

ליקוטי מוהר"ן

LIKUTEY MOHARAN

**Rosh HaShanah Lessons:
Travelling to Tzaddikim for Rosh HaShanah**

LIKUTEY MOHARAN I Lesson #61:7-8

LIKUTEY MOHARAN I Lesson #211

LIKUTEY MOHARAN II Lesson #94

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7. This is the reason people travel to the tzaddikim <of the generation> for Rosh HaShanah.¹⁶⁶ Rosh HaShanah is the Judgment Day of the entire year.¹⁶⁷ Each person comes with his holiness and constrictions to the tzaddik of the generation.¹⁶⁸ He is the aspect of holy of holies/Foundation Stone,¹⁶⁹ in the aspect of “For the pillars of the earth are God’s; He has founded the world upon them” (1 Samuel 2:8). These are the tzaddikim, upon whom the earth was founded.¹⁷⁰ Thus by [traveling to the tzaddikim], all severe judgments are mitigated through the aspect of the Foundation Stone, as explained above.¹⁷¹

and doubt (§4). Blemished faith is rectified by *machloket*, the Waters of Conflict, which cleanse by causing a person to repent. The books of Torah containing the teachings of the sages and tzaddikim then acquire renewed value and importance in the eyes of those who previously ridiculed them (§5). This renewal makes the Torah whole, enabling it to fill the individual intellects with an influx from Upper Intellect (Upper Wisdom/Foundation Stone), and so mitigate all constrictions and severe judgments (§6).

166. **people travel to the tzaddikim...for Rosh HaShanah.** As mentioned above (n.1), Rebbe Nachman delivered this lesson on Rosh HaShanah, 1807. One of its major themes is spending Rosh HaShanah with a tzaddik. The Talmud teaches: In the time of the Holy Temple, the *shofar* was not blown when Rosh HaShanah fell on Shabbat except in the Temple, where the Sanhedrin (i.e., the sages and tzaddikim of the generation) convened. When the Temple was destroyed, Rabban Yochanan ben Zakkai instituted the practice of sounding the shofar wherever a rabbinical court was established, and people would travel there to fulfill the mitzvah (*Rosh HaShanah* 29b). Hence the custom of traveling to spend Rosh HaShanah with the sages and tzaddikim goes back nearly two thousand years. The Rebbe next explains why it is so important that his followers spend the holiday with him.

The *Parparaot LeChokhmah* writes: Even after Rebbe Nachman’s passing, his followers continued to travel to the Rebbe’s Rosh HaShanah *kibbutz* (gathering) each year. This practice persists to this day, with many thousands of people from all over the world gathering in the city of Uman, Ukraine, where Rebbe Nachman is buried, to spend Rosh HaShanah together with the Rebbe. This pilgrimage is discussed in greater detail in *Uman! Uman! Rosh HaShanah!* (Breslov Research Institute, 2001).

167. **Judgment Day of the entire year.** The Talmud teaches: From the words “...*meireishit* from the first) of the year to the year’s end” (Deuteronomy (11:12), we learn that each Rosh HaShanah a person is judged concerning all that will happen to him over the course of the year (*Rosh HaShanah* 8a). This is alluded to by the word *MeiReiShIT* (מרשית—written in this verse without an *aleph*), which has the same letters as *MeiTishRei* (מתשרי), which means “from Tishrei,” the first month of the year (*Torah Temimah* on Deuteronomy, *op. cit.*). In our context, Rosh HaShanah, as the Day of Judgment, contains mankind’s *mishpat* (judgment) for the entire year. It is thus a day that requires a very great mitigation to prevent *mishpat* from turning extreme and devolving into *dinim* (severe judgments). Such mitigation can come only from Upper Wisdom/Foundation Stone—i.e., through the soul that is the all-

ז. וְזֶהוּ בְּחִינַת מַה שֶּׁנּוֹסְעִין עַל רֹאשׁ-הַשָּׁנָה לְצַדִּיקִים. כִּי רֹאשׁ-
הַשָּׁנָה הוּא יוֹמָא דְדִינָא שֶׁל כָּל הַשָּׁנָה, וְכָל אֶחָד וְאֶחָד בָּא עִם
קִדְשָׁתוֹ וְצִמְצוּמָיו אֶל הַצַּדִּיק הַדּוֹר, שֶׁהוּא בְּחִינַת קִדְשֵׁי קִדְשִׁים,
בְּחִינַת אָבֶן שְׁתֵּיהֶם. בְּבְחִינַת (שְׁמוּאֵל א' ב): "כִּי לֵה' מְצוּקֵי אֶרֶץ
וַיִּשֶׁת עֲלֵיהֶם תִּבְל". שֶׁהֵם הַצַּדִּיקִים שֶׁעֲלֵיהֶם נִשְׁתַּת הָעוֹלָם.
וְעַל-יְדֵי-זֶה נִמְתָּקִים כָּל הַדִּינִים, עַל-יְדֵי בְּחִינַת אָבֶן שְׁתֵּיהֶם כַּנִּל.

encompassing intelligence, in which all the separate *tzimtzumim* and *dinim* are collectively mitigated (as above, §6 and n.138).

168. **comes with his holiness and constrictions....** Holiness here refers to a person's intellect, which, as we have seen, is called holy (§6, n.147). Each person has his individual intellect and a commensurate *tzimtzum*, which are a part of him and which he "brings along" when he comes to the tzaddik.

169. **He is the aspect of holy of holies/Foundation Stone.** Earlier Rebbe Nachman taught that in order for an individual intellect, which is the aspect of holy, to mitigate a severe judgment, it must draw strength from Upper Intellect, the aspect of holy of holies/Foundation Stone (see §6 and nn.148-151). This is paralleled in the person who travels to the tzaddik. He brings his intellect and *tzimtzum* to the tzaddik, to draw strength from him, since vis-à-vis his followers, the tzaddik of the generation is the lofty soul/all-encompassing intelligence/holy of holies/Foundation Stone in which all the world's *dinim* are mitigated.

170. **For the pillars of the earth...the tzaddikim, upon whom the earth was founded.** This verse from the Book of Samuel is part of Chanah's prayer. The mother of Shmuel thanks God for granting her a son and extols Him as the Supreme Being Who does as He pleases—"He raises the poor from the dust...apportioning to them a seat of honor. For the pillars of the earth are God's..." (*Metzudat David, loc. cit.*). The Talmud comments that "pillars of the earth" refers to the tzaddikim; they are the foundation upon which God established His world (*Yoma* 38b; *Sanhedrin* 26b). Rebbe Nachman brings this proof-text to show that, as "the pillars" upon whom the earth is founded, the tzaddikim correspond to the Foundation Stone, the root and foundation of all that exists in creation.

171. **all severe judgments are mitigated...as explained above.** As we have seen, the Foundation Stone, the root of all that exists, corresponds to Upper Intellect, the encompassing root of all the individual intellects, in which all *tzimtzumim* and *dinim* are collectively mitigated. Here, Rebbe Nachman adds that the tzaddikim possess these qualities as well. In the context of our lesson, Chanah's words: "He raises the poor from the dust" (see previous note), connote mitigating *dinim* and decrees. God relieves the misfortune and suffering of the poor in the merit of the tzaddikim, who are the pillars of justice and righteousness in the world (see §1, that *mishpat* is the center pillar). The tzaddikim are thus an aspect of the Foundation Stone in which all severe judgments are mitigated. Traveling to them for Rosh HaShanah is therefore a mitigation of all *dinim* at their root.

This is likewise the aspect of Yaakov's stones, which were all encompassed in the Foundation Stone (*Zohar* I, 231a).¹⁷² For the souls are the aspect of stones, as it is written (Lamentations 4:1), "The holy stones have been strewn about."¹⁷³ They all come and are encompassed in the tzaddik of the generation, who is the aspect of the Foundation Stone.¹⁷⁴ And through this all the constrictions are mitigated, as explained above.¹⁷⁵

8. And by means of all the souls joining together, joy is created,¹⁷⁶ in the aspect of "The light of the tzaddikim is joyous" (Proverbs 13:9).¹⁷⁷ The soul is the aspect of a lamp, in the aspect of "The soul of man is the lamp of God" (*ibid.* 20:27).¹⁷⁸ When they join together, they become a

172. **Yaakov's stones, which were all encompassed in the Foundation Stone.** Scripture relates that when Yaakov left home, heading for the house of Lavan in the city of Charan, he came to the future site of the Holy Temple and spent the night there. "Taking some stones, he put them at his head and lay down there to sleep" (Genesis 28:11). Rashi on this verse cites the Talmudic teaching that the stones began to argue. "On me shall this tzaddik rest his head!" each one insisted. God took the quarreling stones and turned them into a single stone (*Chullin* 91b; see also *Yalkut Shimoni, Bereishit* #118). As cited above (n.144), the *Zohar* teaches that Yaakov's stone corresponds to the Foundation Stone. Rebbe Nachman next shows how this relates to the context of our lesson.

173. **holy stones...strewn about.** Yirmiyahu laments for the souls of the Jewish people. With the destruction of Jerusalem, these holy souls were strewn about like stones (*Rashi, loc. cit.*). This proof-text points to the connection between stones and souls.

174. **encompassed in the tzaddik...the Foundation Stone.** Just as the separate stones that Yaakov gathered merged into the single stone symbolic of the Foundation Stone, when the tzaddik's followers gather to be with him for Rosh HaShanah, their souls (stones) unite and become encompassed in the tzaddik. The *Parparaot LeChokhmah* suggests that the dispute between Yaakov's stones corresponds to the *machloket* that results from a lack of faith in the sages and tzaddikim. When this dispute brings a person to repent, so that he renews his regard for the books of Torah, the individual intellects receive an influx from Upper Intellect, which is the Foundation Stone. We have already seen (§3 and n.79, and Reb Noson's teaching cited in n.137) that intellect is associated with the soul. Thus, when the intellects/souls/stones become encompassed in the Foundation Stone/tzaddik/Yaakov, they become one and all *machloket* ceases (see also *Be'ibey HaNachal*).

175. **all the constrictions are mitigated....** When the tzaddik's followers travel to be with him, bringing along their individual intellects and *tzimtzumim*, the tzaddik, as the all-encompassing intelligence/Foundation Stone in which all severe judgments are mitigated, is able to effect a mitigation of all their *dinim*. Since Rosh HaShanah is the Judgment Day of the entire year, it is the most propitious time for this, which is why people travel to spend Rosh HaShanah with the tzaddikim (*Parparaot LeChokhmah; Be'ibey HaNachal*). The *Parparaot*

וְזֶה בְּחִינַת אֲבְנֵי יַעֲקֹב, שְׁנִכְלָלוּ כֻלָּם בְּתוֹךְ אֶבֶן שְׁתֵּיהָ (עיין בראשית רבה סח:יא; זהו פרשת נח עב: ופרשת ויחי רלא.). כִּי הַנִּפְשׁוֹת הֵם בְּחִינַת אֲבָנִים, כְּמוֹ שֶׁכָּתוּב (איכה ד): "תִּשְׁתַּפְּכֶנָּה אֲבְנֵי קֹדֶשׁ". וְכָלֵם בָּאִים וְנִכְלָלִים בְּתוֹךְ הַצַּדִּיק הַדוֹר, שֶׁהוּא בְּחִינַת אֶבֶן שְׁתֵּיהָ, וְעַל יְדֵי זֶה נִמְתְּקִים כָּל הַצְּמֻצוּמִים כַּנֶּ"ל:

ח. וְעַל-יְדֵי-זֶה שְׁנִכְלָלִים יַחַד כָּל הַנִּפְשׁוֹת כַּנֶּ"ל, עַל-יְדֵי-זֶה נֶעֱשֶׂה שְׂמֻחָה, בְּבְחִינַת (משלי יג): "אוֹר צַדִּיקִים יִשְׂמַח". כִּי הַנִּפְשׁוֹת הוּא בְּחִינַת נֵר, בְּבְחִינַת (משלי כ): "נֵר ה' נִשְׁמַת אָדָם". וְכִשְׁנִכְלָלִין

LeChokhmah adds: Around the same time that Rebbe Nachman taught this lesson, he taught *Likutey Moharan* I, 211, in which he speaks of the importance of traveling to the tzaddikim for Rosh HaShanah in order to purify the mind. In the context of our lesson, this corresponds to drawing an influx from Upper Intellect into the individual intellects, since "they are all purified in the mind" (see §6 and n.134).

In review: Through faith in the sages and tzaddikim we bring our *mishpat* to light. Conversely, a person who repudiates this faith is unable to derive true judgment and laws of conduct from his studies, and so is never clear about the path he is meant to follow (§1). The mind's pollution and the inability to exercise *mishpat* result in our conferring authority on unworthy rabbis and leaders. This, in turn, causes our writings to lose their authority, and it leads to the Jews being banished from the places and lands in which they have settled (§2). Exile causes us to lose the wisdom that makes us unique in the eyes of the nations—i.e., the Mystery of Intercalation (§3). Because of the pollution generated by a lack of faith, the heart can never obtain perfect counsel and we find ourselves in a state of perpetual uncertainty and doubt (§4). Blemished faith is rectified by *machloket*, the Waters of Conflict, which cleanse by causing a person to repent. The books of Torah containing the teachings of the sages and tzaddikim then acquire renewed value and importance in the eyes of those who previously ridiculed them (§5). This renewal makes the Torah whole, enabling it to fill the individual intellects with an influx from Upper Intellect/Foundation Stone, and so mitigate all constrictions and severe judgments (§6). Traveling to the tzaddikim for Rosh HaShanah, the Judgment Day of the entire year, is an especially propitious means for mitigating severe judgments. This is because each person represents an individual intellect, and the tzaddik is the lofty soul/all-encompassing intelligence/Upper Intellect in which all severe judgments are mitigated (§7).

176. **all the souls joining together, joy is created.** It is therefore vital that those traveling to the tzaddik should intend that there be love and unity between them. These qualities produce the harmony that causes their souls to merge, creating joy (see *Parparaot LeChokhmah*).

177. **The light of the tzaddikim is joyous.** To show that joining their souls creates joy, Rebbe Nachman brings two proof-texts from Proverbs. This first verse connects joy with light. We still need to see how they are connected to the soul.

178. **The soul of man is the lamp of God.** This second verse from Proverbs shows that light ("lamp") and the soul are synonymous. Therefore, these two verses connect the soul with joy.

light, and this produces joy, the aspect of “The light of the tzaddikim is joyous.”¹⁷⁹

9. And this is [the explanation of the opening passage]:¹⁸⁰

{Rabbi Shimon rejoiced and said: “O God, I heard Your message; I feared.” He said: In that situation it was right to fear, [whereas] we are linked through love.... Rabbi Shimon opened [the lesson] and said: “He who goes around gossiping reveals secrets, but a trustworthy spirit conceals the matter.” “He who goes around gossiping”... This is someone whose spirit is unsettled and who is untrustworthy...for his is not a settled spirit. But someone whose spirit is settled, of him it is written, “but a trustworthy spirit conceals the matter.”}

Rabbi Shimon rejoiced and said: O God, I heard Your message; I feared. There it would have been right to fear — Chabakkuk delivered this prophecy concerning Rabbi Akiva and his fellowship, who died because there was no love between them, as taught by our Sages, of blessed memory (*Yevamot* 62b).¹⁸¹ For they were the aspect of severities and constrictions, and so did not join together and were not mitigated.¹⁸² But Rabbi Shimon and his fellowship were their rectification.¹⁸³ He therefore said:

179. ...and this produces joy...**The light of the tzaddikim is joyous.** Thus when the tzaddik brings together the many souls/lamps of his followers, he creates a great light—i.e., great joy. The verse thus reads: “The light of the tzaddikim *creates joy*.” This is especially so on Rosh HaShanah, when the Foundation Stone/Upper Intellect illuminates all the individual intellects. The light generated then by the gathering of the tzaddik’s followers has the power to mitigate all severe judgments. This brings to great joy, since with the mitigation of *tzimtzumim* and *dinim*, suffering is alleviated and punishment overturned. True happiness and joy are all that remain.

Reb Noson adds: Whoever merits being with the tzaddik certainly has no reason to feel low-spirited or fearful on the Day of Judgment or on any other day. On the contrary, he should grow more and more joyous, as in (Proverbs 29:2), “With an increase of tzaddikim, the people rejoice.” This is because every person who joins the tzaddik’s following is himself an aspect of a tzaddik, as in (Isaiah 60:21), “Your nation are all tzaddikim” (*Torat Natan* #30; see above, §5 and n.128).

180. **And this is the explanation....** Rebbe Nachman returns to the opening passage, “Rabbi Shimon rejoiced...,” showing how it encapsulates the concepts discussed in his lesson. The explanation of this passage as it relates to revealing the hidden mysteries of the Torah can be found above, in notes 2-6. Here the focus of the notes will be on the passage as it relates to the Rebbe’s teaching.

181. **right to fear...there was no love between them....** As mentioned above, in note 3, Rebbe Nachman interprets Chabakkuk’s vision as referring to the deaths of Rabbi Akiva’s 24,000 students. The Talmud (*loc. cit.*) relates that Heaven punished Rabbi Akiva’s students because they did not act respectfully toward one another. All 24,000 died over the course of just thirty-three days, during the Omer-Count (between Pesach and Shavuot), a time when the

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The reason people travel to tzaddikim for Rosh HaShanah²—this is because the essential mitigating of the judgments³ is only by means of holiness and purity of thought, for that is their source. As is brought in the *Zohar*, “Everything is purified in the mind” (II, 254b).⁴

However, it is possible to achieve a pure mind only through attachment to the tzaddikim, as it is written (Exodus 13:19), “Then Moshe took Yosef’s bones.”⁵ Moshe is the aspect of the mind,⁶ while Yosef is the aspect of the tzaddik.⁷ That is, there is no perfection of the mind except by being attached to the tzaddikim.⁸

And Rosh HaShanah is the source of judgments for the entire year.⁹ A person must purify his thoughts in order to mitigate [the

1. **Likutey Moharan #211.** This lesson is *leshon Rabbeinu z'l*, copied verbatim from Rebbe Nachman’s manuscripts (see Lesson #208, n.1). It was given in Breslov, shortly before Rosh HaShanah 5568 (1807). The lesson speaks about the purification of the mind (*Tzaddik* #185), and as such recalls the lesson the Rebbe gave a short while later, on Rosh HaShanah itself (*Likutey Moharan* I, 61:6-7). Then, too, he spoke of purifying one’s mind by traveling to the tzaddik for Rosh HaShanah (*Parparaot LeChokhmah*).

2. **travel to tzaddikim for Rosh HaShanah.** The custom of traveling to tzaddikim for Rosh HaShanah has its origin in Talmudic times, when people would travel to the Temple or to rabbinical courts in order to hear the blowing of the *shofar* whenever Rosh HaShanah fell on Shabbat (see *Rosh HaShanah* 29b; *Likutey Halakhot*, *Shabbat* 7:47). Rebbe Nachman discusses this subject many times in his lessons, as does Reb Noson in literally dozens of his discourses. (Traveling to tzaddikim for Rosh HaShanah, and in particular the yearly pilgrimage by Breslover Chassidim to Rebbe Nachman’s gravesite in Uman, Ukraine, is explained at length in two works available from the Breslov Research Institute, *Crossing the Narrow Bridge*, Chapter 18; and *Uman, Uman, Rosh HaShanah*.)

3. **judgments.** Rosh HaShanah is the Day of Judgment, the day on which the harsh decrees, or “judgments,” are issued against the world and must be mitigated (see below, n.9).

4. **Everything is purified in the mind.** In the terminology of the Kabbalah, the rectification of the sparks of holiness that are in need of purification takes place in the level of the mind of the upper Divine personas (*Zohar* II, 254b). In our physical world, this can be likened to the process in the mind that identifies and separates good from bad—choosing kindness while discarding harsh judgments.

5. **Moshe took Yosef’s bones.** At the time of the Exodus, while the Jews were gathering the Egyptian booty to take with them, Moshe went searching for Yosef’s bones. The Midrash teaches that Moshe had no interest in amassing material wealth, but sought to accumulate

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מה שהעולם נוסעין על ראש-השנה לצדיקים, כי עקר המצות הדינין אינו אלא על ידי קדשת וטהרת המחשבות, כי שם שרשם. (כמובא בזהר): כלא במחשבה אתבררו.

ואי אפשר לבוא למחין זכים אלא על-ידי התקשרות לצדיקים, (כמובא בזהר: "ויקח משה את עצמות יוסף", 'משה הוא בחינת מחין, ויוסף הוא בחינת צדיק', הינו שאין שלמות למחין אלא על-ידי התקשרות לצדיקים.

וראש השנה הוא מקור הדינים של כל השנה, וצריך לטהר את

mitzvot (*Shemot Rabbah* 20:19). Rebbe Nachman now explains the deeper dimension of Moshe's deed.

6. **Moshe is the aspect of the mind.** As the Midrash cited in the previous note teaches: Of Moshe it is written: "The discerning man takes mitzvot" (Proverbs 10:8). Moreover, although the Jews who were redeemed from Egypt are called the "Generation of *Daat* (Knowledge)" (*Vayikra Rabbah* 9:1), it took them forty years to begin to grasp the *daat* of their leader Moshe (cf. *Avodah Zarah* 5b). Kabbalistically, the Ari teaches that Moshe is equated with the *sefirah* of *Daat* (*Etz Chaim* 32:1). Thus Moshe is an aspect of great intellect and knowledge—i.e., the mind, in which mitigation and rectification take place.

7. **Yosef is the aspect of the tzaddik.** By withstanding the seductions of Potifar's wife, Yosef came to personify the *sefirah* of *Yesod*, the aspect of the *brit*. Scripture relates that the covenant God made with Avraham and his descendants after him was sealed through the circumcision of the foreskin. This is the *brit*, the sign of the Covenant (Genesis 17). The Jewish people's covenant with God is centered on guarding the *brit*—the Covenant itself and the organ of procreation—maintaining a high standard of moral purity in thought, word and deed. Hence the *Zohar* teaches (I, 59b): "Who is a tzaddik? He who guards the *brit*." Thus Yosef, who is *Yesod/brit*, is the aspect of the tzaddik (see Appendix: The Seven Supernal Shepherds).

8. **no perfection of the mind except by...the tzaddikim.** That is, a person can rectify the thoughts in his mind (Moshe) only when he is attached to the tzaddikim (Yosef). Only then is his mind settled enough to properly choose between good and evil.

9. **Rosh HaShanah is the source of judgments.** . . . Our Sages explain the meaning of Scripture's words, "from the year's beginning to the year's end" (Deuteronomy 11:12)—the year's judgments, from beginning to end, are issued from the start (*Rosh HaShanah* 8a). Rosh HaShanah is thus the source of judgments for the entire year.

judgments],¹⁰ and for this reason people travel to tzaddikim, in order to merit purity of thought.¹¹

10. **purify his thoughts...to mitigate the judgments.** As in the teaching of the *Zohar* cited above (see also n.4), "Everything is purified in the mind." By purifying his mind, a person gains the ability to choose good and reject evil, thereby acquiring the *chesed* needed to mitigate judgments and decrees (cf. Lesson #207, n.4; Lesson #210, n.7).

Elsewhere (*Likutey Moharan* II, 94), Rebbe Nachman teaches that Rosh HaShanah alludes to the "head" of the year. In our context, this is another reason why Rosh HaShanah is propitious for purifying the mind in order to mitigate judgments. In that same lesson, the Rebbe discusses the importance of uniting three "heads." At the *head* of the year, a person comes with his *head* (mind) to the tzaddik, the *head* of the nation. The entire year derives great benefit from this.

11. **travel to tzaddikim...to merit purity of thought.** This is because the tzaddik has attained purity of thought, having bonded his own mind and thoughts to the purity associated with the holy Covenant, the *brit*. Thus, when a person travels to be with the tzaddik on Rosh

מַחְשַׁבְתּוֹ כְּדֵי לְהַמְתִּיקֵם, וּבְשִׁבִיל זֶה נּוֹסְעִין לְצַדִּיקִים כְּדֵי לְזַכּוֹת
 לְקַדְשֵׁת הַמַּחְשָׁבָה:

HaShanah, he indicates that he too wants to purify his thoughts. His connection to the tzaddik enables him to achieve this goal as well as the mitigating of decrees, which are mitigated and rectified in thought.

This connection between the tzaddik and a purified mind is one of the central themes of *Likutey Moharan* I, 36, as well, where Rebbe Nachman discusses how guarding the *brit* enables one to attain perfected intellect. However, whereas our lesson speaks of attaining a pure mind by means of the purity of the tzaddikim, the earlier lesson seems to highlight the purity a person achieves through his own efforts. As the Rebbe teaches there: "It is impossible for anyone to grasp and comprehend the tzaddik's teaching (perfected intellect) unless he has first properly rectified the sign of the holy Covenant" (see §5, and nn.74-78). The answer is that while a person can attain true purity of thought only when attached to the tzaddik, he cannot become truly attached to the tzaddik unless he makes the effort to purify himself first. To the degree that he purifies his *brit* and mind through his own efforts, he will be able to attach himself to the tzaddik and thus reach even greater degrees of purity through him.

LIKUTEY MOHARAN II #94¹

I heard from the Rebbe's holy mouth that he had written a lesson on the topic of Rosh HaShanah, showing that it is imperative to travel to tzaddikim for Rosh HaShanah.²

Explained there are the three *roshim* (heads) which come together on Rosh HaShanah when one merits being by the tzaddik.

The tzaddik is the concept of *rosh*, for he is “*rosh b'nei Yisrael* (the head of the Children of Israel).”³

Rosh HaShanah is also the concept of *rosh*, because it is the *rosh* (head) of the year.⁴

And each person comes with his intellect and brain to the tzaddik, and binds the brain and intellect inside his head—which is also the concept of *rosh*⁵—to the tzaddik—who is “the *rosh* of the Children of Israel” (Exodus 30:12)⁶—on Rosh HaShanah.

Thus it is that the three *roshim* come together.⁷

1. **Likutey Moharan II #94.** The main theme of this lesson is traveling to tzaddikim for Rosh HaShanah.

2. **imperative to travel to tzaddikim for Rosh HaShanah.** There are very few things about which Rebbe Nachman was insistent. This is one of them. He urged all his followers, without exception, to travel to him for the Rosh HaShanah. See *Likutey Moharan* I, 61:7 that being with the tzaddik as the new year begins mitigates decrees. See also *Likutey Moharan* I, 211, that traveling to the tzaddik any time of the year purifies the mind. The Rebbe emphasizes its importance in many other teachings as well (e.g., *Likutey Moharan* II, #1, #5, #8, #40). Here, the Rebbe provides yet another reason for spending Rosh HaShanah with a tzaddik.

3. **rosh...rosh b'nei Yisrael.** See *Likutey Moharan* I, 111 that the tzaddik is called *ReBY* (“my teacher,” רבי), an acronym for *Rosh B'nei Yisrael* (ראש בני ישראל), “the head of the Children of Israel” (see n.6 below). A true teacher enlightens his followers. He opens their eyes to see the beauty of the Torah and the Godliness in creation. This is as in (Ecclesiastes 2:14), “The wise man’s eyes are in his head.” His “eyes,” his vision, stems from his head—i.e., wisdom. Such a tzaddik is indeed “the *rosh* of the Children of Israel,” for he imparts wisdom to his generation (*Parparaot LeChokhmah* there). This is one aspect of *rosh*.

4. **Rosh HaShanah...rosh of the year.** On Rosh HaShanah God determines all that will happen to the entire populace of the world until the end of the year (*Rosh HaShanah* 8a, and *Rashi*, s.v. *Rav Nachman bar Yitzchak*). Just as a person’s foot moves only after receiving a command

ליקוטי מוהר"ן תנינא סימן צ"ד

שְׁמַעְתִּי מִפִּי הַקְּדוֹשׁ, שֶׁהִיא כְּתוּב אֶצְלוֹ תוֹרָה עַל עֲנַן רֹאשׁ־
הַשָּׁנָה, שֶׁצָּרִיכִין לְנַסֵּעַ לְצַדִּיקִים עַל רֹאשׁ־הַשָּׁנָה.
וְהִיא מְבֹאָר שֶׁם מֵעֲנַן שְׁלֹשָׁה רֹאשִׁים שֶׁמִּתְקַבְּצִין בְּרֹאשׁ־הַשָּׁנָה,
כְּשׁוֹזְכִין אֶז לְהִיּוֹת אֶצֶל הַצַּדִּיק.
כִּי הַצַּדִּיק הוּא בְּחִינַת רֹאשׁ, כִּי הוּא רֹאשׁ בְּנֵי יִשְׂרָאֵל;
וְרֹאשׁ־הַשָּׁנָה הוּא גַם־כֵּן בְּחִינַת רֹאשׁ, כִּי הוּא רֹאשׁ־הַשָּׁנָה;
וְכָל אֶחָד בָּא עִם מַחוּ וְדַעְתוֹ לְהַצַּדִּיק וּמְקַשֵּׁר דַּעְתוֹ וּמַחוּ
שֶׁבְרֹאשׁוֹ, שֶׁזֶהוּ גַם־כֵּן בְּחִינַת רֹאשׁ, לְהַצַּדִּיק שֶׁהוּא רֹאשׁ בְּנֵי
יִשְׂרָאֵל בְּרֹאשׁ־הַשָּׁנָה.
נִמְצָא שֶׁנִּתְקַבְּצוּ שְׁלֹשָׁה רֹאשִׁים יַחַד.

from his brain (head), so too, whatever happens at the end of the year is only due to a decree which God issued on Rosh HaShanah, the “head” of the year. This is a second aspect of *rosh*.

5. **binds the brain and intellect inside his...rosh.** That is, by deciding to travel and be with the tzaddik for Rosh HaShanah, he gathers his many thoughts and binds them to him. This is the third aspect of *rosh*.

6. **the rosh of the Children of Israel.** This expression is from God’s instruction to Moshe to conduct a census (head count) of the Israelites: “When you raise the head of the Children of Israel (*rosh B’nei Yisrael*) according to their numbers....” In the context of this teaching, Rebbe Nachman applies this to the tzaddik, who raises those who come to him to greater levels of spirituality and closeness to God (see n.3 above).

7. **...three roshim come together.** There are thus three *roshim* (heads) that come together when a person binds his mind to the tzaddik on Rosh HaShanah, the head of the year.

Sefer Yetzirah (Chapter 3; and see the commentary of Rabbi Moshe Cordovero there) teaches that all of creation is encompassed in the three dimensions *olam* (world), *shanah* (year) and *nefesh* (spirit/soul). Every being (*nefesh*) exists at a particular time (*shanah*), in a particular place (*olam*). In *Likutey Moharan* I, 5:2, Rebbe Nachman teaches that through the joyous performance of mitzvot, spiritual vitality is drawn into all three of these dimensions (see n.24 there). In the context of this teaching, this can be related to the three *roshim*. Scripture says of the tzaddik, the paragon of righteousness, that “he is the foundation of the *olam* (world)”

[The Rebbe] had an entire lesson on this, but I did not merit receiving it.⁸

(Proverbs 10:25). Rosh HaShanah corresponds to *shanah*. And each person who comes with his intellect and brain also comes with some good will, which is the aspect of *nefesh* (see *Likutey Moharan* I, 13:3). Thus, merging the three *roshim*—a person binding his mind to the tzaddik on Rosh Hashanah—unites all of creation with God, and thereby brings great rectification and joy to the entire world.

וְהָיָה לוֹ בְּזֶה תּוֹרָה שְׁלֵמָה, וְלֹא זְכוּתִי לְקַבֵּלָהּ:

8. **did not merit receiving it.** When Rebbe Nachman returned from his pilgrimage to the Holy Land (in 1799), he said, “God has given me a present, to know the essence of Rosh HaShanah” (*Tzaddik* #405). During the Rebbe’s lifetime, his followers devotedly travelled to be with him for Rosh HaShanah. After he passed away, Reb Noson maintained the yearly Rosh HaShanah *kibbutz* (gathering) in Uman, to be near Rebbe Nachman’s grave site. See *Uman! Uman! Rosh HaShanah!*, published by Breslov Research Institute (e-book available at: www.breslov.org).