

LIKUTEY MOHARAN #6<sup>1</sup>

“Then God said to Moshe, ‘The time is coming for you to die. *Kra et Yehoshua* (summon Yehoshua) and present yourselves in the Tent of Meeting, where I will appoint him.’”

(Deuteronomy 31:14)

Each person is required to minimize his own *kavod* (honor) and maximize the honor of the Omnipresent One.<sup>2</sup> For anyone who pursues honor does not attain *kavod Elohim* (God’s glory), but *kavod*

1. **Likutey Moharan #6.** Rebbe Nachman taught this lesson on Shabbat Shuvah, 6 Tishrei 5563 (October 2, 1802). It was shortly after Reb Noson had joined the Rebbe’s following and, in a sense, the lesson can be seen as Rebbe Nachman personally initiating him into the role Reb Noson would one day fill as the Rebbe’s leading disciple (cf. Lesson #5, n.1). Indeed, Reb Noson himself testifies that he drew a lifetime of encouragement from this teaching (see *Through Fire and Water*; Chapter 8). Through section 7 (see n.156) of the lesson’s text is *leshon Rabbeinu* (this terminology has been explained at the end of the first note to Lesson #2). Its main themes are: humility; remaining quiet and silent in the face of embarrassment; repentance; and strengthening oneself spiritually—accomplishing more when things are good, and holding on when things are difficult. The lesson also explains the Ari’s *kavanot* (Rabbi Yitzchak Luria’s mystical meditations) for Elul, the month of repentance, and shows how they are applicable to learned and simple Jew alike.

Reb Noson writes: At the time Rebbe Nachman gave the lesson, he quoted the verse, “...and above it, upon the form of the throne, there was a form resembling an *adam* (man).” As he said this, the Rebbe grabbed hold of the chair he was sitting on and began to rock it. Gripped with intense fear and awe, he declared, “When one sits on the chair, one is an *adam!*” (In Yiddish: *Az min zitst ohf der shteel, demult iz min a mensch!*). The meaning of his statement remains a mystery.

Afterwards, Rebbe Nachman completed the teaching, as printed in *Likutey Moharan*. At the time he gave the lesson, however, he made no mention of the mystical meditations of Elul. Only later, after praying Maariv and reciting *Havdalah*, did the issue of the *kavanot* come up. As he would often do, the Rebbe reviewed the lesson he had just given. Then, turning to the respected elders in his following, those who were accustomed to praying from the *Siddur* of the Ari, he said, “Tell me, how are all the *kavanot* of Elul hinted at in this lesson?” Silence. Not one of those present was able to give the Rebbe an answer. For in truth, it was impossible to discern on our own how the meditations of Elul were alluded to within his teaching. The Rebbe then asked for a copy of the *Siddur Ari*, which he opened to the *kavanot* of Elul. A moment later he was revealing truly incredible wonders, showing how he had alluded to all these *kavanot* in what was a most fantastically remarkable way. This too has been published as part of the lesson, although it was impossible to put into writing the sweetness and sensation of perfect knowledge which I then felt in my heart.

## ליקוטי מוהר"ן סימן ו'

וַיֹּאמֶר ה' אֶל מֹשֶׁה, קְרָא אֶת יְהוֹשֻׁעַ וְכוּ': (דברים ל"א)

א. כִּי צָרִיךְ כָּל אָדָם לְמַעַט בְּכָבוֹד עֲצֹמוֹ וּלְהִרְבּוֹת בְּכָבוֹד הַמָּקוֹם. כִּי מִי שְׂרֹדֵף אַחַר הַכָּבוֹד, אֵינוֹ זוֹכֶה לְכָבוֹד אֱלֹקִים,

After Shabbat, the Rebbe again spoke about this lesson. In particular he mentioned the section which discusses Moshe, Yehoshua and the Tent of Meeting, and how they parallel the upper point, lower point and *vav* of the *aleph*. Then he said to me, “Whenever teacher and disciple come together, the aspect of Moshe, Yehoshua and the Tent of Meeting exists.”

Reb Noson continues: All this took place at the very beginning of my relationship with Rebbe Nachman. At that time I had not yet begun to record and present for his approval the larger lessons. I wrote down only the smaller discourses and kept them for myself. For a long time, I was hoping to get a copy of this lesson as written by the Rebbe personally, but was only able to do so after Purim (more than five months after the lesson was given), when I was with him in Medvedevka. Then I sat with him and transcribed this lesson as he dictated it to me from his own manuscript. It was nearly nighttime when I finished. The Rebbe was already sitting on his bed, preparing to retire. Yet, before I left, we talked for a while longer and he revealed to me how the three mitzvot the Jews were commanded to fulfill upon entering the Land of Israel are related to this lesson. This also appears as part of the published lesson. And the Rebbe concluded our conversation by saying that each of these three mitzvot—i.e., to appoint a king; to kill off the seed of Amalek; to build the Holy Temple—is an aspect of repentance (*Tzaddik* #128; *Until the Mashiach* pp.86, 94-95; *Parparaot LeChokhmah*).

[Translator’s note: Aside from offering valuable background information for Lesson #6, the above also explains why the printed lesson is somewhat repetitive. As mentioned, a fair amount of the text serves to expand and elaborate on topics mentioned only in passing when it was given orally. These additions were recorded at different times, and therefore necessitated review of the subject matter to which they applied. This is why the printed version sometimes appears redundant.]

2. **minimize his own...maximize...the Omnipresent One.** This is based on the teaching in Midrash (*Bamidbar Rabbah* 4:20 and *Tana deBei Eliyahu* 13) that everyone should seek to honor God and do everything possible to increase His glory. Consider the example of King David. Once crowned sovereign ruler over all the people, King David established Jerusalem as the capital of Israel and immediately arranged for God’s Holy Ark to be brought up to its rightful place there. During the festive ceremonies held in honor of the Ark’s return, as King David joyfully danced with all his might, his arms and legs became inadvertently uncovered. His wife Mikhal, daughter of his predecessor, King Shaul, chastised her husband for what she considered his undignified behavior—in her eyes behavior more befitting a lowlife than a king. But King David saw the matter differently. “It was before God...,” he responded. “I frolicked before God. And I will dishonor myself even more, be lowly in my own esteem...”

*melakhim* (glory of kings),<sup>3</sup> of which it is said (Proverbs 25:2), “but the glory of kings is an investigated matter.”<sup>4</sup> Everyone inquires about him <to see if he is deserving of such honor, asking,> “Who is he and what is he?” (Esther 7:5) that he is afforded such honor. And they oppose him, saying that he is not deserving of such *kavod*.<sup>5</sup>

However, the person who flees from glory—minimizing his own glory while maximizing the glory of God—attains *kavod Elohim*.<sup>6</sup> Then, <they> do not investigate whether he is deserving of his glory or not.<sup>7</sup> Of him it is said (Proverbs, *ibid.*), “The glory of the Lord is a concealed matter.”<sup>8</sup> For it is forbidden to inquire into <this type of> glory.<sup>9</sup>

David’s only concern was honoring God as best he could. It mattered not what anyone thought of him, even though he was king of Israel (2 Samuel 6:12-22; see *Rashi*, and *Radak*). With this proof-text Rebbe Nachman has introduced the topic of humility. A person should always seek to do whatever possible in order to enhance and increase God’s glory. Conversely, he should show no concern for his own personal honor, even to the point where its being diminished does not bother him at all. This is because diminishing one’s own prestige in order to honor God is in fact the greatest honor one could ever hope for, as we shall now see.

3. **kavod Elohim...kavod melakhim.** The term *kavod Elohim*, here translated as “God’s glory,” is whatever prestige and honor that comes to a person which he accepts, not for himself, but for the Holy One’s sake. That is, he in no way looks to personally benefit from the honor, but rather, because he has attained true humility and considers himself as nothing, passes all the honor on to God. Conversely, *kavod melakhim*, here translated as “glory of kings,” is that prestige and honor shown a person which he basks and revels in. Thinking himself to be worthy of this honor, such a person lacks humility and therefore has no share in *kavod Elohim* (*Be’Ibey HaNachal*).

4. **glory of kings is an investigated matter.** The greatness of a flesh and blood king is finite. While one king may be deserving of greater glory than another, all *kavod melakhim* is limited. Moreover, it can be investigated and scrutinized. Thus, when a king demands tributes and glory in excess of the honor he truly deserves, he encounters opposition (see *Metzudat David*, *ad. loc.*).

5. **not deserving....** The arrogance of the person seeking *kavod melakhim* causes not just other people but also the quality of honor itself to demand an accounting: Is this person really worthy of the glory bestowed upon him?

6. **flees from glory...attains kavod Elohim.** Similar to King David (above, n.2), who disregarded his own prestige and honor in order to honor God. It will be explained in the next section that this entails maintaining one’s silence even when insulted and disgraced. The person

אָלָא לְכַבוֹד שֶׁל מַלְכִים, שְׁנֵאמַר בּוֹ (משלי כ"ה): "כְּבוֹד מַלְכִים חִקֵּר דְּבָר", וְהֵפֵל חוֹקֵרִים אַחֲרָיו וְשׂוֹאֲלִים: מִי הוּא זֶה וְאֵיזֶהוּ, שְׁחוֹלְקִים לוֹ כְּבוֹד הַזֶּה, וְחוֹלְקִים עָלָיו, שְׂאֹמְרִים שְׂאִינוֹ רְאוּי לְכַבוֹד הַזֶּה.

אָבֵל מִי שְׁבוֹרַח מִן הַכְּבוֹד, שְׁמַמְעֵט בְּכַבוֹד עֲצָמוֹ וּמִרְבֵּה בְּכַבוֹד הַמָּקוֹם, אֵיזִי הוּא זוֹכֵה לְכַבוֹד אֱלֹהִים, וְאֵז אֵין בְּנֵי-אָדָם חוֹקֵרִים עַל כְּבוֹדוֹ אִם הוּא רְאוּי אִם לֹא, וְעָלָיו נֶאמַר (שם): "כְּבוֹד אֱלֹהִים הִסְתֵּר דְּבָר", כִּי אֲסוּר לְחַקֵּר עַל הַכְּבוֹד הַזֶּה.

who does this is “minimizing his own glory” and transforming everything into honor for God. In this way he repents and through repentance attains *kavod Elohim*. As explained later, this is the aspect of slaughtering the evil inclination, of which it is said, “Whoever brings a sacrifice of thanksgiving honors Me.” And when he honors God in this way, God honors him in return, as is written, “For I honor those who honor Me”—this honor corresponding to “The glory of the Lord is a concealed matter” (*Parparaot LeChokhmah*).

7. **deserving...or not.** Because this Godly honor is a byproduct of one’s being embarrassed and shamed—a minimizing of one’s personal honor. See previous note.

8. **a concealed matter.** In contrast to *kavod melakhim* (n.4), God’s greatness is unlimited and impossible to delineate. Any attempt to describe it will, by definition, fall short of the truth. It is therefore best to say nothing—keeping *kavod Elohim* as hidden as possible. “A concealed matter” thus becomes the greatest honor, because such concealment attests to God’s infiniteness (see *Metzudat David*, *ad. loc.*).

9. **forbidden to inquire into this type of glory.** For this honor is conferred upon a person by God, in reward for his humility. It is therefore forbidden to question or investigate it. Reb Noson explains that all the honor a person receives in this world is concrete and corporeal. As long as one does not strive to direct this honor to God, he is open to being scrutinized and challenged: Does he deserve such honor or not? But, by elevating whatever honor he receives to God, even when he has not yet attained true humility, he is at least binding the *kavod melakhim* to the *kavod Elohim* (*Torat Natan* #1).

Based on the above, an obvious question comes to mind. It is well known that Moshe exemplified, better than anyone else in Scripture, the person who most attained *kavod Elohim*. Yet, time and again Scripture itself informs us that Moshe’s authority and honor were challenged. If he had attained *kavod Elohim*, why was he so often opposed? However, as we will see, *kavod Elohim* corresponds to the highest levels of repentance, which only the greatest tzaddikim truly attain. The embarrassment and harassment that Moshe had to endure was necessary so that he could attain *kavod Elohim* on his level—the highest of all levels.

In review: Every person must minimize his own honor and maximize God’s honor.

2. Now, it is impossible to attain this *kavod* [Elohim] except by means of *teshuvah* (repentance).<sup>10</sup> And the essence of repentance is that when a person hears himself being insulted, he remains quiet and silent.<sup>11</sup>

For there can be no *Kavod* without a *Kaf*, and the *Kaf* <is an aspect of> *Keter* (Crown)<sup>12</sup> (*Zohar* III, 255b).<sup>13</sup> This corresponds to

10. **teshuvah, repentance.** Having stated that one must minimize one's own honor and maximize the honor of God, Rebbe Nachman now explains how one can go about doing this. The key, he says, is repentance. As will be explained below (§3), the motivation to repent stems from a recognition of God and His awesomeness. A person experiences a sense of God's greatness and so regrets his blemishes against God. He feels remorse and looks to rectify his wrongs. Thus, the way of repentance is that of recognizing God. The greater a person's recognition, the more he will attempt to maximize God's honor, even as he reduces and negates his own.

11. **quiet and silent.** "Silent" refers to one's speech, when one simply does not retort. "Quiet" refers to the stillness in one's heart, when he realizes that he deserves the insult, that it is coming from God, and that this is part of his repentance. Obviously, the latter is the more complete level. For there are times when a person feels the insults very deeply but does not retort because the insult has left him at a loss for words, or because he feels that responding will only open him to further embarrassment, or because, at that moment, silence is the best retort (see *Likutey Moharan* I, 82:2). Thus, Rebbe Nachman teaches that in the face of insult one must be "quiet and silent"—in one's heart as well as with one's mouth (*Rabbi Eliyahu Chaim Rosen*). Rebbe Nachman taught above that one must minimize his own honor for the Holy One's sake, by means of which he then merits *kavod Elohim* (§1). Here, the Rebbe teaches that one who truly seeks *kavod Elohim* will willingly overlook his embarrassment for the Holy One's sake (*Mai HaNachal*; *Biur HaLikutim*). The *Be'ibey HaNachal* adds that by reflecting upon one's own insignificance vis-à-vis God, a person comes to see himself as "vile and despised in his own eyes" (cf. Psalms 15:4) and so can receive any honor without seeking personal benefit from it. Such a person will make certain that all honor is passed on to God. Not so one who harbors ill feelings when insulted. He has not yet attained true humility, and so his pride prevents him from meriting *kavod Elohim*.

The *Biur HaLikutim* asks: If the essence of repentance is hearing oneself embarrassed and remaining silent, how is it that the Torah does not include this in the laws of repentance? Furthermore, is it possible that the essence of repentance—embarrassment—is dependent upon the actions of someone else? (And a wicked person who embarrasses others, at that!) The *Biur HaLikutim* answers: The main expression of repentance is confession (*Yad HaChazakah, Hilkhos Teshuvah* 1:1). Confessing one's sin is a major source of embarrassment. Therefore, although it does not say so outright, the Torah clearly alludes to this embarrassment as the essence of repentance. Moreover, the person who truly feels ashamed of his sin as he confesses before God *knows* that his embarrassment is not really dependent upon others. One can achieve this embarrassment by oneself. In fact, after giving this lesson, Rebbe Nachman remarked to Reb Noson, "Do you ever feel yourself getting red in the face before God?" (*Siach Sarfei Kodesh* 730). The *Biur HaLikutim* thus adds that an important measure of a person's desire to repent is his willingness to admit fault and openly confess.

ב. וְאִי אֶפְשָׁר לְזָכוֹת לְכָבוֹד הַזֶּה, אֲלָא עַל-יְדֵי תְשׁוּבָה. וְעַקֵּר הַתְּשׁוּבָה - כְּשִׁישְׁמַע בְּזִיּוֹנוֹ, יָדָם וַיִּשְׁתַּקּוּ.  
כִּי לֵית כְּבוֹד בְּלֹא כָף, וְהַכָּף הוּא כֶּתֶר, בְּחִינַת אֶהְיָה, בְּחִינַת

From this we see that the way to "become embarrassed" is to fully acknowledge one's shortcomings and sins. This is the meaning of "the essence of repentance is hearing one's embarrassment..." That is, a person who has committed a sin will generally rationalize: "My sin wasn't all that serious," "It wasn't so terrible..." "That should only be my worst..." and so on. This leads to a denial of the sin, or at least to the denial of the severity of the sin. Such a person never properly repents, for he has rationalized the sin away. Only his feelings of embarrassment and shame will bring about full acknowledgment of his sin (see below, n.43).

As we will see below in our text, remaining quiet and silent in the face of embarrassment elevates a person to the highest of levels. Reb Avraham Chazan once said, "Considering the great value of embarrassment, as demonstrated by the Rebbe in this lesson, a person ought to immerse in a *mikvah* and perform other devotions so as to be in as pure a state as possible before being embarrassed! However, the nature of embarrassment is not that way. Rather, it is sprung upon a person suddenly and one never has time to prepare for it" (*Rabbi Eliyahu Chaim Rosen*).

Both the *Parparaot LeChokhmah* and the *Mai HaNachal* point out that the advice to keep silent in the face of embarrassment is not meant for all situations. A person should remain silent only when his own honor is diminished by not replying. If, however, someone reviles God or in other ways profanes Him or His Torah, then a person must certainly stand up to the blasphemer and in no uncertain terms take issue with him. Yet, even this is only where the blasphemer might take heed or be silenced in some manner. Where those who profane God and seek to diminish His glory are very powerful, so that action is not possible (e.g., Nazi Germany), then one has no choice but to remain silent. (Taking a counter-stand is also necessary when one's family has been unjustly shamed. One is then obliged to actively speak out in order to protect their good name.) Thus, the *Parparaot LeChokhmah* concludes: A person should pray that when he suffers abuse, only his own honor is diminished and not, God forbid, the honor of God Himself.

12. **no Kavod without a Kaf....** As a rule, the first letter of any word in the Holy Tongue is the most dominant in determining the properties of that word. The Hebrew word for honor, *kavod* (כבוד), shares the same first letter with *Keter* (כתר)—the *Kaf* (כ). This common first letter indicates that when *kavod* lacks the aspect of *Keter* it is devoid of the essence of spiritual glory and can only be the glory given to kings. Only that *kavod* which contains the light of *Keter* is truly *kavod* (*Rabbi Y.M. Shechter*).

13. **Kaf is...Keter.** The *kavod* to which the *Zohar* refers is *kavod Elohim*. Moshe beseeched God to reveal this exalted *kavod* to him, but the Holy One informed him that no man could have a vision of His glory and live (Exodus 33:18-20). This is because *kavod Elohim* corresponds to *Keter*, which is above human comprehension (*Zohar, loc. cit.*). The light of *Keter*, the highest of the *sefirot*, permeates each of the other nine *sefirot* as it descends to

*Ehyeh*, <as is known,><sup>14</sup> which corresponds to repentance.<sup>15</sup>

For <the meaning of> *ehyeh* is “I am prepared to be.”<sup>16</sup> That is, before repenting a person does not yet have being.<sup>17</sup> It is as if he does not yet exist in the world. Indeed, he would be better off had he not been created (*Eruvin* 13b).<sup>18</sup> But when he prepares to purify himself and repent, he is then in the aspect of *ehyeh*. In other words, he will then exist in the world—i.e., “I am prepared to be.”<sup>19</sup>

This is an aspect of *Keter*,<sup>20</sup> because the word *keter* suggests waiting, <which is> an aspect of repentance. As our Sages taught: Anyone who undertakes to purify himself is assisted [from Above]. It

*Malkhut*. From *Malkhut* the light returns by way of the *sefirot* to *Keter*. In total, twenty *sefirot* are traversed, twenty being the numerical value of the letter *kaf*.

14. **Keter...Ehyeh.** *Ehyeh* is one of God’s Holy Names. On the *sefirah* hierarchy it parallels *Keter* (see Appendix: Sefirot and Associated Names of God).

15. **...corresponds to repentance.** Rebbe Nachman will next explain how the term *ehyeh*, from which the Holy Name *Ehyeh* derives, is conceptually an aspect of repentance.

Thus far, Rebbe Nachman has introduced four interrelated concepts: *kavod*, *Keter*, *Ehyeh* (*ehyeh*) and repentance. They will appear again and again throughout the lesson. In the remainder of this section the Rebbe shows the correlation between *Ehyeh*, repentance and *Keter*; and also how they are related to embarrassment (which is the essence of repentance) and *kavod*.

16. **ehyeh...I am prepared to be.** See *Zohar* III, 65b. In Scripture, the term *ehyeh* appears in God’s response to Moshe, who had asked what name he was to use when informing Israel that God was about to redeem them from Egypt: “*Ehyeh asher ehyeh* (I will be Who I will be)... This is what you must say to the Israelites: *Ehyeh* sent me to you” (Exodus 3:14). The Rebbe now explains why *ehyeh* corresponds to repentance.

17. **being.** This connotes true existence, *havayah* in Hebrew. Rebbe Nachman explains that in the preparatory stage, prior to repentance, a person is said to be in a state of *ehyeh*. He is prepared to be, but has not yet attained the state of being, *havayah*. Below, Rebbe Nachman will explain how these terms relate to God’s Holy Names *Ehyeh* and *YHVH* (*HaVaYaH*, יהוה, has the same letters as *YHVH*, יהוה).

Reb Noson explains: When God sent His message of redemption to the Jews and said, “*Ehyeh asher ehyeh...Ehyeh* sent me to you,” He added, “Tell the Israelites, ‘*YHVH*, the God of your fathers...has sent me to you’” (Exodus 3:14-15). Under Egyptian bondage the Jews were not a nation. To acquire being, they first had to experience the embarrassment of the bondage and bear it in silence—the stage of *ehyeh*. Only then could they acquire *havayah* as a nation unto *YHVH* (cf. *Likutey Tefilot*). The Tetragrammaton, *YHVH* (יהוה), is the name of God which denotes the level where past (*HaYaH*, היה), present (*HoVeH*, הוה), and future (*YiHiYeH*, יהיה) are one (*Tur, Orach Chaim* 5). This name also denotes the creative power that constantly sustains the universe (*The Living Torah* on Exodus 3:15). Thus, Reb Noson adds, with the Holy Name *YHVH* being the Source of everything in creation, any sin a person commits causes blemish, as it were, in *YHVH*, and, conversely, rectification

תשובה.

כִּי אֶהְיֶה דָּא אֲנָא זְמִין לְמַהוּי. הִינּוּ קִדְּם הַתְּשׁוּבָה, עֲדִין אֵין לוֹ הוּיָה, כְּאִילוֹ עֲדִין לֹא נִתְּהוּה בְּעוֹלָם, כִּי טוֹב לוֹ שְׁלֹא נִבְרָא מִשְׁנִבְרָא, וּכְשָׁבֵא לְטָהַר אֶת עֲצָמוֹ וְלַעֲשׂוֹת תְּשׁוּבָה, אִז הוּא בְּבַחֲנֵת אֶהְיֶה, הִינּוּ שְׂיֵהִיָּה לוֹ הוּיָה בְּעוֹלָם, הִינּוּ אֲנָא זְמִין לְמַהוּי. וְזֶה בְּחִינַת כְּתָר, כִּי כְּתָר לְשׁוֹן הַמְּתָנָה, בְּחִינַת תְּשׁוּבָה, כְּמוֹ שְׁאֲמָרוּ חֲכָמֵינוּ, זְכָרוֹנָם לְבִרְכָה (יומא לח: לט.): הֵבֵא לְטָהַר

for evil deeds produces unification in *YHVH*. This is because all physical creation—not only the tangible but the intangible as well—has existence, *HaVaYaH* (*YHVH*). And so, the way to come closer to God is by having everything acquire being—the revelation of *YHVH*. However, a person cannot come to this revelation except by first establishing his *preparedness* to acquire being—i.e., through the Holy Name *Ehyeh* (*Torat Natan* #5; *Likutey Halakhot, Onaah* 3:1). Reb Noson’s further commentary on these Holy Names and their application in our lesson appears below, in section 3, where Rebbe Nachman himself discusses the concept of *ehyeh* in greater depth.

18. **had he not been created.** Our Sages taught: For two and a half years the school of Shamai debated with the school of Hillel: Is there a real advantage to man’s existence or would it have been better had he never been created? At the end of that period, with each side still convinced of its position, a tally was taken. The majority were of the opinion that because of man’s many sins, it would have been better had he not been created. But, having already been created, it behooves man to examine his deeds (*loc. cit.*). *Tosafot* explains that this refers to most people, for it is human nature to be susceptible to sin. As for a tzaddik, however, happy is he and happy is his generation (*s.v. noach*). Concerning the Talmud’s remark about examining one’s deeds, see below (§3) that the tzaddik is constantly engaged in repentance, which also includes his teaching the pathways of *teshuvah* to his generation.

19. **then exist...to be.** A person whose life is full of sin is likened to an animal in human form. He is not a human being. Thus, his decision to repent is the first step in preparing himself to become truly human, with being. Therefore, *ehyeh* indicates “I am prepared to be”—I am prepared to shed my animalistic passions and way of life and am prepared to become a human being. *Ehyeh* is thus an aspect of repentance.

Reb Noson adds: In truth, mankind has no being in this world. This is because man has no real future—his death is inevitable and he takes nothing with him. His only being is that which he prepares for the future, the eternal world. In other words, his repenting in this world is his preparation for having being once he merits his portion of the eternal world. *Ehyeh* is thus true preparation for the future. Yet, even in the present, it is of great value. For *ehyeh* is the joy in one’s heart: “I am prepared to be”—for, through repentance, there will certainly be some being and benefit to my having been created (*Torat Natan* #2).

20. **Keter.** Rebbe Nachman now explains how *Keter* (Crown) corresponds to repentance.

is like the allegory of the person who comes to buy sweet smelling oil. They tell him, “Wait...” (*Yoma* 38b).<sup>21</sup> This corresponds to *KeTeR*, as is written (*Job* 36:2), “*KaTaR* (wait) for me awhile and I will tell you.”<sup>22</sup>

Before repentance, however, the aspect of *ehyeh* is hidden from him.<sup>23</sup> For he has not yet prepared himself to exist in the world. And the hidden face of *Ehyeh*<sup>24</sup>—*i.e.*, the *achoraim* of the Holy Name *Ehyeh*<sup>25</sup>—has the same numerical value as *dam* (blood)<sup>26</sup>—*i.e.*, spilt blood and scorn,<sup>27</sup> as is written (*1 Samuel* 2:30), “[For I honor those who honor Me,] but those who scorn Me will be dishonored.”<sup>28</sup> The blood

21. **Wait....** The Talmud teaches that if a person seeks to defile himself by sinning, the way is opened for him; similarly, if a person seeks to purify himself, he is assisted. Liken this to a merchant who sells both kerosene and perfume. When someone comes to buy kerosene, the merchant says to him, “Measure the quantity you need by yourself.” But if someone comes to buy perfume, the merchant says, “Wait, we will both measure it, so that I may also inhale its fragrance” (*Yoma, loc. cit.*). Reb Noson adds that even though a person must save himself by hurriedly escaping the darkness of sin, he should not be disturbed if he finds himself still far from prayer and holiness. It is necessary to be patient, to wait until he achieves a complete *tikkun* (rectification). For it is not possible to draw close to the Holy One until one has been purified and has guarded himself from sin for an extended period of time. In this way the forces of evil and impurity, which had a hold on him, are dispelled and he is able to receive a complete rectification (*Torat Natan #4; Mai HaNachal*).

22. **KeTeR...KaTaR....** Iyov maintained that he had been wrongly made to suffer by God. His friend Elihu challenged him, saying, “*Katar* (wait) for me....” He wanted a moment to prove to Iyov that God was righteous and that, in fact, Iyov’s suffering was the result of his sins. Elihu was thus defending God’s honor. In our context, Elihu was telling Iyov that in order for him to attain *kavod Elohim*, Iyov would have to repent—*i.e.*, wait. This is the only way to merit spiritual glory.

Reb Noson explains that waiting is necessary because a person who sins does not wait. He does not restrain himself, but instead proceeds to commit the sin posthaste (cf. *Bereishit Rabbah* 18:6). Therefore, part of his rectification when entering holiness entails his waiting patiently for salvation and rectification; he becomes purified slowly and in stages (*Torat Natan #3*).

23. **ehyeh is hidden from him.** Rebbe Nachman now explains why embarrassment is the essence of repentance and where it stems from. Essential to understanding his explanation is the recognition that, as mentioned above (n.19), before a person repents his sin he is likened to an animal. He has no being (*havayah*), nor does he even think of being. Therefore, even the indispensable preparatory stage of *ehyeh* is hidden from him.

24. **hidden face of Ehyeh.** When in the Kabbalah the term “face” (*panim*) is used in conjunction with some concept, it indicates that concept’s essence and, more specifically, that it is in a rectified state, a state of holiness. Conversely, when the term “backpart” (*achoraim*) is used, it indicates that concept’s secondary features, that which is as yet unrectified and unsanctified. The “face” of that concept is thus hidden. In our context, the person has not yet begun to repent—*i.e.*, the Holy Name *Ehyeh* is hidden from him.

מְסִיעֵין לוֹ מִשָּׁל לְאַחַד, שֶׁבֶּא לְקִנּוּת אֶפְרָסִמוֹן. אוֹמְרִים לוֹ:  
הַמֵּתֵן וְכוּ', וְזֶה בְּחִינַת כְּתָר, כְּמוֹ שֶׁכָּתוּב (איוב ל"ו): "כִּתְרֵ לִי  
זַעִיר וְאַחֲרָיָה."

אֲבָל קֹדֶם הַתְּשׁוּבָה אֲזִי בְּחִינַת אֱהִיָּה בְּהִסְתַּרְתָּ פָּנִים מִמֶּנּוּ, כִּי  
עֲדִין לֹא הִכִּין אֶת עֲצָמוֹ לְמַהוּי \* פְּרוּשׁ: כִּי אַחֲרֵי שֶׁם  
בְּעוֹלָם, וְהִסְתַּרְתָּ פָּנֵי אֱהִיָּה גִימְטְרִיא אֱהִיָּה הוּא בְּגִימְטְרִיא דָם,  
דָּם \* הֵינּוּ שְׁפִיכוֹת דָּמִים וּבְזִיווּנוֹת, כְּמוֹכָא. הֵינּוּ כְּשִׁכּוֹת־בֵּין הַשֵּׁם  
עַל שֵׁם (שְׁמוּאֵל-א ב): "וּבְזִי יִקְלוּ", כִּי בְּאַחֲרֵי, דְהֵינּוּ א, אה, אהי,

25. **achoraim of...Ehyeh.** The Ari teaches that the method of numerical calculation known as *achoraim* infers a concealment of holiness. This method calls for adding the sum of the numerical value of all a word’s previous letters to the value of its next letter, until all the letters are used. In our case, the *achoraim* of the Holy Name *Ehyeh* (אהיה) is as follows: *aleph* (1 = א); *aleph heh* (6 = אה); *aleph heh yod* (16 = אהי); *aleph heh yod heh* (21 = אהיה).

26. **same numerical value as dam.** The numerical value of the *achoraim* of *Ehyeh* adds up to 44 (see previous note), the same value as *dam* (44 = דם).

27. **spilt blood and scorn.** As explained, as long as a person has yet to repent, the Holy Name *Ehyeh* is hidden from him. Yet it is never very far away, because it is hidden within—in his very blood. As a result of which, he is subject to spilt *dam* and embarrassment from without.

The *Be'Ibey HaNachal* teaches that, conceptually, this is what took place in Egypt. God wanted to reveal Himself and told Moshe that the way the people could know Him was through His name *Ehyeh*. God was, as it were, preparing Himself to be known. Moshe informed the Israelites of this and also that *YHVH*, the God of their fathers, had sent him to them as their redemption was at hand (see n.17). The Israelites believed that God would indeed fulfill His promise of redemption. Not so Pharaoh, who upon hearing God’s name said, “Who is *YHVH* that I should listen to Him?” (*Exodus* 5:2). In return, most of the plagues with which God then punished Pharaoh and the Egyptians were accompanied with a warning to acknowledge God’s mastery over the world. But Pharaoh remained obstinate and was not willing to recognize his wickedness. The name *PhaRaOH* (פרעה) has the same letters as the word *HaORePh* (הערה), the nape or back of the neck. That is, Pharaoh remained in the backpart of *Ehyeh*, which is *dam* (blood), refusing to repent and acknowledge God. Therefore, the first plague visited upon him and the Egyptians was the Plague of Blood.

28. **dishonored.** The sons of Eli the High Priest were lax in their priestly duties, behavior which indicated a laxness in their honor of God as well. God therefore told Eli, “I intended for you and your father’s house to have the honor of serving Me forever. But now, far be it from Me! For I honor those who honor Me, but those who scorn Me will be dishonored” (*loc. cit.*). We see then that those who honor God, God rewards with honor—*kavod Elohim*. Conversely, those who scorn God and fail to repent and honor Him, are embarrassed and shamed.

which is in the left hollow of the heart—the abode of the evil inclination, as is written (Ecclesiastes 10:2), “but a fool’s heart inclines to his left”—still retains its strength and power.<sup>29</sup> This is the reason he is subjected to ridicule and spilt blood. They are the aspect of a hidden and turned face of *Ehyeh*, which has the same numerical value as *dam*.<sup>30</sup>

Now, the rectification for this<sup>31</sup> is to turn <from> *DaM* to *DoMe* (quiet).<sup>32</sup> He should be among those who hear themselves ridiculed and yet do not retort. Nor should he be vexed by affronts to his honor.<sup>33</sup> For when he fulfills “be quiet before God,” then the Holy One strikes [his enemies] dead. As it is written (Psalms 37:7), “Be *dome* before God and *hitChoLeL* (hope longingly) for Him”<sup>34</sup>—God will strike them *ChaLoLim* (dead) (*Gittin 7a*).<sup>35</sup> This is (Psalms 109:22), “and my heart is *ChoLoL* (hollowed) within me”<sup>36</sup>—i.e., through [his quiet and silence] the <bad> blood in the left hollow is lessened.<sup>37</sup>

This is an aspect of slaughtering the evil inclination, through which he merits *kavod Elohim*. As is written (Psalms 50:23), “Whoever brings a sacrifice of thanksgiving honors Me,”<sup>38</sup> and the Sages explain

29. **fool’s heart...left....** Kohelet states: “A wise man’s heart inclines to his right, but a fool’s heart inclines to his left” (*loc. cit.*). Rashi indicates that the right side denotes the good and proper path, whereas the left side denotes the reverse. In our context, the fool, one who fails to repent and prepare himself for the state of being, is one whose blood is overpowering and at full strength. *Ehyeh* is thus hidden from him. Where is this blood? In the left side of his heart, the seat of the evil inclination. The spilling of this blood through embarrassment therefore weakens the evil inclination.

30. **hidden...as dam.** One must therefore endure embarrassment in order to repent. A person who refuses to repent endures embarrassment anyway, because his blood, which is at full strength, must be suppressed. But, because he never “prepares” himself—the aspect of *ehyeh*—he suffers embarrassment and still does not repent. It never occurs to him to look into why he is being made to suffer. As a result, his blood eventually returns to its previous strength and the cycle begins again: he is made to suffer further embarrassment and torment in the hope that he might eventually ask himself, “Why?”

31. **rectification for this.** For the blood is at full strength and bringing him embarrassment.

32. **DaM to DoMe.** The Hebrew letters of *dam* and *dome* are identical, דם. They differ only in their *nikud* (Hebrew vowel signs). Whereas *dam* is punctuated with a *patach*, a straight line under the letter *dalet* (דַ), *dome* is punctuated with a *cholem*, a point on the upper left side of the *dalet* (דֹ).

33. **affronts to his honor.** For he realizes that his true honor—his *kavod Elohim*—is not at stake, but only his corporeal honor—*kavod melakhim*. He therefore remains silent, minimizing and reducing his own self-importance in repentance before God.

34. **Be dome before God and hitChoLeL....** Rashi brings two explanations for the word *dome*

עֲדִין הַדָּם שֶׁבְּחֻלְלֵי הַשְּׂמָאֵלִי שֶׁבְּלֵב, אֵהִיָּה, שֶׁחֹזְרִין בְּכָל פְּעַם  
שֶׁשָׁם מְדוּר הַיֵּצֵר הָרָע, כְּמוֹ שֶׁכָּתוּב לְאַחֹר, הוּא בְּגִימְטְרִיא דָם,  
(קֵהֶלֶת י'): "וְלֵב כָּסִיל לְשִׂמְאֹלוֹ", וְזֶהוּ בְּחִינַת הַחֲזָרָה וְהַסְתָּרָה  
עֲדִין הוּא בְּתַקְוָה וְעֵז. וּבְשִׁבִיל זֶה פְּנֵי אֵהִיָּה, שֶׁעוֹלָה דָם:  
בְּאֵין עֲלָיו בְּזִיווּנוֹת וּשְׁפִיכוֹת דָּמִים, כִּי זֶה בְּחִינַת הַסְתָּרָה וְהַחֲזָרָה  
פְּנֵי אֵהִיָּה, גִּימְטְרִיא - דָּם.

וְתִקּוּן לָזֶה, שֶׁיִּהְיֶה דָם לְדָם, שֶׁיִּהְיֶה מִן הַשּׁוֹמְעִים חֲרַפְתָּם וְאֵינָם  
מְשִׁיבִים, וְלֹא יִדְקַדֵּק עַל בְּזִיוּן כְּבוֹדוֹ. וְכִשְׁמַקִּים דָּם לָהּ, אֵז  
הַקְדוּשׁ-בְּרוּךְ-הוּא מְפִיל לוֹ חֲלָלִים חֲלָלִים, כְּמוֹ שֶׁכָּתוּב (תְּהִלִּים  
ל"ז): "דָּוִם לָהּ וְהִתְחַלְלַל לוֹ - וְהוּא יִפִּיל לָךְ חֲלָלִים", (כְּמוֹ שֶׁדָּרָשׁוּ  
רְבוֹתֵינוּ, זְכוּרֵנוּם לְבִרְכָה, גִּטִין ז.), הֵינּוּ: "וְלִבִּי חֲלָל בְּקִרְבִּי" (תְּהִלִּים  
ק"ט), הֵינּוּ עַל-יְדֵי-זֶה נִתְמַעַט הַדָּם שֶׁבְּחֻלְלֵי הַשְּׂמָאֵלִי.

וְזֶה בְּחִינַת זְבִיחַת הַיֵּצֵר הָרָע, וְעַל-יְדֵי-זֶה זֹכָה לְכָבוֹד אֱלֹקֵי,  
כְּמוֹ שֶׁכָּתוּב (שִׁם נ): "זִבְחַ תּוֹדָה יִכְבְּדֵנִי", וְדָרְשׁוּ חֲכָמֵינוּ, זְכוּרֵנוּם

(be quiet): waiting patiently for God’s salvation, and being quiet while awaiting that salvation. In our context, the two translations are synonymous. A person must be quiet and silent, enduring embarrassment in order to repent. And he must also be patient, the aspect of *Keter*; while “waiting” to fully repent. This is the implied meaning of the word *hitcholel* in the verse; “hope longingly” suggests entreaty and prayer to God, an aspect of repentance.

35. **ChaLoLim, dead.** The Talmud teaches that when a person is beset by enemies and finds it impossible to withstand them, the best thing he can do is “be quiet before God....” That is, by praying to God and patiently waiting for His salvation (both implying repentance), he will eventually prevail over his enemies. See next note.

36. **my heart...hollowed....** The verse in Psalms begins, “I am impoverished and poor....” King David said this, declaring that he had successfully defeated his evil inclination. In our context, this means that King David had minimized his own honor, hence was “impoverished,” and was therefore able to master his evil inclination.

37. **bad blood...is lessened.** The defeated enemy is the blood in the left hollow of the heart, the sins accumulated due to the hidden face of *Ehyeh*. When a person endures silence in the face of embarrassment, when he patiently awaits salvation despite his torment, this suffering reduces and weakens the potency and strength of the blood in the left hollow of the heart. He is then on the proper path to repentance.

38. **sacrifice of thanksgiving....** The thanksgiving sacrifice is called a *korban todah*, from the

that this refers to slaughtering the evil inclination (*Sanhedrin* 43b).<sup>39</sup>

3. Thus, a person should perpetually embrace the attribute of repentance.<sup>40</sup> For “Who can say, ‘I have cleansed my heart, I am purged of my sin?’” (Proverbs 20:9). Even at the moment a person says, “I have sinned, I have transgressed, I have acted wantonly,” it is impossible for him to say this with a pure heart and without an ulterior motive.<sup>41</sup>

{This is the meaning of<sup>42</sup> “Who can say I have cleansed my heart, I am purged of my sin.” In other words, who can say that his heart is sincere and pure of ulterior motives even at the time he is saying “I have sinned...” This is the meaning of “Who can say...I am purged of my sin”—i.e., that he is purged of the “I have sinned, I have transgressed, I have acted wantonly,” which he utters. For even then, his confession is not completely sincere and pure, without ulterior motives.<sup>43</sup>}

We find, therefore, that he must repent for his first act of repentance, for the “I have sinned, I have transgressed, I have acted wantonly” that he uttered.<sup>44</sup> Of such a person it is said (Isaiah 29:13), “and

word *HoDayaH*, which is similar to *HoDaaH* (confession, admission). As Rashi explains, a person who confesses and repents honors God.

39. **slaughtering the evil inclination.** That is, when a person remains quiet though insulted and maligned, his silence for the Holy One’s sake reduces the power of the blood in the left hollow of his heart—i.e., a weakening and slaughtering of the evil inclination. This is considered true glorification and honor of God. Below, in section 3, Rebbe Nachman returns to this Talmudic statement and provides deeper insight into its meaning (see there and n.52).

With this, Rebbe Nachman has shown the connection between silence, which is repentance—i.e., an admission of guilt and the confession of sin—and *kavod Elohim*. Thus, remaining quiet and silent when embarrassed, *Ehyeh*, and *Keter* are all one concept: the essence of repentance. The person who has these can achieve being.

In review: Every person must minimize his own honor and maximize God’s honor (§1). This requires repentance, returning to God and recognizing His greatness, which is best accomplished by enduring insult in silence—doing so for the Holy One’s sake. A person thereby increases God’s honor and himself merits *kavod Elohim* (§2).

40. **perpetually embrace...repentance.** Recognizing the great value of repentance and its power to slaughter the evil inclination, a person might make the effort to remain quiet and silent in the face of embarrassment and then assume that he has already attained true repentance. Therefore, Rebbe Nachman teaches: “A person should *perpetually* embrace the attribute of repentance.” Reb Noson explains that the concept of *teshuvah* exists at every level. A person must therefore always begin his devotions with a fresh attitude—i.e., start each day’s devotions anew with the preparatory stage, *ehyeh*. Even someone who has already merited a lofty level in serving God must see himself in a state of *ehyeh* with regard to the higher levels, where he does not yet have *havayah* (*Torat Natan* #7).

לְבָרְכָה (סנהדרין מג): עַל זְבִיחַת הַיֵּצֶר הָרָע:

ג. וְצָרִיךְ לְאַחֵז תָּמִיד בְּמִדַּת הַתְּשׁוּבָה, כִּי מִי יֹאמֶר: “זְבִיחַתִּי לְבִי, טְהַרְתִּי מִחַטָּאתַי” (משלי כ), כִּי בְשַׁעַה שְׂאָדָם אוֹמֵר: חַטָּאתִי, עָוִיתִי, פָּשַׁעְתִּי, אֶפְלוּ זֶה אֵי אֶפְשָׁר לוֹמַר בְּבֵר לֵבב בְּלִי פְּנִיָּה.

(וְזֶהוּ: מִי יֹאמֶר: “זְבִיחַתִּי לְבִי, טְהַרְתִּי מִחַטָּאתַי”, הִינּוּ מִי יוּכַל לוֹמַר, שְׁלִבּוֹ זֶךְ וְטְהוֹר מִפְּנִיּוֹת, אֶפְלוּ בְשַׁעַה שְׂאָדָם אוֹמֵר: חַטָּאתִי וְכוּ'. וְזֶהוּ: “מִי יֹאמֶר וְכוּ': טְהַרְתִּי מִחַטָּאתַי”, הִינּוּ לְשִׁיחָה טְהוֹר מִן הַ“חַטָּאתִי, עָוִיתִי, פָּשַׁעְתִּי” שְׂאָמַר, כִּי גַם אִזּוֹ אֵינוֹ זֶךְ וְטְהוֹר בְּלִי פְּנִיּוֹת, כַּנִּלְ.)

נִמְצָא, שְׂצָרִיךְ לַעֲשׂוֹת תְּשׁוּבָה עַל הַתְּשׁוּבָה הָרְאוּשׁוֹנָה, הִינּוּ עַל “חַטָּאתִי, עָוִיתִי, פָּשַׁעְתִּי” שְׂאָמַר, כִּי עָלִיו נֶאֱמַר (ישעיהו כ"ט):

41. **I have cleansed my heart...ulterior motive.** The simple meaning of this verse from Proverbs is that a person must recognize the all-encompassing nature of God’s awareness. That being the case, no one can deny his sins before God, no one can claim to have totally cleansed himself and fully repented for his sin (*Metzudat David*). Here, Rebbe Nachman adds a new dimension to this, showing how even the very confession “I have cleansed my heart, I am purged...” is not uttered with complete honesty and sincerity.

42. **This is the meaning of...** This paragraph was added by Reb Noson as an explanation of the Rebbe’s statement concerning ulterior motives.

43. **without ulterior motives...** Simply, this refers to making a sincere attempt at truly repenting for one’s misdeeds. For even though everyone might know his shortcomings and transgressions, a person still finds it hard to fully acknowledge his wrongdoing and feel true remorse. Therefore, it is necessary for him to repent over and over again, until he finally cleanses his heart and, with absolute sincerity, says “I have sinned...”—doing so without any ulterior motive and rationalization for why he sinned. Elsewhere, Rebbe Nachman speaks about ulterior motives and insincerity when repenting and explains that people often repent because of physical suffering, or financial or emotional needs (see *Likutey Moharan* I, 22:7, n.71). All these and similar concepts are ulterior motives and so result in incomplete repentance, which is nevertheless of some value.

The *Be’Ibey HaNachal* explains that constant repentance and accepting embarrassment go hand in hand. The more an individual is concerned with his own prestige and honor, the more ulterior motives he will harbor when repenting. Therefore, one must be willing to endure embarrassment for the Holy One’s sake alone. Only in this way will he slaughter the evil inclination and merit *kavod Elohim*.

44. **must repent for his first act...** This, so as to purify his previously impure confession. Reb Noson writes that this is why God’s answer to Moshe was not just “*Ehyeh*,” but “*Ehyeh asher*

he honors Me with his lips”—because through repentance he attains *kavod Elohim*—“but his heart is far from Me.”<sup>45</sup>

And even if a person knows inside himself that he has been totally sincere in his repentance, he must still repent for his first act of repentance. This is because when he first repented, he did so according to his level of perception [then]. But afterwards, when he [again] repents, he certainly recognizes and perceives even more about God. So that relative to his present perception, his first perception was certainly <crude in comparison>. We find, therefore, that he must repent for his original <repentance>, for having made crass the exalted nature of His Godliness.<sup>46</sup>

This is an aspect of the World to Come,<sup>47</sup> which will be completely *ShaBbat*<sup>48</sup>—i.e., completely *TeShuVah*, as is written (Deuteronomy 30:2),

*ehyeh*“ (see above, n.17). God was alluding to the fact that to repent, a person must always begin anew, over and over again, by repenting for his earlier act of repentance—*teshuvah al teshuvah*. For this is the only way to truly repent (*Torat Natan* #5).

45. **draws near...his lips...heart is far from Me.** God laments that the Jews would honor Him with their lips, as if drawing near to Him, yet their hearts were very distant from truly serving Him (*Rashi, loc. cit.*). Even though the people’s *teshuvah* referred to in this verse was superficial, Rebbe Nachman indicates that it might still have resulted in *kavod Elohim*. For while this original expression of *kavod* was not particularly lofty, based as it was on ulterior motives, it nevertheless could have prepared the way for subsequent acts of *teshuvah*, which continuously increase a person’s awareness and sincerity. As we have seen, through perpetual repentance one attains *kavod Elohim*. And so, had the Jews truly repented, they would have attained *kavod Elohim*, as their service with their lips (their prayers and words) indicated. Yet, because they only achieved the first level of repentance, their hearts were not purified from their “I have sinned....” As a result, their hearts remained distant from God. They never attained *kavod Elohim*.

Deeper study of this verse from Isaiah (*loc. cit.*) suggests that the Jews saw themselves as having already succeeded in drawing nearer to God (see *Rashi, ibid.*). This was haughtiness on their part, the very reverse of humility. Thus, their “lip service” was not an indication of true humility but of true arrogance. They assumed they were drawing closer to God and giving Him honor, yet they never advanced to the stage of purifying their hearts. Therefore, God said of the people, “its heart is far from Me.”

46. **totally sincere...was certainly crude....** Reb Noson explains that Rebbe Nachman has actually specified three levels of *teshuvah*. The very first time a person repents he slaughters the evil inclination on that level. Yet, as we have seen, he has still to repent purely and without ulterior motives. He must therefore repent for that first repentance, *teshuvah al teshuvah*, always starting anew until he can repent with absolute sincerity. By doing this, he goes from one cycle of *ehyeh* to *havayah* to another on a higher level, and so on. There are many, many such levels through which a person must ascend until he can repent completely, until he totally purifies his heart and confession. Therefore, the Rebbe states: “And even if a person knows

”בְּשִׁפְתָיו כְּבֹדוֹנִי”, כִּי עַל-יְדֵי תְּשׁוּבָה זֹכָה לְכָבוֹד ה', ”וְלִבּוֹ רַחֵק מִמֶּנִּי”.

וְאִפְלוּ אִם יוֹדֵעַ אָדָם בְּעֵצְמוֹ, שֶׁעָשָׂה תְּשׁוּבָה שְׁלֵמָה, אַף עַל-פִּי-כֵן צָרִיךְ לַעֲשׂוֹת תְּשׁוּבָה עַל תְּשׁוּבָה הֶרְאֵשׁוֹנָה. כִּי מִתְחִלָּה כְּשֶׁעָשָׂה תְּשׁוּבָה עָשָׂה לְפִי הַשְּׁגָתוֹ, וְאַחֲרֵי-כֵן בּוֹדָאִי כְּשֶׁעוֹשֶׂה תְּשׁוּבָה, בּוֹדָאִי הוּא מִכִּיר וּמְשִׁיג יוֹתֵר אֶת הַשֵּׁם יִתְבָּרֵךְ. נִמְצָא לְפִי הַשְּׁגָתוֹ שֶׁמְשִׁיג עֲכָשׁוֹ, בּוֹדָאִי הַשְּׁגָתוֹ הֶרְאֵשׁוֹנָה הוּא בְּכַחֲנִית גְּשָׁמִיּוֹת. נִמְצָא, שֶׁצָּרִיךְ לַעֲשׂוֹת תְּשׁוּבָה עַל הַשְּׁגָתוֹ הֶרְאֵשׁוֹנָה, עַל שֶׁהִתְגַּשְׁם אֶת רוּמָמוֹת אֱלֹקוֹתוֹ.

וְזֶה בְּכַחֲנִית עוֹלָם הַבָּא, שֶׁיְהִיָּה כָּלֹ שַׁבָּת, הֵינּוּ כָּלֹ תְּשׁוּבָה, כְּמוֹ

inside himself that he has been totally sincere in his *teshuvah*....” This refers to someone who has attained complete repentance for his sins; his confession “I have sinned” is pure. This person then recognizes that his original perception of Godliness was mundane. He therefore repents on an even higher level, for he has now attained greater spiritual heights and a much greater perception of Godliness. He has attained complete, pure *teshuvah*, and so recognizes that God is far greater than any previous conception he may have had—this being the third level of *teshuvah*.

Reb Noson associates the three levels of repentance with the three times *ehyeh* is mentioned in Exodus 3:14 (see n.17). That is, at their inception as a nation, the Israelites were told to enter the state of *ehyeh*, preparing themselves to have being. Having achieved that first level of repentance, they would then have to repent again in order to acquire a sincere and purified motive, free of external considerations. And once that second level of repentance was accomplished, they would then have to repent for their earlier, more mundane perception of Godliness. Only then would they be able to ascend to ever greater perceptions of Godliness—the reward for true repentance. Thus, no matter how many obstacles stood in their way, as long as they were prepared to constantly go through the stages of *ehyeh*, the Israelites would eventually be able to eliminate their impurities, conquer their material desires, and achieve their objective: the Exodus. Hence, *ehyeh* appears in the verse three times (*Torat Natan* #5).

47. **This...World to Come.** “This” is *teshuvah al teshuvah*, perpetual repentance.

The Ari explains that the name *Olam HaBa* (World to Come) literally means “the world that is coming.” That is, it is in a constant state of coming, always bringing with it new *mochin* (mentalities) and revelations of Godliness (*Etz Chaim*, 15:5, p.231; see also *Likutey Moharan* I, 15:5, n.46). In our context, this refers to the newer and greater perceptions of Godliness attained after each repentance.

48. **World to Come...Shabbat.** The Talmud teaches that this world was created to last for six thousand years (corresponding to the Six Days of Creation, the six days of the week). The seventh millennia, the World to Come, is likened to the seventh day, Shabbat (*Sanhedrin* 97a).



“Then, *ShaVta* (you will return) to God your Lord.”<sup>49</sup> For the essence of the World to Come will be the ability to have a perception of His Godliness, as is written (Jeremiah 31:33), “they will know Me, from the least of them to the greatest.”<sup>50</sup> Therefore, each time <he comes to> a deeper perception, <it will be necessary> to repent for the preceding perception.<sup>51</sup>

49. **Shabbat... TeShuVah... Then ShaVta....** The word *ShaVta* (שבח), in this case returning to God, contains the same letters as ShaBbaT (שבת; the letters *b* and *v* are interchangeable as both correspond to the Hebrew letter כ). This indicates that Shabbat and *TeShuVah* (תשובה, repentance) are one concept. This can be understood in light of Shabbat being the aspect of the World to Come, which is the ultimate good—the place where all separation and limitation disappear and creation coalesces into a single unity. Then, everything will be one and totally good. Sin and harsh judgment will have absolutely no place; on the contrary, the World to Come is the essence of forgiveness of sin. Thus, Shabbat/the World to Come *is* repentance. As our Sages taught: Whoever delights in the Shabbat will be granted boundless prosperity... and have his sins forgiven (*Shabbat* 118a, b). This is because keeping Shabbat brings one to the ultimate truth, which is also one, without separation and limitation, and in which total forgiveness is supreme.

Reb Noson adds that this is the explanation of the Talmudic teaching: Were the Jews to twice keep all the laws of Shabbat, they would be redeemed immediately (*Shabbat* 118b). These two Shabbatot correspond to *teshuvah al teshuvah* (*Torat Natan* #9).

50. **they will know Me...least...greatest.** The verse from Jeremiah concludes, “for I will forgive their iniquities and disregard their sins.” In our context, Rebbe Nachman quotes this verse as a proof-text that because the Jews will merit *teshuvah al teshuvah* in the World to Come (i.e., G-d will “forgive their iniquities...”), they will then come to *know* God through their greater perceptions. Thus, the World to Come suggests attaining ever greater perceptions of Godliness. As the Rebbe teaches in our lesson, this can be accomplished even in the present, in this world, through repentance. In fact, the verse itself alludes to this when it says, “from the least...to the greatest.” In our context, this translates as ascending in one’s recognition of God from the lower perceptions (“the least”) to recognizing Him through the loftier perceptions (“the greatest”).

Similarly, Rebbe Nachman will show below (§4) that to walk the pathways of repentance, a person must know how to ascend to the highest levels while at the same time not fall from the lower ones. Actually, the Rebbe has already alluded to this with this verse, “from the least...to the greatest.” That is, one must know how to serve God in all situations and from all the different levels of spiritual achievement or lack thereof (*Mai HaNachal*).

51. **repent for the preceding perception.** For in order to merit the new and ever greater revelations of Godliness in the World to Come, a person has to repent for his earlier, more mundane perceptions of Godliness.

Reb Noson explains this concept of *teshuvah al teshuvah*: It is impossible to attain true repentance without first being tested. As the Baal Shem Tov taught: A person’s first motivation towards repentance is sent to him by God. This is an ascent for him. He is given a taste of a level he personally has not yet achieved. But then he is tested. And more often than not, he finds himself backsliding, perhaps even committing a sin. Actually, this is a descent

שְׁכֵתוֹב (דברים ל): “וְשִׁבְתָּ עַד ה’ אֱלֹהֶיךָ”, כִּי עָקַר עוֹלָם הִבָּא הוּא  
הַשָּׂגַת אֱלֹקוֹתוֹ, כְּמוֹ שְׁכֵתוֹב (ירמיהו ל"א): “וַיִּדְעוּ אוֹתֵי לְמַקְטָנָם  
וְעַד גְּדוּלָם”. נִמְצָא, בְּכָל עֵת שִׁישִׁיגוּ הַשָּׂגָה יְתָרָה, אֲזֵי יַעֲשׂוּ  
תְּשׁוּבָה עַל הַהִשָּׂגָה הָרְאשׁוֹנָה.

aimed at producing an ascent. The reason a person is tested is to see whether he is capable and willing to strengthen himself against the onslaught of his evil inclination. If he is, and does, then every step he takes towards further spirituality, especially those that require great effort, is an aspect of *teshuvah al teshuvah*. He thereby comes closer to God; he achieves the level he had previously tasted but had not earned. For these tests that a person must pass on each new level of spiritual advancement is what Rebbe Nachman earlier called *Keter*/waiting. Before accomplishing true *teshuvah al teshuvah* a person must wait and be tested. This is where his desire and resolve to repent show themselves. If he remains determined, his determination will lead him to constant repentance, *teshuvah al teshuvah* (*Torat Natan* #8-9, #11).

Reb Noson then adds that in reality, only the very great tzaddikim actually merit complete repentance. As we have seen, *teshuvah al teshuvah* is accomplished when one has achieved a pure heart and so is free of any ulterior motive whatsoever. And, while it is true that every person, commensurate with his level of spiritual development, merits some degree of *teshuvah al teshuvah*—which for his level is indeed an accomplishment—absolute purity is attained only by the very great tzaddikim. These tzaddikim are constantly engaged in *teshuvah al teshuvah*. They forever strive to reveal ever greater levels and perceptions of Godliness—disclosing His kindness and goodness, which is never-ending and all-encompassing—so that everyone will repent and seek God. This is seen in their *teshuvah al teshuvah*. Initially, the tzaddikim assume the aspect of *ehyeh*, corresponding to the Holy Name *Ehyeh*. This paves the way for their acquiring an aspect of *havayah*, *YHVH*. But they do not stop there. Rather, they immediately repent again, *teshuvah al teshuvah*, again yearning for God and assuming an aspect of *ehyeh*. Twice *EHYEH* (21 = אהיה) and *YHVH* (26 = יהוה) add up to 68, the same numerical value as *Chayim* (חיים), life. True life is the revelation of *mochin*, man’s knowledge of God (cf. Deuteronomy 30:20) as it will be revealed in the World to Come (see also n.47). Thus, the tzaddikim constantly begin over again; seeking new revelations, new life. The average person, however, lacks the ability to always be engaged in *teshuvah al teshuvah*. Instead, his spiritual accomplishments correspond to *Ehyeh*, *YHVH*, and *ADoNoY*—the Holy Name that denotes *Malkhut*, faith, a limited revelation of Godliness (65 = אדני). Faith/*Malkhut* is thus compared to a *reshimu* (imprint or impression) of the *mochin*, as opposed to full and complete mentalities or intellect. The point is, that a person must strive for ever-greater intellect by engaging in *teshuvah al teshuvah*. This is the level of tzaddikim. If, however, he finds himself incapable of maintaining a prolonged attempt at repentance, he can, and should, draw encouragement from the perceptions he has already attained, and use them as stepping stones to future perceptions of Godliness (*Torat Natan* #6, #8, #10).

Rebbe Nachman once said that several of his lessons, from among those given in 1802-1803, reflect the *kavanot* (Kabbalistic intentions) of *tefilin* (*Likutey Moharan* I, 38: end). The earlier point, about the Holy Names of God being reflected in one’s repentance, and its connection to the mitzvah of *tefilin* are discussed by Reb Noson in *Likutey Halakhot*, *Tefilin* 5 sections 25-26. His discourse has been translated into English and appears in *Tefilin: A Chassidic Discourse* (see Chapter 4, pp.61-69), published by Breslov Research Institute, 1989.

And this is the meaning of what the Sages taught: Whoever slaughters his evil inclination <and then confesses, it is as if he honored the Holy One in two worlds> (*Sanhedrin* 43b).<sup>52</sup> This <slaughtering of the evil inclination> is an aspect of repentance—corresponding to “My heart is hollowed within me,” and “Be quiet before God”—an aspect of the Holy Name *Ehyeh/Keter/kavod*.<sup>53</sup> “...and then confesses”—i.e., he confesses for slaughtering his evil inclination, repenting for his first repentance and for his original level of perception<sup>54</sup>—[so that] “it is as if he honored the Holy One in two worlds.”<sup>55</sup> This is because the first repentance corresponds to the *kavod* of this world. After he has repented and attained a greater perception and a greater recognition of the exalted nature of His Godliness, he then repents for his [earlier] repentance. This [second] repentance is the *kavod* of the World to Come.<sup>56</sup>

This is the meaning of (*Zechariah* 14:6): “[On that day,] there will be neither bright light nor thick darkness”<sup>57</sup>—concerning which the Sages said: The light which is substantial in this world will be

52. **the Sages taught....** Rabbi Yehoshua ben Levi taught: Whoever slaughters his evil inclination and then confesses, it is as if he honored the Holy One in two worlds, in this world and the World to Come, as is written (*Psalms* 50:23), “Whoever brings a sacrifice of thanksgiving, *y’khabdan’ni* (honors Me)” (*loc. cit.*). Rashi explains that after the evil inclination provokes someone to sin, if that person then overcomes his desires, repents and confesses his sins, he slaughters his evil inclination. This gives honor to God. Scripture, Rashi adds, uses the word *y’khabdan’ni* (from *kavod*), in which the letter *nun* appears twice, when it could just as well have used *y’khabdaini*, which has only one *nun*. However, the double *nun* indicates a double honor—in this world and the World to Come (*Rashi, loc. cit., s.v. zovei’ach*). Although Rashi doesn’t say why the letter *nun* implies glory and honor, from our lesson it is possible to conclude the following: The *nun* (= 50) is generally associated with the highest of the Fifty Gates of Wisdom, which corresponds to *Binah*. *Binah* is also known as the World to Come. In our context, this refers to the *mochin* (mentalities), greater revelations and perceptions of Godliness. Thus, by repenting and confessing (bearing embarrassment to honor God), one achieves the first level of repentance, *kavod Elohim* of this world. This is his initial perception of Godliness—i.e., one *nun*. If he then purifies his confession and repents for his earlier insincerity, his *teshuvah al teshuvah* brings him to repentance of the World to Come—i.e., a second *nun*. Thus, two *nuns* suggest honoring God twice—perceiving two separate levels of Godliness.

53. **repentance...heart...quiet...Ehyeh/Keter/kavod.** The connection between all these concepts is explained above in section 2 and the accompanying notes.

54. **confesses...original level....** He does this because he recognizes that his first repentance was impure. He must therefore strive for *teshuvah al teshuvah*.

וְזֶה שְׁאַמְרוּ חַכְמֵינוּ, זְכוּרֹנָם לְבָרְכָה: (שם בסנהדרין): ‘כָּל הַזּוֹכֵחַ אֶת יְצֵרוֹ, הֵינּוּ בְּחִינַת תְּשׁוּבָה, בְּחִינַת: ‘וּלְבִי חָלַל בְּקִרְבִּי’, בְּחִינַת דָּם לָהּ, בְּחִינַת אֲקִיָּה, בְּחִינַת כְּתָר, בְּחִינַת כְּבוֹד, כַּנִּל, ‘וּמִתּוֹדָה עָלָיו, הֵינּוּ שְׁמִתּוֹדָה עַל זְבִיחַת יְצֵרוֹ, הֵינּוּ שְׁעוֹשֵׂה תְּשׁוּבָה עַל תְּשׁוּבָתוֹ וְהִשְׁגָּתוֹ הָרִאשׁוֹנָה, ‘כְּאֵלוֹ כְּבָרוֹ לְהַקְדוּשׁ בְּרוּךְ הוּא בְּשָׁנֵי עוֹלָמוֹת’. כִּי תְּשׁוּבָה הָרִאשׁוֹנָה, בְּחִינַת כְּבוֹד עוֹלָם הַזֶּה. וְאַחַר הַתְּשׁוּבָה שְׁזוֹכָה לְהִשְׁגָּה יִתְרָה, וּמִפִּיר בְּיוֹתֵר אֶת רוּמָמוֹת אֱלֹקוֹתָיו, וְעוֹשֵׂה תְּשׁוּבָה עַל תְּשׁוּבָתוֹ, זֹאת הַתְּשׁוּבָה הוּא בְּחִינַת כְּבוֹד עוֹלָם הַבָּא.

וְזֶה שְׁאַמְרוּ חַכְמֵינוּ, זְכוּרֹנָם לְבָרְכָה (פסחים נ.): “אֹר יִקְרוֹת וְקַפְאוֹן” (זכריה י”ד), ‘אֹר שֶׁהוּא יִקָּר בְּעוֹלָם הַזֶּה, יִהְיֶה קָפוּי

55. **in two worlds.** By repenting, he minimizes his own honor and thereby adds to God’s honor in this world. By repenting for the way he originally repented, he maximizes God’s honor even further. His *teshuvah al teshuvah* corresponds to the World to Come. Thus, “it is as if he honored the Holy One in two worlds” (*Be’Ibey HaNachal*).

56. **kavod of the World to Come.** The *Be’Ibey HaNachal* writes: The two worlds are this world and the World to Come, yet they actually comprise three levels. The first level applies to someone who desires honor and glory. This person attains the “honor of kings,” so that everyone questions his right to glory. He stands on the level of the backpart of *Ehyeh* receiving embarrassment instead of the honor he believes he deserves. (Examples of this type of glory seeker are politicians and self-appointed leaders of communities). The second level is one who does not seek glory, but gets irritated when embarrassed. This person wants to minimize his own honor and glorify God and therefore does not respond to his embarrassment. But, this level of honor is only that of this world. He has not yet attained full repentance, a pure heart. The minimizing of his own honor and the increase in God’s honor go together, for his silence when enduring embarrassment slaughters his evil inclination and is thus turned into honor for God. But, were this person to be given honor, he would most likely receive it for his own sake and would not increase God’s honor. The third level, on the other hand, is that of the person who has attained true humility. No matter what is given to him, glory or embarrassment, he always manages to honor God. This is someone who has achieved a pure heart and the honor of the World to Come. Thus, the first repentance is the *teshuvah* of this world. The second repentance, the *teshuvah al teshuvah*, is that of the World to Come.

57. **neither...light nor thick darkness.** Scripture refers to the days just prior to the coming of the Mashiach. At that time, there will be a day with no “natural” light, just a vague light

insignificant and slight in the World to Come (*Pesachim* 50a).<sup>58</sup> We see, therefore, that in the World to Come, when people will merit a greater perception of His Godliness, they will surely be contrite and repent for their perception in this world. For perception in this world is <materialistic> in comparison with perception in the World to Come.<sup>59</sup>

Thus, “it is as if he honored the Holy One in two worlds.” The slaughter of the evil inclination is the first repentance <and> corresponds to the glory of this world. And the confession for having slaughtered the evil inclination is the second repentance, corresponding to <*kavod Elohi*>. This is because the original glory <is> thick and negligible in comparison with the second glory.<sup>60</sup>

{“I kept silent when you did these things, [and so] you imagined that I *ehyeh* like you. I will rebuke you and lay it right before your eyes” (Psalms 50:21).}<sup>61</sup>

This is what the Holy One says, “I kept silent when you did these things, [and so] you imagined that I *ehyeh* (will be) like you”—because, as explained, man becomes an aspect of *ehyeh* by keeping silent.<sup>62</sup> But when the Holy One keeps silent for a person it is not

which will be neither brightness nor darkness—i.e., no one will know whether salvation or annihilation is near. Nevertheless, this dawning of the new era will be the proof that the light heralds salvation, the revelation of God (*Rashi, Metzudat David, loc. cit.*, vv.6-7).

58. **light...this world...World to Come.** Our Sages commented (*loc. cit.*) that the verse from Zechariah seems contradictory, as it states that there was neither light nor darkness. However, they explained, Scripture is in fact referring to a single light. It is a light that seems very bright in this world, but will be considered dull and negligible in the World to Come. For what seems precious now will be commonplace and mundane in the World to Come.

The *Mai HaNachal* points out that “light” corresponds to glory, as in (Ezekiel 43:2), “The earth was illuminated with His glory” (see *Likutey Moharan* I, 14:2). Furthermore, Rebbe Nachman’s text reads: “*Or shehu yakar...*” (light that is substantial). The Hebrew *yakar* is the Aramaic term for honor. Thus, “Light (that) is glory.” In our context, this indicates that the honor/repentance of this world will be negligible when compared to the honor/repentance of the World to Come, as the Rebbe next explains.

59. **World to Come.** In our context, the verse from Zechariah and our Sages’ explanation refer to a person who has sinned and feels remorse. That person is now standing at the threshold of being, but must first prepare himself. By doing so—the aspect of *ehyeh*—he attains honor/repentance, the light of this world. Yet, his work is not done. He must repent further. He must realize that his present perception of Godliness is only a very limited one, materialistic relative to the reality of God’s spirituality. Realizing this, he recognizes the need to repent for his earlier repentance, *teshuvah al teshuvah*. For in the World to Come, he will certainly have greater awareness of God’s exaltedness and repent for his earlier limited perceptions, which are the lowly perceptions of this world.

וְקַל לְעוֹלָם הַבָּא. נִמְצָא, בְּעוֹלָם הַבָּא, כְּשִׁיזְכוּ לְהִשְׁגָּה יִתְרָה  
בְּאֵלְקוּתוֹ, בְּוִדְאֵי יִתְחַרְטוּ וַיַּעֲשׂוּ תְּשׁוּבָה עַל הַשְּׂגָת עוֹלָם הַזֶּה, כִּי  
הַשְּׂגָת עוֹלָם הַזֶּה בְּבַחֲנֵינָת גִּשְׁם נֶגֶד הַשְּׂגָת עוֹלָם הַבָּא.

וְזֶה כְּאֵלּוּ כְּבָדוֹ לְהַקְדוּשׁ-בְּרוּךְ-הוּא בְּשָׁנֵי עוֹלָמוֹת, כִּי זְבִיחַת  
הַיֵּצֵר הִיא תְּשׁוּבָה הֶרְאֵשׁוּנָה, הוּא בְּחִינַת כְּבוֹד עוֹלָם הַזֶּה,  
וְהוֹדוּי עַל זְבִיחַת הַיֵּצֵר, הֵינּוּ תְּשׁוּבָה שְׁנִיָּה, הִיא בְּחִינַת כְּבוֹד  
עוֹלָם הַבָּא, שֶׁהַכְּבוֹד הֶרְאֵשׁוֹן נַעֲשֶׂה קְפוּי וְקַל, נֶגֶד הַכְּבוֹד  
הַשְּׂנִי.

וְזֶה שֶׁאָמַר הַקְדוּשׁ-בְּרוּךְ-הוּא (תהלים נ): “אֵלֶּה עָשִׂיתָ וְהִחַרְשִׁיתִי,  
דְּמִיתָ הַיּוֹת אֶהְיֶה כְמוֹךָ,” כִּי הָאָדָם עַל-יְדֵי שְׂמַחְרִישׁ, נַעֲשֶׂה

60. **original glory...second glory.** The *Mai HaNachal* explains: When in the process of repenting a person minimizes his own honor, he slaughters the evil inclination by remaining quiet and silent when embarrassed, and therefore merits *kavod Elohim*. God Himself bestows this honor upon him. However, this *kavod Elohim* is minimal, as it reflects only the honor of this world. But, by then engaging in *teshuvah al teshuvah*, that person has honored God even more, thereby meriting a greater level of *kavod Elohim*—a level of *kavod Elohim* that will only be universally revealed in the World to Come!

Rebbe Nachman has already mentioned *kavod Elohim* several times and in different aspects. Below, in section 4, the Rebbe will add yet another aspect to the two levels of *kavod Elohim* (this worldly and next worldly) and explain how one attains them.

61. **I kept silent when....** In this next paragraph, Rebbe Nachman relates to what is an obvious question: How can *Ehyeh*, “I am prepared to be,” or “I will be,” be one of God’s names when God never undergoes change? He has no need to prepare to be. He already *is*! This is why God’s essential name is *YHVH*. To better understand this, consider the preceding and subsequent verses to the one the Rebbe quotes in the lesson: “When you see a thief, you join him; you throw in your lot with adulterers. Your mouth speaks evil... You sit around speaking against your brother... I kept silent when you did these things, [and so] you imagined that I am *ehyeh* (prepared to be) like you. I will rebuke you and lay it right before your eyes. Ponder this now, you who have forgotten God... Whoever offers a thanksgiving offering honors Me...” (Psalms 50:18-23).

62. **...by keeping silent.** A key to serving God is emulating His ways. Just as God is forgiving, generous, kind, etc., so must the person who strives to be His servant act with forgiveness, generosity, kindness, etc. Yet, whereas a human being’s nature is affected by his actions and his character is improved by good deeds, it would be wrong, as Rebbe Nachman next explains, to assume that this process has a parallel in God. Take, for example, the act of remaining silent mentioned earlier in the lesson. Although a person who keeps silent in

because of <the aspect of> *ehyeh*, God forbid. Such a concept is in no way applicable to the Holy One. It is only so that <this person might receive his punishment> in the World to Come.<sup>63</sup> For, then, his transgressions are set before his eyes and he is rebuked to his face.<sup>64</sup> And this is, “I will rebuke you and lay it right before your eyes.”<sup>65</sup>

4. Now, when a person wants to walk the pathways of repentance,<sup>66</sup> he must be *baky* (expert) in *Halakhah*.<sup>67</sup> This demands that he have two types of expertise: *baky b'ratzo* (expert at “running”) and *baky*

the face of embarrassment thereby repents and increases his awareness, these changes are inapplicable to God; God’s intention in remaining silent is certainly *not* so that He might repent or increase awareness.

63. **punishment in the World to Come.** When God causes a person to suffer, He takes on the aspect of the Holy Name *Ehyeh*. This is because God’s intention in sending this person suffering is to arouse him to repent. For at that time, his sins have brought him to the backpart of *Ehyeh* so that he does not yet recognize God. But if he then suffers the ignominy of embarrassment or some other form of anguish and as a result turns to God—whom he now recognizes as the initiator of his suffering—he takes on the aspect of *ehyeh* and God in turn advances, as it were, to the aspect of *havayah*, as in (Exodus 16:12), “And you shall know that I am *YHVH*.” However, when a person persists in the path of wrongdoing, God will often cease manifesting to him as *Ehyeh*. This is, “You sit around speaking against your brother...” (Psalms, *ibid.*). Not only does he not remain silent and repent, but he persists in slandering others. The embarrassment he deserves, he transfers to others—especially those who embarrass him! And so God makes no further attempt to awaken him to repentance through suffering. Thus, there are two possibilities. If a person arouses himself to the need for repentance, if he ponders the meaning of his suffering—as in (*ibid.*), “Ponder this now, you who have forgotten God”—and repents, thereby slaughtering his evil inclination, he merits *kavod Elohim*. But, if he does not, if he refuses to awaken, then God says: “I kept silent when you did these things,” because I no longer wished to arouse you to repentance. This, in fact, is a very severe punishment. For, then, this person remains oblivious to his sins and so fails to repent. His punishment is thus stored away for the Future, in the World to Come, where God will lay the matter of his sins right before his eyes and punish him for every single thing he did wrong (*Be’Ibey HaNachal; Mai HaNachal*).

64. **rebuked to his face.** The *Parparaot LeChokhmah* offers another explanation for why God will not always reprove a person in this world. He writes: There are times when God refrains from exacting punishment from someone because He knows that this person will not ponder his situation and come to realize the reason for his suffering. In all likelihood, quite the reverse will happen. The sinner will feel he is being punished for no reason at all and as a result rebel even further against God. At the same time, in this world people are not meant to always understand the meaning of their suffering, for then they would be denied the power of free choice—knowing with certainty the relationship between cause and effect obviates choosing. Therefore, a person is only made to suffer for his sins commensurate with his

בְּחִינַת אַקִּיָּה, כַּנִּל. אֲבָל הַקְּדוֹשׁ-בְּרוּךְ-הוּא, מֵה שְׂמַחְרִישׁ  
לְאָדָם, אֵין זֶה בְּשִׁבִיל אַקִּיָּה, חֵס וְשָׁלוֹם, כִּי זֶה אֵין שִׁיךְ אֶצְל  
הַקְּדוֹשׁ בְּרוּךְ הוּא. אֵין זֶה אֶלָּא כְּדִי שְׂיִקְבְּלוּ עַנְשָׁם בְּעוֹלָם הַבָּא,  
שְׂאֵז מְסֻדְרִין לְעֵינָיו עוֹנוֹתָיו, וְיִוְכַיֵּחַ אוֹתוֹ עַל פְּנָיו, וְזֶה: אוֹכִיחֶךָ  
וְאֶעְרָכָה לְעֵינֶיךָ:

ד. וְכִשְׂרוּצָה אָדָם לֵילֵךְ בְּדַרְכֵי הַתְּשׁוּבָה, צָרִיךְ לְהִיֹּת בְּקִי  
בְּהַלְכָה, וְצָרִיךְ לְהִיֹּת לוֹ שְׁנֵי בְּקִיאוֹת, הֵינּוּ בְּקִי בְּרָצוּא, בְּקִי

ability to turn to God, and never with an assurance. But in the World to Come, all free choice will be negated. Then, God will turn to a sinner and ‘lay his sins right before his eyes,’ so that he knows exactly the reason for his punishment. Thus, God’s keeping silent for a person is not at all intended as an act of vengeance. Rather, His desire is to maintain that person’s free choice, which he then applies for better or otherwise.

65. **before your eyes.** Elsewhere (*Likutey Moharan* I, 98), Rebbe Nachman teaches that the worst possible punishment a person can suffer is to be shown outright the severity of the blemish he has caused by sinning (*Parparaot LeChokhmah*). Therefore, God will “lay it right before your eyes.”

In review: Every person must minimize his own honor and maximize God’s honor (§1). This requires *teshuvah*, returning to God and recognizing His greatness, which is best accomplished by enduring insult in silence—doing so for the Holy One’s sake. A person thereby increases God’s honor and himself merits *kavod Elohim* (§2). Even so, he must never cease repenting. He must engage in *teshuvah al teshuvah*, always seeking greater revelations of God. In this way, he will merit the repentance of the World to Come (§3).

66. **wants to walk....** Initially, Rebbe Nachman taught that a person merits repenting by bearing embarrassment in silence. However, to merit *teshuvah al teshuvah*, to constantly walk the pathways of *teshuvah*, to be able to repent at all times—a person needs a certain type of expertise.

67. **expert in Halakhah.** Most simply, *Halakhah* refers to the body of Jewish Law or to any specific law contained therein. It is comprised of that specific set of laws and rules originally derived from the Five Books of Moshe and presently concisely set forth in the *Shulchan Arukh* (Code of Jewish Law). The word *halakhah* (a single law) is similar to *halikhah*, which means “walking.” Thus, in order for someone to “walk the pathways of repentance,” he must know how and by what means to walk—i.e., *Halakhah*.

Expertise in *Halakhah*, at its most fundamental level, requires knowledge of the Torah’s laws and their fine points as they relate to each and every one of the mitzvot. For all the various elements of Torah are needed when reviving those weak souls who have descended from high levels of holiness. Each person strays in his own way and then needs *his* specific mitzvah to help him find his way back. This is because each mitzvah, with its laws, rules and fine points, has a unique life-sustaining power, as is written (Deuteronomy 30:20), “For it is your life”—“it” being the Torah.

*b'shov* (expert at “returning”).<sup>68</sup> As stated <in the *Zohar* (III, 292a)>: “Deserving is he who enters and exits.”<sup>69</sup> This corresponds to (Psalms 139:8), “If I ascend to heaven, You are there”—an aspect of ascending, of being expert at running<sup>70</sup>; “and if I make my bed in Hell, here You are”—an aspect of descending, of being expert at returning.<sup>71</sup>

This is (Song of Songs 6:3), “I am my beloved’s, and my beloved is

And this is why it is necessary to be very diligent in Torah study, which literally revives a person from the spiritlessness which sin engenders. This is especially true of the study of *Shulchan Arukh*, in which clarifying the laws differentiates good from bad and the permissible from the forbidden—as a result of which, evil loses its power to drag a person down from his spiritual level. This is the inner meaning of being expert in *Halakhah* (*Likutey Halakhot, Birkhot HaPeirot* 5:19; *Torat Natan* #12).

Rebbe Nachman once said, “Everyone must study the *Shulchan Arukh* each day without fail” (*Rabbi Nachman’s Wisdom* #29; see also *Likutey Moharan* I, 8:6; *ibid.* 62:2). On the same topic, Reb Noson writes: Our Sages taught that a time will come when people will not be able to clarify *Halakhah* (see *Shabbat* 138bff)—a situation that will only be rectified when Mashiach comes. This is why it is necessary to acquire as much expertise as one can: to do one’s best to ascertain the law, in order to serve God properly and come as close as possible to Him (*Torat Natan* #27). Conversely, Reb Noson says elsewhere that the reason our exile has lasted as long as it has, can be traced to the fact that people are not well versed in *Halakhah*. More specifically, they fail to draw closer to the true tzaddikim who can teach them how to achieve the necessary expertise in *Halakhah/halikhah* (*Torat Natan* #34).

**68. running...returning.** These terms, *ratzo* and *shov*, come from Yechezkel’s vision of the Divine Chariot: “The living creatures ran and returned, in appearance like a flash of lightning” (Ezekiel 1:14). This Vision of the Chariot, another part of which is discussed below in greater detail (§5), depicts some of the most sublime spiritual levels and states a person can experience (see *Innerspace*, by R. Aryeh Kaplan, Moznaim Pub., Part Two: Meditation and Prophecy).

This running and returning, Rebbe Nachman says, implies ascent and descent. A person who is expert in *Halakhah* knows how to ascend to higher spiritual levels when things are going well, as well as how to not fall even further when they are not. For when a person uses his knowledge of Torah/*Halakhah* in order to ascend to the highest levels he can attain, he must keep in mind that there are greater levels still. This will spur him to carry on striving and searching for God in ever higher realms—beginning anew again and again and again. Conversely, when he begins to feel low and powerless to continue on in his devotions, he must use his knowledge of Torah/*Halakhah* to strengthen himself so as not to succumb to sin. This will save him from despair. For the fact is that God is everywhere. “His glory fills the whole world” (Isaiah 6:3). Thus, even if someone falls to the lowest depths, he must not lose sight of the *takhlit* (ultimate goal), so as not to backslide even more. Rather, he must maintain his present level. This requires realizing that God is everywhere, even in the lowest of places—even in *his* lowest places. He can reach out to Him even there (*Torat Natan* #13). The key for maintaining one’s achievements, regardless of what one has to endure, is faith. Believing that “God is first and God is last” (cf. Isaiah 44:6), instills in a person the awareness that God can be found on every single level, from the highest to the lowest, and thus is always available (*Torat Natan* #14, #16).

בְּשׁוֹב, כְּמוֹ שֶׁפָּתוּב: ‘זֶהר וּיְקַהֵל רִיג;’, הַאֲזִינוּ רַצְב.). וְזֶה בְּחִינַת (תְּהִלִּים קל”ט): “אִם אָסַק שְׁמַיִם – שָׁם אָתָּה”, בְּחִינַת עֵיל, בְּחִינַת בְּקִי בְּרָצוֹא. “וְאַצִּיעָה שְׂאוֹל – הִנְדָּה”, בְּחִינַת וּנְפִיק, בְּחִינַת בְּקִי בְּשׁוֹב.  
וְזֶה (שִׁיר-הַשִּׁירִים ו): “אֲנִי לְדוֹדֵי וְדוֹדֵי לִי”. “אֲנִי לְדוֹדֵי”, – זֶה

Reb Noson explains further that each person has his own level to which he ascends. He can run up the spiritual ladder to a position that is uniquely his. Likewise, others have their unique levels (with one person’s running being another person’s returning). Expertise is therefore necessary. How else can a person know his unique capabilities and find his level? For it would be wrong to mimic another’s devotions and achievements, as this invariably leads to seeking honor rather than the right pathways to repentance (*Torat Natan* #15, #20).

**69. enters and exits.** This passage from the *Zohar* (*loc. cit.*) is referring to someone who enters the upper realms of knowledge of God. This is a very lofty level, and no one can remain there forever. Just as a person must know how to “enter in peace” into these higher realms, he must know how to “exit in peace” (*Chagigah* 15b). Therefore, an expertise in running and returning is also necessary if one is to descend from the lofty heights and be stronger for having ascended. Indeed, it is this security that enables him to ascend to ever greater heights in the first place. As the *Zohar* concludes: Someone who cannot descend properly might be better off never ascending, for the greater his exposure to the loftier levels, the greater the possibility of error in his descent (as happened to Acher, see *Chagigah* 14bff; see also n.76).

Reb Noson provides a further understanding of “ascending and descending.” He explains that a person who wants to repent must inevitably be tested in circumstances similar to those in which he succumbed. By “entering” those realms and remaining steadfast in his devotion to God, he has ascended and descended—i.e., “entered in peace” and “exited in peace”—and merited rectifying his transgressions (*Torat Natan* #18, #19).

**70. You are there...ascending...running.** Specifically “*there*”—indicating that God is to be found at an even greater level than the one he has already attained. He is therefore obliged to seek further.

**71. here You are...descending...returning.** Specifically “*here*”—indicating that God is extremely close to him even, or especially, in these lowest of levels to which he has fallen. He need only open his eyes to see this.

The *Mai HaNachal* adds that these two levels, *baky b’ratzo* and *baky b’shov* correspond to the two levels of *kavod Elohim* discussed earlier. *Baky b’shov* corresponds to the first level of repentance, the *kavod Elohim* of this world, where people’s perception of Godliness is limited. *Baky b’ratzo* refers to ascending to the higher level, to *teshuvah al teshuvah*, the *kavod Elohim* of the World to Come, where people’s awareness of God will be increased. As we’ve seen (§1, nn.2-6), this second level of *kavod Elohim* is one in which the honor belongs entirely to God. The person has attained such a great degree of humility that he no longer feels himself a separate entity. Rather, he negates himself totally to God, and in so doing attains a deeper perception of Godliness.

The *Biur HaLikutim* points out that God’s greatest honor is when someone who is distant from Him, someone on a low spiritual level, recognizes Him. This is seen in the verse, “You are *there*”—distant... “*here* You are”—revealed and right next to me.

mine.”<sup>72</sup> “I am my beloved’s” is the aspect of ascending<sup>73</sup>; “and my beloved is mine” is the aspect of descending.<sup>74</sup> {This is the hidden meaning of the meditations of Elul,<sup>75</sup>} and this is the essence of His glory.<sup>76</sup>

And this is (Isaiah 58:13), “and you honor [the Shabbat] by refraining from your routine ways.”<sup>77</sup> “Ways” is plural, indicating ascending and descending.<sup>78</sup> When a person possesses these two types of expertise, then he is walking the <true> pathways of repentance, and merits the above mentioned <Godly> *kavod*. As it is written, “and you honor it by refraining from your routine ways”<sup>79</sup>—i.e., he attains *Keter*; for there can be no *kavod* without a *kaf*.<sup>80</sup> Then, the right hand of God is outstretched to accept his repentance (cf. *Sifri*, Deuteronomy 3:29; *Tachanun* Prayer).<sup>81</sup>

72. **I am...is mine.** In Hebrew, אני לדודי ודודי לי—“*Ani L'dodi V'dodi Li*.” The first letters of these words spell ELUL (אלול). The Jewish month of Elul is reserved for repentance, as the Jewish people prepare for Rosh HaShanah and Yom Kippur. With repentance being the main theme of our lesson, the Rebbe now connects Elul to the lesson and will show how all the concepts discussed so far are related to the month of Elul.

73. **I am...ascending.** In other words, “I am endeavoring to ascend to my Beloved”—i.e., to higher spiritual levels.

74. **and my beloved is...descending.** For God sustains even those on the lowest of levels, especially if they truly seek Him from there.

75. **hidden meaning of the meditations of Elul.** Here, Rebbe Nachman specifically refers to the name Elul, whereas below (see end of this section and n.82) he refers to the hidden meaning of the month’s *kavanot* (meditations).

76. **the essence of His glory.** God’s glory is perfected by man’s deeds here on earth. Thus, when we serve God from this lowly world, which is so very distant from Him, His glory increases and reaches completion, as it were. This is because the glory revealed by God’s own mighty and awesome deeds is, so to speak, lacking—in a sense, it is as if the Holy One were serving Himself. The completion of glory, therefore, can only be achieved by Divine service performed in this physical world, especially by those who are on low spiritual levels. Thus, the meaning of “Deserving is he who enters and exits” is: Deserving is he who is an expert at ascending to God and yet has the expertise to remain strong even in the difficult times and to hold on even when falling to lower rungs of the spiritual ladder. Such a person has truly merited and revealed the glory of God. We see, then, that the element of ascending and descending produce a true revelation of God’s glory.

77. **honor the Shabbat...from your routine ways.** The work of the six days of the week can, in a general sense, be viewed as the process of separating that which is holy from the externalities, and bringing that holiness into the inner realm. This is the concept of carrying

בְּחִינַת עֵיל. “וְדוּדֵי לִי” – זֶה בְּחִינַת וְנִפְיָק. וְזֶה סוּד כְּוֹנֵת אֱלוּל, וְזֶה עֶקֶר כְּבוֹדוֹ.

וְזֶה (ישעיהו נ"ח): “וְכִבְדֹתוֹ מַעֲשׂוֹת דְּרָכָיִךְ.” “דְּרָכָיִךְ” – לְשׁוֹן רַבִּים. הֵינּוּ עֵיל וְנִפְיָק, וְכַשְׂיֵשׁ לוֹ אֵלוֹ הַשְּׁנַי בְּקִיאוֹת הַנֶּ"ל, אֲזַי הוּא הוֹלֵךְ בְּדַרְכֵי הַתְּשׁוּבָה וְזוֹכֶה לְכְבוֹד ה', כְּמוֹ שְׁכַתּוֹב: “וְכִבְדֹתוֹ מַעֲשׂוֹת דְּרָכָיִךְ,” הֵינּוּ שְׁזוֹכֶה לְפִתְרָה, כִּי לִית כְּבוֹד בְּלֹא כָף, וְאֵז יִמִּין ה' פְּשׁוּטָה לְקַבֵּל תְּשׁוּבָתוֹ.

something from a public to a private domain, which is prohibited on Shabbat. Yet, it is also a readily recognizable aspect of our daily lives as the *going out* to *bring home* one’s livelihood.

This applies to the spiritual as well. Through a person’s involvement in the external, the physical activities necessitated by the body, he filters out and extracts that which is holy within the physical and brings it into the realm of *kedushah* (holiness). On Shabbat, however, there is no process of sifting and filtering. Quite the opposite. On Shabbat all that was extracted during the week ascends to a place of peace, tranquility and rest. Then, the pathways of *teshuvah*—aspects of going and coming, running and returning—are perfected. All work is therefore unnecessary, indeed forbidden. Shabbat is thus the time when we are occupied with the ways of God, not our own ways. This is the honor of Shabbat.

The verse Rebbe Nachman quotes here from Isaiah begins: “If you restrain your foot on Shabbat [from walking beyond the permissible limit], from pursuing your business on My holy day...and you honor the Shabbat...” As the Rebbe has just taught, to repent one must be an expert in *Halakhah*/walking. He must know how to walk forward (running) and back (returning). This is repentance. And, as we have seen earlier (§3), Shabbat is also the concept of repentance. Thus, when a person knows how to properly “walk” on the Shabbat (he knows how to run and return), he has merited repentance. And because of this, he merits “you honor”—i.e., *kavod Elohim* (see *Parparaot LeChokhmah*; *Biur HaLikutim*).

78. **Ways is plural....** The Rebbe explains why the verse uses the plural, “ways.” This is to show that the expertise must be both in running and returning to attain repentance. Then, and only then, is he “walking the pathways of *teshuvah*.”

79. **merits...Godly kavod....** As above, section 2. Through repentance one merits *kavod Elohim* (see n.77).

80. **Keter...kaf.** See above, section 2, note 13.

81. **right hand...repentance.** When a person repents, God stretches out His hand to receive his repentance. See also Rashi and *Siftei Chakhamim* on Deuteronomy 3:24, *Tanchuma*, *BeShalach* 15, and *Or HaChaim*, Deuteronomy 32:11. Below, Rebbe Nachman will show how the concept of *yemin* (the right hand) ties in with other aspects of the lesson (§10, §12).

{This is the hidden meaning of the *kavanot* (meditations) of Elul}.<sup>82</sup>

5. Now, by means<sup>83</sup> of quiet and silence the aspect of the *chirik* is formed.<sup>84</sup> As is brought in the *Tikkunim* <on the verse>, “and under His feet was something like a sapphire brick” (Exodus 24:10)—this is the *chirik* (*Tikkuney Zohar* 7a).<sup>85</sup> And this corresponds to “the earth is *hadome ragli* (My footstool)” (Isaiah 66:1)<sup>86</sup>—“*haDoMe*” corresponds to

82. **kavanot of Elul.** *Kavanot* are Kabbalistic meditations based on the various permutations of God’s Holy Names. These *kavanot* apply not only to prayer, but to all aspects of life. The meditations that relate to the month of Elul are elaborated upon below (§10-§13).

In review: Every person must minimize his own honor and maximize God’s honor (§1). This requires *teshuvah*, returning to God and recognizing His greatness, which is best accomplished by enduring insult in silence—doing so for the Holy One’s sake. A person thereby increases God’s honor and himself merits *kavod Elohim* (§2). Even so, he must never cease repenting. He must engage in *teshuvah al teshuvah*, always seeking greater revelations of God. In this way, he will merit the repentance of the World to Come (§3). And in order to walk the pathways of repentance, a person must be expert at running and returning—i.e., at knowing how to both ascend and descend the spiritual ladder in accordance with his unique capabilities (§4).

83. **Now, by means.** In this section, Rebbe Nachman introduces two new concepts: the letter *aleph*, and the rabbi/disciple relationship. In addition, the Rebbe returns to the statement he made prior to giving the lesson, “When one sits on the chair, one is an *adam!*” (see above, n.1). The Rebbe now ties all these concepts together in the context of our lesson. He also offers a commentary to Ezekiel’s vision, connecting the concept of creatures running and returning to the appearance of a man sitting on the throne (see n.68).

84. **the chirik is formed.** The following passage from the *Tikkuney Zohar* with the commentary of the *Matok Midvash* is vital for understanding this section of the lesson. In this part of Yechezkel’s vision (verses 26-28), he mentions the Hebrew term *mareh*, “form” or “appearance” (lit. “vision”), nine times. The first two are found in verse 26: “Above the firmament that was over their heads was the semblance of a throne, in appearance (*mareh*) like sapphire stone; and above it, upon the semblance of the throne, there was a form (*mareh*) resembling an *adam* (man).”

The *Zohar*, in discussing these *marot* (plural of *mareh*) states: “Above the firmament that was over their heads” there was the letter *aleph*, “in appearance like sapphire stone.” A stone resembles a round dot, the letter *yod*, similar to the upper and lower points of the letter *aleph*. This was the “sapphire stone” that was *d’mut kisay* (“the semblance of a throne”). The word *kisay* is akin to *d’mikasya*, which means “covers over” or “hides.” The upper point of the *aleph* is hidden above the line of the *aleph*. The line resembles the letter *vav*, similar to the firmament that divides upper from lower. Thus, “the semblance of a *kisay* (throne)” corresponds to the upper *yod* being hidden from sight above the *vav*.

The *Zohar* then quotes another verse which refers to sapphire (Exodus 24:10): “and under His feet was something like a sapphire brick.” This refers to the lower point of the *aleph*. Thus, the “stone” and “brick” of sapphire refer to the upper and lower points of the letter *aleph*, respectively. They are positioned above and below, and united by the slanted *vav*, thus forming

: [זֶה סוּד פְּנֵי אֱלוֹל]

ה. וְעַל-יְדֵי הַדְּמִימָה וְהַשְׁתִּיקָה נֶעֱשֶׂה בְּחִינַת חִירִיק, כְּמוֹכָא בְּתַקּוּנִים (בהקדמה ז.). “וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לְכֹנֶת הַסְּפִיר” (שמות כ”ד) - דא חיריק, וזה בחינת (ישעיהו ס”ו): “וְהָאֶרֶץ הָדָם רַגְלָי.” “הָדָם” - זֶה

the letter *aleph*. This was the *aleph* that Yechezkel saw. The *Zohar* next describes what these parts of the *aleph* allude to.

The upper point alludes to *Keter*; which hovers up above *Chokhmah* and *Binah*. The lower point is likened to the *chirik* (a single vowel sign; see next note), which is a single dot (*yod*), corresponding to the earth/*Malkhut*, as in (Isaiah 66:1), “the earth is My footstool.” The line between the two, the *vav*, is the firmament between the two levels, corresponding to *Z’er Anpin* (the Divine persona comprised of six *sefirot*). Thus, the letter *aleph*—its two dots/*yods* (= 20) and its line/*vav* (= 6)—has a numerical value of twenty-six, the same as God’s Holy Name *YHVH*. The *aleph* also encompasses all of the Ten *Sefirot*: from *Keter* (*Chokhmah* and *Binah*), through the six central *sefirot*, to *Malkhut*.

The *Zohar* then says: “and above it, upon the semblance of the throne, there was a *mareh* (form) resembling an *adam* (man).” Everything is found in the *aleph*, for there can be no *ADaM* without the *Aleph*. That is, this *mareh* (form) denotes the Holy Name *YHVH* in its expansion *MaH* (= 45, the same numerical value as *ADaM*; see Appendix: Expansions of the Holy Names). Thus, the *adam* on the throne is *Z’er Anpin*. This Holy Name *YHVH* was lacking an *aleph*—it comprised only *dam*, the backpart of *Ehyeh*. But, when the *aleph* of *Ehyeh* was formed and placed within the Holy Name *YHVH*, then *ADaM* (*MaH*) was made—“a form resembling a man.” Therefore: If you think you can enter the upper chambers and determine anything about God’s Holy Name, return! For His name is totally hidden (*Tikkuney Zohar*, Introduction, pp.6b-7a; *Matok Midvash*, loc. cit.).

The different parts of this passage will be explained in greater detail as they appear in the lesson. Rebbe Nachman now shows how the mysteries of Yechezkel’s vision are applicable to each and every person on his particular level and how it is possible for even mortal beings to achieve them.

85. **the chirik.** The *chirik* is the name of one of the vowel signs in the Hebrew *nikud* system. Pronounced as the *ea* in the word “easy,” the *chirik* (§75) is a single dot placed below the feet or base of a letter (a stone, the lower point, as in n.84). The verse Rebbe Nachman quotes from Exodus refers to the revelation Israel’s sages attained at Mount Sinai. In our context, this can be understood as the Jews at Sinai having repented for their sins and being ready for *teshuvah*—i.e., to serve God anew. They thereby merited the first level of repentance: the *chirik*, the lower point, the *teshuvah* of this world.

86. **earth is hadome ragli....** The earth is likened to a *footstool*, and both allude to the lower point of the *aleph*/the *chirik*.

The *Mai HaNachal* adds that if we examine the entire verse, we find within it all three elements of the *aleph*. Isaiah (loc. cit.) said, “The heavens are My *kisay*, and the earth is *haDoMe ragli*.” That is, “the heavens”—the *vav*—“are My *kisay*”—the upper point; “and the earth is *haDoMe ragli*”—the lower point. This will become clearer further on in the lesson.

<haDeMimah (the quiet) and silence><sup>87</sup> an aspect of the lower point of the shape of the *aleph*.<sup>88</sup>



And the upper point of the *aleph* is the aspect of *Keter*,<sup>89</sup> corresponding to “Above the firmament that was over their heads was the semblance of a *kisay* (throne), in appearance like sapphire stone” (Ezekiel 1:26). [This is the point] that covers from above the *vav* of the *aleph*, which is called “firmament” (see *Tikkuney Zohar*, *ibid.*).<sup>90</sup> This point is *kisay d'mitKaSyā* (a throne that is covered).<sup>91</sup> As is taught: Do not inquire about that which is hidden from you, and into what is *miKhuSeh* (covered) from you do not investigate (*Chagigah* 13a).<sup>92</sup> This corresponds to “The *kavod* of the Lord is a concealed matter,” the aspect of *Keter*.<sup>93</sup>



And the *vav* in the middle of the *aleph* is the firmament,<sup>94</sup> *ShaMaYiM*<sup>95</sup>—*aiSh* and *MaYiM* (fire and water),<sup>96</sup> which corresponds to embarrassment, when one's face changes colors.<sup>97</sup> This is the aspect of the firmament, which encompasses all the colors.<sup>98</sup>



In this way, “an *adam* to sit on the throne” is made (*Zohar* III, 48a).<sup>99</sup> As it is written (Ezekiel 1:26), “and above it, [upon the semblance of the

87. **HaDoMe...HaDeMimah....** The term *haDoMe* (הדום) is similar to *DeMimah* (דמימה, quiet). Thus, in our context the verse reads: “The earth/*chirik* is made by being *DoMe* (quiet).”

88. **lower point...of the aleph.** When, out of his desire to repent, a person remains quiet and silent in the face of embarrassment, he forms the *chirik*, the lower point of the *aleph*.

89. **upper point...Keter.** As above, note 84.

90. **vav...firmament.** See below, note 94.

91. **...kisay d'mitKaSyā.** That is, the upper point corresponds to *Keter*, which is concealed above the firmament (as above, n.84). It is called *kisay* (כיסא) because it is *mitkasyā* (מתכסיא) above the firmament, beyond the reach of the mind, as the Rebbe next explains.

92. **hidden from you...miKhuSeh....** That which is considered *kisay*, hidden from a person, cannot be questioned or scrutinized.

93. **a concealed matter...Keter.** That is, the upper point is considered something hidden, similar to *kavod Elohim*. It is forbidden to question this *kavod*—the aspect of *Keter*. Thus, someone who wants to repent must remain quiet and silent when embarrassed. He thereby attains the lower point of the *aleph*. If he then merits *teshuvah*, he attains *kavod Elohim/Keter* (as in §2), which is the upper point of the *aleph*.

94. **vav...is the firmament.** Throughout the Kabbalah, *Z'er Anpin* is associated with the heavens, whereas *Malkhut* is associated with the earth. *Z'er Anpin* is also aligned with the letter *vav*, by virtue of its six *sefirot* (see n.84). Thus, in our context, the *vav* corresponds to the firmament.

בְּחִינַת דְּמִימָה, וְזוֹה בְּחִינַת הַנְּקֻדָּה הַתְּחִתּוֹנָה שֶׁל תְּמוּנַת א.

וְנִקְדָּה הָעֲלִיוֹנָה שֶׁעַל הָאֵלֶף זֶה בְּחִינַת כְּתֵר, בְּחִינַת (יחזקאל א):  
 “וּמִמַּעַל לְרִקִיעַ אֲשֶׁר עַל רֹאשׁוֹ אֶבֶן סַפִּיר דְּמוּת כְּסֵא,” דְּמִתְכַסֵּיא  
 לְעֵילָא מְוָא”ו שְׂבָאָל”ף, דְּמִתְקַרֵּיא רִקִיעַ (שם בתקונים), וְהַנְּקֻדָּה  
 הִיא כְּסֵא דְּמִתְכַסֵּיא, כְּמוֹ שְׂכָתוּב (חגיגה יג.): “בַּמִּפְּלָא מִמֶּךָ אֵל  
 תִּדְרֹשׁ, וּבְמִכְסֵה מִמֶּךָ אֵל תִּחְקֹר,” וְזוֹה בְּחִינַת: “כְּבוֹד אֱלֹקִים  
 הַסֵּתֵר דְּכֵר,” בְּחִינַת כְּתֵר.

וְהוּא”ו שְׂבָתוֹךְ הָאֵלֶף, הוּא רִקִיעַ, שְׂמִים, אֵשׁ וּמִים, בְּחִינַת הַבוּשָׁה  
 שְׁנִשְׁתַּנָּה פְּנֵיו לְכַמָּה גִּוְנִין. וְזוֹה בְּחִינַת רִקִיעַ, כְּלָלִיּוֹת הַגִּוְנִין.

וְנַעֲשֶׂה עַל-יְדֵי-זֶה אָדָם לְשִׁבְתָּ עַל הַכְּסֵא, כְּמוֹ שְׂכָתוּב (שם ביחזקאל):

95. **ShaMaYiM.** The Hebrew term for the heavens, the firmament.

96. **...aiSh and MaYiM.** The Talmud (*Chagigah* 12a) teaches: The word *shamayim* (שמים) is a compound of *aiSh* (אש, fire) and *MaYiM* (מים, water). Maharsha explains that these two elements, fire and water, represent the attributes of judgment and kindness, respectively. These are the attributes used to create the heavens (*Maharsha, loc. cit., s.v. tana aish umayim*). They are also the attributes found in *Z'er Anpin*, which is said to contain many colors (see *Zohar* I, 71b). See next note.

97. **face changes colors.** The Talmud (*Berakhot* 6b) likens suffering embarrassment to being judged in fire and water. This is because a person who is shamed undergoes changes of facial color, from red to white, until his blood finally simmers down (*Maharsha, loc. cit., s.v. mai krum*). Thus, embarrassment parallels the heavens, the firmament, for they both contain the elements of fire and water.

98. **firmament...all the colors.** In our context, this teaches that the *vav* of the *aleph* corresponds to embarrassment—i.e., one's face changing color when suffering embarrassment. Thus, a person who wants to repent must learn to remain silent (the lower point) and endure the embarrassment (the *vav*). Only by doing so will he slaughter his evil inclination and thereby attain *Keter, kavod Elohim* (the upper point). He has thus completed the letter *aleph*. And, by completing the *aleph*...

99. **adam...on the throne is made.** The *Zohar (loc. cit.)* teaches: Scripture refers to man by several names: *adam, gever, enosh, ish*. Each is indicative of a different spiritual level, the greatest of all being *adam*. And when is there perfection Above? When the Holy One, *YHVH*—specifically the aspect of the Holy Name *MaH (ADaM)*—sits on His Throne. For until the Holy One sits on His Throne, there can be no more than a semblance of perfection, as in, “upon the semblance of the throne, there was a form resembling an *adam*.” The *Zohar* adds: Adam was created on the sixth day of Creation, at the same moment the Throne was



throne,] there was a form resembling an *adam* (man).”<sup>100</sup> For there can be no *Adam* without an *Aleph* (*Tikkuney Zohar*, *ibid.*).<sup>101</sup> Hence, the letters of *ADaM* are *Aleph-DaM*.<sup>102</sup> That is, his being *dome* (quiet) before God forms the *aleph*,<sup>103</sup> and also “an *adam* to sit on the throne.”

For the *vav* in the middle of the *aleph* is the firmament, the encompassing of all the colors—i.e., the above mentioned embarrassment. The lower point is the *DeMimah* and silence, as in, “the earth is *haDoMe ragli* (My footstool).”<sup>104</sup> This is also the aspect of *chirik*, corresponding to “and under His feet. . .” And the upper point is the “*kisay d’mitkasyah* <Above>,” the aspect of repentance, corresponding to “The glory of the Lord is a concealed matter,” and to “Do not inquire about that which is hidden from you,” and to “Above the firmament that was over their heads was the semblance of a *kisay*.” Then, “an *adam* to sit on the throne” is made, corresponding to “above it...a form [resembling] a man.”<sup>105</sup>

completed. . . . Therefore, man, who was created on the sixth day, is fit to sit on the throne (*Zohar* III, 48a; *Matok Midvash*, *loc. cit.*; *Parparaot LeChokhmah*).

100. **resembling an adam.** *Z’er Anpin*, the Holy Name *MaH*, as above (nn.84, 99).

101. **no Adam without...Aleph.** The *aleph* in the word *adam* is its most important letter (see above, n.13). Without it, *adam* (man) would only be *dam* (blood). The root letters of *ALePh* also connote “to learn.” This refers to the higher awareness a person achieves by remaining silent when his blood is spilt by insult.

102. **ADaM...Aleph-DaM.** The *aleph* (= 1) is joined with *dam* (= 44), the backpart of *Ehyeh*. Together they equal 45, *ADaM* (as above, n.84).

The *Mai HaNachal* explains that this is alluded to in the beginning of the lesson, where Rebbe Nachman mentions humility. The Hebrew term *mah* (“what”) implies nothingness and complete humbleness. As our Sages (*cf. Chulin* 89a) taught: When Moshe and Aharon said (Exodus 16:7), “We are *mah*,” they meant “We are considered as nothing.” Thus, when a person attains true humility, he attains *kavod Elohim*, *teshuvah al teshuvah*, the level of *adam/mah* (both equal 45). He is therefore worthy of sitting on the throne.

103. **dome...forms the aleph.** As explained above, remaining quiet and silent correspond to the lower point of the *aleph*, and the embarrassment corresponds to the *vav* above it. When a person endures the embarrassment by remaining quiet, he attains the *Keter/kavod Elohim*, the upper point. Rebbe Nachman now reviews the lesson, showing how the *aleph* is formed.

104. **DeMimah and silence....** Reb Noson adds another dimension to the concept of remaining quiet and silent. He writes: There are two types of silence. The first is the silence demanded of a person due to his many sins; he ought to recognize his faults and be too embarrassed to speak out before God. Yet, as appropriate as this level of devotion is, it is incomplete. A person must strive for the level where he can speak words of Torah and prayer before God. His speech—not his silence—is thus indicative of his having ascended the spiritual ladder. If he then keeps quiet and silent when

‘וּדְמוּת כְּמַרְאֵה אָדָם עָלָיו מְלַמְעָה’, ‘כִּי לִית אָדָם בְּלֹא אֶלֶף’ (שם). וְזֶה אוֹתִיּוֹת אָדָם, אֶלֶף דָּם. הֵינּוּ עַל-יְדֵי דָם לֵה, נִעְשָׂה אֶלֶף, וְנִעְשָׂה אָדָם לְשִׁבְתָּ עַל הַכֶּסֶּא.

כִּי הָיָא וְשִׁבְתוֹךְ הָאֶלֶף הוּא רָקִיעַ, כְּלָלִיּוֹת הַגְּנוּנִין, הֵינּוּ הַבוּשָׁה, כְּנִל. וְהִנְקָדָה הַתַּחְתּוֹנָה הִיא הַשְּׁתִּיקָה וְהַדְּמִימָה, כְּמוֹ שְׁכַתּוּב: ‘וְהָאָרֶץ הַדָּם רַגְלִי’, וְזֶה בְּחִינַת חִירִיק, בְּחִינַת: ‘וְתַחַת רַגְלָיו’, וְהִנְקָדָה הָעֲלִיוֹנָה הוּא כֶּסֶּא דְמַתְּכֶסְיָא, בְּחִינַת תְּשׁוּבָה, בְּחִינַת: ‘כְּבוֹד אֱלֹהִים הַסֵּתֵר דְּבָר’, בְּחִינַת: ‘בְּמִכְסֵה מִמֶּךָ אֵל תַּחְקֹר’, בְּחִינַת: ‘וּמִמַּעַל לָרָקִיעַ דְּמוּת כֶּסֶּא וְכוּ’, וְנִעְשָׂה אָדָם לְשִׁבְתָּ עַל הַכֶּסֶּא’, בְּחִינַת: ‘כְּמַרְאֵה אָדָם עָלָיו מְלַמְעָה’.

embarrassed, he achieves full repentance. This is the level of *Keter*, which denotes a level of silence that is even higher than speech, for it corresponds to the hidden levels. And there, in *Keter*, a person must wait. It would be wrong for him delve into something above his level. Rather, he must wait patiently, until he can ascend to the next level (*Torat Natan* #22).

The *Mai HaNachal* adds: We can now better understand why a person must endure embarrassment in silence. The firmament, the *vav*, corresponds to the Hebrew vowel *patach* (*Tikkuney Zohar*, Introduction, p.7b). Pronounced as the *a* in “Shabbat,” the *patach* (§74) is shaped like a *vav*, a straight line. When a person seeks honor, he finds only the honor given to kings, the type of honor everyone questions and scrutinizes. People therefore have what can be called a *peh patuach* (an open mouth) to speak against him. Now, the source of this questioning and open criticism (*PaTuaCh*) to which he is subjected is the *vav* (*PaTaCh*). His embarrassment, caused by his “bad” blood (*dam*), can only be undone by his keeping quiet and silent—turning from *DaM*, with a *patach*, to *DoMe*, with a *cholem* (see n.33). Then, in place of *kavod melakhim* he finds *kavod Elohim*, true honor. The *ChoLeM* of *dome*—which denotes *haChLaMah*, healing and sealing a wound—closes the mouths that were open.

The *Mai HaNachal* adds that both *kavoD melakhiM* and *kavoD ElohiM* end with the letters *DM*. However, whereas *kavod melakhim* is *dAm*, with a *pAtach*, *kavod Elohim* is *dOme* with a *chOlem*.

105. **an adam to sit...resembling a man.** The passage quoted earlier from the *Tikkuney Zohar* (n.84) explains that the *adam* sitting on the throne is actually God (in His manifestation as *Z’er Anpin*). Rebbe Nachman, on the other hand, sees this as referring to man himself. The explanation, the *Parparaot LeChokhmah* says, comes from the teaching that “the Holy One and the Jewish people are one” (*Zohar* III, 93b; see §6: end). Thus, when the Jews perfect themselves and their devotions, they bring rectification to the Supernal Worlds as well. So that when any Jew repents and achieves the level of *adam*, God’s rulership becomes even more complete, as it were, and He sits on His Throne. As we will see below (§7, §9), this is connected to the Final Redemption, when the Jewish people’s archenemy, Amalek, will be obliterated—“for God took an oath that His Name and Throne will not be complete until Amalek is destroyed” (*Rashi*, Exodus 17:16).

As a result, there is a union between the sun and the moon,<sup>106</sup> so that the sun illuminates the moon.<sup>107</sup> This also creates a oneness between Moshe and Yehoshua<sup>108</sup>—for Moshe’s face was like the face of the sun (*Bava Batra* 75a).<sup>109</sup> This is the upper point, which is the aspect of the *kisay*, of Moshe. As it is written (Psalms 89:37), “and his throne will be like the sun before Me”; corresponding to “Above the firmament...was the semblance of a *kisay*.”<sup>110</sup>

Reb Noson shows how, in light of Rebbe Nachman’s lesson, we can get an inkling of what transpired in Yechezkel’s Vision of the Chariot (Ezekiel 1). Rashi comments that the righteous are known as “God’s Chariot” (see Genesis 17:22). Indeed, each person, commensurate with his level of repentance, ascends to become a part of the Chariot. But, as the prophet describes, before the chariot he saw a “storm wind...a great cloud, and flashing fire...and the likes of the *chashmal* (Speaking Silence) emanating from the midst of the fire.” The wind, cloud and fire correspond to the *kelipot*—the obstacles and the burning lusts that rage within that person who yearns to serve God. A person cannot perceive the Chariot unless he first overcomes the obstacles and triumphs over his lusts. In addition, he must endure embarrassment from those who oppose his devotions. How does he do this? Through the *chashmal*: *chash* (silence) and *mal* (speech) (*Chagigah* 13a). That is, before he can achieve the level of speech, he must endure all his embarrassment in silence (see above, n.104). Inside the fire, Yechezkel also saw four four-faced creatures; the faces were those of a lion, an ox, an eagle, and a man. These “living creatures ran and returned, like a vision of lightning,” carrying the throne. He also mentions seeing an even higher level—“and above it, upon the form of the throne, there was a form resembling an *adam*.” This is the man, “an *adam* to sit on the throne,” who has completed all the aspects of the letter *aleph*, as has been explained in our text. And although only the very great tzaddikim can attain this level in full, still, by engaging in *teshuvah al teshuvah* countless times over, each person, commensurate with the level of his spiritual development, can become a part of that tzaddik who does sit on the throne (*Torat Natan* #25).

In addition, the three animal creatures correspond to the mind, the heart and the lungs. The mind is the upper point of the *aleph*, the heart where the blood flows is the lower point, and the lungs through which wind (air) passes is the *vav*. When a person completes his *aleph*, his organs are complete and he merits being called *adam*—one worthy of sitting on the throne (*Torat Natan* #25).

Reb Noson then adds: The main thrust of Rebbe Nachman’s lesson is to show how every Jew can succeed in attaining the highest levels and perceptions of Godliness, until he himself becomes an aspect of “an *adam* to sit on the throne.” For this world corresponds to the lower point of the *aleph*. Knowledge of God is the upper point, *Keter*; which is presently hidden from man. A person’s main objective in life should be to draw these perceptions of Godliness into this world by means of the *vav*—the aspect of the six days of the week, the workdays, the mundane. The Midrash teaches that everything was created for man (*Pesikta Rabbati* 46:3). That is, everything was created for man to use in his striving to attain Godly perceptions, so that he too could become “an *adam* to sit on the throne.” The way to achieve this is by suffering embarrassment in silence. He thereby subdues the blood in the left ventricle of his heart—the simmering blood of the liver, gall and spleen, which oppose the heart, lungs and mind. And by refining these aspects of the mundane world, he elevates himself to the upper point, but only when his silence brings to *teshuvah al teshuvah*, the aspect of Shabbat/tzaddik

וְאֵז נֶעְשֶׂה יְחִוּד בֵּין חֲמָה לְלִבְנָה, שֶׁהַשֶּׁמֶשׁ מְאִיר לְלִבְנָה, וְנֶעְשֶׂה יְחִוּד בֵּין מֹשֶׁה וְיְהוֹשֻׁעַ, כִּי (בבא בתרא עה.) פְּנֵי מֹשֶׁה כְּפְנֵי חֲמָה, וְדָא נִקְדָּה הָעֲלִיוֹנָה, בְּחִינַת כְּסֵא, בְּחִינַת מֹשֶׁה, כְּמוֹ שֶׁכְּתוּב (תהלים פ"ט): "וְכִסְאוֹ כְּשֶׁמֶשׁ נִגְדִי", בְּחִינַת: "וּמִמַּעַל לָרְקִיעַ דְּמוֹת כְּסֵא".

(§3). As mentioned earlier, he must attach himself to the truly great tzaddikim, those who have already attained the *aleph*’s upper point (*Torat Natan* #26).

106. **sun and the moon.** Rebbe Nachman now introduces the concept of teacher and disciple. Reb Noson was then in the early stages of becoming one of the Rebbe’s followers. This section of the lesson was Rebbe Nachman’s way of alluding to Reb Noson’s future role as his leading disciple (see above, n.1).

Reb Noson explains that all sin stems from the diminishing of the moon. At Creation, the sun and the moon were the same size. However, the moon was jealous and complained to God. This caused the moon to be diminished (see *Chulin* 60b). But when Mashiach comes and the entire world is rectified, then “the light of the moon will be like the light of the sun” (Isaiah 30:26). Thus, rectification of all sin is the unification of the moon with the sun, the lower point with the upper point (*Torat Natan* #24). The *Mai HaNachal* adds that were the Jewish people to follow the teachings in this lesson, the moon’s blemish would be eradicated. In our context, this refers to everyone perceiving the “light of God,” *kavod Elohim*—the repentance of the World to Come (see above, n.58).

107. **sun illuminates the moon.** That is, the upper point illumines the lower point. *Keter* shines into *Malkhut*, bringing vitality even to the lowest of spiritual levels (see nn.68, 69, 76).

108. **Moshe and Yehoshua.** Moshe is the prototypical teacher and Yehoshua the prototypical disciple. As we will see, nowhere do we find a disciple so devoted to his teacher as Yehoshua was to Moshe. Rebbe Nachman therefore uses their example as his proof. Still, as the author of the *Biur HaLikutim*, Reb Avraham Chazan, once said: Rebbe Nachman’s mention of Moshe and Yehoshua was intended as more than just a hint to Reb Noson’s future role as the Rebbe’s main follower. When one examines Reb Noson’s lifetime, one finds more than just a few similarities between Reb Noson’s devotion to the Rebbe and Yehoshua’s devotion to Moshe Rabbeinu (see *Through Fire and Water: The Life of Reb Noson of Breslov, passim*).

109. **Moshe’s...face of the sun.** The Talmud (*loc. cit.*) likens the shine on Moshe’s face to the brightness of the sun, and the shine on Yehoshua’s face to the light of the moon. Obviously, Moshe’s glow was far greater than Yehoshua’s. The elders of the generation, who had earlier seen Moshe and could now observe Yehoshua, said, “Woe, what an embarrassment!” That is, in such a short period, the level of their leader’s prestige had descended so greatly (see *Rashbam*, s.v. *oy lo*). In our context, as the Rebbe will soon point out, the moon reflects the sun’s light, but only when there is a unity between them. Thus, every Jew must strive to promote unity between Moshe and Yehoshua, between the upper point and the lower point, so that *Keter* can illumine *Malkhut* with vitality (as above, n.107).

110. **throne...like the sun...kisay.** From these proof-texts we learn that the throne is like the sun. And, we have already seen that the *kisay* (throne) corresponds to the *kisay d’mitkasya*, the point that is hidden—i.e., the upper point. Thus, the sun/Moshe corresponds to the upper point.

And the lower point is Yehoshua, the aspect of the moon,<sup>111</sup> corresponding to “and under His feet was something like a <sapphire> *LiVNat* (brick)”—i.e., *LeVaNah* (moon).<sup>112</sup>

And the *vav* in the middle of the *aleph* is the firmament, the aspect of the tent,<sup>113</sup> as is written (Exodus 33:11), “Yehoshua the son of Nun did not depart from the tent.”<sup>114</sup> “Tent” alludes to the firmament, as is written (Isaiah 40:22), “and He stretched them out like a tent to dwell in.”<sup>115</sup> And as is written (Psalms 104:2), “Who spreads the heavens like an overhanging sheet”<sup>116</sup>—this is “...the sheets of the tent” (Exodus 26:12).<sup>117</sup>

{“Make the heart of this people fat, stop up its ears, and seal its eyes: lest it see with its eyes, hear with its ears, understand with its heart—and so repent and be healed” (Isaiah 6:10).}

And the *kisay* on High,<sup>118</sup> the upper point, is divided into three dots, <as is known>. This is because repentance must meet three conditions, as is written, “...lest it see with its eyes, hear with its ears, understand with its heart—and so repent <and be healed>.”<sup>119</sup>

111. **lower point...Yehoshua...moon.** “...and Yehoshua’s face was like the face of the moon” (*Bava Batra* 75a; see n.109).

112. **LiVNat...LeVaNah.** “Under His feet” corresponds to the lower point, as explained (nn.84, 85). Scripture states that there was a *livnat* (brick) under his feet. *LiVNat* (לבנה) resembles *LeVaNah* (לבנה), the moon. Thus, the lower point is the moon, Yehoshua.

113. **vav...firmament...tent.** As above, note 94. Rebbe Nachman now mentions the element that joins Moshe to Yehoshua: the tent. This is explained below (§7), where the Rebbe says that the tent is the light the teacher shines into his disciple. This light is *daat* (knowledge), perceptions of Godliness.

114. **depart from the tent.** When the teacher meets with his disciple they create the aspect of the *aleph*. Moshe/teacher symbolizes the sun, wisdom (the upper point). He shines to Yehoshua/disciple, the moon (the lower point), who receives the illumination by way of the Tent of Meeting, the Heavens (the *vav*). In our context, the verse teaches that in order for Yehoshua to receive from Moshe, he must always be attached to the upper point. Hence, “Yehoshua...did not depart from the tent.”

Reb Noson explains that Moshe, the tzaddik, the upper point, is so lofty and hidden—“The glory of the Lord is a concealed matter”—that not everyone is able to receive directly from his light. Hence the need for Yehoshua, the disciple, the lower point—“Yehoshua...did not depart from the tent”—whose dissemination of the tzaddik’s teachings is of paramount importance. And their union, a union between the sun and the moon, leads to the ultimate rectification. For the disciple knows how to reveal the tzaddik’s light indirectly, in a reflected manner, so that everyone can look at it and benefit (*Torat Natan* #28). And, Reb Noson adds: When a person sins, he causes a concealment of the upper point. The spiritual light that then reaches the lower point is very limited and incapable of preventing forces of the Other Side from taking charge. Therefore, this

וְהִנְקִדָּה הַתְּחִתוֹנָה הִיא יְהוֹשֻׁעַ, בְּחִינַת לְבָנָה, בְּחִינַת: “וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לְבַנֵּת”, דָּא לְבָנָה. וְהוּא שְׁבִתוֹךְ הָאֶלֶף הוּא הָרְקִיעַ, הוּא בְּחִינַת הָאֵהֶל, כְּמוֹ שְׁכָתוֹב (שְׁמוֹת ל”ג): “וַיְהוֹשֻׁעַ בֶּן נוּן לֹא יָמִישׁ מִתּוֹךְ הָאֵהֶל”. וְ“אֵהֶל” הוּא רְקִיעַ, כְּמוֹ שְׁכָתוֹב (ישעיהו מ): “וַיִּמְתְּחֵם כְּאֵהֶל לְשָׁבֶת”, וְכָתִיב (תהלים ק”ד): “נוֹטָה שָׁמַיִם כַּיָּרִיעָה”, וְזֶה (שְׁמוֹת כ”ו): “יָרִיעוֹת הָאֵהֶל”.

וְכִסָּא הָעֲלִיּוֹן, הֵינּוּ נִקְדָּה הָעֲלִיּוֹנָה, נִחְלָקֶת לְשֵׁלֶשׁ טַפִּיז. כִּי תְּשׁוּבָה צָרִיךְ לְהֵיּוֹת בְּשֵׁלֶשׁ תְּנָאִים, כְּמוֹ שְׁכָתוֹב (ישעיהו ו): “פֶּן יִרְאֶה בְּעֵינָיו, וּבְאָזְנוֹ יִשְׁמַע, וּלְבָבוֹ יִבִּין וְשָׁב”.

diminished spiritual light brings darkness in its wake, causing many “souls to go lost.” This is why repentance is imperative, so that its revelation of the upper point will illumine the lower point with undiminished light. Then, the person who returns to God is able to retrieve all the holiness he lost in the darkness because of his misdeeds (*Torat Natan* #31).

115. **Tent...firmament...** Rebbe Nachman now shows why the tent, which unites the concepts of Moshe and Yehoshua, is compared to the heavens. For God “spread the heavens like a thin covering, and He stretched them out like a tent to dwell in.” The *Metzudat David* explains that God Who resides on High spread out the heavens like a “tent” for His Divine Presence to dwell in. Thus, this verse alludes to the *vav*, a firmament/line attached to the upper point.

116. **heavens like an overhanging sheet.** The *Metzudat David* explains that God spread out the heavens as if to enclose the earth within them. Thus, this verse alludes to the *vav* being attached to the lower point, earth. This proof-text together with the next (*Exodus, loc. cit.*) shows the connection between *shamayim* and tent; here heaven is likened to a sheet, and in the next verse sheet is connected to tent.

The *Mai HaNachal* adds that the reason Rebbe Nachman brings this extra verse as a proof-text is that it refers to the same firmament that Yechezkel saw in his vision (see *Tikkuney Zohar*, p.7a).

117. **sheets of the tent.** That is, the upper point and the lower point must unite in order to bring *Keter*’s illumination into *Malkhut*. This is the meaning of the Tent of Meeting—it is the “meeting place” (*vav*) of the upper and lower points.

118. **kisay on High.** Rebbe Nachman now adds another dimension to the hidden upper point.

119. **repentance must meet three conditions...** These conditions correspond to the three divisions of the intellect, *Chokmah*, *Binah* and *Daat*. In order for a person to gain the new awareness that comes with *teshuvah*, he must first remove the obstructing layers of “fat” from his eyes, ears and heart. He must ‘see with his eyes, hear with his ears, and understand with his heart.’ This requires his focusing his eyes on the path he chooses to follow; his listening well to the words of the holy tzaddikim; and his concentrating his heart on the ultimate goal. Then

These three aspects [of repentance] are the vowel sign *segol*.<sup>120</sup> And “the *segol* is the sun” (*Tikkuney Zohar* 7b)—i.e., “Moshe’s face was like the face of the sun.”<sup>121</sup>

he is able to absorb new insights and achieve true repentance (*Torat Natan* #30; see *Likutey Moharan* 7:8). These, then, are the three dots of the *aleph*’s upper point. And, as we have seen, the motivation for *teshuvah* stems from the upper point/Moshe/the tzaddik.

120. **vowel sign segol.** *Segol* is the name of one of the vowel signs in the Hebrew *nikud* system. Pronounced as the *ai* in the word “said,” the *segol* (§76) is comprised of three dots placed below the feet or base of a letter. See next note.

121. **segol...Moshe’s face...face of the sun.** Earlier, Rebbe Nachman showed the connection between Moshe and the sun (see n.109); like the sun, Moshe/teacher shines his light from above. The Rebbe has also shown how Moshe represents the *kisay*, the hidden upper point of the *aleph*. This upper point, like *teshuvah*, is divided into three, *Chokhmah*, *Binah* and *Daat* (as in n.119), and in this way resembles the three dots of the *segol*. Hence the *Zohar*’s likening the *segol* to the sun.

This passage from the introduction to the *Tikkuney Zohar* (*loc. cit.*) also explains the Kabbalistic intentions of all the vowels signs, together with their *gematria*, or numerical value, and what their names imply. The *segol*, which corresponds to the *sefirah Chesed*, consists of three dots (a dot = 10), for a value of thirty (3x10 = 30). Each dot is drawn from the letter *vav* (a *vav* = 6), and this adds to *segol*’s value another eighteen (3x6 = 18). This totals 48 (*ChaM*, חמ). The word *segol* (סגול) itself has four (ד) letters, which brings the value to 52 (*CheMeD*, חמד). One of the translations of *chemed* is “special,” which is akin to the word *segulah*, a virtuous attribute or quality. Adding 1 more to the total, for the word *chemed* itself, changes the value to 53, the same as *ChaMaH* (חמה), the sun. Thus, “Moshe’s face was like...the sun,” for Moshe illuminates *Chesed*, to which the *segol* corresponds (*Matok Midvash*, *loc. cit.*). With this proof, Rebbe Nachman has connected the *segol*, which is the three points of *teshuvah*, with the upper point of the *aleph*, which is Moshe and the sun.

In review: Every person must minimize his own honor and maximize God’s honor (§1). This requires *teshuvah*, which is best accomplished by enduring insult in silence for the Holy One’s sake. A person thereby increases God’s honor and himself merits *kavod Elohim* (§2). Even so, he must never cease repenting. He must engage in *teshuvah al teshuvah*, always seeking greater revelations of God. In this way, he will merit the repentance of the World to Come (§3). And in order to walk the pathways of repentance, a person must be expert at running and returning—i.e., at knowing how to both ascend and descend the spiritual ladder in accordance with his unique capabilities (§4). Walking the pathways of repentance enables a person to complete and perfect the letter *aleph*—i.e., “an *adam* to sit on the throne.” He unites sun and moon, teacher and disciple, bringing rectification from the upper point to the lower point. But only when his repentance is complete, when he meets the three conditions for *teshuvah* (§5).

\*

Reb Noson writes: After giving this lesson Rebbe Nachman said, “Whenever a teacher and a disciple come together, the aspect of Moshe, Yehoshua and the Tent of Meeting exists.” Reb Noson

וְאֵלוֹ הַשָּׁלֵשׁ בְּחִינּוֹת הֵם נִקְדָּת סְגוּלָּה, וְסִגּוּל דָּא חֲמָה (תקונים בהקדמה ז:), הִינּוּ פְּנֵי מֹשֶׁה כְּפְּנֵי חֲמָה.

explains this as follows. As mentioned, *teshuvah* is best accomplished by remaining quiet and silent when embarrassed. Through this, a person merits becoming “an *adam* to sit on the throne.” But, to achieve this level, he must be willing to endure *repeated* suffering, hardship and embarrassment that is often associated with drawing closer to the true tzaddikim. This perseverance is vital, because only the very great tzaddikim actually attain *teshuvah al teshuvah*, rising up to the level of *Keter*, the throne. Moreover, such tzaddikim never rest. They constantly strive for even greater revelations of God, and always engage in *teshuvah al teshuvah*. They are also always working from their exalted level to draw down God’s awesome *chesed* (lovingkindness) and reveal it to the world. This *chesed* translates as a message of eternal hope: The opportunity is always there for each and every person to partake of God’s goodness—to taste, savor, and benefit from it.

Yet, as mentioned, in order to receive this *chesed* through the tzaddikim, it is necessary to endure the accompanying hardship. A person has to be willing to bend his shoulder to the yoke. This is actually a test of how determined and willing he is to sacrifice in order to acquire Godliness. For the more a person is willing to struggle for his attainments, the greater his gain. He learns how to be *baky b’ratzo*—to strive for the greatest heights, where God is waiting for him. And, even when he finds himself feeling low, backsliding from his devotions, he learns how to find God. He becomes *baky b’shov*—knowing that God is always with him and He will not let him down. Thus, the struggle itself is his primary repentance. Moreover, the closer he comes to the tzaddik, the more likely he is to experience these stumbling blocks and hardships, which hinder his drawing near and so distance him from *teshuvah*. The increased effort and longing which these difficulties produce in him are thus only for his benefit.

Therefore, the ideal way to repent is by drawing closer to the true tzaddikim. They reveal God’s *chesed* through the upper point of the *aleph* and shine it into the lower point, so that all those less exalted than they can draw from the light and be filled with the hope that they can always find God. Thus, despite all the stumbling blocks and hardships that have the power to distance a person from God, by enduring suffering and embarrassment one realizes that there certainly is hope, for he has now formed the channel, the *vav*, by which to draw the light from the tzaddik, from the upper point. He has successfully subdued his evil inclination, the blood in the left hollow of his heart, and can now merit true repentance (*Torat Natan* #21).

The *Parparaot LeChokhmah* explains that this is why we find such fierce opposition to the tzaddikim. The controversy surrounding the tzaddik is a test, to see if the disciple will remain steadfast in his faith in the tzaddikim and continue trying to draw closer to them. This is also why we find that the tzaddikim will occasionally treat their disciples with indifference, and even rejection. The disciple is being tested. If he remains steadfast in his faith in the tzaddik and in the devotions the tzaddik prescribes, the embarrassment he endures at the hands of the tzaddik will be transformed into an illuminating light from the *aleph*’s upper point.

Elsewhere, Reb Noson says that due to the many blemishes caused by our sins, it sometimes becomes necessary for the tzaddik, who is the upper point, to pass away. That is, the blemishes block the light of the upper point and prevent it from shining into this world to motivate people to repent. Then, with the tzaddik no longer in the world physically, it becomes necessary to seek the tzaddik’s legacy—i.e., his disciples. To the extent a person does this, to the extent he seeks the truth, he is likewise able to attain true repentance (*Torat Natan* #27).

6. This is the explanation<sup>122</sup>:

**Rabbah bar bar Chanah recounted: One time we were traveling in the desert and we saw these geese who were so fat that their plumes *shamitan* (fell off). Rivers of oil were flowing from beneath them. So I asked them, “Will I have a piece of you in the World to Come?” One lifted a foot towards me and one lifted *kanaf* (a wing) towards me. When I came before Rabbi Elazar, he said to me, “In the Future, the Jewish people’s judgment will be on their account” (Bava Batra 73b).**

[traveling in the desert] — [Rabbah bar bar Chanah] set out to investigate the fine trait of humility,<sup>123</sup> when a person considers himself as a desert to be tread upon (Eruvin 54a)<sup>124</sup>—everyone steps on him.<sup>125</sup>

He saw *ChaKhaMim* (Torah sages). This is an allusion to **geese**, as the Sages taught (Berakhot 57a): Anyone who sees a goose in his dream can anticipate *ChoKhMah* (wisdom).<sup>126</sup>

**their plumes *shamitan*, fell off** — Rashbam translates [*gadfayhu* (plumes) as] *NoTZot* (feathers). This alludes to controversy and insult, as is written (Deuteronomy 25:11), “If two men *yeNaTZu* (get into a fight)...” The [*chakhamim*] do not pay attention to the controversy or insults directed at them. They hear themselves ridiculed and yet do not retort. As a result of this silence they are called sages, because silence is a fence for wisdom (Avot 3:13).<sup>127</sup> {Silence is also the aspect of *Keter*.<sup>128</sup>}

122. **This is the explanation.** Rebbe Nachman now shows how the concepts of this lesson are alluded to within the framework of Rabbah bar bar Chanah’s story.

123. **trait of humility.** A major theme of this lesson, as above, section 1 and note 2.

124. **desert to be tread upon.** The Talmud asks: What is the meaning of (Numbers 21:18), “and from the desert to Matanah”? If a person humbles himself, making himself like a desert for all to tread upon, Torah knowledge will be given to him as a present, *matanah* (Eruvin 54a). That is, the revelation of Godliness sought by a person who studies Torah, i.e., *kavod Elohim*, can only occur when one has humility. This person seeks to reveal God and honor Him, willingly doing so at the expense of his own honor—i.e., he allows himself to become a “desert.”

125. **everyone steps on him.** His humbleness is such that he allows all sorts of embarrassment and humiliation to pass over him.

*Rashbam:*

their plumes *shamitan* - their feathers fell off because of their abundant fat: **lifted *kanaf* towards me** - it lifted a wing in my direction, hinting, “This is your portion in the World to Come”: **judgment will be on their account** - the sins [of the Jewish people] delay the arrival of the Mashiach, causing pain to living creatures—to those geese, [who suffer] due to their fatness:

רָשַׁב"ם:

דְּשָׁמִיטִין גְּדַפְיָהוּ - נִפְלוּ  
נוֹצָה שְׁלָהֶם מְרַב שׁוֹמֵן:  
דְּלִיא לִי גְדַפָּא - הַגְּבִיָּה  
לִי הַכְּנָף, רָמַז - זֶהוּ חִלְקָךְ  
לְעֵתִיד לְבוֹא: לְתַן עֲלֵיהֶם  
אֶת הַדִּין - שְׂבַחֲטָתָם  
מִתְעַכֵּב מְשִׁיחַ, וַיֵּשׁ לָהֶם  
צָעַר בְּעַלְי-חַיִּים, לְאוֹתָן  
אוֹזִין, מִחֲמַת שׁוֹמְנָן:

ו. וְזֶה פְּרוּשׁ:

אָמַר רַבָּה בַּר בַּר חַנָּה: זִמְנָא חָדָא  
הוּא אֲזַלִּין בְּמַדְבָּרָא, וְחִזִּין הֵי אֲוִי  
דְּשָׁמִיטִין גְּדַפְיָהוּ מִשְׁמַנְיָהוּ, וְקָא נַגְדִּי  
נַחֲלִי דְּמִשְׁחָא מִתּוֹתֵיהּ. וְאִמְנָא לְהוּ:  
אֵית לִי מְנִיכוּ חוֹלְקָא לְעֵלְמָא דְּאֵתִי?  
חָדָא דְּלִיא לִי אֲטָמָא, וְחָדָא דְּלִיא לִי  
גְדַפָּא. כִּי אֲתָאִי לְקַמֵּיהּ דְּרַבִּי אֶלְעָזָר,  
אָמַר לִי: עֵתִידִין יִשְׂרָאֵל לְתַן עֲלֵיהֶם  
אֶת הַדִּין: (בבא בתרא עג:)

שְׁהֵלָךְ לְחַקֵּר בְּמַדְבָּרָה הַטּוֹבָה שֶׁל עֲנוּהָ, שְׂאָדָם מְשִׁים עֲצָמוֹ כַּמַּדְבָּר  
לְדוּשׁ, שְׁהֵכַל דְּשִׁין עָלָיו.

וְרָאָה חֲכָמִים, וְזֶה בְּחִינַת אוֹזִין, כְּמוֹ שְׂאָמְרוּ חֲכָמֵינוּ, זְכָרוֹנָם  
לְבָרָכָה (ברכות נז:): ‘הַרְוֵאָה אוֹז בְּחֵלוֹם, יִצְפֶּה לְחֲכָמָה’.

דְּשָׁמִיטִין גְּדַפְיָהוּ - פִּרְשׁ רַש"י: נוֹצוֹת, זֶה בְּחִינַת מַחֲלָקָת  
וּבְזִיוּנוֹת, כְּמוֹ שְׂכָתוּב (דברים כ"ה): “כִּי יִנָּצוּ אַנְשִׁים”, הֵינּוּ שְׂאִין  
מִשְׁגִּיחִין עַל מַחֲלָקָת וּבְזִיוּנוֹת שְׂמַבְזִין אוֹתָן, וְשׁוֹמְעִים חֲרַפְתָּן  
וְאִינָם מְשִׁיבִים. וְעַל שֵׁם הַשְּׁתִיקָה נִקְרְאִים חֲכָמִים, כִּי (אבות ג):  
‘סִיג לְחֲכָמָה - שְׁתִיקָה’: [כִּי הַשְּׁתִיקָה הִיא בְּחִינַת כְּתָר\*].

126. **goose...anticipate wisdom.** The Talmud (*loc. cit.*), in discussing the meanings of different dream symbols, offers proof-texts in support its interpretations. The verse for geese and wisdom is (Proverbs 1:20), “[Torah] wisdom will be declared openly in the streets.” The Sages are drawing an analogy between geese, whose nature it is to squawk loudly, and the Torah’s wisdom being energetically proclaimed in public. Thus, geese correspond to *chokhmah* (wisdom).

127. **silence is a fence for wisdom.** Rabbeinu Yonah opines (*loc. cit.*) that when a person is wise, he listens attentively to someone else’s view or opinion and is open to learning something from that person. Silence is thus a means of achieving wisdom.

128. **Silence is also...Keter.** By means of silence one achieves repentance, which is the aspect of *Keter*, as explained above (§2). This is alluded to in, “Silence is a fence for *chokhmah*.”

This is the term *ShaMiTan*, as is written (Deuteronomy 15:2), “Every creditor will *ShaMoTe* (remit) any debt owed him”—i.e., a person should not demand satisfaction for his humiliation.<sup>129</sup>

And <this is> **who were so fat**, similar to (Deuteronomy 32:15), “... you grew fat and gross.”<sup>130</sup> {In other words, [because of their humility the *chakhamim*] consider themselves to be in a state of “grew fat and gross.”} That is, as a result, they hear themselves ridiculed and yet do not retort. This, in order to repent for their transgressions, <corresponding to> (ibid.), “But Yeshurun grew fat.”<sup>131</sup> {This corresponds to (Isaiah 6:10), “Make the heart of this people fat, stops up its ears, and seal its eyes: lest it see...,” because repentance must meet these three conditions.<sup>132</sup>}

**Rivers of oil were flowing from beneath them** — That is, by means of silence<sup>133</sup> a person achieves *kavod Elohim*, which is the aspect of oil, as is written (Psalms 45:8), “You love righteousness and hate wickedness, therefore [the Lord, your Lord,] has anointed you....”<sup>134</sup> And this

This “fence” is the aspect of *Keter*; which is a boundary that goes all around—encircling and crowning the *sefirah Chokhmah*. And this *Keter*/fence is made by remaining silent. This is, “Silence is a fence for *Chokhmah*” (*marginal note*). Thus, when people remain quiet and silent when insulted, they are wise.

129. **ShaMiTan...ShaMoTe....** One of the laws of *Shemita*, the sabbatical year, is that every creditor must remit all debts owed him. (There are several exceptions; see *Yad HaChazakah, Hilkhos Shemita v'Yovel*, Chapter 9). Thus, in one sense, *shamitan* alludes to overlooking the past and letting bygones be bygones. In our context, this refers to a person who wants to repent and have his past wrongdoing “remitted” and overlooked by God. He must then repent by remaining quiet and silent in the face of embarrassment.

130. **...who were so fat...and gross.** That is, the “feathers” (insults) were “*shamitan*” (not returned in kind) because they “were so fat” (wanted to repent). Rebbe Nachman now shows how “so fat” refers to repentance.

131. **grew fat.** The verse reads, “But Yeshurun (the Jewish people) grew fat and rebelled [against God]; you grew fat and gross... [the nation] abandoned its Maker.” Thus, “growing fat” refers to veering off the path to God. A person who wants to repent views himself as one who has “grown fat” and strayed from the path. He therefore remains quiet and silent. See next note.

132. **heart...ears...eyes...repentance....** See above, note 119, where this is explained. Rebbe Nachman has shown how “fat” refers to a person’s sins and that anyone who wants to rectify these three major parts of the human form must meet the conditions for repentance. Reb Noson notes that these three conditions relate to a person’s lusts and evil traits. His evil desires have travelled throughout his blood system, infiltrated it, so that now he no longer even attempts to subdue his evil inclination. However, as long as a person refuses to shed these desires, he will be unable to receive the light that the tzaddik (upper point) attempts to

\* (כי על-ידי השתיקה זוכין לתשובה, שהיא בחינת כתר, כנ”ל. וזה בחינת: ‘סיג לחכמה שתיקה’. ‘סיג’ דיקא, זה בחינת כתר, שהוא בחינת סיג וגדר סביב סביב, שמסבב ומכתיר ומעטיר את החכמה, וזה הכתר, שהוא בחינת סיג, נעשה מהשתיקה, כנ”ל. וזהו: ‘סיג לחכמה שתיקה’, כנ”ל).

וְזֶה לְשׁוֹן דְּשִׁמְטִין, כְּמוֹ שֶׁכָּתוּב (דברים ט”ו): “שָׁמוּט כָּל בַּעַל מִשֵּׂה יָדוֹ”, הֵינּוּ שָׁלָא יִתְבַּע עַלבוֹנוֹ.

וְזֶה פְּרוּשׁ מִשְׁמַנְיָהוּ – מִלְּשׁוֹן: “שִׁמְנַת עֲבִיתָ”, (כְּלוּמַר: מִחֲמַת שְׂאוּחֲזִין עֲצָמָן בְּבַחֲיַנַּת (דברים ל”ב): “שִׁמְנַת עֲבִיתָ”), הֵינּוּ בְּשִׁבִיל זֶה שׁוֹמְעִין חֲרַפְתָּן וְאֵינָם מְשִׁיבִים, כִּי זֶה עוֹשִׂין בְּשִׁבִיל תְּשׁוּבָה עַל עֲוֹנוֹתָם, כְּמוֹ שֶׁכָּתוּב (שם): “וַיִּשְׁמַן יִשְׂרָאֵל”. (בְּחִינַת הַשְּׁמָן לֵב כּוֹ, וְאֲזַנּוֹ כּוֹ, פֶּן יִרְאֶה כּוֹ, שֶׁהִתְשׁוּבָה צָרִיךְ לְהִיֹּת בְּשִׁלְשָׁה תְּנָאִים אֵלּוּ).

וְנִגְדֵי נִחְלֵי דְּמִשְׁחָא מִתְחוּתֵיהוּ – הֵינּוּ עַל-יְדֵי הַשְּׁתִּיקָה זוֹכִין לְכָבוֹד אֱלֹקֵי, שֶׁהוּא בְּחִינַת שְׁמָן, כְּמוֹ שֶׁכָּתוּב (תהלים מ”ה): “אֶהְבֶּתָּ צֶדֶק

shine into him. Worse yet, the fact is that many of those who fail to shed their evil desires are the very same people who seek honor! Not only do they not maximize God’s honor by trying to repent, but they labor to maximize their own standing and position—mostly at the expense of those who are endeavoring to honor God. This is why repentance always seems such a distant thing for them. They fail to perceive the great light which the tzaddikim shine upon them.

Reb Noson explains this as the meaning of the Mishnah: Jealousy, lust and honor remove *adam* (a man) from the world (*Avot* 4:21). “Jealousy” refers to those who are resentful of truly God-fearing people. Rather than honoring those whose devotion to God they fail to match, they oppose and ridicule them. This is the polar opposite of the lower point; instead of maintaining silence, these jealous people abuse others. “Lust” refers to the blood in the left hollow of the heart which a person has failed to subdue or slaughter by remaining silent. As a result, there is no *vav*. Finally, “honor” refers to those who seek to increase their own glory, thereby negating the aspect of *Keter/kavod Elohim*/the upper point. Thus, these three evil characteristics—which blemish the heart, ears and eyes—“remove *adam* from the world.” That is, the blemish they cause assures that the level of *adam*, a man who has truly repented, cannot be achieved (*Torat Natan* #30).

133. **from beneath them...silence.** “Beneath” alludes to the lower point, remaining silent in the face of insult and humiliation (*Mai HaNachal*).

134. **anointed you with oil.** Rashi explains that moving up to a higher, more prestigious position is comparable to being “anointed with oil.” At his coronation, a king of Israel was

corresponds to (ibid. 24:8,10), “The King of glory.”<sup>135</sup>

**So I asked them, “Will I have a piece of you in the World to Come?”**<sup>136</sup> **One lifted a foot towards me** — This corresponds to “the earth is My footstool,” alluding to the lower point.<sup>137</sup>

**and one lifted *KaNaF*, a wing, towards me** — This is the aspect of the *kisay*, as is written (Isaiah 30:20), “Your Teacher will not *KaNeF* (cover) Himself anymore.” This alludes to the upper point.<sup>138</sup>

In other words, [the geese] showed Rabbah bar bar Chanah that he too had attained these spiritual levels.<sup>139</sup>

**Rabbi Elazar said: In the Future, the Jewish people’s judgment will be on their account** — For the Jews are called *adam*, <as is written, “For you My flock...are *adam*” (Ezekiel 34:31)>.<sup>140</sup> And, the Holy One and the Jewish people are one (*Zohar* III, 93b).<sup>141</sup> The Jews, who are called *adam*<sup>142</sup>—<*aleph-dome*, as above<sup>143</sup>>—will sit on the throne, as in, “upon [the semblance of] the throne, there was a form resembling an *adam*”<sup>144</sup> Then, the Jews will provide judgment for all the world’s

anointed with oil (*Horayot* 11b), a sign of his having attained *kavod Elohim*. Thus, in our context the verse reads: “You love righteousness and hate wickedness”—you regret your evil past and have repented, therefore—“your Lord has anointed you with oil”—you have merited *kavod Elohim*. The *Mai HaNachal* adds: Earlier (§2, n.21), Rebbe Nachman quoted the Talmud that a person who wants to repent and purify himself is analogous to someone who wants to enjoy the fragrance of pure spices and oils: he is told to wait. As is evident from here, this is because oil corresponds to *kavod Elohim*, which is attained only by “waiting” and repenting.

135. **The King of glory.** In its simple meaning, this verse is a reference to God. In our context, however, this alludes to spiritual glory, *kavod Elohim*, given to those who reach the higher rungs on the spiritual ladder.

136. **in the World to Come.** The World to Come corresponds to repentance, as explained in section 3. Rabbah asked the geese/Torah sages whether he had reached a true level of humility and so attained repentance.

137. **foot...footstool...lower point.** The first step is silence, the footstool, as explained in section 5. One of the geese—a wise man, one who had already attained the level of *Keter*, true repentance—answered that Rabbah had indeed attained the lower point of the *aleph*.

138. **Your Teacher will not....** The prophet Isaiah prophesies that although God is presently hidden from us, in the Future He will reveal Himself: “Your Teacher will not *KaNeF* (cover) Himself anymore.” In this sense, the *KaNaF* (wing) alludes to that which is hidden, the upper point. In our context, this also refers to Moshe/the teacher, who taught Torah to all of Israel. He represents the aspect of running to higher spiritual levels—i.e., “a wing”—the upper point

ותשנא רשע, על-פן משחרך, וזה בחינת (שם כ"ד): “מלך הכבוד”.  
ואמינא להו: אית לי מיניכו חולקא לעלמא דאתי? חדא  
דליא לי אטמא – זה בחינת: “והארץ הים רגלי”, בחינת נקדה  
התחתונה, כנ”ל.

וחדא דליא לי כנף – זה בחינת כסא, כמו שכתוב (ישעיהו ל):  
“ולא יכנף עוד מוריך”, זה בחינת הנקדה העליונה.

הינו שחראו לרבה בר בר חנה, שגם הוא זכה לאלו  
הבחינות.

אמר רבי אלעזר: עתידין ישראל לתן עליהם את הדין – כי  
ישראל נקראים אדם, וקודשא בריך הוא וישראל – כלא חד.  
וישראל, שהם בחינת אדם, ישבו על הכסא, כמו שכתוב: “ועל  
הכסא דמות כמראה אדם”, וישראל יתנו דין לכל באי עולם,

of the *aleph*.

139. **he too had attained...levels.** Like them, Rabbah was also considered a wise man. He too had merited *teshuvah al teshuvah*, the *teshuvah* of the World to Come.

140. **Jews are called adam....** Aside from applying certain laws exclusively to the Jewish people, this passage from the Talmud (*Yevamot* 61a) also confers upon them a distinctive status. In general, Jews are considered to be *adam* vis-à-vis non-Jews (see also *Zohar* II, 86a).

141. **the Holy One and the Jewish people are one.** See above, note 105.

142. **Jews, who are called adam.** A marginal note in the text of *Likutey Moharan* refers the reader to a passage in the *Zohar* which explains the concept of *adam*. The Serpent seduced Chavah, forever polluting all her descendants (see also *Shabbat* 146a). However, when the Jews received the Torah at Sinai, they were purified of this pollution (*Zohar* I, 126b). This is *adam*, the man who is free of the Serpent’s pollution—i.e., he has attained *teshuvah al teshuvah*, and risen above the lusts and desires of the mundane world. In our context, Rebbe Nachman is referring to the exalted status the Jews will achieve in the Future. By repenting, they will ascend to the level of *adam*, and thereby merit sitting on the throne.

143. **aleph dome, as above.** See section 5 and notes 83 and 99.

144. **a form resembling an adam.** When the Jewish people are perfect in their devotions, they bring perfection to all the worlds (cf. n.105). In this sense, they achieved the level of “an *adam* to sit on the throne.” And, since the Jews are then one with God, they merit to actually sit on the throne.

inhabitants<sup>145</sup>—i.e., they alone will judge all judgments.<sup>146</sup>

7. {“He subdues peoples under us, and nations beneath our feet. He chooses our heritage for us, the pride of Yaakov whom He loves” (Psalms 47:4-5).}

“He subdues peoples under us, and nations beneath our feet” refers to the aspect of *chirik*. This is the lower point of the *aleph*, corresponding to “and under His feet...,” and to “the earth is My footstool.”<sup>147</sup>

“He chooses our heritage for us” is the aspect of Moshe, the upper point of the *aleph*. It corresponds to “Above the firmament... was the semblance of a throne”/“and his throne will be like the sun”/“Moshe’s face was like the face of the sun.” As the Sages

145. **the Jews will provide judgment...** All that happens Above is dependent upon *adam* below. All the *tikkunim* (rectifications) of the Supernal Worlds are in accordance with the actions of a Jewish person in this world. Therefore, when Israel perfects itself in the service of God, the Holy Name of God is, as it were, also made whole and perfected (cf. *Zohar* III, 4b). And by performing the rectifications outlined here, forming the *aleph*, they achieve the level of *adam*. Then, too, all these aspects are correspondingly perfected in the upper worlds, to the point where these *tikkunim* ascend unto the throne. Thus, any Jew who remains quiet and silent in the face of humiliation—thereby reducing the blood in the left hollow of his heart and slaughtering his evil inclination—attains, commensurate with his personal level, true spiritual glory/*Keter*. And, finally, once Israel receives from the upper point of the *aleph*/Moshe/the teacher, they will become “an *adam* to sit on the throne” and provide judgment for all living creatures (*Parparaot LeChokhmah; Mai HaNachal*; see also n.105).

146. **judge all judgments.** For the throne that the Jewish people sit on indicates the throne of judgment. That is, the Jews will have the power to rule over the world and subjugate the nations to God’s will. This becomes evident later on in the lesson (see §7-§9), which speaks of the Jews being required to destroy Amalek—i.e., the personification of evil—and build the Holy Temple—i.e., the revelation of Godliness in the world. This is also confirmed in Rashbam’s commentary: “The sins [of the Jewish people] delay the arrival of the Mashiach, causing pain to living creatures.” That is, because the Jews have yet to attain the level of *adam*, they cannot reveal Godliness in the world. This causes pain and suffering to all the living creatures, who are not called *adam*.

The story thus translates in our text as:

**Rabbah bar bar Chanah recounted having traveled in the desert** — He set out to investigate the great value of humility.

**and he saw these geese** — he met some wise men

**who were so fat** — who after sinning, repented.

**that their plumes fell off** — They were wise (had attained *Chokhmah*) because they remained quiet and silent in the face of insult and humiliation.

**Rivers of oil were flowing from beneath them** — As a result of their silence (repentance), they merited *kavod Elohim*.

הֵינּוּ הֵם יִשְׁפֹּטוּ בְּעֶצְמָן כָּל הַדִּינִין:

ז. וְזֶה פִּירוּשׁ: (תהלים מ"ז):

”יְדַבֵּר עַמִּים תַּחְתֵּינוּ וּלְאֻמִּים תַּחַת רַגְלֵינוּ,” זֶה בְּחִינַת חִירִיק,  
נִקְדָּה הַתַּחְתּוֹנָה שֶׁל אֵלֶּף, שֶׁהוּא בְּחִינַת: ”וְתַחַת רַגְלָיו,” בְּחִינַת:  
”וְהָאָרֶץ הָדָם רַגְלָי”.

”יִבְחַר לָנוּ אֶת נַחֲלָתָנוּ,” זֶה בְּחִינַת מִשָּׁה, בְּחִינַת נִקְדָּה הָעֲלִיּוֹנָה  
שֶׁל הָאֵלֶּף, בְּחִינַת: ”וּמִמֶּעַל לָרַקִּיעַ דְּמוּת פֶּסֶא,” וְכִסְאוֹ כְּשֶׁמֶשׁ.  
פְּנֵי מִשָּׁה כְּפְנֵי חֲמָה, כְּמֵאֲמַר חַכְמֵינוּ, זְכוּרָנָם לְבִרְכָה (זבחים ק"ט):

So I asked them, “Will I have a piece of you in the World to Come?” — Rabbah asked if he, too, had attained true repentance.

**One lifted a foot towards me** — Indicating that Rabbah had already attained the lower point.

**and one lifted a wing towards me** — Indicating that Rabbah had also attained the upper point. He had thus completed the *aleph*, and attained the level of *adam*.

**When I came before Rabbi Elazar, he said to me, “In the Future, the Jewish people’s judgment will be on their account”** — That is, just as Rabbah bar bar Chanah attained the level of repentance, of “an *adam* to sit upon the throne,” so, too, in the Future all the other Jews will merit repenting and ascending to the level of *adam*, where they will provide judgment and justice for the world.

In review: Every person must minimize his own honor and maximize God’s honor (§1). This requires *teshuvah*, which is best accomplished by enduring insult in silence for the Holy One’s sake. A person thereby increases God’s honor and himself merits *kavod Elohim* (§2). Even so, he must never cease repenting, engaging in *teshuvah al teshuvah* until he merits the repentance of the World to Come (§3). And in order to walk the pathways of repentance, a person must be expert at running and returning—i.e., at knowing how to both ascend and descend the spiritual ladder in accordance with his unique capabilities (§4). Walking the pathways of repentance enables a person to complete and perfect the letter *aleph*—i.e., “an *adam* to sit on the throne.” He unites sun and moon, teacher and disciple, bringing rectification from the upper point to the lower point. But only when his repentance is complete, when he meets the three conditions for *teshuvah* (§5). And though the highest levels are presently attainable only by the very great tzaddikim, in the Future all Jews will be able to attain the level of *adam* (§6). Provided, that is, that each person strengthens himself in his *baky b’ratzo* and *baky b’shov*, as will be discussed below.

147. **He subdues...footstool.** “Beneath our feet” alludes to the lower point, the footstool, as explained in section 5. To the same degree that a person achieves the lower point, he subdues the nations—symbolically, the evil traits—beneath his feet. This is comparable to the slaughtering of the evil inclination, and is connected to the time of the Final Redemption, when Amalek will be totally destroyed. As Rashi explains the verse in Exodus (17:16): “God took an oath that His Name and Throne will not be complete until Amalek is destroyed” (*Parparaot LeChokhmah; Mai HaNachal*). In other words, when the lower point is rectified,



taught: Rabbi Shimon said, “‘Heritage’ refers to Shiloh” (*Zevachim* 119a).<sup>148</sup> [And] “‘Shiloh’ is Moshe” (*Zohar* I, 25b).<sup>149</sup>

“...the pride of Yaakov” is the *vav* in the middle of the *aleph*, the tent. It is the light that Moshe shone into Yehoshua, as is written (Genesis 25:27), “but Yaakov was a man of perfection who remained in the tents.”<sup>150</sup>

{Rabbi Yehudah taught: Upon entering the Holy Land, the Jewish people were charged with three mitzvot—to appoint a king; to kill off the seed of Amalek; and to build a Holy Temple for themselves—though I don’t know which comes first (*Sanhedrin* 20b).}

This corresponds to the three things that Israel was commanded: To kill off the seed of Amalek corresponds to “He subdues peoples under us.”<sup>151</sup> To appoint a king corresponds to “the pride of Yaakov”; to “A star will go forth from Yaakov, [and a scepter will arise from Israel]...” (Numbers 24:17), which alludes to a king.<sup>152</sup> To build a Holy Temple for themselves is the aspect of Moshe, of *daat* (holy

Amalek is destroyed. Then, the rectification of the upper point, the *kisay*, is set in motion. And when the *kisay* is completed, *adam*—the Jewish people—can sit on the throne.

148. **Heritage refers to Shiloh.** Shiloh was the site of the Tent of Meeting for the vast majority of years from the time the Jewish people entered the land until they built the Holy Temple in Jerusalem. Shiloh is called “heritage” because the portions allocated to the twelve tribes, their heritage in the Land, were apportioned there (*Maharsha, loc. cit., s.v. v’Rabbi Shimon*). Though Moshe corresponds to the upper point/Shiloh, it was Yehoshua who divided the Land. In our context, this is because the light of Moshe/the teacher is too great, and only the true disciple, Yehoshua, can properly receive and apportion it to the rest of Israel.

In the following sections, Shiloh and the Holy Temple are used interchangeably, and so each one’s corresponding aspects are also linked and considered the same.

149. **Heritage...Shiloh...Moshe.** Rebbe Nachman first reminded the reader that Moshe is the upper point. Then, to show that Moshe is “heritage,” he brought a proof-text that “heritage” corresponds to Shiloh. Here, he shows that Shiloh is in fact Moshe—as the *Zohar (loc. cit.)* teaches, both Shiloh (שילה) and Moshe (משה) have a numerical value of 345 (see Lesson #2 and n.58). (In addition, the roots of Shiloh and Moshe—שלה and משה—both mean “to draw.”)

150. **pride of Yaakov...in the tents.** The Hebrew term for tent is *oHeL* (אהל). This is similar to (Job 29:3), “When *HiLo* (His light, הלו) shone over my head.” Tent is therefore associated with light. Thus, the “pride of Yaakov”—i.e., the light of the teacher that filters down to the disciple—corresponds to the tent—i.e., the *vav*-channel through which that light is filtered.

Thus, in our context the verse reads: “He subdues...beneath our feet”—by maintaining silence when embarrassed a person slaughters his evil inclination and attains the lower point. “He chooses our heritage for us”—having attained the lower point, a person is able to receive the light of the upper point; channeled to him through “the pride of Yaakov”—the *vav*.

151. **Amalek...peoples under us.** As mentioned, the nation Amalek is the personification of all that is evil, the embodiment of all evil traits. This is alluded to in Scripture’s words (Genesis 6:5),

רַבִּי שְׁמַעוֹן אוֹמֵר: נִחְלָה זוֹ שִׁילָה, שִׁילָה דָא מִשָּׁה (זהר בראשית כה: ובתקון כא).

אֵת גְּאוֹן יַעֲקֹב, זֶה בְּחִינַת וָאֵו שְׁפִתוֹךְ אָלַף, בְּחִינַת אֵהָל, בְּחִינַת אוֹר, שְׁמִשָּׁה מֵאִיר לִיהוֹשֻׁעַ, כְּמוֹ שְׁפִתוֹב (בראשית כ"ה): וַיַּעֲקֹב אִישׁ תָּם יוֹשֵׁב אֵהָלִים."

וְזֶה בְּחִינַת (סנהדרין כ:): 'שִׁלְשָׁה דְבָרִים שְׁנַצְטוּוּ יִשְׂרָאֵל, שִׁיכְלוּ זָרְעוֹ שֶׁל עַמְלָק, זֶה בְּחִינַת: "יִדְבֵר עַמִּים תַּחְתִּינוּ", וְלִמְנוֹת לָהֶם מֶלֶךְ, זֶה בְּחִינַת "גְּאוֹן יַעֲקֹב", בְּחִינַת (במדבר כ"ד): "דִּרְךְ כּוֹכָב מֵיַעֲקֹב", בְּחִינַת מֶלֶךְ, וְלִבְנוֹת לָהֶם בֵּית הַבְּחִירָה, זֶה בְּחִינַת

“*raK rA koL hayoM* (nothing but evil all day long),” the last letters of which spell AMaLeK (*Biur HaLikutim*). In our context, this refers to slaughtering the evil inclination, and to the mitzvah of wiping out all that Amalek is and represents—thereby attaining the lower point of the *aleph*.

Although Rebbe Nachman’s order of the three mitzvot differs from Rabbi Yehudah’s—beginning with killing off Amalek rather than first appointing a king—Rabbi Yehudah himself admitted that he did not know which came first.

152. **star...from Yaakov...king.** “A star will go forth from Yaakov, and a scepter will arise from Israel...” destroying all of Israel’s enemies.

“A star...a scepter...” refers to a king arising from the Jewish people (*Rashi, loc. cit.*). More specifically, it refers to the Mashiach. Below (§9), Reb Noson explains that just as the stars reside in the heavens, “star” itself refers to the heavens. Yaakov thus corresponds to the *vav*/tent/firmament, and to the mitzvah of appointing a king. The *Be’Ibey HaNachal* asks: How can Yaakov/king be compared to the *vav*, which also alludes to embarrassment and the changes in one’s facial coloring (as above, §5)? The answer is that the letter *vav* corresponds to the *sefirah Tiferet* (Beauty, the central *sefirah Z’er Anpin*), which comprises all the Supernal Colors. In holiness, the blend of these colors is truly majestic. But if a person sins, he must later endure a blending of colors in his face. If he remains quiet and silent when shamed, he merits rectifying these colors. In this way, Yaakov/king corresponds to the letter *vav*.

The *Parparaot LeChokhmah* takes this a step further. If a person remains quiet and silent when humiliated, he rectifies the lower point. He is then worthy of the *vav*, opening a channel through which he receives the light from the upper point. He thus attains *kavod Elohim*. But if a person is insulted and responds in kind, he cannot merit the lower point. Then, the embarrassment he endures (the *vav*) is likened to the “honor of kings”—the honor that everyone scrutinizes. The mitzvah of appointing a king thus corresponds to the *vav*. The *Parparaot LeChokhmah* adds: This is the meaning of “the Jewish people’s judgment...” (above, §6). They have suffered terribly during their long exile. However, by accepting the suffering for the Holy One’s sake—i.e., in order to adhere to Torah and mitzvot—the Jews merit the level of *adam*. They can then sit on the throne. Of course, complete rectification will only take place when Mashiach comes, when “a star will go forth from Yaakov”—the king. Then, the suffering the Jews endured will transform them into the aspect of the lower point,

knowledge),<sup>153</sup> as our Sages taught: When someone has *daat*, it is as if the Holy Temple was built in his lifetime (*Berakhot* 33a).<sup>154</sup> And this corresponds to “He chooses our heritage for us.”<sup>155</sup>

{From Lesson #4 until here is *leshon Rabbeinu*.<sup>156</sup>}

which will in turn bring the King Mashiach, the *vav*. He will totally destroy the forces of evil, Amalek, and when this rectification is also complete, he will focus on the third rectification, building the eternal Holy Temple (see also n.155).

153. **Moshe...daat.** Moshe is the personification of *daat* (knowledge, awareness). In the profound teachings of the holy Ari, Moshe is equated with *Daat* of the Divine persona *Z'er Anpin* (*Etz Chaim*, 32:1; see also *Likutey Moharan* I, 15:3, n.16).

154. **daat...Holy Temple was built...** In the verse “...Your dwelling place is Your accomplishment, God; the Temple, Lord, Your hands have established” (Exodus 15:17), the word Temple appears between the two Holy Names *YHVH* and *Adonoy*. The *Maharsha* (*loc. cit.*, s.v. *kol*) explains that the *sefirot* *Daat* is a combination of *Chokhmah* and *Binah*, the fountainheads of compassion and justice, respectively. The person who knows how to unite the two Holy Names associated with these *sefirot*, knows how to unite the letters with which heaven (compassion) and earth (judgment) were created (built). Thus, through a combination of these attributes, the attributes of *Chokhmah* and *Binah*, the Temple, too, is built. The same is presently true when a person attains *daat*. As the Sages taught: It is as if he built the Holy Temple. Reb Noson points out that the Temple served as a means for the revelation of Godliness. In our context, he says, this indicates that the hidden upper point is revealed for all to see, even, or especially, for those who correspond to the lower point (*Torat Natan* #33).

155. **Moshe...Temple...heritage for us.** Rebbe Nachman has just shown how the mitzvah of building the Holy Temple corresponds to Moshe: the Temple/“our heritage” corresponds to knowledge and Moshe is *daat*. The mitzvah of building the Temple thus corresponds to the upper point. Therefore, the three mitzvot the Jewish people were charged with correspond to the three parts of the *aleph*: the lower point corresponds to destroying Amalek; the *vav* corresponds to appointing a king; and the upper point corresponds to building the Holy Temple. These three mitzvot were given to the Jews specifically when they entered the Holy Land. In our context, this relates to a person’s wanting to enter holiness. He must first accomplish the devotions mentioned in this lesson.

Reb Noson adds: In fact, all Torah law emanated from the Holy Land, from the Holy Temple. True expertise in *Halakhah* came from there. This was similarly true of Moshe, who gave the Jews the Torah. Had Moshe entered the Holy Land and performed the three mitzvot, this would have insured a permanent shining of the upper point’s light. Then, the expertise in *Halakhah*—*baky b’ratzo* and *baky b’shov*—would have remained revealed for all to know and practice. But, because of their sins, the Jews lost this expertise. Instead, Moshe had to plead for forgiveness on their behalf. In the forty days he spent in heaven, from the beginning of Elul until after Yom Kippur, he was able to invoke Elul’s special capacity for repentance—i.e., the expertise of *baky b’ratzo* and *baky b’shov*, as explained in our lesson. We, however, must now work very hard to attain this necessary expertise in *Halakhah* (*Torat Natan* #32).

The *Parparaot LeChokhmah* says: Interestingly, the first of the three mitzvot mentioned

מִשֶּׁה, בְּחִינַת דְּעַת, כְּמוֹ שֶׁאָמְרוּ חֲכָמֵינוּ, זְכוּרֵנוֹם לְבְרָכָה (ברכות לג.): ‘מִי שֵׁישׁ בּוֹ דְּעָה, כְּאֵלּוֹ נִבְנָה בֵּית הַמִּקְדָּשׁ בְּיָמָיו’, וְזֶה בְּחִינַת: “יִבְחַר לָנוּ אֶת נַחֲלָתֵנוּ.”

(מְסִימָן ד’ עַד כָּאן לְשׁוֹן רַבֵּנוּ, זְכוּרֵנוּ לְבְרָכָה)

by Rabbi Yehudah in the Talmud is to appoint a king; only afterwards does he mention wiping out Amalek. This seems at odds with our lesson, in which Rebbe Nachman states that first a person must endure humiliation in silence, the lower point, before he can attain the rectification of the *vav*, appointing a king. However, because his intention in suffering in silence is to minimize his own honor and thereby subdue Amalek and all those who seek to minimize God’s honor, the first act must be to appoint a king. A person must realize that the objective in minimizing his own honor is not so that he is left without any self-esteem; for Jewish honor is intimately bound up with God’s honor. Rather, the main reason for the suffering is so that the rectification of the lower point comes from the Jews themselves. Thus, when God bestows kingship upon a person, He does so with the intention of revealing His honor, *kavod Elohim*, which is the revelation of the upper point. Then, with this initial revelation illuminating the lower point, the Jews have the power to subdue the evil of Amalek. This is also the reason that the Talmud states (*Kiddushin* 32b): Although a king might want to set aside his honor, his honor is not waived.

The *Parparaot LeChokhmah* sums up the lesson to this point. He writes: Before a person repents, he is an aspect of pre-*ehyeh*, with the blood in the left hollow of his heart (his evil inclination) in full force. Now, it is known that for any object or concept to be balanced, it must include aspects from both its extremes. The same is true of embarrassment, which is a balance between the upper and lower points. Thus, a person who accepts humiliation properly, with silence (the lower point), has the channel through which to draw the light from the upper point. If, on the other hand, he does not deal properly with the humiliation, that embarrassment becomes merely a precursor of the far greater shame and humiliation he will have to suffer. Therefore, when a person remains quiet and silent for the Holy One’s sake, he subdues his enemies (Amalek) who cause him this embarrassment, and he slaughters his main enemy, the evil inclination. This embarrassment, the changes of his facial coloring (the king), becomes the radiance of the upper point’s light, *kavod Elohim* (the Temple). Furthermore, the embarrassments represent the Tent of Meeting, where Moshe and Yehoshua come together. Thus, each person, to the degree that he remains quiet before God, merits effecting this union, which is epitomized by the building of the Holy Temple—i.e., the drawing of *daat*, the revelation of God, into the mundanity that is this world.

156. **leshon Rabbeinu.** See end of first note to Lesson #2 where this terminology has been explained. The text from the beginning of Lesson #4 to here comes from Rebbe Nachman’s own manuscript. The last portion, regarding the three mitzvot which the Jews were commanded upon entering the Land of Israel, the Rebbe told to Reb Noson after Purim. He concluded by saying that each of these three mitzvot are the aspect of *teshuvah*. When Reb Noson asked for an explanation of this, the Rebbe responded, “You tell me.” On his way back to his lodgings, Reb Noson thought of the possible connections and indeed came up with some beautiful new insights. He recorded his ideas and showed them to Rebbe Nachman on the following day. The Rebbe was pleased with Reb Noson’s explanation and told him so. Indeed, it was this episode which began Rebbe Nachman’s training Reb Noson in composing

8. This is the explanation [of the opening verse]<sup>157</sup>:

{“Then God said to Moshe, ‘The time is coming for you to die. *Kra et Yehoshua* (Summon Yehoshua) and present yourselves in the Tent of Meeting, where I will appoint<sup>158</sup> him.”}

**Then God said to Moshe...summon Yehoshua** — Moshe represents the upper point of the *aleph* and Yehoshua the lower point.<sup>159</sup>

**and present yourselves in the Tent of Meeting** — This alludes to the firmament, to the *vav* in the middle of the *aleph*.<sup>160</sup>

**where I will appoint him** — It was then necessary for Moshe to hand everything over to Yehoshua, however, “There is no authority on the day of death” (Ecclesiastes 8:8). For at the time of the tzaddik’s passing he does not have the authority and strength to shine into <another>.<sup>161</sup> Therefore, <God said,> “where I will appoint him”—*I*, Myself, for rulership returned to the Holy One.<sup>162</sup>

9. In general, this entire matter is encompassed in the shape of the *aleph*, which consists of an upper point, a lower point, and a *vav*. Consider this very carefully.

This is also connected to what the Sages taught: Upon entering the Holy Land, the Jewish people were charged with three mitzvot: to kill off the seed of Amalek; to build a Holy Temple for themselves; and to appoint a king.

his own original Torah insights (see end of n.1; *Through Fire and Water*, Chapter 8).

157. **explanation of the opening verse.** Rebbe Nachman shows how the concepts of this lesson are alluded to in the opening verse. The *Biur HaLikutim* points out that this verse appears in the Shabbat Torah reading of *VaYeilekh*, which is known as Shabbat *Shuvah*, the Shabbat of Repentance. This corresponds to our lesson, in that rearranging the letters of *ShUVaH* (שובה) produces the word *BUShaH* (בושה, embarrassment).

158. **appoint.** *Atzavenu* in Hebrew, which is generally translated “I will instruct him,” or “I will give him charge.” The translation here follows Rav Saadia Gaon, as “I will appoint him” is more in line with our text.

159. **Moshe...Yehoshua...lower point.** As above, section 5.

160. **Tent...firmament...vav....** As above, section 5. See notes 91, and 110-111.

161. **no authority on the day of death....** Rashi explains that although he is mentioned throughout Scripture as King David, on the day of his passing he is referred to merely as “David” (1 Kings, 2:1). This indicates that a king’s rule and authority are taken from him on the day he dies.

162. **rulership returned to the Holy One.** Earlier (n.121), in Reb Noson’s commentary, it was

**וזה פרוש:**

“ויאמר ה' אל משה: קרא את יהושע” – משה הוא נקדה העליונה ויהושע הוא נקדה התחתונה.

“והתיצבו באהל” – זה בחינת הרקיע, בחינת הוא"ו שבתוך האלף.

“ואצונו” – כי משה היה צריך אז למסור הכל ליהושע, “ואין שלטון ביום המות” (קהלת ה), כי בשעת הסתלקות הצדיק אין לו שליטה וכח להאיר ליהושע, על פן דיק: ואצונו, אני בעצמי, כי חזרה הממשלה להקדוש-ברוך-הוא:

וכלל כל הענין כלול בתמונת אלף, שהוא נקדה העליונה, ונקדה התחתונה ווא"ו. ודוק מאד.

הוא ענין שאמרו חכמינו, זכרונם לברכה: שקדם כניסת ישראל לארץ הזהירו לקים שלש מצוות: 'להכרית זרעו של עמלק' ו'לבנות להם בית הבחירה' ו'למנות מלך'.

mentioned that because of our many sins it is sometimes necessary for the tzaddik/upper point to pass away. The many blemishes caused by sin block the light of the upper point and prevent it from shining into this world so that people might repent. This was certainly so in Moshe’s case; because of the behavior of the Jewish people he was denied entry into the Holy Land (see also n.155). But, God’s rule always remains. When the time comes for the tzaddik’s light to be concealed, God sees to it that there remain followers of the true tzaddik who continue illuminating his true *daat* in this world. Thus, depending upon how seriously a person seeks the truth through the tzaddik’s legacy, or heritage, to that same degree he will be able to attain true repentance (see *Likutey Halakhot, Shluchin* 5:12).

Thus, in our context the verse reads: Moshe was about to pass away. The illumination he had brought into the world was in danger of disappearing. Therefore, **God said to Moshe** — the upper point. In order for your illuminating light to continue shining, **summon Yehoshua** — your light must be directed into the lower point. To do this, **present yourselves in the Tent of Meeting** — a channel must be created to filter the light downward. This is accomplished by **I will appoint him** — by returning one’s rulership to God. When a person minimizes his honor and maximizes God’s (as above, §1), he has attained true humility. He accepts that everything is under God’s domain and is willing to suffer embarrassment in silence for the Holy One’s sake, to give honor to God. In so doing, he gives over all rulership to God. Then, God will see to it that the light of the *aleph*’s upper point is filtered down through the *vav* in the *aleph* until it descends to the *aleph*’s lower point. The *aleph* will thus be perfected and *adam* will be made to

Killing off the seed of Amalek is the aspect of Yehoshua, the lower point. This is because blotting out Amalek is essentially dependent upon Yehoshua, as is written (Exodus 17:9), “[Moshe said to Yehoshua, ‘Pick some men for us, and] go out and battle against Amalek,’” and as <this> is explained in the *Zohar* (II, 65b).<sup>163</sup>

Building themselves a Holy Temple is the aspect of Moshe, the upper point. This is because “When someone has knowledge, it is as if the Holy Temple was built in his lifetime.” And Moshe is the aspect of knowledge, <as is known>.<sup>164</sup>

Appointing a king is the aspect of firmament, the *vav* in the middle of the *aleph*. As is written, “A star will go forth from Yaakov,” which indicates that a king will arise out of Yaakov.<sup>165</sup> “A star will go forth” alludes to the firmament, which contains stars and constellations. Thus, “from Yaakov,” because “Yaakov was a man of perfection who remained in the tents”—an aspect of firmament, as in, “and He stretched them out like a tent.” [And] as is explained in the *Zohar* (III, 244b): Yaakov is the aspect of *vav*.<sup>166</sup>

For these three mitzvot are the aspect of repentance.<sup>167</sup> Understand this.<sup>168</sup>

sit on the throne—for God and the Jewish people are one. And, being one with God, the Jews can provide judgment for all living creatures.

163. **blotting out Amalek...dependent upon Yehoshua....** Amalek is the personification of all the evil in Esav and his descendants. Yehoshua, meanwhile, was a descendent of Yosef, who was Esav’s prime adversary. The Sages teach: Our forefather Yaakov foresaw that the descendants of Esav would only be vanquished by the descendants of Yosef (*Bava Batra* 123b). The *Zohar* (*loc. cit.*) adds that the reason Yehoshua, more than anyone else, was chosen to blot out Amalek was because he “did not depart from the tent” (see n.114). In our context, this means that he was constantly attached to the upper point of the *aleph*, to Moshe, by means of the *vav*, the tent of the Holy Temple. Through this attachment, he was able to draw the strength to vanquish Amalek.

164. **Moshe is the aspect of knowledge....** As above, section 7, notes 149-150.

165. **star...king...out of Yaakov.** As above, section 7 and note 152.

166. **firmament...Yaakov...aspect of vav.** In the terminology of the Kabbalah, Yaakov corresponds to *Z’er Anpin*, which has six *sefirot* (see Appendix: The Divine Persona). Thus, Yaakov is the *vav*. The *vav* connects the upper and lower points and so represents the ability to draw the knowledge found Above to lower levels. When an individual is quiet and silent in the face of insult, his embarrassment becomes this bridge, the *vav*. Yehoshua placed himself totally at the feet of Moshe and so the place of their meeting also served as a bridge, connecting the master with the disciple. As Rebbe Nachman teaches elsewhere, Yaakov himself epitomized

‘לְהַכְרִית זֵרְעוֹ שֶׁל עֲמָלֵק’ הִיא בְּחִינַת יְהוֹשֻׁעַ, נִקְדָּה הַתַּחְתּוֹנָה. כִּי עֲקָר מַחִיַּת עֲמָלֵק תְּלוּי בִּיהוֹשֻׁעַ, כְּמוֹ שֶׁכָּתוּב (שְׁמוֹת י”ז): “צֹא הֲלָחֵם בְּעֲמָלֵק”, וְכַמְבָּאָר בְּזֵהָר הָעֲנִיָּן (בְּשֵׁלַח סה:).

וְלִבְנוֹת בַּיִת הַבְּחִירָה הוּא בְּחִינַת מֹשֶׁה, נִקְדָּה הָעֲלִיּוֹנָה, כִּי מִי שֵׁשׁ בּוֹ דַּעָה, כָּאֱלוֹ נִבְנָה בַּיִת-הַמְּקֹדֶשׁ בְּיַמּוֹ, וּמֹשֶׁה הוּא בְּחִינַת הַדַּעַת.

וְלִמְנוֹת מְלֶךְ הוּא בְּחִינַת רְקִיעַ, הוּא “וְשָׁבַתוֹךְ הָאֶלֶף”, כְּמוֹ שֶׁכָּתוּב: “דֶּרֶךְ כּוֹכַב מִיַּעֲקֹב”, שֶׁקָּאִי עַל שִׁיקוּם מְלֶךְ מִיַּעֲקֹב, “וְדֶרֶךְ כּוֹכַב” הוּא בְּחִינַת רְקִיעַ, שֵׁשׁ בּוֹ כּוֹכָבִים וּמְזֻלוֹת. וְהֵינּוּ “מִיַּעֲקֹב”, כִּי “יַעֲקֹב אִישׁ תָּם יָשָׁב אֲהָלִים”, בְּחִינַת רְקִיעַ, כְּמוֹ שֶׁכָּתוּב: “וַיִּמְתַּחֵם כְּאֶהָל”, כְּמַבְאָר בְּזֵהָר, שֶׁיַּעֲקֹב הוּא בְּחִינַת וָא”ו.

כִּי שֶׁלֵּשׁ מִצְוֹת אֱלוֹהִים בְּחִינַת תְּשׁוּבָה, וְהִבֵּן.

(מִן וּכְלָל עַד כָּאֵן כְּפֹל לְעֵיל בְּשָׁנוּי לְשׁוֹן קֶצֶת):

this ability to connect the highest wisdom to the mundanity of this world (see Lesson #1:2). As the tzaddik of his generation, he was also able to transmit this wisdom and teaching to his sons, the twelve tribes.

167. **three mitzvot...repentance.** As explained above in section 7. In the manuscript version of *Likutey Moharan* the following appears here: Simply, entering the Holy Land is an aspect of *teshuvah*, a sign that he wants to *shuv* (return) to God. This is because entering the Holy Land indicates entering the boundaries of holiness, which is accomplished by means of the three mitzvot mentioned earlier. Killing off the seed of Amalek is an aspect of slaughtering the evil inclination, for Amalek signifies the impurity which stems from the primordial snake in Gan Eden.

168. **Understand this.** At this point in the printed edition there appears the following: From “In general” until here is a review of what was said earlier, with only slight changes in terminology.

Being that Rebbe Nachman gave over his handwritten manuscript of this teaching a while after he taught it publicly, it is safe to assume that Reb Noson had in the interim recorded the lesson for his own study. Later on, when *Likutey Moharan* was printed, it became clear that Reb Noson had inserted numerous additions to the Rebbe’s manuscript, apparently from his own notes. There are times when he restates an entire lesson based on his own recording of the teaching (see *Likutey Moharan* I, 46, 47, 53, etc.). Thus, it is fair to postulate that this section was from Reb Noson’s notes, which explains why it seems to be a repetition of section 7.

**10. This relates to above: This is the hidden meaning of the *kavanot* (meditations) of Elul.**<sup>169</sup>

I heard a little about this [from Rebbe Nachman], but it was only like a drop in the sea. Study the meditations of Elul,<sup>170</sup> where it is explained that the general *kavanot* of Elul are [based on the verse] (Isaiah 43:16), "... Who makes a way through the sea." For one must take the aspect of "way" and shine it into the "sea."<sup>171</sup> This *derekh* (way) is the aspect of two times the Holy Name *Yabok*, because twice *Yabok* equals *derekh*.<sup>172</sup> This proceeds from the aspect of two Holy Names, *KaSA* [and] *SaG*.<sup>173</sup> For these two names, *KaSA* and *SaG*, have a numerical value equal to two times *Yabok*, which is the numerical value of *derekh*.<sup>174</sup>

169. **hidden meaning of the *kavanot* of Elul.** This is mentioned above in section 4, where Rebbe Nachman speaks about being expert in running and returning, *baky b'ratzo* and *baky b'shov*. When a person attains this expertise, he merits *kavod Elohim, Keter*. Then the right hand of God is outstretched to accept his *teshuvah*. Beginning with this section and on through section 13, Reb Noson explains the Rebbe's remark, "This is the hidden meaning of the *kavanot* of Elul." Here, he quotes from the Ari's esoteric teachings and begins to explain them based on Rebbe Nachman's teachings—making the Kabbalistic meditations an open book for all those whose desire is to serve God.

It was a common practice for Rebbe Nachman to encompass whole series of Kabbalistic teachings in lessons of practical advice, explaining how people can aspire to and attain the greatest of levels. After giving one such lesson, the Rebbe would offer a few hints as to where in the Kabbalah one could find these concepts. Prior to Reb Noson's becoming one of the Rebbe's followers, Rebbe Nachman said, "I long for a follower who is both learned and gifted with a power of language. Then, I will be able to explain the teachings of the Ari so clearly that even young people will understand them" (*Tzaddik* #363). Considering that this lesson was given just after Reb Noson became the Rebbe's follower, it does seem that the Rebbe's intention in revealing these *kavanot* was to see if Reb Noson could record them properly.

170. **meditations of Elul.** In Rebbe Nachman's time, this appeared in the *Siddur of the Ari*, which contained the prayers along with their mystical meditations. These meditations are also found in *Shaar Ruach HaKodesh*, 16, pp.121-126. We must emphasize that the purpose of these footnotes is to explain the Rebbe's lessons and not to elucidate the Kabbalah. Thus, the notes adhere to the flow of the text and clarify matters solely as they relate to the lesson itself. Having said this, a short introduction to the meditations found in the Ari's teachings is necessary here:

Kabbalistic meditations are in the main based on the various combinations of God's Holy Names. Each name, even each letter and part thereof, has its own special intention. This is true of all the twenty-two letters of the Hebrew alphabet, as well as each of the vowel signs. Thus, each month of the Jewish calendar is represented by its own configuration of God's name combined with a particular vowel sign. Each of these representations has its

**שִׁיב לְעֵיל: וְזֶה סוּד כְּוֹנֹת אֱלוֹל.**

שָׁמַעְתִּי קֶצֶת כְּטֶפֶה מִן הַיָּם. עֵינַי שָׁם בְּכַוֵּנוֹת שֶׁל אֱלוֹל, מִבְּאֵר שָׁם, שֶׁכָּל כְּוֹנֹת אֱלוֹל הוּא, "הַנּוֹתֵן בַּיָּם דְּרֶךְ", שֶׁצָּרִיכִין לְהַאֲרִיךְ בְּחִינַת דְּרֶךְ בַּיָּם וְכוּ', וְזֶה הַדְּרֶךְ הוּא בְּחִינַת שְׁתֵּי פְעָמִים הַשֵּׁם יב"ק, כִּי שְׁתֵּי פְעָמִים יב"ק עוֹלָה דְרֶךְ, וְזֶה נִמְשָׁךְ מִבְּחִינַת שְׁנֵי יְשׁוּמוֹת, שֶׁהֵם קס"א ס"ג, כִּי אֱלוֹ שְׁנֵי יְשׁוּמוֹת - קס"א ס"ג, הֵם עוֹלָם בְּגִימְטְרִיאַ שְׁתֵּי פְעָמִים יב"ק, שֶׁהוּא בְּגִימְטְרִיאַ דְרֶךְ, כְּנ"ל.

underpinnings, which are explained in the writings of the Ari. Elul, for example, is the month of repentance. To achieve the greatest possible spiritual levels this month has to offer, one must meditate on the Holy Name *Ehyeh* punctuated with the *segol* vowel sign, and also on the Holy Name *YHVH* punctuated with the *chirik*, as we will next see. In other months, or for different occasions, one would meditate on other configurations and punctuations. See also note 199. (At this point, it would be most beneficial for the reader to familiarize himself with Appendix: Expansions of the Holy Names, specifically those of *YHVH* and *Ehyeh*, in order to understand the upcoming sections better. See also Appendix: Gematria Chart.)

The following is Reb Noson's introductory comment to these meditations: Everyone should know and firmly believe that each and every Jew, by means of his repentance (even if he has no understanding of the Kabbalistic meditations), effects incredible rectifications in heaven during the month of Elul. This is because every attempt at repentance brings about a "sweetening of decrees"—i.e., a defeat of the forces of evil. The main thing is to walk the pathways of repentance with total simplicity and keep from turning back to sin. By doing so, a person makes awesome *tikkunim* (*Torat Natan* #35).

171. **Who makes a way through the sea....** The Kabbalah teaches that it is possible to associate every Hebrew word to one of God's Holy Names. "Through the sea," *BaYaM* (= בים 52), is the key word in these meditations, which focus on the Holy Name *YHVH* in its expansion equivalent to *BaN* (52 = בן). This name is associated with *Malkhut*, in which a person must make a "way" for his rectifications.

172. **twice *Yabok*...*derekh*.** The letters of *YaBoK* have a numerical value of 112 (= בק 10+2+100). Twice that, 224, is the numerical value of *DeReKh* (4+200+20 = דרך). See Appendix: Gematria Chart.

173. ***KaSA* and *SaG*.** See Appendix: Expansions of the Holy Names. *KaSA* is one of the expansions of the Holy Name *Ehyeh* (אֵלֶּה֩ הִי יוֹד֩ הֵי), while *SaG* is one of the expansions of *YHVH* (יִוֹד֩ הִי וְאוֹ הֵי).

174. ***KaSA*...*SaG*...*derekh*.** *KaSA* is equal to 161 (100+60+1 = קסא). *SaG* is equal to 63 (= סג 60+3). Together, they equal the 224 of *DeReKh*. See Appendix: Gematria Chart.



The simple meaning of all this is that the person who wants to walk the pathways of repentance must summon up his fortitude and constantly strengthen himself in the ways of God—whether in a state of spiritual ascent or descent, corresponding to “If I ascend to heaven... and if I make my bed in Hell.” In other words, even if he is experiencing an ascent and a high spiritual level, he must not remain there nor be satisfied with this. Rather, he must be extremely expert at this, knowing and believing that he must go further and further. This is the expertise of running, an aspect of ascent, which corresponds to “If I ascend to heaven....”

The opposite is also true. Even if, God forbid, he falls to wherever he falls—even into the deepest Hell—he must still never give himself over to despair, but constantly seek and search for God. No matter where he is, he must strengthen himself with all means available. For God is to be found even in the deepest Hell, and there too it is possible to attach oneself to Him. This corresponds to “and if I make my bed in Hell, here You are,” the expertise of returning. For it is impossible to walk the pathways of repentance unless one possesses both these types of expertise.

*Rabbeinu*, of blessed memory, was very precise in referring to this concept by the term *baky*. For it is indeed a very, very great expertise when a person merits knowing how to exert himself and toil continuously in the service of God, hoping all the while to reach a higher spiritual level, and yet not allowing anything to bring him down. Even if he is as he is, God forbid, he still does not get discouraged at all, as he fulfills, “and if I make my bed in Hell, here You are.”

12. Based on Kabbalistic teaching we know that concealed in this is the hidden meaning of the *kavanot* of Elul. For *baky* is the aspect of the above mentioned Holy Name *YaBoK*, which has the same letters as *BaKY*.<sup>183</sup> When a person attains the two types of expertise mentioned earlier, which is twice *baky*—i.e., *baky b'ratzo* (running) and *baky b'shov* (returning)—he also attains the *derekh* (way) of repentance.

183. **YaBoK...BaKY**. As is taught, the Holy Name *Yabok* denotes *baky*, a thorough knowledge of Torah law (*Zohar* III, 223a).

Here, the name *YaBoK* (112) is comprised of three Holy Names *YHVH* (26), *EHYeH* (21)

וְהַפְרוּשׁ הַפְּשוּט הוּא, שְׁמִי שְׂרוּצָה לִילְךָ בְּדַרְכֵי הַתְּשׁוּבָה, צָרִיךְ לַחְגֹר מִתְנָיו, שְׂתִתְחַזֵּק עֲצֻמוֹ בְּדַרְכֵי ה' תְּמִיד, בֵּין בְּעֵלְיָה בֵּין בִּירִידָה, שֶׁהֵם בְּחִינַת: “אִם אָסַק שְׁמַיִם וְאַצִּיעָה שְׂאוֹל” וְכוּ', הֵינּוּ בֵּין שְׂיֻזְכָּה לְאַיִזָּה עֲלֵיָה, לְאַיִזָּה מְדַרְגָּה גְדוֹלָה, אֶף-עַל-פִּי-כֵן אֵל יַעֲמֵד שָׁם, וְלֹא יִסְתַּפֵּק עֲצֻמוֹ בְּזָה, רַק צָרִיךְ שְׂיִהְיֶה בְּקִי בְּזָה מְאֹד, לִידַע וְלִהְיָאֲמִין שֶׁהוּא צָרִיךְ לְלַכֵּת יוֹתֵר וְיוֹתֵר וְכוּ', שְׂזַהוּ בְּחִינַת בְּקִי בְּרָצוּא, בְּבְחִינַת עֵיל, שֶׁהוּא בְּחִינַת: “אִם אָסַק שְׁמַיִם שָׁם אָתָּה.”

וְכֵן לְהַפְדָּה, שְׂאֲפִלוֹ אִם יִפֹּל, חֵס וְשָׁלוֹם, לְמָקוֹם שְׂיִפֹּל אֲפִלוֹ בְּשְׂאוֹל תְּחַתִּיּוֹת, גַּם כֵּן אֵל יִתְיַאֵשׁ עֲצֻמוֹ לְעוֹלָם, וְתְּמִיד יַחֲפֹשׂ וַיִּבְקֹשׁ אֶת הַשֵּׁם יִתְבַּרְךָ, וַיַּחֲזֵק עֲצֻמוֹ בְּכָל מָקוֹם שֶׁהוּא, בְּכָל מַה שְׂיֻזְכָּל, כִּי גַם בְּשְׂאוֹל תְּחַתִּיּוֹת נִמְצָא הַשֵּׁם יִתְבַּרְךָ, וְגַם שָׁם יְכוֹלִין לְדַבֵּק אֶת עֲצֻמוֹ אֵלָיו יִתְבַּרְךָ, וְזֶה בְּחִינַת: “וְאַצִּיעָה שְׂאוֹל הַנֶּגֶד.” וְזֶה בְּחִינַת בְּקִי בְּשׁוּב, כִּי אִי אֶפְשָׁר לִילְךָ בְּדַרְכֵי הַתְּשׁוּבָה, כִּי אִם כְּשֶׁבְּקִי בְּשָׁנֵי הַבְּקִיאוֹת הָאֵלוּ.

וְדַקְדָּק רַבְּנּוּ, זְכָרוֹנוֹ לְבִרְכָה, וְקָרָא עֲנִיָן זֶה בְּלִשׁוֹן בְּקִי, כִּי הִיא בְּקִיאוֹת גְּדוֹל מְאֹד מְאֹד, שְׂיֻזְכָּה לִידַע לִיגַע עֲצֻמוֹ וְלִטְרַח בְּעִבּוּדַת ה' תְּמִיד, וְלִצְפוֹת בְּכָל עֵת לְהַגִּיעַ לְמַדְרָגָה גְבוּהָ יוֹתֵר, וְאֶף-עַל-פִּי-כֵן אֵל יִפֹּל מִשׁוּם דְּבָר, וְאַפִּלוֹ אִם יִהְיֶה אִיךְ שְׂיִהְיֶה, חֵס וְשָׁלוֹם, אֶף-עַל-פִּי-כֵן אֵל יִפֹּל בְּדַעְתּוֹ כָּלֵל, וַיִּקְיֵם: “וְאַצִּיעָה שְׂאוֹל הַנֶּגֶד,” כַּנִּלְ:

וְעַל-פִּי סוּד נֶעְלָם בְּזָה סוּד כְּוֹנֹת אֵלוֹל הַנִּל, כִּי בְּקִי הוּא בְּחִינַת שָׁם יב"ק הַנִּל, שֶׁהוּא אוֹתִיּוֹת בְּקִי, וְזֶה שְׂזוּכָה לְשָׁנֵי הַבְּקִיאוֹת הַנִּל, שֶׁהֵם שְׁתֵּי פְעָמִים בְּקִי, דְּהֵינּוּ בְּקִי בְּרָצוּא בְּקִי בְּשׁוּב, עַל-יְדֵי-זֶה זוּכָה לְדַרְךְ הַתְּשׁוּבָה, כִּי שְׁתֵּי פְעָמִים בְּקִי, שֶׁהֵם בְּחִינַת

and *ADoNoY* (65) which together also equal 112 (see n.51 above). See below, note 199, for how these Holy Names are connected to man.

This is because twice *baky*, which is the aspect of twice the Holy Name *Yabok*, is equal to the numerical value of *derekh*.<sup>184</sup> For by following the method of the *kavanot*, this *derekh* is made from the *segol* of *KaSA* and the *chirik* of *SaG*, which [also] have the numerical value of twice *Yabok*.<sup>185</sup>

This in itself is the deeper meaning of the two types of expertise. The *baky* of running, which corresponds to “*esak shamayim* (I ascend to heaven),” is related to the *segol* of *KaSA*—because *eSAK* and *KaSA* have the same letters.<sup>186</sup>

The *baky* of returning, which corresponds to “and if I make my bed in Hell,” is related to the *chirik* of *SaG*, as in (Proverbs 22:28), “Do not *taSeG* (moves back) the ancient boundary stone.” This is when a person retreats from his limit and turns back, <resembling “*naSoGu* backwards” (Isaiah 42:17)>.<sup>187</sup> It is a spiritual fall; a person falls from his original level and turns back, God forbid. Nevertheless, [a person who is *baky*] will strengthen himself and never give himself over to despair. For even in such a place God can be found, corresponding to “and if I make my bed in Hell, here You are.” This is an aspect of the name *SaG*.<sup>188</sup>

For “*segol* is the sun,” the upper point of the *aleph*, which is divided into three dots.<sup>189</sup> It corresponds to “If I ascend to heaven,” an aspect of the *segol* of *KaSA*, which has the same letters as *eSAK*

184. **attains the derekh of repentance...** For one must be an expert at both running and returning—the two areas of *bakiut* (expertise). Only a person who has both can go on the *derekh* (way) of *teshuvah*. That is, his twice *baky* (112x2) is what reveals the *derekh* (224).

185. **derekh...twice Yabok.** For the *derekh* (224) is made by a combination of the two Holy Names *KaSA* (161) and *Sag* (63). But, for them to be revealed to a person, he must first attain twice *baky*—the *baky b'ratzo* and the *baky b'shov*.

186. **eSAK and KaSA....** Thus, the word *esak*, which implies running, is an allusion to *KaSA*.

187. **SaG...taSeG...naSoGu backwards.** Thus, the word *taSeG*, which implies returning, is an allusion to *SaG*.

188. **name SaG.** The *Mai HaNachal* shows how this has a further connection with our lesson. As we have seen, for a person to repent, he must first prepare himself to be. That is, he must take on the quality of “I will be” (*ehyeh*), so that he can then take on being (*havayah*, *YHVH*). It has also been explained that *KaSA* is related to *Ehyeh*, while *SaG* is related to *YHVH*. For these two Holy Names are the keys to repentance. *Ehyeh/KaSA* denotes running—i.e., preparing oneself to ascend the spiritual ladder. At this moment, however, he has not yet attained the higher level. He is an aspect of *ehyeh*. On the other hand, *YHVH/SaG*

שְׁתֵּי פְעָמִים יב"ק, הַנ"ל, עוֹלָה בְּגִימְטְרִיא דְרַךְ כַּנ"ל, כִּי עַל-פִּי  
הַכּוֹנֵנוֹת נַעֲשֶׂה זֶה הַדְרָךְ מִבְּחִינַת סְגוּל דְקַס"א וְחִירִיק דְס"ג, שֶׁהֵם  
בְּגִימְטְרִיא שְׁתֵּי פְעָמִים יב"ק, כַּנְזָכָר לְעֵיל.

וְזֶה בְעֶצְמוֹ סוּד, בְּחִינַת שְׁנֵי הַבְּקִיאוֹת הַנ"ל, כִּי בְקִי בְרָצוּא,  
שֶׁהוּא בְּחִינַת "אָסַק שְׁמַיִם", זֶה בְּחִינַת סְגוּל דְקַס"א, כִּי אָסַק  
אוֹתִיוֹת קַס"א.

וּבְקִי בְשׁוּב, שֶׁהוּא בְּחִינַת: "וְאַצִּיעָה שְׂאוֹל הַנֶּגֶד", זֶה בְּחִינַת  
חִירִיק דְס"ג, מְלִשׁוֹן: "אֵל תִּסְג גְּבוּל עוֹלָם", שֶׁהוּא בְּחִינַת  
שְׁמַסִּיג גְּבוּלוֹ וּמַחְזִירוֹ לְאַחֲרָיו, שֶׁזֶה בְּחִינַת יְרִידָה, שֶׁהָאָדָם  
נוֹפֵל, חָס וְשָׁלוֹם, מִמְדַּרְגָּתוֹ, וְהוּא נִסּוּג אַחֲרָיו, חָס וְשָׁלוֹם. אַף-  
עַל-פִּי-כֵן יִחַזַּק אֶת עֲצָמוֹ, וְאֵל יִתְיַאֵשׁ עֲצָמוֹ לְעוֹלָם, כִּי גַם שֶׁם  
נִמְצָא הַשֵּׁם יִתְבַּרַךְ, בְּבְחִינַת: "וְאַצִּיעָה שְׂאוֹל הַנֶּגֶד", כַּנ"ל, וְזֶה  
בְּחִינַת שֵׁם ס"ג, כַּנ"ל.

כִּי סְגוּל דָּא חֲמָה, שֶׁהוּא הַנְּקֻדָּה הָעֲלִיּוֹנָה שֶׁעַל הָאֵלֶּף, הַנְּחַלְקָת  
לְשֵׁלשׁ טְפִיז, שֶׁזֶהוּ בְּחִינַת "אָסַק שְׁמַיִם", בְּחִינַת סְגוּל דְקַס"א,

denotes returning—i.e., remaining steadfast with God. That is, a person knows he has fallen but recognizes that God is with him nonetheless. He is then an aspect of *YHVH*. Moreover, that same person who wants to repent might find himself returning not from his evil ways but from his good deeds and thoughts. If he then mistakenly concludes that he is not worthy of *teshuvah*, he might begin to fall even lower than the low level he is presently on. In that case, he must draw spiritual nourishment from the Holy Name *YHVH*, particularly in its formation as *SaG*, which brings life and support to all those distant from God who have not yet repented. And, the *Mai HaNachal* adds, although we might construe from this that *YHVH* is the Holy Name most associated with repentance, in essence, *teshuvah* is actually *Ehyeh*. The reason is that a person attempting to get closer to God discovers that his earlier perceptions of Godliness are mundane when compared with his current perceptions (as above, §3). Thus, the moment he realizes the need for *teshuvah*, he takes on the aspect of *ehyeh*. But he requires support. The support that comes from *YHVH/SaG*. This is why Rebbe Nachman calls this having expertise, because a person requires proficiency at both running and returning; to be successful in seeing his repentance through to the end he must always be attached to both *Ehyeh* and *YHVH*.

189. **segol...aleph...three dots.** See above, section 5, notes 116-118.



(ascend).<sup>190</sup> And *chirik* is the lower point of the *aleph*, corresponding to “and if I make my bed in Hell,” which is an aspect of the *chirik* of *SaG*.<sup>191</sup>

This is the meaning of what was said above in the lesson: **When a person possesses these two types of expertise (*baky*), then he is walking the pathways (*derekh*) of repentance.**<sup>192</sup> For from twice *baky*—which are the aspects of *KaSA* and *SaG*, “ascend to heaven” and “make my bed in Hell”—the aspect of *derekh*—which has a numerical value of twice *baky*, corresponding to *KaSA* and *SaG*—is made.

For the essence of the pathways of repentance is reached through these two types of expertise. And then, the *yemin* of God is *peshutah* (outstretched) to accept his repentance. This is because *yemin* has the same numerical value as *derekh*, which is twice *baky*<sup>193</sup>; and *peshutah* has the same numerical value as the *segol* of *KaSA* and the *chirik* of *SaG*, as explained above.<sup>194</sup>

[Furthermore, the *segol* and the *chirik*] are themselves the aspects of the upper point and the lower point.<sup>195</sup> They represent the need to constantly search for God, whether it be above or below. These are the two types of expertise: “If I ascend to heaven, You are there; and if I make my bed in Hell, here You are.” Therefore, when a person possesses these two types of expertise, he is walking the pathways of repentance. And then, the right hand of God is outstretched to accept his repentance. Understand this well, for the matters discussed here are very deep.

**13.** Based on this, it is possible to link together the elements of this Torah lesson. What was written at the end about the upper and lower points of the *aleph* is the very same aspect as the two types of expertise. {This was not actually explained in the body of the lesson.

190. **If I ascend....** For the sun is the upper point, the aspect of running, ascending (n.186), which has the three points of *teshuvah*. Therefore, in the *kavanot*, *KaSA* is punctuated with the *segol*, corresponding to these three points.

191. **chirik of SaG.** The lower point of the *aleph* only has the one point. Therefore, *SaG* is punctuated with the *chirik*, one dot. The three points of *teshuvah* in the upper point must shine into the one point of the lower point. That is, the three points must unite in order for a person to properly repent and attain the pathways of *teshuvah*.

192. **said above in the lesson....** See section 4.

193. **yemin...twice baky.** That is, when a person merits the two *bakiut*, he has made the *derekh* of *teshuvah*. Now that the way is secured, he causes God’s right hand, His *yemin*, to be

שהוא אותיות אָסָק, כַּנ"ל. וְחִירִיק הוּא בְּחִינַת נִקְדָּה הַתַּחְתּוֹנָה שֶׁל הָאֱלֹהִים, שֶׁהוּא בְּחִינַת: "וְאַצִּיעָה שְׂאוֹל הַנֶּגֶד", שֶׁהוּא בְּחִינַת חִירִיק דָּס"ג הַנ"ל.

וְזֶה שְׁכַתְּבַת שֵׁם לְמַעַלָּה בְּהַתּוֹרָה הַנ"ל: וְכַשֵּׁיִשׁ לוֹ אֱלוֹ הַשָּׁנִי בְּקִיאוֹת הַנ"ל אֲזִי הוּא הוֹלֵךְ בְּדַרְכֵי הַתְּשׁוּבָה, כִּי מִשְׁנֵי פְעָמִים בְּקִי, שֶׁהֵם בְּחִינַת קס"א וס"ג, "אָסָק שְׁמִים וְאַצִּיעָה שְׂאוֹל" וכו', עַל-יְדֵי-זֶה נַעֲשֶׂה בְּחִינַת דָּרָךְ, שֶׁהוּא בְּגִימַטְרִיא שְׁתֵּי פְעָמִים בְּקִי, שֶׁהֵם קס"א וס"ג וכו', כַּנ"ל.

כִּי עָקַר דָּרָךְ הַתְּשׁוּבָה זוֹכִין עַל-יְדֵי שְׁנֵי הַבְּקִיאוֹת הַנ"ל, וְאֵז יְמִין ה' פְּשׁוּטָה לְקַבֵּל תְּשׁוּבָתוֹ, כִּי יְמִין בְּגִימַטְרִיא דָּרָךְ, שֶׁהֵם שְׁתֵּי פְעָמִים בְּקִי, כַּנ"ל. וּפְשׁוּטָה בְּגִימַטְרִיא סְגוּל דָּקס"א וְחִירִיק דָּס"ג.

שֶׁהֵם בְּעֶצְמָם בְּחִינַת נִקְדָּה הָעֲלִיּוֹנָה וְנִקְדָּה הַתַּחְתּוֹנָה, שֶׁהֵם בְּחִינַת מַה שְׁצָרִיכִין לְבַקֵּשׁ הַשֵּׁם יִתְבַּרְךָ תָּמִיד, הֵן לְמַעַלָּה הֵן לְמַטָּה, בְּחִינַת: "אִם אָסָק שְׁמִים שָׁם אַתָּה, וְאַצִּיעָה שְׂאוֹל הַנֶּגֶד", שֶׁהֵם בְּחִינַת שְׁנֵי הַבְּקִיאוֹת הַנ"ל, וְעַל כֵּן כַּשֵּׁיִשׁ לוֹ שְׁנֵי הַבְּקִיאוֹת הַנ"ל, אֵז הוּא הוֹלֵךְ בְּדַרְכֵי הַתְּשׁוּבָה, וְאֵז יְמִין ה' פְּשׁוּטָה לְקַבֵּל תְּשׁוּבָתוֹ. וְהֵבֵן הַדְּבָרִים הַיָּטִב, כִּי הֵם דְּבָרִים עֲמֻקִּים מְאֹד.

וְעַל-פִּי-זֶה תִּבְיִן לְקִשְׁרַת הַתּוֹרָה הַיָּטִב, שְׁמָה שְׁכַתְּבַת בְּסוּף מַעֲנִין נִקְדָּה הָעֲלִיּוֹנָה וְנִקְדָּה הַתַּחְתּוֹנָה שֶׁל הָאֱלֹהִים, זֶהוּ בְּעֶצְמוֹ בְּחִינַת שְׁנֵי הַבְּקִיאוֹת הַנ"ל, (כִּי זֶה אֵינוֹ מְבַאֵר בְּפִרוּשׁ בְּהַתּוֹרָה הַנ"ל,

outstretched towards him in order to receive his *teshuvah*.

194. **explained above.** See section 10, note 178. *KaSA* with its vowel signs equals 300 and *SaG* with its vowel signs equals 100, thus together they equal 400, the numerical value of *peshutah* (outstretched). That is, they cause God’s *yemin* to become outstretched to receive him in repentance.

195. **themselves the aspect of...point.** As above, section 5.

The relationship is only made clear by understanding the *kavanot* mentioned above.<sup>196</sup>

This is also the concept of “repentance upon repentance” mentioned in the lesson. The slaughtering of the evil inclination—corresponding to “Be quiet before God”/the first repentance/the *kavod* of this world—is the lower point. This is accomplished by means of the *DeMimah* and silence, corresponding to “Be *DoMe* before God.” And all of these concepts form the aspect of the *chirik* of *SaG*, which is the expertise of returning.

The second repentance, which one does for his first repentance—the aspect of the glory of the World to Come, corresponding to “The glory of the Lord is a concealed matter”—is the upper point. It is *Keter*, which is the aspect of Moshe, and the *segol*.<sup>197</sup>

Understand this well, how all the subjects mentioned in this lesson are later tied together in a wonderfully awesome manner. Those who delve into it will understand a little.<sup>198</sup>

**14.** The essence of the matter is: When a person is on a very low level and yet still fortifies himself—believing that even there he still has hope and that there too God may be found, corresponding to “and if I make my bed in Hell, here You are”—he then draws holiness upon himself from the sacred name *YHVH* in its permutation of *SaG*. This [name] sustains

196. **kavanot mentioned above.** The *aleph* is explained in section 5, whereas the two types of *baky* are explained in section 4. Although, as we have seen above, Rebbe Nachman generally makes a point of tying together the different concepts he introduces, he has not shown a direct connection between the *aleph* and the twice-*baky*. It is apparent only from the *Kavanot* of the Ari, which states that one requires twice-*baky* corresponding to *Ehyeh*/upper point and *YHVH*/lower point, as has just been explained.

197. **Keter...Moshe...segol.** See section 5 and note 110 for the details of these connections.

198. **understand a little.** The *Parparaot LeChokhmah* explains that from this it is possible to see how the different concepts of the lesson tie together. To be *baky* at running means that one is not content with his present spiritual level, but time after time seeks to go higher and higher. This is what is meant in section 3 that one must be constantly involved with the attribute of *teshuvah*.

For it is necessary to attain *teshuvah al teshuvah*. This is the aspect of the name *Ehyeh* in its permutation of *KaSA*, as in, “If I *eSAK* (ascend) to Heaven.” For the name *Ehyeh* is the aspect of *teshuvah*, the main perfection and fullness of which is only achieved when one ascends constantly by engaging in *teshuvah al teshuvah*—being *baky* at running. And this *teshuvah* is the aspect of the upper point of the *aleph*, corresponding to “the *segol* (three dots, three conditions for repentance) is the sun.” Therefore, each of the letters of the name *KaSA*

רק על-פי כוונות הנ"ל מוכן זאת ממילא למשכיל)/

וזהו בעצמו בחינת תשובה על תשובה, שפתיב שם, כי זביחת היצר הרע, שהוא בחינת דם לה, שהוא בחינת תשובה הראשונה, שהוא בחינת כבוד עולם הזה, זה בחינת נקדה התחתונה, שנעשית מבחינת הדמימה והשתיקה, מבחינת דם לה. וכל זה הוא בחינת חיריק דס"ג וכו', שהוא בחינת בקי בשוב, כנ"ל.

ותשובה השניה שעושה על תשובתו הראשונה, שהוא בחינת כבוד העולם הבא, בחינת: “כבוד אלקים הסתר דבר”, זה בחינת נקדה העליונה, בחינת כתר, שהוא בחינת משה, בחינת סגול וכו'. והבן הדברים היטב, איך כל הדברים הנאמרים שם, בהתורה הנ"ל, נקשרים ונכללים אחר-כך ביחד בקשר נפלא ונורא, והמשכילים יבינו קצת:

ועקר הדבר, שעל ידי שהאדם, כשהוא במדרגה התחתונה מאד, ואף-על-פי-כן הוא מחזק עצמו ומאמין שגם שם יש לו תקנה עדין, כי גם שם נמצא השם יתברך, בבחינת: “ואציעה שאול הנדב”, אזי ממשיך על עצמו הקדשה משם הקדוש הויה במלווי ס"ג, שהוא מחיה את כל הנסוגים אחר מקדשתו להחזיקם לבל

must be meditated on punctuated with the *segol*.

On the other hand, being *baky* at returning, as in, “and if I make my bed in Hell...” is the aspect of the name *SaG*. This is when the person is in a state of *naSoG* (retreat), God forbid. He is very distant from that which is holy, but despite this does not totally despair. In keeping with the concept “and if I make my bed... here You are,” he continues to search for the Holy One and struggles to attain *teshuvah*. But then the name *Ehyeh* is hidden from him (see nn.23-27), so that he suffers insult and humiliation.

When this happens, he must strengthen himself to accept his suffering and embarrassment with love, and to be as quiet and silent as the earth—corresponding to “let my soul be like earth to everyone” (*Daily Liturgy, Amidah*), and “the earth is My footstool.” His hope is that by ignoring attacks to his prestige, he will merit *teshuvah*. For by being quiet and silent the lower point of the *aleph* is made, this being the aspect of the *chirik*. Therefore, the name *SaG* must be meditated on punctuated with the *chirik*.

all those who have *naSoG* (retreated) from His holiness. It strengthens them and prevents them from falling away entirely, God forbid. This is the aspect of being expert at returning, which is the expertise that corresponds to the Holy Names *Yabok* and *SaG*.

Similarly, when a person merits reaching a certain high level of holiness and yet does not stand still—rather, he strengthens himself and strives to ascend higher and higher—he then draws holiness upon himself from the Holy Name *Ehyeh* in its permutation of *KaSA*. This is the aspect of being expert at running.

For [each] person, in accordance with his actions and the manner in which he strengthens himself in the service of God, causes the Holy Names above to unite.<sup>199</sup> He, in turn, draws holiness upon himself from there. Understand this well.

**15.** It has been explained above that by means of the quiet and silence he displays when his friend insults him, a person merits repentance, which is the aspect of *Keter*; as explained.<sup>200</sup> This is because “Silence is a fence for wisdom.”<sup>201</sup> For it is necessary to be very careful to judge everyone favorably.<sup>202</sup> Even when others attack and insult him, a person must judge them favorably and maintain his silence. This forms the aspect of *Keter*, <for there is no *Keter* without a *Kaf*, and this is precisely *Kaf zekhut* (favorably).<sup>203</sup> Understand this.>

As is brought in the Midrash:

**It is like the allegory of someone who saw his friend making a *keter* (crown). “Who is it for?” he asked him. “For the king,”**

199. **Holy Names above to unite.** The Divine names of God represent and are bound up with the forces or energies from Above. Causing these names to unite essentially means bringing them, through one’s deeds, to a state of greater perfection or completion. He is activating these spiritual energies. Man has the ability to do this because: “Man embodies the mysteries of all the worlds” (*Zohar Chadash, Shir HaShirim* 4). Thus, every part of the human body has its corresponding feature in creation which exists only for man’s benefit and upon which his actions and behavior have a direct affect (cf. *Tzaddik* #504, #505).

This, in effect, is the reason for the various *kavanot* (meditations). When a person reflects and meditates upon a given Holy Name, he arouses the forces encompassed in that name and draws its energy upon himself. This is why the Ari emphasized the need for purity for one who wants to properly and safely engage in these meditations. For his part, Rebbe Nachman shows here and in many other lessons how we can turn these meditations into action, so that even if we are not capable of engaging in the *kavanot*, our deeds can bring us to the same levels, and occasionally even higher!

יָפְלוּ לְגַמְרֵי, חֵס וְשְׁלוֹם, וְזֶה בְּחִינַת בְּקִי בְּשׁוֹב, שְׂזָה הַבְּקִיאוֹת  
הוּא בְּחִינַת שֵׁם יב"ק הַקְּדוֹשׁ, בְּחִינַת שֵׁם ס"ג.

וְכֵן כְּשֶׁאָדָם זֹכֶה לְבוֹא לְאִיזוֹ מִדְּרָגָה בְּקִדְשָׁה הָעֲלִיּוֹנָה, וְאִף-  
עַל-פִּי-כֵן אֵינוֹ עוֹמֵד שָׁם, וְהוּא מִתְחַזֵּק וּמִתְגַּבֵּר לְעֵלוֹת יוֹתֵר  
וְיוֹתֵר, אֲזִי מִמְּשִׁיךְ הַקְּדוֹשָׁה עַל עֲצָמוֹ מִשֵּׁם הַקְּדוֹשׁ אֲקִי"ק בְּמִלּוֹי  
קס"א, שֶׁהוּא בְּחִינַת בְּקִי בְּרִצּוֹא.

כִּי הָאָדָם - כְּפִי תְנוּעוֹתָיו וְכְפִי הַתְּחַזְקוֹתָיו בְּעִבּוּדָתוֹ יִתְבַּרֵּךְ, כֵּן  
גוֹרֵם לִיְחָד הַשְּׁמוֹת לְמַעְלָה, וּמִמְּשִׁיךְ עַל עֲצָמוֹ הַקְּדוֹשָׁה מִשֵּׁם.  
וְהֵבֵן הֵיטֵב:

וְהִנֵּה מְבַאֵר לְעֵיל, שְׁעַל-יְדֵי הַדְּמִימָה וְהַשְּׁתִיקָה שְׁשׁוֹתְקִין  
לְחַבְרוֹ כְּשֶׁמְבִיזִין אוֹתוֹ, עַל-יְדֵי-זֶה זֹכֶה לְתִשׁוּבָה, שֶׁהִיא בְּחִינַת  
כְּתָר כַּנ"ל, עֵינֵן שָׁם, כִּי 'סִיג לְחֻכְמָה שְׁתִיקָה' כַּנ"ל, כִּי צְרִיכִין  
לְזַהֵר מְאֹד לְדוֹן אֵת כָּל אָדָם לְכַף זְכוּת, וְאִפְלוֹ הַחוּלְקִים עָלָיו  
וּמְבִיזִין אוֹתוֹ, צְרִיךְ לְדוֹנָם לְכַף זְכוּת וְלִשְׁתַּק לָהֶם, וְעַל-יְדֵי-זֶה  
נֶעֱשֶׂה בְּחִינַת כְּתָר.

כְּמוֹכָא בְּמִדְרָשׁ:

מִשָּׁל לְאַחַד, שֶׁמָּצָא אֶת חֲבֵרוֹ שֶׁהוּא עוֹשֶׂה כְּתָר.  
אָמַר לוֹ: בְּשִׁבִיל מִי? אָמַר לוֹ: בְּשִׁבִיל הַמֶּלֶךְ. אָמַר

200. **silence...repentance...Keter....** See above, section 2.

201. **Silence is a fence for wisdom.** As above, section 6 and note 128.

202. **judge everyone favorably.** This is a very major topic in Rebbe Nachman’s teachings: judging others, as well as one’s own self, favorably (see Lesson #3 and *Likutey Moharan* I, 282). In our context, this relates to recognizing one’s own worth, so that a person will attempt repentance and not think that he is “too far gone” to ever come close to God. The Rebbe now shows how this applies in our lesson.

The principles involved in judging everyone favorably are fully explained in *Azamra!*, published by the Breslov Research Institute, 1984.

203. **Kaf zekhut.** Literally, this means “the scale of merit,” כף זכות in Hebrew. Rebbe Nachman connects this *kaf*, כ, with the *kaf* of *keter*; כתר.

he replied. “Since it’s for the king,” he said, “set into it every jewel you find” (*Vayikra Rabbah* 2:5).<sup>204</sup>

So, too, every Jew is an aspect of a crown for God. One must therefore set in him every sort of jewel one can possibly find. That is, it is necessary to make an effort to seek out and search for every merit and positive quality one can possibly find in a fellow Jew. Everyone must be judged favorably, for they are an aspect of a *Keter* for God.<sup>205</sup> This is as the Sages taught: Judge every *adam* favorably (*Avot* 1:6).

We find, then, that by judging everyone favorably he remains silent when others insult him. He finds some merit in the person who insulted him: “He is not all that responsible for shaming me, because to that person’s knowledge and way of thinking it seems that I *am* deserving of insult.” This creates the aspect of *Keter*—i.e., the quiet and silence form the aspect of *Keter*, as mentioned above.<sup>206</sup>

204. **It is like the allegory....** This Midrash expounds on the verse “Speak to the children of Israel” (Leviticus 1:2): God instructed Moshe to command the Jews concerning the sacrifices. Why command the Jews? Because they are precious to Me. The Midrash goes on to say that Moshe found many reasons to praise the Jews, showing God how special they were, particularly when compared to the nations. This is the allegory Rebbe Nachman quotes: Moshe was making a crown (praise). God asked him, “Who is it for?” Moshe answered, “For the King” (to show God how precious every Jew is). “If it is for the King, set into it every jewel you find” (use every reason for praise that you can think of), as is written (Isaiah 49:3), “You are My servant, Israel, through whom I will be glorified” (*Vayikra Rabbah*, *loc. cit.*).

In our context, the Midrash relates to Moshe, who was always striving towards greater spiritual heights. He attained *teshuvah al teshuvah* and therefore merited *Keter* (Crown). In a sense, Moshe was always making “a crown.” Furthermore, by always finding merit in the Jews and judging them favorably, Moshe was able to obtain forgiveness for their sins from God. Moshe thus brought the Jews to *teshuvah*, showing them that they too could attain *Keter* (see §2). This is understood by virtue of the Midrash basing itself on the verse that speaks about the sacrifices, which in our context refers to repenting and confessing—i.e., slaughtering the evil inclination (§2, §3). The lesson now points out another dimension of this allegory.

205. **So, too, every Jew....** That is, every Jew is precious to God and God wants him to repent and attain *Keter*.

206. **as mentioned above.** See section 2. As explained there, a person should realize that the insults he suffers are the result of his own sins. Rebbe Nachman adds here that even when he is convinced that these insults are unjustified, he should keep quiet for the Holy One’s sake and judge the other person favorably. The *Parparaot LeChokhmah* points out that this is actually referring to the tzaddik. The embarrassment comes from the blood that has yet to be rectified, which is why a person must remain quiet and silent to atone for his sins. But the person who

לו: פִּינּוֹן שֶׁהוּא לְצַרְךָ הַמֶּלֶךְ, כָּל אֶבֶן טוֹב שֶׁתִּמְצָא,  
תִּקְבְּעֶנּוּ בּוֹ (ויקרא-רבה פרשה ב).

כָּךְ כָּל אֶחָד מִיִּשְׂרָאֵל הוּא בְּחִינַת כְּתֹר לְהַשֵּׁם יִתְבָּרַךְ, וְצָרִיךְ לְהַכְנִיֵס בּוֹ כָּל מִיִּן אֶבְנִים טוֹבוֹת שֶׁאֶפְשֶׁר לְמַצָּא, דְּהֵינּוּ שְׁצָרִיכִין לְהַשְׁתַּדֵּל לְחַפֵּשׁ וּלְבַקֵּשׁ אַחֵר כָּל צַד זְכוּת וְדָבָר טוֹב שֶׁאֶפְשֶׁר לְמַצָּא בְּיִשְׂרָאֵל, וְלָדוֹן אֶת הַכֹּל לְכַף זְכוּת, כִּי הֵם בְּחִינַת כְּתֹר לְהַשֵּׁם יִתְבָּרַךְ כַּנֶּזְכָּר לְעֵיל. וְכִמוֹ שֶׁאֶמְרוּ רַבּוֹתֵינוּ, זְכוּרֵנוֹם לְבִרְכָה: 'הוֹי דָן אֶת כָּל אָדָם לְכַף זְכוּת'.

נִמְצָא, שֶׁעַל יְדֵי שְׂדָנִים אֶת הַכֹּל לְכַף זְכוּת, שֶׁעַל-יְדֵי-זֶה שׁוֹתְקִין לוֹ כְּשֶׁמְבַזֶּה אוֹתוֹ, כִּי מוֹצֵאִין בּוֹ זְכוּת, שֶׁאֵינּוּ חַיֵּב כָּל כָּךְ בַּמָּה שֶׁמְבַזֶּה אוֹתוֹ, כִּי לְפִי דַעְתּוֹ וּסְבָרָתוֹ נִדְמָה לוֹ שֶׁרְאוּי לוֹ לְבַזּוֹת אוֹתוֹ וְכו', עַל-יְדֵי זֶה נַעֲשֶׂה בְּחִינַת כְּתֹר, הֵינּוּ כַּנֶּ"ל, שֶׁעַל-יְדֵי

honestly sees himself as undeserving of insult could only be one who has sincerely repented, so that his is the exalted repentance of the World to Come (see §3, n.46). This could only be the tzaddik, who always seeks to honor God and has himself attained *kavod Elohim*. But, as we have seen, it is forbidden to remain quiet and silent when God’s honor is disparaged (above, n.11 end). And since the tzaddik has attained *kavod Elohim*, how can he remain quiet and silent when insulted? However, the tzaddik remains quiet and silent by judging others favorably: “It seems to them that I deserve to be insulted,” he says. On the other hand, were they to know for certain that the tzaddik’s honor is *kavod Elohim*, they would surely not insult him. Thus, with his silence the tzaddik attains another aspect of repentance and can ascend to an even greater level of *Ehyeh/Keter*. The tzaddik then reveals a greater level of *Keter*; which is a greater revelation of *kavod Elohim*. Therefore, rather than God’s honor being minimized, it is actually made greater by his silence.

With this, the *Parparaot LeChokhmah* explains why it is that the true tzaddikim are inexorably surrounded by great controversy. It is well known that the opposition to the Baal Shem Tov, and indeed all the Chassidic masters, was extremely bitter. Worse yet was the persecution suffered by Rebbe Nachman (and Reb Noson). The reason is that true tzaddikim are only those who have attained *teshuvah al teshuvah* and seek to ascend higher, to an even greater level of *Keter*. Achieving this goal is only possible if they quietly and silently endure the humiliation heaped upon them by their opponents.

On a more profound level, the reason for this opposition is that a person must experience a descent before he can ascend to the next rung on the spiritual ladder (see *Likutey Moharan* I, 22:11). This is *baky b'ratzo* and *baky b'shov*. However, the tzaddik, who yearns to always be *baky b'ratzo*, finds the descent very disturbing. He is embarrassed before God and feels shame and disgrace, as if he has been banished from the Holy One’s presence. When this happens, the tzaddik must show his expertise in *baky b'shov*. For this embarrassment before God is precisely what enables him to ascend to the next level. We see, therefore, that the

Understand this.<sup>207</sup>

tzaddik's expertise is the key to rebound from his descent and ascend to a higher level. But if in the face of opposition he remains quiet and silent, he has suffered the embarrassment on the spiritual level he was on even without descending. The embarrassment itself is considered the descent and so the tzaddik can then ascend without suffering the humiliation of a real descent. Such is the benefit of remaining quiet and silent by judging one's opponents favorably. A classic example of this appears in the Book of Samuel. When King David fled from his son Avshalom, he passed through Bachurim. A Benjaminite by the name of Shim'iy the son of Gerah came out to curse him. When Avishai, the king's nephew and a powerful warrior, asked for permission to kill Shim'iy for his insolence, King David replied (2 Samuel 16:10), "God must have instructed him to curse me." After this episode with Avshalom, King David reascended the throne stronger than before.

With this, the *Parparaot LeChokhmah* explains the Talmudic teaching: In the World to Come, each tzaddik will be singed by the canopy of his neighbor (*Bava Batra* 75a). Could it be that the reward of the righteous in the World to Come is the "pleasure" of being singed and embarrassed by one's neighbor? The answer is that man's true pleasure in the World to Come will be his ever greater perceptions of Godliness. This is something which, in this world, the tzaddik can only attain through a descent or embarrassment. But what about in the future world, where there will be no descent? Then, "each tzaddik will be singed..." so that this humiliation will enable him to ascend to even higher spiritual levels and enjoy even greater pleasure and reward in the World to Come.

207. **Understand this.** The *Parparaot LeChokhmah* concludes his commentary to this lesson with an interesting piece about the relationship between Rebbe Nachman and Reb Noson. As we have seen (nn.1, 121) any meeting between a teacher and a disciple corresponds to the meeting between Moshe and Yehoshua. Anyone who studies Reb Noson's life in detail will see that the Rebbe's main legacy was left with him. Indeed, Reb Noson became the Rebbe's

הַדְּמִימָה וְהַשְׁתִּיקָה נַעֲשֶׂה בְּחִינַת כְּתָר, כַּנ"ל. וְהַבֵּן:

"Yehoshua," the disciple who "did not depart from the tent." Thus, Rebbe Nachman was "Moshe," *baky b'ratzo*, the upper point of the *aleph*, shining into Reb Noson more than the other disciples; and Reb Noson was "Yehoshua," *baky b'shov*, the lower point of the *aleph*, receiving the illumination directly from the Rebbe. Although during his lifetime Reb Noson was time and again made the target of the slings and arrows of his opposition, he saw the deeper purpose of this humiliation and each time withstood the test. This becomes apparent from Reb Noson's writings. Whereas those familiar with *Likutey Moharan* will readily note Rebbe Nachman's emphasis on constantly striving for and attaining the highest spiritual levels, those familiar with Reb Noson's *magnum opus*, *Likutey Halakhot*, will readily note that it is filled with words of encouragement and support—exhorting anyone who will listen to never give up, never despair, and to always seek out God no matter how acute his spiritual descent. Worth noting in this connection is the teaching of the Ari: On three separate occasions after Moshe's passing, God told Yehoshua, "*Chazak* (Be strong)!" He did this to illumine Yehoshua with Moshe's light (*Likutey Torah, Yehoshua*, p.288). Now, three times *ChaZaK* (115 = זק) equals *MoSheH* (345 = מה). In our context, this corresponds to the *segol*, the three dots of the upper point that illumine the lower point. And though it is known that Rebbe Nachman favored Reb Noson at the helm of the Breslover Chassidim after his passing, nowhere is it recorded that the Rebbe said so specifically. This, too, was no different than the way Moshe's leadership was transferred to Yehoshua. As quoted above in our lesson (§7), God said, "where I will appoint him"—i.e., God and not Moshe would do the appointing. Thus, Reb Noson was left to decide for himself how best to hand over the Rebbe's teachings. He had no one to ask for guidance other than God Himself.

For a detailed description of the impact this lesson had upon Reb Noson and the legacy he left through his writings, see *Through Fire and Water: The Life of Reb Noson of Breslov* (Breslov Research Institute, 1992).