

ליקוטי מוהר"ן

LIKUTEY MOHARAN

Yom Kippur

LIKUTEY MOHARAN II Lesson #66

by

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LIKUTEY MOHARAN II #66¹

The tzaddik is obliged to repent on behalf of the Jewish people.² In other words, when someone steps out of line and throws off the yoke, the tzaddik must then repent on his behalf.³

By way of a parable: Once, two people were travelling [in a wagon pulled] by a frightened and crazy horse.⁴ The horse lifted and tossed them from the wagon. One got up and began punching the horse, striking it repeatedly. The second one laughed at him, and said, “You’re just injuring your hand. How does all this hitting help the horse? Instead, you have to take the riding crop, which people use for striking horses, to strike it. The other went and did this. He took the riding crop and began striking the horse. The horse got up and bolted in great panic. As it ran, it lifted and tossed them into the muck and mire. The horse fled further on. It turns out that this, too, was not good advice. So they advised him to do the following: He should take a proper rope and tie the horse to some tree. He should then strike the horse repeatedly; that way he would teach it to behave. He did this. He hit the horse repeatedly and

1. **Likutey Moharan II #66.** Rebbe Nachman gave this lesson in Breslov between Yom Kippur and Sukkot, 5570 (1809; most likely on the 11th of Tishrei, September 21, as the lesson speaks about the day after Yom Kippur). Reb Noson was not present at the time, having returned home to Nemirov after Rosh HaShanah. When he arrived back in Breslov on the day after Sukkot, he heard this teaching and some others the Rebbe had given while he was away. The following day Reb Noson brought his written version of those lessons to the Rebbe for approval (*Parparaot LeChokhmah* II, 67; *Until the Mashiach*, p.171). The main themes of this lesson are: the tzaddik repenting for the Jews; the four *yesodot* (elements); the tzaddik as the simple element (§1-§2); why the day after Yom Kippur is known as “God’s Name” (§3). Several of these concepts appear as well in the following teaching, Lesson #67:2.

2. **The tzaddik is obliged to repent on behalf of the Jewish people.** Below, Rebbe Nachman will explain why the tzaddik’s repentance on behalf of another person is effective. The archetypal example of this is Moshe *Rabbeinu* repenting for the Jewish people after they sinned with the Golden Calf (Exodus 32). Eventually, the Jews themselves repented and built the Wilderness Tabernacle, but not before Moshe won God’s favor by repenting for them.

3. **throws off the yoke....** Rebbe Nachman specifies that the tzaddik is obliged to repent for

ליקוטי מוהר"ן תנינא סימן ס"ו

הַצַּדִּיק הוּא מְכַרְח לַעֲשׂוֹת תְּשׁוּבָה בְּעַד יִשְׂרָאֵל, דְּהֵינּוּ כְּשׂוֹצֵא אֶחָד חוּץ לַשּׁוּרָה וּפּוֹרֵק עַל, אֲזִי הַצַּדִּיק מְכַרְח לַעֲשׂוֹת תְּשׁוּבָה בְּשִׁבְלוֹ.

עַל-פִּי מִשָּׁל, שְׁפַעַם אֶחָד נִסְעוּ שְׁנֵי בְנֵי-אָדָם עִם סוֹס מְבֹהֵל וּמִשְׁגָּע, וְנִשָּׂא אוֹתָם הַסּוֹס וְהִשְׁלִיכָם מִן הָעֵגְלָה. וְעָמַד אֶחָד וְהִתְחִיל לְהַכּוֹת אֶת הַסּוֹס בְּאַגְרוֹף, וְהִכָּה אוֹתוֹ הַרְבֵּה. וְשָׁחַק מִמֶּנּוּ הַשְּׁנִי וְאָמַר לוֹ: הֲלֹא אַתָּה מַכָּה אֶת יָדִי, וְיָמָּה תוֹעִיל לְהַסּוֹס הַכָּאָה זֶה? רַק אַתָּה צָרִיךְ לְקַח רְצוּעָה, שְׁמַכִּין בָּהּ הַסּוֹסִים, לְהַכּוֹת אוֹתוֹ. וְהִלֵּךְ וְעָשָׂה כֵּן, וְלָקַח רְצוּעָה וְהִתְחִיל לְהַכּוֹת אֶת הַסּוֹס. וְעָמַד הַסּוֹס וְרָץ בְּבֹהֵלָה גְדוֹלָה, וּבָרַח וְנִשָּׂא אוֹתָם וְהִשְׁלִיךְ אוֹתָם לְתוֹךְ רֶפֶשׁ וְטִיט, וְהַסּוֹס בָּרַח לוֹ לְהִלֵּךְ. נִמְצָא, שְׁגָם זֶה אֵינוֹ עֹשֶׂה טוֹבָה. וְיַעֲצוּ אוֹתוֹ שְׂיַעֲשֶׂה כֵּן; שְׂיִקַּח חֶבֶל יָפָה, וְיִקְשֹׁר אֶת הַסּוֹס לְאִיזָה אֵילָן, וְיִכָּה אוֹתוֹ הַרְבֵּה, וּבִזָּה יִלְמְדוּ לְהִיטִיב. וְעָשָׂה כֵּן, וְהִכָּה

the sins of the person who has thrown off Heaven's yoke and crossed the line, being no longer committed to Torah observance. Such a person will not himself repent, because in his mind he has done no wrong. Only people who are committed to the path of Torah will acknowledge their sins and accept their obligation to repent. That said, the tzaddik actually has to repent for them as well, as Rebbe Nachman once remarked: "How can you possibly repent. Will all your days and all your strength ever suffice to correct a single item of all the damage you have done? It is only because I repent for you and have the power to rectify... all the damage you have done up till now. From now on, the main thing is not to carry on like before. I won't even be particular about sins you may commit unintentionally. The main thing is that you should at least make sure not to sin deliberately!" (*Tzaddik* #304).

4. **crazy horse.** This comparison between a sinner and a crazy horse is akin to the teaching of our Sages that a person does not sin unless a spirit of folly first enters him (*Sotah* 3a). Ipso facto, the more a person sins, the greater his foolishness. See *Likutey Moharan* II, 7:3 and note 21, where this is explained in detail; see also *Likutey Moharan* I, 1:5 and note 73.

tired himself out. But he saw that this, too, was not good advice, because the whole horse was not worth the effort and aggravation he had from beating [it]. And so there was no solution for such a horse except to shoot it with a gun. But this pained him.

It is similar when one steps out [of line] and behaves improperly. One cannot find a solution for him.⁵ It would be possible to punish him directly or through a third party or by some other means,⁶ but all the punishments harm the tzaddik himself.⁷ This is as we find of God, that “in all their troubles, He is troubled” (Isaiah 63:9).⁸ For they are “a portion of God on high” (Job 31:2), and so when they are troubled, God forbid, He is troubled, as it were.⁹

This is so for the tzaddik as well,¹⁰ because “Punishment is not good also for the tzaddik” (Proverbs 17:26). For the punishment he metes out to an individual harms the tzaddik himself.¹¹ This is because man is comprised

5. **cannot find a solution for him.** The Midrash teaches (*Pesikta d’Rav Kahane* 24:7): Asked what punishment should be meted out to the sinner, Wisdom answered: “Evil pursues sinners” (Proverbs 13:21). Prophecy answered: “The soul that sins—it shall die” (Ezekiel 18:4). The Torah answered: “Let him bring a guilt-offering and be forgiven” (cf. Leviticus 5:17-18). God answered: “Let him repent and he will be forgiven. This is as it is written (Psalms 25:8), ‘God is good and upright.’” A sinner is obligated to atone for his sins. One who has crossed the line, however, is not going to repent. In that case, the law demands that he be punished. But as with the crazy horse in Rebbe Nachman’s parable, this, too, is not a solution. Repeatedly punishing a Jew who has thrown off Heaven’s yoke is “not worth the effort and aggravation” it causes, as the Rebbe shows next.

6. **punish him directly or through a third party or by some other means.** There are any number of ways in which a person can be punished, God forbid. The sinner may suffer personally, or on account of some misfortune that befalls a friend or family member. Physical illness is one form of punishment, financial hardships, another. There are also many degrees of suffering. Our Sages teach that even when one intends to take three coins from one’s pocket and removes only two, that, too, is a form of punishment from on high (*Arakhin* 16b).

7. **punishments harm the tzaddik himself.** This is because, as we shall see next, whenever a fellow Jew is punished, the tzaddik, too, suffers.

8. **This is...in all their troubles, He is troubled.** In showing that the tzaddik suffers when a fellow Jew is punished, Rebbe Nachman first draws an analogy to God. The prophet Yeshayahu states: “in all their troubles, He is troubled, so [an] angel from God’s Presence delivered them... He raised them and bore them all the days of the world.” The Midrash teaches: Wherever the Jews were exiled, the Divine Presence was exiled with them, as it were. They descended to Egypt, the Divine Presence went with them... They were exiled to Babylon, the Divine Presence went with them... They were exiled to Edom (Rome), the Divine Presence went with them... (*Yalkut Shimoni, Shemot*, Chapter 12, #210).

הסוס הרבה, ונתיגע. וראה שגם זה אינו עצה טובה, כי
 אינו כדאי הסוס כלו בעד היגיעה והקצר-רוח, שיש לו על-
 ידי ההכאה, ואין תקנה לסוס כזה רק לירות אותו על-ידי
 קני-שרפה, וזה צר לו.

כך כשאחד יוצא לחוץ, ואינו מתנהג כשורה – אין יכולין למצא
 עצה מה לעשות לו. כי הנה אפשר להעניש אותו בעצמו או על-
 ידי שליח או באפן אחר, אך כל הענשים הם נוגעים להצדיק
 בעצמו. כמו שמצינו אצל השם יתברך, "שבכל צרתם לו צר"
 (ישעיה סג), כי הם חלק אלו"ק ממעל, ועל-כן כשיש להם צרה,
 חס ושלום, לו צר, כביכול.

כמו-כן אצל הצדיק גם-כן, "כי גם ענוש לצדיק לא טוב" (משלי
 יז), כי הענש שמעניש את אחד, הוא נוגע להצדיק בעצמו. כי

9. **a portion of God on high....** That "portion of God" which a Jew possesses is his soul, hewn from God's Throne of Glory (*Zohar* III, 29b; cf. *Shabbat* 152b). In *Likutey Moharan* I, 260, Rebbe Nachman teaches: Israel is literally "a portion of God on high," for they are literally portions of the *Shekhinah* (Divine Presence; see also n.11 there). Thus, when the Jewish people suffer, God experiences it personally, as it were, and is with them in their troubles. The Rebbe will next show that this is true of the tzaddik as well. His deep affinity for the Jews can be traced to an element of the tzaddik which they carry inside them, so that just as they are "a portion of God on high," they are a portion of the tzaddik in this world. Below, in section 3, the Rebbe will speak about God's Name and there return to the topic of His sharing in the Jewish people's suffering.

10. **This is so for the tzaddik as well.** Like God, he, too, suffers whenever any Jew suffers.

11. **Punishment is not good also for the tzaddik....** King Shlomo states (*Proverbs*, *loc. cit.*): "One who is not good will punish also the tzaddik [for his good deeds], and will smite the generous for their uprightness" (translation follows *Metzudat David*). Rebbe Nachman's reading here—"Punishment is not good also for the tzaddik"—is closer to the commentary of *Rabbeinu Yonah* on this verse, which teaches: The prayers of the tzaddik are heard on high (as in *Proverbs* 15:29). He thus has the power to bless or punish (*Peirush Rabbeinu Yonah al Mishlei*, *ad. loc.*). However, whereas *Rabbeinu Yonah* explains the verse as referring to someone who has sinned against the tzaddik himself, the Rebbe applies it to the tzaddik punishing someone who has transgressed God's Will. The tzaddik would do this for no other reason than to get that person to repent. Even so, this is not the preferable alternative because, as the Rebbe will show, in meting out punishment the tzaddik also harms himself. Instead, he should favor the path mentioned in the lesson's opening paragraph: "When someone steps out of line and throws off the yoke, the tzaddik must then repent on his behalf."

of four elements (*yesodot*):¹² fire, air, water, earth.¹³ Each of these four *yesodot* stems from the simple *yesod*,¹⁴ namely, the concept of the tzaddik: “the tzaddik is the *yesod* (foundation) of the world” (ibid. 10:25).¹⁵

The tzaddik is the concept of the simple element, from which all the four elements are derived, as in “Now a river issues out of Eden to water the garden and from there separates into four heads” (Genesis 2:10).¹⁶ “Now a river issues out of Eden” corresponds to “the tzaddik is the foundation of the world,” the simple element.¹⁷ “From there it separates”—which

12. **four elements, yesodot....** The doctrine of the four *yesodot* is succinctly defined in the following teaching by Rabbi Chaim Vital: Man’s body is formed out of the four lower, physical elements, fire, air, water and earth, each one itself composed of good and evil. His body is formed out of the good in the four elements, but the bad in them causes the formation of the four bodily humors: the white, the black, the red and the green (*Shaarey Kedushah* 1:1-2). The Ari’s principal disciple goes on to explain that man’s soul is likewise a mixture of good and evil. It, too, is hewn out of the four elements, though in the soul’s case it is out of the spiritual aspect of these elements. Thus, as with man’s body, man’s soul has two sides: the divine soul, drawn from the good of the four spiritual elements, and the animal soul, drawn from the evil of the four spiritual elements. And whereas on the one extreme the supernal root of the four elements is God’s Holy Name of four letters, *YHVH*, on the other extreme the animal soul formed from the evil in the four elements is the root of man’s evil inclination. The major character traits stem from these four elements as follows: from fire stems arrogance and anger; just as fire rises, arrogance and anger are found in the person who feels higher and more important than others. Air represents idle chatter and other forms of evil speech. Water brings pleasure to a person and thus signifies one’s pleasures and lusts, while earth corresponds to laziness and depression. Rambam, too, discusses the four *yesodot* and explains that everything in the creation contains properties of these elements (see *Hilkhot Yesodei HaTorah*, Chapters 3 and 4; for a detailed discussion on the four elements and how they relate to the body, see *Wings of the Sun*, Chapter 12; *Anatomy of the Soul*, Chapter 6).

13. **four elements: fire, air, water and earth.** In the physical world, too, everything that exists is comprised of varying measures of these four elements. “Fire” signifies all that is hot and dry; “air” signifies all that is hot and moist; “water” signifies all that is cold and moist; and “earth” signifies all that is cold and dry. Discussing the four *yesodot* as manifested in the physical world in general, Rabbi Aryeh Kaplan writes: In the simplest terms, “water” represents matter, “fire” is energy, and “air” is the space that allows the two to interact.... “Earth,” however, is not a basic element, but a confluence of the other three (see also *Likutey Moharan* II, 5:1 and n.21). It is therefore represented by the final *Heh* in the Tetragrammaton, which is actually a repetition of the first *Heh* in this Name (*Sefer Yetzirah*, p.145).

See more below, in note 17, which contains a synopsis of Reb Nosen’s discourse on the four elements. It should be pointed out that the meaning of the term “elements” here is not synonymous with its use in modern chemistry, as referring to the physical substances. Rather, the *yesodot* (literally: “foundations”) are the spiritual roots of those substances (*Biur HaGra* on Proverbs 8:2).

הָאָדָם נִתְהוּהָ מֵאַרְבָּעָה יְסוּדוֹת: אֵשׁ, רוּחַ, מַיִם, עֶפֶר. וְכָל אֱלוֹ
הָאֲרָבָעָה יְסוּדוֹת נִמְשָׁכִין מִיְסוּד הַפְּשׁוּט, שֶׁהוּא בְּחִינַת הַצַּדִּיק,
בְּחִינַת (משלי י): "צַדִּיק יְסוּד עוֹלָם".

שֶׁהַצַּדִּיק הוּא בְּחִינַת יְסוּד הַפְּשׁוּט, שֶׁמִּמֶּנּוּ נִמְשָׁכִין כָּל הָאֲרָבָעָה
יְסוּדוֹת, בְּבְחִינַת (בראשית ב): "וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגֶּן",
וּמִשָּׁם יִפְרֹד וְהָיָה לְאַרְבָּעָה רָאשִׁים. "נָהָר יֵצֵא מֵעֵדֶן" – זֶה בְּחִינַת
"צַדִּיק יְסוּד עוֹלָם", בְּחִינַת יְסוּד הַפְּשׁוּט, אֲשֶׁר "מִשָּׁם יִפְרֹד"

14. **the simple yesod.** Rebbe Nachman will clarify the concept of *yesod hapashut*, the simple element, in the following paragraph.

15. **the tzaddik is the yesod of the world.** In Kabbalistic teaching, the *sefirah Yesod* (Foundation) anthropomorphically represents the *brit*, the male organ (see Appendix: The Sefirot and Man). From the *Zohar* (I, 59b) we know that whoever guards the *brit/Yesod*, i.e., maintains sexual purity, is called a tzaddik (see also *Likutey Moharan* I, 31:5, n.59; *ibid.*, 58:4, n.31). In his teachings on the mystical meditations for *brit milah* (circumcision), the Ari explains that after gathering up the *shefa* (influx of bounty) channeled through the *sefirot* above it, *Yesod* unites with its mate, *Malkhut*, the *sefirah* most closely associated with this world. Through their union *Yesod* transfers to *Malkhut* the *shefa* it has collected. This is the meaning of the verse Rebbe Nachman cites from Proverbs: "the tzaddik is the *yesod* (foundation) of the world"—i.e., as *Yesod*, he is the nexus through which *shefa* is channeled into *Malkhut* and from there dispensed as bounty and blessing in this lower world (see *Likutey Moharan* I, 63, nn.2 and 32). Thus it is that the world, which the Kabbalah equates with the *sefirah Malkhut*, receives from and is sustained by the tzaddik. In the context of our lesson, this relates to the four elements. The creation, in which everything is comprised of the *yesodot*, receives its energy and life-force from the tzaddik, who, as the simple element, "is the foundation of the world."

16. **Now a river issues out of Eden to water the garden....** Scripture states: "And God planted a garden in Eden.... And God caused to sprout from the ground every tree that was pleasing to the sight and good for food. ...Now a river issues out of Eden to water the garden and from there separates into four head[water]s" (Genesis 2:8-10). To this the Talmud adds: And from the remnant waters from the Garden of Eden, the entire world drinks (*Taanit* 10a).

17. **the tzaddik is the foundation...the simple element.** In the context of our lesson, the water that flows into the garden and from there to the rest of the creation signifies the simple *yesod*, i.e., the tzaddik, who, as Rebbe Nachman has noted, is "the foundation of the world."

After the verse "Now a river issues out of Eden to water the garden and from there separates into four heads," Scripture relates that God took the first human being and placed him in Eden so that he could live a spiritual life. The *Parparaot LeChokmah* cites the *Zohar*, which adds the following deeper insight: "And God took the human and placed him in the Garden of Eden to till it and guard it" (Genesis 2:15). From where did God take him? The *Zohar* answers: God took the human being from the four elements—i.e., separated his soul from his body. This is the meaning of "and from there separates into four heads." So that the first human could

refers to the four elements, the concept of “four heads.” It follows, that they all stem from the tzaddik.¹⁸ Therefore, if he punishes someone, it will harm the tzaddik himself. Hence, “Punishment is not good also for the tzaddik.”¹⁹

2. This is as the masters of *musar* (ethics) teach: When a person comes to the tzaddik and sees him, as in “and your eyes will see your teacher”

enter the Garden of Eden, God separated him from the four *yesodot* of this corporeal world. The *Zohar* applies this to every person at death, but also while alive. When someone who has repented his sins and studied Torah passes away, God removes his soul from the temptations and materialistic attachments inherent in him on account of his physical composition. He then places that person in the Garden of Eden, which is synonymous with the *Shekhinah*, God’s Divine Presence. Yet life, too, is meant to be lived spiritually. Just as God placed the first human in the Garden “to till it and guard it,” He places a person in this world to rectify the *Shekhinah* by fulfilling the positive commandments (“tilling”) and not transgressing the prohibitive commandments (“guarding”). Doing so, he subdues his corporeality and becomes master of his four elements. Once free of their lure and temptation, he himself becomes the river through which all bounty and blessing flow into the creation! (*Zohar* I, 27a and *Matok Midvash* there).

18. **It follows, that they all stem from the tzaddik.** The four elements stem from a single source element. As taught in the passage of *Zohar* cited in the previous note, Scripture alludes to this in the verse “Now a river issues out of Eden to water the garden and from there separates into four heads.” At the Source, everything is united as one, without differentiation. From this Source a single element issues and then divides into four “heads”—the four *yesodot*. This source element is called the *yesod hapashut*, the “simple element.” Here, Rebbe Nachman associates this *yesod hapashut* with the tzaddik. He is the *yesod*, the foundation, from which everything in the world emerges and derives benefit. The Kabbalah provides an additional example of the tzaddik as the *yesod hapashut*. The Ari teaches that all souls are rooted in the soul of the tzaddik. He is like the trunk of a large tree, and all his followers are its branches, twigs and leaves; see *Shaar HaGilgulim* #31, pp.83-88 (see also Likutey Moharan 65:1).

The following is a synopsis of Reb Noson’s discourse on the four *yesodot*, in which he explains the tzaddik’s role as the simple element: Everything that exists is composed of the four basic elements. Inanimate (*domeim*), vegetation (*tzomeach*), animate (*chai*) or human (*medaber*)—God created them all by compounding and assembling different measures of fire, air, water and earth. Moreover, each of these *yesodot* contains traces of the others, even if only in microscopic proportion. For example, the main component of everything *domeim* is the earth-*yesod*, but one can also find in it traces of water, air and fire. The main component of everything *tzomeach* is the water-*yesod*, but one can also find in it traces of earth, air and fire. The continued existence of the world is predicated on the proper combination and interaction of these elements. Each element is radically different in makeup from the others, yet God in His infinite wisdom created them in such a way that they could coexist and sustain life in an almost endless array of combinations. Thus earth, which is dry and cold, and water, which is moist and cold, coexist through their common quality of coldness. By virtue of the moisture in water, it

– הָאֲרָבֶעָה יְסוּדוֹת, שֶׁהֵם בְּחִינַת אֲרָבֶעָה רָאשִׁים כַּנִּל. נִמְצָא, שְׂכָלָם נִמְשָׁכִין מֵהַצְּדִיק, וְעַל־כֵּן אִם הוּא מְעַנֵּשׁ אֶת אֶחָד, נִוְגַע אֶת הַצְּדִיק בְּעֶצְמוֹ, וְעַל־כֵּן: "גַּם עֲנוּשׁ לַצְּדִיק לֹא טוֹב":

וְזֶה שֶׁאָמְרוּ הַבַּעַל־יְמוֹסָר, שְׂכָשְׁבָאִים לַצְּדִיק וְרוֹאִים אוֹתוֹ, בְּבַחֲיַנַּת (ישעיה ל): "וְהָיוּ עֵינֶיךָ רֹאוֹת אֶת מוֹרֶיךָ", רֹאוי שִׁימְצָא

can also coexist with air, which is hot and moist; and air's heat enables it to coexist with fire, which is dry and hot. Therefore, although the human body is identified primarily with earth (as in Genesis 3:19), it is a composite of all four elements, whose proper balance is the determinant of physical health. When a person is ill, his diminished life-force and vitality are a sign of disharmony between the elements. There is either too much, or too little, of one or more of the elements present inside his body. When the life of anything ends, its four elements disperse altogether, this being the death and destruction of that thing (see *Rambam, Yad HaChazakah, Hilkhot Yesodei HaTorah*, Chapter 4:1-4). Ultimately, the cohesion of the four *yesodot* is derived from the simple element from which they emerge and in which they are united. This simple element, as we have seen, is the *tzaddik*. He illuminates and elevates everything in creation and brings the four elements into balance and harmony. This is the deeper meaning of "the *tzaddik* is the *yesod* of the world." Despite the differences between the four elements, the continued existence of the world—i.e., the proper combination and interaction of the *yesodot*—comes about through him (*Likutey Halakhot, Hilkhot Matzranut* 4:1-3).

19. **it will harm the *tzaddik*...also for the *tzaddik*.** Earlier (and see n.6), Rebbe Nachman taught that a person who sins might be punished directly, through a third party, or by some other means. There are also countless degrees of suffering. Yet, whether that punishment is physical, financial, emotional or spiritual, all suffering comes about through a single means: disharmony among the four *yesodot*. The imbalance created by an overabundance of one or another of the elements is, essentially, the root of all suffering. For example, if the fire-*yesod* is in excess, the punishment may manifest externally, in the burning down of one's home; or internally in the sinner, as a physical fever; or emotionally, as arrogance or anger. An excess of the water-*yesod* might result in one drowning in a flood; or manifest physically, as an excess of fluids in the body; or spiritually, in the lower soul's passion for pleasure (see n.12). The same is true of the air-*yesod* and of the earth-*yesod*. When any one of the four overpowers the others inside a person, or, conversely, is deficient with respect to the others inside him, he suffers. Now, having just explained that all four *yesodot* stem from the simple *yesod*, the *tzaddik*, the Rebbe adds that in punishing a sinner—i.e., disrupting the coexistence of his *yesodot*—the *tzaddik* also harms himself. This relates to the parallel the Rebbe drew above, between the *tzaddik* and God. For just as a Jew is "a portion of God on high," and when he suffers, God experiences it personally, as it were (see n.9), a person's four *yesodot* are his "portion" from the *tzaddik*, who suffers whenever he does—i.e., whenever his *yesodot* are in a state of disharmony.

In review: The *tzaddik* must repent on behalf of the Jewish people. If he fails to do so and they are punished, the suffering they experience affects him as well.

(Isaiah 30:20),²⁰ it is right that he find himself within the tzaddik. Seeing the tzaddik's face will lead to introspection, to see where he stands in the various facets of his character.²¹

This is because all character traits stem from the aforementioned four elements, as is brought.²² Therefore, when he sees the tzaddik, who is the concept of the simple element, from which the four elements are drawn, he ought to examine and sense where he stands in the various character traits. For they come from the four *yesodot*, which stem from the tzaddik, namely, the concept of the simple *yesod*.²³

Thus, the first letters of “and then *Ainekha Ro'ot Et Morekha* (your eyes will see your teacher)” are an acronym for *Eish Ruach Mayin Ahfar*.²⁴ These are the four *yesodot* from which all the traits stem, for they all stem from the tzaddik. Therefore, when a person sees the tzaddik—i.e., the concept of “and then your eyes will see your teacher”—he looks within, to see where he stands in the various character traits, which

20. **your eyes will see your teacher.** The prophet Yeshayahu speaks of the messianic era: “Then your Teacher will not conceal Himself anymore, and your eyes will see your Teacher.” Rashi (*loc. cit.*) explains that when the Kingdom of Heaven will be revealed, people will no longer be drawn after the material pursuits and desires of this world (which are rooted in the four elements). God, “the Teacher,” will teach those who seek Him to follow the path of truth and righteousness. *Targum* renders “your Teacher” as referring to the God's Divine Presence, which will return from exile to guide man in the true way. Rebbe Nachman, on the other hand, reads the verse literally, as referring to the disciple seeing his teacher. In *Likutey Moharan* I, 4:8, the Rebbe likewise brings this proof-text concerning the importance of gazing upon the tzaddik/teacher. Through this seeing, the Rebbe explains, a person begins to break the evil desires rooted in the four elements.

21. **Seeing the tzaddik's face will lead to introspection....** The Hebrew term for “face,” *panim* (פָּנִים), can also be read as *p'nim* (פְּנִים), which means “inside” and “inner.” The face reveals the inner person, making visible not only his mood, but also everything about his character (see *Beit Olamim* by Rabbi Yitzchak Isaac Chaver, p.127b). In *Likutey Moharan* I, 230 (and n.5), Rebbe Nachman cites this verse from Isaiah (*loc. cit.*) as proof that “a person should look at his teacher's face when receiving his wisdom.” Having shown that the tzaddik/teacher is the personification of the simple element, the Rebbe will next explain how it relates to the introspection mentioned in this teaching of the *musar* masters.

22. **character traits stem from the aforementioned four elements, as is brought.** See the passage cited from Rabbi Chaim Vital's *Shaarey Kedushah* cited in note 12 above, that arrogance and anger are the products of the fire-*yesod*, idle chatter and other forms of evil speech are the products of the air-*yesod*, pleasures and lust are the products of the water-*yesod*, and laziness and depression are the products of the earth-*yesod*.

אֶת עֲצָמוֹ בְּתוֹךְ הַצְּדִיק, שִׁיסְתַּכֵּל בְּעֲצָמוֹ עַל כָּל הַמְּדוּת, אֵיךְ
הוא אוֹחֵז בָּהֶם, עַל־יְדֵי רְאִית פְּנֵי הַצְּדִיק.
כִּי כָּל הַמְּדוּת נִמְשָׁכִין מֵהָאַרְבָּעָה יְסוּדוֹת הַנִּל, כַּמּוּבָא. וְעַל־כֵּן
כְּשֵׁרוּאָה אֶת הַצְּדִיק, שֶׁהוא בְּחִינַת יְסוּד הַפְּשׁוּט, שֶׁמִּמֶּנּוּ נִמְשָׁכִין
כָּל הָאַרְבָּעָה יְסוּדוֹת, רְאוּי לוֹ שִׁיסְתַּכֵּל וַיִּרְגֵּשׁ עַל־יְדֵי־זֶה אֵיךְ
הוא אוֹחֵז בְּכָל הַמְּדוּת, שֶׁבָּאִין מִן הָאַרְבָּעָה יְסוּדוֹת, שֶׁנִּמְשָׁכִין
מֵהַצְּדִיק, שֶׁהוא בְּחִינַת יְסוּד הַפְּשׁוּט כַּנִּל:
וְזֶה: וְהָיוּ עֵינֶיךָ רְאוּת אֶת מוֹרֶיךָ - רְאֵשׁ־תְּבוּת: אֵשׁ רוּחַ מִים
עָפָר, שֶׁהֵם הָאַרְבָּעָה יְסוּדוֹת, שֶׁמֵּהֶם נִמְשָׁכִין כָּל הַמְּדוּת, שֶׁכָּל־ם
נִמְשָׁכִין מֵהַצְּדִיק כַּנִּל. וְעַל־כֵּן כְּשֵׁרוּאִין אֶת הַצְּדִיק, שֶׁזֶה בְּחִינַת:
וְהָיוּ עֵינֶיךָ רְאוּת אֶת מוֹרֶיךָ, עַל־יְדֵי־זֶה רְאוּי בְּעֲצָמוֹ אֵיךְ הוּא

23. **when he sees the tzaddik, who is the concept of the simple element....** Having taught that the tzaddik, as the simple *yesod*, is the root of all the *yesodot*, and therefore of all the character traits, Rebbe Nachman adds that gazing upon the tzaddik/teacher is gazing upon one's own root. In the tzaddik's face a person is able to see his inner self, the unique compound of elements which make him who he is. He is then able, as well, to sense the extent of his development in each trait—i.e., recognize which of the elements has a greater or lesser effect upon him, and whether that influence is for good or otherwise.

24. **the first letters...Ahfar.** Rebbe Nachman shows that the verse cited from Isaiah (*loc. cit.*) actually alludes to seeing one's characteristics—i.e., the four elements—mirrored in the tzaddik's face. In Hebrew, the first letters of the words *Ainekha Ro'ot Et Morekha* (עֵינֶיךָ רוֹאוֹת אֶת מוֹרֶיךָ) are also the first letters of the four elements: *Ahfar* (עָפָר), *Ruach* (רוּחַ), *Eish* (אֵשׁ), *Mayim* (מִים). Seeing the teacher/tzaddik is seeing one's four elements and thus advantageous for introspection.

Although Rebbe Nachman does not mention it here, it must be noted that proper self-introspection is impossible without honesty. In Lesson #46 earlier in this volume, the Rebbe teaches: "And the greatest of all obstacles is the obstacle of the mind—i.e., that his intellect and heart are divided concerning God or the tzaddik. Then, even when he breaks his obstacles to traveling to the true tzaddik and comes there, if his mind is divided, so that he has difficult questions concerning the tzaddik, and there is crookedness in his heart with regard to the tzaddik, this obstacle stands in his way more than any other." In order for the awareness one gets from gazing upon the tzaddik to accurately reflect one's character traits, one has to genuinely overcome the obstacle of the mind. If a person's intellect is divided and there is crookedness in his heart, he is lacking in honesty. His image of himself which he derives from the face of the tzaddik—i.e., his assessment of his character traits and the four elements from which they originate—cannot be true.

come from the four elements—fire, air, water, earth—which are derived from the tzaddik, as mentioned above.²⁵

3. This is why people call the day after Yom Kippur “God’s Name.” This is because after Yom Kippur the concept of God’s Name is revealed.²⁶ And this is why right after Yom Kippur they were commanded concerning Shabbat, because on the day after Yom Kippur God was reconciled with the Jewish people and cautioned them concerning the work of the Tabernacle.²⁷ Then Moshe assembled them and cautioned them concerning Shabbat, so that they would not mistakenly say that the construction of the Tabernacle overrides Shabbat (as is brought in *Rashi* on Exodus 35:2).²⁸ It follows, that immediately after Yom Kippur they were cautioned concerning Shabbat. And Shabbat is the Name of the Blessed Holy One (*Zohar* II, 88b),²⁹ because then, after Yom Kippur, the concept of

25. mentioned above. See section 1 and notes 17 and 18 that the tzaddik is the *yesod hapashut*. Rebbe Nachman opened by teaching that the tzaddik is obliged to repent on behalf of the Jewish people. In explaining why this is so, the Rebbe likened the sinner who sheds the yoke of Heaven to a crazy horse who repeatedly throws its rider. Just as striking the horse only wearies the rider, punishing the sinner will not get him to repent, but only harms the tzaddik. For just as every Jew is “a portion of God on high,” and when he suffers, God experiences it personally, as it were, so too, every Jew is a portion of the tzaddik, the *yesod hapashut*, so that when a sinner suffers punishment, the tzaddik suffers as well. The tzaddik is therefore obliged to repent for him.

In review: The tzaddik must repent on behalf of the Jewish people. If he fails to do so and they are punished, the suffering they experience affects him as well (§1). Because the tzaddik is the simple element, he is the root of all the elements and of all the character traits which emerge from the elements. Therefore, gazing upon the tzaddik enables a person to see into himself and examine the extent of his development in each of the traits (§2).

26. call the day after Yom Kippur “God’s Name”.... The day after Yom Kippur is traditionally referred to as “*Gott’s Namen*” (Yiddish for “God’s Name”). *Taamey HaMinhagim* (“*Reasons for the Customs*” #780) links this with the Ten Days of Repentance and the changes in the regular liturgy during those days from Rosh HaShanah through Yom Kippur. One of these modifications is to the third blessing of the *Amidah* (the “*Shemoneh Esrei*” prayer). Throughout the year this blessing ends with the words “*haEl hakadosh* (the holy God),” but during the Ten Days of Repentance we replace them with “*haMelekh hakadosh* (the holy King).” Right after Yom Kippur, however, we return to the regular formulation of the *Amidah*’s third blessing, again mentioning God’s Holy Name, *El* (אֱלֹהִים). The day after Yom Kippur is therefore customarily called “*Gott’s Namen*,” because once again God’s Name is revealed in the prayer. In this section, Rebbe Nachman will relate this to his teaching above (and see nn.8 and 9), that when the Jews are troubled, God, as it were, is troubled as well.

27. cautioned them concerning the work of the Tabernacle. On three separate occasions

אוֹחֹז בְּכָל הַמִּדּוֹת, שְׂבָאִין מֵאַרְבָּעָה יְסוּדוֹת: אֵשׁ, רוּחַ, מַיִם, עָפָר,
שְׁנַמְשָׁכִין מִהַצְדִּיק כַּנִּלְ:

וְזֶה שְׂקוּרֵין הָעוֹלָם אֶת מַחְרַת יוֹם-הַכְּפוּרִים "שֵׁם ה'", כִּי אַחַר יוֹם-
הַכְּפוּרִים, אִז נִתְגַּלָּה בְּחִינַת שֵׁם ה'. וְזֶה שְׁנַצְטוּוּ תִּכְף לְמַחְרַת יוֹם-
הַכְּפוּרִים עַל שַׁבַּת, כִּי לְמַחְרַת יוֹם-הַכְּפוּרִים נִתְרַצָּה הַשֵּׁם יִתְבַּרְךָ
לְיִשְׂרָאֵל וְהִזְהִירָם עַל מְלֹאכֶת הַמִּשְׁכָּן, וְאִזִּי הִקְהִילָם מִשָּׁה וְהִזְהִירָם
עַל שַׁבַּת, כִּדִּי שְׂלָא יִטְעוּ לֹמַר שְׁמֵלֹאכֶת הַמִּשְׁכָּן דּוּחָה שַׁבַּת (כְּמוֹבֵא
בַּפְרָשׁ"י שְׁמוֹת לֵה). נִמְצָא שְׂתִּכְף לְמַחְרַת יוֹם-הַכְּפוּרִים הִזְהִירוּ עַל
שַׁבַּת, וְשַׁבַּת שְׂמָא דְקֻדְשָׁא-בְּרִיךְ-הוּא (זֶהר יִתְרוּ דָף פַּח:). כִּי אִז, אַחֲרֵי

Moshe ascended Mount Sinai for forty days and forty nights. His first ascent began on the 6th of Sivan, 50 days after the Exodus from Egypt, at which time Moshe received the Ten Commandments and began learning the Torah's details (commemorated by the festival of Shavuot). When he descended and found the people worshipping the Golden Calf, Moshe smashed the tablets (Exodus 32:19). According to tradition, this occurred on the 17th of Tammuz, a date later associated with calamity for the Jewish people. Moshe destroyed the Golden Calf and judged the sinners. Then the next day, on the 18th of Tammuz, he ascended Sinai a second time to pray and repent on behalf of Israel for forty more days, until the 29th of Av, when he descended the mountain without any assurance from God. The following day, on the 1st of Elul, God called on Moshe to ascend a third time to receive a new set of tablets. He spent forty more days and nights receiving the Torah at Sinai. This culminated on the 10th of Tishrei, when, amidst great joy, God announced that He had forgiven their sins. That day was thus designated as Yom Kippur, the Day of Atonement (*Rashi* on Deuteronomy 9:18). As a sign that He was reconciled with the Jewish people, God instructed them to build the Tabernacle so that His Divine Presence might dwell in their midst (*Rashi* on Leviticus 9:23).

28. **not mistakenly say...the construction of the Tabernacle overrides Shabbat.** Exodus 35:1-2 states: "Moshe assembled the entire community of Israelites and said to them, 'These are the objects which God commanded that they be made. For six days work may be done, but on the seventh day there shall be holiness for you, a Shabbat of cessation from work for God. Whoever performs work on it shall be put to death.'" Commenting on these verses, *Rashi* notes that this transpired on *the day after Yom Kippur*, when Moshe descended from Mount Sinai. *Rashi* explains that "For six days..." alludes to Moshe's cautioning the Jewish people concerning Shabbat prior to instructing them in the commandments pertaining to the Tabernacle's construction, the subject of this chapter (Exodus 35) and those which follow. This was to teach that the work-activities performed in constructing the Tabernacle do not override the prohibition of engaging in work on Shabbat.

29. **Shabbat is the Name of the Blessed Holy One.** The *Zohar* (*loc. cit.*) teaches: What is Shabbat? It is the name of the Blessed Holy One, the Name which is perfect in every aspect.

God's Name is revealed.³⁰

For when they punish a person, they uproot him from the source of his life-force.³¹ Thus, conceptually, even other punishments are called death, as it is written (Exodus 4:19), “for all the men seeking your life have died”—and our Sages, of blessed memory, taught: they became paupers (*Avodah Zarah* 5a).³² The name is the life-force, as in “a living soul is its name” (Genesis 2:19).³³ And His name is associated with our name, as it were (*Yerushalmi, Taanit* 2:6).³⁴ Therefore, whenever Israel suffers some punishment, God forbid, it harms the Blessed One Himself, as it were. This is because punishment primarily harms the life-force, which is the name—and His Name is associated with ours.³⁵

30. **after Yom Kippur...God's Name is revealed.** On Yom Kippur God forgave the Jewish people. The very next day He commanded them in the laws of Shabbat—which, the *Zohar* teaches, is God's Holy Name. In the context of our lesson, this shows that forgiveness of sin invokes and reveals Shabbat/God's Name, and is why the day after Yom Kippur (sin forgiven) is called “*Gott's Namen.*”

31. **punish a person....** Rebbe Nachman returns to his earlier teaching, that the punishment which a Jew suffers also harms the tzaddik, and that when the Jews are troubled, God, as it were, is troubled as well. The Rebbe will next show how this relates to the concept of God's Name, which, as we have just seen, is linked to the day after Yom Kippur (see n.1 that this was most likely when the Rebbe gave this lesson). He begins by showing how punishment, which he earlier linked with the four elements that are the life-force of everything, relates to the concept of a name.

32. **all the men...have died...became paupers.** Scripture relates that Moshe was forced to flee Egypt after Datan and Aviram informed Pharaoh that he had killed an Egyptian overseer (Exodus 2:11-15). When God later instructed Moshe to return to Egypt, He told him that he need no longer fear these informers, “for all the men seeking your life have died.” The Talmud (*loc. cit.*) teaches: Four are considered as dead: a pauper, a blind person, a leper and one who is childless. A pauper, as it is written, “for all the men have died.” Who is this? It refers to Datan and Aviram. Although they were still alive, they had lost all their property (see also *Nedarim* 64b). No one of authority in Egypt would pay attention to these two paupers (see *Rashi* on Exodus 4:19). From this we see that lesser punishments, too, are a form of death. Similarly, the Ari teaches that descending to a lower level, spiritually or physically, is “dying” (*Etz Chaim, Heichal Nikudim, Shaar Shevirat HaKeilim* 9:2, p.121; see also *Zohar* III, 135b). As in the example of impoverishment cited here, any punishment which results in the lowering of one's status is called “death”

With this first proof-text Rebbe Nachman has shown that all punishment is “death”—a departure of life-force.

33. **a living soul is its name.** Scripture relates that God brought all the beasts and fowl to Adam for him to name each one: “And God...brought each to the human to see what he would call it; whatever the human called each living soul, that is its name.” Rebbe Nachman reads

יום-הכפורים, נתגלה בחינת שם ה'.
 כי כְּשֶׁמְעַנִּישִׁין אֶת אֶחָד, עוֹקְרִין אוֹתוֹ מִשְׁרֵשׁ חַיּוּתוֹ, כִּי אֶפְלוּ
 שְׂאָר עֲנָשִׁים נִקְרָאִים בְּחִינַת מִיתָה, כְּמוֹ שֶׁפְּתוּב (שמות ד): "כִּי
 יָמָתוּ כָּל הָאֲנָשִׁים הַמְּבַקְשִׁים אֶת נַפְשָׁךְ", וְאָמְרוּ רַבּוֹתֵינוּ זְכוּרֵנוּם
 לְבָרָכָה (עבודה זרה ה.), 'שְׁנַעֲשׂוּ עֲנִיִּים'; וְהַשֵּׁם הוּא הַחַיּוּת, בְּבְחִינַת
 (בראשית ב): "נֶפֶשׁ חַיָּה הוּא שְׁמוֹ". וְשָׂמוּ מִשְׁתָּף בְּשִׁמְנוּ כְּבִיכּוֹל
 (ירושלמי תענית פרק ב הלכה ו, ובפרש"י יהושע ז). וְעַל-כֵּן כְּשֵׁיִשׁ לְיִשְׂרָאֵל
 אֵיזָה עֲנָשׁ, חֵס וְשְׁלוֹם, נוֹגֵעַ אֶת עֲצָמוֹ יִתְבַּרֵךְ, כְּבִיכּוֹל, כִּי עֲקָר
 הָעֲנָשׁ נוֹגֵעַ בְּהַחַיּוּת, שֶׁהוּא הַשֵּׁם, וְשָׂמוּ מִשְׁתָּף בְּשִׁמְנוּ כְּנֶ"ל.

the end of verse as: "a living soul is its name." That is, encompassed in its name is the soul of each thing—its inner and outer qualities, its life-force, and all that it represents (cf. *Likutey Halakhot, Birkhot HaShachar* 3:34). This indicates that a person's soul/life-force and his name are synonymous.

With this second proof-text Rebbe Nachman has linked the name of a person (or thing) with his life-force. A sinner is punished by being separated from his life-force—i.e., a diminishing of his name.

34. His name is associated with ours, as it were. The Jerusalem Talmud (*Taanit* 2:6, p.11a) teaches: The Holy One said as follows: "If I leave the Jewish people as they are, they will assimilate (literally: be swallowed up) among the nations. Instead, I will associate My Great Name with them and they will survive." (See also Jeremiah 14:9 and *Rashi* on v.7 there.)

Joshua 7:9 states: "The Canaanite and all the inhabitants of the Land will hear and will surround us and cut off our name from the earth. What will You do for Your Great Name?" Citing the homiletic interpretation, *Rashi* (*loc. cit.*) adds: "Your Great Name," which is associated with our name. The Midrash (*Yalkut Shimoni* #17) teaches on this verse: Reish Lakish said in the name of Rabbi Yannai: The Holy One associated His Name with Israel. This is analogous to a king who had the keys to a small palace. He said, "If I leave the keys as they are and they are lost, they will be gone forever. I'll attach the keys to a small chain, so that should they be lost, they can be identified [and returned]." Similarly, the Holy One said: "If I leave the Jewish people as they are, they will assimilate (literally: be swallowed up) among the nations. Instead, I will associate My Great Name with them and they will survive, as it is written, 'What will You do for Your Great Name'" (see *Parparaot LeChokhmah*).

With this third proof-text Rebbe Nachman has shown that God's Name is tied to the name of every single Jew, which is his life-force.

35. whenever Israel suffers some punishment...it harms the Blessed One.... As explained above (see nn.17 and 18), whether the punishment is physical, financial, emotional or spiritual, all suffering comes about through a single means: disharmony among the four *yesodot*. This disharmony results in diminished, and even the departure of, vitality and life-force. Having just shown that a person's name is his life-force and is associated with God's Name, it follows that when a person suffers punishment he loses the life-force/God's Name sustaining his existence.

And so, when Moshe said: “But if not, please wipe me out” (Exodus 32:32),³⁶ God answered him: “He who has sinned against Me, I will wipe him out” (ibid. :33).³⁷ Moshe requested that God do it for the sake of His Great Name, which is associated with our name.³⁸ And since God’s Name is associated with ours, it follows that when He punishes them, He harms Himself, as it were.³⁹ Therefore, our Sages, of blessed memory, taught: He does not rejoice... (*Megillah* 10b), because He harms Himself, as it were, for His Name is associated with our name.⁴⁰

It follows, that when God was reconciled with the Jewish people on Yom Kippur and said “I have forgiven, according to your word,”⁴¹ then His Name, which is associated with our name, was exalted, as it were.⁴² Therefore, immediately after Yom Kippur they were commanded

Not only does he become separated from God (i.e., suffers a form of death), but the loss of his name/life-force also brings blemish to God’s Name, as it were, because His Name is associated with ours.

36. **please wipe me out.** Chapter 32 of Exodus relates that Moshe descended from Mount Sinai only to find that the Jewish people had sinned with the Golden Calf. After purging the nation of those who had worshiped idolatry, Moshe turned to God in prayer: “I beg You! This people has committed a grievous sin, they have made themselves a god of gold. And now, if You would, bear their sin. But if not, please wipe me out from Your book that You have written” (verses 31-32). In pleading to God, Moshe was repenting on the Jewish people’s behalf. If He was not going to accept Moshe’s repentance and “bear their sin,” he wanted God to remove his name from the Torah, as Moshe would have failed the Jewish people and even God Himself.

37. **He who has sinned against Me....** God said to Moshe, “He who has sinned against Me, I will wipe him out from My book” (verse 33). That is, God would erase from the Torah the names of those who had sinned against Him (see *Rashi* and *Rabbeinu Bachya al HaTorah*, Exodus 32:32). Rebbe Nachman will next explain this exchange between Moshe and God in the context of our lesson.

38. **His Great Name, which is associated with our name.** The *Parparaot LeChokhmah* cross-references this with teachings in the Talmud (*Berakhot* 32a) and Midrash (*Shemot Rabbah* 44:10), that God took an oath in His Great Name to preserve the Jewish people.

39. **Moshe requested...when He punishes them, He harms Himself, as it were.** In seeking to repent on behalf of the Jewish people, Moshe *Rabbeinu*, the tzaddik, asked God to erase *his* name from the Torah. God replied that he would erase the names of those who had sinned—i.e., punish them by uprooting them from their life-force (see n.29). This suited Moshe, who knew that God’s Holy Name is associated with each and every Jew. Punishing them by erasing their names would therefore be diminishing His own Name. This would be reason enough for God not to want to punish them, but induce Him instead to accept Moshe’s/their repentance.

40. **He does not rejoice....** The Talmud relates that Rabbi Yehoshua ben Levi opened his

וְעַל-כֵּן כְּשֶׁאָמַר מֹשֶׁה: "וְאִם אֵין מַחְנֵי נָא" (שמות לב), וְהָשִׁיבוּ הַשֵּׁם יִתְבַּרְךָ: "מִי אֲשֶׁר חָטָא לִי אֶמְחַנּוּ וְכוּ' - בְּקֶשׁ מֹשֶׁה, שְׂיַעֲשֶׂה לְמַעַן שְׁמוֹ הַגָּדוֹל הַמְּשַׁתֵּף בְּשִׁמְנוֹ. כִּי מֵאַחַר שֶׁשָּׂמוּ יִתְבַּרְךָ מְשַׁתֵּף בְּשִׁמְנוֹ, נִמְצָא כְּשִׂיעֲנִישׁ אוֹתָם, נוֹגֵעַ אֶת עֲצָמוֹ יִתְבַּרְךָ, כְּבִיכּוֹל, כַּנ"ל. וְעַל-כֵּן אָמְרוּ רַבּוֹתֵינוּ זְכוֹרָנִם לְבִרְכָה (מגילה י:): 'הוּא אֵינוֹ שֵׁשׁ' וְכוּ', כִּי נוֹגֵעַ בְּעֲצָמוֹ יִתְבַּרְךָ, כְּבִיכּוֹל, כִּי שְׁמוֹ מְשַׁתֵּף בְּשִׁמְנוֹ כַּנ"ל.

נִמְצָא, כְּשֶׁנִּתְרַצָּה הַקְּדוֹשׁ-בְּרוּךְ-הוּא לְיִשְׂרָאֵל בְּיוֹם-הַכְּפוּרִים וְאָמַר: "סִלְּחָתִי כְּדַבְּרֶיךָ", אַזִּי, כְּבִיכּוֹל, נִגְדַל שְׁמוֹ יִתְבַּרְךָ הַמְּשַׁתֵּף בְּשִׁמְנוֹ כַּנ"ל. וְעַל-כֵּן נִצְטוּוּ תַּכְּף אַחַר יוֹם-הַכְּפוּרִים

lecture on the Book of Esther with an exposition of the verse "And it will happen that as God rejoiced over you to do good...so He will rejoice to harm you" (Deuteronomy 28:63). The Sages counter this with a number of verses which indicate the reverse; that God does not rejoice with downfall of the wicked, but wants them to repent and so avoid being punished. What then is the meaning of the verse in Deuteronomy expounded by Rabbi Yehoshua ben Levi? Rabbi Elazar explains: "He (God) does not rejoice, but He does make others rejoice" (*Megillah, loc. cit.*). In the context of our lesson, Rebbe Nachman teaches that the reason God does not rejoice over the downfall of the wicked is that in punishing them, He harms Himself, as it were. This relates to the Rebbe's teaching in section 1, that the Jews are "a portion of God on high," and so He is troubled whenever they are.

41. **I have forgiven...your word.** The one time this expression appears in Scripture is in God's response to Moshe's prayers for forgiveness on behalf of the Jews after they turned against God on account of the spies Moshe had sent to scout the Land (Numbers 14:20). Although this did not occur on Yom Kippur, the essence of the Day of Atonement, as explained above (n.24), is to effect forgiveness for sin. This is evidenced by the repeated mention of these words, "I have forgiven...", throughout the Yom Kippur liturgy

42. **His Name, which is associated with our name, was exalted, as it were.** Punishment—uprooting the sinner's life-force/name—is not meted out when sin is forgiven. Concomitantly, God's Name, which is associated with our names, is kept from concealment (harm), as in "Then your Teacher will not conceal Himself anymore" (see above, n.19). Instead, when God's compassion is awakened and He forgives the Jews, His Name is revealed and exalted, as more and more people begin to acknowledge and serve Him (see n.23). The *Parparaot LeChokhmah* cross-references Rebbe Nachman's teaching here with *Kohelet Rabbah* (4:2), which relates that when Moshe prayed in the merit of God's Great Name, God was immediately filled with compassion and forgave the Jews. It follows that by pardoning them, God's Name becomes exalted.

concerning Shabbat, as mentioned above. For Shabbat is the name of the Blessed Holy One, as mentioned above.⁴³ And this is why the day after Yom Kippur is called “God’s Name.” As a result of the pardoning and forgiveness that is effected on Yom Kippur, God’s Name is exalted.⁴⁴

43. **Shabbat is the name...mentioned above.** And see note 29 above.

44. **day after Yom Kippur...God’s Name is exalted.** Having explained that God’s forgiving the Jews causes His Name to be exalted, Rebbe Nachman concludes that this is the reason the day after Yom Kippur—after the Jews have gained forgiveness and His Name has been exalted—is called “*Gott’s Namen*—God’s Name.”

In review: The tzaddik must repent on behalf of the Jewish people. If he fails to do so and they are punished, the suffering they experience affects him as well (§1). Because the tzaddik is the simple element, he is the root of all the elements and of all the character traits which emerge

עַל שַׁבַּת כַּנ"ל, כִּי שַׁבַּת שְׂמָא דְקַדְשָׁא בְרִיךְ-הוּא כַּנ"ל, וְעַל-כֵּן
 קוֹרִין מְחַרְת יוֹם-הַכִּיפּוּרִים "שֵׁם ה'", כִּי אַחַר הַמְּחִילָה וְהַסְּלִיחָה
 שְׁנַעֲשֶׂה בְיוֹם-הַכִּפּוּרִים, נִגְדַל שֵׁם ה', כַּנ"ל:

from the elements. Therefore, gazing upon the tzaddik enables a person to see into himself and examine the extent of his development in each of the traits (§2). The day after Yom Kippur is called "*Gott's Namen*—God's Name" because when God forgives the Jews rather than punishes them, His Name, being associated with ours, is spared harm and is instead revealed and exalted (§3).

Reb Noson points out that in Rebbe Nachman's next teaching (Lesson #67:2), the Rebbe further clarifies a number of the themes discussed here, including: the four elements and the tzaddik as the simple element, introspection as a result of seeing the tzaddik, God's Name being associated with our name, and Shabbat.