

Dvar Torah for Rosh HaShanah

written by breslov.org

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Based on Likutey Moharan II, Lesson #8

The following is Addendum E to Lesson #8, in the forthcoming volume (Volume 13) of Breslov Research Institute's translation of Likutey Moharan. The themes of the lesson referred to here are: the spread of prophecy (§5); the House of Prayer (§6); refining the imagination and rectifying faith (§7); finding and getting close to a true leader, and faith (§8); and Rosh HaShanah (§11).

Rosh HaShanah by the Tzaddik

In section 8 of this lesson, Rebbe Nachman teaches: When prophecy spreads in the world, the imagination is refined and faith is rectified. Therefore, to attain perfected faith a person has to seek and search for a true leader—i.e., the tzaddik with prophetic spirit—and draw close to him.

In Parparaot LeChokhmah, Reb Nachman Goldstein writes: Rosh HaShanah is the main time to gather by the tzaddik. Rebbe Nachman spoke a great deal about this on the eve of his last Rosh HaShanah. As explained in section 11, Rosh HaShanah is time all the tikkunim (rectifications) mentioned in the lesson are effected. This is why he also stressed the importance of his followers staying united. Even though none than the true tzaddik, the master of strength, rectifies the souls of the Jewish people, the tzaddik himself is dependent on them—the sacred gathering of Jews—for his strength. As our Sages teach: The Holy One said to Moshe: “I gave you greatness only on account of Israel”

(Berakhot 32a), and as is explained elsewhere in the Rebbe's teachings (Likutey Moharan I, 49:8).

This is certainly the case regarding the rectification of one's soul.

One needs to personally contribute to this with "an arousal from below" (see Likutey Moharan I, 60:6 and n.151), which one does by coming to the tzaddik. The essence of this is when many souls gather together, which results in an enormous increase of permutations and houses, such that even the souls which "have been poured out at every street corner" (Lamentations 4:1) are drawn in and receive their rectification. It is the unity of these souls which causes the permutations to multiply. They are then like a single word with many letters, whereas if these letters were separated into a number of small words, the resulting permutations would be fewer. For example, two three-letter words form six permutations each. Contrast that with a single word of six letters which forms 720 permutations.* Understand from this the power of a holy gathering of Jews and the tremendous value of Jewish unity.

Therefore, when Rebbe Nachman's followers stay united, he can more easily rectify their souls—such that they become kosher Jews and tzaddikim—even after his passing from this world. In addition, we see it for a fact that more than anything else it is the holy gathering of Breslover chassidim for Rosh HaShanah in Uman that strengthens their unity. Even now, who knows what amazing tikkunim and tremendous new and awesome permutations are made each year by the Rosh HaShanah gathering, especially since that is the most efficacious time for effecting all the rectifications mentioned in the lesson.

[*Namely: $3 \times 2 \times 1 = 6$. Two three-letter words yield 12 permutations. In contrast, $6 \times 5 \times 4 \times 3 \times 2 \times 1 = 720$. The same amount of letters/Jewish souls, yet 120 times more powerful! – OB]

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