within the confines of corporeality and the time of this world. He must therefore constrict and limit his

וְזֶה בְּחִינּוֹת מֶה שֶׁאָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנָם לְכַרְכָּה (מִנְחוֹת כֵּט, ב):
 'כְּשֶׁעָלָה מֹשֶׁה לְמָרוֹם, מָצָאוּ לְהַקְדוּשׁ-בְּרוּךְ-הוּא שְׂהִיָּה קוֹשֶׁר
 כְּתָרִים לְאוֹתִיּוֹת. אָמַר לוֹ: רַבּוֹנוּ שֶׁל עוֹלָם! מִי מַעֲכֵב עַל יָדָךְ?
 אָמַר לוֹ: עֵתִיד אֶחָד לַעֲמֹד, וְעֻקֵּיבָא בֶן יוֹסֵף שָׁמוּ, שְׂהִיָּה דוֹרֵשׁ
 עַל כָּל קוֹץ וְקוֹץ תְּלִין שֶׁל הַלְכוּת. אָמַר לוֹ: רַבּוֹנוּ שֶׁל עוֹלָם!
 רְאוּי שֶׁתִּנָּתֵן תּוֹרָה עַל יָדוֹ. אָמַר לוֹ: שְׁתַּק! כִּךְ עָלָה בְּמַחֲשָׁבָה'.

before. Eventually, he begins asking questions that are beyond time, for which there is not enough time in existence to explain the solutions. Thus, revealing too much fills the other with too much light and so “shatters his vessels.” Not only is he not saved from sin, but, on the contrary, is in even greater danger than before. Rectification, therefore, can come only through silence—making a fence for one’s words and revealing only those *makifim* the other is meant to attain (*Torat Natan* #17).

101. **When Moshe ascended on high....** The Talmud (*loc. cit.*) relates that when Moshe ascended to heaven to receive the Torah, He found God adding *tagim* (small strokes or “crowns”) to certain of the Hebrew letters (3 for each of the seven letters שׁ, עט, ז, ג, and 1 for each of the six letters כ, ח, ה, ו, י, פ), giving the appearance that He was affixing crowns to their heads. In the context of our lesson, these crowns signify the *makifim*, the influx of *Keter* (Crown), which are an aspect of beyond time with respect to one’s present level of intellect. Moshe *Rabbeinu* asked about these *makifim*/crowns for he did not as yet know their meaning. The Talmud relates that later on he heard Rabbi Akiva tell his students that the affixing of *tagim* was told to Moshe at Sinai. In other words, they were *makifim*, transcendent perceptions of Torah that were revealed only in a later generation by a leading teacher-sage, Rabbi Akiva himself, who was able to grasp their meaning and reveal their great light within the constriction and measure of the Torah’s laws (see the following paragraph). Rebbe Nachman next shows that his previous point—that a person should not solve a difficulty by internalizing a *makif*/he is not meant to attain, because the difficulty will return with even greater force—applied even to Moshe *Rabbeinu*.

The *Parparaot LeChokhmah* further explores the connection between this Talmudic story and Rebbe Nachman’s lesson. He explains that God Himself puts a fence around His words. In truth, the Torah and its explanations are infinite (like God Himself). But, because the human intellect is finite, and thus limited in its comprehension, God constricted the light of the Torah and made a fence for His words. He determined through His holy *Daat* what to reveal in detail, en clothed in written and oral laws, and what to reveal only by means of hints and allusions (see §10 and n.150 below). This is the meaning of “[Moshe] found the Holy Blessed One affixing crowns to the letters”—i.e., hinting through the *tagim* to the deeper insights, the *makifim*/*Keter*, which cannot be revealed in detail on account of the fence that God made. This was Moshe’s question: “Master of the Universe! Who compels this of You?”—why must You affix crowns/*makifim* to the letters so as to constrict them (and the words the letters form)? Now, it is understandable that the teacher-sage must constrict his words. He is corporeal and within time, and so failing to make a fence for his words would leave him susceptible to internalizing *makifim* that are beyond time for him (in the three modes discussed in n.99). But how is this in any way applicable to God?! And it cannot be answered that God constricted His words on our account, because revealing the entire Torah in detail would render it incomprehensible to

This is the meaning of what our Sages, of blessed memory, taught: When Moshe ascended on high, he found the Holy Blessed One affixing crowns to the [Torah's] letters. "Master of the Universe! Who compels this of You?" he asked. "In the future, a man by the name of Akiva the son of Yosef will stand up and derive countless laws based on each crown," He answered. "Master of the Universe!" he said, "would it not be fitting to give the Torah through him?" "Be silent!" He answered. "Thus has it arisen in thought" (*Menachot* 29b).¹⁰¹

and debate the insights contained in these *makifim*. Hurrying to grasp that which he has yet to fully assimilate will only confuse his mind and leave him with many questions and difficulties, the solutions to which he cannot yet comprehend. These insights then become obstacles and stumbling blocks to his spiritual growth. Thus, each one has to be careful not to reveal more than is proper and also not strive for more than he can grasp (*Torat Natan* #23-#24). See also *Likutey Moharan* I, 134, where Rebbe Nachman likens saying something inappropriate for the intellect of the listener to adultery.

Reb Noson adds that knowing which *makifim* one is meant to attain and which not comes from one's fear of Heaven (see §5 above). The attribute of *yirah*, fear, is associated with *Gevurah* (Strength), the *sefirah* that signifies constriction and limitation (*Tikkuney Zohar*, Introduction, p.10b). A person who has attained *yirah* fears exploring the deep mysteries which are beyond his grasp and the spiritual levels where his mind has no permission to be. Like Moshe *Rabbeinu*, of whom Scripture relates: "And Moshe hid his face, for he feared to look upon God" (Exodus 3:6), a person with *yirah* recognizes that he must constrict his intellectual pursuit of knowledge and awareness of God and seek to attain only the *makifim* he is meant to internalize (*Torat Natan* #25).

Elsewhere, Reb Noson links making a fence for one's words with the concept of silence (which Rebbe Nachman discusses next). Only through silence, not over-reaching with one's words, is it possible to draw the *makifim* in appropriate measure and bring others to genuine unitive knowledge and awareness of God. This requires creating a fence for one's words and refraining from speaking at those times and about those things for which silence is necessary. For if one says or reveals too much, the difficult questions become stronger and more comprehensive than originally, leading only to the destruction of *daat*. The main reason for drawing the *makifim* and instilling *daat* into others is to get people to repent their sins and serve God. As we have seen (§3), sin is the result of foolishness, the absence of *daat*. Thus, as long as a person is steeped in sin he cannot perfect his *daat*. The Kabbalah teaches that sin and separation from Godliness originated with the Shattering of the Vessels and the creation of the Evil Inclination. Repairing the primordial vessels, which shattered at Creation because the Light's intensity was too great for them to hold, requires a constriction and limitation of the Divine Light, so that the vessels might then receive it gradually and in measured amounts (for a detailed explanation of this see *Likutey Moharan* I, 34:7 and n.64; *ibid.* 90:1 and n.2). Likewise, drawing *makifim* to repair a person's *daat* and save him from sin requires a constriction and limitation of the light of the *makifim*—i.e., the constriction of one's words through silence. One has to make a fence around his words and not reveal more than is appropriate; not instill the other with insights of Godliness that go beyond the boundaries of his intellect. After revealing the answer to his question, the difficulty returns; each time with greater force than the time

וְלִכְאוּרָה קָשָׁה, מָה אָמַר לוֹ הַשֵּׁם יִתְבַּרְךָ שֶׁתֵּן וְכוּ', הֲלֹא כָּבֵד
אָמַר הַקָּשִׁיָּא, וּמָה זֶה שֶׁתִּיקָה, מֵאַחַר שֶׁכָּבֵד הַקָּשָׁה מֵהַקָּשָׁה.
אֲךָ תִּכְף כְּשֶׁאָמַר מֹשֶׁה הַקָּשִׁיָּא, נָפַל בְּשִׁכְלוֹ תַּרְוִיץ עַל הַקָּשִׁיָּא.
אֲךָ אִם הָיָה אוֹמֵר אֶת הַתַּרְוִיץ, הָיָה נִכְנָס בּוֹ מִקִּיף אַחֵר, וְהָיָה
בָּא עַל קָשִׁיָּא יוֹתֵר חֲזָקָה וּרְחֻבָּה מִבִּתְחִלָּה. עַל-כֵּן אָמַר לוֹ הַשֵּׁם
יִתְבַּרְךָ "שֶׁתֵּן" עַל הַתַּרְוִיץ, הֵינּוּ שִׁישֵׁתֵךְ וְלֹא יִגְלֶה אֶת הַתַּרְוִיץ,
כְּדִי שֶׁלֹּא יָבוֹא עַל קָשִׁיָּא יוֹתֵר חֲזָקָה מִבִּתְחִלָּה.

וְזֶהוּ: 'כֶּךָ עָלָה בְּמַחְשָׁבָה', הֵינּוּ שֶׁתִּכְף כְּשֶׁמִּגְלִין אֶת הַשִּׁכְלֵי הַפְּנִימִי,

* מֹשֶׁה הָיָה לְמַעְלָה מִן הַמַּחְשָׁבָה, לְכֹךָ הָיָה יוֹדֵעַ אֶת הַתַּרְוִיץ, כִּי הִשִּׁיג בְּחִינַת (סִתְרִי) [כִּתְרִין] אוֹתִיּוֹת. וְהַדְּבָרִים סְתוּמִים, כִּי לֹא בָּאֵר הַיָּטֵב עֲנִינוֹ זֶה.	אִזִּי עוֹלָה בְּמַחְשָׁבָה שֶׁכָּל אַחֵר חָדָשׁ, כִּי נִכְנָס מִקִּיף אַחֵר לְפָנִים, וְעַל-כֵּן צְרִיכִין לְשֶׁתֵּן, כְּדִי שֶׁלֹּא יָבוֹא לְמַקִּיפִים שְׂאִין צְרִיכִין לְהִשָּׁגֵם כֵּן"ל, וְזֶהוּ: 'שֶׁתֵּן, כֶּךָ עָלָה בְּמַחְשָׁבָה', * כֵּן"ל.
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וְזֶה פֶּרוּשׁ: 'הוּוּ מֵתוֹנִים בְּדִין, וְהַעֲמִידוּ תַלְמִידִים הַרְבֵּה, וַעֲשׂוּ
סִיג לַתּוֹרָה' (אבות א, א).

In the Hebrew text, the following marginal note appears here: *Moshe was on a level higher than Thought. He therefore knew the solution, because he had grasped the mysteries of the letters. The meaning of this is hidden, for [the Rebbe] did not sufficiently clarify the matter.*

Apparently, when Rebbe Nachman taught the lesson, he included this point to explain why Moshe realized the answer to his question as soon as he asked it. "The meaning of this is hidden..." is Reb Noson's explanation of why he did not include this in his redaction of the Rebbe's teaching.

An emendation to this marginal note appears in the Hebrew original, presumably added by Reb Nachman of Tcherin, the author of *Parparaot LeChokhmah*, to the effect that the first edition of *Likutey Moharan Tinyana* (Part II), which was printed by Reb Noson, has a variant version here. Rather than Moshe "grasped the *sitrei* (סִתְרִי, *mysteries*) of the letters," in that first version, Moshe "grasped the meaning of the *kitrei* (כִּתְרִי, *crowns*) of the letters."

103. Be deliberate...make a fence for the Torah. This teaching by the Men of the Great Assembly is the opening Mishnah of *Avot*: Moshe received the Torah from Sinai and transmitted it to Yehoshua; Yehoshua to the Elders; the Elders to the Prophets; and the Prophets transmitted it to the Men of the Great Assembly. They said three things: Be deliberate in judgment; produce many disciples; and make a fence for the Torah.

The commentaries explain: A judge must be "deliberate in judgment." When adjudicating the law and issuing legal rulings, he should not be hasty, but, to the best of his abilities, carefully

This seems difficult. Why did God tell him “Be silent!” after he had already voiced the question? And what is the point of this silence after his having asked what he asked? However, as soon as Moshe gave voice to the difficulty, the solution immediately came into his mind. But if he were to articulate the solution, a different transcendent perception would be internalized and this would bring him to a stronger and more comprehensive difficulty than he began with. God therefore told him, “Be silent!” In other words, he should be silent and not reveal the solution, so that he does not come to a stronger and more comprehensive difficulty than he began with.

This is the meaning of “Thus has it arisen in thought.” In other words, as soon as a person reveals the immanent perception, another transcendent perception is internalized and a new perception arises in thought. It is therefore necessary to be silent, so as not to approach the *makifim* that one is not meant to attain. This is the meaning of “Be silent! Thus has it arisen in thought.”¹⁰²

And this is the explanation of: **Be deliberate in judgment; produce many disciples; and make a fence for the Torah** (*Avot* 1:1).¹⁰³

our limited intellects. For of what value are the crowns, which are equally incomprehensible? However, this is the meaning of God’s reply, “In the future, a man...who will derive countless laws based on each crown.” That is, Rabbi Akiva will grasp the hints and allusions in the crowns/*makifim* and expound them in a manner that the students can comprehend. Moshe then said, “[If so,] would it not be fitting to give the Torah through him?” To this, God replied, “Be silent!” This is because as soon as Moshe asked the question, he internalized a new, very great *makif* and the answer immediately entered his mind. If he were to then voice this solution, the question would return with greater force, as explained next in the lesson.

102. **Thus has it arisen in thought.** The reason God ordered Moshe to be silent was not in order to prevent him from asking the question. After all, he had already asked it. Rather, as in the *Parparaot LeChokhmah*’s explanation cited in the previous note, it was to keep Moshe from speaking the answer and thereby bringing to a stronger and more comprehensive question than he began with. Rebbe Nachman teaches here that this is the deeper meaning of “Thus has it arisen in thought.” The Rebbe says: “As soon as a person reveals the immanent perception”—as soon as a person asks a question—“another transcendent perception is internalized”—a new *makif* enters and provides the answer—“and a new perception arises in thought”—and a new and more difficult question than the first one enters his mind. To prevent this from happening again and again until it brings that person to *makifim* he is not meant to attain, he has to be silent. In practice, this applies whenever we find ourselves overwhelmed by too many questions or difficulties. The Rebbe’s advice for such times is “Be silent!” When we do not attempt to engage all our doubts and problems at once, some will disappear on their own, which many times is precisely the “solution” we need.

הוּוּ מְתוּנִים בְּדִין – זֶה בְּחִינַת שְׁצִרִיךְ הַחֶכֶם הַנִּלְהוֹת לוֹ
 מְתִינוּת, לִידַע אֵיךְ לְדַבֵּר עִם כָּל אֶחָד וְאֶחָד, שְׁלֹפְנֵי בְּחִינַת דְּרִי
 מַעְלָה יִגְלֶה לָהֶם הַהֲשָׁגָה שֶׁל מָה, בְּחִינַת: מָה חֲמִית וְכוּ', וְלִפְנֵי
 דְּרִי מִטָּה יִגְלֶה הַהֲשָׁגָה שֶׁל "מֵלֵא כָּל הָאָרֶץ כְּבוֹדוֹ". וְזֶה בְּחִינַת
 דִּין, בְּחִינַת מִשְׁפָּט, בְּחִינַת (תהלים עה, ח): "כִּי אֱלֹהִים שֹׁפֵט, זֶה
 יִשְׁפִּיל וְזֶה יִרִים" – שֶׁהַגְבוּהִים הוּא צָרִיךְ לְהִשְׁפִּיל, לְהִרְאוֹת לָהֶם
 שְׂאִינָם יוֹדְעִים כָּלֵל בִּידִיעָתוֹ יִתְבָּרֵךְ, וְהַקְטֵנִים, בְּחִינַת שׁוֹכְנֵי
 עָפָר, צָרִיךְ לְהִרִים, לְעוֹרְרָם וְלְהַקְיֵצָם שֶׁלֹּא יִתְאַשּׁוּ, כִּי מֵלֵא כָּל
 הָאָרֶץ כְּבוֹדוֹ, כֵּן"ל. וְזֶהוּ:
 וְהַעֲמִידוּ תַלְמִידִים הַרְבֵּה – כִּי כְּשֶׁזּוֹכֶה לְהִשְׁגָּה כְּזוֹ, לְהִאִיר

Conversely, if the tzaddik were to teach the concept of *Ayeh/mah* to those who dwell below and see themselves as very distant from God, they would fall still further away. Telling them that even those who dwell on the highest levels above are very distant from God and know absolutely nothing of His infinite greatness will only discourage them more. Those who dwell below already think of themselves as spiritually challenged. Therefore, there is even the danger that by not constricting his *makifim* the teacher-sage will bring them to real despair, God forbid. Thus, the tzaddik and teacher-sage who strives to instill people with genuine *daat* must "be deliberate in judgment"—deliberate and judicious in determining the spiritual level and needs of each one.

The *Parparaot LeChokhmah* connects this to what Rebbe Nachman taught in section 1 of the lesson, that a leader must not only be compassionate but also know how to act with that compassion. "It is forbidden to show compassion for the wicked...someone who does not know how to exercise compassion might 'pity' a four-day-old infant by feeding it foods suitable for an adult... Such an infant must be nourished specifically on milk" (see also n.5 above). In section 3 it was explained that the essence of compassion is instilling others with *daat*. Therefore, it is forbidden to show compassion for the truly wicked, because they will only use that *daat* for additional evil. Even the tzaddik must chase them away if he recognizes that there is no hope of returning them to good (cf. *Sanhedrin* 38b). And even with those to whom he must show compassion—those who dwell above and those who dwell below—the tzaddik must first judge how to exercise his compassion, so that he illumines each one with the suitable measure and level of *daat*.

The *Parparaot LeChokhmah* adds that this may be the reason Rebbe Nachman brought the example of showing compassion for a four-day-old infant. It alludes to the lowest four *sefirot*, which parallel the constricted elements of those who dwell below. Teaching those on the lowest levels requires a very refined and lofty level of *daat*. This is "milk" (which comes from the "breasts," the level of the *sefirah Binah*, and so corresponds to the World to Come). As explained above (§4), nothing gives God greater pleasure and delight than our exalting and sanctifying His Holy Name from this lowly world. "You desire praise from mounds of dust, from lumps of clay." God has a whole array of angels that serve Him, yet His greatest pleasure and delight is when the service of this lowly world (those who dwell below) rises to the realms on high.

Be deliberate in judgment — The aforementioned sage must be deliberative, knowing how to speak with each individual. To those who dwell above he reveals the insight of *mah*, as in “*Mah* did you see?...” And to those who dwell below he reveals the insight of “the whole earth is filled with His glory.”¹⁰⁴ This is the concept of judgment, of justice, as in “The Lord is judge, He brings down one and lifts up another” (Psalms 75:8). [The sage] must lower the lofty and show them that they know nothing about the Blessed One. But the small, those who “dwell in the dust,” he must lift up; he must rouse and wake them, so that they never despair, because “the whole earth is filled with His glory.”¹⁰⁵ And this is:

produce many disciples — When a person merits such an insight, so

consider all the ramifications of his decision. The Mishnah then states that a teacher should see to “produce many disciples.” He should welcome all who wish to learn from him, because he does not know which of them will be successful. Finally, the rabbis should “make a fence for the Torah.” They should enact cautionary ordinances to safeguard against transgression of the laws of the Torah itself (*Rashi*; *Rabbeinu Yonah*). The *Parparaot LeChokhmah* explains the Mishnah’s opening in the context of our lesson: “Moshe received the Torah from Sinai....” The Mishnah details the Oral Torah’s unbroken chain of transmission.... This is the way it should be: Even after the tzaddik and teacher-sage has passed away, his *daat* must be faithfully conveyed from one generation to the next, until the end of time.

104. **dwell above...dwell below...filled with His glory.** This is as Rebbe Nachman explained in detail, in section 7 above. There he taught that the tzaddik who possesses the attribute of *kol* sustains the two worlds—the upper world and its denizens through the concept of *mah*, and the lower world and its inhabitants through the concept of *malei* (and see n.87 above).

105. **the concept of judgment, of justice...He brings down one and lifts up another....** The Mishnah teaches that a judge must be deliberate in judgment, *din*. Rebbe Nachman explains this here as administering justice, *mishpat*. In sustaining the two worlds, the tzaddik “brings down” those who dwell above and “lifts up” those who dwell below, as the Rebbe explains next.

The *Parparaot LeChokhmah* takes this further. Just as a judge must be deliberate in rendering judgment, the teacher-sage must be deliberative and patient—constricting the *makifim*—when speaking with others and instilling them with his *daat*. Those who dwell above have already attained a great measure of unitive knowledge and awareness of God and know that “the culmination of all knowledge is when one realizes that one knows nothing” (§6 and n.76). The tzaddik and teacher-sage who possesses the attribute of *kol* must show these individuals of stature that even with the lofty *makifim* they have internalized, they know absolutely nothing of God’s infinite greatness, i.e., the concept of *Ayeh/mah*, and so bring them to the peak of spiritual perception. For if he were to teach them that “the whole earth is filled with His glory,” that they are very close to God and have already achieved a very high level of *makifim*, it would not bring them to the ultimate levels of awareness. That can happen only when he shows them time and again that they as yet know absolutely nothing, because God’s greatness is infinite.

בְּגִדוּלִים וְקִטְנִים וְכו' כַּנ"ל, בְּיָדָי יַעֲמִיד תְּלַמִּידִים הֶרְבֵּה, כִּי כָלם צְרִיכִים אֵלָיו, כִּי יֵשׁ לוֹ כַּח לְלַמֵּד עִם כָּלם כַּנ"ל. וְזֶהוּ:
וַעֲשׂוּ סִיג לַתּוֹרָה – בְּחִינַת (אבות ג, יג): 'סִיג לַחֲכָמָה שְׁתִּיקָה'; כִּי צָרִיךְ לַעֲשׂוֹת סִיג לְדַבָּרָיו, לְשִׁתֵּק לַפְּעָמִים, בְּחִינַת: שְׁתֵּק, כִּךְ עָלָה בְּמַחֲשָׁבָה, כַּנ"ל. כִּי עַל-יָדֵי שְׁזוּכָה לְהַעֲמִיד תְּלַמִּידִים הֶרְבֵּה, עַל-יְדֵי-זֶה הוּא זוֹכֶה לְהַשִּׁיג אֶת הַמַּקִּיפִים, דִּהְיֵנו שְׁמַשִּׁיג וּמִבִּין מֶה שֶׁלֹּא הָיָה יָכוֹל לְהַשִּׁיג מִתַּחֲלָה, עַל-כֵּן הוּא צָרִיךְ לַעֲשׂוֹת סִיג לְדַבָּרָיו וּלְשִׁתֵּק לַפְּעָמִים, כְּדִי שֶׁלֹּא יִפְגַּס בְּמַקִּיפִים שֶׁהֵם לְמַעַלָּה מִהֶזְמֶנּוּ, שְׂאִין הַזְמָן מִסְפִּיק לְבָאֵר הַקְּשִׁיּוֹת וְהַתְּרוּצִים שֶׁיֵּשׁ שָׁם כַּנ"ל.

וְאֵלּוּ הַשְּׁנֵי בְּחִינּוֹת שֶׁל דָּרֵי מַעַלָּה וְדָרֵי מַטָּה, דִּהְיֵנו הַשְּׁגָה שֶׁל בְּחִינַת מֶה וְהַשְּׁגָה שֶׁל בְּחִינַת "מֶלֶא כָל הָאָרֶץ כְּבוֹדוֹ", הֵם בְּחִינַת הַשְּׁגָה שֶׁל בְּחִינַת בֵּן וְהַשְּׁגָה שֶׁל בְּחִינַת תְּלַמִּיד.

words. However, He knew that the true sages and rabbis would internalize the *makifim* and grasp His Will, and so institute the fences and cautionary ordinances needed to complete the Torah's revelation. Thus all the fences which they made for the Torah are derived from the principle "Silence is a fence for wisdom."

109. **producing many disciples he merits attaining the makifim....** In section 6, Rebbe Nachman explained that as a result of the teacher-sage conversing with people about the fear of Heaven, his mind becomes emptied and new *makifim* are then able to penetrate. The leading teacher-sage of the generation produces many disciples and merits emptying his mind often, and so attains the highest levels of the *makifim*.

110. **as discussed above.** See section 6 and notes 72-73; see also earlier in this section and notes 98-100.

111. **dwell above...dwell below...son...disciple.** Having discussed in section 4 the importance of leaving behind one's *daat* in this world through a son and a disciple, Rebbe Nachman returns to these concepts to explain how they relate to the *makifim* of the tzaddik and leading teacher-sage of the generation. A person who instills *daat* in others, especially the leading teacher-sage, attains the *makifim* needed for sustaining the two worlds, i.e., those who dwell above and those who dwell below. In these next paragraphs, the Rebbe will show that those who dwell above correspond to the insight of *mah*, the concept of "son"; and those who dwell below correspond to the insight of *malei* ("the whole earth is filled with His glory"), the concept of "disciple." In contrasting the two worlds and their elements, the Rebbe will show that the lower world/insight/concept, too, includes some very great tzaddikim.

Reb Noson writes: It seems that already above, in section §7 (and see n.50), Rebbe Nachman alluded that the son and the disciple, who are the replacements of one's *daat* in this

that he enlightens both great and small, he is certain to produce many disciples. This is because everyone needs him, on account of his ability to study with all of them, as discussed above.¹⁰⁶ And this is:

and make a fence for the Torah — As in: Silence is a fence for wisdom (*Avot* 3:13).¹⁰⁷ He must make a fence for his words, at times being silent, as in “Be silent! Thus has it arisen in thought.”¹⁰⁸ By producing many disciples he merits attaining the *makifim*—i.e., he grasps and understands that which he originally could not grasp.¹⁰⁹ He must therefore make a fence for his words and at times keep silent, so as not to become occupied with *makifim* that are beyond time, for which there is not enough time to clarify the difficult questions and solutions they contain, as discussed above.¹¹⁰

Now, these two concepts, those who dwell above and those who dwell below—i.e., the insight of *mah*, and the insight of “the whole earth is filled with His glory”—are synonymous with the insight which is the concept of son and that which is the concept of disciple.¹¹¹

106. as discussed above. See section 7 and notes 86-89.

107. **Silence is a fence for wisdom.** *Rabbeinu Yonah* (*Avot, loc. cit.*) explains that a person who is wise listens attentively to the view and opinions of others and is open to learning from them. Silence is thus a means of achieving wisdom. In *Likutey Moharan* I, 6:6, where Rebbe Nachman similarly cites this Mishnah from *Avot* that “Silence is a fence for *chokhmah* (wisdom),” he associates silence with the *sefirah Keter*. As explained in note 128 there, *Keter* (Crown) is a surrounding boundary, encircling and crowning the *sefirah Chokhmah* (Wisdom).

108. **Silence is a fence...Be silent! Thus has it arisen in thought.** Rebbe Nachman links the third teaching of the Men of the Great Assembly—“make a fence for the Torah”—with this later Mishnah from *Avot*—“Silence is a fence for wisdom.” In the context of our lesson, this silence is the fence the teacher-sage makes for his words and his deliberation before transmitting his *daat* and wisdom to others. This, the Rebbe teaches, is the deeper meaning of “Be silent! Thus has it arisen in thought.” For there are times when it is necessary to make a fence for one’s words by remaining silent and not drawing higher *makifim*, not rising to higher levels of thought. As explained in the previous note, this fence of silence is *Keter*. It encircles and crowns *Chokhmah*, i.e., the wisdom contained in the *makifim*, and keeps one from attaining the *makifim* one is not yet meant to attain.

The *Parparaot LeChokhmah* explains that, like the Torah, the “fences” made by the rabbis are nothing less than the manifestation of God’s Will. We are obligated to observe these cautionary ordinances which the sages of each generation instituted to safeguard the Torah just as if God Himself had enacted them (see n.103). This is because before revealing the Torah and its mitzvot at Sinai, God determined which of its parts He should disclose in detail. The remainder He left unclarified, as *makifim*, because it was necessary to make a fence for His

כִּי אֶף-עַל-פִּי שֶׁבֶן וְתִלְמִיד כָּלוּ חֵד כַּנ"ל, כִּי הֵבֵן הוּא גַם-כֵּן
 תִּלְמִיד, כַּנ"ל, וְהִתְלַמֵּיד הוּא גַם-כֵּן בְּחִינַת בֵּן, כִּי נִחְשָׁב כְּאִלוֹ
 עֲשָׂאוֹ כַּנ"ל, אֶף-עַל-פִּי-כֵן יֵשׁ הַפֶּרֶשׁ בֵּין בֶּן לְתִלְמִיד. כִּי הֵבֵן
 שֶׁהוּא תִלְמִיד הוּא בְּמַעֲלָה יִתְרָה מִתְלַמֵּיד לְבַד, כִּי הֵבֵן הוּא כָּלוּ
 נִמְשָׁךְ מִן הָאֵב, מֵרָאשׁוֹ עַד רַגְלוֹ, וְאֵין בּוֹ שׁוּם שַׁעֲרָה שְׂאִינָה
 נִמְשַׁכֶּת מִמֶּנּוּ הָאֵב, עַל-כֵּן בְּחִינַת הַהֲשָׁגָה שֶׁל הֵבֵן גְּדוּלָּה יוֹתֵר
 בְּמַעֲלָה מִהֲשָׁגָה שֶׁל בְּחִינַת הַתְלַמֵּיד.
 וְזֶהוּ בְּחִינַת הַחֲלוּק שֶׁבֵּין נְבוֹאָת מֹשֶׁה רַבֵּנוּ לְשָׂאֵר נְבִיאִים, כִּי
 מֹשֶׁה רָאָה בְּאַסְפַּקְלָרִיא הַמְּאִירָה, וְהֵם רָאוּ בְּאַסְפַּקְלָרִיא שְׂאִינָה

the helm and ensured that Breslov teaching would become the powerful influence in the world which it is today. The *Parparaot LeChokhmah* explains why, in fact, the disciple is often the teacher-sage's heir. As shown in the lesson, God has a whole array of angels, yet His greatest pleasure and delight is from those who serve Him in this material world (§4 and nn.33-35). The angels signify those who dwell above, the concept of son. Those who dwell below and serve God in this world are the concept of disciple. It is the devotions of the disciple, who reveals that "the whole earth is filled with His glory," that God delights in most. Therefore, the disciple, and not the son, has often been heir to the tzaddik and leading teacher-sage of the generation. He is the one who must lead the people, the power for which, the *Parparaot LeChokhmah* adds, derives entirely from the teacher-sage.

Reb Noson adds that the obligation to leave behind one's *daat* in the world through a son and a disciple, those who dwell above and those who dwell below, parallels the mitzvah of bearing offspring, which entails having at least a son and a daughter (*Yevamot* 61b; *Torat Natan* #14).

115. the difference between the prophecy of Moshe Rabbeinu and that of the other prophets.... The Talmud (*loc. cit.*) relates that before the evil King Menashe put Yeshayahu to death, he accused God's prophet of having prophesied falsely in saying, "I beheld the Lord" (Isaiah 6:1; see above, n.87). But this could not have been true. Hadn't Moshe Rabbeinu, God's greatest prophet, declared in His name: "For no human shall see Me and live" (see the following note). The Talmud resolves this apparent contradiction by explaining that these prophecies were perceived at two very different spiritual levels. All the prophets, excepting Moshe, perceived God through metaphoric visions, dreams and symbols—i.e., indirectly, by viewing their prophecy in what the Talmud describes as "an *aspaklaria* (mirror) that does not shine." Moshe, on the other hand, gazed into "an *aspaklaria* that shines," and through this direct and pristine prophetic vision saw no form (cf. *Rashi, loc. cit., s.v. nistaklu b'aspaklaria*; see also *Rashi, Sukkah* 45b, s.v. *me'irah*). In *Likutey Moharan* I, 5:2 (and n.15), Rebbe Nachman cites Rashi on Numbers 30:2 that whereas all the prophets introduced their prophecies with "*Koh* (Thus) says God," Moshe attained a greater level in that he also prophesied with "*Zeh* (This) is the word." The Rebbe explains that the term *koh* implies imprecision, a vision seen in an *aspaklaria* that is unshined, whereas the more precise *zeh* signifies a clear *aspaklaria*.

And even though a son and a disciple are one and the same, as discussed above¹¹²—since a son is also a disciple, and a disciple is also akin to a son, for it is considered as if he made him, as discussed above¹¹³—nevertheless, there is a distinction between a son and a disciple. A son who is also a disciple is superior to a mere disciple because, from head to toe, he is derived from the father. There isn't a hair on him that is not derived from the father's mind. Consequently, the insight of the son is of a greater level than the insight associated with the disciple.¹¹⁴

And this is the difference between the prophecy of Moshe *Rabbeinu* and that of the other prophets. Moshe gazed into a mirror that shines, whereas they gazed into a mirror that does not shine (*Yevamot* 49b).¹¹⁵

world, are the insights of *mah* and *malei*. The Rebbe teaches there that the Hebrew term for “replacement,” *ChalIPHOT*, is an acronym for *Pi Yedaber Chakhmot V'hagut Leebee Tevunot* – “My mouth will speak wisdom and the meditation of my heart will be understanding.” “My mouth will *speak* wisdom” alludes to the disciple, whose insight is *malei*. The teacher-sage teaches him by speaking wisdom to instill in him the insight that “the whole earth is filled with His glory.” However, the son's insight, the concept of *mah*/silence, cannot be taught through speech. On this level, each person perceives God's greatness “in accord with the fathoming of his heart” (*Zohar* I, 103b). Thus the son's insight is alluded to in the second part of the verse: “the meditations of the heart will be understanding” (*Torat Natan* #13).

112. **one and the same, as discussed above.** See section 4 and notes 31 and 51.

113. **as if he made him, as discussed above.** See section 4 and notes 52-53.

114. **A son who is also a disciple...the insight of the son is of a greater level....** Whereas the disciple's *daat* is entirely from his teacher, his body is only *considered* as having been fathered by the teacher. However the son, provided he is also his father's disciple, *is* his father in every fiber of his being. He is thus the superior of the two. Reb Noson explains that the son who is also his father's disciple embodies the two levels. He inherits from his father—the tzaddik and leading teacher-sage—the ability to sustain both worlds; to instill in those who dwell above the insight of *mah*, and in those who dwell below the insight of “the whole earth is filled with His glory” (*Torat Natan* #26).

Commenting on the verse, “And the priest...who shall be consecrated in his father's stead” (Leviticus 16:32), the Midrash teaches: A son takes priority over all others in replacing his father, provided he is capable of filling his father's shoes. Otherwise, another is appointed in his stead (*Sifra, Acharei Mot* #8; *Rashi, loc. cit.*). On the other hand, often in Jewish history it was not the leader's son who replaced him as head of the people, but the leader's closest disciple. Moshe's mantle was inherited not by either of his sons, but by his disciple, Yehoshua; at the end of the Second Temple period, when the spiritual leadership of the Jewish people passed from the hands of Hillel and Shammai, it went to their disciple Rabbi Yochanan ben Zakkai. Rebbe Nachman himself longed for a son who would replace him, but, tragically, both his sons died in infancy. So it was the Rebbe's greatest disciple, Reb Noson, who took over

מְאִירָה (יבמות מט, ב), שֶׁזֶהוּ בְּחִינַת הַחֲלֹק שְׁפִין הַשְּׁגַת דְּרֵי מַעְלָה לְהַשְׁגַּת דְּרֵי מַטָּה, שֶׁהֵם בְּחִינַת בֶּן וְתַלְמִיד. כִּי מֹשֶׁה הִשְׁיג בְּחִינַת (שמות לג, כ): "כִּי לֹא יֵרָאֵנִי הָאָדָם וְחַי", זֶה בְּחִינַת הַהֲשָׁגָה שֶׁל מָה, בְּחִינַת: מָה חֲמִית וְכוּ', שֶׁזֶהוּ הַהֲשָׁגָה שֶׁל דְּרֵי מַעְלָה, בְּחִינַת בֶּן וַיִּשְׁעֶיהָ, שֶׁהִיא בְּמַדְרָגָה קְטָנָה מִמֹּשֶׁה, אָמַר (ישעיה ו, א): "וְאֶרְאָה אֶת ה' – זֶה בְּחִינַת הַשְּׁגָה שֶׁל דְּרֵי מַטָּה, בְּחִינַת תַּלְמִיד, בְּחִינַת "מֵלֵא כָל הָאָרֶץ כְּבוֹדוֹ". כִּי אֶף-עַל-פִּי שִׁידַע יִשְׁעֶיהָ שִׁישׁ הַשְּׁגָה

leading teacher-sage of the generation who, through the attribute of *kol*, sustains both the upper and lower worlds, the levels of *mah* and *malei*. Yet here Rebbe Nachman equates Moshe with the level of *mah* itself. However, at the beginning of section 7, Rebbe Nachman explained that the tzaddik and leading teacher-sage attains the highest level of *makifim*. These are the *makifim* of the World to Come, an influx from *Keter*. See note 82 there, that just as *Keter* sustains the nine *sefirot* below it, the tzaddik's *mochin* (intellects), i.e., the *makifim* he has internalized, uphold the *daat* which he instills in others. Thus, the insight of *mah* which he attains is of a much higher level than the insight of *mah* he instills in those who dwell above and therefore has the power to uphold and sustain them through his attribute of *kol*.

118. **I beheld the Lord...dwell below, a disciple....** The full verse reads: "In the year that King Uzziah died, I beheld the Lord seated upon a high and lofty throne; and His train filled the Temple." In this, the opening of Yeshayahu's prophetic vision of the Heavenly Court, the prophet describes having seen God sitting on the Heavenly Throne, the train of His gown flowing down into the Holy Temple. In verse 3 there, the prophet adds, "the whole earth is filled with His glory." Whereas Moshe saw no form, Yeshayahu, who was on a lower spiritual level, speaks of seeing God "seated upon a high and lofty throne...." In the context of our lesson, his was the insight of the disciple, of those who dwell below, the concept of *malei*—of "the whole earth is filled with His glory." In Yeshayahu's case, because his vision of God was through an *aspaklaria* that does not shine, he perceived God through metaphoric visions and symbols of His immanence (see n.115).

The *Parparaot LeChokhmah* cross-references Rebbe Nachman's teaching here with a passage from the *Zohar* (II, 23b). Commenting on the verse "And I appeared to Avraham, Yitzchak and Yaakov...but I did not make Myself known to them..." (Exodus 6:3), the *Zohar* cites the Talmud's teaching that Moshe was granted the privilege to perceive God through a shining *aspaklaria*, which stands higher than an *aspaklaria* that does not shine, the means through which all the other prophets perceived their visions (*Yevamot, op. cit.*). The *Zohar* states: This is the mystery of a closed and an open eye. The closed eye sees the *aspaklaria* that shines, and the open eye sees the *aspaklaria* that does not shine. Therefore, "And I appeared"—through an *aspaklaria* that does not shine, but which is revealed—is described as "appeared" in a vision. But the shining *aspaklaria*, which is concealed, is described as knowledge, as it is written, "I did not make Myself known." In the context of our lesson, the shining *aspaklaria* and the *aspaklaria* that does not shine, which are the perceptions of Moshe and Yeshayahu, correspond to the insights of *mah* and *malei*/son and disciple/the upper world and the lower world.

This is precisely the difference between the insight of those who dwell above and those who dwell below, the concepts of son and disciple. Moshe attained the level of “for no human shall see Me and live” (Exodus 33:20).¹¹⁶ This is the insight of *mah*, as in “*Mah* did you see?....,” which is the insight of those who dwell above, a son.¹¹⁷ But Yeshayahu, who was on a lower spiritual level than Moshe, said: “I beheld the Lord” (Isaiah 6:1). This is the insight of those who dwell below, a disciple, as in “the whole earth is filled with His glory.”¹¹⁸ Although Yeshayahu knew that there is an insight which is the concept of *mah*, he spoke consistent with

The *Shlah* explains the distinction between an *aspaklaria* that shines and one that does not. In order to reflect an image, an object must have one polished surface and another that is opaque. If the second side is not opaque, the light that shines upon the object passes through it and the image is not reflected back. Now, all the prophets received their visions through an *aspaklaria* that does not shine, because its second side is opaque. Therefore, when they beheld the glory of the Divine Presence, so to speak, what they saw was their own reflection—this being the meaning of man is created in the image of God (Genesis 1:26), and of “a man to sit on the throne” (*Zohar* III, 48a; see also *Likutey Moharan* I, 6:5 and n.99). But Moshe *Rabbeinu* gazed into an *aspaklaria* that shines, in which there is no opaqueness on the second side to prevent the light from passing through, and so no image appears. Thus Moshe saw no form. This is the meaning of God’s praise for him: “If there be prophets among you, in a vision will I, God, make Myself known to him, in a dream would I speak through him. Not so My servant Moshe, in all My house is he trusted. Mouth to mouth do I speak to him, in a clear vision and not in riddles; and the likeness of God he beholds” (Numbers 12:6-8). It was “the likeness of God” that Moshe saw, not his own (*Shnei Luchot HaBrit*, *Mesikhta Shavuot*: *Torah Ohr*).

116. **for no human shall see Me and live.** Exodus 33:16-23 relates that after God acceded to Moshe’s pleas and forgave the Jews for sinning with the Golden Calf, Moshe asked for a vision of God’s glory. God agreed to this as well, and said: “Although I shall make My goodness pass before you, I do not give you permission to see My face, for no human shall see Me and live. Behold! There is a place near Me where I shall hide you so that you shall not be harmed, and from where you will see what you will see.... When My glory passes by before you, I will put you in the cleft of the rock and shield you with My hand until I have passed by. Then I will remove My hand and you will see My back, but My face shall not be seen” (vv.20-23 based on *Rashi* there).

117. **no human shall see Me...Mah did you see...a son.** From God’s response to Moshe’s request (see the previous note), we see that even when the greatest tzaddik attains the highest spiritual levels, he recognizes that he has yet to even begin to comprehend God—i.e., *see* His glory. With his awareness focused on God’s transcendence, the tzaddik asks himself, “What do you know? What did you *see*? What did your investigating achieve? Everything is as concealed as it was at the outset” (see n.79 above). Rebbe Nachman teaches here that this is the insight of those who dwell above, a son, the concept of *mah*—i.e., “*Mah* did you see?” In Moshe’s case, because his vision of God was through a shining *aspaklaria*, he saw no form at all (see n.115).

There is an apparent difficulty here. Moshe represents the compassionate leader and

שֶׁל בְּחִינַת מָה, אֶף-עַל-פִּי-כֵן אָמַר לְפִי מִדְּרָגָתוֹ, שֶׁהוּא הִיָּה
בְּבִחִינַת הַהֲשָׁגָה שֶׁל "מֵלֵא כָּל הָאָרֶץ כְּבוֹדוֹ", בְּחִינַת: "וְאֶרְאָה
אֶת ה'".

נִמְצָא, שֶׁבֶּן וְתִלְמִיד הֵם בְּחִינּוֹת דְּרִי מַעְלָה וְדְרִי מַטָּה, הֵינּוּ
הַהֲשָׁגָה שֶׁל מָה, בְּחִינַת: מָה חֲמִיטָה מֵה פִּשְׁפֻּשֶׁת, בְּחִינַת: 'אִיָּה
מְקוֹם כְּבוֹדוֹ', בְּחִינַת: "כִּי לֹא יֵרָאֵנִי הָאָדָם" – זֶה בְּחִינַת הַשְׁגַּת
הַבֶּן, הַשְׁגַּת דְּרִי מַעְלָה. וְהַשְׁגָּה שֶׁל "מֵלֵא כָּל הָאָרֶץ כְּבוֹדוֹ",
בְּחִינַת: "וְאֶרְאָה אֶת ה'", זֶה בְּחִינַת הַשְׁגַּת הַתִּלְמִיד, הַשְׁגַּת דְּרִי
מַטָּה. כִּי הַבֶּן שֶׁהוּא נִמְשָׁךְ כָּלוּ מִמֶּחָה הָאָב, עַל-כֵּן זוֹכֶה לְהַשְׁגַּת
אָבִיו מִמַּשׁ, שֶׁהוּא בְּחִינַת מָה, שֶׁהוּא הַהֲשָׁגָה שֶׁל הָרָבִי וְהַחֲכָם
שֶׁבִּדּוֹר כֵּן"ל. אָבֵל הַתִּלְמִיד אֵין מְקַבֵּל רַק בְּחִינַת הַהֲשָׁגָה שֶׁל
דְּרִי מַטָּה, שֶׁהוּא בְּחִינַת "מֵלֵא כָּל הָאָרֶץ כְּבוֹדוֹ" וְכו' כֵּן"ל.

ט. וְצָרִיךְ לְכַלֵּל הָעוֹלָמוֹת, עֲלִיּוֹן בְּתַחְתּוֹן וְתַחְתּוֹן בְּעֲלִיּוֹן, שִׁיְהִיָּה
הַבֶּן כָּלוּל מִבְּחִינַת תִּלְמִיד, וְכֵן הַתִּלְמִיד יִהְיֶה כָּלוּל מִבְּחִינַת בֶּן,
כְּדִי שִׁיְהִיָּה לָהֶם יִרְאָה.

end of section 2. There, the Rebbe explained that the essence of *daat* is the knowledge and awareness that “YHVH is the *Elohim* (God is the Lord)”—i.e., God’s transcendence (*mah, soveiv kol almin*) and immanence (*malei, memalei kol almin*) are one. The joining and meshing together of these opposites is all important. As cited from *Likutey Halakhot* in note 12 above, it is only through this *daat* that one ascends to the level of a human being. It is also, as the Rebbe teaches next, essential for acquiring and preserving fear of Heaven.

122. **The son...the disciple...they should possess fear of Heaven.** In Kabbalistic teaching, the quasi-*sefirah* *Daat* is the confluence of opposites: *chasadim* (kindnesses) from the *sefirah* *Chokhmah* and *gevurot* (severities) from the *sefirah* *Binah*. Elsewhere, Reb Noson explains that mitigating *gevurot* by meshing them with *chasadim* produces *daat* (see *Likutey Halakhot, Tzitzit* 1). In the context of our lesson, this corresponds to meshing together the two worlds, son and disciple, above and below, etc. Rebbe Nachman will next show that unless those who live above mesh their insight with a measure of the lower insight of those who dwell below, they can neither attain nor maintain fear of Heaven. Likewise, those who dwell below cannot attain or maintain fear of Heaven unless they incorporate into their own insight a measure of the higher insight of those who dwell above.

The *Parparaot LeChokhmah* explains the concept of fear in the context of our lesson, as follows: Fear is possible only where there are two. In order to experience fear, a person must be conscious not only of his own existence, but also that of someone or something else—i.e., the cause of his fear. A person who is unaware of his own existence lacks the requisite

his own level—i.e., with the insight of “the whole earth is filled with His glory,” as in “I beheld the Lord.”¹¹⁹

It follows, that son and disciple are synonymous with those who dwell above and those who dwell below. In other words, the insight of *mah*, as in “*Mah* did you see? *Mah* did your investigating achieve?”—as in “Where is the place of His glory?” and “for no human shall see Me”—is the insight of the son, of those that dwell above. And the insight which is “the whole earth is filled with His glory,” as in “I beheld the Lord,” corresponds to the insight of the disciple, of those that dwell below. For the son is derived entirely from the father’s mind and so merits his father’s insight exactly—i.e., the concept of *mah*, which is the insight of the teacher-sage of the generation, as discussed above. But the disciple receives only the insight of those who dwell below, which is “the whole earth is filled with His glory,” as discussed above.¹²⁰

9. And one has to mesh together the worlds, the upper with the lower and the lower with the upper.¹²¹ The son should incorporate the element of disciple, and the disciple should incorporate the element of son, in order that they should possess fear of Heaven.¹²²

119. **Although Yeshayahu knew....** Yeshayahu is counted among the greatest of Israel’s prophets. His book of prophecies contains more of God’s promises to the Jewish people and more consolation over their suffering than that of any of the other prophets (*Pesikta Rabbati* #33; *Tanna d’Bei Eliyahu Rabbah* 16:9; *Yalkut Shimoni*, *Yeshayahu* #408). Yet, in comparison to Moshe, whose *mochin* were on the level of *mah*, Yeshayahu’s level was of those who dwell below, the level of *malei*. Nevertheless, as Rebbe Nachman points out, it was not that he was unaware of the insight of *mah*—i.e., that God is transcendent. Rather, Yeshayahu understood that his vision had come from a lower level, the level of *Malkhut*, the lowest of the *sefirot* and the one that most directly interfaces with this world. He therefore prophesied in a manner that befits one who dwells below—i.e., of God’s immanence.

120. **as discussed above.** This last paragraph sums up the various concepts discussed in the section. We have seen that son corresponds to the upper world, those who dwell above. His is the insight of *mah*, as in “Where is the place of His glory?” and “for no human shall see Me.” Conversely, disciple corresponds to the lower world, those who dwell below. His is the insight of *malei*, as in “the earth is filled with His glory,” and “I beheld the Lord.” In the following section, the Rebbe will explain why it is essential that a person join and mesh together these opposites, with each one incorporating the elements of the other.

The “In review” for this section appears together with that of the following section, in note 126 below.

121. **And one has to mesh together the worlds....** Meshing together the lower and upper worlds, which Rebbe Nachman will address in this section, relates to what he taught at the

כִּי הֵבֵן שֶׁהוּא בְּבַחֲיִנַת הַהִשָּׁגָה שֶׁל מָה, בְּחִינַת: מָה חֲמִית וְכו',
וְאִם-כֵּן לֹא יִהְיֶה לוֹ יִרְאָה כָּלָל, מֵאַחַר שֶׁאִינוֹ רוֹאֶה כָּלָל כְּבוֹדוֹ
יִתְבָּרֵךְ. וְעַל-כֵּן צָרִיךְ שִׁיְהִיָּה הֵבֵן כָּלִיל מִבְּחִינַת תַּלְמִיד, לְהִרְאוֹת
לְבַחֲינַת בֵּין גַּם-כֵּן קִצַּת מֵהַהִשָּׁגָה שֶׁל בְּחִינַת הַתַּלְמִיד, דִּהְיִנוּ
בְּחִינַת "מֵלֵא כָל הָאָרֶץ כְּבוֹדוֹ", כִּדִּי שִׁיְהִיָּה לוֹ יִרְאָה.
וְכֵן הַתַּלְמִיד שֶׁהִשָּׁגְתוֹ בְּחִינַת "מֵלֵא כָל הָאָרֶץ כְּבוֹדוֹ", וְאִם-
כֵּן יוֹכֵל לְהִתְבַּטֵּל בְּמַצִּיאוֹת, וְעַל-כֵּן צָרִיךְ לְהִרְאוֹת לוֹ קִצַּת
מֵהַהִשָּׁגָה שֶׁל בְּחִינַת הֵבֵן, דִּהְיִנוּ בְּחִינַת מָה, כִּדִּי שֶׁלֹא יִתְבַּטֵּל
בְּמַצִּיאוֹת, וְיִהְיֶה לוֹ יִרְאָה.

who dwells below to see God's immanence everywhere and in everything, "distancing" him from God through the insight of *mah* restores his sense of existing "separate" from God. As explained in note 122, it is this sense of a separate existence that enables a person to experience the fear of Heaven.

Reb Noson writes: In Lesson #12:1 later on in this volume, Rebbe Nachman teaches that, as with all of creation, the forces of evil have to receive life force from God in order to exist. In the case of evil and impurity, the Rebbe explains, the life force is drawn from the "Sealed Utterance," which is synonymous with *Ayeh/Keter* (see also n.87 above). In particular, it is the concealment and hiddenness of this most exalted spiritual level that gives them life (see nn.27-29 of that later lesson). Paradoxically, the forces of evil and impurity then employ that very concealment and hiddenness—the insight of *Ayeh*—to obscure all Godliness from the world. This is as we have just seen, that, on its own, the insight of *mah/Ayeh* can bring a person to losing his fear of Heaven and despairing of ever knowing and getting close to God. Even those who dwell above fall victim to this, and it is why the teacher-sage must teach them not just the insight of *mah* but also that of *malei*—i.e., that they are already close to Him because "the whole earth is filled with His glory." It is also why the teacher-sage can never instill in those who dwell below only the insight of *mah/Ayeh*. On the surface, this would seem to be the surest way to lift them out of the dust, i.e., their attachment to materialism and earthiness (see n.89 above). But, because they pursue the pleasures of this world, those who dwell below are fair game for the forces of evil and impurity, for which *Ayeh* is the source of their life force. Unless those who dwell below are also buttressed by the insight *malei*, the forces of evil will employ the insight of *mah/Ayeh* to bring them to deny the existence of God altogether, God forbid (*Torat Natan* #29; see also the following note). Apparently this is why, in the lesson, the Rebbe teaches that the teacher-sage has to show the disciple "a bit of the son's insight."

126. fear of God. It should be noted that although the lesson speaks specifically of the tzaddik and leading teacher-sage of the generation as the one who meshes together the worlds, insights, etc., every person is meant to practice this on his own level. Each of the following three passages from Reb Noson's copious commentary on this lesson emphasizes the great importance and benefit of meshing together the two insights, *mah* and *malei*. His words apply to all who would serve God and seek His closeness.

This is because the son is synonymous with the insight of *mah*, as in “*Mah* did you see?...” That being the case, he will not have any fear of God, since he is never witness to the Blessed One’s glory. The son must therefore incorporate an element of disciple; to reveal to the concept of son also a bit of the disciple’s insight, i.e., that “the whole earth is filled with His glory,” in order that he should possess fear of God.¹²³

The same applies to the disciple, whose insight is “the whole earth is filled with His glory.” That being the case, he is in danger of ceasing to exist.¹²⁴ It is therefore necessary to show him a bit of the son’s insight, i.e., the concept of *mah*, so that he does not cease to exist but instead possesses fear of God.^{125 126}

consciousness for experiencing fear; whereas, if he is unaware that anything outside of himself exists, who or what is there for him to fear? The same idea applies in spiritual matters. The son, who corresponds to the upper world, does not “see” God’s glory. His is the perception of “*Mah*—What do you know? *Mah*—What did you see? *Mah*—What did your investigating achieve?” If he should become completely unaware of an Other outside of himself, fear of Heaven would be impossible for one who dwells above. Who is there to inspire fear? Conversely, the disciple, who corresponds to the lower world, beholds only God’s Presence; for him “the whole earth is filled with His glory.” If his own existence should become precluded in his mind by God’s omnipresence, fear of Heaven would be impossible. He would lack the requisite consciousness for experiencing fear.

123. incorporate an element of disciple...he should possess fear of God. When the tzaddik and leading teacher-sage of the generation succeeds in instilling a person with the insight of *mah*, that person who dwells above repeatedly asks “*Ayeh* — Where is the place of His glory?” But if, despite his searching for God, he rarely if ever experiences Him or witnesses His glory, there is a danger that he will be discouraged by his recognition that he knows nothing of God’s greatness and has not even begun to truly serve Him. As a result, he may actually lose his fear of Heaven. Therefore, despite the exalted level of awareness he has attained, he must also be made aware that “the whole earth is filled with His glory.” His incorporating this insight—recognition of God’s omnipresence and immanence and closeness—and meshing it together with his own insight of God’s transcendence will bring him to fear.

124. he is in danger of ceasing to exist. After the tzaddik and leading teacher-sage instills in him the insight that “the whole earth is filled with His glory” and that he is close to God, there is a danger that a person who dwells below, the disciple, will feel so filled with God’s Presence and become so totally absorbed in his newfound awareness of God’s immanence everywhere and in everything, that “he is in danger of ceasing to exist”—i.e., of no longer being aware of his own separate existence.

125. show him a bit...possesses fear of God. The tzaddik and leading teacher-sage of the generation must show the disciple who has been awakened to God’s Presence that despite his “seeing” God and being close to Him, there are loftier perceptions and greater measures of closeness which he has yet to attain. When internalizing the insight of *malei* brings a person

י. וְעַל-יְדֵי כָּל־לִיּוֹת בֶּן וְתַלְמִיד; עַל-יְדֵי-זֶה מִי שֶׁהוּא אִישׁ-חַיִל, וְאִינוּ הֶהָפֵךְ (שְׁקוּרִין: רַע-מַזַּל, שְׁלִימָזַל), הוּא יָכוֹל לְקַבֵּל בְּעֵת

with *daat* (§3). A person has to leave behind his *daat* in this world by conversing with a friend about worshipping God and the fear of Heaven (§4). However, in order for his words to make a lasting impression upon others, he himself must possess fear of Heaven (§5). By conversing with others about the fear of Heaven a person merits internalizing the *makifim* that previously eluded him. Each person's *makifim* are commensurate with his spiritual level. The *makifim* of the generation's leading teacher-sage are the concept of *mah*, from the level of *Keter* (§6). The leading teacher-sage must possess the attribute of *kol* in order to instill *daat* into those who dwell above and also those who dwell below (§7). He must also make a fence for his words, and know what to reveal, what not to reveal, and when to be totally silent, so that he attains only those *makifim* he is meant to attain and not those too lofty for him to transmit (§8). And in order to ensure that they possess the fear of Heaven, the tzaddik must mesh together the upper world, the concept of son and the insight of *mah*, with the lower world, the concept of disciple and the insight of *malei* (§9).

127. **By meshing together son and disciple.** Thus far, Rebbe Nachman has shown that by instilling *daat* in others, the tzaddik and leading teacher-sage internalizes the appropriate *makifim* for meshing together son and disciple, the purpose of which is to buttress people's fear of God. In this section, the Rebbe introduces the concepts of revelation of Desire, eating, authority, *Malkhut*, livelihood and revealing the wisdom contained in the *makifim* through hints, allusions and gestures. The *Parparaot LeChokhmah* explains that what links these concepts and those discussed thus far in the lesson is the fear of Heaven. Although the Rebbe does not directly connect this fear with *Malkhut* until section 13 below (as in "Were it not for the fear of *malkhut* [government]..."; see n.235), he will show here that through fear/*Malkhut* a person is illuminated with Desire at the time of eating. It is by uniting the upper and lower worlds that fear of Heaven is achieved and maintained, and so the Rebbe begins this section with "By meshing together son and disciple."

128. **Desire.** The Hebrew term *ratzon* means "desire" and "favor" (cf. *Rashi*, Deuteronomy 33:16, s.v. *ratzon*). In the context of our lesson, Rebbe Nachman speaks of "a revelation of *Ratzon*," referring to the light or spiritual energy of Desire (and Divine Favor, see n.168 below). See also *Likutey Moharan* II, 4:5ff (and n.83 there), where *Ratzon* is translated as Divine Will. These different meanings are interrelated. When Divine Will is positively inclined toward the Jewish people, God bestows them with Divine Favor from the very exalted spiritual level known as Desire. Here, the Rebbe relates to *Ratzon* as the source on high of the great yearning and longing that a person feels for God. In Kabbalistic terminology, Desire is synonymous with the *sefirah Keter*. Earlier in the lesson, Rebbe Nachman equated the influx that flows from *Keter* with the *makifim* (§6). Being that Desire is synonymous with *Keter*, the more a person's desire is for God, the more Divine Favor he receives from the level of Desire, and the higher the *makifim* he is able to draw.

This link between Desire and human desire is predicated on the Kabbalistic axiom that "as Above, so below." The *sefirot* and Divine personas are reflected in the human being, and in this way he partakes of the Divine. Thus, just as *Ratzon* is *Keter*, the highest of the *sefirot* and Divine personas, *ratzon* is the highest faculty of a human being. A person's will, his most basic internal volition and inner longings and desires, is the ultimate determinant of all his thoughts,

10. By meshing together son and disciple¹²⁷ it is possible for a person to experience the revelation of Desire¹²⁸ which comes at the time of

Rebbe Noson writes: Nothing reveals Godliness more than instilling *daat* in a son and a disciple, this being the insights of “*Ayeh* – Where is the place of His glory?” and “*malei* – the whole earth is filled with His glory.” Without these two insights, it is impossible to know God and have faith in Him. This is because God is both hidden and revealed—His essence is hidden; His works are revealed. In the context of our lesson, God’s hiddenness is the concept of *mah/Ayeh*. His revealed presence in the world is the concept of *malei*. And it is necessary to mesh together these two, so that the son incorporates a measure of the disciple’s insight and the disciple incorporates a measure of the son’s insight, in order that they can both possess the fear of Heaven. Separating the two, on the other hand, is the root of all heresy, atheism and idolatry. When people who devote themselves to worshiping God with only the insight of *mah/Ayeh* discover that it is impossible to know Him, the despair that this engenders causes them to turn away from God and even to deny His existence altogether. Conversely, people whose insight into worshiping God is solely that of *malei* are in danger that it will lead them to false beliefs and idolatry. Through the recognition that “the whole earth is filled with His glory” and that God is immanent in every object in creation people have come to worship trees and stones. It is therefore essential that a person always mesh together the two insights, believing “the whole earth is filled with His glory” and at the same time that God is completely hidden and transcendent and that we cannot know Him at all (*Torat Natan* #27).

Reb Noson writes: All faith in God and fulfillment of the Torah depends upon meshing together the insight of *Ayeh*/God’s hiddenness with the insight of *malei*/God’s revealed presence. Like God, the Torah too is hidden and revealed (see *Likutey Moharan* I, 15:4, where these two aspects of the Torah are discussed at length; see also n.90 above, that the Torah is composed of upper and lower *daat*, *Ayeh* and *malei*). And the essence of faith in God is believing that “*YHVH* (God) is the *Elohim* (Lord)” (see n.11 above), as in “And you shall know today and take to your heart that *YHVH* is the *Elohim* in heaven above and on the earth below; there is none else” (Deuteronomy 4:39)—i.e., meshing together those who dwell above and those who dwell below. For the Holy Name *YHVH* (associated with compassion) corresponds to the upper world and God’s hiddenness, and the Holy Name *Elohim* (associated with judgment) corresponds to the lower world, God’s revealed presence. We have to mesh and unite them, and believe that the two Holy Names of God are one. By doing so, we give testimony to His Oneness, as in “*YHVH* is the *Elohim*...there is none else.” All the worlds, all the levels, all the insights of all who dwell above and all who dwell below—they are all one (*Torat Natan* #22).

Reb Noson writes: As explained above in the lesson (§7), the tzaddik and leading teacher-sage of the generation must possess the attribute *kol* in order to illumine those who dwell above as well as those who dwell below, each with the measure of the *mah* and *malei* insights suitable for him, and to mesh and unite them as one. Therefore, no matter what a person’s spiritual level, receiving the insight that brings to his eternal rectification depends upon his closeness to the tzaddik. Whether he is ascending or descending, advancing in his worship of God or receding, the tzaddik will always be there to illumine him! (*Torat Natan* #30).

In review: Only someone with genuine compassion is fit to be a leader of people (§1). The exemplar of such a leader is Moshe *Rabbeinu* (§2). Suffering is produced by sin, which in turn is the product of foolishness. The true leader keeps his charges from sinning by instilling them

הָאֲכִילָה הָאֶרֶת הָרָצוֹן, דְּהִינּוּ שְׂיֵאִיר לוֹ הָרָצוֹן בְּעֵת הָאֲכִילָה,
וַיִּשְׁתַּוְּקוּ וַיִּכְסֹּף מְאֹד אֵלָיו יִתְבַּרַךְ בְּרָצוֹן מִפְּלָג, בְּלִי שׁוּם יִדְעָה,
שֶׁלֹא יָדַע כָּלֵל מָה הוּא רוּצָה.

merits a powerful yearning and boundless desire for God. Most people, however, experience the very opposite. When they recognize their spiritual shortcomings, they feel unholy, and so fall into despair. As Rebbe Nachman explains elsewhere, the majority fall away from God on account of eating (see *Likutey Moharan* I, 60:6 and nn.139-140 there). Without the proper measure of sanctity in their lives, people are certainly unable to eat with holiness and purity. If anything, they see the act of eating as drawing them further into physicality, so that a revelation of Desire then seems wholly impossible. In truth, Reb Noson explains, this is the work of the Evil Inclination. A person is forbidden to despair for any reason. On the contrary, each time he sits down to eat he has to try anew for that revelation and believe that, through the insight which the tzaddik instills in him, *he* can achieve it (*Torat Natan* #32). Reb Noson adds: Eating with holiness is a very lofty spiritual practice. It is particularly while eating that a person is illuminated with Desire. This is because the food that sustains him binds together his soul and body—i.e., the upper and lower worlds, respectively. As we have seen, the intermingling of these worlds advances the level of *makifim* a person attains, so that while eating, the worthy are illuminated with Desire (*Torat Natan* #12).

130. **provided he is a stalwart, and not the opposite.** The Hebrew expression translated here as “stalwart,” *ish chayil*, literally means “soldier” or “warrior.” In the context of our lesson, it refers to someone who, because he is determined and also firm in purpose and belief, accomplishes his goals. The opposite of a stalwart, a *shlimazel*, is someone who is inept and a habitual bungler who fails at everything; certainly at attaining a revelation of Desire. Reb Noson writes: Rebbe Nachman chose his words carefully in teaching that meshing together the insights of son and disciple enable anyone who is an *ish chayil* and not a *shlimazel* to experience the revelation of Desire at the time of eating. For a person has to have his own strength in order for the tzaddik to then strengthen him with greater insight until he merits a revelation of Desire. One is dependent on the other. The more inner strength he has, the greater the revelation of Desire he is able to experience. And, in turn, the more that Desire is revealed, the more of a stalwart he becomes. This is as the Midrash (*Sifri, Naso* 1) teaches: We strengthen only the strong; quicken only the quick (*Torat Natan* #34).

The *Parparaot LeChokhmah* explains that the *shlimazel* is someone who is lazy. He cites King Shlomo’s exhortation: “Go to the ant, you lazy one; see its ways and grow wise. Without officer, official or ruler, it stores its sustenance in the summer, gathers in its food at the harvest” (Proverbs 6:6-8). King Shlomo advises the lazy person to learn from the tiny but industrious ant. It has no authority to which it must answer, yet the ant is always hard at work ensuring it has what to eat. All the more so, then, should a human being, who does have an Authority to Whom he must answer, be a stalwart in procuring his livelihood. The connection will become clearer with Rebbe Nachman’s teaching later on in this section, that all livelihood is drawn from *Malkhut* (through authority).

131. **knowing not at all what it is....** Rebbe Nachman will shortly link this with the *makifim* of *mah*. This is why the Rebbe uses the phrasing “knowing not at all *mah* (what it is),” because it is through this desire that a person attains the *makifim*.

eating¹²⁹—provided he is a stalwart, and not the opposite {a *shlimazel*}.¹³⁰ The light of Desire shines into him while eating, so that he greatly yearns and longs for God with a boundless desire, knowing not at all what it is that he desires!¹³¹

feelings and actions. Therefore, Reb Noson explains, it is essential that a person's *ratzon* be constantly bound to the root of Divine Will. He has to will himself to desire and yearn for God and His Torah, and to feel these longings at all times (see n.88 above). In a conversation Rebbe Nachman had with his followers, he said that anyone who recognizes even a bit of God's greatness knows how impossible it is for humans, or even angels, to claim that they truly serve Him. Therefore, the Rebbe teaches: "The main thing is *ratzon*. A person's desire to come closer to God must always be strong" (*Rabbi Nachman's Wisdom* #51). The Rebbe spoke often of the great value of *ratzon* in serving God. And even if a person does not merit achieving all that he desires, the most important thing is remaining resolute; that no matter what, he is determined in his desire to draw closer to Him (see *Torat Natan* II, 4:11).

129. the revelation of Desire which comes at the time of eating. Meshing together son and disciple, as we have seen, is the intermingling of the upper world with the lower world, of those who dwell above with those who dwell below. Therefore, even, or especially, when a person is involved in any lower-world activity—such as eating—he can attain a deep longing for spirituality and closeness to God. This is the reason people should strive to sanctify their eating. The Kabbalah teaches that separation from Godliness and sin originated with the Shattering of the Vessels (see n.100 above). After the vessels of Creation shattered due to their inability to contain the Divine Light that filled them, sparks of that Light fell into the netherworld. Thus creation is composed of materiality that contains fallen sparks of holiness. These sparks need to be liberated and returned to their source on high. Man is tasked with gathering up the fallen sparks throughout creation and restoring them to their original lofty realms. He does this primarily through his Torah study, prayer and mitzvah performance—upper-world activities; but also through lower-world activities such as honest business conduct (see also *Likutey Moharan* I, 280:2 and n.13; *ibid.* 54:3 and n.81), and eating. When a person eats with holiness, he restores holy sparks to their source. That source is *Keter*—i.e., Desire. A person can therefore attain an awesome revelation of Desire while eating.

From the notes to an earlier lesson in *Likutey Moharan* we see that eating with holiness entails: a) eating kosher; b) reciting blessings with intention (*kavanah*) before and after eating; c) consuming the food with dignity, not in a gluttonous manner; d) eating with the fear of Heaven (e.g., with the intention that it should provide one with the strength to serve God); and e) fulfilling the other laws associated with eating (e.g., washing one's hands before a meal when required, or studying Torah at one's table). Sources for each of these can be found in *Likutey Moharan* I, 17, note 57.

Reb Noson further ties this in with our lesson: Through the meshed insight of son-disciple which the tzaddik instills in those who dwell below, every person can experience a revelation of Desire at the time of eating. This is because raising the fallen sparks of holiness from the netherworld is the concept of "arise; awake and sing out, you who dwell in the dust." Their liberation and elevation is therefore primarily achieved by showing those who have fallen to the lowest levels that God is still with them and that "the whole earth is filled with His glory." A person who makes every effort to keep this in mind, particularly while eating, eventually

וְזֶה בְּחִינַת (תהלים קמה, טו): "וְאַתָּה נֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ".
 "בְּעֵתוֹ" זֶה בְּחִינַת הָאֶרֶץ הָרְצוֹן הַנִּלְיָן, בְּחִינַת (במדבר כג, כג):
 "כָּעֵת יֹאמַר לִיעֶקֶב וּלְיִשְׂרָאֵל מָה פָּעַל אֵל", כִּמוֹ שְׁאָמְרוּ רַבּוֹתֵינוּ
 זְכוּרֹנָם לְבִרְכָּה (דברים רבה א, יב): 'עֲתִידִין צְדִיקִים שִׁיְהִי מַחְצָתָן
 לְפָנִים מִמֶּלֶךְ הַשָּׁרָת'. 'מַחְצָה' זֶה בְּחִינַת מְקִיפִים, שֶׁהֵם
 הַמַּחְצָה שֶׁל הַשֶּׁכֶל. וְלַעֲתִיד יִהְיֶה מַחְצוֹת הַמְקִיפִים שֶׁל הַצְדִּיקִים
 לְמַעַלָּה מִמְקִיפִים שֶׁל מֶלֶךְ הַשָּׁרָת, וְאִזּוּ יִהְיֶה הַשָּׁגָתָם בְּחִינַת
 מָה, בְּחִינַת: "מָה פָּעַל אֵל".

וְזֹאת הֵאָרָה שֶׁל בְּחִינַת מָה הוּא בְּחִינַת הָאֶרֶץ הָרְצוֹן, שֶׁהוּא
 לְמַעַלָּה מִן הַכֹּל, וְהוּא מִתְגַּלֶּה בְּעֵת הָאֲכִילָה, בְּבְחִינַת: "וְאַתָּה
 נֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ" – בְּעֵתוֹ דִּיקָא, בְּחִינַת הָאֶרֶץ הָרְצוֹן
 שֶׁהוּא בְּחִינַת מָה, בְּחִינַת: "כָּעֵת יֹאמַר לִיעֶקֶב וּלְיִשְׂרָאֵל מָה"
 וְכו', בְּחִינַת מְקִיפִים הַנִּלְיָן שֶׁהֵם בְּחִינַת מָה, שֶׁזֶּהוּ בְּחִינַת הָאֶרֶץ
 הָרְצוֹן כֵּן ל'.

(*loc. cit.*, p.39b), Rabbi Berakhyah says in the name of Rabbi Abba bar Kahane: In the Future, the Holy One, blessed be He, will make the division of heaven in which the righteous dwell within that of the ministering angels. The angels will then inquire of them, saying: "What has God wrought? What has God instructed you?" Thus we see that the section assigned to the tzaddikim in the time to come will be nearer to the Divine Presence than that of the ministering angels (see also *Likutey Moharan II*, 1:1).

136. **Partition....** Rebbe Nachman teaches that the "partition" of which the Talmud (*loc. cit.*) speaks signifies the fence which the tzaddik and leading teacher-sage must make for his words so that he attains only those *makifim* he is meant to attain.

137. **partitions of the makifim of the righteous...Mah has God wrought.** In the World to Come, the partitions of the *makifim* of the righteous will be higher than the *makifim* of the ministering angels. Thus, in the context of our lesson, the question "*Mah* has God wrought?" which the angels ask, is a request for the tzaddik—whose *makifim* even in this world are from the World to Come—to instill in them the insight of *mah*, i.e., a greater revelation of Godliness. See also note 94 above, where Reb Noson explains why it is that the tzaddik's perception of Godliness surpasses that of the angels, thus obliging them to inquire of the righteous "What has God wrought?"

138. **This revelation of mah...at the time of eating...in its time...the revelation of Desire.** Through the element of time common to sustenance and the *makifim* of the righteous, Rebbe Nachman has linked eating to the insight of *mah*. Here he completes his proof (see n.133 above) by tying this to the revelation of Desire. The Rebbe next begins a lengthy exposition of why Desire/*Keter* manifests most particularly when a person eats.

This is the concept of “and You give them their sustenance in its time” (Psalms 145:15).¹³² “In its time” alludes to the aforementioned revelation of Desire,¹³³ as in “at that time it will be said to Yaakov and to Israel, ‘What has God wrought?’” (Numbers 23:23).¹³⁴ This is as our Sages, of blessed memory, taught: The partition of the righteous will in the future be inward of that of the ministering angels (*Yerushalmi, Shabbat* 6:9).¹³⁵ “Partition” corresponds to *makifim*, which are the partitions of the intellect.¹³⁶ In the Future, the partitions of the *makifim* of the righteous will be higher than the *makifim* of the ministering angels. Their insight will then be on the level of *mah*—“*Mah* (What) has God wrought?”¹³⁷

This revelation of *mah* is the revelation of Desire, which is higher than all else. It manifests at the time of eating, as in “and You give them their sustenance in its time.” Specifically “in its time,” which corresponds to the revelation of Desire, which is *mah*, as in “at that time it will be said to Yaakov and to Israel, ‘*Mah* (What)....’” This corresponds to the aforementioned *makifim*, as they [too] are the concept of *mah*, i.e., the revelation of Desire.¹³⁸

132. **and You give them their sustenance in its time.** The full verse reads: “Everyone’s eyes look to You with hope, and You give them their sustenance in its time” (Psalms 145:15). The psalmist speaks of the Jewish people’s trust in God—namely, their hope and belief that He will supply them with sustenance and livelihood—and of God providing each person with his specific needs at the precise time they are needed (*Metzudat David*; see *Ketuvot* 67b and *Rashi*, s.v. *b’eeto*).

133. **You give them their sustenance...revelation of Desire.** Having taught that the revelation of Desire, the higher *makifim*, shines at the time of eating, Rebbe Nachman now shows this through a series of proof-texts linking eating/sustenance with the light of Desire/insight of *mah*.

134. **In its time...at that time it will be said to Yaakov and to Israel....** The full verse in Numbers (*loc. cit.*) reads: “For there is no divination in Yaakov and no sorcery in Israel; at that time it will be said to Yaakov and to Israel, ‘What has God wrought?’” These words were spoken by Bilaam in praise of the Jewish people. *Rashi* explains that “Yaakov and Israel” refers to the tzaddikim, who dwell closer to the Divine Presence than even the ministering angels (*Rashi, Sukkah* 45b, s.v. *saviv*); see the following note.

The verse from Psalms speaks of “sustenance in its time.” Rebbe Nachman juxtaposes it with this verse from Numbers, in which time is associated with the question “*Mah* has God wrought.” The Rebbe will next bring the Talmud’s exposition of this verse and tie it to the concept of *makifim*. This also connects with section 6 above, where the Rebbe speaks of the World to Come, in which attaining the *makifim* of *mah*—i.e., an influx of *Keter*/Desire—is the measure of time (see also nn.73-74, 80).

135. **...inward of that of the ministering angels.** In this teaching from the Jerusalem Talmud

וְיָמָה שְׁמִתְגָּלָה הָאֶרֶץ הָרָצוֹן בְּעֵת הָאֲכִילָה דְּוָקָא - דַּע, כִּי מִי שְׂרוּצָה לַחֲגֹר מִתְנִיּוֹ לְהִיּוֹת מְפָרֵנִס, לְתַן פְּרִנְסָה לְהַתְלוּיִים בּוֹ, הוּא צָרִיךְ שְׂיִהְיָה אִישׁ-חֵיל וְלֹא יִהְיָה הֶהָפֵךְ (שְׁקוּרִין: רַעֲמָזֵל, שְׁלִימָזֵל), כִּי צָרִיךְ שְׂיִהְיָה לוֹ קֶצֶת מִמְשָׁלָה. כִּי כָל הַפְּרִנְסָה נִמְשָׁךְ מִהַמְּלָכוֹת, כְּמוֹ שֶׁכָּתוּב בְּמֶלֶךְ (דְּנִיאל ה', יז): "אֵילָנָא דִּי חֲזִינָא דִּי רַבָּה וְתִקָּף וְכוּ' וּמִזֶּזֶן לְכָלֵּא בֵּה, אֲנָתָהּ הוּא מֶלֶכָּא".

וְעַל-כֵּן מִי שְׂרוּצָה לְקַבֵּל פְּרִנְסָה, צָרִיךְ שְׂיִהְיָה לוֹ קֶצֶת מִמְשָׁלָה, כְּדִי שְׂיִהְיָה לוֹ אֵיזָה שְׂיִכּוֹת עִם הַמְּלָכוֹת. וְזֶה בְּחִינַת (רוּת ב', יד): "לָעֵת הָאֲכָל גִּשְׁי הָלֵם" - 'אֵין הָלֵם אֲלָא מְלָכוֹת' (זבחים קב, א):

the *Zohar* (II, 153a), which teaches the order in which the influx of *shefa* (spiritual bounty and blessing) from on high descends into this world. The first to receive the *shefa* are the *sefirot* known as the "intellects," *Chokhmah* and *Binah*. From there it is passed on to the next six *sefirot*, the Divine persona *Z'er Anpin*. These *sefirot* then transfer the *shefa* to *Malkhut*, which, as the interface between the upper and lower world, disburses it to the creation below. All sustenance and livelihood is thus said to be obtained from *Malkhut*/authority (see also Lesson #16:1 later on in this volume).

141. **must have a measure of authority....** This is because both one's livelihood and authority are rooted in *Malkhut*. The need to have a measure of authority in order to connect to *Malkhut*, the source of one's authority, is based on the principle cited previously from the Midrash: We strengthen only the strong; quicken only the quick (see n.130 above). Just as a person has to have a measure of his own strength in order for the tzaddik to then strengthen him with greater insight, he has to have a measure of his own authority in order to receive livelihood from *Malkhut*.

142. **at mealtime, Come over halom.** When Ruth arrived in the Holy Land with her mother-in-law, Naomi, the two women had nothing to eat. Naomi sent Ruth to the fields of their kinsman, Boaz, where she could gather the leftover crops. Boaz noticed Ruth and invited her to eat together with him and his harvesters. At mealtime, Boaz said to her, "Come over *halom* (here) and partake of the bread and dip your morsel in the vinegar." See the following note.

143. **Halom refers to nothing other than malkhut.** This teaching linking *halom* with *malkhut* is from the tractate *Zevachim* (*loc. cit.*), where Ulla teaches: Moshe requested *malkhut* (kingship), but was refused, as it is written, "Do not approach *halom* (here)" (Exodus 3:5). *Halom* refers to nothing other than *malkhut*, as in "Who am I, O God, and who is my family, that You have brought me *halom*?" (2 Samuel 7:18).

In the tractate *Shabbat*, the Talmud links Boaz's remark to Ruth, "Come over *halom*," with David's response after being told by the prophet Natan that his dynasty would endure forever: "Who am I, O God, and who is my family, that You have brought me *halom* (to here)?" The word *halom* is thus understood as alluding to kingship. Boaz, the Sages say, was hinting to the future ascent of Ruth's descendants to *malkhut* (kingship), as the kings of the Davidic dynasty (*Shabbat* 113b; see also *Likutey Moharan* I, 62:1 and nn.4-5).

As for why one experiences the revelation of Desire particularly at the time of eating—know! anyone who would gird his loins to assume the role of provider, to supply livelihood for those dependent upon him, must be a stalwart, not the opposite {a *shlimazel*}, because he needs to have a certain amount of authority.¹³⁹ This is because all livelihood is drawn from *Malkhut* (Kingship), as it is written of the king: “The tree that you saw, which grew and became strong...in which there was sustenance for all... It is you, O king” (Daniel 4:17-19).¹⁴⁰

Consequently, anyone wanting to obtain livelihood must have a measure of authority, in order to have some connection with *Malkhut*.¹⁴¹ This is the meaning of “at mealtime, ‘Come over *halom* (here)’” (Ruth 2:14).¹⁴² *Halom* refers to nothing other than *malkhut*.¹⁴³ A person must

139. **a certain amount of authority.** To explain why the light of Desire shines particularly at the time of eating, Rebbe Nachman begins with the concept of authority. Eating, linked earlier with sustenance, also signifies livelihood. The Rebbe teaches that in order to provide livelihood for others, a person has to be a stalwart. Note 130 mentions Reb Noson’s teaching that a stalwart is someone with inner strength. Here, the Rebbe defines that strength as the element of authority, a power over people. Over the next four paragraphs, the Rebbe shows that the authority one must have to supply livelihood to others is associated with the *sefirah Malkhut* (Kingship).

140. **The tree that you saw...sustenance for all...It is you, O king.** The proof-texts Rebbe Nachman cites here are the words of Daniel to Nevuchadnezzar, the king of Babylon. Chapter 4 of the Book of Daniel, from which these verses are taken, tells of Nevuchadnezzar’s nightmare and his calling for all the sages of his kingdom to interpret it for him. When neither magicians, nor stargazers, nor diviners provided Nevuchadnezzar with the meaning of his dream, he called for Daniel, whom the Babylonian king had pressed into his service after conquering Yerushalayim. Nevuchadnezzar gives the account of his dream: “This was the visions of my mind [while I lay] in bed: I was watching, when a tree of great height [appeared] in the midst of the earth. The tree grew and became strong. Its top reached to the heavens, and it was visible to the ends of the earth. Its foliage was beautiful and its fruit plentiful; there was food for all in it... and all flesh took sustenance from it. I was watching the visions of my mind in bed, when I saw a holy angel coming down from heaven. He cried out loudly and said: ‘Cut down the tree! Lop off its branches! Strip off its foliage and scatter its fruit!’” (vv.8-11). Daniel was silent. Then, after recounting the dream, he said: “It is you, O king, who have grown and become powerful; whose greatness has grown and reaches to heaven, and whose dominion extends to the end of the earth” (v.19). The tree in the dream, whose fruit was so abundant that “there was food for all in it,” was none other than Nevuchadnezzar himself. In the context of our lesson, this teaches that the king/*Malkhut* is the source from which all livelihood is drawn. There are several ways to understand this. One is that, as the Rebbe explains elsewhere, the bounty is first given to the king and he disburses it to his subjects (see *Likutey Moharan* II, 5:10 and n.174). Rabbi Saadia Gaon explains that it is the king’s responsibility to ensure that his subjects have what to eat (see v.9). The Tcheriner Rav, author of the *Parparaot LeChokhmah*, cross-references this with

כִּי צָרִיךְ שִׁיחִיָּה לֹו מִמְּשָׁלָה, בְּחִינַת מַלְכוּת, לָעֵת הָאֲכָל, כִּי עַל-
יְדֵי־זֶה נִמְשָׁךְ הַפְּרָנְסָה כַּנִּל.

וְעַל-כֵּן כְּשֶׁהַבַּעַל חוֹגֵר מִתְנַיִן נֶגֶד אִשְׁתּוֹ, וּמַחֲיִב עֲצָמוֹ לַפְּרָנְסָה,
כְּמוֹ שֶׁכָּתוּב בַּכֶּתֶב: וְאָנָּה אֶפְלַח וְאוֹקִיר וְאֶזּוֹן וְכוּ', אִזּוֹ נֹתְנִים
לֹו קֶצֶת מִמְּשָׁלָה, כְּמוֹ שֶׁכָּתוּב (בראשית ג, טז): "וְהוּא יִמְשָׁל בָּךְ",
כִּי עַל-יְדֵי הַמְּשָׁלָה הוּא יָכוֹל לְהַמְשִׁיךְ הַפְּרָנְסָה כַּנִּל.

וְכֵן כָּל הַשָּׂרִים, כָּל מִי שֶׁצָּרִיךְ לִתֵּן פְּרָנְסָה יוֹתֵר לְאֲנָשִׁים רַבִּים
הַתְּלוּיִים בּוֹ, הוּא צָרִיךְ שִׁיחִיָּה לֹו יוֹתֵר מִמְּשָׁלָה, כְּדִי שִׁיּוּכַל
לְהַמְשִׁיךְ הַפְּרָנְסָה עַל-יְדֵי הַמַּלְכוּת כַּנִּל.

וְהַמַּלְכוּת מְקַבֵּל הַפְּרָנְסָה מִן בְּחִינַת הַיָּדִים שֵׁישׁ בֵּינָם הַחֲכָמָה,
דְּהִינוּ הָרַמְזִים, שֶׁהֵם בְּחִינַת יָדִים, כְּמוֹ שֶׁכָּתוּב (משלי א, כד): "נְטִיתִי
יָדִי וְאִין מִקְשִׁיב", וּפֶרֶשׁ רַשִׁי: דְּהִינוּ רַמְזִים, כִּי כְּשֶׁהַחֶכֶם מְגַלֶּה
חֲכָמָתוֹ, לַפְּעָמִים אוֹמֵר אֵיזָה דְּבוּר, שְׁמַרְמֵז בּוֹ רַמְזִים לְתַלְמִידָיו,
דְּהִינוּ מַה שְּׂאֵי אֶפְשָׁר לְבָאֵר בְּפִיו בְּפֶרוּשׁ, רַק עַל-יְדֵי הָרַמְזִים

their connection to *Malkhut* differs, because the measure of each one's authority has to be commensurate with the measure of livelihood he is called on to provide.

Over the remainder of this section, Rebbe Nachman will explain how and from where *Malkhut* obtains the bounty which it disburses as livelihood and sustenance in the creation. He focuses mainly on "the hands that are in the Sea of Wisdom"—i.e., the allusions and hints to knowledge needed for grasping the light of the *makifim*, and for delivering livelihood to *Malkhut*.

148. **hands that are in the Sea of Wisdom.** See *Likutey Moharan* I, 5:4, where Rebbe Nachman associates the Sea of Wisdom with the intellect. Indeed, water is often said to symbolize Torah and wisdom, as in "The earth shall be filled with the knowledge of God as the waters cover the sea" (Isaiah 11:9). The *Zohar* teaches: When the Holy One, blessed be He, recalls His children, He lowers them into the Great Sea—the Sea of Wisdom—to sweeten [the heavenly decrees against] them. He turns judgment into compassion and shows them mercy (*Zohar* II, 19b). The Rebbe will explain that, in the context of our lesson, the Sea of Wisdom signifies the *makifim* which the tzaddik and leading teacher-sage internalizes and then hints at to others through the hands that are in the Sea of Wisdom.

149. **extended my hand...Rashi explains: this refers to hints.** Speaking in the name of Wisdom, King Shlomo, author of the Book of Proverbs, chastises the scoffers and the fools who despise knowledge and are indifferent to all rebuke. Commenting on the words "I extended my hand," Rashi explains that this implies motioning with one's hand as a way of hinting to a friend to come over. Wisdom extended its hand to hint to them that they should abandon their foolishness and mockery, and come over (*Rashi and Metzudat David, loc. cit.*).

have authority/*Malkhut* “at mealtime,” as this is the means for drawing livelihood.¹⁴⁴

Therefore, when a husband girds himself to take responsibility for his wife and obligates himself to provide for her—as stated in the marriage contract: I will cherish, honor and support...¹⁴⁵—he is granted a measure of authority, as it is written, “and he shall rule over you” (Genesis 3:16). This authority is what enables him to draw livelihood.¹⁴⁶

The same is true of all officials; anyone who needs to provide greater livelihood for the many dependent upon him. He must have greater authority in order to be able to draw down livelihood through *Malkhut*.¹⁴⁷

Now, *Malkhut* receives the livelihood from the hands that are in the Sea of Wisdom.¹⁴⁸ This refers to the hints, which correspond to the hands, as it is written (Proverbs 1:24), “I extended my hand and no one paid heed”—and Rashi explains: this refers to hints.¹⁴⁹ For there are times when, in revealing his wisdom, the sage says something through which he hints to his students—i.e., that which cannot be explained explicitly. Only through the hints in the words are they able to understand his

144. **the means for drawing livelihood.** In the previous paragraph, Rebbe Nachman stated that in order to provide livelihood for others, a person has to have a certain amount of authority. To prove this he first established that livelihood is rooted in *Malkhut*. The Rebbe then brought the verse from Ruth which links the term *halom* with livelihood (“mealtime”). *Halom* also suggests authority (*malkhut*), as shown by the Talmud’s teachings cited in the previous note. Thus, only a person with *halom*/authority/*Malkhut* can draw *halom*/livelihood from *Malkhut* to support others. The Rebbe next brings two examples to illustrate that it is the authority which people invest in a person that enables him to provide them with livelihood and sustenance.

145. **the marriage contract: I will cherish, honor and support....** This expression appears in the standard Jewish marriage contract, the *ketubah*, in which the groom obligates himself to cherish, honor, support and maintain his wife faithfully, and to compensate her financially in the event of the marriage’s dissolution through divorce or widowhood.

146. **and he shall rule over you...to draw livelihood.** This is part of Woman’s Curse, the result of Chavah’s sinning by eating from the Tree of Knowledge of Good and Evil and inducing Adam to eat. “To the woman [God] said: ‘I will greatly increase your pangs in childbearing; in pain shall you bear children. And for your husband shall be your longing, and he shall rule over you.’” In other words, the husband must have that authority over his wife, since he is charged to sustain and support her.

147. **true of all officials...greater authority...Malkhut.** The owner of a small business with a handful of workers and the CEO of a multinational corporation, the mayor of a small village and a world leader—they all derive their authority from *Malkhut*. Yet, the strength of

שֵׁשׁ בְּהַדְבּוֹר, הֵם מְבִינִים פִּנּוֹתוֹ. וְאֵלּוֹ הָרַמְזִים הֵם בְּחִינַת יָדִים,
 בְּחִינַת: נָטִיתִי יָדִי כַּנֶּ"ל, וְזֶהוּ בְּחִינַת הַיָּדִים שֵׁשׁ בַּיָּם הַחֲכָמָה,
 בְּבִחְיַנַּת (תהלים קד, כה): "זֶה הֵם גְּדוֹל וְרַחֵב יָדִים".
 וּמֵאֵלּוֹ הַיָּדִים מְקַבֵּל בְּחִינַת הַמַּלְכוּת אֶת הַפְּרָנְסָה, בְּבִחְיַנַּת (שם
 קמה, טז): "פּוֹתַח אֶת יָדָהּ וּמַשְׁבִּיעַ לְכָל חַי רִצּוֹן", הֵינוּ שֶׁהַפְּרָנְסָה
 נִמְשָׁכֶת מִבְּחִינַת הַיָּדִים הַנֶּ"ל. וְזֶהוּ: "וּמַשְׁבִּיעַ לְכָל חַי רִצּוֹן" -

151. **the hands...vast and broad-handed.** The psalmist depicts the sea's extensiveness as *r'chav yadayim*, literally: "broad-handed." Rebbe Nachman brings this proof-text to show the link between the sea and the concept of hands. This is seen as well in the Midrash (*Tehillim* #19), which teaches that when Scriptures states: "Everything that God made [He made] for His sake" (Proverbs 16:4), it means "for His praise." All of creation praises God for His works and deeds. Rabbi Berakhyah taught in the name of Rabbi Shimon: Where people cannot see a head, God can see a head, as in "the world's head [is] of dust" (ibid. 8:26). The sea that people observe has no hands, yet God sees in it hands, as in "This is the sea, vast and *r'chav yadayim*." ... The earth that people observe has no hands, yet God sees its hands, as in "and the earth is *racahvat yadayim*" (Judges 18:10). Life, too, is "broad-handed" and extensive in the choices humans have on account of their free will. Oftentimes, it is difficult to know which of one's options are the right ones. A person therefore has to seek out and find the hints of Divine Wisdom that infuse the creation, and through them decide.

152. **the hands that are in the Sea of Wisdom....** Reb Noson teaches that revealing the knowledge in the Sea of Wisdom and the splitting of the Red Sea are conceptually one and the same. The following is a rephrasing of his teaching: The Jewish people stood on the shores of the Red Sea about to be annihilated by the pursuing Egyptian army. They feared fleeing into the sea, lest its seething waters engulf them as punishment for their sins. But God had compassion upon the Jews and instructed Moshe to raise his staff and split the sea. The ensuing miraculous parting of its waters into a separate path for each tribe was a fantastic revelation of Godliness in the world (*Pirkei d'Rebbi Eliezer* #42; see also *Likutey Moharan* I, 9:2, nn.11-12). On a deeper level, the waters of the world represent wisdom, as in "The earth shall be filled with the knowledge of God as the waters cover the sea" (Isaiah 11:9). However, unless a person knows how to draw that knowledge/water in suitable measure, he is in danger of drowning. God's splitting of the Red Sea signifies the parting of the waters to reveal the paths of knowledge and wisdom of His Godliness. In the context of our lesson, these paths are the hands/hints in the Sea of Wisdom through which the lofty *makifim* are transmitted. This is the concept of "This is the sea, vast and broad-handed"—i.e., the hands from which *Malkhut* receives the livelihood. It is also the deeper meaning of the Sages' teaching: A person's livelihood is as difficult as the splitting of the Red Sea (*Pesachim* 118a). To obtain that livelihood, the sea must be split—i.e., the hands that are in the Sea of Wisdom must be revealed (*Torat Natan* #35).

153. **You open Your hand...livelihood is drawn...concept of the hands.** The psalmist speaks of God opening His Hand, the repository of all blessing, to "satisfy the desire of every living thing." We recite this verse thrice daily in the *Ashrei* prayer (Psalm 145). The *Shulchan Arukh* rules that this verse must be said with an extra measure of intention, and that if one fails to

intention. These hints are the concept of hands, of “I extended my hand.”¹⁵⁰ This is also the concept of the hands that are in the Sea of Wisdom, as in “This is the sea, vast and broad-handed” (Psalms 104:25).^{151 152}

And from these hands *Malkhut* receives the livelihood, as in “You open Your hand and satisfy the desire of every living thing” (Psalms 145:16)—i.e., the livelihood is drawn from the aforementioned concept of the hands.¹⁵³ This is the meaning of “and satisfy the desire of every

150. **These hints are the concepts of hands....** After internalizing his lofty *makifim*, the teacher-sage seeks to transmit his perceptions of Godliness to others. However, in attempting to instill the insights of *mah* and *malei* into those who dwell above and those who dwell below, he may find that they are unable to comprehend his teaching. Then, instead of speaking directly of the difficult concepts he seeks to get across, he “extends his hands”—i.e., transmits them to his students through hints.

Reb Noson explains that there is no more perfect *daat* than the knowledge and awareness of God which the tzaddik and teacher-sage of each generation transmits to his sons and disciples through the hands/hints. It is this *daat* alone that enables a person to fight the prolonged and seemingly insurmountable battle in this world against his material lusts and evil inclination. In truth, the Torah encompasses all the wisdom in the world, including whatever practical advice is needed to overcome any obstacle to one’s spiritual growth. However, on their own most people are unable to grasp the Torah’s profound advice, or even the teacher-sage’s, unless he imparts them through hints and allusions. Life is too diverse and one’s circumstances always shifting for there to be a single, hard-and-fast rule to follow for staying on the right track. Rather, one who is wise and genuinely wishes to stay on the Godly path will turn his attention to the many hints—i.e., the hands that are in the Sea of Wisdom—which the tzaddik and teacher-sage sends to every person. This is why it is vital that a person come close to the true tzaddik of the generation, who guides each person with the precise advice and wisdom he needs (*Torat Natan* #37). Reb Noson adds: A person who properly acquires his teacher’s wisdom by having understood the hints he received from him will be able to receive hints from all people and situations and understand from them how to get closer to God.... This is because there is not a conversation that takes place between people that does not contain hidden elements of Torah. Finding it requires only that a person pay attention and that he be very well-versed in the Torah teachings he received from his master (*Torat Natan* #38).

The *Parparaot LeChokhmah* adds: As explained above (§7), the tzaddik and teacher-sage must know when to make a fence for his words, for there are *makifim* which he should not draw and which he is forbidden to reveal. Nevertheless, having attained those *makifim*, the teacher-sage desires to share their benefit with others and shine the light of his illumination into his students. He therefore uses hints and allusions to reveal the *makifim* he is forbidden to explicitly teach. If they are worthy, the students will understand their teacher’s intention. It follows, in fact, that these hints—i.e., the hands that are in the Sea of Wisdom—allude to the highest level of *makifim*. Unlike the transcendent perceptions which the teacher-sage is meant to transmit to others, those he is forbidden to explicitly clarify are his own exalted perceptions, which, if he does reveal, will draw down *makifim* that are not meant for this world. Therefore, because *Malkhut* receives the world’s sustenance from these very hands/hints, i.e., the higher *makifim*, it is particularly at the time of eating one’s sustenance that one is illumined with the light of Desire.

בְּחִינַת הָאֶרֶץ הָרָצוֹן, שְׁמִתְגַּלֶּה בְּתוֹךְ הַפְּרָנְסָה כַּנ"ל בְּבְחִינַת:
 "וְאַתָּה נֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ", כַּנ"ל. כִּי מַחְמַת שְׁהַמְלָכוֹת
 מְקַבֵּל הַפְּרָנְסָה מִיָּדִים אֵלּוּ שֵׁשׁ בָּיִם הַחֲכָמָה, עַל-כֵּן מִתְגַּלֶּה שֵׁם
 בְּתוֹךְ הָאֲכִילָה וְהַפְּרָנְסָה, הָאֶרֶץ הַמְּקִיפִים, שֶׁהֵם בְּחִינַת הָאֶרֶץ
 הָרָצוֹן כַּנ"ל, כִּי הַמְּקִיפִים מְאִירִים בָּיִם הַחֲכָמָה שְׁמִתְגַּלֶּה הַחֲכָם
 כַּנ"ל.

וְזֶה בְּחִינַת: "זֶה הֵיךְ גָּדוֹל וְרַחֵב יָדִים וְכוּ', לְוִיתָן זֶה יִצְרָתָה לְשַׁחֵק
 בּוֹ". "לְוִיתָן" זֶה בְּחִינַת מַלְכוּת, כְּמוֹ שֶׁכָּתוּב (ישעיה כז, א): "לְוִיתָן

Desire while eating as a result of *Malkhut* receiving livelihood from the hands that are in the Sea of Wisdom. He writes: As we have seen, the most essential *daat* is that which the teacher-sage of the generation shines into those who dwell below, i.e., that "the whole earth is filled with His glory." Every person must strive to attain this insight. The more he internalizes it and transmits it to others, the more of an *ish chayil* (stalwart) he becomes, the greater authority (*malkhut*) he acquires, and the more others depend upon him for sustenance. He is then someone who is illuminated with the light of Desire while eating. Yet, the main way to attain these spiritual levels is through faith, as Rebbe Nachman said in a conversation he had with us after giving this lesson (see *Rabbi Nachman's Wisdom* #40). Only through faith can a person be illuminated with Desire to the point of "knowing not at all what it is that he desires!" This is because by strengthening his faith in God and believing that, despite all his spiritual shortcomings, God is *always* close to him, he is an *ish chayil* and associated with *Malkhut* and authority.... And the strengthening of one's faith comes mainly from the Sea of Wisdom of the true tzaddik, who instills his *daat* into son and disciple primarily through the hints/hands that are in the Sea. A person has to understand the hints which are coming his way all the time. When he believes that God is always with him, the authority he acquires is associated with *Malkhut* of Holiness, which, as everyone knows, is the only true authority and rule. In other words, any authority and rule a person is granted is for the purpose of increasing God's glory—i.e., the Eternal Kingdom of God.... And once the *ish chayil* uses his authority and inner strength (see n.139 above) to fortify his own faith that God is always with him, he is able to inspire and strengthen the hearts of others, and, commensurate with his spiritual level, instill that insight into his sons and disciples.... As explained earlier in the lesson (see §4), everyone has to engage in settling the world by speaking with a friend about the ultimate purpose of life and inspiring in him the fear of Heaven. For each Jew must acquire a portion in *Malkhut* of Holiness by instilling others with *daat*. By doing so, he receives livelihood and in turn merits the revelation of Desire (*Torat Natan* #33).

156. **This is the sea...give them their food in its time.** Rebbe Nachman previously quoted the opening clause of these verses, linking it to the hands that are in the Sea of Wisdom. He will now show how all three verses allude to various concepts discussed in the lesson. In this psalm from which these verses are taken, the psalmist praises God for all the wonders of His creation. The verse immediately preceding those cited here states: "How many are the things You have made, O God; You have made them all with *wisdom*; the earth is full of Your creations."

living thing.” It alludes to the revelation of Desire, which manifests within the livelihood, as in “and You give them their sustenance in its time.”¹⁵⁴ As a result of *Malkhut* receiving the livelihood from these hands in the Sea of Wisdom, the light of the *makifim* is revealed within the food and the livelihood. This is the revelation of Desire, because the *makifim* shine into the Sea of Wisdom that the sage reveals.¹⁵⁵

{“This is the sea, vast and broad-handed; crawling things are there beyond number, creatures small and great. There go the ships, and this Leviathan that You formed *l’sachek* (to sport) with. All of them look to You to give them their food in its time” (Psalms 104:25-27).¹⁵⁶}

And this is: “This is the sea, vast and broad-handed...this Leviathan that You formed to sport with.” “Leviathan” alludes to *Malkhut*, as it is

do so, one must repeat it. This is because these words express great praise to God as the One Who provides sustenance for everything in creation through His Divine providence (*Orach Chaim* 51:7; *Mishnah Berurah* 51:15-16). More than any other verse or prayer, “You open Your hand...” affirms that all our sustenance and livelihood come from the Hand of God. Reciting it with extra intentionality and fervor is essential for opening the repositories of Divine bounty. In the context of our lesson, Rebbe Nachman shows that when the hands in the Sea of Wisdom are open, i.e., when one understands the hints of wisdom that the tzaddik reveals, *Malkhut* receives the livelihood which it disburses to this world.

154. **satisfy the desire...sustenance in its time.** Having explained “You open Your hand” as alluding to the hands that are in the Sea of Wisdom from which *Malkhut* receives the livelihood, Rebbe Nachman now shows how also the second half of the verse applies in our lesson. He explains that “and satisfy the desire (*ratzon*) of every living thing” alludes to the light of Desire (*Ratzon*). As explained earlier in this section, the light of Desire is revealed within the livelihood—i.e., at the time of eating—as in “and You give them their sustenance in its time.” “In its time” alludes to the *makifim* of *mah*, which are the revelation of Desire (and see nn.132-134, 138 above; see also *Likutey Moharan* I, 24:5).

155. **the makifim shine into the Sea of Wisdom that the sage reveals.** Rebbe Nachman has thus answered his earlier question: Why is it that a person experiences the revelation of Desire particularly at the time of eating? As the Rebbe explained, in order to obtain livelihood a person must have a measure of authority (*malkhut*). At the time of eating, this authority connects him with *Malkhut*, which has ascended to the Sea of Wisdom in order to draw down that livelihood. The Sea of Wisdom is the reservoir of the *makifim*, the transcendent perceptions which the teacher-sage reveals through hints/hands. These hands are the same hands that provide *Malkhut* with the livelihood for this world. Therefore, when the hands that are in the Sea of Wisdom are open—i.e., when a person understands the transcendent perceptions through hints which the teacher-sage reveals to him—the *makifim* shine with the light of *Ratzon* (Desire) and *Malkhut* receives livelihood. And so a person who eats with holiness is illuminated by the revelation of Desire that is revealed within that food at the time of eating. This, as we have seen, is the deeper meaning of “You open Your *hand* and satisfy the *desire* of every living thing.”

Reb Noson provides a deep, practical insight into the idea that a person is illuminated with

נָחַשׁ בְּרִיחַ, לוֹיֵתָן נָחַשׁ עֲקֻלָּתוֹן" וּפִרְשׁ רַשִׁי: 'מַלְכוּת'.
 וְזֶהוּ: "לְשַׁחֵק בּוֹ" – בַּחֲיִנַּת שְׂחָקִים, שֶׁשֶּׁם שׁוֹחֲקִין מִן (חגיגה יב, ב),
 דִּהְיִנוּ פִּרְנָסָה. הֵינּוּ, שֶׁהַמַּלְכוּת בַּחֲיִנַּת לוֹיֵתָן מְקַבֵּל הַפִּרְנָסָה מִן
 הַיָּדִים שֵׁישׁ בַּיָּם הַחֲכָמָה, שֶׁזֶּהוּ בַּחֲיִנַּת: "זֶה הֵיךְ גְּדוֹל וְרַחֵב יָדִים",
 כַּנֶּ"ל, וְכִשְׁמַגִּיעַ הַפִּרְנָסָה לְהַמַּלְכוּת, שֶׁם הִיא נִשְׁחָקֶת וְנִכְתָּשֶׁת,
 לִתֵּן לְכָל אֶחָד וְאֶחָד חֶלֶק פִּרְנָסָה כְּפִי מַה שֶּׁרְאוּי לוֹ.
 וְזֶהוּ: "לְשַׁחֵק בּוֹ" – בַּחֲיִנַּת שְׂחָקִים, שֶׁשֶּׁם שׁוֹחֲקִין מִן, כִּי הַפִּרְנָסָה,
 שֶׁהִיא בַּחֲיִנַּת מֶן, נִשְׁחָקֶת וְנִכְתָּשֶׁת אֲצֵל בַּחֲיִנַּת הַמַּלְכוּת, שֶׁהוּא
 בַּחֲיִנַּת לוֹיֵתָן, שֶׁמְקַבֵּל הַפִּרְנָסָה מִבַּחֲיִנַּת: "זֶה הֵיךְ גְּדוֹל וְרַחֵב יָדִים",
 הֵינּוּ מִן הַיָּדִים שֵׁישׁ בַּיָּם הַחֲכָמָה, שֶׁהֵם בַּחֲיִנַּת רִמְזִים כַּנֶּ"ל.

and the interface between God and His creation. In *Malkhut*, this purely spiritual bounty is prepared—i.e., “it is milled and ground”—for disbursal in this world as physical sustenance and livelihood. Each person then receives his ration of livelihood commensurate with the degree to which his righteous actions facilitated the interaction between the *sefirot*, or his evil deeds impeded it. In the context of our lesson, the Sea of Wisdom represents the *makifim*/intellects (see n.148). As explained above (n.80), attaining the *makifim* is synonymous with receiving *shefa* from *Keter*. In Kabbalistic terminology, the intellects (*mochin*) are the three upper *sefirot*: *Keter*, *Chokmah* and *Binah*; the hands correspond to *Chesed* and *Gevurah* (see Appendix: The Sefirot and Man). When these two *sefirot* ascend to receive the *shefa* from the intellects, they are “the hands that are in the Sea of Wisdom.” Afterwards, these hands, *Chesed* and *Gevurah*, transfer the *shefa*/livelihood to *Malkhut*.

As mentioned, a person’s ration of livelihood from *Malkhut* is commensurate with his actions. His mitzvot and good deeds enable *Malkhut* to receive the livelihood, and he is rewarded correspondingly. Conversely, his sins and evil deeds keep the livelihood from *Malkhut*, and so he is repaid in kind. However, this begs the question: How is it that many wicked people are wealthy, or have sufficient livelihood, whereas many of the righteous are impoverished? In this regard, the Talmud (*Berakhot* 7a) teaches that Moshe sought to know God’s ways. He asked: Master of the Universe, what is the reason that there are righteous people who prosper, and righteous people who suffer; wicked people who prosper, and wicked people who suffer? ...Rabbi Meir said: Moshe was not granted this request, as God answered (Exodus 33:19): “I shall favor whom I choose to favor”—even though he may not deserve it—and I will have compassion on whom I choose to have compassion”—even though he may not deserve it. Citing this same passage in *Likutey Moharan* I, 56:10, Rebbe Nachman adds: Even Moshe *Rabbeinu*, of blessed memory, could not comprehend this, and concerning this he requested (ibid. :13): “Please, let me know Your ways” (see also *Likutey Moharan* I, 55:3 and n.13). In the context of our lesson, this, too, is a *makif* that one is not meant to attain and about which even Moshe had to remain silent (see §8 and nn.101-102 above; see also *Likutey Moharan* II, 5:15C and n.334).

161. **I’sachek...Shechakim...manna...as discussed above.** This paragraph is Rebbe Nachman’s review of his exposition thus far of the three verses from Psalm 104 cited in the lesson. The

written, “Leviathan, the bolt serpent...Leviathan, the twisting serpent” (Isaiah 27:1)—and Rashi explains: this refers to *Malkhut*.¹⁵⁷

This is the meaning of “*l’SaCheK* with.” It alludes to *SheChaKim* (“Mills”), since that is where they mill the manna (*Chagigah* 12b)—i.e., livelihood.¹⁵⁸ In other words, *Malkhut*/Leviathan receives the livelihood from the hands that are in the Sea of Wisdom, the concept of “This is the sea, vast and broad-handed,” as discussed above.¹⁵⁹ And when the livelihood reaches *Malkhut*, it is milled and ground there so that each person can be given a befitting ration of livelihood.¹⁶⁰

And this is “*l’sachek* with”—the concept of *Shechakim*, where they mill the manna. For the livelihood, the manna, is milled and ground up in *Malkhut*/Leviathan, which receives the livelihood from the concept of “This is the sea, vast and broad-handed”—i.e., from the hands in the Sea of Wisdom, namely, the concept of hints, as discussed above.¹⁶¹

157. **Leviathan, the bolt serpent...Leviathan, the twisting serpent...Malkhut.** Yeshayahu prophesies the destruction of Israel’s enemies, world powers whom he likens to the giant sea creatures: “On that day God will exact punishment with His harsh, great and mighty sword upon Leviathan, the bolt serpent, and upon Leviathan, the twisting serpent...” The commentators explain that “Leviathan” alludes to the kingdoms of Edom and Yishmael, or, alternatively, Egypt and Assyria (*Rashi*, *Radak* and *Metzudat David*, *loc. cit.*). Thus, in the context of our lesson, the Leviathan indicates kingship, the concepts of *Malkhut* and authority.

158. ***l’SaCheK...SheChaKim...they mill the manna—i.e., livelihood.*** The Talmud cites (*loc. cit.*) the teaching of Reish Lakish that there are seven heavens. The third of these, *Shechakim* (“Mills”), is named for its millstones which grind manna for the tzaddikim. The Midrash adds that it is called *Shechakim* because of the different things that are milled there, including grains for the Jewish people (*Otiyot d’Rebbi Akiva* 1:3). Both these teachings indicate that the bounty from on high which is turned into sustenance (manna, grains) for the inhabitants of this world comes from *Shechakim* (see also *Likutey Moharan* II, 5:10 and n.189). In the context of our lesson, Rebbe Nachman connects *SheChaKim* (שחקים) with the etymologically similar term *l’SaCheK* (“to sport,” לשחק).

159. **as discussed above.** See also note 151, which brings the teaching from *Midrash Tehillim* that likewise links the sea with the concept of hands.

160. **milled and ground there so that each person can be given a befitting ration of livelihood.** See note 140 above, that all *shefa* in this world is obtained from *Malkhut*, which is tasked with disbursing this spiritual bounty and blessing as livelihood for the creation generally, and for human beings in particular. The Kaballah teaches that *Malkhut* gives each person the ration of sustenance and livelihood he deserves. The *shefa* which God constantly sends down to the creation originates in *Keter*. Interaction between the *sefirot* results in *Keter* transferring the bounty to *Chokhmah* and *Binah*, and their transferring it to *Chesed* and *Gevurah*. In order for the *shefa* to reach its destination, it must first be transferred to *Malkhut*, the lowest *sefirah*

וְזֶהוּ: "כָּלֶם אֱלִיָּה יִשְׁבְּרוֹן לָתֵת אֶכְלָם בְּעֵתוֹ". כִּי הַכֹּל מִסִּתְּכָלִין וּמִצְפִּין עַל פְּרִנָּסָה, וְהַמְלָכוֹת מְלַקֵּט וּמִקְבֵּץ כָּל אֱלוֹ הַבְּטָחוֹנוֹת שֶׁל כָּל בָּאֵי עוֹלָם, מֵה שֶׁכָּלֶם מִצְפִּין וּמִסִּתְּכָלִין עַל פְּרִנָּסָה, וְעַם אֱלוֹ הַבְּטָחוֹנוֹת עוֹלָה הַמְלָכוֹת וּמִקְבֵּל פְּרִנָּסָה מִן יָדִים הֵן"ל. וְזֶהוּ: "כָּלֶם אֱלִיָּה יִשְׁבְּרוֹן", הֵינוּ עַל-יְדֵי הַבְּטָחוֹנוֹת הֵן"ל, שֶׁכָּלֶם יִשְׁבְּרוֹן אֱלִיו, וּמִצְפִּין וּמִסִּתְּכָלִין עַל פְּרִנָּסָה, עַל-יְדֵי-זֶה נִמְשָׁךְ הַפְּרִנָּסָה עַל-יְדֵי הַמְלָכוֹת כֵּן"ל.

וְזֶהוּ: "לָתֵת אֶכְלָם בְּעֵתוֹ" – "בְּעֵתוֹ" דִּיקָא, בְּחִינַת הָאֶרֶץ הָרָצוֹן, שְׁמִתְגַּלֶּה בְּתוֹךְ הַפְּרִנָּסָה, שֶׁהוּא בְּחִינַת: "כָּעֵת יֹאמַר לִיעֶקֶב וּלְיִשְׂרָאֵל מַה פָּעַל אֵל", בְּחִינַת: "וְאַתָּה נֹתֵן לָהֶם אֶת אֶכְלָם בְּעֵתוֹ", בְּחִינַת: "פּוֹתַח אֶת יָדְךָ וּמִשְׁפִּיעַ לְכָל חַי רָצוֹן", כֵּן"ל.

to receive livelihood from the aforementioned hands.” As discussed previously, in note 161, a person’s mitzvot and good deeds enable *Malkhut* to receive the livelihood, for which he is rewarded in kind with a commensurate ration. Ultimately, then, the measure of a person’s livelihood *is* in his hands—not as a result of how hard he works at his job or profession, but as a result of the strength which his good deeds and trust in God add to *Malkhut* so that *Malkhut* has with what to ascend to the higher levels (this is the concept of *mayin nukvin*; see *Likutey Moharan* I, 159 and n.4).

164. **Specifically “in its time”....** Rebbe Nachman completes his interpretation of the three verses from Psalms with an explanation of the concluding words, “to give them their food *in its time*.” “Time” signifies the *makifim* of *mah*, the revelation of Desire/*Keter* (see n.154)—i.e., the origin of the *shefa* that *Malkhut* provides as sustenance and livelihood for the creation. The Rebbe shows this here through the three proof-texts cited previously: “at that time it will be said... ‘*Mah* has God wrought?’” – linking the insight of *Ayeh/mah* with the concept of time (A=B); “and You give them their sustenance in its time” – linking time with livelihood (B=C); “You open Your hand and satisfy the desire of every living thing” – linking livelihood with Desire/*Keter*/*Ayeh* (C=A).

165. **as discussed above.** Thus, in the context of our lesson, the verse translates as:

This is the sea, vast and broad-handed... — The Sea of Wisdom signifies the *makifim* which the tzaddik and leading teacher-sage reveals by way of hints—i.e., the hands that are in the Sea of Wisdom. These hands are “broad” with the *shefa*/livelihood that sustains the creation.

and this Leviathan that You formed I’sachek with — In order for the creation to receive livelihood, *Malkhut* must ascend to the Sea of Wisdom and obtain that *shefa* from the hands. In *Malkhut*, the *shefa* is milled and ground into rations of livelihood befitting each person.

All of them look to You to give them their food in its time — For *Malkhut* to ascend, people have to look to God and place their trust in Him. *Malkhut* collects all the trust and rises with it so that it can receive livelihood from the hands that are in the Sea of Wisdom. Therefore, when

This is also “All of them look to You to give them their food in its time.”¹⁶² This is because everyone looks and hopes for livelihood. *Malkhut* collects and gathers all the trust of all the people in the world—their looking and hoping for livelihood—and with this trust *Malkhut* ascends to receive livelihood from the aforementioned hands. This is “All of them look to You.” As a result of the trust, that everyone looks to Him, hoping and looking for livelihood, the livelihood is drawn through *Malkhut*.¹⁶³

And this is “to give them their food in its time.” Specifically “in its time,” which corresponds to the revelation of Desire that manifests within the livelihood—the concept of “at that time it will be said to Yaakov and to Israel, ‘What has God wrought?’”/“and You give them their sustenance in its time”/“You open Your hand and satisfy the desire of every living thing,” as discussed above.^{164 165}

Rebbe explains that “to sport with” (לשחק) alludes to *Shechakim* (שחקים), where the livelihood in *Malkhut*/Leviathan is milled (נשחק). He adds here that a person’s livelihood is likened to the manna which the Israelites ate in the Wilderness. The manna descended from heaven daily, so that each Jew received sustenance according to his needs without having to struggle for it. The livelihood of a person with *daat* is provided in a similar manner (see §3 and n.22 above). The Rebbe mentions this comparison to manna also in *Likutey Moharan* I, 29:5, as do the Sages in teaching that a person’s livelihood is decreed by Heaven and therefore not contingent on the effort he expends in acquiring it (see *Taanit* 9a and *Maharsha*, s.v. *matar bishvil yachid parnasah*). In the context of our lesson, it is a person’s sins that divert or delay his livelihood and are the reason he has to struggle to earn it. As the Rebbe explained, the greatest compassion is removing a Jew from sin (§3). This is the mission of the compassionate leader (§1-§3), which he accomplishes by instilling others with *daat* and the fear of Heaven (§4-§5). By doing so, he attains *makifim* (§6). This, in turn, brings him authority and he is able to draw livelihood to mankind from the hands that are in the Sea of Wisdom, which are revealed as the hints in the *makifim* (§10).

162. **look to You...in its time.** Rebbe Nachman now expounds the last of the above verses, showing how it, too, ties in with the lesson.

163. **looks and hopes for livelihood....All of them look to You...As a result of that trust... livelihood is drawn through Malkhut.** People’s looking to God for livelihood and their hope and expectation that He will provide it are signs of their firm trust in Him. Earlier we saw that someone who is firm in purpose and belief is an *ish chayil* (a stalwart; see n.130). Note 167 records Reb Noson’s teaching that the more a person is an *ish chayil*, the greater authority (*malkhut*) he acquires. And with the authority that people gain from firmly trusting in God they become connected with *Malkhut* (see n.141), which then gathers their trust and gains strength to ascend to the level of the intellects (*Keter*, *Chokhmah* and *Binah*) and there receive livelihood from the hands (*Chesed* and *Gevurah*).

It bears noting that the trust of all those who look to God for their livelihood not only strengthens *Malkhut*, but, as Rebbe Nachman teaches here, “with this trust *Malkhut* ascends

וְזֶהוּ: "כִּי יִמְיִנְךָ וְזָרוּעֶךָ וְאוֹר פָּנֶיךָ כִּי רָצִיתָם" (תהלים מד, ד).
 "יִמְיִנְךָ וְזָרוּעֶךָ" - זֶה בְּחִינַת הַיָּדִים הַנִּלְכָּד, שֶׁבָּהֶם מִתְגַּלֶּה הָאֶרֶץ
 הַמְּקִיפִים, שֶׁהוּא בְּחִינַת הָאֶרֶץ הָרָצוֹן כֻּלָּה. וְזֶהוּ: "וְאוֹר פָּנֶיךָ כִּי
 רָצִיתָם", כִּי הַמְּקִיפִים הֵם אוֹר הַפָּנִים, וְזֶה: "כִּי רָצִיתָם", כִּי הֵם
 בְּחִינַת הָאֶרֶץ הָרָצוֹן, כֻּלָּה.
 וְזֶהוּ: "אֲשֶׁרֶיךָ אֶרֶץ שְׂמֵלֶכָּךְ בֶּן-חָרִין וְשָׂרֶיךָ בַּעֲת יֹאכְלוּ" (קהלת

(Psalms 145:15). Although this seems to indicate that people turn to God in hope of procuring their livelihood, they are actually turning to, and hoping for, God Himself—"Everyone's eyes look with hope for You!" (for God's closeness). At its root, this is the light of Desire, the feelings of longing and yearning that a person must always have for God.

Therefore, on account of people's trust in God, which is rooted in Desire, "You give them their sustenance in their time"—the revelation of Desire at the time of eating. And this is: "You open Your hand and satisfy the desire of every living thing" (ibid. :16). Specifically "every living thing," because Desire re-energizes and renews the life-force of everything in creation. And because looking to God is itself the concept of Desire, *Malkhut* collects and gathers that looking—i.e., people's trust—and ascends with it into the Sea of Wisdom to receive livelihood from the hands in which the *makifim* shine. Thus, it is precisely at the time of eating and through the livelihood that the light of Desire is revealed.

166. **...for You favored them.** The psalmist relates that the Jewish people have heard from their ancestors how, in the days of old, God drove out the nations from the Holy Land and planted them there in their stead. "It was not by their sword that they took the land, nor did their own arm bring them victory, but Your right hand and Your arm, and the light of Your face—for You favored them." To those we favor we naturally show a radiant countenance (a shining face). God, so to speak, does the same. The Kabbalah teaches that the Light of the Face (*Or Hapanim*) corresponds to *Ratzon* (Divine Favor), the *sefirah Keter*. In the context of our lesson, Rebbe Nachman brings this proof-text to show the connection between the hands ("Your right hand and Your arm") and *Keter*, the revelation of Desire ("the light of Your face").

167. **Your right hand and Your arm...Desire becomes manifest.** "Right hand" and "arm" are mentioned separately, implying two hands (cf. *Menachot* 36b on Isaiah 48:13)—i.e., the hands that are in the Sea of Wisdom. As we have seen, these hands are the hints of *daat* and wisdom through which the light of the *makifim*—transmittable only through hints and allusions—is revealed. When the hands are open—i.e., when a person comprehends the hints, then...

168. **R'TZitam...RaTZon (Desire/Favor).** Commenting on this verse from Psalms, Rashi explains that the term *R'TZitam* (רְצִיתָם, "You favored them") connotes *RaTZon* (רָצוֹן). See note 128 above, that *ratzon* means "desire" and "favor." In the context of our lesson, Rebbe Nachman reads "the light of Your face... You favored them" as alluding to Divine Favor—i.e., the Light of the Face/*Keter*, which is the light of the *makifim* that shines through the hands and is delivered to *Malkhut* as an influx of *shefa*/livelihood.

169. **Happy are you...whose king is a free man....** "Woe to you, O land whose king is infantile," i.e., who acts foolishly and rules irresponsibly. "Happy are you, O land whose king is a free

And this is “but Your right hand and Your arm, and the light of Your face—for You favored them” (Psalms 44:4).¹⁶⁶ “Your right hand and Your arm” alludes to the aforementioned hands, through which the light of the *makifim*, namely, the revelation of Desire, becomes manifest.¹⁶⁷ And this is “and the light of Your face—for *r’zitam* (You favored them).” The *makifim* are the Light of the Face. This is “for *R’TZitam*,” because [the *makifim*] are the revelation of *RaTZon* (Desire/Favor).¹⁶⁸

This is also “Happy are you, O land whose king is a free man and whose ministers dine at the proper time” (Ecclesiastes 10:17).¹⁶⁹ Freedom

an *ish chayil* then receives this livelihood from *Malkhut* and eats his material sustenance with holiness, he meshes together the upper and lower worlds, and so experiences a revelation of Desire at the time of eating.

Reb Noson adds: “This is the sea, vast and broad-handed.” The sea’s vastness alludes to the concept of disciple, the insight of *malei*—God’s glory is vast and fills the whole world. Conversely, the sea’s broad-handedness alludes to the concept of son, the insight of *mah*—the transcendent perceptions that cannot be spoken directly but only through hints (see n.111 above). Therefore, it is specifically through the hands/hints that the light of the *makifim* is revealed and one can be illuminated with Desire, as in “You open Your *hand* and satisfy the *desire* of every living thing” (*Torat Natan* #13).

The *Parparaot LeChokhmah* further expounds these three verses from Psalms: “This is the sea, vast and broad-handed; crawling things are there beyond number, creatures small and great. There go the ships, and this Leviathan that You formed *l’sachek* (to sport) with. All of them look to You to give them their food in its time.” **This is the sea, vast and broad-handed** — The wisdom which the genuine teacher-sage reveals is certainly a “vast and broad-handed” sea, because it is comprised of hints to very great and exalted insights. **Crawling things are there beyond number, creatures small and great** — The teachings in the Sea of Wisdom and all the hints contained therein are “beyond number”; they include everyone, the “small and great,” those who dwell below and those who dwell above. **There go the ships** — The *makifim*, which correspond to ships, shine there (see §13 and nn.252-254 below). **Leviathan that You formed to sport with** — *Malkhut*/Leviathan gathers the trust people place in God and ascends to the Sea of Wisdom to receive livelihood from the hands. **All of them look to You to give them their food in its time** — This alludes to the light of Divine Favor that is revealed in the food/livelihood at the time of eating. A person’s livelihood is his life-force, and so he must always look to God and hope that He will provide that sustenance in its time—i.e., as he needs it and without his having to look or worry for it unduly.

The *Parparaot LeChokhmah* adds that this contains a very deep teaching. Man’s life-force needs to be constantly re-energized and renewed from the Source of Life on high. The Kabbalah teaches that the root of life-force (*Chayah*, see Appendix: Levels of Existence) is *Chokhmah* (Wisdom; see *Likutey Moharan* I, 1:2), which gets its own life-force from Desire/*Keter*. Thus, when a person experiences the revelation of Desire while eating, his life-force is renewed. And this is the spiritual basis and reason for having to hope and long for livelihood; it originates out of the light of Desire—i.e., man’s yearning, longing and hoping for God. This is the deeper meaning of “Everyone’s eyes look to You with hope, and You give them their sustenance in their time”

י, יז). 'חרות' זה בחינת יובל, שהוא בחינת כלליות בן ותלמיד, כי יובל הוא אותיות: "וְכָל בְּנֵיךָ לְמוֹדֵי יי" (ישעיה נד, יג), דהינו כלליות בן ותלמיד. כי בְּנֵיךָ זה בן, "לְמוֹדֵי ה'" הם תלמידים, ומכלליות בן ותלמיד, שהוא בחינת יובל, בחינת חרות, משם מקבל המלכות הפרנסה כנ"ל.

וזהו: 'אשריך ארץ שמלכך בן חורין' – שמלכות מקבל הפרנסה מבחינת חרות, בחינת יובל וכו' כנ"ל. וזהו: 'אשריך בעת לאכלו'. "בעת" – זה בחינת התגלות הרצון שמתגלה בשעת אכילה, בחינת: בעת יאמר וכו' כנ"ל.

וזה בחינת (תענית ה, ב): 'אין מסיחין בסעדה', כי אז, בשעת סעדה,

172. **meshing together of son and disciple... Your sons...students of God....** Rebbe Nachman reads "And all your sons shall be students of God" as alluding to the concepts of son and disciple. Meshing together son and disciple invokes the freedom (*yovel/Binah*) that enables the flow of bounty to *Malkhut*.

173. **a free man...concept of freedom/yovel, etc.** Having taught that *yovel* signifies the meshing together of the upper and lower worlds, the interaction between the higher and lower *sefirot* (see n.160), Rebbe Nachman connects this here with the verse "O land whose king is a free man." "Land" is *Malkhut* (see the following note). It receives the *shefa* of livelihood from her "king"/*Z'er Anpin* when he is a "free man"/*yovel*—i.e., the meshing together of son and disciple.

174. **proper time...time of eating...at that time...as discussed above.** See the second paragraph of this section, where Rebbe Nachman links God's providing "sustenance in its time" with the revelation of Desire at the time of eating, and cites the verse "at that time...What has God wrought" to connect the concept of time with the *makifim* (and see nn.133-134). Here, the Rebbe teaches that this is the meaning of "at the proper time." When a person eats with holiness, he can experience the revelation of Desire because that is the "proper time," the time when the *makifim* manifest through the meshing together of the insights of son and disciple.

The Tcheriner Rav cross-references Rebbe Nachman's teaching here to *Avot d'Rebbi Natan* (21:1) on this verse, which teaches that "proper time" refers to the World to Come. As mentioned in section 6 (n.72), the *makifim* of the leading teacher-sage of the generation correspond to the World to Come. The Tcheriner Rav also cross-references the Rebbe's teaching here with a second exposition in the *Zohar* (II, 175a) on this verse. The *Zohar* teaches that "land" alludes to *Malkhut*. All the sustenance which *Malkhut* receives comes from the king/*Z'er Anpin*, when he is free (i.e., in an expanded state of consciousness) to transmit *mochin* (intellects) to *Malkhut*. As Rebbe Nachman taught above (§6, and see n.75), "Happy is he who merits attaining them."

175. **One should not talk during a meal.** The Talmud cites Rabbi Yochanan's teaching: One should not talk during a meal, lest one's trachea precede the esophagus [in receiving the

corresponds to *yovel* (jubilee),¹⁷⁰ which signifies the meshing together of son and disciple, because [the letters of the word] *YOVeL* are the [initial] letters of *V'chol Banayikh Limudei YHVH* (“And all your sons shall be students of God”) (Isaiah 54:13)¹⁷¹—i.e., the meshing together of son and disciple. “Your sons” refers to son; “students of God” refers to disciples. *Malkhut* receives the livelihood from the meshing together of son and disciple, the concept of *yovel*/freedom.¹⁷²

And this is “Happy are you, O land whose king is a free man”—that *Malkhut* receives the livelihood from the concept of freedom/*yovel*, etc.¹⁷³ And this is “and whose ministers dine at the proper time.” “At the proper time” alludes to the revelation of Desire that manifests at the time of eating, the concept of “at that time it will be said...” as discussed above.¹⁷⁴

This is also the principle: One should not talk during a meal (*Taanit* 5b).¹⁷⁵ For it is then, during a meal, that the revelation of Desire

man,” i.e., who engages in the pursuit of wisdom (*Rashi, loc. cit.*, vv.16-17). Kohelet teaches that whereas authority employed immaturity leads to sorrow and woe, *malkhut* exercised properly and responsibly leads to good fortune and happiness. This relates here to what Rebbe Nachman taught earlier in this section, that “to obtain livelihood [one] must have a measure of authority, in order to have some connection with *Malkhut*.” The Tcheriner Rav cross-references this with the *Zohar* (I, 124b), which expounds these verses as alluding to the *shefa* which descends into *Malkhut* from *Z'er Anpin* (and see n.140 above). The *Zohar* teaches that “king” refers to *Z'er Anpin*. He is “a free man”—literally, “the son of freedom” (*ben chorin*)—because he is the son of *Binah* (the Divine persona *Imma*, Mother; see the following note). The Rebbe will next explain how the concept of freedom relates to *Malkhut* drawing livelihood from on high.

170. **Freedom corresponds to yovel.** Note 199 of *Likutey Moharan* II, 1:15 cites the *Parparaot LeChokhmah* that *yovel* signifies freedom, as in the verse: “You shall sanctify the fiftieth year and proclaim freedom throughout the land. It shall be a *yovel* (jubilee year) for you, and each man shall return to his ancestral heritage and each man to his family” (Leviticus 25:10). In the Kabbalah, *yovel*, the fiftieth year, corresponds to *Binah*, the seat of the Fifty Gates of Understanding (*Zohar* III, 108b; see also n.275 below). Commenting on the same passage from the *Zohar* cited in the previous note, the *Matok Midvash* explains that *yovel*/*Binah* represents freedom from the forces of evil, so that those who receive their sustenance from *Binah* “dine at the proper time” of Divine Favor.

171. **YOVeL...V'chol Banayikh Limudei YHVH.** Having linked freedom with *yovel*, Rebbe Nachman teaches that rearranging the letters of *YOVeL* (יובל) forms an acronym for *V'chol Banayikh Limudei YHVH* (ויכל בניך למודי יהוה). The Hebrew letter *bet* (ב) is transliterated as either a “b” or a “v,” and the letter *vav* (ו) depending on its vowel point, is pronounced as either a “v” or an “o.” Therefore, the “V” in *yOveL* stands for the “B” of *Banayikh*, and the “O” in *yOveL* stands for the “V” in *V'chol* (see Appendix: Hebrew/English Transliteration Schema).

מֵאִיר הָאֶרֶת הָרָצוֹן, שֶׁהוּא בְּחִינַת הָאֶרֶת הַמְּקִיפִים, שֶׁהֵם בְּחִינַת שְׁתִּיקָה, בְּחִינַת: שְׁתִּיק, כִּךְ עָלָה בְּמַחֲשָׁבָה, כִּנ"ל.

יא. וְזֶה בְּחִינַת חֲנֻכָּה. כִּי עֲנִין חֲנֻכָּה, דַּע, כִּי כָל אֶחָד וְאֶחָד כָּפִי מֵה שְׁזוּכָה לַפֶּעַל בְּקִשְׁתּוֹ בְּיוֹם-הַפְּפוּרִים, דְּהִינוּ בְּקִשְׁתְּ סִלַּח נָא, כֵּן יֵשׁ לוֹ חֲנֻכָּה, כִּי עַל-יְדֵי סִלַּח נָא נַעֲשֶׂה חֲנֻכָּה. כִּי מִשֶּׁה רַבְּנוּ בְּקִשׁ (במדבר יד, יט): "סִלַּח נָא לַעֲזוֹן הָעַם הַזֶּה" – עַל חֲטֵא הַמֶּרְגָּלִים, וְעַל-יְדֵי חֲטֵא הַמֶּרְגָּלִים גָּרְמוּ חֲרַבֵּן בֵּית-הַמִּקְדָּשׁ, כִּמוֹ שְׁאַמְרוּ רַבּוֹתֵינוּ זְכוֹרָנָם לְבִרְכָּה (תענית כט, א), שֶׁהַשֵּׁם יִתְבָּרַךְ אָמַר לָהֶם: 'אַתֶּם בְּכִיתֶם בְּכִיָּה שֶׁל חֲנָם, אֲנִי אֶקְבֹּעַ לָכֶם בְּכִיָּה

177. **the concept of Chanukah.** As mentioned above (n.1), Rebbe Nachman gave this lesson at the Third Meal of Shabbat Chanukah. The Rebbe now shows how the concepts discussed thus far in his teaching relate to the festival.

178. **experiences Chanukah...Yom Kippur...Please forgive!....** Rebbe Nachman begins this section by explaining the deeper idea behind Chanukah, linking the festival with our pleading for forgiveness on Yom Kippur. He teaches that the degree of atonement one achieves on Yom Kippur directly determines the degree to which one then experiences the true depths of Chanukah.

As mentioned in note 1 above, this Chanukah lesson connects to *Likutey Moharan* II, 5, which Rebbe Nachman taught three months earlier, on Rosh HaShanah. Reb Noson explains that the devotional practices we begin on Rosh HaShanah are all meant to lead us to Yom Kippur—i.e., to the forgiveness of sin. Rebbe Nachman will next show that forgiveness of sin is conceptually tied to the Holy Temple, whose reconsecration is the primary reason we celebrate the Chanukah festival (*Torat Natan* #40). Thus, a person merits "Chanukah"—reconsecrating the Temple—according to the measure of forgiveness he attains for his sins by pleading, "Please forgive!"

179. **it was on account of the sin of the spies that Moshe Rabbeinu pleaded....** After hearing the spies report in which they disparaged the Holy Land, the people of Israel turned against God, prompting Moshe to plead on their behalf: "Please forgive the iniquity of this people according to the greatness of Your kindness and as You have borne this people from Egypt until now." This "Please forgive the iniquity..." is the source of the "Please forgive!" that we recite in our Yom Kippur prayers (see Yom Kippur Liturgy: *Kol Nidrei*).

180. **the sin of the spies that caused the destruction of the Holy Temple.** In this section Rebbe Nachman will show that the spies' sin of slandering the Holy Land (Numbers 13:1-14:25), which the Sages link to the Temple's destruction (see the following note), is the primary cause of all subsequent transgressions of the Jewish people. It is thus necessary to evoke forgiveness for this sin, in order to rebuild the Holy Temple and through it attain forgiveness for all sins. This was Moshe's intent, as the Rebbe shows next.

manifests. This is synonymous with the light of the *makifim*, which are the concept of silence: “Be silent! Thus has it arisen in thought,” as discussed above.¹⁷⁶

11. And this is the concept of Chanukah.¹⁷⁷ Know! the idea of Chanukah is that each person experiences Chanukah according to how effective he is in beseeching [God] on Yom Kippur—i.e., pleading, “Please forgive!” This is because “Please forgive!” brings to “Chanukah.”¹⁷⁸

For it was on account of the sin of the spies that Moshe *Rabbeinu* pleaded: “Please forgive the iniquity of this people” (Numbers 14:19).¹⁷⁹ And it was the sin of the spies that caused the destruction of the Holy Temple.¹⁸⁰ As our Sages, of blessed memory, taught: God said to them, “You wept without cause; I shall institute for you a weeping for

food] (*loc. cit.*). Rashi explains that using one’s voice opens the epiglottis, leaving the trachea exposed. Food entering the trachea results in choking.

176. Be silent!...arisen in thought...as discussed above. See section 8, in which Rebbe Nachman discussed the need for the teacher-sage to make a fence for his words—i.e., remain silent—so as to not draw *makifim* that are not meant for this world. The *Parparaot LeChokhmah* relates this as well to the Rebbe’s discussion earlier in this section about the hands that are in the Sea of Wisdom—i.e., the hints, which are necessary because the *makifim* contain wisdom that is not meant to be revealed, and for which silence is appropriate. The *Parparaot LeChokhmah* cites the *Zohar* (III, 232a) that the trachea corresponds to the World to Come, and the esophagus corresponds to this world. In the context of our lesson, this points to the deeper meaning of “One should not talk during a meal, lest one’s trachea precede the esophagus.” A person should be careful not to draw down the beyond-time-*makifim* of the World to Come (trachea) into this world (esophagus), which is within time.

In review: Only someone with genuine compassion is fit to be a leader of people (§1). The exemplar of such a leader is Moshe *Rabbeinu* (§2). Suffering is produced by sin, which in turn is the product of foolishness. The true leader keeps his charges from sinning by instilling them with *daat* (§3). A person has to leave behind his *daat* in this world by conversing with a friend about worshipping God and the fear of Heaven (§4). However, in order for his words to make a lasting impression upon others, he himself must possess fear of Heaven (§5). By conversing with others about the fear of Heaven a person merits internalizing the *makifim* that previously eluded him. The *makifim* of the generation’s leading teacher-sage are the concept of *mah*, from the level of *Keter* (§6). The leading teacher-sage must possess the attribute of *kol* in order to instill *daat* into those who dwell above and also those who dwell below (§7). He must also make a fence for his words, and know what to reveal, what not to reveal, and when to be totally silent, so that he attains only those *makifim* he is meant to attain and not those too lofty for him to transmit (§8). And in order to ensure that they possess the fear of Heaven, the tzaddik must mesh together the upper world, the concept of son and the insight of *mah* with the lower world, the concept of disciple and the insight of *malei* (§9). By meshing together son and disciple one merits being illuminated with Desire while eating (§10).

לְדוֹרוֹת'. כִּי אוֹתוֹ הִלִּילָהּ, לֵיל תִשְׁעָה בָּאָב הָיָה, שָׁבוּ נִחְרַב בֵּית-
הַמִּקְדָּשׁ, וּמִשָּׁה רַבֵּנוּ בִקֵּשׁ עַל זֶה סִלַּח נָא, כִּי בָזָה הַחֲטָא וְהַפָּגָם
תְּלוּיִים כָּל הָעוֹנוֹת, כִּי עַל-יְדֵי-זֶה הַפָּגָם נִחְרַב בֵּית-הַמִּקְדָּשׁ.
וּבְזִמָּן שְׁבִית-הַמִּקְדָּשׁ הָיָה קָיָם, הָיִינוּ נִקְיִים מֵעוֹנוֹת, כְּמוֹ
שֶׁכָּתוּב (ישעיה א, כא): "צֹדֵק יִלִּין בָּהּ", וּפֶרֶשׁ רַש"י, כִּי תַמִּיד שֶׁל
שָׁחַר הָיָה מְכַפֵּר עַל עֲבֵרוֹת שֶׁל לַיְלָה, וְתַמִּיד שֶׁל בֵּין-הָעֶרְפִּים
הָיָה מְכַפֵּר עַל עֲבֵרוֹת שֶׁל יוֹם. כִּי יִשְׂרָאֵל עִם קָדוֹשׁ, לִפִּי גִדּוּל
רוּחַנִיּוֹתָם וְדַקּוּתָם אֵין יְכוּלִין לִשְׂאֵל עֲלֵיהֶם הַמֶּשָּׁא שֶׁל עוֹן אֲפֹלוּ
יוֹם אֶחָד, עַל-כֵּן אָנוּ צָרִיכִין אֶת הַבֵּית-הַמִּקְדָּשׁ, שֶׁיְכַפֵּר עָלֵינוּ
בְּכָל יוֹם. וּמַעַת אֲשֶׁר חָרַב בֵּית-מִקְדָּשֵׁנוּ, אֵין אָנוּ יְכוּלִים לַנִּקּוֹת
עֲצָמֵנוּ מִן הָעוֹנוֹת, כִּי אֵין מִי שֶׁיְכַפֵּר בְּעֵדֵנוּ.

blemishes his intellect and descends to the level of an animal. He quotes Proverbs 10:18, that "one who utters slander is a fool." In section 3 above, the Rebbe taught that the genesis of sin is foolishness, a lack of *daat*, and that without *daat* one is but an animal in human form. In this sense, slander is *the* sin in which all others are rooted. Earlier in the lesson, the Rebbe discussed the positive consequences of proper speech: speaking to another about the fear of Heaven (§4), and so bringing about the revelation of the *makifim* and an influx of *shefa* (§6ff). In this section, he addresses the negative consequences of improper speech: speaking *lashon hara* and using one's speech for other nefarious purposes, which closes the mind to *daat* and leads to the ruination of one's *shefa*.

183. **righteousness dwelt in her...daily-offering...nighttime...daytime...atone for us daily....** The daily-offering (*tamid*) was brought in the Holy Temple twice each day; the morning *tamid* was the first sacrifice brought up on the altar, and the *tamid* in the afternoon was the final sacrifice of the day. Commenting on the prophet's depiction of Yerushalayim as a city where once "righteousness dwelt in her," Rashi explains that this refers to the two daily-offerings, the morning's *tamid* to atone for nighttime sins and the afternoon's to atone for daytime sins (*loc. cit.*; see also *Yalkut Shimoni*, Isaiah #390). The Jewish people were thus cleansed of their sins twice daily. This, as Rebbe Nachman explains, was because the Jews are inherently holy and "their great refinement make it impossible for them to bear the burden of sin for even a single day" (see §3 above). Sadly, with the destruction of the Temple, this was lost.

Rabbi Yehoshua ben Levi taught: The prayers were instituted to correspond to the daily-offerings (*Berachot* 26b). *Shacharit* (the Morning Prayer) is in place of the morning *tamid*, and *Minchah* (the Afternoon Prayer) is in place of the afternoon *tamid*. The *Tur* (*Orach Chaim* 237) suggests that this is the reason we preface *Maariv* (the Evening Prayer) with the verse "He Who is Merciful will forgive sin..." (*v'Hu Rachum yekhaper avon*; Psalms 78:38), in case a person has sinned in the interim between late afternoon and nightfall. One begins with this prayer in order to effect forgiveness for any wrongdoing during the interval of time not covered by either of the daily-offerings.

generations” (*Taanit* 29a). For that night was the evening of Tisha b’Av, on which the Holy Temple was destroyed.¹⁸¹ It was over this that Moshe *Rabbeinu* pleaded “Please forgive!” For all transgressions are linked to this sin and fault, since it was on account of this fault that the Holy Temple was destroyed.¹⁸²

Now, when the Holy Temple stood, we were clean of sin, as it is written, “righteousness dwelt in her” (Isaiah 1:21)—and Rashi explains: the daily-offering of the morning brought forgiveness for nighttime sins, and the daily-offering of the afternoon brought forgiveness for daytime sins. The Jewish people are a holy nation. The great measure of their innate spirituality and their great refinement make it impossible for them to bear the burden of sin for even a single day. We therefore have need of the Holy Temple to atone for us, daily. But ever since the Holy Temple’s destruction we have not been able to cleanse ourselves of sin, for we have no one to atone for us.¹⁸³

181. You wept without cause...the evening of Tisha b’Av, on which the Holy Temple was destroyed. The Mishnah teaches: On Tisha b’Av it was decreed that our ancestors would not enter the Land, and the Temple was destroyed a first time and a second... (*Taanit* 26b). In our lesson, Rebbe Nachman cites the Talmud’s teaching on this, which Rabbah brings in the name of Rabbi Yochanan: That night [on which the spies returned] was the evening of Tisha b’Av. The Holy One, blessed be He, said to them: “You wept without cause [after slandering the Land]; I shall institute for you a weeping for generations [on this date]” (*loc. cit.*). The Talmud then goes on to show that both Temples were destroyed on the Ninth of Av.

This teaching is also the basis for Rashi’s commentary on the psalmist’s depiction of that first Tisha b’Av night: “And they despised the desirable land, they had no faith His Word. They murmured in their tents... Then He lifted His hand against them, to cast them down in the Wilderness, and to cast down their descendants among the nations” (Psalms 106:24-27). Rashi explains that it was then that the destruction of the Holy Temple was decreed, for it was Tisha b’Av night when they wept without cause.

182. all transgressions are linked to this sin.... From the Talmud (*loc. cit.*) we see that the sin of the spies planted the seeds for the Temple’s destruction. Rebbe Nachman will next show that it was because their slander brought about the destruction of God’s House that the spies’ sin is the primary cause of all the Jewish people’s subsequent transgressions. This is the reason Moshe prayed, “Please forgive....” It was to show the importance of being free of sin and the Temple’s essential role in attaining atonement.

Rebbe Nachman’s choice of the spies’ sin of slander as his proof is precise. Our Sages emphasize the gravity of the sin of *lashon hara* (literally: an evil tongue; this includes slander, gossip or disparagement of others that is unnecessary or wanton). They liken speaking *lashon hara* to denying God’s existence and equate it with the three cardinal sins of idol worship, illicit relations and murder combined (*Arakhin* 15b).

In *Likutey Moharan* I, 54:5, the Rebbe teaches that a person who speaks *lashon hara*

וּמִשֶּׁה רִבְּנוֹ, עָלִיו הַשְּׁלוֹם, שִׁידַע כָּל זֹאת, עַל-כֵּן מָסַר נַפְשׁוֹ עַל
יִשְׂרָאֵל, וּבִקֵּשׁ: סִלַּח נָא לַעֲוֹן הָעָם הַזֶּה וְכוּ', כִּי יָדַע שְׂבִיזָה הַחֲטָא
תָּלוּי חֲרָבֵן הַבֵּית, שֶׁהוּא כּוֹלֵל כָּל הַחֲטָאִים כַּנ"ל. וּכְשִׁזְכָּה לַפֶּעַל
בְּקִשְׁתּוֹ, מָזָה נַעֲשֶׂה בַּחֲנֻכַּת חֲנֻכַּת הַבֵּית, בַּחֲנֻכַּת חֲנֻכָּה, הַפֶּךְ חֲרָבֵן
הַבֵּית.

וְכֵן כָּל אֶחָד כָּפִי מֵה שְׂבִיזָה לַפֶּעַל בְּקִשְׁת סִלַּח נָא בְיוֹם-הַכְּפוּרִים,
שְׁעַל-יְדֵי-זֶה נִתְתַּקֵּן פָּגַם חֲרָבֵן הַבֵּית, כְּמוֹ-כֵן נַעֲשֶׂה בַּחֲנֻכַּת
חֲנֻכַּת-הַבֵּית, בַּחֲנֻכַּת חֲנֻכָּה. נִמְצָא, שֶׁחֲנֻכָּה נַעֲשֶׂה עַל-יְדֵי סִלַּח
נָא כַּנ"ל, וְעַל-כֵּן רָמַז מִשֶּׁה רִבְּנוֹ, עָלִיו הַשְּׁלוֹם, צְרוּף חֲנוּכָּה
בְּפֶסוּק סִלַּח נָא, כִּי "סִלַּח נָא לַעֲוֹן הָעָם הַזֶּה כַּגְדֵּל חֲסִדְךָ וְכֹאשֶׁר
נִשְׂאֵתָה" וְכוּ' - הוּא רֹאשֵׁי-תִבְּרוֹת חֲנוּכָּה, כִּי חֲנֻכָּה נַעֲשֶׂה עַל-יְדֵי
סִלַּח נָא וְכוּ' כַּנ"ל.

וְכֵן כָּל הַבְּחִינֹת הַנ"ל, כֻּלָּם כְּלוּלִים בְּבֵית-הַמִּקְדָּשׁ, כִּי בֵּית-
הַמִּקְדָּשׁ כְּלוּל מִבְּחִינֹת בֵּין וְתַלְמִיד, כִּי אָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנוֹם

the Holy Temple was built in his days (*Berakhot* 33a). As explained earlier in the lesson (§3), with *daat* a person is free of sin. Thus, to the extent that he cleanses himself of sin by beseeching "Please forgive!" he merits Chanukah—i.e., consecrating his *daat*, his own individual temple.

187. **the first letters of...Haze K'godel Chasdekha, V'khaasher Nasasah are ChaNUKaH.** As noted previously (n.179), Moshe pleaded to God on behalf of the Jews: "Please forgive the iniquity of this people according to the greatness of Your kindness and as You have borne this people from Egypt until now." The first letters of נִשְׂאֵתָה וְכֹאשֶׁר חֲסִדְךָ כַּגְדֵּל (this [people] according to the greatness of Your kindness and as You have borne") spell חנוכה.

188. **Chanukah is brought about through "Please forgive!"** In other words, even during the rest of the year, when a person sincerely prays for forgiveness and so cleanses himself of sin, he effects the rectification of his *daat* and merits Chanukah—i.e., consecrating his own individual temple. Elsewhere, Rebbe Nachman teaches: Like Yom Kippur, the day a person repents is above time and elevates all his days beyond time (*The Aleph-Bet Book, Teshuvah* B:1). Therefore, any day on which a person repents and begs God, "Please forgive!" is akin to Yom Kippur. Moreover, by definition repentance implies that he has rectified his foolishness and acquired *daat*. As we have seen in the lesson, he can then attain the *makifim* which are above time (see §6). Reb Noson explains that the power of "Please forgive!" is rooted in *Keter* (the source of the Thirteen Attributes of Mercy; see n.195 below), from where perfect forgiveness is drawn (*Torat Natan* #39; see also n.80 above).

189. **all the aforementioned concepts encompassed in the Holy Temple.** Having explained the connection between forgiveness for sin, Chanukah and the Holy Temple, Rebbe Nachman

Moshe *Rabbeinu*, may he rest in peace, knew all this,¹⁸⁴ and so sacrificed himself for the Jewish people. He pleaded: “Please forgive the iniquity of this people...,” because he knew that the Temple’s destruction was on account of this all-encompassing sin. Thus, achieving his request resulted in the consecration of the Temple, namely, Chanukah, the reverse of the Temple’s destruction.¹⁸⁵

The same holds true for every person. To the extent that a person is effective in his pleading “Please forgive!” on Yom Kippur, through which the fault of the Temple’s destruction is rectified, he commensurately brings to the consecration of the Temple, the theme of Chanukah.¹⁸⁶ It follows, that Chanukah is brought about through “Please forgive!” Therefore, Moshe *Rabbeinu*, may he rest in peace, hinted to the spelling of Chanukah in the verse “Please forgive...,” because the first letters of “Please forgive the iniquity of *haam Hazeh K’godel Chasdekha, V’khaasher Nasasah*” are ChaNUKaH.¹⁸⁷ For Chanukah is brought about through “Please forgive!”¹⁸⁸

So, too, are all the aforementioned concepts encompassed in the Holy Temple.¹⁸⁹ The Holy Temple comprises the concepts of son and

184. **knew all this...sacrificed himself for the Jewish people.** Moshe recognized the great measure of innate spirituality and refinement of the Jewish soul and its inability to bear the burden of sin. He knew, as well, the potency of the Holy Temple to effect forgiveness for sin. Thus Moshe, the paradigm of the compassionate leader, sacrificed himself on behalf of the Jewish people (see also above: §2 and nn.8-9; §3 and n.19).

185. **achieving his request...consecration of the Temple...ChaNuKah....** Scripture relates that God granted Moshe’s “Please forgive...” request (Numbers 14:20). However, as stated there, the Jewish people did not merit complete atonement and so were sentenced to wander in the Wilderness for forty years. Had the Jews not sinned, or had they been completely forgiven, Moshe would not have struck the rock and consequently been denied entry into the Holy Land (ibid. 20:1-12). Rabbi Noson Nota Shapira teaches that had Moshe entered the Land, he would have had a hand in building the Holy Temple, and so it would have never been destroyed (see *Megaleh Amukot, Va’Etchanan*). The Jewish people’s sins would thus have always been forgiven, twice each day. Even so, Rebbe Nachman explains here that by praying “Please forgive...” and atoning for the spies’ all-encompassing sin, Moshe succeeded in reversing the Temple’s destruction and in laying the foundation for its reconsecration—i.e., the *ChaNuKat haBayit* (הַבַּיִת הַקֹּדֶשׁ, consecration of the Temple) that is ChaNuKah (חֲנֻכָּה).

186. **To the extent that a person...theme of Chanukah.** Rebbe Nachman teaches that not only Moshe *Rabbeinu*, but any Jew who prays “Please forgive!” on Yom Kippur reverses the Temple’s destruction and brings to “Chanukah.” The *Parparaot LeChokhmah* connects the Rebbe’s teaching here, which links forgiveness, Chanukah and the Holy Temple, with the Talmudic dictum that links the Temple with *daat*. Rabbi Elazar said: Any person who has *daat*, it is as if

לְבָרְכָהּ (תענית טז, א): 'לָמָּה נִקְרָא שְׁמוֹ הַר הַמּוֹרִיָּה? שֶׁמִּמֶּנּוּ הוֹרָאָה יּוֹצֵאָה לְיִשְׂרָאֵל' – זֶה בְּחִינַת תַּלְמִיד. גַּם אָמְרוּ רַבּוֹתֵינוּ זְכוֹרָנוּם לְבָרְכָהּ (מדרש שיר השירים על פסוק: ערשנו רעננה): 'לָמָּה נִקְרָא שְׁמוֹ חֹדֶר הַמְּטוֹת? שֶׁעַל־יָדוֹ פָּרִים וְרִבִּים יִשְׂרָאֵל' – זֶה בְּחִינַת בֵּן. וְעַל־כֵּן בֵּית־הַמִּקְדָּשׁ בְּמָקוֹם הַגֶּזֶן (שמואל ב' כד) זֶה בְּחִינַת פְּרִנְסָה, שֶׁנִּמְשָׁךְ עַל־יָדֵי כָּל־לִיּוֹת בֵּן וְתַלְמִיד, כַּנֶּ"ל. וְזֶה בְּחִינַת לַחֲסֵי־הַפָּנִים שֶׁהִיא בְּבֵית־הַמִּקְדָּשׁ, זֶה בְּחִינַת הָאֲכִילָה וְהַפְּרִנְסָה, שֶׁנִּמְשָׁךְ עַל־יָדֵי כָּל־לִיּוֹת בֵּן וְתַלְמִיד, שֶׁבּוֹ נִתְגַּלָּה אִוֹרוֹת הַמַּקִּיפִים, שֶׁהֵם בְּחִינַת אִוֹר הַפָּנִים כַּנֶּ"ל, כִּי אִוֹר הַפָּנִים זֶה בְּחִינַת ש"ע

192. **threshing floor....** As cited in note 190 above from 2 Chronicles 3:1, King David chose the site of Ornan the Jebusite's threshing floor for the Holy Temple. Commenting on the verse "The Sanctuary, O Lord, which Your hands established" (Exodus 15:17), the *Kli Yakar* explains that the Holy Temple is the bridge which connects above and below. In the context of our lesson, Rebbe Nachman explains that this is because the Temple signifies the intermingling of the upper and lower worlds—i.e., the concepts of son and disciple, which when meshed together facilitate the drawing of food (grain) and livelihood, as explained in section 10 above.

193. **the showbread in the Holy Temple.** The showbread was baked specially for the Table in the Temple. The pan in which it was baked was open in front and back, and so the bread appeared to have a "face"; hence *lechem hapanim*, literally, "bread of the face" (see *Rashi* on Exodus 25:29). The showbread was baked on Friday afternoon and placed upon the Table on Shabbat morning. It remained there until the following Shabbat, when it was removed and given to the priests to eat. Miraculously, the showbread was as fresh and warm when removed eight days after being baked, as when taken from the oven (*Menachot* 96b). In the context of our lesson, the *lechem hapanim*, which served as food for the priests, connotes sustenance. The miracle associated with the showbread signifies that one's livelihood is directly supervised by Divine providence. In note 92 of *Likutey Moharan* I, 31:9, the *Parparaot LeChokhmah* cites the *Zohar* (II, 155a) that it was called *lechem hapanim* because the world's entire livelihood is drawn from the Divine *Panim*. See the following note.

194. **livelihood drawn by meshing together son and disciple...the makifim...Light of the Panim, are revealed, as explained above.** See sections 6-7 and 9, that by speaking with others about the fear of Heaven in order to instill them with *daat*, a person merits internalizing the transcendent perceptions, the *makifim*, that previously eluded him. Thus, when the teacher-sage who possesses the attribute of *kol* meshes together the concepts of son and disciple, bringing unitive knowledge and awareness of God to those who dwell above and those who dwell below, the lights of the *makifim* of *mah/Keter*, which are the Light of the Face, are revealed. See section 10 (and n.168), in which Rebbe Nachman associates the lights of the *makifim* with Divine Favor and the influx of *shefa*/livelihood drawn through *Malkhut*. The Rebbe next explains the nature of these lights.

disciple. For our Sages, of blessed memory, taught: Why is it called Mount Moriah? It is because from there *horaah* (instruction) went out for the Jewish people (*Taanit* 16a). This is the concept of disciple.¹⁹⁰ And as our Sages, of blessed memory, taught: Why is [the Temple Mount] known as “the Bedroom”? Because in its merit the Jewish people are fruitful and multiply (*Shir HaShirim Rabbah* 1:16:3). This is the concept of son.¹⁹¹

And this is why the Holy Temple was [built] on the site of a threshing floor (see 2 Samuel 24:18-24), as this suggests livelihood, which is drawn by meshing together son and disciple.¹⁹² This corresponds to the *lechem hapanim* (showbread) in the Holy Temple.¹⁹³ It represents the food and livelihood drawn by meshing together son and disciple. Through this, the lights of the *makifim*, namely, the Light of the *Panim* (Face), are revealed, as discussed above.¹⁹⁴ For the Light of the Face is

now shows how the Holy Temple/Chanukah corresponds to each of the major concepts discussed in the lesson.

190. Mount Moriah...from there horaah went out for the Jewish people...disciple. Maharsha (*loc. cit.*) notes that the link between the Temple Mount and Mount Moriah is found in 2 Chronicles 3:1—“Then Solomon began to build the Temple of God in Jerusalem on Mount Moriah...at David’s place on the threshing floor of Ornan the Jebusite.” The Talmud teaches that the name Moriah (מוריה) is derived from the root letters *y-r-h* (ירה), the same root letters of *l’horot* (להורות), “to instruct.” It was from there that the Great Sanhedrin, which convened in the Chamber of Hewn Stone on the Temple Mount, instructed the people in questions of Torah law (*Sanhedrin* 88b). In the context of our lesson, this aspect of the Temple conceptually corresponds to the disciple, who receives instruction from the tzaddik and leading teacher-sage of the generation. In addition, *y-r-h* are also the letters of *YiRaH* (יראה), fear of God, the means by which one attains the *makifim* (§4-§5). By rectifying his *daat* and attaining fear of God, a person is able to effect forgiveness and consecrate his own individual temple—i.e., attain ever greater levels of *daat*.

191. the Bedroom...fruitful and multiply...son. When Ataliah usurped the throne of the Kingdom of Judah, she ordered the massacre of the entire Davidic line. Yehosheva, wife of the High Priest Yehoyadah, saved the infant Yoash, whom she hid for six years in “the Bedroom,” until Yoash could be proclaimed king (2 Kings 11:1-3). The commentators explain that this room was an attic above the Holy of Holies (*Rashi*), or, alternatively, an area in the courtyard of either the Levites or the priests where beds were kept for those times when they were required to sleep in the Temple (*Radak*). The Midrash interprets the “Room of the Beds” as referring to the Temple. Our Sages explain that from the time of Sinai until the building of the Temple, the Divine Presence had no fixed place but would reside (“bed down”) between the poles of the Ark. Once the Temple stood, however, God’s Divine Presence was able to reside permanently in the Holy of Holies, where the Ark was placed (*Shir HaShirim Rabbah* 1:16:3). The Temple is therefore called “the Bedroom.” In addition, the very next Midrash teaches that in the merit of the Holy Temple, the Jewish people were blessed with many children. Thus, in the context of our lesson, this aspect of the Temple corresponds to the concept of son.

נְהוֹרִין, כִּידוּעַ, וְשׁ"ע הוּא שְׁתֵּי פַעֲמִים הֶקֶף, כַּמּוּבָא.
וְזֶה בְּחִינַת (תהלים קד, טו): "לְהַצְהִיל פָּנִים מִשָּׁמֶן, וְלֶחֶם לִבֵּב אֲנוֹשׁ
יִסְעֶד", הֵינוּ שֶׁבְּתוֹךְ הָאֲכִילָה מִתְגַּלֶּה הָאֶרֶת הַמְּקִיפִים, שֶׁהוּא
בְּחִינַת אֹר הַפָּנִים, בְּחִינַת: לְהַצְהִיל פָּנִים מִשָּׁמֶן וְלֶחֶם וְכו'. וְעַל-
כֵּן מִצּוֹת חֲנֻכָּה - בְּשָׁמֶן. כִּי חֲנֻכָּה הוּא בְּחִינַת חֲנֻכַּת הַבֵּית, שֶׁעַל-
יְדֵי־זֶה נִמְשָׁךְ פְּרִנְסָה, וְנִתְגַּלֶּה אֹר הַפָּנִים, שֶׁזֶה בְּחִינַת לֶחֶם
הַפָּנִים, בְּחִינַת: "לְהַצְהִיל פָּנִים מִשָּׁמֶן וְלֶחֶם" וְכו', כַּנֶּ"ל.
וְזֶה בְּחִינַת (במדבר ו, כה): "יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחַנֹּךְ". "וִיחַנֹּךְ" -
זֶה בְּחִינַת חֲנֻכָּה, שֶׁעַל־יָדוֹ נִתְגַּלֶּה אֹר הַפָּנִים, בְּחִינַת: "יָאֵר ה'
פָּנָיו" וְכו' כַּנֶּ"ל.

185. Twice *El* is thus twice *HeKeF*, corresponding to the 370 surrounding lights, or *maKiFim*—i.e., the Light of the Face (*Etz Chaim*, *Shaar Arikh Anpin* 13:13, p.200; *Emek HaMelekh* 10:6; see also n.74 above). In addition, the Kabbalists teach that the *ShA* lights are the origin of the *shefa* which descends and becomes sustenance in this world (ibid. 15:10). The Rebbe teaches here that when the influx of *shefa*/livelihood is drawn through *Malkhut*, the Light of the Face—i.e., Divine Favor—is revealed. This is the reason the Holy Temple, the place where Divine Favor is most manifest, was built on the site of a threshing floor, a place where sustenance and livelihood are obtained.

197. **oil brightens the face....** The psalmist praises God for the vegetation He provides for the animals, and for the herbage from which humans “bring forth food out of the earth: wine that gladdens men’s hearts, oil that brightens the face, and bread that sustains the hearts of men” (Psalms 104:14-15). In the context of our lesson, “earth” signifies *Malkhut* (see Appendix: The Divine Personas) and the authority (*malkhut*) man requires in order to draw livelihood (see §10 and n.141 above).

198. **manifests while eating.** This is the light of the *makifim* of *mah/Ratzon* (Desire/Favor) that is revealed at the time of eating (see §10 and n.128-129 above).

199. **Chanukah involves oil...livelihood is drawn and the Light of the Panim is revealed....** Having linked the Light of the Face with the oil that brightens the face—i.e., the *Ratzon* revealed when a person eats with holiness—Rebbe Nachman now connects this with Chanukah and the lamps that we light in celebration of the festival. The central miracle of the Chanukah episode was finding a single cruse of pure olive oil with the seal of the High Priest, enough to light the Menorah in the Holy Temple for a single day. A miracle occurred, and the oil lasted for eight days. The mitzvah of kindling the lamps is thus ideally performed with olive oil (see *Shulchan Arukh*, *Orach Chaim* 671:1; ibid. 673:1). In the context of our lesson, the Rebbe links this with livelihood—i.e., “oil brightens the *panim*, and bread”—and the Light of the *Panim* that is revealed at the time of eating.

200. **May God make His face...viyChuNeKa...ChaNuKah....** This verse is part of the *Birkat Kohanim*, the Priestly Blessing (Numbers 6:22-27). It is a request that God shine His face upon

the concept of the *ShA* (370) lights, as is known.¹⁹⁵ And *ShA* is twice *HeKeF*, as is brought.¹⁹⁶

This is the concept of “oil brightens the face, and bread sustains the heart of man” (Psalms 104:15).¹⁹⁷ That is, the revelation of the *makifim*—i.e., the Light of the Face as in “oil brightens the face, and bread...”—manifests while eating.¹⁹⁸ Thus the mitzvah of Chanukah involves oil, because the theme of Chanukah is the consecration of the Temple, through which livelihood is drawn and the Light of the *Panim* is revealed. This corresponds to the *lechem hapanim*, the concept of “oil brightens the *panim*, and bread...”¹⁹⁹

This is also the concept of “May God make His face shine upon you *viychuneka* (and grant you grace)” (Numbers 6:25) —*viyChuNeKa* alludes to ChaNuKah, through which the Light of the Face is revealed, as in “May God make His face shine....”²⁰⁰

195. **ShA (370) lights, as is known.** The following explanation of the 370 lights that comprise the Light of the Face is based on the teachings of the Ari in *Etz Chaim* (*Heikhal HaKetarim* 13:8, 13-14; where needed, the reader would do well to view the supplementary material at the back of the book, particularly the appendices Expansions of the Holy Name of God and Gematria Chart). The *Zohar* teaches that the defining quality of *Keter* is great compassion—i.e., the Thirteen Attributes of Divine Mercy (Exodus 34:6-7). These Attributes, in turn, correspond to the light of *Keter* (*Arikh Anpin*), otherwise known as the Thirteen Rectifications of the Beard (see *Zohar* III, 131a and 228a; see also *Likutey Moharan* I, 27:3 and n.11). The hairs of the Beard which adorn the Supernal Face are the channels for the lights that comprise the Light of the Face. This is the concept of the *ShA* (370) lights, whose number is in concert with the numerical values of the corresponding Holy Names of God in expansion form, as follows: Expanding the Holy Name *YHVH* (יהוה) with the letter *yod* forms the Holy Name *YOD HY VYV HY* (יוד הי ויו הי). Writing it out by “stepping back” after each letter produces: *YOD, YOD HY, YOD HY VYV, YOD HY VYV HY* – יוד הי ויו הי, יוד הי ויו, יוד הי, יוד, with a numerical equivalent of 184. Adding one more for the Name itself yields 185. Now, the Hebrew word for “the face,” *hapanim* (הפנים), is plural, indicative of its two sides, right and left. Numerically, *hapanim* is equal to 185, and twice that is 370. This alludes to the *ShA* (370 = שע) lights which comprise the Light of the Face. Likewise, the Holy Name *El* (אל) equals 185 when its letters are spelled out, *ALeF* (אלף 111 =) *LaMeD* (למד 74 =) 185. Therefore, twice the Name *El* also corresponds to the 370 lights that make up the Light of the Face. The Thirteen Attributes of Mercy (Thirteen Rectifications of the Beard) through which these lights are drawn are the source of all forgiveness, which, as we have seen, is effected through the Holy Temple when *Ratzon*/Light of the Face is revealed.

196. **ShA is twice HeKeF, as is brought.** Having taught that the Light of the Face is formed from the 370 lights, Rebbe Nachman links this to the *makifim* through *gematria* (numerical value). As cited in the previous note from the Ari, of the Thirteen Rectifications of the Beard there are two which correspond to the Holy Name *El*, which when expanded has a numerical value of 185. The Hebrew term for “surrounding,” *HeKeF* (הקף), also has a numerical value of

וּמִשָּׁה רַבְּנֵנוּ זָכָה לְסוּד חֲנֻכָּה, עַל־יְדֵי שְׁמֶסֶר נַפְשׁוֹ בְּשָׂבִיל יִשְׂרָאֵל
וְנָתַן לָבוֹ עֲלֵיהֶם לְהַסְתַּפֵּל בְּצָרָתָם, כִּי הוּא הָיָה רַחֲמָן וּמְנַהִיג
אֲמָתֵי כָּנ"ל. וְעָקֵר צָרַת יִשְׂרָאֵל הוּא הַמַּשָּׂא שֶׁל עֲוֹנוֹת, חֶסֶם
וְשָׁלוֹם, כָּנ"ל, וְעַל־כֵּן בִּקֵּשׁ עֲלֵיהֶם סֶלַח נָא כָּנ"ל, וְעַל־יְדֵי־זֶה
נַעֲשֶׂה בְּחִינַת חֲנֻכָּה, בְּחִינַת חֲנֻכַּת־הַבֵּית, שְׂבֻזָּה תְּלוּי תְּקוּן כָּל
הַבְּחִינֹת הַנ"ל, כָּנ"ל.

וְזֶהוּ חֲנֻכָּה - חָנוּכ"ה, הֵינּוּ כ"ה בְּכֶסֶלּוֹ. כְּסִלּוֹ הוּא אוֹתִיּוֹת:
"וַיֵּרָא יְיָ כִּי סָר לְרֹאוֹת" (שְׁמוֹת ג', ד'), כִּי מִשָּׁה רַבְּנֵנוּ נָתַן לָבוֹ
לְהַסְתַּפֵּל בְּצָרָתָן שֶׁל יִשְׂרָאֵל. וְזֶהוּ: כִּי סָר לְרֹאוֹת - לְשׁוֹן 'סָר'
וְזַעַר' (מַלְכִּים א' כ"א, ד'). וְעָקֵר צָרָתָן הוּא הַמַּשָּׂא שֶׁל עֲוֹנוֹת, חֶסֶם
וְשָׁלוֹם, כָּנ"ל.

203. **This is ChaNUKaH: ChaNU Kaf Heh**—i.e., the 25th of Kisleiv. The *Tur* (*Orach Chaim* 670) teaches that the name *ChaNUKaH* (חֲנוּכָה) is a composite of *ChaNU* + *KaH* (כָּה + חָנוּ). *Chanu* means "they rested," and *Kaf Heh* stands for 25 (the numerical value of the letters כ-ה; see Appendix: Gematria Chart). These days are called *ChaNUKaH* because on the 25th of Kisleiv the Jews rested from battling their enemies (*Mishnah Berurah* 670:1:1).

204. **KiSLeIV....** The name of the month in which Chanukah falls, *KiSLeIV* (כְּסִלִּי), is an acronym for *Va'yar YHVH Ki Sar Lir'ot* (וַיֵּרָא יְהוָה כִּי סָר לִרְאוֹת) – "God saw that [Moshe] had turned aside to see." The Midrash teaches: God said to Moshe, "You left all you were doing and went to observe Israel's suffering...I will leave all those above and below to speak with you." This is as it is written, "God saw that he had turned aside to see"...and so He called to him from within the bush (*Shemot Rabbah* 1:27).

205. **sar to see...sar and upset.** Chapter 21 of the first book of Kings reports King Ahab's reaction after Nabot the Jezreelite refused to turn over to him a vineyard which stood adjacent to the Israelite king's palace. Ahab returned home "angry (*sar*) and upset.... He lay down on his bed, turned his face [to the wall] and would not eat any food." The Midrash cites Rabbi Yitzchak's teaching linking the Hebrew expression "*sar v'zaaf* (angry and upset)" in this verse with that in the previously cited verse from Exodus: God saw that Moshe "*sar* (had turned aside) to see." Rabbi Yitzchak teaches that God saw that Moshe *sar v'zaaf*—he turned and was upset by the suffering of the Jewish people in Egypt. On account of this, Moshe was worthy of being their leader (*Shemot Rabbah* 2:6).

206. **the burden of sin, God forbid.** Despite the suffering of bondage in Egypt, it was primarily the Jewish people's suffering on account of their sins which caused Moshe such distress. This is as Rebbe Nachman explained above, that "there is no suffering without sin"—all the terrible suffering in the world is considered naught in comparison to the heavy burden of sin, God forbid (§3, and see nn.14, 16-17).

Thus, by sacrificing himself for the Jewish people and empathetically observing their suffering, Moshe *Rabbeinu* merited the inner meaning of Chanukah, for he was compassionate and a true leader, as discussed above. And the Jewish people's greatest suffering is the burden of sin, God forbid, as discussed above. He therefore pleaded on their behalf, "Please forgive." And this brought to the concept of Chanukah, the consecration of the Holy Temple, on which rectification of all the aforementioned concepts depends.²⁰¹

{*"Vayar YHVH Ki Sar Lirot (When God saw that he had turned aside to see), God called to him from out of the bush and said, 'Moshe! Moshe!' And he said, 'Here I am!'"* (Exodus 3:4).²⁰²}

And this is ChaNUKaH: *ChaNU KafHeh*—i.e., the 25th of Kislev.²⁰³ KiSLeIV is an acronym for *Vayar YHVH Ki Sar Lirot*.²⁰⁴ Moshe *Rabbeinu* empathetically observed the Jewish people's suffering, this being the meaning of "*sar* to see"—it connotes "*sar* and upset" (1 Kings 21:4).²⁰⁵ And their greatest suffering is the burden of sin, God forbid.²⁰⁶

the Jewish people—i.e., that we merit to the Light of the Face. Rebbe Nachman teaches that we merit this Light by fulfilling the mitzvah of lighting the Chanukah lamps, as hinted by the term *viyChuNeKa* ("and grant you grace," ויחניך), which shares the same letters as ChaNuKah (חנוכה). Nor is it incidental that this etymological link appears specifically in the blessing uttered by the priests, because Chanukah also marks the battlefield victory of the High Priest Mattityahu and his sons over the larger and mightier Syrian-Greek army.

201. sacrificing himself...true leader...rectification of all the aforementioned concepts depends. See sections 2-3 above, that as the true and compassionate leader, Moshe *Rabbeinu* knew that the Jewish people's greatest suffering is the burden of sin, and so would sacrifice himself for them and pray for them, as happened with the spies and the sin of the Golden Calf (see also nn.18-19). Here, Rebbe Nachman connects this with the inner meaning of Chanukah: namely, the reconsecration of the Holy Temple and the effecting of forgiveness for sin. Moshe knew that the spies' slander would bring to the destruction of the Holy Temple, leaving the Jewish people without any means for cleansing themselves of sin (earlier in this section, and see nn.179-182). His pleading with God, "Please forgive the iniquity of this people," brought forgiveness—i.e., a rectification of the fault and the reconsecration of the Temple/Chanukah, so that, today, when any Jew prays "Please forgive!" on Yom Kippur (or on any other day one repents; see n.188 above), he accomplishes the same, commensurate with his level.

202. When God saw...Here I am! This verse is from the incident of the Burning Bush. When God saw Moshe staring at the bush and wondering why it was not consumed by the fire, He called out to him. Moshe replied, "*Hinneni*—Here I am!" (see n.207 below). Rebbe Nachman concludes this section by showing how this verse alludes to Chanukah and to his earlier teaching that through meshing together son and disciple *Malkhut* receives livelihood from the hands that are in the Sea of Wisdom.

וְהַשֵּׁם יִתְּכַרְךָ כְּשֶׁרָאָה, שֶׁהוּא נוֹתֵן לָבוֹ עַל זֶה, קָרָא אֵלָיו וַיֹּאמֶר:
 "מֹשֶׁה מֹשֶׁה, וַיֹּאמֶר הִנְנִי" – 'הִנְנִי לְכַהֵנָה, הִנְנִי לְמַלְכוּת', כְּמוֹ
 שֶׁדָּרְשׁוּ רַבּוֹתֵינוּ זְכוֹרֵנוֹם לְבִרְכָּה (שְׁמוֹת רַבָּה ב, ו).
 'הִנְנִי לְכַהֵנָה' – זֶה בְּחִינַת חֲנֻכַּת הַבֵּית, כִּי מֹשֶׁה שָׁמַשׁ בְּשִׁבְעַת יָמֵי
 הַמְּלוּאִים, כְּמוֹ שֶׁכָּתוּב (תְּהִלִּים צט, ו): "מֹשֶׁה וְאַהֲרֹן בְּכַהֲנֵינוּ" (זִבְחִים
 קב, א). גַּם כֹּהֵן הוּא בְּחִינַת כָּלִלְיוֹת בֶּן וְתַלְמִיד, כִּי בְּכֵן נֶאֱמַר
 (וִיקָרָא י, יא): "לְהוֹרֹת אֶת בְּנֵי יִשְׂרָאֵל". "לְהוֹרֹת" – לְשׁוֹן הוֹרָאָה, זֶה
 בְּחִינַת תַּלְמִיד. גַּם "לְהוֹרֹת" – לְשׁוֹן הִרְיוֹן, בְּחִינַת בֶּן.
 'הִנְנִי לְמַלְכוּת' – זֶה בְּחִינַת מַלְכוּת הַנִּלְשָׁן, שֶׁעַל־יָדוֹ נִמְשָׁךְ
 הַפְּרָנְסָה, שֶׁכֵּן נִתְּגַלָּה אֹרֶךְ הַפָּנִים כַּנִּלְשָׁן. וְזֶה בְּחִינַת (בְּרֵאשִׁית יד, יח):
 "וַיִּמְלֹכֵי צָדֵק מֶלֶךְ שָׁלֵם הוֹצִיא לָחֶם וַיִּזֶּן, וְהוּא כֹהֵן לֵאלֹהֵי עֲלִיוֹן".

and the profane...and *l'horot* (to teach) the Children of Israel all the statutes that God had spoken to them through Moshe." The word *l'horot* (להורות) is derived from the Hebrew term *horaah* (הוראה), which means "instruction" and "guidance" (see n.190 above). In the context of our lesson, Rebbe Nachman connects this with the concept of disciple.

210. **L'horot...heirayon...the concept of son.** In Hebrew, the term *l'horot* (להורות) is etymologically similar to *l'harot* (להרות), which means "to conceive." Thus, in the context of our lesson, Rebbe Nachman links it to *heirayon* (הריון), "pregnancy" and, by extension, to the concept of son.

Earlier, Rebbe Nachman taught that the Holy Temple comprises the concepts of son and disciple, and that it is there, through the meshing together of these concepts, that livelihood is drawn and the lights of the *makifim* are revealed (see also nn.189-194). Thus, in the context of our lesson, by declaring that he was prepared to fulfill the priestly service in the Temple, Moshe pronounced his readiness to perform the necessary rectifications of son and disciple in order to remove the Jews from sin and bring them to *daat*—i.e., unitive knowledge and awareness of God through attainment of the *makifim*.

211. **as discussed above.** Having interpreted Moshe's declaring "Here I am for priesthood" as the meshing together of son and disciple, Rebbe Nachman now teaches that the second half of his statement, "Here I am for kingship," alludes to *Malkhut* (Kingship). As explained in section 10, as a result of *Malkhut* receiving the livelihood from the hands that are in the Sea of Wisdom, the light of the *makifim* is revealed within the eating and the livelihood (see also n.155). These *makifim* are the revelation of *Ratzon* and the Light of the Face (and see nn.167-168).

212. **Malkitzedek king of Shalem....** Shem, Noach's son, was also known as Malkitzedek (*Rashi* on Genesis 14:18). After Avraham defeated the Four Kings he traveled to Shalem, where the city's king, Malkitzedek, brought out bread and wine for Avraham and his soldiers. Scripture makes a point of mentioning that Malkitzedek was a priest in the service of God. Rebbe Nachman will show how each of the elements in the verse relates to the lesson.

Thus, when God saw that he empathized with them over this, He called to him and said: “‘Moshe Moshe!’ And he said, ‘Here I am!’”—which our Sages, of blessed memory, expounded as: “‘Here I am’ for the priesthood, “‘Here I am’ for kingship (*Shemot Rabbah* 2:6).²⁰⁷

“‘Here I am for the priesthood” alludes to the consecration of the Temple, for Moshe served during the Eight Days of Inauguration, as it is written (*Psalms* 99:6), “Moshe and Aharon were among His priests.”²⁰⁸ In addition, the priest signifies the meshing together of son and disciple. Of the priest it is stated “*l’horot* (to teach) the Children of Israel” (*Leviticus* 10:11). *L’horot* is etymologically similar to *horaah* (instruction), which is the concept of disciple.²⁰⁹ *L’horot* is also etymologically similar to *heirayon* (pregnancy), the concept of son.²¹⁰

“‘Here I am for kingship” alludes to the aforementioned concept of *Malkhut*, which draws the livelihood in which the Light of the Face is revealed, as discussed above.²¹¹ This is the meaning of “Malkitzedek king of Shalem brought out bread and wine; he was priest to God Most High” (*Genesis* 14:18).²¹² “MaLKitzedek king of Shalem” alludes to

207. “‘Here I am’ for the priesthood, “‘Here I am’ for kingship. Scripture relates that when God saw the great concern which Moshe felt for the Jewish people, He called to him: “‘Moshe! Moshe!’ And he said, ‘Here I am!’” Rabbi Abba bar Kahane taught (*Shemot Rabbah* 2:6): Anyone whose name Scripture doubles merits this world and the next. “And he said, ‘Here I am!’”—Here I am for the priesthood and for kingship... Moshe asked to be progenitor of both priests and kings. But God answered him, “Do not approach *halom* (here)” (*Exodus* 3:5). In other words, God told him that his descendants would not offer sacrifices because the priesthood had been assigned to Aharon. *Halom* refers to *malkhut*, as in “that You have brought me *halom* (to here)?” (*2 Samuel* 7:18; see above, §10 and n.142)... Kingship has already been established for David. Even so, Moshe merited both. He served as priest during the inauguration of the Tabernacle, and also merited kingship, as in “There was a king in Yeshurun” (*Deuteronomy* 33:5). *Targum Yonatan* explains that this verse refers to Moshe, who served as king over Israel. The Midrash teaches this as well: The Holy One said to Moshe, “I have made you a king,” as is written, “There was a king in Yeshurun”—Moshe’s kingdom was a reflection of the Kingdom of God (*Bamidbar Rabbah* 15:13, and see *MaHarzav*). Rebbe Nachman now shows how Moshe’s turning aside to see the suffering of the Jews and his reply, “Here I am,” relate to the lesson.

208. Moshe and Aharon were among His priests. See *Leviticus* 8 that Moshe served as high priest during the inauguration of the Tabernacle. By declaring “‘Here I am for the priesthood,” Moshe indicated that he was ready to worship God by fulfilling the priestly service in the Temple. Rebbe Nachman next shows how the priest encompasses the concepts of son and disciple.

209. *l’horot...horaah...the concept of disciple*. After the death of Nadav and Avihu, God instructed Aharon concerning the priests: “Do not drink intoxicating wine, you and your sons with you, when you come to the Tent of Meeting.... In order to distinguish between the sacred

"מִלְכֵי צֶדֶק מְלֶךְ שָׁלֵם" - זֶה בְּחִינַת מַלְכוּת. "הוֹצִיא לָחֶם וַיֵּינ" - הֵינּוּ בְּחִינַת פְּרֻנְסָה, שְׁנֵי מִשְׁךְ עַל-יְדֵי הַמַּלְכוּת כֵּן"ל. "וְהוּא כֹהֵן" - זֶה בְּחִינַת כֹּהֵנָה הַנִּל, שֶׁהוּא בְּחִינַת כָּלִיּוֹת בֶּן וְתַלְמִיד, שְׁמֵשׁ נִמְשָׁךְ הַפְּרֻנְסָה עַל-יְדֵי הַמַּלְכוּת, כֵּן"ל.

יב. וְזֶה בְּחִינַת מִזְג הָרָאָה; כְּשֶׁהָרָאָה הִיא בְּמִזְג הַשְּׁוֹה, הִיא כְּלוּלָה מִכָּל הַבְּחִינּוֹת הַנִּל. כִּי הָרָאָה הִיא מְאִירַת עֵינַיִם, כְּמוֹ שְׁאֲמָרוּ רַבּוֹתֵינוּ זְכוֹרָנָם לְבִרְכָּה (חולין מט, א) - זֶה בְּחִינַת תַּלְמִיד, שֶׁשֶּׁשְׁגָתוֹ בְּחִינַת: "וְאֶרְאָה אֶת ה'".
גם עַל-יְדֵי הָרָאָה בָּא שִׁנָּה (כְּמִבְאָר לְעֵיל בְּסִימָן ה) - זֶה בְּחִינַת הַשְּׁגָת

to how successful he is in evoking God's forgiveness on Yom Kippur. Chanukah also signifies the meshing together of son and disciple, through which the *makifim* are revealed and livelihood is drawn by *Malkhut* (§11).

215. **healthy lungs...all the aforementioned concepts.** Rebbe Nachman now explains how the concepts discussed thus far in the lesson are alluded to by the body's healthy lungs. As mentioned in note 1 above, the Rebbe gave this lesson on Shabbat Chanukah, 5570 (December 9, 1809). This was more than two years after he contracted tuberculosis and a little more than a year after the Rebbe returned from Lemberg, where the medical treatment he received was of no avail. The Rebbe once remarked that he had revealed many teachings on his illness. Healing is a significant topic in a good number of the lessons he delivered after returning from Lemberg. He said that considering the amount of lessons he had given about this, he should have been healed. The fault, however, was his audience's weak faith (see *Rabbi Nachman's Wisdom* #157). See also *Likutey Moharan* II, 1 (n.84) and *ibid.* II, 2 (nn.156-162), where the Rebbe similarly connects the concepts of those lessons with the lungs.

216. **the lungs brighten the eyes....** The Talmud (*loc. cit.*) cites Rabbi Yochanan's teaching that the lung is called *Rei'AH* (רִיאָה) because when an animal's lung is combined with medicinal herbs, swallowing the mixture *m'AlRaH* (מֵאִירָה, brightens) the eyes (see also *Likutey Moharan* II, 5:16).

217. **disciple...I beheld the Lord.** The lungs facilitate sight, and so Rebbe Nachman connects them to beholding God. Conceptually, this is the disciple, whose insight is that of "seeing" God—i.e., seeing that "the whole earth is filled with His glory" (see §7 and n.87; §8 and n.118).

218. **The lungs also bring on sleep.** Elsewhere, Rebbe Nachman similarly teaches: Healthy lungs also correspond to the rectification of sleep. Sleep is generated by the lungs, because the lungs are cool and moist, which are essential to sleep (*Likutey Moharan* II, 5:16). Some of the most common sleep disorders, including hypoventilation, chronic snoring and sleep apnea, are breathing related. The cool and moist conditions that benefit the body's breathing apparatus produce healthy lungs and so are indispensable for a good night's sleep.

MaLKhut; “brought out bread and wine” alludes to livelihood drawn by *Malkhut*;²¹³ “he was priest” alludes to the priesthood, i.e., the meshing together of son and disciple, through which livelihood is drawn by *Malkhut*.²¹⁴

12. This is also the concept of healthy lungs. When the lungs are healthy, they comprise all the aforementioned concepts.²¹⁵ This is because the lungs brighten the eyes, as our Sages, of blessed memory, taught (*Chullin* 49a).²¹⁶ This corresponds to the disciple, whose insight is the concept of “I beheld the Lord.”²¹⁷

The lungs also bring on sleep.²¹⁸ The insight of the son—namely,

213. MaLKitzedek...alludes to MaLKhut...bread and wine alludes to livelihood.... The name Malkitzedek literally means “My righteous king.” In the context of our lesson, Rebbe Nachman interprets the name MaLKitzedek (מלכי צדק) as an allusion to *MaLKhut* (Kingship, מלכות). “Brought out bread and wine” alludes to livelihood, as Rebbe Nachman taught earlier with the verse from Psalms 104:15 (and see n.85 above). This verse from Genesis thus alludes to *Malkhut*, through which all sustenance and livelihood is obtained (see also nn.140 and 163 above).

214. he was priest...meshing together of son and disciple...livelihood is drawn by Malkhut. As Rebbe Nachman showed in the previous paragraph, the priest encompasses the concepts of son and disciple, and it is through the meshing together of these concepts that *Malkhut* draws down livelihood for disbursement in the creation below.

Thus, in the context of our lesson, by declaring that he was prepared for kingship, Moshe pronounced his readiness to mesh together the concepts of son and disciple and so draw down *shefa*/livelihood from on high (which later on he did with the manna, which fell in Moshe’s merit; *Taanit* 9a).

In review: Only someone with genuine compassion is fit to be a leader of people (§1). The exemplar of such a leader is Moshe *Rabbeinu* (§2). Suffering is produced by sin, which in turn is the product of foolishness. The true leader keeps his charges from sinning by instilling them with *daat* (§3). A person has to leave behind his *daat* in this world by conversing with a friend about worshipping God and the fear of Heaven (§4). However, in order for his words to make a lasting impression upon others, he himself must possess fear of Heaven (§5). By conversing with others about the fear of Heaven a person merits internalizing the *makifim* that previously eluded him. The *makifim* of the generation’s leading teacher-sage are the concept of *mah*, from the level of *Keter* (§6). The leading teacher-sage must possess the attribute of *kol* in order to instill *daat* into those who dwell above and also those who dwell below (§7). He must also make a fence for his words, so that he attains only those *makifim* he is meant to attain and not those too lofty for him to transmit (§8). And in order to ensure that they possess the fear of Heaven, the tzaddik must mesh together the upper world, the concept of son and the insight of *mah* with the lower world, the concept of disciple and the insight of *malei* (§9). By meshing together son and disciple one merits being illuminated with Desire while eating (§10). Each person experiences Chanukah and consecrates his own individual Temple, i.e., *daat*, according

הַבֵּן, שֶׁהִשְׁגָּתוֹ בְּחִינַת מָה, בְּחִינַת: מָה חֲמִיטָה וְכוּ', שֶׁזֶהוּ בְּחִינַת שֵׁנָה, בְּחִינַת (ישעיה סד, ג): "עֵין לֹא רָאָתָה אֱלֻקִּים זֹלָתָךְ".
וְרוּחַ הַחַיִּים שֶׁבְּתוֹךְ הָרָאָה זֶה בְּחִינַת מְקִיפִים הֵנ"ל, בְּחִינַת (קהלת א, ו): "סוֹבֵב סוֹבֵב הוֹלֵךְ הָרוּחַ", בְּחִינַת (איוב ד, טו): "וְרוּחַ עַל פָּנַי יִחַלֵּף", בְּחִינַת אֹר הַפָּנִים.
וְכִשְׁהִשְׁמָנִים שֶׁל הָרָאָה הֵם בְּמִזְג הַשְׂוָה, עַל-יְדֵי-זֶה מְאִיר אֹר הַפָּנִים, בְּבְחִינַת: "לְהַצְהִיל פָּנִים מִשְׁמָן", הֵינוּ עַל-יְדֵי הַשְׁמָנִים שֶׁל הָרָאָה מְאִיר אֹר הַפָּנִים, בְּחִינַת מְקִיפִים.
וְהַיָּדִים הֵנ"ל שֵׁשׁ בַּיָּם הַחֲכָמָה כַּנ"ל, בָּהֶם נִתְגַּלָּה אֹר הַפָּנִים, בְּחִינַת מְקִיפִים, שֶׁהֵם בְּחִינַת הָאֶרֶץ הָרְצוֹן, בְּבְחִינַת: "פּוֹתַח

223. **A ruach swept over my face...Light of the Face.** Eliphaz the Temanite describes for Iyov what he experienced while receiving a vision from on high. Rebbe Nachman brings this proof-text to show the connection between *ruach*, i.e., the *makifim* which go round and round, and the face. As explained above, these *makifim* are the Light of the Face.

The term *yaChaLoPh* (יחלוף, "swept over") in this verse has the same root letters as *ChaLiPhot* (חליפות, "a replacement"). Above, in section 4 (and see nn.29 and 50), Rebbe Nachman explained that *chaliphot* refers to leaving behind one's *daat* in the world through either a son or a disciple. We can thus understand *yachaloph* as a second allusion to our lesson in this verse from Job. *Chaliphot/yachaloph* alludes to the *ruach* of the face—i.e., the *makifim* that are revealed as the Light of the Face by meshing together son and disciple (see §11 and n.194 above). (See n.229 below, for why the Rebbe cites two proof-texts to link *ruach* with the *makifim*.)

224. **when the lung's "oils" are balanced.** In other words, the lungs are healthy. The medicinal benefits of the body's natural oils, which are sometimes identified with moisture, are well established. In the previous section (see nn.197-199), Rebbe Nachman linked the oil that brightens the face, i.e., the *makifim*, with the oil of Chanukah. Here, he will link this with the oil/moisture of the lungs.

225. **lung's "oils"...to shine.** Earlier, Rebbe Nachman spoke about the inner meaning of Chanukah, linking the oil used to light the menorah on Chanukah with the Light of the Face. In this section the Rebbe explains that when a person's lungs are sufficiently moist, so that he breathes properly, the light of his face shines. Conceptually, this alludes to the 370 *makifim* lights that comprise the Light of the Face.

226. **revelation of Desire... hands that are in the Sea of Wisdom, as discussed above.** As Rebbe Nachman explained at the beginning of section 10, when the teacher-sage meshes together son and disciple, Desire/*Keter* is revealed. This is the revelation of the *makifim* through the hints/hands that are in the Sea of Wisdom (see also n.155).

the insight of *mah*, as in “*Mah* did you see?...”²¹⁹—is synonymous with sleep, as in “no eye has seen it but You, O Lord” (Isaiah 64:3).²²⁰

The *ruach*-of-life inside the lungs corresponds to the *makifim*,²²¹ the concept of “the *ruach* (wind) goes round and round” (Ecclesiastes 1:6)²²²; and of “A *ruach* (spirit) swept over my face” (Job 4:15), which alludes to the Light of the Face.²²³

Now, when the lung’s “oils” are balanced,²²⁴ the Light of the Face shines, as in “oil brightens the face.” In other words, it is the lung’s “oils” that cause the Light of the Face, the *makifim*, to shine.²²⁵

And the Light of the Face/*makifim*, which is the revelation of Desire, is revealed in the aforementioned hands that are in the Sea of Wisdom, as in “You open Your hand...,” as discussed above.²²⁶ This

219. **insight of the son...Mah did you see....** See section 8 and note 117 that the higher insight, that of the son, is the recognition that, despite all one’s spiritual attainments and *daat*, one has yet to even begin to comprehend God—i.e., asking oneself, “*Mah* (What) did you see? *Mah* did your investigating achieve?” Rebbe Nachman now connects this to sleep.

220. **sleep...no eye has seen it but You, O Lord.** Concerning the reward of the next world, the prophet Yeshayahu prophesies: “Such things have never been heard or observed; no eye has seen it but You, O Lord, Who acts for those who trust in Him.” This reward is so great that it cannot be perceived by any of the human senses. Rabbi Chiya bar Abba taught in the name of Rabbi Yochanan: All the rewards foreseen by the prophets are only for those who support Torah scholars. But the rewards and delight of the Torah scholars themselves, “no eye has seen it....” The future good which the prophets foresaw for Israel refers only to the reward of messianic times. But the ultimate reward in the World to Come, “no eye has seen it....” All the rewards foreseen by the prophets are only for those who repented for their sins. But the rewards and delight of the *tzaddikim* themselves, “no eye has seen it...” (*Berakhot* 34b). From this we understand that the reward of the next world is so vast and boundless, that no prophet, and certainly no ordinary person, could ever hope to perceive it. In the context of our lesson, this is the insight of the son, the concept of *mah*, as in “*Mah* did you see?” (see also *Likutey Moharan* I, 18:2 and n.7; *ibid.* 51:6 and n.60). Because comprehension of God cannot be attained or even fathomed by the conscious mind, Rebbe Nachman likens it to sleep, when one’s closed eyes are the concept of “no eye has seen it but You, O Lord.” See also note 118 above, which cites the *Zohar*’s teaching about the mystery of the closed eye that gazes into an *aspaklaria* that shines.

221. **The *ruach*-of-life...corresponds to the *makifim*.** The Hebrew word *ruach*, which here refers to “breath,” also means “wind” and “spirit.” All three of these different but interrelated meanings appear in our text. Rebbe Nachman shows here that the *ruach*-of-life—i.e., the breath which circulates through the lungs—corresponds to the concept of *makifim*, the encircling perceptions.

222. ***ruach* goes round and round.** Just as the *ruach*-of-life—i.e., the air a person inhales and exhales—circuits with each breath, as in “the *ruach* goes round and round,” the *makifim* encircle and go round a person until he can internalize them.

אֶת יָדָךְ וְכוּ', כִּנּוּי. ל. וְזֶהוּ בְּחִינַת חֶתֶךְ, שֶׁהוּא סוּפֵי-תְבוּת שֶׁל פּוֹת'חַ אֶת יָדָךְ, שֶׁהוּא הַשֵּׁם שֶׁל הַפְּרָנְסָה, כַּמּוּבָא. חֶתֶךְ שְׁתֵּי פְעָמִים רוּחַ, הֵינוּ שֶׁבָּאֵלוּ הַיָּדִים הַנִּלְנָה בְּחִינַת הַמְּקִיפִים, שֶׁהֵם בְּחִינַת: "סוֹבֵב סוֹבֵב הוֹלֵךְ הָרוּחַ", בְּחִינַת: "וְרוּחַ עַל פָּנַי יִחַלֵּף", כִּנּוּי. ל.

וְזֶה בְּחִינַת (יחזקאל א, ח): "וַיְדִי אֶדָם מִתַּחַת כַּנְפֵיהֶם" – זֶה בְּחִינַת כַּנְפֵי הָרָאָה, שֶׁשֵּׁם סוֹבֵב הָרוּחַ, בְּחִינַת מְקִיפִים, שֶׁשֵּׁם נִמְשָׁךְ בְּחִינַת הָאֶרֶץ הַיָּדִים כִּנּוּי. ל.

וְזֶה בְּחִינַת: "רוּחַ אִישׁ יִכְלֹל מַחְלָהוּ" (משלי יח, יד). "רוּחַ אִישׁ" – זֶה בְּחִינַת רוּחַ-הַחַיִּים הַנִּלְנָה, שֶׁהוּא בְּחִינַת: "סוֹבֵב סוֹבֵב הוֹלֵךְ הָרוּחַ", בְּחִינַת מְקִיפִים, שֶׁשֵּׁם נִמְשָׁךְ פְּרָנְסָה וְכִלְכָּלָהּ, בְּחִינַת: יִכְלֹל וְכוּ' כִּנּוּי. ל.

230. **Human hands were under their wings....** The prophet Yechezkel describes the *chayot*-angels of the Divine Chariot: "Human hands were under their wings on their four sides, and all four had faces and wings." Actually, angels are incorporeal, and so have no faces, wings or hands. However, like all the prophets other than Moshe, Yechezkel's vision was "through an *aspaklaria* that does not shine" and so manifested through symbols and forms (see above, n.118). In the context of our lesson, "wings" are the "hands," and allude to the lobes of the lungs situated alongside the hands. The lobes facilitate the breathing process, the circulation of *ruach*—i.e., the *makifim* through which a person perceives God on his level, through either the insight of *mah* (son) or *malei* (disciple).

231. **Man's ruach sustains him in his illness.** Proverbs (*loc. cit.*) teaches that the stalwart's strong determination to maintain his *ruach* (spirit) sustains him in illness, whereas those with a broken *ruach* have nothing to help them make it through (*Rashi*; *Metzudat David*). In the context of our lesson, this refers to the stalwart whose determined spirit and firmness of purpose enables him to accomplish his goals—i.e., to be illumined by the revelation of Desire at the time of eating.

232. **ruach...makifim...sustains....** In section 10, Rebbe Nachman explained that the *ish chayil* (stalwart), and not the *shlimazel*, experiences the revelation of Desire that manifests within the livelihood and sustenance at the time of eating. Here, the Rebbe links this with *ruach* (spirit)—i.e., healthy lungs—which sustains a person at a time of illness. Conceptually, the breathing in of *ruach* by the lungs is the drawing of *makifim*, as a result of which livelihood is drawn from the hands that are in the Sea of Wisdom, as explained above. In *Likutey Moharan I*, 8:2, the Rebbe teaches that we receive *ruach*-of-life through the "lung" of the Jewish people—i.e., the tzaddik and leading teacher-sage of the generation (see also §11 there; and see Lesson #9 later on in this volume).

is the concept of *ChaTaKh*—the last letters of *poteiaCh eT yadeKha* (“You open Your hand”) and the Holy Name associated with livelihood, as is brought.²²⁷ *ChaTaKh* is twice the numerical value of *RUaCh*.²²⁸ In other words, it is in the aforementioned hands that the *makifim*—the concepts of “the *ruach* goes round and round” and “A *ruach* swept over my face”—are revealed.²²⁹

And this is the meaning of “Human hands were under their wings” (Ezekiel 1:8). This alludes to the lobes of the lungs, where the *ruach* circulates, the concept of *makifim*, from which the light of the hands is drawn, as discussed above.²³⁰

This is also the meaning of “Man’s *ruach* (spirit) sustains him in his illness” (Proverbs 18:14).²³¹ “Man’s *ruach*” alludes to the aforementioned *ruach*-of-life, the concept of “the *ruach* goes round and round”/*makifim*, from which livelihood and sustenance are drawn down, as in “sustains...”²³²

227. ChaTaKh—the last-letters of poteiaCh eT yadeKha...the Holy Name associated with livelihood, as is brought. See *Pri Etz Chaim*, *Shaar HaZemiro* 5, page 148, and *Shaar HaKavanot*, *Tefilat HaShachar* 1, pages 111-112. The Ari teaches that the three letters *Ch-T-Kh* (ך-ת-ח) form the triplet of the Holy Name of Seventy-Two especially associated with the granting of bounty from on high. (The Holy Name of Seventy-Two consists of 72 three-letter groupings derived from Exodus 14:19-21; see *Zohar* II, 270a.) As the last-letters of the words *poteiaCh eTyadeKha* – “You open Your hand” (פיתח את ידך; Psalms 145:16), the letters *Ch-T-Kh* (ח-ת-ך) affirm that our livelihood comes from the open hand of God (*Shaar HaKavanot*, *ibid.*; see also *Likutey Moharan* I, 66:2 and the notes there).

228. ChaTaKh...twice the numerical value of RUaCh. The numerical value of *ChaTaKh* (חתך) is 428. The word *RUaCh* (רוח) has a numerical value of 214. Thus *ChaTaKh* is twice *RUaCh* (see Appendix: Gematria Chart).

229. it is in the aforementioned hands that the makifim...are revealed. Having shown that *ruach* corresponds to the *makifim*/Light of the Face, and that *ChaTaKh* is the Holy Name associated with livelihood, Rebbe Nachman teaches that *ChaTaKh* signifies the hands that are in the Sea of Wisdom in which the *makifim* are revealed. Therefore, “You open Your hand and satisfy the *ratzon* of every living thing”—i.e., at the time of eating one experiences the revelation of *Ratzon* (see also n.153 above). This is the reason the Rebbe notes that *ChaTaKh* is twice *RUaCh*. It is to teach that twice *ruach* signifies the two hands that are in the Sea of Wisdom, which, when “opened,” *chatakh*, reveal the livelihood that is found there.

Rebbe Nachman brings two proof-texts to show that *ruach* corresponds to various aspects of the *makifim*: “the *ruach* goes round and round” and “A *ruach* swept over my face.” The first verse connects *ruach* directly to the *makifim*, while the second connects *ruach* with Light of the Face (and the concepts of son and disciple), which signifies the revelation of the *makifim*. His teaching here shows that both proof-texts are necessary, because there are two aspects to *ruach*, which together have a numerical value of 428 = *ChaTaKh*, the granting of livelihood from on high.

יג. וְעַל־כֵּן כְּשֶׁמַּעֲיָנִים וּמַדְבָּרִים מְאִיִּזָּה חֲדוּשׁ, שֶׁחֲדָשׁ הֶחָכָם שְׂבִדּוֹר, אֲזִי נּוֹפֵל יִרְאָה עַל זֶה שֶׁמַּדְבֵּר וּמַעֲיִן בְּהַחֲדוּשׁ. כִּי כְּשֶׁחוֹזְרִים אֶת הַחֲדוּשׁ, אֲזִי נִתְעוֹרֵר וְנִתְגַּלָּה יָם הַחֲכָמָה, שֶׁמֶשֶׁם מְקַבֵּל הַמַּלְכוּת אֶת הַפְּרָנְסָה, וְאֲזִי בָּא בַּחֲיִנַת הַמַּלְכוּת לְהַמְשִׁיךְ פְּרָנְסָה.

וְעַקֵּר הִירְאָה הִיא בְּמַלְכוּת, כִּי מַלְכוּת הִיא מְקוֹר הִירְאָה, כִּמּוֹ שֶׁאָמְרוּ (אבות ג, ב): 'אֶלְמָלָא מוֹרְאָה שֶׁל מַלְכוּת'. וְאֲזִי נִתְעוֹרֵר הִירְאָה שֶׁל הֶחָכָם שֶׁחֲדָשׁ זֶה הַחֲדוּשׁ, כִּי הֵכֵל תָּלִיז בִּירְאָה, כִּי צָרִיךְ שִׁיחִיָּה לוֹ יִרְאָה, כְּדִי שִׁיחִיּוֹ דְּבָרָיו נִשְׁמָעִין, וְכְדִי שִׁיתְקַיְמוּ דְּבָרָיו כֵּן־ל'. וְעַל־כֵּן כְּשֶׁחוֹזְרִים אֶת הַחֲדוּשׁ, שֶׁאֲזִי בָּא בַּחֲיִנַת

makifim from the World to Come (§6-§8). One who reviews and internalizes the insight similarly draws *makifim* and livelihood, commensurate with his level.

Although the terms which Rebbe Nachman speaks of here are “study” and “discuss,” which implies speaking with others, in *Likutey Moharan* I, 118, the Rebbe teaches that when studying alone it is very beneficial to discuss and explain things to oneself, in one’s mother tongue. This discussing, too, is studying the leading teacher-sage’s new insight and so causes fear to descend upon the one who engages in it.

234. Reviewing the new insight...Malkhut then comes to draw livelihood. The Torah teachings and insights of the leading teacher-sage are invariably about worshipping God and the fear of Heaven. The wisdom one acquires by reviewing these insights is the revealing of the Sea of Wisdom, within which are found the hands/hints for grasping the light of the *makifim* and for delivering *shefa* to *Malkhut*. Thus, studying and discussing the leading teacher-sage’s Torah insights leads to *Malkhut* drawing livelihood for the inhabitants of this world.

235. Were it not for the fear of the government. Rabbi Chanina said: Pray for the welfare of the *malkhut* (government); were it not that people fear it, they would swallow each other alive (*loc. cit.*). In the context of our lesson, this alludes to the link between fear of Heaven and the *sefirah Malkhut*. By accepting God’s rule, His *Malkhut*, we exhibit our fear of Him.

236. everything depends upon fear. King Shlomo taught: “In the end, all things having been considered: Fear the Lord and keep His commandments! For this is [the duty of] all mankind” (Ecclesiastes 12:13). All humanity was created for this purpose: to fear Heaven. In the context of our lesson, Rebbe Nachman has shown that everything is dependent upon the fear of Heaven. Without fear a person falls into foolishness and sin. With fear he attains the *makifim* and merits receiving from *Malkhut* the livelihood it draws from the hands that are in the Sea of Wisdom.

237. as discussed above. See section 5 (and n.57) that in order to instill others with *daat*, a person must possess fear of Heaven, so that his words will be accepted and endure.

13. Therefore, when people study and discuss some new insight taught by the sage of the generation, fear of God comes over them.²³³ Reviewing the new insight stirs up and reveals the Sea of Wisdom from which *Malkhut* receives the livelihood, so that *Malkhut* then comes to draw livelihood.²³⁴

And fear of God is mainly in *Malkhut*, which is the source of this fear, as [the Sages, of blessed memory,] taught: Were it not for the fear of the *malkhut* (government) (*Avot* 3:2).²³⁵ Then the God-fearingness of the sage who revealed this new insight is awakened, because everything depends upon fear.²³⁶ He must himself possess fear of God in order for his words to be heeded and in order for them to endure, as discussed above.²³⁷ Therefore, by reviewing the new insight, which results in

In review: Only someone with genuine compassion is fit to be a leader of people (§1). The exemplar of such a leader is Moshe *Rabbeinu* (§2). Suffering is produced by sin, which in turn is the product of foolishness. The true leader keeps his charges from sinning by instilling them with *daat* (§3). A person has to leave behind his *daat* in this world by conversing with a friend about worshipping God and the fear of Heaven (§4). However, in order for his words to make a lasting impression upon others, he himself must possess fear of Heaven (§5). By conversing with others about the fear of Heaven a person merits internalizing the *makifim* that previously eluded him. The *makifim* of the generation's leading teacher-sage are the concept of *mah*, from the level of *Keter* (§6). The leading teacher-sage must possess the attribute of *kol* in order to instill *daat* into those who dwell above and also those who dwell below (§7). He must also make a fence for his words, so that he attains only those *makifim* he is meant to attain and not those too lofty for him to transmit (§8). And in order to ensure that they possess the fear of Heaven, the tzaddik must mesh together the concept of son with the concept of disciple (§9). By meshing together son and disciple one merits being illuminated with Desire while eating (§10). Each person experiences Chanukah and consecrates his own individual Temple, i.e., his *daat*, according to how effective he is in beseeching God on Yom Kippur. Chanukah also signifies the meshing together of son and disciple, through which the *makifim* are revealed and livelihood is drawn by *Malkhut* (§11). When the lungs are healthy, they comprise all the concepts discussed in the lesson (§12).

233. study and discuss some new insight...fear of God comes over them. Earlier in the lesson, Rebbe Nachman discussed the importance of conversing with one's friend about the fear of Heaven (§4-§5), as this enables one to internalize the *makifim* that presently elude him, and to subsequently supply livelihood for those dependent upon him (§6-§10). In this section we will see that those who study and discuss a new insight taught by the tzaddik and teacher-sage of the generation are themselves filled with fear of God. This is because his insights and teachings rouse *Malkhut*, which, as will be explained, is the source of fear. In addition, the Rebbe will show that by studying and reviewing a new insight taught by the generation's leading teacher-sage, a person can himself effect these rectifications. To attain and internalize the insight and to teach it, the teacher-sage drew down the highest of all transcendent perceptions, namely,

הַמְלָכוֹת לְקַבֵּל מַשָּׁם פְּרִנְסָה, וּמְלָכוֹת הוּא בְּחִינַת יִרְאָה כַּנִּל, וְעַל-יְדֵי-זֶה נִתְעוֹרֵר יִרְאָה שֶׁל הַחֶכֶם הַנִּל, עַל-כֵּן נִזְכָּר יִרְאָה עַל זֶה שְׂמֵעִין בְּהַחֲדוּשׁ.

וְזֶה פְּרוּשׁ (בבא-בטרא ער, ב):

מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ שֶׁהָיוּ בָּאִין בְּסַפִּינָה, וְהָיָה רַבִּי אֱלִיעֶזֶר יָשׁוּן, וְרַבִּי יְהוֹשֻׁעַ נֶעוֹר. נִזְדַּעְזַע רַבִּי יְהוֹשֻׁעַ, וְנִנְעַר רַבִּי אֱלִיעֶזֶר. אָמַר לוֹ: מָה זֶה, יְהוֹשֻׁעַ, מִפְּנֵי מָה נִזְדַּעְזַעְתָּ? אָמַר לוֹ: מֵאוֹר גָּדוֹל רָאִיתִי בַּיָּם. אָמַר לוֹ: שָׂמָא עֵינָיו שֶׁל לִוִּיתָן רָאִיתָ, שְׂנֵאָמַר: "עֵינָיו כְּעַפְעָפִי שָׁחַר".

רַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ – זֶה בְּחִינַת בֶּן וְתַלְמִיד.
רַבִּי אֱלִיעֶזֶר – זֶה בְּחִינַת בֶּן, שֶׁהִשְׁגָּתוֹ בְּחִינַת מָה, בְּחִינַת: מָה חֲמִית וְכוּ', בְּחִינַת: 'כִּי לֹא יִרְאֵנִי הָאָדָם', בְּחִינַת: "עֵין לֹא רָאִתָּה

239. **This is the explanation of.** Rebbe Nachman now shows how the concepts discussed in this lesson are encapsulated in the following Talmudic account of Rabbi Eliezer's and Rabbi Yehoshua's journey at sea. This is one of a group of incredulous tales told by Rabbah bar bar Chanah and other Talmudic Sages (*Bava Batra 73aff*). Maharsha states: Although one cannot deny the veracity of these anecdotes...each one contains much deeper meanings (*loc. cit.*, *Maharsha*, s.v. *ishta'iy*). The Rebbe's teachings shed great light on these *aggadic* tales and their inner meaning; see *Likutey Moharan* I, 1-18 and *ibid.* II, 4 and 5. According to the Ari, many of the deepest mysteries of the Torah are found in the *aggadic* passages of the Talmud (*Rabbi Yaakov Meir Shechter*).

240. **Its eyes are like the glimmer of the dawn.** These words from Job 41:10 appear in God's description for Iyov of Leviathan's intimidating appearance. The commentators explain that its eyes shine like the sun's rays at the break of dawn (*Rashi*; *Metzudat David*).

241. **This is the concept of son and disciple.** We have seen that meshing together son and disciple brings to the revelation of Desire and the drawing of livelihood by *Malkhut*, two of the major rectifications discussed in the lesson. Rebbe Nachman will now show that these two renowned students of Rabbi Yochanan ben Zakkai, Rabbi Eliezer and Rabbi Yehoshua (see *Avot* 2:8), represent the son and the disciple, respectively.

In addition to the praise for these two Sages mentioned in *Avot*, the Talmud (*Bava Metzia* 59b) states that "the halakhah accords with Rabbi Eliezer in every instance" (see also *Likutey Moharan* II, 2:6 and n.115). Rabbi Yehoshua's greatness is mentioned in *Chagigah* 5b and *Bekhorot* 8b, where he is lauded for his ability to defend the Torah against heretics and agnostics (see also *Likutey Moharan* I, 23-31).

242. **Rabbi Eliezer...son...Mah did you see?...as discussed above.** See section 6 and note

Malkhut—i.e., the concept of the fear of God—coming to receive livelihood from there, the sage’s fear is awakened and fear comes over the person who studies the new insight.²³⁸

14. This is the explanation of:²³⁹

***Maaseh* (There is a story) about Rabbi Eliezer and Rabbi Yehoshua travelling by *sefinah* (ship). Rabbi Eliezer was sleeping, and Rabbi Yehoshua was awake. Rabbi Yehoshua trembled and Rabbi Eliezer woke up. “*Mah* (What) is this, Yehoshua?” he asked him. “Why did you tremble?” “I saw a great light in the sea,” he answered. “Perhaps it was the eyes of Leviathan that you saw,” he said. “For it is stated: Its eyes are like the glimmer of the dawn” (*Bava Batra* 74b).²⁴⁰**

Rabbi Eliezer and Rabbi Yehoshua — This is the concept of son and disciple.²⁴¹

Rabbi Eliezer is the concept of son, whose insight is *mah*, as in “*Mah* did you see?...,” as in “for no human shall see Me and live” and “no eye has seen it but You, O Lord,” as discussed above.²⁴² This alludes

238. **the sage’s fear is awakened and fear comes over the person who studies the new insight.** Thus, studying the teacher-sage’s insights brings forth *Malkhut*—i.e., the fear of Heaven contained within his words (see the previous note)—and this God-fearingness is transferred to the one studying

In review: Only someone with genuine compassion is fit to be a leader of people (§1). The exemplar of such a leader is Moshe *Rabbeinu* (§2). Suffering is produced by sin, which in turn is the product of foolishness. The true leader keeps his charges from sinning by instilling them with *daat* (§3). A person has to leave behind his *daat* in this world by conversing with a friend about worshipping God and the fear of Heaven (§4). However, in order for his words to make a lasting impression upon others, he himself must possess fear of Heaven (§5). By conversing with others about the fear of Heaven a person merits internalizing the *makifim* that previously eluded him. The *makifim* of the generation’s leading teacher-sage are the concept of *mah*, from the level of *Keter* (§6). The leading teacher-sage must possess the attribute of *kol* in order to instill *daat* into those who dwell above and also those who dwell below (§7). He must also make a fence for his words, so that he attains only those *makifim* he is meant to attain and not those too lofty for him to transmit (§8). And in order to ensure that they possess the fear of Heaven, the tzaddik must mesh together the concept of son with the concept of disciple (§9). By doing so one merits being illuminated with Desire while eating (§10). Each person experiences Chanukah and consecrates his own individual Temple, i.e., his *daat*, according to how effective he is in beseeching God on Yom Kippur. Chanukah also signifies the meshing together of son and disciple, through which the *makifim* are revealed and livelihood is drawn by *Malkhut* (§11). When the lungs are healthy, they comprise all the concepts discussed in the lesson (§12). Studying the insights of the generation’s leading teacher-sage awakens in one the fear of Heaven (§13).

אַלְקִים זִוְלָתְךָ וְכו' כֵּן"ל. וְזֶה בְּחִינַת רַבִּי אֱלִיעֶזֶר, כִּי אֱלִיעֶזֶר – רַאשֵׁי-תִבּוֹת: עֵין לֹא רָאָתָה אֱלִקִים זִוְלָתְךָ יַעֲשֶׂה וְכו', שְׁזֶה בְּחִינַת בֵּן כֵּן"ל.

רַבִּי יְהוֹשֻעַ – זֶה בְּחִינַת תַּלְמִיד, שֶׁהִשְׁתָּנוּ הוּא בְּחִינַת "מֵלֵא כָל הָאָרֶץ כְּבוֹדוֹ", בְּחִינַת: "וְאָרָאָה אֶת ה'", שֶׁזֶּהוּ בְּחִינַת הַהִשְׁגָּה שֶׁל דְּרֵי מָטָה, שֶׁצָּרִיךְ לְעוֹרְרָם וּלְהַקִּיצָם, שֶׁלֹּא יִתְאַשּׁוּ עֲצָמָן כֵּן"ל, בְּבְחִינַת: "הִקִּיצוּ וְרַנְנוּ שׁוֹכְנֵי עָפָר", וּלְהַרְאוֹת לָהֶם כִּי "מֵלֵא כָל הָאָרֶץ כְּבוֹדוֹ". וְזֶה בְּחִינַת רַבִּי יְהוֹשֻעַ, כִּי יְהוֹשֻעַ הוּא רַאשֵׁי-תִבּוֹת: "יִחִיו מִתִּיד נִבְלָתִי יְקוּמוֹן הִקִּיצוּ וְרַנְנוּ שׁוֹכְנֵי עָפָר".

וּמִשֶּׁה רַבְּנוּ שֶׁהוּא בְּחִינַת חֶכֶם הַדּוֹר, שֶׁהוּא מֵאִיר בֶּבֶן וְתַלְמִיד כֵּן"ל, עַל-כֵּן הָיָה לוֹ בֵּן שֶׁהָיָה שְׁמוֹ אֱלִיעֶזֶר וְתַלְמִיד שֶׁשְּׁמוֹ יְהוֹשֻעַ. כִּי אֱלִיעֶזֶר בֶּן מֹשֶׁה הוּא בְּחִינַת רַבִּי אֱלִיעֶזֶר הַגָּדוֹל הֵן"ל, כַּמּוּבָא בַּמִּדְרָשׁ (בַּמִּדְרָשׁ רַבָּה, פָּרָשָׁה יט) עַל פָּסוּק: "וְשֵׁם הָאָחִד אֱלִיעֶזֶר" – 'הָאָחִד הַמִּיחָד'. כִּי מֹשֶׁה רַבְּנוּ בִקֵּשׁ עַל זֶה, שֶׁיְהִיָּה רַבִּי אֱלִיעֶזֶר מִיּוֹצְאֵי חֲלָצִיו, וְנִתְקִים בֵּן.

Rabbi Yehoshua represents those who are awake—"awake and sing out, you who dwell in the dust," the concept of disciple.

247. **Moshe Rabbeinu...sage of the generation...as discussed above.** See section 7 and notes 83-85 that the tzaddik must possess the attribute of *kol*, the ability to show those who dwell above that they have not yet begun to know God, and those who dwell below that God is always right next to them. This is Moshe Rabbeinu, who, as the compassionate leader, engages in settling the world with human beings—i.e., people with *daat* (§2); as priest (during the Eight Days of Inauguration), meshes together son and disciple (§11) through his attribute of *kol*; and, as the tzaddik and teacher-sage of the generation, enlightens both son and disciple.

248. **had a son whose name was Eliezer, and a disciple whose name was Yehoshua.** See Exodus 18:4—"And the name of the [other] one was Eliezer..."; Numbers 11:28—"And Yehoshua son of Nun, attendant of Moshe from his youth...."

249. **Moshe's son Eliezer is the aspect of the aforementioned Rabbi Eliezer the Great....** Scripture relates that Moshe's eldest son was Gershom, and then adds: "And the name of the one was Eliezer." The Midrash (*loc. cit.*) learns from Scripture's calling him "the one" rather than "the second," that this refers to a specific one, someone else with the name Eliezer—namely, Rabbi Eliezer the Great. When Moshe ascended on high to receive the Torah, he found God quoting a law in the name of Rabbi Eliezer. Moshe was so impressed, that he prayed Rabbi Eliezer would be his descendant. And so it was, Rabbi Eliezer the Great was Moshe's offspring.

to Rabbi Eliezer, because [the letters that spell] ELIEZeR are the first letters of *Ayin Lo Raatah Elohim Zulatekha Yaaseh* (“no eye has seen it but You, O Lord, Who acts”), which is the concept of son, as discussed above.²⁴³

Rabbi Yehoshua is the concept of disciple, whose insight is “the whole earth is filled with His glory,” as in “I beheld the Lord.” This is the insight of those who dwell below.²⁴⁴ One has to rouse and waken them so that they do not give up on themselves, as in “awake and sing out, you who dwell in the dust,” as discussed above.²⁴⁵ And, one has to show them that “the whole earth is filled with His glory.” This alludes to Rabbi Yehoshua, because [the letters that spell] YEHOSHua are the first letters of “May Your dead come to life, may my corpses *Yekumun*; *Hakitzu V’ranenu Shokhnei Ahfar* (arise; awake and sing out, you who dwell in the dust).”²⁴⁶

And Moshe *Rabbeinu* signifies the sage of the generation who enlightens both son and disciple, as discussed above.²⁴⁷ He therefore had a son whose name was Eliezer, and a disciple whose name was Yehoshua.²⁴⁸ Moshe’s son Eliezer is the aspect of the aforementioned Rabbi Eliezer the Great, as the Midrash notes on the verse (Exodus 18:4), “And the name of the one was Eliezer”—the one and the only (*Bamidbar Rabbah* 19:7). For Moshe *Rabbeinu* requested that Rabbi Eliezer be among his descendants, and so it was.²⁴⁹

79, section 8 and note 117, and section 12 and note 220, that these are the higher transcendent perceptions of God, the concepts of son, the upper world, and those who dwell above.

243. **ELIEZeR...Ayin Lo Raatah...as discussed above.** Rebbe Nachman identifies Rabbi Eliezer as the son, as hinted in his name: ELIEZeR (אליעזר) is an acronym for *Ayin Lo Raatah Elohim Zulatekha Yaaseh* (עין לא ראתה אלהים זולתך יעשה), which, as explained above, is the insight of the son (see §12). The verse also alludes to sleep, when one’s closed eyes are the concept of “no eye has seen it but You, O Lord” (as in n.220 above). This level beyond the conscious mind, beyond *daat*, and beyond time, is the *makifim* of *mah*.

244. **the whole earth...beheld the Lord.** See above, section 7 and note 87, and section 8 and note 125, that this is the concept of disciple, the lower world, and those who dwell below.

245. **not give up on themselves...as discussed above.** See section 7 and note 92.

246. **Rabbi Yehoshua...YEHOSHua....** Rebbe Nachman identifies Rabbi Yehoshua as the disciple, as hinted in his name: YEHOSHua (יהושע) is an acronym for *Yekumun*; *Hakitzu V’ranenu Shokhnei Ahfar* (יקומון, הקיצו ורגנו שוכני עפר), which, as explained above, is what the tzaddik must do for those who see themselves as very distant from God (see §7 and n.88). Thus,

וְזֶה: מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְכו'.

מַעֲשֵׂה – הוּא מָה ש"ע, כַּמּוּכָא בַּפְתָּכִים, הֵינוּ בַּחֲנִינָת מְקִיפִים
הַנ"ל, שֶׁהֵם בַּחֲנִינָת ש"ע נְהוּרִין שֶׁל אֹר הַפָּנִים, בַּחֲנִינָת מָה כַּנ"ל.
וְזֶה:

שֶׁהָיוּ בָּאֵין בַּסְפִּינָה – הֵינוּ שְׂרָבִי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ, שֶׁהֵם
בַּחֲנִינֹת בֶּן וְתַלְמִיד, הָיוּ מְהֻלְכִין בֵּים הַחֲכָמָה, שֶׁשָּׁם מִתְגַּלִּין
אוֹרוֹת הַמְקִיפִים. וְזֶה בַּחֲנִינָת "סְפִינָה", לְשׁוֹן סָפוֹן וְטָמוֹן, בַּחֲנִינָת
הַמְקִיפִים, שֶׁהֵם סָפוֹנִים וְטָמוּנִין מַעֲיִן כָּל (כִּי הֵם בַּחֲנִינָת: מָה
רַב טוֹבָךְ אֲשֶׁר צָפַנְתָּ לִירְאִיךָ, כַּנ"ל). וְזֶה בַּחֲנִינָת (מִשְׁלִי לֹא, יֵד):
"הֵיטָה כְּאֲנִיּוֹת סוֹחֵר" – לְשׁוֹן סָחוּר סָחוּר, בַּחֲנִינָת מְקִיפִים שֶׁהֵם
בַּחֲנִינָת סְפִינָה כַּנ"ל. וְזֶה:

וְהָיָה רַבִּי אֱלִיעֶזֶר יָשׁוּן, וְרַבִּי יְהוֹשֻׁעַ נֶעוֹר – כִּי הִשְׁגַּת רַבִּי
אֱלִיעֶזֶר, שֶׁהוּא בַּחֲנִינָת בֶּן, הוּא בַּחֲנִינָת שְׁנָה, בַּחֲנִינָת: "עֵין לֹא
רָאִתָּה" וְכו', בַּחֲנִינָת מָה, בַּחֲנִינָת: 'מָה חֲמִית' וְכו' כַּנ"ל. אֲבָל
הִשְׁגַּת רַבִּי יְהוֹשֻׁעַ, שֶׁהוּא בַּחֲנִינָת תַּלְמִיד, בַּחֲנִינָת דְּרִי מָטָה, הוּא
בַּחֲנִינָת נֶעוֹר, בַּחֲנִינָת: "וְאַרְאֶה אֶת ה'", בַּחֲנִינָת: "מִלֵּא כָּל הָאָרֶץ
כְּבוֹדוֹ", בַּחֲנִינָת: "הִקִּיצוּ וְרַנְּנוּ שְׁכֵנֵי עֶפְרָיִם". וְזֶה: "וְהָיָה רַבִּי
אֱלִיעֶזֶר יָשׁוּן, וְרַבִּי יְהוֹשֻׁעַ נֶעוֹר", כַּנ"ל.

254. *She is like the ships of a merchant....* Chapter 31 of Proverbs speaks about "A woman of valor..." and details her praise. "She is like the ships of a merchant; she brings her food from afar." One homiletic interpretation is that this "woman" is the Torah (*Yalkut Shimoni*, Proverbs 31). The Hebrew word for "merchant," *socher* (סוחר), is etymologically similar to *schor* (סחור), which means "surround" or "encircle" (see *Rashi* on Genesis 42:34). Thus, in the context of our lesson, Rebbe Nachman reads "ships of a *socher*" as alluding to the *makifim* which go "round and round" a person (see §12 and n.222).

Rabbi Eliezer and Rabbi Yehoshua were travelling in the Sea of Wisdom, in search of greater perceptions of God, the *makifim*.

255. *Rabbi Eliezer was sleeping, and Rabbi Yehoshua was awake.* "Rabbi Eliezer was sleeping" alludes to what Rebbe Nachman taught previously, that son (Rabbi Eliezer), the insight of *mah*, is synonymous with sleep—when one's closed eyes are the concept of "no eye has seen it but You, O Lord" (see §12 and nn.219-220 above). Sleep also relates to the Rebbe's earlier teaching linking "the Bedroom" with the concept of son (§11, and see n.191). See also note 98 above, which recounts the story about the Ari and the lofty *makifim* he attained while sleeping.

This is: **Maaseh about Rabbi Eliezer and Rabbi Yehoshua....**²⁵⁰

MaASeH — is *MaH ShA*, as is brought in the writings [of the Ari, of blessed memory]. This alludes to the *makifim*, which are the *ShA* (370) lights of the Light of the Face, the concept of *mah*, as discussed above.²⁵¹ This is:

they were travelling by sefinah — That is, Rabbi Eliezer and Rabbi Yehoshua, the concept of son and disciple, were travelling in the Sea of Wisdom, in which the lights of the *makifim* are revealed. This is the meaning of *SeFiNah*, which connotes *SaFuN* (hidden) and concealed. It alludes to the *makifim*, which are hidden and concealed from all sight²⁵² {the concept of “How abundant is Your good that You have stored away for those who fear You,” as discussed above}.²⁵³ And this is the meaning of “She is like the ships of a *socher* (merchant)” (Proverbs 31:14)—i.e., *s’chor s’chor* (round and round), the concept of *makifim/sefinah*.²⁵⁴ And this is:

Rabbi Eliezer was sleeping, and Rabbi Yehoshua was awake. The insight of Rabbi Eliezer/son is the concept of sleep, corresponding to “no eye has seen it...,” and to *mah*, as in “*Mah* did you see?....” But the insight of Rabbi Yehoshua/disciple/those who dwell below is the concept of awake, corresponding to “I beheld the Lord,” and to “the whole earth is filled with His glory,” and to “awake and sing out, you who dwell in the dust.” This is the meaning of “Rabbi Eliezer was sleeping and Rabbi Yehoshua was awake.”²⁵⁵

250. **about Rabbi Eliezer and Rabbi Yehoshua....** In other words, about the concepts son and disciple.

251. **MaASeH is MaH ShA, as is brought in the writings of the Ari...as discussed above.** See *Pri Etz Chaim, Shaar Chag HaMatzot* 7, p.511 (see also *Mishnat Chassidim, Mesekhet Seder Leil Pesach* 8) that the Hebrew word for “story,” *MaASeH* (מעשה), is a composite of *MaH* (מה) *ShA* (שע). In the context of our lesson, *mah* is the insight “*Mah* (What) did you see?” and the level of *Keter* (§6 and nn.78-80). *ShA* is the 370 *makifim* lights that comprise the Light of the Face, the revelation of Desire (§11 and nn.195-196; §10 and nn.128-129, 153). Thus, *MaASeH* alludes to the *makifim* of *mah*, the 370 lights of the Light of the Face.

252. **SeFiNah...SaFun and concealed...makifim....** The Hebrew term *SeFiNah* (ספינה) is etymologically similar to *SaFuN* (ספון), which means “hidden.” In the context of our lesson, this alludes to the *makifim* that are concealed in the Sea of Wisdom.

253. **How abundant is Your good...as discussed above.** See section 6 and notes 77-79.

נִדְעָזַע רַבִּי יְהוֹשֻׁעַ, וְנִנְעַר רַבִּי אֱלִיעֶזֶר.

נִנְעַר רַבִּי אֱלִיעֶזֶר – זֶה בְּחִינַת כָּלְלִיּוֹת בֶּן בְּתָלְמִיד, כִּי צָרִיךְ לְכַלֵּל
בֶּן בְּתָלְמִיד, לְהִרְאוֹת לְבְּחִינַת בֶּן בְּחִינַת הַהֲשָׂגָה שֶׁל הַתְּלָמִיד,
כְּדֵי שְׂיִהְיֶה לוֹ יִרְאָה כַּנ"ל. וְזֶהוּ:

וְנִנְעַר רַבִּי אֱלִיעֶזֶר – הֵינּוּ שְׂרָבִי אֱלִיעֶזֶר, שֶׁהוּא בְּחִינַת בֶּן, בְּחִינַת
שָׁנָה כַּנ"ל, נְכַלֵּל בְּבְּחִינַת תְּלָמִיד, שֶׁהִשְׁתָּהוּ בְּחִינַת נִעוּר כַּנ"ל.

אָמַר לוֹ: מַה זֶה, יְהוֹשֻׁעַ – "מַה" דִּיקָא, זֶה בְּחִינַת הַשָּׂגָה שֶׁל
בְּחִינַת בֶּן, שֶׁהוּא בְּחִינַת מַה כַּנ"ל. זֶה בְּחִינַת כָּלְלִיּוֹת תְּלָמִיד בְּבֶן,
כִּי הַתְּלָמִיד צָרִיךְ שְׂיִהְיֶה נְכַלֵּל בְּבְּחִינַת בֶּן, שֶׁהוּא בְּחִינַת מַה,
כְּדֵי שְׂיִהְיֶה לוֹ יִרְאָה כַּנ"ל. וְזֶה (דְּבָרִים י, יב): "מַה ה' אֱלֹקֶיךָ שׂוֹאֵל
מֵעַמָּךְ כִּי אִם לִירְאָה". "מַה" דִּיקָא, כִּי צָרִיךְ שְׂיִהְיֶה נְכַלֵּל בְּבְּחִינַת
מַה, כְּדֵי שְׂיִהְיֶה לוֹ יִרְאָה כַּנ"ל. וְזֶה: "מַה זֶה, יְהוֹשֻׁעַ", הֵינּוּ שְׂרָבִי
אֱלִיעֶזֶר הֵבִיא אֶת רַבִּי יְהוֹשֻׁעַ לְבְּחִינַת הַשָּׂגָה שֶׁל מַה, כְּדֵי שְׂיִהְיֶה
רַבִּי יְהוֹשֻׁעַ, שֶׁהוּא בְּחִינַת תְּלָמִיד, נְכַלֵּל בְּבֶן כַּנ"ל.

cease to exist but instead possesses fear of God. He thus meshes with the son. As the Rebbe teaches there, by incorporating the element of those who dwell above, those who dwell below are brought to fear God.

259. mah does God your Lord ask of you? Only that you fear Him. Specifically mah....

This verse teaches that God gives man the free will to choose whether or not to fear Him. Our Sages teach: Everything is in the hands of Heaven except the fear of Heaven, as is stated: "And now, Israel, what does God your Lord ask of you? Only that you fear Him" (*Berakhot* 33b). Ultimately, everything is predetermined by God, and man has no power to direct his destiny except with regard to his fear of Heaven. This is the one area where man is afforded free will, to choose the path of fear of Heaven and righteousness or, God forbid, the reverse (*Torah Temimah*, Deuteronomy 10:12). This being the case, God can ask of us only one thing: that we fear Him. In the context of our lesson, Rebbe Nachman cites this proof-text to show the connection between *mah*, which is the insight of the son, and the fear of Heaven. In order to truly possess this fear, a person must constantly ask himself, "*Mah* do you know? *Mah* did you see? *Mah* did your investigating achieve? Everything is as concealed as it was at the outset."

260. Mah is this, Yehoshua...the disciple meshes with the son....

Having incorporated the disciple's insight with his own, an awake Rabbi Eliezer returned the favor and instilled his insight of *mah* into Rabbi Yehoshua by asking him, "*Mah* – What is this, Yehoshua?"

The *Parparaot LeChokhmah* links the interpretation of the story here—i.e., the meshing together of son/Rabbi Eliezer and disciple/Rabbi Yehoshua—with section 4 above, in which Rebbe Nachman teaches that everyone should speak about the fear of Heaven with his friends

Rabbi Yehoshua trembled and Rabbi Eliezer woke up.

Rabbi Yehoshua trembled — This alludes to meshing together son and disciple. It is necessary for the son to mesh with the disciple, to reveal the disciple's insight to the son, in order that he possess fear of God, as discussed above.²⁵⁶ And this is:

and Rabbi Eliezer woke up — In other words, Rabbi Eliezer, who signifies son/sleep, is incorporated into the disciple, whose insight is the concept of awake.²⁵⁷

“Mah (What) is this, Yehoshua?” he asked him — Specifically *mah*, the insight of a son, who is the concept of *mah*. This alludes to meshing together disciple and son. It is necessary for the disciple to mesh with the son, who is the concept of *mah*, in order that [the disciple] possess fear of God, as discussed above.²⁵⁸ This is “*mah* (what) does God your Lord ask of you? Only that you fear [Him]” (Deuteronomy 10:12). Specifically “*mah*,” because he has to mesh with the concept of *mah* in order to possess fear.²⁵⁹ This is: “*Mah* is this, Yehoshua?” In other words, Rabbi Eliezer brought Rabbi Yehoshua to the insight of *mah*, so that Rabbi Yehoshua, the disciple, meshes with the son, as discussed above.²⁶⁰

Conversely, “Rabbi Yehoshua was awake” alludes to the disciple, whose insight of *malei* “the whole earth is filled with His glory” is synonymous with wakefulness—“awake and sing out, you who dwell in the dust” (see §7 and n.89 above). Rabbi Yehoshua signifies those who dwell below, “in the dust,” whose perception of God is with eyes open, as in “I beheld the Lord.”

256. **reveal the disciple's insight to the son...possess fear of God, as discussed above.** See section 9, in which Rebbe Nachman explained that the son—who constantly asks himself “*Mah*—What do you know? *Mah*—What did you see?” and “Where is the place of His glory?”—is in danger of losing his fear of God because he never witnesses His glory. The son must therefore be shown the disciple's insight, that “the whole earth is filled with His glory.” He thus meshes with the disciple. As the Rebbe teaches there, by incorporating this element of those who dwell below, those who dwell above are brought to fear God. This is the meaning here of “Rabbi Yehoshua trembled”—i.e., it refers to the disciple's fear of Heaven. See the following note.

257. **and Rabbi Eliezer woke up.** Rabbi Yehoshua's trembling—i.e., his fear of God—caused Rabbi Eliezer, the son, to be incorporated into the disciple's wakefulness, and so himself possess the fear of God.

258. **to possess fear of God, as discussed above.** See section 9, where Rebbe Nachman explained that the disciple, on account of his insight that “the whole earth is filled with His glory,” is in danger of ceasing to exist. His insight may cause him to feel so filled with God's Presence that he is no longer aware of his own separate existence (see n.124 above). The disciple must therefore be shown the son's insight, the concept of *mah*, so that he does not

מִפְּנֵי מַה נִּזְדַּעְזַעַת. אָמַר לוֹ: מֵאוֹר גָּדוֹל רָאִיתִי בַּיָּם – שְׂרָאָה
אוֹר גָּדוֹל בַּיָּם הַחֲכָמָה.

אָמַר לוֹ: שָׂמָא עֵינָיו שֶׁל לְוִיתָן רָאִיתָ וְכו' – "לְוִיתָן" זֶה בְּחִינַת
מַלְכוּת, בְּחִינַת: "לְוִיתָן זֶה יִצְרֶת לְשַׁחַק בּוֹ, כָּלֵם אֱלִיָּה יִשְׁבְּרוּן"
וְכו', כַּנ"ל. הֵינּוּ, שֶׁהֵשִׁיב לוֹ, שְׂרָאָה עֵינָיו שֶׁל לְוִיתָן, דִּהְיִנוּ מֵה
שְׁבַחֲחִינַת מַלְכוּת מְלָקֻט וּמִקְבֵּץ כָּל הַבְּטָחוֹנוֹת שֶׁל כָּל פְּאִי עוֹלָם,
שְׁכָלֵם עֵינֵיהֶם תְּלוּיּוֹת וּמִצָּפִין עַל פְּרָנְסָה, וּמַלְכוּת, בְּחִינַת לְוִיתָן,
מִקְבֵּץ כָּל אֵלּוּ הַבְּטָחוֹנוֹת וְנִכְנָס עִמָּהֶם לַיָּם הַחֲכָמָה לְקַבֵּל מִשָּׁם
פְּרָנְסָה. וְעַל־יִדֵּי־זֶה "נִזְדַּעְזַע רַבִּי יְהוֹשֻׁעַ", כִּי נָפַל עָלָיו יִרְאָה,
מִחֲמַת שְׁנִכְנָס בַּיָּם הַחֲכָמָה, שֶׁשָּׁם נִתְגַּלָּה בְּחִינַת מַלְכוּת, שָׂבָא
לְקַבֵּל פְּרָנְסָה, שֶׁזֶה בְּחִינַת עֵינָיו שֶׁל לְוִיתָן כַּנ"ל, וְעַל־יִדֵּי־זֶה
נוֹפֵל יִרְאָה, כִּי מַלְכוּת הוּא מְקוֹר הִירְאָה כַּנ"ל.

livelihood for this world from the hands that are in the Sea of Wisdom. Earlier in that same section, the Rebbe explained that these hands are the hints which the teacher-sage employs to reveal the lights of the *makifim* which shine inside the Sea (and see nn.150-153).

263. **Malkhut/Leviathan collects and gathers all this trust....** In section 13 (and see n.234), Rebbe Nachman taught that aspiring to perceptions of greater *makifim* reveals the Sea of Wisdom, and then *Malkhut* gathers all the trust people place in God and ascends to the hands that are in the Sea in order to receive livelihood. "The eyes of Leviathan" refers to *Malkhut/Leviathan* gathering all the trust of all the people whose eyes look to God for sustenance and livelihood.

264. **Leviathan...fear of God, for Malkhut is the source of this fear....** See section 13 above, that when *Malkhut*, the source of fear of Heaven, is revealed in the Sea of Wisdom, then the God-fearingness of the teacher-sage who reveals the wisdom in the *makifim* that shine in the Sea is instilled in the disciple who studies that insight (and see nn.235-236, 238). This was Rabbi Yehoshua, who, having entered the Sea of Wisdom in search of greater perceptions of God, trembled with the fear of Heaven.

The story thus translates in the context of our lesson as follows:

Maaseh about Rabbi Eliezer and Rabbi Yehoshua — In order to attain the *ShA* (370) *makifim* lights that comprise the Light of the Face, one has to mesh together the concepts of son (Rabbi Eliezer) and disciple (Rabbi Yehoshua).

They were travelling by sefinah — This entails travelling in the Sea of Wisdom in search of the *makifim* which are revealed there.

Rabbi Eliezer was sleeping — The son, those who dwell on high, the upper world, and the insight of *mah* conceptually correspond to sleep.

and Rabbi Yehoshua was awake — The disciple, those who dwell below, the lower world, and the insight of *malei* conceptually correspond to wakefulness.

“Why did you tremble?” “I saw a great light in the sea,” he answered — He saw a great light in the Sea of Wisdom.²⁶¹

“Perhaps it was the eyes of Leviathan that you saw,” he said — “Leviathan” alludes to *Malkhut*, the concept of “this Leviathan that You formed to sport with. All of them look to You...,” as discussed above.²⁶² In other words, he answered him that he had seen Leviathan’s eyes—i.e., that *Malkhut* collects and gathers all the trust of all the people in the world, whose eyes are looking and hoping for livelihood. *Malkhut/* Leviathan gathers all this trust and enters with it into the Sea of Wisdom in order to receive the livelihood from there.²⁶³ It was because of this that “Rabbi Yehoshua trembled,” for fear of God had come over him as a result of his having entered the Sea of Wisdom where *Malkhut*, which had come to receive livelihood, is revealed. This is “the eyes of Leviathan,” which brings to fear of God, for *Malkhut* is the source of this fear, as discussed above.²⁶⁴

and colleagues. The person who does this becomes the “teacher,” and the other becomes the “disciple.” Or, if it is the friend who initiates the discussion, the roles are reversed; the friend is then the “teacher” and he is considered the “disciple.” In section 9, where the Rebbe introduces the concept of meshing together son and disciple, he explains that it is the leading teacher-sage of the generation who meshes together the two worlds. This tzaddik teaches those who dwell above that “the whole earth is filled with His glory,” and those who dwell below the insight of *Ayeh/mah*. Nevertheless, there are times when this meshing together takes place through the exchange between two people, without the teacher-sage. The spiritually advanced dwell above, while those less accomplished dwell below. Some are sons and others are disciples. When they exchange insights into worshipping God, those who dwell above incorporate the element of those who dwell below, and those who dwell below incorporate the element of those who dwell above, thereby bringing each other to the fear of Heaven. This is the deeper meaning of “Rabbi Yehoshua trembled and Rabbi Eliezer woke up.” Rabbi Yehoshua’s trembling caused Rabbi Eliezer to awake and be incorporated into the disciple’s insight—i.e., the son to mesh with the disciple. And then, by asking “*Mah* (What) is this, Yehoshua?” Rabbi Eliezer brought Rabbi Yehoshua to the concept of *mah* and to be incorporated into the son’s insight—i.e., the disciple to mesh with the son. Thus, in their case, the meshing together of the concepts of son and disciple occurred as a result of the exchange between two colleagues, without the benefit of a teacher-sage.

261. **saw a great light in the sea....** The great light which Rabbi Yehoshua saw in the sea was that of the *makifim* shining in the Sea of Wisdom, the revelation of Desire which a person can attain when eating (see §10 and n.155).

262. **Leviathan alludes to Malkhut...to sport with...as discussed above.** See section 10 (and nn.157, 160), where Rebbe Nachman cited Rashi that Leviathan alludes to *Malkhut*, and interpreted these verses in the context of our lesson, as referring to *Malkhut* ascending to receive

זוה: "וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים וּפְרָעָה חָלָם" וכו'.

שְׁנָתַיִם יָמִים – זֶה בְּחִינַת תְּקוּפוֹת הַיָּמִים, תְּקוּפוֹת הַשָּׁנִים הַנ"ל, שֶׁהֵם בְּחִינַת עוֹלָם הַבָּא, שֶׁהוּא יוֹם שְׁכָלוֹ אֲרָךְ, שֶׁהוּא לְמַעַלָּה מִהַזְמַן, שֶׁשֶּׁם סֵדֶר הַזְמָנִים הוּא בְּחִינַת מְקִיפִים כַּנ"ל, שֶׁהֵם כָּל הַתַּעֲנוּגִים וְהַשְׁעִשׂוּעִים שֶׁל עוֹלָם הַבָּא כַּנ"ל.

וּפְרָעָה – זֶה בְּחִינַת יוֹבֵל, כַּמּוּבָא בַּזֹּהַר (ח"א רי, ב), דְּכָל נְהוֹרִין אֵתְפָּרְעִין וְאֵתְגַלִּין מִנֶּה: (וְהַשָּׂאָר לֹא בֹאֵר).

her (*loc. cit.*). The *Matok Midvash* explains that all the lights of the lower Divine personas, *Z'er Anpin* and *Malkhut*, are rooted in *Binah-Imma* and hence are revealed through her. In *Likutey Moharan* I, 38:10, Rebbe Nachman likewise connects Pharaoh with *Binah-Imma* in teaching that the name PhaRAoh (פרעה) suggests exposing and revealing, as in (Exodus 32:25), "Aharon had P'RA'o (פרעו, exposed) them..." (see also n.166 there).

269. **He did not explain the rest.** Reb Noson adds that Rebbe Nachman did not finish his explanation of how "that Pharaoh" ties in with the lesson. Nevertheless, we can assume that the linkage here, between the *Zohar's* reading of "Pharaoh" as *PRAa* (uncovered) and the concept of *yovel* (freedom), relates to what the Rebbe taught earlier. In section 10 above, the Rebbe showed that *yovel*, which corresponds to *Binah*, signifies the meshing together of son and disciple (see also nn.170-172). In section 11 he explained that through this meshing one merits the 370 *makifim* lights (the Light of the Face; see nn.194-195). Pharaoh, too, corresponds to *Binah*, and so signifies uncovering and revealing the lights of the *makifim* (see the previous note). Thus, in the context of our lesson, "that Pharaoh" teaches that the highest *makifim*—the *tekufot* of days and years, the pleasure and delight of the World to Come—are revealed through *yovel*, the meshing together of son and disciple (*Parparaot LeChokhmah*).

The *Parparaot LeChokhmah* adds: The passage in Genesis from which the verse is quoted speaks of Pharaoh's dream about the years of bounty and famine that Egypt was soon to experience. In the context of our lesson, he was shown this vision because, as the Egyptian king, Pharaoh is linked to *Malkhut* through which livelihood is drawn (§10). The solution came through Yosef because he is the paradigm of the tzaddik with the attribute of *kol*. Not only did Yosef have sons and disciples of his own (his sons Menasheh and Ephraim were also disciples; see *Likutey Halakhot*, *Shutfim B'karka* 5:8), but as Yaakov's most beloved son and disciple (*Rashi* on Genesis 37:3), he himself embodied both these concepts. In addition, "There is none as understanding and wise as you" (*ibid.* 41:39) was said of Yosef, alluding to his being the teacher-sage of the generation. And to the brothers Yosef said (*ibid.* 42:18), "I fear God," which indicates that he had attained the fear of Heaven. Scripture also relates (*ibid.* 42:6): "Yosef was the ruler..." alluding to his *malkhut*/authority and ability to draw livelihood for the inhabitants of the world. Finally, Yosef is described in Genesis (41:38) as "a man in whom there is the *ruach* (spirit) of the Lord." This relates to the *ruach*-of-life, the *makifim*, as explained above, in section 12.

15. And this is: “And it was at the end of two years of days that Pharaoh dreamed....”²⁶⁵

two years of days — This alludes to the abovementioned *tekufot* of days and *tekufot* of years²⁶⁶—i.e., the World to Come, which is a day that is eternally long, beyond time; where *makifim*, which are the entirety of the pleasure and delight of the World to Come, are the order of time, as discussed above.²⁶⁷

that PhaRAoh — This alludes to *yovel*, as is brought in the *Zohar* (1, 210a): for all the lights become *PRAa* (uncovered) and revealed through her.²⁶⁸ (He did not explain the rest.²⁶⁹)

Rabbi Yehoshua trembled and Rabbi Eliezer woke up — In order to attain the *makifim*, the son's perception of God must incorporate also the insight of the disciple. Through the disciple's fear of Heaven and insight, the son, too, is brought to fear and awakes.

“Mah is this, Yehoshua?” he asked him — And for the disciple to attain the *makifim*, his perception of God must incorporate also the insight of *mah* which the son instills in him.

“Why did you tremble?” “I saw a great light in the sea,” he answered — The lights of the *makifim* shining in the Sea of Wisdom bring the disciple to fear God.

“Perhaps it was the eyes of Leviathan that you saw,” he said — The source of the disciple's fear is *Malkhut*, which ascends with all the trust that people place in God to sustain them, and then draws livelihood for disbursement in the creation below.

265. And it was at the end of two years of days.... Rebbe Nachman now shows how various concepts discussed in the lesson are alluded to in Genesis 41:1, the teaching's opening verse. Scripture relates how Yosef's incarceration in Egypt finally came to an end. From the time Yosef interpreted the chief sommelier's dream until he was called to interpret Pharaoh's enigmatic dreams, two years had passed. Generally, the expression “*shnatayim yamim*” is rendered as “two years time,” or “two full years.” The translation here follows Rebbe Nachman's literal reading: “two years of days.”

266. abovementioned tekufot of days and tekufot of years. See section 6 and note 74, that the term *makifim*, the transcendent perceptions which surround a person's intellect from without, is etymologically similar to *tekufot*, the cycles of days and years.

267. delight of the World to Come...as discussed above. See section 6 and notes 72-73 and 75, that time in the World to Come is eternal. The continuum of experience there is instead measured and ordered in correspondence with the *makifim/tekufot* which a person attains, those same being the main pleasure and delight of the World to Come.

268. PhaRAoh...yovel...all the lights become PRAa and revealed through her. Commenting on the verse “And the news was heard in the house of Pharaoh” (Genesis 45:16), the *Zohar* teaches that this alludes to *Binah* (the Divine persona *Imma*), which is the “house” from which all the lights become *PRAa* (uncovered) and revealed. Whatever was hidden is revealed through

וְזֶה בְּחִינַת קְבוּרַת מֹשֶׁה שֶׁהוּא בְּחִינַת הַמְּקִיפִים, שֶׁהֵם טְמוּנִים מֵעֵין כָּל. וְזֶה: 'עֲלִיּוֹנִים נִדְמָה לָּהֶם לְמַטָּה וְתַחְתּוֹנִים נִדְמָה לָּהֶם לְמַעְלָה', הֵנָּא מֶר בְּקְבוּרַת מֹשֶׁה, כִּמוֹ שֶׁאָמְרוּ רַבּוֹתֵינוּ זְכוֹרָנֶם לְבִרְכָּה (סוּטָה יד, א).

זֶה בְּחִינַת כָּל הַנֶּ"ל, בְּחִינַת: "כִּי כָל בְּשָׂמִים וּבֶאֱרֶץ", שֶׁצָּרִיךְ הַצָּדִיק שְׁזוּכָה לְאֵלּוּ הַמְּקִיפִים הַנֶּ"ל שִׁיְהִיָּה לּוֹ בְּחִינַת כָּל כֵּן"ל, לְהִרְאוֹת לְעֲלִיּוֹנִים שֶׁהֵם לְמַטָּה, שְׂאִינָם יוֹדְעִים כָּלֵל בִּידִיעָתוֹ יִתְפַּרֵּךְ, בְּחִינַת: מֶה חֲמִיץ וְכוּ' וּלְהַפֵּךְ, תַּחְתּוֹנִים נִדְמָה לָּהֶם לְמַעְלָה, כִּי הֵם מְשִׁיגִים, שֶׁ"מֵלֵא כָּל הָאֶרֶץ כְּבוֹדוֹ", בְּחִינַת: "וְאֶרְאָה אֶת ה'".

עוֹד יֵשׁ בְּזֶה דְּבָרִים נֶעְלָמִים הַרְבֵּה, וְלֹא בִּיָּאֵר רַק קֶצֶת, קֶצֶת רֵאשִׁי-פָּרָקִים.

כִּי מֹשֶׁה רַבְּנוּ הָיָה עָנּוּ (בַּמְדַּבֵּר יב, ג), וְעֲנָנָה גְּדוֹלָה מְכֻלָּם, כִּמוֹ

to those who dwell above. For them, Moshe's grave appeared below—i.e., the Godly perception of *mah* which the leading teacher-sage of the generation instills in them shows them that they are "below," and that "they really know nothing about the Blessed One." Conversely, those who stood below correspond to those who dwell below. For them, Moshe's grave appeared above—i.e., the Godly perception of *malei* which the leading teacher-sage of the generation instills in them shows them that they are "above," and that "they are still with God" and "God is still with them." This is as the Rebbe taught in section 7, that through his attribute of *kol* the tzaddik who attains the hidden lights of the *makifim* upholds and sustains both heaven and earth.

The import of Rebbe Nachman's teaching here is that even after his passing, Moshe *Rabbeinu*—and every other tzaddik and leading teacher-sage of the generation—has the power of *kol*, to mesh together the two worlds and all their corresponding concepts, and to instill *daat* into those who dwell above and also those who dwell below and so bring them closer to God. The *Parparaot LeChokhmah* addresses this in an epilogue to his commentary on this lesson, which is summarized below, in Addendum I (section B).

273. **many additional hidden ideas....** See note 284 below.

274. **Moshe Rabbeinu was a humble person.** Numbers 12:3 states: "The man Moshe, however, was very humble" (see also *Likutey Moharan* I, 4:7). Similarly, Exodus 16:7 relates that when the Jewish people appeared before Moshe and Aharon in the Wilderness demanding sustenance, Moshe replied, "ו'נַחֲנוּ מַה—and as for us, what are we that you murmur against us?" Moshe negated himself in the concept of *mah*, and because of his self-nullification he attained the *makifim* of *mah*. He was then able to draw livelihood (see §10)—i.e., the manna that fell in his merit (see n.214 above).

16. Moshe's burial place, too, is the concept of *makifim*, which are hidden from all sight.²⁷⁰ This is as our Sages, of blessed memory, taught regarding Moshe's burial place: "To those above it seemed that it was below, while to those below it seemed that it was above" (*Sotah* 14a).²⁷¹

This corresponds to the abovementioned attribute of *kol*, as in "for *kol* (all) that is in heaven and on the earth." The tzaddik who attains these *makifim* must possess the attribute of *kol* in order to show those who are above that they are below, that they really know nothing about the Blessed One, as in "What did you see?..." and conversely, "to those below it seemed that it was above," because they attain the insight that "the whole earth is filled with His glory," as in "I beheld the Lord."²⁷²

17. This [lesson] contains many additional hidden ideas. [The Rebbe] explained only a small part, a few of the main points.²⁷³

Moshe *Rabbeinu* was a humble person,²⁷⁴ and humility is the

270. **Moshe's burial place...hidden from all sight.** Having taught that Moshe *Rabbeinu* is the compassionate leader who instills people with *daat* (§2); the priest who meshes together son and disciple (§11); and the tzaddik and teacher-sage of the generation, who with his attribute of *kol* enlightens both son and disciple (§14), Rebbe Nachman shows here that all this is true as well of Moshe's burial site, of which Scripture states: "He was buried there in the glen in the Land of Moab opposite Beit-Peor, and no man has known his burial place to this day" (Deuteronomy 34:6). In this, it resembles the *makifim*, which are "hidden and exceedingly distant" (see §6 and n.67 above). The *Parparaot LeChokhmah* adds that the place where Moshe is buried is the embodiment of the principle "For the culmination of all knowledge is when one realizes that one knows nothing" (§6 and n.76). This is the deeper meaning of "and no man has known his burial place to this day"—concerning which the Sages teach: Even Moshe himself did not know (*Sotah* 14a). This is because it represents the culmination of knowledge.

271. **To those above...while to those below....** This teaching is part of the Talmud's (*loc. cit.*) extended discussion on the location of Moshe's death and gravesite. Rabbi Berakhya illustrates Scripture's statement that "no man has known his burial place to this day" with the following story: The evil empire [of Rome] sent emissaries to the military governor of Beit-Peor, ordering him to show them where Moshe was buried. The governor took them to the general area. When they stood in an elevated location, it seemed to them that they could see the gravesite down below. And when they stood below, it seemed to them that they could see the gravesite up above. They split into two groups, one for each location. Nevertheless, to those standing above it seemed that it was below, and to those below it seemed that it was above. Rebbe Nachman will next show how this ties in with the lesson.

272. **attribute of kol....** Like the tzaddik himself, his burial site possesses the attribute *kol*. Rebbe Nachman proves this of Moshe's burial place based on the Talmudic teaching from *Sotah* (*loc. cit.*). In Rabbi Berakhya's illustration, those who stood in an elevated location correspond

שְׁאֲמָרוּ רַבּוֹתֵינוּ זְכוֹרָנָם לְבִרְכָּה (עבודה-זרה כ, ב).
 וַיֵּשׁ עוֹד צִרוּף שֶׁל חֲנֻכָּה, שֶׁהוּא מְרָמֵז בְּפֶסוּק (דברים לד, ט):
 "וַיְהִי־שֶׁעַ בֶּן נֹחַ מָלֵא רוּחַ חֲכָמָה כִּי סָמַךְ מֹשֶׁה אֶת יָדָיו עָלָיו",
 בְּסוֹפֵי־תְבוּת יֵשׁ צִרוּף חֲנוּכָּה, כִּי בְּזֶה הַפֶּסוּק מְרָמֵז כָּל הַבְּחִינֹת
 שֶׁל הַמֶּאֱמָר הַזֶּה: "מָלֵא" זֶה בְּחִינַת: "וּמָלֵאוּ אֶת הָאָרֶץ", הַמְּבֹאֵר
 לְעֵיל, וְכֵן "רוּחַ חֲכָמָה, כִּי סָמַךְ מֹשֶׁה יָדָיו" וְכוּ', כָּל זֶה מְבֹאֵר
 לְעֵיל בַּמֶּאֱמָר הַזֶּה.

laying both his hands on the man who would replace him (ibid. 27:23; see *Rashi*)—instilling Yehoshua with his wisdom. From this verse and the one cited by Rebbe Nachman in the text it is clear that the act of ordaining and conferring authority includes transmitting a revelation of *chokhmah* (wisdom) through the hands (as explained in *Likutey Moharan* I, 61:2, and see n.43 there).

278. The last letters in combination spell ChaNUKaH.... Rebbe Nachman teaches here that the last letters of the words *nuN...ruaCh...samaKh mosheH...yadaV* (נון...רוח...סמך משה...ידיו) form the letter-combination that spells ChaNUKaH (חנוכה). This differs from the Rebbe's first example of this in section 11, in that here the letters which spell ChaNUKaH are not the first letters but the last letters of the words, and the words themselves are not consecutive.

The *Parparaot LeChokhmah* suggests that there are further hints in the verse to our lesson. The entire verse reads: "v'yehoshua biN nuN malAi ruaCh chokhmaH, kl samaKh mosheH eT yadaV alaV" – (וַיְהִי־שֶׁעַ בֶּן נֹחַ מָלֵא רוּחַ חֲכָמָה כִּי סָמַךְ מֹשֶׁה אֶת יָדָיו עָלָיו). The last letters of all these words can be rearranged to spell ChaNUKaH (חנוכה), ANaYV (humble, עניי), and ATaH (you, אתה). Chanukah's connection with the lesson has already been explained (§11). The *Parparaot LeChokhmah* cites the Kabbalah that humility stems from *Binah* (see n.60), and so, in the context of our lesson, is synonymous with *yovel* (see §10 and nn.170-171). Rebbe Nachman has just explained that humility is the greatest of all traits. Thus humility also corresponds to an influx of *shefa* from *Keter* (§6 and n.80). The word ATaH signifies fear, and in particular the 1,405 fears or severities, discussed next (and see n.283 below). This is hinted at by its letters: the *Aleph* (א) can be read as *Eleph*, which means 1,000; *Tav* (ת) has a numerical value of 400; and *Heh* (ה) has a numerical value of 5—for a total of 1,405 (see *Shaar HaKavanot, Drushei HaAmidah* 5, p.225).

279. Filled...and fill the earth...clarified above. See section 4 (and n.41), in which Rebbe Nachman teaches that every person is commanded to speak with his friend about the fear of Heaven in order to instill his friend with *daat*. The Rebbe explains that this is the meaning of "God blessed them, and God said to them, 'Be fruitful and multiply and fill the earth...'—that it be filled and inhabited by human beings, i.e., people with *daat*.

280. ruach of wisdom...hands.... Rebbe Nachman explained in section 12 that *ruach* signifies the *makifim* from which the light of the hands is drawn. Thus, "*ruach* of wisdom, because Moshe had laid his hands..." alludes to the revelation of the *makifim* in the Sea of Wisdom through the hands/hints provided by the teacher-sage of the generation.

greatest [attribute] of them all, as our Sages, of blessed memory, taught (*Avodah Zarah* 20b).²⁷⁵

The spelling of ChaNUKaH²⁷⁶ is hinted at also in the verse “Yehoshua the son of nuN was filled with *ruaCh* (the spirit) of wisdom, because *samaKh mosheH et yadaV* (Moshe had laid his hands) upon him” (*Deuteronomy* 34:9).²⁷⁷ The last letters in combination spell ChaNUKaH, because all the concepts of the above lesson are hinted at in this verse.²⁷⁸ “Filled” alludes to “and fill the earth,” which is clarified above,²⁷⁹ as is “*ruach* of wisdom, because Moshe had laid his hands....” All this is clarified above, in the lesson.²⁸⁰

275. **humility is the greatest....** After quoting Rabbi Pinchas ben Yair’s enumeration of the virtuous attributes to which every person must aspire, in which piety is the greatest, the Talmud cites the divergent opinion of Rabbi Yehoshua ben Levi: Humility is the greatest of them all, as is stated: “The *ruach* (spirit) of the Lord God is upon me, for God has anointed me to bring tidings [of redemption] to the humble ones” (*Isaiah* 61:1). “The pious ones” is not stated, but “the humble ones.” This teaches you that humility is the greatest of them all (*Avodah Zarah*, *loc. cit.*).

In the context of our lesson, humility is the concept of *mah*, the recognition by those who dwell above that they really know nothing about God. One can only hope to attain the exalted *makifim*, the insight of *mah*, by also striving for the greatest levels of humility. These *makifim* are the influx of *Keter*, which is also known as *ayin* (אין, nothingness), supreme humility (cf. *Parparaot LeChokhmah*). Reb Noson links humility with silence, i.e., refraining from revealing more of the exalted *makifim* than one is meant to, for “Silence is a fence for wisdom” (see §8; *Torat Natan* #42). The *Parparaot LeChokhmah* adds: Humility is even greater than fear of God, as the Sages teach: “That which wisdom made a crown for her head, humility has already made a sandal for her heel.” Wisdom is equated with fear, as in “At the head of wisdom is fear of God” (*Psalms* 111:10). And humility is equated with fear, as in “The heel of humility is the fear of God” (*Proverbs* 22:4). Yet, the fear that crowns the head is but a sandal for the heel of humility, because “humility is the greatest of them all” (*Shir HaShirim Rabbah* 1:1:19; *Tosafot* on *Yevamot* 103b, s.v., *hamsulayim*). In our lesson we have seen that fear corresponds to *Malkhut* (§13 and n.235). The Kabbalah teaches that humility stems from *Binah* (see *Kehillat Yaakov*, *Erekh: Vav Ayin*; see also *Likutey Moharan* I, 135:1, nn.6-7). Thus Moshe, who attained forty-nine of the Fifty Gates of *Binah* (*Rosh HaShanah* 21b), was exceptionally humble (and see *Likutey Moharan* I, 135:1 and nn.4-5).

276. **The spelling of ChaNUKaH.** See section 11, where Rebbe Nachman showed how the concepts discussed in his teaching relate to the festival of Chanukah. He taught there that combining the first letters of *Hazeh K’godel Chasdekha, V’khaasher Nasasah* spells ChaNUKaH (and see n.187). Here, the Rebbe will cite a second verse in which the letters that spell ChaNUKaH appear, adding further depth to the lesson.

277. **Yehoshua...was filled with the spirit of wisdom...hands upon him.** When God instructed Moshe to appoint Yehoshua leader of the Jewish people after Moshe’s passing, God said: “Take you Yehoshua...and lay your hand upon him” (*Numbers* 27:18). Moshe did so magnanimously,

גַּם בְּעֵינַי הִירָאָה; כִּי יֵשׁ חֲמֵשׁ גְּבוּרוֹת שֶׁהֵם חֲמֵשׁ אֵימוֹת, שְׁאֲמָרוּ
רְבוּתֵינוּ זְכוּרֵנָם לְבִרְכָּה (שַׁבַּת עז, ב), וַיֵּשׁ אֵלָי וְאַרְבַּע מֵאוֹת וְחֲמֵשׁ
גְּבוּרָאֵן, הַמּוֹבָא בַּזֶּהר הַקָּדוֹשׁ (ח"ג קלז, ב), שֶׁנִּכְלָלִים הַגְּבוּרוֹת זֶה
בְּזֶה עַד אֵלָי וְאַרְבַּע מֵאוֹת וְחֲמֵשׁ.
וְכָל אֵלֹו הַדְּבָרִים לֹא בִּיאָר כָּלֵל, כִּי אֵלֹו הַדְּבָרִים נֶאֱמָרוּ וְכו'.

הַתּוֹרָה הַזֹּאת מְדַבֵּרֶת מְכַל הָעֶשֶׂר סְפִירוֹת: שְׁפַע הַכֶּתֶר, חֲכָמָה

Together with the five core *gevurot*, the total number of *gevurot* which descend from *Daat of Z'er Anpin* to *Malkhut* is 1,405. The *Zohar* (*loc. cit.*) teaches that this is the deeper meaning of "Who can tell the *gevurot* of God?" (Psalms 106:2). For in fact, the Ari explains, the five core *gevurot* are the root of the untold number of *gevurot* that expand out of them and spread throughout the world. All these, however, are encompassed in the 1,405 *gevurot* alluded to by the word *ATaH* (see n.278 above). In the context of our lesson, these *gevurot* signify the countless levels of fear that bring to the revelation of countless levels of *makifim*, as explained in the lesson (see §6 and n.65).

284. Rebbe Nachman did not clarify any of these ideas, because they were said.... Reb Noson writes: Beginning with the passage "Moshe's burial place..." (§16), Rebbe Nachman's teaching is of the kind he gave for the "guests" who came for the Third Meal. These were beings of a different order—higher beings. For, besides those of us who came to him for the Third Meal, there were others to whom he taught Torah. From certain things the Rebbe said it was understood that when he taught us Torah there were others who also stood there on a higher plane, and he also taught Torah to them corresponding to the lesson he was giving us. But the teachings he gave over to them were undoubtedly far greater. He might reveal some tiny portion of those things by way of faint hints and allusions, but he would not explain them at all (*Tzaddik* #168). The *Parparaot LeChokhmah* explains that these "higher beings" were literally those who dwell above. When giving a Torah discourse to his followers and disciples—namely, those who dwell below—the Rebbe would at times reveal that teaching on a much higher plane to those higher beings, and include only a few vague hints for his disciples.

285. all ten of the sefirot. Reb Noson introduces this section with the following: There is no greater revelation of Godliness and sanctification of His Name than when all the worlds, above and below, are unified. This is primarily achieved by revealing His sanctity and holiness particularly in this corporeal world. For God has a whole array of angels, yet His greatest pleasure comes from the devotions and service of those who dwell below, in this material world (see §4 and nn.33-35). This is the main theme of the lesson, the meshing together of the insights *Ayeh/mah* and *malei* (son/upper world/those who dwell above with disciple/lower world/those who dwell below). For the truth is that they are all one. And every Jew accomplishes this unification of the worlds through each blessing he recites, each prayer he offers, each passage of Torah he studies, and each mitzvah he performs—each person according to the effort he expends in serving God. And commensurate with that devotion is the measure of Godliness he brings down into this world.

[There are hidden ideas here] as well regarding the topic of the fear of God. For there are five severities,²⁸¹ which are the five fears enumerated by our Sages, of blessed memory (see *Shabbat* 77b).²⁸² There are also the 1,405 severities referred to in the holy *Zohar* (III, 137b). For these severities are intermingled with those, for a total of 1,405.²⁸³

[Rebbe Nachman] did not clarify any of these ideas, because they were said....²⁸⁴

18. This teaching addresses all ten of the *sefirot*.²⁸⁵ the influx of

281. **there are five severities.** Kabbalistic teaching speaks of two primary contrasting forces in the universe: expansive energy and constrictive energy; the *chasadim* (benevolences) and the *gevurot* (severities). The Ari identifies constrictive energy with the five *gevurot* (severities) rooted in the *sefirah* *Daat* (*Etz Chaim*, *Drushei HaTzelem* 25:2, p.20). These *gevurot* are the primary elements of the *sefirah* *Gevurah* (Strength), and accordingly are associated with the attribute of fear (see n.100 above). The Kabbalah associates them with the five final- or double-letters: *mem* (מ-ם), *nun* (נ-ן), *tzadi* (צ-ץ), *peh* (פ-ף), *khaf* (כ-ח)—*MaNTZPaKh* (מנצפכח). The Midrash teaches that these five letters in particular are formed differently when they appear at the end of a word, based on a tradition given to Moshe at Sinai. The letters are thus testimony to Moshe *Rabbeinu*'s greatness (see *Bereishit Rabbah* 1:11). The Rebbe next connects these five *gevurot* with five fears enumerated in the Talmud.

282. **five fears enumerated by our Sages, of blessed memory.** The Rabbis taught: There are five cases of dread in which the strong fear the weak (*loc. cit.*). The Talmud brings five examples of a mighty and feared creature (lion, elephant, scorpion, eagle and Leviathan) that dreads some puny creature which has the power to render it helpless. The commentaries explain that the Talmud's intention is to caution against relying upon one's own abilities and strength. God has many "messengers" through which to arouse fear and exact judgment; even the minuscule gnat can be deadly to a huge elephant (*Maharsha*, s.v. *kol*; *Anaf Yosef*). In our lesson, Rebbe Nachman associates these fears with the severities (*gevurot*), though he does not explain here how they are linked to his earlier discussion of the fear of Heaven. In *Likutey Moharan* I, 15:2, the Rebbe teaches that anything can bring a person to fear. At its source, fear is clear and pure—it is the fear of God. However, when a person is distant from God, the fear he experiences is clothed in other forms, such as fear of wild beasts or authorities, insecurity over illness, anxiety about one's livelihood, etc. The solution taught in our lesson is to converse with others about the fear of Heaven. The *daat* which this brings a person leads him to genuine fear of God.

283. **1,405 severities....** The *Zohar* (*loc. cit.*) teaches that the five *gevurot* in *Daat* expand to 1,405 *gevurot*. In *Shaar HaKavanot* (*Drushei HaAmidah* 5, p.225), the Ari explains this in connection with the Kabbalistic intentions (*kavanot*) one is to have in mind when reciting the words *ATAH gibor* ("You are mighty") in the second blessing of the *Amidah* Prayer. He writes: Each of the five *gevurot* is itself comprised of five *gevurot*—the five *MaNTZPaKh* letters, *mem* (מ), *nun* (נ), *tzadi* (צ), *peh* (פ) and *khaf* (כ). The numerical values of these five letters add up to 280 (see Appendix: Gematria Chart), and so the five *gevurot* expand to 1,400 *gevurot* (5x280).

וּבִינָה, יָדִים, גַּם יִרְאָה. גַּם אָמְרוּ רַבּוֹתֵינוּ זְכוֹרָנוֹם לְבָרָכָה (כתובות צו, א): 'הַמוֹנֵעַ הַלָּכָה מִפִּי תַלְמִיד, כְּאִלוּ מוֹנֵעַ מִמֶּנּוּ חֶסֶד, וּפּוֹרֵק מִמֶּנּוּ יִרְאַת־שָׁמַיִם'. גַּם בֵּן וְתַלְמִיד - בֵּן, אֵיתָא בַּזֶּהר הַקָּדוֹשׁ (ח"ב עט, ב): מַה שָּׁמוֹ, דָּא חֲכָמָה. מַה שֵּׁם בְּנוֹ, דָּא תַפְאָרֶת. תַּלְמִידִים, הֵם לְמוֹדֵי ה', דָּא נֶצַח הוֹד. כֹּל, דָּא יְסוֹד, וּמַלְכוּת הַנ"ל. רְאָה, הִיא אֵיבָרִים הַפְּנִימִיִּים. וַיֵּשׁ סְפִירוֹת שְׁמִדְבָּר מֵהֶם

is regarded as if he denies him kindness. It follows this with Rav Nachman bar Yitzchak's addition: He also casts off from the disciple the fear of Heaven. In *Sanhedrin* (*loc. cit.*), the Talmud cites that which Rav Yehudah said in the name of Rav: Anyone who withholds halakhah from the mouth of a disciple is regarded as if he robs him of his ancestral heritage. Here, Rebbe Nachman combines these two similar teachings, taking from each an element relating to his lesson. The first speaks of both *chesed* and fear of Heaven. The second speaks of withholding a halakhah from a student, which Rashi explains as failing to teach him Torah (*Rashi, loc. cit., s.v. hamoneah halakhah*). In the context of our lesson, this is synonymous with withholding the *daat* which the teacher-sage must instill in others.

291. **"What is his name?" signifies Chokhmah; "what is the name of his son?" signifies Tiferet.** Commenting on the verse "Who ascended to heaven and descended? ... Who established all the ends of the earth? What is his name, and what is his son's name, if you know?" (Proverbs 30:4), the *Zohar* (*loc. cit.*) teaches: "His name" alludes to *Chokhmah*, and "the name of his son" alludes to *Tiferet* (i.e., *Z'er Anpin*; see Appendix: The Divine Personas). Rebbe Nachman cites this teaching as it directly associates the concept of son, which he discussed throughout the lesson, with the *sefirah Tiferet*.

292. **Disciples, "students of God," signifies Netzach and Hod.** The expression "students of God" is from Isaiah 54:13: "All your children will be students of God." The *Zohar* (II, 170a) teaches that this refers to children who, on account of their purity, are given prophecy. In *Likutey Moharan* II, 1:6, Rebbe Nachman teaches: Prophecy stems from the concept of the cherubs, as in "[Moshe] heard the Voice...from between the two cherubs" (Numbers 7:89), which have the face of a child (*Zohar* I, 18b). In section 16 of that lesson the Rebbe explains that the cherubs upon the Ark correspond to *Netzach* and *Hod*, the two *sefirot* through which prophecy is channeled from on high (see also *Likutey Moharan* I, 3: end). The Rebbe cites the expression "students of God" because it directly associates the concept of disciple, which he discussed throughout the lesson, with *Netzach* and *Hod*.

293. **kol is Yesod.** See section 7, where Rebbe Nachman teaches that the attribute of *kol* signifies uniting heaven and earth. As explained in note 83, *kol* corresponds to *Yesod*, which unites *Z'er Anpin* (heaven) with *Malkhut* (earth).

294. **Malkhut is mentioned above.** *Malkhut*, as both Kingship and authority, is a major theme of the lesson beginning with section 10.

295. **The lungs are the inner organs.** In the anthropomorphic alignment of the *sefirot*, the lungs correspond to the quasi-*sefirah*, *Daat* (*Tikkuney Zohar* #21, p.63a; see also *Anatomy of*

Keter,²⁸⁶ *Chokhmah* and *Binah*,²⁸⁷ the hands,²⁸⁸ and fear.²⁸⁹ In addition, our Sages, of blessed memory, taught: Whoever withholds a halakhah from the mouth of a pupil is as if he denies him kindness and casts off from him the fear of Heaven (*Ketuvot* 96a and *Sanhedrin* 91b).²⁹⁰ Son and disciple, too. [Of] the son we find in the holy *Zohar* (II, 79b): “What is his name?” signifies *Chokhmah*; “what is the name of his son?” signifies *Tiferet*.²⁹¹ Disciples, “students of God,” signifies *Netzach* and *Hod*;²⁹² *kol* signifies *Yesod*,²⁹³ and *Malkhut* is mentioned above.²⁹⁴ The lungs are the inner organs.²⁹⁵ And

Reb Noson adds that, even so, the sanctification of God’s Name effected through his personal devotions in no way matches the Godliness revealed when he performs those devotions communally, together with others. For the public sanctification of God’s Name that inspires both those who dwell above and those who dwell below to join together in sanctifying His Name can be achieved only through a quorum of ten. This is the principle taught by the Sages: All matters of sanctity should be performed with not less than ten men (*Berakhot* 21b). This is because the highest form of unification is the meshing together of the insights *Ayeh/mah* and *malei*—that is, *Keter*; sanctity’s loftiest and most awesome level, with *Malkhut*, its culmination in “the whole earth is filled with His glory!” And it is taught in the Kabbalah that from *Ayeh/Keter* to *malei/Malkhut* there are ten *tikkunim* (rectifications)—ten *sefirot*. This is why Rebbe Nachman points out here that this lesson speaks of all the ten *sefirot*, as it is specifically through these ten *tikkunim* that we can bind and unify all the worlds (*Torat Natan* #41).

286. **the influx of Keter.** In section 6, Rebbe Nachman taught that attaining the *makifim* is synonymous with receiving an influx of *shefa* from *Keter*; and in section 10 he spoke of *Ratzon*, which is likewise synonymous with *Keter*.

287. **Chokhmah and Binah.** In section 10, Rebbe Nachman spoke of the Sea of *Chokhmah* (Wisdom), and of *yovel*, which corresponds to *Binah* (Understanding; see n.170). In section 4, the Rebbe cites the verse “My mouth will speak wisdom and the meditation of my heart will be understanding,” alluding to *Chokhmah* and *Binah*. See also section 8 and note 107, where *Chokhmah* is mentioned in relation to silence and *Keter*; and the previous section, which speaks about the *ruach* of *chokhmah* which Moshe transmitted to Yehoshua.

288. **the hands.** In section 10, Rebbe Nachman speaks of *Malkhut* receiving livelihood from the hands that are in the Sea of Wisdom. The Kabbalists teach that the hands correspond to *Chesed* and *Gevurah* (see n.160 above). Livelihood, too, is the balance of *Chesed* (Lovingkindness) and *Gevurah* (Strength)—i.e., the expansive flow of bounty and blessing from on high coupled with the constriction needed to create the channels and vessels for receiving it.

289. **fear.** This is the fear of Heaven. In section 17, Rebbe Nachman links the five fears enumerated in the Talmud with the five *gevurot* (severities), the primary elements of the *sefirah* *Gevurah*. Throughout the lesson Rebbe Nachman speaks of the fear of Heaven a person must possess if he is to leave behind his *daat* in this world (§5) and attain the *makifim* (see §6ff).

290. **Whoever withholds a halakhah...as if he denies him kindness and casts off from him the fear of Heaven.** In *Ketuvot* (*loc. cit.*), the Talmud cites that which Rabbi Chiya bar Abba said in the name of Rabbi Yochanan: Anyone who prevents his disciple from attending to him

כָּמָה פְּעָמִים:

(אֲשֶׁרִי אֲנִי שֶׁכֶּךָ שׁוֹמְעוֹת. "אֲשֶׁרִי הָעַם שֶׁכֶּכָּה לוֹ" וכו').

earth is filled with His glory.” This is as the Rebbe brought in the lesson concerning the grave of Moshe *Rabbeinu*: To those above it seemed that it was below, while to those below it seemed that it was above (see n.272).

C – The most important thing is that Rebbe Nachman’s followers heed his call for them to always remain united in purpose and bound by love. The Rebbe alluded to this as well in section 4 of this lesson, where he spoke of conversing with one’s friends about the fear of Heaven. Through these conversations they not only strengthen one another’s faith and devotion to God, but also ensure that the Rebbe’s *daat* continues to illumine the world through his disciples. For the Rebbe devoted his entire life to shining his *daat* into his disciples, and explicitly enjoined those disciples to shine that knowledge and awareness of God into others, and others into others, on and on... (see n.1 above). Thus, every one of Rebbe Nachman’s followers has an obligation to participate in drawing down this sacred *daat*, and, as best he can, see that it is passed on from generation to generation, forever. Doing so leads to internalizing the *makifim*, so that people merit understanding more and more of what they could previously not comprehend of his teachings.

D - Informed that he was soon to pass away, Moshe pleaded with God: “Let God, the Lord of the spirits (*ruchot*) of all flesh, appoint a man over the community, who will go out before them and come in before them...so that God’s community will not be like a leaderless flock that has no shepherd” (Numbers 27:15-17). Rashi (v.16) explains Moshe’s intentions: He wanted his sons to inherit his position as leader of the Jewish people. Similarly, the Tcheriner Rav relates that he heard from Reb Noson that Rebbe Nachman dearly wanted a son who would replace him and continue in his path. Reb Noson connected it with this lesson, saying that had the Rebbe left behind a son who was both son and disciple (see §8 and n.114), that would have brought the world to its enduring rectification. This was what Moshe prayed for; that his sons, whose insight was naturally akin to their father’s, should inherit his position. But God answered him, “Take you Yehoshua son of Nun, a man who has *ruach* within him, and lay your hand upon him.... And you shall set your grandeur (*hod*) upon him in order that all the Israelite community will heed” (ibid. 27:18, 20).

The Tcheriner Rav explains this based on our lesson. Human beings are a composite of spirit from the upper world and flesh from the lower world. Every person, being comprised of both soul and body, is thus a meshing together of the concepts of those who dwell above and those who dwell below. This is as Rashi (v.16) interprets “the Lord of the *ruchot*”: Moshe asked God to appoint a leader who will be able to bear each person according to his own *daat*—i.e., those who dwell above with the *daat* which *they* require, and those who dwell below with the *daat* which *they* require. He can then be the genuinely compassionate leader who “will go out before them and come in before them,” in order to illumine them with unitive knowledge and awareness of God. Thus, although Yehoshua was the disciple, whose primary focus is encouragement and closeness to God, showing that “the whole earth is filled with His glory,” he was “a man who has *ruach* within him”—attuned to the spirit of the upper world as well—and so also possessed the insight of the son, the concept of *mah* and “*Ayeh* (Where is) the place of His glory?” Yehoshua was therefore chosen by God for leadership, for as “a man who has

some of the *sefirot* are addressed a number of times.²⁹⁶

{Happy are the ears that hear such things; happy is the nation for whom this is so....²⁹⁷}

the Soul, Chapter 20, Breslov Research Institute). Citing the verse “And the rooms are filled with *daat*” (Proverbs 24:4), the *Zohar* teaches that this alludes to the *sefirah* *Daat* filling all the *sefirot* below it with *shefa* (*Zohar* II, 123a; see also *Emek HaMelekh* #48). Having shown that each of the *Ten Sefirot* is discussed in the lesson, Rebbe Nachman appears to be adding here that each *sefirah* has an inner essence which is similarly alluded to in the lesson by the “inner organs”—i.e., the lungs, which he discussed in section 12.

296. **a number of times.** As shown in the notes to this section.

297. **Happy are the ears....** Reb Noson praises God for the good fortune he had to hear this lesson from Rebbe Nachman.

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ADDENDUM I

A - The Tcheriner Rav, author of the *Parparaot LeChokhmah*, writes: I heard from my father [Rabbi Zvi Aryeh Goldstein], who heard from Rebbe Nachman’s leading disciples (who were present at the time this lesson was given), that with this teaching the Rebbe designated and ordained Reb Noson to carry forward the Rebbe’s torch to the coming generations. We have since seen that this is precisely what happened, as whatever remains in this world of the Rebbe’s *daat* is due almost entirely to Reb Noson. The Tcheriner Rav explains that the Rebbe alluded to his ordination of Reb Noson by citing the verse “Yehoshua...was filled with the spirit of wisdom, because Moshe had laid his hands upon him” (in §17). In *Likutey Moharan* I, 6:5, Rebbe Nachman teaches that whenever a genuine teacher comes together with his disciples, it is the concept of Moshe and Yehoshua. There, too, he was alluding to himself and his chassidim, Reb Noson in particular. See also *Likutey Moharan* I, 61:2 and notes 43-44 there.

B – In speaking of Moshe Rabbeinu’s burial site (in §16), Rebbe Nachman was alluding as well to his own. Before he passed away, the Rebbe instructed his followers to come to his grave to pray to God, recite Psalms, etc. He gave his assurance that anyone who would do this would certainly be helped. (The Rebbe said that when his days were over and he left this world, he would continue to intercede for anyone who came to his grave, recited the ten psalms known as the *Tikkun HaKlali*, or General Remedy, and gave some money to charity.... He said he would do everything in his power, spanning the length and breadth of creation, to protect him [from Gehinnom] and bring about his rectification; *Rabbi Nachman’s Wisdom* #141.) In this lesson (§4), the Rebbe explained that the tzaddik’s ultimate perfection is when, even after his passing, his *daat* remains behind in the world, in sons and disciples. The Rebbe hinted too that by praying at his gravesite [in Uman], all his followers would be illuminated by his *daat*, just as when they visited him while he was alive. Throughout the generations, he would continue to instill those who dwell above with the insight of *mah*—“*Ayeh* (Where is) the place of His glory?” And he would instill those who dwell below with the insight of *malei*—“the whole

ADDENDUM II

As mentioned in note 1 above, around the same time that Rebbe Nachman gave this lesson he spoke with his followers about the detrimental influence of philosophical teaching, the Holy Temple, and the deeper meaning of the Chanukah *dreidel*. The following are excerpts from that conversation:

We have often discussed the prohibition against study of philosophical works. One should keep his distance from them, neither studying nor even reading them. This includes philosophical works of great rabbis. Even these are not permitted, as brought in many places in our sacred literature. “Such things are not the portion of Yaakov” (Jeremiah 10:16, 51:19); they do not pertain to us. We believe that God created and sustains the world, and will renew it in the future on the basis of faith, not speculation.

A particular question of the philosophers is the order of creation: Why is a star worthy of being a star, or a constellation a constellation? What is the fault of lower-order beings, animals for example, that they are what they are and not the other way around? Similarly, they ask why the head is a head, a foot a foot, and not the other way around. Questions like these are discussed at length in their books. Yet it is all vanity and striving after wind, for God is “righteous and upright” (Deuteronomy 32:4). There is no reason to investigate His reasons.

Rebbe Nachman then said:

Know! The world is a rotating wheel, a *dreidel*, where everything constantly changes.

Man becomes angel and angel becomes man. Head becomes foot and foot becomes head. Everything in the world cycles and revolves. All things interchange, transforming into one another, the higher becoming the lower and the lower becoming the higher (*Shemot Rabbah* 31:14; *Shabbat* 151b; *Sukkah* 5:6; *Ketubot* 10:6). This is because all things have one root.

There are transcendent beings, angels, which are incorporeal. There is the celestial world, whose essence is very fine. And there is this lower world, which is completely physical. Although the three certainly derive from different realms, at root they are one.

Therefore, all creation is like a rotating wheel, in which everything is oscillating. At present, something can be higher, the “head,” and something else lower, the “foot.” Then the situation is reversed: “foot” becomes “head” and “head” becomes “foot.” Similarly, a human can metamorphose into an angel and an angel into a human.

Our Sages teach us that angels were cast down from heaven and entered physical bodies, subject to all worldly lusts (*Targum Yonatan*, Genesis 6:4). Other angels were sent on missions to this world and enclothed in physical bodies (ibid. 18:2). Conversely, we find instances where human beings became angels (ibid. 5:24; ibid., Numbers 25:12). For the world is like a rotating wheel, a *dreidel*; everything is in transformation, because, at root, all things are one.

(We also find that the “foot” of one is higher than the “head” of another. Thus, in the spiritual worlds, the lowest level of an upper world is higher than the highest level of a lower one. And still, everything revolves in cycles.)

ruach...,” he was able to draw the *ruach*-of-life and reveal the *makifim* (§12). Moshe was therefore instructed to lay his hands upon Yehoshua, alluding to the hands that are in the Sea of Wisdom, so that he should be illuminated by Moshe’s *daat* and merit to the hints found there. And Moshe was to confer his *hod* upon Yehoshua, which Rashi (v.20) explains as the aura of the skin of Moshe’s face—i.e., a revelation of the Light of the Face (see §10-§11).

E - The Tcheriner Rav adds a further insight linking Yehoshua with other elements of the lesson. Yehoshua’s original name was Hoshea. Moshe changed his name when he sent Yehoshua (הושע) as one of the spies (§11), as if to say, “May God (*Yah*, יה) save (*hoshea*, הושע) you from the counsel of the spies” (Numbers 13:16 and *Rashi* there). *Targum Yonatan* (ad. loc.) explains that when Moshe recognized Hoshea’s humility, he called him Yehoshua. This ties in with what Rebbe Nachman taught above (§17, and see n.278), that the final letters of the verse “Yehoshua son of Nun was filled with *ruach* of wisdom, because Moshe had laid his hands upon him—*v’yehoshua biN nuN malAi ruaCh chokhmaH, kI samaKh mosheH eT yadaV alaV*” spell *ANaYV, ATaH*, and *ChaNUKaH*. In other words, Moshe foresaw that the spies would spread slander about the Holy Land and as a result die in the Wilderness, and that he would have to remain with them in the Wilderness and so not enter the Holy Land. He foresaw, too, that on account of their sin, the Holy Temple would be destroyed. Moshe therefore prayed that Yehoshua should be spared from the spies’ evil counsel so that he could bring the Jewish people into the Land, as in “The humble will inherit the Land” (Psalms 37:11). And this is the deeper meaning of “May *Yah* save you...” In other words, Moshe prayed for Yehoshua, and said: “My mouth will speak wisdom (*ChokhmaH*) and the meditation of my heart will be understanding (*Binah*)” (see §4 and n.50; see also n.287). Moshe instilled into Yehoshua the letters that spell *YaH* (יה), which stand for *ChokhmaH* (י) and *Binah* (ה), so that he would be saved from the sin of the spies and enter the Holy Land, thereby enabling the future consecration of the Holy Temple. All this is hinted to by *ANaYV ATaH* (you are humble), and the word *ChaNUKaH*. That is, Yehoshua was extremely humble and therefore Moshe prayed for him, just as he prayed “Please forgive...” so that the Jewish people would have the concept of Chanukah. Aside from Yehoshua, the only other spy who refused to speak evil of the Land was Kalev the son of Yefuneh. “Yehoshua can rely on Moshe’s prayer to be saved,” Kalev said, “but how will I be spared from being drawn into their evil designs?” Our Sages teach that Kalev therefore went to the tomb of the Patriarchs in Hebron and prostrated himself at their gravesites (*Sotah* 34b). He drew strength from the burial site of the tzaddikim (§16), as every true tzaddik is the concept of Moshe, most especially the progenitors of the Jewish people. Furthermore, because their burial sites encompass the insights of *mah* and *malei*, son and disciple, the *daat* he gained by praying there protected him from sin.

F – Returning to his discussion of Reb Noson’s ordination as the bearer of Rebbe Nachman’s *daat*, the Tcheriner Rav writes: Reb Noson’s deep humility was recognized by everyone who knew him, and the Rebbe, too, made a point of praising him for this, the greatest of all traits. Because of this, Reb Noson merited receiving the teaching of son and disciple—that those above are below, and those below are above, i.e., the concept of Chanukah—more than any other of the Rebbe’s followers. Nevertheless, the essence of everything is certainly Moshe’s burial place (§16), as our Sages teach: Moshe did not die.... Rather, he is still standing in service on high (*Sotah* 13b), ensuring that his sacred *daat* continues to shine for the Jewish people throughout the generations (*Parparaot LeChokhmaH*).

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celestial, physical—all metamorphose from one category to the other because they come from this single root.

The letters on the *dreidel* are *Heh, Nun, Gimel, Shin*.

Heh is *Hiyuli*, the Hyle;

Nun is *Nivdal*, the transcendental;

Gimel is *Galgal*, the celestial;

Shin is *Shafal*, the physical.

The letters of the *dreidel* allude to every category of creation, which cycle, revolve and metamorphose from one to another. Chanukah, as the sanctification of the Holy Temple, alludes to all this because the Holy Temple was the primary site of “the superior below and the inferior above.” This is the concept of the *dreidel*, the revolving wheel in which things constantly metamorphose into one another.

This is also the concept of the Redemption, the essence of which will be a revolving cycle, with “the superior below and the inferior above,” as in the Temple. This is why, immediately after crossing the Red Sea when they left Egypt, the Jews prophesied the building of the Temple when they sang, “You brought them and planted them on the mount of Your inheritance...the Temple which Your hands established” (Exodus 15:17). Redemption was for the sake of the Temple, the revolving wheel, “the superior below and the inferior above.” {This is the primary goal.} For, in fact, all is one.

This is the meaning of the letters of the *dreidel*: *Gimel, Shin, Nun* and *Heh*. They are the first letters of the words, “*Gaalta Shevet Nachalatekha, Har Tzion* – You redeemed the tribe of Your inheritance, Mount Zion” (Psalms 74:2). This is the concept of “You brought them and planted them on the mount of Your inheritance”—i.e., the Holy Temple, symbolizing the revolving wheel, which is the main concept of the Redemption.

This is discussed further in the lesson Rebbe Nachman gave on the same Chanukah, which opens “And it was at the end of two years...,” and “For he with compassion for them will lead them.” This lesson speaks of the superior below and the inferior above, as well as the fact that Chanukah is the sanctification of the Temple. The transcendent perceptions (*makifim*) discussed in this lesson are an aspect of the *dreidel*, the revolving wheel, since these transcendent perceptions encircle and revolve. Study the lesson carefully and you will understand.

This is why we play with a *dreidel* on Chanukah.

Chanukah is an aspect of the Holy Temple. The primary concept of the Temple is the revolving wheel. The Temple manifested “the superior below and the inferior above” (*Pesachim* 50a, *Bava Batra* 10a). God invested the Tabernacle and the Temple with the Divine Presence—“the superior below.” Conversely, the Tabernacle’s pattern was engraved on high (*Tanchuma, Pikudey* 1; *Zohar* 1:80b)—“the inferior above.” This is the concept of the *dreidel*, a rotating wheel, where everything revolves and metamorphoses.

[The Temple refutes philosophical logic.]

Rationally, it is absurd that the Blessed One, Who is transcendent and higher than spirituality, should constrict the Divine Presence into the vessels of the Temple: “Behold the heavens, and the heaven of heavens cannot contain You, how much less this Temple?!” (1 Kings 8:27). Yet, God demonstrated that this philosophical notion is incorrect, for in fact He rested the Divine Presence in the Tabernacle.

It is likewise difficult to rationally explain how a human being, an inferior creature, can have any influence on high. Nor can [philosophical logic] show how a mere animal can be sacrificed to “rise as a sweet savor” (Genesis 8:21; Exodus 29:18 *passim*), giving pleasure to God because He spoke and His desire was done. How can the concept of desire pertain to God?! However, by placing His presence in the Tabernacle and the Temple, and accepting the animal as “a sweet savor,” God contradicted their logic.

The model of rational philosophy is contradicted by the “superior below and the inferior above,” the rotating wheel, the *dreidel*.

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The hyle referred to in their works is understood as the interface between potential and existence (*Ramban* on Genesis 1:1; *Etz Chaim, Shaar Drushei ABYA* 1).

Before each thing exists in reality, it exists in potential. As it moves from potential to actual, it must first pass through the interface of the hyle. Everything emerges from the potency of the hyle because they were all rooted within it. The hyle is therefore the root of all creation. The three categories of creation—transcendental,

כ סיון

"רחמיך רבים יהוה כמשפטיך חייני. רחום וחנון יהוה ארך אפים ורב חסד. חנון ורחום יהוה ארך אפים וגדל חסד, טוב יהוה לכל ורחמיו על כל מעשיו. פרחם אב על בנים כן תרחם עלינו.

אל תזכר לנו עוונות ראשונים, מהר יקדמונו רחמיך כי דלוננו מאד.

יהוה יהוה אל רחום וחנון, ארך אפים ורב חסד ואמת."

אבינו אב הרחמן המרחם רחם נא עלינו ברחמיך הרבים ברחמיך הגדולים ברחמיך האמתיים. חוסה עלינו כרב רחמיך בגדל חסדיך, המון מעיד ורחמיך אל יתאפקו עלינו.

יעזרו רחמיך וחינוותיך על בניה, וראה ענינו ועמלנו, וחמל עלינו למענך מלא רחמים רבים תמיד. ותן לנו מנהיג אמת ושיהיה רחמן באמת, וקים לנו מקרא שכתוב: "כי מרחם ינהגם".

לז' אדר הילולא דמשה רבינו ע"ה

רבנו של עולם, "רעה ישראל האזינה נוהג בצאן יוסף, יושב הכרובים הופיעה".

אתה עשית עמנו חסדים רבים ועצומים בכל דור ודור, ונתת לישראל בכל דור ודור מנהיגים אמתיים אשר הורו את ישראל את הדרך אשר ילכו בה ואת המעשה אשר יעשו.

חוסה עלינו גם עתה בדור הזה ושלח לנו רועה נאמן מנהיג אמת רחמן אמת, אשר יוכל לנהיג אותנו ברחמים ובחמלה כמו משה רבנו עליו השלום, שירחם עלינו ברחמנות האמתית להוציא אותנו מעוונות.

20 SIVAN

SEND US A COMPASSIONATE LEADER

“Your compassion is abundant, HaShem. Give me life in accordance with Your ways.” “HaShem is compassionate and gracious, long-suffering and extremely kind.” “HaShem is good to everyone; His compassion rests on all of His creatures.” “In the same way that a father has compassion on [his] children, be compassionate to us.”

“Do not bear in mind our initial transgressions. Send us Your compassion quickly, because we are so impoverished.”

“HaShem, HaShem, God Who is compassionate and gracious, You are long-suffering, very kind, and true.”

Our compassionate Father, show us Your vast, great and true compassion. Shelter us in Your great compassion and kindness. Do not refuse us Your abundant empathy.

Arouse Your compassion and graciousness for us, Your children. Look at our poverty and our exertions. Have mercy on us for Your sake, You Who are always filled with vast compassion. Send us a truly compassionate leader so that the verse will be fulfilled, “He who has compassion on [the Jews] will guide them.”

FOR THE SEVENTH OF ADAR, THE HILULA OF MOSES

Master of the world, “Shepherd of Israel, listen! You Who guide Joseph like sheep, You Who dwell between the cherubs, appear!”

You have performed vast, mighty acts of kindness for us in every generation. You have given the Jewish people in every generation true leaders, who taught us the way upon which we should walk and the actions we should perform.

Protect us now, as well, in this generation. Send us a faithful shepherd, a true leader, a truly compassionate person who will be able to guide us with compassion and mercy like Moses, a leader who will have true compassion on us and free us of our sins.

אשר זהו עקר הרחמנות על עמך ישראל, כי זהו עקר הרחמנות הגדול מכל מיני רחמנות להוציא ישראל מעוונות.

כי אתה יודע גדל קדשת נפשנו בשרשנו, אשר כל נפשותינו חצובות ונמשכות ממקום גבה ועליון ודק וקדוש מאד מאד.

ואנו רחוקים לגמרי מעון, ואין שום עון ופגם שיך לנו כלל, לגדל דקותנו ורוחניותנו בשרשנו.

עד אשר אי אפשר לנו לשא עלינו על עון אחד, מכל שכן על עוונות וחטאים ופשעים רבים ועצומים ופגמים גדולים ונוראים אשר נלכדנו בהם.

רבנו של עולם מלא רחמים, אתה לבד יודע גדל הרחמנות אשר עלינו בעת הזאת בכלליות ובפרטיות על כל אחד ואחד מישראל, כי רע ומר כי נגע עד הנפש, "כי עוונותי עברו ראשי, כמשא כבד יכבדו ממני".

"הבט משמים וראה" ה'יש מכאוב כמכאובי העון לנפש ישראל הקדושה והטהורה והנוראה דקה ורוחנית מאד מאד.

ואתה יודע שכל היסורים שבעולם, אינם נחשבים ליסורים כלל, כנגד יסורי הנפש מישראל כשנופלת באיזה עון ופגם חס ושלום, מכל שכן וכל שכן בעוונות רבים חס ושלום.

אוי לנו מאד, "אוי נא לנו כי חטאנו".

כי מי יוכל לסבל כבד משאות באלה, ואיככה תעצר כח נפש דק ורוחני כזה, זכה וצחה קדושה וטהורה, מגדלת בהיכל המלך לפני ולפנים, "בת מלך פנימה", שתשא עליה גשמיית כזה, עכירות כזה, לכלוך וטנוף וזהמה של עון אחד.

Extricate Us from Our Sins • This is the core of compassion for Your nation, the Jewish people. The greatest compassion, greater than any other, is to extricate the Jewish people from their sins.

You know how holy the root of our soul is—how every individual soul is hewn and drawn down from an extremely high, elevated, refined and holy place.

We are completely removed from sin. No sin or blemish has anything to do with who we really are, because at our root, we are so refined and spiritual.

Therefore, we cannot bear the burden of even a single sin that we commit, and certainly not the burden of many sins, transgressions and offenses. These are harrowing. They cause us to suffer enormous, terrible blemishes, and we cannot bear it.

Master of the world, You Who are filled with compassion, You alone know how abject we are, collectively and individually. Our condition is evil and bitter because it affects the soul itself. “My sins have risen above my head. Like a heavy load, they have grown too burdensome for me.”

“Look down from Heaven and see.” Is there any pain comparable to that suffered by a Jew’s incredibly holy, pure, awesome, refined and spiritual soul when he sins?

You know that all of the sufferings of this world are like nothing compared to the suffering that a Jewish soul experiences when a person commits sins and it is blemished, Heaven forbid—and certainly when a person commits many sins, Heaven forbid.

Then a person is wretched. “Woe to us, for we have transgressed!”

Who can bear the weight of such a burden? How can a person’s refined and spiritual soul, a soul that is pure, fresh, holy and clean, a soul that was raised in the inner chamber of the King’s palace, a soul that is “the daughter of the king within,” gather its strength to bear the coarseness, murkiness, corruption, filth and pollution caused by even a single sin?

"איכה יועם זהב, ישנא הכתם הטוב. תשתפכנה אבני קדש, בראש כל חוצות".

לא ידעתי נפשי, איך אני יכול לחיות אפלו יום אחד, כי נלאתי נשא על מדהבה של עונות ופשעים ופגמים רבים ועצומים באלה.

מה נתאונן ומה נאמר "מה נדבר ומה נצטדק, האלהים מצא את עון עבדיך", הגנו בידך פחמך ביד היוצר.

כא סיון

חוסה עלינו רחם עלינו חמל עלינו, כרב רחמיה בעצם חמלתה גדל חסדה, ושלח לנו מהרה מנהיג אמת שיהיה רחמן גדול באמת.

ידע איך להתנהג עם הרחמנות, איך לרחם על כל אחד ואחד, ויכניס בנו הדעת הקדוש, ויורה אותנו דרך ועצה שלמה, ויציאנו בכחו הגדול מכל החטאים ועוונות ופשעים.

ויגרש ויבטל מאתנו את כל הרוח שטות שנדבק ונאחז בנו, ולא נשוב עוד לכסלה. ולא נחטא עוד, ולא נעשה עוד הרע בעיניך, אם און פעלנו לא נוסף.

"שמרה נפשי והצילני, אל אבוש כי חסיתי בך".

כי אתה לבד יודע גדל הרחמנות שיש על האדם בעולם הזה, אשר אנו הולכים בעולם הזה נע ונד מבלבל ומטורף.

"כי כל ימינו פנו בעברתה כלינו שנינו כמו הגה", וכבר חלפו ועברו עלינו ימים ושנים הרבה, ועדין לא שבנו מטעותנו.

"How the gold, the fine gold jewelry, has grown dim! The holy stones have been spilled out at the head of every street."

I am deeply distraught! How can I continue living for even a single day more? The oppressive yoke of my many harrowing sins, offenses and blemishes has worn me out.

How can we complain about our circumstances? What can we say? "What will we say and how can we justify ourselves? God has discovered your servant's sin." I am in Your hand like clay in the hand of the potter.

21 SIVAN

An Appeal to the Tzaddikim • Have pity on us. Have compassion on us. In Your vast compassion, deep kindness and great lovingkindness, be kind to us. Quickly send us a truly compassionate leader.

Send us a leader who will know how to treat every individual compassionately, who will fill all of us with holy knowledge, who will teach us the perfect way with his counsel, and who will extricate us from all transgressions, sins and offenses with his great power.

Expel and eradicate the spirit of foolishness that clings to us. May we never again return to that foolishness. May we never again transgress or do anything that You consider wrong. Although we have sinned, we hope never again to do so.

"Guard my soul and rescue me. May I never be ashamed, because I have taken refuge in You."

You alone know how much compassion a person needs in this world, a world in which he wanders about in confusion and distress.

"All of our days have passed away in Your anger. Our years have worn away like a breath." Although days and years have come and gone, we still have not repented of our errors.

רבנו של עולם אדון הרחמים והסליחות, עוררה נא ברחמיך
וחסדיך את המנהיג הראשון האמתי שהוא משה רבנו עליו
השלום, עם כל הצדיקים האמתיים הכלולים בו.

שיעמדו בעזרתנו ויגמרו מהרה מה שהתחילו לקרבנו אליך
אבינו שבשמים, ולהחזירנו בתשובה שלמה לפניה.

ועתה ארים קולי ואקרא אליהם בקול מר, ואען ואמר, צדיקי
יסודי עולם, אבירי הרועים, מנהיגי ישראל האמתיים, אשר היו
בכל דור ודור.

קומו נא עמדי נא, עוררו נא, התיצבו נא, חלו נא פני אל במיטב
הגיון.

עמדו נא בעזרתנו בעת צרה הזאת בעוקבא דמשיחא, אולי
יחוס עם עני ואביון אולי ירחם.

כי הלא אתם בעצמכם הודעתם לנו שאין שלמות להנשמה
בשמיסתלקת למעלה, שתהיה רק למעלה ולא למטה, אפלו
אם נסתלקה למקום שנסתלקה.

רק עקר שלמות הנשמה הוא בשהיא למעלה למעלה שתהיה
למטה למטה גם כן, ותאיר בבני עולם הזה השפל, לרחם עליהם
להוציאם מעוונות, ולהאיר בהם הדעת הקדוש, להודיעם כי
יהנה הוא האלהים, לדעת כי יש אלהים שליט בארץ.

כי אתם ידעתם כי עקר תענוגיו ושעשועיו של השם יתברך
הוא רק בשעולה למעלה העבודה של עולם השפל הזה.

כי יש להשם יתברך מלאכים ושורפים ואופנים וחיזות הקדש
ועולמות הרבה שעובדים אותו תמיד, ועושים באימה וביראה
רצון קונם.

ואף על פי כן עקר תענוגיו ושעשועיו יתברך בשעולה למעלה

Master of the world, Lord of compassion and forgiveness, in Your compassion and kindness, arouse the first true leader, Moses, together with all of the true Tzaddikim who are incorporated into him.

May they stand up to help us and swiftly complete what they began: to bring us close to You, our Father in Heaven, to return us to You in perfect repentance.

Now I will call out to them in a bitter voice. I will speak up and say, “Tzaddikim, foundations of the world, mighty shepherds, true leaders of Israel, you exist in every generation.

“Please arise and stand! Please awaken and stand firm! Please petition God with the most eloquent expressions!

“Please stand to help us during this difficult time preceding the coming of the Mashiach. Perhaps He will take pity on an impoverished and beggared nation. Perhaps He will have compassion on us!

“You yourselves have told us that when the soul rises upward, so that it is only above and not below, it does not gain wholeness, no matter how high it has risen.

“The soul becomes complete only when it is both above and below. It must shine down on the people in this low world. It must have compassion on them. It must free them of their sins and illuminate them with holy awareness so that they will know that HaShem is God—that there is a God Who rules over this world.

“You know that HaShem’s essential pleasure and delight exist only when a person serves Him in this low world, and that service of Him rises up.

“For HaShem has angels and *seraphim*, *ophanim* and holy *chayot*, and many worlds that serve Him always, fulfilling the will of their Maker in dread and fear.

“Nevertheless, He takes the greatest pleasure and delight when the worship of people from this low world rises above. As

הַעֲבֹדָה שֶׁל עוֹלָם הַשָּׁפֶל הַזֶּה, כָּאֵמֹר: וְאַבִּיתָ תְּהַלֵּה מְגוֹשִׁי
עֶפְרָיִם, מְקֻרָצִי חֶמֶר, מְגֻלּוּמֵי גּוֹשׁ, מְחַסְרֵי דָעָה, מְרִיקֵי שֹׁכֵל,
וְהִיא תִהְיֶה.

וְעַתָּה עַתָּה, אֲדוֹנֵינוּ מוֹרֵינוּ וְרַבּוֹתֵינוּ, אֲבוֹתֵינוּ הוֹדֵינוּ זִיוֵינוּ
וְתַפְאֲרֵתֵנוּ, עֲטֹרַת רֹאשֵׁנוּ, אֵן פְּנִיתֶם אֵן פְּנִיתֶם.

עַל מִי עֲזַבְתֶּם אוֹתָנוּ, עַל מִי נִטְשָׁתֶם מְעַט הַצֵּאן הַזֶּה, בֵּין דְּבָרִים
וְאֲרִיזוֹת וְחַיּוֹת רָעוֹת רַבִּים מְאֹד.

וְהִכֵּן הִיא הַהֲשָׁאָרָה שֶׁהֲשָׁאֲרֶתֶם אַחֲרֵיכֶם לְהַנְהִיג אֶת יִשְׂרָאֵל
בְּמִקּוֹמְכֶם, כְּמוֹ שֶׁאַתֶּם רוֹצִים בְּאַמֶּת.

כִּי נִשְׁאַרְנוּ בְּתֵרֶן בְּרֹאשׁ הָהָר וְכַנֶּס עַל הַגְּבֻעָה. וְלָמָּה "תִּהְיֶה
עֲדַת יְהוָה כְּצֵאן אֲשֶׁר אֵין לָהֶם רוּעָה.

הַמְזַכֵּרִים אֶת יְהוָה, אֵל דָּמִי לָכֶם". אֵל תַּחֲרִישׁוּ וְאֵל תִּשְׁקֻטוּ,
עַד אֲשֶׁר יִשְׁלַח לָנוּ מוֹשִׁיעַ וְרַב וּמְנַהִיג אֱמֶתִי, לְהַצִּילָנוּ מִעֲוֹנוֹת
וּמִחַטָּאִים, וּמִכָּל מִיָּי פְּגָמִים שֶׁבַּעוֹלָם, וּיְקַרְּבוּנוּ אֵלָיו יִתְבַּרַךְ
וְלַעֲבֹדָתוֹ חֵישׁ קֵל מְהֵרָה.

וְכַאֲשֶׁר הִחֲלִיתֶם חֲסִדְכֶם עִמָּנוּ בֶּן תִּגְמְרוּ בַּעֲדָנוּ, וּמָה שֶׁהָיָה הוּא
שִׁיְהִיָּה, שְׁנִזְכָּה גַם בְּדוֹר הַזֶּה לְמְנַהִיג אֱמֶתִי שִׁיְהִיָּה בְּבַחֲנֵי
מִשָּׁה, כִּי אֶתְפָּשׁוּטוּתָא דְּמִשָּׁה בְּכָל דָּרָא וְדָרָא, וְכָבֵד הַבְּטַחְתָּנוּ
שֶׁלֹא תַעֲזֹבוּ אוֹתָנוּ לְעוֹלָם.

רְבוּנוֹ שֶׁל עוֹלָם, בַּעַל הַרְחָמִים בַּעַל הַרְצוֹן בַּעַל הַטּוֹב וְהַחֶסֶד
בַּעַל הַחֲמִלָה וְהַחֲנִינָה, רַחֵם עָלֵינוּ בְּרַחֲמֶיךָ הַרְבִּים.

וְזַכָּנוּ נָא בְּכַח וְזִכּוֹת חֲסִידֶיךָ וְצַדִּיקֶיךָ עוֹשֵׂי רְצוֹנְךָ יִרְאִיָּה וְתַמִּימִיָּה
אֲשֶׁר הֵם הָאוֹצָר שֶׁל יִרְאָת שָׁמַיִם שֶׁלָּךְ וְתַמִּשִּׁיךְ עָלֵינוּ מֵאוֹצְרֶם
הַטּוֹב יִרְאָה וְפֶחַד וְאִימָה מִשְׁמַךְ הַגָּדוֹל וְהַקְדוֹשׁ. שְׁנִזְכָּה שִׁיְהִיָּה

the verse states, 'You have desired the praise of clumps of earth, of those scratched from the clay, of unfinished forms, of those who lack knowledge, of those empty of intelligence—and that is Your praise!'

"But now, our masters, our teachers and rabbis, our fathers, our glory, our radiance and beauty, the crown of our heads—where have you turned to? Where have you gone?

"To whom have you abandoned us? To whom have you forsaken us, a small flock of sheep? To hordes of bears, lions and evil beasts.

"Where is the remnant of leaders that you left behind to take your place guiding the Jewish people, as you truly desire?

"We have been left 'like a beacon at the top of the mountain and like a flag upon the hill.' And why 'should the congregation of HaShem be like sheep that have no shepherd'?

"You who remind HaShem [of our merits], do not be silent.' Do not be still and do not remain quiet, until God will send us a true savior, rabbi and leader who will quickly, swiftly and speedily save us from our sins and transgressions and from every sort of blemish, and draw us close to Him.

"Just as you Tzaddikim began by treating us with loving-kindness, so bring that to its completion. And then that which was, will be: in our own generation we, too, will have a true leader on the level of Moses, because the spirit of Moses exists in every generation, and we have been assured that you Tzaddikim will never abandon us."

Fear of God and Holy Awareness • Master of the world, Master of compassion, Master of good will, Master of goodness and lovingkindness, Master of mercy and graciousness, have compassion on us!

Help us attain the true fear of Heaven, a fear that will rest upon us and prevent us from committing any further sins. May

לנו יראת שמים באמת, ותהיה יראתך על פנינו לבלתי נחטא עוד לעולם. ותמשיך עלינו יראתך הקדושה תמיד, יראה תתאה ויראה עלאה, יראת הענש ויראת הרוממות.

ונזכה מעתה לעבדך באמת באימה וביראה ובאהבה, ולא נסור מרצונך ימין ושמאל, עד שנזכה על ידי היראה שלמה להעמיד בנים ותלמידים הגונים בעולם.

שיזכה כל אחד ואחד, אני וכל עמך בית ישראל, להכניס הדעת דקדושה בבנינו ויוצאי חלצינו ובתלמידים הגונים, כמו שכתוב: "והודעתם לבניך ולבני בניך".

וכל דבורנו ועסקנו בזה העולם יהיה רק בתורתך ועבודתך, שנזכה תמיד שכל אחד ואחד יעסק וידבר עם חברו ביראת שמים בכל יום ויום.

ויקבלו דין מן דין תורה ודעת אלהים ויראת שמים, ויעורר ויזרז ויחזק כל אחד ואחד את חברו בעבודת השם יתברך.

כי כבר גלית לנו על ידי חכמיה האמתיים, שזה עקר ההשגחה והחליפות שגשאר מן האדם אחר מיתתו בעולם הזה.

כב סיון

כ אין גשאר מן האדם כלום בעולם הזה אחר פטירתו כי אם דעתו ודבוריו הקדושים שזכה להאיר בחבריו ובניו.

והזהרת אותנו שכל אדם צריך לעסק בזה, אפלו הפחות שבפחותים, כי כל אחד ואחד מ ישראל יש לו דעת ודבורים קדושים מה שאין בחברו.

וצריך להאיר דעתו בחברו ובבניו ובכל הענפים השיכים לגשמתו, כי זה עקר ישוב העולם, כשהעולם יודעין מהשם יתברך ותורתו הקדושה.

על כן באנו לפניך יהוה אלהינו ואלהי אבותינו, אלהי הראשונים והאחרונים. מגן ומושיע לנו בכל דור ודור.

we always experience that holy fear of You: lower fear, which is the fear of punishment, and higher fear, which is a feeling of awe before Your exalted Being.

From now on may we truly serve You with dread, fear and love. May we never turn aside from Your will, neither right nor left. And as a result of our attaining perfected fear, may we have worthy children and students.

May we all—I and every member of Your nation, the House of Israel—give our children, grandchildren and worthy students holy awareness. As the verse states, “You shall make [the laws] known to your children and to your children’s children.”

In this world, may all of our speech be nothing other than learning Your Torah, and all of our activities nothing other than serving You. May we foster the fear of Heaven and discuss it with others every day.

May we receive words of Torah, knowledge of God and fear of Heaven from each other. May we all awaken, inspire and encourage each other to serve HaShem.

Through Your true sages, You revealed to us that this awareness is what remains of a person after he dies.

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We Wish to Illuminate Others • All that remains of a person in this world after he passes away is his awareness and the holy words with which he illuminated his friends and children.

You have taught us that such words must be shared by every person—even the least of the least, because every Jew possesses some awareness and holy words that no one else does.

Each person must shine his awareness onto his friends, children and all of the branches of his soul. In this way, we civilize the world, so that everyone will know about You, HaShem and Your holy Torah.

Therefore, we have come to You, HaShem our God and God of our fathers, You Who are God from beginning to end, our shield and savior in every generation.

שֶׁתִּרְחַם עָלֵינוּ בְּרַחֲמֶיךָ הָרַבִּים, וְתַעֲזֹר לָנוּ וּתְזַכֵּנוּ שִׁיְהִי נִשְׁאָר זְכָרְנוּ לְדוֹרֵי דוֹרוֹת, וְלֹא יִפְסַק חֶבֶל הַקְּדוּשָׁה שֶׁל יִשְׂרָאֵל לְעוֹלָם. שֶׁתִּשְׁפִּיעַ עָלֵינוּ יְרֵאת שְׁמִים בְּאַמֶּת, בְּאֶפֶן שֶׁנִּזְכֶּה שִׁיְהִי דְּבָרֵינוּ נִשְׁמָעִים תָּמִיד לְעִבּוּדְךָ וּלְיִרְאַתְךָ.

וְנִזְכֶּה בְּכָל יוֹם תָּמִיד לְדַבֵּר עִם חֲבֵרֵינוּ וּבְגִינוּ בִּירֵאת שְׁמִים, וְיִתְקַיְּמוּ דְּבָרֵינוּ וְנִדְעֵתְנוּ אֶצְלָם, וְלֹא יַעֲבֹרוּ דְּבָרֵינוּ מִלִּבָּם חֵס וְשָׁלוֹם.

רַק יִכְנסוּ דְּבָרֵינוּ הָאֲמִתִּיִּים בְּלִבָּם, וְיִשְׁמְעוּ וְיִתְקַיְּמוּ אֶצְלָם לְעַד כִּי־תֵד חֶזֶק בַּל יִמוּט, וְיִשׁוּבוּ אֵלֶיךָ בְּאַמֶּת.

בְּאֶפֶן שֶׁנִּזְכֶּה כָּלְנוּ לְהֵאִיר בְּהַעֲנָפִים הַיוֹצֵאִים מֵאִתְּנוּ, לְהַשְׁאִיר בָּנִים וְתַלְמִידִים הַגּוֹנִים הָרַבִּה בְּעוֹלָם.

עַד שֶׁבְּגִינוּ וְתַלְמִידֵינוּ יִזְכוּ לְהוֹלִיד עוֹד בָּנִים וְתַלְמִידִים רַבִּים, לְהֵאִיר בָּהֶם הַדַּעַת הַקְּדוֹשׁ שֶׁשִּׁמְעֵנוּ וְקִבְּלָנוּ מִפִּי רַבּוֹתֵינוּ וְחֻכְמֵינוּ זְכוֹנָם לְבִרְכָּה.

וְכֵן מִדּוֹר לְדּוֹר לְעוֹלָם, "דּוֹר לְדּוֹר יִשְׁבַּח מַעֲשֶׂיךָ וּגְבוּרוֹתֶיךָ יִגִּידוּ". וְיִקְרִים בָּנוּ מְהֵרָה מִקָּרָא שְׁכָתוֹב: "וְאֲנִי זֹאת בְּרִיתִי אִתְּכֶם אָמַר יְהוָה, רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר שִׁמְתִּי בְּפִיךָ, לֹא יִמוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַעַךָ וּמִפִּי זֶרַע זֶרַעַךָ, אָמַר יְהוָה מַעֲתָה וְעַד עוֹלָם".

וּבִכֵּן יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁנִּזְכֶּה לְהַשִּׁיג אִירוֹת הַמְּקִיפִין, שֶׁנִּזְכֶּה לְהִבִּין וְלְהַשְׁכִּיל וְלְהַכְנִיס בְּתוֹךְ פְּנִימִיּוֹת שֶׁכָּלְנוּ כָּל הַדַּעַת וְהַשְׁכָּל שֶׁלֹּא הֵיינוּ יְכוּלִּין לְהִבִּין עַד הַנָּה.

וְנִזְכֶּה לַעֲלוֹת בְּכָל עֵת מִדְּרָגָא לְדְרָגָא וּמִמַּעַלָּה לְמַעַלָּה בְּקְדוּשָׁה וּבִטְהָרָה גְּדוּלָּה.

In Your vast compassion, save us. Help us pass on a legacy for generations. May the holy cord of Israel never be cut off.

Pour onto us the true fear of Heaven so that others will always heed our words about the importance of serving You and fearing You.

May we speak with our friends and children every day about the fear of Heaven. May they accept our words and awareness so that our words will never leave their hearts.

May our words of truth enter their hearts. May they hear these words until they are established for them forever, like a firm tent peg, so that they will truly return to You.

May we all illuminate our souls' branches, so that we will leave behind a legacy of many worthy children and students.

May these children and students produce many other children and students, onto whom they will shine the holy awareness that we learned and received from the mouths of our rabbis and sages.

And so may matters continue from generation to generation, forever: "Generation to generation will praise Your deeds and relate Your acts of might." May the verse quickly be realized in us, "As for Me, this is My covenant with them, says HaShem: My spirit that rests upon you, and My words that I have placed in your mouth, will not leave your mouth and the mouths of your children and the mouths of your children's children, says HaShem, from now and forever."

Attaining the Encompassing Lights • May it be Your will, HaShem our God and God of our fathers, that we will attain the encompassing lights—that we will understand, comprehend and draw into the core of our minds all of the awareness and clarity that we could not grasp previously.

May we rise at every moment in great holiness and purity from level to level, from step to step.

וּלְהָאִיר בְּכָל פֶּעַם הַשֹּׁכֵל וְהַדַּעַת דִּקְדָּשָׁה בְּבָנִים וְתַלְמִידִים
הַגּוֹנִים, וְלְהַשִּׁיג בְּכָל עֵת מְקִיפִין חֲדָשִׁים וְלְהַכְנִיס אִוֹרוֹת
הַמְּקִיפִים לְתוֹךְ פְּנִימִיּוֹת הַשֹּׁכֵל.

אָבִינוּ אָב הַרְחֵמוֹן, הַמְּרַחֵם רַחֵם נָא עָלֵינוּ, וְתֵן בְּלִבֵּנוּ בִּינָה לְהִבִּין
וְלְהַשְׁכִּיל לְשִׁמְעַי לִלְמַד וּלְלַמֵּד לְשִׁמּוֹר וְלַעֲשׂוֹת וּלְקַיֵּם אֶת כָּל
דְּבָרֵי תוֹרָתְךָ בְּאַהֲבָה.

עַד שְׁנִזְכֶּה לְהַשִּׁיג אִוֹרוֹת הַמְּקִיפִין הָעֲלִיּוֹנִים, שֶׁהֵם עֶקֶר שְׁעֵשׂוּעַ
וְתַעֲנוּג עוֹלָם הַבָּא, שֶׁהֵם אֲרִיכַת הַיָּמִים וְהַשָּׁנִים, חַיִּים טוֹבִים
וְאֲרוּכִים בְּאַמֶּת, שֶׁהֵם הַמְּקִיפִים שֶׁלְמַעֲלָה מִהֶזְמֵן, שֶׁהֵם רַב
טוֹב הַצָּפוֹן וְגִנּוּז לִירֵאִיָּה.

אֲשֶׁר כָּל הֶזְמֵן שֶׁל כָּל הָעוֹלָם הִזָּה מֵה שֶׁהָיָה וּמֵה שֶׁיְהִיָּה אֵינוֹ
עוֹלָה כָּלֵל כְּגֹד יוֹם אֶחָד, וְאִפְּלוּ כְּגֹד שְׁעָה אַחַת שֶׁל הָעוֹלָם
הַבָּא, שֶׁהוּא לְמַעֲלָה מִהֶזְמֵן, שֶׁהוּא יוֹם שֶׁכָּלוּ אֲרוֹךְ וְטוֹב, אֲשֶׁרִי
מִי שִׁיזְכֶּה לָזֶה.

וְתוֹרָנִי וְתַלְמִידִי תָמִיד לְצַמֵּצֵם אֶת שְׁכָלִי, שֶׁלֹּא אֶתְחִיל
לְהַכְנִס בַּחֲקִירוֹת וְקִשְׁיוֹת כָּלֵל, וְאִזְכֶּה לַדַּעַת מֵה לְדַבֵּר עִם
חֲבֵרִי, וְלִשְׁוֹם סִיג לְדַבְּרִי לְשִׁתַּק בְּמָקוֹם שֶׁאֵינִי צָרִיךְ לְשִׁתַּק.

וְלֹא אֶהְרַס אֶת הַגְּבוּל חֵס וְשָׁלוֹם, בְּאִפֶּן שֶׁלֹּא אֶכְנֹס חֵס וְשָׁלוֹם
בְּקִשְׁיוֹת וְחִקְרוֹת שֶׁאֲסוּר לִי לְחַקֵּר וְלְהַקְשׁוֹת.

וְתִגֵּן עָלַי וְתִשְׁמְרֵנִי וְתִצְלִילֵנִי תָמִיד שֶׁלֹּא יָבוֹאוּ עָלַי לִבִּי וְדַעַתִּי
הַחֲקִירוֹת וְהַקִּשְׁיוֹת וְהַתְרוּצִים שֶׁהֵם לְמַעֲלָה מִהֶזְמֵן, אֲשֶׁר אֵין
הֶזְמֵן מִסְפִּיק לְבָאֵר הַקִּשְׁיוֹת וְהַתְרוּצִים שֶׁיֵּשׁ שָׁם.

רְבוּנוּ שֶׁל עוֹלָם מָלֵא רַחֲמִים, שְׁמֶרֶה וּפָשִׁי וְהִצִּילֵנִי מִכָּל מִינֵי
קִשְׁיוֹת וְחִקְרוֹת. זַכֵּנִי לְהֶאֱמִין בְּךָ בְּאַמוּנָה שְׁלֵמָה לְבַד בְּלִי שׁוּם
חִקְרוֹת וְקִשְׁיוֹת כָּלֵל.

May we constantly illuminate the holy intellect and awareness of our worthy children and students. May we constantly attain new encompassing lights and draw them into the core of our minds.

Our compassionate Father, give our hearts understanding so that we will lovingly understand and comprehend, hear, learn and teach, guard, perform and fulfill all of the words of Your Torah.

May we at last attain the supernal encompassing lights, which are the essence of the delight and pleasure of the World to Come, the length of days and years, a truly good and long life—the encompassing lights that are higher than time, that are the vast goodness hidden away and concealed for those who fear You.

The time span of the entirety of this world—that which was and that which will be—is totally insignificant compared to one day and even one hour of the World to Come, which is higher than time, which is a day that is entirely long and good. Fortunate is the person who attains it!

Boundaries for the Mind • Guide me and teach me always to rein in my mind so that I will not even begin to entertain any inquiries or challenging questions. May I know what to speak about with my friends, and erect a fence around my words so that I will remain quiet whenever it is proper that I do so.

May I not destroy the boundary, Heaven forbid, by posing challenging questions and inquiries that are forbidden to me.

Shield me, guard me and rescue me always so that the inquiries, challenging questions and answers that are higher than time—those that time does not suffice to explain—will not enter my heart or mind.

Master of the world, filled with compassion, guard my soul and rescue me from every sort of challenging question or inquiry. Help me believe in You with complete faith alone, without any inquiries or challenging questions whatsoever.

רחק מדעתי וממחשבותי ומלבי כל מיני חקירות ובלבולים וכל מיני קשיות ותרוצים בדרךך הקדושים.

ולא אתחיל לחקר שום חקירה כלל בחקירות האלהות, רק אתחזק ואתאמץ באמונה שלמה לבד באמת ובתם לבב.

מריה דעלמא כלא, התמים במעשיו, התם ומתמם עם תמימים, זכני לתמימות באמת, ואזכה לקים באמת מקרא שכתוב: "תמים תהיה עם יהוה אלהיך".

"אשכילה בדרך תמים, מתי תבוא אלי, אתהלה בתם לבבי בקרב ביתי. לבב עקש יסור ממני רע לא אדע. עיני בנאמני ארץ לשבת עמדי. הולך בדרך תמים הוא ישרתיני."

ואני בתמי אלה פדני וחנני. תם וישר יצרוני כי קויתיך."

ונאמר: "אשרי תמימי דרך ההולכים בתורת יהוה".

כג סיון

חוס וחמל עלי, וזכני לעבד אותך בתמימות גדול באמת ובאמונה שלמה ובפשיטות גמור, עד שאזכה לעבד ולעלות על כל החכמות שבעולם.

שיאיר עלי הארת הרצון העליון ואזכה לכסף ולהשתוקק ולהתגעגע אליך באמת ברצון מפלג מאד מאד בלי שעור.

ואזכה לחיי עולם הבא ליום שכלו ארץ וטוב, ונזכה ונחיה ונראה ונירש טובה וברכה לשני ימות המשיח ולחיי העולם הבא.

ואזכה ברחמיך להשיג ולהרגיש חיי עולם הבא בעולם הזה, ולראות עולמי בחיי.

Remove from my mind, thought and heart every type of inquiry and confusion, and every type of challenging question and answer, regarding Your holy ways.

May I not even begin to engage in any theological inquiries. Instead, may I strengthen and sustain myself with complete faith alone, with truth and with an upright heart.

Master of the entire world, upright in Your deeds, sincere and dealing sincerely with the sincere, help me attain true uprightness. May I truly embody the verse, "Be wholehearted with HaShem your God."

"I will direct my thoughts to the path of integrity. When will I attain it? I will proceed with the uprightness of my heart within my house...A perverse heart will turn away from me. I will accept no evil...My eyes are upon the faithful of the land so that they will dwell with me. A person who walks on an upright path will serve me."

"I will walk in simplicity. Redeem me and be gracious to me. Sincerity and uprightness will guard me, because I have hoped in You."

"Fortunate are those whose way is perfect, who walk with the Torah of HaShem."

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We Strive to Transcend • Shelter me and be kind to me. Help me serve You with true, great simplicity, with complete faith and total integrity, until I go beyond and transcend all wisdoms in the world.

May the light of Your supernal will illumine me. May I truly yearn, long and pine for You with a powerful, infinite will.

May I attain the life of the World to Come, a day that is entirely long and good. In our lifetime, may we see and inherit the goodness and blessing of the era of the Mashiach and the life of the World to Come.

In Your compassion, help me attain and experience the life of the World to Come in this world. May I see my ultimate world in my present lifetime.

שְׁאֵזְכָּה לְהַשִּׁיג תְּקוּפוֹת הַיָּמִים וְתְּקוּפוֹת הַשָּׁנִים, לְהַשִּׁיג בְּעוֹלָם
הַזֶּה הַמְּקִיפִים שֶׁל עוֹלָם הַבָּא הַנִּקְרָאִים יָמִים, וְהַמְּקִיפִים
הַנִּקְרָאִים שָׁנִים.

וְתִשְׁפִּיעַ עָלֵינוּ שֹׁפַע הַכֶּתֶר עָלֵינוּ דְּקִדְשָׁה, וְשֵׁם תְּטַהֲרֵנוּ מִכָּל
חַטֹּאתֵינוּ וְעוֹנוֹתֵינוּ וּפְשָׁעֵינוּ וְיִתְהַפְּכוּ שָׁם כָּל עוֹנוֹתֵינוּ לְזִכִּיּוֹת.

וּבְכֵן תִּרְחַם עָלֵינוּ אָבִינוּ אָב הַרְחֵמֶן, יְהוָה אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי
הָאָרֶץ, הַכֹּל יָכוֹל וְכוֹלֵל יָחִיד.

וְתַאֲוִיר עָלֵינוּ אֹר קִדְשֵׁת הַצְּדִיקִים הָאֲמִתִּיִּים הַמְּאִירִים בְּכָל
הָעוֹלָמוֹת כָּלָם, בְּעוֹלָמוֹת עֲלִיוֹנִים וּבַתְּחִתּוֹנִים, בְּדָרֵי מַעְלָה
וּבְדָרֵי מִטָּה.

וַיֹּאֲרוּ וַיִּזְדַּעְנוּ לְדָרֵי מַעְלָה שֶׁעֲדָן אֵינָם יוֹדְעִים בִּידְעָתוֹ יִתְבַּרֵּךְ
כָּלֵל.

וַיַּעֲזְרוּ וַיִּקְיְצוּ אֶת כָּל הַדָּרֵי מִטָּה, אֶת כָּל הַשּׁוֹכְנֵי עֵפֶר הַמְּנַחֲמִים
בְּדִיּוֹטָא הַתְּחִתּוֹנָה, בְּשֹׁפֶל הַמִּדְבָּרָה, וַיֹּאֲרוּ בָהֶם וַיַּגְלוּ לָהֶם, כִּי
מֵלֵא כָל הָאָרֶץ כְּבוֹדוֹ.

וַיַּעֲזְרוּ וַיַּחֲזְקוּ אֶת כָּל הַנִּפְשוֹת הַנִּפְּלוֹת שֶׁנִּפְּלוּ לְמָקוֹם שֶׁנִּפְּלוּ,
כָּל אֶחָד וְאֶחָד כְּפִי יְרִידָתוֹ, וַיַּחֲזִי וַיַּעֲזְרוּ וַיִּקְיְצוּ אוֹתָם, אֲפֹלו
הַנִּפְשוֹת הַיְּרֻדוֹת מְאֹד, שֶׁנִּפְּלוּ בְּעוֹנוֹת וּבַעֲבָרוֹת גְּדוּלוֹת, עַל
כָּלָם יִגְיֵעוּ רַחֲמֵיהֶם.

וַיַּחֲזִי וַיִּשְׁיבוּ נִפְשוֹתָם הַחֲלוּשׁוֹת הַפְּגוּמוֹת מְאֹד, נִפְּשׁ הַחוּטָאִת,
נִפְּשׁ הַמֶּרָה מְאֹד, יַחוּסוּ עַל דֵּל וְאַבְיוֹן, וְנִפְשׁוֹת אֲבִיוֹנִים יוֹשִׁיעוּ.

וַיַּעֲזְרוּ וַיַּחֲזְקוּ וַיֹּאמְצוּ אוֹתָם, שְׁאֵף-עַל-פִּי-כֵן אֵל יִתְאַשּׁוּ
עֲצָמָן בְּשׁוּם אֶפֶן בְּעוֹלָם, כִּי מֵלֵא כָל הָאָרֶץ כְּבוֹדָהּ, וּבְכָל מָקוֹם
אֶתָּה נִמְצָא.

וְגַם בְּהִשְׁאֹל תַּחֲתִיּוֹת יְכוּלִין לְהִתְקַרֵּב אֵלֶיךָ, כִּי לֵית אֶתָּר פָּנוּי
מִנֶּךָ, וְאֵין שׁוּם יָאוֹשׁ בְּעוֹלָם כָּלֵל.

While in this world, may I attain the “seasons of days” and “seasons of years,” which are the transcendent energies of the World to Come that are called “days” and “years.”

Pour onto us the abundant energies of the supernal crown of holiness. Purify us of all of our transgressions, sins and offenses, until all of our sins are transformed into merits.

Have compassion on us, our compassionate Father, HaShem, all-powerful God Who binds Heaven and earth.

Above and Below • Illuminate us with the light of the holiness of the true Tzaddikim who illuminate all universes: the upper and lower worlds, supernal beings and lower beings.

May these Tzaddikim illumine and teach those who dwell above that they still have no knowledge of You at all.

And may they arouse and awaken all those who dwell below, all those who dwell in the dust, who live upon the lowest level, on the lowest step, by illuminating them and revealing to them that the entire earth is filled with Your glory.

May these Tzaddikim awaken and strengthen all of the fallen souls wherever they fell. May these Tzaddikim revive, arouse and awaken those souls—even those who have fallen extremely low into sins and great wrongdoing. May the compassion of these Tzaddikim reach them all.

May these Tzaddikim revive and restore these people’s weak, damaged, sinning, embittered souls. May they have “pity on the poor and destitute, and save the souls of the impoverished.”

May these Tzaddikim arouse, strengthen and secure them, so that they will never give up in any way, knowing that the entire world is filled with Your glory and that You are everywhere.

Even in the depths of Sheol, people can come close to You, because no place is empty of You. Thus, there is no despair in the world at all.

רבוגו שֶׁל עוֹלָם, מְלֵא רַחֲמִים בְּכָל עֵת וּבְכָל רִגַע תָּמִיד, רָם וְנִשְׂא מָרוֹם וְקָדוֹשׁ תִּשְׁכַּן "וְאֵת דְּכָא וּשְׁפַל רוּחַ, לְהַחֲיוֹת רוּחַ שְׁפָלִים, וּלְהַחֲיוֹת לֵב גְּדָפָאִים".

אם על המֶלֶךְ טוֹב תִּנָּתֵן לָנוּ נִפְשֵׁנוּ בְּשִׂאֲלֵתֵנוּ וְעֲמָנוּ בְּבִקְשֵׁתֵנוּ.

רַחֲמֵן מְלֵא רַחֲמִים, יֵצֵא דְבַר מַלְכּוּת מְלַפְנֶיךָ וְתַעַן וְתֹאמַר "נִבְלַתִּי יְקוֹמוּן הַקִּיצוֹ וְרִנְנוּ שׁוֹכְנֵי עָפָר".

וְתִגְלֶה עַל יְדֵי צְדִיקֶיךָ הָאֲמִתִּיִּים טוֹבָה וְחִסְדֶּיךָ הַרְבֵּים כִּי לֹא תִמְנֶנּוּ כִּי לֹא כָלוּ רַחֲמֶיךָ לְעוֹלָם, וְעֵדִין אֶתְּהָ עֲמָנוּ תָּמִיד.

כִּי יִהְיֶה אֶתְּנוּ וְאֶצִּלְנוּ וְעֲמָנוּ וְקָרֹב לָנוּ גַם עֲתָה. "כִּי לֹא יִטֹּשׁ יִהְיֶה אֶת עַמּוֹ בְּעֶבֶר שְׁמוֹ הַגָּדוֹל".

טוֹב וּמִטִּיב, מְלֵא רַחֲמִים, הַחַיִּינוּ נָא, הַשִּׁיבֵנוּ נָא, "סִמְכוּנֵי בְּאִשְׁשׁוֹת רַפְדוּנֵי בְּתַפּוּחִים, כִּי חוֹלֵת אֶהְבֶּה אָנִי".

עוֹרְרֵנִי נָא, הַקִּיצֵנִי נָא, אֶתְּהָ יִהְיֶה חַנּוּנִי וְהַקִּימֵנִי, הֵקֵם "עַל סֵלַע רָגְלִי כּוֹנֵן אֲשׁוּרִי", אֲמַצְנִי וְחִזְקֵנִי נָא בִּירְאָתְךָ וּבְעִבּוֹדְתְּךָ, "אַל תִּטְשֵׁנִי וְאַל תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׂרָאֵל".

אֲמִץ וְחִזַּק רַפְּיוֹן יְדֵי, בְּאִפֹּן שְׂאֲזָכָה לָשׁוּב אֵלֶיךָ בְּאַמֶּת חֵישׁ קַל מְהֵרָה, וְאַבְטַח בִּיהוָה וְלֹא אֲמַעֲד לְעוֹלָם, וְלֹא אֶפְל בְּדַעְתִּי מִשׁוּם דְּבַר שְׂבָעוֹלָם.

"הִנֵּה אֵל יִשׁוּעָתִי אֲבָטַח וְלֹא אֶפְחָד, כִּי עֲזִי וְזִמְרַת יְהוָה יִהְיֶה, וַיְהִי לִי לִישׁוּעָה". אֲבָטַח בְּשֵׁם יִהְיֶה וְאֶשְׁעֵן בְּאֱלֹהֵי, כִּי לֹא תַעֲזֹב אוֹתִי לְעוֹלָם.

וְנִזְכֶּה לְהַשִּׁיג בְּשִׁלְמוֹת הַשְּׁגִת דְּרֵי מָטָה שֶׁהוּא הַשְּׁגִת "מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ". וְנִזְכֶּה לְהַרְגִּישׁ בְּכָל עֵת וְרִגַע אֶלְהוּתְךָ עָלֵינוּ.

Master of the world, You are filled with compassion at every moment. "Elevated and exalted One, dwelling forever, holy is His Name. You dwell with the uplifted and holy, and with the crushed and lowly in spirit, to revive the spirit of the humble and to revive the heart of the crushed."

If it pleases the King, may our soul be given at our request, and our nation as we beseech.

Compassionate One, filled with compassion, send forth Your sovereign command. Declare, "My dead ones shall arise; you who dwell in the dust, awaken and sing!"

May Your goodness and vast lovingkindness, Your compassion that has never ceased and never ended, be revealed through Your true Tzaddikim. You are with us constantly.

You are with us, next to us, near us and close to us even now. "For the sake of His great Name, HaShem will not forsake His nation."

You Who are good and do good, You Who are filled with compassion, revive us and restore us. "Sustain me with flagons of wine, spread my bed with apples, for I am lovesick."

We Wish to Awaken • Please arouse me. Please awaken me. HaShem, be gracious to me and make me steady. "He sets my feet upon the rock; He firmly establishes my steps." Please establish me and strengthen me so that I will fear You and serve You. "Do not forsake me and do not abandon me, God of my salvation."

Steady and strengthen my weak hands so that I will truly return to You, quickly, swiftly and speedily. May I trust in HaShem and never stumble. May nothing in the world discourage me.

"Behold, God is my salvation; I will trust and not be afraid, because God, HaShem, is my strength and song; He has saved me." I will trust in the Name of HaShem and I will rely on my God, because You will never abandon me.

May we fully attain the awareness of those who dwell below: the awareness that "the whole earth is filled with His glory." At every moment, may we feel Your Godliness resting upon us.

וַיַּגִּדַע וַיֵּאמְרוּ בְּאַמֶּת כִּי מֵלֹא כָּל הָאָרֶץ כְּבוֹדָהּ, וְאַתָּה מִמֶּלֶא כָּל
עֲלָמִין וְסוֹבֵב כָּל עֲלָמִין, וְלִית אֶתְר פָּנוּי מִנָּהּ.

כְּמוֹ שֶׁכָּתוּב: "אִם יִסְתֵּר אִישׁ בַּמִּסְתָּרִים וְאֲנִי לֹא אֶרְאֶנּוּ נְאֻם
יְהוָה, הֲלֹא אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ אֲנִי מֵלֵא".

וְנִזְכָּה לְקַיָּם בְּאַמֶּת מִקְרָא שֶׁכָּתוּב: "שְׁוִיתִי יְהוָה לְגִגְדִי תָמִיד",
וַיַּגִּדַע וַיִּכְפֹּר וַיִּרְגֵּשׁ בְּכָל עֵת יִרְאַתָּה וְאֵימַתָּה עָלֵינוּ.

שְׁנִיזְכָּה לְדַעַת בְּאַמֶּת וּבְאַמוּנָה שְׁלֵמָה אֲשֶׁר אֵתָּה עוֹמֵד עָלֵינוּ
בְּכָל עֵת וְרָגַע, וּמִפְּנֵיךְ לֹא אֶסְתֵּר. וְתִהְיֶה יִרְאַתָּה עַל פְּנֵי תָמִיד
לְבִלְתִּי אֶחָטָא.

וְאִזְכָּה לְהִתִּירָא וּלְפַחַד תָּמִיד מִפְּנֵי פַּחַד יְהוָה וּמִהֲדַר גְּאוּנוֹ,
וּלְהִתְקַרֵּב אֵלֶיךָ וּלְהִתְדַבֵּק בְּךָ בְּאַמֶּת בְּדַבְּקוֹת גָּדוֹל כְּרִצּוֹנָה
הַטוֹב.

וּתְזַכְּנוּ וְתַעֲזֹרְנוּ שְׁיִהְיֶה נִכְלָל אֲצִלָּנוּ שְׁנֵי הַשְּׁגוֹת יָחִיד, הַשְּׁגַת
דְּרִי מְטָה עִם הַשְּׁגַת דְּרִי מַעֲלָה, אֲשֶׁר הֵם שׁוֹאֲלִים "אֵיזֶה מְקוֹם
כְּבוֹדוֹ".

וְנִזְכָּה לְדַעַת בְּאַמֶּת כִּי לִית מַחֲשָׁבָה תַּפְסִיקָא בְּךָ כָּלֵל, וְתַכְלִית
הִדְיָעָה אֲשֶׁר לֹא יִדַּע, כִּי לְגִדְלָתָהּ אֵין חֶקֶר.

רְבוּנוּ שֶׁל עוֹלָם סְתִים וְגִלְיָא, "הַמַּגְבִּיחִי לְשִׁבְתָּ, הַמְשַׁפִּילִי לְרֹאוֹת
בְּשָׁמַיִם וּבָאָרֶץ, מְקִימִי מַעֲפָר דֵּל מַאֲשָׁפוֹת יָרִים אֲבִיוֹן".

הֵקֵם וְהָרַם דֵּל וְאֲבִיוֹן כְּמוֹנִי, מַעֲפָר וּמַאֲשָׁפוֹת. כִּי אֵתָּה "כָּל
תּוֹכֵל וְלֹא יִבְצָר מִמֶּךָ מִזְמָה".

זַכְּנוּ שְׁיִכְלְלוּ וַיֵּאִירוּ בְּנוֹ יָחִיד הַשְּׁגַת הַבֵּן וְהַתְלַמִּיד, שֶׁהוּא הַשְּׁגַת
דְּרִי מַעֲלָה וְדְרִי מְטָה.

May we truly know and understand that the entire earth is filled with Your glory, that You fill all worlds and surround all worlds, and that no place is empty of You.

As the verse states, “Will a person hide in concealment so that I will not see him? says HaShem. Do I not fill the heavens and the earth?”

May we truly embody the verse, “I have placed HaShem before me always.” May we know, recognize and feel Your fearful Presence and dread upon us at every moment.

May we truly know with complete faith that You stand above us at every moment, that “I cannot hide from before You.” May Your fearful Presence be upon my face always, so that I will never commit any transgression.

May I always fear and dread Your awesomeness and Your exalted glory. May I come close to You and truly cling to You, in accordance with Your good will.

Help us blend together the attainments of those who dwell below with the attainments of those who dwell above, who ask, “Where is the place of His glory?”

May we truly know that no thought can grasp You at all, and that the ultimate knowledge is that we do not know, for no one can comprehend Your greatness.

Master of the world, You are hidden and revealed: “He dwells on high, He lowers His eyes to see Heaven and earth, He raises the pauper from the dust, He lifts the needy from the ash heap.”

Secure a poor and impoverished person such as myself. Elevate me from the dirt and trash because, “You can do everything; no purpose can be withheld from You.”

May the awareness of the “son”—those who dwell above—and the awareness of the “student”—those who dwell below—be integrated and shine together in us.

וַיְהִי נִגְלָלִין כָּל הָעוֹלָמוֹת יַחַד, עָלִיוֹן בְּתַחְתּוֹן וְתַחְתּוֹן בְּעָלִיוֹן, בְּאֶפֶן שְׂנֵזֶזָה לִירְאָה שְׁלֵמָה בְּאַמֶּת, וְלֹא נִתְבַּטַּל בְּמִצִּיאוֹת חֹס וְשָׁלוֹם.

רק נִזְכָּה לַהֲרָגִישׁ מְלֹוי אֱלֹהוּתָהּ בְּכָל הָאָרֶץ בְּהִדְרָגָה וּבְמִדָּה כְּלוּל יַחַד מִהֲשֻׁגָּת "מֵלֵא כָּל הָאָרֶץ כְּבוֹדוֹ וְאִיָּה מְקוֹם כְּבוֹדוֹ", בְּאֶפֶן שְׂנֵזֶזָה לִירְאָה שְׁלֵמָה מִפְּנֵי תַמִּיד כְּרִצּוֹנָה הַטּוֹב בְּאַמֶּת.

וּבְכֵן תִּזְכְּנוּ בְּרַחֲמֶיהָ הַרְבֵּים וְתַעֲזְרוּנוּ וְתוֹשִׁיעֵנוּ שְׂנֵזֶזָה שְׂיֵאִיר עָלֵינוּ בְּשַׁעַת אֲכִילֵתֵנוּ הָאֶרֶת הָרָצוֹן הַקָּדוֹשׁ.

כד סיון

וְתִתֵּן לָנוּ כַּח וְעֹז וּגְבוּרָה מֵאַתָּה, וְנִזְכָּה לַהֲיוֹת "אֲנָשֵׁי חֵיל יִרְאִי אֱלֹהִים אֲנָשֵׁי אֱמֶת שׁוֹנְאֵי בְּצַע", כִּי אַתָּה הַנוֹתֵן כַּח לַעֲשׂוֹת חֵיל, עֲזָרוֹנוּ וְחִזְקָנוּ וְאַמְצָנוּ בִּירְאָתָהּ הַקָּדוֹשָׁה.

וְזַכְּנוּ בְּרַחֲמֶיהָ שְׁנֵהֲיָהּ גְבוּרִים אֲנָשֵׁי חֵיל בְּאַמֶּת כְּרִצּוֹנָה הַטּוֹב.

וְתִתֵּן לָנוּ מִמְּשָׁלָה דְּקִדְשָׁה כִּי "הַעֲשֹׂר וְהַכְּבוֹד מִלְּפָנֶיהָ וְאַתָּה מוֹשֵׁל בְּכָל, וּבִידָדָה כַּח וּגְבוּרָה, וּבִידָדָה לְגַדֵּל וּלְחַזֵּק לְכָל".

זַכְּנוּ שְׂיֵהִיָּה לָנוּ חֵלֶק טוֹב בְּהַמְלָכוֹת וְהַמְּשָׁלָה דְּקִדְשָׁה, בְּאֶפֶן שְׂנֵזֶזָה לַהֲמָשִׁיךְ פְּרִנְסָה טוֹבָה בְּהִרְחָבָה גְּדוּלָּה לָנוּ וּלְכָל אֲנָשֵׁי בֵיתֵינוּ וּלְכָל הַתְּלוּיִים בָּנוּ מֵעַמָּה בֵּית יִשְׂרָאֵל.

רְבוּנוּ שֶׁל עוֹלָם אַתָּה יוֹדֵעַ עֵצֶם דְּחֻקָּנוּ וְעַמְּלָנוּ וּמַעֲוֹט וְצַמְצוּם הַפְּרִנְסָה שְׁנֵתִמְעָטָה מְאֹד פְּרִנְסַת עַמָּה בֵּית יִשְׂרָאֵל.

בְּפֶרֶט פְּרִנְסַת הַכְּשָׁרִים הַחֲפָצִים לְכַנֵּס בְּדֶרֶךְ הַקִּדְשׁ וּלְעַבְדָּהּ בְּאַמֶּת, אֲשֶׁר פְּרִנְסַתָּם דְּחוּקָה מְאֹד, וְרַבִּים נִמְנָעִים הַרְבֵּה

May all worlds be blended together—the higher with the lower and the lower with the higher—so that we will truly attain complete awe without being nullified, Heaven forbid.

May we experience the fullness of Your Godliness in all the earth in a measured and restrained fashion that blends together the awareness that “the whole earth is filled with His glory” with the awareness that asks, “Where is the place of His glory?” In this way, we will truly attain complete fear of You always, in accordance with Your good will.

Similarly, when we eat, aid us, help us and save us in Your vast compassion, so that the illumination of the holy will shines upon us.

24 SIVAN

May We Gain Holy Strength • Share Your power, might and strength with us. May we become “men of might, fearing God; men of truth, hating dishonest gain.” You give people the strength to do great things. Help us, strengthen us and bolster us so that we will experience a holy fear of You.

In Your compassion, help us become truly mighty, strong people, in accordance with Your good will.

Give us holy dominion. “Wealth and honor are before You, and You rule over all. In Your hand are power and might, and You have the power to enhance and strengthen everything.”

Give us a good portion of holy sovereignty and governance, so that we will draw down a good, comfortable income for ourselves, for everyone in our family, and for every member of Your nation, the House of Israel, who is dependent on us.

Drawing Down an Income from HaShem • Master of the world, You know the great pressure that we are under, our toil, and the scarcity and constricted economy that have greatly diminished the income of Your nation, the House of Israel.

This especially affects the income of spiritual people who want to begin walking on the holy path and truly serve You. Their income is so sparse, and they suffer the burden and

מעבודת השם יתברך מחמת עול וטרידת הפרנסה.

רחם עלינו למען שמך, ותשפיע עלינו שפע טובה ופרנסה טובה לנו ולכל עמך בית ישראל, ובפרט להחפצים ליראה את שמך.

עזרנו והושיענו שלא תמנע ותעכב אותנו הפרנסה מעבודתך באמת, כי לך לבד עינינו תלויות. "כלם אליך ישברון לתת אכלם בעתו".

כי אין אתנו יודע עד מה שום סבה ועסק בדרך הטבע איך להמשיך פרנסה, כי אם עליך לבד אנו נשענים, ועינינו לך מיחלות, עד שתחננו ברחמיה ובחסדיה הרבים, ותתן לנו פרנסותינו בעתו במועדו ובזמנו.

ותזמין לנו כל פרנסותינו קדם שנצטרך להם באופן שלא תבלבל אותנו טרידת הפרנסה מעבודתך כלל.

ותעזר פח מלכותך ותעלה ותקבל המלכות דקדושה שפע הפרנסה טובה לכלליות עמך בית ישראל מהידיים שיש ביים החכמה.

ותמשיך פרנסה טובה עלינו מרצון העליון כמו שכתוב: "עיני כל אליך ישברו, ואתה נותן להם את אכלם בעתו. פותח את ידך, ומשביע לכל חי רצון".

ותתן ותחלק ותשחק (ותספיק) הפרנסה לכל אחד ואחד כפי מה שצריך באמת לעבודת השם יתברך, באופן שנוצח כלנו לעבדך באמת.

ותספיק לנו כל צרכינו בכבוד ולא בבזוי, בהתר ולא באסור, בנחת ולא בצער מתחת ידך הרחבה והמלאה.

ואל תצרכנו לא לידי מתנת בשר ודם ולא לידי הלואתם.

troubles of earning a living, to the degree that many are unable to serve You.

Have compassion on us for the sake of Your Name. Send a beneficial flow of abundance and good income to us and to Your entire nation, the House of Israel, and in particular to those who fear Your Name.

Help us and save us so that the need to earn a living will not prevent us from truly serving You. Our eyes are raised to You alone. "The eyes of all turn to You, and You give them their food in its time."

No one knows how to draw down income by means of natural cause and effect. Instead, we rely on You alone. Our eyes turn to You hopefully until You will be gracious to us, in Your vast compassion and lovingkindness, and give us our income regularly in its time, in its season.

Prepare all of our income for us before we need it, so that the burdens of earning a living will not divert us from serving You.

Arouse the power of Your sovereignty. Raise the power of holy sovereignty so that it will receive an abundant flow of good income from "the hands that are in the Sea of Wisdom" on behalf of the entirety of Your nation, the House of Israel.

Draw good income down to us from Your supernal will. As the verse states, "The eyes of all turn to You, and You give them their food in its time. You open Your hand and satisfy the desire of all living beings."

Give, apportion and provide income for each and every individual in accordance with what he truly needs in order to serve You, so that all of us will truly serve You.

Provide us with everything we need in an honorable and not a disgraceful way, in a way that is permissible and not forbidden, with ease and not with suffering, coming from Your broad and full hand.

May we never be dependent on the gifts or loans of flesh and blood.

וְנִזְכָּה לְקַבֵּל הַפְּרָגְסָה בְּקִדְשָׁה גְדוֹלָה, וַיֵּאִיר בְּתוֹכָהּ הָאֶרֶת הָרָצוֹן
הָעֲלִיּוֹן דִּקְדָּשָׁה.

וְתַעֲזְרֵנוּ לְשִׁבֵּר תַּאֲוֹת אֲכִילָה לְגַמְרִי, וּלְקַדֵּשׁ אֶת אֲכִילָתֵנוּ
בְּקִדְשָׁה גְדוֹלָה, וְנֹאכַל לְשִׁמּוֹךְ לִבֵּד, וְנִזְכָּה לְקַבֵּל וּלְהַמְשִׁיךְ עָלֵינוּ
הַיְרָאָה הַקְּדוּשָׁה הַנִּגְשֶׁת וּבִאָּה עַל הָאָדָם בְּעֵת הָאֲכִילָה.

אֲבִינוּ מַלְכֵנוּ, אֲדִירֵנוּ, בּוֹרְאֵנוּ, גּוֹאֲלֵנוּ, יוֹצְרֵנוּ, קְדוּשָׁנוּ קְדוֹשׁ יַעֲקֹב,
רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל.

הַמֶּלֶךְ הַטוֹב וְהַמְּטִיב לְכָל, שֶׁבַעֲנוּ מְטוֹבָךְ הָאֲמִתִּי, שְׁמֵרֵנוּ וְהַצִּילֵנוּ
לְבַל נִטָּה דַעֲתֵנוּ וּלְבַבֵּנוּ אַחֵר הַטוֹב הַמְּדֻמָּה.

רַק נִזְכָּה לְשִׁבֵּר כָּל תַּאֲוֹת הַמְּדַמְיּוֹת, תַּאֲוֹת הַבְּהִמְיּוֹת. וְנִזְכָּה
לְדַבֵּק מִחֲשַׁבְתֵּנוּ בְּטוֹב הָאֲמִתִּי בְּטוֹב הַנִּצָּחִי, לְהִתְעַנֵּג עַל יְהוָה
וּלְהַשְׁבִּיעַ בְּצַחֲצָחוֹת נַפְשֵׁנוּ.

וְתִהְיֶה אֲכִילָתֵנוּ בְּקִדְשָׁה גְדוֹלָה וּבִיֵּאִמָּה וּבִיְרָאָה גְדוֹלָה. וְתַעֲזְרֵנוּ
וְתִזְכְּנוּ שְׁיִמְשֹׁךְ עָלֵינוּ בְּשַׁעַת אֲכִילָתֵנוּ הָאֶרֶת הָרָצוֹן הָעֲלִיּוֹן.

שְׁנִזְכָּה לְכֶסֶף וּלְחֶמֶד וּלְהַשְׁתַּוְּקָה וּלְחִשּׁוֹק וּלְהִתְגַּעְגַּע אֵלֶיךָ
בְּאִמַּת בְּרָצוֹן מִפֶּלֶג מְאֹד מְאֹד, בְּלִי שְׁעוֹר וְעֶרֶךְ בְּתַכְלִית הַבְּטוּל
עַד אֵין סוּף, עַד שֶׁלֹּא יִדַּע כָּלֵל מֶה אָנוּ רוֹצִים.

וַיֵּאִיר עָלֵינוּ הָאֶרֶת הָרָצוֹן שִׁיְהִיָּה לְעֵתִיד בְּעוֹלָם הַבָּא, כְּמוֹ
שֶׁכָּתוּב: "כָּעֵת יֹאמֶר לִיעֲקֹב וּלְיִשְׂרָאֵל, מֶה פָּעַל אֵל".

וְנֹאמַר: "מֶה רַב טוֹבָךְ אֲשֶׁר צָפַנְתָּ לִירְאֶיךָ, פָּעַלְתָּ לְחוֹסִים בְּךָ נֶגֶד
בְּנֵי אָדָם", וְנֹאמַר: "עֵין לֹא רָאִתָּה אֱלֹהִים זולָתְךָ יַעֲשֶׂה לְמַחֲכָה
לוֹ".

May we receive income with great holiness, and illuminate it with the light of Your supernal holy will.

Sanctifying Our Eating • Help us completely break the desire for eating. Sanctify our eating so that it will be very holy and we will eat only for the sake of Your Name. May we receive and draw onto ourselves the holy fear that comes to a person and rests upon him when he eats.

You are our Father, our King, our Mighty One, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel.

You are the King Who is good and does good to all. Sate us with Your true goodness. Guard us and rescue us so that our mind and heart will never turn to any illusory goodness.

Instead, may we break all illusory desires, which are the animal desires. May we attach our thoughts to the true, eternal good, and take pleasure in You and sate our souls with purity.

May we eat in great holiness, fear and awe. Help us and assist us so that when we eat, the illumination of the supernal will is drawn down onto us.

May we truly yearn, desire, long, hunger and pine for You with an extraordinary desire, without measure or limit but with an ultimate nullification, until we do not know what we want at all.

May the illumination of the will that will exist in the future, in the World to Come, shine upon us. As the verse states, "At that time, it will be said to Jacob and to Israel, 'What has God wrought?'"

"How vast is Your goodness that You have hidden for those who fear You, Your deeds for those who take refuge in You." "No eye but Yours, God, has seen what You do for the person who hopes in You."

כה סיון

לחנוכה ויום כיפור

וְזָכְנוּ בְּרַחֲמֵיךָ הָרַבִּים לְקִדְשֵׁת חֲנֻכָּה, וְתַעֲזָרְנוּ בְּכָל שָׁנָה וְשָׁנָה שְׂנוּזָכָה לַפֶּעַל בְּקִשְׁתֵּנוּ וּמִשְׁאָלוֹתֵנוּ לְטוֹבָה בְּיוֹם הַכַּפּוּרִים הַקָּדוֹשׁ, שֶׁתִּמְחַל וְתִסְלַח לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמֶּךָ בֵּית יִשְׂרָאֵל וְתַעֲבִיר אֲשֶׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה.

"סִלַּח נָא לַעֲוֹן הָעָם הַזֶּה כְּגֹדֶל חֶסֶדְךָ, וְכַאֲשֶׁר נִשְׁאַתָּ לָעָם הַזֶּה מִמִּצְרַיִם וְעַד הַנֵּה". וְשֵׁם נֶאֱמַר: "וַיֹּאמֶר יְהוָה סִלַּחְתִּי כְּדַבְּרְךָ".

סִלַּח נָא מַחֲל נָא כְּפָר נָא עַל כָּל חַטֹּאתֵינוּ וְעֲוֹנוֹתֵינוּ וּפְשָׁעֵינוּ שֶׁחָטָאנוּ וְשָׁעֲוִינוּ וְשִׁפְשָׁעֵנוּ לְפָנֶיךָ מִנְעוּרֵנוּ עַד הַיּוֹם הַזֶּה.

"חַנּוּנֵי אֱלֹהִים כְּחֶסֶדְךָ כָּרֵב רַחֲמֵיךָ מִחַה פֶּשַׁעִי. הָרַב כְּבִסְנִי מַעֲוֹנִי וּמִחַטָּאתִי טָהַרְנִי. הַסִּתֵּר פָּנֶיךָ מִחַטָּאִי וְכָל עֲוֹנוֹתִי מִחַה".

וְנִזְכָּה עַל יְדֵי הַמַּחִילָה וְהַסְלִיחָה שֶׁל יוֹם הַכַּפּוּרִים לְקַבֵּל עַל יְדֵי זֶה קִדְשֵׁת יְמֵי הַחֲנֻכָּה הַקָּדוֹשִׁים, שֶׁהֵם חֲנֻכַּת הַבַּיִת, וְנִזְכָּה לְהַמְשִׁיךְ עָלֵינוּ בִּימֵי הַחֲנֻכָּה קִדְשֵׁת הַבַּיִת הַמְּקֻדָּשׁ.

וְתִרְחַם עָלֵינוּ וְתִבְנֶה לָנוּ אֶת בֵּית קִדְשֵׁנוּ וְתַפְאֲרֵתֵנוּ בְּמַהֲרָה בְּיָמֵינוּ וְשֵׁם נִקְרִיב לְפָנֶיךָ אֶת קִרְבָּנוֹת חֻבּוֹתֵינוּ, לְטָהַרְנוּ מִעֲוֹנוֹתֵינוּ וְלִסְלַח חַטֹּאתֵינוּ.

וְנִזְכָּה לְהִקְרִיב לְפָנֶיךָ בְּכָל יוֹם וְיוֹם קִרְבָּנוֹת הַתָּמִיד בִּבְקָר וּבֶעֱרֵב.

וּבִזְכוֹת הַתָּמִיד שֶׁל שִׁחַר תִּמְחַל לָנוּ עַל כָּל הָעֲוֹנוֹת שֶׁל לַיְלָה, וּבִזְכוֹת הַתָּמִיד שֶׁל בֵּין הָעֶרְבִים תִּמְחַל לָנוּ עַל כָּל הָעֲוֹנוֹת שֶׁל הַיּוֹם.

25 SIVAN

FOR CHANUKAH AND YOM KIPPUR

The Holiness of Chanukah • In Your vast compassion, help us attain the holiness of Chanukah. And every year, help us realize our request and our petition to attain a good outcome on the holy day of Yom Kippur: that You will forgive and excuse our sins and the sins of Your nation, the House of Israel, and remove our guilt every year.

“Forgive the sin of this nation in accordance with the greatness of Your kindness, as You brought this nation forth from Egypt and until now.” And then, “HaShem said, ‘I have forgiven in accordance with Your word.’”

Please excuse, forgive and grant atonement for all of our transgressions, sins and offenses that we committed before You from our youth until this day.

“Be gracious to me, God, in accordance with Your kindness. In Your great compassion, erase my transgressions. Cleanse me thoroughly of my sins and purify me of my transgressions... Hide Your face from my transgression and erase all of my sins.”

As a result of the forgiveness and pardon of Yom Kippur, may we attain the sanctity of the holy days of Chanukah, which commemorate the inauguration of the Temple. During the days of Chanukah, may we draw onto ourselves the holiness of the Temple.

Have compassion on us and build for us our holy Temple, which is our beauty, quickly and in our days. There we will bring our obligatory sacrifices to You, to purify ourselves from our sins and gain forgiveness for our transgressions.

May we offer You the morning and afternoon sacrifices every day.

In the merit of the daily morning offering, You will forgive all of our sins of the previous night. And in the merit of the daily afternoon offering, You will forgive all of our sins of the previous day.

כִּי אַתָּה יוֹדֵעַ גָּדֹל הַרְחֲמָנוּת שְׁעַל יִשְׂרָאֵל כְּשֶׁהֵם נוֹפְלִים בְּעוֹנוֹת
חֶסֶד וְשָׁלוֹם, אֲשֶׁר אֵין רַחֲמָנוּת בְּעוֹלָם גָּדוֹל מִזֶּה.

כִּי אַתָּה יוֹדֵעַ עֵצָם קִדְשָׁתָנוּ בְּשִׁרְשָׁנוּ וְעֵצָם דְּקוּתָנוּ וְרוּחָנוּתָנוּ
שָׂאֲנוּ רְחוּקִים לְגִמְרֵי מַעֲוֹן, וְאֵין עוֹן שִׁיחַ לָנוּ כָּלֵל, וְאֵין אָנוּ
יְכוּלִין לִשָּׂא עָלֵינוּ עַל מַשְׁאוּי הָעוֹנוֹת אֲפֹלוּ יוֹם אֶחָד.

וְעַקֵּר הַרְחֲמָנוּת הַגָּדוֹל מִכָּל מִינֵי רַחֲמָנוּת הוּא לְהוֹצִיא אוֹתָנוּ
מִעוֹנוֹת וְחַטָּאִים וּפְגָמִים, אֲשֶׁר רַק זֶה הוּא עַקֵּר הַרְחֲמָנוּת
הָאֱמֵתִי, וְאֵין שׁוּם רַחֲמָנוּת בְּעוֹלָם נִחָשֵׁב כָּלֵל כִּנְגֹד זֶה הַרְחֲמָנוּת.

עַל כֵּן בְּרַחֲמֶיךָ נִתַּתְּ לָנוּ אֶת בֵּית הַמִּקְדָּשׁ לְכַפֵּר עַל כָּל עוֹנוֹתֵינוּ.

וּמַעַת אֲשֶׁר חָרַב בֵּית מִקְדָּשֵׁנוּ, חָשְׁכוּ עֵינֵינוּ, וְאֵין אָנוּ יְכוּלִים
לְנִקּוֹת עֲצָמָנוּ מִעוֹנוֹת, כִּי אֵין מִי שִׁיכַפֵּר בְּעַדָּנוּ, אֲשֶׁר צָרָה
הַזֹּאת גְּדוּלָּה מִכָּל הַצָּרוֹת שֶׁבְּעוֹלָם, כֹּאֲשֶׁר נִגְלָה לְפָנֶיךָ אָדוֹן כָּל.

וּכְבֹּד חָלְפוּ וְעָבְרוּ קְרוֹב לְאַלְפִים שָׁנָה מִיוֹם הַחֲרָבָה, אֲשֶׁר אָנוּ
הוֹלְכִים תוֹעִים וְחֹשֶׁכִים בִּיתוּמִים וְאֵין אָב.

אָדוֹן, הִקַּל עָלֵנוּ, וְשִׁלַּח יְשׁוּעָה לְגֻאֲלָנוּ. חוּס וְחַמַּל וְרַחֵם עָלֵינוּ,
וְאָמַר לְצָרוֹתֵינוּ דִּי, וְתַמְהִיר וְתַחֲיִישׁ לְגֻאֲלָנוּ גְּאֻלָּה שְׁלֵמָה
בְּגִשְׁמִיּוֹת וְרוּחָנוּת בְּגוּף וּנְפֶשׁ וּמִמּוֹן.

וְתַגְאוּל וְתַפְדָּה נִפְשָׁנוּ מִכָּל הַחַטָּאִים וְהָעוֹנוֹת וְהַפְּשָׁעִים, וּמִכָּל
מִינֵי פְגָמִים שֶׁבְּעוֹלָם, וּמִכָּל הַתַּאֲזוֹת וְהַמַּדּוֹת רָעוֹת.

וְתַבְנֶה לָנוּ אֶת בֵּית מִקְדָּשֵׁנוּ בְּנֵן עוֹלָם עַדִּי עַד, וְיִשׁוּבוּ כְהֻנִּים
לְעִבּוּדָתָם וְלוֹיִם לְדוּכָנָם וְיִשְׂרָאֵל לְמַעֲמָדָם.

וְתַמְשִׁיחַ וְתַאִיר עָלֵינוּ עַל יְדֵי הַצַּדִּיקִים הָאֱמֵתִיִּים קִדְשֵׁת הַדַּעַת

You know how terribly wretched the Jewish people are when they fall victim to committing sins, Heaven forbid. Nothing in the world is more tragic than that.

You know the magnitude of our holiness at our essence, the magnitude of our refinement and spirituality. We are so entirely removed from sin that no sin has any connection to us at all, and we cannot bear the burden of the weight of sins for even a single day.

The essence of the greatest compassion, among all types of compassion, is to deliver a person from sins, transgressions and blemishes. Only that is essential, true compassion. No other compassion compares to that.

Therefore, in Your compassion, You gave us the Temple to atone for all of our sins.

Ever since our Temple was destroyed, we have been unable to cleanse ourselves of sin, because there is nothing to atone on our behalf. That causes a suffering greater than all other suffering in the world, as is clear to You, Master of all.

From the day of that destruction, almost two thousand years have elapsed, during which time we have wandered about lost and in the dark, like orphans without a father.

Our Master, ease our yoke. Send us our salvation. Redeem us. Have pity, mercy and compassion on us. Tell our troubles, "Enough!" Swiftly and speedily redeem us with a complete physical and spiritual redemption—in body, in soul and in our monetary resources.

Redeem and restore our souls from all transgressions, sins and offenses, from every type of blemish, and from all lusts and evil traits.

Build our Temple for us, an eternal structure that will last forever. May the Kohanim return to their service, the Levites to their platform, and Israel to their stations.

And through the true Tzaddikim, draw down and shine onto us the sanctity of the holy awareness that integrates the

הַקְדוּשׁ הַכָּלִיל מֵהַשְׁגָּת בֶּן וְתַלְמִיד דִּקְדָּשָׁה, שֶׁהוּא אֶסְפֵּק לְרִאָה
הַמְּאִירָה וְאֶסְפֵּק לְרִיאָה שְׂאִינָה מְאִירָה. וְנִזְכָּה לְדַעַת כִּי יְהוָה הוּא
הָאֱלֹהִים.

וְתַצִּיל אוֹתָנוּ מִרוּחַ שְׁטוּת וְשִׁגְעוֹן, וּמִכָּל מִינֵי טְרוּף הַדַּעַת,
וְתַשְׁמְרֵנוּ וְתַצִּילֵנוּ מִכָּל מִינֵי חֲטָאִים וּפְגָמִים שֶׁבַּעוֹלָם.

וְנִזְכָּה לִירְאָה שְׁלֵמָה מִפְּנֵי תַמִּיד, וּלְפָרְנֶסָה טוֹבָה מְאֹדָה, וְיֵאִיר
עֲלֵינוּ הָאֶרֶץ הָרָצוֹן בְּשַׁעַת אֲכִילָתָנוּ בְּקִדְשָׁה גְדוֹלָה.

[רְבוּנוּ שֶׁל עוֹלָם, זַכְנוּ לָקִים מִצּוֹת הַדִּלְקָת גֵּר חֲנֻכָּה בְּשֵׁמוֹ,
וְעַל יְדֵי זֶה תִּמְשִׁיךְ עָלֵינוּ הָאֶרֶץ גְּדוֹלָה מֵהַשִּׁין עַי"ן נְהוּרִין שֶׁל
אוֹר הַפְּנִים שֶׁהֵם אוֹרוֹת הַמְּקִיפִים הָעֲלִיוֹנִים שֶׁהֵם בְּחִינַת אוֹר
הַפְּנִים, וְיָקִים בָּנוּ מִקְרָא שְׁכָתוֹב, יֵאָר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֹךְ. וְתִזְמִין
לָנוּ פְּרִנְסָתָנוּ בְּרוּחַ וּבְקִדְשָׁה גְדוֹלָה, בְּאִפֹּן שְׁכָתוֹךְ אֲכִילָתָנוּ
וּפְרִנְסָתָנוּ יִהְיֶה בְּחִינַת הַתְּגִלּוֹת אוֹרוֹת הַמְּקִיפִין שֶׁהֵם בְּחִינַת
אוֹר הַפְּנִים, וְיָקִים מִקְרָא שְׁכָתוֹב, "לְהַצְהִיל פָּנִים מִשְׁמֹן וְלַחֵם
לִבֵּב אָנוּשׁ יִסְעֵד"].

וְתַרְפָּאנוּ רְפוּאָה שְׁלֵמָה בְּכָל רֵמ"ח אַבְרִינוּ וְשֵׁס"ה גִּידֵינוּ,
וְתַשְׁמְרֵנוּ וְתַצִּילֵנוּ מִכָּל מִינֵי חוֹלָאֹת, וּבִפְרָט מִחֲלֵי הָרָאָה חֵס
וְשָׁלוֹם.

וְנִזְכָּה שְׁתֵּהִיָּה הָרָאָה בְּשִׁלְמוֹת אֲצִלָּנוּ תַמִּיד, בְּגִשְׁמִיּוֹת וְרוּחָנִיּוֹת,
וְתִתְּנֵהָ הָרָאָה בְּמִזְג הַשְׁוֶה תַמִּיד.

וְתִמְשִׁיךְ לָנוּ בְּכָל עֵת וְרֹגַע רוּחַ חַיִּים דִּקְדָּשָׁה לְתוֹךְ פְּנֵי הָרָאָה,
וְיִהְיֶה פְּנֵי הָרָאָה סוֹכְכִים בְּכִנּוּפֵיהֶם עַל הַלֵּב. וְיִרְחֲפוּ בְּכִנּוּפֵיהֶם
וְיִמְשִׁיכוּ רוּחַ חַיִּים דִּקְדָּשָׁה בְּגִשְׁמִיּוֹת וְרוּחָנִיּוֹת לְתוֹךְ כָּל אַבְרֵי
הַגּוֹף וְגִידָיו וְעוֹרָקָיו.

וְתַחֲיֵינוּ בְּאוֹר פְּנֵיךְ, וְתִמְשִׁיךְ וְתֵאִיר עָלֵינוּ בְּרַחֲמֶיךָ הַרְבֵּים ש"ע

consciousness of the “son”—the shining lens—and the holy “student”—the lens that does not shine. May we come to know that “HaShem is God.”

Rescue us from a spirit of foolishness and madness, and from every type of imbalance of the mind. Guard us and rescue us from every type of transgression and blemish in the world.

May we attain complete fear of You always, and a good income that comes from You. And when we eat in great holiness, illuminate us with the light of Your will.

[Master of the world, make it possible for us to perform the mitzvah of lighting the Chanukah menorah with oil. When we do so, draw onto us great enlightenment from the 370 illuminations of the “light of the face,” which are encompassing, supernal illuminations. May the verse be realized in us, “May HaShem cause His face to shine upon you and be gracious to you.” Send us our income with great breadth and holiness, so that the revelation of the encompassing lights, the level of the “light of the face,” will exist in the midst of our eating and gaining an income. May the verse be realized, “To make the face shine from oil, and may bread sustain the heart of man.”]

Health and Life in All of Our Limbs • Heal us completely in all of our 248 limbs and 365 sinews. Guard us and rescue us from every type of illness—in particular, from illnesses of the lungs, Heaven forbid.

May our lungs always be whole, physically and spiritually. May they always function with the proper balance.

At all times and at every moment, draw a spirit of holy life into the lobes of our lungs. May our lungs cover our heart like wings, hovering and drawing down a spirit of holy physical and spiritual life into all of the limbs, sinews and blood vessels of the body.

Give us life in the light of Your face. In Your vast compassion, draw down and shine onto us the 370 illuminations of the

[שי"ן עי"ן] נהורין של הפנים העליונים, שהם אורות המקיפים הקדושים, שגזקה להשיגם חיש קל מהרה.

ותשפיע עלינו ברצונך הטוב שפע טובה ופרנסה טובה כי בך לבד בטחנו.

כי אתה "מצמיח חציר לבהמה, ועשׂב לעבודת האדם, להוציא לחם מן הארץ ויין ישמח לבב אנוש, להצהיל פנים משמון ולחם לבב אנוש יסעד".

ונאמר: "מה רבו מעשיך יהוה כלם בחכמה עשית מלאה הארץ קנינה. זה הים גדול ורחב ידים שם רמש ואין מספר חיות קטנות עם גדלות. שם אניות הלכונ ליתן זה יצרת לשחק בו.

כלם אליך ישברון לתת אכלם בעתם. נתן להם ילקטון תפתח ידך ישבעון טוב".

כו סיון

רבונו של עולם, עזרנו שנהיה רגילים לעין ולדבר בכל עת מהחדושי תורה אמתיים שנתחדשו על ידי חכמי הקדושים, ובכל עת שנעין ונדבר מאיזה חדוש שחדש החכם האמת, אזי תפל עלינו יראה ופחד גדול, על ידי שתבוא המלכות דקדשה, בביכול, שהוא מקור היראה, להמשיך ולקבל הפרנסה מהים החכמה שנתגלה על ידי זה החכם האמת. ועל ידי כל זה תתעורר גם כן היראה של זה החכם בעצמו שחדש זה החדוש, שעל ידי זה היו דבריו נשמעין ונתקיימו לדורות עולם. ועל ידי כל זה תפל גם עלינו יראה ופחד גדול מלפניך בכל עת שנעין ונדבר מאלו החדושים הקדושים].

מלא רחמים, רחם עלינו ברחמיך הרבים, ברחמיך האמתיים ומלא משאלותינו לטובה ברחמים. ותן לנו מנהיג רחמן אמתי שיידע איך להתנהג עם הרחמנות.

supernal countenance, which are the holy encompassing lights. May we attain them soon—swiftly and quickly.

In Your good will, pour onto us a generous flow of abundance and good income. We trust only in You.

You “cause grass to grow for the animals, and vegetation for the work of man to bring forth bread from the earth and wine that rejoices the heart of man, to make the face shine from oil and may bread sustain the heart of man.”

“How abundant are Your works, HaShem! You made all of them with wisdom; the world is filled with Your possessions. This is the great and broad sea; there are the creeping things and innumerable animals, small and large. There the ships proceed. You created the leviathan to play with.”

“All of them turn to You with hope, to give them their food in its time. You give it to them, they gather it in; You open Your hand, they are sated with good.”

26 SIVAN

Discussing the Torah Insights of the Sages • [Master of the world, help us accustom ourselves at every moment to study and discuss the true Torah insights of Your holy sages. At every moment, may we study and discuss some insight that the true sage created. Then may great fear and awe fall upon us as a result of the arrival of Your holy sovereignty, as it were, which is the source of fear, so that we will draw down and receive income from the Sea of Wisdom that is revealed by this true sage. And as a result of all this, may the God-fearing awareness of that sage who originated this insight be aroused, due to his words being heard and realized for generations. And in consequence of all this, may great fear and awe of You fall upon us at every moment when we study and discuss these holy insights.]

Compassion and Redemption • You Who are filled with vast and true compassion, fulfill our requests for the good. Give us a truly compassionate leader who will know how to act with compassion.

שִׁירָחם עָלֵינוּ בְּרַחֲמֵנוּת הָאֲמִתִּי, שְׁיִמְהַר וְיַחֲיֶשׁ לְהוֹצִיאֵנוּ מִכָּל
הָעֲוֹנוֹת וּמִכָּל הַפְּגָמִים שֶׁנִּלְכְּדָנוּ בָּהֶם.

אף על פי שָׁאֵנוּ יוֹדְעִים בְּעֲצָמֵנוּ שָׁאֵנוּ חַיִּבִּים מְאֹד, אֲשֶׁר הִקְשִׁינוּ
עַרְפָּנוּ וְלֹא הִתְגַּבְּרָנוּ לְקַיֵּם דְּבָרֵי תוֹרָתְךָ וּמִצְוֹתֶיךָ בְּאֵמֶת, עַד
שֶׁפָּגַמְנוּ מֵה שֶׁפָּגַמְנוּ וְקִלְקַלְנוּ מֵה שֶׁקִּלְקַלְנוּ.

אף על פי כֵּן חֲסִדוֹ יִתְגַּבֵּר עָלֵינוּ, וְיַעֲזֹר רַחֲמִים רַבִּים כָּאֵלֶּה
שִׁיוֹצִיאֵנוּ אוֹתָנוּ, אֶת כָּל אֶחָד וְאֶחָד, מִכָּל הַחֲטָאִים וְהָעֲוֹנוֹת
וְהַפְּשָׁעִים.

שֶׁנִּהְיָה מִבְּטָחִים מַעֲתָה לְהַנָּצִל מִכָּל רָע וְלֹא נָשׁוּב עוֹד לְכַסְלָהּ,
וְלֹא נַעֲשֶׂה מַעֲתָה שׁוּם חֲטָא וְעוֹן כָּלֵל, וְלֹא נִפְגֵּם עוֹד שׁוּם פָּגֶם
כָּלֵל, וְלֹא נִסּוּר מִרְצוֹנְךָ בְּאֵמֶת יָמִין וּשְׂמֹאל.

וְאֵתָה בְּרַחֲמֶיךָ הַרְבֵּים תִּמְחַל וְתִסְלַח וְתִכַּפֵּר לָנוּ עַל כָּל מֵה
שֶׁחֲטָאֵנוּ עַד הֵנָּה, וְיִקְיָם מִקְרָא שְׁכָתוֹב: "יַעֲזֹב רָשָׁע דְּרָכּוֹ, וְאִישׁ
אֶזְנוֹ מִחֲשָׁבוֹתָיו, וְיָשֵׁב אֶל יְהוָה וִירַחֲמֵהוּ, וְאֵל אֱלֹהֵינוּ כִּי יִרְבֶּה
לְסִלַּח".

אָבִינוּ אָב הַרַחֲמָן, רַחֵם עָלֵינוּ וְאֵל תִּשְׁחִיתֵנוּ כְּמֵה שְׁכָתוֹב: "כִּי
אֵל רַחוּם יְהוָה אֱלֹהֶיךָ לֹא יִרְפֶּךָ וְלֹא יִשְׁחִיתֶךָ וְלֹא יִשְׁבַּח אֶת
בְּרִית אֲבוֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם".

וְנֹאמַר: "וְשֵׁב יְהוָה אֱלֹהֶיךָ אֶת שְׁבוּתְךָ וְרַחֲמֶךָ וְשֵׁב וְקַבֵּץ מִכָּל
הָעַמִּים אֲשֶׁר הִפִּיצְךָ יְהוָה אֱלֹהֶיךָ שָׁמָּה. אִם יְהִיָּה גִדְחָךְ בַּקֶּצֶה
הַשְּׁמָיִם מִשָּׁם יִקַּבֵּץ יְהוָה אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ. וְהִבִּיאֶךָ יְהוָה
אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר יִרְשׁוּ אֲבוֹתֶיךָ וִירְשׁוּתָהּ, וְהִיטִבְךָ וְהִרְבֶּךָ
מֵאֲבוֹתֶיךָ".

May he have true compassion on us. May he quickly and swiftly extricate us from all of the sins and blemishes in which we have been trapped.

We ourselves know how guilty we are, how we have stiffened our necks and not strengthened ourselves to truly fulfill the words of Your Torah and Your mitzvot, but have caused blemishes and damage.

Despite all this, may Your lovingkindness on our behalf grow stronger and awaken Your vast compassion that will extricate each one of us from all of our transgressions, sins and offenses.

Then we will be assured that from now on we will be saved from all evil, and we will no longer return to foolishness and no longer commit any transgression or sin at all. Moreover, we will not cause any more blemishes at all, and we will not turn aside from Your will, neither right nor left.

In Your vast compassion, forgive, excuse and grant atonement for all of the transgressions that we have committed. May the verse be fulfilled, "The wicked person will abandon his way and the man of iniquity his thoughts, and he will return to HaShem, Who will have compassion on him, and to our God, for He will freely pardon."

Our compassionate Father, have compassion on us and do not destroy us. As the verse states, "HaShem your God is a compassionate God. He will not abandon you and will not destroy you, and He will not forget the covenant with your forefathers that He swore to them."

"HaShem your God will bring back your exiles and have compassion on you. He will once again gather you from all of the nations to which HaShem your God scattered you. If your exiles will be at the end of the heavens, from there HaShem your God will gather you, and He will take you from there." "HaShem your God will bring you to the land that your forefathers inherited, and you will inherit it, and He will do good to you and make you numerous, more than your forefathers."

וַנֹּאמֶר: "יְהוָה חָנּוּן לָךְ קוֹיֵנוּ, הֵיחָא זְרוּעִים לְבָקָרִים אַף יִשְׁוּעֵתֵנוּ בַּעֲת צָרָה". וַנֹּאמֶר: "וַעֲת צָרָה הִיא לִיעֶקֶב וּמִמּוֹנָה יוֹשֵׁעַ".

וַנֹּאמֶר: "בְּכָל צָרָתְךָ לֹא צָר, וּמִלֵּאָה פָּנֶיךָ הוֹשִׁיעֵם, בְּאַהֲבָתוֹ וּבְחֶמְלָתוֹ הוּא גֹאֲלֵם, וַיִּנְטֹלֵם וַיַּנְשֵׂאֵם כָּל יְמֵי עוֹלָם".

וַנֹּאמֶר: "מִי אֵל כְּמוֹךָ נוֹשֵׂא עוֹן וְעוֹבֵר עַל פֶּשַׁע לְשֹׂאֲרֵית נִחְלָתוֹ לֹא הִחֲזִיק לְעַד אִפּוֹ כִּי חָפֵץ חֶסֶד הוּא. יָשׁוּב יִרְחַמְנוּ וַיִּכְבֹּשׁ עֲוֹנוֹתֵינוּ וְתִשְׁלִיךְ בְּמִצּוֹלוֹת יָם כָּל חֲטֹאתֶם, תִּתֵּן אֶמֶת לִיעֶקֶב חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם מִיְמֵי קֶדֶם".

רְבוּנוּ שֶׁל עוֹלָם, מְלֶכֶךְ רַחֲמָן רַחֵם עָלֵינוּ, טוֹב וּמִטֵּיב הַדָּרֵשׁ לָנוּ, שׁוּבָה עָלֵינוּ בְּהִמּוֹן רַחֲמֶיךָ בְּגִלְגָל אַבּוֹת שֶׁעָשׂוּ רְצוֹנְךָ, בְּנֵה בֵיתְךָ בְּבִתְחִלָּה וְכוֹנֵן מִקְדָּשְׁךָ עַל מְכוֹנּוֹ, וְהִרְאֵנוּ בְּבִנְיָנוּ וְשִׁמְחָנוּ בְּתִקְוָנוּ.

וְהִשָּׁב כְּהַנִּים לַעֲבוֹדָתְךָ וּלְוִיִּם בְּדוֹכָנְךָ לְשִׁירְךָ וּלְזִמְרָךְ, וְהִשָּׁב יִשְׂרָאֵל לְנוֹיָהֶם. וְשֵׁם נִקְרִיב לְפָנֶיךָ אֶת קִרְבָּנוֹת חוֹבוֹתֵינוּ תִּמְיִדִין בְּסִדְרָן וּמוֹסָפִין כְּהִלְכָתָן.

רַחֵם עָלֵינוּ לְמַעַן שְׁמֶךָ, כִּי לֹא עַל צְדָקוֹתֵינוּ אֲנִיחָנוּ מִפִּילִים תַּחֲנוּגֵינוּ לְפָנֶיךָ כִּי עַל רַחֲמֶיךָ הָרַבִּים.

כִּי עַל רַחֲמֶיךָ הָרַבִּים אֲנוּ בְּטוֹחִים, וְעַל חֲסִדֶּיךָ אֲנוּ נִשְׁעָנִים, וְלִסְלִיחוֹתֶיךָ אֲנוּ מְקוּיִם, וְלִישׁוּעָתְךָ אֲנוּ מְצֻפִּים.

וְקִיָּם לָנוּ מִקְרָא שְׁכָתוֹב: "וַיֹּאמֶר, אֲנִי אֶעֱבִיר כָּל טוֹבִי עַל פָּנֶיךָ, וְקִרְאָתִי בְּשֵׁם יְהוָה לְפָנֶיךָ, וְחִנֹּתִי אֶת אֲשֶׁר אֲחֹן, וְרַחֲמִתִּי אֶת אֲשֶׁר אֲרַחֵם".

“HaShem, be gracious to us. We have hoped in You. Be our arm in the mornings, our salvation at a time of trouble.” “It is a time of trouble for Jacob, but from it he will be saved.”

“In all of their trouble, He was troubled, and the angel of His Presence saved them; with His love and with His kindness, He redeemed them, and He bore them and He carried them all the days of old.”

“Who is a God like You, Who forgives sin and passes over the iniquity of the remnant of His inheritance? He does not hold onto His anger forever, for He desires lovingkindness. He will again have compassion. He will hide our sins. You will cast [our] sins into the depths of the sea. You will give truth to Jacob, lovingkindness to Abraham, as You promised our fathers from ancient days.”

Master of the world, compassionate King, have compassion on us. You Who are good and do good, respond to us. Return to us in Your enormous compassion for the sake of our forefathers who did Your will. Build Your Temple as in the beginning and establish Your Sanctuary upon its place. Show us its construction and make us joyful in its repair.

Return the Kohanim to their service and the Levites to their platform, their song and their melody. And return the Jewish people to their dwelling place. There we will bring to You our obligatory sacrifices, the daily offerings according to their order and the additional offerings in accordance with their laws.

Have compassion on us for the sake of Your Name. We do not plead to You on the basis of our righteousness, but because we rely on Your great compassion.

We trust in Your vast compassion. We rely on Your loving-kindness. We hope in Your forgiveness, and we look forward to Your salvation.

Fulfill for us the verse, “And He said, ‘I will pass all of My goodness before Your face, and I will proclaim the name of HaShem before you, and I will be gracious to whom I will be gracious, and I will have compassion upon whom I will have compassion.’”

וְתַמְלֵא עָלֵינוּ רַחֲמִים כִּי אַתָּה הוּא בַּעַל הַרְחָמִים, כִּי אֵל רַחוּם
שְׁמֶךָ, אֵל חַנוּן שְׁמֶךָ, בָּנוּ נִקְרָא שְׁמֶךָ, יְהוָה עֲשֵׂה לָמַעַן שְׁמֶךָ.

וְתִשְׁפִּיעַ עָלֵינוּ רַחֲמִים רַבִּים רַחֲמִים גְּדוֹלִים, וִיקִים בָּנוּ מִהֲרָה
מִקְרָא שְׁכָתוֹב: "כִּי מִרַחֲמָם יִנְהָגם וְעַל מִבּוֹעֵי מַיִם יִנְהָלם".

וְנֹאמַר: "בְּרַגַע קָטָן עֲזַבְתִּידָּהּ, וּבְרַחֲמִים גְּדוֹלִים אֶקְבָּצָהּ. בְּשִׁצְף
קִצָּף הִסְתַּרְתִּי פָנַי רָגַע מִמֶּךָ, וּבְחֶסֶד עוֹלָם רַחֲמִתִּידָּהּ, אָמַר גּוֹאֲלָהּ
יְהוָה".

וְנֹאמַר: "כִּי הֵהָרִים יְמוּשׁוּ וְהַגְּבָעוֹת תִּמְוֹטֶינָהּ, וְחִסְדֵּי מֵאֲתָךְ לֹא
יְמוּשׁ, וּבְרִית שְׁלוֹמִי לֹא תִמּוּט, אָמַר מִרַחֲמֶךָ יְהוָה".

וְנֹאמַר: "הֵבֵן יִקִּיר לִי אֶפְרַיִם, אִם יִלָּד שְׁעִשׂוּעִים, כִּי מִדֵּי דְבָרֵי בּוֹ
זָכוֹר אֶזְכְּרֶנּוּ עוֹד, עַל כֵּן הָמוּ מֵעַי לוֹ רַחֵם אֶרְחַמְנוּ נָא יְהוָה".

מִרַחֵם עַל הָאָרֶץ מִרַחֵם עַל הַבְּרִיּוֹת, הָאֵל אָב הַרְחָמֶנוּ, רַחֵם
עָלֵינוּ בְּרַחֲמֶיךָ הָאֲמִתִּיִּים בְּרַחֲמֶיךָ הַגְּנוּזִים בְּרַחֲמִים שֵׁשׁ בָּהֶם
כַּח לְרַחֵם גַּם עָלֵי לְהַחְזִירֵנִי בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ בְּאֵמֶת
לְאִמְתּוֹ.

"כְּחִסְדְּךָ חֲיִנִּי וְאַשְׁמְרָה עֲדוֹת פִּידָּהּ, חִסְדְּךָ יְהוָה מְלֵאָה הָאָרֶץ
חֻקֶּיךָ לְמַדְנִי".

וְתִשְׁפִּיעַ עָלֵי דַעַת דִּקְדוּשָׁה, וְתִגְרֹשׁ מִמֶּנִּי הָרוּחַ שְׁטוּת וְשִׁגְעוֹן
וְכָל מִינֵי בִלְבוּל הַדַּעַת שֶׁבַּעוֹלָם.

וְאַזְכֶּה אֲנִי וְזַרְעִי וְכָל הַתְּלוּיִם בִּי וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְדַעַת
בִּידִיעָה שְׁלֵמָה אֱלֹהוּתְךָ וּמִמְשַׁלְתְּךָ וּגְדֻלָּתְךָ וְתִקְפָּךָ וְתִפְאַרְתְּךָ
וּמְלִכּוּתְךָ אֲשֶׁר בְּכָל מְשָׁלָה.

Be filled with compassion on our behalf, because You are the Master of compassion. Compassionate God is Your Name. Gracious God is Your Name. Your Name is associated with us. HaShem, act for the sake of Your Name!

Pour vast, great compassion onto us. May the verse swiftly be realized in us, "He Who has compassion on them will guide them, and He will guide them along the wellsprings of water."

And the verse states, "For a small moment I have forsaken you, but with great compassion I will gather you. With a little rage I hid My face from you for a moment, but with eternal lovingkindness I will have compassion on you, states your Redeemer, HaShem."

"The mountains will wear away and the hills totter, but My lovingkindness will not wear away from you, and the covenant of My peace will not totter, says HaShem, Who has compassion on you."

"Ephraim is a precious son to Me, a child of delights; every time I speak of him, I recall him more. Therefore, I yearn for him; I will surely have compassion on him, says HaShem."

God, compassionate Father, You Who have compassion on the earth, You Who have compassion on people, have compassion on us in Your true, hidden compassion. Your compassion is so powerful that You even have compassion on me to help me return to You in complete repentance, in ultimate truth.

"In accordance with Your kindness, give me life, and I will guard the testimony of Your mouth." "HaShem, Your kindness fills the earth; teach me Your rules."

Pour holy awareness onto me. Expel my spirit of foolishness, madness, and every type of confused consciousness.

May I, my children, all those who depend on me, and Your entire nation, the House of Israel, merit complete knowledge of Your Godliness, Your governance, Your greatness, Your might, Your beauty and Your universal sovereignty.

בָּאָמֹר: "אַתָּה הָרֵאָתָ לָדַעַת כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד מִלְבָּדוֹ".

רְחוּם וְחַנוּן רַחֵם עָלַי, כִּי אַתָּה לְבַד יוֹדֵעַ עֵצֶם הַרְחָמְנוּת אֲשֶׁר עָלַי וְעֲלִינוּ בָּעֵת הַזֹּאת, וְאֵינִי יוֹדֵעַ מָה לַעֲשׂוֹת, רַק אֲנִי שׂוֹאֵל בְּעֵנִי בִּפְתַח רַחֲמִים וְחֶמְלָה וְחֲנִינָה, וְהַטּוֹב בְּעֵינַיִךְ עֲשֵׂה עִמִּי.

כִּי כִּפִּי פְּרוּשׁוֹת וּשְׁטוּחוֹת לְרַחֲמֶיךָ לְבַד, לְרַחֲמֶיךָ הָאֲמִתִּיִּים לְרַחֲמֶיךָ הַנִּצְחִיִּים. "חֲסִדֵּי יְהוָה כִּי לֹא תִמְנֹו, כִּי לֹא כָּלוּ רַחֲמָיו. טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.

כִּי שָׁחָה לַעֲפָר נִפְשֵׁנוּ, דָּבָקָה לָאָרֶץ בְּטִגְנוֹ. קוּמָה עֲזָרְתָה לָנוּ, וּפָדָנוּ לְמַעַן חֲסִדֶּךָ".

וְקִיִּם לָנוּ מִקְרָא שְׁכָתוֹב: "וְאֶרְשָׁתִּיךָ לִי לְעוֹלָם, וְאֶרְשָׁתִּיךָ לִי בְצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים, וְאֶרְשָׁתִּיךָ לִי בְּאַמוּנָה וּבִדְעוּתָ אֶת יְהוָה.

יְהִיו לְרִצּוֹן אִמְרֵי כִּי וְהִגִּיוֹן לְבִי לִפְנֶיךָ יְהוָה צוּרִי וְגֹאֲלִי.

בְּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה נִפְלְאוֹת לְבָדוֹ. וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וְיִמְלָא כְבוֹדוֹ אֶת כָּל הָאָרֶץ אָמֵן וְאָמֵן":

As the verse states, “You have been shown to know that HaShem is God. There is no other besides Him.”

You Who are compassionate and gracious, have compassion on me. You alone know the magnitude of the compassion that I and all of us require. I do not know what to do. I only beg, like a pauper at the door, for compassion, mercy and graciousness, and for You to treat me in whatever way appears right in Your eyes.

My hands are stretched out to Your compassion alone, to Your true, eternal compassion. “The kindnesses of HaShem have not ended. His compassion has not ceased.” “HaShem is good to everyone; His compassion rests upon all of His creatures.”

“Our soul is cast down to the dust, our belly clings to the earth. Arise to help us and redeem us for the sake of Your kindness.”

For Your sake, fulfill the verse, “I will betroth you to Me forever; I will betroth you to Me with righteousness and with justice, with kindness and with compassion. I will betroth you to Me with faith, and you will know HaShem.”

“May the words of my mouth and the meditation of my heart be pleasing before You, HaShem, my Rock and my Redeemer.”

“Blessed is HaShem, God, God of Israel, Who alone does wonders. And blessed is the Name of His glory forever, and may His glory fill the entire earth. Amen and amen.”

ז – כִּי מִרְחָמִים יִנְהֵגִים

א. מִי שֶׁהוּא רַחֲמָן הוּא יָכוֹל לִהְיוֹת מְנַהֵג יִשְׂרָאֵל. וְעַקֵּר הַרְחֲמָנוּת הוּא כְּשִׁיִּשְׂרָאֵל עִם קְדוּשׁ נּוֹפֶלִין חֶסֶד וְשָׁלוֹם בְּעוֹנוֹת רַחֲמָנָא לְצִלָּן. כִּי זֶהוּ הַרְחֲמָנוּת הַגָּדוֹל מְכַל מִינֵי רַחֲמָנוּת. כִּי כָּל הַיְסוּרִים הַקָּשִׁים שֶׁבַּעוֹלָם אֵינָם נִחְשָׁבִים כָּלֵל כְּנֶגֶד הַמַּשְׁאֲוִי הַכָּבֵד שֶׁל עוֹנוֹת חֶסֶד וְשָׁלוֹם. כִּי יִשְׂרָאֵל עִם קְדוּשׁ, לְפִי גִדּוּל קִדְשָׁתָם מִשְׁרָשָׁם וְגִדּוּל רוּחָנִיּוּתָם וְדִקּוּתָם אֵינָם יְכוּלִים לִשְׂאֵל עֲלֵיהֶם כָּלֵל הַמַּשְׁאֲוִי הַכָּבֵד שֶׁל עוֹנוֹת אֶפְלוּ יוֹם אֶחָד. וְהַמְנַהֵג הָאֲמֵת הוּא רַחֲמָן מְאֹד וּמְרַחֵם עַל יִשְׂרָאֵל עִם קְדוּשׁ לְהוֹצִיאָם מֵעוֹנוֹת. וּבְאֲמֵת מֵהִיכָן בָּאִים לְעוֹנוֹת הוּא רַק עַל־יְדֵי שְׂאִין לְהֶאֱדָם דַּעַת שֵׁשׁ אֱלֹהִים שְׁלִיט בָּאָרֶץ. כִּי 'אִין אָדָם עוֹבֵר עֲבֵרָה אֶל־אֶם כֵּן נִכְנָס בּוֹ רוּחַ שְׁטוּת'. וְעַל כֵּן כָּל רַחֲמָנוּת הַמְנַהֵג הָאֲמֵת עַל יִשְׂרָאֵל הוּא לְהַכְנִיס בָּהֶם דַּעַת וַיִּרְאֵת שְׁמִים כְּדִי לְהוֹצִיאָם מֵעוֹנוֹת רַחֲמָנָא לְצִלָּן. וְהוּא הוּא הָעוֹסֵק בִּישׁוּבוֹ

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7 – “For the one who has compassion on them will lead them”

(Isaiah 49:10)

1. A person who is compassionate is able to be a leader of the Jewish people. And the thing that demands compassion and pity more than anything else is when the Jewish people, the holy nation, succumbs, God forbid, to sin, may God save us. This is indeed the most pitiful thing of all. For all the pain and anguish in the world is nothing compared to the heavy burden of sins, God forbid – since given the great holiness of the Jewish people at their root, and their exalted spiritual character and sensitivity, they cannot bear the heavy weight of sin upon themselves at all, even for one day. Now, the true leader is extremely compassionate, and he takes pity on the Jewish people, the holy nation, [and endeavors] to extricate them from their sins. But how is it that a person comes to sin [in the first place]? It happens only because a person does not know that there is a God controlling the world – since “A person does not sin unless a spirit of foolishness enters him” (*Sotah* 3a). Therefore, all the compassion of the true leader of the Jewish people expresses itself in his efforts to instill knowledge and fear of Heaven in them, in order to remove them from sin, may

שֶׁל עוֹלָם שִׁיְהִיָּה הָעוֹלָם מִיֵּשֶׁב מִבְּנֵי אָדָם הֵינּוּ בְּנֵי דָעָה. כִּי עֶקֶר
הָאָדָם הוּא הַדַּעַת וּמִי שֶׁאֵין לוֹ דַּעַת אֵינוֹ מִן הַיֵּשׁוּב וְאֵינוֹ מִכְּנֶה
בְּשֵׁם אָדָם כָּלֵל רַק הוּא בְּחִינַת חַיָּה בְּדַמּוּת אָדָם:

ב. וְאֶפְלוּ כְּשֶׁמִּגִּיעַ זְמַנּוֹ לְהִסְתַּלַּק וּנְשַׁמְתּוּ עוֹלָה לְמָקוֹם שֶׁעוֹלָה
אֵין זֶה תַּכְלִית וּשְׁלֵמוֹת שְׁתַּהֲיָה הַנִּשְׁמָה דְּבוּקָה רַק לְמַעְלָה.
רַק עֶקֶר הַשְׁלֵמוֹת שֶׁל הַנִּשְׁמָה הוּא אֲשֶׁר בֵּעֵת שֶׁהִיא לְמַעְלָה
תַּהֲיָה לְמִטָּה גַּם כֵּן. וְעַל כֵּן צָרִיךְ שִׁישְׁאָר אַחֲרָיו בְּרָכָה בֵּין אוֹ
תַּלְמִיד כְּדִי שִׁישְׁאָר דַּעְתּוֹ לְמִטָּה גַּם כֵּן בֵּעֵת שֶׁנִּסְתַּלַּק לְמַעְלָה,
שֶׁעַל־יָדֵי הַדַּעַת הַקְּדוֹשׁ שֶׁנִּשְׁאָר אַחֲרָיו בְּבָנָיו וּבְתַלְמִידָיו יִצִּיל
אֶת יִשְׂרָאֵל מִעוֹנוֹת לְדוּרֵי דוּרוֹת. כִּי מִי שֶׁיּוֹדֵעַ קֶצֶת מִיִּדְעָתוֹ
יִתְבָּרֵךְ הוּא יוֹדֵעַ, אֵף שֶׁהַשֵּׁם יִתְבָּרֵךְ יֵשׁ לוֹ שְׂרָפִים וְחַיּוֹת
וְאוֹפָנִים וְכו' שֶׁהֵם עוֹבְדִים אוֹתוֹ יִתְבָּרֵךְ אֵף־עַל־פִּי־כּוֹ עֶקֶר
תַּעֲנוּגָיו וְשַׁעֲשׁוּעֵיו יִתְבָּרֵךְ הוּא רַק שֶׁאֵנְחָנוּ מֵעוֹלָם הַזֶּה הַשֶּׁפֶל
נִגְדֵּל וְנִקְדָּשׁ שָׁמוֹ יִתְבָּרֵךְ. וְעַל כֵּן הוּא מְשַׁתַּדֵּל לְהַשְׁאִיר דַּעְתּוֹ
הַקְּדוֹשָׁה בְּבָנִים וְתַלְמִידִים שִׁיאִירוּ אֶת דַּעְתּוֹ בְּעוֹלָם לְדוּרֵי
דוּרוֹת כְּדִי לְהַצִּיל אֶת יִשְׂרָאֵל מִעוֹנוֹת לְעוֹלָם וָעֶד. וְעַל־יָדֵי־זֶה
נִחָשֵׁב כְּאֵלוֹ הוּא בַּעֲצָמוֹ מִמֶּשׁ נִשְׁאָר בְּעוֹלָם:

יא אב

ג. וְכָל אָדָם צָרִיךְ לָקִים זֹאת לְרַחֵם עַל יִשְׂרָאֵל לְהוֹצִיאָם מִעוֹנוֹת.
לִידַע וּלְהוֹדִיעַ שֶׁיֵּשׁ אֱלֹהִים שְׁלִיט בָּאָרֶץ וְשֶׁאֵין שׁוּם תַּכְלִית

God save us. This leader thereby engages in the settlement of the world, so that the world should be inhabited by people – that is, by beings with knowledge. For the essence of a human being is his knowledge; and a person who does not have knowledge is not part of the settlement and is not called a human being at all; rather, he is merely an animal in human form.

2. Even when this leader's time comes to depart from the world, and his soul ascends to the place that it does, his ultimate purpose and perfection has still not been achieved if his soul should only be attached to some sublime and exalted place up above. Rather, the soul's true perfection is achieved only if, at the time that it is up above, it is also down below. Therefore, this leader must leave blessing after him in the form of a son or student so that his knowledge should also remain down below when he departs for the heavenly heights. Then, through the holy knowledge that remains after him in his children and students, he will rescue the Jewish people from sins for generations to come. Anyone who has even a modicum of knowledge about God knows that while God has *Seraphim*, *Chayot*, *Ophanim* and many other sorts of exalted spiritual beings that serve Him, nevertheless, God's greatest pleasure and delight is only when we, from this lowly world, magnify and sanctify His Blessed Name. Accordingly, the true leader endeavors to leave his holy knowledge in his children and students, so that they will shine his knowledge into the world for generations to come and rescue the Jewish people from sin for all time. When this takes place, it is then considered as if he himself actually remains in the world.

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3. Every person must fulfill this – [namely,] to have compassion on the Jewish people and to extricate them from sin; and to know and to make known that there is a God controlling the world and that there is no purpose or goal in the world

בְּזֶה הָעוֹלָם כִּי אִם לַעֲשׂוֹת רְצוֹנוֹ יִתְבָּרַךְ. כִּי אֵין נִשְׁאָר מִהָאָדָם אַחֵר הַסֵּתִלְקוּתוֹ כִּי אִם הַדַּעַת הַזֶּה שֶׁהָאִיר בְּחִבְרָיו. וְכִשְׁאָחַד מִדְּבַר עִם חֲבֵרוֹ בִּירְאָת שָׁמַיִם וּמֵאִיר בּוֹ דַּעְתּוֹ הַקְדוּשָׁה שֶׁקִּבֵּל מִרְבוֹ בְּאֵיזָה דְּבֹר שֶׁמִּדְּבַר עַל לְבוֹ לְהַשִּׁיבוֹ מַעֲוֹנוֹתָיו. אֲזִי חֲבֵרוֹ נִחָשֵׁב אֶצְלוֹ תַלְמִיד. וְכֵן לְהַפֵּךְ כִּשְׁחֲבֵרוֹ מֵאִיר בּוֹ אֲזִי נִחָשֵׁב הוּא תַלְמִיד לְגַבִּי חֲבֵרוֹ וְאֲזִי כִשְׁמַגִּיעַ זְמַנוֹ לְהַסְתַּלֵּק מִן הָעוֹלָם אֲזִי יִתְלַבֵּשׁ בְּזֶה הַדְּבֹר שֶׁהָאִיר בְּחִבְרָיו וַיְהִיָּה נִחָשֵׁב כְּאִלוֹ הוּא בְּעַצְמוֹ מִמֶּשׁ קָיָם בְּעוֹלָם. וְזֶה עֵקֶר שְׁלֵמוֹת הַנִּשְׁמָה. וְכָל אָדָם מַחֲבִיב לְהַשְׁתַּדֵּל בְּזֶה כִּי "לֹא תִהְיֶה בְּרָאָה לְשִׁבְתַּי יִצְרָה". וְכִמּוֹ שֶׁהָאָדָם מְצֹנָה לְהַעֲמִיד בָּנִים בְּעוֹלָם בְּשִׁבִּיל קִיּוּם הַמִּין כֵּן הוּא מְצֹנָה לְהַכְנִיס דַּעַת וִירְאָת שָׁמַיִם בְּבִנְיָ אָדָם. כִּי זוֹלַת זֶה אֵינוֹ בְּכָלל אָדָם כָּלָל כֵּן"ל:

ד. כְּשֶׁרוֹצֶה לְדַבֵּר עִם חֲבֵרוֹ בִּירְאָת שָׁמַיִם צָרִיךְ לְרַחֵם גַּם עַל עַצְמוֹ לְצַאת מַעֲוֹנוֹת וְשִׁיחִיָּה לוֹ יִרְאָת שָׁמַיִם כְּדִי שִׁיחִיּוֹ דְּבָרָיו נִשְׁמָעִין, וְגַם כְּדִי שִׁיתְקִימוּ דְּבָרָיו אֶצֶל חֲבֵרוֹ. שְׁלֹא יַעֲבֹר הַדְּבֹר מִלֵּב חֲבֵרוֹ תַּכְף:

ה. עַל־יְדֵי שְׁעוֹסָקִים לְדַבֵּר עִם חֲבֵרוֹ בִּירְאָת שָׁמַיִם עַל־יְדֵי־זֶה זֹכִיךְ לְהַשִּׁיג אִוְרוֹת הַמַּקִּיפִין, הֵינּוּ שְׁזוּכָה לְהַשִּׁיג וּלְהַבִּין מֵה שְׁלֹא הָיָה מַשִּׁיג וּמִבִּין בְּתַחֲלָה. וְכֵן זֹכָה לְהַשִּׁיג בְּכָל פַּעַם לְפִי מִדְּרָגָתוֹ מַקִּיפִים גְּבוּהִים יוֹתֵר:

ו. וּלְמַעַלָּה מִן הַכֹּל הֵם הַמַּקִּיפִים הָעֲלִיּוֹנִים שֶׁל חֲכָם הַדּוֹר.

other than to do God's will. For nothing remains of a person after his passing except this knowledge that he instilled in his fellow man. When one person speaks with another about the fear of Heaven, and he shines into him the holy knowledge that he received from his *Rav*, using whatever words speak to his heart to remove him from his sins, the other person is then considered to be his student. Conversely, when another person shines [Godly knowledge] into him, he is then considered the latter's student. Then, when his time comes to depart from the world, he will be clothed [so to speak] in those words that he shone into his fellow man, and it will be as if he himself still actually exists in the world. This is the perfected state of the soul. It is incumbent on every person to endeavor to do this, because "He did not create it [i.e., the world] to be desolate; He fashioned it to be inhabited" (Isaiah 45:18). And just as a person is commanded to bring children into the world for the perpetuation of the human race, so is he commanded to instill knowledge and fear of Heaven in other people – since lacking this knowledge, they are not considered human beings at all.

4. When a person wishes to speak with another person about the fear of Heaven, he must also have compassion on himself to remove himself from sin, and he himself must possess fear of Heaven. Then his words will be heard and they will remain with the other person, and they will not pass immediately out of the other person's heart.

5. By involving himself in speaking with other people about the fear of Heaven, a person merits to comprehend the Surrounding Lights. This means that he merits to grasp and to understand that which he did not grasp or understand initially; and so he merits on each occasion to comprehend more exalted concepts commensurate with his level.

6. The highest levels of all are the exalted *Makifim* (Surrounding Levels of Knowledge) of the sage of the generation. Now, when

וְכַשְׁזֶהוּ הַחֶכֶם שְׂבִדּוֹר מְכַנִּיס דַּעְתּוֹ בְּתַלְמִידֵיו וְעוֹסֵק לְדַבֵּר
עִמָּהֶם בִּירְאֵת שָׁמַיִם עַל־יְדֵי־זֶה מְשִׁיג אִוְרוֹת הַמְּקִיפִין שֶׁלוֹ
שֶׁהֵם בְּחִינַת עוֹלָם הַבָּא. כִּי עוֹלָם הַבָּא הוּא לְמַעַלָּה מִהַזְּמַן,
כִּי כָּל הַזְּמַן שֶׁל כָּל הָעוֹלָם הַזֶּה כָּלוּ – מֵה שְׁהִיָּה וּמֵה שְׁיִהִיָּה
הוּא כָּלוּ אֵין וְאַפֶּס נֶגֶד יוֹם אֶחָד וְאַפְלוּ נֶגֶד רִגַע אַחַת שֶׁל עוֹלָם
הַבָּא שֶׁהוּא יוֹם שֶׁכָּלוּ אֶרֶץ וְשָׁם הוּא לְמַעַלָּה מִהַזְּמַן וְאֵין שָׁם
שׁוּם זְמַן כָּלָל. רַק סֵדֶר הַזְּמָנִים שֵׁשׁ שָׁם הֵם בְּחִינַת הַשְּׁגוּת
שֶׁל מְקִיפִים, שֵׁשׁ מְקִיפִים שֶׁהֵם בְּחִינַת יָמִים וְיֵשׁ מְקִיפִים
שֶׁהֵם בְּחִינַת שָׁנִים. וְהַשְּׁגוּת מְקִיפִים הִלְלוּ זֶה עֵקֶר הַתַּעֲנוּג
וְהַשְּׁעִשׁוּעִים שֶׁל עוֹלָם הַבָּא, וְהֵם בְּחִינַת "מֵה רַב טוֹבָה אֲשֶׁר
צָפִנָּת לִירְאִיה". אֲשֶׁרִי מִי שְׁזוֹכָה לְהַשְׁיָגָם:

יב אב

ז. הַחֶכֶם וְהַצַּדִּיק שְׁזוֹכָה לְאֵלוּ הַמְּקִיפִים הַנִּלְצָרִיף שְׁיוֹכֵל
לְלַמֵּד עִם דָּרִי מַעַלָּה וְעִם דָּרִי מִטָּה הֵינּוּ לְהִרְאוֹת לְהַגְבִּיהִם
בְּמַעַלָּה שְׁאֵינָם יוֹדְעִים כָּלָל בִּיְדִיעַתּוֹ יִתְבָּרֵךְ בְּחִינַת מֵה חֲמִיטָה
מֵה פֶשַׁפֶּשֶׁת וְכו' וּלְהַפּוֹף לְדָרִי מִטָּה שֶׁהֵם הַמִּנְחִים בְּעוֹנוֹתֵיהֶם
בְּתוֹף הָאָרֶץ מִמֶּשׁ בְּתַכְלִית הִירִידָה צָרִיף לְהִרְאוֹת לָהֶם, שֶׁעֲדִין
ה' עִמָּם וְאַצֵּלָם וְקִרְוֵב לָהֶם וּלְחַזְקָם וּלְאַמְצָם שֶׁלֹּא יִתְאַשּׁוּ חֵס
וְשָׁלוֹם בְּשׁוּם אַפֶּן בְּעוֹלָם כָּלָל. וְהַצַּדִּיק הָאֵמֶת אֵינוֹ נִקְרָא בְּשֵׁם
צַדִּיק כִּי אִם כְּשֵׁשׁ לוֹ הַכֹּחַ הַזֶּה לְלַמֵּד עִם דָּרִי מַעַלָּה וְדָרִי מִטָּה
כַּנִּלְגַּל. גַּם לְכוֹלָלָם יַחַד לְהִרְאוֹת לְהַדָּרִי מִטָּה גַּם מִהַלְמוֹד שֶׁל

this outstanding sage of the generation places his knowledge into his students and involves himself in speaking with them about the fear of Heaven, he thereby comprehends his *Makifim*, which are identified with the World to Come. For the World to Come is above time; and the whole span of time of this entire world – past and future – is absolutely nothing compared with one day, even with one moment, of the World to Come, which is the “day that is wholly long.” The World to Come transcends all time, and time does not exist there at all. Rather, the time-divisions that exist there are these *Makifim*, with levels corresponding to days and levels corresponding to years. The comprehension of these *Makifim* is the main pleasure and delight of the World to Come, and they are what is described in the verse, “How great is Your good that You have stored away for those who fear You!” (Psalms 31:20). Fortunate is he who merits to comprehend them!

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7. The sage and tzaddik who merits to comprehend these *Makifim* must be able to teach both “those who dwell up above” and “those who dwell down below.” This means that he must be able to show those people who are at a high spiritual level that they actually know nothing at all about God, as in, “What have you seen? What have you understood?” Conversely, he must be able to show “those who dwell down below” – that is, those people who, because of their sins, literally reside “in the earth,” in the deepest pits of spiritual decline – that God is still with them, by them and close to them. He must strengthen and fortify these people so that they do not give up on themselves, God forbid, under any circumstances. The true tzaddik is only called a tzaddik when he has this power to teach both “those who dwell up above” and “those who dwell down below.” Moreover, he must blend these two approaches together, showing “those who dwell down below” something of what he teaches “those who dwell up above,” and he must show “those

דְּרִי מַעֲלָה וְכֵן לְהִרְאוֹת לְהַדְרִי מַעֲלָה גַם מִהַלְמוּד שֶׁל דְּרִי מַטָּה
וּלְקַיֵּם כָּלָם בְּגִדְל כַּחוֹ כְּדִי שִׁיְהִיָּה לָהֶם יִרְאָה (עין פנים):

ח. גַּם זֶה הֶחָכֶם הַדּוֹר הַנִּי"ל צָרִיף לְדַעַת אִיף לְדַבֵּר עִם כָּל אֶחָד
וְאַחַד, וְלַעֲשׂוֹת סִיג לְדַבְּרֵיו לְשִׁתַּק בְּמָקוֹם שֶׁצָּרִיף, לְשִׁתַּק כְּדִי
שֶׁלֹּא יִכְנָסוּ הַשּׁוֹמְעִים בְּקִשּׁוֹת וְתַרְוָצִים שֶׁאֲסוּרִין לְכַנֵּס בָּהֶם
(עין פנים):

ט. עַל־יְדֵי הָרַמְזִים שֶׁהֵרַב הָאֲמַת מְרַמֵּז לְתַלְמִידָיו בִּידְיוֹ. כִּי
כְּשֶׁהֵרַב לֹוֹמֵד עִם תַּלְמִידָיו וּמְכַנִּיס בָּהֶם דַּעַת וִירְאָת שְׁמִים יֵשׁ
דְּבָרִים שֶׁאֵי אֶפְשָׁר לְהַסְבִּיר לָהֶם בְּפִרוּשׁ וְעוֹשֶׂה סִיג לְדַבְּרֵיו
כִּנִּי"ל וּמְרַמֵּז לָהֶם הַדְּבָרִים עַל־יְדֵי רַמְזִים שֶׁהֵם בְּחִינַת יָדִים
שֶׁמְרַמֵּז לָהֶם וְנוֹטָה לָהֶם בִּידְיוֹ. עַל־יְדֵי אֵלּוּ הָרַמְזִים נִמְשָׁף
פְּרִנָּסָה:

י. מִי שְׂרוּצָה לְהַמְשִׁיף פְּרִנָּסָה לְהַתְלוּיִים בּוֹ, צָרִיף שִׁיְהִיָּה אִישׁ
חֵיל וְלֹא הַהֲפּוֹף (שְׁקוּרִין שְׁלִים מְזֻלִּיק), כִּי צָרִיף שִׁיְהִי לּוֹ קֶצֶת
מִמְשָׁלָה. וְעַל־יְדֵי־זֶה יֻכַּל לְהַמְשִׁיף פְּרִנָּסָה:

יג אב

יא. הַמְלָכוֹת מְקַבְּלֵת הַפְּרִנָּסָה מֵהַיָּדִים וְהָרַמְזִים הַנִּי"ל שִׁישׁ
בֵּינָם הֶחָכְמָה שֶׁהֶחָכֶם עוֹסֵק לְרַמֵּז לְתַלְמִידָיו. וּמִחֲמַת שֶׁבָּאֵלוּ
הָרַמְזִים מֵאִירִים הַמְּקִיפִים. כִּי בָהֶם מְרַמֵּזִים הַשֶּׁכֶּל הָעֲלִיּוֹן שֶׁל
הֶחָכֶם, שֶׁאֵינוֹ רָשָׁאִי לְגִלּוֹת בְּפִרוּשׁ לְתַלְמִידָיו בְּכְדִי שֶׁלֹּא יִמְשִׁיף
מְקִיפִים עֲלִיוֹנִים שֶׁאֵין לְהַמְשִׁיכָם. וְהַמְּקִיפִים הַנִּי"ל הֵם בְּחִינַת
תַּכְלִית הַיְדִיעָה אֲשֶׁר לֹא נִדְעָ. עַל כֵּן כָּל מִי שֶׁהוּא גַם כֵּן אִישׁ

who dwell up above” something of what he teaches “those who dwell down below.” [In this way,] he sustains them all with the enormity of his power, in order that they should have fear and awe of God (see this lesson in *Likutey Moharan* for further explanation).

8. This sage of the generation must also know how to speak with each and every person, and how to make a “fence for his words” (*Avot* 6:6). This means that he must know how to keep silent when necessary, so that his listeners do not entertain questions and answers that are forbidden for them to entertain (see this lesson in *Likutey Moharan* for further explanation).

9. Through the hints and allusions that the true *Rav* conveys to his students – since when the *Rav* learns with his students and instills knowledge and fear of Heaven in them, there are things that he cannot explain to them explicitly, so he makes a “fence for his words” and he intimates these things to his students by means of hints, which are associated with the hands, for he gives his students hints and indications with his hands – then through these hints, livelihood and sustenance are elicited.

10. A person who wants to draw down livelihood for those people who are dependent on him needs to be a man of valor and not the opposite (what people call a *schlim mazelnick*, a hapless individual). This is because a person must possess a little bit of dominion, and in turn, he will be able to draw down livelihood and sustenance.

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11. Malkhut receives sustenance from the hands and hints that are present in the Sea of Wisdom. These are the hints that the sage conveys to his students; and within these hints radiate the *Makifim*. For these hints allude to the lofty intellect of the sage, which he is not at liberty to reveal explicitly to his students lest he draw down exalted *Makifim* that should not be brought down. These *Makifim* are described by the dictum, “The ultimate knowledge is to know that one knows nothing.”

חיל מקבל ממנו הפרנסה הזאת. ועל ידי זה יוכל לזכות בשעת
אכילתו את פרנסתו להארת הרצון. הינו שדוקא בעת האכילה
יאיר לו רצון מפלג שירצה ויכסף וישתוקק להשם יתברך ברצון
חזק ומפלג בלי שעור ובלי שום ידיעה. עד שלא ידע כלל מה
הוא רוצה, רק רצון פשוט בכלות הנפש אליו יתברך. כי כל
אכילתו נמשכת מהמקיפים שהם גם כן בחינת תכלית הידיעה
אשר לא נדע. וכל זה זוכין על ידי הצדיק האמת ותלמידיו
שינקו מדעתו הקדושה. על כן צריך כל אחד לרחם על עצמו
ולהתחנן לפני השם יתברך בדמעות שליש שיזכה למצא רחמן
אמתי כזה שיוכל להוציא אותו מעוונות ולזכות אותו לכל
הנ"ל:

יב. ישראל עם קדוש לפי גדל רוחניותם ודקותם אין יכולין
לשא עליהם המשא של עוונות אפלו יום אחד. בשביל זה
צריך להם הבית המקדש. כי התמיד של שחר היה מכפר על
עוונות של לילה והתמיד של בין הערבים היה מכפר על עוונות
של יום. ובשביל זה היה משה רבנו עליו השלום מוסר נפשו
בשביל ישראל לבקש מהשם יתברך שישלח להם עוונותיהם.
כי ידע שאי אפשר לישראל לשא כלל המשאוי של עוונות
אפלו יום אחד. ועל כן מי שנכשל חס ושלום באיזה עון צריך
לעשות תשובה ולבקש סליחה וכפרה מהשם יתברך. כי העון
הוא משאוי כבד לנפש ישראל אשר אי אפשר לשא משא
כזאת אפלו יום אחד:

Therefore, anyone who is also a man of valor [and who hears the words of the sage] receives this sustenance from the sage; and consequently, at the time that he is eating his sustenance, he can thereby merit an “illumination of desire.” This means that specifically at the time he is eating, he will be imbued with an enormous desire for God. He will desire, long and yearn for God with an intense and mighty longing that is beyond all measure or understanding, to the point that he will not even know what it is that he wants. He will just experience a simple and overwhelming desire for God from the very depths of his soul. The explanation for this is that all of a person’s eating is ultimately drawn from the *Makifim*, which are also identified with “The ultimate knowledge is to know that one knows nothing.” One merits all this through the true tzaddik and through his students who absorbed the tzaddik’s holy knowledge. Therefore, each person must take pity on himself and plead before God with rivers of tears that he should merit to find a truly compassionate leader like this, who can extricate him from his sins and bring him to all these things.

12. The Jewish people, a holy nation, given their lofty spiritual character and sensitivity, cannot bear the weight of sin upon themselves for even one day. This is why the Jewish people need the Holy Temple – because “The daily-offering of the morning would atone for the sins of the night, and the daily-offering of the afternoon would atone for the sins of the day” (Rashi on Isaiah 1:21). This is also the reason why Moses our teacher gave himself over so totally for the Jewish people in asking God to forgive their sins. For he knew that it is absolutely impossible for the Jewish people to bear the burden of sins for even one day. Therefore, a person who has stumbled, God forbid, and who has committed some sin must repent and beseech God for forgiveness and atonement – because a sin is a heavy burden indeed for a Jewish soul, and it is impossible for a Jewish soul to bear a weight like this for even one day.

יד אב

יג. כל אחד כפי מה שזוכה לפעל ביום הכפונים בקשת סלח נא וכו' כמו כן הוא זוכה לקדשת חנכה שהוא בחינת הבית המקדש, ועקר קדשת הבית המקדש שממשיכין בחנכה הוא לזכות להדעת הקדוש לידע ולהודיע פי ה' הוא האלהים. פי מי שיש בו דעה כאלו נבנה בית המקדש בימיו. ולזכות על ידי זה הדעת לצאת מעוונות כנ"ל ולהמשיך הדעת הזה בבנים ותלמידים לדורות לנצח. ולזכות על ידי זה להשגת המקיפין הקדוש שהם עקר שעשוע עולם הבא שהם נמשכין על ידי הדלקת השמן הקדוש של נר חנכה. ולזכות על ידי הדלקת השמן הקדוש הזה לפרנסה הנמשכת ממקור הרצון. שיכולין לזכות על ידיה בשעת האכילה להארת הרצון המפלג. שיכסוף וישתוקק להשם יתברך ברצון מפלג בלי שעור. ומאליו יבין האדם אשר לחנכה כזה אי אפשר לזכות כי אם על ידי התקרבות להרב והמנהיג שהוא הרחמן באמת כנ"ל אשרי לזוכה למצא אותו:

יד. כשמעינים ומדברים מאיזה חדוש שחדש החכם שבדור נתעורר ונתגלה ים החכמה. שמשם מקבל המלכות את הפרנסה. ומלכות הוא מקור היראה. ועל ידי זה נתעורר היראה של החכם שחדש זה החדוש. שעל ידי זה היו דבריו נשמעים ונתקיימו לדורות עולם. ועל ידי כל זה נופל יראה ופחד גדול מהשם יתברך על זה שמעין בהחדוש:

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13. To the degree that each person merits to have his plea of “Please forgive!” accepted on Yom Kippur, so does he attain the holiness of Chanukah, which is associated with the Holy Temple. Now, the essence of the holiness of the Holy Temple which is elicited on Chanukah consists in the attainment of holy knowledge to know and to make known that God is the Lord, since “When a person has knowledge, it is as if the Holy Temple were rebuilt in his days” (*Berakhot* 33a). Furthermore, it consists of abandoning one’s sins as a result of this knowledge; of inculcating this knowledge into one’s children and students for all generations; and of grasping the holy *Makifim*, which are the main delight of the World to Come. These *Makifim* are drawn down through the kindling of the holy oil of the Chanukah lights; and by the kindling of this holy oil, a person also receives livelihood and sustenance drawn from the source of desire. Through this livelihood, he can then merit [to be imbued with] an enormous desire for God while he eats, whereby he will long and yearn for God with a deep and boundless desire. It is readily understood that it is impossible to experience a Chanukah like this except by drawing close to the truly compassionate *Rav* and leader. Fortunate is he who merits to find him!

14. When a person studies and speaks about a Torah insight innovated by the sage of the generation, the Sea of Wisdom from which Malkhut receives sustenance is thereby awakened and revealed – and Malkhut is the source of fear and awe of God. As a result, the fear of God possessed by the sage who innovated the Torah insight is also awakened, and it is this fear that allows his words to be heard and to endure for generations to come. Consequently, great fear and awe of God fall upon the person who is studying this sage’s Torah insight.

Dedicated

In memory of our grandfather

Rabbi Gedalya Ahron
ben Elazar Mordechai Koenig zt"l

כ"ג תמוז תש"מ

In memory of my father

Reb Shlomo Zalman Dovid
ben Efrayim Yakov z"l

ח"י אב תשס"א

In loving memory of

My dear friend

Chaim ben Yitzchak
Rosenberg z"l

Their daughter

Malka bat Chana a"h

And their son-in-law

Yisrael Tzvi Yosef
ben Moshe Chanoch Henich z"l

נלב"ע י"ד תמוז תשפ"א

And his wife

Chana bat Alter a"h

נלב"ע ה' סיון תש"פ