

LIKUTEY MOHARAN II #2¹

***Yemey Chanukah* (The Days of Chanukah) are days of thanksgiving,² as it is written, “And they established these eight days of Chanukah for thanksgiving and praise....”³**

(*Amidah* Prayer)

“Days of thanksgiving” is the delight of the World to Come, for the essence of the delight of the World to Come is thanking and praising God’s great name.⁴ It is < knowing > and acknowledging God,

1. **Likutey Moharan II #2.** Rebbe Nachman gave this lesson on Shabbat Chanukah, 28 Kislev, 5569 (December 17, 1808). Shabbat Chanukah was one of the three established times during the year when the Rebbe’s disciples would gather by him and he would deliver a major lesson. On this particular occasion, the Rebbe did not give over his lesson all at once. A young man from Brahilov was on his way to the Rebbe but was delayed in nearby Nemirov for Shabbat. When this chassid arrived Saturday night, Rebbe Nachman added another part to the lesson (§8, and see n.151). The Rebbe included yet another part with the even later arrival of his brother Reb Yechiel and the group he was traveling with (§6, see n.115). After that, the Rebbe asked those present to sing *Lulay HaShem* (“Were God not with us”; Psalms 124). Rebbe Nachman’s father, Reb Simchah, visited on that Shabbat, and the Rebbe alludes to this as well in the lesson (§5, and see n.104; *Siach Sarfei Kodesh* I-282; *Magid Sichot*).

The previous year, Rebbe Nachman traveled to Lemberg (Lvov), where he was compelled to seek treatment for the tuberculosis he had contracted in the summer of 1807 (see *Rabbi Nachman’s Wisdom* #50; *Tzaddik* #78). The doctors in Lemberg advised against the Rebbe’s returning to Breslov, warning him that he would be endangering his life if he undertook the long journey. Having returned home despite the peril, the Rebbe delivered this lesson apparently as a *korban todah* (thanksgiving-offering), to express his gratitude to God (*Tzaddik* #206; *Parparaot LeChokhmah; Until the Mashiach*, pp.163-164; *Magid Sichot*).

The lesson discusses its main theme, rectified speech, in the following contexts: as praise of God (§1); as Torah study (§2); as truth illuminating the four categories of speech (§4); as the Holy Tongue (§5); and as the power to alter nature (§6). Other major themes include the delight of the World to Come (§1); study of *halakhah* (§2); suffering, pangs of birth, and charity (§3); the three levels of truth, and marriage partners (§4); Shabbat and joy (§5); unity from diversity (§6); and Chanukah (§7).

2. **Yemey Chanukah are days of thanksgiving.** It was Chanukah when Rebbe Nachman gave this teaching, which apparently is why he introduces the holiday here, at the lesson’s opening, although he only addresses the topic in depth below, in section 7. Similarly, these notes discuss Chanukah as it relates to topics in this first section—in particular thanksgiving and praise of God—and then not again until the Rebbe returns to “the days of Chanukah” below.

ליקוטי מוהר"ן תנינא סימן ב'

יְמֵי חֲנֻכָּה הֵם יְמֵי הוֹדָאָה, כְּמוֹ שֶׁכָּתוּב (תפילת 'על הניסים'):
וְקִבְעוּ שְׁמוֹנֶת יְמֵי חֲנֻכָּה אֵלּוֹ לְהוֹדוֹת וּלְהַלֵּל וְכוּ'.

א. וימי הודאה זה בחינת שעשוע עולם הבא, כי זה עקר שעשוע עולם הבא – להודות ולהלל לשמו הגדול יתברך ולהפיר אותו

3. **they established these eight days of Chanukah for thanksgiving and praise.** After recapturing the Holy Land from their Greek oppressors, the Jewish people’s rededication of the Temple included rekindling the Menorah with the oil of a small vial, which burned for eight days instead of the expected one night. A year later the Rabbis established Chanukah as an official holiday, centered on giving praise and thanksgiving to God for the miracles He wrought for our ancestors (*Shabbat* 21b). They instituted the reciting of the *Hallel* prayer on each of the days of Chanukah (Psalms 113-118; see *Orach Chaim* 683:1), and also composed the passage known as *Al HaNisim* (“For the Miracles”) for inclusion in the *Amidah* prayer and Grace after Meals (see *Orach Chaim* 682:1). After noting the miracles of Chanukah, the *Al HaNisim* concludes: “And they established these eight days of Chanukah for thanksgiving and praise to Your great Name.”

The Kabbalah teaches that Chanukah, with its eight days, corresponds to the eighth *sefirah*, *Hod* (*Pri Etz Chaim, Shaar Chanukah*, Chapter 4, p.464; see Appendix: The Order of the Ten Sefirot). *Hod* (הוד), which means “splendor” and “glory,” also connotes *HoDaah* (הודאה), “confession” as well as “praise” and “thanksgiving.” Chanukah/*Hod* was thus established as days of praise and thanksgiving to God. The Ari teaches that the mystical *kavanot* for Chanukah entail meditating on pulling down the light of *Binah* (the Divine persona *Imma*) into the six *sefirot* that comprise *Z’er Anpin*, where the light builds the final Divine persona, *Malkhut-Nukva*, and is later transferred to it (*Pri Etz Chaim, op. cit.*, p.465). In Kabbalistic teaching, light that descends from the higher to the lower *sefirot* afterwards returns to its point of origin. In its return the light passes through each of the *sefirot*. *Binah* is then reckoned the eighth *sefirah*.

4. **thanksgiving is the delight of the World to Come....** Rebbe Nachman now links thanksgiving, the theme of Chanukah, with the delight the righteous will experience in the World to Come. As opposed to the materialistic pleasure and joy we take from this world, the Rebbe teaches that the delight in the future world is “thanking and praising God’s great name.” In Kabbalistic teaching, the World to Come corresponds to the *sefirah Binah* (see *Likutey Moharan* I, 54:1 and nn.6-8). The light of the World to Come/*Binah* illumines Chanukah—i.e., thanking and praising God. Indeed, the more we praise and thank God in this world, the more we are suffused with this supernal light.

through which we come nearer and closer to Him. For the more we know and acknowledge God, the nearer we are to Him.⁵

In time to come everything else will be of no consequence whatsoever, as in “All the sacrifices will be abolished other than the thanksgiving-offering” (*Vayikra Rabbah* 9:7, 27:12; see there).⁶ <Of all the *hitKaRVut* (closeness),> the only one that will remain then <is the thanksgiving-*KoRBan* (offering).⁷ This is the closeness achieved through> thanksgiving and expressing gratitude. Giving thanks and praise and knowing <and acknowledging> God, as it is written (Isaiah 11:9), “for the earth will be filled with *daat* (unitive knowledge and awareness) of God, as water covers the seabed”—this is the entire delight of the World to Come.⁸

2. Giving thanks, which is the delight of the World to Come, is the

5. **the more we know and acknowledge God, the nearer we are to Him.** To the concepts of thanking and praising, or acknowledging, God, Rebbe Nachman adds here the concept of knowing Him. In the next paragraph he will explain this knowing as *daat*, the unitive knowledge and awareness of God that will be universal in the time to come. As with human relationships, in which, generally, the more two people know each other, the closer they are, so too, the more we know God, the closer we are to Him. Indeed, the greater a person’s *daat*, the greater his ability to become subsumed in God’s simple unity (*Torat Natan* #1). And the closer a human being is to God, the greater is his recognition of all the good that God bestows upon creation, and the more he is moved to express his gratitude and acknowledge Him for it. In experiencing this desire to thank God, one experiences the delight of the World to Come.

Reb Noson adds: There is no better way for a person to increase his sense of being close to God than by thanking Him repeatedly. The more we thank God for the kindnesses He has granted us, the more we bring God into—and make Him part of—our lives. We can then feel closer to Him and express even greater thanks (*Likutey Halakhot, K’vod Rabo* 3:3). It should be pointed out that each additional time we praise God we gain additional *daat*, and, consequently, greater closeness to Him. It follows, too, that the delight of the World to Come which we experience grows concomitantly greater.

6. **All the sacrifices will be abolished....** The Midrash (*loc. cit.*) teaches that in time to come, of the various sacrifices that were offered in the Holy Temple only the *korban todah* (thanksgiving-offering) will continue to be brought. The sin-offerings to effect forgiveness—such as the *korban olah* (burnt-offering), which was brought to atone for wrongful thoughts (*Vayikra Rabbah* 7:3), and the *korban chatat* and *korban asham*, which were brought for wrongful deeds—will be abolished. In the Future, after Mashiach rectifies the entire world, these other sacrifices will be obsolete. Only the thanksgiving-offering to express one’s gratitude to God will be brought.

Some authorities maintain that the *korban shlamim* (peace-offering) is similar in nature to the *korban todah* and thus it, too, will remain. Others are of the opinion that because there

יתַבְרַךְ, שְׁעַל-יְדֵי-זֶה סְמוּכִים וְקְרוּבִים-אֵלָיו יִתְבְּרַךְ, כִּי כָל מֵה שְׂיֻדְעִין וּמִפְרִין אוֹתוֹ יִתְבְּרַךְ בְּיֹתֵר, סְמוּכִים-אֵלָיו בְּיֹתֵר.
כִּי שְׂאָר כָּל הַדְּבָרִים יִתְבַטְּלוּ לְעֵתִיד בְּכֹל, בְּבַחֲיִנַת: כָּל הַקְּרָבָנוֹת בְּטָלִין, חוּץ מִקְרָבַן תּוֹדָה' (ויקרא-רבה, צו פרשה ט:ז. אמור פרשה כז:יב עיין שם), שְׁלֹא יִשְׂאָר לְעֵתִיד, רַק בְּחִינַת תּוֹדָה וְהוֹדָאָה, לְהוֹדוֹת וּלְהִלָּל וּלְדַעַת אוֹתוֹ יִתְבְּרַךְ, כְּמוֹ שְׂפָתוֹב (ישעיה יא): "כִּי מְלֵאָה הָאָרֶץ דְּעָה אֶת ה' כַּמִּים לַיָּם מְכֹסִים", שְׂזָה כָּל שְׁעֵשׂוּעַ עוֹלָם הַבָּא:
ב. וּבַחֲיִנַת תּוֹדָה, שְׁהוּא שְׁעֵשׂוּעַ עוֹלָם הַבָּא, זֶה בְּחִינַת הַלְכוּת, כִּי

will no longer be a lack of peace, which bringing a *korban shlamim* is meant to address, this offering, too, will no longer be necessary. The *Yefe Toar* (*ibid.*, s.v. v'korban todah) points out that the future abolition of the sacrifices applies only to private offerings, and not to communal offerings, such as the *korban tamid* and the *korban mussaf* (additional-offering). The majority of the *mussaf*-offerings include a *chatat* (sin-offering). What need will there be for a *chatat* in the time to come, when, in the words of the psalmist (Psalms 104:35): “Sinners will cease from the earth”? The answer is that the Hebrew term *chatat* means not only “sin” but also “lack” (cf. 1 Kings 1:21). In the Future, people will offer the *chatat* to reverse the spiritual lack they experience. They will bring their *korban* (offering) with the hope that it will bring them closer to God (see the following note).

7. **Of all the hitKaRVut...KoRBan.** This insert comes from the manuscript version of *Likutey Moharan* and does not appear in the printed editions. The etymological similarity between *hitKaRVut* (“closeness,” התקרבות) and *KoRBan* (קרבת) points to the core idea behind bringing the thanksgiving offering—achieving closeness to God. See also *Likutey Moharan* I, 14:8, where Rebbe Nachman teaches that the intention in bringing a *KoRBan* is to *meKaReiV* (מקרב), to bring together and unite all the worlds.

8. **daat of God...delight of the World to Come.** In *Likutey Moharan* I, 21:11, Rebbe Nachman teaches: “The quintessence of this knowing will be in the time to come, as in (Isaiah 11:9), ‘for the earth will be filled with *daat*...’ Because of this *daat* nothing good will be lacking, and it will be all good.” The revelation of Godliness that will characterize the World to Come will bring unitive knowledge and awareness of God to the entire creation. This *daat* will be the delight of the World to Come, because to *know* God is to praise and thank God and so draw closer to Him. This closeness will cause Him to reveal Himself all the more—until the entire “earth will be filled with *daat* of God.” The Rebbe teaches here that by drawing closer to God—thanking, praising, knowing and acknowledging Him—it is possible to experience the delight of the World to Come even now, in this world.

In review: The delight of the World to Come, i.e., knowing God, can be experienced in this world by thanking and praising God.

concept of *halakhot*.⁹ The Torah laws a person studies—especially when someone ascertains new insights in them¹⁰—are the delight of the World to Come, as in “Whoever studies *halakhot* every day is assured that he is destined for the World to Come” (*Niddah* 73a). Ascertaining a new legal ruling generates new intellect and *daat*, the unitive knowledge and awareness of God that is the essential delight of the World to Come.¹¹

This is as in “Four are obliged to give thanks” (*Berakhot* 54b)—i.e., express gratitude.¹² [The four] are elucidated in Psalm 107, which concludes: “Whoever is wise will take note of these things, and they will comprehend the kindnesses of God” (verse 43). “The kindnesses of God” alludes to *halakhot*, as our Sages, of blessed memory, taught (*Ketuvot* 96a): Whoever prevents his student from serving him, it is as if he denied him kindness, as it is written (Job 6:14), “to one who withholds kindness from his friend.”¹³

9. **Giving thanks...World to Come...halakhot.** Having connected thanksgiving with the delight of the World to come, Rebbe Nachman adds here that this is also the concept of studying *halakhah*, the Codes of Jewish Law. As we shall see, the purpose and goal of this study is to render authoritative rulings of Jewish law, *halakhot* (sing., *halakhah*). The *Zohar* teaches that God and the Torah are considered as one (*Zohar* III, 73a). When a person’s knowledge and comprehension of Torah enables him to attain correct rulings, he has attained *daat* which, as explained at the end of the previous section, is unitive knowledge and awareness of God (see also *Zohar* III, 238b).

10. **ascertain new insights in them.** The primary source of Jewish Law is the Oral Torah, especially as set down by the *Tannaim* (early Sages) of the Mishnah and redacted by the *Amoraim* (later Sages) in the Talmud. Their spiritual heirs, the *Geonim* and Codifiers, systematically organized the *halakhot*, eventually leading to Rabbi Yosef Karo’s authoritative sixteenth-century compendium of Torah law known as the *Shulchan Arukh*. A person well-versed in these texts can achieve “new insights” in the laws. Should questions arise as to the permissibility of a certain action or object, he can resolve them based on rulings already in the Codes, or, when necessary and provided he is sufficiently qualified, issue a ruling of his own. Commenting on this lesson, both the *Parparaot LeChokhmah* and the *Mai HaNachal* explain that the main objective of studying the Oral Torah is to arrive at its proper application in practice, as *halakhah*. A Torah ruling is the consensus of diverse opinions, a meeting of minds that had previously been separate and divided. As such, *halakhah* signifies the manifestation of God’s simple unity in this world of duality and diversity (this will be discussed below, in §6).

Ascertaining “new insights” in Torah law can also be understood as formulating original teachings that explain the ethical and spiritual relevancy of the *halakhot* to our daily lives. Reb Noson’s discourses in *Likutey Halakhot* are exemplary illustrations of such insights.

11. **Whoever studies halakhot every day...World to Come...daat...awareness of God....** The commentaries point out that the word for “Codes,” *HaLaKhaH* (הלכה), can be read as

הַהֲלָכוֹת שְׂזוּכִין לְלַמֵּד, בְּפֶרֶט מִי שְׂזוּכָה לְחַדֵּשׁ בָּהֶם, זֶה בְּחִינַת שְׁעֵשׂוּעַ עוֹלָם הַבָּא, בְּבְחִינַת (נדה עג.): 'כָּל הַשּׁוֹנֶה הַלְּכוֹת בְּכָל יוֹם, מִבְּטָח לוֹ שֶׁהוּא בֶן הָעוֹלָם הַבָּא'. כִּי כְּשֶׁנִּתְחַדֵּשׁ הַלְּכָה, נִתְחַדֵּשׁ שִׁכְל וִידִיעָה, וְהִדְעַת הוּא עֵקֶר שְׁעֵשׂוּעַ עוֹלָם הַבָּא כַּנִּל. וְזֶה בְּחִינַת (ברכות נד): 'אַרְבָּעָה צְרִיכִין לְהוֹדוֹת', דְּהֵינּוּ תוֹדָה, שֶׁהֵם מְפַרְשִׁין בְּמִזְמוֹר ק"ז, שְׁפִסִּים בְּסוּפָם: "מִי חָכֵם וַיִּשְׁמַר אֱלֹהֵי וַיִּתְבּוֹנֵנוּ חֲסִדֵי ה'". "חֲסִדֵי ה'" זֶה בְּחִינַת הַלְּכוֹת, כְּמוֹ שְׁאָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנָם לְבִרְכָה (כתובות צו.): 'כָּל הַמוֹנֵעַ תְּלִמִּידוֹ מִלְשִׁמְשׁוֹ, כְּאִלוֹ מוֹנֵעַ מִמֶּנּוּ חֲסִד', שֶׁנֶּאֱמַר (איוב ו): "לִמָּס מִרְעֵהוּ חֲסִד".

HaLiKhaH (הליכה), which means “going” or “walking.” A person who studies the Codes daily and walks in their path will surely merit the rewards and delights of the World to Come (*HaBoneh* in *Eyn Yaakov*, *Niddah*, loc. cit.). Rebbe Nachman adds here that daily study of Torah law brings deeper knowledge and new awareness of God—i.e., the delight of the World to Come—and is therefore likened to giving thanks to God.

Elsewhere, Rebbe Nachman stresses the great importance of studying the Codes of Jewish law and the need for making this a fixed daily practice: “The Rebbe constantly stressed the importance of studying *halakhah*. He emphasized this more than any other study. It is appropriate to study all four sections of the *Shulchan Arukh* in order, from beginning to end. If one can study it together with the major commentaries, this is best. If not, one should at least cover the main work with a shorter commentary.... **The Rebbe said that every Jew must study Jewish law every day, without fail....** Under normal circumstances one should have a regular practice of studying *Shulchan Arukh* in order. When he completes all four sections, he should start again at the beginning and learn them again. This should be a lifelong practice” (*Rabbi Nachman’s Wisdom* #29). With this study a person fulfills the Talmud’s dictum: “Whoever studies *halakhot* every day is assured that he is destined for the World to Come.”

12. **Four are obliged to give thanks....** Psalm 107 speaks of four categories of people—wanderers in the wilderness, captives, the seriously ill, and sea travelers—who, after being spared from harm, are obliged to give thanks to God. Jewish law interprets these four instances as inclusive of all life-threatening situations and requires that afterwards one recite the thanksgiving blessing known as *Birkat HaGomel* (see *Shulchan Arukh*, *Orach Chaim* 219:1). When the Temple stood, these four were obliged to bring a thanksgiving-offering (*Rashi*, Leviticus 7:12). In *Likutey Moharan* I, 163 (and see n.29 there), Rebbe Nachman teaches that on a deeper level this alludes to being spared from the travails and troubles of the soul. This is the reason for the Chassidic custom, instituted by the Baal Shem Tov, to recite Psalm 107 as part of the *Minchah* service that closes the week before the onset of Shabbat. It is then that the soul ascends from the shackles of this world to delight in a taste of the World to Come (see *7th Heaven: Shabbat with Rebbe Nachman of Breslov*, Breslov Research Institute, pp.54-57; see also below, n.94).

13. **Whoever prevents his student from serving...denied him kindness....** Iyov decries his

Attending Torah scholars is the concept of Torah laws, which are “the kindnesses of David” (Isaiah 55:3),¹⁴ because the law conforms to his opinion. This is as our Sages, of blessed memory, taught: “and God is with him” (1 Samuel 16:18)—the *halakhah* conforms to his opinion (*Sanhedrin* 93b).¹⁵ This is the meaning of “and God is with him.” He is near and close to God, which is the delight of the World to Come/*halakhot*.¹⁶

And this is why thanksgiving is called *halakhah*.¹⁷ We bring a thanksgiving-offering when we emerge from danger.¹⁸ When a person

friend Eliphaz’s lack of sympathy. “Not enough that I am suffering, but am I also to be denied kindness from my friend?” From this verse our Sages learn that the righteous teacher who denies his student the opportunity to serve him denies him *chesed*, kindness (*Ketuvot, loc. cit.*). Every master, indeed every righteous person, is obliged to guide his students and allow them to serve and observe him, so that they might learn the Torah’s approach to discerning right from wrong. The commentaries point out that the service of which the Talmud speaks is the ability to study from and observe a righteous teacher when he issues an *halakhic* ruling or rabbinical edict (see *Etz Yosef* there). Denying one’s student an opportunity to do this is tantamount to denying him kindness (see also *Likutey Moharan* I, 60:6 and n.178). In the context of our lesson, Rebbe Nachman brings this teaching equating “the kindnesses of God” with *halakhot* as proof of his statement in the previous paragraph linking the study of *halakhah* with giving thanks.

14. Attending Torah scholars...the kindnesses of David. The Kabbalah equates the Oral Law with *Malkhut*, Kingship (*Tikkuney Zohar*, Introduction, p.17a). King David, as the personification of *Malkhut*, is thus associated with the Oral Law (*Likutey Moharan* I, 12:6, n.107; see also Appendix: The Divine Personas, and The Seven Supernal Shepherds). Having shown that *halakhot* are the kindnesses one receives by serving and observing one’s teacher, Rebbe Nachman adds here that these legal rulings of Oral Law are therefore called “the kindnesses of David.” The Rebbe will next show how this connects with the delight of the World to Come.

Linking *halakhot* with kindnesses and *chesed* seems strange. The *sefirah Chesed*, from which kindnesses stem, generally signifies unrestrained giving and unconditional love. *Halakhot*, on the other hand, delimit the parameters of what is permitted and what is proscribed by Jewish law. As such, they signify constraint, conditionality and limitation, qualities more closely associated with *Gevurah*, *Chesed’s* counterpoint among the *sefirot*. In order to appreciate why Rebbe Nachman links *halakhot* with *chesed*, first as “the kindnesses of God” and then as “the kindnesses of David,” we need to understand that each *sefirah* is itself comprised of sub-*sefirot*. *Chesed*, for example, consists of *Chesed*, *Gevurah*, *Tiferet* and so on; *Gevurah* consists of *Chesed*, *Gevurah*, *Tiferet* and so on; etc. The same is true of each *sefirah’s* corresponding quality. Genuine *chesed* includes elements also of *gevurah*, *tiferet*, and so on; *gevurah* includes elements also of *chesed*, *tiferet* and so on, etc. (for a listing of the *sefirot* and their corresponding qualities, see Appendix: The Sefirot and Man). The quintessence of all Torah laws is indeed *chesed*, as Rebbe Nachman has explained. However, unrestrained giving does more harm than good (as when a person is left impoverished after giving more than he should to charity, or when a person’s love for his children keeps him from ever disciplining them). For *chesed* to be beneficial, it has to be quantified and qualified—i.e., commingled with qualities of *gevurah*.

וְשִׁמוּשׁ חֻקִּים זֶה בְּחִינַת הַלְּכוֹת, שֶׁהֵם בְּחִינַת (ישעיה נה): “חֻסְדֵי דָּוִד” – שֶׁהֵלְכָה בְּמוֹתוֹ, כְּמוֹ שֶׁאָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנּוּ לְבִרְכָה (סנהדרין צג): “וְהָ עֲמוֹ” – שֶׁהֵלְכָה בְּמוֹתוֹ. וְזֶהוּ: “וְהָ עֲמוֹ”, הֵינּוּ שֶׁפְּמוֹךְ וְקָרוֹב לְהֵשֵׁם יִתְבָּרַךְ, בְּחִינַת שֶׁעָשׂוּ עוֹלָם הַבָּא, שֶׁהוּא בְּחִינַת הַלְּכוֹת כַּנִּלְוֹ:

וּבְשִׁבִיל זֶה מְכַנֶּה הַתּוֹדָה בְּשֵׁם הַלְּכָה, כִּי תוֹדָה מְבִיאִין כְּשִׁיּוֹצְאִין מִצָּרָה, כִּי כְּשֶׁנּוֹפְלִין לְאִיזְהוּ צָרָה, חָס וְשָׁלוֹם, אֲזִי עֵקֶר הַצָּרָה

Authoritative rulings of Jewish law exemplify this synthesis. As genuine *chesed*, *halakhot* also include elements of constraint and conditionality, and are thus perhaps best defined as “delimited kindnesses.”

15. the halakhah conforms to his opinion. Citing the Book of Samuel (*loc. cit.*): “One of the attendants spoke up and said, ‘Behold, I have observed a son of Yishai the Bethlehemite who is skilled in music...and God is with him,’” the Talmud teaches: Rabbi Yehudah said in the name of Rav, “...and God is with him”—this means that the *halakhah* conforms to his opinion in every instance (*Sanhedrin, loc. cit.*). King David’s study of Torah law was guided by Divine inspiration, and so his opinions were accepted as correct rulings. Thus, in our context, King David represents *halakhah*—i.e., the “kindnesses of God” are the “kindnesses of David” (see the following note). As the primary composer of the Book of Psalms, King David is also the paragon of thanksgiving and praise of God, which Rebbe Nachman previously linked with *halakhah*.

16. God is with him...near and close to God.... This, Rebbe Nachman teaches, is the deeper meaning of “and God is with him”—that God is nearby and close to a person who studies *halakhah*. Like King David, when a person studies the Codes, the *halakhah* “conforms to his opinion”—i.e., he attains *daat* to “comprehend the kindnesses of God,” and so experiences the delight of the World to Come. We know that this was true of King David, who, as the “sweet singer of Israel” (2 Samuel 23:1) and author of the Book of Psalms, satiated God with thanksgiving and praise, which is itself the delight of the World to Come (see §1).

17. thanksgiving is called halakhah. Having explained the delight of the World to Come as both thanksgiving/praise of God and *halakhot*—prayer and study—Rebbe Nachman will show in the remaining paragraphs of this section that, conceptually, these are one and the same. The Rebbe will further develop this theme in the next section, showing that both *todah* (thanksgiving) and *HaLaKhaH* are associated with the concept of *TOLaDaH*, birth, and linked in the opening verse of Psalm 100: “A psalm *Le TODaH* (of thanksgiving): *Hareeu L’Adonai Kol Haaretz* (Sound a note to God, all the earth).”

18. emerge from danger. In order to show that thanksgiving and *halakhah* are conceptually one, Rebbe Nachman returns to the Talmudic teaching introduced above regarding the four who are obliged to express their gratitude to God for sparing them from harm. As mentioned in note 12, when the Temple stood, one who had emerged from danger was obliged to bring a thanksgiving-offering. Today, this translates into the words of prayer we offer as thanks and in praise of God.

falls into trouble, God forbid, the trouble primarily affects the heart. It is the heart that knows and feels the trouble most of all, as it is written, “The heart knows its own bitterness” (Proverbs 14:10).¹⁹ For “the heart understands” (*Berakhot* 61a), and so it experiences the trouble most of all.²⁰

And then, at the time of trouble, all the blood gathers and rises to the heart. It is similar to trouble striking some place, God forbid. All the people converge on the local sage to obtain his advice. Similarly, all the blood gathers and rises to the heart in search of advice and a solution to the trouble. In doing so, [the blood] floods the heart, and then the heart is in great trouble and distress. Not enough that the heart itself worries—for it feels the danger more than all the others—but the blood also floods it, causing it great distress!²¹

Therefore, when a person experiences troubles, God forbid, his heart pounds. Seeking to shake them off and rid itself of them, it pounds when trouble strikes, God forbid. But afterwards, when one emerges from danger, the blood’s coursing through the body’s arteries returns to normal.²² The thanksgiving that ensues when one emerges from danger

19. **The heart knows its own bitterness.** The full verse from Proverbs reads: “The heart knows its own bitterness, and no stranger shares in its joy.” The simple meaning is that when a person suffers, his heart knows and feels it most of all. The commentators explain that it is the heart which experiences the toil and knows the bitterness that accompanies Torah study, and so it alone will rejoice in the reward for that study in time to come (*Rashi; Metzudat David*). In the context of our lesson, this alludes to the toil associated with the study of *halakhah* and the concomitant joy one has from the delight of the World to Come.

20. **For the heart understands....** The Rabbis taught: The kidneys counsel; the heart understands (*meivin*, מבין); the tongue articulates; and [by uttering,] the mouth concludes (*Berakhot, loc. cit.*). Thus, in Kabbalistic teaching, the heart is associated with understanding, the *sefirah Binah* (בינה); see Appendix: The Sefirot and Man). Earlier (see n.4), we saw that *Binah* is synonymous with the World to Come. The Talmud cites the teaching of Rabbi Shimon bar Yochai: The Holy One, blessed be He, gave three good gifts to the Jewish people, and He gave them all only through suffering. They are: the Torah, the Land of Israel, and the World to Come (*Berakhot* 5a). From this we learn that suffering is a precondition for receiving one’s share in the next world. When the heart/*Binah* understands this and praises God despite its suffering, then, when the heart is rewarded with the delight of the World to Come, “no stranger shares in its joy.”

In this world the heart is just one component of an entire organism. Nevertheless, when trouble strikes, the heart is not only the body part most sensitive to the danger, but, as Rebbe Nachman will explain, it is also the primary locus of the body’s distress.

21. **Similarly, all the blood gathers and rises to the heart....** Because the heart is the seat of understanding in the body, it is likened to a sage to whom all the people come running in times

בלב, כי הלב יודע ומרגיש הצרה ביותר, כמו שכתוב (משלי יד): “לב יודע מרת נפשו” כי “הלב מבין” (ברכות סא.), ועל כן הוא מרגיש הצרה ביותר.

ואזי, בשעת הצרה, מתכנסים כל הדמים ועולים אל הלב, כמו כשיש צרה באיזהו מקום, חס ושלום, אזי מתכנסים כלם אל החכם שיש שם, לקבל ממנו עצה. כמו־כן נתקבצים כל הדמים ועולים אל הלב, לבקש עצה ותחבולה פנגד הצרה. ואזי הם שוטפים על הלב, ואז הלב בצרה וכדחק גדול, כי לא די שהלב דואג בעצמו, כי הוא מרגיש הצרה יותר מכלם, אף גם הדמים שוטפין עליו ומצדין לו מאד.

ועל כן כשיש, חס ושלום, צרה לאדם, הלב דופק בדפיקות גדולות, כי הוא מבקש לנענע מעצמו ולהשליכם מעליו, ועל כן הוא דופק בדפיקות גדולות בשעת הצרה, חס ושלום; ואחר כך כשיוצאין מהצרה, אזי חוזרין תהלוכות הדמים לילך כסדר בתוך שבילי הגוף. ועל כן התורה, שהיא באה כשיוצאין מהצרה,

of trouble. The “people” in this analogy is the blood that responds to the danger by rushing through the arteries and flooding the heart. This danger, in the context of our lesson, corresponds to the affliction a person suffers in life. Our objective is to mitigate the strict judgment at the root of these decrees of affliction, much as the heart seeks to calm the agitated blood and relieve its own state of distress.

Rebbe Nachman’s example of the heart and the blood is not incidental. The numerical value of *DaM ADaM* (דם אדם), “the blood of man,” is 89. This is also the numerical value of *ChaNUKaH* (חנוכה). Earlier we saw that Chanukah is associated with *Binah* (see n.4). The Ari explains that it is *Binah*, the Divine persona *Imma* (Mother), which provides the “blood” for the lower levels (*Pri Etz Chaim, Shaar Chanukah* 4, p.465). Reb Noson explains that celebrating Chanukah purifies the blood which streams to the heart, and through this we are able to wholeheartedly yearn for God and pray to Him (*Likutey Halakhot, Matanah* 5:63). Thus, in bringing this example of the blood rushing to the heart, the Rebbe is alluding to the spiritual rectifications associated with Chanukah, and the delight of the Word to Come which these eight days of thanksgiving and praise bring (see also n.160 below).

22. **shake them off...pounds when trouble strikes...returns to normal.** These “troubles,” as we have seen, are the heavenly decrees a person seeks to rid himself of. Anything troubling a person is a strict judgment, a *din*, in need of a mitigation that will allow the blood to course through the body normally. As we shall see below (§6), when God’s Oneness is revealed,

is known as *HaLaKhah*, on account of the *taHaLuKhot* (coursing) of the blood <returning to flow> normally <through the body's arteries> when one emerges from danger.^{23 24}

3. Through this, giving birth is made easy.²⁵ When a woman assumes the birthing position, her thighs become cold (as our Sages, of blessed memory, taught; *Sotah* 11b), and this facilitates the delivery. When the blood rises, the area tenses and [the blood] then pushes the child out.²⁶ Afterwards, the blood returns to its place. This is thanksgiving/*halakhah*, the coursing of the blood that returns to flow normally, as discussed above.²⁷

The reason is that *halakhah*, too, signifies birth.²⁸ Initially, those

decrees are mitigated and *daat* is achieved. It follows, then, that troubles occur when one is distant from God. A person is therefore obliged to study the Codes every day, as *halakhah* rulings are themselves a reflection of God's simple unity (n.10 above). In addition, praising God brings a person closer to Him, and this, too, mitigates decrees.

23. **The thanksgiving that ensues...is known as HaLaKhah...taHaLuKhot of the blood....** Rebbe Nachman now returns to address his earlier point, that thanksgiving and *halakhah* are conceptually the same. As mentioned above, in note 11, the word *HaLaKhaH* can be read as *HaLiKhaH*, which means “going” or “walking.” Therefore, here, Rebbe Nachman links *HaLaKhah* (הלכה) with the word *taHaLuKhot* (תהלוכות), referring to the blood's “going” or “coursing” through the arteries. In the context of our lesson, this teaches that the thanksgiving a person expresses when he emerges from danger and the *tahalukhot* of his blood returning to normal are synonymous with the concept of *halakhah*.

24. **...when one emerges from danger.** Reb Noson writes: A person should make it his practice to praise and thank God, no matter what his circumstances—in both good times and bad. This is valuable advice whether the affliction is of the spirit or the body; when one has grown distant from God, as well as when one's livelihood is insufficient or one's children are ill, God forbid. A person has to learn to always thank God, despite his difficulties. No matter what his situation, he has to find the very real measure of relief that exists within the distress (see *Likutey Moharan* I, 195 and n.2). He also has to remind himself of all the good God has already granted him. By expressing his appreciation for what he *does* have, a person grows optimistic and finds ways to grab some time each day to study a few Torah laws. His knowing and acknowledging God brings him closer to God and, ultimately, to the delight of the World to Come (see *Torat Natan* #2; see also *Mai HaNachal*).

In review: The delight of the World to Come, i.e., knowing God, can be experienced in this world by thanking and praising God (§1). Studying *halakhah*, and especially ascertaining new insight into rulings of Torah law, is likewise the delight of the World to Come. Thus *todah* (thanksgiving) and *halakhah* are conceptually one and the same (§2).

25. **Through this, giving birth is made easy.** “This” refers to both thanksgiving and the study of *halakhot*. Rebbe Nachman now correlates gaining new insight into *halakhah* rulings with

היא מכנה בשם הלכה, על שם תהלוכות הדמים, שהולכין כסדר כשיוצאין מהצרה כנ"ל:

ג. ומזה באה הולדה בנקל. כי בשעה שאשה כורעת לילד ירכותיה מצטננות' (כמו שאמרו רבותינו זכרונם לברכה, סוטה יא:), ועל-ידי-זה נעשה ההולדה, כי הדמים עולין למעלה, ואזי נדחק המקום שם, ואזי הם דוחים את הולד לחוץ, ואחר-כך חוזרים הדמים למקומם, שזה בחינת תודה הלכה, שהוא בחינת תהלוכות הדמים, שחוזרים לילך כסדר כנ"ל. כי גם ההלכה היא בחינת הולדה, כי יש תמכי אוריתא, שנותנים

the birthing process. In our context, ascertaining these insights is “birthing” new *daat* into the world (see also *Likutey Moharan* II, 20). In this analogy, the difficulties one encounters in study are akin to the difficulties of childbirth, particularly the suffering that results from the blood filling and tensing the womb before birth (akin to the blood that floods and distresses the heart in times of trouble, which the Rebbe spoke of earlier).

26. **assumes the birthing position, her thighs become cold...pushes the child out.** Literally, when she “bends her knee to give birth.” Our Sages teach that when Pharaoh ordered the Jewish midwives to kill all the Jewish male babies during delivery, he gave them a sign by which to know when a woman was about to give birth: her thighs become cold, like stone (*Sotah, loc. cit.*). This is because the blood rushes up to the area of the womb to help push the fetus out of the birth canal. Rebbe Nachman will soon show the parallel applications in the lesson of “her thighs become cold.”

27. **as discussed above.** See section 2 and notes 22-24, where Rebbe Nachman linked thanksgiving/*HaLaKhah* with the *taHaLuKhot* of the blood that resumes normal flow. Here, the Rebbe connects this with the blood returning to the thighs after having risen to the womb to facilitate the birth. In the context of our lesson, the return *tahalukhot* of this blood alludes to the connection between *halakhah* and birth, which the Rebbe explains next.

28. **halakhah, too, signifies birth.** Previously, Rebbe Nachman taught that thanksgiving and studying *halakhot* are the delight of the World to Come. The more one studies and the more one thanks and praises God, the more *daat* one acquires and thus the closer one gets to Him. Reb Noson adds that he heard from the Rebbe that correct *halakhic* rulings are essential for setting right the blemish of sin (the reason for the suffering). Study of *halakhah* is therefore indispensable for earning the delight of the World to Come. This is consistent with the Talmud's teaching that man sins on account of foolishness (*Sotah* 3a), implying that rectification comes through knowledge and awareness, the antithesis of foolishness. However, it is impossible to attain knowledge unless one exerts oneself in study and works to resolve all difficulties and problems, particularly as when one labors to ascertain the correct ruling of the law (see *Torat*

who support the Torah by giving money to those who study it are diminishing their own wealth.²⁹ Giving money to a Torah scholar leaves them short. This is as in “her thighs become cold,” because *damim* implies two things (*Megillah* 14b).³⁰ But afterwards, through their money used to support the Torah scholar, *halakhot*/kindness are born. This influx of kindness then restores and fills all that was lacking.³¹

And this is the delight of the World to Come,³² as in “The light of the moon will be as the light of the sun” (Isaiah 30:26), which refers to the time to come.³³ The moon is by nature cold, indicating lack and

Natan #3). The Rebbe now shows that there is an element of “giving birth” also with regard to studying *halakhah*.

29. support the Torah by giving money.... One aspect of the mitzvah of charity is supporting those who study Torah. Just as a person’s legs support him and keep him upright, those who give money for Torah study support the Torah and ensure that its teachings are upheld. These funds enable the scholars to delve into the Torah and attain new and original insights into its laws. Commenting on the verse: “[The Torah] is a tree of life for those who hold onto her; and her supporters are blessed” (Proverbs 3:18), the *Zohar* teaches that this world receives bounty and blessing from on high specifically in the merit of the supporters of Torah. Through their act of kindness they promote the flow of this bounty from the highest spiritual worlds to the lowest—across the entire structure of the *sefirot*. They themselves personify the *sefirot* that parallel the “legs” or “thighs,” namely, *Netzach* and *Hod* (*Zohar* III, 53b; see Appendix: The Sefirot and Man). In a second teaching, the *Zohar* (I, 8a) defines those who support Torah study as the supporters of *Malkhut*, the aspect of King David. In the context of our lesson, their act of *chesed* (kindness) sustains the *chasdei David* (“kindnesses of David”), i.e., *halakhot* (see §2 and n.14).

30. damim implies two things. Rebbe Nachman cites the Talmud’s teaching (*loc. cit.*) explaining David’s words to Avigail, “Blessed be your good sense and blessed be you, that you restrained me this day from coming to bloods” (1 Samuel 25:31). The Talmud explains that David used the plural, *damim* (rather than *dam*, blood), to allude to two “bloods”—the blood of murdering Naval, and the blood of *niddah* (a menstruant). Avigail’s “good sense” had saved him from violating both. In the vernacular, the Talmud’s statement has taken on a different meaning. Whereas in Hebrew the word *damim* means “bloods,” in Aramaic it means “money.” So, for example, when people wish to convey that something cost them both blood and money, they will say “*Damim* implies two things”—i.e., in both its implications. In our context, the Rebbe gives deeper meaning to this popular usage. In *Likutey Moharan* I, 29:9 (and see n.120), the Rebbe likewise brings this teaching to show that when a person’s livelihood is earned dishonestly, his *damim* (money) brings *damim* (blood) to God’s Divine Presence, the *Shekhinah*, as it were. It is also the case that taking another’s money is comparable to taking his soul (bloodshed; see *Maharsha, Shabbat* 139a, s.v. *ki khapeikhem*; see also *Likutey Moharan* I, 69:1). In the context of our lesson, the two meanings of *damim* link the financial support given to Torah scholars with the blood of birth—two essential factors in birthing *halakhah*/kindness into the world. Thus,

מִמּוֹן לְלוּמְדֵי תוֹרָה, וּבְתַחֲלָה הֵם מְחַסְרִים מְמוֹנָם מְעַצְמָם, כִּי
כְּשֵׁנוֹתֵינִים הַמּוֹן לְהַתְלַמֵּד חָכָם, נֶחֱסֵר אֶצְלָם, שָׁזָה בְּחֵינֵת
יִרְכּוֹתֶיהָ מִצְטַנְנוֹת, כִּי דָמִים תִּרְתִּי מִשְׁמַע'. אֲבָל אַחֵר כֶּה, עַל-
יְדֵי מְמוֹנָם שְׂמַחְזִיקִין הַתְלַמֵּיד-חָכָם, וְנוֹלָד הֵלְכוֹת שֶׁהֵם בְּחֵינֵת
חֶסֶד, אֲזִי עַל-יְדֵי הַשְּׁפָעַת הַחֶסֶד חוֹזֵר וְנִתְמַלֵּא הַחֶסֶד.
וְזָה בְּחֵינֵת שֶׁעָשׂוּעַ עוֹלָם הֵבֵא, בְּבְחֵינֵת (ישעיה ל): 'וְהָיָה אֹר
הַלְבָנָה כְּאֹר הַחֲמָה', הַנֶּאֱמָר לְעֵתִיד, כִּי הַלְבָנָה טְבֵעָה קָר,

“her thighs become cold” alludes to the loss of the *damim*, which have been removed from their place and given as charity to support the study of Torah.

31. halakhot/kindness are born...influx of kindness.... The kindness of supporting Torah scholars brings, in turn, to the birth of “the kindnesses of David”—i.e., new insights into Oral Law, and, specifically, *halakhah*. As cited in note 29 from the *Zohar*, the supporters of Torah promote the flow of bounty and blessing from the highest spiritual worlds and *sefirot* to the lowest. In doing so, they too benefit, as the *damim* (money) they lack as a result of having given it away is returned to them. In the analogy to childbirth, this is the *damim* (blood) returning to its place.

Reb Noson adds: We have seen in the lesson that the concepts of thanksgiving, *halakhah*, supporting the study of Torah and children (i.e., birthing) are all interconnected. Attaining any one of these will bring a person closer to achieving the others. So, for example, in the merit of supporting Torah scholars who reveal new insights into *halakhah* a person will be blessed with good children who themselves study Torah and give thanks and praise to God (*Torat Natan* #2).

Rebbe Nachman next shows how these kindnesses reflect the delight of the World to Come.

32. And this.... “This” refers to moving from lack to fullness, deficiency to completeness, as when someone who has diminished his money by giving to charity has it restored, as just explained.

33. The light of the moon will be as the light of the sun...time to come. At Creation, the moon complained that God had created two celestial bodies, it and the sun, which radiated the same amount of light (see Genesis 1:16). The moon likened this to two kings sharing a crown. In taking issue with God’s plan, the moon exhibited haughtiness, for, in truth, the moon sought to gain prominence for itself. In response, God ordered the moon to make itself smaller (*Chullin* 60b). The verse cited here from Isaiah indicates that with the rectification Mashiach will bring to the world, the moon’s original light will be restored, so that its light will again shine as brightly as the light of the sun. The time to come thus signifies the restoration of that which is lacking and a making whole of that which was diminished. In the context of our lesson, this parallels the blessing and bounty that restores *damim* to those who diminish their own wealth by supporting the study of Torah. The *Parparaot LeChokhmah* notes that the Sages apply this

frigidness.³⁴ In time to come it will be made complete, with its light as that of the sun. This filling of the lack signifies birth/*halakhot*, which are the delight of the World to Come.³⁵

This is the meaning of (Genesis 2:4) “These are the offspring of heaven and earth *B’HeBaRAM* (when they were created)”—*B’AVRaHaM* (*Bereishit Rabbah* 12:9). It alludes to kindness, because birth is brought about by *halakhot*/kindness.³⁶

And this is also the meaning of “A psalm *le’todah* (of thanksgiving): *Hareeu l’Adonai kol haaretz* (Sound a note to God, all the earth)” (Psalms 100:1).³⁷ *Le’TODaH* has the same letters as *TOLaDaH* (birth).³⁸ The initial letters of *Hareeu L’adonai Kol Haaretz* spell *HaLaKhaH*, as is brought.³⁹ This is because *halakhot*/thanksgiving signifies birth.⁴⁰

verse specifically to the messianic era. In the World to Come, however, the light of both the sun and the moon will be insignificant in comparison to the light of God’s Divine Presence (*Sanhedrin* 91b; see *Maharsha, loc. cit., s.v. v’chafra*).

34. **indicating lack and frigidness.** Rebbe Nachman sees the moon’s coldness as indicative of the lack of light and heat it has been afflicted with since the time of Creation.

35. **filling of the lack signifies birth/halakhot...delight....** The Rebbe likens the moon and its coldness to a woman whose thighs grow cold to facilitate the birth of her child. After she gives birth, the blood returns to the thighs and legs, which are again warmed by the blood’s circulation. Similarly, in the time to come, the moon will give birth to the light, so to speak, and this restoration of the light/heat that it has lacked ever since Creation will replace its current state of coldness.

36. **offspring...B’HeBaRAM...B’AVRaHaM....** The Midrash (*loc. cit.*) teaches that the letters of the word *B’HeBaRAM* (בהבראם) can be rearranged to spell *B’AVRaHaM* (באברהם), “with Avraham” or “via Avraham”). Whatever God created was in Avraham’s merit. In Rebbe Nachman’s reading, *b’Avraham* refers to the trait Avraham exemplifies. Scripture states (Micah 7:20): “Ascribe truth to Yaakov, kindness to Avraham.” This teaches that Avraham is the personification of the Godly trait of *chesed*, kindness (see §4 below; cf. *Likutey Moharan* I, 67:7 and n.88). The Rebbe thus reads this verse from Genesis as: “These are the *toldot* (offspring) of heaven and earth *b’Avraham*”—all that exists, in both heaven and earth, are the “birthings” (*toldot*) of kindness, which is *halakhah*, as mentioned above (and see n.13).

37. **A psalm le’todah....** This is the opening verse of Psalm 100, recited each weekday in the *Pesukei d’Zimrah* section of the Morning Prayer, immediately following *Barukh Sh’amar*. It was inserted into the prayer to commemorate the thanksgiving-offering (see *Shulchan Arukh, Orach Chaim* 51:9). In the context of our lesson, praising God by reciting the Psalm of Thanksgiving each day invokes the delight of the World to Come. This relates to another of Rebbe Nachman’s teachings, that a person must remember and think about the World to Come each and every day (*Likutey Moharan* I, 54:1). The Rebbe will now show the verse’s application in our lesson.

בְּחִינַת חֶסֶד וְקִרְיָוּת, וְעֵתִידָה לְהִתְמַלֵּאת כְּאוֹר הַחֶמֶה, בְּחִינַת מְלוֹי הַחֶסֶד, שְׂזָה בְּחִינַת הוֹלָדָה, בְּחִינַת הַלְכוֹת, שֶׁהֵם בְּחִינַת שְׂעִשׂוּעַ עוֹלָם הַבָּא כְּנִל.

וְזֶה בְּחִינַת (בראשית ב): “אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם” – בְּאַבְרָהָם (בראשית-רבה פרשה יב:ט), הֵינּוּ חֶסֶד, כִּי הֵוֹלְדָה – עַל-יְדֵי בְּחִינַת הַלְכוֹת, שֶׁהֵם בְּחִינַת חֶסֶד כְּנִל.

וְזֶה בְּחִינַת (תהלים ק): “מִזְמוֹר לְתוֹדָה הָרִיעוּ לִי כָּל הָאָרֶץ.” לְתוֹדָה – אוֹתוֹת תוֹלְדָה. הָרִיעוּ לִי כָּל הָאָרֶץ – רָאשֵׁי תְבוֹת הַלְכוֹת, כְּמוֹבָא. כִּי הֵוֹלְכוֹת, בְּחִינַת תוֹדָה, הֵם בְּחִינַת הוֹלְדָה כְּנִל:

38. **Le’TODaH has the same letters as TOLaDaH.** The word *Le’TODaH* (“of thanksgiving,” לתודה), which in our context, connotes the delight of the World to Come, has the same letters as *TOLaDaH* (תולדה), birth. This hints to the connection between thanksgiving, which was previously linked with *halakhah*, and the concept of giving birth.

39. **Hareeu L’adonai Kol Haaretz spell HaLaKhaH, as is brought.** This is brought in the teachings of the Ari: “A psalm of thanksgiving. Sound a note to God, all the earth.” The initial letters of *Hareeu L’adonai Kol Haaretz* (הָרִיעוּ לַיהוָה כָּל הָאָרֶץ) spell *HaLaKhaH* (הַלְכוֹת). This alludes to the teaching of the Sages that the Holy One, blessed be He, has nothing in this world other than the four *amot* of *halakhah* (*Berakhot* 8a; four *amot* is approximately six feet). In linking this to the thanksgiving-offering, the psalmist alludes to the teaching of the Sages cited above: In time to come, all the sacrifices will be abolished other than the thanksgiving-offering (see §1 and nn.6-7). From this we learn that thanksgiving and *halakhah* are ever-relevant and will never be annulled (*Shaar HaPesukim, Tehillim* #100, p.257).

40. **halakhot/thanksgiving signifies birth.** At the end of section 2, Rebbe Nachman linked thanksgiving with *halakhah*. Earlier in the section, he linked *halakhah* with birth. Here, the Rebbe has completed the connection by citing the opening verse of the Psalm of Thanksgiving (Psalm 100) as proof that giving thanks to God alludes to the concept of giving birth. In section 10 below, the Rebbe will show how other aspects of this psalm hint to its recital being a *segulah* (propitious practice) for easing the difficulties of childbirth.

The *Parparaot LeChokhmah* adds that from this linkage of *halakhah* to birth we can better understand the Talmud’s teaching: Whoever withholds *halakhah* from a student causes even fetuses in the mother’s womb to curse him!... Whereas if he does teach him, he merits blessings like Yosef, or, according to a second opinion, he merits teaching it in the World to Come (*Sanhedrin* 91b-92a). Rebbe Nachman has taught that giving birth is made easy by the study of *halakhot*. The converse of this is that refraining from teaching Torah law results in difficult births. This is why the fetuses, in particular, curse anyone who withholds *halakhot* from his student. On the other hand, we have seen that studying *halakhot* removes all lack by

This is as our Sages, of blessed memory, taught: Asa was stricken in his legs because he pressed Torah scholars into service (*Sotah* 10a).⁴¹ By pressing Torah scholars into service he suspended the study of *halakhot*, and on this account was stricken in his legs. *Halakhot* are the remedy and support of the feet, because *halakhot* signify the coursing of the blood that returns to flow normally, as discussed above.⁴² Asa, who blemished this by suspending the Torah scholars' study of *halakhot*, was duly stricken in his legs.⁴³

4. And when a person merits thanksgiving/*halakhah*, the light of truth is revealed and illuminates [his] speech.⁴⁴ At first, when the blood flooded the heart, truth was blemished, as in “Bloodthirsty men despise the innocent” (Proverbs 29:10).⁴⁵ But afterwards, when he emerges from

providing abundant bounty and blessing, “blessings like Yosef” (see Genesis 49:22-26). Our lesson also relates to the second opinion, because teaching *halakhah* in the next world is, in essence, the delight of the World to Come.

41. **Asa was stricken in his legs....** The Sages teach that there were five individuals who possessed a physical attribute in which they excelled over other mortals, yet each was stricken in that particular trait. Among these is the Judean King, Asa (a great-grandson of King Shlomo), who was unique in his ability to run at great speeds. The Talmud (*loc. cit.*) cites Rava's teaching that Asa was stricken in his legs because he pressed Torah scholars into service, as Scripture relates: “King Asa summoned all of Yehudah, no one was exempt” (I Kings 15:22). Rebbe Nachman cites this Talmudic teaching to show the harm which results from not engaging in, or worse, interfering with, the study of *halakhah*. He next explains why Asa was stricken specifically in his legs.

42. **support of the feet...returns to flow normally, as discussed above.** See the beginning of this section (and nn.26-27), where Rebbe Nachman brings the Talmud's teaching that when a woman is about to give birth “her thighs become cold,” connecting the *tahalukhot* of the blood returning to normal with the study of *halakhot*. Support for the Torah scholar brings the birth of new insights into *halakhah* (see n.31). As explained in note 29, Torah supporters personify the *sefirot Netzach* and *Hod*, the concept of legs. The money they give results in the “birthing” of new *halakhah* insights, and thus is support for the feet. Here, the Rebbe contrasts this with Asa, who suspended the study of *halakhah* (see the following note).

43. **study of halakhot...duly stricken in his legs.** Not only did Asa not give *damim* (money) to support the study of Torah, but his interfering with that study also prevented the flow of *damim* (blood; see n.30) that leads to the birth of new *halakhah* insights. He was duly punished for this in that his “thighs became cold,” so to speak—i.e., he was stricken in his legs.

In review: The delight of the World to Come, i.e., knowing God, can be experienced in this

וְזֶה שֶׁאָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנוּם לְבָרְכָה (סוטה י.): 'אָסָא חָלָה אֶת רַגְלָיו, עַל שֶׁעָשָׂה אֲנִגְרָיָא בְּתַלְמֵי דִי חֲכָמִים'. כִּי עַל-יְדֵי שֶׁעָשָׂה אֲנִגְרָיָא בְּתַלְמֵי דִי חֲכָמִים וּבִטַל אוֹתָם מִן הַהֲלָכוֹת, עַל-יְדֵי-זֶה חָלָה אֶת רַגְלָיו, כִּי הַהֲלָכוֹת הֵם בְּחִינַת תְּקוּן וְקִיּוּם הַרְגְּלִין, כִּי הַהֲלָכוֹת הֵם בְּחִינַת תְּהִלּוּכוֹת הַדְּמִים, שֶׁחֻזְרִין וְהוֹלְכִין כְּסֻדָּר כַּנ"ל, וְאָסָא שֶׁפָּגַם בָּזֶה וּבִטַל אֶת הַתַּלְמֵי דִי חֲכָמִים מִן הַהֲלָכוֹת, עַל-כֵּן חָלָה אֶת רַגְלָיו:

ד. וּכְשֶׁזּוֹכִין לְבְּחִינַת תּוֹדָה הַלְכָה, עַל-יְדֵי-זֶה נִתְגַּלָּה אוֹר הָאֱמֶת וּמֵאִיר בְּהַדְּבוּר, כִּי מִתְחַלָּה כְּשֶׁהַדְּמִים שׁוֹטְפִין עַל הַלֵּב הוּא בְּחִינַת פָּגַם הָאֱמֶת, בְּבְחִינַת (משלי כט): "אֲנָשֵׁי דָמִים יִשְׁנְאוּ תָם", אֲכַל אַחַר כֵּךְ כְּשִׁיּוֹצְאִין מֵהַצָּרָה, שֶׁזֶה בְּחִינַת תּוֹדָה הַלְכָה, אֲזִי מֵאִיר

world by thanking and praising God (§1). Studying *halakhah*, and especially ascertaining new insight into rulings of Torah law, is likewise the delight of the World to Come. Thus *todah* (thanksgiving) and *halakhah* are conceptually one and the same (§2). Birth, too, is the concept of *halakhah*/thanksgiving, and so is also the delight of the World to Come. Money given to support Torah scholars results in the birth of *halakhah*/kindness and completes that which is lacking in the world (§3).

44. **when a person merits thanksgiving/halakhah...truth is revealed and illuminates his speech.** In speaking of the delight of the World to Come as our thanking and praising God and knowing Him (*halakhah*), Rebbe Nachman has thus far focused on the relief that we experience *after* having emerged from some affliction or lack. His proof-texts and examples have therefore ranged from those who have been spared from danger and the alleviation of the heart's distress (both in §2), to the release from the difficulties of childbirth and the completion of the moon's lack (both in §3). In each case, it is our having emerged from suffering that moves us to praise God and experience the delight of the World to Come. Beginning with this section, the Rebbe explains how, through the perfection of speech that comes from thanksgiving/*halakhah*, it is possible to experience the delight of the World to Come without having to first endure suffering. He begins by extolling the great value of truth.

45. **truth was blemished...Bloodthirsty men despise the innocent.** The Hebrew term translated here as “the innocent” is *tam* (טם, also “perfect” or “unblemished”). Scripture describes the patriarch Yaakov as an “*ish tam*” and also as a man of truth, as in “Ascribe truth to Yaakov” (cited next in the text). In the context of our lesson, Proverbs (*loc. cit.*) teaches: **Bloodthirsty men**—When trouble and danger cause the blood to rush to the heart, **despise the tam**—truth is blemished.

danger—this being thanksgiving/*halakhah*⁴⁶—the truth shines, as in “Ascribe truth to Yaakov, kindness to Avraham” (Micah 7:20). “Kindness to Avraham,” i.e., *halakhah*, causes the truth to shine and perfects speech.⁴⁷ Perfection in speech comes primarily through truth. For truth stands... (*Shabbat* 104a),⁴⁸ and even falsehood is perpetuated⁴⁹ only because of truth (as in *Rashi*'s explanation of the verse “and it does indeed flow with milk and honey”; Numbers 13:27).

It follows that speech is founded and perfected by means of truth, which illuminates speech through three Holy Names, as in “*El Elohim YHVH* (Almighty, the Lord, God) spoke” (Psalms 50:1).⁵⁰ These three Holy Names are the source of truth,⁵¹ and through them truth

46. **emerges from danger...thanksgiving/halakhah.** As explained above, in section 2 (and see n.24).

47. **Yaakov...Avraham...halakhah...truth to shine and perfects speech.** The Kabbalah associates each Patriarch with a *sefirah* whose attribute he most personified (see Appendix: The Seven Supernal Shepherds). Avraham, as the personification of kindness, corresponds to *Chesed* (Lovingkindness). Yitzchak, as the personification of inner strength, corresponds to *Gevurah* (Strength). Yaakov, as the personification of truth, corresponds to *Tiferet* (Beauty and Truth).

Having shown that Avraham is the personification of kindness (§3 and n.36), which is synonymous with *halakhah* (§2 and n.13), and that Yaakov is the personification of truth, Rebbe Nachman applies this to the verse “Ascribe truth to Yaakov, kindness to Avraham.” When does truth/Yaakov illuminate and perfect speech? It is when the trait of Avraham, kindness/*halakhah*, enables a person to emerge from danger and be moved to utter words of thanks and praise to God.

48. **For truth stands....** Our Sages teach (*loc. cit.*): Each of the letters that spell the Hebrew word for truth, *EMeT*, is supported by two feet (or, a base and a foot): אמת. In contrast, the letters that spell the Hebrew word for falsehood, *SheKeR*, each have only one foot: שקר. This teaches that whereas truth has a solid foundation, falsehood does not. In the context of our lesson, this relates to what Rebbe Nachman taught earlier (§3), that *halakhah*/kindness, which signify the blood returning to the thighs after birth, are the support of the feet. “Truth stands” indicates that the support for Torah study brings to the birthing of new insights and true rulings of law.

49. **even falsehood is perpetuated only because of truth....** Scripture relates that although the spies whom the Jewish people sent to investigate the Holy Land initiated their report by extolling the Land's exceptional produce, their tone swiftly changed. They soon began slandering the promised homeland and destroying the hopes the fledgling nation had of ascending there. If the spies always intended to deprecate the Land, why did they bother to say anything positive: “It does indeed flow with milk and honey”? *Rashi* explains that any falsehood that is not accompanied by at least a modicum of truth will not be accepted. Thus, “even falsehood is perpetuated only because of the truth.” With this proof-text Rebbe Nachman links truth, which

האמת, בבחינת (מיכה ז): “תתן אמת ליעקב, חסד לאברהם.” “חסד לאברהם” – הינו הלכות כנ”ל – על-ידי-זה מאיר האמת ומשלים הדבור, כי עקר שלמות הדבור – על-ידי אמת, כי קושטא קאי וכו’ (שבת קד.), ואפלו שקר אין לו קיום רק על-ידי אמת (כמו שפרש רש”י (במדבר יג) על פסוק: “וגם זבת חלב ודבש” וכו’).

נמצא, שעקר קיום ושלמות הדבור הוא על-ידי האמת, שהוא מאיר בהדבור על-ידי שלשה שמות, בבחינת (תהלים נ): “אל-אלהים יי דבר.” כי אלו שלשה שמות הם מקור האמת, ועל ידם

stands because it has a solid foundation, with perfected speech. For even falsehood requires an element of truth in order to be believed. The *Zohar* sees the concept of falsifying truth hinted at by the shapes of the second and third letters of the Hebrew term for “falsehood,” *SheKeR* (שקר). The *Kuf* (ק) is in actual fact a *heh* (ה) with its foot elongated. The *Reish* (ר) is in actual fact a *dalet* (ד) with its upper right corner removed. Thus falsehood would not be believed were it not for the truth hinted at by the letter *Shin* (ש), which stands for God's Holy Name *Shadai* (שדי). That truth is implicit in the three arms of the *shin*, which correspond to *Chesed*, *Gevurah* and *Tiferet*, the three middle *sefirot* through which bounty is transmitted to the world (*Zohar* I, 2b and *Matok Midvash* there).

50. **El Elohim YHVH spoke.** Speech is perfected when instilled with spiritual energy derived from the three Holy Names: *El*, *Elohim* and *YHVH*. Below, Rebbe Nachman will show how each of these Names is associated with truth (in the notes, beginning with n.69).

51. **three Holy Names are the source of truth.** The following introduction will help us to better understand this point. Thus far Rebbe Nachman has taught that thanksgiving and the study of *halakhah* are the delight of the World to Come, corresponding to the spiritual level of *Binah*. Man's primary objective should be to experience this otherworldly delight even while in this world (cf. *Mesillat Yesharim*, Chapter 1: Concerning Man's Duty in the World; and see n.44 above). Moreover, a person should not wait for this experience to be born out of some suffering and affliction, i.e., as the offering of thanks and praise to God for saving him from danger. Rather, he should strive to experience the spiritual energy associated with *Binah*/the World to Come in his daily life through self-motivated thanksgiving/*halakhah*. In Kabbalistic terminology, this channeling of spiritual energy is known as drawing down *mochin* from *Binah* into *Z'er Anpin*—more specifically into *Chesed*, *Gevurah* and *Tiferet* (the upper triad of *Z'er Anpin*; see Appendix: The Divine Personas). Each of these three *sefirot* corresponds to a different manifestation of God. *Chesed* is associated with the Holy Name *El*, *Gevurah* is associated with the Holy Name *Elohim*, and *Tiferet* is associated with the Holy Name *YHVH* (see Appendix: The Sefirot and the Associated Names of God). As the synthesis of *Chesed* and *Gevurah*, the Kabbalists often view *Tiferet* as the representative of all three. The attribute associated with *Tiferet*, truth (Yaakov), is similarly said to inhere in all three *sefirot* of this triad. *Chesed*, *Gevurah* and *Tiferet* are thus three separate channels through which truth is transmitted to the lower triad of *sefirot* (*Netzach*, *Hod*, *Yesod*) for delivery to the final *sefirah*, *Malkhut*.

illuminates speech—namely, in fourfold speech, the four categories of speech.⁵²

Speech is fourfold. When the Jewish people were in exile, and the faculty of speech, too, was exiled, it is said of Moshe: “I am not a man of words, also not since yesterday, also not since the day before yesterday, also not since You first spoke to Your servant...” (Exodus 4:10).⁵³ This alludes to fourfold speech, the four categories of speech.⁵⁴

There is charitable speech, as in “Who speaks with charity” (Isaiah 63:1).⁵⁵ This alludes to the faculty of speech that makes man superior to

The commentators to *Likutey Moharan* refer to these three Holy Names/*sefirot* as “*sheloshah kavei emet* – three lines, or channels, of truth.” That there are *three* is hinted at in the word for “truth,” *EMeT* (אמת), which is comprised of the first, middle and last letters of the Hebrew alphabet. For speech to be genuinely true, the element of truth must be present at every stage—beginning, middle and end. Sometimes, the thing we say begins as truth (see above, n.49), but ends as a lie. Other times, we start off speaking falsely but end with the truth. And still other times, our words are true at the beginning and at the end, but along the way we exaggerate or edit out details we would rather not make known, and so the truth of what we are saying is less than absolute. Only when our speech is true from *Alef* to *Mem* to *Tav* can it be said to be *EMeT*. The *Parparaot LeChokhmah* adds that true speech is when one’s lips (speech) and heart (thoughts) are united.

52. fourfold speech, the four categories of speech. Rebbe Nachman will next explain the four categories of speech. In *Likutey Moharan* I, 18:6, the Rebbe teaches that leaders exercise their *malkhut* (i.e., rule) principally through the verbal edicts and decrees that they issue. *Malkhut* is thus associated with speech (see also n.67 below; see Appendix: The Sefirot and Man). The Kabbalah links *Malkhut* with the letter *DaLeT*, since of *Malkhut* it is said: “*D’LeT* (it hasn’t) anything of its own”—i.e., it only reflects and filters the supernal lights that it receives from the *sefirot* above it (see *Zohar* I, 233b; see also *Kehillat Yaakov, Erekh: DaL*). This can also be said of kingship. If there are no people to rule, what is it? *Malkhut* is thus associated with the letter *dalet*, which has a numerical value of 4. In *Likutey Moharan* I, 30:6, the Rebbe teaches that *Malkhut* is four because *Malkhut* of Holiness manifests in each of the Four Supernal Worlds (*Atzilut, Beriyah, Yetzirah* and *Asiyah*). Conversely, *Malkhut* represents the four primary kingdoms or empires under whose rule the Jewish people have been exiled (Babylon, Media/Persia, Greece and Edom-Rome). Thus, Rebbe Nachman teaches here that speech is “fourfold,” comprised of four categories or types. In general, the Kabbalah speaks of the upper triad of the *sefirot* of *Z’er Anpin*—i.e., *Chesed, Gevurah* and *Tiferet*—as illuminating *Malkhut*. In the context of our lesson, this is the three channels of truth illuminating the four categories of speech.

Alternatively, the four categories of speech can be understood as corresponding to the lower four *sefirot*: *Netzach, Hod, Yesod* and *Malkhut*. The link between each *sefirah* and its related type of speech will be discussed below, in the respective notes for each category. Rebbe Nachman’s point here is that the manner in which *mochin* from *Binah* manifest in this world coincides with our ability to infuse speech/*Malkhut* with truth.

מֵאִיר הָאֵמֶת בְּהַדְבּוּר, דִּהְיִנוּ בְּרְבוּעַ הַדְבּוּר, הֵינּוּ בְּחִינַת אֲרַבְעָה
חֻלְקֵי הַדְבּוּר.

כִּי יֵשׁ רְבוּעַ הַדְבּוּר, וְעַל כֵּן כְּשֶׁהָיוּ יִשְׂרָאֵל בְּגָלוּת, וְהָיָה הַדְבּוּר
בְּגָלוּת, נֶאֱמַר בְּמִשְׁהָ (שְׁמוֹת ד): “לֹא אִישׁ דְּבָרִים אָנֹכִי גַם מִתְּמוֹל
גַּם מִשְׁלֹשׁוֹם גַּם מֵאִזְ דְּבָרְךָ” וְכוּ’, זֶה בְּחִינַת רְבוּעַ הַדְבּוּר, אֲרַבְעָה
חֻלְקֵי הַדְבּוּר.

כִּי יֵשׁ ‘דְבּוּר שֶׁל צְדָקָה’, בְּבְחִינַת (ישעיה סג): “מְדַבֵּר בְּצְדָקָה”,
שְׁזָהוּ בְּחִינַת הִתְרוֹן שֵׁיִשׁ לְאָדָם עַל הַחֵי שֶׁהוּא הַדְבּוּר, שֶׁהוּא גִדְר

53. speech, too, was exiled...I am not a man of words.... Moshe’s speech impediment manifested only in Egypt. After the Exodus, Scripture never again indicates that Moshe stuttered or that he required Aharon to be his spokesman. This suggests that his impediment was not of physical origin. Rather, Moshe was acutely attuned to the spiritual. He stuttered because in Egypt the power of speech was in a state of exile. Following the Exodus, more specifically at the Giving of the Torah at Sinai, speech was rectified (see *Zohar* II, 25b). In *Likutey Moharan* I, 56:7 (and see n.143 there), Rebbe Nachman connects speech with *daat*. It, too, was in exile in Egypt. Thus, when the Jews enslaved in Egypt sought to call out to God, they moaned, sighed, screamed, groaned and cried (Exodus 2:23-24), but nowhere does Scripture say that they prayed. They lacked the *daat* to express their suffering in words of prayer and supplication.

54. fourfold speech, the four categories of speech. The four are alluded to in the verse as follows: (1) “I am not a man of words”; (2) “also not since yesterday”; (3) “also not since the day before yesterday”; (4) “also not since You first spoke to Your servant.” Moshe said this at the Burning Bush, when God instructed him to lead the Jewish people out of Egypt. For seven days God sought to convince Moshe to accept the mission, and for seven days Moshe refused. On the seventh day, he said, “I am not a man of words...” (see *Rashi*, Exodus 4:10). Reb Noson explains that the three times which the word *gam* (“also”) appears in the verse alludes to the three channels of truth, and the four refusals allude to the four categories of speech. Moshe foresaw that even if he effected the necessary rectifications and freed speech from exile in Egypt, complete redemption of *Malkhut*/speech will occur only in the time of Mashiach. He therefore declined to be chosen for the mission. God, however, knew that it was necessary for Moshe to initiate the process of salvation and so forced the mission upon him despite his reservations (*Torat Natan* #5). In the context of our lesson, Rebbe Nachman shows how the verse alludes to the four categories of speech and the means for rectifying them.

It is worth noting that the four categories or types of speech discussed in this lesson are all of a permitted and positive nature. This is in contrast to speech that is lacking good, as Rebbe Nachman teaches elsewhere: “Not all words are considered speech. Words which are not heard or accepted are not called speech.... The main reason words are accepted has to do with the good they contain, because everyone desires good.... And how do we create good in the words? This is done by deriving speech from *daat*...” (*Likutey Moharan* I, 29:1).

55. Who speaks with charity. The prophet Yeshayahu foretells of the imminent destruction

the other living creatures and classifies him as a human being. It also alludes to charity; that he does kindness for people. This defines him as human, whose nature is to do kindness, which is not the case for animals.⁵⁶ This is why it is written: “*naASeh* (let us make) the human” (Genesis 1:26),⁵⁷ and “The name of the man with whom *ASiti* (I did) today...” (Ruth 2:19).⁵⁸ Just as [the subject] there is charity, here, too, it is charity (*Zohar*, Introduction, p.13b).⁵⁹ By giving charity he is called “human,” because charity, from which speech is derived, is the definition of a human being.⁶⁰ This is the significance of “I am not a man of words.” It refers to charitable speech, as in “Good is the man who is gracious and lends; he arranges his words” (Psalms 112:5)—i.e., benevolence and charity.⁶¹

There is penitential speech, as in “Take words with you and return to

of Israel’s enemies. “Who is this coming from Edom, in [blood]stained clothing from Basra [having revenged the suffering of Israel]? It is I, [God,] Who speaks with charity (*tzedakah*); Who has the power to save.” The *Metzudat David* explains that “speaks with *tzedakah*” refers to God’s promise to act benevolently towards the Jewish people. See also *Likutey Moharan* I, 74-B:8 (and nn.81-82 there), where Rebbe Nachman likewise cites this verse as proof of the connection between speech and charity.

56. faculty of speech that makes man superior...kindness for people.... Rebbe Nachman understands “Who speaks with charity” as referring to the two elements that define a human being: his faculty of speech and his proclivity for kindness. Both of these distinguish humans from other living creatures. Human speech is distinct in that, unlike the “speech” of animals, it is predicated on *daat* (see n.54), and human kindness is distinct in that it is an expression of free will, a trait that animals lack.

57. naASeh, Let us make the human. In describing God’s creation of man, Scripture uses the word *naaseh* (“let us make” or “let us do”) rather than the more applicable *nivra* (“let us create”). The *Zohar* teaches that *naaseh*, from the root *asiyah* (“doing”), refers specifically to giving charity. This is as Rebbe Nachman teaches elsewhere: The quintessential expression of *asiyah* in holiness, a holy deed, is the act of charity (*Tzaddik* #567). Reb Noson explains that every mitzvah a person performs contains an element of charity; just as charity benefits the needy, a mitzvah is an act of kindness to the soul (*Likutey Halakhot, Tzedakah* #1).

58. the man with whom ASiti today. The owner of a field who drops one or two stalks while harvesting must leave what fell for the poor. This mitzvah, called *leket* (lit., gleaning), is one form of charity specified in the Torah (see Leviticus 19:9 and *Rashi* there). The Book of Ruth relates that Ruth returned home with a surprisingly large amount of stalks after gathering *leket* in fields belonging to Boaz. When her mother-in-law Naomi asked how she had managed to gather so much, Ruth replied, “The name of the man with whom *asiti*...” The Midrash (*Ruth Rabbah* 5:9) infers from this that more than what the wealthy do for the poor (by providing

הָאָדָם, וְהוּא בְּחִינַת צְדָקָה, שֶׁהוּא גּוֹמֵל חֶסֶד עִם הַבְּרִיּוֹת, שְׁזֵה גְדַר הָאָדָם, שֶׁדִּרְכוֹ לְגַמֵּל חֶסֶד, מֵה שְׂאִין בֶּן הַחֵי. וְזֵה שְׁנֵאָמַר: “נַעֲשֶׂה אָדָם,” וְכָתִיב: “וַיִּשֶׂם הָאֱלֹהִים אֶת־שֵׁם אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם” וְכוּ’. מֵה הֵתֵם צְדָקָה אַף כָּאֵן צְדָקָה (הַקְדַּמַת הַזֶּהר יג:), שֶׁעַל יְדֵי צְדָקָה נִקְרָא אָדָם, כִּי הַצְדָקָה שֶׁמִּשָּׁם הַדְּבוּר הוּא גְדַר הָאָדָם כְּנִל. וְזֵה בְּחִינַת: “לֹא אִישׁ דְּבָרִים־אֲנֹכִי,” הֵינּוּ הַדְּבוּר שֶׁל צְדָקָה, בְּחִינַת (תְּהִלִּים קיב): “טוֹב אִישׁ חוֹנֵן וּמְלִוֶה יְכַלֵּל דְּבָרָיו,” דֵּהֵינּוּ גְמִילוֹת חֶסֶד וְצְדָקָה. וַיֵּשׁ דְּבוּר שֶׁל תְּשׁוּבָה, בְּחִינַת (הוֹשֵׁעַ יד): “קָחוּ עִמָּכֶם דְּבָרִים

material sustenance), the poor do for the wealthy (by providing them with an opportunity for a mitzvah). From this we see that *asiti* (“I did”) connotes charity; by collecting charity from Boaz’s fields, Ruth “did” charity for Boaz.

59. the subject there is charity, here, too, it is charity. Based on the same etymological root which *naASeh* (נעשה) shares with *ASiti* (עשיתי), the *Zohar* (*loc. cit.*) teaches that just as the subject in the Book of Ruth is charity, so too in Genesis. From this we learn that “*Naaseh adam* (Let us make the human)” alludes to the power which charity has to make a person worthy of being called a human being (see also *Likutey Moharan* I, 37:3 and n.33).

60. charity, from which speech is derived, is the definition of a human being. As we have seen, Rebbe Nachman understands this to be the deeper meaning of the prophet’s words: “Who speaks with charity.” What enables a person to speak? His charity (and see nn.55-56). The first of the four categories of speech is “charitable speech.”

61. I am not a man of words...man who is gracious...arranges his words.... The psalmist links the person who is charitable, “who is gracious and lends,” with speech—i.e., “he arranges his words.” Rebbe Nachman contrasts this with Moshe’s objection: “I am not a man of words...” because speech was in exile—i.e., unrectified—in Egypt.

Note 52 above mentions that the four categories of speech can be understood as corresponding to the three *sefirot* of the lower triad of *Z’er Anpin* (namely, *Netzach*, *Hod* and *Yesod*) and the final *sefirah*, *Malkhut*. The first category, charitable speech, corresponds to the *sefirah Netzach* (Victory). The connection is hinted at in the concluding words of the verse cited earlier (Isaiah 63:1), “It is I, [God,] Who speaks with charity; Who has the power to save.” This “power to save” implies victory over the enemy, which the prophet Yeshayahu links with “speaks with charity.” Included in the category of charitable speech are words of kindness and encouragement, and words that express one’s viewing others in a favorable light, all of which spread goodwill and thus reveal Godliness in the world (see Lesson #1:10 earlier in this volume). Reb Noson adds that giving to charity helps a person develop charitable speech (*Likutey Tefilot*).

God” (Hosea 14:3).⁶² This is the significance of “also not since yesterday,” which is penitential speech, as it is written (Psalms 90:3-4), “and You say, ‘Repent, O sons of man.’ For in Your sight a thousand years are like yesterday.”⁶³

There is also the speech of affluence. This refers to the wealthy, who are close to *malkhut* (the government). They correspond to “the three *SaRIGIM* (tendrils)” (Genesis 40:10), which our Sages, of blessed memory, expounded as “three *SaReI GeiIM* (prominent officials)” (*Chullin* 92a)—i.e., the wealthy, who are close to the government (as *Rashi* explains there).⁶⁴ They possess the faculty of speech, as in “his speech is gracious, he has the *Melekh* (King) for his companion” (Proverbs 22:11)—i.e., the speech of those who are close to *malkhut*.⁶⁵ This is the significance of “also not since the day before yesterday,” which refers to the three *sarigim*—i.e., the speech of the wealthy who are close to *malkhut*.⁶⁶

And there is the speech of *Malkhut*, as in “*Malkhut* is the mouth” (*Tikkuney Zohar*, Introduction, p.17a).⁶⁷ This is the significance of “also not since

62. **words with you and return....** The words through which we return to God are the words of confession (*Metzudat David*). Thus, the second of the four categories of speech is penitential speech.

63. **not since yesterday...Repent...are like yesterday.** The *Metzudat David* explains that the psalmist, speaking in God’s name, addresses those who suffer on account of their sins: “Even if you were to live a thousand years, what difference does it make? Once they are gone, even the thousand years will seem like *yesterday*.” Rebbe Nachman connects this “yesterday” relating to repentance with that of Moshe’s refusal—“also not since yesterday”—indicating that penitential speech, too, was unrectified in exile.

The second category, penitential speech, corresponds to *Hod*, the second *sefirah* of the lower triad. The term *Hod* (הוד) is etymologically similar to *HoDaah* (הודאה), “to confess” or “admit,” and so hints to the words we employ in returning to God.

64. **SaRIGIM...SaReI GeiIM...the wealthy, who are close to the government.** Pharaoh’s chief wine steward related his dream to Yosef: “In my dream, there was a grapevine in front of me. On the vine there were three *sarigim* (tendrils, שריגים)...” Rabbi Chiya bar Abba said in the name of Rav: Read *SaRIGIM* as *SaReI GeiIM* (שרי גאים), “three prominent officials” who emerge from Israel in each generation (*Chullin, loc. cit.*). *Rashi* explains that Israel is likened to a grapevine, as in “You plucked up a grapevine from Egypt” (Psalms 80:9), and that “prominent officials” refers to wealthy and politically influential Jews (s.v. *u’vagefen* and s.v. *sarei geiim*). Just as the tendrils support the clusters of grapes, these prominent individuals support their brethren by interceding on their behalf before the *malkhut* (government).

65. **his speech is gracious, he has the Melekh...close to malkhut.** Proverbs (*loc. cit.*) teaches that a person who is eloquent commands the attention of the authorities. The grace and charm

וְשׁוּבוּ אֶל ה'". וְזֶה בְּחִינַת: "גַּם מִתְמוּל", בְּחִינַת דְּבוּר שֶׁל תְּשׁוּבָה, כְּמוֹ שְׁכָתוּב (תהלים ז): "וַתֹּאמֶר שׁוּבוּ בְּנֵי אָדָם כִּי אֶלֶף שָׁנִים בְּעֵינַיִךְ כִּיֹּם אֶתְמוּל":

וַיֵּשׁ דְּבוּר שֶׁל עֲשִׂירוֹת, דְּהֵינּוּ עֲשִׂירִים קְרוּבִים לְמַלְכוּת שְׁהֵם בְּחִינַת (בראשית מ): "שְׁלֹשֶׁת הַשָּׂרִיגִים", וְדָרְשׁוּ רַבּוֹתֵינוּ זְכוֹרֵנוֹם לְבִרְכָה (חולין צב.): "שְׁלֹשָׁה שָׂרֵי גָאִים", דְּהֵינּוּ עֲשִׂירִים קְרוּבִים לְמַלְכוּת' (כמו שפרש רש"י שם), שֵׁשׁ לָהֶם בְּחִינַת דְּבוּר, בְּבְחִינַת (משלי כב): "חֵן שִׁפְתָיו רַעְהוּ מִלֶּךְ", הֵינּוּ הַדְּבוּר שֶׁל קְרוּבִים לְמַלְכוּת. וְזֶה בְּחִינַת: "גַּם מִשְׁלָשִׁים", בְּחִינַת שְׁלֹשֶׁת הַשָּׂרִיגִים הַנִּל, הֵינּוּ הַדְּבוּר שֶׁל עֲשִׂירִים קְרוּבִים לְמַלְכוּת'.

וַיֵּשׁ דְּבוּר שֶׁל מַלְכוּת, בְּחִינַת מַלְכוּת פֶּה, וְזֶה בְּחִינַת: "גַּם מֵאֵז

of his words wins him the ear of both the *Melekh* on high and the *melekh/malkhut* (king/government) below, in this world (see *Rashi* and *Metzudat David* there). Rebbe Nachman links this with the “prominent officials”—i.e., the wealthy who are close to the government (see the previous note). Thus, the third of the four categories of speech is speech of the affluent/prominent.

66. **day before yesterday....** The Hebrew term for “the day before yesterday” is *ShiLShom* (שלשום). Its root letters, *Shin-Lamed-Shin* (שלש), form the word *ShaLoSh*, which means “three.” Rebbe Nachman connects the *three* prominent officials who are close to *malkhut* with Moshe’s refusal—“also not since the day before yesterday”—indicating that also the speech of the affluent/prominent was in exile.

The third category, speech of the affluent/prominent, corresponds to *Yesod*, the third *sefirah* of the lower triad. Just as the wealthy are close to *malkhut*, *Yesod* is the *sefirah* closest to *Malkhut*. It is also the *sefirah* into which all the *shefa* (bounty) that descends from on high is gathered before being passed on to *Malkhut*, the representative of this world. *Yesod* therefore signifies prominence and affluence (cf. *Shaar HaKavanot, Inyan Tefilat HaShachar*, p.115; *Shaar HePesukim, VaYeishev*, p.88).

67. **Malkhut is the mouth.** *Malkhut*’s purpose is to reveal to the world the spiritual light of the upper *sefirot*. The *sefirah Malkhut* is thus likened to the mouth—i.e., the faculty of speech—a human being’s primary tool for projecting his inner thoughts and feelings into the world. Elsewhere, Rebbe Nachman explains this connection between *Malkhut* (Kingship) and the mouth, by drawing an analogy to a king and his subjects. A king reveals his will to the people and exercises his influence over them primarily by means of his declarations (see n.52 above; cf. *Likutey Moharan* II, 82:1). In the context of our lesson, this refers to the fourth category of speech, the speech of *Malkhut*, the manifestation of authority and influence. With speech of *Malkhut* a person is able to influence others positively by getting them to draw closer to God.

You first spoke,” as in “Your throne stands firm from the first” (Psalms 93:2).⁶⁸

Truth illuminates fourfold speech by means of the three Holy Names: *El*, *Elohim*, *YHVH*, which signify prayer, Torah and matchmaking/marriages.⁶⁹

El corresponds to prayer. This is because *El* connotes strength; that [God] is powerful and omnipotent.⁷⁰ And through prayer, Israel is called “*El*,” as in: How do we know that the Holy One, blessed be He, called Yaakov “*El*”? It is stated (Genesis 33:20), “and called him *El*...” (*Megillah* 18a).⁷¹ Through prayer we take God’s strength for ourselves, as it were, and so can nullify His decrees. This shows that we have strength. The Jewish people are therefore called “*El*,” on account of prayer, which signifies strength.⁷²

This is as our Sages, of blessed memory, taught: “*El* is not a man, that He should be false” (Numbers 23:19)—it was not a mortal that made the words of God as if they were false (*Yerushalmi, Taanit* 2:1). Through prayer we nullify God’s decrees, and then Israel is called “*El*.”⁷³ This causes

68. **You first spoke...stands firm from the first.** The psalmist (*loc. cit.*) states that God’s *Malkhut*, His sitting on the throne, as it were, has existed “from the first,” even before Creation (*Rashi; Radak*; and see *Tikkuney Zohar* #69, p.107b, which links the Throne of Glory with *Malkhut*). Rebbe Nachman connects the “first” associated with the throne/*Malkhut* with that of Moshe’s refusal—“also not since You first spoke”—indicating that the speech of *Malkhut*, too, was in exile. God’s Kingship and also the power of speech to reveal His rule were not yet rectified and complete (and will not be until Mashiach arrives; see n.54 above).

Thus all four categories of speech—namely, fourfold speech—are alluded to in the verse as follows:

- (1) “I am not a man of words” – charitable speech
- (2) “also not since yesterday” – penitent speech
- (3) “also not since the day before yesterday” – speech of the affluent/prominent
- (4) “also not since You first spoke to Your servant” – speech of *Malkhut*

69. **Truth illuminates fourfold speech...three Holy Names....** Having explicated the four categories of speech, Rebbe Nachman returns to his earlier statement, that truth illuminates fourfold speech through the three Holy Names (and see nn.50-52). When a person merits truth, his words radiate the light of truth into all the four categories of speech. The Rebbe now explains that truth expresses itself in three channels—prayer, Torah and matchmaking/marriages—corresponding to the three Holy Names. Through these channels, truth illuminates and perfects speech.

70. **El corresponds to prayer...powerful and omnipotent.** In Scripture, God’s Holy Name *EL* (אֵל) indicates strength, as in “*EiLei* (אֵילֵי) *haaretz*—the mighty of the land” (2 Kings 24:15;

דְּבַרְךָ”, בְּחִינַת (תהלים צג): “נִכּוֹן כְּסֶאֶדָּךְ מֵאֲזוֹ:”
וְהָאֵמֶת מֵאִיר בְּרִבּוּעַ הַדְּבוּר הַנִּלְעַל-יְדֵי שְׁלֹשָׁה שְׁמוֹת הַנִּלְעַל
שֶׁהֵם: אֵל, אֱלֹקִים, יי, שֶׁהֵם בְּחִינַת: תְּפִלָּה וְתוֹרָה וְשְׂדוּכִים
וְזוּגִים.

אֵל, זֶה בְּחִינַת תְּפִלָּה, כִּי אֵל עַל שֵׁם הַכַּחַ, שֶׁהוּא תְּקִיף וּבְעַל
הַיְכָלָת, וְעַל-יְדֵי הַתְּפִלָּה נִקְרָאִין יִשְׂרָאֵל בְּשֵׁם אֵל, בְּבְחִינַת
(מגילה יח.): ‘מִיָּנִין שֶׁקְרָאוּ הַקְּדוֹשׁ בְּרוּךְ הוּא לְיַעֲקֹב אֵל – שֶׁנֶּאֱמַר:
(בראשית לג) “וַיִּקְרָא לוֹ אֵל” וְכוּ’. כִּי עַל-יְדֵי הַתְּפִלָּה, כְּבִיכּוּל,
אָנוּ לוֹקְחִין לְעַצְמָנוּ הַכַּחַ מִמֶּנּוּ יִתְבָּרַךְ, כִּי אָנוּ מְבַטְלִין גְּזוּרֹתָיו,
נִמְצָא שֶׁיֵּשׁ לָנוּ הַכַּחַ, וְעַל כֵּן נִקְרָאִין יִשְׂרָאֵל – “אֵל” עַל-יְדֵי
הַתְּפִלָּה, עַל שֵׁם הַכַּחַ כְּנִלְעַל.

וְכִמוֹ שֶׁאָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנוֹם לְבָרְכָה (ירושלמי תענית פרק ב הלכה א):
“לֹא אִישׁ אֵל וְיִכְזֹב” – ‘לֹא אִישׁ הוּא, שֶׁעָשָׂה דְבָרֵי אֵל כְּכֹזֵב’. כִּי
עַל-יְדֵי הַתְּפִלָּה מְבַטְלִין גְּזוּרֹתָיו יִתְבָּרַךְ, וְאֵזִי יִשְׂרָאֵל נִקְרָאִין אֵל.

Ezekiel 17:13). In explaining how the various Holy Names of God testify to His greatness, the *Zohar* teaches that the Holy Name *El* signifies that He is powerful and omnipotent (*Zohar* III, 132a, and 215b). *El* thus connotes strength. Rebbe Nachman will next show how this relates to prayer.

71. **and called him El...** Scripture relates that Yaakov consecrated an altar “and called it ‘*El*-the-God-of-Israel.’” The Talmud reads this verse homiletically: How do we know that God called Yaakov “*El*”? For it is written “and called him ‘*El*, the God of Israel’” (the Hebrew uses the pronoun *lo*, which in translation can be “him” or “it”). This cannot be referring to the altar, said Rabbi Acha in the name of Rabbi Elazar, because the verse would then have specified that it was Yaakov who called it that. It must therefore be that it was Yaakov himself who was called *El*. Who called him that? The God of Israel (*Megillah, loc. cit.*). Rebbe Nachman next explains why Yaakov i.e., the Jewish people, is called *El*.

72. **take God’s strength...nullify His decrees...on account of prayer....** When we pray—so that, conceptually, we acquire the strength associated with *El*—our prayers have the power to nullify God’s decrees. Thus both prayer and the Jewish people correspond to the Holy Name *El*.

73. **El is not a man...as if they were false...nullify God’s decrees....** Scripture’s account of King Balak hiring Bilaam to curse the Jewish people (Numbers 22:2-24:25) repeatedly tells of Bilaam being forced to act against his will. No matter how he tried, he could not find the

speech to shine, as in “and because of Your might they will speak” (Psalms 145:11).⁷⁴ In other words, strength and might—namely, *El*, which connotes strength—induce speech to radiate with truth. For prayer is only through truth, as it is written (ibid., :18): “God is near...to all who call to Him in truth.”⁷⁵

{“He will serve as your spokesman to the people; and it will be that he will serve as your mouth, and you will be for him an *elohim* (lord)” (Exodus 4:16).⁷⁶}

Elohim corresponds to Torah, as it is written, “and you will be for him an *elohim*,” which in *Targum* is rendered as “rabbi.”⁷⁷ This is the meaning of “he will serve as your mouth.” *Elohim*/Torah illuminates the mouth—namely, speech—because the rabbi teaches his student an unswerving path in His Torah.⁷⁸ This is “if you extract the precious from the vile, you will be like My mouth” (Jeremiah 15:19).⁷⁹ It also signifies truth, as in “The Torah of truth that was in his mouth” (Malachi 2:6).⁸⁰

right moment to bring a curse upon the Jews, for God refused to allow such a moment to exist. Finally, he said, “*El* is not a man that He should be false.” Rashi explains that Bilaam was telling Balak: “God has already promised to bring the Jewish people to the Holy Land. Do you think you will be able to kill them off in the desert?” He is not a mortal, who gives his word and fails to fulfill it. The Sages read the verse homiletically, as a question: “Was it not a man who made the words of *El* false?” After God informed Moshe that He was going to destroy the Jews, was it not Moshe’s prayers for forgiveness and compassion that caused Him to relent (*Yerushalmi, loc. cit.*)? From this we see that the prayers of human beings have the power to nullify Heaven’s decrees.

74. because of Your might they will speak. Rebbe Nachman reads the psalmist’s words as saying that it is “Your might”—i.e., the Holy Name *El*—which enables people to speak. The Rebbe next shows how this is connected to truth.

75. prayer is only through truth...call to Him in truth. Having established the link between *El*/strength and prayer, Rebbe Nachman cites this next verse from Psalms (*loc. cit.*) as proof of the connection between calling out to God in prayer and truth. When a person prays to God, the truth in his words enables him to assume God’s power, as it were, and thereby nullify the suffering and affliction Heaven has decreed. Such prayer is the first of the three channels through which truth flows and illuminates the four categories of speech. Reb Noson explains that truthful prayer consists of praying without any ulterior motive or extraneous thought, but solely for the sake of glorifying God. Our words can then ascend and influence God to receive our prayers and answer them (*Likutey Tefilot*).

76. He will serve as your spokesman...you will be for him an *elohim*. In response to Moshe’s insistence that he was “not a man of words” (Exodus 4:10; and see n.53 above), God informed Moshe that Aharon would serve as his spokesman, his “mouth,” and that he, Moshe, would be his “lord (*elohim*).” Having shown that the Holy Name *El* corresponds to prayer, the first of the three channels through which truth flows and illuminates the four categories of speech,

ומשם מאיר הדבור, בבחינת (תהלים קמה): “וגבורתך ידברו”; דהינו על-ידי הפח וגבורה, שזה בחינת אל על שם הפח, מאיר הדבור על-ידי האמת, כי התפלה היא רק על-ידי אמת, כמו שכתוב (שם יח): “קרוב ה’ וכו’ לכל אשר יקראוהו באמת.”
אלקים, זה בחינת תורה, כמו שכתוב (שמות ד): “ואתה תהיה לו לאלקים,” ותרגומו: ‘לרב’. וזהו: “הוא יהיה לך לפה” – שפחינת אלקים, בחינת תורה, הוא מאיר לפה, דהינו להדבור, כי הרב מורה דרך ישר לתלמידיו בתורתו, שזה בחינת (ירמיה טו): “אם תוציא יקר מזולל כפי תהיה,” והוא בחינת אמת, בבחינת (מלאכי ב): “תורת אמת היתה בפיהו.”

Rebbe Nachman now discusses the second channel, Torah, which corresponds to the Holy Name *Elohim*.

77. in Targum is rendered as rabbi. Whereas the meaning of Aharon serving as Moshe’s “mouth” is sufficiently clear, Moshe’s role as Aharon’s *elohim* is less so. Rebbe Nachman cites *Targum Onkelos*, which renders *elohim* in this context as *rav*, “rabbi.” Moshe would serve as Aharon’s master and teacher. He would illuminate Aharon with the teachings of Torah, and this would enable him to serve as Moshe’s spokesman. In our context, the Rebbe reads *elohim*/rabbi as alluding to the Holy Name *Elohim*.

78. serve as your mouth...illuminates the mouth.... In the context of our lesson, Rebbe Nachman reads the second clause of the verse from Exodus as referring solely to Moshe. By being an *elohim* for Aharon—teaching him Torah—Moshe’s own mouth was illuminated. When the rabbi teaches his student to follow a true and unswerving path in God’s Torah, *Elohim*/Torah illuminates the rabbi’s mouth/speech (*Parparaot LeChokmah*).

79. extract the precious...like My mouth. God reassured the prophet Yirmiyahu that if he would guide others away from evil and toward the path of Torah and returning to God, his mouth would be like the mouth of God. Rashi (Jeremiah, *loc. cit.*) explains that when a person teaches others about God, he is granted the power to nullify Heaven’s decrees. In the context of our lesson, this teaches that when a rabbi directs his students on an unswerving path towards God, he merits illuminated speech. His mouth becomes God’s mouth, as it were, and he is thus able to supplant the words of God’s decrees with his own.

80. Torah of truth that was in his mouth. The subject of this verse from Malachi (*loc. cit.*) is Pinchas, who taught the people “the Torah of truth,” never falsifying anything (*Radak*). Others maintain that it refers to the prophet Eliyahu. In fact, both opinions are correct, because Eliyahu was Pinchas (*Rabbeinu Bachya al HaTorah*, Numbers 25:11). In the context of our lesson, this proof-text links Torah with truth and the mouth/speech. When taught properly, “the Torah of truth” illuminates the four categories of speech. In the prayer Reb Noson composed based on

YHVH corresponds to matchmaking,⁸¹ as in “From *YHVH* this thing has come” (Genesis 24:50),⁸² and “an intelligent woman comes from *YHVH*” (Proverbs 19:14).⁸³ It also corresponds to truth, as in “Who guided me on a true path” (Genesis 24:48).⁸⁴ Through this [truth] speech is perfected. This is because: Ten measures of speech descended to the world. Women took nine portions and the entire world took one (as our Sages, of blessed memory, taught; *Kiddushin* 49b).⁸⁵ As long as there are no marriage bonds, speech lacks perfection. But when marriage bonds are made, the categories of speech are combined and completed.⁸⁶

It follows that truth perfects speech by means of the three Holy Names—*El*, *Elohim* and *YHVH*, which correspond to prayer, Torah and matchmaking.⁸⁷ As discussed above, it is particularly fourfold speech that is perfected through truth.⁸⁸

this teaching he adds that this is why it is so very important to find the right rabbi and teacher, one who directs his students on an upright path (*Likutey Tefilot*). This relates to what Rebbe Nachman taught earlier regarding the study of *halakhah* (see §2), because only with knowledge of the Codes can a person’s *halikhah* (“going” or “walking”) bring him to the path whose reward is the delight of the World to Come (see n.11 above).

81. *YHVH* corresponds to matchmaking. Having discussed the first and second channels through which truth flows and illuminates the four categories of speech—prayer, which corresponds to the Holy Name *El*, and Torah, which corresponds to the Holy Name *Elohim*—Rebbe Nachman now introduces the third channel, matchmaking, which corresponds to the Holy Name *YHVH*.

82. From *YHVH* this thing has come. Avraham sent his servant Eliezer to find a wife for Yitzchak. This verse from Genesis appears in the response Eliezer received after asking for the hand of Rivkah for his master’s son. Rivkah’s father and brother replied that they could not object because it was clear from Eliezer’s account of the events that God, specifically *YHVH*, had arranged this match (see *Rashi*, *loc. cit.*). With this verse Rebbe Nachman proves that *YHVH* is associated with matchmaking and marriage.

83. intelligent woman comes from *YHVH*. Rebbe Nachman brings a second proof-text linking *YHVH* with matchmaking. The full verse reads: “A house and wealth are inherited from one’s ancestors, but an intelligent woman comes from God.” In the context of our lesson, “an intelligent woman” alludes to the revelation of *daat*, the unitive knowledge and awareness of God which the Rebbe earlier linked with *halakhah* and the delight of the World to Come (see §1 and n.8).

Bereishit Rabbah 68:3 cites this verse from the Sacred Writings (Proverbs), the verse Rebbe Nachman cited immediately prior to this from the Bible (Genesis), and a third verse, from the Prophets (Judges 14:4), to show that each division of *TaNaKh* (*Torah*, *Nevi'im* and *Ketuvim*) teaches that one’s marriage partner is determined by God.

84. Who guided me on a true path. Eliezer had attained perfected speech and so offered this prayer of thanksgiving to God for guiding him on a true path and leading him to Rivkah,

ה', זֶה בְּחִינַת שְׂדוּכִים, בְּבִחִינַת (בראשית כד): "מִה' יֵצֵא הַדָּבָר",
בְּחִינַת (משלי יט): "וּמִה' אִשָּׁה מְשַׁכֶּלֶת". וְהוּא בְּחִינַת אֱמֶת,
בְּבִחִינַת (בראשית שם מ): "אֲשֶׁר הִנְחֵנִי בְּדֶרֶךְ אֱמֶת". וְעַל-יְדֵי-
זֶה נִשְׁלַם הַדְּבֹר, כִּי 'עֲשָׂרָה קַבִּין שִׁיחָה יִרְדּוּ לְעוֹלָם, תִּשְׁעָה
נִטְלוּ נָשִׁים, וְאַחַד כָּל הָעוֹלָם כָּלוּ' (כמו שאמרו רבותינו זכרונם לברכה,
קדושין מט): וְכָל זְמַן שֶׁאֵין הִתְקַשְּׁרוֹת, אֵין לְהַדְּבֹר שְׁלֵמוֹת, אֲבָל
כְּשֶׁנִּתְקַשְּׁרִין, נִתְחַבְּרִים וְנִשְׁלָמִים חֻלְקֵי הַדְּבֹר.
נִמְצָא שְׁעַל-יְדֵי שְׁלֵשָׁה שְׁמוֹת הַנ"ל שֶׁהֵם: אֵל, אֱלֹהִים, ה', שֶׁהֵם
בְּחִינַת: תְּפִלָּה, תּוֹרָה, שְׂדוּכִים - נִשְׁלָם הַדְּבֹר עַל-יְדֵי הָאֱמֶת,
הֵינּוּ רְבוּעַ הַדְּבֹר, שֶׁנִּשְׁלָם עַל יְדֵי הָאֱמֶת כַּנ"ל:

Yitzchak’s true match. From the verse we see that *YHVH*/matchmaking corresponds to truth. Thus, the Holy Name *YHVH* is the third channel through which truth illuminates the four categories of speech.

As explained above (and see nn.51-52), the three channels of truth illuminating the four categories of speech signifies the upper triad of *Z'er Anpin* (*Chesed*, *Gevurah*, *Tiferet*) illuminating *Malkhut* (the mouth, i.e., fourfold speech). Alternatively, it signifies the devolution of truth from the upper triad (and their corresponding Holy Names: *El*, *Elohim*, *YHVH*) to the lower triad of *Z'er Anpin* (*Netzach*, *Hod*, *Yesod*) and *Malkhut* (see nn.61, 63, 66, 67).

85. Ten measures of speech...Women took nine.... The Talmud associates various traits—including wisdom, beauty, poverty, arrogance, might and speech—with certain persons, peoples or lands. Each of these qualities descended to the word in ten measures, corresponding to the Ten Sayings with which the world was created (*Iyun Yaakov*, *Kiddushin*, *loc. cit.*, *s.v. asara*). Regarding speech, the Talmud teaches that women took nine portions, and the entire world shared the remaining one.

86. ...But when marriage bonds are made...combined and completed. Rebbe Nachman explains that speech can be complete only when the nine measures of speech that women took are combined with the single portion that men possess. Matchmaking and marriages are thus the completion of speech—i.e., the rectification of *Malkhut*/mouth.

87. *El*, *Elohim*, *YHVH*...prayer, Torah and matchmaking. Over the course of this section, Rebbe Nachman has shown that truth expresses itself in three channels—prayer, Torah and matchmaking/marriages—corresponding to the three Holy Names through which truth illuminates and perfects the four categories of speech—charitable speech, penitential speech, speech of the affluent/prominent, and speech of *Malkhut*.

88. perfected through truth. The *Parparaot LeChokhmah* writes: The Holy Name *El*, which signifies prayer, relates to the concept of thanksgiving and praise discussed above, in section 1. This is because perfected prayer is our expressing our thanksgiving to God. The Holy Name

5. Now, perfected speech is the concept of the Holy Tongue.⁸⁹ All the languages of the nations are lacking. They are imperfect and are called “the tongue of stammerers” (Isaiah 32:4). Perfection applies only to the Holy Tongue.⁹⁰

And the Holy Tongue is linked to Shabbat, as in “nor speak of [weekday] matters” (Isaiah 58:13)—[that is,] your conversations on Shabbat should not resemble your weekday conversations (*Shabbat* 113b).⁹¹ This is

Elohim, which signifies Torah, relates to the concept of *halakhah* discussed above, in section 2. This is because the final stage of Torah study is the rendering of an authoritative ruling of Torah law, *halakhah*. It follows that it is the combination of prayer (thanksgiving/*El*) and Torah study (*halakhah/Elohim*) which brings to the ultimate marriage—i.e., the union of *HaKadosh Barukh Hu* and the *Shekhinah* (the Holy One with His Divine Presence). This unification, the quintessence of all matchmaking (*shidukhim*), corresponds to the Holy Name *YHVH* and hints to the rectification of speech.

It is this unification of the Holy One and His Divine Presence, namely, the rectification of speech, which alleviates suffering and brings forward the delight of the World to Come. Kabbalistically, speech corresponds to *Malkhut*, the storehouse of severe judgments. These severe judgments, or *dinim*, are the spiritual root of all the suffering and affliction in the world. However, when *Z'er Anpin* (the Holy One) unites with *Malkhut* (the Divine Presence), these judgments are mitigated. Rebbe Nachman has shown that offering thanks to God when one emerges from suffering is experiencing delight of the World to Come in this world. When a person combines his thanksgiving prayers with Torah study, the marriage of these two mitzvot brings about a union between *Z'er Anpin* and *Malkhut*. Through their unification, truth (*Z'er Anpin*) illumines and perfects speech (*Malkhut*). With his speech perfected and whole, he can take God's strength for himself, as it were, and so is able to nullify the severe judgments and the suffering which Heaven has decreed. The *Zohar* teaches that *dinim* and decrees must be mitigated at their source, namely, the *sefirah Binah* (*Zohar* I, 220b; *ibid.* III, 10b; and see *Likutey Moharan* I, 49:7, n.145). Earlier, the Rebbe taught that a person who attains thanksgiving/*halakhah* ascends to *Binah* (and see n.51). Reaching that level, he can mitigate decrees at their source and put an end to suffering.

Actually, any one of the three channels of truth has the power to illuminate fourfold speech on its own. Nevertheless, the three of them combined produces a far more powerful light of truth. The way in which to accomplish this marriage of prayer with Torah study is by what Rebbe Nachman calls “turning Torah study into prayer.” After studying a passage of Bible, Talmud and especially the Codes, we formulate a prayer in which we ask God to enable us to fulfill that which we studied (see *Likutey Moharan* II, 25). Our study thus becomes the foundation of our prayers. And by praying to God, asking that we be able to study more Torah and gain greater *daat*, our prayers strengthen our study and observance of Torah (see *Likutey Halakhot, Rosh Chodesh* 5:3). The combination of these two powerful means for recognizing God is the matchmaking/marriage aspect of truth.

In review: The delight of the World to Come, i.e., knowing God, can be experienced in this world by thanking and praising God (§1). Studying *halakhah*, and especially ascertaining new insight into rulings of Torah law, is likewise the delight of the World to Come. Thus *today*

ה. וּשְׁלֵמוֹת הַדְּבוּר הוּא בְּחִינַת לְשׁוֹן הַקֹּדֶשׁ, כִּי כָּל לְשׁוֹנוֹת הָעַמִּים הֵם חֲסֵרִים, וְאֵין לָהֶם שְׁלֵמוֹת, כִּי נִקְרָאִין לְשׁוֹן עֲלָגִים (ישעיה לב), וְאֵין שְׁלֵמוֹת - רַק לְשׁוֹן-הַקֹּדֶשׁ.

וּלְשׁוֹן-הַקֹּדֶשׁ הוּא מְקֻשָּׁר לְשֶׁבֶת, בְּבְחִינַת (שם נח): “וְדַבֵּר דְּבָר” - שְׁלֵא יְהֵא דְבוּרָךְ שֶׁל שֶׁבֶת כְּדְבוּרָךְ שֶׁל חַל' (שבת קיג). בְּבְחִינַת

(thanksgiving) and *halakhah* are conceptually one and the same (§2). Birth, too, is the concept of *halakhah*/thanksgiving, and so is also the delight of the World to Come. Money given to support Torah scholars results in the birth of *halakhah*/kindness and completes that which is lacking in the world (§3). Through thanksgiving/*halakhah*, the light of truth illuminates speech. Truth, which expresses itself in three channels—i.e., prayer, Torah and matchmaking/marriages—rectifies and perfects fourfold speech—i.e., charitable speech, penitential speech, speech of the affluent/prominent, and speech of *Malkhut* (§4).

89. **the Holy Tongue.** In its most common usage, “the Holy Tongue” refers specifically to Hebrew, the language God spoke to create the world (*Bereishit Rabbah* 18:4; see also *Rashi*, Genesis 2:23). More broadly, all sanctified speech, in any language, falls under the rubric of the Holy Tongue. This is because the Holy Tongue is perfected speech, illumined by truth so that every letter and word spoken reflects the honor and glory of God. This is the case even for mundane speech, when one employs it in one's service of God. In *Likutey Moharan* I, 19:4, Rebbe Nachman teaches that the perfection of the Holy Tongue is dependent upon the elevation of *Targum* (translation)—i.e., mundane speech (and see n.56 there). The Rebbe explains that there are many mundane, yet essential, areas of life, including eating, sleeping, earning a living, and the like. When a person employs the Holy Tongue to express his thoughts relating to his everyday deeds and their performance, he sanctifies his mundane speech. In *Likutey Moharan* I, 66:3C, the Rebbe speaks about the Holy Tongue as being the speech of the World to Come, and how it is possible to draw this perfected speech into this world. Reb Noson writes: Whoever merits perfected speech can use it to determine the course of even natural occurrences in whatever way he chooses (*Kitzur Likutey Moharan* II, 2:13; see also §6 and n.109 below).

90. **tongue of stammerers....** Foretelling of the righteousness and justice that would be restored to the Land of Judah under King Chizkiyahu's reign, the prophet Yeshayahu recalls the evils perpetrated during the 16-year rule of Chizkiyahu's father and predecessor, the idolatrous King Achaz. During Achaz's reign, the people followed their king's example in scorning and deriding the Lord's prophets (see Isaiah 7:13). Yeshayahu refers to their derision as *leshon ilgim*, which *Rashi* (*ibid.* 32:4) explains as referring to anyone who cannot clearly articulate his words, hence “the tongue of stammerers.” In the context of our lesson, this refers to those whose speech does not fall into one of the four categories. His words lack truth and perfection, the characteristic elements of the Holy Tongue.

91. **your conversations on Shabbat should not resemble your weekday conversations.** In order to increase the sanctity and delight of Shabbat, the prophet Yeshayahu proscribes speaking about one's weekday matters on the seventh day. A person should not discuss his business or financial affairs on Shabbat (*Rashi, Shabbat, loc. cit., s.v. shelo*), because doing so profanes the

as in “Thus shall you bless” (Numbers 6:23)—with the Holy Tongue (*Sotah* 38a).⁹² The Holy Tongue encompasses blessing and sanctity,⁹³ for it is linked to Shabbat, which is called blessed and holy, as it is written (Genesis 2:3), “[God] blessed [the seventh day] and sanctified it.”⁹⁴ And therefore, because the Holy Tongue is linked to Shabbat through perfected speech, which is the Holy Tongue, we draw the joy of Shabbat into the six weekdays.⁹⁵

The weekdays are the concept of gloominess. Even the mitzvot we perform during the weekdays have the quality of heaviness.⁹⁶ This is because the weekdays are ruled by Metat (*Tikkuney Zohar* #18, p.34a), who, as “servant,” signifies gloominess.⁹⁷

But Shabbat is “son,”⁹⁸ and there is rest then for those above and

spirit of the holy day. In our context, Rebbe Nachman infers from this that there is a type of speech which is unique to the week’s holiest day—i.e., the words of the Holy Tongue. He next explains why.

92. Thus shall you bless—with the Holy Tongue. This teaching is from the seventh chapter of the tractate *Sotah*, where the Talmud discusses which passages and prayers may be said in any language and which have to be recited specifically in the Holy Tongue. With the verse from Numbers (*loc. cit.*) cited in the text, Scripture introduces the Priestly Blessing: “Thus you shall bless the Children of Israel.” The Talmud deduces from the word “Thus (*koh*)” that the Priestly Blessing must be recited precisely as it is written in the Torah—i.e., in the Holy Tongue.

93. The Holy Tongue encompasses blessing and sanctity. Combining the verse from Numbers with the Talmud’s exposition, Rebbe Nachman reads “Thus shall you bless—with the Holy Tongue” as teaching that the Holy Tongue encompasses both blessing and sanctity. He next shows that these qualities pertain to Shabbat as well.

94. God blessed the seventh day and sanctified it. This proof-text from Genesis (*loc. cit.*) shows that Shabbat, “the seventh day,” encompasses both blessing and sanctity. In this it resembles the Holy Tongue. This aligns with what Rebbe Nachman taught immediately prior to this from the tractate *Shabbat*, that “your conversations on Shabbat should not resemble your weekday conversations”—i.e., that only the type of speech which contains blessing and sanctity, namely, the Holy Tongue, is suited for the week’s holiest day.

This relates to the practice instituted by the Baal Shem Tov to recite Psalm 107 as part of the *Minchah* service just prior to the onset of Shabbat (see n.12 above). The psalm’s theme is the four who are obliged to give thanks to God. In the context of our lesson, this corresponds to the four categories of speech. As Rebbe Nachman explained in the previous section, perfected speech is our expressing thanksgiving and praise of God in prayer. It is this that enables a person to attain the Holy Tongue and enter into the blessing and sanctity of Shabbat.

95. the joy of Shabbat.... Rebbe Nachman introduces the concept of Shabbat *simchah* (joy) here, contrasting it with *atzvut*—i.e., gloominess, heaviness, anxiety and even depression—which typifies the weekdays.

(במדבר ו): “כה תברכו” - ‘בלשון הקדש’ (סוטה לח.), שבלשון הקדש נכלל ברכה וקדשה, כי הלשון הקדש מקשר לשבת, שנאמר בו ברכה וקדשה, כמו שכתוב (בראשית ב): “ויברך ויקדש” וכו’. ועל-כן על-ידי שלשון הקדש מקשר לשבת, על-כן על-ידי שלמות הדבור שהוא בחינת לשון הקדש, על-ידי-זה ממשיכין השמחה של שבת לששת ימי החל.

כי ימי החל הם בחינת עצבות, ואפלו המצוות שעושין בימי החל הם בחינת עצבות, כי מט”ט שלטנותה בימי החל (תיקוני-זהר תיקון יח, דף לג:), ומט”ט הוא בחינת עבד, בחינת עצבות, אבל שבת הוא בחינת בן, ואז נחא לעלאין ותתאין, ונתעורר

96. weekdays are the concept of gloominess. Even the mitzvot...have the quality of heaviness. Rebbe Nachman teaches that the predominating quality of the weekdays is gloominess and heaviness. This is true even of the mitzvot we perform during the week. In *Likutey Moharan* I, 189, the Rebbe teaches that gloominess and slothfulness primarily stem from the bite of the Serpent (the forces of evil). Both traits are rooted in the element *ahfar* (dust, earth), a serpent’s food, habitat and substance (cf. Genesis 3:14; Isaiah 65:25 and *Metzudat David*). Elsewhere, the Rebbe teaches that the weekdays are governed by the external forces (the *kelipot*). When a person performs a mitzvah, the evil forces sap the energy from it.... However, with the arrival of Shabbat, the forces of evil are vanquished and eliminated, leaving the mitzvah free to ascend before God (see *Likutey Moharan* I, 139). Thus, the gloominess and slothfulness that dominate the weekdays affect even our spiritual devotions. Even the mitzvot we perform seem heavy and burdensome, and our devotions to God lack inspiration.

97. Metat, who, as servant, signifies gloominess. The sanctity which manifests on Shabbat is more sublime and greater in magnitude than weekday sanctity. On Shabbat, holiness is complete; the negative forces that are the root of all evil, falsehood and impurity have no influence then. The reverse is true of the weekdays. During the six days of the week, a mixture of good and evil, false and true, pure and impure predominates. One of the ways in which sanctity manifests is as God’s Divine Presence, i.e., His involvement with the world. On Shabbat God governs the world entirely “on His own,” by means of His direct Divine providence. During the weekdays, however, God clothes Himself, as it were, in the angel Metat (*Zohar* I, 126a; see also *Likutey Moharan* I, 31:5, nn.49-51). Through this angel He rules the world indirectly, as through a veil. Metat is subservient to God, as a servant is to his master. His rule is therefore characterized by gloominess and heaviness, qualities common to both the weekdays and servitude.

98. Shabbat is son. Whereas the weekdays are the concept of servant, the holy day of Shabbat is especially beloved to God and so corresponds to the concept of son. Rebbe Nachman will further develop this thought.

those below.⁹⁹ Joy is awakened, and as a result all the mitzvot of the six weekdays are lifted up and raised out of the *ATZVut* (gloominess and heaviness).¹⁰⁰ They are filled with *meNuChah* (rest) and joy, as in “and he begot a son. He named him NoaCh, saying: ‘This one will bring us relief from our work and from the *ITZVon* (toil) of our hands’” (Genesis 5:28-29).¹⁰¹ This refers to Shabbat, which is the concept of son and NoaCh—*NaiCha* (rest) for those above and those below (see *Tikkuney Zohar* #70, p.131a; *Zohar* I, 58b). He relieves and cheers all from [their] gloominess, as in “This one will bring us relief...”¹⁰²

And when a person merits the Holy Tongue, which is linked to Shabbat, he causes the sanctity and joy of Shabbat to be drawn into the six weekdays. This is because the Holy Tongue is linked to Shabbat, and so Shabbat joy is channeled into the six weekdays through him.¹⁰³ Thus “*EL ELoHIM YHVH DiBeR* (spoke)” {together with the number of words} has the same numerical value as *SiMChaH* (joy). For the perfection of speech, which is the Holy Tongue, brings joy.¹⁰⁴

99. **there is rest then for those above and those below.** This Kabbalistic principle will be explained later on in this paragraph of the text, where it appears again, together with its source.

100. **the mitzvot of the six weekdays are lifted up...out of the ATZVut.** As explained above (in n.96), with the arrival of Shabbat, the forces of evil are vanquished and eliminated. The mitzvot that people have performed are then free to ascend on high, where God derives great pleasure from these deeds performed in fulfillment of His Will. Rebbe Nachman now shows that it is the awakening of the joy of Shabbat which relieves the weekday mitzvot of the heaviness that keeps them from ascending to God.

101. **ATZVut...meNuChah...NoaCh...ITZVon of our hands.** When Shabbat joy is awakened, the weekday mitzvot are filled with both joy and a second defining element of Shabbat—*menuchah*, rest. Rebbe Nachman’s proof-text is from Genesis (*loc. cit.*, and see *Rashi* there): “Lamekh lived one hundred and eighty-two years and he begot a son. He named him NoaCh, saying: ‘This one *yeNaChameinu* (will bring us relief) from our work and from the *itzvon* (toil) of our hands.’” As we have seen, “son” corresponds to Shabbat and joy (in contrast to “servant,” i.e., the weekdays and gloominess). The name NoaCh (נח) is etymologically similar to *meNuChah* (מנוחה). Thus, in the context of our lesson, when Scripture states: “and he begot a son. He named him Noach,” it is alluding to Shabbat rest and joy (*menuchah v’simchah*; also the title of a Friday night table song extolling Shabbat). The verse from Genesis then adds that this joy and rest “will bring us relief from our work and from the *ITZVon* (עצבון)”—i.e., “toil of our hands,” the *ATZVut* (עצבות) associated with the mitzvot on the weekdays.

102. **Shabbat...son and Noach—NaiCha for those above and those below....** Rebbe Nachman completes his proof connecting Shabbat and *menuchah* to Noach, the one called “a son,” with the Kabbalistic teaching that Noach (נח) brought *NaiCha* (נַיְחָא) for those above and

שְׁמִחָה, וְאֵזִי נִתְרוֹמָמִין וְנִתְעַלִּין כָּל הַמִּצְוֹת שֶׁל שֵׁשֶׁת יְמֵי הַחֹל מִן הָעֲצָבוֹת, וְנִמְשָׁךְ עֲלֵיהֶם מְנוּחָה וְשִׂמְחָה, בְּבַחֲיַנֵּת (בראשית ה כח-כט): “וַיֹּלֶד בֶּן וַיִּקְרָא שְׁמוֹ נֹחַ לֵאמֹר, זֶה יִנְחָמֵנוּ מִמַּעֲשֵׂנוּ וּמִעֲצָבוֹן יְדִינוּ”; הֵינּוּ בְּחִינַת שַׁבָּת שֶׁהִיא בְּחִינַת בֶּן, בְּחִינַת נֹחַ, נִיחָא דְעֲלָאִין וְתַתָּאִין (עיין תיקון ע בסופו ובזהר בראשית נח), שֶׁהוּא מִנְחָם וּמְשִׂמַּח הַכֹּל מִן הָעֲצָבוֹת, בְּחִינַת: “זֶה יִנְחָמֵנוּ” וְכוּ’.

וְכִשְׁזוֹכִין לְבַחֲיַנֵּת לְשׁוֹן הַקֹּדֶשׁ, שֶׁהוּא מְקַשֵּׁר לְשַׁבָּת, אֵזִי מִמְשִׂיכִין עַל יָדוֹ אֶת הַקֹּדֶשׁ וְהַשִּׂמְחָה שֶׁל שַׁבָּת לְשֵׁשֶׁת יְמֵי הַחֹל, כִּי מִחֲמַת שֶׁהַלְשׁוֹן הַקֹּדֶשׁ מְקַשֵּׁר לְשַׁבָּת, עַל-כֵּן נִמְשָׁךְ עַל יָדוֹ הַשִּׂמְחָה שֶׁל שַׁבָּת לְשֵׁשֶׁת יְמֵי הַחֹל. וְזֶה: אֵל אֱלֹקִים יִי דְבַר (עם הַתְּבוֹת) מִסִּפְרֵי שִׂמְחָה, כִּי עַל-יְדֵי שְׁלֵמוֹת הַדְּבֹר שֶׁהוּא לְשׁוֹן-הַקֹּדֶשׁ, נִמְשָׁךְ שִׂמְחָה כִּנְל’:

those below. The Aramaic term for “comfort” and “relief,” *naicha*, also means “rest.” In this, Noach parallels the Day of Rest. On Shabbat the forces of evil are vanquished above and below, so that our mitzvot can ascend to God, and so that we have relief from our weekday work and toil in this world.

103. **merits the Holy Tongue...joy of Shabbat to be drawn into the six weekdays....** Having shown that the Holy Tongue and Shabbat are linked by their common qualities (namely, blessing and sanctity), Rebbe Nachman teaches that meriting the Holy Tongue enables a person to draw the joy of Shabbat into the weekdays. Although the Rebbe does not explain here why this is so, the answer may be inferred from another of his teachings, mentioned in note 89 above, that the perfection of the Holy Tongue is dependent upon the elevation of mundane speech. The Rebbe’s point here appears to be that drawing Shabbat sanctity and joy into the mundane reality of the weekdays is precisely the same process as sanctifying mundane speech by employing the Holy Tongue in carrying out one’s everyday deeds. Thus, it is our sanctification of the mundane that brings Shabbat into the weekdays and enables us to experience the more sublime sanctity and joy of Shabbat even during the week. Experiencing this joy corresponds to experiencing the joy and delight of the World to Come even while in this world, as discussed above (see §4 and n.44).

In section 1 above, Rebbe Nachman cited the Midrash that “All the sacrifices will be abolished other than the *korban todah* (thanksgiving-offering).” As mentioned there, in note 6, the *korban todah* is a private offering. Private offerings are not brought on Shabbat. However, from the Rebbe’s teaching here we now see that Shabbat—which is perfected speech, the Holy Tongue—is itself an offering of thanks and praise of God.

104. **EL ELoHIM YHVH DiBeR...SiMChaH....** In section 4, Rebbe Nachman taught that the three Holy Names—*El*, *Elohim*, *YHVH*—represent the three channels of truth which illumine

6. Drawing the sanctity of Shabbat into the six weekdays causes the simple unity of God to be revealed.¹⁰⁵

The six weekdays are [days of] diverse phenomena, for on each day a different phenomenon was created.¹⁰⁶ Yet the idea that all diverse phenomena stem from the Blessed and Exalted One's simple unity runs counter to human reasoning and defies comprehension. The human mind cannot apprehend this.¹⁰⁷

and perfect fourfold speech. In this section, he has shown that through perfected speech/Holy Tongue a person can merit the joy of Shabbat even during the weekdays. Here, the Rebbe links these two teachings through the verse he cited previously: “*El Elohim YHVH diber* (Almighty, the Lord, God spoke)” (Psalms 50:1; and see n.50). The numerical value of EL (אל) is 31, of ELoHIM (אלהים) is 86, of YHVH (יהוה) is 26, and of DiBeR (דבר) is 206—totaling 349. Adding 1 for each of the four words produces a numerical value of 353, the same as the word for “joy,” SiMChaH (שמחה; see Appendix: Gematria Chart). Speech infused by all three channels of truth, i.e., the Holy Tongue, produces joy.

As mentioned in note 1 above, Rebbe Nachman's father, Reb Simchah the son of Reb Nachman Horodenker, had come to Breslov to spend Shabbat with the Rebbe and was present when he gave this teaching. The Rebbe alludes to his father and himself in teaching here that Shabbat is the concept of a son bringing relief (*yeNaChaMeiNu*) and joy (*simchah*)—i.e., NaChMaN the son of Simchah (*Magid Sichot*).

In review: The delight of the World to Come, i.e., knowing God, can be experienced in this world by thanking and praising God (§1). Studying *halakhah*, and especially ascertaining new insight into rulings of Torah law, is likewise the delight of the World to Come. Thus *todah* (thanksgiving) and *halakhah* are conceptually one and the same (§2). Birth, too, is the concept of *halakhah*/thanksgiving, and thus is also the delight of the World to Come. Money given to support Torah scholars results in the birth of *halakhah*/kindness and completes that what is lacking in the world (§3). Through thanksgiving/*halakhah*, the light of truth illuminates speech. Truth, which expresses itself in three channels—i.e., prayer, Torah and matchmaking/marriages—rectifies and perfects fourfold speech—i.e., charitable speech, penitential speech, speech of the affluent/prominent, and speech of *Malkhut* (§4). Through perfected speech—i.e., the Holy Tongue/Shabbat—a person can draw the joy of Shabbat into the weekdays (§5).

105. **causes the simple unity of God to be revealed.** Before Creation, when no universe yet existed, everything that God intended to create was entirely one with the Source of All Being. That ultimate ontological reality has never changed. The impression of our separateness, that God exists apart from His creation, is a necessary illusion, to afford man free will. In truth, man, the universe and everything in it continue to exist only within God's simple unity. By achieving this awareness, all humanity can earn its way back to a oneness with the Creator. To the extent that we succeed in dispelling the illusion of separateness, the countless other forms in creation achieve their ultimate purpose, just as we do. We might say, therefore, that God created human beings in order that they should return the entire universe to a state of unity and oneness with God. Rebbe Nachman will explain that the surest way of achieving this is by infusing the mundane with the holy (e.g., the weekdays with Shabbat, mundane speech with

ו. וְעַל-יְדֵי-זֶה שְׁמַמְשִׁיכִין קְדוּשָׁה שֶׁל שַׁבָּת לְשֵׁשֶׁת יְמֵי הַחֹל, עַל-יְדֵי-זֶה נִתְגַּלָּה הָאֲחֻדוּת הַפְּשוּט יִתְבָּרַךְ.
כִּי בְשֵׁשֶׁת יְמֵי הַחֹל הֵם פְּעֻלוֹת מְשִׁתָּנוֹת, שֶׁבְכָל יוֹם נִבְרָא פְעֻלָּה מְשֻׁנָּה, וְזֶה כְּנֶגֶד הַשֶּׁכֶל הָאֲנוּשִׁי, לְהַבִּין זֹאת בְּשֶׁכֶל הָאֲנוּשִׁי, שֶׁפְּעֻלוֹת מְשִׁתָּנוֹת יְהִיו נִמְשָׁכִין מֵאֲחָד הַפְּשוּט יִתְבָּרַךְ וְיִתְעַלָּה, כִּי בְשֶׁכֶל הָאֲנוּשִׁי אֵי אֶפְשָׁר לְהַבִּין זֹאת.

the Holy Tongue). This not only reveals Godliness in realms where It was hitherto concealed, but also demonstrates the simple unity of God—i.e., that despite the incontrovertible diversity in creation, there is no element of form, structure or plurality in Him whatsoever. This is the meaning of God is One (see *Shaarey Kedushah* 3:1).

The *Mai HaNachal* adds that when we praise God (§1), we merit recognizing that all duality actually stems from His simple unity. He explains this to be the meaning of the verse “You shall say on that day (i.e., the World to Come), ‘Praise God, call out in His Name, make known His works among the nations’” (Isaiah 12:4). By our praising God, it will be revealed that all “His works,” the diverse phenomena that He has created, emerge from His simple unity.

Rebbe Nachman will show that God's simple unity is revealed in the world through Shabbat's relationship with the other days of the week. Reb Noson adds that the joy a person feels on Shabbat stems from his experiencing God's Oneness, which is most evident on this holiest day of the week (*Torat Natan* #6). In the previous section the Rebbe discussed the importance of instilling the sanctity and joy of Shabbat into the six weekdays. Reb Noson explains that failure to do so thwarts the revelation of God's Oneness and simple unity in the world. God intended that all the diverse phenomena of creation should exist in harmony and a state of wholeness, for the benefit of mankind. But when people are distant from God, that harmony and wholeness are far from manifesting. Instead of advancing man's spiritual evolution, the corporeality of all things in creation undermines his development. The illusion of separateness and the countless forms in creation become the source of human suffering and affliction mentioned earlier in the lesson (and see n.22). The only way to eliminate these decrees of affliction is by disclosing God's Oneness; through revealing that underlying creation's diversity is His simple unity. In section 4 above, the Rebbe alluded to this in teaching that unification of truth and speech, i.e., Torah and prayer, has the power to nullify decrees. Here, he will show that instilling the week with the *naicha* (rest) of Shabbat, so that there is “rest for those above and those below” (§5, n.102), brings harmony and wholeness to the creation. The simple unity of God that Shabbat reveals brings relief for all the *atzvut* and suffering associated with the week (*Torat Natan* #7).

106. **on each day a different phenomenon was created.** Scripture's account of Creation tells of the diverse elements that God brought into existence on each of the first six days of history, prior to the original Shabbat. The Six Days of Creation are the archetype for the six workdays of each week, which are similarly followed by the Day of Rest, Shabbat. On each of these six weekdays we engage the creation as co-creators, bringing into existence the diverse phenomena of which the world is comprised.

107. **all diverse phenomena stem from...simple unity...The human mind cannot apprehend**

However, by means of Shabbat—the great gift that God gave us, as our Sages, of blessed memory, taught (*Shabbat* 10b): “I have a precious gift in My treasure-house. Shabbat is her name”¹⁰⁸—the simple unity is revealed. Shabbat teaches faith in God’s Oneness: our belief that all the diverse phenomena stem from God’s simple unity; that He created them all during the six weekdays and ceased [creating] on Shabbat. It follows that through Shabbat, God’s simple unity is revealed.¹⁰⁹

This revelation of the simple unity is extremely precious, even to God. This is as we find: [In disputes between] an individual and a majority, the law follows the majority (*Berakhot* 9a and 37a). The reason for this is that they are a majority. Each one has a distinct outlook—this being the concept of diverse phenomena. In arriving at a common

this. There is an essential difference between the diverse phenomena that man creates and that which God created during the Six Days of Creation (see the previous note). Whereas God created the universe out of nothing, *creatio ex nihilo*, all phenomena of human formation are *creatio ex material*, which is creation out of preexistent matter. The Kabbalah teaches that the spiritual essence of that original matter is nothing other than the Infinite Light of God. All that exists is therefore *creatio ex Deo*, created out of God, so to speak. He is therefore the Source of all the diversity in existence. While this is true, it is also incomprehensible. How is it possible for God to be one, without form, structure or plurality, and at the same time be the origin of the many? How can that which is immaterial be the “stuff” of corporeality? In short, how can being issue from non-being? As Rebbe Nachman states: The human mind cannot comprehend the paradox that all diverse phenomena emerge from the simple unity of God (see Rabbi Moshe Chaim Luzzatto’s *Derekh HaShem* I:1:5 for a more extensive articulation of the paradox).

Reb Noson adds that the tzaddikim are the ones who apprehend how the undifferentiated oneness of pre-creation is indivisibly linked with the multiplicity of post-creation, yet even they are incapable of retaining this awareness permanently. As for the rest of us, the paradox of God’s simple unity giving rise to and being inherent in all duality remains incomprehensible. Only the faith we derive from attaching ourselves to the tzaddikim enables us to “know” that it is so (*Likutey Halakhot, Nefilat Apayim* 4:16).

108. **I have a precious gift...Shabbat is her name.** The Talmud teaches (*loc. cit.*): The Holy One said to Moshe: “I have a precious gift in My treasure-house. Shabbat is her name. I intend to give this gift to the Jewish people. Go inform them.”

109. **Shabbat teaches faith in God’s Oneness...that through Shabbat, God’s simple unity is revealed.** At the heart of Shabbat observance is our ceasing all *melakhah*, creative labor, on the seventh day. The reason: God Himself “rested”—ceased all *His* creative labor—after the Six Days of Creation. Our firm belief in this Divine model of creation and rest, doing and not-doing, obliges us to refrain from all pursuit of livelihood and sustenance on Shabbat. In the context of our lesson, these labors are characterized by *atzvut*, the gloominess, heaviness, anxiety and even depression that typify the weekdays. Keeping Shabbat’s laws includes refraining

רק על-ידי שבת, שאנו זוכין שנתן לנו השם יתברך מתנה גדולה, כמו שאמרו רבותינו זכרונם לברכה (שבת י): ‘מתנה טובה יש לי בבית גנזי ושבת שמה’, על-ידי-זה נתגלה אחדות הפשוט. כי שבת מורה על אמונת היחוד, שאנו מאמינים, שכל הפעולות משתנות נמשכין מאחד הפשוט יתברך, שברא כלם בששת ימי החל ושבת בשבת. נמצא, שעל ידי שבת נתגלה אחדות הפשוט יתברך.

והתגלות אחדות הפשוט זאת הבחינה יקרה מאד אפלו אצלו יתברך, כמו שמצינו: ‘יחיד ורבים - הלכה כרבים’ (ברכות ט, א; לז), כי מחמת שהם רבים, שכל אחד יש בו דעה משנה, בחינת פעולות משתנות, וכשהם מסכימים יחד לדעת אחד, נמצא

from the weekday labors and creative acts, which, Rebbe Nachman teaches here, produce the diverse phenomena in the universe. Our Shabbat observance expresses our faith in His absolute Oneness and therefore enables creation’s diversity to be revealed in the simple unity of God.

In *Likutey Halakhot* (*Kelaey Behemah* 4:1), Reb Noson discusses the link between observing Shabbat and God’s simple unity. He connects this with what Rebbe Nachman taught in the previous section, that the joy awakened by Shabbat *menuchah* (rest/not-doing) relieves our weekday work of all *atzvut*. “This one”—i.e. Shabbat—“will bring us relief from our work and from the *itzvon* (toil) of our hands.” Reb Noson writes: It is impossible to comprehend how diverse phenomena emerge from simple unity. We must cast aside intellect and logic and accept this solely on faith. The way to attain this faith is through Shabbat, by instilling the joy of Shabbat into the weekdays. ... The thirty-nine *melakhot* (creative labors) and their sub-categories are synonymous with the work of the six weekdays and that of their archetype, the Six Days of Creation. On Shabbat, all these *melakhot* are nullified. The *atzvut* that characterizes the week stems primarily from the thirty-nine labors, as in “By the sweat of your brow you will eat bread” (Genesis 3:19), and “with great *itzvon* you will eat” (ibid. 3:17). In order to spiritually elevate the creative labors, the six weekdays, by means of the sanctity of Shabbat, we have to infuse the weekdays with Shabbat sanctity and joy. This eliminates the *atzvut/itzvon*—the Serpent’s pollution (see n.96)—from all the *melakhot*, because when a person sanctifies himself as he should, even his weekday creative labors become sanctified and are spiritually elevated. His everyday affairs and mundane activities all take on the quality of Shabbat sanctity (see *Likutey Moharan* I, 38:8 and nn.144, 148). Elsewhere, Reb Noson connects this with Rebbe Nachman’s teaching in *Likutey Moharan* I, 51:3, that prior to Creation, everything was “entirely one, entirely true, entirely good, and entirely holy.” That oneness and sanctity, *kedushah*, are characteristic of Shabbat as well (*Likutey Halakhot, Nesiat Kapayim* 2:3). Therefore, instilling Shabbat sanctity and joy into the creative labors of weekdays reveals that, in fact, all the diverse phenomena created through these *melakhot* emerge from God’s simple unity—i.e., from Shabbat.

opinion, the diverse phenomena become a simple unity. God values this greatly, and the law therefore accords with them.^{110 111}

This also keeps disputes from proliferating in Israel. Without this [principle], every individual would assert his own opinion and there would be no resolution to any matter. Dissention would spread in Israel (see *Bava Metzia* 59b).¹¹² This is not God's will. His sole desire is simple unity, because when simple unity is revealed in this world, it is revealed also on high. This is as in "You are One and Your Name is One; who is like Your people Israel, one nation on earth" (*Shabbat Minchah Prayer*).¹¹³ The

110. **the law follows the majority...therefore accords with them.** God created every individual as a unique expression of the Infinite. He instilled each of us with a singular mindset and a distinctive array of capabilities, intending that we each actualize that uniqueness to the fullest while learning to recognize the fundamental connectedness of all things. Thus, hardwired into the reality of His creation is the immutable principle that the greatest unity emerges from diversity, when people of different minds learn to accept one another—recognizing and respecting the different and living in harmony. God's partiality for a unity born of diversity is manifest in numerous facets of life, not the least of which is Jewish law. In cases of *halakhic* dispute, when there are diverse opinions regarding how to rule, the Torah instructs us to follow the majority. This principle does not stem from the notion that might makes right, nor even from the logical conclusion that the majority opinion carries greater intellectual weight. The reason God favors the majority opinion over that of the individual or of the minority is that it is a greater expression of oneness (see *Sanhedrin* 88b).

The Talmud states that no two people look exactly alike; neither can two people be found who think exactly alike (*Berakhot* 58a). No two individuals will view a matter in precisely the same way or draw wholly identical conclusions about any issue. The opinion of the majority is therefore the opinion that individuals share. What God finds so very pleasing is that, despite their different personal viewpoints and perspectives, all these individuals have articulated a single, unified opinion and, as one, have agreed to it. This is as Rebbe Nachman states: "In arriving at a common opinion, the diverse phenomena become a simple unity."

111. **the law therefore accords with them.** A certain gentile once challenged Rabbi Yehoshua ben Karcha: "Your Torah states: 'Follow the majority rule' (Exodus 23:2). We [gentiles] are more numerous than you [Jews]. How is it that you do not agree with us about worshiping idolatry?" "Do you have children?" Rabbi Yehoshua asked the man. "You have reminded me of my suffering," he replied. "How so?" asked Rabbi Yehoshua. "I have many children," he explained, "and when they sit down at my table, this son praises one god and that son praises another, until they end up beating each other's brains in!" "Are you at least in agreement with them?" Rabbi Yehoshua asked him. "No," he replied. "In that case, before asking us to agree with you [about worshiping idolatry], you should first see to it that the members of your own family are in agreement!" Afterwards, Rabbi Yehoshua's students asked him, "Rebbi, you managed to brush him off, but what answer will you give us?" Rabbi Yehoshua replied, "Although Esav had only six descendants, Scripture states: 'Esav took all the *souls (nafshot)* of

בְּחֵינֵת פְּעֻלוֹת מְשִׁתְּנוֹת נַעֲשֶׂה בְּחֵינֵת אֲחָדוֹת הַפְּשׁוּט, שְׁזֵה יִקָּר
מְאֹד בְּעֵינָיו יִתְּבַרְךָ, וְעַל כֵּן הִלְכָה כְּמוֹתָם.
וְגַם כְּדִי שֶׁלֹּא לְהִרְבוֹת מַחְלָקוֹת בְּיִשְׂרָאֵל, כִּי אִם לֹא כֵן, כָּל יִחִיד
וְיִחִיד יֹאמֵר כְּדַעְתּוֹ, וְאִין לְדַבֵּר סוּף, וְיִתְּרֵבוּ מַחְלָקוֹת בְּיִשְׂרָאֵל
(עֵיין כּבֵּא מְצִיעָא נִט:), שְׁאִין זֶה רְצוֹנוֹ יִתְּבַרְךָ, כִּי רְצוֹנוֹ רַק בְּבְחֵינֵת
אֲחָדוֹת הַפְּשׁוּט, כִּי כְּשֶׁנִּתְּגַלֶּה בְּחֵינֵת אֲחָדוֹת הַפְּשׁוּט לְמַטָּה, גַּם
לְמַעְלָה נִתְּגַלֶּה אֲחָדוֹת הַפְּשׁוּט יִתְּבַרְךָ, בְּבְחֵינֵת (תּפִּלַּת מְנַחֵה שֶׁל
שַׁבָּת): "אַתָּה אֶחָד וְשִׁמְךָ אֶחָד, וּמִי כְּעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד בְּאֶרֶץ".

his household..." (Genesis 36:6). Yet of Yaakov, who had seventy descendants, the verse states: "All the *soul (nefesh)* that emerged from Yaakov's loins..." (Exodus 1:5). The reason is that Esav's descendants worshiped numerous gods, and so in referring to them Scripture employs the plural form. Yaakov's descendants, on the other hand, worshiped the One God, and so in reference to them the singular form is used (*Vayikra Rabbah* 4:6).

Applying the above Midrashic teaching to the context of our lesson, the *Be'Ilbey HaNachal* adds: From their diversity, the Jewish people worship the One God and make known His Oneness. By virtue of our common opinion and belief, we reveal the simple unity that underlies all diverse phenomena in the world. The Jews are therefore considered a majority vis-à-vis the nations, who are disunited and do not share a common opinion or belief. Although they are many, they are divided and so cannot constitute a majority.

112. **keeps disputes from proliferating in Israel....** In the next paragraph, Rebbe Nachman cites the Talmudic account of the famous dispute between the Sages and Rabbi Eliezer ben Hyrkanos regarding the *akhnai*-oven (an oven made of tiles separated from one another by sand, but overlaid with cement). Rabbi Eliezer enlisted four separate supernatural signs to prove that the law conformed to his opinion that this oven was unsusceptible to ritual uncleanness (*tumah*). The Sages rejected these unnatural phenomena as irrelevant to the dispute and decided the *halakhah* according to the majority opinion. When Rabbi Eliezer refused to accept the ruling, he was excommunicated. Rabban Gamliel explained that the reason for this severe sentencing was the need to keep disputes from proliferating in Israel (*Bava Metzia, loc. cit.*; see n.115 below; see also *Sefer HaChinukh, Mitzvah* #496).

113. **You are One...Your people Israel, one nation on earth.** Rebbe Nachman reads this portion of the Shabbat afternoon *Minchah Amidah* prayer as stating that the unity among the Jewish people here on earth is mirrored by God's simple unity on high. Their oneness in this world of duality and diversity reveals that He is One and the Source of All Being, as in (Zechariah 14:9), "On that day God will be One and His Name will be One." This especially relates to Shabbat, when the concept of unity is expressed through the rest and joy particular to the day. We recite these words close to the conclusion of Shabbat in order to draw this sense of unity and oneness into the diversity of the ensuing weekdays.

revelation of Israel's unity in this world causes God's simple unity to be revealed on high.¹¹⁴

This aligns with the story of Rabbi Eliezer the Great and the *Akhnai-Oven*, [where it is taught] that the *halakhah* accords with Rabbi Eliezer in every instance (*Bava Metzia*, *op. cit.*).¹¹⁵ He wanted to prove that he had attained perfected speech—i.e., the perfection of fourfold speech one merits through *halakhah*.¹¹⁶

This is why he said: “let the carob tree prove it...let the stream of water prove it...let the walls of the house of study prove it...let the Heavenly Voice prove it.” These four things correspond to fourfold speech, i.e., the four categories of speech. This is because the righteous

114. **The revelation of Israel's unity...causes God's simple unity to be revealed on high.** Expanding on the notion of each human's uniqueness (*Berakhot* 58a and see n. 110), Reb Noson writes: Every person on the planet is unlike every other; their faces, the way they comport themselves, their personalities, and most especially their *daat* (thinking and perception of the world) is so diverse. It is an axiom of creation that God never does the same thing twice. It follows, that no two creations, no two generations and no two human beings—even a parent and child, who are similar in so many ways—are exactly alike. Each new being born into the world adds to the diversity of the phenomena already in existence. Therefore, when despite their differences these diverse individuals agree to a single, unified opinion and articulate it with the *Shema* prayer that proclaims belief in God's Oneness—there is no greater revelation of the simple unity of God. This is why having children (see §3) is such a great mitzvah. Each additional Jew born who goes on to recognize and reveal this simple unity, does so from a place of greater diversity and advances God's glory to a new and higher level (*Torat Natan* #8).

Reb Noson writes further: The existence of diverse phenomena is conceptually related to the Tree of Knowledge of Good and Evil. The state of God's Oneness is entirely holy, pure and good. However, as soon as duality came into existence, the potential for evil existed. This latent evil and the diversity from which it stems were embodied in the Tree of Knowledge from which Adam was warned not to eat. Thus, another reason we must strive to reveal God's simple unity is in order to vanquish evil (and suffering), so that only good remains (*Torat Natan* #10). One of the ways to reveal God's simple unity is through the quality of humility. The more humble a person is, the greater the atmosphere of love, unity and goodwill he creates among those around him. As Rebbe Nachman states: The revelation of Israel's unity in this world causes God's simple unity to be revealed even on high (*Torat Natan* #9).

115. **the story of Rabbi Eliezer the Great and the Akhnai-Oven....** The Talmud (*loc. cit.*) relates that a new type of oven, called an *akhnai* (see n.112), was brought to the house of study where its inventor sought the imprimatur of the rabbinical court. All the sages considered the *akhnai*-oven *halakhically* susceptible to ritual uncleanness. Only Rabbi Eliezer disagreed. He brought every conceivable logical argument to win over the other sages, but none were convinced. Then he declared, “If the *halakhah* accords with my opinion, let this carob tree prove it!” The carob tree flew out of the ground and landed a hundred cubits away. “No proof

שֶׁעַל יְדֵי אַחַדוֹת שֶׁנִּתְגַּלָּה בְּיִשְׂרָאֵל לְמַטָּה, נִתְגַּלָּה אַחַדוֹתוֹ
הַפְּשוּט יִתְבַּרֵךְ לְמַעְלָה:

וְזֶה בְּחִינַת מַעֲשֵׂה דְרָבִי אֱלִיעֶזֶר הַגָּדוֹל בְּתַנּוּר שֶׁל עֶכְנָאִי (כבא
מזיעא נט:), כִּי רַבִּי אֱלִיעֶזֶר - הִלְכָּה כְּמוֹתוֹ בְּכָל מְקוֹם, וְהָיָה
רוֹצֵה לְהִרְאוֹת, שְׂזָכָה לְשִׁלְמוֹת הַדְּבּוּר, דִּהְיָנוּ שְׁלֵמוֹת רַבּוּעַ
הַדְּבּוּר, שְׂזוֹכִין לְזֶה עַל-יְדֵי הַלְּכוֹת כַּנֵּל.

וְעַל כֵּן אָמַר: 'חֲרוּב יוֹכִיחַ', 'אַמַּת הַמַּיִם יוֹכִיחַ', 'כַּתְּלֵי בֵּית הַמְּדֻרָּשׁ
יוֹכִיחוּ', 'בֵּית קוֹל יוֹכִיחַ'. כִּי אֵלּוּ אַרְבַּעַה דְּבָרִים הֵם בְּחִינַת רַבּוּעַ
הַדְּבּוּר, דִּהְיָנוּ אַרְבַּעַה חֻלְקֵי הַדְּבּוּר הַנֵּל. כִּי הַצְּדִיקִים הֵם גְּבוּרֵי

can be brought from a carob tree,” the other sages retorted. Again Rabbi Eliezer said, “If the *halakhah* accords with my opinion, let the stream of water prove it!” The stream of water flowed backwards. The others remained unmoved: “No proof can be brought from a stream of water.” Rabbi Eliezer tried yet again: “If the *halakhah* accords with my opinion, let the walls of the house of study prove it!” The walls began to collapse, but Rabbi Yehoshua rebuked them: “When scholars are engaged in a disagreement over a point of *halakhah*, what right do you have to interfere?” The walls remained suspended; not falling, in honor of Rabbi Yehoshua, and not resuming their upright position, in honor of Rabbi Eliezer. Finally, Rabbi Eliezer said, “If the *halakhah* accords with my opinion, let it be proven from on high!” A Heavenly Voice cried out: “Why do you rabbis argue with Rabbi Eliezer? The law accords with him in every instance!” But Rabbi Yehoshua then rose and exclaimed: “What is the meaning of ‘It is not in Heaven?’” (Deuteronomy 30:12). It is as Rabbi Yirmiyah taught: Once the Torah was given at Mount Sinai, we no longer pay attention to a Heavenly Voice, for the Torah states: ‘Follow the majority!’” (Exodus 23:2). Rabbi Natan later encountered the prophet Eliyahu and asked him how the Holy One, blessed be He, had reacted to this exchange. “God laughed,” Eliyahu replied, “and He declared: ‘My sons have defeated Me! My sons have defeated Me!’” (see also *Tosafot Yom Tov* on *Keilim* 5:10, *s.v. akhnai*; *Etz Yosef* in *Eyn Yaakov*, *Bava Metzia* #16, *s.v. shel akhnai*).

Rebbe Nachman did not include the remainder of this section when he delivered this lesson on Shabbat, but waited until his brother Reb Yechiel and several other *chassidim* arrived on Saturday night. Reb Noson writes that whenever the Rebbe spoke he would carefully measure and consider his every word. Moreover, the particular Torah insights he would reveal were always a factor of the souls present to hear them (see above, n.1; also see *Tzaddik* #206; *Parparaot LeChokhmah*).

116. **He wanted to prove that he had attained perfected speech....** See section 4 above, where Rebbe Nachman taught that through thanksgiving/*halakhah* the light of truth illuminates and perfects the four categories of speech. The Rebbe connects this here with the four signs Rabbi Eliezer the Great brought to convince his fellow sages that the *halakhah* accords with his opinion. In the context of our lesson, the Rebbe understands this as Rabbi Eliezer attempting to convince them that he had attained perfected speech.

are “mighty ones who do His word” (Psalms 103:20)—as the Holy *Zohar* brings (*Zohar* I, 90a): through the faculty of speech they do and lead as they please.¹¹⁷ This is why Rabbi Eliezer wanted to prove that he possessed perfected fourfold speech and that through speech could do as he pleased—i.e., alter nature in whatever way he chose to by means of his perfected speech. He showed this in four things, corresponding to fourfold speech.¹¹⁸

“Let the carob tree prove it” alludes to the speech of charity. The carob tree signifies charity because it is planted only for posterity, as the Talmud relates: “I found a world with carob trees. Just as my ancestors planted for me, so too, I am planting for my children” (*Taanit* 23a).¹¹⁹ Thus the carob tree is only for posterity and is just like charity, which is only for posterity, as Rabbi Chiya said: “When a pauper approaches, be quick to offer him bread, so that others will be quick to offer bread to your children.” ... [For poverty] is a wheel that turns round in the world (*Shabbat* 151b).¹²⁰

117. **mighty ones who do His word...through the faculty of speech....** The *Metzudat David* explains that “mighty ones” refers to the angels. They do God’s bidding not for reward, but solely to hearken to His word. The *Zohar* (*loc. cit.*) teaches that the “mighty ones” of whom the psalmist speaks are actually the tzaddikim. They use their inner strength to completely subdue their evil inclination, and so merit hearing the Heavenly Voice from on high.

In *Likutey Moharan* I, 19:9, Rebbe Nachman cites this same teaching from the *Zohar* and explains that the “mighty ones who do His word” means that the tzaddikim make and construct the word of the Holy One—namely, the Holy Tongue which God used to create the world. In that earlier lesson, the Rebbe connects this with the Midrashic teaching that “the Holy One consulted the souls of the righteous and created the world” (*Bereishit Rabbah* 8:7). The souls of the tzaddikim preceded the world’s creation. In anticipation of the delight He would receive from their righteous deeds, God created and constructed the universe. Literally everything in existence was created to assist the tzaddikim in performing these deeds in which God delights. The Rebbe also explains that this is the deeper meaning of the verse “With the word of God the heavens were made, and by the spirit of His mouth their entire host” (Psalms 33:6). “With the word of God”—made by the tzaddikim, *who do His word*—“the heavens were made, and by the spirit of His mouth” the Holy Tongue was created. And even now, though the world already exists, the tzaddikim continue to “do His word” and construct the Holy Tongue by perfecting their speech. Through the faculty of speech they “do and lead as they please.” Like Rabbi Eliezer, they are able to influence the course of even natural events in whatever way they choose.

118. **alter nature in whatever way he chose to by means of his perfected speech....** Rebbe Nachman now shows how each of Rabbi Eliezer’s four supernatural signs—carob tree, stream, walls of the house of study, and Heavenly Voice—corresponds to one of the four categories of speech—charitable speech, penitential speech, speech of the affluent/prominent, and speech of *Malkhut*.

כַּח עוֹשֵׂי דְבָרוֹ, כְּמוֹבָא בְּזוּהַר הַקְדוּשׁ (לך-לך דף צ.), שֶׁהֵם עוֹשִׂים וּמְנַהֲיָיִם עִם הַדְּבוּר כְּרִצוֹנָם, וְעַל-כֵּן רָצָה רַבִּי אֱלִיעֶזֶר לְהִרְאוֹת, שֶׁיֵּשׁ לוֹ שְׁלֵמוֹת רְבוּעַ הַדְּבוּר, וְעַל-כֵּן יָכוֹל לַעֲשׂוֹת עִם הַדְּבוּר כְּרִצוֹנוֹ, דִּהְיִנוּ לְשָׁנוֹת הַטֶּבַע כְּרִצוֹנוֹ עַל-יְדֵי שְׁלֵמוֹת דְּבוּרוֹ, וְהִרְאָה זֹאת בְּאַרְבָּעָה דְבָרִים שֶׁהֵם בְּחִינַת רְבוּעַ הַדְּבוּר:

‘חָרוֹב יוֹכִיחַ’, זֶה בְּחִינַת הַדְּבוּר שֶׁל צְדָקָה, כִּי חָרוֹב הוּא בְּחִינַת צְדָקָה, כִּי חָרוֹב נוֹטְעִין אוֹתוֹ רַק לְדוּרוֹת, כְּמוֹ שֶׁאָמְרוּ בַּגְּמָרָא (תענית כג.): ‘אֲנָא עָלְמָא בְּחָרוֹבָא אֲשַׁתְּכַח, כִּי הֵיכִי דְשִׁתְּלִי לִי אֲבַהֲתִי, אֲנָא נְמִי שִׁתְּלִי לְבִנְאִי’. נִמְצָא שֶׁהַחָרוֹב הוּא רַק לְדוּרוֹת, כְּמוֹ הַצְּדָקָה שֶׁהִיא לְדוּרוֹת, כְּמוֹ שֶׁאָמַר רַבִּי חִיָּא (שבת קנא:): ‘כִּי אָתָּא עֲנִיא אֶקְדָּם לָהּ רַפְתָּא, כִּי הֵיכִי דְלִקְדָּמוּ לְבִינֵךְ וְכוּ’, גַּלְגַּל הוּא שְׁחוֹזֵר בְּעוֹלָם:

119. **I found a world with carob trees....** The Talmud (*loc. cit.*) cites the following story told by Rabbi Yochanan about Choni HaMaagel: All his days, that tzaddik was troubled by the verse [which likens the seventy years of Babylonian exile to a seventy-year-long dream; (Psalms 126:1)]. “Is it possible for anyone to remain asleep for seventy years?” he wondered. Once, while traveling, Choni noticed a man planting a carob tree. “How many years until it bears fruit?” he asked him. “Seventy years,” the man replied. “Is it so obvious to you that you’ll live another seventy years?” Choni asked him. “I found a world with carob trees,” the man answered. “Just as my ancestors planted those trees for me, so too, I am planting for my children.” Choni sat down to eat a meal. Drowsiness overcame him and he fell asleep. As he slept, a grotto formed around him and he became hidden from sight. After seventy years Choni awoke and noticed a man eating from that carob tree. “Are you the man who planted this tree?” he asked him. “I am his grandson,” the man replied. “It is obvious, then,” Choni declared, “that I slept for seventy years!”

120. **For poverty is a wheel that turns round in the world.** The Talmud (*loc. cit.*) teaches that the wheel-of-fortune perpetually turns round in the world, and so poverty is never removed permanently from any family. Our Sages therefore advise a person to always pray for mercy that neither he nor his descendants suffer such a fate. The Talmud relates that the wealthy Rabbi Chiya instructed his wife, “When a pauper approaches, be quick to offer him bread, so that others will be quick to do the same for your children.” She was taken aback by this and asked, “Are you cursing them?!” Rabbi Chiya answered, “It is a verse: ‘For *bi’galal* (בגלל, in return for) this thing.’ ... Poverty is a *galgal* (גלגל, a wheel) that turns round in the world.” Although Rav Chiya’s children might have inherited his wealth, inevitably they or their descendants would later fall upon hard times and be in need of charity. Maharsha (*s.v. l’olam*) explains that praying to God has the power to alter a person’s fate and so keep him from becoming impoverished. In

“The stream of water” alludes to repentance, as in “pour out your heart like water before God” (Lamentations 2:19).¹²¹

“*KoTLei* (The walls of) the house of study” alludes to the wealthy. They are *K'TeL* (like the mound) to which everyone turns (cf. *Zohar* II, 116a),¹²² because “the rich man has many friends” (Proverbs 14:20), since everyone turns to the wealthy.¹²³ This is also the significance of “the walls of the *beit miDRaSh* (house of study),” as in “*DoRShei* (those who seek) God will not lack any good” (Psalms 34:11). This refers to the righteous, “those who seek God”; “any good” stems from them.¹²⁴ However, the merit of the righteous benefits the world, not themselves (*Chullin* 86a). The righteous themselves have nothing, but draw good to the world. This is as our Sages, of blessed memory, said concerning Rabbi Chanina ben Dosa (ibid.): All the world is sustained on account of Chanina, My son, yet Chanina, My son, suffices with a [mere] measure of carobs.¹²⁵ The wealthy are thus called “*kotlei* the house of study,” for they are like the *tel* to which everyone turns on account of their wealth. And whatever good they have stems from the *beit hamidrash*, as in “*dorshei* God will not lack any good.” All bounty is derived from them.¹²⁶

the context of our lesson, Rebbe Nachman cites this teaching to show that giving charity today has the power to affect the future (see also *Likutey Moharan* I, 31:1, 10 and n.3). In this sense, charity resembles the carob tree, which is likewise for posterity, as the story of Choni HaMaagel shows (*Taanit*, *op. cit.*). Rabbi Eliezer uprooted the carob tree through his power of speech in order to prove to the Sages that he had perfected charitable speech.

121. **The stream of water...repentance....** When a person repents and returns to God, his heartfelt words of prayer and supplication pour out of him like a stream of water. “Water” thus signifies repentance. By using his power of speech to reverse the stream’s flow, Rabbi Eliezer showed that he had perfected penitential speech.

122. **KoTLei the house of study...the wealthy...K'TeL to which everyone turns.** Having shown how both the first and second of Rabbi Eliezer’s supernatural signs correspond to two of the categories of speech, Rebbe Nachman now turns to the third sign, the walls of the house of study. The Talmud (*Berakhot* 30a) identifies the Holy Temple as “the *tel* (mound) to which all mouths turn” in prayer. The *Zohar* cited in our lesson (*loc. cit.*) similarly teaches: The abode of God’s *Shekhinah* (Divine Presence) is the *KoTeL maaravi* (Western Wall, כותל מערבי), which is the *TeL* (תל) to which everyone turns. When the Temple stood, it embodied all the Supernal Colors. Today, these spiritual lights are concealed in the *Shekhinah*, whose abode is the Western Wall. *KoTeL* thus denotes the Supernal Colors (particularly silver and gold)—i.e., wealth (see *Likutey Moharan* I, 25:4). Here, Rebbe Nachman links *K'TeL* (כְּתֵל) with the etymologically similar *KoTLei* (כֹּתְלֵי)—namely, the walls of the house of study—and with the wealthy (see the following note).

123. **K'TeL to which everyone turns...since everyone turns to the wealthy.** In *Likutey*

‘אמת המים’, זה בחינת תשובה, בבחינת (איכה ב): “שפכי כמים ללבך נכח פני ה'”:

‘כתלי בית המדרש’, זה בחינת עשירים, שהם כהל שכל פונין בו, כי “אהבי עשיר רבים” (משלי יד), והכל פונים אל העשירים. וזהו: ‘כתלי בית המדרש’, בחינת (תהלים לד): “דרשי ה' לא יחסרו כל טוב” דהינו הצדיקים – דורשי ה', שכל טוב נמשך מהם. אך ‘צדיקים מהני זכותיהו אעלמא, אדידהו לא’ (חולין פו.), כי הצדיקים בעצמן אין להם כלום, רק ממשיכין כל טוב אל העולם, כמו שאמרו רבותינו זכרונם לברכה, על רבי חנינא בן דוסא: ‘כל העולם נזון בשביל חנינא בני, וחנינא בני די לו בקב חרובין וכו’. ועל פן העשירים נקראין כתלי בית המדרש, שהם כהל שכל פונין אליו על ידי עשירותם, וכל טוב שיש להם נמשך להם מבחינת בית המדרש, הינו בחינת: “דורשי ה' לא יחסרו כל טוב”, שמהם נמשך כל ההשפעות כנ"ל:

Moharan I, 68:1, Rebbe Nachman likewise cites this verse from Proverbs (*loc. cit.*) that “the rich man has many friends.” The Rebbe explains there that “it is common for people to be drawn to him and to adore him on account of his money.” Here, the Rebbe brings this verse as proof of the link between the wealthy and the “*tel* to which everyone turns,” which he previously linked with *kotlei* (the walls of) the house of study.

124. **walls of the *beit miDRaSh*...DoRShei...any good stems from them.** The *beit miDRaSh* (house of study, בית מדרש) is so called because those who study within its walls are *DoReSh* (seek, דורש) God. Rebbe Nachman reads the psalmist’s statement that “those who seek God will not lack any good” as proof of the link between affluence/prominence and the walls of the house of study. “All good”—i.e., blessing and affluence—stems from the *tzaddikim*, the righteous individuals who are *doresh* God (see the following note).

125. **the righteous themselves have nothing, but draw good to the world...a mere measure of carobs.** Although all wealth and bounty come into the world through the merit of the righteous, they take none of this blessing for themselves. Rebbe Nachman brings the case of Rabbi Chanina ben Dosa, a *tzaddik* who served God without seeking any personal gain. The Talmud relates that Rabbi Chanina ben Dosa fasted throughout the week except on Shabbat, when he ate nothing but a measure of carobs! (*Chullin* 86a, and see *Iyun Yaakov*, *loc. cit.*, s.v. *kol*). Earlier we saw that carobs are synonymous with charity (n.119). Rabbi Chanina’s eating carobs signified that he wanted the reward for his righteousness to be for the benefit of others.

126. **All bounty is derived from them.** Like Rabbi Chanina ben Dosa, Rabbi Eliezer was a

“The Heavenly Voice” alludes to *Malkhut*.¹²⁷ The voice emerges from the six rings of the windpipe,¹²⁸ which is *Malkhut*, as in (1 Kings 10:19), “The throne had six steps” (see *Zohar* III, 121b; *Tikkuney Zohar* #22, p.63b).¹²⁹

Thus, with these four things Rabbi Eliezer showed that he possessed perfected fourfold speech—i.e., the aforementioned four categories of speech. But even so, they paid no attention to this, because [in disputes between] an individual and a majority, the law follows the majority. This is precious in God’s eyes, because it is the revelation of the simple unity that underlies diverse phenomena, which is the concept of Shabbat, as discussed above.¹³⁰ And this is the meaning of what the Holy One, blessed be He, said: “My sons have defeated Me!”—their element of “son” was victorious.¹³¹ As discussed above, the fact that a group arrives at a consensus is the concept of Shabbat/son.¹³²

{“Serve God with joy, come into His presence with joyous song. Know that God, He is the Lord” (Psalms 100:2-3).¹³³}

This is also the meaning of “Serve God with joy”—i.e., channeling

channel for the bounty which descends from Heaven on account of the deeds of the righteous. As we have seen, this wealth, the “*tel* to which everyone turns,” corresponds to *kotlei* (the walls of) the house of study. Rabbi Eliezer caused the walls of the study house to collapse through his power of speech in order to prove to his fellow sages that he had perfected the speech of the affluent/prominent.

127. **The Heavenly Voice alludes to Malkhut.** Rebbe Nachman now turns to Rabbi Eliezer’s final supernatural sign, the Heavenly Voice, showing how it corresponds to the final category of fourfold speech— speech of *Malkhut*.

128. **six rings of the windpipe.** The Talmud associates voice with the windpipe (see *Berakhot* 61a). The tube-like windpipe, or trachea, links the larynx to the bronchi and lungs. It contains three pairs of cartilaginous rings, whose function is to hold the windpipe open so that it can convey the exhaled air to the larynx, the seat of the vocal chords. The voice is thus said to “emerge from” the six rings of the windpipe. The *Raaya Mehemna* (*Zohar*, *loc. cit.*; see also *ibid.*, 235a) teaches that the windpipe’s six rings correspond to the six *sefirot* of *Z’er Anpin* (see *Matok Midvash* there; see also *Likutey Moharan* I, 3:1 and n.20).

129. **Malkhut, as in, The throne had six steps.** Scripture (*loc. cit.*) relates that King Shlomo’s throne had six steps and a back with a rounded top. The *Zohar* (*op. cit.*) teaches: The six steps of the king’s throne correspond to the six rings of the windpipe. In the context of our lesson, this alludes to the voice being channeled through the six *sefirot* of *Z’er Anpin* in order to emerge as speech, which corresponds to *Malkhut* (Kingship; see n.52 and n.67 above). Rabbi Eliezer invoked the Heavenly Voice in order to prove to the Sages that he had perfected speech of *Malkhut*.

130. **law follows the majority...simple unity...diverse phenomena...Shabbat, as discussed above.** These concepts were explained earlier in this section; and see notes 109-114.

‘בת קול’, זה בחינת מלכות, כי הקול יוצא משת עזקאין דקנה, בחינת מלכות, בחינת (מלכים א’ י): “יש משעלות לפסה” (עין זה נשא קכא;; פינחס רלה. ובתיקון כב).

נמצא שהראה רבי אליעזר בארבעה דברים אלו, שיש לו שלמות רבוע הדבור, דהינו בחינת ארבעה חלקי הדבור הנ”ל. אבל אף-על-פי-כן לא השגחו על זה, כי יחיד ורבים – הלכה פרבים, כי זה יקר בעיני השם יתברך, שזה בחינת התגלות אחדות הפשוט מבחינת פעלות משתנות כנ”ל, שזה בחינת שבת כנ”ל. וזהו שאמר הקדוש-ברוך-הוא: ‘נצחוני בני’; הינו שבחינת בן שלהם נצח, כי זה שרבים מסכימים לדעת אחד, זה בחינת שבת, בחינת בן כנ”ל:

וזה בחינת: “עבדו את ה’ בשמחה” (תהלים ק). הינו להמשיך

131. **My sons have defeated Me! My sons have defeated Me!** See note 115 above, that this was God’s reaction to the rabbinical court’s ruling with the majority regarding the *akhnai*-oven, despite the supernatural signs Rabbi Eliezer invoked in support of his position.

132. **their element of son was victorious...consensus...Shabbat/son.** The rabbinical court favored the majority opinion of the Sages because their consensus represents the simple unity that underlies all diverse phenomena and so reveals God’s Oneness. This is true as well of Shabbat, which is the concept of son (see §5 and n.102). Instilling the sanctity of Shabbat/son into the diversity of the weekdays reveals the simple unity that underlies all diverse phenomena. As we have seen, making this Oneness known to the world is very precious in God’s eyes. In this it is akin to Shabbat, which God calls His “precious gift,” as Rebbe Nachman noted earlier in this section (and see nn.108-109).

This, then, is the deeper meaning of God’s reply—namely, “My sons have defeated Me!”—in reaction to the Sages’ ruling. Despite Rabbi Eliezer’s supernatural signs, the court ruled to follow the majority and thereby reveal God’s Oneness. In discounting even the pronouncement by the Heavenly Voice that the law accords with Rabbi Eliezer, they “defeated” God, as it were. As Rebbe Nachman has shown, making known His simple unity corresponds to Shabbat, the concept of son. God alluded to this in responding: “My sons have defeated Me! My sons have defeated Me!” The concept of son—i.e. Shabbat/God’s Oneness—was victorious.

133. **Serve God with joy...Know that God....** These are the second and third verses of the Psalm of Thanksgiving (Psalm 100), whose opening verse Rebbe Nachman discussed above (see §3 and nn.37-38). Note 1 above mentions that the Rebbe gave this lesson as an offering of thanks to God for allowing him to return home safely from Lemberg. He shows here how these verses, too, relate to the context of his lesson.

joy into servant/Metat/six weekdays, as discussed above.¹³⁴ And this is: “Know that God, He is the Lord”—this signifies the simple unity, i.e., that all diverse forms are one.¹³⁵ This is revealed when Shabbat joy is channeled into the six weekdays/servant, as discussed above.¹³⁶

7. Now, this is the concept of Chanukah.¹³⁷ The days of Chanukah are days of thanksgiving. They are the delight of the World to Come¹³⁸ and *halakhot*,¹³⁹ through which one merits perfected speech via the revelation of truth, as discussed above.¹⁴⁰

This is the idea behind the oil of the Chanukah lights, as in “Let Your *tumim* and *urim* be with Your man of kindness” (Deuteronomy 33:8).¹⁴¹

134. **Serve God with joy...as discussed above.** Rebbe Nachman adds a deeper dimension to the verse’s simple meaning that we are to worship God from a state of joy. The Rebbe interprets the psalmist’s words as teaching that we have to instill joy into the concept of servitude—“*Serve God with joy.*” As explained above, in section §5 (and see nn.96-97), servitude corresponds to the six days of the week and to the angel Metat, who rules then. How do we instill joy to reverse the *atzvut* of the weekdays/servant/Metat? The Rebbe shows next that the answer appears in the following verse from Psalm 100.

135. **Know that God, He is the Lord....** The psalmist states: “Know that *YHVH* (God), He is *Elohim* (the Lord).” In general, the Holy Name *YHVH* signifies His relating to the world with kindness and compassion, whereas the Holy Name *Elohim* signifies His relating to the world with severity and judgment. In our lesson, Rebbe Nachman has emphasized the importance of revealing that all the diverse phenomena stem from the One God. In the simple unity of God, there is no distinction between *YHVH* and *Elohim*—whether He relates to the world with compassion or judgment, He is One.

136. **when Shabbat joy is channeled into the six weekdays/servant, as discussed above.** In section 5, Rebbe Nachman equated perfected speech with the Holy Tongue, which he then linked with Shabbat. The Rebbe taught there that the sanctity of Shabbat should not be restricted to a single day each week. Rather, a person has to try to channel Shabbat sanctity and joy into each one of the six weekdays, in which *atzvut* is the prevailing feeling and servitude/Metat the governing element. The six weekdays are the concept of diverse phenomena. In this section the Rebbe has explained that instilling the six weekdays with the sanctity of Shabbat reveals that fundamental to all diversity is the simple unity of God.

In review: The delight of the World to Come, i.e., knowing God, can be experienced in this world by thanking and praising God (§1). Studying *halakhah*, and especially ascertaining new insight into rulings of Torah law, is likewise the delight of the World to Come. Thus *todah* (thanksgiving) and *halakhah* are conceptually one and the same (§2). Birth, too, is the concept of *halakhah*/thanksgiving and the delight of the World to Come. Money given to support Torah scholars results in the birth of *halakhah*/kindness and completes what is lacking in the world (§3). Through thanksgiving/*halakhah*, the light of truth illuminates speech. Truth, which

שְׂמֵחָה לְבַחֲנֵינָה עֶבֶד, בְּחֵינָה מְטָט, בְּחֵינָה שְׁשֵׁת יָמֵי הַחֵל כַּנֵּל.
וְזֵהוּ: “דָּעוּ כִּי ה' הוּא אֱלֹהִים,” בְּחֵינָה אַחְדוּת הַפְּשׁוּט, שְׁכָּל
הַשְּׁנוּיִים הֵם אֶחָד, שְׁזֵה נִתְגַּלָּה עַל-יַדֵּי שְׁנֵימָשֶׁךְ הַשְּׂמֵחָה שֶׁל
שֶׁבֶת לְשֵׁשֶׁת יָמֵי הַחֵל, שֶׁהֵם בְּחֵינָה עֶבֶד כַּנֵּל:

וְזֵה בְּחֵינָה חֲנֻכָּה. כִּי יָמֵי חֲנֻכָּה הֵם יָמֵי הוֹדָאָה, שֶׁהוּא בְּחֵינָה
שְׁעִשׁוּעַ עוֹלָם הַבָּא, בְּחֵינָה הַלְכוּת, שְׁעַל-יַדֵּי-זוֹכֵין לְשִׁלְמוֹת
הַדְּבוּר, עַל-יַדֵּי הַתְּגִלוֹת הָאֵמֶת כַּנֵּל.

וְזֵהוּ בְּחֵינָה הַשְּׁמֵן שֶׁל נֵר חֲנֻכָּה, בְּבַחֲנֵינָה (דְּבָרִים ל): “תְּמִיךְ
וְאוֹרֶיךָ לְאִישׁ חֲסִידֶךָ;” שְׁעַל יַדֵּי הַחֲסִידִים, דְּהֵינּוּ בְּחֵינָה הַלְכוּת,

expresses itself in three channels—i.e., prayer, Torah and matchmaking/marriages—rectifies and perfects fourfold speech—i.e., charitable speech, penitential speech, speech of the affluent/prominent, and speech of *Malkhut* (§4). Through perfected speech—i.e., the Holy Tongue/Shabbat—a person can draw the joy of Shabbat into the weekdays (§5). Drawing the sanctity and joy of Shabbat into the weekdays reveals the simple unity of God that underlies all diversity. This is very precious in God’s eyes, akin to when people with different personal viewpoints and perspectives arrive at a common opinion (§6).

137. **the concept of Chanukah.** Rebbe Nachman taught this lesson on Shabbat Chanukah. In this section the Rebbe will show how the various concepts discussed thus far relate to the festival, established by the Sages “for thanksgiving and praise” (see §1 above). He will also explain the import of kindling the Chanukah lights, the reason for placing the menorah near the entrance to one’s home, and the meaning of the name Chanukah.

138. **Chanukah...thanksgiving...delight of the World to Come.** The connection between these concepts has been discussed above, in section 1. Rebbe Nachman explained that the very act of praising and acknowledging God—the reason the Sages established the festival—brings one closer to Him.

139. **and halakhot.** As explained in section 2, the study of *halakhot* generates *daat*, the unitive knowledge and awareness of God that is the essential delight of the World to Come.

140. **perfected speech...truth, as discussed above.** See sections 3 and 4 that engaging in thanksgiving and the study of *halakhot* facilitates the birthing of new *daat*, through which one merits the three channels of truth that illumine and perfect fourfold speech.

141. **Your tumim and urim be with Your man of kindness.** Before his passing, Moshe asks God to bless the tribe of Levi, the teachers and spiritual guides of the Jewish people: “Let Your *tumim* (perfections) and *urim* (lights) be with Your man of *chesed* (kindness)....” God’s “man of kindness” alludes the priest (*kohen*), and particularly the High Priest (*Kohen Gadol*; *Targum Yonatan, loc. cit.*). In Kabbalistic teaching, the priesthood is linked with the right side

Through the kindnesses/*halakhot*, the light of truth is revealed, as in “Your truth (*tumim*) and your light (*urim*).”¹⁴² This alludes to the oil, which is the light of truth, as in “Send forth Your light and Your truth” (Psalms 43:3).¹⁴³

In addition, one is required to place [the Chanukah lights] adjacent to the opening [of one’s house].¹⁴⁴ This corresponds to “the openings of your mouth” (Micah 7:5)—i.e., speech. Truth radiates its light into the words, as in “The opening of Your words illuminates” (Psalms 119:130),¹⁴⁵ and then the joy of Shabbat is drawn into the six days of the week by means of the Holy Tongue, perfected speech.¹⁴⁶

This is ChaNUKaH: *ChaNU KaH*.¹⁴⁷ [*Chanu*] signifies the rest of Shabbat, to which the Holy Tongue is linked. [*KaH* is] “*KoH* (Thus) shall you bless”—with the Holy Tongue, as discussed above.¹⁴⁸

The joy of Shabbat illuminates the six weekdays, which are also identified with ChaNuKah: ChaNoKh/Metat/servant. His rule is during the weekdays, as in “This one will bring us relief from our work and

of the *sefirah* configuration, the side associated with *Chesed* (*Zohar* III, 48b; see Appendix: The Structure of the Sefirot). “You *tumim* and *urim*” refers to the *Urim VeTumim*, an oracular device whose precise design and nature is a matter of much debate. Rashi maintains that it consisted of a slip of parchment upon which the Ineffable Name of God was written. This parchment was inserted into the folds of the *choshen*, the breastplate worn by the *Kohen Gadol* while performing the Temple service. Twelve precious stones were attached to the front to the breastplate, each inscribed with the name of one of the Twelve Tribes of Israel. Whenever the *Urim VeTumim* was consulted, certain of the letters etched on the stones lit up or stood out. The *Kohen Gadol* would then employ Divine inspiration to combine the letters and so spell out the message (see *The Living Torah* on Exodus 28:30; see also *Yoma* 73a-b). Rebbe Nachman will next show what the blessing Moshe gave to the Levites, the High Priest’s tribe, has to do with Chanukah.

142. **the light of truth is revealed...Your truth, tumim, and your light, urim.** Rebbe Nachman adds a deeper dimension to the meaning of Moshe’s blessing. Having earlier explained that kindness corresponds to *halakhot* (see §2 and nn.13-14), the Rebbe reads “a man of kindness” as referring to a person who studies the Codes. *Tumim* (perfections, תומים) is etymologically related to the word *tam* (תם), “perfect,” which also connotes truth (see §4 and n.45 above). The root of the word *urim* (אורים), *ohr* (אור), means “light.” The study of *halakhah* enables one to perfect all four categories of speech by illuminating them with the light of truth (§4).

143. **the oil...light of truth...Your light and Your truth.** This verse from Psalms (*loc. cit.*) equates light with truth. With his teaching here Rebbe Nachman has shown that we kindle the oil of the Chanukah lights in order to illumine our speech with the light of truth.

נתגלה אור האמת, בחינת: “תמיד ואוריד.” וזה בחינת השמן, שהוא בחינת אור האמת, בחינת (תהלים מג): “שלח אורך ואמתך.”

וצריך לתנו סמוך לפתח (שבת כא:), בחינת: “פתחי פיך” (מיכה ז), הינו הדבור, כי האמת מאיר בהדבור כנ”ל, בבחינת (תהלים קיט): “פתח דבריך יאיר” ואזי נמשך השמחה של שבת לששת ימי החל על-ידי לשון הקודש, שהוא שלמות הדבור.

וזה בחינת: חנפה – חנו כ”ה, בחינת שבת נחא, שבו מקשר לשון-הקודש שהוא בחינת: “כה תברכו” – בלשון-הקודש כנ”ל.

והשמחה של שבת מאיר לששת ימי החל, שהם גם כן בחינת חנפה בחינת חנוך, מט”ט, עבד, ששלטנותה בימי החל, בבחינת:

144. **the Chanukah lights adjacent to the opening of one’s house.** See *Shabbat* 22a that it is a mitzvah to place the Chanukah lights at the entrance to one’s house (see also *Shulchan Arukh, Orach Chaim* 671:7).

145. **opening of one’s house...of your mouth...The opening of Your words illuminates.** Reading the psalmist’s words—“The opening of Your words illuminates”—as alluding to fourfold speech, Rebbe Nachman links the Chanukah lights placed at the opening to one’s house with the light of truth that illumines one’s speech.

146. **joy of Shabbat...six days of the week...Holy Tongue, perfected speech.** As explained in section 5 above, a person who perfects his speech merits the Holy Tongue, which corresponds to Shabbat. He can then draw the joy and sanctity of Shabbat (the concept of son), into the six weekdays, which are characterized by *atzvut* (the concept of servant).

147. **This is ChaNUKaH: ChaNU KaH.** The *Tur* (*Orach Chaim* 670) teaches that the name *ChaNUKaH* (חנוכה) is a composite of *ChaNU* + *KaH* (חנו + כה). *Chanu* means “they rested,” and *KaH* stands for 25 (the numerical value of the letters כה; see Appendix: Gematria Chart). These days are called *ChaNUKaH* because on the 25th [of Kislev] the Jews *rested* from battling their enemies (*Mishnah Berurah*, 670:1:1).

148. **ChaNu...rest of Shabbat, KaH is KoH shall bless you...Holy Tongue, as discussed above.** Rebbe Nachman bases his own interpretation of the composite *ChaNU* + *KaH* on the concepts discussed in the lesson. According to the Rebbe, *Chanu*, “they rested,” alludes to the rest and relief from toil associated with Shabbat. In section 5 above (and see nn.93, 94), the Rebbe linked Shabbat with the Holy Tongue, as both encompass sanctity and blessing. This is *KaH*—it alludes to the Holy Tongue, which the Rebbe previously connected with the Priestly Blessing: “*KoH* shall you bless the Children of Israel” (and see n.92 above).

from the toil of our hands.”¹⁴⁹ This alludes to the joy of Shabbat being drawn into the six days of the week, as discussed above.¹⁵⁰

8. And this is the meaning of: “And it happened at the end of two years of days” (Genesis 41:1).¹⁵¹

at the end of — This refers to “the end.” It alludes to *halakhot*, the delight of the World to Come, which is at the end.¹⁵² And this is:

two years of days — As in the teaching of our Sages, of blessed memory, concerning that “one day yeshiva student.” He was dejected until Rabbi Yochanan applied to him the following exposition: “Yet Me they seek day, day” (Isaiah 58:2)—one day of the year is considered an entire year (*Chagigah* 5b).¹⁵³ This is the meaning of “two years’ of days.”

149. **ChaNuKah: ChaNoKh/Metat/servant...** In recounting the first generations of man, Scripture relates that Chanokh (Enoch) passed away at an early age (relative to his era): “Chanokh served God, and he was no more, because God had taken him” (Genesis 5:24). *Targum Yonatan* renders this verse as: “Chanokh served God in truth, and behold, he was no longer with the dwellers of earth, for he was taken up to heaven by God’s decree. And He called his name Metat, the great scribe” (see also *Yalkut Shimoni*, Isaiah #452: end). Rebbe Nachman connects ChaNuKah (חנוכה) with ChaNoKh (חנוך), who is the angel Metat. Earlier (§5), we saw that Metat’s rule is during the six days of the week. Thus Chanukah, too, is identified with the weekdays.

150. **ChaNuKah...joy of Shabbat being drawn into the six days of the week, as discussed above.** See section 5 (and nn.96-103), where Rebbe Nachman discussed instilling the joy of Shabbat into the six days of the week in order to eliminate the *atzvut* associated with the weekdays on account of their being ruled by the angel Metat. In returning to this here, the Rebbe answers an apparent contradiction. When discussing the significance of the name Chanukah in the previous paragraph, he explained that *ChaNu* connotes Shabbat rest and relief; and *KaH* is *KoH*, alluding to the Holy Tongue/Shabbat. Yet here the Rebbe links ChaNuKah with ChaNoKh—i.e., the toil identified with Metat and the weekdays. However, this is precisely the point: Chanukah signifies illuminating the six weekdays with the sanctity and joy of Shabbat, bringing us rest and “relief from our work and the toil of our hands.”

In review: The delight of the World to Come, i.e., knowing God, can be experienced in this world by thanking and praising God (§1). Studying *halakhah*, and especially ascertaining new insight into rulings of Torah law, is likewise the delight of the World to Come. Thus *today* (thanksgiving) and *halakhah* are conceptually one and the same (§2). Birth, too, is the concept of *halakhah*/thanksgiving and the delight of the World to Come. Money given to support Torah scholars results in the birth of *halakhah*/kindness and completes what is lacking in the world (§3). Through thanksgiving/*halakhah*, the light of truth illuminates and perfects fourfold speech (§4). Through perfected speech—i.e., the Holy Tongue/Shabbat—a person can draw the joy of Shabbat into the weekdays (§5). Instilling the sanctity and joy of Shabbat into the weekdays

“זֶה יִנְחַמְנוּ מִמַּעֲשֵׂינוּ וּמִעֲצוֹן יְדִינוּ” בְּחֵינֵת שְׂמֵחָה שֶׁל שַׁבָּת,
שְׂנַמְשֵׁךְ לְשֵׁשֶׁת יָמֵי הַחֵל כְּנִל:

וְזֶה: “וַיְהִי מִקֵּץ שְׁנַתִּים יָמִים.”

מִקֵּץ – הֵינּוּ סוּף, בְּחֵינֵת הַלְכוּת, שֶׁהֵם שֶׁעָשׂוּעַ עוֹלָם הַבָּא שֶׁהוּא
בְּסוּף. וְזֶהוּ:

שְׁנַתִּים יָמִים – כְּמֵאמַר רַבּוֹתֵינוּ זְכוֹרֵנוֹם לְבִרְכָה (חגיגה ה:): עַל
הָאֵי בַר בֵּי רַב דְּחַד יוֹמָא שְׁהֵיהּ מְצַטְעֵר, עַד שֶׁדָּרַשׁ לוֹ רַבִּי יוֹחָנָן:
“וְאוֹתֵי יוֹם יוֹם יְדָרְשׁוּן”, שְׂיֹם אֶחָד בְּשָׁנָה חָשׁוּב שָׁנָה, וְזֶהוּ:

reveals the simple unity of God that underlies all diversity. This is very precious in God’s eyes, akin to when people with different personal viewpoints and perspectives arrive at a common opinion (§6). The festival of Chanukah signifies the study of *halakhah* and the delight of the World to Come. The Chanukah lights represent the light of truth that illumines fourfold speech. *ChaNu* alludes to Shabbat rest and joy; *KaH* alludes to the Holy Tongue, i.e., perfected speech (§7).

151. **at the end of two years of days.** This verse is from Scripture’s account of how Yosef’s incarceration in Egypt finally came to an end. From the time he interpreted the chief wine steward’s dream until Pharaoh had his eerie dreams and the wine steward remembered Yosef, two years had passed. Generally, the phrase “*shnatayim yamim* (two years of days)” is rendered as “two years time,” or “two full years,” or “two years to the day.” The translation here follows Rebbe Nachman’s literal reading: “two years’ of days.”

Rebbe Nachman did not include this section of his teaching when he delivered this lesson on Shabbat. See note 1 above that he waited for the arrival of the young man from Brahilov who was delayed in nearby Nemirov for Shabbat. As mentioned in note 115, the Torah insights which the Rebbe would reveal were always dependent upon the souls present to hear them. His teaching in this section clearly had to do with this young man (see n.154 below).

152. **miketz...at the end.** The word *miketz* means “at the end of.” Rebbe Nachman reads it here as referring to “the end of time”—i.e., the next world. As we have seen, the World to Come corresponds to studying *halakhah* and, especially, ascertaining new insight into rulings of Torah law.

153. **that one day yeshiva student...** The Talmud relates: Rav Idi would journey three months to the academy, study there for one day, and then return home. The other rabbis mockingly referred to him as “the one day yeshiva student.” Rav Idi grew disheartened... This prompted Rabbi Yochanan to deliver the following exposition: “Yet Me they seek *day, day*, and are eager to know My ways.” ...Anyone who occupies himself with the study of Torah for even one day of the year, God considers him as having occupied himself with Torah study the entire year! (*Chagigah, loc. cit.*) *Maharsha* explains that the expression “day, day” from Isaiah (*loc. cit.*)

Study of *halakhot* causes the days to be reckoned as years, as in “they seek day, day.”¹⁵⁴

{We did not merit hearing the completion of the exposition of this verse based on the above lesson.¹⁵⁵}

9. Now, when the heart experiences stress, the lungs do as well. The lungs keep the body alive by maintaining the phlegm and supplying its moisture to the body.¹⁵⁶ Movement dehydrates, and so the body’s movements dry it out. It stays alive mainly because of the lungs, which supply it with moisture.¹⁵⁷ But when the heart experiences stress, so that the blood rises and floods it, and the heart pounds, the lungs then breathe deeply. This parches the lungs, and as a result the body dehydrates, God

means day in and day out, throughout the year (*s.v. hava ragil*). Thus, although Rav Idi had only one day every six months to study Torah in the academy, Rabbi Yochanan consoled him, bringing proof that a single day of sincerely seeking God (“Me they seek”) is reckoned as an entire year.

154. **Study of halakhot causes the days to be reckoned as years....** Rebbe Nachman proves that the particular Torah study which has the power to “turn” days into years is the study of *halakhah*. Having previously shown that each day of seeking God—i.e., studying Torah—is equivalent to an entire year, the Rebbe understands “day, day” in the verse from Isaiah as “year, year” (cf. *Ketuvot* 57b). He links this here with the expression “two years’ of days” from the verse in Genesis: “And it happened at the end of two years’ of days.” The Rebbe also explained that “at the end of” in the same verse alludes to the World to Come, which, as we have seen, corresponds to studying *halakhah*. Thus, he teaches here that it is particularly one’s study of *halakhot* which causes the days to be reckoned as years. We can understand, too, that it affords one an experience of the delight of the World to Come. The *Parparaot LeChokhmah* explains: The study of *halakhot* is the delight of the World to Come, and the World to Come is “a day that is entirely long” (cf. *Chullin* 142a). Therefore, one day of studying *halakhot* carries the merit of an entire year.

Rebbe Nachman taught this last section to console the *chassid* who was delayed in Nemirov. This young man’s original intention was to spend Shabbat with Rebbe Nachman and hear the Rebbe’s Torah lesson, but in the end he spent only a single day in Breslov before having to return home. Just as Rabbi Yochanan had assured Rav Idi, the Rebbe assured his follower that there was no reason for him to feel dejected. The merit for his “one day” of Torah was equivalent to that earned by students who study in the academy for an entire year.

In review: The delight of the World to Come, i.e., knowing God, can be experienced in this world by thanking and praising God (§1). Studying *halakhah*, and especially ascertaining new insight into rulings of Torah law, is likewise the delight of the World to Come. Thus *todah* (thanksgiving) and *halakhah* are conceptually one and the same (§2). Birth, too, is the concept of *halakhah*/thanksgiving and the delight of the World to Come. Money given to support Torah scholars results in the birth of *halakhah*/kindness and completes what is lacking in the

”שְׁנֵיתִים יָמִים”, בְּחֵינֵת הַיָּמִים שֶׁנֶּחֱשָׁבִין לְשָׁנִים עַל-יְדֵי לְמוֹד הַלְּכוֹת, בְּחֵינֵת יוֹם יוֹם יְדִרְשׁוֹן כַּנִּלְלִי:
(וְגַמְר פְּרוֹשׁ הַפְּסוּק עַל-פִּי הַתּוֹרָה הַנִּלְלִי לֹא זָכִינוּ לְשִׁמְעַ)

וּבְשָׂעָה שֶׁהֵלֵב בְּצָרָה גַם הָרָאָה בְּצָרָה. כִּי הָרָאָה הִיא קִיּוֹם הַגּוֹף, כִּי הָרָאָה מְקַיֶּמֶת הַלְּחָה לְבִנְהָ וּמְמַשְׁכֶּת הַלְּחֻלּוּחִית לְהַגּוֹף, כִּי הַגּוֹף יֵשׁ לוֹ תְּנוּעוֹת שֶׁהֵם מִיְבֹשֵׁין הַגּוֹף, כִּי הַתְּנוּעוֹת מִיְבֹשֵׁין, וְעַל פֶּן עֵקֶר הַקִּיּוֹם - עַל-יְדֵי הָרָאָה, שֶׁמְמַשְׁכֶּת לְחֻלּוּחִית. וְכִשְׁהֵלֵב בְּצָרָה, שָׂאז הַדָּמִים עוֹלִין וְשׁוֹטְפִין עַל הַלֵּב, וְאֵזִי הַלֵּב דוֹפֵק בְּדַפִּיקוֹת גְּדוּלוֹת, אֵזִי הָרָאָה מְנַשְׁבֶּת נְשִׁיבוֹת גְּדוּלוֹת, וְאֵזִי

world (§3). Through thanksgiving/*halakhah*, the light of truth illuminates and perfects fourfold speech (§4). Through perfected speech—i.e., the Holy Tongue/Shabbat—a person can draw the joy of Shabbat into the weekdays (§5). Instilling the sanctity and joy of Shabbat into the weekdays reveals the simple unity of God that underlies all diversity. This is very precious in God’s eyes, akin to when people with different personal viewpoints and perspectives arrive at a common opinion (§6). The festival of Chanukah signifies the study of *halakhah* and the delight of the World to Come. The Chanukah lights represent the light of truth that illumines fourfold speech. *ChaNu* alludes to Shabbat rest and joy; *KaH* alludes to the Holy Tongue, i.e., perfected speech (§7). Even when a person’s study of *halakhah* is limited by the difficulties of his situation, his sincere desire to study earns him the delight of the World to Come (§8).

155. **We did not merit hearing the completion....** The *Parparaot LeChokhmah* cites Reb Noson that whenever Rebbe Nachman taught Torah, he would carefully consider his words, deciding what to reveal and what not. See also *Likutey Moharan* I, 57:10, where Reb Noson speaks about this and provides several examples of the Rebbe choosing to conceal certain matters.

156. **maintaining the phlegm and supplying its moisture to the body.** The Hebrew expression translated here as “phlegm” is *leichah levanah* (literally, “white moisture”). Up until the late 19th century, the Doctrine of the Four Temperaments, also known as “Humouralism,” was one of the predominant underlying theories of medicine. Dating back to ancient times, this theory states that within the body there are four humours—black bile, yellow bile, phlegm, and blood. These fluids or secretions are produced by various organs in the body, and their balance is essential for its healthy functioning (see *Shaarey Kedushah* I:1-2; *Sefer HaBrit* II:1:5). The particular humour Rebbe Nachman speaks of in the lesson is phlegm. Humouralism associates phlegm with the lungs, and with the element of water.

157. **lungs which supply it with moisture.** This refers to the moisture present in the fresh air that we breathe in through the lungs.

forbid.¹⁵⁸ Oil, it is commonly said, is a remedy for the lungs, because oil moisturizes. This relates to the aforementioned concept of oil, which is a remedy for trouble, as discussed above.¹⁵⁹

At first, while the righteous person experiences pain and suffering, numerous souls, in this world and the next, lament and grieve his anguish.¹⁶⁰ The Divine Presence laments, too, for the Divine Presence laments even over the blood of the wicked, and so certainly over the blood of the righteous, as our Sages, of blessed memory, taught (*Sanhedrin* 46a).¹⁶¹ But once he is healed, everyone is consoled and experiences joy, as in “I will heal him...and bring comfort to him and to those who grieve for him” (Isaiah 57:18). His healing brings comfort—i.e., joy—to all those who grieved.¹⁶²

158. **when the heart experiences stress....** Rebbe Nachman explained this in section 2 above; see also notes 21-22 there. Here, the Rebbe adds that the stress which the heart experiences affects the lungs as well, eventually causing the entire body to dehydrate.

159. **Oil...is a remedy for the lungs...a remedy for trouble, as discussed above.** The medicinal benefits of the body’s natural oils, which are sometimes identified with moisture, are well proven. Rebbe Nachman’s interest here is the analogy to the oil of Chanukah. In section 7 above, he linked this oil with the light of truth and the verse from Psalms (43:3): “Send forth Your light and Your truth.” In that psalm, the Jewish exiles call upon God to champion their cause and deliver them from suffering by sending forth His light (oil) and truth to guide them back to the Holy Land. Oil thus signifies relief, a remedy for one’s troubles.

160. **the righteous person experiences pain...numerous souls....** Above, in section 2 (and see n.21), Rebbe Nachman spoke of the heart experiencing suffering and distress as a result of its being flooded by the blood in a time of trouble. He likened the heart to the sage of a city to whom all the people come running when trouble strikes. The topic of this section is the way in which the souls of the living and the dead, and even the Divine Presence, closely identify with the righteous sage. When he experiences pain and suffering, the many souls grieve for him (see the link between the soul and blood in n.30). When he is healed, they are consoled and experience joy.

In the summer of 1807, Rebbe Nachman contracted tuberculosis. He once remarked that he had revealed many teachings on his illness. Healing is a major theme of many of the lessons he delivered after returning from Lemberg (Lvov) in the summer of 1808. The Rebbe said that in light of the amount of lessons he had given about this, he should have been healed. The fault, however, was his audience’s weak faith (*Rabbi Nachman’s Wisdom* #157). See Lesson #5:16 (and n.347ff) later on in this volume, where, as in this lesson, the Rebbe connects the teaching’s concepts with the lungs (see also *Likutey Moharan* II, 7:12 and 8:12). In relating here to healing the lungs, the Rebbe was alluding to his own suffering and the grief this brought to those who identified with him.

161. **and so certainly over the blood of the righteous....** The Talmud (*loc. cit.*) teaches that

נְתִיבֵשׁ הָרָאָה, וְעַל-יְדֵי-זֶה נְתִיבֵשׁ הַגּוֹף, חֵס וְשָׁלוֹם. וְשָׁמֶן הוּא רְפוּאָה לְהָרָאָה, כְּמוֹ שְׂאוּמְרֵינ׳ הָעוֹלָם, כִּי הַשָּׁמֶן מְלַחֵחַ, הֵינּוּ בְּחֵינֵת הַשָּׁמֶן הַזֶּה, שֶׁהוּא בְּחֵינֵת תְּקוּנַת הַצָּרָה כִּנּוּ"ל. וּבִתְחִלָּה כְּשֶׁהַצְּדִיק בְּצָעַר וּבְצָרָה, כְּמָה וְכְמָה נִשְׁמֹת שְׂבָעוֹלָם הַזֶּה וְעוֹלָם הַבָּא מְקוֹנְנֵינ׳ וּמִתְאַבְּלִין עַל צָעֵרוֹ, וְגַם הַשְּׂכִינָה מְקוֹנְנֵת, כִּי אֶפְלוּ עַל דָּמִים שֶׁל רְשָׁעִים הַשְּׂכִינָה מְקוֹנְנֵת, קַל וְחֹמֶר עַל דָּמֵן שֶׁל צְדִיקִים, כְּמוֹ שְׂאוּמְרוֹ רַבּוֹתֵינוּ וְזָכוּנֵם לְבִרְכָה (סְנֵהדְרִין מו). אֲבָל כְּשֶׁזֹּכָה לְרְפוּאָה, אֲזִי מִתְנַחֲמִין כָּלֵם, וְנִמְשָׁךְ שְׂמִחָה לְכָלֵם, בְּבְחֵינֵת (ישעיה נז): "וְאֶרְפָּאֵהוּ וְאֶשְׁלֵם נַחְמִים לוֹ וְלֵאבְלָיו", שֶׁעַל יְדֵי רְפוּאָתוֹ נִמְשָׁךְ נַחְמָה לְכָל הָאֲבָלִים הַזֶּה"ל, הֵינּוּ שְׂמִחָה כִּנּוּ"ל:

when a Jewish court executed a sinner, though he deserved to die, God’s Divine Presence was pained. This is as Rabbi Meir taught: When a person suffers [for his sins], what does the Divine Presence declare? “My head is heavy! My arm is heavy!” If the Omnipresent is so pained over the spilled blood of the wicked, then all the more so over the blood of the righteous (see also *Likutey Moharan* I, 5:2 and 23:1).

162. **I will heal him...bring comfort to him...to those who grieve for him....** In the chapter of Isaiah from which this proof-text it taken, God calls for the removal of the obstacles that prevent His people from returning to Him. The suffering which He visits upon them will not last forever (verses 15 and 16). When a person repents, God declares: “I will heal him; I will guide him and bring *nichumin* (comfort) to him and to those who grieve for him.” Rebbe Nachman applies this to the healing of the righteous sage and those who feel his suffering. His healing brings them comfort and joy. The Hebrew word for “comfort” or “solace,” *NiChumim* (נִיחֻמִּים), is etymologically similar to *NoaCh* (rest, נח) and *NaiCha* (ניחא, relief; see n.102 above). As the Rebbe taught above (see §5), perfecting speech instills the sanctity and rest associated with Shabbat into the weekdays, filling them with joy and bringing relief from weekday *atzvut* and toil (cf. *Rashi*, Isaiah, *loc. cit.*).

Rebbe Nachman does not expressly tie together the topic of this paragraph, the healing of the righteous sage and the solace it brings, with the previous paragraph, in which he discussed oil and healing the lungs. However, the righteous person who experiences suffering is synonymous with the heart, as mentioned in note 160 above, and consequently also with the lungs. Like these organs, he experiences suffering and distress in a time of trouble. We have also seen that oil remedying the lungs is analogous to the oil of Chanukah, whose light of truth perfects speech. This relates to what the Rebbe teaches here, that the tzaddik’s healing brings solace and joy, and is akin to perfecting speech and bringing relief from the *atzvut* associated with the toil of the weekdays.

The “In review” for this section appears together with that of the following section.

10. And know!¹⁶³ reciting the Psalm of Thanksgiving (*Mizmor Le'todah*) is a *segulah* for a woman who has a difficult labor.¹⁶⁴ This is because *Mem Lamed*, the initial letters of *Mizmor Le'todah*, signify the seventy screams of a woman about to give birth.¹⁶⁵

This psalm has *KaSaCh* letters.¹⁶⁶ In the *Atbash* cipher, *KaSaCh* is *CheSeD* (kindness).¹⁶⁷ Through kindness/*halakhot*, the birth is made easy, as discussed above.¹⁶⁸

And there are forty-three words in this psalm. A difficult labor is caused by the presence of an evil spirit which says, “Cut! *GaM* (neither) mine *GaM* (nor) yours” (1 Kings 3:26). It does not want [the child] to come out into the air of the world.¹⁶⁹ Counteracting this are the *Mem-Gimel*

163. **And know!** In section 5 above, Rebbe Nachman linked the Hebrew term *ATZVut* with *ITZVOn*, the gloominess and heaviness associated with the toil of the weekdays (see also n.101). He then explained that Shabbat *meNuChah* (rest) is conceptually related to *NoaCh*, i.e., the *NaiCha* (relief) that relieves this *atzvut/itzvon*. Having here linked *NiChumim* (comfort) with healing, the Rebbe will next discuss relieving (“healing”) the pain associated with childbirth. The link between labor pangs and weekday gloom/toil can be seen from the Hebrew, in which the term for “pang” and “pain,” *etzev* (עצב)—as in “I will greatly multiply *itzvoneikh* (עצבונך, your pangs) and childbearing; *b'etzev* (in pain) shall you bear children” (Genesis 3:16)—is etymologically similar to *atzvut* (עצבות) and *itzvon* (עצבון).

164. **reciting the Psalm of Thanksgiving is a segulah....** As mentioned previously, Rebbe Nachman gave this teaching as an offering of thanks to God for his safe return from Lemberg (nn.1, 133). Thus far the Rebbe has shown how the first three verses of the Psalm of Thanksgiving relate to different topics discussed in the lesson (see §3 and §6 above). In this closing section, he will show three other elements of Psalm 100 that allude (*remez*) to childbirth, one of the lesson’s major themes. Here, the Rebbe teaches that reciting Psalm 100 is a *segulah* for a woman who experiences difficulty in giving birth. A *segulah* is a propitious practice designed to heal or produce a specific effect. It generally operates beyond the rules of nature and cannot be explained, either scientifically or rationally.

165. **Mem Lamed...the seventy screams of a woman about to give birth.** The *Zohar* (III, 249b) teaches that a woman in labor screams seventy times, equal to the number of words in Psalm 20, which begins “May God answer you on the day of your pain.” The *Zohar* applies this to *Malkhut*, the *sefirah* representative of the feminine principle. She can only deliver her “child”—the *shefa* (bounty) which *Malkhut* bears for the world—after screaming seventy screams. The commentaries explain that in order for the birth to take place, *Malkhut’s* prayers and cries must ascend seventy levels, to the Divine persona *Imma* (Mother). To reach there they must pass through *Malkhut-Nukva* and *Z'er Anpin*. These two Divine personas together comprise seven *sefirot*, each of which is itself comprised of ten sub-*sefirot*. *Malkhut* screams seventy times, corresponding to the seventy words in Psalm 20, and when these screams pass through the seventy levels, She delivers her “child” (see *Matok Midvash*, *ad. loc.*; see also *Likutey Moharan* I, 21:7 and n.60; *ibid.* 36:1 and n.9).

וְדַע, שְׁמִזְמוֹר לְתוֹדָה הוּא מְסַגֵּל לְמִקְשָׁה לְיֵלֶד, דְּהֵינּוּ לֹמַר
אוֹתוֹ. כִּי מִזְמוֹר לְתוֹדָה – רָאִשֵׁי תְבוֹת מַל, בְּחֵינֵת שְׁבַעֲיִן קָלִין
שֶׁל הַיּוֹלְדֹת שְׁצוּעָקָת קֹדֶם הַלְדָּה, כַּמּוֹבָא.
וַיֵּשׁ בְּמִזְמוֹר זֶה קַס”ח אוֹתִיּוֹת. קַס”ח הוּא חֶסֶד בְּא”ת ב”ש, שְׁעַל
יְדֵי הַחֶסֶד בְּחֵינֵת הַלְכוֹת הַהוֹלְדָה בְּנִקְל כַּנ”ל.
וַיֵּשׁ מ”ג תְּבוֹת בְּזֶה הַמִּזְמוֹר, כִּי קִשּׁוּי לְיֵלֶד הוּא עַל-יְדֵי שְׂיִישׁ
קָלְפָה שֶׁהִיא אוֹמְרֵת: “גָּזְרוּ, גַּם לִי גַם לְךָ לֹא” וְכוּ’ (מַלְכִים א'
ג), כִּי אֵינּוּ רוֹצֵה שְׂיִיצָא לְאוֹר הָעוֹלָם, וּכְנֻגָד זֶה יֵשׁ מ”ג תְּבוֹת

In our lesson, Rebbe Nachman links the screams of a woman in labor with Psalm 100. A hint to this connection is found in the psalm’s first two words, *Mizmor Le'todah* (מִזְמוֹר לְתוֹדָה). The initial letters of these two words, *Mem* (מ) and *Lamed* (ל), together have a numerical value of 70 (40+30), alluding to 70 screams that precede a birth. Therefore, the Rebbe says, reciting the Psalm of Thanksgiving is a *segulah* (propitious practice) for a woman who has a difficult labor.

166. **KaSaCh letters.** The method of exegesis known as *Gematria*, Hebrew letter numerology, is much used by Kabbalists and Chassidic masters to gain mystical insight into sacred writings or develop new interpretations of the texts. The letter *kuf* (ק) has a numerical value of 100; the letter *samakh* (ס) has a value of 60; and the letter *chet* (ח) has a value of 8 (see Appendix: *Gematria Chart*). *KaSaCh* (קסח) thus stands for 168, the total number of letters in Psalm 100, the Psalm of Thanksgiving.

167. **in the ATBaSh cipher...is CheSeD.** *ATBaSh* is a simple substitution cipher for Hebrew. It works by substituting *aleph* (the first letter) with *tav* (the last), *bet* (the second letter) for *shin* (the penultimate letter), and so on, inverting all the letters of the alphabet. According to this formula, the *kuf* (ק) is substituted with a *dalet* (ד), *samakh* (ס) with a *chet* (ח), and *chet* (ח) with a *samakh* (ס). With the *Atbash* cipher, *KaSaCh* (קסח), which refers to the 168 letters in the Thanksgiving Psalm, becomes *CheSeD* (חסד), the Hebrew term for “kindness.”

168. **kindness/halakhot, the birth is made easy, as discussed above.** See section 3 (and nn.25-31), that the study of *halakhah*, which is synonymous with *chesed* and thanksgiving, facilitates birth. Here, Rebbe Nachman has shown the link between the Psalm of Thanksgiving and *chesed*. Reciting *Mizmor Le'TODaH* (thanksgiving, לְתוֹדָה) generates the *chesed* that makes for an easier *TOLaDaH* (תּוֹלֵדָה, birth). Studying the Codes is hinted at in the psalm by the words “*Hareeu L'adonai Kol Haaretz*” (הֲרִיעוּ לַיהוָה כָּל הָאָרֶץ), the initial letters of which spell *HaLaKhaH* (הַלְכָה; and see nn.38-39 above).

169. **GaM (neither) mine GaM (nor) yours...come out into the air of the world.** This verse is from Scripture’s account of the two women who appeared before King Shlomo with their newborn babies, one alive and the other dead, each mother insisting that the living infant was hers. As neither woman would yield, the King proposed to solve the matter by cutting the live baby in half. Alarmed and overcome with compassion, the infant’s true mother withdrew her

words of this psalm, which neutralize the aforementioned *GaM*.¹⁷⁰ This psalm is thus a *segulah* for a woman having a difficult labor.¹⁷¹

claim; she could not bear to see her baby killed, even if that meant it would be awarded to the other woman. But the other woman said, “Cut! Neither mine nor yours shall he be!” This was sufficient proof for King Shlomo to rule on which of the two mothers was telling the truth. Despite a lack of witnesses and evidence, he had succeeded in bringing the truth to light.

Rebbe Nachman explains that there is an evil spirit, a *kelipah*, which seeks to prevent childbirth. As we have seen, each additional child born into the world makes for greater diversity and, concomitantly, for a greater revelation of God’s simple unity and His glory (see n.114 above, which cites *Torat Natan* #8). To keep this from happening, the evil spirit seeks different ways to discourage women from bearing children, including causing them severe pain and difficulty during labor. The name of this evil spirit is Gam. The Rebbe thus understands the verse from 1 Kings (*loc. cit.*) as this *kelipah* saying: “Cut! *Gam* mine *gam* yours shall he be!”—i.e., Kill the child! Keep it from bringing diversity and new *daat* into the world.

170. Counteracting this are the Mem Gimel words of this psalm.... The numerical value of the letters *Mem* and *Gimel* is 43 (see Appendix: Gematria Chart). Rebbe Nachman teaches that by reciting the 43 (מג) words of Psalm 100, we neutralize the evil spirit Gam (גמ) and counter the concealment of God’s simple unity that this *kelipah* seeks to impose.

Reb Noson attributes the pangs and pain of childbirth to the concept of Amalek—i.e., the absence of faith in God. Reciting *Mizmor Le’todah* counters this, as it relates to faith in two of its verses: “Know that God is the Lord...” (verse 3), and “...His faithfulness is for all generations” (verse 5). In the main, faith in God has to be renewed in each generation. This is because each generation sees the birth of new souls that come into the world with new intellect and original ways of perceiving Godliness. Knowing and acknowledging “that God

בְּזֶה הַמִּזְמוֹר כְּנִגְדַּי בְּחִינַת גַּם הֵנּוּ ל', כִּי הַמִּזְמוֹר הַזֶּה הוּא סְגֻלָּה
לְמִקְשָׁה לִילֵד כַּנִּלְל:

is the Lord”—i.e., through praise and *halakhah*—we express our faith in God and defeat the heresies and faithlessness of Amalek. Thus, the more we ease the pangs of childbirth through the Thanksgiving Psalm, the more faith we bring into the world (*Torat Natan* #11).

171. This psalm is thus a segulah for...a difficult birth. In review: The delight of the World to Come, i.e., knowing God, can be experienced in this world by thanking and praising God (§1). Studying *halakhah*, and especially ascertaining new insight into rulings of Torah law, is likewise the delight of the World to Come. Thus *todah* (thanksgiving) and *halakhah* are conceptually one and the same (§2). Birth, too, is the concept of *halakhah*/thanksgiving and the delight of the World to Come. Money given to support Torah scholars results in the birth of *halakhah*/kindness and completes what is lacking in the world (§3). Through thanksgiving/*halakhah*, the light of truth illuminates and perfects fourfold speech (§4). Through perfected speech—i.e., the Holy Tongue/Shabbat—a person can draw the joy of Shabbat into the weekdays (§5). Instilling the sanctity and joy of Shabbat into the weekdays reveals the simple unity of God that underlies all diversity (§6). The festival of Chanukah signifies the study of *halakhah* and the delight of the World to Come. The Chanukah lights represent the light of truth that illumines fourfold speech. *ChaNu* alludes to Shabbat rest and joy; *KaH* alludes to the Holy Tongue, i.e., perfected speech (§7). Even when a person’s study of *halakhah* is limited by the difficulties of his situation, his sincere desire to study earns him the delight of the World to Come (§8). The tzaddik’s healing brings solace and joy, and is akin to perfecting speech and bringing relief from the *atzvut* associated with the toil of the weekdays (§9). Reciting *Mizmor Le’todah*, the Thanksgiving Psalm, is a *segulah* for easing the pangs of childbirth (§10).

Chanukah

Prayer Before Lighting the Menorah

Prior to kindling the Chanukah lights, we pray that all our mitzvot will kindle the light of perfection, to illuminate the whole world.

Master of the Universe! Help us in Your great mercy to fulfill the mitzvah of lighting the Chanukah candles in its proper time, in a perfect manner, in a spirit of holiness and purity, and with intense concentration. May we be privileged to perform these tikkunim which we have mentioned before You through the mitzvah of the Chanukah candles; and may our fulfillment of this mitzvah be considered in Your sight as if we had done so according to all its details, fine points and *kavannot*, as well as the complete structure of 613 mitzvot that depend on it.¹

May the light of the holiness of our mitzvot shine before You throughout all the worlds! By performing this mitzvah, as well as all the mitzvot, scriptural and rabbinic, may we perfect all the worlds entirely.

Let us perform all these mitzvot in love and awe and with great joy, to the highest degree of perfection, until we succeed in eliciting peace from You and transmitting it to all the worlds, in fulfillment of the verse: "God will give strength to His people; God will bless His people with peace."²

"May the One Who makes peace in His heavens mercifully bring peace to us and to all Israel. Amen."³

(LT I, 14)

Notes

- 1 The Talmudic sages state that the 613 mitzvot parallel the human form. The 365 veins and tendons correspond to the 365 negative mitzvot, and the 248 limbs correspond to the 248 positive mitzvot; see *Midrash Tanchuma, Ki Teitzei*, 2; *Targum Yonatan* on Genesis 1:27; *Zohar* I, 170b; *ibid.*, II, 25a, 228b; *Tikkuney Zohar, Tikkun* 30 (74b). Since the mitzvot, like the body, make up a unitary whole, it is axiomatic that the whole depends on each of its parts; thus the entire 613 mitzvot depend on each individual mitzvah. The Kabbalistic understanding of this paradigm is discussed by Rabbi Moshe Cordovero, *Pardes Rimonim*, 31:8; Rabbi Chaim Vital, *Sha'arei Kedushah, Sha'ar* I; Rabbi Yaakov Yosef of Polonoye, *Ben Porat Yosef*, 74b; Rabbi Shneur Zalman of Liadi, *Tanya*, chaps. 23, 24; et al.
- 2 Psalms 29:11.
- 3 Liturgy, *Kaddish*.

Experiencing the World to Come in this World

The mitzvot of Chanukah have far-reaching consequences, setting us squarely on the path to experience the delight of the World to Come in this world.

Enable us to fulfill the mitzvot of Chanukah with joy – to praise You and bless You, and to recite the full Hallel with fervor and delight, in holiness and purity. In Your abundant mercy, You established for us the eight days of Chanukah so that we might praise and exalt Your great Name; days on which we may experience the delight of the World to Come.

Grant us the privilege of truly fulfilling Your mitzvot, until we reach the point of constantly experiencing the delight of the World to Come by praising Your great and holy Name – especially during the days of Chanukah, which our sages designate as “days of thanksgiving.”¹

Then we will come close to You in truth. We will know and perceive You, and we will praise You and bless You in truth forever, for You are entirely good. As it is written: “Praise God, for He is good, for His kindness is everlasting!”²

(LT II, 2)

Notes

- 1 *Shabbat* 21b; cf. *Likutey Moharan* II, 2, on which this prayer is based.
- 2 *Psalms* 136:1.

Open Eyes

While they radiate only tiny pinpricks of light in this physical world, the Chanukah candles illuminate a spiritual gateway to exalted levels of enlightenment and Divine perception.

Master of the Universe! Enable us to fulfill the mitzvah of lighting the Chanukah candles in its proper time, in holiness and purity! Through the sanctity of this mitzvah, may we also attain “open eyes.” Enlighten our eyes so that we may perceive our true lowliness and deficiency and Your greatness and exaltedness. May our faith be purified and refined until it is free of any trace of disbelief or confusion, God forbid. Then we will be able to receive all Your beneficence and abundant kindness. Fulfill in us the verse: “It is good to thank God and to sing praise to Your Name, O Exalted One; to recount Your kindness in the dawn and Your faith in the nights!”¹

Open for us all the gateways of holiness so that we may serve You in truth. “Open the gates so that the righteous nation, keeper of the faith, may enter!”² “Open for me the gates of righteousness; I will enter them to praise God! This is the gate of the Lord, the righteous shall enter it.”³ Amen, may this be Your will!

(Tefilot VeTachanunim I, Tefilah 10)

Notes

- 1 Psalms 92:3.
- 2 Isaiah 26:2.
- 3 Psalms 118:19-20.

Igniting the Inner Flame

Rebbe Nachman teaches that God can be found in every created thing and in every circumstance and event in our lives. By "reading" the messages He sends us, we can use the physical world as a stepladder to draw close to the Divine.

Master of the Universe! Enable us to fulfill the mitzvah of lighting the Chanukah candles in its proper time! May it be in Your sight as if we had fulfilled this mitzvah with all its details and fine points, and as if we had meditated upon all the holy *kavannot* implicit in the mitzvah of lighting the Chanukah candles. Confer upon us an illumination of the holiness of the *Mochin HaKedoshim* (the holy sefirot of Chokhmah, Binah and Da'at) from their supernal source, in an aspect of "drawing down abundant holiness and igniting the flame."¹ Help us to expand our minds and deepen our perceptions until we can understand all the holy hints that You have concealed in the thoughts, words and actions that You have prepared for us every moment, according to the person, place and time. In all of them You have written holy messages, telling us how to come closer to You.

Thus we may bind our thoughts to the World to Come in a detailed manner, through the textures of this world, until we succeed in elevating and causing to stand the "feet of holiness" – the lower levels of the animating Divine wisdom that is garbed within all mundane things.

(Tefilot VeTachanunim I, Tefilah 23)

Notes

¹ *Zohar* III, 37a; *Likutey Moharan* I, 54:11.

The Light of God's Face

According to the ARI, 370 Lights emanate from the transcendent level of Arikh Anpin, the persona of Keter, figuring in the Kabbalistic meditations for Chanukah.

Master of the Universe! Enable me to light the Chanukah lights with oil, and may You in turn confer upon us a great illumination of the sublime transcendent lights known as the “370 Lights of the Face.” Fulfill in us the Priestly Blessing: “May God cause His Face to shine unto you and be gracious to you.”¹ Grant us an ample livelihood, with great holiness, in such a manner that while we are eating and striving to earn a living, we will experience a revelation of these transcendent lights, which are the Light of the Face. As it is written: “He causes vegetation to sprout for the animal, and plants through man’s labor, to bring forth bread from the earth; and wine that gladdens the heart of man, to make the face glow from oil, and bread that satisfies the heart of man.”²

(Tefilot VeTachanunim I, Tefilah 37)

Notes

- 1 Numbers 6:25.
- 2 Psalms 104:14-15.

Bringing Down the Light

No matter to what depths we have fallen, the tzaddikim can rescue us by “shining” down the light of Divine perception to heal our souls.

Help us, O Lord our God, to receive the holiness of the days of Chanukah in sanctity and purity, and with true joy. Grant us the privilege of lighting the Chanukah candles every night, as You have commanded us through our holy rabbis of blessed memory – to begin by lighting one candle on the first night, and to add another candle on each succeeding night, until the eight days of Chanukah are complete. For You have already made known to us through our holy sages that through the holiness of the Chanukah candles, we imbue our minds with perceptions of Godliness. The *tzimtzumim* (constrictions) of the Infinite Light which they represent produce the spiritual illumination transmitted by all holy lights and candles. This is the paradigm of “eliciting abundant holiness and igniting flames and radiant lights.”¹

Shine upon us the light of the holy anointing oil,² enlightening us with perceptions of Godliness in a miraculous and wondrous way. Thus may we illuminate and kindle the holy candles which contain all spiritual unifications and transmissions of Divine consciousness – so that their light will reach even people like us who occupy the nethermost rung, which corresponds to “below ten handbreadths.”³

Through the tikkunim of the miracle of Chanukah, may we too experience this light through the power of

the preeminent tzaddikim who transmit perceptions of the supernal light to us, even in our lowly condition.

They heal us from sicknesses of the soul which threaten to overwhelm us, to the point that “our souls abhor all food, and we have reached the gates of death.”⁴ For we know in our hearts how fiercely these sicknesses attack us, and how every day our souls grow weaker, due to the multitude of our sins. However, in Your great mercy, You ennoble us with the holiness of this awesome mitzvah of lighting the Chanukah candles. Through this mitzvah, the true tzaddikim transmit the radiance of Divine perception even to such spiritual invalids as us, and they bring down this lofty light into the darkness that pervades our bodies because of our evil deeds. These tzaddikim “shine” to us, so that we might take to heart their holy words; they enliven us with their words, and in so doing, transmit the holy light of the Chanukah candles to the depths of darkness.

May we firmly believe that without a doubt, we can go forth from darkness to light with this mitzvah, in the merit of the true tzaddikim who illuminate the earth and all who dwell upon it! Fulfill in us the verses: “Even when I walk in the valley of the shadow of death, I shall not fear, for You are with me.”⁵ “Though I sit in darkness, God is a light unto me.”⁶

Instill compassion into the hearts of the true tzaddikim toward the entire Jewish people and toward me, so that they will mercifully draw all of us closer. May they lower themselves to our level, shine their lights upon us, and reveal flashes of Divine perception, even to people like us, and may they succeed in healing our souls. May they fulfill the mitzvah of visiting the sick by attending our ailing souls every day! Thus they will give us new life

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and revive us with spiritual delicacies, until we finally return to You in perfect teshuvah when we accept and follow all their holy advice, which is a powerful remedy for our souls.

Illuminate our souls with the wondrous radiance of Divine perception in the aspect of Chanukah! Revitalize our wisdom in holiness, and grant us life from the Light of the Face as a result of our rejoicing in the mitzvot. Gather together the mitzvot that we perform on the Three Pilgrim Festivals, and in their merit, may we participate in the rededication of the Holy Temple, which is the channel for the illumination of the Light of the Face!

“The Light of Your Face, O Master, lift up to us.”⁷ “May God favor us and bless us; may He cause His Face to shine among us, selah.”⁸ “Shine Your Face upon Your servant; save me in Your kindness”⁹ – so that through the lighting of the Chanukah candles I will be privileged to elicit the Light of the Face from the Holy Temple in order to enliven the sefirah of Malkhut, and thereby receive perceptions of Godliness.

“Let Your Face shine to Your servant, and teach me Your ordinances.”¹⁰ “And every created thing shall know that You created it, and every formed thing shall understand that You formed it; and everything that possesses the breath of life in its nostrils shall declare: ‘The Lord, God of Israel is King, and His dominion extends over all!’”¹¹

In Your mercy, grant us the opportunity to give tzedakah, especially during the days of Chanukah, so that through us Your Face will shine. And by virtue of the tzedakah that we give to the poor when they come to our homes, may we receive the Light of the Face of the Living King.

In the merit of this tzedakah, may we draw closer to the true tzaddikim who reveal Your light by making the necessary *tzimtzumim* and vessels to illuminate even our souls, which are so far from holiness that by rights we should be treated as outcasts. Nevertheless, with great self-sacrifice, they labor all their days out of compassion for us and all Israel – even those who are most distant – in order to bring us closer to God. They reveal new and wondrous *tzimtzumim* by which it is possible to reach anyone who wishes to enter the realm of holiness.

Have mercy on us and allow us to come close to tzaddikim like them. In Your mercy, put an end to the dispute, which was produced by our sins, surrounding those tzaddikim who strive to reach out to us. For this is why there is such great opposition to them, even from other great tzaddikim: The Divine attribute of judgment garbs itself in these opposing tzaddikim because of their fierce holiness, which prevents them from being able to tolerate the world, due to our transgressions and unworthy deeds.

Although the truth is with them, You have already made known to us that in Your beneficence, You do not desire to reject us, God forbid. On the contrary, You always wish to judge us favorably, despite the foulness of our sins. You always wish to show compassion to us, even to the “worst of the worst.” Therefore You create ways of fixing our damage, and garb the lights of holiness in such wondrous garments and constrictions that these lights can shine to us as well.

Thus the tzaddikim continue to transmit the Divine light to lower levels, in increasing degrees of holiness, more and more every day; and they continue to elevate all

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fallen souls, imbuing them with perceptions of Godliness through holy *tzimtzumim*, until finally they will heal all afflicted souls in the world. Therefore have mercy on us, and abolish all strife surrounding these true tzaddikim, and allow us to draw close to them. Let them remove all the shame and disgrace that has befallen us due to our sins, bring us back in complete teshuvah, and draw us close to You in truth!

(*Tefilot HaBoker, Tefilah 4*)

Notes

- 1 *Zohar* III, 37a; *Likutey Moharan* I, 54:11.
- 2 Exodus 30:25-31 describes the anointing of the Mishkan, Holy Ark, Table, Menorah, Incense and Sacrificial Altars, and various vessels, as well as the anointing of Aharon and his sons, with this “oil of sacred anointment.” Later, this oil would be used to anoint kings of the Davidic dynasty and High Priests. Based on various passages from the *Zohar*, Rabbi Moshe Cordovero explains that the oil of sacred anointment is a vehicle for the transmission of Chokhmah through the channels of Chesed and Gevurah, and from thence to Yesod and Malkhut; see *Pardes Rimonim, Erekh HaKinuyim, Sha'ar* 22:21. Rebbe Nachman mentions the oil of sacred anointment in his interpretation of the Rabbah Bar Bar Chana story in *Likutey Moharan* I, 4:9.
- 3 The Talmudic sages state that the Shekhinah does not descend below ten *tefachim* (handbreadths) (*Sukkah* 5a). However, due to the unique spiritual power of Chanukah, it is a mitzvah to place the candles (which represent the light of the Shekhinah) below ten *tefachim* if possible. For the details of this law, see *Shulchan Arukh, Orach Chaim* 671:6. Reb Noson expounds on various facets of this theme in *Likutey Halakhot, Hashkamat HaBoker* 4:10; *ibid.*, *Chanukah* 2:1, 3:1, 6:1; *ibid.*, *Hashmatot LeHilkhos Chanukah*; *ibid.*, *Shilu'ach HaKen* 5:7; *ibid.*, *Kaley Ilan* 1:1; *ibid.*, *Shluchin* 3; *ibid.*, *Matanah* 5:65; et passim.

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- 4 Paraphrase of Psalms 107:18.
- 5 Psalms 23:4.
- 6 Micah 7:8.
- 7 Liturgy, *piyut* for *Shabbat Shekalim*.
- 8 Psalms 67:2-3.
- 9 Psalms 31:17.
- 10 Psalms 119:135.
- 11 Liturgy, Rosh HaShanah *Musaf*.

