

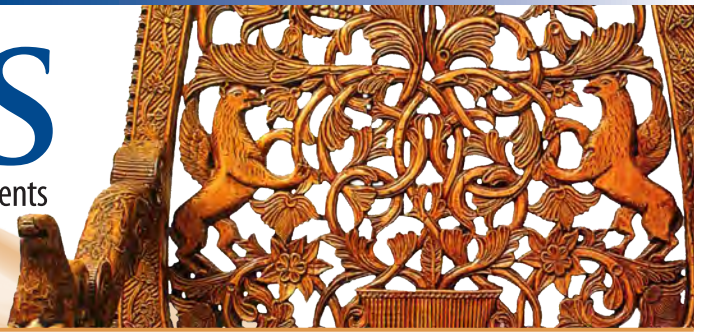
Breslov Shavuot Booklet
Rebbe Nachman's Torah on Shavuot

PATHWAYS

Crossing the Narrow Bridge with Rebbe Nachman and His Students

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The Power of Free Choice

By Yossi Katz

AFTER CENTURIES OF BONDAGE, the poor Israelite slaves emerge victorious and triumphant over their Egyptian taskmasters. Making their way through the desert, they approach Mount Sinai and the ultimate purpose of Creation, where the lowest of the low rise to become God's chosen people.

Moses delivers God's question to the Hebrews: "Will you accept the Torah and thereby become a treasure among the nations?"

They answer, "All that God has spoken, we will do."

Moses then brings the people's reply to God and God informs Moses that He will appear to him and the people will hear what He says.

But then we read one of the most puzzling verses in the Torah: "Moses relayed the people's reply to God" (Exodus 19:9). But Moses had already relayed the people's response to God; we don't find that God asked the Jewish people any further questions!

Rebbe Nachman explains what transpired behind the scenes. When the Jews replied, "All that God has spoken, we will do," they were actually *objecting* to God's question. "If God tells us outright what to do, how can we possibly maintain our free will? We will *have* to do it," they said.

This was the question that Moses presented before God.

God responded that He would appear to Moses specifically and address the commandments to him alone. The Jewish people would hear them only as bystanders, thus retaining an element of freedom of choice.

But then Moses asked, "What about *my* free choice?" When "Moses related the people's reply to God," says

Rebbe Nachman, he was repeating the Jewish people's objection, but this time about himself!

God answered by giving Moses an opportunity to use his free will.

God said, "Go to the Jewish people and sanctify them today and tomorrow" (and then the Torah would be given). Moses decided on his own that two days of preparation weren't enough, and commanded the Jewish people to add a third day (see *Shabbat* 87a for Moses' calculation). God agreed with Moses' decision.

Remarkably, this means that the giving of the Torah was contingent on Moses' free choice—and had Moses not added the extra day, the Jewish people would not have had the necessary level of holiness to receive the Torah!

Our lives today are no different than those of our forefathers. Although we have already received the Torah, and hundreds of thousands of pages of commentary have been written on it, God's will is still very much hidden from us. For example, which mitzvah should I do now? Should I study Torah or do an act of kindness? Not only this, but I have many problems. Where does the Torah point to the exact solution for my issues?

In order to find our individual paths within Judaism, we need to attach ourselves to the proper teacher/Tzaddik—we need to find our Moses. All of this has to be done on our own and is not explicitly specified.

How do we go about this?

Just as the Torah alludes to the hidden exchange between God, Moses and the Jewish people, if we concentrate on our eternal purpose, and truly yearn for the absolute truth, we will discover the hints along the way that lead us to our own personal "giving of the Torah." Amen.

*Based on Likutey Moharan I, 190;
Likutey Halakhot, Birkhot HaShachar 5
A Gutn Shabbos! Shabbat Shalom!*

The U.S.-Israel Connection

By Chaim Kramer

RABBI ZVI ARYEH ROSENFELD, a pioneering Breslov educator who spread Rebbe Nachman's teachings in North America beginning in the 1940s, had a very deep love for the Land of Israel.

While he reached out to Jews who were distant from God and taught many adults and children the basics of Torah and mitzvot, he would always try to strengthen his connection with the Holy Land. In addition to traveling to Israel over 50 times, he collected charity to support the Breslover chassidim living in Jerusalem, and raised most of the funds for the construction of the Breslov yeshivah in Mea Shearim.

When he began teaching young students in New York City, Rabbi Rosenfeld instilled in them both the love of the Land and the greatness of charity.

In the early 1950s, in agreement with the Breslover chassidim in Jerusalem, he set up a system called ma'amadot (literally, "position," "standing" or "rank"). For the going rate of \$1.10 per month, each boy among his students who wanted to join would become a "partner" with a chassid in Jerusalem and have a share in the latter's Torah study and service of God.

In the 1950s, this was a lot of money for a young boy. The boy would give his own 10 cents and then have to raise the remaining dollar for charity!

But this connection served to strengthen the ties between Rabbi Rosenfeld and his students, as well as between Rabbi Rosenfeld and the chassidim in Israel, and had a profound impact on the American boys who were subsequently inspired to travel to the Holy Land themselves.

SIDEPATH

Rabbi Nachman's Wisdom translated by R. Aryeh Kaplan, zt"l

130. I heard that the Rebbe once spoke about famous miracle workers. He used the following parable:

Once there was a king who had two sons, one wise and the other foolish. He put the fool in charge of all his treasuries. The wise son, on the other hand, was not given any position, and just sat beside the king continually.

The people found this very difficult to understand. Here the son who was totally devoid of wisdom was given all the authority and had to be approached every time someone wished to deposit or withdraw anything from the king's treasury. On the other hand, the wise son had no authority at all.



The king answered, "What is so special about disbursing money from an existing treasury? My wise son, however, sits beside me and uses his mind. Many times he comes up with a new idea that would never have occurred to me. He may tell me about lands I have never heard about and show me how to conquer them. This is how I build up my treasury.

"My son, the overseer, does not do anything to add to my treasury. He merely distributes what I already have.

"My wise son is therefore much more important than his brother, even if it appears that he does not have a position of authority. For he is the one responsible for acquiring the treasury in the first place."



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The photo on the front is a close-up of Rebbe Nachman's chair, which is displayed in the main Breslov synagogue in Jerusalem.

ליקוטי מוהר"ן סימן נ"ו

וּבְיוֹם הַפְּכוּרִים, בְּהִקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַה' בְּשִׁבְעַתֵיכֶם,
מִקְרָא קֹדֶשׁ יְהִי לָכֶם, כָּל מְלֹאכֶת עֲבוּדָה לֹא תַעֲשׂוּ (במדבר
:כח)

א. פִּי יֵשׁ בְּכֹל אֶחָד מִיִּשְׂרָאֵל בְּחִינַת מַלְכוּת, וְכֹל אֶחָד לְפִי
בְּחִינַתוֹ, כֵּן יֵשׁ לוֹ בְּחִינּוֹת מַלְכוּת. יֵשׁ שְׁהוּא שׁוֹרֵר בְּבֵיתוֹ, וְיֵשׁ

It is worth expanding this aspect that *Malkhut* as the *sefirah* representative of God's Kingship has in common with *malkhut* as the expression of human authority and control. *Malkhut*, being the lowest of the Divine emanations (*sefirot*), serves as an intermediary between God and man. The *shefa* (bounty) that God sends into this world is first channeled through the higher *sefirot*, which act in unison to transfer the *shefa* to *Malkhut*. As a result, each contributes also an aspect of its own essence to *Malkhut*. For example, *Malkhut* acquires benevolence and love from *Chesed*, strength and restraint from *Gevurah*, and compassion from *Tiferet*, which *Malkhut* then employs as qualities of its own. These qualities manifest in the rule *Malkhut* exercises as the benefactor of mankind and this world generally. For commensurate with man's deeds, *Malkhut* interacts with this world and provides it with *shefa*—distributing bounty benevolently when his actions are meritorious, withholding it when they wicked. Similarly, the *malkhut* that God grants each person sets him as an intermediary between God and those over whom he has authority. Like the various qualities that manifest in the *sefirah Malkhut* when it exercises its own quality of Kingship, there are various factors that contribute to the way in which a person exercises the "kingship" God has given him to rule and influence others: his level of intellect, the extent of his wealth, his physical strength and so on. Commensurate with the actions of those who are subject to his *malkhut*, he then exercises his authority over them, extending benevolence or withholding it. As Rebbe Nachman will make clear, a person must be judicious in exercising the aspect of *malkhut* he has been afforded, using his wisdom and compassion to direct those under his control towards good.

Those familiar with Rebbe Nachman's teachings know that *malkhut* corresponds conceptually to fear of God, faith and prayer. Although in our lesson the Rebbe focuses on the quality of kingship—*malkhut* as authority and influence—the other aspects of *malkhut* also pertain to this teaching, and are either mentioned or alluded to in the lesson. *Malkhut* as fear: When someone exercises his rule over others appropriately, he generates in them a degree of fear and respect for his authority. Below, the Rebbe speaks of the "Fear of the Lord" as the aspect of *malkhut* (see §5). *Malkhut* as faith: When someone exercises his rule over others appropriately, he is trusted and relied upon. The Rebbe alludes to this below, where he speaks of recognizing God's trustworthiness (see §7). *Malkhut* as prayer: When someone exercises

LIKUTEY MOHARAN #56¹

“U’veyom HaBikurim (On the Day of the First Fruits), when you bring an offering of new grain to God as part of your Shavuot festival, you shall observe a holy occasion: you shall not do any mundane work.”

(Numbers 28:26)

In every Jew there is an aspect of *malkhut*;² each person, commensurate with his aspect, possesses an aspect of *malkhut*. There is one who

1. **Likutey Moharan #56.** Rebbe Nachman gave this lesson in Breslov on Shavuot, 5565 (June 3, 1805). The main themes of the lesson are: *malkhut* as authority and the rule of holiness (§1), and as the contrasting rule of wickedness (§5); judicious use of one’s personal *malkhut* (§2); Torah study, *daat* (knowledge or awareness), and revealing Godliness even in the lowest levels (§3); the hidden Torah (§4); livelihood and peace (§6); the festival of Shavuot, *mikvah*, and manna (§7); dispute for the sake of Heaven (§8); and sighing (§9). Also discussed are Mordekhai, Esther, and Haman/Amalek.

Rebbe Nachman opens this teaching with a discussion of the concept of *malkhut*: the rule, authority or influence that every person exercises, both overtly and covertly. After delivering the lesson, the Rebbe said, “You think the only influence I have is over you. However, the truth is that I have power over all the tzaddikim of the generation; only it is hidden” (*Parparaot LeChokhmah; Tzaddik* #150; *Until the Mashiach*, p.114; *Magid Sichot*). Until then, the Rebbe had been particular not to reveal his lessons to the wider public, so that whenever his followers recorded a lesson, it was solely for their personal use. During that year, however, the Rebbe told Reb Noson to collect his manuscripts and to prepare them for publication. (The first edition of *Likutey Moharan* was subsequently printed in 1808.) This will tie in with our lesson, where the Rebbe speaks of the hidden Torah being revealed in this world (see §3-§4; *Yemey Moharnat* #9; *Magid Sichot*).

2. **malkhut.** The term *malkhut*, which literally means “kingship,” is used throughout the holy writings to refer to the Kingship of God, the omnipotent Ruler and Authority. *Malkhut* is also the name of the last of the Ten *Sefirot*, the Divine emanation through which God’s will is manifest in this world—i.e., His Kingship is revealed to mankind. Since every quality and trait, every force and capacity in this world devolves from the *sefirot*, even the least measure of human authority is an aspect of kingship, whose root is in the Kingship of God. Rebbe Nachman therefore refers to the all the different manifestations of human authority and rule as *malkhut*. This personal *malkhut* is the ability one person has to rule over and influence another, as well as the ability a person has to rule over and control himself. Thus, the lesson begins: “In every Jew there is an aspect of *malkhut*,” which he can exercise to direct himself or others towards either good or evil. In the sections that follow the Rebbe expounds on the nature of this “kingship,” and explains how to apply it so as to avoid the negative repercussions that wielding authority sometimes produces.

ליקוטי מוהר"ן סימן ד'

וּבְיוֹם הַפְּכוּרִים בְּהִקְרִיבְכֶם מִנְחָה חֲדָשָׁה לֵה' בְּשִׁבְעַתֵּיכֶם,
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כח)

א. "וְאֵת הָעֹרְבִים צִוִּיתִי לְכַלְכֵּלְךָ" (מלכים א' יז) – זֶה בְּחִינַת צְדָקָה.
כִּי בְּתַחֲלָה כְּשִׁמְתַחֲלִיין לְהַתְּנֵדב לְצְדָקָה, אֲזִי צְרִיכִין לְשַׁבֵּר אֶת
הָאֲכֹזְרִיּוֹת שֶׁלוֹ לְהַפְּכוֹ לְרַחֲמָנוּת, וְזֶהוּ עֵקֶר עֲבוּדַת הַצְּדָקָה. כִּי

effectual and Moshe's not?" Moshe had warned that on account of the sin of idolatry the land would be cursed; rain would not fall (Deuteronomy 11:16-17). And yet, although nearly all the Israelites under Achav's rule worshipped idolatry, God never withheld rain from the ten tribes of the northern kingdom. Hearing this, Eliyahu swore by God that Moshe's curse would indeed be effected. The land would see no rainfall unless he, Eliyahu, decreed otherwise. Three years of drought followed (see 1 Kings, Chapters 16-18). During this time, Eliyahu was forced to flee from the idolatrous King Achav, who sought to take the prophet's life as punishment. God advised Eliyahu to seek refuge near a certain brook, whose waters would sustain him and where "I have commanded the ravens to feed you." Twice each day, the ravens would fly off from the royal kitchens with bread and meat, which they delivered to Eliyahu at his hiding place (see *Radak*, 1 Kings 17:4). Why the ravens? Our Sages teach that the raven is a cruel bird, one that does not provide food even for its own young (*Rashi* and *Metzudat David*, Psalms 146:9; cf. *Ketuvot* 49b). God specifically sent a cruel bird to feed Eliyahu to hint to the prophet that, although the Jewish people were undeserving, he should not treat them cruelly. Just as the ravens showed him compassion, he should show the people compassion by charitably rescinding his decree of no rainfall (*Metzudat David*, 1 Kings 17:4).

Reb Noson explains that Rebbe Nachman begins with this verse about the ravens to introduce the lesson's focal point, the mitzvah of charity, through which the various rectifications mentioned over the course of the lesson are made possible (*Torat Natan* #1).

4. break his heartlessness...turn it into compassion. It is in a Jew's nature to be compassionate, as the Talmud notes: Jews are "compassionate people, descendants of compassionate people" (cf. *Yevamot* 79a). What then is the nature of the cruelty and heartlessness to which Rebbe Nachman refers? The *Parparaot LeChokhmah* explains that when a Jew is approached for charity, his compassion wells up first and foremost for himself and his family. His immediate concern is for his own needs, and this causes his heart to harden toward anyone who petitions him for charity. It then becomes very difficult for him to part with his money. Therefore, each person, according to his situation and standing, has to break his negative feelings for the petitioner and transform his heartlessness into compassion. The compassion he awakens in himself for the poor should

LIKUTEY MOHARAN II #4¹

“On the day of the first fruits, when you bring an offering of new-meal to God on your Shavuot Festival, you shall observe an occasion proclaimed sacred; you shall not do any mundane work.”²

(Numbers 28:26)

“V’et HaOrvim Tziviti LeChalketekha (And I Have Commanded the Ravens to Feed You)” (1 Kings 17:4)—this alludes to charity.³ Initially, when a person begins donating charity, he has to break his heartlessness and turn it into compassion.⁴ This is the essential devotion

1. **Likutey Moharan II #4.** Rebbe Nachman taught this lesson on Shavuot, 5569 (May 21, 1809). The previous evening the Rebbe spoke at length with his followers, and mentioned a number of salient points addressed in this teaching (*Rabbi Nachman’s Wisdom* #51; see also nn.83, 202 below). Shavuot was one of the three fixed times in the year when the Rebbe’s disciples would gather by him and he would deliver a major lesson. (The other two times were Rosh HaShanah and Shabbat Chanukah.) That year, when the Rebbe’s followers from the town of Ladizin arrived, they informed him that one of their group, Reb Getzel, had fallen deathly ill. Reb Getzel was a close follower of Rebbe Nachman and the Rebbe wove the issue of his healing into the lesson (see §12 and n.189 below; *Parparaot LeChokhmah*; *Magid Sichot*; *Until the Mashiach*, p.166). The main themes of the lesson are: charity (§1-§2, §9); beginnings (§2); God’s abundant lovingkindness (§3); fear of Heaven (§4); Divine Will (§5); the proclamations of the Three Festivals, and Divine providence vs. determinism (§6); *Metzach haRatzon* and *Metzach haNachash* (the Brow of Divine Will and the Serpent’s Brow §7); worthy and unworthy elders (§8); and healing (§12).

2. **On the day of the first fruits....** This opening verse is from the Torah portion read on Shavuot. Rebbe Nachman likewise expounds the verse in two other lessons, *Likutey Moharan* I, 56:12 and 67:10.

3. **I have commanded the ravens to feed you...charity.** During the reign of the idolatrous King Achav (Ahab) of Israel, Chiel of Bet El set about rebuilding the city of Jericho. Centuries earlier, when Yehoshua first conquered the city, he put a curse on anyone who would restore Jericho: “With his oldest he will lay its foundation and with its youngest he will set up its gates.” The city was to be left desolate (Joshua 6:26; and see *Radak*, Joshua 6:17). At the beginning of construction, Chiel’s eldest child died, and with the completion of Jericho’s rebuilding his youngest passed away. Achav, together with the prophet Eliyahu, came to console the bereaving father. “Who was greater, Moshe or Yehoshua?” Chiel asked them. Eliyahu replied that he considered Moshe the greater of the two. “If so,” Chiel asked, “why was Yehoshua’s curse

מי שְׁהוּא רַחֲמָן בְּטַבְעוֹ וְנוֹתֵן צְדָקָה מִחַמַּת רַחֲמָנוּת שְׁבִטְבְּעוּ, אֵין זֶה עֲבוּדָה, כִּי יֵשׁ גַּם כַּמָּה חֵיוֹת שֶׁהֵם רַחֲמָנִים בְּטַבְּעֵם, רַק עֲקָר הָעֲבוּדָה - לְשִׁבְר הָאֲכֹזְרִיּוֹת לְהַפְכוֹ לְרַחֲמָנוּת.

וְזֶה בְּחִינַת: "וְאֵת הָעֹרְבִים צְוִיתִי לְכַלְפֵּלָךְ" כִּי הָעוֹרֵב הוּא בְּטַבְּעוֹ אֲכֹזְרִי, וְנִתְהַפֵּךְ לְרַחֲמָנוּת לְכַלְפֵּל אֶת אֱלֹהֵיו. כְּמוֹ-כֵן צְרִיכִין בְּצְדָקָה כַּנִּ"ל. וְכֹל הַנְּדִיבֵי לֵב, כֹּל מִי שֶׁהוּא נִדְבָן, צְרִיךְ לִילָךְ וְלַעֲבֹר בְּתַחֲלָה דְרֹךְ בְּחִינָה זוֹ, בְּחִינַת: "וְאֵת הָעֹרְבִים" הַנִּ"ל. דִּהְיִנו שׁוֹפְתֵי חֲלָה צְרִיכִים לְשִׁבְר הָאֲכֹזְרִיּוֹת שֶׁלָּהֶם, מֵה שִׁישׁ לָהֶם אֲכֹזְרִיּוֹת בְּתַחֲלָה, לְהַפְכוֹ לְרַחֲמָנוּת, לְהַתְנַדֵּב לְצְדָקָה כַּנִּ"ל:

ב. ובחינה זו, דהינו התחלת הצדקה, היא קשה וכבדה מאד.

kind, they do not choose to do so and cannot choose to do otherwise. Nor are they capable of transformation. Whereas humans have the capacity to break a tendency to be cruel and turn it into compassion and kindness, animals are incapable of such change.

It is worth noting that the Talmud's list of twenty-four non-kosher birds includes the stork (*Chullin* 63a; see also Leviticus 11:13-19 and Deuteronomy 14:13-18). Despite its charitable nature, the stork's born tendency for kindness does not earn it the status of a kosher bird. It is suited neither for consumption nor for offering as a sacrifice to God in the Holy Temple. Similarly, Rebbe Nachman teaches that charity motivated by innate compassion lacks self-sacrifice and, although a mitzvah, is not considered an act of devotion to God.

7. I have commanded the ravens...cruel by nature...to feed Eliyahu. In section 5 below, Rebbe Nachman will explain the fallacy of the philosophical doctrine known as determinism, showing instead that everything which transpires in the world is governed by Divine providence. That Eliyahu was brought food by the ravens, a cruel bird which does not provide food even for its own young (see n.3 above), proves this. The ravens were in no way being true to their own nature or to the dictates of the natural order in showing compassion for God's prophet. They did so only, as Scripture states, because "I have commanded the ravens to feed you"—i.e., it was God's Will.

8. and turn it into compassion. As explained by the *Parparaot LeChokhmah* cited above, in note 4.

In review: In order for giving charity to be a devotional practice it must entail breaking one's cruelty and turning heartlessness into compassion.

9. demanding. The literal meaning of *kaved* is "heavy." Having shown in the previous section that in order for giving charity to be a devotional practice it needs to be a transformational act, Rebbe Nachman teaches here that initiating this giving can be difficult and demanding. When a

of charity. When someone naturally compassionate gives charity purely out of his compassionate instinct, it is not an act of devotion⁵—there are <also animals> that are compassionate by nature. Rather, the essential devotion is transforming cruelty into compassion.⁶

This is the meaning of “And I have commanded the ravens to feed you.” The raven, cruel by nature, turned compassionate in order to feed Eliyahu.⁷ It must be the same with charity. And even those who are benevolent—all who are generous must first undergo this process of “And the ravens.” In other words, in order to donate charity they first have to break their heartlessness—their initial tendency to be cruel—and turn it into compassion.⁸

2. Beginning the devotion of charity is very difficult and demanding.⁹

be so powerful that whatever cruelty and heartlessness he feels, he redirects toward himself and his family, as it were. When his pity and concern for the poor matches his feelings toward those close to him, he will be able to cut back on his own expenses in order to spread the benefits of his wealth more widely.

5. **not an act of devotion.** Giving charity is a great mitzvah, even when motivated by one’s inherent feelings of compassion. Nevertheless, the giving of charity by someone who is naturally compassionate cannot be called a “devotional practice.” The Hebrew term for “devotion,” *avodah*, also means “work” or “labor.” *Avodat HaShem*, one’s worship or devotional service of God, must entail a measure of self-sacrifice and even struggle. By definition, giving charity becomes a devotional practice when it entails reversing one’s tendency to respond cruelly and turning that initial instinct into compassion.

This reversal of one’s natural tendencies is related to the concepts of determinism, the natural order, and free will, which Rebbe Nachman will discuss below (in §3 and §5-§8). As we shall see, a person’s primary objective should be to recognize and reveal that whatever transpires is God’s Will—i.e., governed by Divine providence and not the dictates of nature. The way to accomplish this is through charity and the other devotions discussed in the lesson.

6. **there are also animals that are compassionate by nature....** The Hebrew term for “kindness” is *CheSeD* (חסד). Rabbi Yehudah taught: “The *chasidah* [listed in Leviticus 11:19] is the white *dayah*. Why is it named *ChaSiDah* (חסידה)? Because it does kindness with its fellows” (*Chullin* 63a). Commenting on the verse in Leviticus, Rashi identifies the *chasidah* as the stork, whose *chesed* is that it shares its food with other birds of its kind (see also *Rashi, Chullin, ad. loc., s.v. chasidut*).

In Lesson #2:4 earlier in this volume (and see nn.55-60), Rebbe Nachman taught that charity is an expression of man’s humanity: “It is intrinsic to human nature to do kindness, which is not the case for animals.” As explained in the notes there, human kindness is distinct in that it is an expression of free will, a trait that animals lack. Although, as the Rebbe cites here from the Talmud, certain animals are compassionate by nature and act charitably to their own

כִּי כָל הָעֲבוּדוֹת וְכָל הַתְּשׁוּבוֹת, כָּל מֵה שְׁרוּצִין לַעֲשׂוֹת אֵיזָה
 עֲבָדָא בְּעֲבוּדַת הַשֵּׁם, כַּמָּה קָלִין שֶׁל אוֹי וְאַבּוֹי וְכַמָּה גְּנִיחוֹת
 וְכַמָּה כְּפִילוֹת וְכַמָּה הִטָּיוֹת (הֵינּוּ תְּנוּעוֹת מְשֻׁנוֹת שְׁעוֹשִׁין יִרְאִי
 ה' בְּעֲבוּדָתָם) צְרִיכִין לַעֲשׂוֹת קֹדֶם שְׁעוֹשִׁין אֵיזָה עֲבָדָא. וְעַקֵּר
 בְּהִתְחַלָּה, שְׂאֵז קָשָׁה מְאֹד, כִּי 'כָּל הַתְּחִלוֹת קְשׁוֹת' (מכילתא פרשת
 יתרו, והובא בפירש"י שם), וְצְרִיכִין כַּמָּה קָלִין וְכַמָּה גְּנִיחוֹת וְכוּ' קֹדֶם
 שְׂמִתְחִילִין אֵיזָהוּ הַתְּחַלָּה.

וְגַם אַחַר כֵּן, לְאַחַר הַהִתְחַלָּה גַּם כֵּן אֵינוֹ בָּא בְּנִקְל עֲבוּדַת הַשֵּׁם,
 וְצְרִיכִין כַּמָּה יְגִיעוֹת וְכַמָּה תְּנוּעוֹת כַּנֶּ"ל קֹדֶם שְׂזוּכִין לַעֲשׂוֹת
 אֵיזָה עֲבָדָא, שְׂיִהְיֶה לָּהּ הַדּוּר. אַךְ הַהִתְחַלָּה קָשָׁה מְאֹד כַּנֶּ"ל, כִּי
 עַקֵּר תּוֹלְדוּתֵיהֶן שֶׁל צְדִיקִים – מְעַשִּׂים טוֹבִים (תנחומא פרשת נח
 והובא בפירש"י שם) נִמְצָא שֶׁהַמְצׁוֹת וּמְעַשִּׂים טוֹבִים וְכָל עֲבוּדַת
 הַשֵּׁם הֵם בְּחִינַת הוֹלָדָה, וְקֹדֶם הַהוֹלָדָה כַּמָּה קָלִין וְכַמָּה חֲבָלִים
 וְצִירִים יֵשׁ לְהִיולָדֵת קֹדֶם שְׂמוֹלָדֵת הַהוֹלָדָה.
 וּבַפֶּרֶט מִבְּכִירָה, דֵּהֵינּוּ הוֹלָדָה רֵאשׁוֹנָה שֶׁל אִשָּׁה, שְׂאֵז קָשָׁה
 עָלֶיהָ מְאֹד, כַּמּוֹ שְׂכָתוּב (ירמיה ד): "צָרָה כַּמְּבִכִירָה", שְׂזָה בְּחִינַת

childbirth, this "delivery" too is preceded by birth pangs and by the cries and sighs of the one giving birth. In *Likutey Moharan II*, 20, Rebbe Nachman relates "giving birth" to the concept of introducing into the world a new path in serving God.

13. **not come easily...an exemplary manner.** A good example of this is prayer. Someone who is unaccustomed to addressing God and unacquainted with the prayers will, in the beginning, find praying difficult. However, after spending some time performing this devotion, growing familiar with the liturgy, he will be able to devote more attention to the meaning of the words. Praying will gradually become easier, though, as Rebbe Nachman teaches here, "afterwards as well...service of God does not come easily." Although no longer a beginner, he is still a long way from praying with the consummate concentration that transforms his prayer into a perfect offering to God.

14. **good deeds are the primary progeny of the righteous....** Commenting on the verse, "These are the offspring of Noach..." (Genesis 6:9), Rashi brings this Midrashic teaching that the tzaddik's primary progeny are his good deeds. Rebbe Nachman applies this to all of a person's devotions in the service of God. The beginnings, or births, are always difficult. As in childbirth, there are labor-pangs which make a person contort his body and cry "Oy vavoy!" before the devotional practice is carried out in the world.

All devotions and all acts of repentance—whatever act one wants to carry out in service of God—must be preceded by many cries of “*Oy vavoy!*” and many groans, genuflections and gesticulations {i.e., the contortions which the God-fearing make during their devotions}.¹⁰ This is mainly at the beginning, for it is very difficult then, because all beginnings are difficult (*Mekhilta: Bachodesh 2*).¹¹ One needs many cries and sighs, etc., before <giving birth to any act>.¹²

Afterwards as well, after the beginning, service of God does not come easily. As mentioned above, it takes much effort and many contortions, before one can do something in an exemplary manner.¹³ Nevertheless, the beginning is extremely difficult. The reason is that good deeds are the primary progeny of the righteous (*Midrash Tanchuma, Noach 2*). It follows that mitzvot, good deeds and all devotions to God signify a birth. Before the birth, how many times does a woman cry out, how many labor-pangs and contractions does she have until she bears the progeny!¹⁴

This is especially so for a first-time birth, because a woman’s first delivery is very difficult for her, as it is written, “in anguish, like she that

person is not in the habit of being charitable, or even if only at that particular moment he is not feeling very generous, the moral obligation to part with one’s wealth to benefit the poor can feel burdensome and more of a demand than one can handle.

10. many cries of Oy vavoy...during their devotions. Embarking upon any enterprise or activity presents its share of demands and obstacles. Each new undertaking—by the very nature of its newness—is difficult at first. This is certainly the case with each new devotional practice a person undertakes in his service of God. The God-fearing will therefore raise their voices and move their bodies in odd ways in order to motivate themselves and help shake off the inertia and sluggishness inherent in all corporeality.

11. all beginnings are difficult. In *Likutey Moharan I*, 62:5, where Rebbe Nachman likewise cites this teaching, he explains that beginnings are difficult because “beginnings entail going from one extreme to the other.” Commenting on the verse, “Now if you obey Me...” (Exodus 19:5), Rashi cites the *Mekhilta*: If *now* you take it upon yourselves, it will hereafter be pleasant for you; for all beginnings are difficult. Observing the Torah’s commandments might initially be difficult, but once a person begins, he finds that it becomes easier and more pleasant as time goes on. God said this to the Jewish people at the time they were “going from one extreme to the other”—from being slaves in Egypt to becoming a sovereign nation, servants only to God.

12. giving birth to any act. This insert is from the manuscript version of *Likutey Moharan* and does not appear in the printed editions. In the context of our lesson, “giving birth” connotes initiating some enterprise or activity, anything new that one has not done before. As with

ההתחלה, בחינת: 'כל התחלות קשות' כנ"ל. וצדקה היא תמיד התחלה בבחינת (דברים טו): "פתוח תפתח" שאפלו כשיש פתח והתחלה, הצדקה היא פותחת יותר ויותר ומרחבת הפתח יותר, כי כל דבר ודבר מעבודת השם, כשרוצין לפנס באותו הדרך ואותו העבודה, צריכין לפתח שם פתח לפנס באותו הדרך, וזה בחינת: 'כל התחלות קשות', מחמת שבהתחלה צריכין לשבר ולפתח פתח מחדש, על-כן קשה מאד. וסגלת כח הצדקה - להרחיב ולפתח הפתח יותר ויותר, ששעושים איזהו פתח באיזה עבודה ונותנין צדקה, אזי הצדקה פותחת ומרחבת הפתח יותר ויותר, כי צדקה היא ההתחלה של כל ההתחלות, כי היא פותחת ומרחבת כל הפתחים כנ"ל.

וגם בצדקה עצמה יש התחלה, דהינו כשמתחילין לתן צדקה, שזה בחינת: "ואת הערבים צויתי" כנ"ל, ועל בן התחלת הצדקה היא קשה וכבדה מאד, כי היא בחינת התחלה של כל ההתחלות כנ"ל:

18. and give charity...for it opens and widens all the entrances. The practical advice we derive from Rebbe Nachman's words is that whenever a person begins anything new, and especially some new devotion, he should first give charity. Beginnings are difficult and charity "carves out" an opening in the thing he seeks to carry out. Giving some more charity then widens the opening, and so facilitates his way into that new endeavor. This applies to all undertakings, from starting a new program of Torah study or *hitbodedut* (secluded, personal prayer to God) to beginning a new job, entering into marriage, or, as mentioned above, having a child. Each time a person begins something new in life, he should immediately give charity, even if only a small contribution, to widen the entrance and ease his way through. (See also Lesson #2:3 earlier in this volume, which likewise links charity with birth.)

19. begins to give charity...ravens. In section 1, Rebbe Nachman taught that from God's commanding the raven to feed Eliyahu we learn that the essence of giving charity is breaking one's inclination for cruelty and heartlessness (and see nn.3-4 and 7). He connects this here with charity being both an opening into one's devotional practices and the means for widening the opening. Charity begins, or opens, with the breaking of one's propensity for cruelty. The Rebbe likens the difficulty a person experiences in beginning the devotion of charity to his difficulty in breaking his cruelty before he can genuinely enter the path of generosity and compassion.

20. Beginning the devotion of charity...the beginning of all beginnings. In addition to being the "opener" for other devotions to God, giving charity has its own opening or beginning. As the

gives birth for the first time” (Jeremiah 4:31). This is a beginning, <which is very difficult, as in,> “all beginnings are difficult.”¹⁵

And charity is always a beginning, as in (Deuteronomy 15:8), “open, you shall open [your hand to him].”¹⁶ Even where an opening and a beginning already exist, charity opens more and more, widening the opening further.¹⁷ When a person wants to embark upon a particular path and devotion in worshipping God, he needs to make an opening in order to enter that path. This is as in “all beginnings are difficult,” because at the beginning one must break through and open a new entrance. It is therefore very difficult. Yet the remarkable power of charity is that it can widen and open the opening more and more. When we make an opening in some devotion and give charity, the charity opens and widens the opening more and more. This is because charity is the beginning of all beginnings, for it opens and widens all the entrances.¹⁸

And in charity itself there is also a beginning. This is when one begins to give charity, which is “And I have commanded the ravens.”¹⁹ Beginning the devotion of charity is therefore very difficult and demanding, for it is the beginning of all beginnings.²⁰

15. in anguish, like she that gives birth for the first time...beginnings are difficult. The prophet Yirmiyahu laments the destruction of Jerusalem, likening the people’s anguished cries to the cries of a woman giving birth for the first time. Since it is a *first* birth it is more difficult than those which follow.

In Hebrew, the word for a woman giving birth for the first time is *maVKiRah* (מבכירה), which has the same root letters as *BiKkuRim* (בכורים), the first-fruits offering. Rebbe Nachman will relate to this below, in section 13 (and see n.191), where he shows how the concepts of this lesson are alluded to in the opening verse.

16. open, you shall open your hand to him. Scripture states concerning the importance of giving charity to the poor: “Do not harden your heart and clench your hand against your needy brother. But you shall surely open your hand to him” (Deuteronomy 15:7-8). More literally, *patoach tiptach* (“you shall surely open”) means “open, you shall open.” Rashi (*ad. loc.*) says that this repetition of the word *p’tach* (open) teaches that we are obliged to give again and again.

In the context of our lesson, Rebbe Nachman reads the word *PaToaCh* (פְּתוּחַ, open) as *PeTaCh* (פֶּתַח), which means “an opening” and “a beginning.” The subject of the verse in Deuteronomy (*loc. cit.*) is charity, and so the Rebbe understands it as teaching that “charity is always a beginning.”

17. widening the opening further. The repetition, “*patoach tiptach* (open, you shall open),” teaches that giving charity “opens the openings” even wider. Even where an opening already exists, giving charity is beneficial. It makes that entrance wider so that one can pass through, as Rebbe Nachman now explains.

ג. אַךְ הַתּוֹעֵלֶת שֶׁל הַצְדָקָה גְדוֹל מְאֹד מְאֹד, כִּי הַצְדָקָה מוֹעֵלֶת תָּמִיד, כִּי צָרְכֵי הַגּוֹף הֵם רַבִּים מְאֹד, וְאֶפְלוּ הַהֶכְרָחִיּוֹת הֵם רַבִּים וְגִדּוּלִים מְאֹד: אֲכִילָה וְשִׁתְיָה וּמְלָבוּשִׁים וְדִירוֹת, שֶׁיְכוּלִין לְבָלוֹת יָמֵיו וְשָׁנָיו אֶפְלוּ עַל הַהֶכְרָחִיּוֹת לְבַד, וְהֵם מוֹנְעִין אֶת הָאָדָם מְאֹד מֵעֲבוֹדַת הַבּוֹרָא.

וְאֶף-עַל-פִּי שֶׁגַם הֵם בְּעֶצְמָן הֵם גַּם כֵּן עֲבוֹדַת הַבּוֹרָא יִתְבַּרַךְ, כִּי הֵם בְּחִינַת אֲתֵרוּתָא דְלִתְתָא, כִּי 'בְּעֵבְדָא דְלִתְתָא אֲתֵעַר לְעֵלָא', כִּי עַל-יְדֵי כָּל עֲסָקִים וּמְלָאכוֹת שֶׁעוֹשִׂין בְּנֵי אָדָם, עַל-יְדֵי-זֶה נִתְעוֹרַר אוֹתוֹ הַצִּיּוֹר שֶׁל אוֹתוֹ הַמְּלָאכָה לְמַעַלָּה בְּמַעֲשֵׂה בְּרָאשִׁית, וּמִבֵּיא חַיּוֹת וְהָאָרֶז לְאוֹתוֹ הַצִּיּוֹר שֶׁל אוֹתוֹ הַמְּלָאכָה שֶׁל מַעֲשֵׂה בְּרָאשִׁית שֶׁלְמַעַלָּה, שֶׁהוּא מְכוּן כְּנֶגֶד אוֹתוֹ הָעֵסֶק וְהַמְּלָאכָה, שֶׁהָאָדָם עוֹשֶׂה לְמַטָּה בְּעוֹלָם הַזֶּה.

22. **hinder a person's service of the Creator.** Human beings were created to serve God. Yet, as Rebbe Nachman points out, a person's physical needs are very many. Why would God create a world that requires a person to spend the major part of his days pursuing material needs when the true purpose of creation is to further humanity's spiritual development? The Rebbe will explain that, on the contrary, everything a person does—even his material pursuits—is meant to further creation's true purpose.

23. **through an act below there is an arousal on high.** The *Zohar* teaches that in the reciprocatory relationship between God and humanity, in order for there to be “an arousal from on high,” there must first be “an arousal from below.” In Kabbalistic terminology, an arousal from below is the concept of *mayin nukvin*—i.e., an awakening of spiritual energy from this world through the human being's performance of mitzvot. This awakening generates a reciprocal arousal from on high, *mayin dukhrin*—i.e., the flow of bounty and blessing that God benevolently provides for humankind and the world (see *Zohar* I, 77b; *ibid.* 86b). God created the world *ex nihilo* (“out of nothing”). Prior to that, nothing existed to initiate the process of creation “from below,” by raising *mayin nukvin*. Rather, the Act of Creation began with an arousal from on high, as the unmediated Will of God. Nevertheless, it was always God's intention that, post-Creation, human beings would be responsible for initiating the process through which God's bounty and blessing descend to sustain the world.

In the context of our lesson, Rebbe Nachman equates people's everyday activities while pursuing their needs to “an arousal from below.” This is because the mundane things we do *are* what bring to “an awakening on high.” Therefore, these mundane acts are also counted as devotions to God, as the Rebbe will clarify next.

24. **Whatever labors...awaken the supernal form...on high...below, in this world.** Having explained the nature of the reciprocal relationship between God and humanity, Rebbe Nachman

3. Nevertheless, the benefit of giving charity is extremely great, as charity helps always.²¹ The body's needs are numerous. Even the essentials—<such as> eating, drinking, clothing and shelter—are numerous and vast. One can spend all one's days and years on the necessities alone, and they considerably hinder a person's service of the Creator.²²

This is so even though [all our efforts in pursuit of these needs] are themselves the service of God. They are the concept of an arousal from below, for through an act below there is an arousal on high.²³ Whatever labors and works people engage in awaken the supernal form of that work in the Act of Creation. It also brings vitality and illumination to the supernal form of that work associated with the Act of Creation on high, which parallels that labor and work a person engages in below, in this world.²⁴

“beginning of all beginnings,” giving charity is extremely demanding and burdensome. Aside from the difficulties which beginning to give to charity itself poses, as the “opener” it bears also the difficulties of the other devotions. Giving charity is therefore an extremely difficult mitzvah to perform properly. The obstacles are many: To whom to give? How much to give? When to give? (See *More Blessed to Give*: Rebbe Nachman on Charity, Breslov Research Institute.)

In review: In order for giving charity to be a devotional practice it must entail breaking one's cruelty and turning heartlessness into compassion (§1). All beginnings are difficult. Giving charity when beginning something new opens the way to one's accomplishing it. Beginning to give charity is therefore the beginning of all beginnings and hence extremely demanding and difficult (§2).

21. **benefit of giving charity is extremely great...helps always.** Rebbe Nachman has explained that giving charity opens doors and widens existing doors into whatever endeavor or spiritual devotion a person might undertake. Nevertheless, because all beginnings are difficult, and charity is the beginning of all beginnings, it follows that giving charity is especially difficult. Concomitantly, the Rebbe teaches, “the benefit of giving charity is extremely great.” Although here he does not state what that benefit is, the Rebbe devotes the rest of this section to the topic of God's lovingkindness that sustains the creation and eliminates the need for people to labor for their livelihood. At the conclusion of section 9, the Rebbe states explicitly that this is charity's benefit (see also n.39 below).

In *Torat Natan* #1, where Reb Noson outlines this teaching, he begins as Rebbe Nachman does, with the topic of charity. However, Reb Noson then presents the other major themes not in the sequence they appear in the lesson, but reversed, as successive stages following on from giving of charity. 1) Giving charity rectifies the blemished days of unworthy elders (§9); 2) causing the influence of worthy elders to increase (§7-§8); 3) thereby revealing that everything is governed through Divine Will and providence (§6); 4) thus producing fear of Heaven (§5); and 5) creating a container to receive lovingkindness (§4), so that all of creation is perpetuated and sustained solely by means of His lovingkindness (§3).

כִּי עַל-יְדֵי הָעֲסָקִים וְהַמְלָאכוֹת שְׁעוֹשִׂים, נַעֲשֶׂה עַל-יְדֵי-זֶה בְּחִינַת מְשָׁכָן. כִּי כָל הַמְלָאכוֹת כְּלוּלִים בְּל"ט מְלָאכוֹת שֶׁהֵם אָבוֹת מְלָאכוֹת, 'אָבוֹת מְכָלֵל דְּאִפְּא תוֹלְדוֹת' (בבא קמא ב.), כִּי כָל מִינֵי מְלָאכוֹת וְעֲסָקִים שְׁעוֹשִׂין, כָּלֵם כְּלוּלִים בְּל"ט מְלָאכוֹת שֶׁהֵם הָאָבוֹת, וְהַשָּׂאָר הֵם תוֹלְדוֹת.

וְל"ט מְלָאכוֹת הֵם כְּנֶגֶד מְלָאכַת הַמְשָׁכָן, כְּמוֹ שְׂאֲמָרוּ רַבּוֹתֵינוּ זְכוֹרָנָם לְבִרְכָה (שבת מט:): 'אָבוֹת מְלָאכוֹת אֲרַבְעִים חָסֵר אַחַת - כְּנֶגֶד מִי, כְּנֶגֶד מְלָאכַת הַמְשָׁכָן'. 'וְצִיּוּרָא דְּמִשְׁכְּנָא כְּצִיּוּרָא דְּעִבְדָּא דְּבִרְאשִׁית' (תיקוני-זהר דף יב בהקדמה), וְהָאֲדָם עוֹשֶׂה הַמְלָאכָה, 'וְצִיּוּרָא דְּגוּפָא כְּצִיּוּרָא דְּמִשְׁכְּנָא' (בהקדמת התיקונים

are prohibited on Shabbat. Just as a person who plants seeds on Shabbat must bring a sin-offering to atone for his action, so too, the one who waters the seeds, as there is no difference in the stringency between primary *melakhot* and derivative *melakhot* (see *Shabbat* 68a, which discusses the practical distinction between them).

27. All the types of work...are included in the thirty-nine-works...the rest are secondary. In the context of our lesson, Rebbe Nachman equates all the different acts that people engage in—all the labors and business activities in pursuing their everyday needs—with the primary and derivative *melakhot*. The Rebbe next shows how this relates to the mundane acts awakening and illuminating their corresponding supernal forms in the Act of Creation; a power we would normally attribute only to our spiritual devotions.

28. They parallel the works of the Tabernacle. In their discussion of the Mishnah's teaching that "the primary *melakhot* are forty minus one," the Sages ask: To what do they correspond? Rabbi Chanina bar Chama answered: They correspond to the works of the Tabernacle—i.e., the thirty-nine activities that were part of the construction and functioning of the Tabernacle (*Shabbat, loc. cit.*). These thirty-nine were accorded the status of primary *melakhot* that are forbidden on Shabbat (see *Rashi*, Exodus 35:2; see also *Shabbat* 73b).

29. the form of the Tabernacle resembled the form of the Act of Creation. The *Tikkuney Zohar (loc. cit.)* teaches that the Tabernacle's design was patterned after, and therefore aligned with, the design of Creation and of the Garden of Eden (see also *Shemot Rabbah* 35:6; cf. Lesson #1 and n.181 earlier in this volume, where Rebbe Nachman reads this teaching somewhat differently). The *Zohar* teaches that the Tabernacle was patterned after heaven and earth, and the functions performed there mirror those which transpire on high...the purpose being to bring God's Divine Presence to dwell in this world (*Zohar* II, 231b).

30. the form of the human body resembles the form of the Tabernacle. The same passage from the *Tikkuney Zohar* quoted in the previous note speaks in detail of the alignment between several of the Tabernacle vessels and the different parts of the human body. For example, the

The labors and works that we engage in create “the Tabernacle.”²⁵ All works are included in the thirty-nine-works, namely, the primary works. “Primary” implies that there are “derivatives” (*Bava Kama* 2a).²⁶ All the types of work and labor that people engage in are included in the thirty-nine-works. These [thirty-nine] are the primary ones; the rest are derivatives.²⁷

And the thirty-nine-works correspond to the works of the Tabernacle, as our Sages, of blessed memory, taught: What do the forty-less-one primary works parallel? They parallel the works of the Tabernacle (*Shabbat* 49b),²⁸ for the forms of the Tabernacle resembled the forms of the Act of Creation (see *Tikkuney Zohar*, Introduction, p.13a).²⁹ And [they parallel] the human <who does> the work, for the form of the [human] body resembles the form of the Tabernacle (*ibid.*).³⁰ It follows that by

adds here that, in fact, every human action in this world has a corresponding archetype in the Act of Creation. Consequently, man’s actions below bring about an arousal on high, in the corresponding supernal forms of those actions. The *mayin nukvin* generated by engaging in the works and deeds of this world vitalizes and illuminates their matching supernal forms, and arouses a reciprocal flow of *mayin dukhrin*—i.e., the bounty and blessing that God benevolently provides for the world.

25. the Tabernacle. To further develop the connection between the mundane works of human beings and the Divine works of the Act of Creation, Rebbe Nachman introduces the Kabbalah’s teaching that the design of the Tabernacle and the form of the human body are both patterned after the Act of Creation (see below). Having shown that human actions are linked with the works and labors that comprise the Act of Creation, the Rebbe now ties this to the construction of the Tabernacle. (As in the Talmud, our lesson speaks of the Holy Temple and the Tabernacle interchangeably; see *Eruvin* 2a.)

26. thirty-nine works...Primary implies that there are derivatives. Shabbat is the Day of Rest, when all work is forbidden. The Hebrew term for “work,” *melakhah*, should not be mistaken as referring exclusively to strenuous physical activity, implying that only such labor is prohibited. Rather, as our Sages teach, the work that is forbidden on Shabbat consists of those activities which were necessary for the construction and functioning of the Tabernacle (see n.28). These activities and their derivatives are considered creative acts and are therefore proscribed on the day which God Himself, as it were, rests from creating the world. The Mishnah (*Shabbat* 73a) lists “forty minus one” such *melakhot* (works). Each of these thirty-nine works is actually a category of labor with subcategories not specified by the Mishnah. The thirty-nine source labors are called “primary works” (אבות מלאכה), whereas their offshoots are known as “derivative works” (תולדות). Rebbe Nachman cites the Talmud (*Bava Kama*, *loc. cit.*), that the fact that the Sage speaks of primary categories implies that there are subcategories, or derivatives. Thus, for example, planting seeds is a primary *melakhah*. Watering the garden, which causes the seeds to grow, is a derivative *melakhah* (see *Rambam*, *Yad Hachazakah*, *Hilkhos Shabbat* 8:2). Both

שם). נמצא, שעל ידי האדם שעושה המלאכה והעסק, על-ידי-
 זה נעשה בחינת משכן, כשעושה המלאכה והעסק כראוי, כמו
 שצריך לעשות, ועל-ידי-זה נותן חיות והארה למעשה בראשית,
 והוא קיום העולם. נמצא, שגם זה הוא עבודת הבורא:
 אף-על-פי-כן אם היה שופע עלינו חסדו, לא היינו צריכים לכל
 זה, כי הלא איך ברא השם יתברך את כל העולם כלו אחר העדר
 הגמור, שלא היה שום הויה, שיהיה על ידה אתערותא דלתתא,
 ואף-על-פי-כן ברא עולמות כאלו. והכל בחסדו, בלי אתערותא
 דלתתא כלל, בבחינת (תהלים פט): "עולם חסד יבנה".
 ומאחר שהוא יתברך היה יכול לברא עולמות כאלו בלי אתערותא
 דלתתא כלל, רק על-ידי חסדו, בודאי הוא יכול להחיות ולקיים
 העולמות רק על-ידי חסדו, ולא היינו צריכים לעשות כלל שום

34. **have no need for all of this.** Even though the mundane activities we engage in vitalize and illuminate the Act of Creation and are themselves the service of God, were the Holy One to relate to the creation solely with His quality of lovingkindness, *chesed*, there would be no need for even minimal human endeavor to secure life's necessities. All our activities would be of a spiritual nature and we would have no reason to engage in any mundane work. For the remainder of this section, Rebbe Nachman will explain the import for humanity of God's sustaining the world on Divine lovingkindness, without any arousal from below. This idea reflects the concept of Divine Will superseding the natural order, which dictates that humans have to work for their sustenance and livelihood. The Rebbe will address this at length below, in sections 5-8 (see also n.5 above).

35. **no existent through which to effect an arousal from below...world is built on lovingkindness.** Earlier in this section, Rebbe Nachman cited the Kabbalistic teaching that an arousal on high has to be precipitated by an arousal below. He then explained this in the context of the work humans engage in to earn their sustenance and how these activities correspond to the works that comprise the Act of Creation. At the time of Creation, however, nothing existed to initiate that arousal from below by raising *mayin nukvin* (see n.23 above); there was nothing to awaken God's Will to create the world. The fact that worlds do exist—this world, the celestial world, the transcendental world and beyond—is therefore proof that the Act of Creation was fueled solely by God's lovingkindness. The Rebbe's proof-text for this is from Psalms (*loc. cit.*): "The world is built on lovingkindness." The simple meaning of this verse is that God's kindnesses will endure for as long as the world exists. In our context, Rebbe Nachman reads it as teaching that God created the world as an expression of His *chesed*, without any arousal from below.

a person engaging in work and labor, a Tabernacle is created.³¹ When he performs the work and labor fittingly, the way he should,³² he gives vitality to the Act of Creation and illuminates it, and [his labor] is the world's mainstay. It follows that this, too, is the service of God.³³

Even so, if He were to pour His lovingkindness upon us, we would have no need for all this.³⁴ For how did God create the entire world out of the absolute nothingness, when there was no existent through which to effect an arousal from below? Yet He created worlds such as these, and did so entirely by means of His lovingkindness, without any arousal from below whatsoever, as in “The world is built on lovingkindness” (Psalms 89:3).³⁵

Considering that God could have created worlds such as these solely by means of His lovingkindness, without any arousal from below, He can certainly sustain and perpetuate the worlds solely by means of His

Table corresponds to the heart, and the seven-branched Menorah corresponds to the head with its seven apertures. The commentaries explain that both the Tabernacle and the human form align with the array of the Ten *Sefirot* (*Tikkuney Zohar*, Introduction, p.13a-b, and *Matok Midvash*; see Appendix: The Structure of the Sefirot).

31. engaging in work and labor, a Tabernacle is created. Rebbe Nachman has shown that the mundane actions human beings engage in to procure their everyday necessities are included in the thirty-nine primary works prohibited on Shabbat, which themselves are derived from the Tabernacle. It follows, therefore, that by engaging in these works and labors a person constructs a Tabernacle—i.e., a sanctuary in which God's Divine Presence, the *Shekhinah*, may dwell!

32. fittingly, the way he should. That is, he engages in the mundane activities for the sake of spiritual improvement and growth. “Fittingly, the way he should” relates to Rebbe Nachman's earlier discussion of performing one's devotions in an exemplary manner (see §2 and n.14). Reb Noson explains “fittingly, the way he should” as referring to conducting one's business affairs with honesty, always being true to one's word, and with the intention of giving charity from the profits. This enables even simple people, those who know nothing of the Torah's mysteries, to construct “a Tabernacle” through their business affairs and physical labor. Reb Noson adds that a person should do his best to see that his charity goes to worthy recipients, such as those who spend their time serving God, and especially to the true tzaddikim who help spread awareness of God in the world. This person is truly constructing a dwelling place for the Holy One (*Torat Natan* #3).

33. this, too, is the service of God. “This” refers here to all the labors and works that people engage in. Rebbe Nachman has shown that all human endeavors—even for material and physical needs—are necessary for the construction of the Tabernacle. These activities, too, are devotions in the service of God. A person who works and labors “the way he should” is engaged in the Act of Creation. Just as God created the world and sustains it with bounty and blessing, so too, one who works the way one should. As a co-creator with God, he too plays an indispensable role in providing bounty and blessing for the entire world.

עֶסֶק וּמְלָאכָה, וְאֶפְלוּ הַהֶכְרָחִיּוֹת הָיוּ נַעֲשִׂין עַל-יְדֵי אַחֲרִים,
 כְּמוֹ שֶׁכָּתוּב (ישעיה סא): "וְעָמְדוּ זָרִים וְרָעוּ צֹאנְכֶם, וּבְנֵי נֶכֶד
 אֶכְרִיכֶם וְכֹרְמֵיכֶם, וְאַתֶּם כֹּהֲנֵי ה' תִּקְרְאוּ." "כֹּהֲנֵי ה'" דִּיקָא,
 בְּחִינַת חֶסֶד, בְּחִינַת: "עוֹלָם חֶסֶד יִבְנֶה", הֵינּוּ שְׂיֵהוּ נִקְרְאִים
 "כֹּהֲנֵי ה'", בְּחִינַת חֶסֶד, שְׂאִין צְרִיכִים לַעֲשׂוֹת שׁוּם מְלָאכָה, רַק
 הָעוֹלָם מִתְקַיֵּם בְּחֶסֶדוֹ כִּנ"ל. אַךְ כְּשֶׁהַחֶסֶד נִתְעַכֵּב, חֵס וְשָׁלוֹם,

engaging in positive acts, human beings produce the arousal from below that evokes bounty and blessing from God. The greater the good they do, the greater the *mayin nukvin* they raise from below and the greater the *mayin dukhrin* that descends for the world. This is the reason there must be an arousal from below, and why when *we* choose the path of spiritual work, *others* must do the mundane work that generates our material bounty.

38. **Foreigners will stand...priests of God.** To show that when God relates to the creation solely with His quality of lovingkindness those who serve Him with spiritual devotions will not have to work for their necessities, Rebbe Nachman brings Yeshayahu's depiction of the messianic era, when the Jewish people will return to Zion. The prophet foretells that the Jews will not have to work then, and other nations will do their work for them. Instead, they will be "priests of God," free to pursue their spiritual devotions and bring greater awareness of God to the world.

39. **Specifically, priests of God...built on lovingkindness....** The *Zohar* (III, 306b) links the priest (*kohen*) with the right side of the *sefirah* configuration, the side associated with *Chesed*, Lovingkindness. This is in contrast to the Levites, whom the *Zohar* links with the left side, the side associated with the *sefirah* *Gevurah* (see Appendix: The Structure of the Sefirot; see also Lesson #2:7 and n.141).

In the context of our lesson, Yeshayahu foresees that in messianic times the Jews will be called "priests (*kohanim*)" because they will be the ones to benefit from God's lovingkindness, receiving His bounty and blessing without having to physically labor to first generate an arousal from below. They will be like the priests who served in the Tabernacle and later in the Holy Temple, whose necessities were provided for by the work of others (see *Siftei Chakhamim*, Numbers 3:9). What's more, Rebbe Nachman's teaching appears to be hinting to a way in which one might have this prophecy manifest even now. As mentioned in note 21 above, after opening the lesson with a discussion about charity, and stating at the outset of this section that "the benefit of giving charity is extremely great," the Rebbe does not explicitly address the topic until section 9 below. Nevertheless, charity seems to be directly related to his discussion here of sustaining the world on lovingkindness. When a person gives charity, he is, in effect, bestowing *chesed* on the poor person. As the Rebbe will explain in the sections below, this God-like act of kindness brings a revelation of Divine Will and enables him to receive the flow of God's *chesed* without having to labor for it, similar to the way all Jews will be sustained in messianic times. His charity thus renders him worthy of being counted among the "priests of God" (cf. *Parparaot LeChokhmah*; see also the following note). This, in fact, is what the Rebbe means by his statement that "the benefit of giving charity is extremely great."

lovingkindness.³⁶ Then we would not have had to engage in any labor or work whatsoever, as even the [work for one's] necessities would be done by others,³⁷ as it is written (Isaiah 61:5-6), "Foreigners will stand and pasture your flocks, and the sons of the stranger will be your ploughmen and your vineyard workers. And you will be called 'priests of God.'"³⁸ Specifically "priests of God," which is the concept of lovingkindness, as in "The world is built on lovingkindness." In other words, they will be called "priests of God"/<God's> lovingkindness, for they will not have to engage in any <labor or> work. The world will sustain itself solely by His lovingkindness.³⁹ But when the lovingkindness is held back <with

36. He can certainly sustain and perpetuate.... In creating the world solely by means of His lovingkindness, God has already shown that He has no need for an arousal from below to effect His Will. That being so, there is certainly nothing preventing Him from perpetuating and sustaining His creation without first receiving *mayin nukvin* from that creation below.

37. not have had to engage in any labor...necessities would be done by others. In the previous paragraph, Rebbe Nachman taught that "if He were to pour His lovingkindness upon us, we would have no need for all this (i.e., work)." We would not have to work for life's necessities, and would instead be able to spend our time engaged in spiritual endeavors—e.g., studying Torah, praying to God, and performing acts of kindness. What then of working for our necessities to create an arousal from below? The Rebbe teaches here that others will do that work for us. *Their* physical labor will bring forth the arousal that supplies us with bounty from on high. With our necessities provided for, we will then be free to pursue our spiritual devotions and through them bring a greater awareness of God to the world.

Reb Noson asks: What difference does it make if a person works or he prays and studies? Rebbe Nachman has shown that it is all service of God! However, although a person can serve God by engaging honestly in business and work and with the intent of giving charity, the devotions of Torah study, prayer and cleaving to God are more exalted. Whereas the former involve maintaining a strong connection to the material world, the latter practices are of an entirely spiritual nature, similar to the manner in which we will serve God in the World to Come. Every person's goal in this world should therefore be to serve God through these spiritual practices (*Torat Natan* #16). See also *Likutey Moharan* I, 25:3; *ibid.* 280:3, where the Rebbe likewise contrasts business activity and working for one's living, the "external devotions," with Torah study, prayer and mitzvot, the "inner devotions."

Rebbe Nachman's teaching here gives rise to another question. Since God can provide for the world without an arousal from below, what need is there for *others* to work for our necessities? Let everything come directly from God's lovingkindness! The answer is that at Creation, God was obliged, so to speak, to create everything solely through His lovingkindness. Nothing else existed then, and so there could be no arousal from below. Nevertheless, God designed the world to operate on the principle of "an arousal from below causes an arousal from on high." God's intention was that humanity should be afforded free will; that a person should have the possibility of choosing between good and evil, and so be deserving of reward for preferring the former or of punishment for pursuing the latter. By choosing the good and

וְאֵין מְשַׁפֵּיעַ עֲלֵינוּ חֶסֶד, אֲזֵי צְרִיכִין לַעֲשׂוֹת בְּשִׁבִיל אֲתֵרוֹתָא
 דְּלִתְתָּא כַּנֵּ"ל.
 וְזֶה בְּחִינַת (תהלים סב): "וּלְךָ ה' הַחֶסֶד, כִּי אַתָּה תִשְׁלַם לְאִישׁ
 כְּמַעֲשָׂהוּ". הֵינּוּ כְּשֶׁהַחֶסֶד נִתְעַכֵּב אֶצְלוֹ יִתְבַּרְךָ, שְׂזֵה בְּחִינַת:
 "וּלְךָ ה' הַחֶסֶד" - שֶׁהַחֶסֶד נִתְעַכֵּב אֶצְלוֹ יִתְבַּרְךָ וְאֵין מְשַׁפֵּיעַ
 עֲלֵינוּ, אֲזֵי: "כִּי אַתָּה תִשְׁלַם לְאִישׁ כְּמַעֲשָׂהוּ", הֵינּוּ כְּפִי הָעֲשִׂוֹת
 וְהָעֲסָקִים שְׁעוֹשָׂה, כֵּן הוּא יִתְבַּרְךָ מְשַׁלֵּם. כִּי צְרִיכִין לַעֲשׂוֹת
 דְּוָקָא, מִחֲמַת שֶׁהַחֶסֶד נִתְעַכֵּב אֶצְלוֹ יִתְבַּרְךָ וְאֵינוּ מְשַׁפֵּיעַ עֲלֵינוּ,
 אֲבָל אִם הָיָה מְשַׁפֵּיעַ עֲלֵינוּ הַחֶסֶד, לֹא הֵינּוּ צְרִיכִין לַעֲשׂוֹת
 כְּלָל, וְאֲזֵי הָיָה נִתְקִים: "כִּי אַתָּה תִשְׁלַם לְאִישׁ כְּמַעֲשָׂהוּ", כְּאֵלוֹ
 הוּא עוֹשֶׂה, כִּי אֵין צְרִיכִין לַעֲשׂוֹת כְּלָל, כְּשׁוֹפֵעַ חֶסֶדוֹ כַּנֵּ"ל:

with his deeds." He has to work and labor for life's necessities, effecting an arousal from below that elicits a commensurate flow of bounty from God on high.

43. **commensurate with his deeds...as if he acts....** The verse which Rebbe Nachman cites here from Psalms states: "for You pay each man *k'maaseihu* (כמעשהו; commensurate with his deeds)." When the letter *khaf* (כ) appears as a prefix, it generally stands for *k'mo*, which means "like," or *k'phi*, which means "according to." Hence the translation here is "commensurate with." Alternatively, the *khaf* (כ) of *k'maaseihu* can be understood as standing for *k'elu*, "as if." In our context, the quote from Psalms would then read: "for You pay each man as if he performed his deeds." If God were to pour His *chesed* upon us, people would not have to work. It would be *as if* each person acts to raise *mayin nukvin*, and receives a commensurate flow of *mayin dukhrin* in return.

There are thus two readings of this verse. The first is, "Yours, O God, is lovingkindness"—i.e., when the *chesed* is held back and remains *Yours*—"You pay each man commensurate with his deeds," obliging a person to work for that lovingkindness and the bounty it generates. The second is, "Yours, O God, is lovingkindness"—i.e., when You relate to the creation from Your quality of *chesed*—"You pay each man *as if* he had performed his deeds" and effected the required arousal from below.

In review: In order for giving charity to be a devotional practice it must entail breaking one's cruelty and turning heartlessness into compassion (§1). All beginnings are difficult. Giving charity when beginning something new opens the way to one's accomplishing it. Beginning to give charity is therefore the beginning of all beginnings and hence extremely demanding and difficult (§2). All our efforts in pursuit of life's necessities are devotions in the service of God. Even so, were we able to induce God to relate to the world with His quality of *chesed*, our work and the arousal from below that it generates would be unnecessary. We would be free to serve God through spiritual practices, as others would work for our material needs (§3).

God>, God forbid, so that He does not bestow His lovingkindness upon us, it is necessary to act to effect an arousal from below.⁴⁰

This is the meaning of “Yours, O God, is lovingkindness, for You pay each man commensurate with his deeds” (Psalms 62:13).⁴¹ When the lovingkindness is held back with God, that is, “Yours, O God, is lovingkindness,” for the lovingkindness is held back with God and He does not bestow it upon us—then “for You pay each man commensurate with his deeds,” i.e., God repays <him> commensurate with his actions and labors. His actions must be specifically <in order to effect an arousal>, because the lovingkindness is held back with God and He does not bestow it upon us.⁴² If, however, He would bestow the lovingkindness upon us, we would not have to act at all. Then, “for You pay each man as if his deeds” would be fulfilled—it would be *as if* he acts, for we do not have to do anything when He bestows His lovingkindness.⁴³

40. lovingkindness is held back...it is necessary to act to effect an arousal from below.

Reb Noson explains that as long as a person does not merit a constant flow of God’s *chesed*, he must work for a living, honestly and with the intent to give charity, as explained above (n.32). For few are the tzaddikim and Torah scholars whom God grants a taste of the manner in which He will govern the world in the future, when “Foreigners will stand... And you will be called ‘priests of God.’” As for the rest of the Jewish people, we have to earn our living honestly and give charity to support the truly worthy tzaddikim and Torah scholars who bring greater awareness of God into the world. Commensurate with the charity we give, we sanctify the “thirty-nine works” through which we earn our livelihood, until such time that we, too, will merit being counted among God’s priests (*Torat Natan* #4).

41. Yours, O God, is lovingkindness.... The verse appears to contradict itself. First it states that God manifests His quality of lovingkindness, obviating the need for human endeavor, but then concludes that He repays a person commensurate with *his deeds*, an expression of justice and the reverse of lovingkindness. Rashi (*loc. cit.*) explains that it is an expression of God’s lovingkindness that although He could repay a person for his deeds, He does not. Instead, He acts with lovingkindness and compassion (see *Likutey Moharan* I, 165). In *Likutey Moharan* I, 187, Rebbe Nachman takes this one step further and explains that the judgment *is* lovingkindness. Unlike his reading of the verse in those earlier lessons, here the Rebbe’s interpretation inverts its simple meaning, so that “Yours, O God, is lovingkindness” indicates that God withholds His lovingkindness from mankind and instead employs the attribute of justice in order to repay “each man commensurate with his deeds.”

42. God repays him commensurate with his actions...does not bestow it upon us. Rebbe Nachman explained above that were God to pour His *chesed* upon us, we would have no need for even minimal human endeavor to secure life’s necessities. Here the Rebbe adds that, conversely, when God withholds His *chesed*, each person earns his livelihood “commensurate

ד. אַךְ צָרִיךְ לְקַבֵּל הַחֹסֵד בְּהִדְרָגָה, כִּי רַב הַחֹסֵד אִי אֶפְשָׁר לְקַבֵּל, כִּי הָיוּ בְּטָלִים בְּמִצִּיאוֹת מַחֲמַת רַב הַחֹסֵד, כִּי אֵין יְכוּלִין לְקַבֵּל רַב טוֹבָה (תענית כג.), וְצָרִיךְ לַעֲשׂוֹת כְּלֵי וְצָנוּר לְקַבֵּל עַל יְדוֹ הַחֹסֵד. וְזֶה נַעֲשֶׂה עַל-יְדֵי יְרָאָה, כִּי עַל-יְדֵי יְרָאָה נַעֲשֶׂה חֲקִיקָה וְצָנוּר לְקַבֵּל עַל יְדוֹ הַחֹסֵד, בְּבַחֲיִנַת (בראשית מט): "וּמְחוּקָק מִבֵּין רַגְלָיו". רַגְלֵהּ הוּא בְּחִינַת יְרָאָה שֶׁהִיא בְּחִינַת סוּף, כְּמוֹ שֶׁכָּתוּב

judgment from him because he has transgressed His Will—this realization elevates his *yirah* to a level of holiness. Alternatively, his fear may be of Gehennom or any of the other forms of punishment for sin that the soul must endure after a person passes away. By focusing on the true cause of his fear, rather than its external trappings, he transforms his fear and anxiety into *yirat ha'onesh*; he recognizes the real source of his *p'chadim* and so comes to fear God, not His messenger.

The higher form of fear of Heaven is called *yirat ha'romimut*, fear of His exaltedness. This is the reverence and awe a person feels for God on account of His sublime greatness, “for He is Master and Ruler and the Supreme Source of all that exists” (*Zohar* I, 11b). A person who has advanced to this level does not refrain from sin because he fears Divine retribution, but rather because he has attained such an overwhelming reverence for the Holy One—and, consequently, such a clear perception of his own insignificance—that he is too embarrassed, too awed, to do anything that would transgress the Master’s Will. In its highest form, fear of God’s exaltedness is found with those who are intensely conscious of His greatness and have incorporated this awareness into every facet of their being, so that at all times they feel as if they are standing in His very presence. So pervasive is this awe and reverence that the possibility of consciously transgressing God’s Will is inconceivable. (A fuller discussion of the different forms of *yirat Shamayim* can be found in *Likutey Moharan* I, 15:3 and n.21; see also *Rabbi Nachman’s Wisdom* #5.)

It is important to add that although *yirat ha'romimut* should be one’s ultimate goal, even the lesser level of fear of Heaven, *yirat ha'onesh*, contributes to receiving God’s *chesed*. As a rule, Rebbe Nachman’s teachings speak of spiritual practices and devotions in their most perfected form. This is because the closer one comes to achieving the ideal, the greater the rectifications (*tikkunim*) one generates. Nevertheless, fear of punishment is essential, since without it one cannot grow spiritually to attain the loftier *yirat ha'romimut* (*ibid.*).

47. **ChaKiKah...m'ChoKeK (lawgiver) from between his feet.** At the end of his life, Yaakov blessed each of his sons. Of Yehudah he prophetically said: “The scepter will not depart from Yehudah, nor a lawgiver from among his descendents.” In Hebrew, the combined root letters *Chet-Kuf-Kuf* (ח-ק-ק) connote both “legislation” and “engraving” or “inscribing.” The Midrash therefore reads *m'chokek* in Yaakov’s blessing as referring to judicial scribes who would inscribe the law (*Bereishit Rabbah* 98:8). The Hebrew expression *me-bein raglav*, translated here according to *Targum Onkelos* as “from among his descendents,” literally means “from between his feet.” In the context of our lesson, Rebbe Nachman brings this proof-text to show the connection between *ChaKiKah/m'ChoKeK* (חקיקה/מחוקק) and the feet.

4. However, one has to take in the lovingkindness gradually. This is because it is impossible to receive lovingkindness in abundance, as this would cause one to cease to exist—[as in:] They cannot bear an abundance of good (*Taanit* 23a).⁴⁴ One has to create a container and a conduit through which to receive the lovingkindness.⁴⁵ This is accomplished through fear of Heaven,⁴⁶ which makes a *ChaKiKah* (engraving) and a conduit through which to take in the lovingkindness, as in “and a *m’ChoKeK* (lawgiver) from between his feet” (Genesis 49:10).⁴⁷ “Feet” alludes to fear of Heaven, which signifies the end, as it is written “In the end,

44. **take in the lovingkindness gradually...They cannot bear an abundance of good.** Lovingkindness is by definition boundless and continuous giving. Scripture lists Divine lovingkindness as one of God’s Thirteen Attributes of Mercy: “*YHVH, YHVH, the Lord, Compassionate and Gracious, Slow to Anger, Abounding in Lovingkindness (rav chesed) and Truth...*” (Exodus 34:6). Nevertheless, when the recipient is incapable of bearing the measure of lovingkindness he receives, that same lovingkindness becomes overwhelming and, possibly, even destructive. Rebbe Nachman teaches here that there is even a danger that the recipient will cease to exist. The Talmud’s (*loc. cit.*) example of this is rainfall. Whether as the water we drink or irrigation for our food-crops, rain is life-giving. On the other hand, a superabundance of rain causes flooding, and in the form of an overflowing river or sea of mud can wipe off entire cities from the face of the earth. In order for rainfall—indeed, any flow of *chesed—to be beneficial, its recipient* must have a container capable of holding it, as the Rebbe explains next.

45. **One has to create a container and a conduit....** Rebbe Nachman now begins a series of proof-texts to show that fear of Heaven creates a container in which to receive God’s *chesed*. In the text that follows, the Rebbe will also refer to this container, *kliy* in Hebrew, as *chakikah*, an “engraving.” The image here is of one’s carving out the inside of a block of wood or stone in order to create a vessel. The Rebbe thus speaks of creating a *chakikah* in which to take in and hold abundant lovingkindness. He also introduces a second element, a *tzinor*, which means a “conduit” or “channel.” The Rebbe never fleshes out the purpose of this conduit. Nevertheless, it seems obvious that in order for God’s lovingkindness, which is boundless, to even reach the *kliy/chakikah* that will contain it, it must first be contracted and passed through a *tzinor*.

46. **fear of Heaven.** *Yirah* here refers to *yirat Shamayim*, fear of Heaven, the reverence and awe a person has for God. This fear generally takes one of two forms. The first, more primary form is known as *yirat ha’onesh*, fear of punishment. Rebbe Nachman explains this in *Likutey Moharan* I, 185: “*Yirat ha’onesh* is when a person is afraid of an animal or an official...and through this he becomes aware, and attains fear of God.” Oftentimes, *yirat ha’onesh* begins as one’s fear of something “external,” in which case it is lacking holiness, and so is known as *yirah chitzonit* (“extraneous fear”; see *Likutey Moharan* I, 5:4), or *yirah nefulah* (“fallen fear”; see *ibid.*, 154), or simply as *p’chadim* (fears or anxieties; *Likutey Moharan* I, 15:1, and see n.7). If, however, a person with *yirah nefulah* recognizes that, in fact, the dangerous animal or figure of authority who has the power to cause him harm is nothing other than an agent of God—that it is the Hand of God manifesting in the object of his fear, to keep him from sinning or to exact

(קהלת יב): "סוף דבר הכל נשמע, את האלקים ירא", הינו שעל ידי יראה, שהיא בחינת רגל, נעשה חקיקה וצנור לקבל בתוכו את החסד.

וזה בחינת (במדבר יז): "והנה פרח מטה אהרן לבית לוי" הינו שהחסד – בחינת אהרן, צריך לקבלו על ידי הכלי, שהוא בחינת יראה סטרא דלוי, וזה בחינת (תהלים כ): "בגבורות ישע ימינו":

ה. ועקר היראה נעשה על ידי התגלות הרצון, בבחינת: "רצון יראיו יעשה" (תהלים קמה), שעל ידי התגלות הרצון נעשה יראה, הינו על ידי שנתגלה שהכל מתנהג ברצונו יתברך, כי הוא

blossom only as a result of the "house"—i.e., the conduit and container—that the Levites, from the side of *Gevurah*, create.

51. lovingkindness, Aharon's trait...fear of Heaven, the side of Levi...the saving strengths of His right arm. The psalmist says that "saving," or salvation from God, comes about when His acts of strength emanate from His "right arm." Kabbalah teaches that acts of strength (*gevurot*) are associated with the *sefirah* *Gevurah* (Strength) on the left side of the *sefirah* configuration. These acts effect salvation when they are subsumed in the *sefirah* *Chesed* (Lovingkindness) on the right side. Rebbe Nachman brings this proof-text to show that for salvation to be complete—i.e., for the *chesed* and good to truly be beneficial (as discussed earlier in this section, and see n.44)—it has to be accompanied with elements from the side of strength and the fear of Heaven.

In review: In order for giving charity to be a devotional practice it must entail breaking one's cruelty and turning heartlessness into compassion (§1). All beginnings are difficult. Giving charity when beginning something new opens the way to one's accomplishing it. Beginning to give charity is therefore the beginning of all beginnings and hence extremely demanding and difficult (§2). All our efforts in pursuit of life's necessities are devotions in the service of God. Even so, were we able to induce God to relate to the world with His quality of *chesed*, our work and the arousal from below that it generates would be unnecessary. We would be free to serve God through spiritual practices, as others would work for our material needs (§3). However, without a container to receive it, abundant lovingkindness can be overwhelming. We create this container and conduit for God's *chesed* through our fear of Heaven (§4).

52. Divine Will creates the God-fearing.... This translation follows Rebbe Nachman's exposition of the verse. The commentators' more straightforward reading of the psalmist's words—as "He fulfills the will of those who fear Him"—has human *ratzon* (will and desire) as its subject. The Rebbe's homiletical reading—as "Divine Will creates the God-fearing"—sees the verse as referring to God's *Ratzon*. In the context of our lesson, this teaches that it is the revelation of Divine Will which leads to fear of Heaven.

all things having been considered: Fear the Lord” (Ecclesiastes 12:13).⁴⁸ In other words, fear of Heaven, which corresponds to the feet, creates an engraving and conduit in order to receive the lovingkindness.⁴⁹

This is the meaning of “and behold! the staff of Aharon of the house of Levi had blossomed” (Numbers 17:23).⁵⁰ The lovingkindness, Aharon’s trait, has to be received by the container, which conceptually is fear of Heaven, the side of Levi, as in “with the saving strengths of His right arm” (Psalms 20:7).⁵¹

5. Fear of Heaven comes about mainly through the revelation of *Ratzon* (Divine Will), as in “Divine Will creates the God-fearing” (Psalms 145:19)—the revelation of Divine Will creates fear of Heaven.⁵² In other words, fear of Heaven is produced by revealing that everything is governed through

48. Feet...the end...Fear the Lord. The feet are the body’s lowest extremity and as such correspond to “the end.” Citing as proof this verse from Ecclesiastes (*loc. cit.*) which connects “the end” with “fear of the Lord,” Rebbe Nachman links fear of Heaven with the feet.

49. fear of Heaven...the feet, creates an engraving and conduit...lovingkindness. Rebbe Nachman’s first proof-text, from Genesis, links the feet with *chakikah* (engraving). The feet, in turn, correspond to “the end,” which the Rebbe’s second proof-text connects with the fear of Heaven. Fear of Heaven is therefore a *chakikah*, the container needed for receiving God’s abundant *chesed*.

Kabbalistic teaching associates fear of Heaven with the *sefirah Gevurah*, which itself connotes boundaries and constraint. If all Rebbe Nachman sought to prove here is that fear of Heaven creates the *chakikah* and *tzinor* for containing and channeling abundant lovingkindness, citing this teaching would have sufficed. The complex set of proofs he brings linking the concepts of container/*chakikah* with the feet and the feet/end to fear of Heaven seems unnecessary. However, as we shall see, *regel* (רגל), the Hebrew term for “foot,” also applies to other concepts discussed in the lesson—e.g., the *regalim*, pilgrimage festivals (see §6 and nn.65, 70), and *raglai*, causes or reasons (see §7 and n.92).

50. staff of Aharon of the house of Levi had blossomed. The tribe of Levi was chosen to serve God in the Tabernacle, and later the Holy Temple. Of the Levites, only Aharon and his descendants were selected to be *kohanim* (priests). This angered Korach, also a Levite, who felt that he, too, deserved to be part of the priestly class. Korach assembled two hundred and fifty of the most esteemed sages of his time and instigated a rebellion against Moshe and Aharon. After the rebellion had been quashed, God provided a proof that He had chosen Aharon as the High Priest (*Kohen Gadol*) in order to prevent future recurrences of such a rebellion. Each of the princes of the twelve tribes was instructed to place his staff before the Holy Ark. The next morning, Aharon’s staff had blossomed with almonds, a sign from Heaven that he was indeed the chosen one. In the context of our lesson, *chesed*, represented by Aharon’s staff, is able to

יְתַבְרַךְ בְּרָא הַכֹּל בְּרִצּוֹנוֹ בְּלִי שׁוּם חַיּוֹב כְּלָל, וּמַחֲיָה וּמִקָּיָם הַכֹּל
 בְּרִצּוֹנוֹ יְתַבְרַךְ, וְאֵין שׁוּם חַיּוֹב הַטְּבְּעִי כְּלָל, עַל־יְדֵי־זֶה נַעֲשֶׂה
 יְרָאָה, כִּי אֲזִי יֵשׁ שְׂכָר וְעֲנָשׁ, וְשִׁיךְ לְהִתְיָרָא מִפְּנֵי יְתַבְרַךְ, כְּמוֹ
 שְׁאָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנָם לְבִרְכָה (ברכות ד.): "וַיִּירָא יַעֲקֹב מְאֹד" -
 אָמַר: שְׂמָא יְגַרֵם הַחֲטָא'.
 אָבֵל כְּשֶׁאֵין נִתְגַּלָּה הָרִצּוֹן וְסוֹכְרִים שְׂיֵשׁ חַיּוֹב הַטְּבְּעִי, חֵס וְשָׁלוֹם,
 וּכְאֵלוֹ מִתְנַהֵג הַכֹּל עַל־פִּי הַטְּבְּעִי, חֵס וְשָׁלוֹם, אֵין שִׁיךְ יְרָאָה
 כְּלָל, כִּי אֵין שְׂכָר וְעֲנָשׁ כְּלָל, חֵס וְשָׁלוֹם, מֵאַחַר שֶׁהַכֹּל מִתְנַהֵג

55. **For then there is reward and punishment, and fearing Heaven applies.** Belief in a deterministic world obviates not only the possibility of miracles but also the principle of reward and punishment. After all, if everything we do is predetermined—necessitated by antecedent causes, including the laws of nature—there is no reason for “good” or “bad” actions to result in like consequences. Conversely, believing that the world is governed not by the dictates of a natural order, but by Divine Will, renders reward and punishment from God especially relevant. As mentioned previously, God designed the world to operate on the principle of “an arousal from below causes an arousal from on high.” His intention was that humanity should be afforded free will; that a person should have the possibility of choosing between good and evil, and so be deserving of reward for preferring the former and of punishment for pursuing the latter. The Torah is replete with exhortations that behavior consistent with Divine Will brings reward, whereas transgression of that Will results in retribution from on high. This, in turn, is the cornerstone of man’s fear of Heaven, as in the example Rebbe Nachman cites next from the Talmud.

56. **Yaakov was filled with fear....** In this passage, the Sages provide a number of examples of sin causing someone to lose (or presumably lose) reward previously earned through mitzvot. Rabbi Yaakov bar Idi points out the following contradiction: On the one hand, Scripture states that God promised Yaakov: “Behold! I am with you and will protect you wherever you go” (Genesis 28:15). Yet the verse quoted in our lesson relates that as Esav and his army approached, Yaakov was filled with fear despite God’s promise. Rabbi Yaakov bar Idi explains that it was not Esav that Yaakov feared, but sin; that, having transgressed God’s Will, he would no longer be deserving of His protection. In our context, Yaakov’s fear was the fear of Heaven. Believing that the world is governed solely by Divine Will, he was concerned that sin had rendered him deserving of punishment rather than reward.

57. **people presume that there is determinism...fear of Heaven has no application.** As explained above, believing life’s occurrences to be predetermined precludes belief in the principle of reward and punishment. When God’s Will is concealed from people, they presume that their actions, good and bad, are without consequence. Therefore, for them, fear of Heaven has no application.

the Will of God—that God created everything through His Will, without any obligation to do so,⁵³ and He gives life and sustains everything through His Will, without any determinism at all.⁵⁴ For then there is reward and punishment, and fearing Heaven applies,⁵⁵ as our Sages, of blessed memory, taught: “Yaakov was filled with fear”—he said: “Perhaps the sin has caused [me to lose my protection]” (*Berakhot* 4a).⁵⁶

But when Divine Will is concealed and people presume that there is determinism, God forbid—as if everything is governed by the laws of nature, God forbid—fear of Heaven has no application.⁵⁷ This is because there is no reward and punishment, God forbid, since everything is determined by nature’s dictates, God forbid. It follows that fear of

53. **without any obligation to do so.** Literally, “without any inevitability whatsoever.”

The *Parparaot LeChokhmah* adds: Reading the verse as “*Ratzon* creates the God-fearing,” Rebbe Nachman teaches that fear of Heaven is created by revealing that everything is governed solely by Divine Will, without any dictates or inevitability of nature. Therefore, those who fear God certainly believe in Divine Will, as it is by virtue of this Will that they achieve fear. God rewards their faith by altering nature to fulfill *their* will—i.e., “He fulfills the will of those who fear Him.”

54. **determinism....** The Hebrew expression translated here as “determinism” is *chiyuv hativ’iy* (literally, “natural dictate”). Determinism, and in particular causal determinism, is the thesis that every event is necessitated by antecedent events and conditions combined with the laws of nature. The doctrine of determinism, popular among the philosophers of Greece and their followers, evolved over many ages and entered the modern world through the philosophy of Descartes and the physics of Newton. It reached its height during Rebbe Nachman’s lifetime through the teachings of the French mathematician and astronomer, Pierre-Simon Laplace. Deterministic ideology asserts that nature follows exact laws, so that events which seem to occur by chance are, in fact, inevitable consequences that can be fully explained, and even predicted, if more was known about them. According to the deterministic world-view, the universe is no more than a chain of events following one after another according to the law of cause and effect (Newton’s “clockwork” universe). In taking issue with this point of view, the Rebbe argues that there is nothing inevitable about nature (anticipating quantum physics by 200 years). Rather, all that transpires in the world is the manifestation of God’s Will. Through *Ratzon* (Divine Will), God will either allow the creation to follow the natural order—which He designed as a means for concealing Divine providence—or allow it to transcend nature’s laws, in the form of miracles, such as the splitting of the Red Sea (Exodus 14) and the sun standing still in the sky (Joshua 10). Thus Judaism teaches that all the forces of nature are actually the hidden Hand of God. This is alluded to by the Hebrew word *HaTeVA* (הטבע), “the nature,” which has a numerical value of 86, the same as God’s Holy Name *ELoHYM* (אלהים). Although God directs the world through Divine providence, He masks His guiding Hand within the forces of nature since this hiddenness affords human beings the ability to exercise free will (see also *Likutey Moharan* II, 17).

רק כפי חיוב הטבע, חס ושלום. נמצא שעקר היראה - על-ידי התגלות הרצון:

ו. והתגלות הרצון הוא על-ידי ימים-טובים, כי כל אחד מהימים-טובים מכריז וקורא ומגלה את הרצון, שהכל מתנהג רק על פי רצונו בלבד, בבחינת (ויקרא כג ג): "מקרא קדש", שהיום-טוב קדש קורא ומכריז את הרצון כנ"ל, כי בכל יום-טוב ויום-טוב עשה השם יתברך עמנו אותות נוראות, שהם הפך הטבע, שעל ידי זה נתגלה הרצון, שהכל ברצונו, ואין שום חיוב הטבע כלל. בפסח - יציאת מצרים, שהוציאנו ממצרים באותות נוראות. בשבועות - מתן תורה, שנתן לנו התורה באותות נוראות. בסוכות - הקף ענני כבוד. ועל כן כל יום-טוב ויום-טוב מכריז

for God's *chesed* through our fear of Heaven (§4). Fear of Heaven comes about through the revelation of Divine Will. Revealing that everything is governed by God's Will contravenes determinism and generates belief in reward and punishment, thus producing fear (§5).

59. **revelation of Ratzon is through the festivals.** Having taught in the previous section that revealing Divine Will produces fear of Heaven, Rebbe Nachman now explains that we bring about that revelation of *Ratzon* by observing the Three Festivals. Reb Noson writes that the essence of this observance is our receiving the festivals with purity and great joy (*Likutey Tefilot*; see also n.66 below). The *Parparaot LeChokhmah* adds that the joy should stem from our recognition that God has chosen us as His nation and that He performed the miracles which the festivals celebrate in order to reveal to us that everything is governed by His Divine Will.

60. **an occasion proclaimed sacred...The festival calls out...** Rebbe Nachman reads Scripture's depiction of each of the Three Festivals as "an occasion *that proclaims* sacred." Each festival calls out and declares that God created, gives life to and sustains everything through His Divine Will. The Rebbe next explains how.

61. **takes place through His Will...** That is, the particular miracles associated with each festival proclaim Divine Will and, as supernatural acts of a Divine Agent, contradict the laws of nature.

62. **Pesach recalls...miraculous signs.** The miracles of Pesach include the Ten Plagues through which God punished the Egyptians, the Exodus and the Splitting of the Red Sea.

63. **Shavuot recalls...He gave us the Torah through awesome miraculous signs.** The miracles we recall on Shavuot include God's revelation on Mount Sinai and the Giving of the Ten Commandments (Exodus 19-20).

64. **Sukkot recalls...Clouds of Glory.** God miraculously enveloped the Jewish people in the

Heaven is mainly the result of the revelation of Divine Will—<that everything is governed solely by God’s Will>.⁵⁸

6. Now, revelation of *Ratzon* is through the festivals.⁵⁹ Each festival announces, proclaims and reveals Divine Will—that everything is governed solely by His Will—as in “an occasion proclaimed sacred” (Leviticus 23:7). The festival calls out and proclaims Divine Will.⁶⁰ On each festival God performed awesome miraculous signs on our behalf; contradictions of nature that reveal Divine Will—that everything takes place through His Will and there is no determinism at all.⁶¹

Pesach recalls the exodus from Egypt; that God took us out through awesome miraculous signs.⁶²

Shavuot recalls the giving of the Torah; that He gave us the Torah through awesome miraculous signs.⁶³

Sukkot recalls the envelopment in the Clouds of Glory.⁶⁴ Thus

58. **the revelation...that everything is governed solely by God’s Will.** When Divine Will is revealed, people recognize that the world is governed and guided by Divine providence. And the greater a person’s recognition that everything is under God’s direct rule, the greater is his fear of Heaven—whether his *yirat Shamayim* is the lower level fear of punishment or the more exalted fear one attains when recognizing that “He is Master and Ruler and the Supreme Source of all that exists” (see n.46 above).

Reb Noson explains that when God’s Will is revealed and recognized, it is the source of all *élan vital* in the world. A person who believes that God sustains everything through His *Ratzon* and that all life-force comes from Him, is himself filled with vitality and life! He recognizes the Hand of God even in the inevitable trials and tribulations that living life brings his way, and knows that “whatever the Compassionate One does is for one’s benefit” (*Berakhot* 60b). On the other hand, when a person attributes all that happens to the laws of nature, his life is no life. He lacks vitality and life-force, and if beset by any of life’s many difficulties, has nowhere to turn for consolation (*Torat Natan* #6; see *Rabbi Nachman’s Wisdom* #102). Reb Noson explains further that although we generally distinguish between human *ratzon* and God’s *Ratzon*, the two are intimately connected. Whoever truly believes that everything is governed solely by Divine Will, will certainly direct his own will toward God, with a deep and powerful yearning (*Torat Natan* #7).

In review: The essence of giving charity is to break one’s cruelty and turn it into compassion (§1). The devotion of charity is extremely difficult. Giving charity when beginning something new widens the doors of opportunity and allows the person to enter more easily (§2). All our efforts in pursuit of life’s necessities are devotions in the service of God. Even so, were we able to induce God to relate to the world with His quality of *chesed*, our work and the arousal from below that it generates would be unnecessary. We would be free to serve God through spiritual practices, as others would work for our material needs (§3). However, without a container to receive it, abundant lovingkindness can be overwhelming. We create this container and conduit

וְקוֹרָא אֶת הַרְצוֹן בְּכַחֲנִינָת מְקָרָא קָדֵשׁ כַּנֶּ"ל. וְעַל כֵּן הַיָּמִים-
טוֹבִים נִקְרָאִים רְגֵל, שֶׁהִיא בְּחִינַת יְרָאָה כַּנֶּ"ל. כִּי עַל-יְדֵי יוֹם-
טוֹב, שֶׁהוּא הַתְּגָלוֹת הַרְצוֹן, עַל-יְדֵי-זֶה נַעֲשֶׂה יְרָאָה כַּנֶּ"ל:
אֲךָ לֹא תִמְיֵד שׁוֹמְעִין אֶת קוֹל הַקְּרִיאָה שֶׁל יוֹם-טוֹב, שֶׁמְגַלֶּה
אֶת הַרְצוֹן כַּנֶּ"ל, וְזֶה נִכְרַ בְּשִׂמְחַת יוֹם-טוֹב, כִּי כָל אֶחָד לְפִי מֵה
שֶׁמְרַגֵּשׁ וְשׁוֹמֵעַ אֶת קוֹל הַקְּרִיאָה שֶׁל יוֹם-טוֹב, שֶׁמְכַרִּיז וְקוֹרָא
אֶת הַרְצוֹן, כְּמוֹ-כֵן יֵשׁ לוֹ שִׂמְחַת יוֹם-טוֹב.
כִּי כְּשֶׁנִּתְגַּלֶּה הַרְצוֹן, שֶׁהִכַּל בְּרָצוֹנוֹ יִתְבַּרֵךְ, אַזִּי יוֹדְעִים, שֶׁכָּל
הַשְּׁעִבּוּדִים וְהַגְּלוּת וְכָל הַהִכְפָּדוֹת שֶׁל הָעַכְשָׁנִים, שֶׁהֵם מְכַבִּידִים
עָלֵינוּ - עַל כָּלֵם יִנְקֵם בָּהֶם הוּא יִתְבַּרֵךְ וַיִּגְאֹלֵנוּ מִיָּדָם.
אֲבָל כְּשֶׁסּוֹבְרִים, חֵס וְשָׁלוֹם, שֶׁהִכַּל עַל פִּי חַיּוֹב הַטָּבֵעַ, אֵין שִׂיךְ
נִקְמָה בָּהֶם, מֵאַחַר שֶׁהִכַּל מִתְנַהֵג רַק עַל פִּי סֹדֵר הַטָּבֵעַ, חֵס
וְשָׁלוֹם.

the festival's proclamation—its testimony that *Ratzon*, not determinism, governs the world—then he believes that just as God miraculously redeemed our ancestor's from Egypt, He will in the future perform great and wondrous miracles to redeem us from exile and exact punishment from our oppressors. This is the source of the joy we feel on the festivals.

Rebbe Nachman next explains why recognition of Divine Will is not as commonplace as one would think. For although God performed many miracles in the past, people's belief in determinism, in natural causes and a world run by the laws of nature, brings to His Divine Will being concealed.

67. God will take revenge against the nations...redeem us from their hands. This is the principle of reward and punishment mentioned above (§5 and nn.55-56). The manifestation of God's Will reveals that there is a purpose to all of one's suffering, and that in the end he will be rewarded for the affliction he has endured. Furthermore, those responsible for his suffering will be punished, for nothing is overlooked.

68. revenge...has no application.... As explained previously, when all that occurs is the inevitable consequence of antecedent events and conditions combined with the laws of nature, the principle of reward and punishment does not apply. Without the free will to choose right from wrong, overcoming one's cruel instincts in order to give charity (see §1) becomes meaningless. Revenge certainly has no place, since one's oppressors do not deserve to be punished any more than the inanimate object on the ground that causes one to stumble and fall. Moreover, in a deterministic world where the rules of reward and punishment do not apply, there is nothing to motivate one to fear of Heaven.

each festival announces and proclaims Divine Will, as in “an occasion proclaimed sacred.” The festivals are therefore called “*regel*,” which signifies fear of Heaven. Through the festivals, which reveal Divine Will, fear of Heaven is created.⁶⁵

However, we do not always hear the festival’s proclamation, through which Divine Will is revealed. This can be sensed in the joy of the festival. Each person experiences the joy of the festival commensurate with the degree that he feels and hears the festival’s proclamation calling out and proclaiming Divine Will.⁶⁶

When *Ratzon*—that everything takes place through God’s Will—is revealed, then people know that God will take revenge against the nations for all the servitude and exile and all the adversities we suffered at their hands, and He will redeem us from their hands.⁶⁷

But if we think that everything is determined by the laws of nature, God forbid, revenge against them has no application, since everything is governed solely by the dictates of nature, God forbid.⁶⁸

Clouds of Glory to protect them from harm while journeying through the wilderness on their way to the Holy Land. In addition to the six clouds that surrounded them, one on each side, one above and one below, a seventh cloud traveled before the nation, straightening the terrain to ease their way and shielding them from snakes and scorpions (*Rashi*, Numbers 10:34). Sitting in the *sukkah* on the seven days of Sukkot in particular commemorates the miracles God performed for us with those seven clouds.

65. The festivals...called regel...signifies fear of Heaven.... Rebbe Nachman previously showed the connection between *ReGeL* (foot, רגל) and fear of Heaven (see §4 and nn.48-49). Here he links this with the pilgrimage festivals, the *ReGaLim* (רגלים), when all Jewish males would ascend on foot to the Holy Temple (see n.70 below). Honoring the *regel* (festival) strengthens one’s faith and increases one’s recognition that God rules the world through Divine providence. The *Shalosh Regalim*, the Three Festivals, thus proclaim the Will of God. As we have seen, revealing Divine Will contravenes determinism and promotes fear of Heaven—i.e. the *regel*.

66. the joy of the festival...commensurate with the festival’s proclamation.... Rebbe Nachman now teaches that despite the festivals proclaiming God’s rule, not everyone hears their call. The litmus test for just how sensitive a person is to the proclamation is the measure of joy he experiences on the festival. The *Parparaot LeChokhmah* explains that if a person does not “hear” the festival’s proclamation, then it stands to reason that his joy would be constricted. Why should one celebrate events that one’s forebears experienced so long ago? Of what significance is it to us today that several thousand years ago we rejoiced when God redeemed our ancestors from Egypt? Are the Jews not presently still in exile? Is there anywhere in the world that Jews live, that anti-Semitism does not rear its head? However, if a person does hear

וְזֶה בְּחִינַת (תהלים נח): "יִשְׂמַח צְדִיק כִּי חָזָה נָקָם, פְּעָמָיו יִרְחֹץ
בְּדָם הַרְשָׁע." "פְּעָמָיו" דִּיקָא. הֵינּוּ עַל-יְדֵי "שְׁלוֹשׁ פְּעָמִים
בַּשָּׁנָה" (דברים טז), שְׁהֵם הַיָּמִים-טוֹבִים שֶׁעַל יָדָם נִתְגַּלָּה הַרְצוֹן,
עַל-יְדֵי-זֶה: "יִשְׂמַח צְדִיק כִּי חָזָה נָקָם" וְכוּ' כַּנֶּ"ל.
וְכִמוֹ שֶׁכָּתוּב (תהלים נח): "וַיֹּאמֶר אָדָם אֶךְ פָּרִי לְצְדִיק, אֶךְ יֵשׁ
אֱלֹקִים שְׁפָטִים בְּאָרֶץ". דְּהֵינּוּ, שְׁנִתְגַּלָּה שֵׁישׁ אֱלֹקִים שׁוֹפֵט
בְּרִצּוֹנוֹ, וַיֵּשׁ פָּרִי לְצְדִיק וּבָהֶם יִנָּקֶם, וְעַל-יְדֵי-זֶה: "יִשְׂמַח צְדִיק".
וְזֶה בְּחִינַת שְׂמִיחַת יוֹם-טוֹב, עַל-יְדֵי הַתְּגַלּוֹת הַרְצוֹן, שְׁנִתְגַּלָּה
בְּיוֹם-טוֹב עַל-יְדֵי קוֹל הַקְּרִיאָה, שֶׁהַיּוֹם טוֹב מְכַרִּיז וְקוֹרֵא אֶת
הַרְצוֹן כַּנֶּ"ל.
אֶךְ לֹא כָּל אֶחָד וְאֶחָד שׁוֹמֵעַ קוֹל הַקְּרִיאָה הַנֶּ"ל שֶׁל יוֹם-טוֹב,

of Heaven that *Ratzon's* revelation awakens in him brings him to real joy, as the psalmist says: "Serve God with fear, and rejoice with trembling" (Psalms 2:11). All his fears and anxieties are transformed into joy because he understands them as God's Will, as an opportunity to repent and return to Him. The reverse of this is someone whose faith is lacking, who sees the world as deterministic, governed by the dictates of nature, and not God's Will. The difficulty and vexation that fill his days seem insurmountable, and even worse, without meaning or purpose (*Torat Natan* #8).

72. Who judges the land...righteous one will rejoice...joy of the festivals.... When God avenges the persecution of the righteous by exacting punishment from the wicked, it becomes clear to all that there is a Judge "Who judges the land." Rebbe Nachman teaches here that God's execution of justice in effecting reward and punishment as deserved—i.e., the revelation of fear—is the reason that "The righteous one will rejoice." As the Rebbe has shown, his joy is akin to the joy of the festivals, because both the revenge that God takes from His enemies and the miracles He performs for those He loves are proclamations of Divine Will.

Thus, in the context of our lesson, these verses translate as follows:

The righteous one will rejoice when he sees revenge — Seeing God punishing the wicked, the righteous rejoice.

He will bathe *p'amav* (his foot) in the blood of the wicked one — Testimony to this reward and punishment comes from the *p'amim*, the Three Festivals, which commemorate the miracles that proclaim Divine Will. This revelation of Divine Will produces fear of Heaven/feet, i.e., a container in which to receive God's abundant *chesed*.

Men will say, "There is, indeed, reward for the righteous; there is, indeed, a God Who judges the land" — God's rewarding the righteous with *chesed* and exacting justice from the wicked cause people to recognize that everything takes place through His Will and there is no determinism at all.

73. not everyone hears the festival's proclamation. Earlier in this section, Rebbe Nachman

{“The righteous one will rejoice when he sees revenge, he will bathe *p’amav* (his feet) in the blood of the wicked one. Men will say, ‘There is, indeed, reward for the righteous; there is, indeed, a God Who judges the land’ (Psalms 58:11-12).⁶⁹}

This is as in “The righteous one will rejoice when he sees revenge, he will bathe *p’amav* (his feet) in the blood of the wicked one.” Specifically *P’AMav*—i.e., by means of “three *P’AMim* (times) in the year” (Deuteronomy 16:16).⁷⁰ This refers to the festivals through which Divine Will is revealed. As a result, “The righteous one will rejoice when he sees revenge.”⁷¹

This is also as it is written, “Men will say: There is, indeed, reward for the righteous; there is, indeed, a God Who judges the land.” <When> it is revealed that there is a God who judges as He wills, and that there is “reward for the righteous” and He will take revenge against [those that afflicted] them, <then> “The righteous one will rejoice.” This is the joy of the festivals—i.e., the revelation of Divine Will, revealed on the festival through the proclamation, for the festival announces and proclaims Divine Will.⁷²

However, not everyone hears the festival’s proclamation,⁷³ on

69. **The righteous one will rejoice....** King David calls on God to exact revenge against the wicked, likening their venom to that of a snake, and their teeth to a lion’s fangs. King David concludes the psalm expressing his hope that “The righteous one will rejoice when he sees revenge....” for then “men will say” that God rewards the righteous and there is Divine Justice on earth.

70. **P’AMav...three P’AMim in the year.** Regarding the Three Festivals, Scripture states (*loc. cit.*): “Three *p’amim* (times) in the year—on the Festival of Matzot, on the Festival of Shavuot, and on the Festival of Sukkot—all your males shall appear before God your Lord in the place that He chooses.” All adult Jewish males are commanded to make the pilgrimage to Jerusalem, to appear in the Holy Temple. The Talmud refers to this mitzvah as *re’iyah*, seeing the face of God (*Chagigah* 2a). It is also known as *aliyah l’regel* (ascending for the festival), which is also understood as “ascending by foot,” for the main mitzvah was to *walk* up to the Holy Temple. Having previously linked festivals (*regalim*) with foot (*regel*), Rebbe Nachman cites the Talmud’s teaching (*ibid.* 3a) which proves their connection based on the etymological similarity between *P’AMim* (times, פּעִמִּים) and *P’AMav* (his feet, פּעִמָּי).

71. **The righteous one will rejoice....** Rebbe Nachman has explained that the measure of joy we experience on the festivals is commensurate with how clearly we hear the proclamation of the *p’amim* (*regalim*, the festivals) attesting to the rule of Divine providence. The Rebbe teaches here that the joy we feel when we hear the festival’s proclamation revealing Divine Will is analogous to the joy the righteous experience when God’s Divine providence exacts revenge from the wicked.

Reb Noson adds: Someone whose faith in God’s *Ratzon* is complete—he believes beyond any shadow of a doubt that all that occurs is Divine providence—experiences great joy. The fear

כִּי יֵשׁ חֵיוֹת רָעוֹת דּוֹרְסִים וְטוֹרְפִים, וְהֵם חֲכָמֵי הַטְּבַע, שֶׁמֵּרְאִין
בְּחֻמְתָּם הַמְּטַעֵת שֶׁהִכָּל עַל פִּי הַטְּבַע, וּכְאִלוּ אִין שׁוֹם רְצוֹן,
חֵס וְשָׁלוֹם, וְאֶפְלוּ הָאוֹתוֹת נוֹרְאוֹת שֶׁעָשָׂה עִמָּנוּ הַשֵּׁם יִתְבָּרַךְ,
מְשִׁימִים הַכֹּל בְּתוֹךְ דְּרוֹךְ הַטְּבַע. וְהַחֲכָמִים הִלְלוּ הֵם בְּחֵינַת חֵיוֹת
רָעוֹת, וְהֵם דּוֹרְסִים וְטוֹרְפִים רַבִּים מִבְּנֵי עִמָּנוּ, שֶׁטּוֹעִים גַּם כֵּן
אַחֲרֵיהֶם וְסוֹכְרִים כְּמוֹתָם, כְּאִלוּ הַכֹּל עַל פִּי חַיּוֹב הַטְּבַע, חֵס
וְשָׁלוֹם, וּכְשֶׁהֵם מְתַגְבְּרִים, אֲזִי קוֹל שֶׁאַגְתָּם עוֹלָה וּמִתְגַּבֵּר עַל
קוֹל הַקְּרִיאָה שֶׁל יוֹם-טוֹב, שֶׁקוֹרָא אֶת הַרְצוֹן, וְאֲזִי נִשְׁבֵּת שֶׁמַּחַת
יוֹם-טוֹב, חֵס וְשָׁלוֹם, כִּי עֵקֶר שֶׁמַּחַת יוֹם-טוֹב – עַל-יְדֵי הַתְּגַלּוֹת
הַרְצוֹן כַּנִּ"ל.

וְזֶה בְּחֵינַת (תהלים עד): "שֶׁאֲגוּ צְרָרֶיךָ בְּקֶרֶב מוֹעֶדְךָ, שִׁמוּ אוֹתָתָם

the *Haskalah* (Jewish Enlightenment) movement made against traditional Torah Judaism. The heretical ideas preached by those who saw the need for Jews to “expand their horizons” and adjust to the changing world around them threatened the very core of Jewish belief. Rebbe Nachman recognized this and foresaw the massive assimilation and flight from Torah that would result from the *Haskalah's* so-called enlightenment and its endorsement of deterministic ideology.

76. they grow strong...drowns out the festival's proclamation which proclaims Divine Will... Whenever deterministic ideology grows in popularity, Divine Will is concealed and the joy produced by its revelation ceases. This is because the roaring of the “wild animals” drowns out the call of holiness. Determinism’s scientific proofs and philosophical arguments that the world is governed by natural law silence, as it were, the proclamations of the Three Festivals.

Rebbe Nachman mentions the concept of contrasting sounds in several of his lessons. In *Likutey Moharan I*, 22:6-7, the Rebbe differentiates between the holy sound and the echo that counters it. In *Likutey Moharan I*, 17:5, the Rebbe speaks of the need to make the air tranquil and pure so that one can hear the tzaddik’s words. This counterbalance of holy and unholy, pure and impure, is essential to existence, and in particular to humanity having free will. God wants humans to be the creators of their own good and the masters of their own perfection. For this to happen, we need free will—i.e., the ability to choose between good and evil, and so, being accountable for our actions, be deserving of either reward or punishment. However, the balance between the call of holiness and the call of unholiness is a delicate one. It is easily upset, as when the roaring of the wild animals drowns out the festival’s proclamation attesting to Divine Will. Nevertheless, a person who is attentive can hear the call of holiness and exercise free will even then.

77. enemies roared inside Your meeting place...made their signs for signs. The “enemies” of whom the psalmist speaks are the Babylonians, particularly their king, Nevuchadnezzar, who

account of the wild animals that claw at and tear apart their prey. These are the deterministic scientists who demonstrate through their erroneous ideologies that everything is caused by the laws of nature, as if there is no Divine Will <whatsoever>, God forbid.⁷⁴ Even the awesome miraculous signs that God has performed on our behalf, they associate with nature. These scientists are like wild animals; they prey upon many of our fellow Jews, who mistakenly follow them and think like them, as if [it were true that] everything is determined by the dictates of nature, God forbid.⁷⁵ And when they grow strong, the roaring sound <of those wild animals> drowns out the festival's proclamation, which proclaims Divine Will. As a result, the joy of the festival ceases, God forbid, because the main joy of the festival comes about through the revelation of Divine Will.⁷⁶

This is the meaning of “Your enemies roared inside *Mo'ADekha* (Your meeting place), they made their signs for signs” (Psalms 74:4).⁷⁷

taught that the proclamation of the festival through which Divine Will is revealed is not always heard. Here he explains why not everyone hears it, even though we celebrate the Three Festivals every year.

74. wild animals...deterministic scientists.... Rebbe Nachman will next explain why he likens deterministic scientists, *chakhmey hateva* (literally, “nature scholars”), to wild animals, *chayot ra'ot* (literally, “evil beasts”). The *Parparaot LeChokhmah* comments that the word *chayah* (“animal” or “beast”) is also the Hebrew term for the fourth level of the soul. In Kabbalistic teaching, *chayah* (“living essence”) parallels the *sefirah Chokhmah*, Wisdom (see Appendix: Levels of Existence). The Rebbe calls the determinists *chayot ra'ot* to call attention to the wisdom they possess. Although they are wise, they are also evil. Their wisdom therefore leads them—and others—away from God, as they attribute everything to nature rather than Divine Will and providence.

75. they prey upon many of our fellow Jews.... The Hebrew expression *dorsim v'torfim*, rendered here as “they prey upon,” literally means “they trample and tear apart.” At first blush, Rebbe Nachman's likening the scientists and philosophers who espouse a deterministic worldview to predatory beasts who “claw at and tear apart their prey” may seem a bit hyperbolic. However, even a cursory look at the history of the late 18th and early 19th centuries makes it clear that the Rebbe's analogy is entirely appropriate. Rebbe Nachman lived at the beginning of the 19th century (1772-1810), a time when a tidal wave of atheism was flooding the western world. It was the dawn of both the Industrial Revolution and the Enlightenment, two primary causes of the massive flight from traditional values and faith. As scientists and philosophers alike delved deeper into the workings of nature, they began “disproving” God as the Source of all life and attributing to nature a power of its own. As mentioned above (n.54), it was in this period that determinism achieved widespread acceptance through the teachings of Pierre-Simon Laplace (1749-1827). For the Jews across Europe, this was manifested by the inroads

אתות" – שְׁשֹׂאֲגַת הַצּוֹרְרִים, דְּהִינּוּ קוֹל הַחַיּוֹת רָעוֹת, שֶׁהֵם חֲכָמֵי הַטְּבַע, נִכְנָס בְּקֶרֶב הַמוֹעֲדִים מִמֶּשׁ, הִינּוּ בְּתוֹךְ קוֹל הַקְּרִיאָה שֶׁל יוֹם־טוֹב, שֶׁמִּכְרִיז וְקוֹרֵא אֶת הַרְצוֹן כִּנְ"ל, וְשֹׂאֲגַת הַצּוֹרְרִים נִכְנָס בְּתוֹכָם מִמֶּשׁ, וְשׂוֹאֲגִים בְּקוֹלָם, שֶׁהִכֵּל רַק עַל פִּי חַיּוֹב הַטְּבַע, חֵס וְשָׁלוֹם, כְּפִי סֵדֶר אוֹתוֹת הַשָּׁמַיִם. וְזֶה: "שָׂמוּ אוֹתָתֶם אוֹתוֹת" – שֶׁמִּשִּׁימִים אוֹתוֹת הַשָּׁמַיִם לְאוֹתוֹת, שֶׁאוֹמְרִים שֶׁהִכֵּל רַק עַל פִּי אוֹתוֹת הַשָּׁמַיִם כְּפִי חַיּוֹב הַטְּבַע, חֵס וְשָׁלוֹם:

how to proceed with his military campaign. After completing the mission, Nevuchadnezzar and the Babylonians attributed their success to natural causes—i.e., the power from the sign they had received. In the words of the psalmist: “they made their signs for signs” (see *Rashi* and *Metzudat David*, *loc. cit.*). In the context of our lesson, Nevuchadnezzar and the Babylonians were determinists. They roared while destroying the Holy Temple, declaring for all to hear that nature determines everything which happens in the world. Their aim was to silence the proclamations of God’s *mo’ed* (meeting place/festival) that Divine Will governs all. Interpreting the sign they received as “their signs” rather than as a sign from Heaven, confuted the principle of reward and punishment in their eyes. From their mistaken perspective, they were thus absolved of any responsibility for the destruction of God’s House and the devastation of His chosen nation—indeed, of believing in God at all.

In the context of our lesson, the verse thus translates as: **Your enemies roared inside Your meeting place** — God’s enemies silenced the proclamations of His Temple/festivals attesting to Divine Will; **they made their signs for signs** — in order to advance their deterministic ideologies and confute reward and punishment, and so render fear of Heaven irrelevant.

The *Parparaot LeChokhmah* cites additional verses from Psalm 74 which similarly align with Rebbe Nachman’s teaching. In the lesson we have seen that the festivals are the primary time for the revelation of Divine Will. The primary place is the Holy Temple. The psalmist alludes to both in verse 3, where he calls upon God to “Lift up *p’amekha* (Your feet) to wreak eternal ruin, [to avenge] all the enemy’s outrages in the Sanctuary.” As mentioned earlier in this section (and see n.70), the Hebrew term *p’am* links the concepts of foot and festival, alluding to the Three Festivals, when Jews made the pilgrimage to the Temple where Divine Will was manifest. Just as the Temple was the site of awesome miracles (see *Avot* 5:5), each festival is associated with its own miraculous signs (§5 and nn.62-64 above). In verse 13, the psalmist calls particular attention to the miracles God performed in splitting the Red Sea: “It was You Who shattered the Sea with Your might, Who smashed the heads of the sea serpents in the waters.” This relates to the Rebbe’s teaching that miracles, being proof of Divine providence, reveal Divine Will. Yet, even the natural order is God’s—as in verse 16, “Yours is the day; Yours is the night”—masking His guiding Hand in order that human beings might have free will (see n.54 above). Finally, in verse 18 and 19, the psalmist adds: “Remember how the enemy reviled God...Do not deliver the soul of Your dove to the wild beast...”—i.e., do not let the determinists devour the souls of the Jews, who, despite the long exile, remain faithful to God, like the dove to her mate (and see *Rashi* there).

The roar of the enemies—i.e., the sound of the wild animals, i.e., the deterministic scientists⁷⁸—literally penetrates the *Mo'ED* (festival), namely their proclamation, which announces and proclaims Divine Will. The roar of the enemies literally enters them, so that they roar loudly <and demonstrate> that everything is determined solely by the laws of nature, God forbid, according to the order of the heavenly signs.⁷⁹ This is “they made their signs for signs”—they turn the heavenly signs into signs, saying that everything is caused by the heavenly signs as determined by nature, God forbid. <This is the reason that not everyone is able to hear the festival’s proclamation.>⁸⁰

destroyed the First Temple. Prior to initiating his campaign against Jerusalem, Nevuchadnezzar sought an omen portending his success. “The king of Babylonia stood at the crossroads...to perform divination. He shot arrows, consulted *terafim*-idols and looked into the liver” (Ezekiel 21:26). The commentators explain that Nevuchadnezzar shot arrows skyward and they all fell facing Jerusalem. The Babylonian king saw a clear sign in this and the other magic he practiced that he was indeed destined to destroy the Holy City and God’s Temple (see *Rashi* and *Radak* there; see also *Midrash Tehillim* 74).

78. enemies...wild animals...deterministic scientists. Although the simple meaning of “Your enemies roared inside Your meeting place” refers to the Babylonian destruction of the Temple, Rebbe Nachman applies the psalmist’s words to those he calls “wild animals”—i.e., the determinists. Reb Noson explains that, in fact, they are conceptually one and the same. Just as the Babylonians roared and shouted when they destroyed God’s House, the determinists publicly proclaim their heretical declarations against belief in Divine Will. In essence, the Temple’s destruction came about on account of the negation of Divine Will—i.e., a denial of faith, as our Sages taught: Jerusalem was only destroyed when there were no longer any men of faith (*Shabbat* 119b; see also *Tanchuma*, *Beshalach* 10). And because the revelation of Divine Will is the root of all joy (see above and n.66), the Temple’s destruction, being the concealment of Divine Will, ensures that joy in this world can never be whole (*Torat Natan* #9).

79. inside Mo’ADekha...penetrates the Mo’ED.... The Hebrew term *yaad* (יָעַד), from which the word *mo’ed* (מוֹעֵד) is derived, means “appointed” or “designated.” Thus in the verse cited here, *mo’ed* refers to God’s “designated place of meeting,” the Holy Temple (see also *Rashi* and *Metzudat David*). In the same chapter of Leviticus (23) cited at the outset of this section, Scripture repeatedly employs the word *mo’ed* to refer to “designated time,” i.e., the festivals (see verses 2, 4, 37). In the lesson, Rebbe Nachman links the two meanings. He explains that when the enemies entered the Temple—“Your meeting place (*Mo’ADekha*, מוֹעֵד),” to which the Jews came to experience God’s Divine Presence and witness His miraculous signs—their roaring and shouting penetrated the proclamations of the *Mo’ED*. The unholy sounds of the enemies’ deterministic ideology drowned out the holy call of Divine Will.

80. their signs for signs...turn the heavenly signs into signs...as determined by nature.... As mentioned above, Nevuchadnezzar performed several forms of divination, including shooting arrows in all different directions, in the hope of receiving a sign instructing him on

ז. וְהִכְנַעְתָּם שֶׁל אֱלוֹהֵי הַחַיּוֹת רְעוּת, חֲכָמֵי הַטְּבַע, הוּא עַל-יְדֵי
 חֲכָם גָּדוֹל שֶׁבְקִדְשָׁה, שִׁיכוֹל לְקַשֵּׁר כָּל הַרְצוֹנוֹת בְּשֶׁרֶשׁ הַרְצוֹן,
 שֶׁשָּׁם הוּא בְּחִינַת הַסֵּתֶלְקוֹת מְשָׁה, כִּידוּעַ (זהר פרשת יתרו פה: ועייני

manifestation of God's Will, for it was His Will to create heaven and earth and everything in them. Whatever occurs in His creation is therefore a necessary consequence of His Will. But because He concealed His Will in a natural order, leaving all things to operate in strict compliance with its rules, the determinists have free choice to believe in Divine Will or deny it, God forbid. Therefore, the great and holy sage who can bind all the wills in the world is one who finds God's Will even in nature. Because he is bound up with God's Original Will in Creation—i.e., the root of all wills encloded in the natural order—he is able to counter deterministic teaching and reveal that everything is governed solely by Divine Will.

The *Parparaot LeChokhmah's* second interpretation of “all wills” is that it refers not to God's *Ratzon*, but to the *r'tzonot* (wills) of the Jewish people. The root of everything in creation can be found in Divine Will, *even* all the thoughts and ideas in the world, since it is *Ratzon* that wills everything into existence. Therefore, by binding all wills in the world—i.e., all the wills of all the Jews—to the root of Divine Will, the *chakham d'kedusha* is able to counter the ideas and teachings of the determinists who deny God's Will. When deterministic ideology is proven false, no Jew's *ratzon* is drawn to it. Rather, his *ratzon* is to be bound with and included in the root of Divine Will. This itself is proof that whatever occurs is determined by the root of *Ratzon*, the source of all things. If it were not so, but as the *chakhmei hateva* claim, that the world follows the dictates of nature, then how could the holy sage turn people away from determinism and bind them through faith to Divine Will? He accomplishes this not by means of persuasive arguments and reasoning, but by connecting people's wills to the root of all wills. This alone is sufficient to enable everyone to see deterministic ideology negated and Divine Will revealed.

83. the root of Divine Will. In Kabbalistic teaching, *Keter*, the highest of the *sefirot*, consists of an upper and a lower half (see Appendix: The Divine Personas). Lower *Keter* corresponds to the Divine persona *Arikh Anpin*. Upper *Keter* corresponds to the Divine persona *Atik Yomin*, a spiritual dimension unfathomable to the human mind and transcendent of all created reality. The Kabbalists associate Divine Will with the level of *Arikh Anpin*, and the even higher level, the root of Divine Will, with *Atik Yomin*. The force of holiness needed to defeat the determinists who oppose Divine Will stems from the level of *Atik Yomin*. Through this level of Upper *Keter*, at which the laws of nature are non-existent (e.g., the force that miraculously split the Red Sea emanated from *Atik Yomin*; *Zohar* II, 52b), it is possible to show that everything in creation is governed by Divine Will. And only the great and holy sage, the *chakham d'kedusha*, can reveal this, by binding all the wills of this world to the root of Divine will.

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, just as *Ratzon* corresponds to the highest of the *sefirot* and Divine personas, the highest faculty of a human being is *ratzon*. A person's will, his most basic internal volition and inner longings and desires, is the ultimate determinant of all his thoughts, 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. In the conversation Rebbe Nachman had with his followers

7. Overcoming these wild animals, the deterministic scientists, is through a great and holy sage.⁸¹ He is able to bind all wills to the root of Divine Will,^{82 83} which conceptually is the level at which Moshe

In review: The essence of giving charity is to break one's cruelty and turn it into compassion (§1). The devotion of charity is extremely difficult. Giving charity when beginning something new widens the doors of opportunity and allows the person to enter more easily (§2). Were God's *chesed* to descend, we would not have to work. We have to see to constantly draw God's *chesed* and not have it held back with Him (§3). However, without a container to receive it, abundant lovingkindness can be overwhelming. We create this container and conduit for God's *chesed* through our fear of Heaven (§4). Fear of Heaven comes about through the revelation of Divine Will. Revealing that everything is governed by God's Will contravenes determinism and generates belief in reward and punishment, thus producing fear (§5). Divine Will is revealed through the Three Festivals, whose miracles proclaim the rule of God's providence. But not everybody hears these proclamations, which are drowned out whenever deterministic ideology prevails (§6).

81. Overcoming...the deterministic scientists, is through a great and holy sage. In the previous section, Rebbe Nachman spoke of the determinists and the damage they cause to a Jew's fear of Heaven and belief in Divine Will. Here, he teaches how to overcome these "wild animals." Although determinists are genuinely learned and scholarly, and frequently have great expertise in their respective fields, their knowledge is also heretical. It is knowledge of the physical world that, at best, neutralizes God's influence—"Yes, God created everything that exists, but, being transcendent, He does not directly influence what occurs in the world." At worst, their scientific knowledge of the world causes them to deny Divine Will altogether; may God spare us from such mistaken, and even deleterious, ideas.

In *Likutey Moharan* II, 91:1, the Rebbe distinguishes between Upper Wisdom and Lower Wisdom. He explains that while Lower Wisdom is the source of all the wisdoms of this world, Lower Wisdom itself is derived from and dependent upon Upper Wisdom—i.e., the Torah. It follows that the wisdom in the various sciences and philosophies of our material world must be bound up with Torah wisdom. Otherwise, that wisdom becomes a catalyst to distance a person from God. Earlier we saw that the principle of reward and punishment is contingent upon people having the free will that comes from this world being a counterbalance between holy and unholy, pure and impure (see n.76). This applies as well to wisdom. There must be a balance between holy Torah wisdom and unholy heretical wisdom, between the knowledge of God and the revelation of Divine Will, on the one hand, and the roaring of the wild animals that drowns out the festival's proclaiming Divine Will, on the other. The Rebbe will shortly introduce a further counterbalancing: between the element of holiness that refutes deterministic ideology through the *chakham d'kedusha*, a great and holy sage, and the element of unholiness that is the root of all heretical teachings and the source of their influence through the *chakhmei hateva*, the determinists.

82. bind all wills to the root of Divine Will. Rebbe Nachman has thus far spoken exclusively of Divine Will (cf. n.52 above). Here, the Rebbe introduces the concept of "all wills," which he next qualifies as "the wills of this world" and "the lower will." The *Parparaot LeChokhmah* interprets "all wills" in two complementary ways. The first reads it as referring to God's Will en clothed in nature and the physical laws that govern the world. All of nature is actually the

זהר נשא קכט.). והוא בְּחִינַת מִצַּח הַרְצוֹן, בְּחִינַת (שמות כח): "וְהָיָה עַל מִצְחוֹ לְרָצוֹן". וְצָרִיךְ לְקַשֵּׁר כָּל הַרְצוֹנוֹת שֵׁשׁ בְּעוֹלָם לְשָׂרֵשׁ הַרְצוֹן, וְעַל-יְדֵי-זֶה הוּא מִתְגַּבֵּר וּמְכַנְיֵעַ וְסוֹתֵר דְּעוֹת חֲכָמֵי הַטְּבַע, שְׂכוּפְרִים בְּרָצוֹן.
אֲךְ כְּנִגְדָּה זֶה יֵשׁ בְּחִינַת מִצַּח הַנְּחָשׁ, שֶׁהוּא שָׂרֵשׁ חֲכַמַת הַטְּבַע,
כִּי כָל דָּבָר יֵשׁ לוֹ שָׂרֵשׁ, וְשָׂרֵשׁ חֲכַמַת הַטְּבַע הוּא בְּחִינַת מִצַּח

The *Zohar* (III, 129a) explains that the *tzitz* is worn on the brow because, of the different parts of the human body, it is specifically the human forehead that corresponds to the spiritual level from which the light of Divine Favor radiates. It was worn by the *Kohen Gadol* because, as a priest, he is the personification of *chesed*, whose flow is dependent on the revelation of Divine Will (see §4 above).

87. overcomes and refutes the ideology.... As explained in the preceding notes, at the level of the root of Divine Will, the laws of nature are nullified. In attaining this level, the great and holy sage is able to reveal *Ratzon*—that whatever occurs in this world is governed solely by Divine providence, and that the forces of nature are subordinate to His Will. This enables him to direct people's wills to God. And by binding all these lower wills of this world to the root of Divine Will—i.e., the Brow of *Ratzon*—he overcomes and refutes the ideology of the determinists.

88. the Serpent's Brow...root of determinism. As mentioned earlier (see n.76), existence is predicated on the counterbalance in the world between holiness and unholiness. Concerning this Rabbi Moshe Chaim Luzzatto writes: God decreed that the universe contain both good and evil, and therefore arranged that evil should be able to exist on every level where it possibly can... It was therefore arranged that every good concept have its counterpart in evil. This is the meaning of the verse (Ecclesiastes 7:14), "God made one to contrast the other" (*The Way of God* 3:2:8, Feldheim Pub., 1983). Rebbe Nachman quotes this verse repeatedly in *Likutey Moharan*, and explains that for each element and force in creation God created a corresponding counter-element or counterforce in order to afford humanity free will—i.e., the capacity to choose between good and evil, right and wrong, holy and unholy. For example, as mentioned above (n.76), in *Likutey Moharan* I, 22:6-7 the Rebbe differentiates between holy and unholy sound. Whenever a holy sound is heard, an echo can be heard countering it. Conversely, as long as the forces of the Side of Holiness are inert, the forces of the Other Side also remain dormant (see also *Likutey Moharan* I, 47:12 and n.117; *ibid.* 63:5 and n.68; *ibid.* 112:1 and n.3).

Having shown that the root of Divine Will is the Brow of *Ratzon* from the Side of Holiness, Rebbe Nachman adds here that the counter to this is determinism's root, which is likewise an aspect of *metzach*. The root of deterministic ideology is *Metzach haNachash*, the Serpent's Brow. Like the Brow of *Ratzon*, the Serpent's Brow is associated with *Keter* and *Atik Yomin*, with one major difference—it corresponds to *Keter* and *Atik Yomin* of the *Sitra Acher*, the Other Side. The Rebbe will show that, as the root of deterministic ideology, *Metzach haNachash* is the element of unholiness at the heart of all heretical teachings and the source from which the *chakhmei hateva* derive their influence (see also n.81 above).

passed away, as is known (*Zohar* II, p.88b).⁸⁴ This is the Brow of *Ratzon*, as in “and it shall be on his brow <always> to bring them *ratzon*” (Exodus 28:38).⁸⁵ ⁸⁶ He must bind all the wills of this world to the root of Divine Will. This strengthens <and empowers the lower will by means of the root of Divine Will>, and it overcomes and refutes the ideology of the deterministic scientists who heretically deny Divine Will.⁸⁷

However, opposing [the Brow of *Ratzon*] is the Serpent’s Brow, which is the root of determinism.⁸⁸ For everything has its root, and the root of determinism is *MeTZaCh haNaChaSh* (the Serpent’s Brow).

before delivering this teaching (see n.1 above), 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; and see n.202 below). 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 to draw closer to Him (*Torat Natan* #11). From Reb Noson’s words we learn that the more one’s *ratzon* is firmly directed toward God, the more his entire being is drawn into the root of that will—i.e., the closer he comes to the root of Divine Will.

84. which conceptually is the level at which Moshe passed away, as is known. The Kabbalah (*Zohar* II, 88b) teaches that Moshe passed away at Minchah-time of Shabbat afternoon, the time of the week’s highest spiritual revelation and greatest inflow of Divine Favor. The Hebrew equivalent of *Raava d’Raavin*, the Aramaic name for this time, is *Ratzon HaR’zonot*, “Will of Wills” or “Favor of Favors” (see also *Zohar* III, 129a). In the context of our lesson, the great and holy sage who attains the root of Divine Will (*Raava d’Raavin*) is analogous to Moshe. Even while alive, Moshe was able to transcend nature to reveal Divine Will through the miracles he performed.

85. ratzon. Thus far, the Hebrew term *ratzon* has been translated as “will” (and “desire”). In Scripture, *ratzon* connotes “favor” (see *Rashi*, Deuteronomy 33:16, *s.v. ratzon*). Their meanings are interrelated. The favor one person shows another is an expression of his goodwill toward him. Similarly, when Divine Will is positively inclined toward the Jewish people, God bestows them with Divine Favor. The interplay between these two meanings of the word *ratzon/Ratzon* will be made clearer below, at the end of section 8.

86. it shall be on his brow...ratzon. This verse from Exodus (*loc. cit.*) refers to the *tzitz*, the frontlet worn by the *Kohen Gadol* (High Priest) while performing the Temple service. Engraved on this plate of pure gold were the words *Kodesh l’YHVH* (קדש ליהוה), “Holy to God.” Scripture states that the *tzitz* would effect forgiveness for sins of ritual impurity. When the *Kohen Gadol* wore the *tzitz* on his brow (*metzach*), it would elicit *ratzon*, favor, from on high (see v.38 there). In the context of our lesson, the *Kohen Gadol* is the great and holy sage who, by attaining the level of *Ratzon*, counters the impurity of the determinists. This is the concept of *Metzach haRatzon* (the Brow of Divine Will), the element of holiness that refutes deterministic ideology through the *chakham d’kedusha* (see n.81).

הַנְּחָשׁ, בְּחִינַת (שמואל א' יז): "וּמִצְחַת נְחָשֶׁת עַל רַגְלָיו", הַנְּאָמַר
בְּגִלְיָת, הֵינּוּ בְּחִינַת מִצַּח הַנְּחָשׁ הַנֶּ"ל, כִּי גִלְיָת הָיָה כּוֹפֵר, וְהָיָה
רוֹצֵה לְהִרְאוֹת, שְׁכָל הַסְּבוֹת הַכֹּל עַל פִּי הַטְּבַע, חֵס וְשָׁלוֹם, שְׁזָה
בְּחִינַת מִצַּח הַנְּחָשׁ כַּנֶּ"ל.

וְזֶהוּ: "רַגְלָיו", בְּחִינַת סְבוֹת, כְּמוֹ שֶׁכָּתוּב (בראשית ל): "וַיִּבְרַךְ ה'
אוֹתָךְ לְרַגְלֶיךָ" - בְּסְבוֹתֶיךָ, כִּי כֵן הוּא הַפְּרוּשׁ שָׁם, שְׁיַעֲקֹב אָמַר
לְלִבְנוֹ, שֶׁהַשֵּׁם יִתְּבָרֵךְ הָיָה מְסַבֵּב אֵלָיו הַבְּרָכָה עַל יְדוֹ וּבְסִבּוֹתוֹ.
נִמְצָא שְׁרַגְלֵי הוּא בְּחִינַת סְבוֹת. רַק שְׁיַעֲקֹב תָּלָה כָּל הַסְּבוֹת בְּהַשֵּׁם
יִתְּבָרֵךְ כַּנֶּ"ל, וְגִלְיָת הָיָה תּוֹלֵה כָּל הַסְּבוֹת שָׁלוֹ בְּמִצַּח הַנְּחָשׁ,
דְּהֵינּוּ בְּחִיּוֹב הַטְּבַע, וְזֶהוּ: "וּמִצְחַת נְחָשֶׁת עַל רַגְלָיו" כַּנֶּ"ל:
וּלְפַעֲמִים מִתְגַּבֵּר בְּחִינַת מִצַּח הַנְּחָשׁ בְּפַעֲלֵי, דְּהֵינּוּ עַל-יְדֵי אִישׁ

"causes" or "reasons" why things occur. Earlier, we saw that feet corresponds to fear of Heaven (see §4 and nn.48-49). When a person attributes the cause of everything to God's Divine Will, he merits fear of Heaven through which to receive God's lovingkindness. Conversely, when a person attributes everything that occurs to causality and the dictates of nature, he conceals Divine Will and so is subject to Divine Wrath (as Rebbe Nachman will explain in §8 below).

93. **Yaakov attributed all causes to God, as discussed above.** See section 5 (and n.56), where Rebbe Nachman explained the verse "Yaakov was filled with fear" as his having attained fear of Heaven as a result of his belief that everything is governed by Divine providence. From Scripture we see that Yaakov attributed all causes to Divine Will. In the context of our lesson, he is the great and holy sage who binds all wills to the Brow of *Ratzon*, the root of Divine Will. Lavan, Yaakov's counterpart, personifies the holy sage's counterpart—i.e., the determinist who turns people away from God and, instead, binds their wills to the *Metzach haNaChaSh* (הנחש). Scripture alludes to this in Lavan's words cited in note 91: "*NiChaShti* (נחשת) that God has blessed me *because* of you."

94. **Goliath would attribute all his causes to the Metzach haNachash...as discussed above.** Rebbe Nachman has shown that opposing the great and holy sage, the *chakham d'kedusha*, are the determinists, the *chakhmei hateva*. Exemplar of the latter is the heretical Goliath, who used his wisdom to defy Divine Will and instead attribute everything that occurs to the laws of nature. As we have seen, this is the deeper meaning of Goliath had "*mitzchat nechoshet* on his legs"—he was a believer in causality, imputing all causes (feet/legs) to *Metzach haNachash*. King David, Goliath's counterpart, personifies the determinist's counterpart—i.e., the holy sage who turns people away from determinism and binds them through faith to *Metzach haRatzon*.

This is alluded to in what was said of Goliath: “[He had] *MiTZChat NeChoShet* (greaves of copper) on his legs” (1 Samuel 17:6)—i.e., the aforementioned concept of the Serpent’s Brow.⁸⁹ Goliath was a heretic. He wanted to demonstrate that all causality is dictated by nature, God forbid, this being the concept of the Serpent’s Brow.⁹⁰

“His legs” alludes to causes, as it is written (Genesis 30:30), “God blessed you at my feet”⁹¹—*because* of me. For that is the explanation there: Yaakov told Lavan that God had caused [Lavan] to be blessed through and *because* of him. It follows that the foot/leg alludes to causes.⁹² Whereas Yaakov attributed all causes to God, as discussed above,⁹³ Goliath would attribute all his causes to *Metzach haNachash* (Serpent’s Brow)—i.e., the dictates of nature, “a *mitzchat nechoshet* on his legs,” as discussed above.⁹⁴

Now, there are times when the influence of the Serpent’s Brow

89. **MeTZaCh haNaChaSh...Goliath...MiTZChat NeChoShet on his legs....** Describing the armor worn by Goliath the Philistine when he brazenly challenged the entire Jewish army in battle, Scripture relates: “He had a copper helmet on his head, and wore an armor of mail.... He had greaves of copper on his legs, and a copper neck-guard between his shoulders” (*loc. cit.* 17:5-6). The Hebrew expression for “greaves of copper,” *MiTZChat NeChoShet* (מצחח נחשח), shares the same letters as *MeTZaCh haNaChaSh* (מצחח הנחש), the Serpent’s Brow). See the following note.

90. **Goliath was a heretic....** After his challenge to the Israelite forces went unanswered, Goliath declared: “I have defied the battalions of Israel this day” (1 Samuel 17:10). The Midrash teaches that Goliath’s defiance was really directed at God Himself (*Midrash Tehillim* 22, *s.v. v’anokhi tolaat v’lo ish*). Later in that same chapter, David describes Goliath as one who “has defied the battalions of the Living God” (*ibid.* :26; see also §11A and n.135 below). Having linked Goliath’s greaves with the Serpent’s Brow, the root of deterministic ideology, Rebbe Nachman will show that Goliath’s heresy was his belief in causal agency and a world run by the laws of nature.

91. **God blessed you at my feet.** Scripture relates that after Yaakov had worked fourteen years for Lavan, he sought his father-in-law’s permission to return home. “But Lavan said to him, ‘If I have found favor in your eyes, *nichashti* (I have learned through divination) that God has blessed me because of you. Specify the wages due from me, and I will pay you” (Genesis 30:27-28). In response, Yaakov reminds his father-in-law how faithfully he worked for him all those years and how the little wealth Lavan possessed before his arrival had grown substantially, “for God blessed you *at my feet*”—i.e., on the heels of my coming (*Rashi* on verse 30).

92. **...because of me...foot/leg alludes to causes.** Rebbe Nachman’s reading of “at my feet” (*l’raglai*) as “because of me” can be found in *Tana deBei Eliyahu Rabbah* 24:5. The Rebbe brings this here to point to the link between feet/legs and the concept of causal agency—i.e., the

פְּרָטִי, שְׂיוֹנֵק חֲכָמְתוֹ מִמִּצַּח הַנְּחָשׁ, שֶׁהוּא שֶׁרֵשׁ חֲכָמַת הַטְּבַע,
וְהוּא מְרָאָה בְּחֲכָמְתוֹ, שֶׁהֵכֵל עַל פִּי הַטְּבַע, חַס וְשָׁלוֹם. וַיֵּשׁ
שְׁנֵכְנָס בְּחִינַת מִצַּח הַנְּחָשׁ, שֶׁרֵשׁ חֲכָמַת הַטְּבַע, בְּתוֹךְ הַחֲכָם
שֶׁבְקִדְשָׁה, וְחֲכָמָה זֹו שֶׁל מִצַּח הַנְּחָשׁ מִתְחַלֵּת לְכַנְס עִמוֹ מְעִיּוֹן
לְעִיּוֹן, עַד שְׁנֵכְנָס בְּעִיּוֹן דֶּק מְאֹד, עַד שֶׁרוֹצֶה לְהַטִּיל פָּגָם, חַס
וְשָׁלוֹם, בְּשֶׁרֵשׁ הָרְצוֹן וְלִכְפֹּר שָׁם, חַס וְשָׁלוֹם, כְּאִלוֹ אֵינן רְצוֹן
כָּלֵל, חַס וְשָׁלוֹם:

ח. וְדַע, שֶׁזֶה הַמִּצַּח הַנְּחָשׁ - יְנִיקָתוֹ מִזְקֵנֵי הַדּוֹר, מִמְּאֲרִיכֵי יָמִים
שֶׁבְדוֹר, כְּשֶׁאֵינן בָּהֶם שְׁלֵמוֹת, מִזֶּה יוֹנֵק מִצַּח הַנְּחָשׁ הַזֶּה, כִּי

97. **Occasionally, the Serpent's Brow...enters the mind of the holy sage...subtle analysis....**

The second way the Serpent's Brow seeks to increase its influence is both more direct and pernicious. This approach entails attacking faith and Divine Will through the great and holy sage who binds all wills to the root of Divine Will. The danger to Divine Will is thus very great and requires a very effective counter-force to overcome it. The *Mai HaNachal's* cross-reference mentioned in the previous note applies to this point as well. In *Likutey Moharan I*, 63:6, Rebbe Nachman teaches that these philosophical investigations of the heretics and determinists are so powerful that the "sage who battles against them is greatly assailed by doubts, untrue assertions and false beliefs."

In review: The essence of giving charity is to break one's cruelty and turn it into compassion (§1). The devotion of charity is extremely difficult. Giving charity when beginning something new widens the doors of opportunity and allows the person to enter more easily (§2). Were God's *chesed* to descend, we would not have to work. We have to see to constantly draw God's *chesed* (§3). However, without a container to receive it, abundant lovingkindness can be overwhelming. We create this container and conduit for God's *chesed* through our fear of Heaven (§4). Fear of Heaven comes about through the revelation of Divine Will. Revealing that everything is governed by God's Will contravenes determinism and generates belief in reward and punishment, thus producing fear (§5). Divine Will is revealed through the Three Festivals, whose miracles proclaim the rule of God's providence. But not everybody hears these proclamations, which are drowned out whenever deterministic ideology prevails (§6). The determinists are defeated by the great and holy sage who binds all wills to *Metzach haRatzon*, the root of Divine Will. The contrast to this is *Metzach haNachash*, the root of determinism, from which the heretical scientists and philosophers derive their influence (§7).

98. **the Serpent's Brow is nourished.** Having introduced the two ways in which the Serpent's Brow increases its dominance over the Brow of Divine Will, Rebbe Nachman next discusses the source from which the Serpent's Brow derives its power.

99. **the generation's elders, when those of the generation with length-of-days lack wholeness.** The previously mentioned principle "God made one to contrast the other" applies

becomes the more dominant.⁹⁵ Some individual draws his wisdom from the Serpent's Brow, the root of determinism, and demonstrates through his wisdom that everything is due to natural causality, God forbid.⁹⁶ Occasionally, the Serpent's Brow, the root of determinism, enters [the mind of] the holy sage. This wisdom of the Serpent's Brow begins to engage him in the analysis of one deep issue after another, until he enters into a particularly subtle analysis such that it threatens to blemish the root of Divine Will, God forbid, and introduce heresy there, God forbid, as if there is no Divine Will at all, God forbid.⁹⁷

8. And know! the Serpent's Brow is nourished⁹⁸ by the generation's elders, when those of the generation with length-of-days lack wholeness.⁹⁹

95. the influence of the Serpent's Brow becomes the more dominant. Rabbi Yehoshua ben Chananyah was considered the wisest sage of his time. He defeated in debate the Sixty Wise Men of Athens, the supreme determinist philosophers and heretics of that period. The Talmud (*Chagigah* 5b) relates that when Rabbi Yehoshua was about to pass away, the Sages said to him, "What will become of us on account of [the attacks of] the heretics?" Citing Jeremiah 49:7, Rabbi Yehoshua answered them that once "counsel is lost from the children"—i.e., the Jews—the wisdom of the nations of the world turns sour. In the context of our lesson, when the Jews no longer have the great and holy sage to bind all wills to the *Metzach haRatzon* and defend them against the arguments of the determinists, the influence that deterministic ideology derives from *Metzach haNachash* similarly ceases. Both the Brow of Divine Will and the Serpent's Brow are present in every generation. The extent of each one's influence is commensurate with the degree to which the other's influence is manifest in the world. This is the aforementioned axiom regarding each element and force in creation: "God made one to contrast the other" (see n.88). As in the Talmud's account of Rabbi Yehoshua and the Wise Men of Athens, the contrast plays out also in the counterbalance between the holy sage (Yaakov/David) and the determinists (Lavan/Goliath). Nevertheless, there are times when the influence of one or the other is more dominant. Rebbe Nachman relates here to the two different ways in which the Serpent's Brow and its concomitant heresies grow in influence.

96. Some individual draws his wisdom.... The general way in which the Serpent's Brow becomes dominant is through the determinists spreading their ideology from person to person. An individual studies the teachings that derive from *Metzach haNachash* and then uses that wisdom to convince others that the world operates on the principle of natural causality. This concealment of Divine Will increases the influence of the Serpent's Brow. The *Mai HaNachal* cross-references here to *Likutey Moharan* I, 63:5, where Rebbe Nachman teaches that evil speech, in particular, creates the conditions that enable heretical teachings to develop and spread rapidly. In that lesson, the Rebbe equates "scholars at doing evil who study philosophy and heretical teachings" with the Serpent. He cites two verses that have relevance to our lesson as well: 1) "They are wise to do evil, but to do good they have no knowledge" (Jeremiah 4:22); and 2) "Now the Serpent was the most cunning of all the wild beasts" (Genesis 3:1). See also note 74 above.

זִקְנָן - זֶה קָנָה חֻכְמָה' (קדושין לב:), וְצָרִיךְ הָאָדָם, כָּל מֵה שְׂמֻזְקִין,
 כָּל מֵה שְׂנַתּוּסָף וּבָא לוֹ יוֹם מִימֵי חַיָּיו, לְהוֹסִיף בְּכָל יוֹם וְיוֹם
 שָׂבָא אַחַר כֶּךָ תּוֹסְפוֹת אוֹר קִדְשָׁה וְדַעַת, וְכִמּוֹ שְׂאֲמָרוּ רַבּוֹתֵינוּ
 זְכוּרֹנָם לְבִרְכָה (קנים פרק ג משנה ו): 'זִקְנֵי תַלְמִידֵי חֻכְמִים - כָּל זְמַן
 שְׂמֻזְקִינָן, דַּעְתָּן מְתִישְׁבֶת עֲלֵיהֶן' כִּי צָרִיכִין בְּכָל יוֹם וְיוֹם שָׂבָא
 אַחַר כֶּךָ לְהוֹסִיף בּוֹ קִדְשָׁה וְדַעַת, כְּמוֹ שְׂכַתּוּב (בראשית א): "וַיִּקְרָא
 אֱלֹקִים לְאוֹר יוֹם" - שְׂכָל יוֹם צָרִיךְ שְׂיֵאִיר בְּיוֹתֵר כַּנֵּל.
 אֲבָל כְּשֶׁהִזְקֵנִים, הַמְאָרִיכֵי יָמִים שְׂבִדּוֹר, פּוֹגְמִים אֶת יְמֵיהֶם וְאִין
 מוֹסִיפִין אוֹר קִדְשָׁה וְדַעַת בְּכָל יוֹם וְיוֹם, מְזֵה יוֹנֵק מִצַּח הַנְּחָשׁ,
 חֻכְמַת הַטְּבַע הַנֵּל (כִּי מִנְפִילַת הַיָּמִים שֶׁל הַזְּקֵנִים, אֲשֶׁר אִין
 דַּעְתָּם מְתִישְׁבֶת כַּנֵּל, מִפְּגָם הַדַּעַת הַזֶּה שֶׁל אֱלוֹ הַזְּקֵנִים יוֹנֵק
 מִצַּח הַנְּחָשׁ, שֶׁהוּא חֻכְמַת הַטְּבַע) וּמִתְגַּבֵּר, חֵס וְשְׁלוֹם, דַּעַת
 חֻכְמַת הַטְּבַע, שְׂכּוֹפְרִים בְּרָצוֹן עַל-יְדֵי נְפִילַת הַדַּעַת וְהַיָּמִים,
 שְׂנוֹפְלִים מֵהַזְּקֵנִים הַמְאָרִיכֵי יָמִים שְׂאִינָם כְּרֵאוּי כַּנֵּל.

produces even more fear of Heaven. Thus, as long as a person continues to serve God and through his service reveal Divine Will, he gains additional holiness with each passing day. The Rebbe adds here that he gains additional light of holiness and also *daat*. A proof-text for each of these follows in the text.

102. **the more settled their mind becomes.** The Mishnah (*Kinnim, loc. cit.*) teaches: "The uneducated elderly—the older they get, the more their *daat* (mind) becomes unsettled, as in (Job 12:20), 'He distorts the speech of the trustworthy, and deprives the elders of reason.' But elderly Torah sages—the older they get, the more settled their *daat* becomes, as in (ibid. :12), 'In the aged is wisdom, and in length-of-days understanding.'" In the context of our lesson, Rebbe Nachman teaches that the more a person's mind is settled, the greater his ability to attain unitive knowledge and awareness of God. This is in contrast to the determinists, whose minds, like those of elders lacking in wholeness, are never settled or tranquil.

103. **the Lord called the light Day...each day has to radiate more.** Scripture relates that on the first of the Six Days of Creation, God called the light "Day." Rebbe Nachman reads this as "Day" being the name God gave to the spiritual light of holiness and *daat*. For it to be considered a "day," it must be illuminated with the light of holiness and *daat* of God.

104. **This is because....** The text in brackets was inserted by Reb Noson to further clarify Rebbe Nachman's statement here by connecting it with his teaching in the previous paragraph.

105. **as discussed above.** The *Parparaot LeChokhmah* explains that when a person believes

This [lack] sustains the Serpent's Brow, because "an elder is one who has acquired wisdom" (*Kiddushin* 32b).¹⁰⁰ The older a person gets, with each additional day of his life that passes he must ensure that he gains additional light of holiness and *daat* (unitive knowledge and awareness of God).¹⁰¹ This is as our Sages, of blessed memory, taught: Elderly Torah sages—the older they get, the more settled their mind becomes (*Kinnim* 3:6).¹⁰² With each passing day we have to increase our holiness and *daat*, as it is written "and the Lord called the light 'Day'" (*Genesis* 1:5)—that each day has to radiate more.¹⁰³

But when the generation's elders, those with length-of-days, spoil their days by not gaining additional light of holiness and *daat* each day, this sustains the Serpent's Brow, the <root of> determinism. {This is because the Serpent's Brow/determinism feeds off the fallen days of the elders whose minds are not becoming more settled.¹⁰⁴} Determinism, the denial of Divine Will, grows more influential, God forbid, due to the fallen *daat* and days of unworthy elders, those with length-of-days, as discussed above.¹⁰⁵

as well to the concept of elders. Rebbe Nachman will contrast the elder who has acquired the appellation merely because of his advanced age, i.e., his length-of-days, with the elder who has earned the designation by virtue of his wisdom (see the following note).

Reb Noson expands the meaning of "an elder whose days lack wholeness" to include those who, regardless of their age, lead others astray. Although they may be somewhat virtuous and believe they are serving God, if they fail to see themselves as they truly are—the bad as well as the good—they lack wholeness. The Serpent's Brow and the determinists gain in strength when such leaders use their status to influence the unsuspecting and convince them of mistaken beliefs (*Torat Natan* #13).

100. **an elder is one who has acquired wisdom.** The Talmud (*loc. cit.*) queries why "elder" appears twice in the verse: "Rise before the elder and show reverence for the presence of the elder" (*Leviticus* 19:32). Our Sages answer that the second "elder" refers to a wise and learned man, even if very young. They support this by homiletically reading the Hebrew word for "elder," *ZaKeN* (זקן), as an acronym for *Zeh KaNah chokmah* (זה קנה חכמה)—"this one has acquired wisdom." Only one who acquires wisdom and *daat*, i.e., unitive knowledge and awareness of God, deserves to be called an elder, as Rebbe Nachman explains next.

101. **each additional day...he gains additional light of holiness and daat.** *Proverbs* (10:27) states: "The fear of God prolongs one's days." In *Likutey Moharan* I, 60:3, Rebbe Nachman teaches that attaining this fear brings added holiness, which in turn extends and increases a person's days. In the lesson, the Rebbe has shown that fear of Heaven comes about through our celebration of the festivals, whose miracles reveal Divine Will—i.e., that everything is governed by Divine providence, without any determinism whatsoever (§5-§6). Attaining this fear enables a person to bring about an even greater revelation of Divine Will, which in turn

וְזֶהוּ בְּחִינַת (איוב יד) "קָצַר יָמִים שְׁבַע רִגְזוּ" הֵינּוּ שְׁתֵּי הַבְּחִינּוֹת הַנִּלְכָּדוֹת. "קָצַר יָמִים" זֶה בְּחִינַת הַזְּקֵנִים שְׂאִינָם פְּרָאוּי, שְׂאִין מוֹסִיפִין קְדֻשָּׁה וְדַעַת בְּכָל יוֹם, שְׂזֵהוּ עֵקֶר הַזְּקֵנָה וְהָאֲרִיכוֹת יָמִים כַּנִּלְכָּדוֹת, וְכִשְׁהַזְּקֵנִים פּוֹגְמִים אֶת יְמֵיהֶם וְאִין מְאֲרִיכִין אֶת יְמֵיהֶם בְּקְדֻשָּׁה וְדַעַת כַּנִּלְכָּדוֹת, זֶה בְּחִינַת "קָצַר יָמִים", וּמִזֶּה יוֹנֵק מִצַּח הַנְּחָשׁ, שֶׁהוּא הַפֶּךְ מִצַּח הַרְצוֹן, וְזֵהוּ: "שְׁבַע רִגְזוּ" - הַפֶּךְ הַרְצוֹן כַּנִּלְכָּדוֹת.

אָבֵל כְּשֶׁהַזְּקֵנִים פְּרָאוּי, בְּחִינַת: 'זָקֵן - זֶה קִנְיָה חֲכָמָה' וְכוּ' כַּנִּלְכָּדוֹת, עַל-יְדֵי-זֶה מִתְגַּבֵּר הַתְּגִלּוֹת הַרְצוֹן, בְּבְחִינַת (ישעיה ט): "זָקֵן וְנִשְׂוֹא פָנָיִם" - שְׂעַל יְדֵי זָקֵן שֶׁבְּקְדֻשָּׁה מִתְגַּבֵּר הַרְצוֹן, שֶׁהוּא בְּחִינַת

and conduit for receiving *chesed* from God, the determinists prevent people from hearing the festival's proclamation that reveals Divine Will (see §4-§6). Then, in place of *chesed* and Divine Favor there is vexation and Divine Wrath on high. The verse thus translates in the context of our lesson as: **Man born of woman is short-lived** — An elder who fails to add to his holiness and *daat* spoils his days, and so is **sated with vexation** — strengthens *Metzach haNachash* and conceals Divine Will.

The *Biur HaLikutim* explains how to save oneself from being “short-lived and sated with vexation.” Life is filled with hardships and misfortunes for which the determinist philosophers and all who believe in causality can find no reason or meaning. But when someone believes that whatever happens in life is determined by Divine Will, and that “all that the Merciful One does is good” (*Berachot* 60b), he bends to God's *Ratzon* and appreciates that whatever happens is for his benefit. He recognizes, too, that even the difficulties and misfortunes he suffers at the hand of others—e.g., the servitude and exile and all the adversities the Jews have suffered at the hands of the nations (see §6 and n.67)—are from God and will be the reason for joyous celebration in the Future. Instead of a life filled with vexation and resentment, his faith in Divine Will and *daat* enable him to find meaning in all hardship and misfortune. What's more, he is able to draw some of that joy of the Future into the here and now of his life.

109. **an elder is one who has acquired wisdom.** Rebbe Nachman quoted this Talmudic teaching at the beginning of this section; see also note 100 above. Here, the Rebbe will show that the worthy elder, having acquired wisdom, is the great and holy sage who reveals Divine Will.

110. **the elder and the man of esteem.** The prophet Yeshayahu warns that disaster awaits those of the northern tribes of Israel who fail to return to God. “God will cut off from Israel the head and the tail.... The elder and the man of esteem, he is the head; and the prophet who teaches falsehood, he is the tail” (*loc. cit.*, vv.13-14). The *Metzudat David* explains that “the elder” is someone to whom people show esteem because of his considerable importance.

111. **the holy elder, Ratzon, which is esteem....** Unlike the simple meaning of the verse, Rebbe Nachman interprets Yeshayahu's linking the concepts of elder and esteem as referring to

And this is the meaning of “short-lived and sated with vexation” (Job 14:1)—i.e., the previous two concepts.¹⁰⁶ “Short-lived” alludes to the unworthy elders who do not gain additional holiness and *daat* each day, which is the essence of old age and length-of-days. Thus when the elders spoil their days without extending them through holiness and *daat*, that is “short-lived.”¹⁰⁷ From this the Serpent’s Brow, the antithesis of the Brow of Divine Will, draws sustenance. This is “sated with vexation”—the antithesis of *Ratzon*.¹⁰⁸

However, when the elders are worthy, as in “an elder is one who has acquired wisdom,”¹⁰⁹ the revelation of Divine Will increases. This is as in “the elder and the man of esteem” (Isaiah 9:14)¹¹⁰—through the holy elder, *Ratzon*, which is esteem, grows more influential.¹¹¹ Esteem

that Divine Will alone governs the world, and that God created everything for the sake of His glory (as in Isaiah 43:7: “for My glory I have created, formed and made it”), he understands that each day, too, comes into being only so as to advance God’s glory—i.e., to add more holiness and *daat*. This is alluded to by the verse “and the Lord called the light ‘Day.’” The Holy One called it “Day” on account of the “light,” for each day must radiate with a greater light than the one which preceded it. Conversely, when a person fails to grow in holiness and *daat* each day, it seems that, like the determinists, he does not believe that Divine Will brings about each new day for the express purpose of increasing God’s glory. Rather, it appears as if he believes that each day comes and goes naturally, without any purpose or plan. And while it may well be that he never actually entertains such thoughts, his actions give the impression that he does, and so the Serpent’s Brow draws strength from the fallen *daat* of his days, and the determinists, who deny the existence of Divine Will, are able to spread their ideology.

106. short-lived and sated with vexation. Iyov bemoans his horrible suffering and the human condition generally: “Man born of woman is short-lived and sated with vexation.” Rebbe Nachman now adds a deeper dimension to this verse, connecting it with two of the concepts discussed in the previous paragraph.

107. Short-lived...without extending them.... Having shown that genuine length-of-days requires that each day be filled with greater light of holiness and *daat* than the day which preceded it, Rebbe Nachman adds here that the unworthy elder who lacks wholeness is “short-lived.” No matter how many days he lives, his life is short—in light of holiness and *daat*. The Rebbe once remarked that “even if someone dies at the age of eighty it may still be that his life was cut short” (*Tzaddik* #576). In the context of our lesson, this refers to the determinists. They deny Divine Will and so do not experience God’s presence in their lives. Without holiness and unitive knowledge and awareness of God such people can live eighty years and still be short-lived.

108. sated with vexation...antithesis of Ratzon. As we have seen (§7), contrasting the root of Divine Will, *Metzach haRatzon*, is the root of determinism, *Metzach haNachash*. Whereas the holy sage reveals Divine Will, and so arouses fear of Heaven to create the necessary container

וְשׂוּא-פָּנִים, כִּי נְשִׂיאת פָּנִים הוּא בְּחִינת רְצוֹן, כְּמוֹ שֶׁאָמַר אֱלֹשֶׁע לְיֵהוּרָם (מלכים ב' ג): "לוֹלִי פָּנֵי יְהוֹשֻׁפֵט אֲנִי נֹשֵׂא אֶם אֶבִּיט אֶלְיָךְ וְאִם אֶרְאֶךָ" - שֶׁאֱלֹשֶׁע לֹא הָיָה לוֹ שׂוּם רְצוֹן לְיֵהוּרָם, רַק עַל-יְדֵי נְשִׂיאת פָּנִים שֶׁל יְהוֹשֻׁפֵט, עַל-יְדֵי-זֶה נִתְרַצָּה אֱלֹו. נִמְצָא שֶׁנְשִׂאוֹת פָּנִים הוּא בְּחִינת רְצוֹן, וְזֶה בְּחִינת זְקֵן וְנְשׂוּא-פָּנִים כַּנִּל:

ט. וצדקה מועיל לזה, שעל ידי הצדקה מתקנין ומעלין פגם נפילת הימים והדעת של הזקנים מאריכי ימים, שאינם כראוי, שמוזה יניקת מצח הנחש כנ"ל, בבחינת (קהלת יא): "שלח לחמך על פני המים, כי ברב הימים תמצאנו" - שכח הצדקה מוצאין ברב הימים, דהינו במאריכי ימים, כי על-ידי הצדקה מעלין ומתקנין הפגם שלהם כנ"ל.

prevails (§6). The determinists are defeated by the great and holy sage who binds all wills to *Metzach haRatzon*, the root of Divine Will. The contrast to this is *Metzach haNachash*, the root of determinism, from which the heretical scientists and philosophers derive their influence (§7). *Metzach haNachash* acquires its strength from elders who fail to gain additional holiness and *daat* with each new day. Its empowerment enables the determinists to prevent the holy sage, the worthy elder, from revealing Divine Will (§8).

114. **Charity is beneficial in this regard....** "In this regard" refers to the elders who do not add holiness and *daat* to their days. As explained above, their fallen *daat* strengthens the Serpent's Brow and conceals Divine Will, so that they themselves are "short-lived and sated with vexation"—subject to Divine Wrath. Rebbe Nachman will next show that by giving charity it is possible to rectify the blemish which such elders engender and so overcome the Serpent's Brow.

115. **Cast your bread upon the waters....** Rashi (*loc. cit.*) explains that this verse refers to performing acts of charity and kindness. When a person gives charity, it seems as if he is giving away his livelihood—casting it into the water—and can expect nothing in return. However, in truth, charity always benefits the giver. The charitable person is assured that "after many days you will find it"—i.e., his generosity will ultimately bring reward.

116. **power of charity is found after many days....** Rebbe Nachman provides a deeper meaning for "after many days." He reads this proof-text from Ecclesiastes (*loc. cit.*) as teaching that charity itself is the concept of "many days." Giving charity is therefore a rectification for the fallen *daat* and many "short-lived" days of unworthy elders. It can even transform these days and bring them into the realm of holiness, which reveals Divine Will.

signifies *Ratzon* (Divine Favor), as in Elisha's remark to Yehoram: "Were it not for the presence of Yehoshafat...whom I esteem, I would not look at you or notice you!" (2 Kings 3:14). Elisha did not want to show Yehoram any favor. It was only his esteem for Yehoshafat that caused him to be favorably inclined toward [Yehoram].¹¹² It follows therefore that esteem signifies *Ratzon*, as in "an elder and a man of esteem."¹¹³

9. Charity is beneficial in this regard. Giving charity rectifies and reverses the harm caused by the fallen days and *daat* of elders, those with length-of-days who are unworthy. The Serpent's Brow feeds off this [lack of wholeness].¹¹⁴ This is as in "Cast your bread upon the waters, for after many days you will find it" (Ecclesiastes 11:1)¹¹⁵—the power of charity is found "after many days," namely, with those who have length-of-days. Giving charity reverses and rectifies the blemish they engender.¹¹⁶

a worthy elder—i.e., a sage who reveals *Ratzon*, Divine Will, and so is esteemed and venerated by those who know him. The Rebbe next connects esteem with *Ratzon*, Divine Favor. (See n.85 above, which notes the interconnectedness of the two meanings of *Ratzon*.)

112. **Elisha...Yehoram...Yehoshafat whom I esteem....** Before heading into battle against the Moabite enemy, Yehoram, the idolatrous king of Israel's northern kingdom, sought to enlist the aid of King Yehoshafat of Judah (the tribes of Yehudah and Binyamin). Yehoshafat would only commit his troops after receiving Divine instruction to proceed. Yehoram summoned the prophet Elisha, who responded: "Were it not for the presence of Yehoshafat...whom I esteem, I would not look at you or notice you." The only reason Elisha showed any favor at all to the idolatrous king was because of his esteem for the righteous Yehoshafat.

113. **Ratzon...an elder and a man of esteem.** In the context of our lesson, Rebbe Nachman interprets Elisha's words as linking "esteem" with *Ratzon*, Divine Favor. Earlier in this paragraph the Rebbe brought Isaiah 9:14 to show that "man of esteem" is synonymous with "an elder." Thus, when elders are worthy, the revelation of *Ratzon* (Divine Will and Favor) grows stronger.

In review: The essence of giving charity is to break one's cruelty and turn it into compassion (§1). The devotion of charity is extremely difficult. Giving charity when beginning something new widens the doors of opportunity and allows the person to enter more easily (§2). Were God's *chesed* to descend, we would not have to work. We have to see to constantly draw God's *chesed* (§3). However, abundant lovingkindness can be overwhelming. We create the container and conduit to receive it through our fear of Heaven (§4). Fear of Heaven comes about through the revelation of Divine Will. Revealing that everything is governed by God's Will contravenes determinism and generates belief in reward and punishment, thus producing fear (§5). Divine Will is revealed through the Three Festivals, whose miracles proclaim the rule of God's providence. But these proclamations are drowned out whenever deterministic ideology

וזהו: "שֶׁלַח לַחֲמֶךָ עַל פְּנֵי הַמַּיִם", הֵינּוּ שֶׁתִּתֵּן צָדָקָה, וְהַפְּתוּב מִבְּטִיחָךְ, שֶׁהַהֶפְסֵד שֶׁאֵתָהּ מִפְּסִיד מְמוֹנֶךָ, שֶׁפְּזַרְתָּ לְצָדָקָה תִּרְוִיחַ וְתִמְצָאָנּוּ בְּרַב הַיָּמִים, בְּמֵאֲרִיכֵי יָמִים כֵּנ"ל, כִּי עַל-יְדֵי הַצְּדָקָה מֵעַלִּין פָּגַם נְפִילַת הַדַּעַת שֶׁל הַמֵּאֲרִיכֵי יָמִים, שֶׁמְזָה הוּא יִנִּיקַת מִצַּח הַנְּחָשׁ כֵּנ"ל, וּמוֹצִיאִין כָּל הַיִּנִּיקָה וְהַחִיוּת שֶׁל מִצַּח הַנְּחָשׁ, חֲכַמַת הַטְּבַע, וּמִתְגַּבֵּר בְּחֵינַת מִצַּח הַרְצוֹן.

כִּי עֵקֶר עֲבוּדַת הַצְּדָקָה הִיא בְּבַחֲיִנַת: וְאֵת הָעֲרֻבִים צְוִיתִי וְכו' כֵּנ"ל, דְּהֵינּוּ מֵה שֶׁצָּרִיכִים בְּהַתְּחִלָּה לְשַׁבֵּר הָאֲכֻזְרִיּוֹת לְהַפְּכוֹ לְרַחֲמָנוּת, וּמְזָה בְּעֵצְמוֹ מִתְגַּבֵּר בְּחֵינַת הַרְצוֹן, 'כִּי מִנֵּה וְכֵה אָבֵא לִיזִיל בֵּה נִרְגָּא' (סנהדרין לט:), מֵאַחַר שֶׁמִּתְגַּבֵּר וּמֵהִפֵּךְ אֲכֻזְרִיּוֹת שֶׁבְּטַבְּעוֹ לְרַחֲמָנוּת, עַל-יְדֵי-זֶה נִתְהַפֵּךְ הָרָגְזוֹ לְרָצוֹן.

his heartlessness into compassion, a person eliminates vexation and Divine Wrath and reveals favor and Divine Will. Just as the ax handle is made from the wood of trees and the ax is used to fell trees, cruelty stems from the Serpent's Brow, yet cruelty-transformed-into-charity is the very thing that defeats the Serpent's Brow. (This is interpreted somewhat differently by the *Parparaot LeChokhmah*, whose explanation appears at the end of this note.)

The *Parparaot LeChokhmah* ties Rebbe Nachman's teaching here about the fallen days and *daat* of unworthy elders to what the Rebbe taught in section 3 above. There, the lesson states: "The body's needs are numerous. Even the essentials.... One can spend all one's days and years on the necessities alone.... Even so, if He were to pour His lovingkindness upon us, we would have no need for all this.... But when the lovingkindness is held back with God...it is necessary to act to effect an arousal from below." (In §4, the Rebbe explained that lovingkindness is "withheld" when one lacks the fear of Heaven needed to create the container for receiving it.) It follows, that when lovingkindness is held back, a person must spend his days and years working to earn a living. This considerably deters from his ability to serve God—i.e., as the Rebbe teaches here, he cannot use "each additional day...[to] ensure that he gains additional light of holiness and *daat*." Rather, the Serpent's Brow, which draws sustenance from these fallen days, ensures that when a person is preoccupied with working for a living, his life is "sated with vexation." Then, turning cruelty into compassion—the beginning of charity—is extremely difficult.

The *Parparaot LeChokhmah* connects this with section 2 above, where Rebbe Nachman cites the *Mekhilta's* teaching: "All beginnings are difficult" (and see nn.11 and 15 there). He writes: Faith in *Ratzon* is the foundation of all mitzvot and devotions in worshipping God. A person must believe that everything is governed solely by the Will of God, and that whatever happens is determined by Divine providence and not the laws of nature.... The Rebbe emphasized this point in the conversation he had with his followers before delivering this teaching (see n.1 above): "The main thing is *ratzon*. A person's desire to come closer to God should always be

This is the meaning of “Cast your bread upon the waters”—i.e., give charity. The verse guarantees that the money you lose by giving liberally to charity, you will regain and find “after many days”—in those with length-of-days. This is because giving charity reverses the blemish of the fallen *daat* of those with length-of-days, from which the Serpent’s Brow feeds. We remove all sustenance and vitality from the Serpent’s Brow/determinism, and so the Brow of Divine Will grows stronger.¹¹⁷

As discussed above, the essential devotion of charity is “And I have commanded the ravens [to feed you],” i.e., the initial need to break cruelty and transform it into compassion.¹¹⁸ From this itself Divine Will grows more influential, for from the very forest itself comes the ax (*Sanhedrin* 39b).¹¹⁹ By overcoming one’s instinctive heartlessness and turning it into compassion, vexation is turned into favor.¹²⁰

117. Cast your bread...giving liberally to charity...the Brow of Divine Will grows stronger. Thus far Rebbe Nachman has explained that the container needed to receive God’s *chesed* is created through fear of Heaven produced by Divine Will being revealed. However, this revelation cannot happen when the Serpent’s Brow, the root of deterministic ideology, is empowered by unworthy elders. Then, as the Rebbe explains here, it is necessary to “Cast your bread upon the waters....” Liberally giving charity defeats the Serpent’s Brow and the determinists. When the holy sage then reveals Divine Will, the resulting fear of Heaven provides the vessel for containing the *chesed*. And through the unchecked flow of *chesed* that comes from giving liberally to charity, one’s supply of money is replenished.

118. As discussed above...transform it into compassion. See section 1, and notes 3-4. Rebbe Nachman returns to his opening statement about the need to break one’s cruelty and transform heartlessness into compassion.

119. from the very forest itself comes the ax. The Talmud (*loc. cit.*) asks why God chose Ovadiah to prophesy Edom’s destruction. Efraim Mikshaah answered this by citing his teacher, Rabbi Meir: Ovadiah was an Edomite convert. This is the popular saying: From the very forest itself comes [the handle of] the ax [that will destroy it]. *Rashi* (*s.v. minei u-vei*) explains: Just as the ax handle is made from the wood of trees and the ax is used to fell trees, God chose Ovadiah, who was of Edomite lineage, to prophesy the destruction of his nation of origin.

120. vexation is turned into favor. As explained in note 7 above, the raven is a cruel bird. Thus, the ravens acted contrary to their true nature and the dictates of the natural order in showing compassion for Eliyahu. They did so, as Scripture states, only because “I have commanded the ravens to feed you”—i.e., it was God’s Will. In the context of our lesson, this indicates that the origin of charity is the Brow of Divine Will. It follows, therefore, that cruelty, the opposite of compassion and charity, originates from the Serpent’s Brow. Like the ravens that brought food to God’s prophet, overcoming one’s natural cruelty disproves determinism. By turning

וְאֵזִי כְּשֶׁנִּכְנַע מִצַּח הַנְּחָשׁ וְנִתְגַּלָּה בְּחִינַת מִצַּח הַרְצוֹן, אֵזִי נִכְנָעִים
 וְנוֹפְלִים קוֹל הַחַיּוֹת רָעוֹת, וְנִשְׁמַע קוֹל הַקְּרִיאָה שֶׁל יוֹם־טוֹב,
 שֶׁהוּא הַתְּגַלּוֹת הַרְצוֹן כֵּן"ל. וְאֵזִי כְּשֶׁנִּתְגַּלָּה הַרְצוֹן, נַעֲשֶׂה יִרְאָה
 כֵּן"ל. וְעַל־יְדֵי הִירְאָה יְכוּלִין לְקַבֵּל הַחֶסֶד כֵּן"ל. וְכִשְׁשׁוֹפֵעַ
 הַחֶסֶד, אֵזִי אֵין צְרִיכִין לַעֲשׂוֹת שׁוּם עֵסֶק וּמְלָאכָה כֵּן"ל, כִּי אֵזִי
 נִתְקַיָּם: "וְעַמְדוֹ זָרִים וְרַעוּ צְאֻנְכֶם וְכוּ' וְאַתֶּם כַּהֲנִי ה' תִּקְרְאוּ"
 וְכוּ', כֵּן"ל. וְכֵן זֶה נַעֲשֶׂה עַל־יְדֵי הַצְּדָקָה כֵּן"ל. נִמְצָא שֶׁתּוֹעֵלַת
 הַצְּדָקָה גְּדוֹל מְאֹד:

days and *daat* that come from pursuing one's livelihood...and defeats *Metzach haNachash* by turning the cruelty in a person's heart into compassion, so that Divine Will can be revealed. This is the meaning of "from the very forest itself comes [the handle of] the ax [that will destroy it]." Just as the ax handle is made from the wood of trees and the ax is used to fell trees, when a person breaks his cruelty and gives charity from the money he spent his days working for because the flow of God's lovingkindness was withheld since he lacked fear of Heaven to receive it—that very money defeats *Metzach haNachash* and reveals *Metzach haRatzon*. With this, determinism is refuted and Divine Will is revealed, producing fear of Heaven and the container in which to receive God's bounteous lovingkindness. And then, as the Rebbe taught in section 3 above, one will "not have had to engage in any labor or work whatsoever, as even the [work for one's] necessities would be done by others."

121. ...the sound of wild animals is quieted...the festival's proclamation...is heard, as discussed above. Rebbe Nachman now shows how giving charity brings about the rectifications discussed in the previous sections. The Rebbe spoke of wild animals—i.e., the determinists—and their silencing the festival's proclamation revealing Divine Will in sections 6-7 above.

122. leads to fear of Heaven, as discussed above. See section 5.

123. receive lovingkindness, as discussed above. See section 4.

124. you will be called priests of God...as discussed above. Rebbe Nachman discussed this in section 3; and see notes 38-40.

125. It follows, that the benefit of charity is extremely great. This concludes Rebbe Nachman's explication of his teaching at the beginning of section 3, that "the benefit of giving charity is extremely great." Over the course of the lesson the Rebbe has shown that giving charity effects five rectifications (see above, n.21): 1) it rectifies the blemished days of unworthy elders and so defeats the Serpent's Brow; 2) causing the influence of worthy elders to increase and so silencing the determinists; 3) thereby enabling the festival's proclamation revealing Divine Will to be heard; 4) thus producing fear of Heaven; and 5) creating a container for receiving God's lovingkindness. Thus, the benefits of charity are extremely great. Giving charity opens the channels for receiving God's blessing and creates the container for holding it. When a person turns his cruelty into compassion and gives charity, he transforms wrath and vexation into favor.

And then, once the Serpent's Brow is overcome and the Brow of Divine Will is revealed, the sound of the wild animals <is quieted> and the festival's proclamation, the revelation of Divine Will, is heard, as discussed above.¹²¹ The revelation of Divine Will then leads to the fear of Heaven, as discussed above.¹²² Fear of Heaven makes it possible to receive lovingkindness, as discussed above.¹²³ And when lovingkindness descends, we will not have to engage in any labor or work. "Foreigners will stand and pasture your flocks... And you will be called 'priests of God'" will then be fulfilled, as discussed above.¹²⁴ All this is achieved by giving charity. It follows, that the benefit of giving charity is very great.¹²⁵

strong.... The main thing is the will and longing to constantly yearn for God. And from this [place of *ratzon*], one prays, studies Torah and keeps His mitzvot" (*Rabbi Nachman's Wisdom* #51; see n.83 above). When the Rebbe then gave the lesson and spoke of revealing Divine Will, the interdependence of Divine and human *ratzon* was immediately obvious. A person who genuinely recognizes Divine Will merits the essence of *avodat HaShem*: serving God with strong *ratzon* and great longing. But because of the fallen days that provide sustenance for the Serpent's Brow and the deterministic ideology which refutes Divine Will, the beginning stages of all the mitzvot and devotions are very difficult. And even after beginning, Torah study, prayer and performing mitzvot do not come easily. A person has to strengthen his resolve and work hard before his devotions bring to an illumination of Divine Will.

It seems, the *Parparaot LeChokhmah* adds, that this is precisely the concept Rebbe Nachman discussed above (§2), about having to create an opening before embarking upon a particular spiritual path or devotion. Worshipping God requires that a person be motivated by strong inner *ratzon* and longing. But because he has yet to carry out this devotional practice, or embark upon this new path, his *ratzon* for it is not as strong as it needs to be, and so he finds it difficult to begin. The solution is giving charity. As the Rebbe has explained, charity opens all doors. However, "beginning the devotion of charity is [itself] extremely difficult and demanding, for it is the beginning of all beginnings" (and see n.20). On a deeper level, the main difficulty in beginning any holy practice comes from *Metzach haNachash* overpowering *Metzach haRatzon*. *Metzach haNachash* feeds off of the fallen days and *daat* of people who spend their days and years earning a livelihood. This is why cruelty and vexation, which stem from *Metzach haNachash*, surface around the issue of money, and, especially, around giving charity (see §1). It is also the reason charity begins with breaking one's tendency to be cruel and transforming that heartlessness into compassion. A person should liberally give his hard-earned money to charity; that money gotten through "many days" of work—on account of which God's abundant lovingkindness was withheld from him and he was obliged to spend his days working for it, thereby sustaining *Metzach haNachash*, the source of cruelty and vexation. Therefore, when he breaks his heartlessness, so that he feels compassion for the poor person, *Metzach haNachash* rises against him and seeks to prevent him from giving charity. This is the reason "beginning the devotion of charity is extremely difficult and demanding." ...Nevertheless, the benefit of giving charity is extremely great. Giving charity rectifies and elevates the fallen

י. וְעַל-כֵּן כְּשֶׁרָצָה יַעֲקֹב לַעֲשׂוֹת רְצוֹן בְּעֵשָׂו, אָמַר: "וְלָקַחְתָּ מִנְחָתִי מִיָּדִי, כִּי עַל-כֵּן רָאִיתִי פָּנֶיךָ כְּרֹאֵת פְּנֵי אֱלֹהִים וַתִּרְצַנֵּי" (בראשית לג).

כִּי גַם מֵה שְׁנוֹתֵינִי לְעֵכוֹ"ם, הוּא גַם-כֵּן בְּחִינַת צְדָקָה, כְּמוֹ שְׂאֲמָרוֹ רַבּוֹתֵינוּ זְכוֹרֵנָם לְבִרְכָה (בבא בתרא ט): "וְנוֹגְשֵׁיךָ צְדָקָה", וְעַל-יָדֵי

than two decades had passed, yet Esav had not forgotten how his younger brother had taken from him the birthright and its blessing. Hoping to appease Esav, Yaakov sent an offering of "200 she-goats and 20 he-goats; 200 ewes and 20 rams; 30 milch camels with their colts; 40 cows and 10 bulls; 20 she-asses and 10 he-asses" (Genesis 32:15-16). The Midrash reads this encounter between brothers as the archetype for the eternal struggle between Yaakov's descendants, the Jewish people, and Esav's descendants, Rome and the kingdoms it spawned. The Sages saw in Yaakov's response to Esav's threat of annihilation the prescription for his descendants' survival in exile, where the Jewish people are likened to a lone sheep among 70 wolves (*Bereishit Rabbah* 78:15; *Midrash Tanchuma*, *Toldot* 5; see also *Ramban*, Genesis 33:15).

In the context of our lesson, Yaakov personifies Divine Will. He is under constant threat of attack by Esav, the personification of the Serpent's Brow, which arouses Divine Wrath in order to conceal Divine Favor. In this, Esav represents a greater danger than Lavan, Yaakov's other nemesis, who personifies the determinist that turns people away from God and binds their will, instead, to the Serpent's Brow (see n.93 above). Rebbe Nachman next shows how Yaakov's words tie in with the lesson, and how the peace offering he sent to Esav signifies giving charity to turn wrath (cruelty) into favor (compassion).

Reb Noson adds: In our lesson we have seen that the Serpent's Brow feeds off of unworthy elders, those who are "short-lived and sated with vexation" because they spoil their days (see §8 and n.106-108). Scripture relates that Yitzchak's blessing to his son Esav included the prophetic words: "By your sword you shall live" (Genesis 27:40). Our Sages teach that the sword was created to shorten man's life (*Mekhilta*; *Rashi*, Exodus 20:22). In our context, this relates to preventing others from advancing in holiness and *daat*, i.e., rendering them short-lived. This is Esav, who personifies the Serpent's Brow (*Torat Natan* #14).

127. and God will make your taskmasters charity. Chapter 60 of Isaiah speaks of the Final Redemption and the rebuilding of the Holy Temple (the "place of My feet"; v.13). God promises the Jewish people that "although in anger I struck you, with My *Ratzon* (Favor) I shall show you compassion" (v.10). The Talmud (*loc. cit.*) teaches that when the Holy Temple stood, a person would donate money for the sacrifices and thereby gain atonement for his sins. Now that the Temple has been destroyed, giving charity accomplishes this same atonement. If, however, the Jews fail to contribute charity, non-Jews will come and take by force the money that should have been donated. Even so, the confiscated funds will be reckoned for the Jews as contributions to charity. This is the meaning of the prophet's words: "And [God will make] your taskmasters charity."

128. giving charity creates favor. The *Parparaot LeChokhmah* suggests two ways in which this happens. One is, as *Maharsha* explains the Talmud's teaching (*loc. cit.*), when non-Jews

10. And this is why, when Yaakov wanted to gain Esav's favor, he said: "accept this offering from my hand; for I have seen your face as one might see the face of a Divine being, and you were favorably inclined toward me" (Genesis 33:10).¹²⁶

Even what we give to non-Jews is considered charity, as <it is written (Isaiah 60:17)>: "and [God will make] your taskmasters charity" (*Bava Basra* 9a).¹²⁷ And giving charity creates favor.¹²⁸ Thus [Yaakov] said

This begins the process that evokes God's Favor for the world, so that ultimately people receive *chesed* without having to labor and work for it. They become "priests of God," able to devote all their energy to serving Him, and lacking nothing of their livelihood in consequence.

Reb Noson writes: The main thing is one's *ratzon* for God. The soul descends to this world for the express purpose of attaining true *ratzon* from this material existence, where being so distant from its source is the very thing that makes the soul's *ratzon* stronger and more radiant. When this happens, the lower worlds become bound to the higher worlds, and the vexation and hardships of this world are elevated and transformed into favor (*ratzon*). As explained in the lesson, "all the types of work and labor that people engage in are included in the thirty-nine-works" (see §2 and n.27), and are the very opposite of *ratzon*. This is because *ratzon* is the concept of *not* working, a concept associated with Shabbat and the world as it will be in the time to come. Labor and work are the very antithesis of this, and correspond to vexation and judgment (i.e., hardship). All the different types of labor derive from Adam's sin, on account of which he was condemned to toil in the thirty-nine-works: "By the sweat of your brow you will eat..." (Genesis 3:19). Our task is to engage in these thirty-nine works in sanctity, purging them from the pollution of the Serpent, namely, the thirty-nine curses that resulted from Adam's sin (see *Tikkuney Zohar* #48, p.85). In this case, toil for livelihood is the defilement. We must draw holiness into the material world and the thirty-nine works by strengthening our *ratzon* for God. By strongly desiring God for many days and years in this world, we transform vexation into will and judgment into favor (*Torat Natan* #5).

Reb Noson goes on to clarify why charity plays such an essential role in this process. He explains that the poor can be likened to the lower, corporeal world, which has the greatest need of receiving God's *chesed*. This is why the impoverished are very often vexed and resentful, for they are associated with the judgment of Divine Wrath that metes out hardship and misfortune. The person who turns his cruelty into compassion and gives charity to the poor instills *ratzon* into the world. His favor evokes Divine Favor, which counters Divine Wrath and negates decrees of suffering issued from on high. Therefore, of charity it is written (Deuteronomy 15:10), "Give to him readily...for in return for this God your Lord will bless you in all your labors and in your every undertaking" (*Torat Natan*, *ibid.*).

The "In review" for this section is made superfluous here by this note and note 120, which between them go over the majority of the lesson's salient points. This section's summary appears in note 132 below, together with the "In review" for the following section.

126. Yaakov...Esav's favor...inclined toward me. This verse is from Scripture's account of Yaakov's journey home after spending twenty years with his father-in-law Lavan. Coming toward Yaakov's encampment was his brother Esav and four hundred battle-ready men. More

צָדָקָה נַעֲשֶׂה רְצוֹן כַּנְּ"ל. וְזֶהוּ שְׁאָמַר לוֹ: "וְלִקְחַת מִנְחָתִי מִיָּדִי",
 הֵינּוּ צָדָקָה, בְּחִינַת (מלאכי ג): "מִגִּישֵׁי מִנְחָה בְּצָדָקָה."
 "כִּי עַל-כֵּן רָאִיתִי פָנֶיךָ כְּרֵאוֹת פָּנֵי אֱלֹקִים", הֵינּוּ כְּמוֹ רֵאוֹת פָּנֵי
 אֱלֹקִים, שֶׁהוּא בְּחִינַת (דברים טז): "שְׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יִרְאֶה כָּל
 זְכוּרְךָ אֶת פָּנֵי ה'", דֵּהֵינּוּ יָמִים-טוֹבִים, שְׁעַל יָדָם נִתְגַּלָּה הַרְצוֹן
 (וְעַקֵּר הַתְּגַלּוֹת הַרְצוֹן עַל-יָדֵי יָמִים-טוֹבִים הוּא עַל-יָדֵי הַצָּדָקָה
 כַּנְּ"ל), כְּמוֹ-כֵן יִהְיֶה נַעֲשֶׂה אֶצְלוֹ רְצוֹן עַל-יָדֵי הַצָּדָקָה, וְזֶהוּ:
 "וְתִרְצַנִּי כַּנְּ"ל."

explained in note 80 above, the festivals are the primary time for the revelation of Divine Will, and the Holy Temple the primary place.

131. **favorably inclined toward me.** Over the course of these last two sections, Rebbe Nachman has shown that, like the festivals, giving charity effects the necessary rectifications for revealing Divine Will. Here we see that, again, like the festivals, charity is the means for “seeing the face of God”—i.e., mitigating Divine Wrath and gaining Divine Favor. Thus, after sending his *minchah*/charity to Esav, Yaakov says: “for I have seen your face as one might see the face of a Divine being, and you were favorably inclined toward me.”

The *Parparaot LeChokhmah* contrasts Yaakov’s statement with Elisha’s remark to Yehoram, cited at the end of section 8 above. Yaakov speaks of seeing the face of God—i.e., of favor and the revelation of Divine Will. Elisha, on the other hand, says: “Were it not for the presence”—*panim*, which literally means “face”—“of Yehoshafat...whom I esteem, I would not look at you or notice you!” This is as Rebbe Nachman taught there: Elisha did not want to show Yehoram any favor. It was only his esteem—*nesiat panim*—for Yehoshafat that caused him to be favorably inclined—i.e., exhibit *ratzon*—toward Yehoram.

The verse thus translates as follows:

accept this offering from my hand — The money that non-Jews take from a Jew is reckoned as charity.

For I have seen your face as one might see the face of a Divine being — Giving charity reveals Divine Will, as happens on each of the Three Festivals when the pilgrimage is made to “appear before the face of God” in the Holy Temple.

and you were favorably inclined toward me — Giving charity therefore undoes Divine Wrath and brings Divine Favor for the giver.

The *Parparaot LeChokhmah* adds that from this we can understand why it is especially a mitzvah to provide for the poor on the festivals (cf. *Rashi*, Deuteronomy 16:11). When the Holy Temple stood, Divine Favor was revealed there on each of the Three Festivals. As explained above, the miracles associated with each festival call out and proclaim Divine Will. The same is true of giving charity so that the poor can celebrate the festivals. It turns wrath into favor and enables the festival’s proclamation to be heard. This is what Yaakov said to Esav: “accept this offering...”—i.e. take my charity; “you were favorably inclined toward me”—so that the cruelty in your heart will be transformed into favor.

to him, “then accept this offering from my hand”—i.e., charity, as in “presenters of an offering of charity” (Malachi 3:3).¹²⁹

“For I have seen your face as one might see the face of a Divine being”—i.e., like seeing the face of God, as in “three times each year, all your males shall thus appear before the face of God” (Deuteronomy 16:16). This refers to the festivals, through which *Ratzon* is revealed {primarily by means of charity}.¹³⁰ Similarly, [Yaakov] would gain his *ratzon* through charity, this being: “you were favorably inclined toward me.”¹³¹

take in taxes from the wealthy that the poor Jews cannot afford to pay. This is a straightforward case of charity and effects all the above-mentioned rectifications. But even when a Jew hands over his money to non-Jews in order to save his own life or to mollify their anti-Semitism (occurrences common in the Dark and Middle Ages), that, too, is charity and effects all the same rectifications. The reason is that, although such a situation has nothing to do with turning *his* cruelty into compassion, when non-Jews purloin Jewish money, *their* cruelty somewhat abates. However minimally, the Serpent’s Brow is defeated by this, and a commensurate measure of Divine Will is revealed.

This is the deeper meaning of “your taskmasters charity.” In confiscating Jewish money, the taskmasters were acting in accordance with a decree from on high. Had the Jews given charity—broken their cruelty and transformed it into compassion—they would have aroused Divine Will rather than Divine Wrath. Instead, their money was taken from them and it was reckoned as if they had given charity. Just as this gained favor for the Jews from their taskmasters—i.e., “your taskmasters charity”—it effected the rectifications discussed in the lesson and brought to a revelation of Divine Will and Favor. Rebbe Nachman equates this here with the offering (money) Yaakov sent to Esav (see the following note).

129. **offering...an offering of charity.** The prophet Malakhi foretells of the Day of Judgment, when God’s angel will destroy the evil priests who had defiled the Temple Altar and purify the righteous among the tribe of Levi. The offerings which the purified priests—“presenters of a *minchah* of charity”—then bring in the rebuilt Holy Temple will be acceptable to God (see *Radak* and *Metzudat David* there). Having shown that money given to non-Jewish “taskmasters” is reckoned as charity, Rebbe Nachman cites this verse from Malachi which links *minchah* with charity. Together, these two proof-texts provide a deeper meaning to Yaakov’s words to Esav: “accept this *minchah* (offering) from my hand.” Throughout Jewish teaching, Esav is the archetypal image of the non-Jew who rules over the Jewish people in exile. Yaakov’s offering to Esav is thus considered charity (like the money taken by the taskmasters), intended to elicit favor.

130. **seen your face...seeing the face of God...appear before the face of God....** Rebbe Nachman now shows how also the second half of Yaakov’s words to Esav alludes to our lesson. The verse cited here from Deuteronomy refers to the obligation to appear before God in the Holy Temple on each of the Three Festivals (see n.70 above). The Rebbe links the expression “before the face of God” with Yaakov’s words: “see the face of a Divine being (i.e., God).” As

(כִּי מֵאַחַר שֶׁהַמְּנַחָה וְהַצְדָּקָה שֶׁנִּתְּנָן לְעֵשׂוֹ הִיא בְּחִינַת צְדָקָה מִמָּשׁ, בְּחִינַת: "וְנוֹגְשֵׁיךָ צְדָקָה", נִמְצָא שֶׁעַל־יְדֵי־זֶה נִתְגַּלָּה הַרְצוֹן הָעֲלִיּוֹן, שֶׁהוּא נִתְגַּלָּה עַל־יְדֵי צְדָקָה כַּנֶּ"ל, וּמִשָּׁם נִשְׁתַּלְּשַׁל הַרְצוֹן לְמַטָּה וְנַעֲשֶׂה רְצוֹן גַּם בְּעֵשׂוֹ):

יא. וְזֶה בְּחִינַת מְלַחֶמֶת דָּוִד וְגַלְיָת (שְׁמוּאֵל א' יז).
כִּי גַלְיָת הָיָה רוֹצֵה לְהִרְאוֹת בְּחֻכְמָתוֹ, שֶׁהִכֵּל עַל פִּי הַטְּבַע, כִּי הָיָה יוֹנֵק מִמִּצַּח הַנְּחָשׁ, בְּבְחִינַת: "וּמִצַּחַת נִחֲשֵׁת עַל רַגְלָיו", שֶׁתָּלָה כָּל הַסּוּבוֹת בְּחִיּוּב הַטְּבַע, שֶׁהוּא בְּחִינַת מִצַּח הַנְּחָשׁ כַּנֶּ"ל. וְעַל כֵּן "חֲרַף מְעַרְכוֹת אֱלֹקִים חַיִּים", כִּי הָיָה רוֹצֵה לְהִרְאוֹת, שֶׁהִכֵּל עַל־יְדֵי מְעַרְכַת הַשָּׁמַיִם, כִּפִּי חִיּוּב הַטְּבַע, חֵס וְשְׁלוֹם:

God's *chesed* possible (§9). Even money taken by non-Jews is considered charity and effects a revelation of Divine Will and Favor (§10).

133. **the battle between David and Goliath.** Rebbe Nachman now shows how the concepts discussed in the lesson are alluded to in Scripture's account of David's battlefield encounter with Goliath. At the end of this section (11A), the Rebbe will add yet another insight into the power of charity.

134. **Goliath...attributed all causes to the inevitability of nature...as discussed above.** See section 7 (and nn.89 and 92), that the *MiTZChat NeChoSheT* which Goliath wore "on his legs" alludes to *MeTZaCh haNaChaSh* and corresponds to the concept of causal agency—i.e., the "causes" or "reasons" why things occur.

135. **defied the maARKhot...according to the maAReKhet of the heavens...God forbid.** The Hebrew term for "battalions," *maARKhot* (מַעֲרֻכוֹת), is a cognate of the term *maAReKhet* (מַעֲרַכַת), which means "array" or "alignment." Rebbe Nachman reads this verse regarding Goliath's defiant stand against King Shaul's battalions aligned on the battlefield as alluding to the deterministic claim that whatever occurs is dictated by the (astrological) alignment of the heavens.

Citing the verse "and the Philistine approached morning and evening" (1 Samuel 17:16), the Talmud teaches that Goliath purposely timed this to coincide with the Jewish people's reciting of the *Shema* prayer. Twice each day he stood opposite the battalions of King Shaul's army to strike fear in their hearts and to blaspheme God at precisely the time the Jewish warriors proclaimed their faith in God. And Goliath did this for a period of forty days, corresponding to the forty days the Jews stood at Mount Sinai in preparation for receiving the Torah (*Sotah* 42b). Thus, in the context of our lesson, Goliath personifies the scientific determinist, whose aim is to conceal Divine Will and demonstrate that whatever happens is determined by the laws of nature. This is the reason he wore the *mitzchat nechoshet*—i.e., *metzach*, the concept

{This is because the offering and the gift which he gave to Esav was literally considered charity, as in “your taskmasters charity,” it follows that Divine Will on high, which is revealed through charity, is revealed. And from there *Ratzon* devolves below and also creates favor in Esav.¹³²}

11A. This relates as well to the battle between David and Goliath (1 Samuel 17).¹³³

Goliath wanted to use his wisdom to demonstrate that everything transpires according to the laws of nature. He drew sustenance from *Metzach haNachash*, as in “a *mitzchat nechoshet* on his legs,” so that he attributed all causes to the inevitability of nature, which corresponds to the Serpent’s Brow, as discussed above.¹³⁴ Thus, “he has defied the *maARKhot* (battalions) of the Living God” (ibid. v.26). [Goliath] wanted to demonstrate that everything takes place according to the *maAReKhet* (alignment of) the heavens, as dictated by the laws of nature, God forbid.¹³⁵

132. **Ratzon devolves below and also creates favor in Esav.** Reb Noson’s insertion here clarifies Rebbe Nachman’s last point. Yaakov understood that by getting Esav to accept his charity, he could mitigate Divine Wrath—which he knew to be the real force behind his brother’s threat. The *Ratzon* this would reveal on high would filter down to this world and bring Esav to be favorably inclined toward him.

In review: The essence of giving charity is to break one’s cruelty and turn it into compassion (§1). The devotion of charity is extremely difficult. Giving charity when beginning something new widens the doors of opportunity and allows the person to enter more easily (§2). Were God’s *chesed* to descend, we would not have to work. We have to see to constantly draw God’s *chesed* (§3). However, abundant lovingkindness can be overwhelming. We create the container and conduit to receive it through our fear of Heaven (§4). Fear of Heaven comes about through the revelation of Divine Will. Revealing that everything is governed by God’s Will contravenes determinism and generates belief in reward and punishment, thus producing fear (§5). Divine Will is revealed through the Three Festivals, whose miracles proclaim the rule of God’s providence. But these proclamations are drowned out whenever deterministic ideology prevails (§6). The determinists are defeated by the great and holy sage who binds all wills to *Metzach haRatzon*, the root of Divine Will. The contrast to this is *Metzach haNachash*, the root of determinism, from which the heretical scientists and philosophers derive their influence (§7). *Metzach haNachash* acquires its strength from elders who fail to gain additional holiness and *daat* with each new day. Its empowerment enables the determinists to prevent the holy sage, the worthy elder, from revealing Divine Will (§8). The benefit of giving charity is very great. It counters the influence of *Metzach haNachash*, as it rectifies the harm caused by unworthy elders. This reveals Divine Will, which leads to fear of Heaven and makes receiving

וְדוֹד הָיָה אִישׁ חֵיל, וְעָמַד כְּנִגְדּוֹ וְאָמַר, שְׁכָבֵר הָיָה לוֹ מַעֲשֵׂה כָזוֹ
(שמואל א' יז):

וְבֹא הָאָרִי וְהַדּוֹב – דְּהִיְנוּ חֵיוֹת רָעוֹת הַנִּ"ל הַדּוֹרְסִים וְטוֹרְפִים,
שֶׁהֵם חֲכָמֵי הַטְּבַע כְּנִ"ל.

וְנִשְׂא זֶה מִהֶעֶדֶר – הִיְנוּ מִהֶעֶדֶר הַגָּמוֹר, שְׁנִשְׂא וְסִלַּק זֹאת מִהֶעֶדֶר
הַגָּמוֹר, דְּהִיְנוּ שְׁכַפְפֵר בָּזָה, שֶׁהֵשֵׁם יִתְבַּרְךָ בָּרָא הַכֹּל בְּרִצּוֹנוֹ אַחַר
הֶעֶדֶר הַגָּמוֹר, רַק שֶׁהַכֹּל עַל פִּי חֵיוֹב הַטְּבַע, חֵס וְשָׁלוֹם.

וְיִצְאֲתִי אַחֲרָיו וְהִפְתִּיו – הִיְנוּ שֶׁהִיְתִי מִתְגַּבֵּר עָלָיו וְהַכְנַעְתִּי
וְהִשְׁפַּלְתִּי אוֹתוֹ.

וְיָקָם עָלַי – הִיְנוּ שֶׁאַחַר כֶּךָ הִתְגַּבֵּר עוֹד כְּנִגְדִּי.

137. **wild animals...the deterministic scientists, as discussed above.** See section 6 (and nn.74-75) above, where Rebbe Nachman likens the *chakhmey hateva* (literally, “nature scholars”) who lead Jews astray to *chayot ra’ot* (literally, “evil beasts”), the wild animals that lay waste to their prey.

138. **ha’eider...absolute he’eder....** With a change in vowelization, the letters that spell *ha’eider* (הַעֲדָר), “the flock,” can be read as *he’eder* (הֶעֶדֶר), “nothingness.” Rebbe Nachman relates this to the absolute nothingness, or Nothingness, out of which God brought everything into existence in accordance with Divine Will. This is the concept of *creatio ex nihilo* (creation out of nothing), in contrast with the determinism’s belief in *creatio ex material*, a universe comprised of preexistent matter (see Lesson #2:6, n.107, earlier in this volume). In the context of our lesson, Goliath was determined to prove the determinists’ claim, that it was not Divine Will but the forces of nature, God forbid, which brought everything into existence.

The *Be’Ibey HaNachal* points out that conceptually these two words, *ha’eider* and *he’eder*, have antithetical connotations. His explanation, based on *Likutey Moharan* I, 64, is both long and complex, and so beyond the scope of these notes. Suffice it to say that animals are generally seen as signifying corporeal existence, a thing of substance. A flock can thus be understood as representing “thingness,” the direct opposite of “no-thingness.” He explains that this is precisely the distinction between those who believe in Divine Will (Nothingness/*he’eder*) and those who attribute everything to the forces of nature (substance/*ha’eider*). Man’s task is to recognize that all substance and natural order stem from Nothingness and are the expressions of God’s Will.

139. **he again came against me.** David reports that although he had succeeded in subduing the wild animals and taking back the sheep, they returned to attack him a second time. Rebbe Nachman relates this to the holy sage’s continuing battle against the determinists. At the end of section 7, the Rebbe explained that at those times when the Serpent’s Brow becomes dominant, determinists are able to conceal Divine Will and the Serpent’s Brow plants seeds of heresy in the Brow of *Ratzon*, the root of Divine Will. Here, the Rebbe adds that even after being

But David was a man of valor and stood up to him,¹³⁶ saying that he had once had an incident like this:

{“David said to Saul, ‘Your servant was a shepherd for his father’s flocks, and when the lion and the bear came and carried away a sheep from *ha’eider* (the flock), I went after it, and struck it, and rescued [the sheep] from its mouth. Then it attacked me, and I grabbed it by the *zakan* (beard) and struck it down and killed it. Your servant has slain both lion and bear; and that uncircumcised Philistine shall be like one of them, for he has defied the battalions of the Living God! ...[David] took out a stone and slung it. It struck the Philistine in the forehead. The stone sank into his brow, and he fell face down upon the ground” (1 Samuel 17:34-36, 49).}

and when the lion and the bear came — This refers to the wild animals that claw and tear apart their prey. These are the deterministic scientists, as discussed above.¹³⁷

and carried it away from *ha’eider* — That is, from the absolute *he’eder* (nothingness); he carried away and removed it from the absolute nothingness. In other words, he denied that, following the absolute nothingness, God created everything through His Will, [claiming] instead that everything takes place according to the dictates of nature, God forbid.¹³⁸

I went after it, and struck it — I would overpower him; I overcame and humbled him.

Then it attacked me — Afterwards, he again came against me.¹³⁹

of brow—not on his forehead, but “on his legs”—the concept of foot. In section 6 (and see nn.59, 65), Rebbe Nachman taught that Divine Will is revealed through the festivals (*regalim*), which are the concept of foot/fear (*regel*). Goliath applied the *mitzchat nechoshet/Metzach haNachash*, the root of deterministic ideology, to the *regel*, in order to promote belief in causal agency (see n.92) and keep the *regalim* from revealing Divine Will.

Reb Noson further develops the idea that Goliath was a heretic. Scripture relates that Goliath “wore an armor of mail” on his body (see n.89 above). The Talmud equates armor of mail with charity, citing the verse “He donned charity like a coat of mail” (Isaiah 59:17; *Bava Batra* 9b). This teaches that Goliath wanted to use his element of charity to counter the charity that reveals Divine Will. It is “Goliath’s charity” when a person gives to support evil, or for his own aggrandizement. Charity is a devotion to God only when a person breaks his innate cruelty and turns vexation into compassion. For such charity has the power to defeat the Serpent’s Brow and determinism, and reveal Divine Will, as the Rebbe will show next from David’s example (*Torat Natan* #19).

136. **But David was a man of valor and stood up to him.** See 1 Samuel 16:18, where one of King Shaul’s attendants describes David as “a mighty man of valor and a warrior.” David was therefore confident of his ability to defeat Goliath.

וְהַחֲזַקְתִּי בְזַקְנוֹ – הֵינּוּ שֶׁהִבְנֵתִי, שֶׁכָּל כַּחוֹ וַיִּנְיָקְתוּ עַל-יְדֵי מִצַּח
הַנָּחַשׁ, שֶׁיוֹנֵק מִזַּקְנֵי הַדּוֹר שְׂאִינָם כָּרְאוּי כַּנְּ"ל, וְעַל כֵּן הַחֲזַקְתִּי
בְזַקְנוֹ, שֶׁהַחֲזַקְתִּי וְתַפְסֵתִי שֶׁם בְּשֶׁרֶשׁ יִנְיָקְתוּ בְזַקְנֵי הַדּוֹר.
וְהִפְתִּיו וְהִמִּיתִיו – שֶׁהִכְנַעְתִּי וְהִשְׁפַּלְתִּי אֶת חֲכָמֵי הַטְּבַע, חֵיוֹת
רְעוּת, עַל-יְדֵי שֶׁהַחֲזַקְתִּי בְזַקְנוֹ, בְּשֶׁרֶשׁ יִנְיָקְתָם כַּנְּ"ל. וְעַל כֵּן:
וְהָיָה הַפְּלִשְׁתִּי כְּאֶחָד מֵהֶם – כִּי הוּא גַם כֵּן בְּחִינַת זוֹ מִמֶּשׁ, שֶׁכָּל
כַּחוֹ מִמִּצַּח הַנָּחַשׁ, בְּחִינַת: "וּמִצַּחַת נַחֲשֵׁת" וְכוּ' כַּנְּ"ל, וְעַל כֵּן
גַם הוּא כְּמוֹתָם, וְאוֹכֵל לְהִכְנִיעוֹ וּלְהַפִּילוֹ.
וְזֶה שֶׁכָּתוּב:

וְתַטְבַּע הָאֶבֶן בְּמִצַּחוֹ – הֵינּוּ בְּמִצַּח הַנָּחַשׁ, שֶׁהִכְנִיעוֹ עַל-יְדֵי
בְּחִינַת (משלי יא): "אֶבֶן שֶׁלְמָה רְצוֹנוֹ" בְּחִינַת רְצוֹן כַּנְּ"ל.

143. **that Philistine shall be like one of them...exactly like this....** David was confident that he could defeat Goliath, for he had already defeated the lion and the bear by grabbing hold of their *zakan*. In the context of our lesson, David is the holy sage, who knows that undoing the blemish and harm caused by the unworthy *zakein* will cut off sustenance from *Metzach haNachash*. He is thus confident of defeating Goliath, because Goliath is "like one of them"—i.e., the determinists, dependent for sustenance on *Metzach haNachash/mitzchat nechoshet*. This is the meaning of "he, too, is exactly like this."

144. **the stone sank into his brow...a perfect stone is His ratzon....** David killed Goliath with a stone shot from his sling. Rebbe Nachman explains that the stone that penetrated Goliath's brow signifies Divine Will. The full verse which Rebbe Nachman cites here from Proverbs states: "False scales are an abomination to God; a perfect stone is His desire (*ratzon*)."³² God's desire and will is that people use honest weights (stones) when weighing their wares for sale. (This relates to Reb Noson's explanation of "fittingly, the way he should" as referring to conducting one's business affairs honestly and with the intention of giving charity; see §3 and n.32 above.) The Rebbe brings this proof-text to show the connection between stone and *ratzon*. Divine Will, God's *Ratzon*, is "a perfect stone." David slung it into Goliath's brow—i.e., the root of his heresy, the Serpent's Brow. In the final paragraph of this section, the Rebbe will show that the only time the influence of the Serpent's Brow and determinism are completely eliminated is when a person's own will and his faith in God are whole, thus bringing to a perfected revelation of Divine Will.

The stone David used to kill Goliath was one of the five smooth (i.e., perfect) stones he had collected from a nearby brook (see v.40 there). The *Tikkuney Zohar* (#21, p.62a) teaches that the five stones correspond to the (first) five words of the opening verse of the *Shema* prayer, which unite and are embodied in *echad* (one), the prayer's final word. By reciting the *Shema* we declare our faith in God. In the context of the lesson, we unite the five stones, and by doing so create the perfected stone—i.e., the revelation of Divine Will.

and I grabbed it by the *zakan* — That is, I understood that all his strength and sustenance stems from the Serpent’s Brow, which feeds off the unworthy *ZiKNei* (elders of) the generation, as discussed above.¹⁴⁰ This is why “I would grab it by the *ZaKaN*”—I grabbed hold of and seized the source of his sustenance, the elders of the generation.¹⁴¹

and struck it down and killed it — I defeated and humbled the deterministic scientists/wild animals by grabbing hold of their *zakan*, the source of their sustenance.¹⁴² Therefore,

and that Philistine shall be like one of them — For he, too, is exactly like this. All his strength is from *Metzach haNachash*, as in “*mitzchat nechoshet...*” He is therefore like them, and so I am able to defeat and <humble him>.¹⁴³

This is as it is written: **the stone sunk into his brow** — This alludes to the Serpent’s Brow, which he <humbled> by means of <*Ratzon*,> as in “a perfect stone is His *ratzon*” (Proverbs 11:1)—i.e., <the root of *ratzon*, the Brow of Divine Will>.¹⁴⁴

defeated, the determinists are able to renew their strength from *Metzach haNachash* and again attack the holy sage.

Reb Noson relates this to the new philosophies that come to light in each generation, promising a greater and brighter future for humankind (e.g., the Enlightenment in Rebbe Nachman’s time, and since then the “isms” of communism, nationalism, capitalism, etc.). As soon as one of these doctrines is shown to be ineffective and useless, another false panacea rises to take its place. Their common denominator is that they all are obstacles to the spiritual life—i.e., counterforces to holiness and *daat* that conceal Divine Will and deny Divine providence (cf. *Likutey Halakhot, Beheimah v’Chayah Tehorah* 4:34; see also *Mashiach: Who? What? Why? How? Where? and When?*, Chapter 16).

140. **feeds off the unworthy...as discussed above.** See section 8 above, that *Metzach haNachash*, which gives strength to the determinists (see §7 and n.88), is itself nourished from the unworthy elders whose length-of-days lacks wholeness.

141. **ZiKNei...ZaKaN...the elders of the generation.** David relates that while fighting against the wild animal, he would grab it by its beard, *ZaKaN* (זקן). These same letters also spell *ZaKeiN* (זקני), “an elder.” Rebbe Nachman teaches that this alludes to the holy sage seizing the source of *Metzach haNachash*’s strength.

142. **zakan, the root of their sustenance.** Having linked the unworthy elders of the generation with David’s grabbing hold of the animal’s beard, Rebbe Nachman teaches that this is how the holy sage defeats the determinists/wild animals. He seizes their *zakan/zakein*—i.e., the source from which *Metzach haNachash*, the root of determinism, is itself sustained.

וְזֶה בְּחִינַת שְׁהִזְהִיר יִשְׂרָאֵל אֶת דָּוִד בְּלִכְתּוֹ לְשָׁם: "וְאֵת עֲרֻבְתָּם
 תִּקַּח" זֶה בְּחִינַת עוֹרֵב בְּחִינַת צְדָקָה. כִּי עָקַר עֲבוֹדַת הַצְּדָקָה
 - בְּבְחִינַת עוֹרֵב, בְּחִינַת: "וְאֵת הָעֲרָבִים צְוִיתִי" וְכוּ' כַּנֶּ"ל, כִּי
 עַל-יְדֵי הַצְּדָקָה הוּא מוֹצִיא הַחַיּוֹת שֶׁל מִצַּח הַנְּחָשׁ, שְׂיוֹנֵק מִזִּקְנֵי
 הַדּוֹר כַּנֶּ"ל:

וְדַע, שְׂאֵפְלוֹ כְּשֶׁמְכַנְיַעִין וְסוֹתְרִין דְּעוֹת חֲכָמֵי הַטְּבַע וּמִשְׁפִּילִין
 אוֹתָם, אֶף-עַל-פִּי-כֵן אִם אֵין הַתְּגַלּוֹת הַרְצוֹן חֲזָק וְתִקְיָה, דְּהֵינּוּ
 שְׁעָדִין יֵשׁ סִפְק בְּרָצוֹן, שְׂאִינוּ מְבַרְר בְּבִרּוֹר חֲזָק שְׂמֵתְנֵהֵג רַק
 עַל פִּי הַרְצוֹן, אֶף-עַל-פִּי שְׂחֲכָמַת הַטְּבַע נִכְנַעַת, אֶף-עַל-פִּי-
 כֵּן מֵאַחַר שְׂהַרְצוֹן אִינוּ חֲזָק, עָדִין יֵשׁ יְכָלֵת, חַס וְשָׁלוֹם, לְמִצַּח
 הַנְּחָשׁ, חֲכָמַת הַטְּבַע, שְׂיִחְזוֹר וְיִתְעוֹרֵר וְיִתְגַּבֵּר כְּבַתְחִלָּה, וְגַם עַל

Yosef says that it refers to matters that are *me'URaV* (commingled; מעורב) between husband and wife—i.e., their marriage bonds. David was to take his brothers' *arubah* by obtaining from them bills of divorce (*Ketuvot* 9b). The *Be'Ebey Hanachal* relates this to Rebbe Nachman's teaching here linking *arubah* with *orev* and charity. *In order for a person to liberally give away his money to charity, he has to deny his family the things they want, acting toward them with the cruelty of the raven.* This is the meaning of "matters that are commingled between husband and wife." On account of a person's love for his wife and children he cannot feel compassion for the poor. This is why David was charged with taking from his brothers their bills of divorce. It would teach them to be like ravens toward their families and so enable them to give abundantly to the poor. Such charity, the Rebbe has shown, defeats the Serpent's Brow. The ensuing revelation of Divine Will leads to fear of Heaven and then a person does not have to engage in any labor or work, for he is sustained from on high by the continuous flow of God's *chesed*. Reb Noson adds that *ARuBah* (ערובה) also alludes to *AReV* (ערב), a guarantor. Giving charity/*OReV* guarantees the revelation of Divine Will (cf. *Torat Natan* #20; see also n.135 above).

147. ...**Serpent's Brow/determinism will awaken and return to its original strength.** Rebbe Nachman returns to explain his earlier interpretation of "Then it attacked me" as "Afterwards, he again came against me." How is it that after the determinists/wild animals have been defeated, the great and holy sage has to battle them a second time? The Rebbe explains that unless one's faith is whole, the revelation of Divine Will it engenders is correspondingly less than perfect. And when Divine Will's influence is anything but absolute, the Serpent's Brow and deterministic ideology reawaken and return to their original strength. The *Parparaot LeChokhmah* adds that if the revelation of *Ratzon* is imperfect, the fear of Heaven it begets is deficient, and, so too, the container for receiving God's *chesed* that this fear creates. People are then obliged to spend their days laboring to earn a living. From these fallen days not spent in the pursuit of greater holiness the Serpent's Brow draws the sustenance it needs to return to its former strength and again attack the holy sage who seeks to reveal Divine Will (see n.120 above).

And this is what Yishai warned David as he headed for there: “and redeem their *ARuBah* (pledges)” (1 Samuel 17:18).¹⁴⁵ This alludes to the *OReV* (raven), charity. The essential devotion of charity <is> to be like the raven, as in “And I have commanded the ravens....” By giving charity he takes away the vitality of the Serpent’s Brow, which feeds off the elders of the generation.¹⁴⁶

And know! even after a person has successfully defeated and refuted the ideologies of the deterministic scientists and has humbled them, if the revelation of Divine Will is not powerful and firm—if any doubt remains about Divine Will such that it is not decisively clear that everything is governed solely by <God’s> Divine Will—then even though the determinism has been defeated, nonetheless, since Divine Will is not yet [sufficiently] influential, there is the possibility, God forbid, that the Serpent’s Brow/determinism will reawaken and return to its original strength.¹⁴⁷ This, too, requires the power of charity,

145. **and redeem their ARuBah, pledges.** Yishai’s warning appears in the same chapter of the Book of Samuel as the verses just cited. The verse immediately preceding it lists the provisions Yishai sent to the battlefield for his sons, soldiers in King Shaul’s army. Not incidentally we are told that he sent these supplies with his youngest son, David, as this is how David, who was not one of the warriors, came to be there to confront Goliath. Yishai instructs David to inquire into his brothers’ welfare and to “redeem (literally, take) their pledges.” Soldiers in need of cash to purchase provisions would commonly pawn personal items as security. Yishai sent David with money to redeem his brothers’ pledges (*Radak* there). In our context, Rebbe Nachman has shown that David’s defeat of the lion and bear signifies the holy sage’s defeat of the determinists. Divine Will was then revealed with David’s being sent to the battlefield. The Rebbe will now show that the pledge money he took along alludes to charity.

146. **ARuBah...OReV, charity....** The Hebrew word for “pledge,” *ARuBah* (עֲרוּבָה), shares the same root letters as *OReV* (עוֹרֵב), “a raven” (see Appendix: Hebrew/English Transliteration Schema). As explained in the lesson’s opening section, the raven signifies charity, for charity is a devotional practice only when the giver first turns his cruelty into compassion, as the ravens did when they fed the prophet Eliyahu. In the context of our lesson, when David set out from his father’s house for the battlefield, where he encountered the defiant Goliath, Yishai warned his son to “redeem their *arubah*”—i.e., arm himself with the mitzvah of charity. As the Rebbe taught above (§9), giving charity reverses the blemish engendered by unworthy elders and so deprives the Serpent’s Brow of the vital force it needs. With the merit of this mitzvah David would be able to defeat the Serpent’s Brow and so overcome Goliath, whose own power is from there.

The *Be’Ibey HaNachal* cites the Talmud’s teaching regarding the bill of divorce King David later had his warriors write before entering into battle (so that should a warrior go missing or be taken captive, his wife was free to re-marry). David apparently learned this from his father when Yishai sent him to the battlefield to “look into your brothers’ welfare and take their *arubah*.” In response to the Talmud’s inquiry into the meaning of *ARuBah* (עֲרוּבָה), Rav

זֶה צְרִיכִין כַּח הַצְדָּקָה, כִּי הַצְדָּקָה מוֹעֵלֶת תָּמִיד וְעוֹמְדֵת תָּמִיד
כַּנֶּגֶד מִצַּח הַנַּחֲשׁ כַּנֶּ"ל:

וְזֶה פְּרוּשׁ: רִשְׁבֵּ"ם
 רַב יְהוּדָא הַנְּדוּאָה מִשְׁתַּעֵי: וְחֲזִינָא הֵוּא אַבְן טָבָא - לְתוֹךְ הַיָּם,
 זְמַנָּא חָדָא הוּא אֲזִילִנָא וְהִדְרָא לָהּ תַּנִּינָא - הֵכִי גִרְסִינֵן:
 בְּסַפִּינְתָא וְחֲזִינָא הֵוּא אַבְן אֲתָא הֵוּא תַּנִּינָא - רִגְשׁ וְקָא בְּעֵי
 לְמַבְלַע לְסַפִּינְתָא. אֲתָא פּוֹשְׁקֵנְצָא לְמַבְלַע לְסַפִּינְתָא. אֲתָא פּוֹשְׁקֵנְצָא
 טָבָא דְהִדְרָא לָהּ תַּנִּינָא, וְנַחַת - עוֹרֵב נִקְבָּה: וְקִטְעָה לְרִישָׁא
 בַּר אַמּוֹרָאֵי לְאַתּוּיָהּ. אֲתָא תַּנִּינָא, קָא בְּעֵי בְלַע לְסַפִּינְתָא. אֲתָא צַפְרָא פּוֹשְׁקֵנְצָא, פְּסִקָה

Metzach haNachash is by giving charity. This is indicated by the Ari's teaching that the letter representative the mitzvah of giving charity is the one that radiates longest on the brow.

In review: The essence of giving charity is to break one's cruelty and turn it into compassion (§1). The devotion of charity is extremely difficult. Giving charity when beginning something new widens the doors of opportunity and allows the person to enter more easily (§2). Were God's *chesed* to descend, we would not have to work. We have to see to constantly draw God's *chesed* (§3). However, abundant lovingkindness can be overwhelming. We create the container and conduit to receive it through our fear of Heaven (§4). Fear of Heaven comes about through the revelation of Divine Will. Revealing that everything is governed by God's Will contravenes determinism and generates belief in reward and punishment, thus producing fear (§5). Divine Will is revealed through the Three Festivals, whose miracles proclaim the rule of God's providence. But these proclamations are drowned out whenever deterministic ideology prevails (§6). The determinists are defeated by the great and holy sage who binds all wills to *Metzach haRatzon*. The contrast to this is *Metzach haNachash*, from which the heretical scientists and philosophers derive their influence (§7). *Metzach haNachash* acquires its strength from elders who fail to gain additional holiness and *daat* with each new day. The determinists are then able to prevent the holy sage, the worthy elder, from revealing Divine Will (§8). The benefit of giving charity is very great. It counters the influence of *Metzach haNachash*, as it rectifies the harm caused by unworthy elders. This reveals Divine Will, which leads to fear of Heaven and makes receiving God's *chesed* possible (§9). Even money taken by non-Jews is considered charity and effects a revelation of Divine Will (§10). However, if this revelation is less than complete, so that doubt remains about Divine providence's rule over all that occurs, then even though *Metzach haNachash* has been defeated, it can reawaken and regain its strength. Charity helps for this as well, because giving is always beneficial for countering the repeated attacks of *Metzach haNachash* and the determinists who would undermine faith in God (§11A).

149. **This is the explanation of.** Rebbe Nachman next shows how the concepts discussed in the lesson are alluded to in the following tale told by Rav Yehudah the Ethiopian. A composite reading of Rav Yehudah's tale based on the Rebbe's teaching appears in note 171 below.

because charity is always beneficial and always counters the Serpent's Brow.¹⁴⁸

11B. This is the explanation of:¹⁴⁹

Rav Yehudah the Ethiopian related: Once we were traveling by *sefinta* (ship), and [in the water] we saw a precious stone that was being circled by a sea serpent. A *bar-amorai* (diver)

descended to bring it. The sea serpent approached, wanting to swallow the ship. A *Pushkantza* bird came and chopped off its head.

Rashbam:

we saw a precious stone – in the water, with a sea serpent circling around it: Read this as **That sea serpent approached** - agitated, and wanting to swallow the ship: **A *Pushkantza* came** – a female raven: **and chopped**

148. **charity is always beneficial and always counters....** As Rebbe Nachman has explained (here and in §9 above), through reversing and rectifying the blemish engendered by unworthy elders whose length-of-days lacks holiness, charity cuts off sustenance and vitality from the Serpent's Brow. This, in turn, enhances the influence of Divine Will and silences the determinist's ideological challenges to faith in God.

Reb Noson writes: The strength of Divine Will's influence derives primarily from the mitzvah of charity. This is the reason we should give liberally, and keep on giving, over and over again, in order to strengthen Divine Will. Because the doubts that *Metzach haNachash* and the determinists instill in people's minds are almost without end, we have to repeatedly confront and counter them with the spiritual strength we gain from giving charity. And there is no better charity than that which is given to those poor people and worthy causes which increase holiness in the world. This includes giving charity for publishing the teachings of the holy sages and true tzaddikim. Printing books that disseminate their spiritual insights brings great benefit, as it increases people's holy *daat* and rectifies the fallen *daat* engendered by unworthy elders. The money one gives for this cause thus plays a direct role in revealing Divine Will in the world (see §7; *Torat Natan* #18). Reb Noson adds that the more charity a person gives to publish holy books, the more *Metzach haNachash* is countermanded and eliminated. This is because each additional holy book contains some new insight into God and the Torah. The Divine Will that it reveals eliminates the doubts which people have pertaining to faith and so diminishes any influence that the Serpent's Brow and determinists may have (*Torat Natan* #10).

Interestingly, the Ari teaches that all the mitzvot a person performs are inscribed on his *metzach* (brow, forehead), from where they illuminate his entire countenance. Each mitzvah has a representative letter, and it is the light of that letter which radiates from one's forehead until one performs another mitzvah, whose letter replaces that first letter. The exception to this is the mitzvah of charity, whose letter remains etched on a person's forehead for the entire week, as in "Charity remains forever" (Psalms 111:3; *Pri Etz Chaim, Shaar Shabbat* 4, p.388). We can understand this in light of Rebbe Nachman's teaching that the battle between faith and heresy is primarily a battle between the Brow of Divine Will and the Serpent's Brow. As the Rebbe has shown, the way to increase the strength and influence of *Metzach haRatzon* and overcome

דְּתַנִּינָא, אֲתַהֲפֹכוּ מֵיָא וְהוּוּ דְמָא
 - מֵרַב דָּם, שְׁהֵיָה גְדוּל הַרְבֵּה:
 הַדְר קָא בְעֵי לְטְבוּעֵי לְסַפִּינְתָא
 - אֲתָא הֵהוּא פּוֹשְׁקִנְצָא וְקִטְלָה,
 וְאִזְל בַּר אֲמוֹרָאֵי וְשִׁקְלָה לְהֵהוּא
 אֲבֹן טָבָא, וְתַלְיִנְהוּ לְהֵנְהוּ צְפָרֵי -
 לְנִסּוֹת אִם יִחִיו וְחָיו: וּפְרָחוּ לְהוּ
 בְהָרֵי - הֵהוּא אֲבֹן:
 לְרִישָׁה. אֲתַהֲפֹכוּ מֵיָא וְהוּוּ
 דְמָא אֲתָא תַנִּינָא חֲבֵרָה,
 שְׁקִלָה וְתַלְיָא לָהּ וְאַחִיָּה. הַדְר
 אֲתִי, קָא בְעֵי בְלָעָה לְסַפִּינְתָא.
 הַדְר אֲתִי צְפָרָא (פּוֹשְׁקִנְצָא),
 פְּסָקָה לְרִישָׁה, שְׁקִלָה לְהֵהוּא
 אֲבֹן טָבָא, שְׁדִיָּה לְסַפִּינְתָא.
 הוּוּ צְפָרָא מְלִיחֵי בְהַדְרֵן,

אוֹתְבִינְהוּ עַלְיָהוּ, שְׁקִלוּהוּ וּפְרָחוּ לְהוּ בְהָרֵה: (כבא בתרא עד):

זְמַנָּא חֲדָא אֲזַלִּינָא בְּסַפִּינְתָא - זֶה בְּחִינַת שְׁרֵשׁ הַרְצוֹן, שְׁשָׁם
 קְבוּרַת מִשָּׁה, שְׁנִסְתַּלֵּק בְּשְׁרֵשׁ הַרְצוֹן כַּנִּ"ל. וְזֶה בְּחִינַת סַפִּינְתָא,
 בְּחִינַת (דְּבָרִים ל): "כִּי שָׁם חִלַּקְתָּ מִחֶקֶק סָפוּן".

וְחִזִּינָא הֵהוּא אֲבֹן טָבָא דְהַדְר לָהּ תַנִּינָא - הֵינּוּ בְּחִינַת: אֲבֹן
 שְׁלֵמָה רְצוֹנוֹ, בְּחִינַת הַרְצוֹן הַנִּ"ל.

דְהַדְר לָהּ תַנִּינָא - זֶה מִצַּח הַנְּחָשׁ, שְׁמִסְבֵּב וּמְתַגַּבֵּר עַל הַרְצוֹן
 כַּנִּ"ל.

וְנַחַת בַּר אֲמוֹרָאֵי לְאַתּוּיָהּ - הֵינּוּ בְּחִינַת הַחֲכָם שְׁבִקְדָּשָׁה,
 בְּחִינַת (משלי ז): "אָמַר לְחַכְמָה אַחֹתִי אֵת", שְׁהַחֲכָם שְׁבִקְדָּשָׁה
 רָצָה לְהַתְגַּבֵּר וּלְהַעֲלוֹת הַרְצוֹן, לְקַשְׁרוֹ לְשְׁרֵשׁ הַרְצוֹן כַּנִּ"ל.

of section 7, that *Metzach haNachash* engages the holy sage's mind in subtle analysis, attempting to conceal the Divine Will hidden in nature (*Parparaot LeChokhmah*).

154. AMoRai...holy sage...EMoR to wisdom...my sister.... Proverbs (*loc. cit.*) states: "Emor (Say) to wisdom, 'You are my sister.'" A person should become as familiar with wisdom as with his closest relatives (*Rashi; Metzudat David*). Rebbe Nachman links EMoR (אמר), which the verse relates to wisdom, with AMoRai (אמוראי). He thus sees the diver of Rav Yehudah's tale as a metaphor for the holy sage who binds people's wills to the root of Divine Will (see §7 and n.81-82).

The *Parparaot LeChokhmah* explains that the *bar amorai*/sage went after the precious stone/*ratzon* to raise it up to the root of *Ratzon*. Alternatively, he explains that when the Serpent's

The water turned blood red. Another sea serpent came, took [the precious stone] and hung it on [the dead sea serpent] and returned it to life. It again came wanting to swallow the ship. Again the {*Pushkantza*} bird came and chopped off its head. [The diver then] took the precious stone and threw it into the ship. We had with us *m'lichei* (salted) birds [for eating. When the diver] put the stone on top of them, [the birds returned to life,] took the stone and *parchu* (flew off) with it (*Bava Batra* 74b).

off its head - of the sea serpent: **The water turned blood red** - due to the abundance of blood, since [the sea serpent] was huge: **It again came wanting to swallow the ship** - the *Pushkantza* came and killed it. Then the diver went and took the precious stone and put it on top of those birds, to see if they would come alive. They returned to life: **and flew off with it** – with that stone:

Once we were traveling by *sefinta* — This alludes to the root of Divine Will. That is where Moshe, who passed away in the root of Divine Will, is buried, as discussed above.¹⁵⁰ This is the significance of *SeFiNta*, as in “for there the lawgiver’s plot is *SaFuN* (hidden)” (Deuteronomy 33:21).¹⁵¹

we saw a precious stone — This is as in “a perfect stone is His *ratzon*,” alluding to the aforementioned Divine Will.¹⁵²

that was being circled by a sea serpent — This refers to the Serpent’s Brow, which envelops and overpowers Divine Will, as discussed above.¹⁵³

A *bar-AMoRai* descended to bring it — This alludes to the holy sage, as in “*EMoR* (Say) to wisdom: You are my sister” (Proverbs 7:4). The holy sage wants to increase his efforts and elevate will, to bind it to its root.¹⁵⁴

150. **Moshe...in the root of Divine Will...as discussed above.** See section 7 and note 84, that Moshe represents the root of Divine Will. Rav Yehudah hoped to bind his will to there.

151. **SeFiNta...SaFuN....** The Aramaic term *SeFiNta* (*SeFiNa* in Hebrew, ספינה) is etymologically similar to *SaFuN* (ספון), which means “hidden.” The verse cited here from Deuteronomy (*loc. cit.*) states that the burial site of “the lawgiver,” namely, Moshe Rabbeinu, is *safun* from the eyes of man. In the context of our lesson, this indicates that Divine Will, in whose root Moshe passed away, was concealed.

152. **a perfect stone is His *ratzon*...the aforementioned Divine Will.** This was explained above, in section 11A and note 144.

153. **sea serpent...Serpent’s Brow...overpowers Divine Will, as discussed above.** See the end

אַתָּא תַּנִּינָא קָא בְּעֵי בַלַּע לְסַפִּינְתָא – הִינוּ שָׂבָא בְּחִינַת מִצַּח
הַנְּחָשׁ, שְׂרָשׁ חֲכָמַת הַטְּבַע, וְרָצָה לְבַלַּע הַסַּפִּינָה, בְּחִינַת שְׂרָשׁ
הַרְצוֹן, בְּחִינַת: "כִּי שָׁם חֲלָקַת מַחֲקָק סַפּוֹן", כִּי מִצַּח הַנְּחָשׁ רָצָה
לְהַתְּגַבֵּר גַּם בְּשְׂרָשׁ הַרְצוֹן, לְהַטִּיל פָּגָם וּכְפִירָה שָׁם, חַס וְשָׁלוֹם,
כַּנ"ל.

אַתָּא פּוּשְׁקַנְצָא – הִינוּ עוֹרֵב,

פְּסִיקָה לְרִישָׁה – פְּרוּשׁ, שָׂבָא בְּחִינַת עוֹרֵב, דְּהִינוּ צְדָקָה כַּנ"ל,
כִּי עֶקֶר עֲבוּרַת הַצְּדָקָה – בְּבְחִינַת עוֹרֵב, בְּחִינַת: "וְאֵת הָעֹרְבִים
צוִיתִי" וְכו' לְהַפֵּךְ אֲכֻזָּרוֹת לְרַחֲמָנוּת, וְעַל יְדֵי זֶה מֵתְּגַבְּרִים עַל
מִצַּח הַנְּחָשׁ, חֲכָמַת הַטְּבַע כַּנ"ל, כִּי מִנָּה וּבָה אֲבָא לִיזִיל בֵּה נִרְגָּא
כַּנ"ל.

וְזֵהוּ שְׂאֵתָא פּוּשְׁקַנְצָא, דְּהִינוּ עוֹרֵב בְּחִינַת צְדָקָה, וּפְסִיקָה לְרִישָׁה,
שְׁחַתְּךָ רֹאשׁ הַנְּחָשׁ בְּחִינּוֹת מִצַּח הַנְּחָשׁ, שְׁהַכְּנִיעוּ וְהַרְגוּ עַל-יְדֵי
הַצְּדָקָה כַּנ"ל.

אַתְּהַפְּכוּ מֵיָא וְהוּוּ דְמָא – הִינוּ שְׁעַל-יְדֵי-זֶה שְׁהַכְּנִיעַ מִצַּח
הַנְּחָשׁ, שְׂרָשׁ חֲכָמַת הַטְּבַע, עַל-יְדֵי-זֶה נִכְנָעוּ וְנִפְּלוּ קוּל שְׂאֵגַת
הַחַיּוֹת רָעוֹת, הַדּוֹרְסִים וְטוֹרְפִים רַבִּים מִבְּנֵי עַמָּנוּ כַּנ"ל, וְאִזִּי
נִשְׁמַע קוּל הַקְּרִיאָה שֶׁל יוֹם-טוֹב, שְׁהוּא הַתְּגַלּוֹת הַרְצוֹן, וְאִזִּי:
"יִשְׁמַח צְדִיק כִּי חָזָה נֶקֶם" וְכו' כַּנ"ל.

it into compassion entails curtailing the money one spends on oneself and one's family to, instead, give liberally to the poor. This is the meaning of Rebbe Nachman's teaching that the essential devotion of charity is to be like the raven. As the Sages teach: A person should make himself as cruel as a raven toward his children and the members of his household... (*Eruvin* 22a). The difference here is that his cruelty is for the sake of feeling compassion for the poor and, ultimately, compassion for his family. And it is specifically this cruelty which defeats the Serpent's Brow, the source of cruelty.

158. **Pushkantza...raven/charity...killed it by means of charity.** Having equated the *Pushkantza* bird with the raven, which is symbolic of charity, the Rebbe explains here that "A *Pushkantza* came" alludes to giving charity to chop off the head (source) of the sea serpent/ Serpent's Brow that would conceal Divine Will.

159. **overcoming the Serpent's Brow...festival's proclamation...as discussed above.** This is

The sea serpent approached, wanting to swallow the ship — In other words, the Serpent's Brow, the root of determinism, came and wanted to swallow the *sefinta*, the root of Divine Will, as in “for there the lawgiver's plot is *safun*.” The Serpent's Brow wanted to also overpower the root of Divine Will and inject blemish and heresy there, God forbid.

A *Pushkantza* came — This refers to a raven.

and chopped off its head — The explanation is: The raven—which conceptually alludes to charity, since the essential devotion of charity is to be like the raven, as in “And I have commanded the ravens...”—comes to transform the instinct of cruelty into compassion.¹⁵⁵ Through this we triumph over the Serpent's Brow/deterministic ideology,¹⁵⁶ because from the very forest itself comes the [handle of] the ax, as discussed above.¹⁵⁷

This is the meaning of “A *Pushkantza* came”—i.e., a raven/charity—“and chopped of its head.” It cut off <and defeated> the head of the serpent. This refers to the Serpent's Brow, which it defeated and killed by means of charity.¹⁵⁸

The water turned blood red — In other words, overcoming the Serpent's Brow, the root of determinism, defeats and quiets the roaring of the wild animals that prey upon many of our fellow Jews. Then, the festival's proclamation, which is the revelation of Divine Will, is heard. And then, “The righteous one will rejoice when he sees revenge...,” as discussed above.¹⁵⁹

Brow attempts to plant heresy in a Jew and get him to deny Divine Will, the *bar amorai*/sage binds that Jew's will to the root of Divine Will, and so strengthens his faith in God.

155. **The raven...charity...transform the instinct of cruelty into compassion.** Rebbe Nachman taught this connection between the raven and charity in section 1 above.

156. **Through this we triumph over the Serpent's Brow....** In section 9, Rebbe Nachman explained that the power of charity, which is “after many days,” rectifies the fallen and blemished days of unworthy elders. Their length-of-days is the source of vitality of the Serpent's Brow. Therefore, when a person turns cruelty into compassion and gives charity, he reverses the blemished length-of-days of unworthy elders and vanquishes the Serpent's Brow.

157. **from the very forest... as discussed above.** See section 9 and notes 119 and 120, that just as the ax handle is made from the wood of trees and the ax is used to fell trees, cruelty stems from the Serpent's Brow and cruelty-transformed-into-charity is the very thing that defeats the Serpent's Brow.

The *Parparaot LeChokhmah* explains that breaking one's heartlessness and transforming

וְזֶהוּ 'אֶתְהַפְּכוּ מֵיָא', הֵינּוּ שְׂאֵגַת הַחַיּוֹת רְעוּת, בְּחִינַת (איוב ג):
 "יִתְּכוּ כַמִּים שְׂאֵגְתִּי". 'וְהוּוּ דְמָא', זֶה בְּחִינַת: "יִשְׁמַח צְדִיק כִּי
 חָזָה נָקָם, פְּעָמָיו יִרְחֹץ בְּדָם הָרָשָׁע" כַּנ"ל. כִּי עַל-יַדֵּי הַכְּנַעַת
 קוֹל שְׂאֵגַת הַחַיּוֹת רְעוּת, עַל-יַדֵּי-זֶה: "יִשְׁמַח צְדִיק כִּי חָזָה נָקָם"
 וְכוּ', כִּי נִשְׁמַע קוֹל הַקְּרִיאָה שֶׁל יוֹם-טוֹב כַּנ"ל.

אֶתָּא תַּנִּינָא חֲבֵרָה, שְׂקֵלָה וְתֵלִיא לָהּ וְאַחִיָּה – שְׂפָא בְּחִינַת מִצַּח
 הַנְּחָשׁ, וְשְׂקֵלָה לְאֶבֶן טוֹב הַנ"ל, שְׂנַטְלָא אֶת הָאֶבֶן טוֹב, בְּחִינַת:
 אֶבֶן שְׂלֵמָה רְצוֹנוֹ. 'וְתֵלִיא לָהּ', הֵינּוּ שְׁהֵטִיל בּוֹ סָפֵק, וְזֶהוּ: 'וְתֵלִיא
 לָהּ', כְּמוֹ דְבַר הַתּוֹלָה בְּסָפֵק, שְׁהֵטִיל סָפֵק בְּרְצוֹן, שֶׁהוּא בְּחִינַת
 אֶבֶן טוֹב הַנ"ל, וְעַל-יַדֵּי-זֶה 'וְאַחִיָּה' – שְׂחֹזֵר וְחִיָּה חֲכָמַת הַטְּבַע,
 מִצַּח הַנְּחָשׁ, כִּי חֲכָמַת הַטְּבַע חֹזֵרָה וְנִתְגַּבְּרָה עַל-יַדֵּי שְׁהִיָּה סָפֵק
 בְּרְצוֹן כַּנ"ל. וְזֶהוּ:

הִדֵּר אֶתִּי קָא בְּעֵי בְּלַעָה לְסַפִּינְתָא – שְׂחֹזֵר וּבָא הַתַּנִּין מִצַּח
 הַנְּחָשׁ לְבַלַּע הַסְּפִינָה, בְּחִינַת שְׂרֵשׁ הָרְצוֹן, חַס וְשָׁלוֹם, כַּנ"ל.

הִדֵּר אֶתִּי צְפָרָא פּוֹשְׁקִנְצָא, פְּסִיקָה לְרִישָׁה – הֵינּוּ שְׂחֹזֵר וּבָא
 הָעוֹרֵב בְּחִינַת צְדָקָה כַּנ"ל, וּפְסִיקָה לְרִישָׁה, שְׁהַרְגֵּ אֶת מִצַּח הַנְּחָשׁ
 וְהַכְּנִיעוּ, כִּי תַמִּיד מְכַנְיַעִין אֶת מִצַּח הַנְּחָשׁ עַל-יַדֵּי הַצְּדָקָה כַּנ"ל.

and punishment. When people see the righteous rewarded and the wicked punished—and not as the determinists claim, that everything which happens is the inevitable consequence of antecedent events and conditions combined with the laws of nature—it is clear that there is a God who judges as He wills. This silencing of deterministic ideology causes the festival's proclamation to be heard, so that Divine Will is revealed and the righteous rejoice.

162. **Determinism returned and gained influence...as discussed above.** See the end of section 11A, where Rebbe Nachman explained that if faith in Divine Will is less than perfect, the ensuing doubts in a person's mind revive *Metzach haNachash* and enable the previously defeated determinists to again conceal Divine Will.

163. **charity always defeats the Serpent's Brow, as discussed above.** See the end of section 11A and note 148 above. As cited from *Torat Natan* (#18) there: The power of Divine Will's influence derives primarily from the mitzvah of charity. This is the reason we should give liberally, and keep on giving, over and over again, in order to strengthen Divine Will.

“The water turned” alludes to the roaring of the wild animals, as in “my roaring pours forth like water” (Job 3:23).¹⁶⁰ “Blood red”—this is as in “The righteous one will rejoice when he sees revenge, he will bathe his feet in the blood of the wicked one.” By quieting the roar of the <enemies>/wild animals, “The righteous one will rejoice when he sees revenge...,” for the festival’s proclamation is heard, as discussed above.¹⁶¹

Another sea serpent came, took it and hung it on [the dead sea serpent] and returned it to life — The Serpent’s Brow came and “took it,” the precious stone. It took the precious stone, as in “a perfect stone is His *ratzon*.” “And hung it”—i.e., it raised doubt about it. This is “and hung it,” as when something hangs in doubt. It raised doubt about *Ratzon*, the “perfect stone.” Through this it “returned it to life”—determinism/the Serpent’s Brow was revived. Determinism returned and gained influence on account of the doubt raised about Divine Will, as discussed above.¹⁶² And this is:

It again came wanting to swallow the ship — The sea serpent/Serpent’s Brow again came “to swallow the ship”—<i.e., to blemish> the root of Divine Will, <God forbid>.

Again the *Pushkantza* bird came and chopped off its head — In other words, the raven/charity came back “and chopped off its head.” It killed the Serpent’s Brow and defeated it, because charity always defeats the Serpent’s Brow, as discussed above.¹⁶³

explained in detail in sections 6 and 7. People do not hear the festival’s proclamation revealing Divine Will on account of the roar of the wild animals, the determinists. But when that roar is quieted by charity’s chopping off the head of the Serpent’s Brow, people can hear each festival’s proclamation and the call of Divine Will.

160. **water...roaring of the wild animals...roaring pours forth like water.** Iyov complains that he is even denied pleasure from his food. His suffering, which flows like water, causes him to roar with anguish even when sitting at a meal (*Metzudat David*). In the context of our lesson, the roaring caused by suffering symbolizes the roaring of the wild animals that drowns out the festival’s proclamation of Divine Will. When Divine Will is concealed, Divine Wrath prevails—in the form of decrees that bring anguish and pain. Thus, “water” in Rav Yehudah’s tale alludes to the roaring of the wild animals/determinists.

161. **Blood red...blood of the wicked one...as discussed above.** As explained in section 6 above (and see nn.67-72), God’s taking revenge against the nations is the principle of reward

וְשָׁקְלָהּ לְהֵוֹא אֶבֶן טָבָא וְשָׂדִיָּה לְסַפִּינְתָא – כִּי אַחַר שֶׁהִכְנִיעַ
 אֶת מִצַּח הַנָּחָשׁ, חֲכַמַת הַטֵּבַע, לְגַמְרִי, אֲזִי נָטַל אֶת הָאֶבֶן טוֹב,
 בְּחִינַת הָרָצוֹן, בְּחִינַת: "אֶבֶן שְׁלֵמָה רְצוֹנוֹ", 'וְשָׂדִיָּה לְסַפִּינְתָא' –
 שֶׁהִשְׁלִיכוּ לְשֵׁרֵשׁ הָרָצוֹן, שֶׁשָּׁם מְקַשְּׂרִין כָּל הָרָצוֹנוֹת כַּנִּל:
 הִוא צִפְרֵי מְלִיחֵי בַּהֲדָן, אוֹתְבִינְהוּ עֲלֵיהוּ, שֶׁקְלוּהוּ וּפְרָחוּ לְהוּ
 – פְּרוּשׁ, שֶׁהִיא עֲמֵנו צִפְרֵי מְלִיחֵי, הֵינּוּ נִפְשׁוֹת יִשְׂרָאֵל מִבְּנֵי
 עֲמֵנו שֶׁטָּעוּ אַחֲרֵיהֶם, אַחֲרֵי חֲכַמֵי הַטֵּבַע, שֶׁהֵם בְּחִינַת חֵיוֹת
 רְעוּת, שְׂדוּרְסִים וְטוֹרְפִים רַבִּים מִבְּנֵי עֲמֵנו כַּנִּל.
 וְזֵהוּ: 'צִפְרֵי מְלִיחֵי', כִּי הֵם "כְּצִפְרֵים הָאֲחֻזוֹת בַּפֶּח" (קהלת ט).
 וְזֵהוּ 'מְלִיחֵי' – לְשׁוֹן מְמַלְחָה, הֵינּוּ מְבַלְבָּל, כִּי גַם הֵם נִתְבַּלְבְּלוּ
 עַל-יְדֵי חֵיוֹת רְעוּת הַנִּל, וְטָעוּ גַם בֵּין אַחֲרֵיהֶם, וְעַכְשָׁו פְּרָחוּ
 לְהוּ וַיֵּצְאוּ לְשָׁלוֹם עַל-יְדֵי הָאֶבֶן טוֹב הַנִּל, עַל-יְדֵי בְּחִינַת הָרָצוֹן
 שֶׁנִּתְגַּלְתָּה עִתָּה כַּנִּל.

"thoroughly mixed." The root letters of *meMuLaCh* (מְמַלְחָה) are the same as those of *M'LiChei* (מְלִיחֵי). In our context, Rebbe Nachman teaches that the *m'lichei* birds allude to the mixed-up and confused Jewish souls who believe in the erroneous ideas put forth by the determinists.

168. emerged safely...Divine Will that has now been revealed through charity, as discussed above. Rebbe Nachman interprets the *m'lichei* birds of Rav Yehudah's tale as an allusion to what happens when the principle of reward and punishment seems not to be operating in the world. When people see the wicked flourishing and the righteous suffering, they find it difficult to believe that whatever happens is governed by Divine providence, God's Will (cf. Lesson #5 and nn.333-335 later in this volume). Nevertheless, charity enables one to prevail over this confusion. As the Rebbe has explained, giving charity defeats the Serpent's Brow and quiets the roaring of the wild animals/determinists. People are then mindful of the miracles associated with each of the Three Festivals. By heeding the festival's proclamation and acknowledging the resulting revelation of Divine Will, their doubts about faith fall silent and they emerge safely from the deterministic confusion in which they would have been ensnared. In fact, Reb Noson adds, not only do the trapped Jewish souls emerge safely, but even the determinists undergo a radical transformation when Divine Will is revealed. Instead of "roaring" against the festival's proclamation and raising their voices to deny Divine Will, these heretics begin loudly declaring their belief in God and revealing His Divine Will in the world (*Torat Natan* #21).

Reb Noson clarifies Rebbe Nachman's earlier teaching (see §11A: end), that if the revelation of *Ratzon* is insufficiently powerful and firm, the Serpent's Brow reawakens and returns. The question is: Why isn't the charity that initially defeats *Metzach haNachash* enough

He took the precious stone and threw it into the ship — After completely subduing the Serpent’s Brow/determinism, he took the precious stone/Divine Will—“a perfect stone is His *ratzon*.” “And threw it into the ship”—he threw it into the root of Divine Will, in which all the wills are bound.¹⁶⁴

We had with us *m’lichei* birds. [When the driver] put the stone on top of them, [the birds returned to life,] took [the stone] and *parchu* (flew off) with it — The explanation is: “We had with us *m’lichei* birds”—this alludes to the souls of Israel, our fellow Jews who mistakenly followed after the deterministic scientists, those wild animals that prey upon many of our fellow Jews, as discussed above.¹⁶⁵

This is the meaning of “*m’lichei* birds,” for they are “as birds trapped in a snare” (Ecclesiastes 9:12).¹⁶⁶ *M’LiChei* (salted) connotes *meMuLaCh*, i.e., confused.¹⁶⁷ They, too, were confused by the aforementioned wild animals and mistakenly followed after them. However, now “they flew off” and emerged safely as a result of the precious stone—i.e., Divine Will that has now been revealed <through charity>, as discussed above.¹⁶⁸

164. **threw it into the root of Divine Will....** The phrase “threw it into the root of Divine Will” signifies the holy sage binding and attaching people’s faith to the Brow of Divine Will. That he “*threw* it” indicates the need for acting swiftly and vigorously. This is because when faith is less than perfect, and all the more so when it is riddled with doubt, the Serpent’s Brow will use that lack of wholeness to regain influence and renew its concealment of Divine Will. The *bar-amorai*/holy sage therefore *threw* the precious stone/Divine Will into the root of Divine Will. If he was to succeed at preventing the blemish of faith that determinism’s return engenders, it was imperative that he act quickly and with force to bind all wills to the root of Divine Will and by doing so silence all doubts.

165. **those wild animals that prey upon many of our fellow Jews, as discussed above.** See section 6 (and nn.74-75), in which Rebbe Nachman likens the *chakhmey hateva* who lead Jews astray to wild animals (literally, “evil beasts”) that claw and tear apart their prey.

166. **as birds trapped in a snare.** Kohelet (*loc. cit.*) teaches that no human knows when his time will come. “As fish caught in a flimsy net, as birds trapped in a snare, so are men caught at a time of misfortune, when it falls upon them suddenly.” In the context of our lesson, “salted birds” alludes to Jewish souls trapped in the snare of deterministic ideology (see the following note).

167. **meMuLaCh, i.e., confused.** Exodus 30:35 states that in preparing the incense that was offered on the Temple Altar, it was necessary to ensure that its eleven different spices were *memulach*. Commenting on this term, Rashi cites *Targum Onkelos* that the ingredients had to be

וְאִזִּי כְּשֶׁנִּתְגַּלָּה הָרְצוֹן, אִזִּי נַעֲשֶׂה יְרָאָה, וְעַל-יְדֵי יְרָאָה מְקַבְּלִין
הַחֹסֵד כִּנּוּ"ל. וְזֶה גַם כֵּן בְּחִינַת פְּרָחוּ, בְּחִינַת: "וְהִנֵּה פָּרַח מִטָּה
אֲהַרֵן לְבַיִת לַיהוָה", הֵינּוּ בְּחִינַת הַשְּׁפָעַת הַחֹסֵד עַל-יְדֵי הַיְרָאָה,
שֶׁנַּעֲשֶׂה עַל-יְדֵי הַתְּגִלוֹת הָרְצוֹן כִּנּוּ"ל:

Book of Ruth, when Naomi chose to return home from Moav, where she had resided for many years, Ruth converted and accompanied her mother-in-law to the Land of Israel. King David was one of Ruth's illustrious descendants. Orpah, on the other hand, returned to her family and their idolatrous ways. The Talmud relates that Orpah later turned to harlotry. She slept with many men and gave birth to Goliath and three other giants, each of whom later fought against King David (see 2 Samuel 21; *Sotah* 42b). Moshe's burial in Moav, from where he counters heresy and idolatry to this day, was a major influence in Ruth's conversion, and the source of strength that enabled her descendant, King David, to defeat Goliath and silence the determinism which the Philistine sought to spread. Citing the teaching in *Kiddushin* (22b) that Rav Yehudah the Ethiopian was himself a convert, the *Parparaot LeChokhmah* suggests that this explains why his tale is about traveling in a *sefinta*—i.e., the root of Divine Will, in which Moshe passed away (§7), and from which the desire to convert arises. This is also the reason it is customary to give to charity when standing at the grave of a tzaddik. All tzaddikim are conceptually synonymous with Moshe (*Likutey Moharan* I, 2:6). Giving charity at a tzaddik's burial site (as Rebbe Nachman suggested we do when reciting *Tikkun HaKlali* at his grave) defeats *Metzach haNachash* and reveals Divine Will and Favor in the world.

171. **when Divine Will is revealed.** In the context of our lesson, the tale told by Rav Yehudah the Ethiopian translates as follows:

Rav Yehudah the Ethiopian related: Once we were traveling by *sefinta*, and in the water we saw a precious stone that was being circled by a sea serpent — People went searching for Divine Will but found it concealed by the Serpent's Brow.

A *bar-amorai* descended to bring it — The great and holy sage attempted to reveal Divine Will by binding all wills to the root of Divine Will.

The sea serpent approached, wanting to swallow the ship — But the Serpent's Brow sought to thwart the holy sage by introducing heresy into the root of Divine Will.

A *Pushkantza* bird came and chopped off its head — So the people gave liberally to charity, and this countered the Serpent's Brow and revealed Divine Will.

The water turned blood red — As a result, they heard the proclamation of the Three Festivals and were able to recognize the principle of reward and punishment operating in the world.

Another sea serpent came, took the precious stone and hung it on the dead sea serpent and returned it to life. It again came wanting to swallow the ship — However, because the influence of Divine Will was not sufficiently powerful, not everyone's faith was perfect. The Serpent's Brow was able to return and awaken new doubts in order to conceal Divine Will, intending to then introduce heresy into the root of Divine Will.

Again the *Pushkantza* bird came and chopped off its head — The people again gave charity and this finally put an end to the Serpent's Brow.

And when Divine Will is revealed, it leads to fear of Heaven, through which we are able to receive lovingkindness, as discussed above.¹⁶⁹ *PaRChu* (flew off) alludes to this as well, as in “and behold! the staff of Aharon the Levite *PaRaCh* (had blossomed).”¹⁷⁰ This refers to the bestowal of lovingkindness produced by the fear of Heaven when Divine Will is revealed.¹⁷¹

to eliminate it once and for all? Reb Noson explains that confused souls, though they give charity, cannot completely escape determinism’s snare because their faith and *ratzon* are still weak. They are unable to traverse the great chasm between the heresies of the Serpent’s Brow and the faith that comes when the holy sage binds one’s *ratzon* to the root of Divine Will. The solution is to again give charity. The more we give, the more powerful and firm Divine Will’s revelation becomes, until *Metzach haNachash* is eliminated entirely. In this, the process of rectification, of developing faith, resembles its counterpart, the process of becoming ensnared in the trap of heresy and losing one’s faith. No person turns into a heretic overnight. The process is a gradual one, as questions and doubts slowly build in his mind until, eventually, God forbid, he turns against God. The same is true of returning to God. Faith is built up gradually. A person gives charity and goes on giving, until, eventually, no doubts remain about Divine Will and it is decisively clear to him that everything is governed solely by God’s *Ratzon* (*Torat Natan* #17).

169. it leads to fear of Heaven...receive lovingkindness...above. See sections 4-5, that when Divine Will is revealed and people see the consequences of their deeds, this produces fear of Heaven. This fear, in turn, creates the container one must have in order to receive a boundless flow of God’s *chesed*.

170. PaRChu...PaRaCh. Rebbe Nachman explains one last allusion in the tale. Rav Yehudah relates that after the holy sage/diver put the precious stone/Divine Will on the *m’lichei* birds/confused souls, they returned to life and flew off with the stone. Their returning to life connotes the confused souls being relieved of their doubts and returning to faith in Divine Will. As explained above (see §5), this revelation of Divine Will produces the fear of Heaven a person needs to create a container with which to receive God’s *chesed*. The Rebbe teaches here that the word *PaRChu* (“flew off,” פרחו) alludes to this. He links this with his teaching earlier in the lesson (§4), that *chesed* (the *kohen*, Aharon) has to be received through the Levite (*gevurah*, fear of Heaven), as in “and behold! the staff of Aharon of the house of Levi *PaRaCh* (had blossomed, פרח).” The *Parparaot LeChokhmah* adds that when a person’s fear of Heaven is perfect, so that he merits receiving God’s lovingkindness in abundance, he does not have to spend all his days and years earning a living. Consequently, *Metzach haNachash* has no means of sustenance, and deterministic ideology is eliminated entirely by the holy sage who binds all wills to the root of Divine Will.

The *Parparaot LeChokhmah* adds the following insight: Even after his passing, Moshe continues to counter *Metzach haNachash* (i.e., heresy and idolatry), just as he did throughout his life, in order to make converts and elicit Divine Favor. As Rebbe Nachman explains in *Likutey Moharan* I, 215, this is the secret behind Moshe’s burial in the Land of Moav, opposite the idol of Baal Peor. His presence there has brought about untold *tikkunim* (spiritual rectifications), including, many generations after his passing, the rectification involving Naomi and her two Moabite daughters-in-law, the righteous Ruth and less than righteous Orpah. As told in the

יב. וְזֶה בְּחִינַת רְפוּאוֹת, כִּי הוּא רְפוּאָה לְכָל הַמַּכּוֹת, כִּי כָל בְּחִינּוֹת אֵלוֹ הֵם בְּחִינַת רְפוּאוֹת.

צְדָקָה הִיא רְפוּאָה, בְּבְחִינַת (מלאכי ג): "צְדָקָה מְרַפֵּא בְּכַנְפֶיהָ". זְקוּן - זֶה קִנְיָה חֲכָמָה' (קדושין לב): הוּא בְּחִינַת רְפוּאָה, בְּבְחִינַת (משלי יב): "לְשׁוֹן חֲכָמִים מְרַפֵּא". רְצוֹן הוּא בְּחִינַת רְפוּאָה, כְּמוֹ שְׁכָתוּב (ישעיה סא): "ה' שָׁלַחֵנִי לְחַבֵּשׁ לְנִשְׁבְּרֵי לֵב, לְקָרֵא שְׁנַת רְצוֹן". מְלֶאכֶת מַעֲשֵׂה בְּרֵאשִׁית הוּא רְפוּאָה, כְּמוֹ שְׁכָתוּב (דברי-הימים ב' כד): "וַתַּעַל אֲרוּכָה לְמֶלֶאכָה בְיָדָם".

כִּי רְפוּאוֹת הַמַּכָּה הִיא עַל-יְדֵי כְּמָה בְּחִינּוֹת. שְׁבַת־חֻלָּה צְרִיכִין שְׂיִפְתַּח פִּי הַמַּכָּה, אַחַר כֵּן צְרִיךְ כַּח הַמוֹשֵׁךְ, שְׂיִמְשֵׁךְ וְיִוְצִיא הַלְחָה וְהַדָּמִים הַמְקַלְקְלִים מִתּוֹךְ הַמַּכָּה, אַחֲרֵי-כֵן צְרִיכִין לְהַדִּיחַ כָּל הַדָּמִים, שֶׁלֹּא יִהְיֶה בָּהֶם שׁוּם קְלָקוּל וְעֵכֶרִיוֹת, כְּדִי

who acquires wisdom and so is deserving of the appellation, with the unworthy elders who fail to advance each day in holiness and *daat*. Here, the Rebbe cites Proverbs (*loc. cit.*), that wisdom is synonymous with healing. The *Metzudat David* explains that the inherent pleasantness in the words of the wise moves people to repent, and by returning to God [the decrees and judgment against them are mitigated and] they are healed.

175. **Ratzon signifies healing...a year of ratzon.** The verses cited here open the same chapter of Isaiah cited in section 3, in which Yeshayahu foresees the Divine Favor which awaits the Jewish people in messianic times: "Foreigners will stand and pasture your flocks.... And you will be called 'priests of God.'" Here the prophet reports: "The spirit of the Lord is upon me, because God has anointed me. He has sent me to bind up (heal) the wounded of heart.... To proclaim a year of favor unto God, and a day of vengeance by our Lord." With this proof-text Rebbe Nachman shows the connection between *ratzon* (favor) and healing ("bind up").

176. **the repair work went well in their hands.** In recounting how King Yoash of Judah brought about the renovation of God's Temple in Jerusalem, Scripture states: "The foremen did their jobs; the repair work went well in their hands, and they restored God's Temple to its proper state and reinforced it." The Hebrew term *arukhah*, translated in the verse's context as "repair," literally means "recovery" and "healing." Having earlier established the link between the Tabernacle (Temple) and the Act of Creation (see §3 and nn.29-30), Rebbe Nachman brings this proof-text discussing the Temple's "recovery" to show that the Act of Creation corresponds to healing.

Thus, each of the four concepts—charity, wisdom/worthy elder, *Ratzon*, and the Act of Creation (God's *chesed*)—signifies a step in the healing process, as Rebbe Nachman explains next.

12. This also relates to healing because it is a cure for all wounds. This is because all these concepts signify healing.¹⁷²

Charity is healing, as in “charity, with healing in its wings” (Malachi 3:20).¹⁷³ “An elder is one who has acquired wisdom” alludes to healing, as in “the tongue of the wise heals” (Proverbs 12:18).¹⁷⁴ *Ratzon* signifies healing, as it is written “God...has sent me to bind up the wounded of heart.... To proclaim a year of *ratzon* (favor)” (Isaiah 61:1-2).¹⁷⁵ The work of the Act of Creation is healing, as it is written “the repair work went well in their hands” (2 Chronicles 24:13).¹⁷⁶

Healing a wound entails a number of steps. To begin with, the mouth of the wound has to be opened. Then a purgative must be [applied] in order to draw out and remove the pus and infected blood from inside the wound. After that, all the blood has to be cleansed until no infections

The diver then took the precious stone and threw it into the ship — The holy sage then bound Divine Will to the root of Divine Will, so that all wills would be bound to there.

We had with us *m'lichei* birds — But there were among the people some who had mistakenly followed the deterministic scientists and been deeply confused by their teachings.

When the diver put the stone on top of them, the birds returned to life — So the holy sage brought them to a more direct revelation of Divine Will, which silenced all their doubts and restored their faith.

took the stone and *parchu* with it — Then these people, too, experienced Divine Will and as a result acquired the fear of Heaven they needed in order to receive God’s lovingkindness. This freed them from having to labor and work for their livelihood. Like the priests of God in the Holy Temple, they were free to spend their days and years engaged in pursuing spiritual devotions and bringing greater awareness of God to the world.

No “In review” appears here as all the major themes of the lesson are reviewed over the course of the section.

172. **This also relates to healing...signify healing.** “This” refers to our lesson. Rebbe Nachman will show that the four major concepts discussed in the lesson correspond to the four steps in healing a wound. As mentioned in note 1 above, the Rebbe added this section to the lesson for the benefit of his follower Reb Getzel of Ladizin, who was very ill and could not travel to Breslov for that Shavuot (see also n.189 below).

173. **charity, with healing in its wings.** In the verse immediately preceding the one quoted in the text, the prophet Malakhi speaks of Judgment Day. On that day, God will remove the sun from its sheath to destroy the wicked. They will be consumed by its burning heat like stalks of dried out straw. However, for those who remained faithful to God, it will be a benevolent sun—“a sun of charity”—which will provide healing.

174. **An elder...acquired wisdom...tongue of the wise heals.** Rebbe Nachman quoted this Talmudic teaching above, in section 8 (and see n.100). There he contrasts the worthy elder, one

שְׂיוּכְלוּ הַדָּמִים לְיִלְךָ וּלְסַבֵּב כָּל סֹדֵר סְבוּבָם כְּסֹדֵר בְּלִי שׁוּם עֶכּוֹב. כִּי כִשְׁהַדָּמִים הוֹלְכִים וּמְסַבְּבִים בַּגּוֹף כְּדֶרֶךְ, כְּשֶׁבָּאִים לְמָקוֹם שֵׁישׁ בּוֹ קִלְקוּל, דִּהְיֵנוּ בְּמָקוֹם הַמְּכָה, נִתְעַכְּבִים שָׁם, וְשָׁם נִתְעַכֵּב וְנִמְשָׁךְ כָּל עֲכִירוֹת וְקִלְקוּל שֵׁישׁ בְּהַדָּמִים, כִּי כֵן הַדֶּרֶךְ – שֶׁבְּמָקוֹם הַמְּקַלְקֵל, שָׁם נִתְעַכֵּב כָּל מֵינֵי עֲכִירוֹת וְקִלְקוּל שֵׁישׁ בְּהַדָּמִים, וְאִזִּי נִתְעַכְּבִים שָׁם הַדָּמִים, וְאִין יְכוּלִים לְסַבֵּב סְבוּבָם כְּסֹדֵר הַלוּכָם וּמְרוּצָתָם, כִּי יֵשׁ לְהַדָּמִים סֹדֵר הַהֲלוּךְ, שֶׁהוֹלְכִים וּמְסַבְּבִים הַגּוֹף כֶּךָ וְכֶךָ פְּעָמִים בְּשַׁעָה, וְכִיּוֹצֵא, וְכִשֵּׁישׁ בְּהֵם עֲכִירוֹת, נִתְעַכְּבִים בְּמָקוֹם הַמְּקַלְקֵל כֵּן ל, וְאִינָם יְכוּלִים לְסַבֵּב כְּסֹדֵר, עַל-כֵּן צְרִיכִין לְהַדְיָחָם וּלְכַבֵּסָם. אַחַר כֶּךָ צְרִיכִים לְסַגֵּר פִּי הַמְּכָה.

וְכָל אֵלוֹ בְּחִינּוֹת רְפוּאוֹת נַעֲשִׂים עַל-יְדֵי בְּחִינּוֹת הַנִּל. כִּי צְדָקָה הִיא בְּחִינַת פְּתִיחַת פִּי הַמְּכָה, בְּבְחִינַת: "פְּתוּחַ תִּפְתָּח". חֲכָמָה הִיא בְּחִינַת כַּח הַמּוֹשֵׁךְ, בְּבְחִינַת (אִיּוֹב כח): "וּמִשָּׁךְ חֲכָמָה מִפְּנִינִים" – מִלְּפָנָי וּמִלְּפָנָי (וְכִמוֹ שֶׁדָּרְשׁוּ רַבּוֹתֵינוּ זְכוּרָנָם לְבָרְכָה (ירושלמי שבת פרק יב הלכה ג) עַל פְּסוּק: "יִקְרָה הִיא מִפְּנִינִים" מִלְּפָנָי וּלְפָנָי, עֵינֵי שָׁם), שֶׁבְּחִינַת חֲכָמָה מוֹשֶׁכֶת וּמוֹצִיאָה הַקִּלְקוּל

wisdom [is more precious] than pearls." The Hebrew term *liMShoKh* means "to draw forth" or "to elicit." Rebbe Nachman thus reads the verse as connecting wisdom with the drawing power associated with a purgative. In the context of our lesson, this relates to drawing out the pus and infected blood from deep within the wound. See the following note.

180. **mePeNiNim...meliPhNai u'meliPhNiM.** The Talmud (*Sotah* 4b; *Horayot* 13a) reads the Hebrew term *peninim* as a cognate with the expression *liPhNai v'liPhNiM* (innermost recesses, (לפני ולפנים), teaching that one who knows Torah is more precious (i.e., deserving of honor) than even the High Priest, the only one permitted to enter the Temple's innermost sanctum (the Holy of Holies). Rebbe Nachman's teaching here, apparently a paraphrasing of this teaching, does not cite the same verse the Talmud brings (see the following note), but Iyov's words, which explicitly link wisdom with the power to draw forth and elicit.

181. **She is more precious than peninim....** Reb Noson inserts here the same teaching as brought in the previous note, but cites as its source the Jerusalem Talmud (*loc. cit.*). The

or impurities are left, so that the blood can flow and circulate, coursing regularly without any obstruction. For when the blood that flows and circulates through the <body's arteries> reaches an area that is dysfunctional, i.e., the location of the wound, its flow is retarded there, and all the impurities and infections in the blood collect at that spot. That is what generally happens: all the different kinds of impurities and infections in the blood collect at the point of dysfunction, so that the blood is retarded there and cannot circulate in the manner which it ordinarily flows. For the blood courses in a regular manner, circulating through the body so many times an hour, and the like. But when there are impurities in the blood, it is blocked at the point of dysfunction, and is unable to circulate normally. It is therefore necessary to cleanse and purify [the blood]. Finally, we have to close the mouth of the wound.¹⁷⁷

Each of these steps of healing—<i.e., firstly, opening the mouth of the wound, then purging it of the pus, then purifying and cleansing the infected blood, and finally sealing the mouth of the wound>—is accomplished by means of the concepts discussed above [in the lesson].

Giving charity causes the wound to open, as in “open, you shall open.”¹⁷⁸

<“An elder is one who has acquired> wisdom” is the purgative, as in “the drawing of wisdom [is more precious] *mePeNiNiM* (than pearls)” (Job 28:18)¹⁷⁹—*meliPhNai u'meliPhNiM* (from the innermost recesses).¹⁸⁰ {As our Sages, of blessed memory, taught on the verse “She is more precious than *peninim*”—*meliphnai v'liphnim* (see *Yerushalmi, Shabbat* 69b on Proverbs 3:15).}¹⁸¹ Wisdom purges the dysfunction from the innermost

177. **Healing a wound entails a number of steps...collect at that spot...close the mouth of the wound.** The reason Rebbe Nachman specifically discusses the healing of a wound is explained in note 189 below. His barometer for determining health is the bloodstream. This is as the Talmud teaches: “At the head of all illnesses am I, blood” (*Bava Batra* 58b, and see *Rashbam, s.v. b'reish kol*). When impurities in the blood collect at the site of the wound, breeding infection in that part of the body, blood circulation is retarded.

178. **Charity causes the wound to open...open, you shall open....** As explained above, in section 2 and note 16, charity is always a beginning and an opening. In the healing process, charity (giving, and giving again) signifies the first step: opening the wound, and, when needed, opening it even wider.

179. **the drawing of wisdom is more precious than pearls.** Chapter 28 of the Book of Job is Iyov's paean to wisdom. In the verse cited here, he praises its pursuit: “the *MeSheKh* of

מִלְפָּנַי וּלְפָּנַי, מִכָּל מְקוֹמוֹת הַפְּנִימִיִּים.
 רָגַל שֶׁהוּא הַתְּגִלוֹת הָרָצוֹן, עַל-יְדֵי-זֶה נַעֲשֶׂה בְּחִינַת הַדָּחַת וְכַבּוּס
 הַדָּמִים, כְּדֵי שְׂיֻכְלוּ הַדָּמִים לְסַבֵּב סְבוּבָם פְּסָדָר. וְזֶה בְּחִינַת רָגַל,
 בְּחִינַת (יהושע טו): "עֵינַי רוּגְלִי" - עֵינַי כּוֹבֵס, כְּמוֹ שֶׁפָּרַשׁ רַש"י
 שָׁם. הֵינּוּ שֶׁעַל יְדֵי רָגַל וְיוֹם-טוֹב שֶׁהוּא הַתְּגִלוֹת הָרָצוֹן, עַל-
 יְדֵי-זֶה נַעֲשֶׂה בְּחִינַת הַדָּחַת וְכַבּוּס הַדָּמִים כַּנ"ל, וְאַזֵּי יְכוּלִים
 הַדָּמִים לְסַבֵּב פְּסָדָר. וּבְשִׁבִיל זֶה נִקְרָא הָרָגַל חָג - לְשׁוֹן סְבוּב,
 כְּמוֹ שֶׁכָּתוּב (ישעיה מ): "הִישָׁב עַל חוּג הָאָרֶץ" - עַל סְבוּב הָאָרֶץ,
 כִּי עַל-יְדֵי הַדָּחַת וְכַבּוּס הַדָּמִים, עַל-יְדֵי-זֶה הֵם מְסַבְּבִים פְּסָדָר
 כַּנ"ל.

מַעֲשֵׂה בְּרֵאשִׁית - דְּהֵינּוּ בְּחִינַת: "עוֹלָם חֶסֶד יִבְנֶה".
 כִּי עַל-יְדֵי בְּחִינַת אֵלוֹ הַנ"ל זוֹכִין לְהַשְׁפֵּעַת הַחֶסֶד, שְׂיִתְקַיֵּם
 הָעוֹלָם בְּחֶסֶד, בְּחִינַת: "וְאַתֶּם כֹּהֲנֵי ה' תִּקְרְאוּ" כַּנ"ל, וְעַל-יְדֵי

186. **Act of Creation...built on lovingkindness.** This refers to God's *chesed*. As Rebbe Nachman explained above (§3, and see nn.23, 35), God created the universe entirely by means of lovingkindness. The Act of Creation began with "an arousal from on high," as the unmediated Will of God. For at the time of creation, nothing existed to initiate an arousal from below; there was nothing to awaken God's Will to create the world. The fact that worlds do exist—this world, the celestial world, the transcendental world and beyond—is therefore proof that the Act of Creation was fueled solely by God's lovingkindness. In the healing process, the Act of Creation/God's *chesed* signifies the fourth step: sealing the mouth of the wound. This is explained in the text and notes which follow.

187. **priests of God, as discussed above.** This relates to what Rebbe Nachman taught above (§3): Considering that God could have created worlds such as these solely by means of His lovingkindness, without any arousal from below, He can certainly sustain and perpetuate the worlds solely by means of His lovingkindness. Then we would not have had to engage in any labor or work whatsoever, as even the [work for one's] necessities would be done by others... "And you will be called 'priests of God.'" As mentioned in note 38, in this verse from Isaiah (61:6) the prophet Yeshayahu foretells the time when the Jews will not have to work for their livelihood and other nations will do their work for them. Instead, they will be God's priests, free to pursue their spiritual devotions and bring greater awareness of God to the world. Over the course of the lesson, the Rebbe has explained that giving charity sets in motion a series of rectifications that ultimately enables people to be the beneficiaries of God's bounteous lovingkindness and so, even in the present, "be called 'priests of God.'"

recesses, from all the deepest places.¹⁸²

The festival is the revelation of *Ratzon*,¹⁸³ through which the blood is cleansed and purified so that it can circulate regularly. This is the significance of *ReGeL* (festival), as in “the Spring of RoGeL” (1 Kings 1:9), which *Rashi* there interprets as “the Spring of Cleansing.” In other words, through the *regel* and holiday, which reveals Divine Will, the blood is cleansed and purified and can then circulate regularly.¹⁸⁴ This is why the festival is called *ChaG*, which connotes circulation, as it is written “It is He Who sits above the *ChuG* (circumference) of the earth” (Isaiah 40:22)—above the circling of the earth, because cleansing and purifying the blood causes it to circulate regularly.¹⁸⁵

The Act of Creation—as in “The world is built on lovingkindness.”¹⁸⁶

Through the aforementioned concepts we merit the bestowal of lovingkindness; His lovingkindness sustains the world, as in “And you will be called ‘priests of God,’” as discussed above.¹⁸⁷ Through the

Talmud’s proof-text is the verse cited from Proverbs: “She is more precious than *peninim*.” The import is that with wisdom one can penetrate deeply into anything and gain insight into its innermost recesses, *liphnai v’liphnim*.

182. **Wisdom purges the dysfunction...from all the deepest places.** Having shown that wisdom is synonymous with both the power to draw forth and to reach the innermost recesses, Rebbe Nachman relates this to healing. Wisdom/the worthy elder signifies the second step of the healing process: drawing out the impurities found in the innermost recesses of the wound and the deepest places inside the body.

183. **The festival is the revelation of Ratzon.** As explained above (see §6 and n.70), the Hebrew term *regel* (foot) by extension refers to the three pilgrim festivals, when the Jews would travel on foot to the Temple in Jerusalem, where Divine Will was manifest.

184. **Regel...Rogel...the Spring of Cleansing....** Rebbe Nachman connects this here with the phonetically similar word *rogel*, the name given to the spring in whose waters the launderers would clean garments by treading them with their *raglayim* (feet). Thus, the Spring of RoGeL (רוגל), which *Rashi* interprets as Spring of Cleansing, alludes to the link between *ReGeL* (רגל), the festival, and the third step of the healing process: purifying and cleansing the infected blood. As the Rebbe explains here, celebrating the *regalim* (pilgrimage festivals) reveals Divine Will, and by cleansing the blood restores it to its normal circulation.

185. **ChaG...ChuG...circulate regularly.** Rebbe Nachman further connects the festivals to the blood’s unimpeded circulation through the etymological similarity between the word *ChaG* (גח), “a holiday,” and *ChuG* (חג), “a circle.” The verse cited here from Isaiah (*loc. cit.*) speaks of God sitting above the earth, from where He rules everything by Divine Will and providence.

בְּחִינָה זוֹ, בְּחִינַת כֹּהֵן, חֶסֶד – עַל-יְדֵי-זֶה נִסְגָּר פִּי הַמַּכָּה, בְּבְחִינַת
 (ויקרא יג): "וְהִסְגִּיר הַכֹּהֵן אֶת הַנִּגְעַ" שְׁעַל יְדֵי בְּחִינַת חֶסֶד, בְּחִינַת
 כֹּהֵן, נִסְגָּר הַמַּכָּה לְגַמְרֵי וְנִתְרַפָּא בְּשִׁלְמוֹת:

He has to overcome all the “impurities” that confuse his thoughts and undermine his *ratzon* and commitment to his goal. These impurities build up when the Serpent’s Brow and deterministic ideology prevail over *Ratzon*. People’s thoughts and *r’tzonot* (wills/desires) become “infected.” For just as the blood circulates through the body, a person’s thoughts and *r’tzonot* regularly course through his soul. When they are pure and free of pathogens, they circulate in a healthy fashion and are directed solely to God. His heart and soul yearn for one thing, the very essence of all worship: getting closer to Him. But when the Serpent’s Brow gains vitality from the days and years a person spends eking out a living, its influence over his thoughts and *r’tzonot* increases. That person then finds it very difficult to begin any devotional practice in the service of God. Especially difficult and burdensome for him is to begin giving his money to charity. For it is precisely in the sphere of earning a living that the infectious agents gather, since that is the source of the Serpent’s Brow’s vitality. A person sees that he is not receiving God’s *chesed* and thinks that he has no choice but to spend his days hard at work, this being the *natural way* to earn one’s livelihood. The Serpent’s Brow takes advantage of his thoughts and fills his fallen days with vexation and resentment. These feelings are the root of the cruelty and the annoyance that wells up when he is petitioned by the poor to give away his hard-earned money. Unless treated, all the impurities coursing through his soul gather around this very issue and the infection builds. The solution, the Rebbe teaches, is to break his heartlessness and transform it into compassion so that he can give liberally to charity. This corresponds to the first step of the healing process: opening the wound. His cruelty is the infection. Breaking it and giving charity opens the way to his serving God through this mitzvah and through all the other devotional practices that were blocked for him. This is the meaning of Scripture’s bidding cited earlier in this section: “open, you shall open your hand to him” (see n.178, and §2 and n.16 above). For charity opens the wound so that one can begin serving God, and, when needed, opens it even wider for even greater spiritual advancement.

The *Parparaot LeChokhmah* continues: Rebbe Nachman has explained that charity counters the Serpent’s Brow by rectifying the blemished days and *daat* of unworthy elders. This empowers the worthy elder, who is deserving of the appellation and has genuine length-of-days because he has acquired wisdom (see §8 and n.100). Earlier in this section the Rebbe taught: Wisdom purges the dysfunction from the innermost recesses, from all the deepest places. This is the second step of the healing process, and relates also to one’s spiritual healing. After charity opens the blockages for the person wishing to serve God, wisdom drains out all the pathogenic fluids—i.e., purges even one’s vaguest inclination to agree with the principles and attitudes of the determinists, the fallen *daat* of unworthy elders. Without its source of vitality, the Serpent’s Brow loses influence and the Brow of *Ratzon* is revealed. The festival’s proclamation revealing Divine Will is then heard. This corresponds to the third step of the healing process: purifying and cleansing the infected blood. With regard to the soul, this ensures that no doubts remain in that person’s thoughts and *ratzon*. Sometimes, even though deterministic ideology has been refuted, if a person’s *ratzon* is infirm and his commitment to serving God is not total, the Serpent’s Brow can rise from defeat, God forbid. This is the reason the blood has to be purified

concept of priest, [the embodiment of] lovingkindness, the mouth of the wound is closed, as in “and the priest shall close up the wound” (Leviticus 13:4).¹⁸⁸ Through lovingkindness/the priest, the wound is entirely closed and completely healed.¹⁸⁹

188. the priest shall close up the wound. This verse is from the chapter in Leviticus dealing with the procedure for verifying *tzaraat*, “leprous affliction” (a physical symptom that is punishment for a spiritual malaise). Scripture states that the *kohen* is assigned to determine whether the particular affliction appearing on a person’s body is *tzaraat* and so renders him spiritually unclean, or not. When the spot or blotch afflicting the skin does not appear to have penetrated the skin and the hairs on it have not turned white, the *kohen* quarantines the affliction—“the priest shall close up the wound”—for seven days and then re-inspects it. Rebbe Nachman relates this to healing a wound, specifically to the step of closing it up, which completes the process. In the context of our lesson, this proof-text teaches that it is *chesed*, the attribute personified by the *kohen* (see nn.39, 86), which closes the wound.

The *Parparaot LeChokhmah* cites the *Zohar* that when Goliath approached David on the battlefield, he was smitten with *tzaraat* on his forehead (*Zohar* III, 206a). The same thing happened when King Uziyahu of Judah attempted to bring the incense-offering, although he was not a priest (2 Chronicles 26:19). In our context, in both cases the *tzaraat* appeared specifically on the brow to indicate that they were guilty of blemishing the Brow of Divine Will.

189. Through lovingkindness...closed and completely healed. The *Parparaot LeChokhmah* cites *Chayey Moharan* (*Tzaddik* #390) that Rebbe Nachman’s follower, Reb Getzel of Ladizin (see n.1 above), was suffering from a very severe intestinal infection. The doctors had given up hope of saving his life. They said that the only conceivable treatment would be to break open the infected area, drain out the pathogenic fluids, purify the blood and seal the infection. However, this would be a very dangerous procedure to undertake so deep inside the body, one that would almost certainly prove fatal. Reb Getzel’s fellow chassidim from Ladizin traveled to the Rebbe for the festival and told him of Reb Getzel’s condition. On Shavuot, the Rebbe taught this lesson, in which he spoke in considerable detail about healing. When the chassidim from Ladizin returned home, they found Reb Getzel cured. He told them that the infected area had unexpectedly opened, and after a great deal of pus oozed out his pain was gone. A few days later the area was completely healed. From what Reb Getzel related it was clear that the sudden opening of the infection had begun late on the first day of Shavuot, at the very time Rebbe Nachman was giving this lesson.

The *Parparaot LeChokhmah* comments that, in fact, the correlation between Rebbe Nachman’s discussion about healing a wound and the lesson’s other topics runs deeper than indicated in the text. Central to his commentary is the understanding that the steps for treating a physical wound and those for treating a spiritual wound are conceptually much the same. He writes: Any serious infection in the body most likely began as some minor dysfunction in a particular area which caused the impurities in the blood to gather there. Left untreated, the infection grows and the pain it causes increases until the infection opens and the fluids are drained from the wound. When a person wants to begin, or begin anew, serving God, he undergoes a very similar treatment to heal his soul. All beginnings are difficult (see n.11 above).

וְזֶה פְּרוּשׁ:

וּבַיּוֹם הַבְּפוּרִים - זֶה בְּחִינַת הַתְּחֵלָה, בְּחִינַת צָרָה כְּמַבְכִּירָה.
וְאִיזוֹהוּ הַתְּחֵלָה.

בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַה' - הֵינּוּ הַתְּחֵלַת הַצְּדָקָה,
כְּשֶׁמֵתְחִילִין מִחֲדָשׁ לַתֵּן צְדָקָה. וְזֶה בְּחִינַת מִנְחָה חֲדָשָׁה, בְּחִינַת
צְדָקָה חֲדָשָׁה, בְּחִינַת הַתְּחֵלַת הַצְּדָקָה. כִּי מִנְחָה בְּחִינַת צְדָקָה,
כְּמוֹ שֶׁפְּתוּב (מלאכי ג): "מִגִּישֵׁי מִנְחָה בַצְּדָקָה". וְעַל-יְדֵי הַצְּדָקָה
נִתְתַקֵּן בְּחִינַת זָקֵן כַּנ"ל, וְזוֹהוּ:

caused by unworthy elders. This reveals Divine Will, which leads to fear of Heaven and makes receiving God's *chesed* possible (§9). Even money taken by non-Jews is considered charity and effects a revelation of Divine Will (§10). However, if this revelation is less than complete, so that doubt remains about Divine providence's rule over all that occurs, then even though *Metzach haNachash* has been defeated, it can reawaken and regain its strength. Charity helps for this as well, because giving is always beneficial for countering the repeated attacks of *Metzach haNachash* and the determinists who would undermine faith in God (§11A). The concepts of charity, wisdom, Divine Will and *chesed* parallel the four steps in treating a wound (§12).

190. **This is the explanation....** Rebbe Nachman now shows how the concepts discussed in the lesson are alluded to in the opening verse. As mentioned (n.1), the Rebbe gave this teaching on Shavuot, the topic of this verse.

191. **On the day of the BiKkuRim...maVKiRah....** The Hebrew term *bikkurim* refers to the offering brought from the first-ripening fruits of any of the seven species mentioned in Scripture's praise of the Holy Land: "It is a Land of wheat, barley, grape, fig and pomegranate; a Land of oil-olives and date-honey" (Deuteronomy 8:8). The *bikkurim* are brought to the Temple and, following the performance of certain rites, are given to the priests. The verse cited here refers specifically to the *bikkurim* of the year's wheat crop. Before any of the new crop can be offered in the Temple, a meal offering of two baked loaves has to be brought on Shavuot (see Leviticus 23:16-17). The root letters of *BiKkuRim* (ביכורים) are the same as those of *maVKiRah* (מבכירה), "a first-time birth" (see §2 and n.15 above). In the context of our lesson, this relates to a new beginning—i.e., opening a new opening—as the Rebbe explains next.

192. **charity's beginning...give charity anew.** As explained above, in sections 1-2, this is when a person breaks his cruelty and transforms it into compassion. Every time a person begins to give charity—which Rebbe Nachman calls "the beginning of all beginnings"—he must break his heartless tendencies. This opens a new opening, enabling the giver to embark upon a new path or devotion in worshipping God.

193. **an offering of new-meal...an offering signifies charity....** As explained above, in section 10; and see note 129 there.

194. **charity rectifies the concept of elder, as discussed above.** See section 9, where Rebbe

13. This is the explanation [of the opening verse]:¹⁹⁰

{“On the day of the *Bikkurim* (first fruits), when you bring an offering of new-meal to God on your Shavuot Festival, you shall observe an occasion proclaimed sacred; you shall not do any mundane work.”}

On the day of the *BiKkuRim* — This is the concept of beginning, as in “in anguish, like *maVKiRah* (she that gives birth for the first time).”¹⁹¹ Which beginning is this?...

when you bring an offering of new-meal to God — This alludes to charity’s beginning, when one begins to give charity anew.¹⁹² This is the meaning of “an offering of new-meal”—it alludes to new charity, beginning charity, because “an offering” signifies charity, as it is written “presenters of an offering of charity.”¹⁹³ And charity rectifies the concept of elder, as discussed above.¹⁹⁴ This is:

and cleansed completely, so that it can circulate regularly. And this purification and cleansing are likewise necessary if a person’s thoughts are to be directed solely to God and he is to firmly yearn to come closer to Him. Only then can he be certain that impurities will not again gather at the wound, and he will not have to again be treated to remove the doubts afflicting his *ratzon*. Finally, with Divine Will revealed, so that he recognizes the Hand of Divine providence and that God rules the world by the principle of reward and punishment, that person acquires fear of Heaven. He then receives God’s *chesed* in abundance, and, as one of God’s priests, does not spend his days and years working to eke out a living. The Serpent’s Brow, now deprived of all sustenance, is defeated for good. As the Rebbe teaches here, this is the meaning of “and the priest shall close up the wound.” This corresponds to the fourth step of healing: sealing the mouth of the wound. Through the priest, who personifies *chesed*—“And you will be called ‘priests of God’”—the infection’s opening closes and he is healed completely.

In review: The essence of giving charity is to break one’s cruelty and turn it into compassion (§1). The devotion of charity is extremely difficult. Giving charity when beginning something new widens the doors of opportunity and allows the person to enter more easily (§2). Were God’s *chesed* to descend, we would not have to work. We have to see to constantly draw God’s *chesed* (§3). However, abundant lovingkindness can be overwhelming. We create the container and conduit to receive it through our fear of Heaven (§4). Fear of Heaven comes about through the revelation of Divine Will. Revealing that everything is governed by God’s Will contravenes determinism and generates belief in reward and punishment, thus producing fear (§5). Divine Will is revealed through the Three Festivals, whose miracles proclaim the rule of God’s providence. But these proclamations are drowned out whenever deterministic ideology prevails (§6). The determinists are defeated by the great and holy sage who binds all wills to *Metzach haRatzon*. The contrast to this is *Metzach haNachash*, from which the heretical scientists and philosophers derive their influence (§7). *Metzach haNachash* acquires its strength from elders who fail to gain additional holiness and *daat* with each new day. The determinists are then able to prevent the holy sage, the worthy elder, from revealing Divine Will (§8). The benefit of giving charity is very great. It counters the influence of *Metzach haNachash*, as it rectifies the harm

בְּשִׁבְעַתֶּיכֶם – זֶה בְּחֵינֵת זָקֵן, כִּי בְּסִינֵי נְדָמָה לָהֶם כְּזָקֵן (מכילתא בשלח, הובא ברש"י שמות כ), כִּי עַל-יְדֵי בְּחֵינֵת מְנַחֵה חֲדָשָׁה שֶׁהוּא בְּחֵינֵת הַתְּחִלַּת הַצְּדָקָה נִתְּתָקֵן בְּחֵינֵת זָקֵן, שֶׁהוּא בְּחֵינֵת שְׁבוּעוֹת כַּנ"ל, וְאִזִּי נִתְּבַטַּל יְנִיקָתוֹ שֶׁל מִצַּח הַנְּחָשׁ, שִׁינֵק מְזַקֵּנִי הַדּוֹר, שְׂאִינָם כְּתִקְוֵנוּ כַּנ"ל, וְנִשְׁמַע קוֹל הַקְּרִיאָה שֶׁל יוֹם-טוֹב, שֶׁמְגַלָּה אֶת הַרְצוֹן כַּנ"ל. וְזֵהוּ:

מְקַרָּא קֹדֶשׁ יִהְיֶה לָכֶם – הֵינּוּ קוֹל הַקְּרִיאָה שֶׁל יוֹם-טוֹב שֶׁהוּא הַתְּגִלוֹת הַרְצוֹן, שְׁזֵה בְּחֵינֵת: "מְקַרָּא קֹדֶשׁ" כַּנ"ל, שֶׁהוּא נִשְׁמַע עִתָּה עַל-יְדֵי הַצְּדָקָה, שֶׁמְכַנִּיעַ אֶת מִצַּח הַנְּחָשׁ, חֲכַמַת הַטְּבַע, כַּנ"ל. וְאִזִּי עַל-יְדֵי הַתְּגִלוֹת הַרְצוֹן, "כָּל מְלֹאכֶת עֲבָדָה לֹא תַעֲשׂוּ".

כִּי עַל-יְדֵי הַתְּגִלוֹת הַרְצוֹן נַעֲשֶׂה יְרָאָה, וְעַל-יְדֵי יְרָאָה נִשְׁפָּע חֶסֶד, וְאִזִּי אֵין צְרִיכִין לַעֲשׂוֹת שׁוּם מְלֹאכָה, כִּי נִתְקַיֵּם הָעוֹלָם בְּחֶסֶדוֹ, בְּבְחֵינֵת: "עוֹלָם חֶסֶד יִבְנֶה", וְאִזִּי: "וְעַמְדוֹ זָרִים וְרַעוּ צֹאנֵכֶם" וְכו', "וְאַתֶּם כֹּהֲנֵי ה' תִּקְרְאוּ", כַּנ"ל. וְזֵהוּ:

nourished by the generation's elders, when those of the generation with length-of-days lack wholeness." And in section 9, he added that "giving charity reverses the blemish engendered by the fallen *daat* of those with length-of-days, from which the Serpent's Brow feeds. We remove all sustenance and vitality from the Serpent's Brow/determinism, and so the Brow of Divine Will grows stronger." Here, he links giving charity with bringing the new-meal offering on Shavuot. With the roaring of the determinists silenced, the festival's proclamation revealing Divine Will can be heard.

197. **revealing Divine Will produces fear of Heaven...receive lovingkindness...will be fulfilled.** In section 3, Rebbe Nachman taught that "if God were to pour His lovingkindness upon us...we would not have (had) to engage in any labor or work whatsoever, as even the [work for one's] necessities would be done by others.... 'Foreigners will stand and pasture your flocks.... And you will be called "priests of God.'"" In section 4, he explained that "because it is impossible to receive lovingkindness in abundance.... One has to create a container and a conduit through which to receive the lovingkindness. This is accomplished through fear of Heaven." And in section 5, the Rebbe added that "fear of Heaven comes about mainly through the revelation of Divine Will...that God created everything through His Will, without any obligation to do so, and He gives life and sustains everything through His Will, without any determinism at all. For then there is reward and punishment."

on your Shavuot Festival — This is the concept of Elder, for at Sinai God appeared to them as an elder (*Rashi*, Exodus 20:2). Through the new-meal offering, the beginning of charity, the concept of an elder/Shavuot is rectified.¹⁹⁵ This ends the Serpent’s Brow feeding off the unworthy elders of the generation. Then the festival’s proclamation revealing Divine Will is heard, as discussed above.¹⁹⁶ And this is:

you shall observe an occasion proclaimed sacred — This alludes to the festival’s proclamation, the revelation of Divine Will, which is “an occasion proclaimed sacred.” It is heard now <because the roar of the enemies, the wild animals sustained by the Serpent’s Brow, has been defeated> through charity, which defeats the Serpent’s Brow/determinism. This brings to <the revelation of Divine Will>.

<And> revealing Divine Will produces fear of Heaven, through which <it is possible to receive lovingkindness, so that> the world <is sustained> through His lovingkindness, as in “The world is built on lovingkindness.” As a result, <we have no need to engage in any labor or work.> “Foreigners will stand and pasture your flocks.... And you will be called ‘priests of God’” <will be fulfilled>.¹⁹⁷ And this is:

Nachman taught that charity is found “after many days,” i.e., with those who have length-of-days. Giving charity, the Rebbe explained, rectifies the fallen length-of-days and *daat* of unworthy elders. This, in turn, gives strength to the worthy elder—i.e., the holy sage, who binds all the wills to the root of Divine Will.

195. **at Sinai God appeared to them as an Elder...Shavuot....** Shavuot commemorates the Giving of the Torah. In *Likutey Moharan* I, 56:7, Rebbe Nachman teaches: “At the Giving of the Torah, God appeared to the Jews as an Elder with great compassion” (see *Rashi*, Exodus 20:2). “Elder” refers to one with composed *daat*, which determines the extent of compassion.... Shavuot therefore signifies supernal lovingkindness and great compassion (see also *Zohar* III, 128b). In the context of our lesson, the Rebbe explains that giving charity, the new-meal offering, strengthens the influence of the holy sage/Shavuot and rectifies the blemish of *daat* engendered by unworthy elders.

196. **This ends the Serpent’s Brow...Divine Will is heard, as discussed above.** In section 6, Rebbe Nachman taught that “each festival announces, proclaims and reveals Divine Will.... However, not everyone hears the proclamation of the festival, on account of [the roaring of] the wild animals.... These are the deterministic scientists who demonstrate through their erroneous ideologies that everything is caused by the laws of nature.” In section 7, the Rebbe explained that the determinists are defeated by the holy sage, who binds all wills to the Brow of *Ratzon*, the root of Divine Will. “However, opposing [the Brow of *Ratzon*] is the Serpent’s Brow, which is the root of determinism.” Then, in section 8, the Rebbe taught that “the Serpent’s Brow is

כָּל מְלֹאכֶת עֲבֹדָה לֹא תַעֲשׂוּ – כִּי אֵין צְרִיכִין לַעֲשׂוֹת שׁוּם
מְלֹאכָה וְשׁוּם עֵסֶק, כִּי נִתְקַיֵּם הָעוֹלָם בְּחֶסֶדּוֹ, בְּחִינַת: "וְאַתֶּם
כֹּהֲנֵי ה' תִּקְרְאוּ", כַּנ"ל:

יֵשׁ חֲלוּק בֵּין הַחִיּוֹת רְעוֹת וּבֵין הַמִּצַּח הַנְּחָשׁ, כִּי חֲכָמֵי הַטֶּבַע
שֶׁהֵם בְּחִינַת חִיּוֹת רְעוֹת הֵם הַחֲכָמִים שְׂאוּחֲזִים בְּחֻמַּת הַטֶּבַע
לְהִנָּאֵתָם, כִּי יֵשׁ לָהֶם הִנָּאָה מְזוּהָ, כְּדֵי לְהַחֲזִיק דַּעַת וְשִׁקְר שְׁלָהֶם
וְכִיּוֹצֵא. אֲבָל הַחֲכָם שֶׁהוּא בְּחִינַת מִצַּח הַנְּחָשׁ, הוּא רָשָׁע וְכוֹפֵר
בְּלֵי שׁוּם הִנָּאָה, שְׂאִין לוֹ שׁוּם הִנָּאָה מִחֻמַּתּוֹ, רַק הוּא (כְּמוֹ רָשָׁע
רָא, שֶׁהוּא) רָשָׁע וְכוֹפֵר בְּלֵי שׁוּם הִנָּאָה כַּנ"ל:

and the like. This refers to scholars who adhere to deterministic ideology for the personal benefit it affords them, such as fame, livelihood or power. It might mean avowing belief in the natural order and discounting the supernatural so as to be seen as “educated,” even “civilized,” as opposed to, say, those who are guided by their faith in God. Such scholars can often be found vociferously defending their positions—i.e., “roaring like wild animals”—to convince others, and themselves, of the veracity of their position.

Reb Noson adds: For some, it is succumbing to base desires that leads one to deterministic heresy. If, instead of striving to overcome the wants of the body, a person allows them to fester and grow, he is in danger of being convinced of one deterministic idea after another, until, eventually, he becomes trapped in the depths of heretical thinking. His desires bring him to disbelief and heresy so that he can then rationalize his satisfying those very desires. These determinists are the “wild animals” who deny Divine Will. Their defeat is brought about by the great and holy sage binding all wills to the Brow of *Ratzon* (*Torat Natan* #22; and see §7 and nn.81-83). The *Parparaot LeChokhmah* explains that the holy sage can defeat these scholars because their adherence to determinism is motivated by *ratzon* (will and desire) for the pleasure and personal benefit it affords them. When the holy sage binds all wills to the root of Divine Will, i.e., the Brow of *Ratzon*, he includes the *ratzon* of these determinists, and this enables him to counter their influence.

201. scholar who is likened to the serpent’s Brow...a devout villain...wicked and heretical without any ulterior motive. Reb Noson explains that the scholar who is wicked and heretical with no ulterior motive is likened to the Serpent’s Brow. Like the root of determinism, he is associated with vexation and wrath, and so is motivated by spite and the need to express his anger against God. Thus, his aim is neither pleasure nor benefit, but to instill blemish into the root of Divine Will and spread heresy there, God forbid. Reb Noson adds that the brazenness which characterizes such scholars—as in “You have the *brow* of a harlot, you refuse to be ashamed” (Jeremiah 3: 3)—is evidenced in the overt and uninhibited way in which they shamelessly declare their heretical ideas and lash out at all that is holy. Protection against these

you shall not do any mundane work — We do not have to engage in any work and labor whatsoever, because the world is sustained through His lovingkindness, as in “And you will be called ‘priests of God.’”¹⁹⁸

14. There is a difference between the wild animals and the Serpent’s Brow.¹⁹⁹ The deterministic scientists likened to wild animals are those scholars who adhere to determinism for personal benefit. It is the pleasure they get from this [ideology] that causes them to hold fast to their point of view and falsehood and the like.²⁰⁰ But the scholar who is likened to the Serpent’s Brow is wicked and heretical without any personal benefit. He gets no pleasure from his wisdom. On the contrary, he is {a “devout” villain, because he is} wicked and heretical without any ulterior motive.²⁰¹

198. **We do not have to engage in any work...called priests of God.** With fear of Heaven to make the container in which to hold God’s lovingkindness, we are able to receive the flow of His blessing and bounty without having to engage in any work and labor whatsoever. Instead, as the recipients of God’s *chesed*, we are His priests and can devote our days and years to pursuing spiritual devotions and bringing greater *daat* to the world.

The opening verse thus translates in the context of our lesson as follows:

On the day of the *Bikkurim* — Making a new beginning...

when you bring an offering of new-meal to God on your Shavuot Festival — by giving charity, rectifies the concept of elder/holy sage/Shavuot, and defeats *Metzach haNachash* and the determinists.

you shall observe an occasion proclaimed sacred — Then the festival’s proclamation revealing Divine Will can be heard. With the fear of Heaven that comes with revealing Divine Will, the container for receiving God’s lovingkindness is created.

and you shall not do any mundane work — Consequently, there is no need to engage in any labor or work, for the world will be sustained by God’s lovingkindness.

199. **There is a difference between the wild animals and the Serpent’s Brow.** This refers to Rebbe Nachman’s teaching in section 7 (and see n.88), that “opposing [the Brow of *Ratzon*] is the Serpent’s Brow, which is the root of determinism. For everything has its root, and the root of determinism is *Metzach haNachash* (the Serpent’s Brow).” Here, the Rebbe will explain that there is an essential difference between those who espouse heretical ideas solely for the sake of persuading others, like the Serpent’s Brow, and those who, like the determinists/wild animals, follow and advocate these ideas for some ulterior motive. A parallel discussion appears at the end of section 7, where the Rebbe distinguishes between an individual who draws wisdom from the Serpent’s Brow to demonstrate that everything is due to natural causality and the Serpent’s Brow itself, which threatens to introduce heresy into the very root of Divine Will.

200. **scholars who adhere to determinism for personal benefit...point of view and falsehood**

כָּלֵל הַמֵּאֲמֵר כָּלוּ אַחַד, וְכָלוּ קָשׁוּר זֶה בְּזֶה, שֶׁהֲצַדִּיקָהּ הִיא קָשָׁה
מְאֹד בִּהְתַּחֲלָה, אֲבָל הַתּוֹעֵלֶת שֶׁל הַצַּדִּיקָה גְּדוֹל מְאֹד, כִּי עַל-יְדֵי
הַצַּדִּיקָה אֵין צְרִיכִין לַעֲשׂוֹת שׁוּם מְלָאכָה וְעֶסֶק, כִּי נִתְקַיֵּם הָעוֹלָם
בְּחֶסֶדוֹ, כִּי עַל-יְדֵי הַצַּדִּיקָה מוֹצִיאִין יְנִיקַת מִצַּח הַנְּחָשׁ, שְׂיֹנֵק
מִזְקַנֵי הַדּוֹר, וְאֵזִי נִשְׁמָע קוֹל הַקְּרִיאָה שֶׁל יוֹם-טוֹב, שֶׁמִּגְלָה אֶת
הַרְצוֹן, וְאֵזִי נִתְגַּלָּה יְרָאָה, כִּי עַקֵּר הִירָאָה - עַל-יְדֵי הַתְּגַלּוֹת
הַרְצוֹן, וְעַל יְדֵי הִירָאָה נַעֲשֶׂה כָּלִי וְצַנּוֹר לְקַבֵּל עַל יְדוֹ הַשְּׁפָעַת
הַחֶסֶד, כִּי בְּלֹא הַכְּלִי וְהַצַּנּוֹר אֵי אֶפְשָׁר לְקַבֵּל אֶת הַחֶסֶד, רַק עַל-
יְדֵי הִירָאָה, שֶׁהוּא צַנּוֹר וְכָלִי, עַל יְדֵי מְקַבְּלִין אֶת הַחֶסֶד, וְאֵזִי
נִתְקַיֵּם הָעוֹלָם בְּחֶסֶדוֹ, וְאֵזִי אֵין צְרִיכִין לַעֲשׂוֹת שׁוּם מְלָאכָה, כִּי
נִתְקַיֵּם: "וְעַמְדוֹ זָרִים וְרָעוּ צִאֲנָכֶם" וְכו' כַּנ"ל:

he serves God commensurate with His greatness.... The main thing is *ratzon* and longing to constantly yearn for God. And from this [place of *ratzon*], one prays, studies Torah and keeps His mitzvot...It is not good to be old....” The *Parparaot LeChokhmah* connects these points from Rebbe Nachman’s conversation with their corresponding concepts in the lesson. 1) “A person should not be concerned with wealth, since whether he has it or not, his days will pass.” This relates to the Rebbe’s discussion of how it is possible to work all one’s days and years just for life’s necessities (see §3). 2) “The main thing is *ratzon* and longing to constantly yearn for God. And from this [place of *ratzon*], one prays, studies Torah and keeps His mitzvot.” The Rebbe explained to his followers that, considering God’s awesome greatness, no one, not even angels, can presume to truly serve Him. The only thing a person can do is always desire to come close to God, and with that strong *ratzon* pray, study and keep mitzvot as best as he can. This relates to the lesson’s discussion of revealing Divine Will. As explained in note 120 above, each is dependent on the other. A person who genuinely recognizes Divine Will merits the essence of *avodat HaShem*: serving God with strong *ratzon* and great longing. And conversely, when a person serves God with strong *ratzon*, he merits a greater revelation of Divine Will. Also, in the lesson the Rebbe taught that a person does not have to do anything when God bestows His lovingkindness, “for You pay each man *as if* his deeds’ ...—it would be *as if* he acts” (see §3 and n.43). This relates to the Rebbe’s point that “the main thing is *ratzon*, a person’s longing and yearning. It is the concept of receiving *chesed* from God; of not having earned His blessing and bounty by truly serving Him, but receiving them anyway, *as if* he had.” 3) And the Rebbe said: “It is not good to be old.” A person has to begin anew each day. This relates to his teaching that a worthy elder is one who each new day increases the measure of his holiness and *daat* (see §8). Sanctity is thus restored to the fallen days, Divine Will and Favor are revealed, and through fear of Heaven an influx of God’s bounteous lovingkindness and blessing fills the world. Amen. Amen.

15. All the concepts of this lesson are one and entirely interconnected. Any act of charity is very difficult at the beginning; nevertheless, the benefit of charity is extremely great. Giving charity means not having to engage in any work or labor, because the world is then sustained through His lovingkindness. For charity keeps the Serpent's Brow from drawing sustenance from the elders of the generation, and, as a result, the festival's proclamation that reveals Divine Will is heard. This, in turn, reveals fear of Heaven, which essentially comes about through the revelation of Divine Will. Fear of Heaven then creates a container and conduit for receiving the bestowal of lovingkindness. Without this container and conduit it is impossible to receive the lovingkindness. Only through fear of Heaven, the conduit and container, can the lovingkindness be received, so that the world is then sustained through His lovingkindness. And then, we have no need to engage in any work, because "Foreigners will stand and pasture your flocks..." will be fulfilled, as discussed above.²⁰²

heretics comes only from giving charity, which rectifies the blemish engendered by unworthy elders and so cuts off sustenance and vitality from the Serpent's Brow (*Torat Natan*, *ibid.*). The *Parparaot LeChokmah* explains that unlike the determinists, whose *ratzon* the holy sage binds to the Brow of *Ratzon*, the scholar who is likened to the Serpent's Brow is "devoutly" villainous. With no *ratzon* for pleasure or personal benefit from his heresies, the only way to counter him is by cutting off his sustenance. This, as Rebbe Nachman has shown, begins by transforming one's cruelty into compassion and giving charity.

202. All the concepts of this lesson...as discussed above. In brief, giving charity (§1-§2) elicits God's *chesed*, so that the world is sustained by lovingkindness and people do not have to labor to eke out a living (§3). Charity rectifies the blemish engendered by the fallen days of unworthy elders (§9), which sustains the Serpent's Brow and empowers the determinists (§7-§8). With their sustenance cut off, the roaring of the wild animals/determinists is quieted and the festival's proclamation revealing Divine Will is heard (§6). When Divine Will is revealed, fear of Heaven is attained (§5), which creates the container for receiving God's lovingkindness (§4). It is therefore extremely difficult to begin giving charity. For by eliciting Divine Will and enabling God's lovingkindness to be received, charity countermands the natural manner and order by which the world is sustained. Nonetheless, when a person does overturn his natural cruelty and gives charity, the rectifications his giving effects counter all the obstacles to the world being sustained solely through God's bounteous lovingkindness.

Rebbe Nachman gave this lesson at the end of the first day of Shavuot, 1809. The previous evening the Rebbe held a lengthy conversation with his followers, recorded in *Rabbi Nachman's Wisdom* #51: He said that man's purpose in this fleeting world is only to strive for that which is eternal. "A person should not be concerned with wealth, since whether he has it or not, his days will pass.... As for serving God, I don't know of anyone who can claim that

שְׁהוּא מוֹשֵׁל בְּיוֹתֵר, וְכֵן יֵשׁ שְׁהוּא מוֹשֵׁל עַל כָּל הָעוֹלָם, כָּל אֶחָד לְפִי בְּחִינַת הַמְּלָכוֹת שְׂיֵשׁ לוֹ. בְּבְחִינוֹת: "שְׂרֵי אֱלֹפִים וְשְׂרֵי מְאוֹת וְשְׂרֵי חֲמִשִּׁים וְשְׂרֵי עֶשְׂרוֹת" (שְׁמוֹת יח):

וּבְחִינוֹת הַמְּלָכוֹת הַזֹּאת שְׂיֵשׁ בְּכָל אֶחָד, הִיא בְּאַתְגְּלִיא וּבְאַתְפְּסִיא. בְּאַתְגְּלִיא, הֵינּוּ הַמְּשַׁלָּה שְׂיֵשׁ לְכָל אֶחָד לְפִי בְּחִינָתוֹ, שְׁהוּא מוֹשֵׁל עַל אֱלוֹ הָאֲנָשִׁים בְּאַתְגְּלִיא, כְּפִי בְּחִינַת הַמְּלָכוֹת שְׁלוֹ כַּנֵּ"ל. וּבְאַתְפְּסִיא הוּא, כִּי גַם יֵשׁ לְכָל אֶחָד לְפִי בְּחִינָתוֹ בְּחִינַת מְלָכוֹת בְּאַתְפְּסִיא. דִּהְיִנוּ שְׂאָף שְׁבְאַתְגְּלִיא נִרְאָה שְׂאִין לוֹ שׁוֹם מְשַׁלָּה עַל אֱלוֹ הָאֲנָשִׁים, עִם כָּל זֶה בְּאַתְפְּסִיא וּבְהַעֲלֵם גְּדוֹל, הוּא מוֹשֵׁל עַל אֱלוֹ הָאֲנָשִׁים. כִּי נִשְׁמָתָם הֵם תְּחִתּוֹ, וְנִכְנָעִים תְּחִתּוֹ. וְגַם זֹאת הַבְּחִינָה שֶׁל מְלָכוֹת בְּאַתְפְּסִיא, הִיא לְכָל אֶחָד לְפִי בְּחִינָתוֹ בְּבְחִינַת: "שְׂרֵי אֱלֹפִים, וְשְׂרֵי מְאוֹת" וְכוּ':

the *Malkhut* of God (see below, §2). The Rebbe will shortly introduce a deeper dimension of authority, a spiritual *malkhut*, whose rule is sometimes also over the entire world.

6. **officers of thousands...hundreds...fifties...tens.** When Moshe appointed officers to judge the people and administer the law, he assigned different degrees of authority to the different officers, putting some in charge of a thousand people and others in charge of only ten. Rashi explains (*loc. cit.* 18:21) that the officers in charge of a thousand people had authority also over the hundreds, and so on. In the context of our lesson, this illustrates the different degrees of personal *malkhut*—there are those who rule in their household, those who have a broader authority, and those with greater authority still—"each one commensurate with his aspect of *malkhut*" (*Torat Natan* #2).

7. **their souls are subordinate and submit to his rule.** We find in the writings of the Ari that all souls have their root in the soul of a tzaddik. Each tzaddik is like the trunk of a large tree, and all his followers are its different branches, twigs and leaves (see *Shaar HaGilgulim* #31, pp.83-88). Those souls that are like the larger branches have smaller branches, twigs and leaves of their own—i.e., subordinate souls that are dependent upon this greater soul, and draw nourishment and vitality through it. The greater soul, which may not even be aware of the souls that submit to its rule, therefore possesses a hidden aspect of *malkhut*. Below, in section 3, Rebbe Nachman explains how it is possible to extend authority over someone one does not even know.

8. **officers of thousands...hundreds....** That is, those who are compared to the small branches rule over those who are like the twigs, while the twigs rule over the leaves, and so on. Their authority is a factor of the hidden aspect of *malkhut* that each person possesses.

rules in his home,³ and one whose rule is broader,⁴ and there is also one whose rule is over the entire world⁵—each one commensurate with his aspect of *malkhut*, corresponding to “officers of thousands, and officers of hundreds, officers of fifties, and officers of tens” (Exodus 18:25).⁶

This aspect of *malkhut* that each person possesses [manifests] in the revealed and in the hidden. In the revealed—this is the rule each person has commensurate with his aspect, so that he overtly rules these people in accordance with his aspect of *malkhut*, as explained above. In the hidden—each person, commensurate with his aspect, also has a hidden aspect of *malkhut*. That is, even though overtly it appears that he has no rule whatsoever over these people, covertly and in a most concealed manner, he nevertheless rules these people; their souls are <subordinate> and submit to his rule.⁷ And for each person, this aspect of hidden *malkhut* is also commensurate with his aspect, corresponding to “officers of thousands, and officers of hundreds....”⁸

his *malkhut* appropriately, it heightens his ability and desire to pray. The Rebbe alludes to prayer below, where he speaks of sighing and lifting up one’s hands to God (see §9).

(Whenever God’s *Malkhut* or the *sefirah Malkhut* is referred to, “*Malkhut*” is capitalized; where human authority or rule is referred to, “*malkhut*” is lower cased.)

3. rules in his home. This phrase, “*sorer b'beito*,” is taken from Esther 1:22, where it refers to a man being the supreme authority in his home. In the context of our lesson, this also implies a person governing his own “home,” or *self*, by controlling his evil characteristics and lusts. The person who gives in to his anger, arrogance and desires for immorality has no authority; rather, he is himself the subject of another “king”—his evil inclination. As related in the Book of Esther, it was the wicked Haman who conceived the plan to issue a royal edict proclaiming the man as the absolute ruler of the home. Haman lacked authority even in his own home (his wife Zeresh ruled over him), and so sought to have this edict inscribed into law. Even though he eventually became prime minister, he remained a slave to his own ego and evil desires. (Below, Rebbe Nachman equates Haman with *Malkhut* of Evil; see §5).

4. rule is broader. This would include a rabbi with authority over his congregation, an elected official in charge of his synagogue or city, a schoolteacher, an owner of a small business who employs a number of workers, a manager of a multinational corporation, and so on.

5. whose rule is over the entire world. The Talmud mentions a number of kings who ruled over the entire world: Achav, Nevuchadnezzar and Achashveirosh (*Megillah* 11a). However, the *malkhut* of each of these kings was flawed: Achav was an adulator; Nevuchadnezzar was an adulator and a homosexual; and Achashveirosh was immoral, a glutton and a drunkard. By contrast, the *malkhut* to which Rebbe Nachman refers in the lesson is one that reveals

וַיֵּשׁ אֶחָד שְׁבָאֲתַגְלִיא אֵין לוֹ שׁוּם מְמִשְׁלָה, וְאַף-עַל-פִּי-כֵן
 בְּאַתְכַּסְיָא וּבְהַעֲלֵם גְּדוּל, הוּא מוֹשֵׁל עַל כָּל הַדּוֹר, וְאַפְלוּ עַל כָּל
 צְדִיקֵי הַדּוֹר. כִּי כָּל נִשְׁמוֹתֵיהֶם הֵם כָּלֵם תַּחַת מְמִשְׁלָתוֹ וּמַלְכוּתוֹ,
 וְכָלֵם נִכְנָעִים וְכַפּוּפִים אֵלָיו. רַק שֶׁהוּא בְּהַעֲלֵם גְּדוּל, בְּבַחֲיִנוֹת
 (מלאכי א): "בְּכָל מְקוֹם מְקַטֵּר וּמַגָּשׁ לְשָׁמַי". שְׁאֵף הֵם עוֹבְדִים
 עֲבוֹדַת-אֱלִילִים, עַל כָּל זֶה בְּהַעֲלֵם גְּדוּל הֵם כָּלֵם נִכְנָעִים אֵלָיו
 יִתְבַּרְךְ, וְעוֹבְדִים אוֹתוֹ יִתְבַּרְךְ, רַק שֶׁהוּא בְּהַעֲלֵם גְּדוּל. כְּמוֹ כֵן
 זֹאת הַבְּחִינָה שֶׁל מַלְכוּת בְּאַתְכַּסְיָא, שְׁאֵף שְׁבָאֲתַגְלִיא אֵין לוֹ
 שׁוּם מְמִשְׁלָה, עִם כָּל זֶה בְּהַעֲלֵם גְּדוּל, הוּא מוֹלֵךְ עֲלֵיהֶם, וְהֵם
 כָּלֵם תַּחַתּוֹ וְנִכְנָעִים אֵלָיו:

ב. וְצִרִיךְ כָּל אֶחָד, לְבָלִי לְהִשְׁתַּמֵּשׁ עִם בְּחִינּוֹת הַמַּלְכוּת שִׁישׁ
 לוֹ לְהִנְאָתוֹ וּלְצַרְכוֹ. שְׁלֵא תִהְיֶה בְּחִינּוֹת הַמַּלְכוּת אֲצִלוֹ כְּעַבְד
 לְמֵלֶאֱת תַּאֲוֹתוֹ, רַק שֶׁתִּהְיֶה בְּחִינַת הַמַּלְכוּת בְּבַחֲיִנַת בֶּן חוֹרִין.
 בְּבַחֲיִנַת (קהלת י): "אֲשֶׁרִיךְ אֶרֶץ שְׁמֵלֶכָּךְ בֶּן חוֹרִין", שֶׁהַמַּלְכוּת
 יְהִיָּה אֲצִלְךָ בֶּן חוֹרִין, לְבָלִי לְהִשְׁתַּמֵּשׁ בּוֹ לְהִנְאָתָךְ:

submit to His will. God therefore remains for the most part concealed from mankind. The tzaddik's mission is to reveal God in the world. Were people fully aware of the tzaddik's authority, they would have no alternative but to comply with his teachings. They would then no longer be free to choose between serving God or pursuing their materialistic interests. Nevertheless, as explained with regard to Moshe (n.9), the tzaddik's authority prevails even though it is presently concealed and will remain so until the time of Mashiach.

In review: Each person possesses both a revealed and a concealed aspect of *malkhut*.

12. **not make use...of malkhut for personal gratification....** In this section, Rebbe Nachman focuses on the purpose of *malkhut*. A person is given rule and the ability to influence others only so that through his personal *malkhut* he might reveal the *Malkhut* of God. He must therefore ensure that he exercises his authority in the service of God, and not for personal gain or gratification. This can be achieved by remembering that his *malkhut* is rooted in God's *Malkhut* (see n.2)—it is neither his due nor an inherent right, but rather a gift from God. The charge he has over others is thus a responsibility, not a privilege that he is free to abuse.

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

There is one person who ostensibly has no rule whatsoever, but covertly and in a most concealed manner he rules the entire generation, and even over all the tzaddikim of the generation, because all their souls are entirely under his rule and *malkhut*. They all submit to his rule and are subordinate to him,⁹ only that it is in a most concealed manner, in the aspect of “In every place, offerings are burned and presented to My Name” (Malakhi 1:11)—even though they worship idolatry, in a most covert manner they nevertheless submit to God and worship Him, only that it is most concealed.¹⁰ Likewise, the aspect of hidden *malkhut*: even though overtly he has no rule whatsoever, in a most concealed manner he nevertheless rules them, and they are all under him and submit to him.¹¹

2. A person should not make use of his aspect of *malkhut* for personal gratification and need;¹² his aspect of *malkhut* should not be his slave, to satisfy his desires. Rather, the aspect of *malkhut* should be in the aspect of a “free man,” corresponding to “Happy are you, O land whose king is a free man” (Ecclesiastes 10:17). You should consider the *malkhut* a free man, not using it for personal gratification.¹³

9. **They all submit to his rule and are subordinate to him.** This refers to the tzaddik, the trunk of the tree (see n.7). Just as everything on that tree draws its nourishment through the trunk, so too, *all* souls are rooted in the tzaddik, and he provides the vitality needed to sustain them. Therefore, they all submit to his rule and are subordinate to him. This was Moshe *Rabbeinu*, the soul that rules over the entire world. Although Pharaoh was the most powerful ruler of the time, Moshe’s *malkhut* was the more powerful—i.e., Moshe issued orders to the Egyptian ruler and, despite Pharaoh’s obstinacy, Moshe’s rule prevailed. Moshe likewise ruled over all the other enemies of the Jewish people—Amalek, Kanaan, Balak and Bilaam, Sichon, Og, etc.—they all eventually had to submit to his authority. In addition, Moshe’s power to bring the Ten Plagues and split the Red Sea was also indicative of his aspect of *malkhut*, he had control over even the forces of nature.

10. **In every place...even though they worship idolatry....** Even Gentile idolaters recognize God as the Supreme Being—calling Him “God of the gods” (*Menachot* 110a). They worship idols because they mistakenly think it improper to pray directly to God, but rather via His agents, e.g., the sun, moon and constellations (*Radak, Metzudat David*). With this proof-text, Rebbe Nachman introduces the aspect of *Malkhut*, the Kingship of God that rules all mankind.

11. **Likewise...submit to him.** Just as God’s *Malkhut* is hidden, as when it is concealed in idolatry, so too, the tzaddik’s *malkhut*, his rule over the entire world, is hidden. The concealment of God’s Authority is essential if man is to have free choice; unequivocal awareness of God precludes man’s choice because it leaves him with no alternative but to

וְזֶה בְּחִינַת מְרַדְכִי, בְּחִינַת מֶרְדָּר (חולין קלט:). שְׁהַמְרוּת, הִינּוּ
הַמְלָכוֹת, יֵשׁ לָהּ דְרֹר וְחֵרוֹת, שְׁלֹא לְהַשְׁתַּמֵּשׁ בָּהּ לְהַנָּאֵתוֹ
וּלְצָרְכוֹ, כִּי אִם לְהֵשֵׁם יִתְבָּרֵךְ, בְּבְחִינּוֹת (עובדיה א): "וְהִיֵּתָה לָהּ
הַמְלוּכָה". דֵּהִינּוּ לְהַשְׁתַּמֵּשׁ עִם הַמְלָכוֹת לְעַבֹדֵת הַשֵּׁם יִתְבָּרֵךְ,
דֵּהִינּוּ לְהַזְהִיר וּלְהוֹכִיחַ אֶת כָּל הַנְּשָׁמוֹת שֶׁנִּכְנָעִים אֵלָיו, כָּל אֶחָד
וְאֶחָד לְפִי בְּחִינּוֹת הַמְלָכוֹת שֶׁיֵּשׁ לוֹ בְּאַתְגָּלִיָּא וּבְאַתְפְּסִיָּא. הֵן
אִם הוּא מוֹשֵׁל בְּבֵיתוֹ, צָרִיךְ לְהַזְהִיר וּלְהוֹכִיחַ אֶת בְּנֵי בֵיתוֹ. וְאִם
יֵשׁ לוֹ מִמְשָׁלָה יוֹתֵר, מִטָּל עָלָיו לְהַזְהִיר יוֹתֵר וְיוֹתֵר אֲנָשִׁים, לְפִי
בְּחִינַת הַמְלָכוֹת שְׁלוֹ:

ג. וְצָרִיךְ לְהַמְשִׁיךְ אַרְיֵכוֹת יָמִים לְתוֹךְ הַמְלָכוֹת, שְׁלֹא תִהְיֶה
בְּבְחִינּוֹת (פסחים פז:): 'הַרְבֵּנוֹת מִקְבֵּרֵת אֶת בְּעָלֶיהָ'.

18. **commensurate with his aspect of malkhut.** Reb Noson writes that the perfection of *malkhut* is achieved mainly by subduing evil (*Torat Natan* #3). In the context of our lesson, this refers to subduing the foolishness associated with exercising one's personal *malkhut* for self-gratification. Subduing this foolishness enables a person to free his *malkhut* for serving God.

In review: Each person possesses both a revealed and a concealed aspect of *malkhut* (§1). A person must exercise his personal *malkhut* only for serving God, and not for self-gratification (§2).

19. **In addition.** Rebbe Nachman will next discuss how to judiciously exercise *malkhut* so as to avoid the negative repercussions that wielding authority entails. This section (which has been subdivided due to its exceptional length) is comprised of several seemingly disparate concepts which the Rebbe connects. The first of these concepts is "length-of-days," a term that refers to God as the Ancient of Days or the Ancient Hidden One. In the Kabbalah, this corresponds to the Divine persona *Arikh Anpin*, which is the *sefirah Keter*. (Actually, there are two aspects of *Keter*; the higher one corresponding to the Divine persona *Atik Yomin*, the lower one corresponding to *Arikh Anpin*.) In the context of our lesson, length-of-days parallels the Name of God, the Torah, and *daat*. A second concept introduced by the Rebbe in this section is "concealment" and "concealment within a concealment," two levels of God's hiddenness. The Rebbe will also show how Torah study has the power to bring about a revelation of God from within the concealment itself.

20. **authority buries the one who possesses it.** The Talmud notes that it was common for the lifetime of a prophet to span the reigns of several kings. For example, Yeshayahu (Isaiah) prophesied during the reigns of Uziyah, Yotam, Achaz and Yechizkiyahu (kings of Judah; *Pesachim, loc. cit.*). This implies that exercising authority, *malkhut*, shortens one's years. The solution, Rebbe Nachman teaches, is to infuse one's *malkhut* with length-of-days—i.e., with life from the Eternal God. In practice, this entails making God the basis of one's authority, which extends the life of one's *malkhut*. This is why the prophets of Israel, who were also

This is the aspect of MoRDekhai: *MoR D'ror* (Exodus 30:23)¹⁴—the *MoRut* (rule), *malkhut*, has *D'ror* (independence) and freedom.¹⁵ One should not use it for personal gratification and need, but only for God, in the aspect of “the *malkhut* will be God’s” (Obadiah 1:21)—i.e., he is to use *malkhut* for serving God.¹⁶ That is, he should caution and admonish all the souls that submit to him—each and every person commensurate with his aspect of *malkhut*, both revealed and hidden.¹⁷ Thus, if he rules in his home, he must caution and admonish the members of his household. And if he has a broader rule, it is his responsibility to caution more and more people, commensurate with his aspect of *malkhut*.¹⁸

3A. In addition,¹⁹ it is necessary to infuse *malkhut* with length-of-days, so that it is not in the aspect of “authority buries the one who possesses it” (*Pesachim* 87b).²⁰

free man,” who engages in the pursuit of wisdom (*Rashi, loc. cit.*, vv.16-17). Kohelet teaches that exercising authority immaturely—in our context, for one’s personal gain—leads to sorrow and woe; whereas exercising *malkhut* properly and responsibly leads to good fortune and happiness.

14. MoRDekhai: MoR D'ror. *Mor* is myrrh, a sweet smelling gum resin. The Sages teach: Where is there an allusion in the Five Books of Torah to MoRDekhai? In the verse (Exodus, *loc. cit.*), “Take the finest spices: *mor d'ror* (myrrh free of impurities)” (*Chullin* 139b). Onkelos translates “*mor d'ror*” into Aramaic as “*MeiRa DaKhla*” (מִירָא דְכִיא), which spells *MoRDeKhal* (מֵרְדֵכַח).

15. MoRut, malkhut, has D'ror and freedom. The Hebrew word *mor* (מֹר) also connotes *morut* (מְרוּת), “to rule”; *d'ror* means “free” or “independent.” Thus, “*mor d'ror*” alludes to a *malkhut* that is independent, free from being used for personal gratification. This characteristic was exemplified in Mordekhai, as we shall see. The *Parparaot LeChokhmah* cites the Kabbalistic teaching that *Yovel* (the Jubilee year), which connotes freedom, corresponds to *Binah. Malkhut*, which draws from *Binah*, must therefore itself be free, and not be a slave to one’s desire for self-gratification.

16. the malkhut will be God’s...for serving God. The prophet Ovadiah refers to the days of the Mashiach, when the Jewish people will rule over their enemies. In the context of our lesson, this indicates that the Jews will exercise their authority and influence not for their own benefit, but to bring the nations to accept God’s *Malkhut*. For when the Jews exercise their *malkhut* for serving God, His *Malkhut* is revealed in the world (cf. *Biur HaLikutim* #29). Rebbe Nachman now explains how this happens.

17. caution and admonish.... That is, he must exercise his authority and influence over those under his dominion to encourage them to serve God. By doing this, he reveals God’s *Malkhut*.

כִּי כָּל אֶחָד לְפִי בְּחִינַת הַמַּלְכוּת שֵׁשׁ לוֹ, הוּא בְּחִינַת צוּפָה, שְׁמַטְל עָלָיו לְהִזְהִיר וּלְהוֹכִיחַ אֶת הָאֲנָשִׁים שֶׁהֵם מְשַׁרְשׁוּ, שֵׁשׁ לוֹ בְּחִינַת מַלְכוּת עָלֵיהֶם. וְאִם הוּא מְזַהֵר וּמוֹכִיחַ אוֹתָם, אֲזִי הוּא עוֹשֶׂה אֶת שְׁלוֹ, וּמְצִיל אֶת נַפְשׁוֹ, כְּמוֹ שֶׁנֶּאֱמַר (יחזקאל ג): "צַפֵּה נְתִתִּיךָ לְבֵית יִשְׂרָאֵל וְכוּ', וְאִתָּה כִּי הִזְהַרְתָּ רָשָׁע וְלֹא שָׁב מִרְשָׁעוֹ וְכוּ', הוּא בְּעוֹנוֹ יָמוּת וְאִתָּה אֶת נַפְשְׁךָ הִצַּלְתָּ". אֲבָל אִם אֵינוֹ מְזַהֵר וּמוֹכִיחַ אוֹתָם, אֲזִי הָעֵנֵשׁ עָלָיו (כְּמוֹ שֶׁכְּתוּב שָׁם), וְעַל כֵּן הִרְכַּנּוֹת מְקַבְּרַת אֶת בְּעָלֶיהָ. וְעַל-כֵּן צָרִיךְ לְרִאוֹת לְהַמְשִׁיךְ אַרְיִכוֹת יָמִים לְתוֹךְ הַמַּלְכוּת, דִּהְיֵנוּ שִׁירָאָה שְׂיוֹכֵל לְהִזְהִיר וּלְהוֹכִיחַ אוֹתָם:

אֲךָ אֵיךְ אֶפְשָׁר לוֹ לְהִזְהִיר וּלְהוֹכִיחַ אוֹתָם, כִּי אֵינוֹ יוֹדֵעַ מַה שְׁצָרִיךְ לָהֶם, וְגַם אֵינָם אֹצְלוֹ לְהוֹכִיחַ אוֹתָם. וְעַל-כֵּן צָרִיכִין לָזֶה דַּעַת, כְּדִי לִידַע אֵיךְ לְהוֹכִיחֵם.

וְלָבוֹא לַדַּעַת הַזֶּה, הוּא גַם כֵּן עַל-יְדֵי אַרְיִכַת יָמִים בְּעֶצְמוֹ. וְזֶה שְׂאוּמְרִים הָעוֹלָם: 'שְׂאִינוֹ יוֹדֵעַ מַחֲיָיו', כִּי עַקֵּר הִיְדִיעָה הוּא מַחֲיִים, מֵאַרְיִכוֹת יָמִים:

over whom he has authority, thereby absolving him of responsibility for their misdeeds. He will explain why this works only later on in this section.

24. **does not know what they require.** No two people, or situations, or times, are the same. Since each person is unique, each person requires individual advice suited to his particular needs.

25. **does not know them....** How can he be held accountable for their deeds if he cannot admonish them? Yet, he *is* responsible for them.

26. **requires daat.** Rebbe Nachman now introduces the concept of *daat* (knowledge or awareness). Its centrality to the lesson will be made clear later on in this section (*daat* is mentioned in every subsequent part of the lesson). At this point, the Rebbe notes that *daat* enables a person to exercise his *malkhut* properly.

27. **achieving this daat is also by means of length-of-days itself.** Length-of-days, *ARiKhat yamim*, is a corresponding aspect of *ARiKh Anpin*, the Divine persona that parallels *Keter*. The *sefirah Keter* represents the highest and loftiest level, which is hidden from all the levels below it. *Daat* is the external manifestation of *Keter*. One achieves *daat* by drawing length-of-days from its supernal root Above.

28. **life of him, he doesn't know....** That is, without drawing length-of-days, one cannot attain true *daat*. Without *daat*, one does not know how to admonish others and so remains responsible for their actions.

Every person, commensurate with his aspect of *malkhut*, is the aspect of a watchman. He is responsible to caution and admonish people who are from his root, over whom he has the aspect of *malkhut*. If he cautions and admonishes them, he has then fulfilled his obligation and saved his soul, as it is written (Ezekiel 3:17, 19), “I have made you a watchman over the house of Israel. And because you cautioned the wicked man, and he has not repented of his wickedness...he will die as a consequence of his sin, yet you will have saved your soul.” However, if he does not caution and admonish them, then the punishment is upon him.²¹ Thus, “authority buries the one who possesses it,”²² and a person must therefore be careful to infuse *malkhut* with length-of-days—i.e., he should make sure that he can caution and admonish them.²³

But how can he caution and admonish them, when he does not know what they require?²⁴ <And if he rules them covertly, he certainly does not know them or how to admonish them,>²⁵ and so he therefore requires *daat* to know how to admonish them.²⁶

And achieving this *daat* is also by means of length-of-days itself.²⁷ As people are wont to say, “For the life of him, he doesn’t know”—for the essence of knowing come from life, from length-of-days.²⁸

in positions of authority, nevertheless lived extended lives: they exercised their aspect of *malkhut* to teach the people about God, and not for personal gratification as the kings had done. This brought length-of-days to the *malkhut* of the prophets.

21. watchman...punishment is upon him. God likened the prophet Yechezkel to the watchman who guards a city from attack. If the watchman is vigilant, cautioning the inhabitants of an imminent attack and rousing them to take up arms, he has done his job well. But if he is lax in his vigilance and fails to caution them, he is liable for the damage the enemy inflicts on the city and held accountable for the lives they take. Likewise, God called upon Yechezkel to be a watchman for the Jewish people, to caution them to observe mitzvot and desist from sin. He was vigilant in directing those under his authority towards good deeds, properly exercising his *malkhut*, so that later he was not held accountable for their transgressions and sins and the punishment engendered by these misdeeds (see Ezekiel 3:17-21). In our lesson, Rebbe Nachman extends the “watchman’s” obligation, his being held accountable for others, to all people, since every person has an aspect of *malkhut* (see §1).

22. authority buries.... The *Be’Ibey HaNachal* adds that it is possible for a person to exercise his *malkhut* so that it is free, and not for his self-gratification, yet also not for the purpose of serving God. The Rebbe’s proof from Yechezkel teaches that if a person is negligent in admonishing others to serve God, then his *malkhut*, though free, has the power to bury its possessor.

23. infuse malkhut with length-of-days...admonish them. At this point, Rebbe Nachman speaks of infusing *malkhut* with length-of-days, which enables a person to admonish those

כִּי לָבוֹא לְאַרְיכוֹת יָמִים, הוּא עַל-יְדֵי עֶסֶק הַתּוֹרָה. כִּי אוֹרִיתָא שְׂמָא דְקָדְשָׁא בְרִיךְ הוּא (תיקון י דף כה:), וְכִמוּ כְּשֶׁצָּרִיכִין לְקָרוֹת אֶת אֶחָד קוֹרִין אוֹתוֹ בְּשֵׁמוֹ, בֵּן כְּשֶׁצָּרִיכִין לְקָרוֹת אֶת חַי הַחַיִּים, כְּדֵי לְהַמְשִׁיךְ מִמֶּנּוּ חַיִּים וְאַרְיכוֹת יָמִים, צָרִיךְ לְקָרוֹת אוֹתוֹ בְּשֵׁמוֹ כְּבִיכּוֹל, וְשֵׁמוֹ הוּא הַתּוֹרָה כֵּן"ל. נִמְצָא שְׁעַל-יְדֵי עֶסֶק הַתּוֹרָה, קוֹרִין אֶת הָאַרְיכוֹת יָמִים.

וְעַל כֵּן מְזַהֵר הַמֶּלֶךְ עַל עֶסֶק הַתּוֹרָה בְּיֹתֵר מִכָּל הָעוֹלָם, מִחֲמַת שֶׁהוּא צָרִיךְ לְקָרוֹת אֶת הָאַרְיכוֹת יָמִים לְתוֹךְ הַמַּלְכוּת כֵּן"ל. וְזֶה שְׂכָתוֹב בְּפָרֶשֶׁת הַמֶּלֶךְ (דברים יז): "וְהִיְתָה עִמּוֹ וְקָרָא בּוֹ כָּל יְמֵי חַיָּיו לְמַעַן יֵאָרֶיךָ יָמִים עַל מַמְלַכְתּוֹ". וְזֶה: "וְקָרָא בּוֹ כָּל יְמֵי חַיָּיו". "וְקָרָא" בּוֹ דִּיקָא, הֵינּוּ שְׁעַל-יְדֵי עֶסֶק הַתּוֹרָה הוּא קוֹרָא אֶת הַחַיִּים כֵּן"ל.

וְזֶה: "יְמֵי חַיָּיו". יְמֵי חַיָּיו דִּיקָא, כִּי כְּשֶׁמְקַבְּלִין אֶת הַחַיּוֹת, צָרִיךְ לְקַבְּלָם בְּמִדָּה. כִּי בְּלֹא מִדָּה וְצִמְצוּם אֵי אֲפָשָׁר לְקַבֵּל אֶת הַחַיּוֹת

YHVH connotes God's compassion, the Name *Elohim* connotes His judgment, and so on. By enabling us to call to Him by Name, we are in some minute way able to recognize Him as well (*Torat Natan* #4, #9).

31. **by studying Torah, we summon length-of-days.** For when we study Torah, we are calling God by His Name. Below, Rebbe Nachman teaches that to effectively call God through Torah study, we must voice the words; see note 43.

32. **as explained above.** See note 20.

33. **Chapter of the Monarch.** Found in Deuteronomy 17:14-20, this chapter details the laws that pertain specifically to a king. One of these mitzvot calls for the king to write a Torah Scroll that "must be with him, and he shall read from it." As Rebbe Nachman now explains, the reason why the monarch is cautioned regarding Torah study even more than other Jews, is that, as king, he must infuse his *malkhut* with length-of-days; otherwise, "authority buries its possessor."

34. **kara...KRiAh...KoRAy.** Scripture's choice of the word *kara*, which means "to read," rather than a word which would indicate study, teaches that by his *kara* (קרא) he is issuing a *kriah* (call, קריאה) to the Life of life, to God. Through his calling out (*koray*, קורא), he draws the length-of-days necessary for his *malkhut*. Reb Noson adds that this is why reading from the Torah in the synagogue is known as *kriat haTorah*; its reading is propitious to call to the Life of life (*Torat Natan* #7).

3B. Now, the way to achieve length-of-days is through the study of Torah,²⁹ because the Torah is the Name of God (*Tikkuney Zohar* #10, p.25b).³⁰ Just as when we have to summon someone, we summon him by his name, so too, when we have to summon the Life of life, in order to draw from Him life and length-of-days, we have to summon him by His Name, as it were. And His Name is the Torah, as explained above. Thus it is that by studying Torah, we summon length-of-days.³¹

This is why more than the entire people, the king is cautioned regarding Torah study, because he has to summon length-of-days into *malkhut*, as explained above.³² This is what is written in the Chapter of the Monarch: “[The Torah scroll] must be with him, and he shall read from it all the days of his life...thus lengthening the days of his rule” (Deuteronomy 17:19, 20).³³ This is the meaning of “he shall *kara* (read) from it all the days of his life”—<it is not written “he shall learn,” but reference is made to *KRiAh* (reading),> for by studying the Torah he is *KoRAy* (summoning) life, as explained above.³⁴

And this is the meaning of “the days of his life”—specifically “the days of his life.” When he receives the life force, he must receive it in measure. Without measure and contraction it is impossible to receive

29. length-of-days...study of Torah. Over the next few paragraphs, Rebbe Nachman introduces the concept of Torah study and shows how it is connected with *daat* and length-of-days. He will then explain how acquiring length-of-days and *daat* helps a person admonish those under his authority even when he unaware of them or their needs.

The Mishnah (*Avot* 6:2) teaches: “The only free man is one who engages in Torah study.” In the context of our lesson, this indicates that Torah study brings freedom to a person’s *malkhut*; it enables him to infuse his *malkhut* with length-of-days so that it is not an authority that buries the one who possesses it.

30. Torah is the Name of God. One way to understand this is that each letter of Torah is a revelation of Godliness. Each combination of letters or words thus represents a different manifestation of God. (Rebbe Nachman explains this below, where he speaks of a “name” as the vessel or cloak for what is contained within; see below, n.37). The Codifiers, too, teach that just as we must guard the sanctity of a Torah scroll, we must treat any book of Torah teaching as holy, for it is comprised of the combinations and permutations of God’s Holy Names (see *Rosh*, *Nedarim* 3:2). In Kabbalistic terminology, the Torah parallels the Divine persona *Z’er Anpin*, which corresponds to God’s Holy Name *YHVH*. Therefore, the Torah itself is the Name of God (*Matok Midvash*, *Tikkuney Zohar*, *loc. cit.*; see Appendix: The Sefirot and the Associated Names of God). Reb Noson points out an important connection between the Torah and the Names of God. He writes: God is unknowable; His ways are beyond human comprehension. So that we might nevertheless relate to Him, God created vessels—His holy Names—whereby we can speak of Him and His attributes. The Name

מֵהֵשֶׁם יִתְבָּרַךְ, מִחֶמֶת רַבּוּי אֹר, כִּי רַבּוּי הַשְּׁמָן גֹּרֵם כַּבּוּי הַנֵּר,
עַל-כֵּן צָרִיךְ לְקַבֵּל הַחַיּוֹת בְּמִדָּה.

וְזֶה זֹכֵינ׳ עַל-יְדֵי עֶסֶק הַתּוֹרָה. כִּי הַתּוֹרָה הִיא שְׁמוֹ שֶׁל הַקְּדוּשׁ-
בְּרוּךְ-הוּא, וְהֵשֶׁם הוּא הַכֹּלִי שֶׁל הַדְּבָר, שְׂבֵה־שֵׁם הַזֶּה נִגְבַּל הַחַיּוֹת
שֶׁל הַדְּבָר הַזֶּה. כְּמוֹ שֶׁכָּתוּב (בְּרַאשִׁית ב׳): ״נִפְשׁ חַיָּה הוּא שְׁמוֹ״,
שְׂבֵה־שֵׁם נִגְבַּל הַנֶּפֶשׁ וְהַחַיּוֹת שֶׁל כָּל דְּבָר. וְעַל כֵּן כְּשֶׁקוֹרִין אֶת
הָאָדָם בְּשְׁמוֹ, הוּא מְזַמֵּן תַּכְּף אֶצְלוֹ, מִחֶמֶת שְׂבֵה־שֵׁם נִגְבַּל כָּל
הַנֶּפֶשׁ וְהַחַיּוֹת שְׁלוֹ.

וְכֵן הַתּוֹרָה הוּא שְׁמוֹ שֶׁל הַקְּדוּשׁ-בְּרוּךְ-הוּא, הֵינּוּ שְׂשֵׁם נִגְבַּל
הַחַיּוֹת מִחַי הַחַיִּים. כִּי הַתּוֹרָה הִיא בְּחִינַת מְדוּת, כִּי יֵשׁ בְּהַתּוֹרָה
אוֹתוֹת וּתְבוּת וּפְסוּקִים וּפְרָשִׁיּוֹת וּסְדָרִים, שְׂהֵם בְּחִינַת מְדוּת,
שְׂבֵהֵם נִגְבַּל הַחַיּוֹת בְּמִדָּה. וְעַל-כֵּן עַל-יְדֵי הַתּוֹרָה שֶׁהוּא שְׁמוֹ
שֶׁל הַקְּדוּשׁ-בְּרוּךְ-הוּא, שֶׁהוּא בְּחִינַת מְדוּת, יְכוּלִים לְקַבֵּל אֶת
הַחַיּוֹת.

כִּי עַל-יְדֵי הַתּוֹרָה קוֹרִים אֶת הַחַיִּים, וּמִמְשִׁיכִין אֶת הַחַיּוֹת לְתוֹךְ
הַמְּדוּת, שְׂהֵם בְּחִינַת יָמִים. וְזֶה שֶׁכָּתוּב (תְּהִלִּים לט׳): ״וּמְדַת יָמַי
מָה הִיא״, הֵינּוּ שֶׁהַתּוֹרָה שֶׁהִיא בְּחִינַת מָה, כְּמוֹ שֶׁכָּתוּב (דְּבָרִים

Reb Noson adds: We learn from this teaching how important it is not to mention the Name of God in vain. God's Name contains the life force that provides people with life and vitality. By invoking His Name during Torah study and prayer, we draw His life force upon ourselves with measure (since the Torah is the measure for receiving this life force). If, however, a person invokes God's Name outside of Torah study and prayer, the life force he draws is without measure, so that its intensity "causes the flame to be extinguished." This is as our Sages teach (*Nedarim* 7b): "Wherever God's Name is mentioned [in vain], death is prevalent." While it is God's Name that provides a person with life, mentioning His Name in vain produces the very opposite of life (*Torat Natan* #11). (The "extinguished flame" manifests in a person as his feeling distant from God and his being steeped in the concealments, which will be explained below in §3C-§3D.)

39. **What is the measure of my days.** Rebbe Nachman brings this proof-text to connect the concept of measure with days, thus showing that "the *days* of his life" alludes to drawing life force with measure. In the context of our lesson, by asking "What is the measure of my days?"—i.e., "How long will I live?"—King David, the personification of kingship, hoped to infuse his *malkhut* with length-of-days.

life force from God, lest there be too much light. For an increase in oil causes the flame to be extinguished. Thus the life force has to be received with measure.³⁵

We merit this through Torah study. This is because the Torah is the Name of God,³⁶ and the name of a thing is its vessel; within this name is contained the life force of that thing. As it is written, “living soul that is its name” (Genesis 2:19)—contained in the name of each thing is its soul and life force.³⁷ This is why when we call a person by his name, we gain his attention immediately, because his total soul and life force are contained within his name.

Likewise, the Torah is the Name of God—i.e., the life force from the Life of life is contained there. This is because the Torah is the aspect of measures, for the Torah has letters, words, verses, chapters and portions, these being the aspect of measures within which the life force is contained with measure. Therefore, by means of the Torah, which is the Name of God, which is the aspect of measures, it is possible to receive the life force.³⁸

For through the Torah we summon life and infuse life force into the measures, which are the aspect of days. This is as it is written, “What is the measure of my days” (Psalms 39:5).³⁹ That is, the Torah—which is the aspect of “what,” as it is written, “What are the

35. the life force has to be received with measure. Rebbe Nachman will shortly explain how life force can be obtained with measure. Here he explains that by calling length-of-days we are drawing God into our lives, but that if the life force we receive is too great, it overwhelms us, for “an increase in oil causes the flame to be extinguished.” Therefore, the life force must be commensurate with a person’s ability to receive it. This is alluded to in the words, “the days of his life”—“life” refers to God, the Life of life; “days,” as the Rebbe soon explains, connotes measure. Thus, “the days of his life” refers to the measure with which a person receives life force from length-of-days, from God.

36. Torah is the Name of God. As explained above, note 30.

37. contained in the name...is its soul and life force. That is, the “living soul”—an intangible, spiritual entity—is grasped and understood only by “its name,” its vessel. Through the vessel/Name we can relate to length-of-days, to God.

38. Torah...Name of God...measures...to receive the life force. The Torah, which is God’s Name, is the vessel that contains the life force that emanates from God. This vessel is comprised of many components—including the Torah’s letters, words, verses, etc.—which are the measures that make it possible to receive life force from length-of-days/God. Reb Noson points out that the mitzvot of the Torah are also considered measures through which to receive life force (*Torat Natan* #5).

ו): "מָה הָעֲדוּת וְהַחֲקִים וְהַמְשַׁפְּטִים", הִיא בְּחִינַת מְדוּת וַיָּמִים כַּנֶּ"ל. שְׁעַל יָדָה קוֹרִין אֶת הַחַיּוֹת לְתוֹךְ הַמְדוּת וְהַיָּמִים, שֶׁבְּלֹא זֶה לֹא הָיָה אֶפְשָׁר לְקַבֵּל אֶת הַחַיּוֹת מִחֲמַת רַבּוּי אֹר. וְזֶה: "וְקָרָא בּוֹ כָּל יְמֵי חַיָּו", שְׁעַל-יְדֵי הַתּוֹרָה קוֹרָא אֶת הַחַיּוֹת לְתוֹךְ הַיָּמִים וְהַמְדוּת כַּנֶּ"ל.

וְעַל-כֵּן צָרִיךְ לְעַסֵּק בַּתּוֹרָה בַּפֶּה דִּיקָא, כִּי כְּשֶׁצָּרִיכִין לְקָרוֹת אֶת אֶחָד בְּשֵׁמוֹ צָרִיךְ לְקָרוֹתוֹ בַּפֶּה דִּיקָא, וְאִי אֶפְשָׁר לְקָרוֹתוֹ בְּשֵׁמוֹ בְּמַחְשָׁבָה בְּעֵלְמָא. כֵּן אִי אֶפְשָׁר לְקָרוֹת אֶת חַי הַחַיִּים בְּשֵׁמוֹ, כִּי אִם עַל-יְדֵי הַפֶּה, וְלֹא עַל-יְדֵי הַמַּחְשָׁבָה לְבַדָּה. וְזֶה שֶׁאָמְרוּ חֲכָמֵינוּ זְכוֹרֵנָם לְבִרְכָה (עֲרוּבִין נד.): "כִּי חַיִּים הֵם לְמוֹצָאֵיהֶם" – 'לְמוֹצָאֵיהֶם בַּפֶּה'. לְמוֹצָאֵיהֶם בַּפֶּה דִּיקָא, שְׁעַל-יְדֵי-זֶה זוֹכָה לְחַיִּים כַּנֶּ"ל.

נִמְצָא, עַל-יְדֵי עֵסֶק הַתּוֹרָה, מִמְּשִׁיכִין אֲרִיכוֹת יָמִים, וְאִזּוֹ זוֹכָה לְדַעַת. כִּי הַדַּעַת וְהַשְׂכָּל הוּא בְּעֵצְמוֹ הַחַיּוֹת כְּמוֹ שֶׁכָּתוּב (קֹהֵלֶת ז): "הַחֲכָמָה תַּחֲיֶה אֶת בְּעָלֶיהָ", כִּי הַשְׂכָּל הוּא עֶקֶר הַחַיּוֹת. וְעַל-יְדֵי-זֶה הַדַּעַת, יְכוּלִים לְקָרֵב וּלְהוֹכִיחַ אֶת מִי שֶׁצָּרִיכִין לְהוֹכִיחַ:

therefore have the means for recognizing Him as Ruler. Hence, vocalizing the words of Torah is itself an expression of one's acceptance of God's *Malkhut*. The spoken words of Torah reverberate through one's entire being, as it were, to reveal and instill God's Kingship in "those who express them." The words become an integral part of the speaker himself.

44. **by studying Torah, we draw length-of-days.** See above, notes 30-31 and note 38. As explained, the Torah is the Name of God, Who is the Life of life. By studying Torah aloud we call to and draw length-of-days into our lives.

45. **merit daat.** For *daat* is a manifestation of *Keter*; length-of-days (as above, n.27). When someone attains length-of-days through Torah study, he thus attains *daat*. Rebbe Nachman now brings a proof-text to further connect *daat* to length-of-days.

46. **Wisdom gives life...the essence of life force.** Wisdom itself *is* life, and so gives life to those who possess it.

47. **by means of daat it is possible...to admonish.** This is the main point of all that Rebbe Nachman has taught thus far in the section: exercising *malkhut* requires *daat*. When a person infuses his *malkhut* with length-of-days/*daat*, he becomes capable of admonishing those under his authority. Before proceeding to the Rebbe's explanation of how this occurs, which

rituals, statutes and laws?” (Deuteronomy 6:20)—is the aspect of measure and days, as explained above.⁴⁰ Through her we summon the life force into the measures and the days, for without this it would not be possible to receive the life force lest there be too much light. This is “he shall *kara* (read) from it all the days of his life”—by means of the Torah, he *koray* (summons) the life force into the days and measures, as explained above.⁴¹

Therefore, one’s Torah study must be specifically vocal. When calling someone by name, our calling has to be specifically with the mouth; it is impossible to call him by name in thought alone. Likewise, calling to the Life of life by His Name is only possible verbally, not in thought alone.⁴² This is as our Sages said: “For they are life *lemotza’eihem* (to those who find them)” (Proverbs 4:22)—[read this:] *lemotzi’eihem* (to those who express them) vocally (*Eruvin* 54a). Specifically “to those who express them vocally,” because through this one merits life, as explained above.⁴³

Thus, by studying Torah, we draw length-of-days⁴⁴ and then merit *daat*,⁴⁵ for *daat* and intellect are themselves the life force, as it is written, “Wisdom gives life to those who possess it” (Ecclesiastes 7:12). Intellect is the essence of life force,⁴⁶ and by means of *daat* it is possible to come close to and admonish those one needs to admonish.⁴⁷

40. **Torah...what are the rituals... explained above.** See note 38 that the Torah’s letters, words, verses, etc. are the measures that make it possible to receive life force from length-of-days/God. Rebbe Nachman now shows that this, too, is alluded to in the proof-text “*What* is the measure...,” because “*What*” refers to the Torah, as in, “*What* are the rituals...” Torah and measure are thus synonymous, indicating that Torah study is the means by which to draw length-of-days with measure.

41. **he shall kara from it...** The verse thus translates in our context as follows: **He shall read from it** — to properly exercise the responsibility of *malkhut* one must study Torah **all the days of his life** — so as to infuse *malkhut* with measured life force from length-of-days.

42. **verbally, not in thought alone.** This is alluded to previously, where Rebbe Nachman taught that one must *call out* to the Life of life. The Rebbe now brings a proof-text from the Talmud to support this idea.

43. **lemotza’eihem...lemotzi’eihem....** Scripture extols the Torah teachings as bringing life “to those who find them”—*lemotza’eihem* (למוצאיהם). Our Sages speak of the benefits of enunciating one’s Torah studies, and learn this by reading that same verse as: “For they are life *lemotzi’eihem* (למוציאיהם)” —to those who “bring forth” or “vocalize” their studies.

Torah is a source of life, as in, “For it is your life” (Deuteronomy 30:20), but only when its teachings are revealed and we are able to relate to them. This is the main reason a person must pronounce the words he studies. Through the Torah we acquire knowledge of God and

כִּי יֵשׁ שְׁנֵי הַסְּתָרוֹת. וְכִשְׁהִשֵּׁם יִתְבָּרַךְ נִסְתָּר בְּהַסְּתָרָה אַחַת, גַּם
 בֵּן קָשָׁה מְאֹד לְמִצְאוֹ. אֲךָ אֶף-עַל-פִּי-כֹן, כִּשְׁהוּא נִסְתָּר בְּהַסְּתָרָה
 אַחַת, אֶפְשָׁר לִיגַע וְלַחְתּוֹר עַד שְׂיִמְצָא אוֹתוֹ יִתְבָּרַךְ, מֵאַחַר שְׂיִוְדַע
 שְׁהִשֵּׁם יִתְבָּרַךְ נִסְתָּר מִמֶּנּוּ. אֲבָל כִּשְׁהִשֵּׁם יִתְבָּרַךְ נִסְתָּר בְּהַסְּתָרָה
 תּוֹךְ הַסְּתָרָה, דְּהֵינּוּ שְׁהַסְּתָרָה בְּעִצְמָהּ נִסְתָּרַת מִמֶּנּוּ, דְּהֵינּוּ
 שְׂאִינּוּ יוֹדַע כָּלֵל שְׁהִשֵּׁם יִתְבָּרַךְ נִסְתָּר מִמֶּנּוּ, אֲזִי אִי אֶפְשָׁר כָּלֵל
 לְמִצָּא אוֹתוֹ, מֵאַחַר שְׂאִינּוּ יוֹדַע כָּלֵל מִהִשֵּׁם יִתְבָּרַךְ.
 וְזֶה בְּחִינַת (דְּבָרִים לֵא): "וְאֵנֹכִי הַסְּתָר אֶסְתִּיר", דְּהֵינּוּ שְׂאֶסְתִּיר
 הַהַסְּתָרָה, שְׁלֵא יִדְעוּ כָּלֵל שְׁהִשֵּׁם יִתְבָּרַךְ נִסְתָּר. וְאֲזִי בּוֹדֵאִי אֵינּוּ
 יְכוּל לְמִצָּא אוֹתוֹ יִתְבָּרַךְ, מֵאַחַר שְׂאִינּוּ יוֹדַע כָּלֵל שְׂצָרִיךְ לְבִקֵּשׁ

Kabbalistic teaching that the upper three *sefirot* represent the intellect, the *mochin*, while the lower seven *sefirot* represent the attributes or characteristics, the *midot*, which also means "measurements." Thus, when we speak of Torah study drawing length-days with *midah* (measure), we are referring to drawing the Life of life from the *mochin* (the *daat*) into the lower *sefirot*, especially *Malkhut*/mouth. Only then can this length-of-days assume proper measure and be beneficial. A person should therefore study Torah by using his mouth, and not in thought alone, because thought is beyond the level of measure.

In review: Each person possesses both a revealed and a concealed aspect of *malkhut* (§1). A person must exercise his personal *malkhut* only for serving God, and not for self-gratification (§2). So as not to fall victim to "authority buries its possessor," a person must infuse his *malkhut* with Godliness, *daat*. This is accomplished through vocalized Torah study; by speaking out the words of Torah, which represent God's Name, a person calls length-of-days into his *malkhut*/mouth to counter the negative aspects of authority and rule (§3A-§3B).

48. **two levels of concealment.** Before explaining how attaining *daat* helps a person admonish those under his authority, Rebbe Nachman addresses an obvious question: If each person has an aspect of *malkhut*, which is rooted in God's *Malkhut*, why are we not more cognizant of His Authority and Rule over everything in the creation (see nn.2 and 10)? Even when we study Torah aloud, calling God into our aspect of *malkhut*, we are far from being sensitive to the Godliness around us.

49. **single concealment...concealment within a concealment....** To explain how it is possible to not perceive God's ever-present *Malkhut* even though we mention God's Name daily in the blessings we recite and the Torah we study, Rebbe Nachman introduces the concepts of concealment and concealment within a concealment. As the Rebbe will show (he discusses the nature of each level and how it comes about in the next subsection, 3D), when God is hidden from a person in a single concealment, that person *knows* of the hiddenness, he is *aware* that what appears permissible is really forbidden. But when God is hidden from a person in a concealment within a concealment, he is completely oblivious to the fact that God is hidden, he neither *knows* nor is *aware* of the need to look for Him.

3C. There are two [levels of] concealment.⁴⁸ When God is hidden in a single concealment, then as well it is very difficult to find Him. Yet when He is hidden in a single concealment it is still possible for an individual to toil and strive until he finds Him, since he is aware that God is hidden from him. But when God is concealed in a concealment within a concealment, in other words the concealment itself is concealed from him so that he is completely oblivious to the fact that God is hidden from him—then it is entirely impossible to find Him, since he is not at all aware <that God is hidden there>.⁴⁹

This is analogous to “I will *haster astir* (thoroughly hide)” (Deuteronomy 31:18)—that is, “I will conceal the concealment,” so that they will be completely oblivious to the fact that God is hidden. As a result, he will certainly not be able to find Him, since he is completely

includes a discussion of God’s concealment from man and man’s discovering Godliness even in the lowest levels, we need first consider the following insights by Reb Noson and the *Parparaot LeChokhmah* which further clarify the concepts thus far discussed.

Reb Noson writes: *Keter*, the highest *sefirah*, represents the Life of life that sustains everything in creation. *Malkhut*, the lowest *sefirah*, is the primary recipient of that life force, as we have seen (n.2). The *Tikkuney Zohar* (Introduction) teaches: “*Malkhut peh*—Kingship is the mouth.” Just as a king reveals his will to his subjects through the verbal declaration of his decrees, God reveals His will to His creation through *Malkhut*. Thus *Malkhut* is the means through which we interact with God, the King, by studying His commands and accepting His decrees. Our recognition and acceptance of God’s Kingship draws *shefa* (bounty) from *Keter* to *Malkhut*, thereby bringing life and *shefa* to this world. This is why we must vocalize our Torah study, to awaken the power of *Malkhut*, which, in turn, invokes blessing. Through our Torah study we are able to bind together all the worlds—the Supernal Worlds and this corporeal world—and thereby bring blessing for all mankind. Conversely, if we do not engage in Torah study and thus fail to call length-of-days, then the *shefa* is diverted to the Other Side (*Torat Natan* #1, #10).

Reb Noson connects the concept of a person’s personal *malkhut* to the *Malkhut* of God. As Rebbe Nachman teaches elsewhere, each and every Jew possesses “a portion of God from Above” (Job 31:2)—i.e., his soul is a part of the *Shekhinah*, the Divine Presence (see *Likutey Moharan* I, 35:1). The *Shekhinah* corresponds to *Malkhut*, and so each Jew has a portion of God’s *Malkhut* within him. This is the *malkhut* that he must exercise in the service of God. By doing so, he completes the cycle: receiving *shefa* from Above and then returning it to God in the form of his devotions. This binds together the highest and lowest levels. In addition, as explained above, the name of a thing is its soul (see n.37). Our Sages teach that the soul of every Jew is rooted in a letter of the Torah, and the Torah, as we have seen, is God’s Name. In sum: the name of each and every Jew is rooted in God’s Name, and his *malkhut* is rooted in God’s *Malkhut* (cf. *Torat Natan* #8).

The *Parparaot LeChokhmah* writes: Considering that God knows a person’s thoughts, and that a man’s intellect is his vitality and life force, why is it not enough to study Torah in thought alone? Is that not also calling God, binding oneself to God through one’s intellect? However, although study in thought alone is indeed sometimes appropriate, we know from

אותו יתברך, כי אינו יודע כלל שהשם יתברך נסתר ממנו, כי
ההסתרה בעצמה נסתרת כנ"ל.
אבל באמת אפלו בכל ההסתרות, ואפלו בההסתרה שבתוך
הסתרה, בודאי גם שם מלבש השם יתברך. כי בודאי אין שום
דבר שלא יהיה בו חיות השם יתברך, כי בלעדי חיותו לא היה
לו קיום כלל. ועל-כן בודאי בכל הדברים, ובכל המעשים,
ובכל המחשבות, מלבש שם השם יתברך כפיכול. ואפלו אם,
חס ושלום, עושין דבר עברה, שהוא שלא כרצון השם יתברך,
עם כל זה בודאי יש שם חיות השם יתברך, אך שהוא בהעלם
ובצמצום גדול.
והתורה היא החיות של כל דבר, נמצא, שבכל הדברים, ובכל
המחשבות, אפלו מחשבה דבור ומעשה של עברה, חס ושלום,
יש שם גם כן התלבשות התורה, אך שהוא בהעלם ובצמצום
גדול, בבחינת הסתרות:

from it. Similarly, on the individual level, the further a person is from God, the more God's Light is concealed from him. This is not meant simply as a punishment, to distance the sinner from God, though ostensibly it appears that way. The concealments are actually God's way of enabling a person to relate to Him even after he has sinned, albeit in a diminished manner, so that he is not cut off from Him completely. For God's Light permeates *all* levels of creation, and there is no place void of Him. Thus, even if a person has committed the most despicable sins and sunken to the lowest levels, the concealment of God's Light enables him to find Godliness even there. (The concept of the concealments in which God's Light is hidden, known as *levushim*, "cloaks" or "garments," is explained in more detail in Lesson #54:2 and n.16).

53. **Torah is the life force....** This is because the Torah is the Name of God, Who is the life force of everything (as above, §3, nn.30 and 38).

54. **even in a sinful thought...en clothed there as well.** Since nothing—even a sinful thought, word or deed—can exist without the life force of God that comes to it in measure through the Torah.

55. **concealed manner...concealments.** With this, Rebbe Nachman concludes his teaching that God and His Torah are found everywhere in creation, even concealed in the lowest levels. In the next subsection, the Rebbe will show how through *daat* we undo the concealment, so that both God's *Malkhut* and a person's *malkhut* are revealed. To do that, he first explains the nature of the two levels of concealment and how the concealments come about.

unaware of the need to look for Him; he is completely oblivious to the fact that God is hidden from him, because the concealment itself is concealed from him, as explained above.⁵⁰

Yet, in truth, even in all the concealments—even in a concealment within a concealment—God is certainly en clothed there as well. Indeed, there is nothing that is without the life force of God, since without His life force it could not exist.⁵¹ Therefore, God is certainly en clothed in all <words> and all deeds and all thoughts, as it were. And even if, Heaven forbid, a person is guilty of sin, which is a transgression of God’s will, God’s life force is certainly still there, albeit in a most hidden and contracted manner.⁵²

The Torah is the life force in all things.⁵³ Thus it is that in all things and in all thoughts—even a sinful thought, word or deed, Heaven forbid—the Torah is en clothed there as well,⁵⁴ albeit in a most hidden and concealed manner, in the aspect of concealments.⁵⁵

50. I will haster astir.... This verse foresees the time when the Jews will succumb to idolatry; after suffering terrible punishment, the nation will regret its deeds and say, “Surely it is because God is no longer with me that these evils have befallen me.” But God will not be swayed: “I will *haster astir* (thoroughly hide) My countenance on that day.” Had Scripture said “*astir*” alone, that would have indicated a single concealment; “*haster astir*” indicates a double concealment, a concealment within a concealment. The commentators find it surprising that God declares His intention to remain thoroughly hidden (“*haster astir*”) even though the Jews have shown regret for their sins and expressed a desire to repent (see *Ramban; Or HaChaim*). However, this ties in with our lesson in that the sin the Jews had committed, for which God would keep His countenance hidden from them, was the sin of idolatry. Accepting the rule of idolatry over God’s Rule is a direct blemish of God’s *Malkhut*. As the very antithesis of *Malkhut*, idolatry causes a blemish also in man’s personal *malkhut*, so that he loses his ability to admonish others and is unable to direct them or himself towards serving God. And even when he attempts to repent, God’s countenance remains hidden from him, in either a concealment or a concealment within a concealment. He must then find a way to uncover these concealments and reveal the ever-present Godliness, as Rebbe Nachman now explains.

51. without His life force it could not exist. As explained above (§1, see n.10), Godliness exists in everything, even idolatry. Commenting on the words of the prophet Yeshayahu, “His Glory fills the entire world!” (Isaiah 6:3), the *Tikkuney Zohar* (#57, p.92a) teaches: This underscores that God is to be found everywhere. There is no place empty of Him—even in the realms of evil!

52. in a most hidden and contracted manner. As mentioned earlier (§3B), when the Light of Godliness is without measure, its intensity can be overwhelming. It is axiomatic in the Kabbalah that the higher the level, the greater the revelation of God’s Light; the lower the level, the more God’s Light is concealed. This is because without concealment God’s Light is too intense for the corporeal world, and so must be contracted in order for man to benefit

פי 'עבר ושנה נעשה לו כהתר', כמו שאמרו רבותינו, זכרונם לברכה (יומא פו:), דהינו שעל ידי העברות הוא מהפך דברי אלקים חיים, ועושה צרופים אחרים בתורה, עד שנעשה מאסור התר, כמו שכתוב (ישעיה ה): "הוי האמרים לרע טוב ולטוב רע" וכו'. נמצא שאפלו בתוך העברות מלכש שם חיות השם יתברך, דהינו אותיות התורה. רק שהוא בהעלים. דהינו שמחמת העברות, הפך הצרופים של התורה, עד שנעשה מאסור התר כנזכר לעיל, 'עבר ושנה נעשה לו כהתר', וזה בחינת הסתרה אחת. וכשהשם יתברך נסתר ממנו בהסתרה אחת, דהינו בחינה הנ"ל שנעשה לו כהתר, גם כן קשה מאד למצאו, מאחר שכבר נעשה לו כהתר. אבל עם כל זה אפשר ליגע ולחתר עד שימצא אותו

context of our lesson, their worship of idolatry is a blemish of God's *Malkhut* as well as their own *malkhut*, for they do not direct themselves or others to serve God (as above, §2).

59. **even within the sins...is hidden....** Although the Torah's letter-combinations have been distorted, they remain Torah. But since they are distorted, the Torah is deeply hidden and concealed.

60. **a single concealment.** Rebbe Nachman has now shown that concealment of Godliness stems from sin. God conceals Himself from a person when he sins against God and distorts the Torah's laws for his own self-gratification.

The *Parparaot LeChokhmah* adds a further dimension to the concept of concealment. From Rebbe Nachman's teaching we see that concealment is engendered by a person's *repeating* his sin, when the inversion of the Torah's letter-combination makes it seem that what the Torah forbids is actually permissible. But how is it that he sinned in the first place, before the letters and words forbidding that sin were inverted? However, explains the *Parparaot LeChokhmah*, the first time a person sins it is not because God or the Torah are concealed from him, but because he fails to recognize his own aspect of *malkhut*—that he *can* control himself, rule over his evil inclination, and withstand temptation. Before transgressing for the first time, he knew that what he was about to do was a sin, but was convinced that he was helpless to do otherwise. Thus, in a sense there are actually three levels of concealment: 1) the concealment a person brings upon himself by "concealing" from himself his ability to counter temptation; 2) the single concealment mentioned here; 3) the concealment within a concealment discussed below. Unlike the first concealment, the latter two occur when, because of a person's actions, God and the Torah become concealed from him (as explained in §3C and n.49).

61. **it is very difficult to find Him....** That is, as long as a person justifies his deeds, he sees no reason to take positive action and rectify his wrongdoings. His difficulty in finding God is not so much due to God's hiding His countenance, which He does, but more because a person

3D. As our Sages, of blessed memory, said: Once a person repeats a sin, it appears to him permissible (*Yoma* 86b).⁵⁶ That is, by means of the sins he <changes and> inverts the words of the Living God; he creates new letter-combinations in the Torah, until that which was forbidden becomes permitted,⁵⁷ as it is written, “Woe to those who call evil good, and good evil” (*Isaiah* 5:20).⁵⁸ Thus it is that even within the sins there is en clothed the life force of God—i.e., the letters of the Torah—though it is hidden. In other words, due to the sins the Torah’s letter-combinations were inverted, until that which was forbidden became permitted, as explained above: “Once a person repeats a sin, it appears to him permissible.”⁵⁹ This is the aspect of a single concealment.⁶⁰

Now, when God is hidden from a person in a single concealment—i.e., the above mentioned aspect of “it appears to him permissible”—then, too, it is very difficult to find Him, since it already appears to him permissible.⁶¹ Even so, it is still possible for

56. Once a person repeats a sin, it appears to him permissible. A person who has not sinned will tremble with fear before transgressing. This fear may stem from his being afraid of doing something against God’s will, or of the punishment that his sin will incur either for himself or his family, or of the shame he will suffer should his sin be found out. It is different for someone who has already committed a sin, for he has already weathered the storm of his emotions once before. Though he might feel some trepidation before sinning again, once he does, his earlier uneasiness is calmed. He will then rationalize his act: “It was misdemeanor, a minor fault, but certainly not a sin,” and perhaps even attempt to prove that the law itself justifies his wrongdoing. This is what the Talmud (*loc. cit.*) means: Once a person repeats a sin, it appears to him permissible. Rebbe Nachman now adds a deeper dimension to this teaching of the Sages.

57. new letter-combinations.... To justify and legitimate what he has done, a person will distort the Torah’s words so that they “prove” the validity of his actions. Rebbe Nachman calls this “creating new letter-combinations in the Torah.”

In an earlier lesson, where the Rebbe likewise explains how sin distorts the letter-combinations of the Torah, he discusses as well sin’s negative effect on the person himself and on *Malkhut*. The Rebbe teaches there that the blemishes caused by sin can be rectified through confession in the presence of a Torah-scholar, which restores the distorted letter-combinations to their original form (see *Likutey Moharan* I, 4:5). In the context of our lesson, this relates to the need to vocalize one’s Torah study in order to draw Godliness. Once a person is cognizant of his misdeeds, his Torah study, with its correct letter-combinations, calls forth length-of-days and draws Godliness, thereby rectifying his sins. This will be explained below (see n.69).

58. Woe to those who call evil good, and good evil. The prophet speaks of those who worship idolatry and say it is good, while they say the opposite concerning the service of God. In the

יְתַבְרַךְ שְׁמוֹ, מֵאַחַר שֶׁעַל-כָּל-פְּנִים יוֹדַע שֶׁנַּעֲשֶׂה לּוֹ כְּהַתֵּר. עַל-כֵּן אִף שֶׁהַשֵּׁם יְתַבְרַךְ נִסְתָּר מִמֶּנּוּ, וּכְבָר נַעֲשֶׂה לּוֹ הַעֲבֵרוֹת כְּהַתֵּר. עִם כָּל זֶה אֲפֹשֶׁר שִׁישִׁיב אֶל לְבוֹ זֶה בַּעֲצָמוֹ, דְּהֵינּוּ מֵה שֶׁנִּפְלַ וְהִגִּיעַ לְבַחֲיַנֵּת נַעֲשֶׂה לּוֹ כְּהַתֵּר, וַיִּבְקֹשׁ וַיַּחֲתֹר עַד שִׁיֵּצֵא מִזֶּה, מֵאַחַר שֶׁעַל כָּל פְּנִים יוֹדַע מִזֶּה שֶׁנַּעֲשֶׂה לּוֹ כְּהַתֵּר.

אָבֵל דַּע, שִׁישׁ עוֹד בַּחֲיַנֵּת הַסְּתָרָה בְּתוֹךְ הַסְּתָרָה. דְּהֵינּוּ שֶׁהַסְּתָרָה בַּעֲצָמָה נִסְתָּרָת, שֶׁאֵינּוּ יוֹדַע כָּלֵל שֶׁהַשֵּׁם יְתַבְרַךְ נִסְתָּר מִמֶּנּוּ, דְּהֵינּוּ שֶׁאֵינּוּ יוֹדַע כָּלֵל שֶׁנִּהְפֵּךְ אֶצְלוֹ הָאִסוּר לְהַתֵּר, רַק כָּל הַדְּבָרִים רָעִים דּוֹמוֹת לּוֹ לְמִישׁוֹר גָּמוּר, חֵס וְשָׁלוֹם. הֵינּוּ אִם, חֵס וְשָׁלוֹם, אַחַר שֶׁעָבַר וְשָׁנָה, עוֹשֶׂה יוֹתֵר עֲבֵרוֹת, חֵס וְשָׁלוֹם, אֲזַי נִסְתָּר מִמֶּנּוּ אֲפֹלוֹ זֹאת שִׁידַע שֶׁנַּעֲשֶׂה לּוֹ כְּהַתֵּר, רַק שֶׁאֵינּוּ יוֹדַע כָּלֵל מִשׁוּם נִדְנוּד אִסוּר, וְהַכֵּל הוּא יָשָׁר בְּעֵינָיו. וְזֶה בַּחֲיַנֵּת הַסְּתָרָה שֶׁבְּתוֹךְ הַסְּתָרָה, שֶׁהַסְּתָרָה בַּעֲצָמָה נִסְתָּרָת כַּנִּלְ.

וּבְאִמַּת גַּם בְּתוֹךְ הַסְּתָרָה שֶׁבְּתוֹךְ הַסְּתָרָה, גַּם שֵׁם מְלַבֵּשׁ הַשֵּׁם יְתַבְרַךְ, דְּהֵינּוּ אוֹתִיּוֹת הַתּוֹרָה, כִּי בְלַעֲדָיו אֵין חֵיוֹת לְשׁוּם דְּבָר כַּנִּלְ. רַק שֶׁעַל-יְדֵי רַבּוּי הַעֲבֵרוֹת הִפְךָ דְּבָרֵי אֱלֹקִים חַיִּים לְגַמְרֵי, עַד שֶׁנִּהְפֵּךְ אֶצְלוֹ מַחְכְּמוֹת הַתּוֹרָה לְפִתְיוֹת. עַד שֶׁאֵינּוּ יוֹדַע כָּלֵל

people even though they mention His Name daily (see nn.48 and 49)—they deny their own wrongdoing, first by consciously distorting the true meaning of the Torah’s laws (concealment), and then by being unaware that the Torah’s law’s even apply to them (concealment within a concealment). Thus, regardless of the fact that people mention God’s Name/*Malkhut* in their blessings and Torah study, He remains an abstract concept for them and they have no genuine perception or awareness of Him.

This distinction is illustrated by the story told of the famous chassidic master, Rabbi Levi Yitzchak of Berdichev. While still a young man, this scion of a distinguished rabbinical family known for its opposition to Chassidism, left home to study chassidism from Rabbi Dov Ber, the Magid of Mezeritch. When Reb Levi Yitzchak returned about a year later, his family mockingly questioned him about what he had learned from the Magid. “I learned that there is a God!” he told them. His family managed to restrain their laughter long enough to call over a young servant girl and ask her if God exists. “Of course,” she answered. “Is this the sum total of what you learned from the Magid in the course of an entire year?” they chided Rabbi Levi Yitzchak. “You see, even a simple, uneducated young girl knows that!” “Yes,” he answered, “but she says it; I know it!” (*Rabbi Eliyahu Chaim Rosen*).

an individual to toil and strive until he finds God, since at least he is aware that it [only] *appears* to him permissible. Therefore, even though God is hidden from him, and his sins appear permissible, it is nonetheless still possible that he himself will take it to heart—i.e., that he succumbed and reached the point where it appears to him permissible—so that he seeks and strives until he departs from this, since at least he is aware that it [only] *appears* to him permissible.⁶²

But know! there is also the level of a concealment within a concealment, that is, the concealment itself is concealed so that the individual is completely oblivious to the fact that God is hidden from him—i.e., he is totally unaware that for him the forbidden has become permissible. On the contrary, all evil things appear to him to be totally upright, Heaven forbid. That is, if after repeating his sin he commits further sins, Heaven forbid, so then even this awareness that it [only] appears to him permissible is hidden from him; rather, he then becomes completely unaware of any hint of a prohibition, because everything is upright in his eyes. This corresponds to a concealment within a concealment; the concealment is itself concealed, as explained above.⁶³

In truth, even in a concealment within the concealment, God—i.e., the letters of the Torah—is en clothed there, because nothing has life force without Him, as explained above. It is just that because of an overabundance of sin, the words of the Living God have been totally overturned to where the wisdom of Torah becomes foolishness for

sees no reason to look for Him. Why should he? His actions “appear to him permissible.” This is the single concealment.

62. **seeks and strives....** Although God’s countenance is hidden, it is nevertheless possible to find Him because He is still close by, next to a person, in the letter-combinations of Torah that he distorted by sinning.

Reb Noson explains that truth is the countenance of everything; each thing is identified by the truth it manifests (cf. *Likutey Moharan* I, 23:1; *ibid.* 66:3). Now, God is the God of truth (Jeremiah 10:10), and His Torah is a true Torah (Malakhi 2:6). Therefore, when a person distorts the truth by sinning, he causes God’s countenance to be concealed and the letter-combinations of Torah which identify this prohibition to be inverted. This concealment of the truth causes him to consider evil as good. On the other hand, when a person who has sinned is willing to face the truth—i.e., he seeks God, and strives to recognize the distortions in his own Torah views—then, he can find God.

63. **the concealment is itself concealed....** Since he continues to sin, he begins to believe that his justifications are actually true, and becomes so mired in rationalization that he can no longer distinguish between good and evil. This explains how God remains concealed from

אֶפְלוּ זֶה בְּעֶצְמוֹ שְׁנַעֲשֶׂה לוֹ כְּהִתֵּר כַּנ"ל, שְׁזֶה בְּחִינַת הַסְתָּרָה
שְׁבִתוֹךְ הַסְתָּרָה כַּנ"ל.

עַל כֵּן צָרִיךְ לְגַלוֹת הַהִסְתָּרוֹת הַנ"ל, וְזֶה עַל-יְדֵי שְׁמִמְשִׁיךְ אַרְיכוֹת
יָמִים לְתוֹךְ הַמְלָכוֹת, שֶׁהוּא בְּחִינַת דַּעַת כַּנ"ל. וְעַל יְדֵי זֶה הַדַּעַת,
יוֹכַל לִידַע שְׁאֶפְלוּ בְּתוֹךְ הַהִסְתָּרָה בְּעֶצְמָהּ, וְאֶפְלוּ בְּתוֹךְ הַהִסְתָּרָה
שְׁבִתוֹךְ הַסְתָּרָה, גַּם שָׁם מְלַבֵּשׁ הַשֵּׁם יִתְבַּרְךָ, דְּהֵינּוּ הַתּוֹרָה.
וּמֵאַחַר שְׂיודַע שְׁאֶפְלוּ בְּתוֹךְ הַהִסְתָּרוֹת יֵשׁ שָׁם הַשֵּׁם יִתְבַּרְךָ,
מִזֶּה בְּעֶצְמוֹ נִתְגַּלִּין הַהִסְתָּרוֹת, וְנַעֲשֶׂה מֵהֶם תּוֹרָה.

וְאֶפְלוּ מִהַסְתָּרָה שְׁבִתוֹךְ הַסְתָּרָה, נַעֲשֶׂה תּוֹרָה. כִּי בְּאַמַּת גַּם שָׁם
מְלַבֵּשׁ הַשֵּׁם יִתְבַּרְךָ, הֵינּוּ תּוֹרָה כַּנ"ל. רַק מִחֲמַת שְׁלֵא הָיוּ יוֹדְעִין
שֶׁהַשֵּׁם יִתְבַּרְךָ נִסְתָּר שָׁם, זֶה בְּעֶצְמוֹ הוּא בְּחִינַת הַהִסְתָּרוֹת. וְתַכְּרָ,
כְּשִׂיודְעִין שֶׁהַשֵּׁם יִתְבַּרְךָ נִסְתָּר שָׁם, עַל-יְדֵי-זֶה בְּעֶצְמוֹ נִתְהַפְּכָה
הַהִסְתָּרָה שְׁבִתוֹךְ הַסְתָּרָה, וְנַעֲשֶׂה מִמֶּנָּה דַּעַת, וְהַחֲזִירָה הַתּוֹרָה
שְׁנִסְתָּר כָּאן, לְדַעַת, מֵאַחַר שְׂיודַע שֶׁהַשֵּׁם יִתְבַּרְךָ נִסְתָּר שָׁם.

66. **causes the concealments to be uncovered and transformed into Torah.** The *daat* he acquires is *awareness* of the Godliness that surrounds him, so that he no longer perceives of God as an abstract concept and as One Who is removed and distant. As explained in the previous note, this *daat* stems from the Torah. More specifically, it stems from the letter-combinations that were inverted through a person's rationalization of his sin. Now that he has studied Torah and vocalized it, causing it to reverberate through his being (see above, n.43) and make him cognizant of God, the letter-combinations revert to their original form, as Torah/*daat*. In this way, the concealments are transformed into Torah.

The *Be'ibey HaNachal* cites two maxims of our Sages that are explained by this understanding of the concealments being uncovered and transformed into Torah. The first maxim is: "Where penitents stand, even perfect tzaddikim cannot stand" (*Berakhot* 34b). Torah study is so powerful that it transforms even a concealment within a concealment into deep teachings of Torah. Although perfect tzaddikim attain very great spiritual awareness, they are not necessarily able to reveal the mysteries of Torah. But a person who has sinned and then repents, so that he reveals God on his level, can thereby cause the deepest Torah mysteries to be revealed. The second maxim is: "Someone who repents out of love for God has his sins transformed into merits" (*Yoma* 86b). In the context of our lesson, repenting out of love transforms the concealment within a concealment, the distorted Torah letter-combinations, into Torah mysteries.

67. **Even the concealment within a concealment....** Just as the letter-combinations from which a person's rationalizations are formed revert to their earlier form—i.e., Torah—so too, his foolishness reverts to wisdom, which is *daat*—i.e., Torah.

him, to the point that he is completely unaware even of this itself, so that it appears to him permissible, as explained above. This is the aspect of a concealment within a concealment, as explained above.⁶⁴

<The above mentioned *malkhut* must uncover the concealment within a concealment to the people under his rule, and to reveal it to them until they know that God is there as well.> This is done by infusing *malkhut* with length-of-days, which is the aspect of *daat*, as explained above.⁶⁵ And with this *daat* he can know that even within the concealment itself, and even within the concealment within a concealment, God—i.e., the Torah—is enclothed there as well. And once he knows that God is there even within the concealments, this itself causes the concealments to be uncovered and transformed into Torah.⁶⁶

Even the concealment within the concealment becomes Torah, for in truth, God —i.e., the Torah, as explained above—is enclothed there as well, just that it was not known that God is hidden there. This itself is the aspect of concealments. Thus, as soon as it becomes known that God is hidden there, this itself causes the concealment within the concealment to be transformed into *daat*. The Torah that is hidden here is returned to *daat*, since he knows that God is concealed there.⁶⁷

64. the wisdom of Torah becomes foolishness.... We saw above (§3A-§3B) that studying Torah, which is the Name of God, calls forth length-of-days, which is *daat* (knowledge, intellect). The concealment, which comes about through the distortion of Torah, represents a person distancing himself from *daat*. By repeating his sins, the concealment becomes a concealment within a concealment. Already distanced from *daat* through his earlier sins, these additional sins lead him to a further lack of *daat*—i.e., utter foolishness. And although, as we have seen (§3C and n.53), the Torah is the life force of everything, even of a person's foolishness, because his sins have so completely distorted the Torah's letter-combinations, that life force/*daat* has been turned into utter foolishness.

65. malkhut must uncover...with length-of-days...daat.... As explained above (§3B and nn.44-46), Torah study infuses *malkhut* with length-of-days, which is *daat*. Therefore, the person who studies Torah, articulating it (see nn.43 and 47), merits awakening *daat* to uncover all concealment.

The *Parparaot LeChokhmah* adds: *Malkhut* is called “*sof davar*” (literally, “the end thing”; see below, §5, n.96) by virtue of its connection to the lowest levels, for it is through *Malkhut* that the corporeal world and the *kelipot* (the forces of evil) are sustained. The proximity *Malkhut* has with these lower levels renders it prone to be overwhelmed by the Other Side, which is why the *Malkhut* of God is hidden within *levushim* (concealments). But when a person vocalizes his Torah study, and especially when the tzaddik studies Torah, this infuses *malkhut* with *daat*, thereby revealing God's *Malkhut* and uncovering the concealments.

וְכִיּוֹן שְׁנַחֲזֹר הַהִסְתָּרָה שְׁבַתוֹךְ הַסְתָּרָה לְדַעַת, וְנַעֲשֶׂה מִמֶּנָּה
 תּוֹרָה, אֲזִי הַתּוֹרָה בְּעֶצְמָהּ מוֹכִיחָה אוֹתָם, בְּבַחֲיַנְתָּ: 'אוֹרֵי־תֵא
 מְכַרְזֹת קִמְיָהוּ עַד מְתֵי פְתָיִים תֵּאֱהָבוּ פְתֵי' (זהר אחרי נח.; נשא קכו.).
 כִּי בְּאֵמַת הַתּוֹרָה מְכַרְזֹת וְצוּעֶקֶת וּמוֹכִיחָה תָּמִיד, כְּמוֹ שְׁכַתּוּב
 (משלי א): "בְּרֹאשׁ הַמַּיּוֹת תִּקְרָא וְכוּ' עַד מְתֵי פְתָיִים תֵּאֱהָבוּ" וְכוּ'.
 רַק שְׂאִינּוּ שׁוֹמְעֵי קוֹל הַכְּרוֹז שֶׁל הַתּוֹרָה, מִחֲמַת הַהִסְתָּרוֹת הַנֵּ"ל.
 וּמֵאַחֵר שְׁנַתְּגַלוּ וְנַחֲזְרוּ הַהִסְתָּרוֹת וְנַעֲשֶׂה מֵהֶם תּוֹרָה, עַל־יְדֵי
 הַדַּעַת כֻּנֵּ"ל, אֲזִי תִכְף כְּשֶׁנַּעֲשֶׂה מֵהֶם תּוֹרָה, הַתּוֹרָה בְּעֶצְמָהּ
 מוֹכִיחָה אוֹתָם "עַד מְתֵי פְתָיִים" וְכוּ' כֻנֵּ"ל:
 וְזֶה שְׁכַתּוּב (שם לא): "פִּיהָ פִּתְחָה בְּחֻכְמָה", שְׁעַל־יְדֵי הַחֻכְמָה
 וְדַעַת הַנֵּ"ל שְׁעַל־יְדֵי־זֶה מְגַלִּין הַהִסְתָּרוֹת, וְעוֹשִׁין מֵהֶם תּוֹרָה
 כֻּנֵּ"ל, עַל יְדֵי זֶה "פִּיהָ פִּתְחָה". הֵינּוּ בְּחִינַת אוֹרֵי־תֵא מְכַרְזֹת
 קִמְיָהוּ, שֶׁהַתּוֹרָה בְּעֶצְמָהּ פּוֹתַחַת פִּיהָ וּמוֹכִיחָה אוֹתָם כֻּנֵּ"ל.

malkhut with Godliness not only enables the individual studying Torah to recognize God, but also all those who are subject to his authority, since he has brought an awareness of God into the world. Just as he becomes more cognizant of God, so too, those who are connected to him gain awareness (*Mai HaNachal*).

However, it might be asked: Since Torah has the power to arouse *daat*, why are there some who study Torah, vocalize its words, yet gain no awareness of God? The answer is that a person's intention in studying Torah must be that it direct him to serving God. As mentioned earlier (n.47), the Torah awakens God's *Malkhut* in this world. For the same reason, Torah study affects one's personal *malkhut*, enabling him to admonish and direct those under his influence so that they become aware of God. However, this is only if he studies Torah without ulterior motives, *lishmah* ("for the sake of God"). Those whose studying is not *lishmah*, but rather motivated by a desire for self-gratification—e.g., honor, wealth, or the power of rabbinical authority—gain no awareness of God from the Torah; their *malkhut* is incapable of directing anyone towards God. On the contrary, their *malkhut* leads them and those under their authority astray, Heaven forbid. (Rebbe Nachman makes this point in a number of lessons—e.g., *Likutey Moharan* I, 11, 12, 14, 36, etc.; see also *Bach on Orach Chaim* #47, which gives a scathing critique of those who study Torah for self-aggrandizement.)

70. She opens her mouth.... In the final chapter of *Mishlei*, from which this proof-text is taken, King Shlomo details the praise of the *eishet chayil* ("woman of valor"). One homiletic interpretation is that this "woman" is the Torah (*Yalkut*, Proverbs 31).

71. by virtue of...daat...Torah itself opens its mouth and admonishes them.... That is, by revealing *daat* through Torah study, the Torah admonishes ("proclaims") those who have

{“At the top of the noisiest places she calls out, at the entrance of the city’s gates she speaks her words. How long will you fools go on loving foolishness, you scoffers be fond of scoffing, you fools despise knowledge?” (Proverbs 1:21, 22).}

And once the concealment within a concealment is returned to *daat* and becomes Torah,⁶⁸ then the Torah itself admonishes them, in the aspect of “The Torah proclaims to them: ‘How long will you fools go on loving foolishness?’” For in truth, the Torah is constantly proclaiming and shouting and admonishing, as in, “At the top of the noisiest places she calls out. . . . How long will you fools go on loving. . . .” just that he does not hear the call of the Torah’s proclamation because of the above mentioned concealments. But once the concealments are uncovered and replaced, and have become Torah by virtue of the *daat*, as explained above, then as soon as they become Torah, the Torah itself admonishes them: “How long will you fools. . . .” as explained above.⁶⁹

This is as it is written (Proverbs 31:26), “She opens her mouth with wisdom”⁷⁰—by virtue of the above mentioned wisdom and *daat*, through which we uncover the concealments and turn them into Torah, as explained above. As a result, “She opens her mouth”—that is, “the Torah proclaims to them.” The Torah itself opens its mouth and admonishes them, as explained above.⁷¹

68. **once the concealment...becomes Torah.** Rebbe Nachman now returns to his earlier points (§2, §3A), that a person with the aspect of *malkhut* must admonish those under his authority to serve God, and that he can accomplish this although he is not aware of their needs or even of who they are.

69. **then the Torah itself admonishes them...How long will you fools....** Rebbe Nachman’s words are clarified by the following passage from the *Zohar*: Rabbi Shimon pondered those people whose hearts are not devoted to thinking of their Master’s will. How can they sleep [away their lives] and not awaken from their slumber before their time comes, when they will be enveloped in darkness, and their Master will demand of them an accounting [of their days]? A voice calls forth to them daily, admonishing their souls day and night. The Torah [too] raises its voice in every direction and proclaims to them: “How long will you fools go on loving foolishness?!” (*Zohar* III, 57b-58a). In the context of our lesson, the foolishness refers to the letter-combinations of Torah inverted by the person who is unaware of God and who lives in a concealment within a concealment. His heart and mind are closed off to seeking the Godliness that surrounds him, and he cannot hear the call of the Torah due to his concealments. However, by vocalizing his Torah study, he can arouse *daat*/awareness of God, which is the Torah itself. He becomes aware of how the Torah was transformed into foolishness; he hears its call, and recognizes God from within his concealments. Thus, when a person with an aspect of *malkhut* studies Torah and vocalizes the words, he calls out to length-of-days and infuses his *malkhut* with *daat*/awareness of God. This infusing of one’s

נמצא, שעל ידי עסק התורה, שעל ידה ממשיכין אריכות ימים לתוך המלכות, כי על ידה ממשיכין החיות לתוך הימים והמדות כנ"ל, ועל-ידי זה זוכין לדעת כנ"ל, על-ידי-זה יכולין להוכיח אפלו את הרחוקים מאד מהשם יתברך, בכחינת הסתרה שבתוך הסתרה כנ"ל:

ונה פרוש (אסתר ב): "ובכל יום ויום מרדכי מתהלך לפני חצר בית הנשים" וכו'.

מרדכי – זה בחינת המלכות כנ"ל.

ובכל יום ויום – זה בחינת התורה, שעל ידה ממשיכין החיות להימים והמדות כנ"ל.

חצר בית – זה בחינת חיצוניות ופנימיות, הינו מחשבות ודבורים. שכלם נסתר השם יתברך שם, אף המחשבות והדבורים של הרחוקים מהשם יתברך. וזה:

חצר בית הנשים – מלשון שנשו וקפצו ממקומו של עולם. שנתרחקו מהשם יתברך. ויש שכבר היו קצת אצל השם יתברך,

76. **chatzar beit...external and internal...God is concealed.** Since God is the life force of everything, He is found in everything—including all a person's thoughts (internal) and words (external). These thoughts and words are either focused on Torah and wisdom, and so connect him to God, though He is not manifest; or, they are focused on inverted Torah letter-combinations and foolishness, and so give rise to concealment from God.

The Hebrew phrase "*chatzar beit hanashim*" ("the harem courtyard") translates literally as: "the courtyard of the house of the women." Rebbe Nachman interprets this phrase as three separate concepts: *Chatzar* ("courtyard") represents the outside, the external, which in our context corresponds to words, to speech that is revealed. *Beit* ("house") represents the inside, the internal, which in our context corresponds to thoughts, to that which is hidden in the mind. The third term, *nashim* ("women"), is explained in the next paragraph.

77. **haNaShim...sheNaShu...distanced themselves from God.** Rebbe Nachman now interprets the word *nashim* as alluding to three different ways people are distant from God, corresponding to the three levels of concealments.

We find therefore that by means of Torah study, through which we infuse *malkhut* with length-of-days—because through her we infuse the days and measures with life force, and as a result we merit *daat*, as explained above—through this it is possible to admonish even those who are very removed from God, in the aspect of concealment within concealment, as explained above.⁷²

3E. This is the meaning of “Mordekhai would daily walk about in front of *chatzar beit hanashim* (the harem courtyard) to find out how Esther was faring and what was happening to her” (Esther 2:11).⁷³

Mordekhai — This is the aspect of *malkhut*, as explained above.⁷⁴

daily — This is the aspect of the Torah, through which we infuse the days and measures with life force, as explained above.⁷⁵

chatzar beit — This is the aspect of external and internal, that is, thoughts and words. God is concealed there, in all of them, even in the thoughts and words of those who are removed from God.⁷⁶ And this is:

chatzar beit haNaShim — [This is] etymologically similar to “*sheNaShu* (abandoned) and withdrew from the Omnipresent One”; they distanced themselves from God.⁷⁷ There are those who were

inverted its letter-combinations and turned them into foolishness. This can also be understood as: “She opens her mouth”—i.e., by vocalizing one’s Torah study (opening her mouth), a person infuses his *malkhut*/mouth with *daat* (wisdom). Then, with *daat*, the Torah “opens her mouth” to admonish those who have descended into the concealments.

72. **as explained above.** In review: Each person possesses both a revealed and a concealed aspect of *malkhut* (§1). A person must exercise his personal *malkhut* only for serving God, and not for self-gratification (§2). This requires infusing his *malkhut* with *daat* by vocalizing his Torah study, which calls to length-of-days and draws it into his *malkhut*. This *daat* brings those in the concealments to awareness of God, enabling the Torah itself to admonish them to serve Him (§3).

73. **This is the meaning of...** Rebbe Nachman now interprets this verse from *Megillat Esther* (“Scroll of Esther”) in the context of the lesson. The *Be’Ibey HaNachal* points to the etymological similarity between the words *meGiLlaT eSTheR* (מגילת אסתר) and *l’GaLoT haSTaRah* (לגלות הסתרה, to reveal the hidden). As the Rebbe will show, the story of Purim is a lesson in how to uncover the concealments.

74. **Mordekhai...malkhut, as explained above.** See section 2 and notes 14-15, that Mordekhai represents someone who has *malkhut* over others.

75. **Torah...infuse the days...as explained above.** See section 3B, and notes 35-39.

אך שְׁכָבָר שְׁכָחוּ אוֹתוֹ יִתְבַּרְךָ. וְזֶה: הַנְּשִׁים – לְשׁוֹן שְׂכָחָה. כְּמוֹ שְׂכָתוּב (בראשית מא) כִּי נִשְׁנִי אֱלֹקִים וְכוּ', שְׁכָבָר שְׁכָחוּ אֶת הַשֵּׁם יִתְבַּרְךָ. וַיֵּשׁ שָׁגַם עֵתָהּ זֹכְרִים אֶת הַשֵּׁם יִתְבַּרְךָ, אֲךָ שְׁנִשְׁתָּה גְבוּרָתָם, וְאִין לְאֵל יָדָם לְהִתְגַּבֵּר עַל יִצְרָם. וּבְשִׁבִיל זֶה נִקְרָאִים בְּשֵׁם נָשִׁים, מִחֲמַת שְׁלֵשׁ בְּחִינוֹת הַנ"ל. בְּחִינַת שְׁנִשְׁוּ וְקִפְצוּ וְכוּ', וַיֵּשׁ שָׁהֵם בְּבְחִינַת שְׂכָחָה וְכוּ', וַיֵּשׁ שָׁהֵם בְּבְחִינַת נְשָׁתָה גְבוּרָתָם כַּנ"ל. וְעַל יְדֵי כָּל זֶה הֵם רְחוּקִים מֵהַשֵּׁם יִתְבַּרְךָ, וְהַשֵּׁם יִתְבַּרְךָ נִסְתָּר מֵהֶם בְּבְחִינַת הַסְתָּרוֹת הַנ"ל. וּמְרִדְכֵי, הֵינּוּ בְּחִינַת הַמְלָכוֹת. הוּא יָכוֹל לְהוֹכִיחַ וּלְהַזְהִיר אוֹתָם, עַל יְדֵי עֶסֶק הַתּוֹרָה, שֶׁהוּא בְּחִינַת יָמִים וּמִדּוֹת כַּנ"ל. שְׁעַל-יְדֵי-זֶה זֹכִינ׳ לְדַעַת, שְׁעַל-יְדֵי הַדַּעַת הַזֶּה מְגַלִּין הַהִסְתָּרָה שְׂבִתוֹךְ הַסְתָּרָה, וְעוֹשִׁין מְמַנָּה תּוֹרָה כַּנ"ל, וְאִזִּי אוֹרִיָּתָא מְכַרְזַת קַמִּיהוּ כַּנ"ל. וְזֶה,

80. **called nashim...the above mentioned concealments.** The term *NaShim* (נשים) also suggests *gid haNaSheh* (גיד הנשה), the sciatic nerve that Jews are prohibited to eat (see *Rashi* on Genesis 32:33). This nerve, which runs down the side of the leg, is said to correspond to the lower extremities of holiness that are hidden during exile. In this sense, as well, *nashim* alludes to concealment, to a distancing from God and holiness (*Parparaot LeChokhmah*).

81. **Mordekhai...admonish and caution them...uncover the concealment....** As explained, a person who vocalizes his Torah study has the power to bring a revelation of *daat* even to those who are very distant from God: even to those he does not know how to admonish, and even to those he is unaware of. This is because he draws Godliness from length-of-days, and arouses the Torah that is hidden so that it proclaims the need to serve God to those who have fallen subject to the concealments.

The *Be'ibey HaNachal* shows how the rebuke of Mordekhai/*malkhut* that arouses people on the three levels of concealment aligns with the three aspects of *malkhut* mentioned by Rebbe Nachman at the start of the lesson: 1) one who rules in his home—i.e., he has an overt aspect of *malkhut* over others; 2) one whose rule is broader—i.e., in the aspect of “officers of thousands, and officers of hundreds...” such that he has overt *malkhut* over some and covert *malkhut* over others; 3) one who ostensibly has no rule, but covertly and in a most concealed manner rules over the entire generation. These correspond to the three levels of concealment. A person whose *malkhut* is overt can exercise authority through his Torah study to admonish those in the third category of *nashim*: people who have not yet sinned but feel too weak to overpower their evil inclination (n.79). A person whose *malkhut* is both overt and covert, who openly rules over some and has additional authority over others whom he is unaware of, can influence those in the second category of *nashim*: people who have forgotten God and are in

once somewhat close to God but have since forgotten Him. This is “*haNaShim*”—it connotes forgetfulness, as it is written (Genesis 41:51), “because God has *NaShani* (made me forget) [my troubles].” They have since forgotten God.⁷⁸ And there are those who even now remember God, but their might has *NaShtah* (grown weak)” (Jeremiah 51:30), and they lack the ability to overpower their evil inclination.⁷⁹

This is why they are called *nashim*, because of the three aspects mentioned above: the aspect of “they abandoned and withdrew...”; and some are in the aspect of forgetfulness...; and others are in the aspect of weakened might, as explained above. Because of all this they are removed from God, and God is concealed from them in the aspect of the above mentioned concealments.⁸⁰

<And this is the meaning of> “Mordekhai,” the aspect of *malkhut*, <“would daily walk about in front of *chatzar beit*.” In other words, he would walk about and look into the external and into the internal, that is, the thoughts and words of the *nashim*—i.e., those who have forgotten or withdrawn or grown too weak to turn to God. He would go to admonish> and caution them by means of Torah study, which is the aspect of days and measures, as explained above. For through this we merit *daat*, and by means of this *daat* we uncover the concealment within a concealment and turn it into Torah, as explained above. Then “the Torah proclaims to them,” as explained above.⁸¹ And this is:

The first is seen in the similarity between the words *NaShim* (נשים) and *sheNaShu* (שנשו), referring to those who have abandoned God—i.e., they have fallen into a concealment within a concealment, and so everything appears permissible (*Parparaot LeChokhmah*).

78. **forgetfulness...NaShani....** Yosef called his elder son *MeNaShe* because “God made me forget all my troubles.” The second interpretation of *NaShim* (נשים) is as *NaShah* (נשא), which also means “forgetting.” Thus here *nashim/nashah* likewise refers to those who have forgotten God—i.e., they have fallen into a single concealment, and so their deeds appear permissible to them, though deep in their hearts they know that they have sinned (*Parparaot LeChokhmah*).

79. **NaShtah...Jack the ability to overpower their evil inclination.** The third interpretation of *NaShim* (נשים) is as *NaShtah* (נשחה), referring to those who feel themselves helpless against their evil inclinations. This refers to people who have not yet sinned, but feel too weak to counter temptation—i.e., Godliness is concealed from them because they do not recognize their own aspect of *malkhut* through which they can withstand temptation (see above, n.60; *Parparaot LeChokhmah*).

לְדַעַת אֶת שְׁלוֹם אֶסְתֵּר – שֶׁעַל יְדֵי זֶה עוֹשֶׂה דַעַת, מֵהַסְתָּרָה
 שְׁבִתוֹךְ הַסְתָּרָה, שֶׁהִיא בְּחִינַת אֶסְתֵּר, בְּחִינַת הַסְתָּר אֶסְתֵּר. וְזֶה:
 וּמֵה יַעֲשֶׂה בָּהּ – שֶׁעוֹשֶׂה מֵהַהַסְתָּרָה, בְּחִינַת מָה, הֵינּוּ תוֹרָה,
 כְּמוֹ שֶׁכָּתוּב: "מֵה הָעֲדוּת" וְכוּ' כַּנ"ל. כִּי מִזֶּה בְּעֲצֻמוֹ שִׁיּוּדַע
 שְׁגָם בְּתוֹךְ הַהַסְתָּרָה שְׁבִתוֹךְ הַסְתָּרָה יֵשׁ שֵׁם הַשֵּׁם יִתְבַּרְךָ, מִזֶּה
 בְּעֲצֻמוֹ נַעֲשֶׂה דַעַת, דֵּהֵינּוּ תוֹרָה, וְאִזִּי אֹרִיטָא מְכַרְזַת קַמִּיָּהוּ
 כַּנ"ל:

וְזֶה בְּעֲצֻמוֹ בְּחִינַת הַתּוֹכְחָה שֶׁמֻטָּל עָלָיו לְהִזְהִיר וּלְהוֹכִיחַ כַּנ"ל,
 כִּי גוֹרֵם עַל יְדֵי הַדַּעַת שֶׁהַתּוֹרָה תּוֹכִיחַ אוֹתָם כַּנ"ל. וְעַל-יְדֵי
 הַתּוֹכְחָה הַזֹּאת, הוּא מְמַשֵּׁךְ אַרְיִכוֹת יָמִים לְתוֹךְ הַמַּלְכוּת, שֶׁלֹּא
 תִּהְיֶה בְּבְחִינַת הַרְבֵּנוֹת מְקַבֵּרַת אֶת בְּעַלְיָהּ, שֶׁזֶהוּ כְּשֶׁאֵין מוֹכִיחַ
 אֶת הָאֲנָשִׁים שֶׁיֵּשׁ לוֹ מְמַשְׁלָה עֲלֵיהֶם וְכוּ', כַּנ"ל. אֲבָל עַל-יְדֵי
 עֶסֶק הַתּוֹרָה הַנ"ל, שֶׁעַל-יְדֵי-זֶה מְמַשֵּׁךְ חַיִּים וְאַרְיִכוֹת יָמִים

a concealment, and turns those concealments into Torah. "*Ladaat et shlom Esther* (to find out how Esther was faring)" can also be translated "through *daat* is the peace of Esther." The *Parparaot LeChokhmah* connects this to what the Rebbe teaches below (§6): "the greater the *daat*, the greater the peace" a person can attain. That is, by drawing *daat*, Mordekhai brought peace to Esther, the person in the concealment.

The *Parparaot LeChokhmah* offers the following insight into the story of Purim based on this lesson. Achashveirosh represents the person who exercises his *malkhut* for self-gratification. Upon becoming king, Achashveirosh threw a lavish party to show off his great wealth, and to satisfy his lust ordered his wife, Queen Vashti, to appear before him naked. Although Achashveirosh was king over the entire world (see n.5), Vashti refused to obey his orders. This was why Achashveirosh, acting on Haman's advice, issued a royal edict to all his subjects proclaiming the man the absolute ruler of the home (see n.3). This indicates that the Kingdom of Evil has no lasting power, even over its own subjects.

84. **This itself is the aspect of rebuke....** Rebbe Nachman now returns to his earlier point: How can a person admonish others when he does not know what they require? And if he rules them covertly, he certainly does not know them or how to admonish them (§3A, nn.24-25). Yet, a person with *malkhut* is like a watchman who must admonish those under his authority, as otherwise he will suffer for their misdeeds. He must therefore draw length-of-days and reveal *daat*, through which he fulfills his obligation to rebuke those subject to his *malkhut*.

85. **Through the *daat* he causes the Torah...as explained above.** See section 3B and notes 46-47, that through his Torah study he arouses the Life of life, the intellect/*daat*. He thereby infuses his personal *malkhut* with *daat*.

to find out how Esther was faring — Through this he creates *daat* from the concealment within a concealment, which is the aspect of *ÆSTheR*, the aspect of “*haSTeR ASTiR* (thoroughly hide).”⁸² And this is:

and what was happening to her — He turns the concealment into an aspect of “what”—i.e., Torah, as it is written, “What are the rituals...,” as explained above. From this itself that he knows that God is there even within the concealment within a concealment—from this itself *daat* is created, that is, Torah. And then “the Torah proclaims to them,” as explained above.⁸³

This itself is the aspect of rebuke, that he is obliged to caution and admonish, as explained above.⁸⁴ Through the *daat* he causes the Torah to admonish them, and by means of this rebuke he infuses *malkhut* with length-of-days so that it is not in the aspect of “authority buries the one who possesses it,” which is what happens when he does not admonish the people over whom he rules, as explained above.⁸⁵ But by studying Torah, through which he draws life and length-of-days, the aspect of *daat*, etc., such that “the Torah

a single concealment (n.78). His covert authority enables him to reach into the hidden places, the concealment, and arouse those who have fallen there to return to God. But those in the first category of *nashim*: people who have abandoned God, who have fallen into a concealment within a concealment (n.77)—they can only be reached by that tzaddik who ostensibly has no rule whatsoever. This completely hidden tzaddik attains the most hidden levels, the deepest Torah mysteries and an awareness of Godliness that is beyond the reach of even the very righteous. With his exalted level of Torah and awareness he extends his *malkhut* into the most hidden places, into the concealment within a concealment, and influences those most distant from God. (Rebbe Nachman speaks about the mysteries of hidden Torah below, in §4.)

82. **Esther...daat...haSTeR ASTiR.** The Sages teach: Where is there an allusion in the Five Books of Torah to *ÆSTheR* (אסתר)? In the verse (Deuteronomy 31:18), “*haSTeR ASTiR* (הסתר אסתר)—I will thoroughly hide...” (*Chullin* 139b). Hence, Esther alludes to the concealments (see also n.73), from which Mordekhai/*malkhut* creates *daat*.

83. **what was happening...as explained above.** Earlier, Rebbe Nachman taught that the word “*what*” refers to the Torah (§3B and n.40). When *malkhut* is infused with *daat*, the Torah/what is revealed. The verse thus translates in our context as follows: **Mordekhai would daily** — When *malkhut* is infused with measured length-of-days as a result of vocalized Torah study, **walk about in front of the *chatzar beit hanashim*** — it can influence all those distant from God in their every thought and word. In this way, **to find out how Esther was faring and what was happening to her** — the Torah draws *daat* even into the concealment within

בְּחִינַת דַּעַת וְכוּ', עַד אֲשֶׁר אֹרֵיטָא מְכַרְזַת קַמְיָהוּ, וּמוֹכִיחָה אוֹתָם, נִמְצָא שְׂיוּצָא יְדֵי תוֹכְחָה, אֲזִי אֵין הֶרְבֵּנוֹת וְהַמְּלָכוֹת מְזַקֶּת לוֹ כַּנִּל, כִּי מִמְשִׁיךְ אַרְיכוֹת יָמִים לְתוֹךְ הַמְּלָכוֹת, עַל יְדֵי הַתּוֹכְחָה כַּנִּל. נִמְצָא שְׁעַל-יְדֵי אַרְיכוֹת יָמִים, שֶׁהוּא בְּחִינַת דַּעַת שְׁמִמְשִׁיכִין עַל-יְדֵי הַתּוֹרָה, עַל-יְדֵי-זֶה בְּעֶצְמוֹ מִמְשִׁיכִין אַרְיכוֹת יָמִים הַנִּל לְתוֹךְ הַמְּלָכוֹת כַּנִּל:

ד. וְדַע, שֶׁהַתּוֹרָה הַמְּלַבֵּשׁ תוֹךְ הַהֶסְתֵּרָה שְׁבַתוֹךְ הַסְּתֵרָה, הִיא תּוֹרָה גְּבוּהַ דִּיקָא, הֵינּוּ סְתָרֵי תּוֹרָה. כִּי מַחְמַת שֶׁהִיא צְרִיכָה לְהַתְּלַבֵּשׁ בְּמִקְוֹמוֹת נְמוּכִים כְּאֵלוֹ, הֵינּוּ אֶצְל אֵלוֹ שְׁעָבְרוּ הֶרְבֵּה, עַד שֶׁנִּסְתָּר מֵהֶם בְּהֶסְתֵּרָה שְׁבַתוֹךְ הַסְּתֵרָה, עַל כֵּן חָשַׁב הַשֵּׁם יִתְבָּרַךְ מַחְשָׁבוֹת לְבָלִי לְהַלְבִּישׁ שָׁם פְּשֻׁטֵי תּוֹרָה, לְבַל יוֹכְלוּ הַקְּלָפוֹת לֵינֵק מִשָּׁם הֶרְבֵּה, וְיִהְיֶה הַפָּגַם גְּדוֹל מְאֹד. עַל כֵּן הוּא מְסַתֵּיר וּמַלְבִּישׁ שָׁם תּוֹרָה גְּבוּהַ דִּיקָא, סְתָרֵי תּוֹרָה, שֶׁהִיא תּוֹרַת ה' בְּעֶצְמָה. כְּדֵי שְׁלֹא יוֹכְלוּ הַקְּלָפוֹת לֵינֵק מִשָּׁם הֶרְבֵּה.

means for connecting and bonding the Jews to God—Who is Himself hidden from the world. Attaining an understanding of the hidden Torah corresponds to attaining an understanding of the hidden God, as will happen when Mashiach comes. This revelation of God will, by definition, expose all falsehood and evil. The hidden Torah is thus the means for subduing all evil, as it stems from the highest levels and enables those who seek God to find Him even in the most concealed places. In Kabbalistic terminology, the hidden Torah is commonly called *Torah d'Atika Stimaah*—Torah of the Ancient Hidden One (see also Lesson #49:6). This is because the hidden Torah is the Light of God as it manifests in the most supernal of the Divine persona, *Atik Yomin*. To protect the Divine personas from the *kelipot* (evil forces) of the Other Side, God created a *parsah* (“curtain”), which minimizes the exposure of the personas to the forces of evil. The simple reason for this is that when people serve God, the Divine personas act in unison to bring *shefa* (bounty) through *Malkhut* into the lower worlds for the benefit of creation generally and mankind in particular. But when man sins, the Other Side, through the *kelipot*, lays claim to that bounty, leaving but a minimal amount for this world (and even that is distributed disproportionately). Even so, because the Divine personas are concealed behind the *parsah*, the *kelipot* gain access to the *shefa* only after it has passed through the filter of *Malkhut*. The *parsah* also prevents the Other Side from having direct contact with the Divine persona. If it did, then man’s sins would seriously undermine the ability of the Divine personas to act in unison in order to receive and deliver *shefa* to sustain the world.

proclaims to them” and rebukes them—so that therefore he fulfills his obligation to issue rebuke—then authority and *malkhut* do not harm him, as explained above. This is because by means of the rebuke he infuses *malkhut* with length-of-days, as explained above.⁸⁶ We see therefore that by means of length-of-days, the aspect of *daat*, which we draw through the Torah—through this itself we infuse *malkhut* with the above mentioned length-of-days, as explained above.⁸⁷

4. Know, too, that the Torah en clothed in a concealment within a concealment is specifically elevated Torah—i.e., the hidden Torah. Because it has to be en clothed in such lowly places—i.e., with those who have sinned so extensively that it is hidden from them within a double concealment—God therefore arranged not to en clothe the revealed Torah there, so that the evil forces would not be able to nourish from there in abundance and the blemish be very great. He therefore hides and en clothes there specifically elevated Torah, the hidden Torah—this being God’s Torah itself—so that the evil forces cannot nourish in abundance from there.⁸⁸

86. **But by studying Torah....** By vocalizing his Torah study, he infuses the concealments with length-of-days/*daat* (as above, §3C). These concealments are actually Torah letter-combinations inverted as sin and foolishness. By arousing *daat*, a person becomes aware of the Godliness that surrounds him always. The Torah then reverts to its correct letter-combinations and admonishes the people under his dominion (§3D).

87. **by means of length-of-days...daat...infuse malkhut....** As explained, the Torah awakens God’s *Malkhut* in this world (see n.47). Invoking the power of Torah through verbal study enables *Malkhut* to call out to length-of-days/the Life of life/the intellect/*daat*, and draw it into this world, into one’s personal *malkhut*. This *daat* transforms the inverted letter-combinations of the concealments into Torah, which then rebukes those subject to a person’s *malkhut*. He has thus fulfilled his responsibility of rebuke, and his *malkhut* will not cause him harm.

In review: Each person possesses both a revealed and a concealed aspect of *malkhut* (§1). A person must exercise his personal *malkhut* only for serving God, and not for self-gratification (§2). This requires infusing his *malkhut* with *daat* by vocalizing his Torah study, which calls to length-of-days and draws it into his *malkhut*. This *daat* brings those in the concealments to awareness of God, enabling the Torah itself to admonish them to serve Him. Thus, through Torah study he fulfills his obligation to rebuke those under his *malkhut* (§3).

88. **hidden Torah...God’s Torah itself....** The *Zohar* (III, 124b) associates the hidden Torah with the Tree of Life, as distinct from the revealed Torah, which it associates with the Tree of Knowledge. The hidden Torah, which is comprised of the mysteries of the Kabbalah, focuses on the deeper inner meanings of the Torah’s laws and concepts. It is thus the primary

בְּכַחֲנִית (שמות יב): "וְעַבְרַתִּי בְּאֶרֶץ מִצְרַיִם, אֲנִי וְלֹא מְלֶאֶךְ, אֲנִי וְלֹא הַשְּׁלִיחַ, אֲנִי ה' וְלֹא" וכו'. כִּי בְּאֶרֶץ מִצְרַיִם שָׁשׁ מְקוֹם הַקְּלָפוֹת מְאֹד, עַל כֵּן שָׁם דִּיקָא מְלַבֵּשׁ וּמְסַתֵּר הַשֵּׁם יִתְבַּרְךָ בְּעֶצְמוֹ, הֵינּוּ תוֹרַת ה' מִמֶּשׁ, סִתְרֵי תוֹרָה. עַל כֵּן דִּיקָא מֵהַסְתָּרָה שְׂבִתוֹךְ הַסְתָּרָה, כְּשֶׁחֹזֵר וּמְהַפְכֵה לְדַעַת, נַעֲשֶׂה מִמֶּנָּה דִּיקָא תוֹרַת ה' מִמֶּשׁ. כִּי שָׁם נִסְתָּר תוֹרַת ה', סִתְרֵי תוֹרָה כַּנִּלְ"ל:

ה. וּכְנִגְד מְלֻכוֹת דְּקֻדְשָׁה, יֵשׁ מְלֻכוֹת הָרְשָׁעָה, הֵינּוּ מְלֻכוֹת הַמֶּן עֲמֻלְק, כְּמָה שְׂבִתוֹב (במדבר כד): "רְאֵשִׁית גּוֹיִם עֲמֻלְק". וְזֶה לְעִמַּת

there. This is as Rebbe Nachman teaches, that only the hidden Torah, the Torah of God Himself, can enter into the most impure places, into a concealment within a concealment, and remain unblemished. The *Parparaot LeChokhmah* adds that this is why the concealments are alluded to by the name Esther. Initially, *ÆSTheR* represents *haSTeR ASTiR* (3E, n.82), the concealments, but through *daat* and a revelation of Godliness, *eSTheR* (אסתר) becomes *Torat haniSTaR* (תורת הנסתר), the hidden Torah. Below (§7), the Rebbe will return to the topic of the Egyptian exile, and the hidden Torah and *daat* that were there.

91. as explained above. See note 88.

In review: Each person possesses both a revealed and a concealed aspect of *malkhut* (§1). A person must exercise his personal *malkhut* only for serving God, and not for self-gratification (§2). This requires infusing his *malkhut* with *daat* by vocalizing his Torah study, which calls to length-of-days and draws it into his *malkhut*. This *daat* brings those in the concealments to awareness of God, enabling the Torah itself to admonish them to serve Him. Thus, through Torah study he fulfills his obligation to rebuke those under his *malkhut* (§3). The Torah in the concealment within a concealment is specifically the hidden Torah, the Torah of God Himself (§4).

92. **Malkhut of Holiness...Malkhut of Evil.** Thus far Rebbe Nachman has discussed the concept of *malkhut* as it relates to one's exercising authority and influence over others to encourage them, and when necessary admonish them, to serve God. Whether a person exercises his *malkhut* properly or not, his *malkhut* is in the realm of holiness or, at the very least, does not detract from *Malkhut* of Holiness. As explained earlier (n.11), a concealment of God's Authority is essential if man is to have free choice. This is the reason for the existence of *Malkhut* of Evil, which the Rebbe introduces here as the counter to God's *Malkhut* of Holiness.

93. **Haman...First among the nations is Amalek.** Following the departure of the Jewish people from Egypt, the first nation that dared to attack them was Amalek (Exodus 17:8-13). As Rashi (Deuteronomy 25:18) explains, until then the nations feared engaging the Jews in battle. Although Amalek was defeated, by challenging the Jews they opened the way for

This corresponds to (Exodus 12:12), “I will pass through the land of Egypt’—I, and not an angel; I, and not a messenger—’[for] I am God’—I, and no [other].”⁸⁹ For in the land of Egypt, where <the concealment was very great, Israel was submerged in forty-nine Gates of Impurity>, and so specifically there God Himself—i.e., <the Torah itself without garments,> the absolute Torah of God, the hidden Torah—is en clothed and concealed.⁹⁰ Therefore, specifically from the concealment within a concealment, when he reverts it to *daat*, it specifically becomes the absolute Torah of God; for the Torah of God, the hidden Torah, is concealed there, as explained above.⁹¹

5. Antithetic to *Malkhut* of Holiness is *Malkhut* of Evil,⁹² the *malkhut* of Haman <and> Amalek, as it is written, “First among the nations is Amalek” (Numbers 24:20).⁹³ “<God made> one to contrast the other”

The one Divine persona capable of being exposed to the *kelipot* without the benefit of the *parsah* is *Atik Yomin*, whose very hiddenness and lofty level of holiness enables it to counter the evil of the Other Side (cf. *Torat Natan* #17). Hence it is only the *Torah d’Atika Stimaah*, the hidden Torah, which can enter the deepest concealments. As Rebbe Nachman states, if the revealed Torah were exposed to the forces of evil found in the concealment within a concealment, the Other Side would control it so completely that the Torah would be greatly blemished—it could be lost forever. The reason is that the person who has sinned has already distorted the Torah’s meaning. Were he to remain connected to this Torah—and he must be connected to some aspect of Torah, for Torah is the life force of everything (see §3C)—this direct contact would distort revealed Torah all the more. This is especially so if he falls into a concealment within a concealment, through which he might uproot the Torah altogether, Heaven forbid. God therefore arranged for the life force of those far from Him, those in the deepest concealments due to evil and sin, to come from the deepest mysteries of Torah. This hidden Torah permeates all the levels of creation, from the highest level—from God Himself—down to the lowest levels of this corporeal world. By virtue of its hiddenness, the Torah of the Ancient Hidden One is not susceptible to the forces of evil or distortion, and so has the power to sustain even the worst sinner and the greatest impurity.

89. I, and not an angel...not a messenger...I, and no other. The Passover Haggadah expounds God’s promise to the Jews that He would pass through the land of Egypt—God Himself would pass through. He would not send angels or messengers to kill the Egyptian firstborn, but do it Himself (see also *Rashi, loc. cit.*).

90. concealment was very great...God Himself...is en clothed and concealed. The idolatrous practices of the Egyptians filled their land with impurity. Even the Jews enslaved in Egypt were drawn in. Before being set free by God, they Jewish People had sunk to the forty-ninth level of impurity, with only a hairsbreadth between them and the fiftieth gate (see *Likutey Moharan* I, 30:2 and n.11). As a result, *only* God Himself could enter into Egypt to reveal Godliness, no angel or heavenly messenger had the power to withstand the impurity

זֶה, כִּי מִלְכוּת דְּקִדְשָׁה הוּא בְּחִינַת: "מֵאֲסָף לְכָל הַמַּחְנוֹת" (שם י),
 כְּמוֹ שֶׁכָּתוּב (קהלת יב): "סוּף דְּבַר הַכֹּל נִשְׁמָע אֶת הָאֱלֹקִים יִרָא"
 — זֶה בְּחִינַת מִלְכוּת, כְּמָה שֶׁכָּתוּב (אבות פרק ג משנה ב): 'אֶלְמֵלֵא
 מוֹרָאָה שֶׁל מִלְכוּת'. הֵינּוּ שֶׁמִּלְכוּת דְּקִדְשָׁה הִיא בְּחִינַת סוּף דְּבַר,
 בְּחִינַת מֵאֲסָף לְכָל הַמַּחְנוֹת דְּקִדְשָׁה. בְּחִינַת מַחְנֵה דֵּן שֶׁהוּא מֵאֲסָף
 לְכָל הַמַּחְנוֹת, כִּי 'דִּינָא דְּמִלְכוּתָא דִּינָא' (גטין י; בבא-קמא קיג:).
 וּמִלְכוּת דִּסְטְרָא אַחְרָא, הוּא מֵאֲסָף מִמוֹן. כִּי מִחְמַת שֶׁהוּא יִרָא

attain the fear of God. This second proof-text associates *malkhut/me'asef* with *soff* fear of God (see also n.65 above).

97. **fear of the malkhut...** "Were it not for the fear of the *malkhut*, people would swallow each other alive" (*Avot, loc. cit.*). This third proof-text ties *malkhut* directly to fear, which in our context relates to the fear of God.

Hence, *Malkhut* of Holiness is a gatherer and collector of all a person's efforts to inspire others (and himself) with fear of God. This ties in with the teaching of our Sages (*Berakhot* 6b): When someone possesses the fear of Heaven, people listen to what he says. In our context, this indicates that a person who attains fear of God, by exercising his *malkhut* to serve God, will be listened to by those under his authority and influence (as above, §2).

98. **DaN...DiNa of the malkhut is the law.** The concept of *dina d'malkhuta dina* ("the law of the government is the law") appears a number of times in the Talmud (e.g., *Bava Kama* 113a, *Bava Batra* 54b). A Jew living under the *malkhut* (government) of non-Jews is obliged to obey their civil laws (see *Rashi* on *Gittin, loc. cit.*). Rebbe Nachman cites this teaching to connect *malkhut* with Dan, as the word *DiNa* (דינא, the law) is similar to DaN (דן).

The manuscript version of *Likutey Moharan* points to a further connection between Dan and *malkhut* in the phrase "*Dina* of the *malkhut*..." The word *DINA* (דינא) has the same letters as *ADoNoI* (אדני), the Holy Name of God associated with *Malkhut* (see Appendix: The Sefirot and the Associated Names of God).

99. **Malkhut of the Other Side is a gatherer of money.** Rebbe Nachman has just shown that *Malkhut* of Holiness is a gatherer; through vocalized Torah study, a person's *Malkhut* of Holiness is infused with the *daat* necessary for gathering the souls of those who have fallen into the concealments. The Rebbe now shows how this is contrasted by *Malkhut* of Evil, which is also a gatherer. Under the influence of *Malkhut* of Evil, a person is driven to gather more and more wealth. The reason for this is that, as explained below, avarice is akin to foolishness (see §6 and nn.120-121), which is antithetical to the *daat* revealed through *Malkhut* of Holiness. The Rebbe now explains why the Other Side is drawn especially to money.

Elsewhere (*Likutey Moharan* I, 30:4, n.37), Rebbe Nachman teaches that to attain *malkhut*, one must loathe the desire for wealth. Reb Noson explains that this is why Amalek seeks to blemish holy wealth—i.e., make a people desirous of wealth—as this will prevent a person from attaining *Malkhut* of Holiness (*Torat Natan* #20).

(Ecclesiastes 7:14),⁹⁴ for *Malkhut* of Holiness is the aspect of “the *me’aSeF* (gatherer) of all the camps” (Numbers 10:25),⁹⁵ as it is written, “*SoF davar* (The sum of the matter), when all is considered: Fear the Lord” (Ecclesiastes 12:13).⁹⁶ <“Fear the Lord”> is the aspect of *malkhut*, as <our Sages said>: “Were it not for the fear of the *malkhut* (government)...” (*Avot* 3:2).⁹⁷ In other words, *Malkhut* of Holiness is the aspect of “*SoF davar*,” the aspect of *me’aSeF* of all the camps of holiness. This is the aspect of the camp of DaN, who is “the gatherer of all the camps”—“*DiNa* (The law) of the *malkhut* is the law” (*Gittin* 10b).⁹⁸

However, *Malkhut* of the Other Side is a gatherer of money.⁹⁹ Since it is fearful lest they remove from its mouth that which it

others. Amalek is therefore called “first”; they engendered all the ensuing suffering that befell the Jewish people (i.e., all the subsequent exiles). In the context of our lesson, this refers to Haman (a descendant of Amalek), who personifies *Malkhut* of Evil—exercising *malkhut* for self-gratification and not for serving God. (See also *Likutey Moharan* I, 10:10 and n.126; *ibid.* 30:6 and n.104.)

94. **one to contrast the other.** Rebbe Nachman now explains the role of *Malkhut* of Holiness and how *Malkhut* of Evil, its antithesis, performs precisely the same action, but with precisely the opposite intent.

95. **me’asef of all the camps.** Before Yaakov’s passing, his children gathered around his bed and proclaimed the *Shema*, to affirm their faith in God’s Oneness and accept upon themselves His *Malkhut* of Holiness (see *Pesachim* 56a; *Likutey Moharan* I, 36:3, n.47). As such, Yaakov’s children, the Twelve Tribes, are themselves referred to in the holy writings as *Malkhut* of Holiness (*Zohar* I, 241a). During their journey in the wilderness, Israel’s twelve tribes were divided into four camps surrounding the Tabernacle and the Levite encampment. When they traveled, each decamped and moved in order: first the camp of Yehudah, then the camp of Reuven, then the Levites transporting the Tabernacle, then the camp of Efraim, and finally the camp of Dan. The Danite camp was thus the *rear guard* of all the tribal divisions, of *Malkhut* of Holiness. They were called “the *me’asef* (gatherer),” because if anyone from the other camps had lost an article along the way, the camp of Dan would “gather it up” and return it to its owner (*Rashi* on Numbers 10:25). This indicates that the function of *malkhut* is to “gather up,” just as it is the *sefirah Malkhut* that gathers up all the bounty sent to this world from Above (see n.2). The *Parparaot LeChokhmah* notes that the camp of Dan was on the north side of the Tabernacle, which corresponds to wealth, as in, “Let the one who desires wealth face north” (*Bava Batra* 25b; see *Zohar* I, 26b).

This verse from Numbers is the first of three proof-texts Rebbe Nachman brings that relate to the nature of *malkhut*. Here we see that *malkhut* is *me’asef*, a gatherer.

96. **SoF davar...Fear the Lord.** King Shlomo concludes the Book of Kohelet with the words: “*Sof davar*; when all is considered: Fear the Lord.” The word *SoF* (סוף) is similar to *me’aSeF* (מַעֲסֵף), indicating that the “gathering”—i.e., the goal of one’s toil and effort—should be to

שֶׁלֹא יוֹצִיאוּ בְלֵעוּ מִפִּי, הֵינּוּ הַנִּיצוּצוֹת הַקְּדוּשׁוֹת שֵׁישׁ אֶצְלוֹ,
עַל כֵּן הוּא מִתְגַּבֵּר וּמְאַסֵּף מָמוֹן, שֶׁהֵם נִיצוּצֵי הַקְּדוּשָׁה. כִּי הֵם
בְּחִינַת הַגּוֹנֵינ׳ן עֲלָאִין, שֵׁישׁ בְּזָהָב וְכֶסֶף וְנַחֲשֵׁת שֶׁהֵם הַמָּמוֹן. וְזֶה
בְּחִינַת תַּאֲוֹת עֲשִׂירוֹת, שֶׁהִיא בְּחִינַת מַלְכוּת.
וְעַל כֵּן עֲמָלֵק, שֶׁהוּא מַלְכוּת הַרְשָׁעָה, רוֹדֵף אֶת מַחְנֵה דָן, שֶׁהוּא
בְּחִינַת מַלְכוּת דְּקְדוּשָׁה כַּנִּ"ל. כְּמוֹ שֶׁכָּתוּב (דְּבָרִים כה): "וַיִּזְנֵב בְּךָ
וְכוּ' וְלֹא יָרָא אֱלֹקִים", דִּהְיִינוּ בְּעֵת שֶׁאִין לָהֶם כַּח מַלְכוּת דְּקְדוּשָׁה,
שֶׁהִיא בְּחִינַת יָרָא אֱלֹקִים כַּנִּ"ל.

to fear. However, in contrast to *Malkhut* of Holiness, which spreads the fear of God, *Malkhut* of Evil exercises its authority to spread fear of poverty among people. This fear and anxiety bring them to an uncontrollable desire for wealth, through which *Malkhut* of Evil is able to gather up the sparks of holiness and conceal Godliness.

102. **supernal colors within gold, silver and copper....** The supernal colors refer to the *sefirot*, with each *sefirah* corresponding to a different color (see Appendix: The Supernal Colors). The colors silver and gold correspond to *Chesed* and *Gevurah* (Lovingkindness and Strength). These two *sefirot* combine to form a third *sefirah*, *Tiferet* (Beauty and Splendor; *Zohar* II, 90b). Rebbe Nachman thus teaches that the precious metals, in the form of currency, reflect heavenly splendor. But because the *sefirot* shattered and became sparks of holiness that descended into the lower realms (n.100), it is the supernal colors' present material form, as money, that makes them attractive and entices people to gather and amass wealth.

103. **desiring wealth, which is the aspect of malkhut.** We see empirically that a wealthy person is often honored and looked up to as a leader in his community. Because of his wealth, some even consider him to be superior to themselves. This connotes the *malkhut* he has over others. Thus the desire for wealth is a reflection of *malkhut*—i.e., *Malkhut* of the Other Side.

104. **Amalek...pursues the camp of Dan...as explained.** Amalek is "First among the nations" (n.93), while Dan is the *me'asef/sof davar/malkhut*, which is fear of God (nn.95-98).

105. **he cut down all the vulnerable stragglers.** Scripture recounts Amalek's attack on the vulnerable stragglers among the Jewish people as they journeyed in the wilderness. Rashi explains that these Jews were men from the tribe of Dan, who, because they were guilty of idolatry, had been expelled from (the protection of) the Clouds of Glory (*Rashi, loc. cit.* and Ezekiel 16:15). In the context of our lesson, the idolaters allude to those who have blemished their *malkhut*, their fear of God. Such people are most susceptible to attack from Amalek/*Malkhut* of Evil/the Other Side.

106. **undeterred by fear of God...lack the power of Malkhut of Holiness....** The simple meaning of the verse is that Amalek was undeterred because they lacked fear God. Rebbe Nachman adds a deeper dimension: It was *the stragglers* who lacked fear of God. Their idolatrous ways blemished *Malkhut* of Holiness, and therefore Amalek was undeterred by *Malkhut*/fear of God. This teaches that *Malkhut* of Evil attacks only when *Malkhut* of Holiness is blemished.

swallowed—i.e., the sparks of holiness that it has¹⁰⁰—it therefore fortifies itself and gathers money,¹⁰¹ which are sparks of holiness because they are the aspect of the supernal colors within gold, silver and copper, which are [forms of] money.¹⁰² This is the aspect of desiring wealth, which is the aspect of *malkhut*.¹⁰³

Therefore Amalek, which is *Malkhut* of Evil, pursues the camp of Dan, which is the aspect of *Malkhut* of Holiness, as explained above.¹⁰⁴ As it is written (Deuteronomy 25:18), “he cut down [all the vulnerable stragglers]¹⁰⁵...undeterred by fear of God”—i.e., when they lack the power of *Malkhut* of Holiness, which is the aspect of “fear of God,” as explained above.¹⁰⁶

100. **that which it swallowed...sparks of holiness.** When God created the Supernal Worlds, He designed the original *sefirot* with a built in flaw. A *sefirah* consists of both light and a vessel (the vessel is a lesser light which acts as a receptacle with regard to the greater light). God designed the original *sefirah* vessels as separate entities, incapable of giving support to one another. As a result, when the original vessels were then filled with God’s Light and could not bear the intensity of that influx, they shattered. This parallels what was discussed above, that the intensity of God’s Light must be diminished in order for man to receive it without being overwhelmed (§3C, see n.52). In the original Act of Creation, the vessels were “overwhelmed” by God’s Light and so broke apart. This is what is known as the Shattering of the Vessels. (After this shattering, God “redesigned” the *sefirot* so that the vessels could contain and filter the Light.) When the vessels shattered, shards of the vessels descended to the lower realms. These shards, known as “sparks of holiness,” were scattered throughout the creation. When Adam ate from the forbidden Tree of Knowledge of Good and Evil, he caused further blemish to the sparks of holiness. These fallen sparks of holiness are found throughout the creation and have been swallowed by the Other Side. Man’s mission is to retake and gather up the sparks by means of his Torah study, prayer and performing of mitzvot, thus elevating them to their original level. However, since these sparks of holiness are what sustain the *kelipot*—were they rectified, the *kelipot* would lose their vitality and cease to exist—the Other Side, fearful lest it lose the sparks, works diligently to “gather up” as many of them as possible. (See also Lesson 54:3, n.80ff; for a fuller discussion on this topic see *Mashiach: Who? What? Why? How? Where? and When?*, Chapter 24, published by Breslov Research Institute.)

101. **fortifies itself and gathers money.** Since the sparks of holiness were spread throughout the creation and are found in everything (in all forms of animal, vegetable and mineral), therefore, the more material possessions one has, the greater the number of sparks of holiness in his possession. This explains why the Other Side seeks to gather money, and also why those who fall under the rule of *Malkhut* of Evil desire great wealth. On a deeper level, man’s soul and wealth share the same supernal root (see *Likutey Moharan* I, 68; *ibid.*, 69). When a person sins, like Adam, his soul diminishes, as the sparks of holiness contained therein go elsewhere. His desire to amass many possessions is in essence a desire to gather up these sparks and rebuild his soul anew.

Rebbe Nachman describes the Other Side as being “fearful lest they remove from its mouth...the sparks of holiness that it has.” This is because *Malkhut* of Evil also corresponds

כִּי מַלְכוּת הָמֶן עֲמִלָּק, הוּא הַפּוֹד מַלְכוּת דְּקִדְשָׁה. כִּי מַלְכוּת
 דְּקִדְשָׁה, הוּא בְּחִינַת מְאִסָּף לְכָל הַמַּחְנוֹת דְּקִדְשָׁה. וּמַלְכוּת הָמֶן
 עֲמִלָּק, שֶׁהוּא מַלְכוּת הֶרְשָׁעָה, הוּא בְּחִינַת מְאִסָּף מִמוֹן כַּנ"ל. כִּי
 מִתְגַּבֵּר בְּתַאֲוֹת מִמוֹן, כְּדִי לְתַפֵּס כָּל הַנִּיצוּצוֹת הַקִּדְשָׁה כַּנ"ל. אֲךָ
 אֶף-עַל-פִּי כֵן, אֵינוֹ מוֹעִיל לוֹ כְּלָל. כִּי יֵשׁ כַּח בְּמַלְכוּת דְּקִדְשָׁה,
 שֶׁהוּא בְּחִינַת מְרַדְּכִי, לְהוֹצִיא מֵאֲתוֹ כָּל הַמִּמּוֹן, וְכָל הַנִּיצוּצוֹת
 הַקְּדוּשִׁים שְׂבֻלָּע:

וְזֶה שֶׁאָמְרוּ רַבּוֹתֵינוּ, זְכוֹרֵנוֹם לְבִרְכָה (מגלה י): "כִּי לְאָדָם שְׂטוֹב
 לְפָנָיו נִתֵּן חֲכָמָה וְדַעַת" - 'זֶה מְרַדְּכִי'. הֵינּוּ שְׂמַרְדְּכִי, שֶׁהוּא בְּחִינַת
 מַלְכוּת דְּקִדְשָׁה כַּנ"ל, נִתֵּן לוֹ חֲכָמָה וְדַעַת כַּנ"ל. וְזֶה "טוֹב לְפָנָיו",
 בְּחִינַת הַתּוֹרָה, כִּי 'אֵין טוֹב אֶלָּא תּוֹרָה' (אבות פּרָק ו' מִשְׁנָה ג').
 "וְלַחֲוִטָא נִתֵּן עֲנִיָּן לְאַסָּף וְלִכְנֹס" - 'זֶה הָמֶן'. הֵינּוּ שֶׁהָמֶן, שֶׁהוּא
 בְּחִינַת מַלְכוּת דְּסִטְרָא אַחְרָא כַּנ"ל, הוּא מְאִסָּף מִמוֹן כַּנ"ל.
 וְזֶה: "לְתֵת לְטוֹב לְפָנָי אֱלֹקִים", בְּחִינַת הַתּוֹרָה. שְׂמַרְדְּכִי, שֶׁהוּא

which seeks to gather money. Conversely, the one who pleases God corresponds to *Malkhut* of Holiness, which elevates *daat* and people's awareness of God.

110. **our Sages, of blessed memory, said.** It is axiomatic of Rebbe Nachman's lessons that when he introduces a new concept, he brings support from Scripture or the Sages to connect that concept to something he has discussed earlier in the lesson. Here, the Rebbe has introduced *Malkhut* of Holiness/Mordekhai and its counter element *Malkhut* of Evil, the *malkhut* of Haman/Amalek. Through the teaching of our Sages, the Rebbe now connects them with his earlier discussion concerning Torah study (above, §3B).

111. **Mordekhai...was given wisdom and daat.** As we have seen, *Malkhut* has the power to call out to and invoke *daat* (§3). Thus Mordekhai, who is *Malkhut* of Holiness, was given wisdom and daat.

112. **pleasing refers only to the Torah.** Our Sages learn this from the verse, "I have given you a pleasing doctrine, do not forsake My Torah" (Proverbs 4:2). Thus, Mordekhai/*malkhut* acquires *daat* through the Torah. For, as explained earlier, vocalized Torah study invokes *daat*.

113. **sinner...Haman...gathers money....** Haman plotted to kill all the Jews and expropriate their property and possessions (Esther 3:13). In the context of our lesson, Haman/*Malkhut* of Evil wanted to swallow all the sparks of holiness.

114. **hand it over to one who is pleasing to God.** The outcome of Haman's greedy plotting

This is because the *malkhut* of Haman/Amalek is the antithesis of *Malkhut* of Holiness. *Malkhut* of Holiness is the aspect of a gatherer of all the camps of holiness, whereas *malkhut* of Haman/Amalek, which is *Malkhut* of Evil, is the aspect of a gatherer of money, as it fortifies itself through the desire for money in order to grab hold of all the sparks of holiness, as explained above.¹⁰⁷ Nevertheless, this does not help it at all. For *Malkhut* of Holiness, which is the aspect of Mordekhai, has the power to extract from it all the money and all the sparks of holiness that it swallowed.¹⁰⁸

{“He has given wisdom, *daat* and joy to the man who pleases Him; but to the sinner He has given the need to gather and amass—that he then hand it over to one who is pleasing to God” (Ecclesiastes 2:26).¹⁰⁹}

This is as our Sages, of blessed memory, said (*Megillah* 10b):¹¹⁰ “He has given wisdom, *daat*...to the man who pleases Him”—this is Mordekhai. In other words, Mordekhai, who is the aspect of *Malkhut* of Holiness, as explained above, was “given wisdom and *daat*.”¹¹¹ This is the meaning of “<who> pleases Him”—the aspect of Torah, “for ‘pleasing’ refers only to the Torah” (*Avot* 6:3).¹¹² “But to the sinner He has given the need to gather and amass”—this is Haman. In other words, Haman, who is the aspect of *Malkhut* of the Other Side, gathers money, as explained above.¹¹³

This is the meaning of “that he then hand it over to one who is pleasing to God”¹¹⁴—the aspect of Torah. Mordekhai, who is the

107. **malkhut of Haman/Amalek....** Rebbe Nachman reviews the main points of this section: Amalek/*Malkhut* of Evil attempts to overpower *Malkhut* of Holiness by spreading the desire for wealth. Reb Noson explains that wealth corresponds to the feet, as in (Deuteronomy 11:6), “Their possessions that were at their feet”—this is a person’s wealth, which stands him on his feet (*Sanhedrin* 110a). The reason *Malkhut* of Evil attacks holiness by means wealth is that wealth/the feet alludes to the lower levels of holiness, those that relate in this world (see n.88). Since the Amalekites represent the forces of evil that exist in the lowest levels, Amalek/*Malkhut* of Evil attacks holiness on the lowest level—i.e., wealth/feet—in its desire to gather up the sparks of holiness scattered throughout creation (*Torat Natan* #18).

108. **Malkhut of Holiness...extract from it all the money...it swallowed.** Lest someone with a strong desire for wealth despair that, because he is in an aspect of *nashim* (above, §3E), he has fallen into the concealments and cannot battle Haman/Amalek, Rebbe Nachman adds here that there is no reason for despair. *Malkhut* of Holiness/Mordekhai (see nn.14-15) will always have the power to overcome *Malkhut* of Evil.

109. **He has given wisdom....** This chapter in the Book of Kohelet speaks of the futility of gathering material possessions. In the context of our lesson, this alludes to *Malkhut* of Evil,

בְּחֵינַת מַלְכוּת דְּקֹדֶשׁ, מוֹצִיא מִמֶּנּוּ כָּל הַמָּמוֹן וְכָל הַנִּיצוּצוֹת,
וְנִעְשָׂה מִזֶּה תּוֹרָה כַּנֶּ"ל. כִּי מֵרֵדְכֵי מוֹצִיא מִמֶּנּוּ כָּל הָעֲשִׂירוֹת,
בְּבְחֵינַת (איוב כ): "חֵיל בָּלַע וַיִּקְאֶנּוּ". וְעוֹשֶׂה מִזֶּה תּוֹרָה, שֶׁנִּקְרָאת:
"אֵשֶׁת חֵיל" (משלי לא):

ו. וּלְפִי הַגְּדֵלַת הַדַּעַת, כִּן הַפְּרִנְסָה בְּנִקְל. כִּי פְּרִנְסָה בְּנִקְל
תּוֹלָה בְּדַעַת, כְּמוֹ שֶׁכָּתוּב (כמדבר יא): "שָׁטוּ הָעַם וְלָקְטוּ" –

the way to free sparks of holiness from the clutches of *Malkhut* of Evil is by giving charity to support Torah study. A person's desire for wealth plunges him into the concealments, under the rule of *Malkhut* of Evil, the gatherer of money. But when he uses his own money to support Torah study, the Torah admonishes him and so infuses him with *daat*, which is an awareness of the hidden Torah. This hidden Torah is the *ewish chayil* that extracts the *chayil* (wealth)—i.e., the sparks of holiness—from *Malkhut* of Evil, to return it to its rightful place in holiness.

The *Be'Ibey HaNachal* shows how many of the concepts discussed thus far in the lesson are alluded to in the story of Agag, the Amalekite king, captured by King Shaul and put to death by the prophet Shmuel (1 Samuel 15). As Shmuel drew his sword to slay the Amalekite king, Agag declared, "The bitterness of death is upon me." To which Shmuel replied, "As your sword has rendered *nashim* (women) childless, so shall your mother be bereft of her child among women." As we have seen, the Hebrew term for "bitterness" is *MaR* (מר), which alludes to Mordechai/*malkhut* (see §2 and nn.14-15). Agag was the personification of *Malkhut* of Evil; he exercised his *malkhut* for self-gratification and killed many *nashim*—i.e., he swallowed up those who fell into the concealments (see §3E and nn.77-79). Yet Shmuel, the personification of *Malkhut* of Holiness, was able to defeat and destroy him. This should have been done by King Shaul, who, as *melekh* (king), should have personified *Malkhut* of Holiness. However, after capturing Agag, Shaul took pity on him and, in defiance of God's commandment, allowed him to live. This was a blemish of *Malkhut* of Holiness, and as a result King Shaul lost his *malkhut*.

In review: Each person possesses an aspect of *malkhut* (§1). A person must exercise his personal *malkhut* only for serving God, and not for self-gratification (§2). This requires infusing his *malkhut* with *daat* by vocalizing his Torah study. He is then able to bring an awareness of God to those under his *malkhut* who have fallen into the concealments (§3). The Torah in the concealment within a concealment is specifically the hidden Torah, the Torah of God Himself (§4). *Malkhut* of Holiness gathers up the souls of those who have descended into the concealments and returns them to holiness. Conversely, *Malkhut* of Evil seeks to gather up these same souls by awakening in them a desire for wealth (§5).

119. **the greater the daat, the easier it is to earn a living.** Rebbe Nachman now returns to his earlier teaching, that when a person vocalizes his Torah study, the *daat* that is revealed enables him to repent and become aware of God, Who is hidden right next to him in his concealment (§3B-§3D). In this section, the Rebbe points out two additional benefits of *daat*: 1) it enables a person to earn his livelihood effortlessly; 2) it promotes peace.

aspect of *Malkhut* of Holiness, extracts from it all the money and all the sparks, and they become Torah, as explained above.¹¹⁵ For Mordekhai extracts from it all the wealth, in the aspect of “He swallowed *chayil* (wealth) and will vomit it out” (Job 20:15),¹¹⁶ and he turns it into Torah, which is called “a woman of *chayil* (valor)” (Proverbs 31:10).¹¹⁷ <All this, by virtue of his *daat*: he uncovers all the concealments in which the hidden Torah is concealed, he removes the sparks of holiness from the evil forces, and he gets the wicked to repent.¹¹⁸>

6. Now, the greater the *daat*, the easier it is to earn a living.¹¹⁹ This is because effortless livelihood is dependent upon *daat*, as it is written

was that he was hung, and Mordekhai took possession of all his wealth (Esther 8:2). In the context of our lesson, this indicates that Mordekhai/*Malkhut* of Holiness has the power to remove from Haman/*Malkhut* of Evil all the holy sparks he swallows.

115. aspect of Torah...as explained above. By vocalizing one’s Torah study, one infuses his *malkhut* with length-of-days (see 3C). This arouses *daat*, so that the Torah’s distorted letter-combinations can be transformed back into Torah—i.e., the deep mysteries of Torah (see §3D and §4). It is the Torah, that which is good and pleasing, that gives *Malkhut* of Holiness the ability to counter *Malkhut* of Evil.

116. He swallowed wealth and will vomit it out. Scripture describes the success of the wicked as temporary; whatever they gather up and swallow, they will later have to return to its rightful owner. In the context of our lesson, this refers to *Malkhut* of Evil. Though it seeks to swallow the sparks of holiness, it inevitably fails and must return all the sparks of holiness to *Malkhut* of Holiness.

117. swallowed chayil...Torah...a woman of chayil. The term *chayil*, which means “wealth” in the Book of Job, in Proverbs refers to the “woman of valor.” As we have seen (n.70), the *eishet chayil* is a metaphor for the Torah. Rebbe Nachman learns from this that through the *chayil*/Torah, Mordekhai/*Malkhut* of Holiness is able remove from Haman/*Malkhut* of Evil all he has swallowed of *chayil*/wealth.

118. All this, by virtue of his daat.... This last sentence is from the manuscript version of *Likutey Moharan* and does not appear in the printed Hebrew texts. It sums up the concepts discussed in this section.

Reb Noson writes: As we have seen, the concealments correspond to the ascent of *Malkhut* of Evil, the *malkhut* of Haman/Amalek, when *Malkhut* of Holiness is weak. However, through the Torah, which is the Name of God (see §3B, n.30), *Malkhut* of Evil is defeated. This is the deeper meaning of the mitzvah to wipe out the *name* of Amalek. When the Name of God is manifest through Torah study, Amalek is defeated. Amalek, on the other hand, seeks to conceal the Name of God and distort the Torah; these are the concealments. God therefore took an oath that His Name would not manifest in its complete form until Amalek was destroyed (cf. Exodus 17:16; *Torat Natan* #6, #19). The *Parparaot LeChokhmah* adds that

'בְּשֵׁטוֹתָא' (זהר בשלח סב סג). כִּי כָּל מִי שֶׁחָסַר דַּעַת בְּיוֹתֵר, הוּא יִגַּע וְטוֹרַח אַחַר הַפְּרָנְסָה בְּיוֹתֵר:
 גַּם לְפִי הַגְּדֵלֵת הַדַּעַת, כֵּן נִתְרַבֶּה הַשְּׁלוֹם. כִּי שְׁלוֹם תְּלוּי בְּדַעַת,
 כְּמוֹ שֶׁכָּתוּב (ישעיה יא): "וְגַר זָאֵב עִם כֶּבֶשׂ וְכוּ' כִּי מְלֵאָה הָאָרֶץ
 דַּעָה". שִׁיְהִיָּה שְׁלוֹם נִפְלָא בְּעוֹלָם, שְׂיוּכְלוּ לָגוּר בְּיַחַד שְׁנֵי הַפְּכִים,
 מִחֲמַת גְּדֵל הַדַּעַת שִׁיְהִיָּה אָז. כִּי עַל־יְדֵי הַדַּעַת נִגְדֵל הַשְּׁלוֹם, כִּי
 נִתְבַּטַּל הַכַּעַס וְהָאֲכֻזְרִיּוֹת עַל יְדֵי הַדַּעַת. כִּי כַּעַס וְאֲכֻזְרִיּוֹת הוּא
 מִהֶעֱדָר הַדַּעַת, כְּמוֹ שֶׁכָּתוּב (קהלת ז): "כַּעַס בְּחִיק כְּסִילִים יִנוּחַ".
 וְכָל מֵה שֶׁמִּתְרַבֶּה הַדַּעַת, מִתְרַבֶּה הָרַחֲמָנוּת וְהַשְּׁלוֹם. וְעַל כֵּן
 הַפְּרָנְסָה בְּנִקְלָ, בְּבַחֲיִנַת (תהלים קמז): "הַשֵּׁם גְּבוּלָךְ שְׁלוֹם, חֶלֶב
 חֲטִיִּם יִשְׂבִיעֶךָ":

world will lead to such an amazing degree of peace, that even the most docile of animals (the sheep) will live harmoniously with the predators (the wolf). The wolf will retain its predatory nature, yet it will not harm the sheep. This amazing degree of peace also implies effortless livelihood, because by nature, the wolf must search and even fight for its food. However, with the revelation of *daat*, even the wolf will have its sustenance provided for it. Effortless livelihood and peace are thus synonymous, as Rebbe Nachman will show at the end of this section.

123. **anger abides in the bosom of fools.** However, when a person attains *daat*, he subdues foolishness and rids himself of anger. Instead of reacting cruelly, he exercises patience and acts with compassion. This ties in with the opening section of the lesson, where Rebbe Nachman speaks of each person having an aspect of *malkhut*, i.e., control. Someone who is careful to exercise his *malkhut* properly, with restraint, will attain *daat*. Someone who does not, or cannot, exercise *malkhut* over himself and restrain himself from anger, loses his *malkhut* and falls victim to *Malkhut* of Evil, which is foolishness and greed. This is also the point of the Sages' teaching on the verse "anger abides in the bosom of fools"—anger causes a person to forget his studies and increase in foolishness (*Nedarim* 22b). In the context of our lesson, the angry/foolish person falls into the concealments (*nashani*, forgetfulness; §3E and n.78), and is unaware of the Torah that calls to him daily. Thus he sins, and finds himself in the service of *Malkhut* of Evil.

124. **He makes your borders peaceful, and satiates you....** The Talmud quotes this verse in support of its teaching that strife in the home stems from a lack of blessing in the food; the implication being that where there is food, there is peace (*Bava Metzia* 59a). The Talmud also learns from this verse that whoever dreams of wheat can expect peace (*Berakhot* 57a). Thus we see that bounty is connected with peace.

In review: Each person possesses an aspect of *malkhut* (§1), which he must exercise only for serving God (§2). This requires infusing his *malkhut* with *daat* by vocalizing his Torah study.

(Numbers 11:8), “The people *ShaTu* (strolled about) and gathered it”—with *ShTuta* (foolishness) (*Zohar* II, 62b).¹²⁰ For the more one is lacking in *daat*, the more he is harried and burdened in search of livelihood.¹²¹

In addition, the greater the *daat*, the greater the peace. This is because peace is dependent upon *daat*, as it is written (Isaiah 11:6, 9), “The wolf will dwell with the lamb...for the earth will be filled with *deah*.” The peace in the world will be so amazing, that opposites will be capable of dwelling together because of the great *daat* that will prevail then.¹²² Through the *daat*, peace is increased, because anger and cruelty are eliminated through *daat*. This is because anger and cruelty result from an absence of *daat*, as it is written (Ecclesiastes 7:9), “anger abides in the bosom of fools.”¹²³ But the more *daat* is increased, the more there is an increase of compassion and peace. As a result, <everyone’s> livelihood is earned effortlessly, in the aspect of “He makes your borders peaceful, and satiates you with choice wheat” (Psalms 147:14).¹²⁴

120. **ShaTu...ShTuta, foolishness.** This verse from Numbers 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—at least for those who had the *daat* to know that God would provide their sustenance; the manna appeared at their doorstep. However, there were also skeptics among the Jews, people who went searching for the manna; they “strolled about and gathered it.” The *Zohar* homiletically interprets Scripture’s word *ShaTu* (שׂוּ, “strolled about”) as an allusion to the *ShTuta* (שׂוּתָא, foolishness) with which these people acted by not relying on God. In the context of our lesson, 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 used their *daat*.

121. **burdened in search of livelihood.** Rebbe Nachman now expands his earlier teaching (§3D), that someone who sins falls into the concealments, into foolishness, and does not hear the Torah’s rebuke. Here we see that this foolishness causes him to be harried and burdened in search of livelihood, which, as explained above, is the goal of *Malkhut* of Evil—i.e., to gather up money (§5). The greater a person’s foolishness, the harder he will work for his income, because he is in the service of *Malkhut* of Evil. Conversely, the greater his *daat*, the closer he is to the call of the Torah, to intellect, which gives life and sustains its possessor (§3B and n.46). Reb Noson adds: The food a Jew eats is regulated by Torah law. Just as food is physically sustaining by virtue of the measure of nourishment it contains, it is spiritually sustaining by virtue of the Torah laws and measures it contains. Eating with the intent to attain holiness is thus akin to eating the manna, one is nourished on spiritual sustenance (*Torat Natan* #21).

122. **...because of the great daat that will prevail then.** The prophet Yeshayahu speaks of the Future, after the arrival of Mashiach. The revelation of *daat* that will then infuse the

ז. וְזֶה בְּחִינַת שָׁבוּעוֹת. כִּי שָׁבוּעוֹת הוּא בְּחִינַת שְׁכָל גְּדוֹל וְגְבוּהָ מְאֹד, שֶׁהוּא חֶסֶד עֲלִיּוֹן וְרַחֲמִים גְּדוֹלִים. כִּי גְדָל הָרַחֲמִים, תְּלוּי בְּגָדֵל הַדַּעַת כַּנִּ"ל. כִּי 'בְּשַׁעַת מַתָּן תּוֹרָה, נִרְאָה לָהֶם כְּזָקֵן מְלֵא רַחֲמִים' (מכילתא פרשת בשלח, ופרשת יתרו, והובא בפרש"י פרשת יתרו). וְזָקֵן הוּא בִּישׁוּב הַדַּעַת, וּבְזֶה תְּלוּי גְדָל הָרַחֲמִים כַּנִּ"ל, וְעַל כֵּן שָׁבוּעוֹת הוּא חֶסֶד עֲלִיּוֹן וְרַחֲמִים גְּדוֹלִים:
 וְזֶה בְּחִינַת הַמְּקוּהָ שֶׁל שָׁבוּעוֹת, שֶׁהִיא בְּחִינַת מְקוּהָ שֶׁל שַׁעַר הַחַמְשִׁים, שֶׁהוּא שַׁעַר הָעֲלִיּוֹן מִחַמְשֵׁים שַׁעְרֵי בֵינָה (כמו שמוכא

128. **Elder refers to one with composed daat.** Our Sages teach: The older people get, the more composed is their *daat* (*Kinim* 3:6). As we have just seen, this indicates increased compassion. Similarly, the *Zohar* teaches: The mind of an elder is settled and composed (*Zohar* III, 128b). In the Kabbalah, “elder” connotes the level of *Arikh Anpin*, in which the existent judgments never manifest. *Arikh Anpin* corresponds to the *sefirah Keter*; in the archetypal family matrix formed by the Divine persona that defines *Z'er Anpin* and *Nukva-Malkhut* as the son and daughter of *Abba* (Father) and *Imma* (Mother), *Arikh Anpin* is the grandfather. The Ari explains that God chose to manifest at Sinai on the level of *Keter*; and so appeared to the Jews as an Elder/grandfather with great compassion (see Appendix: Divine Persona; see also *Shaar HaKavanot, Inyan Chag HaShavuot* 1, p.201). We can see the connection between these qualities empirically, in the unconditional love and compassion grandparents show their grandchildren.

129. **determines the extent of compassion, as explained above.** See section 6 and note 123 that anger abides with fools and alludes to foolishness, while compassion corresponds to *daat*. The greater the *daat*, the greater the compassion. Since the Revelation of the Torah was the manifestation great *daat*, God appeared as an Elder with great compassion.

130. **Shavuot is therefore...great compassion.** Because, conceptually, Shavuot is the aspect of the Elder—i.e., expanded *daat* and compassion.

131. **the mikvah of Shavuot.** On the morning the Torah was given, Moshe had to wake the Jews from their sleep. It has therefore become customary to remain awake the entire night of Shavuot, to rectify, as it were, our ancestors' unpreparedness for the Giving of the Torah (*Mishnah Berurah* 494:1). It is also a custom to immerse in the *mikvah*, just as the Jews immersed in the *mikvah* prior to receiving the Torah (*Kritut* 9a). The *Shulchan Arukh* relates this immersion to the eve of Shavuot, prior to the commencement of the festival (*Ba'er Heitev* 494:7). According to the Kabbalah, however, the more significant *mikvah* immersion takes place just prior to daybreak on Shavuot morning (*Shaar HaKavanot, Shavuot* 1, p.203).

132. **the mikvah of...the Fifty Gates of Understanding.** The Talmud teaches (*Nedarim* 38a): Moshe was given comprehension of all the Fifty Gates of Understanding, save one. The *Ran* (*loc. cit.*, s.v. *chutz*) explains that the one gate Moshe did not attain was the gate to understanding the Absolute Truth of God; this level of intellect was kept from him. (This will be explained later on in this section; see n.148). The Kabbalists teach that the Fifty Gates are from the Divine persona *Imma*—specifically the *Chokhmah, Binah, Chesed, Gevurah, Tiferet,*

7. This is the aspect of Shavuot.¹²⁵ Shavuot is the aspect of very great and exalted intellect, which is supernal lovingkindness and great compassion, because the extent of the compassion is dependent upon the extent of the *daat*, as explained above.¹²⁶ This is because <Shavuot is the Giving of the Torah, and> “at the Giving of the Torah, <God> appeared to them as an Elder with great compassion.”¹²⁷ “Elder” refers to one with composed *daat*,¹²⁸ which determines the extent of compassion, as explained above.¹²⁹ Shavuot is therefore supernal lovingkindness and great compassion.¹³⁰

This is also the aspect of the *mikvah* of Shavuot,¹³¹ which is the aspect of the *mikvah* of the fiftieth gate, the highest gate of the Fifty Gates of Understanding.¹³² This is the aspect of supernal intellect and

He is then able to bring an awareness of God to those under his *malkhut* who have fallen into the concealments (§3). The Torah in the concealment within a concealment is specifically the hidden Torah, the Torah of God Himself (§4). *Malkhut* of Holiness gathers up the souls of those who have descended into the concealments and returns them to holiness. Conversely, *Malkhut* of Evil seeks to gather up these same souls by awakening in them a desire for wealth (§5). Attaining *daat* leads to effortless livelihood and peace (§6).

125. **aspect of Shavuot.** As mentioned, this lesson was given on Shavuot (n.1), and it was common for Rebbe Nachman to integrate current events and issues into the framework of his lesson. The *Mai HaNachal* writes: Shavuot was the time the Jewish people received the Torah at Mount Sinai. Prior to the Revelation, God promised them that they would be “a kingdom of priests and a holy nation” (Exodus 19:6). The Jews thus attained *malkhut* and were obliged to draw length-of-days, i.e., *daat*, in order to promote awareness that Torah is found even within the concealments. Shavuot therefore corresponds to *daat*.

126. **mentioned above.** See section 6 and note 123.

127. **as an Elder with great compassion.** See Rashi’s comments (Exodus 20:2) on the first two commandments, “I am the Lord your God, Who brought you out of Egypt... You shall have no other gods besides Me.” Scripture emphasizes “Who brought you out of Egypt” because God appeared at Mount Sinai differently from the way He appeared during the Exodus from Egypt. When God split the Red Sea, He appeared to the Jews as a young Warrior ready for battle; at the Giving of the Torah, He appeared to the Jews as a compassionate Elder. Since God will appear differently at different times, depending upon the circumstances, a person might get the false impression that there is more than one God. This is the significance of the commandments to believe in God and eschew idolatry.

In the context of our lesson, the first commandment extols *Malkhut* of Holiness, while the second commandment warns against succumbing to the foolishness of *Malkhut* of the Other Side. In addition, the commandment to accept God’s *Malkhut*: “I am the Lord... Who brought you out of Egypt, *from the house of bondage*,” relates to a personal *malkhut* that is free, for the one who exercises it is free from enslavement to his desires and need for gratification—i.e., from *Malkhut* of Evil.

בכוונות שבועות). שְׁהוּא בְּחִינֹת שְׁכָל וְדַעַת עֲלִיּוֹן, בְּחִינַת חֶסֶד
עֲלִיּוֹן וְרַחֲמִים גְּדוּלִים כַּנִּל.
וְעַל כֵּן הַמִּקְוָה מוֹשִׁיעַ בְּכָל הַצָּרוֹת, כְּמוֹ שֶׁכָּתוּב (ירמיה יד): "מִקְוָה
יִשְׂרָאֵל מוֹשִׁיעוֹ בְּעַת צָרָה". כִּי הוּא חֶסֶד עֲלִיּוֹן, שֶׁמוֹשִׁיעַ מִכָּל
הַצָּרוֹת. וְעַל כֵּן הַמִּקְוָה מְטַהֵר מִכָּל הַטְּמְאוֹת, כְּמוֹ שֶׁכָּתוּב (יחזקאל
לו): "וְזָרַקְתִּי עֲלֵיכֶם מִים טְהוֹרִים וְטִהַרְתֶּם" וכו'. כִּי 'אֵין יְסוּרִין
בְּלֹא עוֹוֹן' וכו' (שבת נה.), וְעַל כֵּן הַמִּקְוָה שֶׁמוֹשִׁיעַ מִכָּל הַצָּרוֹת
וּמִכָּל הַיְסוּרִים, הוּא מְטַהֵר מִכָּל הַטְּמְאוֹת וּמִכָּל הַחֲטָאִים.
וְזֶה בְּחִינַת מֶזֶן, בְּחִינַת מִקְוָה שֶׁל שְׁעַר הַנּוֹן, שְׁהוּא בְּחִינַת דַּעַת
גְּדוּל, כִּי הַמֶּזֶן בְּחִינַת דַּעַת:

Torah study that infuses *Malkhut* with *Keter*/length-of-days (see §3A-3B and n.27). This drawing down of the light of *Keter* awakens great compassion, which is *daat*.

134. **Mikveh of Israel...from all troubles.** In this verse quoted from Jeremiah, "*mikveh*" is a form of the word *tikvah* (hope), referring to God as the Hope and Salvation of Israel. In choosing the less common form, the prophet Yirmiyahu alludes to the salvation a person merits by immersing himself in a *mikvah*. Rebbe Nachman now teaches that *mikvah*, which corresponds to the fiftieth level and great compassion, brings salvation. By immersing in the *mikvah*—i.e., giving oneself over totally to God by exercising *malkhut* solely for His service—a person immerses in God's great compassion. Invoking this compassion saves him from all troubles.

135. **mikvah purifies...sprinkle pure water....** Yechezkel speaks of the Future, when purity will fill the world. God will sprinkle pure waters upon man and purify him from his impurities, just as one who attains purity by immersing in the *mikvah* (*Metzudat David, loc. cit.*).

136. **no suffering without sin.** The Talmud teaches that whenever trouble and suffering befall a person, it is because he sinned. In the context of our lesson, any trouble that requires the great compassion and *daat* which the *mikvah* provides, is indicative of sin.

137. **purifies from all impurities and all sin.** Since there is no trouble without sin, the *mikvah*—i.e., fiftieth gate/*Keter*—that provides the *daat* and great compassion to save a person from his troubles, also purifies him from sin. Reb Noson adds that the purity a person acquires each time he immerses in the *mikvah* is rooted in the *mikvah* of Shavuot, the fiftieth gate (*Torat Natan* #22; see also *Parparaot LeChokhmah*).

138. **MaN...Mikvah of gate Nun.** Rebbe Nachman now connects his teaching about the *mikvah* to his earlier point about the manna. The Hebrew term *MaN* (מן, manna) is an acronym for *Mikvah Nun* (מִקְוֵה נון). The numerical value of the letter *nun* is fifty. Hence, *MaN/Mikvah Nun* refers to the *mikvah* of the fiftieth gate.

139. **for manna is the aspect of daat.** See above (§6, n.120), that manna represents *daat*—i.e.,

daat, the aspect of supernal lovingkindness and great compassion, as explained above.¹³³

The *mikvah* therefore saves from all troubles, as it is written (Jeremiah 14:8), “*Mikveh* (Hope) of Israel, Who saves her in times of trouble.” It is supernal lovingkindness, which saves from all troubles.¹³⁴ This is why the *mikvah* purifies from all impurities, as it is written (Ezekiel 36:25), “I will sprinkle pure water on you, and you will be purified [of your impurities].”¹³⁵ For there is no suffering without sin (*Shabbat* 55a).¹³⁶ Therefore, the *mikvah*, which saves from all troubles and all suffering, purifies from all impurities and all sin.¹³⁷

And this is the aspect of *MaN* (manna), corresponding to the *Mikvah* of gate *Nun*,¹³⁸ which is the aspect of great *daat*; for the manna is the aspect of *daat*.¹³⁹

Yesod and *Malkhut* of *Imma*, from which the *mochin* (intellects) of *Z'er Anpin* are formed. It is an axiom of Kabbalistic teaching that each *sefirah* is itself comprised of a full set of sub-*sefirot*. The intellect of *Z'er Anpin* is formed when the lights of the seven lower sub-*sefirot* of each of the above mentioned seven *sefirot* of *Imma* are transferred to *Z'er Anpin*. All told, this is forty-nine sub-*sefirot*—i.e., forty-nine Gates of Understanding. The fiftieth gate, the gate withheld from Moshe, remains hidden (*Shaar Maamarei Rashby*, pp.53-54).

133. great compassion, as mentioned above. The following brief introduction is an adaptation from the Ari's *kavanot* (Kabbalistic meditations) for Shavuot: The extraordinary dispensation of *mochin* (intellects) granted to the Divine persona *Z'er Anpin* on the first night of Pesach (in order to facilitate the Exodus) is withdrawn the very next day. These intellects must then be restored gradually, during the seven weeks of the Omer-Counting. With each night's counting, we cause *Z'er Anpin* to grow and expand, as the lights of the sub-*sefirot* of each of the seven *sefirot* of *Imma* mentioned in the previous note are transferred to *Z'er Anpin*. (That is, each of the forty-nine days represents another Gate of Understanding attained by *Z'er Anpin*.) With the completion of the Omer-Counting, *Z'er Anpin* has “matured” to the level of *Chokhmah* and *Binah* of *Imma*, and is ready for the completion of its *mochin* by receiving the light of *Keter* from *Imma*. This corresponds to the fiftieth Gate of Understanding, which *Z'er Anpin* acquires on the fiftieth day—Shavuot (elsewhere the Ari teaches that *Imma*, as the fiftieth gate, is also referred to as *Keter* of *Z'er Anpin*; see *Etz Chaim* 25:2, #6). This process of infusing *Z'er Anpin* with *Keter* begins with the onset of Shavuot and extends throughout the night— facilitated by our study of Torah until daybreak. Then, *Z'er Anpin*, having received *mochin*, is ready to unite with *Nukva-Malkhut*. Therefore, at daybreak, we immerse in a *mikvah*, symbolically escorting *Malkhut* (the “bride”) to the *mikvah* in preparation for union. This *mikvah* corresponds to the fiftieth Gate of Understanding, about which it is written (Ezekiel 36:25), “I will sprinkle pure water upon you...” The water that is sprinkled onto *Malkhut* is the light of *Keter* of *Imma*, thus providing *Malkhut* as well with the necessary *mochin* for union (*Shaar HaKavanot, Inyan Chag HaShavuot*, pp.201-203; *Pri Etz Chaim, Shavuot*, pp.539-540).

In the context of our lesson, studying Torah on the night of Shavuot in order to infuse *Z'er Anpin* with *Keter* and thereby preparing it and *Malkhut* for union, corresponds to the vocalized

וְזֶה בְּחִינַת (שבת קד.): 'מֵאֲמַר פִּתּוּחַ נֶאֱמַן פְּשׁוּט'. 'מֵאֲמַר פִּתּוּחַ' – זֶה בְּחִינַת הַתְּגַלּוֹת הַדַּעַת. כִּי הַדְּבִוּר הוּא הַתְּגַלּוֹת הַדַּעַת, כְּמוֹ שְׂכָתוּב (משלי ב): "מִפִּי דַעַת וּתְבוּנָה". וּבְמִצְרַיִם שָׁהִיָּה הַדַּעַת בְּגָלוֹת, כְּמוֹ שְׂכָתוּב (שמות ו): "וּשְׁמִי ה' לֹא נִודַעְתִּי לָהֶם", הִיָּה גַם הַדְּבִוּר בְּגָלוֹת (זהר וארא כה:), בְּבְחִינַת: "כְּבֹד פֶּה וּכְבֹד לְשׁוֹן" (שמות ד). וּכְשִׁיִּצְאוּ מִמִּצְרַיִם, שִׁיִּצְאָה הַדַּעַת מֵהַגְּלוּת, יִצְאָה וְנִפְתַּח הַדְּבִוּר, וְזֶה בְּחִינַת 'מֵאֲמַר פִּתּוּחַ', שְׁנִפְתַּח הַדְּבִוּר וְנִתְגַּלָּה הַדַּעַת. וְעַל יְדֵי הַתְּגַלּוֹת הַדַּעַת, נִתְפַּשֵּׁט נֶאֱמָנוּת הַשֵּׁם יִתְבָּרַךְ, וְנִפְרָשׁ שֶׁהוּא נֶאֱמַן מִבְּטִיחַ וְעוֹשֶׂה. וְזֶה בְּחִינַת 'נֶאֱמַן פְּשׁוּט', שְׁנִתְפַּשֵּׁט נֶאֱמָנוּתוֹ כִּנ"ל. אֲבָל בְּמִצְרַיִם שָׁהִיָּה הַדַּעַת בְּגָלוֹת, לֹא נִתְפַּשֵּׁט

142. **but did not allow them to know Me by My Name YHVH.** The Jews in Egypt were in a concealment within a concealment. God's countenance was hidden from them, in the aspect of *haster astir* (§3C and n.49). Therefore, they could not know God's Name, the Torah (n.30), and thus lacked *daat*. (See n.148 for additional commentary on this verse.)

143. **speech, too, was in exile...difficult to speak....** Moshe's speech impediment manifested only in Egypt; after the Exodus, Scripture never again indicates that Moshe stuttered or that he required Aharon to serve as his spokesman. This implies that his difficulty was of a spiritual nature: Moshe stuttered because the power of speech was in exile in Egypt. Following the Exodus, more specifically at the Giving of the Torah at Sinai, speech was rectified (see *Zohar* (II, 25b). In the context of our lesson, *daat* was in exile in Egypt, hidden in the concealments, and so speech became difficult. Thus we find that the Jews in Egypt moaned, sighed, screamed, groaned and cried (Exodus 2:23-24), but nowhere does Scripture say that they prayed. This was because speech was in exile.

144. **out from Egypt...daat went out...speech emerged....** The Exodus brought the Jews to recognize God. They left behind the concealment within a concealment and attained *daat*, an awareness of God. Speech was then able to emerge from exile, for *malkhut*/mouth had been infused with *daat* (as above, n.47).

145. **an open statement....** That is, the *mem*/"open statement" refers to when speech emerges from exile, which is after *daat* is revealed.

146. **God's trustworthiness is extended....** The reason people doubt God is that, due to the concealments, they lack awareness of Him and of His trustworthiness—that God can be trusted to fulfill all His promises. In a world filled with suffering, in which the Jewish people have known only exile for nearly two thousand years, it is often difficult to trust absolutely that God will keep His promises regarding the Final Redemption; that a time will come when "the wolf will dwell with the lamb..." (Isaiah 11:6). However, as the prophet Yeshayah goes on to say, "the earth will be filled with *deah*" (ibid. :9)—*daat* will be revealed, and

This is the aspect of “an open statement...extended trustworthiness” (*Shabbat* 104a).¹⁴⁰ “An open statement” is the aspect of revealing *daat*, because speaking reveals *daat*, as it is written (Proverbs 2:6), “*daat* and discernment are from His mouth.”¹⁴¹ In Egypt, where *daat* was in exile, as it is written (Exodus 6:3), “but I did not allow them to know Me by My Name *YHVH*,”¹⁴² speech, too, was in exile, in the aspect of “difficult to speak and to find the right language” (*ibid.* 4:10).¹⁴³ But when they went out from Egypt, when *daat* went out of exile, speech emerged and was disclosed.¹⁴⁴ This is the aspect of “an open statement”—speech is opened and *daat* is revealed.¹⁴⁵

And through the revelation of *daat*, God’s trustworthiness is extended and it becomes apparent that He is trustworthy. He promises, and He carries out. This is the aspect of “extended trustworthiness”—His trustworthiness is extended, as explained above.¹⁴⁶ Yet in Egypt, where *daat* was in exile, His trustworthiness

sustenance and livelihood earned effortlessly and without suffering, through the revelation of *daat* (*Parparaot LeChokhmah*). *Mikvah*, too, saves from a life of troubles and suffering. Therefore, the *mikvah* of the fiftieth gate, which indicates great compassion, is alluded to by the manna.

140. **an open statement...extended trustworthiness.** The Talmud (*loc. cit.*) shows how each letter of the Hebrew alphabet signifies a particular concept. It suggests two interpretations the letter *mem* and two for the letter *nun*, since each has two shapes—one regular, and another when either the *mem* or *nun* is the final letter of a word. Concerning the *mem*, which is generally open (מ), but is closed (ם) when it appears at the end of a word, our Sages say: The open-*mem* signifies a *maamar patuach* (an open statement), while the final- or closed-*mem* signifies a *maamar satum* (a closed statement). This refers to the teachings of the Torah: some are revealed (open), others remain hidden (closed). Concerning the *nun*, which is generally bent (נ), but is extended and straight (ן) when it appears at the end of a word, our Sages say: The bent *nun* signifies a *neeman kafuf* (a trustworthy person who is bent), while the extended *nun* signifies a *neeman pashut* (extended trustworthiness). Because a trustworthy (i.e., pious) person is bent and humble, he merits extended trustworthiness—i.e., he will stand tall and straight in the World to Come (see *Maharsha, Etz Yosef*).

Rebbe Nachman spoke earlier about the impurity of Egypt (§4, nn.89-90) and its connection to the hidden Torah. Here, he connects the exile of the Jewish people in Egypt with *daat*—i.e., the manna, whose letters are an open-*mem* and a final-*nun* (ן-מ).

141. **speaking reveals daat...from His mouth.** This verse from Proverbs refers to the hidden mysteries of Torah, which God reveals to a person as if by speaking them from His mouth (cf. *Metzudat David*). This indicates that *daat* is revealed through speech. In the context of our lesson, this refers to *daat* being revealed when someone exercises his personal *malkhut*/mouth (n.47) properly, through vocalized Torah study. This invokes *daat*, which is drawn with measure, so that the hidden Torah teachings become revealed (cf. *Parparaot LeChokhmah*).

וְנִתְגַלֶּה נְאֻמָּנוּתוֹ. וְזֶה שֶׁפָּרַשׁ רַש"י: "וּשְׁמֵי ה' לֹא נִוְדַעְתִּי לָהֶם" – לֹא נִכְרַתִּי בְּמִדַּת אֱמֻתִּית שְׁלִי. שְׁעַל יְדֵי שְׁלֹא נִתְגַלֶּה הַדַּעַת בְּמִצְרַיִם, עַל-יְדֵי-זֶה לֹא נִכְרַת נְאֻמָּנוּתוֹ כַּנ"ל, כִּי הַחֶסֶד תְּלוּי בְּדַעַת כַּנ"ל:

וְזֶה בְּחִינַת "אֲנֹכִי" – יְהִיבָא כְּתִיבָא נְאֻמָּנִים אֲמַרִּיהָ (שְׁבַת קה.). שְׁעַל יְדֵי נְתִינַת הַתּוֹרָה, נִפְתַּח הַמַּאֲמָר, וְנִתְגַלֶּה הַדַּעַת כַּנ"ל, וְעַל-יְדֵי-זֶה נִתְפָּשֵׁט נְאֻמָּנוּתוֹ כַּנ"ל, וְזֶה בְּחִינַת נְאֻמָּנִים אֲמַרִּיהָ, בְּחִינַת 'נְאֻמָּן פֶּשׁוּט מַאֲמָר פְּתוּח' כַּנ"ל:

one's *daat*, the greater the compassion and lovingkindness one can extend to others. God's great compassion is revealed when *daat* is revealed. This was not the case in Egypt, where *daat* was in exile. Therefore, recognition of God's trustworthiness did not extend outward. But after the Exodus, once God had kept His promise, His compassion was revealed. This occurred at Sinai, where He appeared as a compassionate Elder. Recognition of His trustworthiness therefore extended to all, and the Jews accepted the Torah and God's *Malkhut*.

150. **the aspect of ANoKhY.** Rebbe Nachman now connects his teaching about the "open statement...extended trustworthiness" to the Giving of the Torah. As explained, God appeared at Sinai as an Elder with great compassion, which in our context refers to the revelation of *daat* that comes with the acceptance of God's *Malkhut*. The Rebbe begins by showing how the word *Anokhy*—"Anokhy (I am) God your Lord, Who brought you out of Egypt" (see n.127)—connects the Elder with great compassion to the concept of extended trustworthiness.

151. **ANoKhY...Yehiva Ketiva Ne'emanim Amoreha.** The word *ANoKhY* (אנכי), when read backwards, is an acronym for *Yehiva Ketiva Ne'emanim Amoreha* (יהיבא כתיבא נאמנים אמרייהא). Thus, alluded to in the words "Anokhy God" is the statement: "I, God, gave you the trustworthy statements I have written." The commentaries explain that this refers to the Torah, which was purposely written down to establish its trustworthiness. For while that which is passed on by word of mouth can be distorted, that which written and recorded remains intact (*Maharsha, loc. cit., s.v. v'ika de'amri*).

152. **By giving the Torah...daat was revealed...trustworthiness is extended....** That is, by vocalizing the words of Torah, a person infuses his *malkhut* with length-of-days, and the concealments are uncovered. Speech emerges ("open statement"), and *daat* is redeemed from exile and revealed. When *daat* is revealed, great compassion is manifest and God's trustworthiness is extended (*Parparaot LeChokhmah*).

153. **statements are trustworthy....** Rebbe Nachman adds that the Talmud's words, "her statements are trustworthy," indicate that only when there is "an open statement," when speech and *daat* are revealed, is it possible to attain "extended trustworthiness"—i.e., the recognition that God is trustworthy. That is, like *daat*, recognition of God comes only through vocalized Torah study (see §3C).

was not extended and revealed.¹⁴⁷ This is as Rashi explains: “but I did not allow them to know Me by My name *YHVH*”—I was not known by My true quality.¹⁴⁸ Because *daat* was not revealed in Egypt, His trustworthiness was not apparent, for lovingkindness is dependent upon *daat*, as explained above.¹⁴⁹

This is the aspect of “*ANoKhY*” (Exodus 20:2)¹⁵⁰—*Yehiva* (My giving) *Ketiva* (My writing) *Ne’emanim* (are trustworthy) *Amoreha* (her statements) (*Shabbat* 105a).¹⁵¹ By giving the Torah, the statement was opened and *daat* was revealed, as explained above. And through this His trustworthiness is extended, as explained above.¹⁵² This is the aspect of “her statements are trustworthy,” the aspect of “extended trustworthiness...an open statement,” as explained above.¹⁵³

then people will come to a recognition of the consummate nature of God’s Authority, and that He can be trusted absolutely to keep His word. Recognition of God’s trustworthiness will then extend further and further, as each person with *daat* will make others aware of His trustworthiness, until this recognition extends throughout the world. Rebbe Nachman shows how this is alluded to by the words he quoted from *Shabbat* (104a): “*ne’eman pashut*.” *Ne’eman* means “trustworthy”; *pashut* means either “simple” or “extended,” as in the manner the final-*nun* is extended and extends below the other letters. The word *PaShuT* (פשוט) also suggests *l’hitPaSheT* (להתפשט), which means to “spread out” or “extend [influence].” The phrase “*ne’eman pashut*” therefore indicates spreading out or extending the trustworthiness of God so that others, too, become aware of His trustworthiness.

147. **Yet in Egypt...** This is why the Jews did not believe in Moshe or listen to him.

148. **not known by My true quality.** Rashi on Exodus 6:3. When God informed Moshe of His promise to the patriarchs, that He would redeem their descendants and return them to the Holy Land, He said, “I revealed Myself to Avraham, Yitzchak and Yaakov as *El Shadai* (God Almighty), but I did not allow them to know Me by My Name *YHVH*.” Rashi explains that the Holy Name *YHVH* connotes Lovingkindness and also implies trustworthiness—i.e., God Who will fulfill His promise. Because the Egyptian bondage was still in effect and God had not yet kept His promise to redeem the Jews, God’s trustworthiness did not extend outward and they despaired of hope. This was due to the concealment of *daat* in Egypt, as Rebbe Nachman now explains.

A deeper explanation of this verse is that the patriarchs themselves did not *know* God’s Name, because they also experienced concealments. Each patriarch experienced exile: Avraham in Egypt, Yitzchak in the land of the Philistines, Yaakov fled from Esav and spent twenty-two years in Aram Naharayim, in the house of Lavan. On the spiritual level, the exile they suffered was an exile of *daat*, because of which they did not *know* God by His Name *YHVH*. Even Moshe himself found the true significance of God’s Holy Name hidden from him, since he attained only forty-nine of the Fifty Gates of Understanding. The fiftieth gate, that of Absolute Truth—the true essence of God’s Name—was kept from him (see above, n.132).

149. **for lovingkindness is dependent upon daat, as explained above.** See section 6 and note 123, as well as notes 128-129 in this section. Rebbe Nachman has explained that the greater

וְזֶה בְּחִינַת מִן רְאֵשֵׁי־תְבוּת מֵאֵמֶר נְאֻמָּן, בְּחִינַת: 'מֵאֵמֶר פְּתוּחַ
נְאֻמָּן פְּשׁוּט' כַּנ"ל, כִּי הַמֶּן הוּא בְּחִינַת דְּעַת גְּדוּל כַּנ"ל. וְעַל
כֵּן "אָכְלוּ בְּנֵי יִשְׂרָאֵל אֶת הַמֶּן אַרְבָּעִים שָׁנָה" (שמות טז) כִּי 'בֶּן
אַרְבָּעִים לְבִינָה' (אבות פּרָק ה' מִשְׁנָה כ"א):

ח. וְזֶה שְׁאֵמְרוּ רַבּוֹתֵינוּ, זְכוּרֹנָם לְכַרְכָּה (קְדוּשִׁין ל"ח). 'אֶת הַמֶּן
אָכְלוּ אַרְבָּעִים שָׁנָה וְהֵלֵא אַרְבָּעִים שָׁנָה חָסֵר שְׁלֹשִׁים יוֹם? אֵלֵא
עוּגָה שְׁהוּצִיאוּ מִמִּצְרַיִם, טָעְמוֹ בָּהּ טַעַם מֶן'. כִּי בְּאֵמֶת הַמֶּן,
שֶׁהוּא בְּחִינַת הַדְּעַת, הָיָה רְאוּי שְׁיֵאכְלוּ אוֹתוֹ אַרְבָּעִים שָׁנָה
בְּשִׁלְמוֹת. כִּי אַרְבָּעִים, הוּא בְּחִינַת בִּינָה וְדְעַת כַּנ"ל. דְּהִינוּ תַּכְף
שְׁיֵצְאוּ מִמִּצְרַיִם וְנִתְגַּלָּה הַדְּעַת, הָיָה רְאוּי שְׁיֵאכְלוּ הַמֶּן תַּכְף.
וְעַל זֶה תִּרְצוּ רַבּוֹתֵינוּ, זְכוּרֹנָם לְכַרְכָּה, עוּגָה שְׁהוּצִיאוּ מִמִּצְרַיִם,
הִינוּ הַמִּצּוֹת, טָעְמוֹ בָּהּ טַעַם מֶן.

כִּי הַשְּׁלוֹם תְּלוּי בְּדְעַת וְכַנ"ל, וּמַחְלֶקֶת הוּא הַפֶּךְ הַדְּעַת. אַךְ יֵשׁ

fiftieth gate reveal *daat* and great compassion, which effect salvation from suffering and bring to a recognition of God's trustworthiness (§7).

157. **They ate the manna for forty years....** The verse implies that the Jews ate manna for a full forty years, until they entered the Holy Land (Exodus 16:35). However, Scripture also states that the manna began to descend only a month after the Exodus (see *ibid.* 16:1); the first year was thus not a full year. The Talmud answers that the cake they took with them out of Egypt had the taste of manna. Rebbe Nachman ties this in with the context of the lesson.

158. **forty is the aspect of understanding and daat, as explained above.** See the close of the previous section and note 156.

159. **immediately eaten the manna.** The manna should have begun to descend immediately with the Exodus—i.e., with the revelation of *daat*—as then the Jews would have eaten it for a full forty years.

160. **the cake they took out...the matzot....** God called on the Jews to hurry out of Egypt. With no time to bake bread for the way, they instead baked matzah, a yeastless flat-bread that does do have to undergo the time-consuming process of rising. This matzah was the "cake" mentioned by our Sages, in which they tasted the taste of manna.

Before explaining the deeper meaning of this passage, Rebbe Nachman introduces the topic of *machloket*—dispute, either for or not for the sake of Heaven.

161. **peace is dependent upon daat...dispute is the absence of daat.** As explained above

This is also the aspect of *MaN*—an acronym for *Maamar Ne’eman* (a trustworthy statement),¹⁵⁴ the aspect of “an open statement... extended trustworthiness,” as explained above. This is because the manna is an aspect of great *daat*, as explained above.¹⁵⁵ The Israelites therefore ate the manna for forty years (Exodus 16:35), because “at the age of forty one attains understanding” (*Avot* 5:21).¹⁵⁶

8. This is as our Sages, of blessed memory, said (*Kiddushin* 38a): “They ate the manna for forty years. Was it not forty years less thirty days? However, in the cake they took out from Egypt they could taste the taste of manna.”¹⁵⁷ In truth, it would have been fitting had they eaten the manna, which is the aspect of *daat*, for forty complete years, because forty is the aspect of understanding and *daat*, as explained above.¹⁵⁸ In other words, as soon as they went out of Egypt, and *daat* was revealed, it would have been fitting had they immediately eaten the manna.¹⁵⁹ In this regard our Sages, of blessed memory, answered: “In the cake they took out from Egypt”—namely, the matzot—“they could taste the taste of manna.”¹⁶⁰

<The point is> that peace is dependent upon *daat*, as has been explained, while dispute is <the absence of> *daat*.¹⁶¹ Nevertheless,

154. **the aspect of MaN...Maamar Ne’eman.** Rebbe Nachman now connects the “open statement” and “extended trustworthiness” to the manna. The Hebrew term *MaN* (מן, manna) is an acronym for *Maamar Ne’eman* (מאמר נאמן), “a trustworthy statement.”

155. **MaN...as explained above.** See section §6 and note 120, that manna is *daat*. Manna alludes to vocalizing one’s Torah study and bringing about a revelation of *daat* and speech, which leads to God displaying His great compassion and trustworthiness.

156. **ate the manna for forty years...understanding.** Rebbe Nachman adds a further proof that manna, as an aspect of great *daat*, corresponds to the Fifty Gates of Understanding. The Jews ate the manna in the wilderness for forty years, the same number of years, according to our Sages, required for reaching mature *daat* and acquiring *binah* (understanding). In the next section, the Rebbe further expounds this teaching of the Sages.

In review: Each person possesses an aspect of *malkhut* (§1), which he must exercise only for serving God (§2). This requires infusing his *malkhut* with *daat* by vocalizing his Torah study. He is then able to bring an awareness of God to those under his *malkhut* who have fallen into the concealments (§3). The Torah in the concealment within a concealment is specifically the hidden Torah, the Torah of God Himself (§4). *Malkhut* of Holiness gathers up the souls of those in the concealments and returns them to holiness; *Malkhut* of Evil seeks to gather up these same souls by awakening in them a desire for wealth (§5). Attaining *daat* leads to effortless livelihood and peace (§6). Celebrating Shavuot and immersing in the *mikvah* of the

מַחְלֻקֵת שֶׁהוּא לְשֵׁם שָׁמַיִם, שֶׁהוּא בְּאֵמַת דַּעַת גְּדוֹל מְאֹד, יוֹתֵר מִהַדַּעַת שֶׁל שְׁלוֹם. כִּי בְּאֵמַת זֶה הַמַּחְלֻקֵת, הִיא אֶהְבָּה וְשְׁלוֹם גְּדוֹל, כְּמוֹ שֶׁאָמְרוּ חַכְמֵינוּ זְכוֹרֵנָם לְבִרְכָה (קדושין ל:): "אֵת וְהֵב בְּסוּפָה" - 'לֹא זָזוּ מִשָּׁם עַד שֶׁנַּעֲשׂוּ אוֹהֲבִים זֶה לְזֶה'. וְזֶה שֶׁאָמְרוּ רַבּוֹתֵינוּ, זְכוֹרֵנָם לְבִרְכָה (אבות פרק ה משנה יז): 'מַחְלֻקֵת שֶׁהִיא לְשֵׁם שָׁמַיִם סוּפָה לְהִתְקַיֵּם', הֵינּוּ שֶׁבְּאֵמַת הִיא אֶהְבָּה כִּנְ"ל. וְזֶה: 'סוּפָה לְהִתְקַיֵּם', בְּחִינַת אֶהְבָּה, כְּמוֹ שֶׁכָּתוּב (במדבר כא): "אֵת וְהֵב בְּסוּפָה" כִּנְ"ל.

וְזֶה בְּחִינַת מִשָּׁה, כִּי מִשָּׁה הוּא בְּחִינַת הַדַּעַת, שֶׁהוּא בְּחִינַת מַחְלֻקֵת לְשֵׁם שָׁמַיִם. וְעַל כֵּן מִשָּׁה הוּא רֵאשִׁי-תְבוּת מַחְלֻקֵת שְׁמַאי הִלֵּל. שֶׁהֵם בְּחִינַת מַחְלֻקֵת לְשֵׁם שָׁמַיִם.

debating for many long years. That is, their disputes will endure, because they are arguing for the sake of Heaven, which Rebbe Nachman teaches is not actually an argument but great peace.

165. **in SoFaH, the end...et vahev be'SuFaH....** Thus, "SoFaH" (סופה, "the end") corresponds to "vahev be'SuFaH" (בסופה), the love that is engendered in the end by dispute for the sake of Heaven. The manuscript version of the *Likutey Moharan* adds that *VaHeV* (והב) has the same numerical value as *AHaVaH* (13 אהבה), (see Appendix: Gematria Chart). This love is greater than peace, because people can live together *peacefully* even without a warm relationship, whereas *love* brings them together.

166. **Moshe is the aspect of daat.** The Ari teaches that Moshe corresponds to the level of *daat* (see *Etz Chaim* 32:1).

167. **MoShe...Machloket Shamai Hillel...dispute for the sake of Heaven.** Shamai and Hillel were the two leading Sages of their time, each one heading a school of Torah study he had founded. Until their day, there was only one dispute in *halakhah*. They themselves had only three major disputes. Despite their differences they remained very close friends, each one displaying love and respect for the other. Since their disputes were exclusively Torah related, their intentions were solely for God's sake and not for self-gratification; they exercised their *malchut* and Torah authority only to serve God. Their disputes are thus the paradigmatic disputes for the sake of Heaven (see *Chagigah* 16a; cf. *Yevamot* 13b). As we have just seen, such dispute corresponds to great *daat*. This is why dispute between Shamai and Hillel is alluded to in the name "Moshe," because Moshe himself represents *daat*. Hence, the Mishnah teaches (*Avot* 5:17): "Dispute for the sake of Heaven...this is the dispute between Hillel and Shamai. Dispute not for the sake of Heaven...this is the dispute of Korach and his entire group." The *Be'ibey HaNachal* comments that no matter what the nature of the dispute, Moshe, who personifies *daat*, will draw from that dispute great *daat*. This is

there is dispute that is for the sake of Heaven, which in truth is very great *daat*, even greater than the *daat* of peace.¹⁶² For in fact, such dispute is great love and peace, as our Sages, of blessed memory, said (*Kiddushin* 30b): “*et vaHeV be’Sufah*” (Numbers 21:14)—they do not move from there until they become *oHaVim* (lovers).¹⁶³ This is the meaning of what our Sages, of blessed memory, said: “Dispute that is for the sake of Heaven, will in *SoFaH* (the end) prove constructive” (*Avot* 5:17).¹⁶⁴ This is the aspect of love, as it is written, “*et vaHeV be’SuFaH*,” as explained above.¹⁶⁵

This corresponds to Moshe, because Moshe is the aspect of *daat*,¹⁶⁶ which is the aspect of *machloket* (dispute) for the sake of Heaven. Thus, MoSheH is an acrostic for *Machloket Shamai Hillel*, for they are the aspect of dispute for the sake of Heaven.¹⁶⁷

(§6, n.122), the great *daat* that will be revealed in the Future will usher in an era of amazing peace. Now, as well, the degree of peace in the world is commensurate with the degree of *daat*, so that it is the present absence of *daat* that makes dispute so commonplace.

162. **dispute that is for the sake of Heaven...very great daat...** In such a dispute, the disputants seek to exercise their *malkhut* and *daat* solely for God’s sake, in order to reveal His *Malkhut* (see above, §2). An example of *machloket l’sheim Shamayim* is the dispute between the Sages of the Mishnah concerning the interpretation of Torah law (see §10; see also n.167).

163. **et vaHeV be’Sufah...become oHaVim.** The verse reads: “It is told in the Book of God’s Wars: *Et vahev be’Sufah*... (The gift I gave at the Suf and the streams of Arnon).” This refers to the miracles God wrought for the Jews at the Red Sea (*Yam Suf*€) and in Arnon (see *Rashi* on Numbers, *loc. cit.*). The Talmud teaches that the “Book of God’s Wars” is an allusion to the disputes and “wars” over the Torah’s interpretation. Says the Talmud: Even if in the midst of their dispute the disputants become enemies, they will not leave there until they come to love each other, as is written, “*Et vahev be’Sufah*.” The word *VaHeV* (והב) is similar to *aHaVah* (אהבה, love); *SuFah* (סופה) suggests the word *SoF* (סוף, end). Thus, the verse translates as: “Those who engage in a Torah dispute will in the end come to love one another.” This love, adds Rebbe Nachman, and the peace that will ultimately prevail between those who dispute Torah law, eclipses every other love and peace—just as the *daat* of *dispute* for the sake of Heaven is superior to even the *daat* of peace.

In addition, the word *sof* corresponds to *malkhut* (see §5, nn.95-96). We know that a dispute is for the sake of Heaven if in the end it leads to a revelation of God’s *Malkhut*, whereas a dispute in which the disputants seek only self-gratification keeps God’s *Malkhut* in concealment.

164. **...prove constructive.** In Hebrew, this is: “*machloket l’sheim Shamayim, sofah l’hitkayeim*.” The word “*l’hitkayeim*” also means “lasting” or “enduring.” Rabbeinu Yonah (*Avot, loc. cit.*) explains that the disputants in a dispute that is for the sake of Heaven will go on debating; even when one dispute is resolved, they will find other issues to debate. Moreover, their Torah studies will provide them with vitality, so that they be able to go on

וְעַל כֵּן הָיָה גְּאֻלַּת מִצְרַיִם עַל-יְדֵי מֹשֶׁה, כִּי עָקַר הַגְּאֻלָּה עַל-יְדֵי הַדְּעוּת, כְּמוֹ שְׁכַתּוּב (שמות טז) "וַיִּדְעֶתֶם כִּי ה' הוֹצִיא אֶתְכֶם" וְכוּ', (ויקרא כג): "לְמַעַן יִדְעוּ" וְכוּ'.

וְזֶה בְּחִינַת 'עוֹגָה', דְּהִינּוּ מִצּוֹת, 'שְׁהוֹצִיאוּ מִמִּצְרַיִם'. כִּי מִצָּה הִיא בְּחִינַת מַחְלָקָת, כְּמוֹ שְׁכַתּוּב (ישעיה מא): "אֲנָשֵׁי מִצְתָךְ יִהְיוּ כְּאִין".

וְזֶהוּ: 'שְׁהוֹצִיאוּ מִמִּצְרַיִם', 'שְׁהוֹצִיאוּ' דִּיקָא. כִּי בְּמִצְרַיִם שְׁהִיָּה הַדְּעוּת בְּגָלוּת, בְּוִדְאֵי לֹא הָיָה מַחְלָקָת לְשֵׁם שְׁמַיִם, כִּי זֶה תְּלוּי בְּדַעַת כַּנֵּ"ל.

וְזֶה: 'עוֹגָה שְׁהוֹצִיאוּ מִמִּצְרַיִם', הִינּוּ שְׁהַמְצָה, שְׁהִיא בְּחִינַת מַחְלָקָת, 'שְׁהוֹצִיאוּ מִמִּצְרַיִם', שְׁשֵׁם הָיָה הַדְּעוּת בְּגָלוּת, 'טָעְמוּ בְּהֵם טָעַם מֶן'. כִּי לְאַחַר שְׁהוֹצִיאוּ בְּחִינַת הַמַּחְלָקָת מִן הַגָּלוּת מִצְרַיִם, הָיָה בְּהֵם טָעַם מֶן, שְׁהִיא בְּחִינַת דַּעַת גְּדוּל, שְׁהִיא בְּחִינַת מַחְלָקָת לְשֵׁם שְׁמַיִם כַּנֵּ"ל:

need for *malkhut* to be free, used only in the service of God, for as explained above, freedom is associated with *Binah* (see §2 and n.15).

170. **the matzot...dispute...MaTZutekha....** The word *MaTZah* (מצה) shares the same root letters as *MaTZuta* (מציטא, contention), and therefore alludes to dispute.

171. **took out of Egypt...as explained above.** See note 163. That is, for there to have been dispute for the sake of Heaven, there would have had to have been *daat*. Since *daat* was in exile, the dispute was surely not for the sake of Heaven.

172. **matzah...taste the taste of manna...great daat....** Rebbe Nachman now explains the deeper meaning of our Sages' teaching that the matzah they took with them contained the taste of manna. The question raised earlier in the lesson was: If the Jews only began receiving the manna a month after they departed from Egypt, then they ate the manna for less than forty years and fell short of the "age of forty" at which one attains understanding (i.e., *binah*, great *daat*; see nn.157-159). The Rebbe's answer is that they actually did attain the full degree of *binah*/great *daat*, because the *matzah* (disputes) that they took out with them—which originally were not for the sake of Heaven due to the exile of *daat*, but which they were able to transform into dispute for the sake of Heaven—was an aspect of manna. Therefore, they did in fact attain full *daat* and awareness of God.

Earlier (§3D), Rebbe Nachman taught how the concealments are transformed into *daat*. The same applies to transforming disputes not for the sake of Heaven, which correspond to the concealments. When a person attains *daat* (as when one goes out of exile), he becomes

The redemption from Egypt therefore came through Moshe, because the essence of redemption is through *daat* (knowledge), as it is written, “and you will know that it was God Who took you out of Egypt” (Exodus 16:6);¹⁶⁸ “so that they might know” (Leviticus 23:43).¹⁶⁹

And this is the aspect of “the cake”—i.e., the matzot—“that they took out from Egypt.” MaTZah is the aspect of dispute, as it is written, “The men who *MaTZutekha* (contend with you) will be as naught” (Isaiah 41:12).¹⁷⁰

This is the meaning of “that they took out from Egypt.” Specifically, “that they took out,” because in Egypt, *daat* was in exile; there was certainly no dispute for the sake of Heaven, which is dependent upon *daat*, as explained above.¹⁷¹

This is: “In the cake that they took out from Egypt”—i.e., the matzah, which is the aspect of dispute; “that they took out from Egypt”—for there the *daat* is in exile; “they could taste the taste of manna”—because after they took the aspect of dispute out of exile in Egypt, they had in them the taste of manna, which is the aspect of great *daat*, which is the aspect of dispute that is for the sake of Heaven, as explained above.¹⁷²

because Moshe seeks to exercise his *malkhut* only for God, never for self-gratification. He can therefore always rise above dispute not for the sake of Heaven and attain great *daat*. Similarly, when a person engages in dispute for the sake of Heaven, he increases his *daat*, for he is engaging in *Machloket Shamai Hillel*—i.e., MoShe. However, when he engages in dispute not for the sake of Heaven, he is engaging in the dispute of *Korach and his group*. Although it was against Moshe that Korach argued, Moshe’s name is pointedly omitted as one of the disputants, to teach that there is no *daat* in a dispute that is not for the sake of Heaven.

168. **daat, knowledge...you will know....** When Moshe informed the Jews that they would be receiving a daily portion of manna, he said to them, “*vee’DAATem* (and you will *know*)...”—i.e., only by attaining *DAAT* were you able to leave Egypt. This also relates to what Rebbe Nachman taught earlier, that the manna represents *daat*. Only with *daat*/Moshe were the Jewish people able to leave Egypt, and because they attained *daat*, they also merited the manna.

169. **so that they might know.** The verse reads, “so that *ye’DAoo* (they might *know*) in future generations that I caused the Israelites to dwell in the *sukkah* when I brought them out of Egypt.” We again see that *DAat* is associated with the Exodus; it was only by virtue of *daat* that the redemption could be effected. This proof-text might seem superfluous, as Rebbe Nachman has already proven the connection between the Exodus and *daat* by means of the previous quote. However, in Kabbalistic teaching the *sukkah* corresponds to *Imma/ Binah*. Thus, in bringing this verse about *sukkah*, the Rebbe’s intention may have been to connect *daat* and redemption to *Binah*. This would tie in with his earlier teaching about the

וְזֶה בְּחֵינֵת (שמות טז): "לֶחֶם מִן הַשָּׁמַיִם" הַנֶּאֱמָר בְּמִן. לְשׁוֹן מְלַחְמָה, כְּמוֹ שֶׁכְּתוּב (תהלים לה): "לֶחֶם אֶת לֶחְמֵי", בְּחֵינֵת מִחֻלָּקֵת. הֵינּוּ שֶׁהֵמָּן, שֶׁהוּא הַדַּעַת, הוּא בְּחֵינֵת מִחֻלָּקֵת לְשֵׁם שָׁמַיִם כַּנֶּ"ל.

וְעַל כֵּן דָּתָן וְאָבִירָם שֶׁחֻלְקוּ עַל מִשָּׁה שֶׁהוּא הַדַּעַת, פָּגְמוּ גַם כֵּן בְּהֵמָּן, וְהוֹתִירוּ מִמֶּנּוּ. (שמות-רבה א:כט; כה:י והובא בפרש"י בשלח) כִּי הֵמָּן הוּא בְּחֵינֵת הַדַּעַת, בְּחֵינֵת מִשָּׁה כַּנֶּ"ל:

וְזֶה שֶׁכְּתוּב בְּזֹהָר הַקָּדוֹשׁ (תצוה דף קפג:): כִּי 'מִצָּה הִיא אֲסוֹתָא', כִּי מִצָּה שֶׁהִיא בְּחֵינֵת מִחֻלָּקֵת לְשֵׁם שָׁמַיִם, בְּחֵינֵת דַּעַת, בְּחֵינֵת שְׁלוֹם כַּנֶּ"ל, הוּא רְפוּאָה. כִּי שְׁלוֹם הוּא רְפוּאָה, כְּמוֹ שֶׁכְּתוּב (ישעיה נז): "שְׁלוֹם שְׁלוֹם לְרַחֲוֹק וְלִקְרוֹב אָמַר ה' וּרְפֹאֲתֵיו". כִּי עַקֵּר הַחוֹלָאֵת, חָס וְשְׁלוֹם, הוּא מַחְמַת הָעֵדֶר הַשְּׁלוֹם, הֵינּוּ מִחֻלָּקֵת הַיְסוּדוֹת, שִׁיְסוּד אֶחָד מִתְגַבֵּר עַל חֲבֵרוֹ, וְשְׁלוֹם הוּא רְפוּאָה:

depths of the concealments in Egypt and that his only choice was to flee from there until such time as God Himself emerged from concealment with salvation for the Jewish people (see above, nn.89-90).

175. **matzah heals.** When it came time for the Jews to leave Egypt, they had no provisions prepared. Still, they ventured into the wilderness after God with just the "cake"/matzah they had baked (cf. Jeremiah 2:2). The *Zohar* (*loc. cit.*) thus calls matzah the "bread of faith," for in sufficing with the matzah, the Jews placed their faith in God. It also calls matzah the "bread of healing," for the Jewish people's faith/matzah healed them of the idolatry of Egypt.

176. **matzah...dispute...daat...is a cure.** Rebbe Nachman adds another dimension to *daat*, that it is a cure for illness.

177. **peace, to the far and the near...I will heal them.** Yeshayahu calls on the Jewish people to return to God. There will then be peace for all. In the context of our lesson, "the far and the near" refers to those who have fallen into the concealments. By returning to God, they draw *daat*/peace. The prophet's concluding words, "I will heal them," teaches that someone who attains peace also finds a cure for his illness. This ties in with what Rebbe Nachman taught earlier (§7), that there is no suffering without sin. Where there is no sin, there is no cause for suffering. When someone is ill, it is due to sin. His cure then is to draw great compassion, the *daat* of the *mikvah*, which purifies from all sin and impurity (see §7 and nn.135-137).

178. **illness...stems from...dispute among the elements....** Every physical creation is a composite, in varying degrees, of the four basic elements: fire (dry and hot), air (damp and hot), water (damp and cold), and earth (dry and cold). In the human body, for example, there must be a

This is the aspect of “*LeCheM* (bread) from heaven” (Exodus 16:4), which refers to the manna. It connotes battle, as it is written (Psalms 35:1), “*LeChaM et lochamai* (battle my opponents),” the aspect of dispute. In other words, the manna, which is *daat*, is the aspect of dispute for the sake of Heaven, as explained above.¹⁷³

Therefore, Datan and Aviram, who took issue with Moshe, who is *daat*, blemished also the manna by leaving some over. This is because the manna is the aspect of *daat*, the aspect of Moshe, as explained above.¹⁷⁴

Thus it is written in the holy *Zohar* (II, 183b), that “matzah heals.”¹⁷⁵ For matzah, which is the aspect of dispute for the sake of Heaven/*daat*/peace, as explained above, is a cure.¹⁷⁶ This is because peace is a cure, as it is written (Isaiah 57:19), “Peace, peace, to the far and the near—says God—and I will heal them.”¹⁷⁷ For in the main, illness, Heaven forbid, stems from an absence of peace—i.e., dispute among the elements, with one of the elements overpowering the other. But peace is a cure.¹⁷⁸

aware of the Torah letter-combinations that he blemished, which he then transforms into Torah itself. Furthermore, the Rebbe taught that the Torah concealed in the concealments is specifically hidden Torah (§4), which when transformed becomes deep Torah mysteries. This ties in here, in that the dispute for the sake of Heaven indicates a greater level of *daat* than peace. While peace signifies great *daat*, dispute for the sake of Heaven signifies love (see n.163). This is alluded to above (§4), where the Rebbe mentions that Egypt was a place of deep concealments, which only God Himself could pass through. This was also why Moshe, who represents the very great *daat* of dispute for the sake of Heaven, was the one chosen to take the Jews out of exile (*Parparaot LeChokhmah*).

173. **LeCheM...LeChaM...for the sake of Heaven....** The verse refers to manna as “*lechem* from heaven.” That the word *LeCheM* (לֶחֶם, bread) has the same letters as *LeChaM* (לָחַם, to battle) suggests a connection between manna and dispute. As Rebbe Nachman has explained, manna connotes great *daat*—i.e., dispute for the sake of Heaven.

174. **who took issue with Moshe....** Datan and Aviram took issue with Moshe several times: when he struck down the Egyptian (Exodus 2:13); when he appeared before Pharaoh to have the Jews sent free (ibid. 5:20); concerning the manna (ibid. 16:20); and, most notably, when they joined in Korach’s rebellion (Numbers 16). Although the Torah does not in each case mention them by name, Rashi (on Exodus 5:20) explains that it was always Datan and Aviram who rebelled against Moshe. In the context of our lesson, since Datan and Aviram blemished *daat* by repeatedly rebelling against Moshe, who is the personification of *daat*, it is axiomatic that, though not mentioned by name, they were also the ones who disobeyed Moshe’s instructions not to leave over any of the manna till the morning. The *Parparaot LeChokhmah* adds that when Datan and Aviram confronted Moshe for striking down the Egyptian, he understood that their dispute with him was not for the sake of Heaven. Consequently, Moshe recognized the

וְזֶה שֶׁנִּקְרָא מִצָּה, "לְחֵם עֲנִי" (דברים טז). 'כִּי אֵין עָנִי אֱלֹא מִן
הַדַּעַת' (נדרים מא.). וְזֶה בְּחִינַת חוֹלָה, כְּמוֹ שֶׁפָּתוּב (שמואל ב' יג):
"מִדְּוַע אַתָּה כָּכָה דַל בֶּן הַמֶּלֶךְ". 'וּמִצָּה הִיא אֲסוּתָא' כַּנ"ל, וְזֶה:
"לְחֵם עֲנִי", שֶׁהוּא רְפוּאָה לְהַעֲנִי כַּנ"ל:

ט. וְלִבּוֹא לְמַחְלָקַת לְשֵׁם שָׁמַיִם, צָרִיךְ לְזַכֵּךְ וּלְטַהֵר אֶת הַשָּׁמַיִם,
שֶׁלֹּא יִהְיֶה בְּבַחֲיַנַּת (ישעיה נ): "אֲלֹבֵישׁ שָׁמַיִם קַדְרוֹת".

within a concealment is specifically the hidden Torah, the Torah of God Himself (§4). *Malkhut* of Evil seeks to trap the souls in the concealments by awakening in them a desire for wealth (§5). Attaining *daat* leads to effortless livelihood and peace (§6). Celebrating Shavuot and immersing in the *mikvah* of the fiftieth gate reveal *daat* and great compassion, which effect salvation from suffering and bring to a recognition of God's trustworthiness (§7). Peace, which has the power to heal, corresponds to matzah, which is dispute for the sake of Heaven (§8).

183. **To attain dispute for the sake of Heaven.** Rebbe Nachman opened this lesson with the statement: "In every Jew there is an aspect of *malkhut*..." With everyone exercising their personal *malkhut*, even if exclusively for the sake of serving God, it is inevitable that differences in perspective and opinion will arise. This is readily seen in the sphere of *halakhah*, where disputes over the proper practice of law are commonplace. Disputes evolve as well in the application of devotional practices, with the perspective of the Kabbalist being different from that of the ethicist, and both their perspectives differing from that of the rationalist. Whereas the non-chassidic (*mitmagdim*) approach sees study as the crux of all Divine service, the chassidic approach to serving God focuses on prayer, joy and simplicity. Even within each approach there are assorted groupings, each one exercising *malkhut* from its particular perspective. The differences, therefore, are endless, and disputes about how best to serve God prevail. Were these disputes solely for the sake of Heaven, each person would exercise his *malkhut* for attaining *daat* to serve God, and this *daat* would lead to peace. However, all too often these disputes, though ostensibly about how best to serve God, are *not* for the sake of Heaven—they do not lead to a *daat* higher than the *daat* of peace, but only to controversy and strife and blemished *daat* (§7). How can we know whether a dispute is truly for the sake of Heaven? This is the main thrust of the remaining sections of the lesson: recognizing a *machloket l'sheim Shamayim*, and knowing how to attain it.

184. **purify the heavens.** The Midrash teaches that the heavens were involved in the very first dispute in the creation (*Bereishit Rabbah* 4:6; see also *Zohar* 17b). The heavens that God created on the first day of Creation were fluid. On the second day, God said, "Let there be a firmament in the middle of the water, to separate between water and water" (Genesis 1:6; see also *Rashi*). The heavens are thus associated conceptually with dispute, which is why we are required to refine and purify them (*Be'Ibey HaNachal*).

185. **clothe the heavens in blackness.** This alludes to the concealments, to when *daat* is hidden. Someone who fails to refine the heavens (explained by Rebbe Nachman below) clothes *daat* in concealments, so that he attains neither peace nor dispute for the sake of Heaven.

This is why matzah is called “poor man’s bread,” because poverty is but a lack of *daat* (*Nedarim* 41a).¹⁷⁹ This is the aspect of a sick person, as it is written (2 Samuel 13:4), “Why are you in such poor spirits, O prince?”¹⁸⁰ But matzah, <which is dispute for the sake of Heaven,> heals <impoverished *daat*>, as explained above.¹⁸¹ This is the meaning of “poor man’s bread”: it is a cure for poverty, as explained above.¹⁸²

9. To attain dispute for the sake of Heaven,¹⁸³ a person must refine and purify the heavens,¹⁸⁴ so that they are not in the aspect of “I clothe the heavens in blackness” (Isaiah 50:3).¹⁸⁵

proper balance of warmth and coolness, as well as sufficient levels of liquid and oxygen, etc., or the person will become ill. Too much of one element or another indicates a state of disharmony and “dispute” in the body. To effect a cure, peace must be restored among the elements. In our context, this entails acquiring *daat* and using it to depart from the concealments.

179. **poverty is but a lack of *daat*.** See above (§6 and n.120), that poverty, which is difficulty in earning a livelihood, stems from a lack of *daat*. There are a number of explanations for why matzah is called *Lechem oni*. As indicated in the lesson, the term *oni* (עני) suggests “poor” (*ani*, עני); the Talmud teaches that matzah is called the “poor man’s bread” because at the Seder we make a blessing over a broken piece of matzah, much as a poor man can afford nothing better than broken pieces of bread (*Pesachim* 116a). Another way to understand *oni* (עני) is as “affliction” (*eenui*, עינוי); matzah is called “bread of affliction” for it reminds us of our affliction and suffering in Egypt (*Rashi* on Deuteronomy 16:3). This second explanation, too, applies in our context, for as we have seen, like poverty (§6), suffering/affliction stems from a lack of *daat* (§7).

180. **sick person...poor spirits....** With this proof-text Rebbe Nachman shows that poverty and illness are synonymous, as Scripture employs the phrase “poor spirits” to indicate illness. From this we learn that illness, like poverty and other suffering, stems from a lack of *daat*; whereas, with *daat* come peace, effortless livelihood and healing.

181. **matzah...heals impoverished *daat*, as explained above.** That matzah has the power to heal, was explained above; see also note 175. Here, the manuscript version adds that “matzah, which is dispute for the sake of Heaven, heals impoverished *daat*.” As explained, matzah corresponds to dispute for the sake of Heaven and to the manna (above, nn.160-163). “Impoverished *daat*,” which implies a lack of *daat*, is rectified by matzah/dispute for the sake of Heaven—i.e., vocalizing one’s Torah study and drawing *daat*.

182. **poor man’s bread...a cure for poverty....** Rebbe Nachman adds a further interpretation to the phrase “*lechem oni* (poor man’s bread).” As we have seen (n.173), *lechem* suggests battle, dispute for the sake of Heaven. This dispute represents *daat/peace/cure*. Thus, when a person engages in such a dispute/*lechem*, he effects a cure for *oni*—i.e., the poverty, illness and suffering he endures.

In review: Each person possesses an aspect of *malkhut* (§1), which he must exercise only for serving God (§2). This requires infusing his *malkhut* with *daat*, which brings an awareness of God to those who have fallen into the concealments (§3). The Torah in the concealment

וּלְזַכֵּךְ וּלְטַהֵר אֶת הַשָּׁמַיִם, הִיא עַל-יְדֵי אֲנַחָה בְּאֵמֶת. כִּי יֵשׁ
בְּלֵב רוּחַ הַדּוֹפֵק, שֶׁהִיא מִתְחַלֵּת הַתּוֹלְדָה, וְהוּא נוֹשֵׂא עָלָיו כָּל
הַלְּחוֹת, וְכָל הַדָּמִים, וְכָל הַמֵּיצוֹת (שְׁקוּרִין זֶאֶפְטִין) וְהַרוּחַ הַדּוֹפֵק
הַזֶּה, הוֹלֵךְ וְנוֹקֵשׁ בְּכָל הָאֵיבָרִים. וְעַל-יְדֵי הַלִּיכָתוֹ וְנִשְׁבּוּ בָהֶם,
הוּא מְנַעֵנֵעַ וּמְנַשֵּׁב וּמְנַפֵּץ אוֹתָם מִן הָעֵפוּשׁ, שֶׁלֹּא יִתְעַפְּשׂוּ וְלֹא
יִתְקַלְקְלוּ. כְּמוֹ הַרוּחַ הַמְנַשֵּׁב בָּיָם, שֶׁהוּא מְנַפֵּץ וּמְנַשֵּׁב וּמְהַפֵּךְ
וּמְגַיֵּס הַמַּיִם שֶׁלֹּא יִתְעַפְּשׂוּ וְלֹא יִתְקַלְקְלוּ.
וְעַקֵּר נִשְׁבּוּ הַרוּחַ הַדּוֹפֵק, בְּהֵיָדִים. כִּי מִחֲמַת שְׁהֵיָדִים עֲסָקְנִיּוֹת,
צָרִיךְ לְנַשֵּׁב וּלְנַפֵּץ אוֹתָם בְּיוֹתֵר. וְעַל כֵּן הִדְאָקְטֵר, כְּשֶׁמְנַיֵּחַ יָדוֹ
עַל הַדּוֹפֵק, יוֹדֵעַ כָּל עֲנִינַי הַחוֹלָה. מִחֲמַת שֶׁשָּׁם בְּיָדִים, עַקֵּר הַלּוֹךְ
הַרוּחַ הַדּוֹפֵק שֶׁל הַלֵּב, שֶׁהוּא נוֹשֵׂא הַכָּל עָלָיו כַּנֶּ"ל.
וְצָרִיךְ שְׁיִלֵּךְ זֶה הַרוּחַ הַדּוֹפֵק, תְּנוּעָה מְסֻדָּרֶת כְּתִקּוּנוֹ וְכִסְדּוֹרוֹ.
וְיֵשׁ נֶחֱשׁ, שֶׁעַל יָדָהּ בָּא עֲצָבוֹת רוּחַ. הֵינּוּ בְּחִינַת ל"ט מְלָאכוֹת,
שֶׁהוּא זְהֵמַת הַנְּחָשׁ, עַל-יְדֵי-זֶה בָּא עֲצָבוֹת רוּחַ. וְעַל-יְדֵי עֲצָבוֹת

draw in oxygen, which is pumped through the entire bloodstream to every part of the body. The blood then absorbs the polluted oxygen, in the form of carbon monoxide, and delivers it to the lungs for expulsion from the body. This process brings fresh vitality to the entire body, while cleansing the system of waste and decay.

189. **the hands are always busy.** This teaching of our Sages refers to the laws of impurity applicable to the hands. The nature of the hands is to be in constant motion, a "busyness" that brings them in contact with impurity (*Shabbat* 14a). Rebbe Nachman applies this notion of busy hands to the pulse (see also *Anatomy of the Soul*, Chapter 38).

190. **he knows all that is going on with the sick person....** The *Zohar* teaches that by means of the pulse, it is possible to detect and identify any illness in the body (*Tikkuney Zohar* #69, p.108). Although for centuries Western medical science has rejected this form of diagnosis, it has been practiced actively in Oriental and alternative forms of medicine (see *Anatomy of the Soul*, Chapter 24).

191. **pulse circulates...correctly and steadily.** In order that the life supporting oxygen reach the entire body and the waste products be removed. Rebbe Nachman now shows that depression is a major obstacle to the orderly and steady circulation of the *ruach* through the body.

192. **thirty-nine labors, which are the defilement of the serpent.** This refers to the primordial serpent, who enticed Adam to sin. Because the First Man sinned, every man was cursed; instead of effortless livelihood (as was provided for Adam in the Garden of Eden), he

The way to refine and purify the heavens is through sincere sighing <to God>.¹⁸⁶ For the heart contains the *ruach* of the pulse,¹⁸⁷ which exists from before birth, transporting on it all the fluids and all the blood and all the juices. This *ruach* of the pulse circulates and beats in all the limbs. By its circulating and blowing through them, it agitates, blusters and disperses the decay in them, so that they do not atrophy or waste away. This resembles the wind that blows in the sea, which disperses, blusters, overturns and stirs the waters, so that they do not grow stale or go bad.¹⁸⁸

Primarily, the circulation of the *ruach* of the pulse is found in the hands. Since the hands are always busy,¹⁸⁹ it is necessary to blow away and disperse [the decay in] them all the more. Therefore, when <an experienced> doctor puts his hand on the pulse, he knows all that is going on with the sick person, because the main circulation of the *ruach* of the pulse of the heart is there, in the hands. It transports everything on it, as explained above.¹⁹⁰

It is thus necessary that this *ruach* of the pulse circulate in an orderly fashion, correctly and steadily.¹⁹¹ But there is a serpent that brings to a depressed *ruach*—i.e., the thirty-nine labors, which are the defilement of the serpent.¹⁹² This brings to a depressed *ruach*, and

Before explaining how refining the heavens is associated with dispute for the sake of Heaven, the Rebbe introduces the topic of sighing and taking a deep breath to avoid depression. After showing how these are connected conceptually to the heavens, he will explain the connection between the heavens and dispute.

186. **sincere sighing to God.** By sighing to God, a person expresses sincere regret over his misdeeds or his lack of meaningful accomplishments in serving Him. This sincere sighing with the intention of drawing closer to God has the power to purify the heavens, as Rebbe Nachman will explain. The Rebbe speaks of the important benefits of such sighing in several other lessons as well; see *Likutey Moharan* I, 8; *ibid.* I, 109.

187. **heart contains the ruach of the pulse.** Rebbe Nachman now begins a relatively lengthy discussion of the physiological workings of sighing and the positive affect taking a deep breath has on the pulse. (For more of the Rebbe's teachings about the pulse and sighing, see *Anatomy of the Soul*, Chapters 24 and 26).

The Hebrew term *ruach* as applied in this lesson connotes either “wind” or “spirit” (cf. *Likutey Moharan* I, 8, n.1). These alternate translations are so closely related conceptually that it is at times impossible to determine which of them Rebbe Nachman intended; indeed, it is altogether likely that in some cases the Rebbe's purpose was to mesh both meanings in a single usage of the term *ruach*. Any rendering of the term into English, therefore, would have detracted from the multiple nuances of the Rebbe's teaching.

188. **ruach of the pulse circulates and beats in all the limbs....** Physiologically, the lungs

רוח, אין הרוח דופק כסדורו. ואזי נעשים האיברים כבדים, מחמת שאין רוח הדופק מנשב בהם כסדר. ואזי הידים בבחינת (שמות יז): "וידי משה כבדים". כי עקר הכבדות בהידים, ששם עקר רוח הדופק כנ"ל.
וזה בחינת עצבון ידים. כי עקר מזיק העצבות רוח להידים

from Genesis also alludes to toiling for a livelihood, for it is a person's busy hands that toil in the thirty-nine labors that lead to depression (see n.189). This depression, as the Rebbe explains next, makes a person feel heavy and weakens the *ruach* of the pulse, so that he falls deeper and deeper into depression

Reb Noson makes the connection to another of the Rebbe's teachings (*Likutey Moharan* I, 13:1, and see nn.5, 14-18), where we see that the *ruach* of the heart counters avarice (*Torat Natan* #24). The *Mai HaNachal* adds that we can therefore understand Amalek's attack against the Jewish people, conceptually, as an attempt to drag the Jews into the desire for wealth (§5), symbolized by despair of the hands. Thus, while Moshe's arms remained aloft in prayer, the Jews were victorious, but when he lowered them, Amalek triumphed. Our Sages teach: Was it Moshe's arms that won or lost the battle? Rather, when his arms were raised, the Jews raised their eyes toward Heaven in prayer. This brought them victory (see *Rosh HaShanah* 29a). In the context of our lesson, this alludes to Moshe raising his arms to combat despair of the hands. However, this is effective only if a person sighs—i.e., arouses the *ruach* of the heart—to cleanse himself of the desire for wealth. That same passage in the Talmud also discusses the copper serpent made by Moshe when serpents attacked the Jewish people in the wilderness; the Jews gazed at the copper serpent and were healed (see Numbers 21:9-10). Our Sages teach: Was it the serpent that healed? Rather, when the Jews gazed at the serpent, they turned their hearts toward Heaven and were healed. Scripture relates that God sent the poisonous snakes because the Jews had sinned against Moshe. In our context, explains the *Be'ibey HaNachal*, the Jews were guilty of dispute not for the sake of Heaven (whereas Moshe alludes to *Machloket Shamai Hillel*; see §8 and n.167), and thus were subject to the defilement of the serpent, the concealments. Only Moshe, who represents *daat*, was able to find the cure for them in their concealments—namely, sighing and turning their hearts to Heaven, in order to rectify the despair of the hands.

This relates as well to the Talmudic passage (*Chullin* 139b) cited earlier in the notes (n.14 regarding Mordechai, n.82 regarding Esther, and n.194 regarding Haman), in which the Sages ask also in connection with Moshe: Where is there an allusion in the Five Books of Torah to Moshe[’s future appearance]? In the verse (Genesis 6:3), “*b’shagam hu basar*—he is nothing but flesh; he shall live 120 years.” The numerical value of *B’ShaGaM* (בשגם) is 345, the same as *MoSheH* (משה), who indeed lived 120 years (see *Rashi*, s.v. *b’shagam*). Thus, while the verse refers to the Generation of the Flood, whose lack of faith in God's sustenance led them to despair of the hands (see Genesis 5:29), so that, in our context, they succumbed to the concealments and to the defilement of the serpent, it nonetheless includes an allusion to Moshe. He represents the great *daat* hidden in the concealments (§4), which, at a time of despair of the hands, can only be alluded to. Later on, however, Moshe is the one God sends to take the Jews out of Egypt, for the time had come for *daat* to be revealed. This is the *daat* (knowledge) that God provides manna, which is effortless livelihood, and that He blesses the work of the hands (see n.120).

because the *ruach* is depressed, it does not beat steadily. As a result, the limbs become heavy, because the *ruach* of the pulse does not blow inside them in a steady fashion.¹⁹³ The hands are then in the aspect of “Moshe’s hands were heavy” (Exodus 17:12).¹⁹⁴ This is because the primary heaviness is in the hands, which is where the essential *ruach* of the pulse is located, as explained above.

This is the aspect of ‘the despair of the hands’ (see Genesis 5:29),¹⁹⁵ because a depressed *ruach* primarily damages the hands, as explained

would eat “in sorrow...” (Genesis 3:17). This sorrow is found in the “thirty-nine labors,” in the effort and toil a person must expend to earn a living. The thirty-nine labors are those specific actions that define work in connection with the construction of the Tabernacle, from which is derived the “work” prohibited on Shabbat and the Festivals. The *Zohar* teaches that when a person is deserving, his work (i.e., the thirty-nine labors), even the mundane toil for livelihood, represents building a sanctuary of holiness. However, when he sins and so is not deserving, all his effort at the thirty-nine labors parallels the thirty-nine curses (Adam = 10, Chavah = 10, the Serpent = 10, the earth = 9) that resulted from man’s initial sin (*Tikkuney Zohar* #48, p.85; see also *Likutey Moharan* I, 11:4, nn.44-48). In this case, toil for livelihood is the defilement of the serpent, which leads to sorrow and depression. In the context of our lesson, this refers to a lack of *daat*, which makes earning one’s livelihood burdensome and difficult (§6).

193. **limbs become heavy....** We see this as well empirically, that someone who is depressed is lethargic. Elsewhere, Rebbe Nachman teaches that the bite of the serpent brings to depression and slothfulness (*Likutey Moharan* I, 189). This is the heaviness of limb which he refers to here.

194. **Moshe’s arms were heavy.** When the Amalekites attacked the Jews in the wilderness, Moshe turned to God and spread out his arms in prayer. While his arms remained aloft, the Jews were victorious in battle; when he lowered them, the Amalekites triumphed. Scripture relates that Moshe’s arms grew heavy, and Aharon and Chur had to hold them aloft until sundown, when the Jews finally vanquished the Amalekites. Rashi (*loc. cit.*) explains that Moshe’s arms became heavy because of the sluggishness he had displayed by sending Yehoshua to lead the Jews into battle instead of going himself. In the context of our lesson, the Amalekite attack represents *Malkhut* of Evil’s battle against *Malkhut* of Holiness by instilling people with the desire for wealth. The Talmud associates Haman/Amalek with the Tree of Knowledge of Good and Evil, as our Sages teach (*Chullin* 139b): Where is there an allusion in the Five Books of Torah to HaMaN (המאן)? In the verse (Genesis 3:11), “*HaMiN* (המין) *ha’eitz*—have you eaten from the tree?” Haman thus represents the defilement of the serpent, the curse of toil that resulted from Adam’s eating from the Tree of Knowledge. If *Malkhut* of Evil succeeds in enticing a person to avarice, that person falls victim to the serpent’s defilement—i.e., toiling in the thirty-nine labors that lead to depression (*Mai HaNachal*).

195. **the despair of the hands.** As part of Adam’s curse, it became difficult for man to harvest the produce of the fields. Only with Noach’s birth was this curse of toil somewhat relaxed. Therefore, of Noach it is written, “This one will comfort us from our work and *the despair of our hands.*” In the context of our lesson, Rebbe Nachman relates this connection between despair and the hands to the connection between depressed *ruach* and the hands. This proof-text

כַּנ"ל. וְכַשֶּׁהָאִיבָרִים כְּבָדִים, אֲזֵי מְכַבֵּדִין יוֹתֵר עַל הָרוּחַ הַדּוֹפֵק, וְנַחֲלָשׁ עוֹד יוֹתֵר. וְעַל יְדֵי שְׁנַחֲלָשׁ יוֹתֵר הָרוּחַ הַדּוֹפֵק, נַעֲשִׂים הָאִיבָרִים כְּבָדִים עוֹד יוֹתֵר. וְכֵן עַל-יְדֵי שְׁנַעֲשִׂים הָאִיבָרִים עוֹד יוֹתֵר כְּבָדִים, נַחֲלָשׁ הָרוּחַ הַדּוֹפֵק עוֹד יוֹתֵר וְיוֹתֵר. וְכֵן חוֹזֵר חֲלִילָה, עַד שְׂיוֹצֵאת נַפְשׁוֹ, חֵס וְשָׁלוֹם. וְעַל-יְדֵי הָאֲנָחָה, הוּא מַחֲיָה וּמְבָרִיא אֶת הָרוּחַ הַדּוֹפֵק, וְנִצּוֹל מִהָעֲצָבוֹת רוּחַ. וְחוֹזֵר הָרוּחַ הַדּוֹפֵק וּמִנְשֵׁב כְּסֹדֵר בְּכָל הָאִיבָרִים, וּבִפְרָט בְּהַיָּדִים. וְעַל יְדֵי זֶה מְזַכֵּךְ אֶת הַשָּׁמַיִם, כִּי הַיָּדִים הֵם בְּחִינַת שָׁמַיִם – אִשׁ וּמַיִם, שֶׁהֵם בְּחִינַת יַד יְמִין וְיַד שְׂמָאל: וְזֶה (אִיכָה ג): "נָשָׂא לְבַבְנוּ אֶל כַּפָּיִם אֶל אֶל בְּשָׁמַיִם". שְׁצַרִיךְ לְשֵׂא אֶת הַלֵּב, הִינוּ הָרוּחַ הַדּוֹפֵק שְׁבַלְב, אֶל הַיָּדִים כַּנ"ל.

Reb Noson adds: The Midrash teaches that God created the world using the Torah as His blueprint (*Bereishit Rabbah* 1:1). The Torah (the Written Law and the Oral Law) thus corresponds to the two hands, as in (Isaiah 48:13), "My hand has founded the world." Therefore, sin, which blemishes the Torah, affects the hands and causes "Moshe's arms to become heavy." Specifically Moshe, who, as the aspect of *daat* (n.166-167), embodied the entire Torah. Thus sin, which signifies the absence of *daat*, blemishes the hands, so that the heavens/hands then need to be refined and purified (*Torat Natan* #23).

199. **Let us lift up our hearts....** Rashi (*loc. cit.*) explains the prophet's words as follows: When we raise our hands in prayer, we should also raise up our hearts with the resolve to truthfully serve God. Alternately, says Rashi, this indicates ridding the hands of sin and impurity, so that a person might then raise his hands to God. In the context of our lesson, the first explanation refers to sincere sighing to God. As we have seen, such sighing causes the *ruach* of the pulse to circulate properly and brings vitality to the hands, so that we might raise them in proper prayer to God. Rashi's second explanation alludes to sighing in order to rid ourselves of depression, which is manifest in the toil of our hands. Then, we are able to "lift up...our hands to God in heaven"—i.e., refine and purify the heavens, the aspect of dispute for the sake of Heaven, as Rebbe Nachman will explain in the paragraphs that follow. The *Mai HaNachal* cites the Sages, who comment on the verse: "Let us lift up...our hands"—this refers to purifying the hands of all money acquired dishonestly (*Yerushalmi, Taanit* 2:1). This ties in with our lesson, for as we have just seen, before a person can refine the heavens and attain dispute for the sake of Heaven, he must purify himself of the desire for wealth.

above. For when the limbs are heavy, they then weigh more heavily on the *ruach* of the pulse, which grows even weaker. Because the *ruach* of the pulse grows weaker, the limbs become heavier still. And as a result of the limbs growing even heavier, the *ruach* of the pulse grows weaker and weaker. This goes back and forth, until his soul departs, Heaven forbid.

But by sighing, he revives and cures the *ruach* of the pulse and is saved from a depressed *ruach*. The *ruach* of the pulse returns and blows steadily in all the limbs, and particularly the hands.¹⁹⁶

Through this, he refines the heavens, because the hands correspond to *ShAMaYiM* (heavens)—*AiSh* and *MaYiM*,¹⁹⁷ which are the aspect of the right hand and the left hand.¹⁹⁸ This is the meaning of “Let us lift up our hearts with our hands to God in heaven” (Lamentations 3:41)—a person must lift up the heart, namely the *ruach* of the pulse in the heart, to the hands, as explained above. And this is: “to God in heaven”—for through this the heavens are refined, as explained above.¹⁹⁹

196. **But by sighing...particularly the hands.** As explained above (n.188), sighing and taking a deep breath revive the body. And although the pulse can be felt in a number of major arteries, those experienced in reading the pulse almost always check the pulse of the hands. Hence, Rebbe Nachman teaches that sighing is particularly beneficial for the hands.

The Rebbe now returns to explain why revitalized hands refine and purify the heavens, and the connection this has with dispute for the sake of Heaven (see n.185).

197. **ShAMaYiM...AiSh and MaYiM.** The Talmud (*Chagigah* 12a) teaches that the firmaments are made of fire, *AiSh* (אש), and water, *MaYiM* (מים). This is alluded to by Hebrew term for “heavens,” *ShAMaYiM* (שמים; pronounced *ShA-MaYiM*, מַיִם אֵשׁ, as if with a silent *aleph*). Maharsha explains that these two elements, fire and water, represent the attributes of judgment and kindness; corresponding to the Divine Attributes through which the heavens were created (*Maharsha, loc. cit., s.v. tana aish umayim*).

198. **right hand and left hand.** The *Zohar* teaches that water is an aspect of the *sefirah Chesed*, which in the anthropomorphic array of the *sefirot* corresponds to the right hand, while fire is an aspect of the *sefirah Gevurah*, which corresponds to the left hand (*Zohar* III, 227b; see Appendix: The Sefirot and Man). Thus these two *sefirot*, the right and left hand, are synonymous with *shamayim*, the combination of *aish* and *mayim*. On a deeper level, the Kabbalah teaches that heavens corresponds to *Z'er Anpin*, or, alternately, *Tiferet* (see Appendix: The Divine Persona). The *sefirah Tiferet* is the combination of *Chesed* and *Gevurah*. In the words of the *Zohar (loc. cit.)*: the union between *Chesed*/water and *Gevurah*/fire forms *Tiferet/ruach*. In the context of our lesson, this *ruach* relates to the steady beating of the pulse, and the heavens/*shamayim* are the hands/*aish* and *mayim*. Therefore, when a person sighs, the *ruach (Tiferet)* he draws into the hands purifies the heavens (*Chesed* and *Gevurah*).

וְזֶה: "אֵל אֵל בְּשָׁמַיִם", כִּי מִזֶּה נִזְדַּכְּךְ הַשָּׁמַיִם כַּנִּל. וְזֶה בְּחִינַת (דְּבָרִים לֵב): "כִּי אֲשָׂא אֶל שָׁמַיִם יָדַי", שְׂצָרִיךְ לְשֵׂא אֶת הַיָּדִים, שְׂיִהֶיָּה נַעֲשֶׂה מֵהֶם בְּחִינַת שָׁמַיִם כַּנִּל:

וְכַשְׂמִזְכֵּךְ אֶת הַיָּדִים, בְּחִינַת שָׁמַיִם, עַל-יָדַי אֲנַחָה. שְׂעַל יָדָה נוֹשֵׂא הָרוּחַ שְׂבֵלֵב אֶל הַיָּדִים, וְעַל-יָדַי-זֶה נִזְדַּכְּכִין הַיָּדִים וְהַשָּׁמַיִם כַּנִּל, אֲזַי הוּא בְּחִינַת מַחְלָקַת לְשֵׁם שָׁמַיִם.

כִּי כָל הַדְּבֻרִים מְקַבְּלִין מִן הַשָּׁמַיִם, כִּי שָׁם כָּל הַדְּבֻרִים, כְּמוֹ שְׂכַתוּב (תהלים קיט): "לְעוֹלָם ה' דְּבָרָךְ נִצָּב בְּשָׁמַיִם". וְהַדְּבֻרִים שְׂמְקַבְּלִין מִן הַשָּׁמַיִם, מְקַבְּלִין מִן הָרַעְמִים. בְּחִינַת (שם יח): "יִרְעֵם בְּשָׁמַיִם ה'", בְּחִינַת (איוב לז): "יִרְעֵם אֵל בְּקוֹלוֹ נִפְלְאוֹת".

נִמְצָא שְׂמְקַבְּלִין הַדְּבֻרִים מֵהַיָּדִים, כִּי הֵן הֵן בְּחִינַת שָׁמַיִם, שְׂשָׁם כָּל הַדְּבֻרִים. וְעַקֵּר הַקְּבָלָה עַל-יָדַי בְּחִינַת רַעְמִים, הֵינוּ בְּחִינַת רוּחַ הַדּוֹפֵק, שְׂנִתְתַּקֵּן עַל-יָדַי אֲנַחָה, שְׂעַל יָדוֹ נִתְנַשְּׂאִים הַיָּדִים

202. **refines the hands/heavens, as explained above.** See note 198, that the left and right hands correspond, respectively, to the fire and water that form the heavens.

203. **Your word stands firm in the heavens.** The commentators understand this as teaching that the word by which God first created the heavens continues to sustain them. Rebbe Nachman, however, cites this as a proof-text that all words, being rooted in God's word, are rooted in heaven.

204. **I spoke to you from heaven.** This verse, too, shows that speech originates in heaven. This second proof-text appears only in the manuscript version of *Likutey Moharan*. The *Mai HaNachal* notes that the verse following this one states: "Do not make a representation of anything that is with Me; do not make god's of silver or gold for yourselves," indicating that to receive speech from the heavens/hands, a person must first cleanse himself from despair of the hands—i.e., the desire for wealth (as above, n.195).

205. **words we receive from heaven are the aspect of thunder....** After connecting speech with the heavens, Rebbe Nachman now brings two proof-texts, the first to show that thunder corresponds to heaven, and the second to connect thunder with "His voice," the source of all words. Hence, the words a person receives from heaven are akin to thunder, they penetrate deeply into others and elevate their awareness of God (see n.97).

206. **we receive the words from the hands...the aspect of shamayim....** Having shown that the hands correspond to the heavens (n.198), and that the heavens are the source of all words, Rebbe Nachman concludes that therefore all words emanate from the aspect of the hands.

And this is the meaning of “When I lift up My hand to heaven” (Deuteronomy 32:40)—one has to lift up the hands, so that they are transformed into the aspect of *shamayim*, as explained above.²⁰⁰

When a person refines the hands, the aspect of the heavens, through sighing—by means of which he lifts up the *ruach* in the heart to the hands²⁰¹ and thereby refines the hands/heavens, as explained above²⁰²—then this is an aspect of dispute for the sake of Heaven.

This is because we receive all words from heaven, the place of all speech, as it is written (Psalms 119:89), “Forever, O God, Your word stands firm in the heavens”;²⁰³ <and as it is written, “I spoke to you from heaven” (Exodus 20:19)>.²⁰⁴ And these words we receive from heaven are <the aspect of> thunder, in the aspect of “God thunders in heaven” (Psalms 18:14), the aspect of “God thunders amazingly with His voice” (Job 37:5).²⁰⁵

Consequently, we receive the words from the hands, for they are the aspect of *shamayim*, the place of all words.²⁰⁶ Primarily, the receiving is through the aspect of thunder—i.e., the aspect of the *ruach* of the pulse that is rectified through sighing, through which the hands

200. **When I lift up My hand to heaven....** This refers to God’s oath that in the Future He will avenge the suffering inflicted on the Jewish people. In the context of our lesson, this alludes to when the hands are elevated and purified from the defilement of the serpent, the thirty-nine labors, so that the hands become an aspect of *shamayim*, the heavens. The verse also alludes to the great *daat* that will be revealed in the Future, the *daat* of dispute for the sake of Heaven.

The *Be’Ibey HaNachal* writes: Although the heavens are associated with the first dispute in the creation (see above, n.184), Scripture associates the heavens also with peace, as Rashi explains: “He makes peace in His heights” (Job 25:2)—this refers to the heavens, in which the opposing elements of fire and water coexist peacefully. In our context, this teaches that *shamayim* is the aspect of peace that is engendered by dispute for the sake of Heaven, similar to the aspect of love engendered by dispute for the sake of Heaven (“*et vahev be’sufah*”; see nn.163-165). Conversely, if the dispute is devoid of holiness, it degenerates into dispute not for the sake of Heaven. The hands are then blemished, and there exists despair of the hands, such that fire/left hand and water/right hand cannot coexist. The only solution, then, is to sigh over having engaged in dispute not for the sake of Heaven. When done sincerely, such sighing has the power to refine and purify the heavens, and to create the *daat* that is needed in order for the heavens’ opposing elements, fire and water, to coexist. This is why it is especially the heavens that allude to dispute; both externally, as the firmament that separated between the upper and lower waters, and internally, as the meeting place of fire and water, *shamayim* signifies the peaceful coexistence of opposites.

201. **through sighing...lifts up the ruach in the heart to the hands.** As explained, the *ruach* of the heart, the sigh or deep breath, brings vitality to the hands.

לְשָׁמַיִם. כִּי הָרוּחַ הַדּוֹפֵק שֶׁהוֹלֵךְ וּמְנַשֵּׁב וּמְנַפֵּץ הַכֹּל, וְעָקַר –
 בְּהִידָדִים, זֶה בְּחִינַת רְעָמִים, בְּחִינַת: "יִרְעַם בְּשָׁמַיִם ה'" כֵּן"ל.
 כִּי הִידָדִים הֵן בְּבְחִינַת שָׁמַיִם כֵּן"ל. וְשֵׁם כָּל הַדְּבוּרִים, בְּחִינַת:
 "לְעוֹלָם ה' דְּבַרְךָ נִצָּב בְּשָׁמַיִם" כֵּן"ל.

נִמְצָא, שְׁמֻקְבְּלִין הַדְּבוּרִים מֵהִידָדִים. וְזֶה בְּחִינַת: "כִּפְאֲשֶׁר דִּבֶּר ה'
 בְּיַד", הַנִּצָּמָר בְּמִשְׁהָ וּבְשֵׁאֵר נְבִיאִים. כִּי שֵׁם כָּל הַדְּבוּרִים, וּמִשְׁם
 מְקַבְּלִין אוֹתָם כֵּן"ל:

וְכָל הַדְּבוּרִים שְׁמֻקְבְּלִין מִשֵּׁם, הֵינּוּ מְבַחֲנֵת יָדַיִם, בְּחִינַת שָׁמַיִם,
 בְּחִינַת רְעָמִים, אֵין לְגִנּוֹת אֶת הַמְקַבֵּל, אַף אִם אֵין הֶלְכָה כְּמוֹתוֹ,
 מֵאַחַר שֶׁקְבָלָם מִן הַשָּׁמַיִם. וְעַל כֵּן בְּאַמֶּת אֵלוֹ וְאֵלוֹ דְּבָרֵי אֱלֹקִים
 חַיִּים (ערוּבֵין יג):.

within a concealment is specifically the hidden Torah, the Torah of God Himself (§4). *Malkhut* of Evil seeks to trap the souls in the concealments by awakening in them a desire for wealth (§5). Attaining *daat* leads to effortless livelihood and peace (§6). Celebrating Shavuot and immersing in the *mikvah* of the fiftieth gate reveal *daat* and great compassion (§7). Peace, which has the power to heal, corresponds to matzah, which is dispute for the sake of Heaven (§8). To achieve dispute for the sake of Heaven, whose outcome is peace, one must sigh for the sake of coming closer to God. Sincere sighing instills *ruach* into the pulse, so that the hands are lifted up, and the heavens, the source of all speech, are refined (§9).

210. **from there...hands/heavens/thunder.** As we have seen, speech is received from the heavens (nn.203-204), which are the hands (nn.197-198), and which correspond to thunder (n.205). Rebbe Nachman now clarifies further why it is necessary to refine the heavens in order to attain dispute for the sake of Heaven.

211. **not demean the receiver, even if...not in agreement with him.** Earlier, Rebbe Nachman taught that "*Malkhut* is the mouth" (n.47); for a person to exercise his *malkhut* and authority over others to direct them to serve God, his *words* must emanate from a refined source, from the level where speech resonates like thunder (n.205; see also n.97). Through this he attains *daat*, which corresponds to peace and peaceful coexistence. However, as the Rebbe taught (§8), there exists a greater level of *daat*, which is dispute for the sake of Heaven; where love, a level higher than peace, is manifest. The Rebbe now adds that the way to attain this *daat* of dispute for the sake of Heaven is by giving one's disputant as much credit as one gives oneself. Even when absolutely certain that he himself is unquestionably right and his disputant unquestionably wrong, he must not demean the other, in any manner whatsoever. The Rebbe now explains why.

212. **both opinions are the word of the Living God.** Since all speech emanates from

are lifted up to heaven.²⁰⁷ This is because the *ruach* of the pulse that circulates and blows and disperses everything, especially in the hands, is the aspect of thunder—the aspect of “God thunders in heaven,” as explained above. For the hands are in the aspect of *shamayim*, the place of all words—the aspect of “Forever, O God, Your word stands firm in the heavens,” as explained above.

Consequently, we receive the words from the *YaDayim* (hands), which is the aspect of “as God spoke *b’YaD* (through)...,”²⁰⁸ which was said in regard to Moshe and also other prophets.²⁰⁹ This is because all words are there, and they receive them from there, as explained above.

10. All the words that they receive from there—i.e., from the aspect of hands/heavens/thunder²¹⁰—since they are received from heaven, one ought not demean the receiver, even if the law is not in agreement with him.²¹¹ Thus, indeed, “both opinions are the word of the Living God” (*Eruvin* 13b).²¹²

207. **through the aspect of thunder...ruach of the pulse....** Rebbe Nachman now equates the thunder of the heavens with sighing. Just like thunder resonates in the heavens, a deep sigh resonates throughout the body. As the Rebbe has explained, by emitting a sigh/thunder, a person revives the *ruach* of the pulse and so refines the hands/heavens, from which he then receives the words of speech.

208. **as God spoke b’YaD....** This formulation, “as God spoke b’YaD,” appears in the Torah always in connection with a revelation of God’s word to a prophet. Rebbe Nachman reads the phrase literally—“as God spoke *through the hands of* (יד)” —citing it as a proof-text for his earlier statement that words are received from the *hands* (ידים). God’s voice, His thunder, came to Moshe and the other prophets through the refined and purified heavens, which corresponds to the hands.

209. **Moshe and also other prophets.** Some instances in which this formulation (or one very similar to it) appears, are: Moshe, in Exodus 9:35 and Numbers 17:5; Achiyah the Shiloni, in 1 Kings 14:18 and *ibid.* 15:29; Yehu son of Chanani, in 1 Kings 16:7; Eliyahu, in 1 Kings 17:16.

Interestingly, the second instance of “as God spoke *b’yad* Moshe” appears immediately after Moshe successfully withstood Korach’s rebellion, a dispute clearly *not* for the sake of Heaven. As Rebbe Nachman said earlier, to attain dispute for the sake of Heaven a person must refine and purify the heavens. Korach’s intention was to becloud the heavens with his dispute. Moshe, however, fell on the ground and called out, “Omnipotent God of all *ruach*” (Numbers 16:22). With his sincere sighing (*ruach*), he purified the heavens and rectified speech.

In review: Each person possesses an aspect of *malkhut* (§1), which he must exercise only for serving God (§2). This requires infusing his *malkhut* with *daat*, which brings an awareness of God to those who have fallen into the concealments (§3). The Torah in the concealment

וּמָה שְׂאִין הִלְכָה כְּמוֹתוֹ, זֶה אֵי אֶפְשָׁר לָנוּ לְהַבִּין וּלְהַשִּׁיג.
כִּי זֶה בְּחִינַת רְעָמִים, שְׂמֶשֶׁם קִבֵּל הַדְּבוּרִים, שְׂעֲלִיָּהֶם נֶאֱמַר:
"יִרְעִם (ה') אֵל בְּקוֹלוֹ נִפְלְאוֹת". דִּהְיָנוּ שְׂהֶם בְּאֵמַת נִפְלְאוֹת
תְּמִים דְּעִים. וְאֵי אֶפְשָׁר לָנוּ לְהַשִּׁיג זֹאת. כִּי זֶה בְּחִינַת דְּרָכֵי
ה' שְׂאֵי אֶפְשָׁר לְהַשִּׁיג, הִינּוּ בְּחִינַת: "צְדִיק וְטוֹב לוֹ, צְדִיק וְרַע
לוֹ; רָשָׁע וְטוֹב לוֹ, רָשָׁע וְרַע לוֹ", שְׂאֶפְלוּ מִשָּׂה רַבְּנוּ, עָלִיו
הַשְּׁלוֹם, לֹא הַשִּׁיג זֹאת, וְעַל זֶה בְּקֶשׁ (שְׁמוֹת לג): "הוֹדִיעֵנִי נָא
אֵת דְּרָכֶיךָ".

כִּי "צְדִיק וְטוֹב לוֹ", זֶה בְּחִינַת הַצְּדִיק שֶׁהִלְכָה כְּמוֹתוֹ. "צְדִיק
וְרַע לוֹ", זֶה בְּחִינַת הַצְּדִיק שְׂאִין הִלְכָה כְּמוֹתוֹ. "רָשָׁע וְטוֹב לוֹ",
זֶה בְּחִינַת הַרָשָׁע שֶׁמְקַרֵּב לְהַצְּדִיק שֶׁהִלְכָה כְּמוֹתוֹ. "רָשָׁע וְרַע

wonder is how contradictory views in Torah law can actually be congruent, representative of the great *daat* of dispute for the sake of Heaven. Elsewhere, the Rebbe discusses this as the incomprehensible wonder of Divine Oneness: from the One emanates the many—the many thoughts, words and deeds of humanity—which are all, nonetheless, a reflection of His Unity (see *Likutey Moharan* II, 2:6). This is as the Rebbe teaches here: The opinions of *both* disputants are the words of the One Living God. That their opposing views are equally valid thus connotes the oneness of peace and great *daat*—a level of great wonder.

After giving the lesson, Rebbe Nachman discussed this idea, that two contradictory opinions can both be the word of the Living God. He mentioned to some of his followers that there are certain Kabbalistic works which attempt to explain this paradox. Then the Rebbe said, "Let someone try to give me an explanation!" The Rebbe wanted to impress upon his followers the importance of simple, straightforward faith; that when we find the ways of God incomprehensible, we must rely on our faith and not entertain thoughts or engage in discussions that seek to answer the unanswerable (*Tzaddik* #150).

214. incomprehensible ways of God...let me know Your ways. This refers to the complex issue of God's justice. Why are the wicked spared punishment, while so many good people suffer? Where is the justice in the world?! The answer revolves around what the Sages have termed the difficult issue of reward and punishment. "Why is it," Moshe asked God, "that some righteous people have it good, while others suffer? Why is it that some wicked people have it good, while others suffer?" The Talmud answers this by differentiating between the completely righteous and the partially righteous, and between the completely wicked and the partially wicked (see *Berakhot* 7a). We learn from this passage that even Moshe, who represents the great *daat* of dispute for the sake of Heaven, could not comprehend the wondrous ways of God, and so prayed, "Please, let me know Your ways." Rebbe Nachman will now explain this teaching in the context of our lesson (see also Lesson #55:2, n.13, where this Talmudic passage is discussed at length).

As for the law not being in agreement with him, this is something we are incapable of understanding and comprehending, for this is the aspect of thunder. From there he received the words, of which it is said “God thunders amazingly with His voice”—i.e., they are truly “the wonders of He Who is perfect in knowledge” (Job 37:16).²¹³ It is impossible for us to comprehend this, because it is the aspect of the incomprehensible ways of God—i.e., the aspect of one tzaddik experiencing good and a second tzaddik experiencing misfortune, one wicked person experiencing good and a second wicked person experiencing misfortune. Even Moshe *Rabbeinu*, of blessed memory, could not comprehend this, and concerning this he asked, “Please, let me know Your ways” (Exodus 33:13).²¹⁴

A tzaddik experiencing good is the aspect of the tzaddik with whom the law is in agreement; a tzaddik experiencing misfortune is the aspect of the tzaddik with whom the law is not in agreement. A wicked person experiencing good is the aspect of the wicked person who is close to the tzaddik with whom the law is in agreement; a wicked person experiencing misfortune is the aspect of the wicked

heaven—i.e., God Himself is the Source of the words that formulate opinions—each disputant’s opinion is as valid as the next. Therefore, one disputant ought not demean the other, for his words, too, are words from heaven, even if the law is not in agreement with him. Rebbe Nachman will shortly explain how their opinions can be equally valid when the law is in agreement with only one of them.

Although the Talmud is replete with the differing opinions of the Sages on many matters, often times it can be shown that what appears to be a disagreement is actually a difference in perspective. Perceiving diverse aspects of a single object, “one says one thing, and one says something else; even so, they do not disagree” (*Bava Metzia* 11a). Thus the Talmud (*Eruvin, loc. cit.*) relates that after a dispute lasting three years between the School of Shammai and the School of Hillel, a Heavenly voice rang out: “Both opinions are the word of a Living God.” That is, even if the opinions are mutually exclusive, they both stem from the One God! They are simultaneously applicable. We therefore find that later Torah scholars, particularly the Codifiers, often go to great lengths in their *pilpulim* (dialectics) to show an accord between the differing views. See *Likutey Moharan, Guidelines* (Vol. 1, p.xvi), that Rebbe Nachman’s teachings also take this approach. This is perhaps most evident in the Rebbe’s *Aleph-Bet Book* (Part B), where deeper study reveals that, occasionally, several seemingly conflicting opinions of the Sages have been combined within a single aphorism.

213. we are incapable of understanding...thunder...wonders...perfect in knowledge. In this proof-text, which shows that God’s speech corresponds to thunder, Rebbe Nachman’s emphasis is on the word “amazingly”—connoting wonders and matters beyond human comprehension, which can only be fathomed by “He Who is perfect in knowledge.” One such

לו", זה בחינת הרשע שמקרב להצדיק שאין הלכה כמותו. ואפלו משה לא השיג זאת, כי הם בחינת דרכי ה', בחינת רעמים, שהם נפלאות תמים דעים שאי אפשר להשיג. ועל פן כשמקבלים דבורים מן השמים, מבחינת ידים, בחינת רעמים כנ"ל, אין לגנות אותו, אף אם אין הלכה כמותו. כי זה בחינת מחלקת לשם שמים, שבאמת אלו ואלו דברי אלקים חיים, רק שאי אפשר להשיג זאת. כי הוא נפלאות תמים דעים, בחינת רעמים כנ"ל:

oppose the tzaddik are doing so not for the sake of Heaven, then they are considered wicked, and will be punished. Regardless of the intentions of those who oppose the tzaddik, *he* gains from the disputes and is able to reveal Godliness in the concealments, bringing the people who listen to him closer to God.

The *Mai HaNachal* adds that those who receive speech from heaven are those who have overcome the desire for wealth and have attained *daat* (§5-§6). They are therefore considered tzaddikim, and their disputes are for the sake of Heaven, even if the law is not in agreement with them. This has its practical application, as it is important for us to realize that among the very many things we cannot understand about God's ways, is how opposing tzaddikim can *both* be right in their dispute. We must therefore avoid becoming involved in any dispute between tzaddikim, but rather do that which is incumbent upon us when encountering dispute—namely: sigh, and pray for *daat*.

216. **ways of God...thunder...incomprehensible.** As explained above, in note 213. Thus even Moshe, who represents great *daat*—the *daat* of dispute for the sake of Heaven—cannot comprehend how contradictory views can stem from the One God and represent great peace and love.

217. **one ought not demean the receiver....** As Rebbe Nachman has explained (see n.212), since each disputant's opinion is as valid as the next, one of them should not demean the other, for the other's words are also words from heaven. Demeaning someone is akin to exercising one's *malkhut*, one's speech, not for the sake of Heaven; it does not reveal Godliness. Rather than the speech of thunder that emanates from a refined heaven, which is produced by sighing for the sake of coming closer to God, demeaning speech is only for the speaker's self-gratification.

218. **as explained above.** Reb Noson writes: From Rebbe Nachman's lesson we see that when a person rectifies and lifts up his hands, he attains the level of the World to Come, of *ShAMaYiM*: *AiSh* and *MaYiM*, which corresponds to great *daat* and *binah* (understanding). This is alluded to in the verse, "He established the *shamayim* (heavens) with understanding" (Proverbs 3:19)—when raised and refined, the hands/heavens draw great *daat* and understanding. The understanding that emanates from the World to Come signifies great unity, in which even opposing views, even *aish* and *mayim*, coexist and are one, as in, "Both opinions are the words of the Living God" (*Torat Natan* #25).

person who is close to the tzaddik with whom the law is not in agreement.²¹⁵

Even Moshe could not comprehend this, because they are the aspect of the ways of God, the aspect of thunder; they are “the wonders of He Who is perfect in knowledge,” which are incomprehensible.²¹⁶

Therefore, when they receive words from heaven, from the aspect of the hands, the aspect of thunder, as explained above, one ought not demean [the receiver], even if the law is not agreement with him.²¹⁷ This is the aspect of dispute for the sake of Heaven, for in fact “both opinions are the word of the Living God,” just that it is impossible to comprehend this because it is “the wonders of He Who is perfect in knowledge,” the aspect of thunder, as explained above.²¹⁸

215. **A tzaddik experiencing good...A wicked person....** The *Be’Ibey HaNachal* provides the following explanation: Elsewhere, Rebbe Nachman teaches that strife against the tzaddik is transformed into a covering and a means of concealment so as to protect the tzaddik from harm (see Lesson #55:3; *Likutey Moharan* I, 114). We see from this that the element of concealment is associated with strife and dispute. Thus when a tzaddik encounters dispute, he seeks the Godliness that can be found in the concealments—i.e., the hidden Torah teachings, which is God’s Torah itself! (see §4). This is **a tzaddik experiencing good**, with whom the law is in agreement, for he has attained God’s Torah, which is called “good,” (as above, §5, nn.112, 115). Moreover, when someone who has sinned and fallen into the concealments is close to the tzaddik who experiences good, he is **a wicked person experiencing good**. This is because the tzaddik is able to find the Torah teachings, the *good*, hidden in this wicked person’s concealments and transform them into Torah that will arouse and awaken the wicked person to serve God (§3D). On the other hand, there is also **a tzaddik experiencing misfortune**. This tzaddik does not encounter strife and dispute, and so is unable to enter into the concealments and reveal the hidden Torah there. He therefore cannot attain God’s Torah, which is why the law is not in agreement with him. When someone who has sinned and fallen into the concealments is close to the tzaddik who experiences misfortune, he is **a wicked person experiencing misfortune**. This is because the tzaddik is unable to reveal the Godliness found in this wicked person’s concealments, and so is unable to inspire him to serve God. All this ties in with the statement of our Sages: If the law has been clarified, it is a sign of dispute (*Shabbat* 106b). That is, although dispute at first concealed the Torah law, the tzaddik entered into the concealments and revealed the hidden Torah and clarifies the law—all because of a dispute.

The *Be’Ibey HaNachal* continues: Rebbe Nachman explains that there exist “many palaces” on high—i.e., many revelations of Godliness—that are attainable only through dispute (*Tzaddik* #402). This is why there were so many disputes against Moshe *Rabbeinu*, as dispute is what enabled him to reveal the Torah to the Jewish people. As we have seen, there are two types of dispute. If those who oppose the tzaddik are doing so for the sake of Heaven, then although they are engaged in a dispute, they too are considered tzaddikim, notwithstanding that the law does not accord with their opinion. If, however, those who

וְזֶה פְּרוּשׁ (איוב כו): "בְּרוּחוֹ שָׁמַיִם שִׁפְרָה חִלְּלָה יָדוֹ נָחַשׁ בְּרַחַ, הֵן אֵלָה קְצוֹת דְּרָכָיו וּמָה שֶׁמִּן דְּבָר נִשְׁמַע בּוֹ, וְרַעַם גְּבוּרוֹתָיו מִי יִתְּבוּנָן".

בְּרוּחוֹ שָׁמַיִם שִׁפְרָה – הֵינּוּ בְּחִינַת הַרוּחַ הַדּוֹפֵק הַנִּל, הַמְּנַשֵּׁב בְּיָדַיִם, שֶׁהֵם בְּחִינַת שָׁמַיִם כַּנִּל.

וְזֶהוּ בְּחִינַת: "בְּרוּחוֹ שָׁמַיִם שִׁפְרָה", כִּי עַל-יְדֵי הַרוּחַ הַדּוֹפֵק הַנִּל, הוּא מְזַכֵּךְ וּמְשַׁפֵּר הַשָּׁמַיִם, שֶׁהֵם הַיָּדַיִם, בְּבְחִינַת: "נִשְׂא לְכַבְּנוֹ אֶל כַּפָּיִם אֶל אֶל בְּשָׁמַיִם" כַּנִּל: וְזֶה:

חִלְּלָה יָדוֹ נָחַשׁ בְּרַחַ – שֶׁעַל-יְדֵי-זֶה עוֹשֶׂה חִלְּלָה בְּהַיָּדַיִם, שֶׁהֵיוּ כְּבָדִים וְסִתּוּמִים עַל-יְדֵי הָעֲצָבוֹת רוּחַ, שֶׁהוּא זְהֵמַת הַנְּחָשׁ כַּנִּל. וְאֲזִי כְּשֶׁמְבַטֵּל בְּחִינַת זְהֵמַת הַנְּחָשׁ, וְהַרוּחַ הַדּוֹפֵק מְנַשֵּׁב כְּסֹדֵר, וְאֲזִי נִתְּנָשְׂאִין הַיָּדַיִם, וְנִזְדַּכְּךְ הַשָּׁמַיִם. וְאֲזִי מְקַבְּלִין מֵהֶם דְּבוּרִים, בְּחִינַת מַחְלָקַת לְשֵׁם שָׁמַיִם, שֶׁזֶה בְּחִינַת דְּרָכֵי ה', כִּי בְּאַמַּת אֱלוֹ וְאֱלוֹ דְּבָרֵי אֱלֹקִים חַיִּים כַּנִּל. וְזֶה:

concealment (§3; see also n.136). However, Iyov denies having sinned, and cannot understand why God would want to punish him. Finding God's ways beyond his comprehension, Iyov yearns for peace and healing (§6, §8). The particular exchange that the Rebbe cites here (from Chapter 26) is between Iyov and his friend Bildad. Earlier, Bildad said to Iyov, "God makes peace in His heights" (25:2), referring to the heavens, which represent the peaceful coexistence of opposites (§9, n.126). Bildad claimed that God makes peace and heals only when someone rectifies his hands/heavens, and so Iyov, who sinned, must first repent if he hopes to be healed and find peace. Iyov replies that the heavens are comprised of conflicting views, which only God understands; they are His amazing thunder/voice/speech. Therefore, Iyov sees his suffering as stemming from dispute for the sake of Heaven, and himself as deserving of peace and healing (§6, §8).

220. **as explained above.** See section 9 and notes 196-199, that the sigh, which is the *ruach* of the pulse, perfects the heavens/hands.

221. **ChoLelah the Bolt Serpent...ChaLaL....** Rashi (*loc. cit.*) explains that "Bolt Serpent" refers to Pharaoh; *cholelah* (חללה) connotes *chayil* (חיל, adversary). In the context of our lesson, Pharaoh represents Egypt, the land of impurity and idolatry; *chayil*, which also means "wealth" (see §5 and n.117), alludes to the desire for wealth—i.e., *Malkhut* of Evil enticing a person to avarice through the defilement of the serpent (see n.194).

222. **hands that were heavy...are lifted up...as explained above.** See sections 9-10. A

11. This is the explanation of: “With His *ruach* (breath) He perfects the heavens. His hand *cholelah* (fashioned) the Bolt Serpent. These are but some of His ways; how trifling is that which has been heard about Him. Who can comprehend the thunder of His mighty deeds?” (Job 26:13, 14).²¹⁹

With His *ruach* He perfects the heavens — That is, the above mentioned *ruach* of the pulse that blows in the hands, which are the aspect of heaven, as explained above.

This is the aspect of “With His *ruach* He perfects the heavens,” for by means of the above mentioned *ruach* of the pulse, he refines and perfects the heavens, which are the hands, in the aspect of “Let us lift up our hearts with our hands to God in heaven,” as explained above.²²⁰ And this is:

His hand *ChoLeLah* the Bolt Serpent — Through this he creates a *ChaLaL* (empty space) in the hands that were heavy and shut due to a depressed *ruach*, which is the defilement of the serpent, as explained above.²²¹ And so, when he eliminates the aspect of the defilement of the serpent, so that the *ruach* of the pulse blows steadily, then the hands are lifted up and the heavens are refined. Then, words are received from them; the aspect of dispute for the sake of Heaven. This is the aspect of the ways of God, for in truth “both opinions are the word of the Living God,” as explained above.²²² And this is:

In review: Each person possesses an aspect of *malkhut* (§1), which he must exercise only for serving God (§2). This requires infusing his *malkhut* with *daat*, which brings an awareness of God to those who have fallen into the concealments (§3). The Torah in the concealment within a concealment is specifically the hidden Torah, the Torah of God Himself (§4). *Malkhut* of Evil seeks to trap the souls in the concealments by awakening in them a desire for wealth (§5). Attaining *daat* leads to effortless livelihood and peace (§6). Celebrating Shavuot and immersing in the *mikvah* of the fiftieth gate reveal *daat* and great compassion (§7). Peace, which has the power to heal, corresponds to dispute for the sake of Heaven (§8). To achieve dispute for the sake of Heaven one must sigh to serve God. Sincere sighing instills *ruach* into the pulse, so that the hands are lifted up, and the heavens, the source of all speech, are refined (§9). Since all speech stems from heaven—i.e., from God—even an incorrect opinion of Torah law must be respected. This is the great value of dispute for the sake of Heaven, which signifies great *daat*, peace and love (§10).

219. **This is the explanation....** Rebbe Nachman next shows how the topics discussed in sections 9 and 10 are alluded to within the story of Iyov. The extremely wealthy and influential Iyov, who exercises his *malkhut* over others (§1-§3), is tested by God with terrible suffering and concealments (§7, §9). Seeking an explanation for his misfortune, Iyov engages in a series of disputes with his friends, who attribute his suffering to sin, a concealment within a

הַן אֵלֶּה קְצוֹת דְּרָכוֹ – הֵינּוּ שְׁזֵה בְּחִינַת דְּרָכֵי ה', בְּחִינַת: "צַדִּיק וְטוֹב" וְכוּ', שְׂאֵי אֶפְשָׁר לְהַשִּׁיג כֻּנְ"ל, בְּחִינַת רַעְמִים, שְׁהֵם נִפְלְאוֹת תְּמִים דְּעִים כֻּנְ"ל. וְזֶה:

וּמָה שְׂמַעַן דְּבַר נִשְׁמַע בּוֹ וְרַעַם גְּבוּרֹתָיו מִי יִתְבוֹנֵן – הֵינּוּ שְׂבָאֵלוֹ הַדְּבוּרִים שְׂמַקְבְּלִין מִן הַשְּׂמִים הַנִּ"ל, אֵין בָּהֶם שׁוּם גְּנוּת, וְאֶסוּר לְגְנוּת אֶת הַמְּקַבֵּל, אַף אִם אֵין הֶלְכָה כְּמוֹתוֹ. כִּי זֶה בְּחִינַת דְּרָכֵי ה', בְּחִינַת רַעְמִים שְׂאֵי אֶפְשָׁר לְהַבִּין וּלְהַשִּׁיג כֻּנְ"ל. וְזֶה: "וּמָה שְׂמַעַן דְּבַר" וְכוּ', הֵינּוּ שְׂאֵין בָּהֶם שׁוּם גְּנוּת, אַף אִם אֵין הֶלְכָה כְּמוֹתוֹ. כִּי "וְרַעַם גְּבוּרֹתָיו מִי יִתְבוֹנֵן", כִּי מִי יוּכַל לְהַבִּין רַעַם גְּבוּרֹתָיו, שְׁהֵם נִפְלְאוֹת תְּמִים דְּעִים, בְּחִינַת: "יְרַעַם (ה') אֵל בְּקוֹלוֹ נִפְלְאוֹת". כִּי בְּאֵמַת אֵלוֹ וְאֵלוֹ דְּבַרֵי אֱלֹקִים חַיִּים, רַק שְׁזֵה אֵי אֶפְשָׁר לְהַשִּׁיג, כִּי הוּא בְּחִינַת דְּרָכֵי ה' כֻּנְ"ל:

thunder of His mighty deeds? — because these words, too, are the word of the Living God, Whose ways are incomprehensible.

The Spring of 1805, when this lesson was given, was a particularly difficult time for Rebbe Nachman. Some of his children and grandchildren had suffered bouts of illness, which pained the Rebbe greatly. Attributing his own suffering to the incomprehensible ways of God, he told the following story. It once happened that Rabbi Chaim Vital, the leading disciple of the holy Ari, repeatedly implored his master to reveal to him the meaning of a certain esoteric teaching of Torah. The Ari initially refused, explaining that disclosing the teaching's deeper meaning would cause him to suffer terribly. Rabbi Chaim Vital did not appreciate the severity of his master's words and persisted in his request. The Ari finally acquiesced, saying, "What choice do I have, when the reason I was sent to this world is to rectify your soul." A week later the Ari's son passed away. This, the Rebbe explained, is an example of God's hidden ways. The Ari was obliged to reveal the secret teaching, as this was his mission; yet, he suffered because of it. The Rebbe then said that he, too, reveals many esoteric Torah teachings, that it is his mission to reveal these secrets in order to bring healing to Jewish souls. Yet, like the Ari, he suffered terribly because of this. (Rebbe Nachman had eight children, two sons and six daughters. His two sons, as well as two of his daughters, died in either infancy or early childhood. Of his four remaining daughters, one died childless. His grandchildren as well constantly suffered from disease while he was alive.) The Rebbe had no doubt that this was another example of the incomprehensible ways of God (*Yemey Moharnat* #9; *Magid Sichot*).

In fact, there are allusions to both revealing esoteric Torah and suffering earlier in the lesson, where Rebbe Nachman spoke of the Torah hidden in the concealment within a concealment. This Torah is later shown to be the highest Torah teachings, the Torah of God

These are but some of His ways — That is, this is the aspect of the ways of God, the aspect of a tzaddik experiencing good, etc., which are incomprehensible, the aspect of thunder, which are “the wonders of He Who is perfect in knowledge,” as explained above.²²³ And this is:

how trifling is that which has been heard about Him. Who can comprehend the thunder of His mighty deeds — That is, there is no dishonor whatsoever in the above mentioned words that are received from heaven, and it is forbidden to demean the receiver, even if the law is not in agreement with him, for this is the aspect of the ways of God, the aspect of thunder, which are impossible to understand and comprehend, as explained above.²²⁴

This is the meaning of “how trifling is that which...” In other words, there is no dishonor in them whatsoever, even though the law is not in agreement with him, because “Who can comprehend the thunder of His mighty deeds”—who can understand the thunder of His mighty deeds, which are “perfect in knowledge,” the aspect of “God thunders amazingly with His voice.” For in fact, “both opinions are the word of the Living God,” just that it is incomprehensible because it is the aspect of the ways of God, as explained above.²²⁵

person who succumbs to the desire for wealth, which is despair of the hands, must sigh in order to bring fresh *ruach* into his hands, thereby purifying the heavens. He can then receive speech/thunder from Heaven—i.e., amazing words of the Living God, words of dispute for the sake of Heaven.

223. **ways of God...perfect in knowledge...as explained above.** See section 10 and notes 213-214.

224. **as explained above.** See section 10 and notes 213-215.

225. **how trifling....** Since all words emanating from the refined heavens are from God Himself, one ought not demean them or consider them insignificant and trifling. It is, after all, God’s word!

The verse thus translates in our context as follows: **With His breath** — With a sigh, a person draws *ruach* through which **He perfects the heavens** — he refines and perfects the hands/heavens. **It was His hand cholelah** — Thus the *ruach* in his hands is clean **the Bolt Serpent** — of defilement of the serpent, which is despair of the hands, the thirty-nine labors. He then merits speech emanating from God. **These are but some of His ways** — Yet, there are contradictory opinions that also come from God; this being something we cannot understand: how the law follows one and not the other. **How trifling is that which has been heard about Him** — Still, we must not demean that which is not the law, **Who can comprehend the**

וְזֶה פְּרוּשׁ:

וּבַיּוֹם הַבְּכוּרִים – זֶה בְּחִינַת מַלְכוּת, כְּמוֹ שֶׁכָּתוּב (תהלים פט):
 "אֵף אֲנִי בְּכוֹר אֶתְנָהוּ עֲלִיּוֹן לְמַלְכֵי אֶרֶץ".

בְּהִקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַה' – זֶה בְּחִינַת תּוֹרָה חֲדָשָׁה. תּוֹרַת
 ה', שֶׁנַּעֲשֶׂה עַל-יְדֵי בְּחִינַת הַמַּלְכוּת הַנִּלְ.

בְּשָׁבוּעַתִּיכֶם – זֶה בְּחִינַת הַדַּעַת כִּנּוּל. בְּחִינַת מֶזֶן, בְּחִינַת
 מְקוֹה שֶׁל שָׁבוּעוֹת, שֶׁהוּא מְקוֹה שֶׁל שַׁעַר הַחַמְשִׁים כִּנּוּל. וְעַל
 כֵּן נִקְרָא שָׁבוּעוֹת עֲצָרַת, מְלִשׁוֹן מַלְכוּת, כְּמוֹ שֶׁכָּתוּב (שמואל א'

bring a grain offering from that harvest to the Temple until Shavuot, when a new grain offering of wheat is brought. After that, all grain offerings are accepted.

228. **bikurim...malkhut...firstborn...** Rebbe Nachman associates “first fruits,” *BiKuRim* (ביכורים), with “firstborn,” *BeKhoR* (בכור). Rashi on this verse from Psalms explains that *bekhor* connotes a position of authority (“highest of the kings...”), which in our context corresponds to *malkhut*. *Bikurim* thus represents to one’s personal *malkhut*.

229. **as explained above.** See section 3D, that vocalized Torah study arouses *daat*, through which distorted Torah letter-combinations are transformed into elevated Torah teachings, and a person with *malkhut* is able to rebuke those who have sinned.

The *Tikkuney Zohar* (#17, p.31a) teaches that *ChiTaH* (wheat, חטה), which has a numerical value of 22, corresponds to the 22 letters of the Hebrew alphabet. Since the Torah is comprised of letter-combinations formulated from these letters, Rebbe Nachman associates the “offering of new grain,” which was of wheat, with Torah teachings.

230. **new to God...hidden Torah....** Commenting on the verse, “A Torah will issue from Me” (Isaiah 51:4), the Midrash (*Vayikra Rabbah* 13:3) states: This refers to new teachings, teachings yet to be revealed. The Kabbalah teaches that this is the hidden Torah, the *Torah d’Atika Stimaah* (above, n.88). In the context of our lesson, “new to God” alludes to the new revelations of Godliness and the elevated Torah that manifest when the concealments are transformed into Torah teachings (as above, §3-§4).

231. **Shavuot festival...daat...manna...mikvah of the fiftieth gate....** As Rebbe Nachman explained above, on Shavuot God appeared as an Elder with great compassion, which corresponds to great *daat* (§7, nn.127-129). *Daat* also corresponds to the *man* (manna), effortless livelihood (§6, nn.120-123). As we have seen, attaining this great *daat*/compassion is akin to immersing in the *mikvah* of *nun*, the fiftieth gate, drawing purity to effect forgiveness for sin (as above, §7, nn.131-138). Hence, the words “Shavuot festival” from the opening verse allude to all these concepts. Shavuot is also the day of the Giving of the Torah, the study of which infuses one’s *malkhut/bikurim* with length-of-days/*daat* (see *Parparaot LeChokhmah; Mai HaNachal*).

12. And this is the explanation [of the opening verse]:²²⁶

{“On the day of the *bikurim* (first fruits), when you bring an offering of new grain to God as part of your Shavuot festival, you shall observe a *mikra kodesh* (holy occasion): you shall not do any mundane work.”²²⁷}

On the day of the *bikurim* — This is the aspect of *malkhut*, as it is written (Psalms 89:28), “I, too, will designate him My firstborn, the highest of the *malkhei* (kings) of the earth.”²²⁸

when you bring an offering of new grain to God — <That is, *malkhut* looks into the concealment within a concealment of those people under his rule and removes from there the sparks of holiness, which are transformed into Torah, as explained above.²²⁹ This is the meaning of “new...to God.” Initially, it was extremely concealed. But now that it has been revealed, it has become “new to God”—i.e., the Torah of God, the hidden Torah, as explained above.²³⁰>

as part of your Shavuot festival — This is the aspect of *daat*, the aspect of manna/the *mikvah* of Shavuot, which is the *mikvah* of the fiftieth gate <—i.e., the supernal *daat* has been revealed, as explained above>.²³¹ Shavuot is, therefore called *ATZeRet*, which has the same

Himself (see §3-§4). Since these teachings indicate great levels of *daat*, their revelation should engender abundant peace and healing (§8). However, if even after these Torah insights have been revealed, they remain concealed because people are still in “exile” (§7) and are unable to receive them, then suffering persists. Thus, although the Rebbe himself had revealed deep Torah teachings hitherto concealed, and this should have produced much healing, he instead suffered much misfortune for his efforts.

226. **This is the explanation....** Rebbe Nachman now explains how the concepts discussed in this lesson are alluded to in the opening verse. (The reader will notice considerable inconsistencies here between the English translation and the Hebrew original. These are due to discrepancies between the standard Hebrew text of *Likutey Moharan* and the manuscript version that has been incorporated into the translation.)

227. **day of the *bikurim*...offering of new grain....** This chapter in Numbers speaks of the *korban mussaf*, the additional offering brought to the Temple on the Sabbath, new moon and festivals. In the spring, when the produce of one’s fields ripen and become edible, it is a mitzvah to bring the first fruits to the *kohein* (priest) in the Temple. This is done on the Festival of Shavuot, which Scripture refers to also as *Yom haBikurim* (“Day of the First Fruits”; see also Deuteronomy 26:1-11). A second mitzvah associated with Shavuot (the 6th of Sivan) is the new grain offering. On the 16th of Nissan, an Omer offering from the barley harvest is brought to the Temple. This is the first grain offering of the new crops of that year; until then, it is forbidden to eat any grain products of the new harvest. Following the Omer offering on the 16th of Nissan, individuals may eat of the new harvest (even wheat products), but they may not

ט): "זֶה יַעֲצֹר בְּעַמִּי":

מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם – זֶה בְּחִינַת רוּחַ הַקֹּדֶשׁ, בְּחִינַת רוּחַ
הַדּוֹפֵק הַנִּלְל. הֵינּוּ שְׁצָרִיכִין לְקָרוֹת אֶת הַקֹּדֶשׁ, בְּחִינַת רוּחַ
הַדּוֹפֵק הַנִּלְל, כְּדֵי לְהַנְצִיל מִזְהֵמַת הַנְּחָשׁ, ל"ט מְלָאכוֹת, עֲצָבוֹת
רוּחַ כַּנִּלְל.

כָּל מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ – לְבַטֵּל זְהֵמַת הַנְּחָשׁ, ל"ט
מְלָאכוֹת, עֲצָבוֹן יָדִים, כְּמָה שְׁפָתוֹב (בראשית ה): "זֶה יִנְחַמְנוּ
מִמַּעֲשֵׂינוּ וּמִעֲצָבוֹן יָדֵינוּ". הַכֹּל כַּנִּלְל:

The opening verse thus translates in our context as follows:

On the day of the first fruits — To properly exercise your personal *malkhut*,

when you bring an offering of new grain to God — you must vocalize your Torah study, as this infuses your *malkhut* with *daat*/length-of-days to reveal concealed Torah mysteries.

as part of your Shavuot festival — The great *daat* through which hidden Torah is revealed corresponds to great compassion, purity from the *mikvah* of the fiftieth gate, peace, and forgiveness for sin. These aspects of great *daat* are necessary if you are to properly exercise your *malkhut*.

you shall observe a holy occasion — And to exercise authority over others you must also sigh sincerely to come closer to God. Such sighing draws *ruach* of the pulse into your hands, thus purifying the heavens, from which come all words of speech and the *daat* to rebuke others in a manner that is dispute for the sake of Heaven.

you shall not do any mundane work — Sighing sincerely will also free you of the desire for wealth, which is the defilement of the serpent/*Malkhut* of Evil/Haman/Amalek. You will then be able to connect to *Malkhut* of Holiness, so that from the great *daat* you acquire through vocalized Torah study you will realize that God is always with you, in every concealment, and even in every concealment within a concealment. This realization will enable you to reveal to others the Godliness within all the world's concealments—i.e., to exercise your personal *malkhut* to reveal God's *Malkhut*, influencing and inspiring others to come ever closer to Him (see *Mai HaNachal*).

connotation as *malkhut*, as it is written (1 Samuel 9:17), “This one *yaATZoR* (will rule) My people.”²³²

you shall observe a *mikra kodesh* — This is the aspect of *ruach hakodesh* (Divine spirit), the aspect of the above mentioned *ruach* of the pulse.²³³ <In other words, the above mentioned sighs of holiness perfect the *ruach* of the pulse of the hands, which are the aspect of the heavens, so that he receives words of holiness from there. This is the aspect of *ruach* of holiness, as explained above.²³⁴>

you shall not do any mundane work — In order to eliminate the defilement of the serpent/thirty-nine labors/despair of the hands, as it is written (Genesis 5:29), “This one will bring us relief from our work and from the despair of our hands” <—i.e., a depressed *ruach*. May God protect us from the serpent’s *ruach* of depression. Amen.>²³⁵

232. **Shavuot...ATZeRet...malkhut...yaATZoR....** Rebbe Nachman now directly connects Shavuot to *malkhut*. Our Sages refer to Shavuot also as *Atzeret*, which literally means “to gather” (Shavuot is the time for gathering the crops, as well as for gathering at the Temple in Jerusalem for the festival). The Rebbe cites this proof-text to show that the word “*ATZeReT* (עצרת)” also connotes rulership/*malkhut*—God said to Shmuel concerning Shaul, “This one *yaATZoR* (עצור, will rule) My people.” Thus *Atzeret*/Shavuot corresponds to *malkhut*—when someone exercises his personal *malkhut* properly, he merits to the aspect of Shavuot and all its corresponding aspects.

233. ***mikra kodesh...ruach hakodesh...of the pulse.*** Rebbe Nachman associates “*mikra kodesh* (holy occasion)” with *ruach hakodesh* (Divine or holy spirit), and *ruach hakodesh* with *ruach* of the pulse (see §9). Thus “*mikra kodesh*” alludes to the *ruach* of the pulse, which is considered “holy” when it stems from a sincere sigh for the sake of coming closer to God (§9, n.186).

234. **as explained above.** See sections 9-10, that the sigh that produces the *ruach* of the pulse refines and purifies the hands/heavens, from which emanate all words of holiness—i.e., words of Divine spirit.

235. **In order to eliminate the defilement of the serpent....** For when a person sighs sincerely for the sake of coming closer to God, his *ruach* purifies his hands, so that he is spared despair of the hands/defilement of the serpent/thirty-nine labors/depression.

The Fiftieth Gate – Prayers That Pertain to Shavuot ***Likutey Tefilot I, 56***

Help us and deliver us, so that we may purify and sanctify ourselves at all times by immersing in the *mikvah*. Thus, may we cleanse ourselves of all forms of impurity – all sins, transgressions, and iniquities that we have committed before You, from our youth until today, and elicit great holiness through the *mikvah*.

Confer upon us higher consciousness and abundant mercy in the merit of immersing in the *mikvah*; and grant us the power to mitigate all harsh judgments against us, our offspring, and the entire House of Israel by immersing in the *mikvah*. Remove all afflictions, cancel all evil decrees, and constantly save us through the holy and awesome *mikvah*, in fulfillment of the verse, “O Hope (*Mikvah*) of Israel, its Redeemer in a time of distress...”

Grant us the privilege of drawing upon ourselves the holiness of the *mikvah* of Shavuot, which commemorates the Giving of Your Torah – when Israel came close to You, and were deemed worthy to receive the holy Torah through immersing in the *mikvah*. On Shavuot, may we all be granted the merit of being cleansed in the Supernal Mikvah: the *mikvah* of the Fiftieth Gate of Holiness, which is great and eternal mercy, sublime loving-kindness, and highly exalted consciousness.

Enable us to transmit the holiness of this *mikvah* of Shavuot to the entire year. May we purify and sanctify ourselves constantly, exit all Fifty Gates of Impurity, and enter the Fifty Gates of Holiness. As it is written, “I will sprinkle upon you pure water, that you may be cleansed; and from your contamination and from all of your idols, I will purify you!”

Rabbi Ephraim ben Naftali, Tefilot HaBoker

Master of the Universe! Give me the privilege of going to a kosher mikveh every day and immersing before prayer. By immersing in the mikveh, may I draw upon myself higher consciousness and overflowing kindness from Above, the source of which is the mikveh of Shavuot. Thus, may the holy attribute of Malkhut / Kingship attain true perfection: through the mikveh of Shavuot, which is supernal kindness and abundant mercy.

All this we may draw upon ourselves by virtue of the Torah of the true tzaddikim. Through their holy teachings, we can imbue ourselves with supernal kindness and knowledge, until we will perceive that You are present within all concealments. Thus, we will leave all places of concealment, and truly realize that You reign supreme over the entire world, and Your kingship extends over all; as it is written, “God is King forever and ever; the nations have perished from His land.”

May we be privileged to make known Your faith and Your sovereignty from generation to generation -- that “Your kingdom extends over all worlds, and Your dominion from generation to generation” — and to bring others back in perfect teshuvah. “For God is good, His kindness is everlasting, and His faithfulness is from generation to generation. God will rule forever,” amen and amen!