

Rebbe Nachman on the Nine Days

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בַּצֵּעַ אֲמַרְתּוּ (איכה ב), 'בְּזַע פּוֹרְפִירָא דִּילֵהּ', (מדרש שם). כִּי בּוֹדֵאֵי
 אֵין הַבַּיִת־הַמְּקֻדָּשׁ יְכוּל לְסַבֵּל כְּבוֹדוֹ וְגֵאוּתוֹ יִתְבַּרֵךְ, כְּמוֹ
 שְׁכָתוּב (מלכים א' ח): "הִנֵּה הַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם לֹא יִכְלֹכְלוּךָ,
 אֲף כִּי הַבַּיִת הַזֶּה" וְכוּ'. רַק מִחֲמַת אֲהַבַת יִשְׂרָאֵל צִמְצָם וְהַלְבִּישׁ
 אֶת גֵּאוּתוֹ כְּדֵי לְהַשְׁרוֹת שְׁכִינְתוֹ בְּבַיִת־הַמְּקֻדָּשׁ כְּדֵי לְגַלּוֹת
 מַלְכוּתוֹ.

וְזֶה בְּחִינַת (תהלים צג): "ה' מִלֶּךְ גֵּאוּת לְבָשׁ", שְׁכַבְיָכוֹל בְּשָׁבִיל
 לְגַלּוֹת מַלְכוּתוֹ, הַלְבִּישׁ וְצִמְצָם אֶת גֵּאוּת שְׁלוֹ, כְּדֵי שֶׁנֹּכַח לְסַבֵּל
 קִבְּלַת עַל מַלְכוּתוֹ עָלֵינוּ, אֲבָל כְּשִׁיִּשְׂרָאֵל חָטְאוּ לְפָנָיו, אֲזֵי
 כְּבִיכוֹל הִרְאָה וְגִלָּה הַשֵּׁם יִתְבַּרֵךְ אֶת גֵּאוּתוֹ וְגֵאוּנוֹ, וְלֹא רָצָה
 לְהַלְבִּישׁוֹ וְלְצִמְצָמוֹ עוֹד, וּמִמֵּילָא נַחֲרַב הַבַּיִת־הַמְּקֻדָּשׁ, כִּי לֹא
 הָיָה יְכוּל לְסַבֵּלוֹ כְּנִ"ל.

in creation capable of housing God's Presence. How then can God's glory and majesty—the symbols of His *Shekhinah* (Divine Presence)—be contained in a building?

5. **He constricted and clothed His majesty...revealing His Kingship.** Since nothing could contain God's majesty, He constricted it so that it would be manifest in the Temple. By constricting and clothing His majesty, God minimized His glory, as it were, so that human beings could relate to the One Who dwells in the Holy Temple.

6. **take upon ourselves the yoke of His Kingship.** We see empirically that when a person undertakes a task or an obligation to which he cannot relate, he becomes discouraged easily and quickly despairs of fulfilling it. Likewise, when accepting the kingship of God—He Who is unknowable and without description—unless we have ways of relating to Him, it becomes very difficult to bear the yoke of His Kingship. Therefore, God "donned His majesty"—He clothed and cloaked the majesty of His Presence, diminishing it, as it were, in order for us to be able to obligate ourselves to the rule of His Kingship.

7. **inevitably, the Holy Temple was destroyed....** God was willing to constrict Himself in the Temple in order to enable the Jews to accept His Kingship. But by sinning, the Jews showed their unwillingness to do this, and God therefore no longer constricted His majesty. Thus the Temple, which could no longer contain the magnificence of His glory, was destroyed.

LIKUTEY MOHARAN #219¹

{“God did as He planned, *beetza emrato* (He executed His word) that He commanded long ago” (Lamentations 2:17).²}

“**B***eeetza emrato*”—He tore His royal robe (*Eikhah Rabbah* 1:1).³ For the Holy Temple is certainly unable to bear the glory and majesty of the Holy One, as it is written (1 Kings 8:27), “Why, neither the heavens nor the highest heavens can contain You, how much less this building....”⁴ Nevertheless, out of His love for the Jewish people, He constricted and clothed His majesty in order to cause His Divine Presence to dwell in the Holy Temple, thereby revealing His Kingship.⁵

And this is the aspect of “God is King; He donned majesty” (Psalms 93:1). In order to reveal His Kingship, He clothed and constricted His majesty, as it were, so that we should be able to take upon ourselves the yoke of His Kingship.⁶ However, when the Jews sinned before Him, then God showed and revealed His majesty and grandeur, as it were, not wanting to cover or constrict it any more. Thus, inevitably, the Holy Temple was destroyed, because it could not withstand [His majesty], as explained above.⁷

1. **Likutey Moharan #219.** The main theme of this lesson is humility. As Rebbe Nachman will show, the degree of Godliness revealed to a person is commensurate with the degree of humility he himself attains.

2. **Beetza emrato, He executed His word....** The prophet Yirmiyahu laments the destruction of the Holy Temple and the suffering of the Jewish people. He reminds the Jews of God’s earlier warning that unless they observed the Torah, the Temple would be destroyed.

3. **He tore His royal robe.** The word *beetza* can be homiletically read as *beeza*, which means “to tear” or “to rend.” *EMRato* (אמרתו, “His word”) is similar to the Aramaic *IMRa* (אמרא), “garment.” Thus the Midrash (*loc. cit.*) reads this verse from Lamentations as: When God allowed the Temple to be destroyed, it was as if “He tore His royal robe.” Rebbe Nachman now clarifies the connection between the Temple and this garment.

4. **unable to bear the glory...this building.** At the Temple’s dedication, King Shlomo was about to pray to God that He keep His ever-watchful eye on the House and make it His earthly abode. Yet, lest anyone assume that the Temple could actually house God, Shlomo introduces his prayer with the following words: “But will God really dwell on earth? Why, neither the heavens...can contain You, how much less this building that I have built!” There is nothing

וְזֶה "בַּעַע אֲמַרְתּוֹ" - 'בְּזַע פּוֹרְפִירָא דִּילָהּ', שְׁקַרְע אֶת הַלְכוּשׁ שְׁלוֹ, הִינּוּ שְׁקַרְע אֶת הַלְכוּשׁ וְהַצְמָצוּם הַנִּלְבָּח בְּחִינַת "גְּאוּת לְבַשׁ" הַנִּלְבָּח, וּמִמִּילָא נִחְרַב הַבֵּית־הַמְקֻדָּשׁ, כִּי מֵאַחַר שְׁקַרְע וּבִטּוֹל אֶת הַצְמָצוּם וְהַלְכוּשׁ, שׁוֹב אֵין הַבֵּית־הַמְקֻדָּשׁ יְכוּל לְסַבֵּל גְּאוּתוֹ וּגְאוּנוֹ, כִּי "הֵן הַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם לֹא יִכְלְלוּךָ" כַּנִּלְבָּח:

עוֹד שְׁמַעְתִּי בְּשִׁמוֹ לְעֵנֵן הַנִּלְבָּח, שֶׁהַלְבִּישׁ וְצִמְצַם אֶת גְּאוּתוֹ כְּדִי לְגַלוֹת מַלְכוּתוֹ, שֶׁהַזְכִּיר אֲזֵי מֵה שְׁאָמַר בַּיּוֹם שֶׁלְפָנָיו. וְהַעֲנִין, שִׁירָאָה בְּחִינַת מַלְכוּת הוּא בְּחִינַת הַכְּנָעָה, וְזֶה שְׁכָתוּב (דְּבָרִים י'): "מָה ה' אֱלֹקֶיךָ שׁוֹאֵל מֵעַמְּךָ כִּי אִם לִירָאָה", שֶׁהַשֵּׁם יִתְבָּרַךְ מְקַטִּין אֶת עַצְמוֹ כְּבִיכוּל, וְשׁוֹאֵל מֵהֶם יְרָאָה, כִּי שׁוֹאֵל מֵעַמְּךָ, הוּא בְּחִינַת הַכְּנָעָה וְשִׁפְלוּת, כְּמוֹ הַשׁוֹאֵל וּמִבְקֵשׁ מִחֲבֵרוֹ. כִּי יְרָאָה הוּא בְּחִינַת מַלְכוּת, כְּמוֹ שְׁכָתוּב (אֲבוֹת פָּרָק ג' מִשְׁנָה ב'): 'אֲלֵמָלָא מוֹרָאָה שֶׁל מַלְכוּת' (כְּמוֹבָא כְּבַר כְּמָה פַעֲמִים), וּמַלְכוּת הוּא בְּחִינַת עֲנִי וְהַכְּנָעָה, כִּי 'אֵין מְלֶכֶךְ בְּלֹא עֵם', שֶׁזֶהוּ בְּחִינַת עֲנִיּוּת, 'דְּלִית לָהּ מַגְרָמָה כְּלוּם' (כְּמוֹבָא בַמְקוּם אַחֵר), הִינּוּ שְׁמַדְתַּת הַמַּלְכוּת

13. **ask of you is the aspect of submissiveness and humility....** Rebbe Nachman reads the verse literally, as God asking man to fear Him and accept His *Malkhut*. The fact is that God controls everything through Divine Providence (e.g., a person's health and prosperity). The one area that He leaves entirely up to man (though He could control this as well) is the area of free will. Thus, when God asks us to fear Him, it is as if He were asking and requesting us to accept Him as our King! It is this Godly submissiveness and humility that Rebbe Nachman addresses next.

14. **fear of the malkhut....** "Were it not for the fear of the *malkhut*, people would swallow each other alive" (*Avot, loc. cit.*). This teaches that the rule of *malkhut* is associated with fear. By accepting God's *Malkhut*, we display our fear of Him.

15. **brought a number of times.** See *Likutey Moharan I*, 29:10 and n.150; *ibid.*, 56:5 and n.97; *ibid.*, 97; *ibid.*, 135:4 and n.45; *ibid.*, 185 and n.6; *Likutey Moharan II*, 7:13; *ibid.*, 77.

16. **poverty...no king unless there are subjects.** *Malkhut*, the attribute of kingship, is considered impoverished since being a king is dependent upon one's having subjects over whom to rule.

17. **brought elsewhere.** See *Likutey Moharan I*, 1, notes 21-22; *ibid.*, 30:6 and note 76.

This is the explanation of *beetza emrato*: He tore His royal robe. He tore His garment—i.e., he tore off the aforementioned garment and contraction, the aspect of “He donned majesty.”⁸ Thus, inevitably, the Holy Temple was destroyed; for once He had torn and nullified the constriction and garment, the Holy Temple was no longer able to withstand His majesty and grandeur, for “neither the heavens nor the highest heavens can contain You,” as explained above.⁹

2. I heard more in [Rebbe Nachman’s] name on this subject, that [God] covered and constricted His majesty in order to reveal His Kingship. [The Rebbe] then mentioned what he had said the previous day.¹⁰ The point is that fear, the aspect of kingship, is the aspect of submissiveness.¹¹ This is what is written, “What does God your Lord ask of you? Only that you fear [Him]” (Deuteronomy 10:12).¹² The Holy One lessens Himself, as it were, and asks from them fear. For “ask of you” is the aspect of submissiveness and humility, like one who asks and requests from a friend.¹³

For fear is the aspect of *malkhut* (kingship), as it is written (*Avot* 3:2), “Were it not for the fear of the *malkhut* (government),”¹⁴ {as has been brought a number of times¹⁵}. And *malkhut* is the aspect of poverty and submissiveness, for there can be no king unless there are subjects.¹⁶ This is the aspect of poverty—it has nothing of its own (*Zohar* I, 238a), {as has been brought elsewhere¹⁷}. That is, the attribute of *malkhut* has

8. **...the aspect of He donned majesty.** That is, God tore away the cloak—His royal robe—through which His majesty was diminished.

9. **as explained above.** See also note 4.

10. **I heard more...the previous day.** This is Reb Noson, who recorded Rebbe Nachman’s teaching. Apparently, the Rebbe initially taught only this passage, about God constricting His majesty in order to reveal His Divine Presence (this was most likely around the time of Tisha b’Av, when the Book of Lamentations is read in the synagogue). The next day, Rebbe Nachman taught the following additional insight.

11. **fear, the aspect of kingship, is...submissiveness.** Fear (*virah*) is associated with the authority of *malkhut* (kingship), as Rebbe Nachman will explain shortly (see also n.14). The point he adds here is that *malkhut* actually suggests the concept of submissiveness.

12. **What does God your Lord ask of you...that you fear Him.** This verse teaches that God gives man the free will to choose whether or not to fear Heaven (*Berakhot* 33b).

אֵין לָהּ מִצַּד עֲצָמָה כְּלוּם, כִּי אִם עַל-יְדֵי הָעוֹלָם נִתְגַּלָּה מִדַּת
הַמְּלָכוּת, כִּי 'אֵין מֶלֶךְ בְּלֹא עַם', נִמְצָא שְׁמֵדַת הַמְּלָכוּת שְׁהִיא
בְּחִינַת יִרְאָה, הִיא בְּחִינַת עֲנִי וְהִכְנָעָה.

וְעַל-כֵּן בְּשַׁעַת מַתָּן תּוֹרָה שָׂרָצָה הַשֵּׁם יִתְבַּרַךְ לְגִלּוֹת מְלָכוּתוֹ
וְיִרְאָתוֹ, הִכְנִיעַ אֶת עֲצָמוֹ הַשֵּׁם יִתְבַּרַךְ לְיִשְׂרָאֵל כְּבִיכּוֹל, וּבִקֵּשׁ מֵהֶם
שְׁיִקְבְּלוּ מְלָכוּתוֹ וְהִבְטִיחַ לָהֶם כַּמָּה הַבְּטָחוֹת, כָּמוֹ שְׁכַתּוּב (שְׁמוֹת
יט): "וְאַתֶּם תִּהְיוּ לִי מִמְּלֶכֶת כַּהֲנִים וְגוֹי קָדוֹשׁ" וְכוּ', שְׁכַל אֱלוֹ
הַהִבְטָחוֹת הֵם בְּחִינַת הִכְנָעָה, וְכֹל זֶה הָיָה בְּשִׁבְלֵי לְגִלּוֹת מְלָכוּתוֹ
וְיִרְאָתוֹ כָּמוֹ שְׁכַתּוּב (שֵׁם כ): "וּבַעֲבוּר תִּהְיֶה יִרְאָתוֹ עַל פְּנֵיכֶם" וְכוּ',
כִּי כָּל זֶה הָיָה בְּשִׁבְלֵי הִירְאָה, שְׁהִיא בְּחִינַת מְלָכוּת כַּנֵּ"ל, כִּי הַשֵּׁם
יִתְבַּרַךְ מִקְטִין אֶת עֲצָמוֹ בְּשִׁבְלֵי לְגִלּוֹת מְלָכוּתוֹ כַּנֵּ"ל.

וְזֶהוּ: "ה' מֶלֶךְ גְּאוֹת לְבָשׁ", "ה' מֶלֶךְ" הֵינּוּ כְּשָׂרָצָה הַשֵּׁם יִתְבַּרַךְ
לְגִלּוֹת מְלָכוּתוֹ, אֲזִי "גְּאוֹת לְבָשׁ", שְׁהַלְבִּישׁ וְצִמְצַם אֶת גְּאוֹתוֹ
וְהִקְטִין אֶת עֲצָמוֹ כְּבִיכּוֹל כַּנֵּ"ל:

גַּם שְׁמַעְתִּי, שְׂאֲמַר אֲז דְּבָרֵי צַחוֹת לְדַרְשָׁן אַחַד שְׁיִשָּׁב עַל שְׁלַחְנוּ
אֲז, "בְּצַע אֲמָרְתוֹ". שְׂאוֹמֵר תּוֹרָה בְּשִׁבְלֵי בְּצַע וּמְמוֹן:

22. **fear of Him be on your faces.** Scripture relates that when God revealed Himself to the Jews at the Giving of the Torah, the people were terrified. They pleaded with Moshe to mediate between themselves and God, lest they die from direct contact with Awesome Holy One. "Be not afraid," Moshe assured them, "God has come only in order to test you, and in order that the fear of Him be on your faces" (Exodus 20:17). The awesome revelation was only so that the Jews might attain the fear of God.

23. **sake of fear...to reveal His Kingship....** Hence, the Giving of the Torah is a classic example of God submitting Himself, as it were, to the Jewish people in order to bring them to accepting His *Malkhut* and fearing Him.

24. **donned majesty...lessened Himself...explained above.** See section 1 and notes 5-8. Thus the theme of both the first and second sections of our lesson is that God constricts His majesty and confines Himself, as it were, in order to enable man to fear Him and accept His *Malkhut*. If, however, a person does not accept God's *Malkhut*, then He "removes" this constriction, reveals His majesty, and that person is left without the means of relating to God (this will be discussed again in §4).

25. **BeeTZa EMRatio...OMeR Torah for BeTZa and money.** This is the opening verse of

nothing whatsoever of its own. It is only by means of the world¹⁸ that the attribute of *malkhut* is revealed, for there can be no king unless there are subjects. Thus it is that the attribute of *malkhut*, which is the aspect of fear, is the aspect of poverty and submissiveness.¹⁹

Therefore, at the Giving of the Torah, when the Holy One wanted to reveal His *Malkhut* and the fear of Him, God submitted Himself to the Jewish people, as it were, and requested of them that they accept His Kingship.²⁰ He gave them a number of assurances, as it is written (Exodus 19:6), “You will be to Me a kingdom of priests and a holy nation...” All these assurances are the aspect of submissiveness.²¹ This was all in order to reveal His *Malkhut* and the fear of Him, as it is written (Exodus 20:17), “in order that the fear of Him be on your faces.”²² For all this was for the sake of fear, which is the aspect of *malkhut*, as explained above. God lessened Himself in order to reveal His Kingship, as explained above.²³

This is the explanation of “God is King; He donned majesty.” “God is King”—that is, when the Holy One wanted to reveal his Kingship, then “He donned majesty”—He clothed and contracted His majesty, and lessened Himself, as it were, as explained above.²⁴

3. I also heard that to a certain preacher, who was at his table at that time, he quipped: “*BeeTZA EMRato*”—he *OMeR* (says) Torah for *BeTZA* (profit) and money.²⁵

18. the world. The Hebrew term *olam*, which means “world,” is used colloquially as “the people” (who populate the world). Either of these two translations fit our text. It is by virtue of the creation of “the world” that we become God’s subjects, as well “the people” who accept His Kingship.

19. malkhut...is the aspect of poverty and submissiveness. Kabbalistic teaching speaks of the *sefirah Malkhut* having no light of its own, only that which it reflects from the *sefirot* above it. As such, *Malkhut* is considered impoverished. Similarly, earthly *malkhut*, the government (which reflects the *Malkhut* of Heaven; cf. *Berakhot* 58a), is considered impoverished since it, too, has only that with which it is invested by its subjects. This is the reason *malkhut* is associated with submissiveness.

20. God submitted Himself.... Rebbe Nachman now returns to the lesson’s theme of God constricting His majesty.

21. All these assurances are the aspect of submissiveness. That is, God gave these assurances in order to induce and encourage the Jews to accept His *Malkhut*. This was God constricting His majesty—i.e., displaying submissiveness and humility in order to reveal His Kingship.

עוֹד מֵעֵין הַנִּל, שְׁמַעְתִּי בְשִׁמוֹ, שְׁאֲמַר עַל פְּסוּק (ירמיה כג):
 "אִם יִסְתַּר אִישׁ בַּמִּסְתָּרִים וְאֲנִי לֹא אֶרְאֶנּוּ," כִּי כְשֶׁאָדָם
 מִקְטִין אֶת עֲצָמוֹ, אִזְ הַשֵּׁם יִתְבַּרֵךְ גַּם מִקְטִין אֶת עֲצָמוֹ, אֲכַל
 כְּשֶׁהָאָדָם מִתְגַּאֵה וּמִתְגַּדֵּל, אִזְי הַשֵּׁם יִתְבַּרֵךְ גַּם-כֵּן מֵרְאֵה
 גְּאוֹתוֹ וְגִדְלוֹ.

וְזֶהוּ: "אִם יִסְתַּר אִישׁ בַּמִּסְתָּרִים," שְׁכִשְׁהָאָדָם מִקְטִין וּמִסְתִּיר
 אֶת עֲצָמוֹ בַּמִּסְתָּרִים, דְּהִינוּ שְׁמִסְתִּיר וּמַעְלִים וּמִקְטִין אֶת עֲצָמוֹ
 בַּעֲנֹה וּשְׁפָלוּת, אִזְי וְאֲנִי לֹא אֶרְאֶנּוּ," שְׁאֲנִי גַם-כֵּן מֵרְאֵה עֲצָמִי
 אֵלָיו בְּבַחֲיַנֵּת לֹא. שֶׁהוּא בַּחֲיַנֵּת אֵין וְאֶפְס בַּחֲיַנֵּת עֲנֹה וּשְׁפָלוּת,
 וְכַנִּל:

His grandeur (as above, §1). The haughty person, denied the means of relating to His Presence, will then be unable to bear the yoke of His *Malkhut*.

30. the aspect of not...of Nothingness and Naught.... The level of *Æyin v'Efes* (Nothingness and Naught), of absolute humility, corresponds to the level of *Ein Sof* (the Infinite God). Rebbe Nachman explains here that the degree of Godliness revealed to a person is commensurate with the degree of humility he attains. The greater his humility, his own "nothingness," the more God's Nothingness is revealed to him. Conversely, the greater a person's haughtiness and self-importance—his claim to speak the word of God (e.g., false prophets, as in n.27)—the more God's majesty and greatness blind him from a true perception of His Divine Presence/*Malkhut*.

The *Tefilot v'Tachanunim* reviews our lesson: God's greatness is truly incomprehensible; were it not for His humility, we would have no way to relate to Him. By constricting His majesty, God revealed Himself at Sinai and confined His Presence in the Temple. Even now, He continues to cloak His majesty so that human beings can relate to Him and accept the yoke of His *Malkhut*. Recognition of this, that the Infinite God constricts Himself for our sake, can itself bring a person to a great level humility and Godfearingness. And this humility and fear are the essential qualifications for teaching our knowledge of God to others (*Tefilot v'Tachanunim* I, 37).

4. In addition I heard something in his name, similar to what is mentioned above,²⁶ which he said concerning the verse, “Can a man hide in a hidden place, and I not see him?” (Jeremiah 23:24).²⁷ For when a person lessens himself, then God, too, lessens Himself.²⁸ But when a person is haughty and inflated, then God, too, shows His majesty and greatness.²⁹

This the explanation of “Can a man hide in a hidden place.” When a person lessens and hides himself “in a hidden place”—i.e., he hides, conceals and lessens himself in humbleness and humility—then “and I not see him?”—I in turn show Myself to him in the aspect of “not,” which is the aspect of Nothingness and Naught, the aspect of humbleness and humility, as explained above.³⁰

our lesson. The word *BeeTZA* is similar to *BeTZA* (עצב, profit), as in (Exodus 18:21), “men of truth who despise *betza*.” *Emrato* means “his word”—i.e., speech. It was customary in Rebbe Nachman’s time for *darshanim* (preachers) to make the rounds in the cities and villages, where they would preach in public and be paid something for their efforts. Some of these preachers were sincere, their goal was to inspire their listeners to serve God. Others would preach solely for the purpose of earning a livelihood. It is to the latter type that the Rebbe refers in his reading of *beetza emrato* as “his saying of Torah is for profit.”

26. ...**similar to what was mentioned above.** This is a similar teaching about God constricting His majesty, but based on a different verse.

27. **Can a man hide...and I will not see him?** The prophet Yirmiyahu admonishes those who prophesy falsely in God’s Name, as if He were unaware of their false revelations.

28. **when a person lessens...God, too, lessens Himself.** That is, when a person humbles himself before God, then God in turn “dons His majesty” in a garment and diminishes it. This enables that person to attain fear of God and to accept the yoke of His *Malkhut*.

29. **when a person is haughty...God, too, shows His majesty and greatness.** For when God removes the garment from His majesty, revealing it, nothing can withstand the magnificence of

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אִתָּא בְּזֶהר הַקְדוּשׁ (רעיא מהימנא פרשת צו כז:), שְׁ"תִיקוֹן" הַנֶּאֱמַר
בְּשֵׁ"ס הוּא בְּחִינַת מְחִסֵּר תִּיקוֹן, דְּהֵינּוּ שְׁנַחֲסֵר הַנּוֹן שֶׁל תִּיקוֹן
וְנַעֲשֶׂה תִיקוֹן.

וְדַע שְׁזֵאת הַנּוֹן פְּשׁוּטָה, כְּשֶׁנֶּחְסֵר מֵהַתִּיקוֹן וְנַעֲשֶׂה בְּחִינַת תִּיקוֹן
כַּנֶּ"ל, אֲזִי הִיא נִשְׁפָּלֶת וְנִכְפָּפֶת וְנַעֲשֶׂה מִזֶּה בְּחִינַת קִינּוֹת שֶׁהוּא
אוֹתִיּוֹת תִּיקוֹן, רַק שֶׁהַנּוֹן נִכְפָּפֶת כַּנֶּ"ל, ה' יִגְאֲלֵנוּ וְיִתְּפָכוּ
הַקִּינּוֹת לְתִיקוֹן, וְיִתְּתֶקֶן הַתִּיקוֹן הַנֶּ"ל:

3. **elongated nun.** This is the final-*nun* (ן).

4. **low and is bent over.** This is the letter *nun* (נ) when it appears at the beginning or in the middle of a word.

5. **KINOT...TIKKUN....** Lacking *TIKKUN* (תיקון, rectification), we have *KINOT* (קינות, lamentations). Reb Noson explains that this is why we recite lamentations in the *Tikkun Chatzot* prayer and on Tisha b'Av. Both relate to the suffering and lack of clear perception associated with exile, as our lives seem filled with impossible issues and problems that have no solution. We recite the *kinot* in recognition of our lack of *tikkun*, and pray that God will send salvation, which is rooted in the Fiftieth Gate (*Likutey Tefilot* I, 142; *Torat Natan* #1).

6. **kinot be transformed into tikkun to rectify the aforementioned teiku.** Reb Noson writes that *NUN* connotes both *Nefilah* (to stumble) and *yiNON*, another name of Mashiach (see Psalms 72:17). Through diligent prayer we can transform the Jewish people's state of *nefilah* into the coming of *Yinon*/Mashiach (*Likutey Halakhot, Netilat Yadayim Li'Seudah* 6:66).

LIKUTEY MOHARAN #247

It is brought in the holy *Zohar* (III, *Raaya Mehemna*, p.27b): The *teiku* (unresolved issue)¹ spoken of in the Talmud is an aspect of a lack of *tikkun* (rectification)—i.e., the *Nun* of *TIKkUN* is missing, so that it becomes *TeIKU*.²

And know! when this elongated *nun*³ is missing from the *tikkun* so that it becomes *teiku*, then it is made low and is bent over.⁴ This creates the aspect of *KINOT* (lamentations), which has the same letters as *TIKkUN* just that the *nun* is bent over.⁵ May God redeem us, and the *kinot* be transformed into *tikkun* to rectify the aforementioned *teiku*.⁶

1. **teiku.** *TeIKU* is an acronym of *Tishbi Yitaretz Kushyot Ubaayot* (the Tishbite will resolve the questions and difficulties). When the prophet Eliyahu, the Tishbite, appears to herald the arrival of Mashiach, he will answer all the unresolved issues of Jewish law. In general, the halakhah for an unresolved dispute in the Talmud follows the stricter opinion. Lacking clarity, we refrain from taking the more lenient position. Reb Noson adds that unresolved issues are not only the legal matters of halakhah but include also the unresolved questions and difficulties of life. Lacking clarity, we do not know how to proceed (*Likutey Tefilot* I, 142).

2. **Nun...TIKkUN...becomes TeIKU.** The words *TIKkUN* (תיקון) and *TeIKU* (תיקו) share the same letters, save the final-*nun* (ן) of *tikkuN*. The *Zohar* (*loc. cit.*) explains that the letter *nun* (which has a numerical value of 50) represents *Binah*, with its Fifty Gates of Understanding. When *Binah* is manifest, we have answers to our questions. However, at present, *Binah* is hidden; its Fifty Gates of Understanding will manifest only in the future. This is why the prophet Eliyahu will solve the unresolved disputes only then. The missing *nun* of *teiku* thus signifies a lack of *tikkun* (rectification)—i.e., unresolved issues.

LIKUTEY MOHARAN II #67¹

(Connecting the Torah's start with its end²)

1. **Likutey Moharan II #67.** Rebbe Nachman gave this lesson in Breslov on Friday night, 27 Tishrei, 5570 (October 6, 1809). It was the first Shabbat after Simchat Torah, the day on which the annual cycle of reading the Torah begins anew, starting with the Torah's opening portion, *Bereishit*. In his teaching, the Rebbe links the first word of Genesis with the final words of Deuteronomy, which were read in synagogue just a few days earlier, on Simchat Torah (see the following note). The main themes of this lesson are: crying over the Holy Temple, clear spiritual vision, the luminaries of light and of fire (§1); concealment and revelation of the true tzaddik, the four elements, God's Name, Shabbat, the Holy Temple, *mochin* (mentalities), *tefilin*, and "the head of the house" (§2); true and false leaders, and fires (§3); reciting the Midnight Lament over the Temple's destruction (§5); eulogizing the tzaddik (§8); the *etrog's* beauty (§9).

The notes below include several of the stories surrounding the giving of this lesson. The *Parparaot LeChokhmah* introduces the entire lesson with the following abbreviated account of those events: The famous and beloved Chassidic master Rabbi Levi Yitzchak of Berdichev (1740-1810) was an elder contemporary of Rebbe Nachman. It was the Berdichever Rav's custom to travel throughout the Podolia region to raise money for charity. The preceding summer, his travels had untypically taken him to the region of Moldavia (see n.1 of Lesson #63 earlier in this volume). The Rebbe was wont to refer to the Berdichever Rav as the *pe'er* (splendor) of the community of true leaders. *Tefilin*, too, are called *pe'er* (see §5 and n.91). Hearing that this year it had been necessary for Rabbi Levi Yitzchak to journey even further from home to raise funds, the Rebbe immediately sent his *tefilin* to a *sofer* (scribe) for inspection. The Rebbe was concerned that the indignities the Berdichever Rav must have suffered in the course of his travels indicated a blemish of the concept of *tefilin* (this is further explained below, in n.94). Below, in section 9, Rebbe Nachman teaches that an *etrog*, too, is called *pe'er*. That year there was a scarcity of *etrogim* in the days leading up to the High Holidays. This caused considerable concern throughout the Jewish communities of the Ukraine. When *etrogim* finally did arrive in Breslov very close to Sukkot, the Rebbe's joy knew no bounds. He said he had been absolutely confident that through the prayers of the Berdichever Rav, the *pe'er* of the community, there would be *etrogim*.

Rebbe Nachman's previous lesson, Lesson #66, which shares a number of common themes with this one, was taught between Yom Kippur and Sukkot. Reb Noson was not present at the time, having returned home to Nemirov after Rosh HaShanah. When he returned to Breslov the day after Simchat Torah (Wednesday, 24th of Tishrei), he heard that lesson from some other of the Rebbe's disciples, as well as a short teaching about the *etrog*, which had also been given while he was away (see below, n.133 and Appendix II to this lesson). That night, Reb Noson brought his written version of both teachings to the Rebbe for approval. Looking at the pages, the Rebbe grew distraught and tears welled up in his eyes. No one knew what was wrong, nor did the Rebbe say. On Friday evening the Rebbe delivered this lesson with his usual fervor and awe, and again his eyes filled with tears. When Reb Noson brought the written version to the Rebbe on the following Sunday night, he looked at it and said, "My lesson is

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(חבור התחלת התורה בסופה)

very great. It is filled with *ruach hakodesh* (holy spirit), and so it is possible to know the future through it. All the more so once that thing has occurred; it is then certainly possible to see that it was predicted in my lesson." Reb Noson writes that the Rebbe's followers had no idea to what he was referring. Only later, once they learned of Rabbi Levi Yitzchak's passing (see the following paragraph), did they understand the import of the Rebbe's words and why he had grown so distraught when shown the written version of Lesson #66.

Rabbi Levi Yitzchak of Berdichev had passed away the previous Wednesday night, the 25th of Tishrei. However, news of his passing reached Breslov only on the following Monday, and then only as an unconfirmed rumor. Having heard Rebbe Nachman say on Sunday night that his lessons contained *ruach hakodesh* and predict the future, Reb Noson was convinced that the rumors were true. Even so, neither he nor any of the other chassidim would speak openly of it with the Rebbe, because the bad news was certain to upset him (even though he was already aware of it through *ruach hakodesh*). The following Friday night (the 4th of Cheshvan, weekly Torah reading of *Noach*), the Rebbe, who had still not been told of the Berdichever Rav's passing, added to his lesson of the previous week, teaching that "'*Bereishit*' (the title of this lesson) is a eulogy for Noach... the tzaddik" (see §8). After Shabbat, the Rebbe summoned someone from Berdichev and instructed him to tell him of the Rabbi Levi Yitzchak's passing. The Rebbe said, "How can I not know about his passing when they already know about it in the Land of Israel?" He then spoke about how dark the world becomes when such a great tzaddik passes away, and about the frequent fires and false leadership that result when a luminary of light passes on and the luminaries of fire gain power (§4). See note 105 below, that in 5570 (1809-10), many false leaders attracted attention, and there was hardly a town in the region that did not have several fires in which many houses were destroyed (*Rabbi Nachman's Wisdom* #196-197; *Yemey Moharnat* #37-41; *Parparaot LeChokhmah*; *Magid Sichot*).

Additional details of the above accounts, as well as other stories equally helpful for understanding the context and concepts of Rebbe Nachman's lesson, are brought in the notes below, each in the particular part of the teaching to which it relates.

Ostensibly, this lesson is a eulogy for Rabbi Levi Yitzchak of Berdichev. In Breslov tradition it is also understood as Rebbe Nachman's own eulogy. Some time before the Berdichever Rav's passing the Rebbe related a dream he had had: It was Yom Kippur and the *kohen gadol* (high priest) was required to offer someone as a sacrifice. The Rebbe volunteered his life and even put his commitment in writing. Afterwards, the Rebbe had a change of heart. Then someone was found who was willing to be sacrificed instead of him. "Even so," the Rebbe concluded, "I am still afraid of what the future holds." Reb Noson adds: That "someone" who agreed to take the Rebbe's place was the Berdichever Rav, who did in fact pass away soon afterwards. And as for the Rebbe's concluding words, they too came to be, as the Rebbe passed away after Yom Kippur of the following year (*Parparaot LeChokhmah*; *Tzaddik* #211).

2. **Connecting the Torah's start with its end.** The Five Books of Torah begin with the word

Bereishit (“In the beginning”)—l’inei kol Yisrael (“before the eyes of all Israel”)³

There are clouds which cover the eyes. As is brought, these are Greater Rome and Minor Rome (*Zohar* III, 252a).⁴ And this is the concept of “The clouds return after the rain” (Ecclesiastes 12:2)—this refers to eyesight, which is weakened as a result of weeping, as our Sages, of blessed memory, taught (*Shabbat* 151b).⁵ On account of weeping, the light of the eyes weakens and fades away.

And this is the concept of the light going down in the West. For the sun rises in the east and sets in the west. It follows, that “west” signifies the descent of the light. This is all on account of weeping, which causes the light of the eyes to fade away—namely, the concept of the light going down.⁶

MaARaV (West) is thus an acronym for “Rachel *M’vakah Al Banehah* (weeps for her children)” (Jeremiah 31:15; as brought in the teachings

Bereishit (בראשית, “In the beginning”) and end with the words *l’inei kol Yisrael* (לעיני כל ישראל, “to the eyes of all Israel”). On *Simchat Torah*, it is customary to read of the final Torah portion, *v’Zot HaBerakhah*, and to immediately follow it by reading the beginning section of *Bereishit*, the first portion. Linking the Torah’s end with its start in this way shows that God’s Word is an ever-present and ongoing part of our lives. This is hinted at by the Torah’s final and first letters, which together spell *LeV* (לב), the Hebrew term for “heart.” A person must direct his heart to God at all times and throughout life—at the beginning, in the middle, and to the end. It became customary for Chassidic masters to deliver a lesson on *Shabbat Bereishit*, right after the *Simchat Torah* festival, “connecting the Torah’s start with its end.”

3. **Bereishit—l’inei kol Yisrael.** Rebbe Nachman’s lesson is referred to in Breslov literature either as “*Bereishit-L’inei Kol Yisrael*,” or, simply, “*Bereishit*.” The full title encapsulates the central topic of this teaching, namely: acquiring clear spiritual vision through the true tzaddik. The Rebbe will show that the word *Bereishit* alludes to this tzaddik, who is the grace and beauty of the world and in whose name God’s Holy Name is en clothed. He is “the eyes of the congregation,” and so brings light *l’inei kol Yisrael* (“to the eyes of all Israel”) so that they can engage in introspection, and also see and look at God’s greatness. Each of the lesson’s various concepts is discussed as it relates to the true tzaddik and spiritual vision.

4. **As is brought....** In the section of the *Zohar* known as *Raaya Mehemnah*, the forces of evil, the *kelipot*, are identified as clouds which cover the eyes and obscure vision. The *Zohar* calls these two clouds which cover the right and left eyes “Greater Rome” and “Minor Rome,” respectively (*Zohar* III, 252a). The eyes signify wisdom, as we learn from Rashi’s commentary on the verse “Then the eyes of both of them were opened” (Genesis 3:7; see also Lesson #40 and n.9 earlier in this volume). The clouds/*kelipot* obscure one’s spiritual vision and keep one from recognizing Godliness (see also *Eikhah Rabbah* 1:31; *Tikkuney Zohar* #37, p.78a).

בראשית - לעיני כל ישראל.”

כי יש עננין דמכסין על עינא, שהם רומי רבתי ורומי זעירתא, כמובא (ברעיא מהימנא, פינחס דף רנב). וזה בחינת (קהלת יב): “ושבו העבים אחר הגשם” - “זה מאור עינים, שהולך אחר הבכייה.” כמו שאמרו רבותינו זכרונם לברכה (שבת קנא:), שעל ידי הבכי הולך ומסתלק מאור עינים.

וזה בחינת שקיעת האור במערב, כי במזרח חמה זורחת ובמערב שוקעת, נמצא שמערב הוא שקיעת האור. וכל זה על ידי בחינת הבכי, שעל ידו מסתלק מאור העינים כנ”ל, שזה בחינת שקיעת האור כנ”ל.

כי מערב - ראשי תבות (ירמיה לא): “רחל מבכה על בניה” (כמובא

In *Likutey Moharan* I, 16, Rebbe Nachman identifies the two clouds with Esav (Christianity) and Yishmael (Islam), the two civilizations representative of all the nations who have ruled over the Jewish people in exile (and see n.15 there; cf. *Eikhah Rabbah* 1:44; *Zohar* III, 246b). The *Mai HaNachal* notes that Rebbe Nachman’s opening discussion of the “clouds which cover the eyes” is related to his teaching below (in §2), that the Holy Temple is the concept of the eyes through which people examine themselves and see what progress they are making in the various character traits, and also perceive the greatness of God. “Greater Rome” and “Minor Rome” are the “clouds which cover the eyes.” By destroying the Temple they took from the world the luminaries of light, preventing people from engaging in true introspection and from recognizing God’s greatness.

5. **The clouds return...eyesight....** This Talmudic passage is a commentary on King Shlomo’s poetic description of the aging process, which appears in the final chapter of Ecclesiastes. “The clouds return after the rain” refers to diminished vision due to an abundance of tears (i.e., rain) which weaken the eyes. The *Mai HaNachal* cites the Talmudic teaching which links the destruction of the Holy Temple with the gratuitous tears shed by the Jewish people on account of the spies Moshe sent to scout the Holy Land. God said, “You wept this night (Tisha b’Av) without reason, I will give you reason to weep on this night for generations” (*Taanit* 29a). Rebbe Nachman will show that weeping blemishes spiritual vision unless one’s weeping is for increased spirituality and greater closeness to God (see below, n.16 and nn.87-89). The Rebbe’s mention here of tears can be linked to his own tears for the Berdichever Rav, whose passing left the world with diminished spiritual vision.

6. **the light going down.** Rebbe Nachman explains the spiritual basis for the natural phenomenon that the sun sets in the west. He likens it to diminished vision, the loss of the light of the eyes on account of one’s tears.

of the Ari).⁷ For the *Shekhinah* (Divine Presence) is in the West (*Bava Batra* 25a),⁸ and the *Shekhinah* weeps and moans, as it were, over the Jewish people, as in “Rachel weeps for her children; she refuses to be consoled for her children, who are gone.” She weeps over the suffering of the Jewish people, who are dispersed among the nations and are gone from their place.

Therefore, the light’s descent is in the west. For weeping causes the light of the eyes to fade away, which is the concept of the light going down, as mentioned above.⁹

This is also the concept of the *Kotel HaMaaravi* (Western Wall), which is where the *Shekhinah* weeps and moans over the destruction of the Temple, for there, in *maarav*, “Rachel weeps for her children,” as mentioned above.¹⁰

Now, there are “luminaries of light” and “luminaries of fire” (*Zohar* I, 20b).¹¹ They are opposites,¹² such that when the luminaries of light are strong, then the luminaries of fire are subdued. And, so too, in reverse,

7. **MaARaV...Rachel M’vakah Al Banehah.** This verse is part of Yirmiyahu’s vision of messianic times, when God will heal Israel and gather in all her exiles. The prophet states: “Thus said God: A voice is heard on high, wailing, bitter weeping, Rachel weeps for her children; she refuses to be consoled for her children, for they are gone.” And so God consoles Rachel: “Restrain your voice from weeping, your eyes from shedding tears.... And there is hope for your future, your children shall return to their borders, declares God.” Commenting on this verse in *Shaar HePesukim* (*Sefer Yirmiyahu* #25, p.237), the Ari teaches: The first letters of *Rachel M’vakah Al Banehah* (רהל מבכה על בניה) spell *MaARaV* (מערב).

8. **the Shekhinah is in the West.** “Rachel” is another name for God’s Divine Presence, the *Shekhinah* (see *Sefer HePeliah*, s.v. *Vayomer el ha’ishah*; Appendix: The Divine Personas). The Talmud (*loc. cit.*) brings the opinions of different Sages regarding the location of the *Shekhinah*. The view that God’s Presence resides in the West is the opinion of Rabbi Abahu. See also *Bamidbar Rabbah* 2:10, which teaches that the *SheKHiNah* (שכינה) permanently resides to the West, on the border of the tribe of Binyamin, as in “Of Binyamin he said: God’s friend, *yiShKoN* (may he dwell, ישכון) securely beside Him...” (Deuteronomy 33:12). Rashi explains this as referring to Binyamin’s territory and its proximity to the Holy Temple.

9. **Therefore, the light’s descent....** In the context of our lesson, Rachel’s weeping for the Jewish people in exile—i.e., the concept of *MaARaV*—is symbolized by the *Shekhinah* residing in the West. The *Shekhinah*’s weeping there, where the sun sets, is the concept of clouds covering the eyes so that their light grows dim and fades away.

The term *maARaV* (מערב) is etymologically similar to *AiRuV* (עירוב), which means “mixing” and “mergence.” In the teaching cited above from *Shaar HePesukim* (see n.7), the Ari relates this to the *Shekhinah*. The Divine Presence is synonymous with *Malkhut* (see Appendix: The Divine Personas), the last of the ten *sefirot* and the only one with no light of its own.

בכתבי האריז"ל), כִּי שְׁכִינָה בְּמַעְרָב (בבא בתרא כה.), וְהַשְׁכִּינָה בּוֹכָה וּמִילָלָת, כְּבִיכּוֹל, עַל יִשְׂרָאֵל, בְּחִינַת (ירמיה לא): "רַחֵל מְבַכָּה עַל בְּנֵיהָ, מֵאַנְהָ לְהַנָּחֵם עַל בְּנֵיהָ כִּי אֵינָנוּ" - שֶׁהִיא בּוֹכָה עַל צָרַת יִשְׂרָאֵל, הַמְפֹזְרִים בְּגוֹיִים וְאֵינָם עַל מְקוֹמָם.

וְעַל-כֵּן שְׁקִיעַת הָאוֹר בְּמַעְרָב, כִּי עַל-יְדֵי הַבְּכִיָּה מִסְתַּלֵּק מְאוֹר עֵינַיִם, שְׁזָה בְּחִינַת שְׁקִיעַת הָאוֹר כַּנִּ"ל.

וְזֶה בְּחִינַת 'כְּתֵל הַמַּעְרָבִי', שֶׁשָּׁם הַשְׁכִּינָה בּוֹכָה וּמִילָלָת עַל חֶרְפָּן בֵּית-הַמִּקְדָּשׁ, כִּי בְּ"מַעְרָב" שָׁם רַחֵל מְבַכָּה עַל בְּנֵיהָ, כַּנִּ"ל.

וְיֵשׁ 'מְאוֹרֵי אוֹר וּמְאוֹרֵי אֵשׁ', וְהֵם זֶה לְעֵמֶת זֶה. שְׁכָשֵׁיִשׁ כַּח לְ'מְאוֹרֵי אוֹר', אֲזִי נִכְנָעֵינ׳ 'מְאוֹרֵי אֵשׁ', וְכֵן לְהַפְּדֵי, חֵם וְשָׁלוֹם,

Instead, spiritual energy/light from each of the higher *sefirot* descends and mixes with the others inside of *Malkhut*/the *Shekhinah* (see below, n.58; see also *Pardes Rimoni* 3:4). Just as the energy/light of the *sefirot* grows more concealed the further they descend from their Source to merge within *Malkhut*, the light of the sun grows dimmer the further the sun moves westward, to where the *Shekhinah* weeps.

10. **Kotel HaMaaravi....** The Midrash teaches that even though the Holy Temple was destroyed, the *Shekhinah* has never departed from there (*Yalkut Shimoni*, *Micah* 4, #552). Rabbi Acha taught: The *Shekhinah* will never depart from the *Kotel HaMaaravi* (*Shemot Rabbah* 2:2), which can never be destroyed (*Yalkut Shimoni*, *Shir HaShirim* 2, #986). In the context of our lesson, Rebbe Nachman teaches that the *Shekhinah* remains at the Western Wall to weep and moan there over the Holy Temple—i.e., the luminaries of light diminishing in the West, as he will explain next.

11. **luminaries of light and luminaries of fire.** Scripture states: “And God made the two great luminaries, the greater luminary for dominion of day and the lesser luminary for dominion of night” (Genesis 1:16). In its straightforward meaning the verse is referring to the sun and the moon. The *Zohar* (*loc. cit.*) teaches: “And God made the two great luminaries”—there are two kinds of luminaries. Those which ascend on high are called “luminaries of light,” and those which descend below are called “luminaries of fire.” These latter belong to the lower realms and are dominant during the weekdays. Thus, with the departure of Shabbat a blessing is recited (as part of the *Havdalah* ceremony) over the burning candle, to protect us from the rule then being restored to the luminaries of fire.

12. **opposites.** Literally, this is “one contrasts the other,” a paraphrase of Ecclesiastes 7:14—“God made one to contrast the other.” For every level or concept of holiness there is a corresponding level or concept of impurity. As Rebbe Nachman will show, the luminaries of light and luminaries of fire are antithetical, so that when the influence of one increases, the influence of the other decreases. He will show, too, that whereas the luminaries of light correspond to Shabbat and *tzaddikim*, the true leaders of Israel, the luminaries of fire correspond to the weekdays and false leaders.

God forbid; when the luminaries of light are subdued and removed, God forbid, then the luminaries of fire become powerful.¹³ This is the concept of the Holy Temple's destruction,¹⁴ the concept of "From on high He sent a fire into my bones" (Lamentations 1:13).¹⁵ The luminaries of fire grew powerful due to the removal of the luminaries of light, as in "Rachel weeps over her children," for the weeping is the departure of the luminaries of light,¹⁶ and then, God forbid, the luminaries of fire become powerful, the concept of "From on high He sent a fire..." as mentioned above.¹⁷

2A. Now, this is the concept of concealment,¹⁸ the disappearance of

13. **when the luminaries of light are strong, then the luminaries of fire are subdued....** Reb Noson explains that, actually, the luminaries of fire draw life-force and power from the same source on high as the luminaries of light. It is just that this energy must be moderated and contained so that the luminaries of fire do not become too powerful and cause great destruction. The only way to properly control these luminaries and ensure they are used solely for good is through the Torah and the true tzaddikim, who, as will become clearer below (§2-§3), are themselves the concept of luminaries of light (*Torat Natan* #4). In a second passage Reb Noson explains that the true tzaddikim are the root of all the purity and sanctity of the Jewish people. Conversely, the luminaries of fire are the false leaders and charlatans, whose prominence and rule, achieved through arrogance, conceal Godliness and so bring to destruction. The problem, Reb Noson writes, is that it is difficult to tell them apart, for even a charlatan's falsehood is based on a measure of truth (see *Sotah* 35a). This truth is derived from the luminaries of light, i.e., the true tzaddikim. It would therefore be right that false leaders be subservient to the true tzaddikim. But, instead, the luminaries of fire crave power and do all they can to obtain it. In doing so, they cause the true tzaddikim to be concealed from people and are the major cause of misfortune and harm—in the past, the destruction of the Holy Temple; presently, the delay of its rebuilding and the extension of our suffering in exile. However, distinguishing between the true and the false tzaddikim can be an impossible task, for everyone claims to possess the truth. Therefore, Reb Noson concludes, in every generation people have to seek and search for truth, and, by doing so honestly and persistently, find it (*Torat Natan* #5).

14. **the Holy Temple's destruction.** This is as the *Zohar* teaches: When Upper Light departed from the lower light, every light was darkened, and there was no light in the world at all. Consequently, the Temple was destroyed in the time of Yirmiyahu... (*Zohar* II, 179b).

15. **He sent a fire into my bones.** Lamenting the destruction of the Holy Temple by fire, the prophet Yirmiyahu declares (*loc. cit.*): "From on high He sent a fire into my bones, and it crushed them. He spread a net for my feet; He hurled me backward; He left me forlorn, in misery all day long." Citing this verse, the Midrash teaches: The Jewish people said to God: Master of the Universe, how long will this go on? Have You not written in Your Torah that "he who set the fire shall surely pay" (Exodus 22:5)? Yet, was it not You who set the fire [to the Temple], as in "From on high He sent a fire into my bones"? Therefore, are You not the one obligated to rebuild it and personally console us? (*Pesikta Rabbati*, Chapter 33).

שְׁכֶשֶׁנְכַנְעִין וְנִסְתַּלְקִין מְאוּרֵי אוֹר, חֵס וְשָׁלוֹם, אֲזֵי מִתְגַּבְּרִין
'מְאוּרֵי אֵשׁ'. וְזֶה בְּחִינַת חֲרָפָן בֵּית הַמִּקְדָּשׁ, בְּחִינַת (איכה א):
"מִמָּרוֹם שָׁלַח אֵשׁ בְּעֶצְמֹתַי", כִּי נִתְגַּבְּרוּ מְאוּרֵי אֵשׁ עַל-יְדֵי
שְׁנִסְתַּלְקוּ מְאוּרֵי אוֹר, בְּבְחִינַת: "רָחַל מְבַכָּה עַל בְּנֵיהָ", כִּי
הַבְּכִיָּה הוּא בְּחִינַת הַסְתַּלְקוֹת מְאוּרֵי אוֹר כַּנ"ל, וְאֲזֵי מִתְגַּבְּרִין,
חֵס וְשָׁלוֹם, מְאוּרֵי אֵשׁ, בְּחִינַת: "מִמָּרוֹם שָׁלַח אֵשׁ" וְכו' כַּנ"ל:

וְזֶה בְּחִינַת הַהֶעְלָמָה, שְׁנִתְעַלְמוּ הַיְפֵי וְהַפְּאָר שֶׁל כָּל הָעוֹלָם. כִּי

16. **luminaries of fire grew powerful...weeping is the departure of the luminaries of light.** Rebbe Nachman teaches that it was only when the luminaries of light departed on account of the *Shekhinah's*/Rachel's weeping, that the luminaries of fire became powerful enough to destroy the Holy Temple.

One would think that, on the contrary, crying over exile is a good thing. Yet Rebbe Nachman teaches here that the *Shekhinah's* weeping over the Temple's destruction and the Jewish people's exile covers the eyes with clouds and causes the light of the eyes to disappear. But see above (n.5), that when a person's sins blemish his spiritual vision, the only remedy is to counter those tears by crying instead for greater spirituality and closeness to God. This is the subject of section 5 (and see n.91) below, where Rebbe Nachman teaches that reciting *Tikkun Chatzot* (the Midnight Lament) and crying over the Holy Temple's destruction rectifies weeping over Jewish suffering in exile on account of sin. The *Mai HaNachal* reiterates that the sun's setting in the west (*maarav*) hints to the fading of the light of the eyes on account of the tears shed as a result of the spies (n.5) and the subsequent destruction of the Holy Temple, thus preventing a person from clearly seeing the measure of his spiritual accomplishments and deficiencies. Reb Noson explains that tears are the product of a person's "hot, boiling blood"—i.e., one's own, internal luminary of fire. When the "fire"/turbid blood inside him becomes so powerful that he cannot control it, it emerges as tears, diminishing his spiritual vision (*Torat Natan* #1).

17. **as mentioned above.** In review: Tears cloud the eyes and obscure their light, blemishing spiritual vision. On account of the *Shekhinah's* weeping the luminaries of light depart and are replaced by the luminaries of fire, through which the Holy Temple was destroyed.

Although Rebbe Nachman gave this lesson as a eulogy for Rabbi Levi Yitzchak of Berdichev (see n.1), he begins with a discussion of the Holy Temple's destruction by luminaries of fire. This is because, as will be noted below (see n.23), the Sages liken the passing of a tzaddik to the Temple's destruction. The lesson's focus on the Holy Temple in fact speaks to the centrality of the tzaddik in the life of every Jew. Thus, in *Likutey Tefilot* (II, 33), Reb Noson begins his prayer based on this lesson by pleading with God for the right words and the ability to eulogize the tzaddikim.

18. **this is the concept of concealment.** "This" refers to the diminished vision brought about by the destruction of the Holy Temple when the luminaries of light are replaced by the luminaries

the beauty and splendor of the entire world. For there is a tzaddik who is the beauty, splendor and grace of the entire world, as in “And Yosef was beautiful in appearance and beautiful to look at” (Genesis 39:6);¹⁹ the concept of “a most beautiful sight, joy of all the earth” (Psalms 48:3). This true tzaddik, who is the concept of Yosef, is the majesty and the beauty of the entire world.²⁰

And when this beauty and splendor is revealed in the world—i.e., when this tzaddik who is the beauty and splendor of the entire world becomes renowned and important in the world—then people’s eyes are opened.²¹ Whoever is encompassed in the genuine grace of that tzaddik who is the grace and the beauty of the world—i.e., he gets closer to him and becomes included in him—his eyes are opened and he can see.²²

of fire. Rebbe Nachman will show that today the instantiation of the Holy Temple is the true tzaddik, who is the world’s luminary of light. His concealment results in a preponderance of false leaders, the luminaries of fire, so that, as happened with the Temple’s destruction, spiritual vision becomes diminished. In this section, the Rebbe will also link the concept of Holy Temple/tzaddik with the four *yesodot* (elements), God’s Name, Shabbat, mentalities (*mochin*), *tefilin* and their *batim* (compartments).

Haalamah (העלמה) is the Hebrew term for “concealment.” On one of the occasions Reb Noson taught this lesson after Rebbe Nachman’s passing, he was about to begin this section when his voice broke with emotion as he cried out, “*Haalamah! Haalamah! Haalamah!* The concealment is great! God is the life-force of all the worlds, but He is hidden and concealed! The tzaddik is the splendor of the entire world. He is the grace of the entire world. He is the beauty of the entire world. If his grace was revealed, holy grace would fill the entire world. All false grace and beauty would be nullified. But, alas, he is concealed!” Years later, Reb Noson’s disciple, Reb Nachman Chazan of Tulchin, would repeat these exact words, just as he heard them from Reb Noson. And later still, Reb Avraham Chazan would repeat these words as he had heard them from his father (*Magid Sichot*). Reb Avraham Sternhartz (*Kokhav Lev*) never met Reb Noson, his great-grandfather. Once, he, too, was teaching the Rebbe’s lesson and introduced this section with Reb Noson’s words. Reb Moshe Breslover, one of Reb Noson’s closest disciples, was present at the time. Hearing the way Reb Avraham recited the words, “*Haalamah! Haalamah! Haalamah!* The concealment is great!...,” Reb Moshe declared, “That is exactly the way Reb Noson said it!” (*Rabbi Nachman Burstyn*). Rebbe Nachman next shows the tzaddik is “the beauty, splendor and grace of the entire world.” The *Parparaot LeChokhmah* notes that it is possible for this tzaddik to be alive, but, because he faces great opposition, he is concealed from the world and so is in a state of *haalamah*.

19. **a tzaddik who is the beauty, splendor and grace...Yosef....** Scripture calls attention to Yosef’s extraordinary comeliness. The Kabbalah identifies Yosef as the personification of the tzaddik, the exemplar of moral purity and sanctification of the *brit* (covenant; see *Zohar* I, 71b; see also *Likutey Moharan* I, 58:4 and n.31). While enslaved in Egypt, Yosef’s rare beauty and grace made him the object of sexual advances from his master’s wife. Nevertheless, he remained steadfast in his refusal to sin with her (Genesis 39; see *Bereishit Rabbah*, Chapter

יש צדיק, שהוא היפי והפאר והחן של כל העולם כולו, בכחינת (בראשית ט): “ויהי יוסף יפה תאר ויפה מראה”, בכחינת (תהלים מח): “יפה נוף מושב כל הארץ”. כי זה הצדיק האמתי, שהוא בכחינת יוסף, הוא ההדור והיפי של כל העולם. וכשזה היפי והפאר נתגלה בעולם, דהינו כשזה הצדיק, שהוא היפי של כל העולם, נתפרסם ונתגדל בעולם, אזי נפתחין העינים של העולם, שכל מי שנכלל בזה החן האמת של זה הצדיק, שהוא החן והיפי של העולם, דהינו שמתקרב אליו ונכלל בו, נפתחין עיניו ויכול לראות.

87). Yosef is therefore said to correspond to *Yesod*, the *sefirah* which parallels the tzaddik and guarding the *brit* (Appendix: The Seven Supernal Shepherds).

20. **a most beautiful sight....** Speaking of the holy and beautiful city of Yerushalayim, which God chose as the abode of His *Shekhinah*, the psalmist states: “Great is God and much praised, in the city of our Lord. Mount of His Holiness; a most beautiful sight, joy of all the earth, Mount Zion....” The Hebrew term *nof*, generally translated as “view” or “vista,” is rendered here as “sight” to emphasize the connection to Yosef, who was “beautiful to look at,” and to vision and the eyes, which Rebbe Nachman introduced in section 1. The *Zohar* (I, 206b) interprets “*yefei nof* (a most beautiful sight)” as a reference to Yosef, the *sefirah Yesod*, quoting the previously cited verse—“And Yosef was beautiful in appearance...”—as proof that the tzaddik corresponds to beauty.

With this and the previous proof-text Rebbe Nachman has shown that the tzaddik/Yosef is the true beauty and grace of the world. This second verse also connects the tzaddik with the Holy Temple. This is supported by the Talmudic teaching likening the passing of the tzaddik to the destruction of the Holy Temple (*Rosh HaShanah* 18b), and the Midrash which states that the tzaddik’s passing is a more severe punishment than the Temple’s destruction (*Yalkut Shimoni, Yeshayahu* #436).

21. **becomes renowned and important...people’s eyes are opened.** Rebbe Nachman now establishes the connection between the tzaddik and the concept of eyes/spiritual vision. In section 1, the Rebbe discussed the destruction of the Holy Temple and the loss of one’s spiritual vision when the light is diminished. The inverse of this is that when the Temple stood, the Jews were able to see the Divine Presence dwelling there; they had the eyes to see spirituality and recognize its great value. Having just shown that the true tzaddik, the luminary of light, is the parallel to the Holy Temple, the Rebbe teaches here that when the tzaddik becomes renowned and important, “people’s eyes are opened”—i.e., their spiritual vision is restored. The reverse is also true. When clouds cover the eyes, the tzaddik is concealed, so that, as the Rebbe began this section: “this is the concept of *haalamah*, the disappearance of the beauty and splendor of the entire world.”

22. **he gets closer to him and becomes included in him....** See *Likutey Moharan* I, 7:3 that

And the main thing is that he examines himself. This is as was explained above (Lesson #66), that [a person comes to introspection] by getting close to a true tzaddik.²³ For he is the concept of “the tzaddik is the *yesod* (foundation) of the world,” the simple *yesod* (element) from which the four elements derive, as in “Now a river issues out of Eden to water the garden and from there separates into four heads” (Genesis 2:10).²⁴ “Now a river issues out of Eden” is the concept of “the tzaddik is the *yesod* of the world,” the simple *yesod*, “and from there it separates into four heads,” i.e., the four *yesodot*, which derive from the tzaddik. Thus, when a person gets close to him, it is right that it lead him to introspection, to see where he stands in the various facets of his character. This is because

a person attaches himself to the true tzaddik and becomes included in him by following his counsel and learning to serve God according to the tzaddik’s advice. In *Likutey Halakhot* (*Hilkhot Matzranut* 4:9), Reb Noson explains that one is included in the tzaddik and draws from his holiness not only by seeing him, but through having faith in him and holding him in esteem as well.

23. **This is as was explained above....** “Above” refers to Rebbe Nachman’s previous teaching, Lesson #66. This paragraph and the two which follow closely resemble the end of section 1 and section 2 of the previous teaching. There, the Rebbe cites Isaiah (30:20): “Then your teacher will not conceal Himself anymore, and your eyes will see your teacher,” showing that seeing the tzaddik’s face leads a person to introspection, to examine the progress he is making in the various character traits and the true measure of his spiritual devotions (and see nn.20-23 there). In *Likutey Moharan* I, 230 (and n.5), the Rebbe cites this same verse from Isaiah as proof that “a person should look at his teacher’s face when receiving his wisdom.”

Having taught that the tzaddik is “the beauty and splendor of the entire world” and that getting close to him opens one’s eyes, Rebbe Nachman next explains what about the tzaddik leads one to this genuine introspection. To that end he introduces here in close succession several additional concepts, beginning with the teaching that the tzaddik is the *yesod* (foundation) of the world, namely, the simple *yesod* (root element) from which the spiritual building blocks of Creation, the four elements, emerge. (The material in the notes which follow is almost identical with that in the notes of Lesson #66. However, unlike that previous lesson, in which each concept is treated in a separate note, here, the complex arrangement of the concepts in the Rebbe’s text warranted merging their explanations all within the following two notes.)

24. **the simple yesod...four elements...a river issues out of Eden...into four heads.** The doctrine of the four *yesodot* (elements) is an integral part of traditional Jewish thought regarding the Act of Creation. Rebbe Nachman teaches here that it is rooted in Scripture, which states that “a river issues out of Eden to water the garden and from there separates into four heads.” The “river” alludes to the monadic power of God, His Infinite Light, which contains in potential all the multifarious powers that are manifest in the actual creation. Just as a single beam of light can be refracted to reveal its constituent colors, the monadic power of God is similarly “refracted,” as it were, in the finite creation, dividing into four “heads”...the four elements of

וְהַעֲקַר לְהַסְתַּכֵּל עַל עֲצָמוֹ. וְכַמְבֹאֵר לְעֵיל (בְּסִימָן טו), שְׁעַל-יָדֵי שְׂמַת־קָרֵב לְצִדִּיק אֱמֶתִי, שֶׁהוּא בְּחִינַת (מְשִׁלֵּי י'): “צִדִּיק יְסוּד עוֹלָם,” בְּחִינַת יְסוּד הַפְּשׁוּט, שְׂמִמְנוּ נִמְשָׁכִין כָּל הָאֲרָבָעָה יְסוּדוֹת, בְּבְחִינַת (בְּרֵאשִׁית ב): “וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגֶּן, וּמִשָּׁם יִפְרֹד וְהָיָה לְאַרְבָּעָה רָאשִׁים”; “נָהָר יוֹצֵא מֵעֵדֶן” - זֶה בְּחִינַת: “צִדִּיק יְסוּד עוֹלָם,” שֶׁהוּא בְּחִינַת יְסוּד הַפְּשׁוּט, אֲשֶׁר “מִשָּׁם יִפְרֹד וְהָיָה לְאַרְבָּעָה רָאשִׁים” - הֵינּוּ בְּחִינַת הָאֲרָבָעָה יְסוּדוֹת, שְׂנִמְשָׁכִין מִן הַצִּדִּיק כַּנִּלְ. וְכַשְׂמַת־קָרֵב אֵלָיו, עַל-יְדֵי-זֶה רְאוּי לֹו לְהַסְתַּכֵּל בְּעֲצָמוֹ עַל כָּל הַמַּדּוֹת, אֵיךְ הוּא אוֹחוֹז בָּהֶם. כִּי כָל

fire, air, water and earth. ...The Kabbalah pictures the creation as a downward chain of spiritual worlds stretching from the most exalted realms of *Adam Kadmon* (“Primordial Man,” *Keter*) and *Atzilut* (“Emanation”) down to spiritual world of *Asiyah* (“Action,” *Malkhut*), which finally generates the material world in which we live, including our physical bodies. The four elements might best be understood as the underlying dynamic principles that govern the processes on every level of creation, spiritual and physical, holy and unholy. These elements interact in various ways to produce all the different processes and phenomena found in all the different worlds (*Wings of the Sun*, Chapter 12). Thus, the four elements are not to be confused with the “elements” of modern chemistry, which are physical substances. Rather, the *yesodot* are the spiritual roots of those substances (*Biur HaGra* on Proverbs 8:2).

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

As it relates to man, the doctrine of the four *yesodot* is succinctly set out in the following teaching by the Ari’s principal disciple, Rabbi Chaim Vital: Man’s body is formed out of the four lower, physical elements, fire, air, water and earth, each one itself composed of good and evil. His body is formed out of the good in the four elements, but the bad in them causes the formation of the four bodily humors: the white, the black, the red and the green. ...Man’s soul is also a mixture of good and evil. It, too, is hewn out of the four elements, though in the soul’s case it is out of the spiritual aspect of these elements. Thus, as with man’s body, man’s soul has two sides: the divine soul, drawn from the good of the four spiritual elements, and the animal soul, drawn from the evil of the four spiritual elements. And whereas on the one extreme the supernal root of the four elements is God’s Holy Name of four letters, *YHVH*, on the other extreme the animal soul formed from the evil in the four elements is the root of man’s evil inclination (*Shaarey Kedushah* 1:1-2; see also Lesson #66, n.12).

all the character traits stem from the four elements, as is known. And the four elements derive from the tzaddik.^{25 26}

Therefore, when this tzaddik, who is the world's grace and beauty, is revealed, the eyes of whoever draws close and is encompassed in this genuine grace are opened. He examines himself and sees where he stands in the various character traits, which derive from the four

25. **the yesod of the world...introspection...character traits...from the tzaddik.** In Kabbalistic teaching, the *sefirah Yesod* (Foundation) anthropomorphically represents the *brit*, the male organ (see Appendix: The Sefirot and Man). From the *Zohar* (I, 59b) we know that whoever guards the *brit/Yesod*, i.e., maintains sexual purity, is called a tzaddik (see also *Likutey Moharan* I, 31:5, n.59; *ibid.* 58:4, n.31). In his teachings on the mystical meditations for *brit milah* (circumcision), the Ari explains that after gathering up the *shefa* (influx of bounty) channeled through the *sefirot* above it, *Yesod* unites with its mate, *Malkhut*, the *sefirah* most closely associated with this world. Through their union *Yesod* transfers the gathered *shefa* to *Malkhut*. This is the meaning of the verse Rebbe Nachman cites from Proverbs: “the tzaddik is the *yesod* (foundation) of the world”—i.e., as *Yesod*, he is the nexus through which *shefa* is channeled into *Malkhut* and from there dispensed as bounty and blessing in this lower world (see *Likutey Moharan* I, 63, n.2 and n.32). Thus it is that the physical world, which the Kabbalah teaches is generated from the *sefirah Malkhut*, receives from and is sustained by the tzaddik. The Rebbe teaches that this is alluded to by the verse in Genesis (2:10), “Now a river issues out of Eden...and from there it separates into four *roshim* (heads).” In the context of our lesson, the water which flows into the garden and from there to the rest of the creation signifies the tzaddik, who, as the simple *yesod*, is the root which separates into four *yesodot* (“heads”). This is the meaning of “the tzaddik is the *yesod* of the world.” He illuminates and elevates everything that exists and brings the four elements into balance and harmony. The continued existence of the world—i.e., the harmonious combination and interaction of the *yesodot*—comes about through him. (A synopsis of Reb Noson's discourse in *Likutey Halakhot* on the concepts of the simple *yesod* and the four elements appears in the following note.)

This explanation of the sequence in which the simple *yesod* produces the four *yesodot* as the tzaddik/*Yesod* uniting with and sustaining *Malkhut*, is consistent with Rebbe Nachman's teaching in Lesson #66:1; and see note 17 there. However, over the next paragraphs the Rebbe will break down this general picture into a far more detailed presentation of the successive stages. See also below, notes 36 and 38.

Here, Rebbe Nachman teaches that the four elements are the root of all character traits. In *Mishnat Chassidim*, the Kabbalist Rabbi Immanuel Chai Riki (1688-1743) explains that the good in the elements gives rise to the four major positive traits, each corresponding to one of the four letters of the Holy Name *YHVH*. He then aligns the major negative traits and their offshoots with their corresponding elements, as follows: arrogance and anger derive from fire; idle chatter and the various forms of hurtful speech derive from air (wind); seeking sensual pleasures derives from water; indolence and depression derive from earth (*Mishnat Chassidim, Masekhet Asiyah Gufanit* 1:1). See also below, Addendum I. Rambam, too, discusses the four *yesodot* and explains that everything in the creation contains properties of these elements (see *Mishneh Torah, Hilkhot Yesodei HaTorah*, Chapters 3 and 4; for a detailed discussion on the four elements and how they relate to the body, see also *Anatomy of the Soul*, Chapter 6).

הַמְדוּת נִמְשָׁכִין מִן הָאֲרֵבָעָה יְסוּדוֹת, כִּידוּעַ, וְהָאֲרֵבָעָה יְסוּדוֹת
נִמְשָׁכִין מִן הַצְּדִיק כַּנִּלְ. וְעַל-כֵּן כְּשֶׁנִּתְגַּלָּה זֶה הַצְּדִיק, שֶׁהוּא הַחַן וְהִיפֵי שֶׁל הָעוֹלָם, כָּל מִי
שֶׁמִּתְקָרֵב וְנִכְלָל בְּזֶה הַחַן הָאֵמֶת, נִפְתָּחִין עֵינָיו, וְרוֹאֵה וּמִסְתַּכֵּל
עַל עֲצָמוֹ, אֵיךְ הוּא אוֹחֵז בְּכָל הַמְדוּת, שֶׁנִּמְשָׁכִין מֵאֲרֵבָעָה יְסוּדוֹת,

26. **four elements derive from the tzaddik.** Before proceeding, it is important to address a source of potential confusion. In this paragraph Rebbe Nachman has explained, as he did in Lesson #66, that “the four *yesodot* derive from the tzaddik,” the simple *yesod*. He repeats this in the next paragraph as well, apparently implying that the line of descent is direct, from *Yesod* to *Malkhut*. However, it will soon become clear that the Rebbe means this in only a very general sense. Over the course of the remainder of this section he will twice modify this statement, showing that there are, in fact, a number of levels or “stages” between the tzaddik—who is “the *yesod* of the world,” i.e., the simple *yesod*—and the stage of the four *yesodot*. See below, note 36, which outlines the stages; and see notes 37-47 and note 60, which relate to the Rebbe's modifications in the text.

The following is a synopsis of Reb Noson's discourse on the four *yesodot*, in which he explains the tzaddik's role as the simple element: Everything that exists is composed of the four basic elements. God created the four classes of existents—inanimate (*domeim*), vegetation (*tzomeach*), animate (*chai*) or human (*medaber*)—by compounding and assembling different measures of fire, air, water and earth. Moreover, each of these *yesodot* contains traces of the others, even if only in microscopic proportion. For example, the main component of everything *domeim* is the earth-*yesod*, but one can also find in it traces of water, air and fire. The main component of everything *tzomeach* is the water-*yesod*, but one can also find in it traces of earth, air and fire. The continued existence of the world is predicated on the proper combination and interaction of these elements. Each element is radically different in makeup from the others, yet God in His infinite wisdom created them in such a way that they could coexist and sustain life in an almost endless array of combinations. Thus earth, which is dry and cold, and water, which is moist and cold, coexist through their common quality of coldness. By virtue of the moisture in water, it can also coexist with air, which is hot and moist; and air's heat enables it to coexist with fire, which is dry and hot. Therefore, although the human body is identified primarily with earth (as in Genesis 3:19), it is a composite of all four elements, whose proper balance is the determinant of physical health. When a person is ill, his diminished life-force and vitality are a sign of disharmony between the elements. There is either too much, or too little, of one or more of the elements present inside his body. When the life of anything ends, its four elements disperse, this being the death and destruction of that thing (see *Rambam, Yad HaChazakah, Hilkhot Yesodei HaTorah*, Chapter 4:1-4). Ultimately, the cohesion of the four *yesodot* is derived from the simple element from which they emerge and in which they are united. This simple element, as we have seen, is the tzaddik. He illuminates and elevates everything in creation and brings the four elements into balance and harmony. This is the deeper meaning of “the tzaddik is the *yesod* of the world.” Despite the differences between the four elements, the continued existence of the world—i.e., the proper combination and interaction of the *yesodot*—comes about through him (*Likutey Halakhot, Hilkhot Matzranut* 4:1-3).

yesodot, which in turn derive from the tzaddik, as mentioned above.²⁷ And he can also see and look at God's greatness,²⁸ and at the world, as a result of his eyes being opened by the revelation of the true tzaddik's splendor.²⁹

For when this tzaddik is revealed and becomes renowned in the world, it is the concept of "a name"—i.e., he becomes famous and has a name in the world.³⁰ And encloded within this name of the true tzaddik and associated with it is God's Name, because His name is associated with our name (*Yerushalmi, Taanit 2:6*).³¹ It follows, that when the tzaddik's name becomes important, God's Name is made great. And the

27. **this tzaddik...is revealed, the eyes...are opened...derive from the tzaddik, as mentioned above.** We can now understand why getting close to a true tzaddik brings a person to introspection (and see n.23). As explained in note 24, all character traits are rooted in the four elements, which, at their root, are pure. Only below, in the physical realms, do the four elements take on the qualities of good and evil. Man must therefore purify his character traits by eliminating the evil and empowering the good, as this restores the four elements to their original state. One who accomplishes this, so that there is no evil whatsoever in any of his traits, becomes the simple *yesod*, i.e., the tzaddik, who is the foundation of the world from which everything derives (see the following passage from *Shaarey Kedushah*). When the tzaddik becomes known in the world and people draw close to him, they begin to examine themselves. With eyes now opened, they see mirrored in his face the four elements/character traits in their purest manifestation. It is this that impels people to honestly evaluate the progress they themselves are making in the various traits.

Regarding eliminating the evil and empowering the good of one's character traits, Rabbi Chaim Vital writes: When a person finally triumphs over his evil inclination, after he has turned from his evil traits by battling against them and by observing Torah and mitzvot, he is called a genuine tzaddik... And when he persists in this path and becomes practiced in it, so that he thoroughly rids himself of those characteristics and is no longer drawn to them, but instead the good traits become second nature to him so that he no longer has to battle the evil inclination because the *yesodot* of his body and soul are completely pure... then the four letters *YHVH* become encloded within him and he becomes the bearer of God's *Shekhinah* (*Shaarey Kedushah 1:2*).

Here, again, Rebbe Nachman refers to his previous lesson. In section 2 of Lesson #66, the Rebbe shows that the verse he cited from Isaiah (30:20; see n.23 above) alludes to seeing the characteristics—i.e., the four elements—mirrored in the tzaddik's face. In Hebrew, the first letters of the words *Ainekha Ro'ot Et Morekha* (עֵינֶיךָ רֹאוֹת אֶת מוֹרֵיךָ) are also the first letters of the four elements: *Ahfar* (earth, עֶפֶר), *Ruach* (air, רוּחַ), *Eish* (fire, אֵשׁ), *Mayim* (water, מַיִם). Seeing the teacher/tzaddik is seeing one's four elements and thus advantageous for introspection.

28. **God's greatness.** This will be explained in the following two paragraphs.

29. **by the revelation of the true tzaddik's splendor.** Rebbe Nachman has shown that the tzaddik "is the beauty, splendor and grace of the entire world." People are by nature attracted

שֶׁהֵם נִמְשָׁכִין מֵהַצְדִּיק כַּנִּל. וְגַם יְכוּל לְרֹאוֹת וּלְהִסְתַּכֵּל בְּגִדְלַת
הַשֵּׁם וּלְהִסְתַּכֵּל בְּעוֹלָם, עַל-יְדֵי שְׁנִפְתָּחוּ עֵינָיו עַל-יְדֵי הַתְגַּלּוֹת
הַפֶּאֶר שֶׁל הַצְדִּיק הָאֵמֶת כַּנִּל.

כִּי כְשֶׁזֶה הַצְדִּיק נִתְגַּלֶּה וְנִתְפָּרֵס בְּעוֹלָם, זֶה בְּחֵינַת 'שֵׁם', דְּהֵינּוּ
שְׁנֵתְפָרֵס וַיֵּשׁ לוֹ שֵׁם בְּעוֹלָם, וּבְתוֹךְ זֶה הַשֵּׁם שֶׁל הַצְדִּיק הָאֵמֶת
מְלַבֵּשׁ וּמְשַׁתֵּף שְׁמוֹ יִתְבָּרֵךְ, כִּי 'שְׁמוֹ מְשַׁתֵּף בְּשִׁמְנוֹ'. נִמְצָא
כְּשֶׁנִּתְגַּדֵּל שֵׁם הַצְדִּיק, נִתְגַּדֵּל שְׁמוֹ יִתְבָּרֵךְ, וְכֹל מֵה שְׁנִתְגַּדֵּל

to beauty and grace. However, opposition to the tzaddik (see n.18) covers people's eyes with clouds and prevents them from seeing his beauty and being drawn to him. On the other hand, when the tzaddik's splendor is revealed and he becomes known in the world, as the Rebbe will discuss next, people are drawn to him and become included in his grace. Their eyes become spiritually open, so that by engaging in introspection they can see themselves as they truly are.

Rebbe Nachman mentions here three areas to which a person's eyes are opened. When the clouds obstructing his spiritual vision are removed, he is able to examine himself, perceive God's greatness, and see the entire world with clear vision. The Rebbe explained the first category, introspection, earlier in this section; see also the preceding notes. He will next discuss the second category, recognizing the greatness of God and of His Holy Name. Finally, the Rebbe mentions looking at the world, but does not at this point specify what this entails. He will, however, return to this "looking" at the end of this section, where he talks about the world having a master-of-the-house who watches over it. In the prayer Reb Noson composed based on this lesson he includes in the category of perceiving God's greatness one's gaining spiritual insight by taking note of the awesome wonders He constantly performs. Reb Noson explains looking at the world as *tikkun olam*—seeing ways to repair the world (*Likutey Tefilot II, 33*; see also the story of the Baal Shem Tov in n.148 below).

30. **becomes renowned...has a name in the world.** Unless a tzaddik gains fame and importance, people do not recognize his greatness and it is as if he has no name. Rebbe Nachman will next show how this impacts on God's Name.

The Midrash teaches: The wicked precede their name, but the name of the tzaddikim precedes them (*Esther Rabbah 6:2*). One explanation of this teaching is that the wicked do not wait for fame to come their way, but instead actively pursue it. Tzaddikim, on the other hand, are not drawn to fame, but when it comes as a consequence of their good deeds use it for the benefit of others. Our lesson is an illustration of this, as it is through the tzaddik's renown that people are drawn to him and their spiritual eyes are opened so that they examine themselves, perceive God's greatness, and see the entire world with clear vision.

31. **His name is associated with ours.** Here, again, Rebbe Nachman refers to his teaching in Lesson #66 (and see n.34 there). The Jerusalem Talmud (*Taanit 2:6, p.11a*) teaches: The Holy One said as follows: If I leave the Jewish people as they are, they will assimilate (literally: be swallowed up) among the nations. Instead, I will associate My Great Name with them and they will survive. (See also Jeremiah 14:9 and *Rashi* on v.7 there.)

Joshua 7:9 states: "The Canaanite and all the inhabitants of the Land will hear and will

more significant the tzaddik's name becomes, the greater God's Name becomes, as it were, since His name is associated with ours.³²

Now, God's Name is the concept of "God is One and His Name is One" (Zechariah 14:9).³³ For His Name, may it be blessed, is a simple unity.³⁴ However, below, the concept of the four elements devolves from His Name.³⁵ This is because "His Name is One" refers to the four letters of the Name. Therefore, below, the concept of the four elements devolves from His Name.³⁶

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

32. It follows...the more significant the tzaddik's name.... In the context of our lesson, this refers to God's Name being bound up with our names, and especially the name of the tzaddik. When the tzaddik gains importance and fame, more people automatically become aware of God and His Name grows greater because it is he who teaches people about God, as Rebbe Nachman next explains.

33. God will be One.... The straightforward meaning of this verse is that on the day Mashiach arrives and reveals God to the entire world, all the nations will discard their idolatries and serve Him alone, so that "on that day God will be One and His Name will be One" (*Rashi* on Zechariah, *loc. cit.*). Presently, however, God's Oneness is for the most part unrecognized in the world. This is true as well of His Name. It will only be whole on that future day, when Mashiach reveals God to all the nations. Only then will God be One and His Name be One (see also *Rashi* on Exodus 17:16). Reb Noson explains that God's Name becomes One mainly as a result of people praising Him and recounting the wonders He has wrought for the Jews in every generation (*Torat Natan* #12).

On a deeper level, however, it must be understood that any lack of oneness is only from our perspective. In reality, with regard to God and His Holy Name, oneness is an inherent quality; it cannot be undermined in any way. Actually, the part of the verse from Zechariah which Rebbe Nachman quotes here (omitting all mention of the future) can be understood as alluding to this. Literally, it reads: "God *is* One and His Name *is* One." The relevance of this distinction will become clearer as the lesson unfolds.

34. For His Name...is a simple unity. The Holy Name referred to is God's Holy Name of four letters, *YHVH* (יהוה). The *Zohar* (I, 246b) interprets "*YHVH* is One and His Name is One" as teaching that prior to Creation, only God and His Name existed, in a state of simple, undifferentiated unity (see also *Emek HaMelekh*, Gate 14, Chapter 152). The creation of the

יותר שם הצדיק, נתגדל יותר שמו יתברך, כבכול, כי שמו משתף בשמנו כנ"ל.

ושם ה' הוא בחינת (זכריה יד): "ה' אָחַד וְשְׁמוֹ אָחַד" כִּי שְׁמוֹ יִתְבָּרַךְ הוּא אֶחָדוֹת פְּשוּט, אֲךָ לְמַטָּה מְשַׁתְּלֵשׁ לְמִשְׁמוֹ יִתְבָּרַךְ בְּחִינַת הָאֲרָבָעָה יְסוּדוֹת, כִּי שְׁמוֹ אָחַד יִתְבָּרַךְ - הוּא בְּחִינַת אֲרָבַע אוֹתוֹת הַשֵּׁם. וְעַל־כֵּן לְמַטָּה נִשְׁתַּלְּשֵׁל מִשְׁמוֹ יִתְבָּרַךְ בְּחִינַת הָאֲרָבָעָה יְסוּדוֹת.

cosmos was thus a process of successive division and differentiation of this original, underlying Oneness. Prior to this, all the diversity of form that emerged through the four *yesodot* was present only implicitly in the singular, simple unity of God's Holy Name (see the following notes).

35. devolves from His Name. The Kabbalah depicts the Act of Creation in the spiritual worlds as the devolution of the Light of God's Holy Name *YHVH* from the uppermost level, at which it is One, to the lowermost, where the four elements are the underlying dynamic principles that produce all the processes and phenomena found in physical existence. As mentioned in note 24, the downward chain of spiritual worlds begins with the most exalted realms of *Adam Kadmon* ("Primordial Man"). Following the contraction (*tzimtzum*) of the light of *Ein Sof* ("the Infinite"), God reinserted a column of that same light into the Vacated Space that had been created. The first emanation of that light is the "world" of *Adam Kadmon*. Because the column of light, too, is so very great, it can only be received if transmitted through the filter of Primordial Man. And even the light from *Adam Kadmon*, which was to become the *sefirot* and the Four Worlds could not have been received until after it had emerged from the openings of his head, the ears, nose, mouth, and eyes. In particular, it was the light emitted by the uppermost of these apertures, through the sense of vision, which gave rise to *Atzilut*, the world of the *sefirot* (see *Etz Chaim, Heichal Adam Kadmon, Shaar T-N-T-A*; *ibid.*, *Heichal HaNekudim, Shaar Drushei HaNekudot* 1). In the lesson, Rebbe Nachman never mentions *Adam Kadmon* or any of the *sefirot*. As is often the case, his lesson favors the *Zohar's* metaphorical images over the more abstract concepts of the Kabbalists. He speaks of the power of vision as "the three colors of the eye and the pupil," rather than *Chesed, Gevurah, Tiferet* and *Malkhut*, their corresponding *sefirot* (in the head). It is not *Keter* in the lesson, but "the Holy Name of God." Even when the Rebbe does employ the technical Kabbalistic term *mochin* (mentalities), he does not mention the three *sefirot*, *Chokhmah, Binah* and *Daat*, to which it refers. Thus although the lesson's central topic is spiritual vision, the light of the eyes of *Adam Kadmon* is never addressed openly. Rather, the Rebbe leaves it to the reader to fill in the Kabbalistic underpinnings of his teaching.

36. His Name is One...below, the concept of the four elements devolves from His Name. Although God is One, below, in this world, His Infinite Light manifests through multiple Divine emanations, the ten *sefirot*. Rebbe Nachman adds here that the same is true of God's Holy Name. It, too, is One. But in this world the simple unity of the Name is concealed, as the Light which is the life-force of its four letters becomes many. As explained above, in note 25, *YHVH* is the supernal root of the four basic elements from which everything in existence is comprised. Thus, conceptually, these four letters are the origination of all corporeality, the

What initially devolves from the four letters of the Name is the concept of the three colors of the eye and the pupil.³⁷ After that, [His Name] devolves to become the four elements. But before that, it devolves as the aspect of “the tzaddik is the *yesod* of the world,” for it is from him that all the four *yesodot* derive.³⁸

spiritual root to which everything in this world can be traced. Kabbalistic teaching thus sees the universe as the counterpart of the upper world, i.e., the ten *sefirot* (see Appendix: The Structure of the Sefirot), which, in turn, are encompassed in the four letters of the Holy Name. The *Yod* of *YHVH* signifies *Chokmah*; the first *Heh* is *Binah*; the *Vav*, with its numerical value of six, represents the six *sefirot* that constitute *Z'er Anpin*; and the final *Heh* is *Malkhut* (see Appendix: Levels of Existence). The one *sefirah* thus far not mentioned is *Keter*: Because of its absolutely transcendent nature, this highest *sefirah* has no complement in a letter, but only as the apex of the first letter, the point of the *Yod* (•). Likening God's role in the process of Creation to a scribe writing the Holy Name, the Kabbalists depict the devolution of the Infinite Light into physical form to the scripting of the letters *YHVH*. The scribe begins by making a simple point, the apex of the *Yod*. From there he draws the ink with his quill to form the body of the *Yod*. Then, one by one, the scribe forms the remaining three letters, each one mystically signifying a further stage in the Act of Creation. The ink that was apex of the *Yod*, at which point “His Name is One,” has devolved and become four letters, i.e., multiple emanations.

Over the remainder of this section, Rebbe Nachman will detail the principal stages of this devolution of the Infinite Light. The following is a synopsis of his teaching: The Infinite Light, the monadic power of God, unfolds in the creation as a downward chain of spiritual worlds. The Rebbe has already explained that at its inception, this Light—i.e., the Light that is the four letters of God's Holy Name *YHVH*—is One. The initial stage to which the Light devolves on its way to becoming the four *yesodot* is that of the four mentalities (*mochin*; the fourth mentality, represented by *Malkhut*, is the collective of the other three). In the lesson, the Rebbe does not address this stage until near the end of this section. As we will see next, he begins instead with the stage associated with the four colors of the eye (the fourth color of the eye corresponds to *Malkhut*). The Light of the four letters of God's Holy Name descends to there as the power of spiritual vision. From there the Light, which began as the four letters of God's Name, devolves to *Malkhut*, to become the spiritual root of each of the four elements.

4 LETTERS of the HOLY NAME

Tzaddik *Yesod Olam*



4 MENTALITIES



4 COLORS OF THE EYE

Holy Temple / eyes



4 ELEMENTS

וּמִתְחִלָּה מִשְׁתַּלְשֵׁל מֵאַרְבַּע אוֹתוֹת הַשֵּׁם בְּחִינַת תְּלַת גּוֹנֵינ
 דְּעֵינָא וּבַת עֵינֵי, וְאַחֲרֵי כֵן מִשְׁתַּלְשֵׁל לְאַרְבַּעַת יְסוּדוֹת. וּמִקֶּדֶם
 מִשְׁתַּלְשֵׁל לְבְחִינַת: “צְדִיק יְסוּד עוֹלָם”, שְׁמֵמָנוּ נִמְשָׁכִין כָּל
 הָאַרְבַּעַת יְסוּדוֹת.

37. **three colors of the eye and the pupil.** The eye consists of three basic colors: the white of the sclera, the red of the exterior muscle, and the color of the iris. The eye also has a fourth color, the black of the pupil. In Kabbalistic teaching, the three colors of the eye correspond to *Chesed*, *Gevurah* and *Tiferet*, respectively. The pupil corresponds to *Malkhut*, the one *sefirah* which has no light/color of its own but “contains all the colors” (*Ohr Ne'erav*, Part 6, 41a), and so is likewise “black.” Rebbe Nachman explains here that these four devolve from the four letters, *YHVH*. See also below, Addendum I.

When Rebbe Nachman states that the letters of the Holy Name *initially* devolve as the colors of the eye and the pupil, he apparently means this with respect to their devolution as the four elements. This is made clearer toward the end of this section where, again relating to the order of the Light's unfolding, he states: “*Initially*, from the concept of God's Name, which is comprised of four letters, the four mentalities are made. . . . Then *later*, the concept of the three colors of the eye and the pupil is made, followed by the four elements” (see n.60).

38. **But before that...the tzaddik...the four yesodot derive.** Rebbe Nachman earlier taught that the true tzaddik, who is “the foundation (*yesod*) of the world,” is the simple element (*yesod*) from which the four basic elements of all physical creation derive. He shares this aspect of “simple,” the quality of oneness, with God's Holy Name, which, as the Rebbe just explained, is a simple unity. This is the deeper meaning of the Talmudic teaching which the Rebbe cited above (and to which he will next return), that God's Name is associated with the name of the tzaddik.

In tracing the sequence in which the Light of the four letters of the Holy Name unfolds, Rebbe Nachman's words here, “But before that,” are ambiguous. He is clearly speaking about the level, or position, of the tzaddik, who is the simple *yesod* and “the *yesod* of the world.” However, it is not clear whether “before that” is referring to the mention, in the previous sentence, of the four letters of the Name becoming the four elements, or to two sentences previous, “What initially devolves from the four letters. . . .” If the former, the tzaddik comes after the three colors of the eye and the pupil, in keeping with the literal understanding of his concluding words, “for it is from him that the four elements derive”—i.e., directly. However, if the latter reading is correct—if “before that” refers to *before* the three colors of the eye and the pupil—then the tzaddik precedes the power of spiritual vision, and is therefore its root. This latter interpretation appears to be supported by what the Rebbe teaches next, that “as a result of the name Betzalel (i.e., the tzaddik) being revealed and important. . . the eyes are opened and people see.” The distinction between these two readings impacts on the order in which the Light of the Holy Name unfolds. The first interpretation indicates that the Rebbe is pointing to a parallel in the process: just as the Light is One in God's Holy Name and then devolves into four as the colors of the eye, it is similarly a monadic power, “collected” in the tzaddik from whom it devolves as the four elements (and, afterwards, materialize in the physical world; see n.36). The tzaddik, in this sequence, is the penultimate stage. He corresponds to the *sefirah Yesod* shining the Light into *Malkhut*. However, following the second interpretation places the tzaddik at a far earlier stage of the process. He is “the *yesod* of the world” and the simple *yesod*; it is into him

This is the meaning of “See, God called by name Betzalel” (Exodus 35:30).³⁹ Specifically, “See”—as a result of the name “Betzalel” being revealed and important, “See,” because through this the eyes are opened and people see, as mentioned above.⁴⁰ This is “God called by name Betzalel”—i.e., because God is in Betzalel’s name, for His name is associated with our name, and as a result “See.”⁴¹ For vision, too, derives from the concept of the Name, i.e., the four letters from which the three colors of the eye and the pupil derive.⁴²

And this is the concept of ShaBbaT⁴³—*Shin BaT*. *Shin* alludes to the three colors of the eye; *BaT ayin* (the pupil) (*Tikkuney Zohar* #70,

that the four letters of God’s Holy Name *YHVH* initially descend. (See *Mekor Chokhmah* #8, p.54, which records Rabbi Gedaliah Aharon Koenig’s explanation of this section of the lesson, in which he argues in favor of the second interpretation of “But before that.”)

It is possible, however, that the ambiguity in Rebbe Nachman’s words is intentional. At the tzaddik’s conventional position he corresponds to the *sefirah Yesod*, *Malkhut*’s provider, as indicated by the first interpretation (and see above, n.25). However, the tzaddik’s inception is from a much higher plane. At his root, the tzaddik receives illumination directly from God’s Holy Name. See note 27, which cites *Shaarey Kedushah* regarding eliminating the evil and empowering the good of one’s character traits. The two levels of tzaddik which Rabbi Chaim Vital speaks of in that passage are analogous to the two levels discussed here. The righteous individual who turns away from evil attains the level of *Yesod* and is rightfully identified as a tzaddik. If he then completely purifies the four *yesodot* of his body and soul, he ascends to the root of *Yesod* and becomes the true tzaddik, “the *yesod* of the world.” The Rebbe’s ambiguity here may be intended to allude to this deeper insight, that the tzaddik’s role in the unfolding of the Infinite Light in creation is multivalent and dynamic. In fact, although our discussion here points to only two of these roles, or stages, a deeper reading of the Rebbe’s teaching indicates that the tzaddik is actually the provider shining Light into each of the levels. This would explain why, in the paragraphs which follow, the Rebbe alternately connects the tzaddik with the four elements, Shabbat (see n.46), and the mentalities (n.63). Because he receives illumination directly from the four letters of God’s Name, the tzaddik who is “the foundation of the world” encompasses and is the root of the four mentalities, the three colors of the eye and the pupil, the Holy Temple (*rosh bayit*; n.68), and the four elements.

39. **See, God called by name Betzalel.** In passing on God’s instructions for the Tabernacle’s construction, Moshe says to the Jews: “See, God called by name Betzalel, son of Uri son of Chur, from the tribe of Yehudah. And He has filled him with the spirit of the Lord in wisdom, in understanding and in knowledge, and in every craft...to work in gold and in silver and in bronze...” (Exodus 35:30-31). The *Zohar* links this verse with an earlier, similar one, in which God says: “See, I have called by name Betzalel...” (Exodus 31:2). This earlier verse teaches that because Betzalel strove to understand the depths of the letters of Creation and bring spirituality into this world (see the following paragraph), he was found worthy and deserving on high, and so was chosen to build the Tabernacle. The second verse refers to Betzalel actually being charged with the task in this world (*Zohar* II, 152a).

Later in this section Rebbe Nachman will discuss the construction of the Temple (which

וְזֶה: “רָאוּ כִּי קָרָא ה' בְּשֵׁם בְּצַלְאֵל” (שמות לה) - “רָאוּ” דִּיקָא, כִּי עַל-יְדֵי שְׁנֵתְגָלָה וְנִתְגַּדַּל שֵׁם בְּצַלְאֵל, עַל-יְדֵי-זֶה “רָאוּ”, כִּי עַל-יְדֵי-זֶה נִפְתַּח חַיִּים וְרוּאִין כֻּנְּלִי. וְזֶה: “כִּי קָרָא ה' בְּשֵׁם בְּצַלְאֵל”, הִינּוּ, כִּי ה' הוּא בְּשֵׁם בְּצַלְאֵל, כִּי שָׁמוּ מְשִׁתָּף בְּשִׁמְנוֹ, וְעַל-יְדֵי-זֶה רָאוּ כֻּנְּלִי. כִּי כַח הָרְאוֹת נִמְשָׁךְ גַּם-כֵּן מִבְּחִינַת הַשֵּׁם, שֶׁהוּא בְּחִינַת אֲרַבַּע אוֹתִיּוֹת, שֶׁמִּשָּׁם נִמְשָׁךְ תְּלַת גּוֹנִין דְּעֵינָא וְכַת עֵין כֻּנְּלִי.

וְזֶה בְּחִינַת שַׁבַּת - שֵׁין בַּת. שֵׁין - תְּלַת גּוֹנִין דְּעֵינָא, בִּת עֵין

is synonymous with the Tabernacle; see n.50). The *Zohar* (II, 149a) teaches that construction of the Tabernacle was a parallel process to the Creation of the world. Like the world, the Tabernacle was created from the letters of God’s Holy Name. Thus the *Zohar* (152a) also states: “In the Tabernacle the letters were properly formed and inscribed, because Betzalel knew the art of letter-combination with which heaven and earth were created.” See also the Talmudic passage cited below, in note 57.

40. **Betzalel...people see, as mentioned above.** In Hebrew, the name BeTZaLEL (בצלאל) is a composite of *B'TZaiL EL* (בצל אל), which means “in the shadow of God.” In explaining the esoteric meaning of the name, the *Zohar* (II, 152a) identifies Betzalel with the tzaddik. When this tzaddik who is the grace and beauty of the world becomes known and important, people are endowed with the power to see. The light of the tzaddik enables them to see through the darkness of materialism. Their spiritual eyes are opened and they can examine themselves and see the progress they are making in the various character traits. Elsewhere, Rebbe Nachman teaches: A person does not perceive the extent of the blemish caused by his transgressions. But the tzaddik does see, because the tzaddik has “the eyes of God,” as in “The eyes of God are [given] to the tzaddikim” (Psalms 34:16)—that is, the tzaddik’s eyes “are the eyes of God ranging over the entire earth” (Zechariah 4:10). Thus it is that the tzaddik is able to see how far the blemish reaches, and he gives this ability to a person so that he should see with the eyes of the tzaddik (*Likutey Moharan* I, 98). This is why when someone draws close to the tzaddik, the tzaddik enables that person to see his shortcomings and blemishes so that he knows what he must do to remedy and rectify them.

41. **God called by name...in Betzalel’s name....** In Hebrew, “God called by name Betzalel” is *YHVH b’sheim Betzalel*, which can also be read “God is in the name Betzalel.” This is the deeper meaning of God’s Name is associated with the name of the tzaddik (and see nn.31-32).

42. **vision...the Name...derive.** The reason we gain spiritual vision when the tzaddik’s name is revealed is that at the same time God’s Name, which is in the tzaddik’s name, is revealed. The Holy Name of four letters is the source from which spiritual vision—the three colors of the eye and the pupil—derive, and so revealing His Name restores clear vision and enables people to “see.”

43. **And this is the concept of Shabbat.** “This” refers to spiritual vision and its correspondence to the three colors of the eye and the pupil. Rebbe Nachman will show that Shabbat has the same power to reveal God’s Name as does revealing the tzaddik’s name.

p.126b).⁴⁴ For Shabbat is the Name of the Blessed Holy One (*Zohar* II, 88b).⁴⁵ The tzaddik, too, is the concept of Shabbat, as it is written: You are the Shabbat of all the days (*Zohar* III, 144b).⁴⁶ And this is “See that God has given you the Shabbat” (Exodus 16:29).⁴⁷ Specifically, “See”—because Shabbat, which is the Holy One’s Name, is the concept of vision: three colors of the eye and the pupil, as mentioned above.⁴⁸

This is why wherever the Holy Temple’s construction is mentioned,⁴⁹ Shabbat is mentioned, as it is written, “My Shabbats you shall keep

44. **ShaBbaT...Shin alludes to the three colors...BaT ayin.** From the Kabbalah we learn that the three colors of the eye correspond to the *sefirot Chesed, Gevurah* and *Tiferet*, respectively; and the black of the pupil corresponds to *Malkhut* (see Appendix: The Supernal Colors; see also above, n.37). The *Tikkuney Zohar* (*loc. cit.*) teaches that the lights of *Chesed, Gevurah* and *Tiferet* are the colors which illuminate *Malkhut*. This is *ShaBbaT* (שבת): *Shin BaT*—the three arms of the letter *Shin* (ש) signify *Chesed, Gevurah* and *Tiferet*, the three colors of the eye; and *BaT* (בת; literally: “daughter”), refers to the pupil of the eye, *Malkhut*. As the focal point and “apple” of the eye, the pupil is synonymous with *Malkhut*, the *sefirah* into which all the upper lights converge and through which they are perceived (see also *Zohar* II, 204a). From this teaching we see that the name “*ShaBbaT*” is itself an allusion to the concept of sight. Rebbe Nachman will now connect Shabbat to other of the lesson’s concepts associated with spiritual vision and, most significantly to the true tzaddik.

45. **Shabbat is the Name of the Blessed Holy One.** The *Zohar* (*loc. cit.*) teaches: “What is Shabbat? It is the Name of the Blessed Holy One, the Name which is perfect in every aspect.” After showing that the Holy Name of four letters is the source from which spiritual vision derives, Rebbe Nachman cited the *Tikkuney Zohar*’s teaching (*op. cit.*) which links Shabbat with vision—the three colors of the eye and the pupil. However, the *Tikkuney Zohar* does not say why they are linked. The Rebbe therefore immediately brings this teaching from the *Zohar*; that Shabbat is the Holy Name of God.

46. **You are the Shabbat of all the days.** The *Idra Rabba* teaches: When Rabbi Shimon was revealing mysteries, only the six companions were in his presence. Rabbi Shimon would say to them: “We are the eyes of God, as it is written, ‘these seven, the eyes of God’ (Zechariah 4:10). Of us is this said.” Rabbi Abba said: “We are six lamps that derive their light from the seventh. You are the seventh, above them all, for the six cannot survive without the seventh. Everything depends on the seventh.” Rabbi Yehudah called [Rabbi Shimon] “Shabbat,” because the other six days receive blessing from it, as it is written, “Shabbat to God” (Exodus 20:10), and also “holy to God” (ibid. 31:15). Just as Shabbat is holy to God, so Rabbi Shimon, who is the Shabbat, is holy to God (*Zohar, loc. cit.*). In the context of our lesson, this teaching directly links the tzaddik with Shabbat. Just as observing Shabbat, bringing it into one’s home and self, empowers a person with spiritual vision, getting closer to the tzaddik and becoming included in him opens a person’s eyes and enables him to see with the light of the spiritual vision.

47. **See that God has given you the Shabbat.** Scripture relates that even after Moshe informed the Jews that they were to collect a double portion of the manna on Friday, for none would fall

(תיקון ע) - כִּי שֵׁשֶׁת שְׁמָא דְקַדְשָׁא בְרִיךְ הוּא' (זהר יתרו דף פח:). גַּם הַצַּדִּיק הוּא בְּחִינַת שֵׁשֶׁת, כְּמוֹ שְׁכָתוּב (בזהר נשא דף קמד:): 'אַנְתָּ הוּא שֵׁשֶׁת דְּכֻלְהֵי יוֹמֵי'. וְזֶה: 'רְאוּ כִּי ה' נָתַן לָכֶם אֶת הַשֵּׁשֶׁת" (שמות טז) - 'רְאוּ דִּיקָא, כִּי שֵׁשֶׁת, שֶׁהוּא שְׁמָא דְקַדְשָׁא בְרִיךְ הוּא, הוּא בְּחִינַת כַּח הָרְאוּת, בְּחִינַת תְּלַת גּוֹנֵי דְעֵינָא וּבַת עֵין כַּנ"ל. וְעַל-כֵּן בְּכָל מָקוֹם שֶׁנִּזְכָּר בְּנֵן בֵּית-הַמִּקְדָּשׁ, נִזְכָּר שֵׁשֶׁת, כְּמוֹ שְׁכָתוּב (ויקרא ט): 'אֶת שֵׁשֶׁת־תֵּי תִשְׁמְרוּ, וּמִקְדָּשֵׁי תִירָאוּ'. וְכֵן

on Shabbat, “it happened on the seventh day that some of the people went out to gather and they found nothing. And God said to Moshe, ‘How long do you refuse to keep My commandments and My teachings. See that God has given you the Shabbat. Therefore, does He give you on the sixth day food for two days. Sit each of you in his place; no man shall go out of his place on the seventh day.’”

48. **Specifically, “See”—because Shabbat...as mentioned above.** When God said to Moshe, “See,” He was referring to the power of Shabbat—the *Shin Bat*—to open people’s eyes with the power of spiritual vision.

A review of this section thus far: Rebbe Nachman began with the revelation of the tzaddik who is the beauty, splendor and grace of the entire world. When he becomes renowned and important, people get close to the tzaddik and he opens their eyes so that they can engage in introspection with the light of spiritual vision. This is because all the character traits stem from the four *yesodot*, which in turn derive from the simple *yesod*, the tzaddik (nn.23-27). He opens people’s spiritual eyes because encloded within his name is the Holy Name of God *YHVH* (nn.30-33). These four letters devolve as the three colors of the eye and the pupil—i.e., the power of spiritual vision. Thus, when the tzaddik is revealed, God’s Name grows greater and the clouds which obstruct spiritual vision are removed. The Rebbe adds that Shabbat—*Shin* (the three colors of the eye) *BaT* (the pupil)—is also the Name of God. Thus, like the tzaddik, who is “the Shabbat of all the days,” Shabbat opens people’s eyes with the light of spiritual vision.

Rebbe Nachman will now introduce several additional concepts—the Holy Temple, *mochin* (“mentalities”), the “head of the house,” and *tefilin*—showing how they relate to spiritual vision and, therefore, also to the four letters of God’s Holy Name, Shabbat and the tzaddik.

49. **wherever the Holy Temple’s construction is mentioned.** See note 39 that just as the world was created from the letters of God’s Holy Name, so, too, the Tabernacle. That the Temple’s (Tabernacle’s) construction was a comparable process to the Act of Creation is taught by the *Zohar*, which states: “We see that the making of the Tabernacle was like the making of heaven and earth” (*Zohar* II, 149a); and also, “With this concealed Light, the Holy One, blessed be He, constructed the world.... The same is true of the work of the Tabernacle, for its construction resembled that of the world” (ibid. 220b). Having thus far explained that the Light of the four letters of God’s Holy Name devolves as the light of the eyes, and that the concept of spiritual vision is linked with Shabbat, Rebbe Nachman now shows how this relates to the Holy Temple.

and My Sanctuary you shall revere” (Leviticus 19:30).⁵⁰ So, too, wherever He cautioned concerning the construction of the Tabernacle, He first cautioned concerning Shabbat.⁵¹ This is because Shabbat illuminates the Holy Temple, for the Temple is also the concept of eyes, as it is written (Ezekiel 24:21), “the pride of your strength, your eyes’ delight” (*Bava Batra* 4a).⁵² Shabbat is the concept of the colors that shine in the Holy Temple.⁵³ For Shabbat is the concept of vision, the three colors of the eye and the pupil that illuminate the Holy Temple, the concept of eyes.⁵⁴

This is also the concept of mentalities.⁵⁵ Initially, from the concept

50. **My Shabbats you shall keep and My Sanctuary you shall revere.** Scripture actually states this in connection with the Tabernacle (*Mishkan*), not the Holy Temple (*Beit HaMikdash*). However, the former was the prototype of the latter, and, as in the Talmud, our lesson speaks of the Holy Temple and the Tabernacle interchangeably; see *Eruvin* 2a.

The Talmud cites this verse from Leviticus in the following teaching that building the Temple does not take precedence over the observance of Shabbat: It might be thought that the building of the Holy Temple should override Shabbat, therefore the verse states: “My Shabbat you shall keep and My Sanctuary you shall revere; I am God.” This indicates that all of you are obligated in My honor (*Yevamot* 6a). In other words, the Sanctuary, too, must honor God by “keeping” Shabbat (*Shavuot* 15b). See the following note.

51. **cautioned concerning the construction of the Tabernacle, He first cautioned concerning Shabbat.** See Exodus 35 that when Moshe assembled the Jewish people to instruct them concerning the Tabernacle’s construction, he first cautioned them regarding the prohibition against work on Shabbat. This was so that they would not mistakenly conclude that building the Tabernacle overrides Shabbat (*Rashi* on Exodus 35:2; and see *Mekhilta, Vayakhel*). See also Lesson #66:3 earlier in this volume, where Rebbe Nachman likewise spoke of Shabbat and the Tabernacle. The Rebbe next shows that the Holy Temple receives from Shabbat—i.e., that the Temple corresponds to the eyes which are opened by the power of vision, namely, Shabbat.

52. **the pride of your strength, your eyes’ delight.** The prophet Yechezkel informs the Jewish people of God’s intentions to punish them at the hands of the Babylonians: “Thus said God, the Lord: I am going to desecrate My Sanctuary, the pride of your strength, your eyes’ delight and your soul’s desire; and the sons and daughters you have left behind will fall by the sword.” The Talmud (*loc. cit.*) cites this verse in its account of the exchange between Baba ben Buta and Herod, the Judean king who restored the Second Temple. After overthrowing the Hasmonean dynasty, Herod purged all his opposition. This included murdering the majority of the Sages and blinding Baba ben Buta, whom Herod spared so that he would have a Sage to provide him with counsel. When Herod later expressed remorse for his actions, Baba ben Buta said to him, “Just as you blinded the eyes of the world—[i.e., the Rabbis, who are the nation’s eyes,] as in ‘through the eyes of the congregation’ (Numbers 15:24; see below, n.61)—go now and attend to the eye of the world, [the Holy Temple], as in ‘I am going to desecrate My Sanctuary, the pride of your strength, your eyes’ delight.’” From this verse we see that the Temple is the concept of the eyes. By equating the Temple with the Rabbis, “the eyes of the congregation,” the Talmud

בְּכָל מָקוֹם שֶׁהִזְהִיר עַל מְלֶאכֶת הַמְשָׁפֶן, הִזְהִיר מִקֹּדֶם עַל שַׁבָּת,
כִּי שַׁבָּת מֵאִיר לְהֵבִית הַמִּקְדָּשׁ, כִּי הַמִּקְדָּשׁ הוּא גַם-כֵּן בְּחִינַת
עֵינַיִם, כְּמוֹ שֶׁפָּתוּב (יחזקאל כד): “גָּאוֹן עֵזְבְּכֶם, מִחֲמַד עֵינֵיכֶם” (עיינ
כבא בתרא ד.). וְשַׁבָּת הוּא בְּחִינַת הַגְּנִיז הַמֵּאִירִין בַּמִּקְדָּשׁ, כִּי שַׁבָּת
הוּא בְּחִינַת כַּח הָרְאוֹת, שֶׁהֵם תְּלַת גְּנִיזִין דְּעֵינָא וּבֵת עֵין, הַמֵּאִירִין
לְבֵית הַמִּקְדָּשׁ, שֶׁהוּא בְּחִינַת עֵינַיִם.

וְזֶה בְּחִינַת מַחִין, כִּי מִתְחַלֵּה נַעֲשֶׂה מִבְּחִינַת שֵׁם ה', שֶׁהוּא אַרְבַּע

teaches that people’s spiritual vision was repaired and enhanced through the Temple, just as Rebbe Nachman taught of the tzaddik at the beginning of this section.

The Midrash teaches: Light was created from the place where the Temple would later stand (*Bereishit Rabbah* 3:4). In the context of our lesson, this relates to the Holy Temple being the place of the luminaries of light which enabled people to engage in true introspection and also recognize God’s greatness.

53. **the colors that shine in the Holy Temple.** In Kabbalistic teaching these “colors” refer to the lights (colors) of the metals from which the Tabernacle and its vessels were made. Scripture alludes to this when it relates of Betzalel (see n.39), “And He has filled him with the spirit of the Lord...to work in gold and in silver and in bronze.” Silver and gold represent the *sefirot Chesed* and *Gevurah*, respectively, while bronze, which contains a mixture of the colors of these two metals, symbolizes *Tiferet* (*Zohar* II, 138b). Hence the *Zohar* states: In the Tabernacle, the colors of gold and silver mix and blend in the mystery of Supernal Unification. [And the work of the Tabernacle] also included bronze, to mediate between the other two and conflate them, so that through their commingling each one is perfected (ibid. 148b). A second passage of the *Zohar* (II, 24b) indicates that iron corresponds to *Malkhut*, and links these four metals with the four *yesodot*. Thus, although Rebbe Nachman does not enumerate the four components associated with the Holy Temple (as he has for God’s Name, the *mochin*, the power of vision and the *yesodot*), he alludes to it through this mention of the colors which shine there. See also below, Addendum I.

54. **Shabbat...concept of vision...that illuminate the Holy Temple, the concept of eyes.** Rebbe Nachman earlier taught that Shabbat is the three colors of the eye and the pupil, i.e., the power of spiritual vision. Here, the Rebbe has shown that the Holy Temple represents the eyes themselves. Thus, Shabbat is the concept of the colors—i.e., the luminaries—which shine in the Holy Temple/eyes and enable people to “see.”

55. **mentalities.** In the Kabbalistic teaching which aligns the human form with the Ten *Sefirot*, the upper three sefirot—*Chokmah* (Wisdom), *Binah* (Understanding), and *Daat* (Knowledge)—are referred to collectively as *mochin*, “mentalities” or “intellects.” More extensive explanations on the *mochin* as they relate to human comprehension and consciousness can be found in *Likutey Moharan* I, 33:4, n.59 and ibid. II, 1:5, n.52. Here, Rebbe Nachman discusses the mentalities as they relate to the unfolding of the Infinite Light in the creation, especially as it relates to the power of vision. In the context of our lesson, the mentalities might best be understood as the

of God's Name, which is comprised of four letters, the four mentalities are made.⁵⁶ This is the concept of "And I filled him with the spirit of the Lord in wisdom and in understanding and in knowledge and in every craft" (Exodus 31:3).⁵⁷ "Wisdom," "understanding," "knowledge" and "every craft" are the concept of the four mentalities (as brought in the *Tikkuney Zohar*; Introduction, p.13b).⁵⁸ They are made from the concept of God's Name, as it is written, "See, God called by name Betzalel.... And I filled him...in wisdom and in understanding...."⁵⁹ Then later, the concept of the three colors of the eye and the pupil is made, followed by the four elements, as mentioned above.⁶⁰

inner essence of vision (just as the power of vision/Shabbat is the inner essence, and the eyes/Holy Temple are the outer vessel). Just as thought is the motivating power from which outer deeds spring to life, the *mochin*, as components of the intellect, are the animating power of the three colors of the eye and the pupil.

56. Initially, from the concept of God's Name...the four mentalities are made. Earlier, Rebbe Nachman taught that "what initially devolves from the four letters of the Name is the concept of the three colors of the eye and the pupil." However, as explained in note 37, that was said with respect to their devolution as the four elements; the Light first becomes the three colors of the eye and the pupil. From the Rebbe's words here, it is clear that *initially* the Light of the four letters of the Name *YHVH* devolves as the four *mochin*.

57. And I filled him with the spirit of the Lord.... God said this when He notified Moshe that Betzalel had been chosen to supervise the Tabernacle's construction. See also note 39 above, which cites this verse together with Moshe's repetition of these words when informing the Jewish people of God's instructions for constructing the Tabernacle.

Concerning Betzalel's exceptional mental faculties the Talmud teaches: Rabbi Shmuel bar Nachmani said in the name of Rabbi Yonatan: Betzalel was so named on account of his wisdom. He brings as proof the time Betzalel intuited the specific order which God told Moshe to follow for constructing the Tabernacle, the Holy Ark and the vessels. Moshe said to him, "Perhaps you were *B'TZaiL EL* ('in the shadow of God'; see n.40) and that is how you knew this?" Rabbi Yehudah said in the name of Rav: Betzalel knew how to combine the letters through which heaven and earth were created. It is written here: "And He has filled him with the spirit of the Lord in wisdom, in understanding and in knowledge," and it is written there (Proverbs 3:19-20), "God founded the earth with wisdom; He established the heavens with understanding. Through His knowledge the depths were cleaved." Rabbi Yochanan said: The Holy One, blessed be He, gives wisdom only to someone who already has wisdom, as it is stated (Daniel 2:21): "He gives wisdom to the wise and knowledge to those who know understanding".... [Rabbi Abahu] said: We learn it from (Exodus 31:6): "In the heart of every wise-hearted man I have instilled wisdom" (*Berakhot* 55a; see also *Zohar* II, 223b). In the context of our lesson, Rebbe Nachman quotes this verse from Exodus (*loc. cit.*) to show that the mental faculties which God conferred upon Betzalel correspond to the *mochin* that emerged from the letters *YHVH*.

אוֹתוֹת, בְּחִינַת אֲרָבָעָה מַחִין, בְּחִינַת (שְׁמוֹת לֵא): "וַאֲמַלֵּא אֹתוֹ רוּחַ אֱלֹקִים בְּחֻכְמָה וּבְתַבּוּנָה וּבְדַעַת וּבְכָל מְלָאכָה". "חֻכְמָה, תַּבּוּנָה וְדַעַת וְכָל מְלָאכָה" - זֶה בְּחִינַת אֲרָבָעָה מַחִין (כְּמוֹ שְׁמוּבָא בְּתִיקוּנֵי-זֶהר דְּרַף יֵג: בְּהַקְדָּמָה), שֶׁהֵם נֶעֱשִׂין מִבְּחִינַת שֵׁם ה', כְּמוֹ שְׁכָתוּב: "רְאוּ כִי קָרָא ה' בְּשֵׁם בְּצִלְאֵל, וַאֲמַלֵּא אֹתוֹ וְכוּ' בְּחֻכְמָה וּבְתַבּוּנָה" וְכוּ', וְאַחֲרֵיכֶן נֶעֱשִׂה בְּחִינַת תְּלַת גּוֹנִין דְּעֵינָא וּבַת עֵיז, וְאַחֲרֵיכֶן אֲרָבָעָה יְסוּדוֹת כְּנ"ל:

Citing this verse from Exodus and also the Talmud's teaching in *Berakhot* (*op. cit.*) that Betzalel knew how to combine the letters through which heaven and earth were created, the holy *Shelah* (Rabbi Yeshayah Horowitz, c.1565-1630) explains: Betzalel would meditate on those letters while engaging in the Tabernacle's construction. The letters are the "wisdom, understanding and knowledge" through which God created all the worlds. It follows, that the Tabernacle exactly mirrored the creation (see *Midrash Tanchuma, Pikudei* #3). This is also why just as the mitzvah of Shabbat appears in Scripture's account of the Act of Creation, it appears in conjunction with the Tabernacle's construction (*Sh'nei Luchot HaBrit, Torah Ohr* on Exodus; and see n.51).

58. the concept of the four mentalities. In teaching that the Light of the Holy Name *YHVH* shines into the *Shekhinah* (the Divine Presence), the *Tikkuney Zohar* (*loc. cit.*; see also p.14b there) associates the four letters with the *mochin*, citing as its proof-text God's words regarding Betzalel, "And I filled him with the spirit of the Lord in wisdom...and in every craft." The *Tikkuney Zohar* explains: "in wisdom" is the *Yod* (*Chokhmah*); "and in understanding" is *Heh* (*Binah*); "and in knowledge" is *Vav* (*Daat*); "and in every craft" is *Heh* (*Malkhut*). (*Malkhut* is referred to as "every craft" because all the work of the higher *sefirot* culminates and comes together in *Malkhut*; see also above, n.9, that *Malkhut*, the Divine Presence, is inclusive of all the upper *sefirot* and receives from them.)

In the context of our lesson, "the spirit of the Lord" alludes to the Light that fills the letters of God's Holy Name before it begins to "refract" (see n.24) and devolve as the four *mochin*. At this point the Light corresponds to *Keter*; the apex of the letter *Yod* in God's Name and the most exalted realms of *Adam Kadmon* (see n.36).

59. See, God called by name Betzalel... And I filled him...in wisdom and in understanding.... Only the second part of this citation is from the verse just quoted in the text. The first part, Moshe's repetition of God's words, comes from Exodus 35:30, which Rebbe Nachman quoted previously to show that "seeing" comes from God being in Betzalel's name (see also n.39). The Rebbe's joining them here reminds us that the origin of the four mentalities is One, the Holy Name *YHVH* (nn.33-34), which is inside the name of the tzaddik/Betzalel, as explained above (see also n.41).

60. three colors and the pupil...four elements, as mentioned above. Having established that actually the *initial* stage to which the Light of the four letters of God's Name devolves is that of the four *mochin*, Rebbe Nachman reiterates the remaining major stages in which this

2B. It is on this account that the tzaddikim are called “the eyes of the congregation” (Numbers 15:24; see *Bava Batra* 4a),⁶¹ because it is through them that the eyes are opened, as mentioned above.⁶²

And so, when the true tzaddik’s splendor and beauty are revealed, and his name becomes important—this being the concept of making the Blessed One’s Name great, as it were, through which the mentalities and vision are created, and the eyes are opened⁶³—then the world has a master-of-the-house who watches over it.⁶⁴ This is the concept of

process unfolds; see above, note 36. From the four mentalities, the Light of the Name devolves to become the three colors of the eye and the pupil/*Shin Bat*/Shabbat, the concept of spiritual vision manifesting in the Holy Temple/eyes (n.37, n.44 and n.54), and from there as the four *yesodot*.

In review: Tears cloud the eyes and obscure their light, blemishing spiritual vision. On account of the *Shekhinah*’s weeping the luminaries of light depart and are replaced by the luminaries of fire, through which the Holy Temple was destroyed (§1). The true tzaddik is the beauty and splendor, and also the *yesod* (foundation), of the entire world. His concealment is synonymous with the destruction of the Holy Temple. When the tzaddik is revealed, people’s eyes are then spiritually opened and they can engage in introspection, perceive God’s greatness and see the entire world with clear vision. This is because God’s Name is en clothed within the tzaddik’s name, so that the greater the tzaddik’s prominence the greater the glory of God becomes. Thus, when the tzaddik becomes renowned and important, the Light of the four letters of the Holy Name *YHVH*, which are One, devolves and becomes four *mochin*, four components of spiritual vision—the three colors of the eye and the pupil, which is the concept of Shabbat/*Shin Bat*—and, finally, the four *yesodot*. All the character traits stem from the four elements, so that by getting close to the true tzaddik, who is the simple *yesod* (element), people acquire clear spiritual vision and can examine themselves and see the progress they are making in the various character traits (§2A).

61. tzaddikim...the eyes of the congregation. God instructs Moshe that to atone for public, inadvertent idol worship an offering must be brought on behalf of the entire community: “... and should it happen that it was done unwittingly by the eyes of the congregation, the entire congregation shall prepare one young bull as a burnt-offering, a fragrant odor to God.” See note 52 above, that the phrase “the eyes of the congregation” refers to the Rabbis. Through their wisdom, these elders bring light to the eyes of the people (see *Rashi* on *Taanit* 24a, s.v. *m’ei nei ha’eidah*; see also *Horayot* 5b and *Rashi* there). See the following note.

62. tzaddikim... through them that the eyes are opened, as mentioned above. With this Rebbe Nachman returns to the section’s first point, that when the tzaddik who is the beauty and splendor of the entire world becomes renowned and esteemed, people’s spiritual eyes are opened (and see n.23 and n.27). Here, the Rebbe links this with the Talmud’s teaching that “the eyes of the congregation” refers to the Rabbis. In the context of our lesson, this refers to the true tzaddik. The closer a person gets to him and the more he becomes identified with this tzaddik’s name, the more his eyes are opened to see the various facets of his character and to honestly examine the true extent of his spiritual growth.

וּבְשִׁבִיל זֶה נִקְרָאִים הַצַּדִּיקִים (במדבר טו) “עֵינֵי הָעֵדָה” (עיינן בבא בתרא שם), כִּי עַל-יָדָם נִפְתָּחִין הָעֵינַיִם כַּנִּלְ. וְאֵזֵי כְּשֶׁנִּתְגַּלָּה הַפָּאָר וְהֵיפִי שֶׁל הַצַּדִּיק הָאֵמֶת וְנִתְגַּדַּל שְׁמוֹ, שְׁזֵה בְּחִינַת הַגְּדֻלַּת שְׁמוֹ יִתְבַּרְךָ, כְּבִיכּוּל, כַּנִּלְ, שֶׁעַל-יְדֵי-זֶה נִעֲשִׂין הַמַּחֲיִין וְכֹחַ הָרְאוּת, וְנִפְתָּחִין הָעֵינַיִם כַּנִּלְ, אֵזֵי יֵשׁ לְהַעוֹלָם בְּעַל-הַבַּיִת, שֶׁהוּא מְשַׁגֵּיחַ עַל הָעוֹלָם. וְזֶה בְּחִינַת ‘בְּרֵאשִׁי ת - רֵא”ש

63. name becomes important...making the Blessed One’s Name great...mentalities and vision...eyes are opened. As explained above (nn.30-32), God’s Name is en clothed in the tzaddik’s name. The more the tzaddik’s splendor is revealed and his name becomes famous, the more Godliness he reveals in the world and the more people come to know and acknowledge God, making His Name great. The greater the Holy Name grows, as it were, the more the Infinite Light in the four letters of His Name devolves, first as the four mentalities (n.58), then as the power of spiritual vision—i.e., the three colors of the eye and the pupil (n.37), and, finally, as the four elements. People’s eyes are then spiritually open (n.27).

At the beginning of this section Rebbe Nachman taught that the tzaddik, who is the simple *yesod*, is the representation in this physical world of God’s Oneness and the simple unity of His Name. En clothed within this tzaddik’s name is God’s Name. Therefore, when the tzaddik’s name is revealed and becomes important, a parallel process of revelation is set in motion for the letters of the Holy Name, creating *mochin* and spiritual vision. The *Mai HaNachal* adds that from the Rebbe’s teaching we can understand that whoever gets close to and becomes included in the true tzaddik will himself merit pure mentalities. His mind will then be free of immoral and extraneous thoughts, and so able to attain original Torah insights. In the prayer Reb Noson composed based on this lesson he asks God that we be granted pure and holy mentalities from the name of the true tzaddik, so that we might cleanse our minds from all untoward thoughts and instead always attain new perceptions in Torah and perhaps merit to original insights. He prays, too, that we purify our eyes and not use our power of sight to gaze lustfully at things which then lead to immoral thoughts. On the contrary, he asks God to open our spiritual eyes so that we might always perceive God’s greatness and the greatness of the true tzaddikim (*Likutey Tefilot* II, #33).

64. a master-of-the-house who watches over it. This “master” is the true tzaddik whose name is revealed and becomes famous. Reb Noson writes that it is impossible to know God’s Name and make it great except through the tzaddik. This is because “the tzaddik is the *yesod* (foundation) of the world,” whose own greatness and fame come as the result of the great level of moral purity he has attained (see n.19 and n.25; *Torat Natan* #13). Reb Noson adds that it is impossible for us to have any grasp of this tzaddik. The only way we can get close to him and draw from his holy mentalities is through the Torah he reveals. His Torah is the revelation of his *mochin* derived from the four letters of God’s Holy Name (*Torat Natan* #9).

Rebbe Nachman teaches that the master-of-the-*bayit* (house) watches over the world and devotes himself to keeping it and all its inhabitants from harm. This relates to the discussion earlier in the lesson about the destruction by Greater and Minor Rome of the Holy Temple, God’s House (see the following note). The Rebbe likened the Temple’s destruction to the passing of the tzaddik, who is the master-of-the-house. Just as the Temple’s destruction followed the

BeReIShYT—ROSh BaYiT (*Tikkuney Zohar* #3, p.18b).⁶⁵ *Rosh* (head) alludes to the mentalities.⁶⁶ *BaYiT* (house) alludes to the *BeYT hamikdash* (Holy Temple),⁶⁷ whose existence depends primarily on the concept of the mentalities, the concept of the three colors of the eye and the pupil/Shabbat, which illuminates the Holy Temple, as mentioned above.⁶⁸

Bayit is also the concept of the *batim* (compartments) of the tefilin,⁶⁹ where the mentalities are housed,⁷⁰ the concept of “And I filled him with the spirit of the Lord, with wisdom, understanding and knowledge, and with every craft.” Specifically “And I filled”—the concept of the compartments which the mentalities fill.⁷¹ And thus there

departure of its luminaries of light, diminished spiritual vision, the light of the eyes, results in the tzaddik’s *haalamah* (concealment; mentioned at the beginning of this section). But when the tzaddik who is the grace of the entire world is revealed, spiritual vision is restored and the mentalities are revealed. Greater Rome and Minor Rome, the “clouds which cover the eyes” and bring harm and destruction to the House/world, are removed.

65. **BeReIShYT—ROSh BaYiT.** The Kabbalah teaches: This is *BeReiShYT—ROSh BaYiT* (head of the house). This is the deeper meaning of “With wisdom (*chokhmah*) a *bayit* (house) is built” (Proverbs 24:3). Whoever wishes to see the King may do so only in His House (the Holy Temple). This is the mystical teaching that *Chokhmah* is made known only in its house (*Tikkuney Zohar, loc. cit.*).

Rebbe Nachman opened this lesson indicating his intention to expound on the connection between *Bereishit*, the first word of the Five Books of Torah, and *l’eiinei kol Yisrael* (to the eyes of all Israel), the final three words (see above, n.2). Having thus far extensively expounded the latter, i.e., the concept of spiritual vision, the Rebbe brings the *Tikkuney Zohar*’s reading of *BeReiShYT* (בראשית) as a composite of *ROSh* (ראש) and *BaYiT* (בית), explaining it in the context of this lesson (for the alternate transliterations of the letter א, see Appendix: Hebrew/English Transliteration Schema).

66. **Rosh alludes to the mentalities.** The Hebrew word *rosh* (plural: *roshim*) means “head” and thus refers to the *mochin*, the mentalities.

Earlier (and see n.25), Rebbe Nachman expounded the verse “Now a river issues out of Eden... and from there it separates into four *roshim* (heads).” He explained that in the context of our lesson, “four *roshim*” alludes to the four *yesodot* which devolve from the tzaddik, the simple *yesod*. The Rebbe’s teaching here, that *roshim* alludes to the mentalities, suggests a more subtle reading of the verse. As we have seen, God’s Name, from which the mentalities are made, is enfolded within the tzaddik’s name, and so it is from him that the Light of the Name devolves as the four *mochin* (see n.38 and the explanation cited there based on Rabbi Gedaliah Aharon Koenig’s reading). Therefore, in the verse “Now a river issues out of Eden...,” “the river” alludes to God’s Infinite Light within the tzaddik, making him “the *yesod* of the world.” He is thus the simple *yesod* which “separates into four *roshim*”—i.e., the four mentalities (“heads”).

67. **BaYiT alludes to the BeYT hamikdash.** *Beyt* (בַּיִת) is the construct form of *bayit* (בַּיִת), “house.” (To highlight the letter arrangement, בַּיִת is transliterated here with a “y” rather than the

בַּיִת) (תיקוני-זהר תיקון ג דף יח.). ‘ראש’ זה בְּחִינַת מַחִין, ‘בַּיִת’ זה בְּחִינַת בֵּית הַמִּקְדָּשׁ, שְׁעַקְר קִיּוּמוֹ – עַל-יְדֵי בְּחִינַת הַמַּחִין, שֶׁהֵם בְּחִינַת תְּלַת גּוֹנֵינָן דְּעֵינָא וּבֵת עֵינָן, בְּחִינַת שַׁבַּת, שְׁמַאִיר לְבֵית-הַמִּקְדָּשׁ כְּנ”ל.

גַּם ‘בַּיִת’ זה בְּחִינַת הַפְּתִים שֶׁל הַתְּפִלִּין, שֶׁשָּׁם הֵם הַמַּחִין, בְּחִינַת: ‘וַאֲמַלְא אוֹתוֹ רוּחַ אֱלֹקִים בְּחֻכְמָהּ וּבְתַבּוּנָהּ וּבְדַעַת וּבְכָל מְלָאכָה.’ ‘וַאֲמַלְא’ דִּיקָא, בְּחִינַת הַפְּתִים שֶׁהַמַּחִין מְמַלְאִין אוֹתָם,

more commonly used “i”). In our context, Rebbe Nachman links the letters of *BaYiT* in the word *BereishYT* with the Holy Temple, *BeYT hamikdash*—literally, the *House* of the Holy. Earlier in the lesson (and see nn.52-53), the Rebbe taught that the Temple is the concept of the eyes. When empowered by the levels above it—by the colors which shine into the Holy Temple—a person’s eyes are spiritually opened and he is able to examine himself, perceive God’s greatness and see the entire world with clear vision (see n.29).

68. **whose existence depends primarily...as mentioned above.** Thus, in the context of our lesson, the *Tikkuney Zohar*’s reading of *BeReiShYT* as *ROSh BaYiT* encapsulates the unfolding of the Act of Creation and the comparable process of the Temple’s construction (see n.49), as outlined in the lesson. *Bereishit* (“In the beginning”) alludes to the beginning of the process, i.e., to the four letters of *YHVH* devolving and being transformed into four *ROShim/mochin*, and then into spiritual vision, the four colors that illuminate the *BeYT hamikdash*. *BeReiShYT* likewise alludes to the tzaddik who, as “the eyes of the congregation,” is the parallel to the Holy Temple, “your eyes’ delight” (see n.52). He is the *ROSh BaYiT*, the “master (head) of the house (world),” who, like the Holy Temple, is the provider of spiritual vision for the entire world.

69. **Bayit...batim of the tefilin.** The Hebrew term *batim* (בַּתִּים), rendered here in connection with *tefilin* as “compartments,” is the plural of *bayit* (בַּיִת). Having shown that the *BaYiT* of *BereishYT* alludes to the *BeYT hamikdash* illuminated by the four letters *YHVH*, the four *mochin*, and the four colors, Rebbe Nachman next shows how this is paralleled in the *tefilin*. The four compartments which comprise the leather box of the head *tefilin* houses four Torah passages written on four scrolls of parchment.

70. **tefilin, where the mentalities are housed.** In Kabbalistic teaching, the *mochin* are associated with the concept of *tefilin*. The Ari teaches that *tefilin* represent the emergent lights of the upper *sefirot* of the Divine personas (*Shaar HaKavanot, Inyan HaTefilin* 5, p.61ff). These upper *sefirot* of each Divine persona are its *mochin*. *Tefilin* are thus synonymous with expanded awareness and a pure mind. (A lengthier explanation of the mentalities and their materialization as *tefilin* can be found in the notes to *Likutey Moharan* I, 38:4-5, which relate to the mystical meditations of *tefilin* alluded to in Rebbe Nachman’s teaching there; see also Addendum II below.)

71. **the compartments which the mentalities fill.** Earlier (and see n.58), Rebbe Nachman cited the *Zohar* that the mental faculties which God conferred upon (“filled”) Betzalel correspond to the *mochin* that emerged from the letters *YHVH*. In employing those qualities to construct the

is a master-of-the-house, the concept of *rosh bayit* (head of the house), who administrates the *bayit's* repairs, for it is through this that the *Beit HaMikdash* is repaired, as mentioned above.⁷²

3. However, the exact opposite happens, God forbid,⁷³ when someone in whom God's Name is completely absent becomes renowned, God forbid. And when this one's name becomes famous and important, God's Name is diminished and concealed, as it were. Then name-diviners⁷⁴ and

Tabernacle, Betzalel, the true tzaddik (n.40), filled the House of God with those *mochin*. The Rebbe makes the analogy here to *tefilin*. Like the Tabernacle/*Beit HaMikdash*, the leather box of the head *tefilin* is a house. Its four compartments are filled with the four *mochin*, the scrolls containing Torah passages with God's Holy Name. This, too, is the work of the true tzaddik, the *rosh bayit* (head of the house), as the Rebbe adds next.

72. and thus there is a master-of-the-house...bayit's repairs...rectified, as mentioned above. As explained above, in note 39, Rebbe Nachman's teaching in this section about the Holy Temple revolves around the parallel, taught in the *Zohar* and Talmud (see n.57), between the Tabernacle and the world. Earlier, it was shown that they share a comparable process of construction. Here, we have seen the parallel between the Holy Temple and the world as it relates to this teaching's central topic, namely: acquiring spiritual vision through the true tzaddik. The Rebbe began the previous paragraph stating that when the true tzaddik is revealed, so that *mochin* are revealed and people's spiritual eyes are opened, "then the world has a master-of-the-bayit who watches over it." Before explaining this, he introduced the related concept of *rosh bayit*, showing how it refers to the *Bayit* of God, the Holy Temple, being illuminated with the *mochin* and the concept of Shabbat, i.e., the three colors of the eye and the pupil. After showing that *rosh bayit* likewise refers to the *mochin* housed in the *tefilin batim*, the Rebbe returns to the master-of-the-bayit who watches over the world. This is the true tzaddik, the splendor and beauty of the world. As the *rosh bayit*, the tzaddik administers to the "house" by filling the world, the parallel of God's House, with the *mochin* and spiritual vision which people need for introspection, for perceiving God's greatness and for *tikkun olam* (repairing the world; see n.29).

Reb Aharon, the rabbi of Breslov, came to Rebbe Nachman during the Shabbat night meal, shortly before the Rebbe gave this lesson. It was raining then and, knowing that the roof of Reb Aharon's house leaked, the Rebbe quipped, "Your house is like a *sukkah*. There is no master-of-the-house..." (i.e., Reb Aharon did not watch over his house and see to its repairs). After speaking of other matters to those at his table, the Rebbe said, "You have nothing from being with me. In the company of other tzaddikim, people feel it is *Shabbat Bereishit*, but not by me..." Reb Noson then mentioned the custom of Chassidic masters to deliver a lesson on *Shabbat Bereishit* connecting the Torah's start with its end. "Then I will give one, too," the Rebbe jested. But he immediately took it back. "I cannot," he said. And then a moment later he again reversed himself, "Even so, I will give a lesson." This repeated itself a number of times. Finally, the Rebbe asked, "What were we talking about?" Reb Noson mentioned a few of the topics which had been discussed, but the Rebbe said that none were what he was thinking of. The Rebbe then said, "Weren't we saying that there is no master-of-the-house...?" He fell silent for some time and then began giving this lesson with great fervor, his eyes repeatedly filling

וְאִזִּי יֵשׁ בְּעַל-הַבַּיִת בְּחִינַת רֹאשׁ הַבַּיִת, שֶׁהוּא מְחַזֵּק בְּדָקֵי הַבַּיִת,
כִּי תִקּוּן הַבַּיִת-הַמְקֻדָּשׁ הוּא עַל-יְדֵי-זֶה כִּנּוּי ל':

אָבֵל יֵשׁ, חֵס וְשְׁלוֹם, הַהֶפֶךְ מִמֶּשׁ. כְּשֶׁנִּתְפָּרֵס, חֵס וְשְׁלוֹם, מִי
שֶׁאֵין בּוֹ שֵׁם ה' כָּלֵל, וְכִשְׁנִתְפָּרֵס וְנִתְגַּדֵּל שְׁמוֹ שֶׁל זֶה, כְּבִיכּוּל,
נִתְמַעֵט וְנִתְעַלֵּם שֵׁם ה', וְאִזִּי נִתְגַּדֵּלִין בְּעוֹלָם בְּעַלֵּי שִׁמּוֹת

with tears. No one yet knew of the Berdichever Rav's passing (*Yemey Moharnat* #37-41; *Magid Sichot*, p.105).

It was clear to those present when Rebbe gave this lesson and spoke of the master-of-the-house that he was also speaking about the concept of *sukkah* (*Magid Sichot*, p.109).

In review: Tears cloud the eyes and obscure their light, blemishing spiritual vision. On account of the *Shekhinah's* weeping the luminaries of light depart and are replaced by the luminaries of fire, through which the Holy Temple was destroyed (§1). The true tzaddik is the beauty and splendor, and also the *yesod* (foundation), of the entire world. His concealment is synonymous with the destruction of the Holy Temple. When the tzaddik is revealed, people's eyes are then spiritually opened and they can engage in introspection, perceive God's greatness and see the entire world with clear vision. This is because God's Name is encloded within the tzaddik's name, so that the greater the tzaddik's prominence the greater the glory of God becomes. Thus, when the tzaddik becomes renowned and important, the Light of the four letters of the Holy Name *YHVH*, which are One, devolves and becomes four *mochin*, four components of spiritual vision—the three colors of the eye and the pupil, which is the concept of Shabbat/*Shin Bat*—and, finally, the four *yesodot*. All the character traits stem from the four elements, so that by getting close to the true tzaddik, who is the simple *yesod* (element), people acquire clear spiritual vision and can examine themselves and see the progress they are making in the various character traits (§2A). When the tzaddik becomes famous, he also sends light into the Holy Temple, God's House, and the entire world, which then has a master-of-the-house who watches over it and sees to its repairs. *Tefilin* are a parallel to this. The leather box of the head *tefilin* is a house of four compartments for the four *mochin* (§2B).

73. the exact opposite happens, God forbid. Having shown in the previous section that God's Name is associated with the name of the tzaddik ("God called by name Betzalel"), Rebbe Nachman next discusses the diminishing of the Holy Name. When God's Name becomes concealed, people have difficulty recognizing the tzaddik, the beauty and splendor of the entire world. This is the concealment mentioned at the beginning of section 2. The Rebbe links it here with the concepts of luminaries of light and luminaries of fire—i.e., true tzaddikim and their antithetical counterparts, false leaders—which he introduced in section 1 (and see nn.11-13).

74. name-diviners. These were sorcerers, practitioners of the occult arts who used Divine names to gain magical powers. They were quite prevalent in Ukraine during the 17th and 18th centuries, as evidenced by many stories in the *Shivchey HaBaal Shem Tov* which tell of even the very devout seeking the healing services of such individuals. Rebbe Nachman teaches that when renown comes not to the tzaddik/*rosh bayit* but to someone in whom the Name of God is absent, these sorcerers, the *baaley shem* (masters of the name) gain popularity.

Kedars, who are known as Tatars,⁷⁵ become important in the world, and things come into existence, God forbid, which depend upon the names of impurity.⁷⁶ All this is the opposite of the Name of God, for God's Name has become concealed, God forbid.⁷⁷

And then, the luminaries of light—which are the concept of the light of the eyes, the three colors of the eye and the pupil which derive from God's Name—are removed and subdued, God forbid.⁷⁸ And when the luminaries of light are subdued, the luminaries of fire become stronger.⁷⁹

75. **Kedars, who are known as Tatars.** The progenitor of this people, Kedar, was one of the sons of Yishmael (Genesis 25:13). More generally, the prophet Yechezkel employs the name Kedar in referring to the Arab peoples (Ezekiel 27:21). For the Jews of Eastern Europe in the 17th and 18th centuries, “the dwellers of Kedar” referred to the Tartars, a Turkic ethnic group who brought the Islamic religion and Moslem culture to Belarus, Poland and Lithuania. Reb Noson writes that the year the Berdichever Rav passed away, a Kedar sorcerer from the nearby village of Chvastovitz attracted a great deal of attention and many people traveled to him from the surrounding area (*Tzaddik* #171).

76. **names of impurity.** The Talmud (*Sanhedrin* 91a) teaches that Avraham bequeathed these names to the children of his concubines, before sending them off to the East where they became masters of magic and astrology. Rashi (*loc. cit.*) identifies *shem tumah* (name of impurity) as the use of witchcraft and demonology. See above, note 12, which cites Ecclesiastes that for every level or concept of holiness there is a corresponding level or concept of impurity. Having shown that the Light of God's Name devolves into the four elements from which all physical creation derives, Rebbe Nachman contrasts this with the things which come into existence through the names of impurity.

77. **God's Name has become concealed, Heaven forbid.** By definition, when false leaders—name-diviners and Kedars—become famous and important, God's Holy Name and the name of the tzaddik become concealed.

Scripture relates that God brought all the beasts and fowl to Adam for him to name, and “whatever the human called each living soul, that is its name” (Genesis 2:19). In the previous lesson (§3), Rebbe Nachman reads the end of verse as “a living soul is its name.” Represented by its name is the soul of each thing—its inner and outer qualities, its life-force, and all that it represents. This is true of people, as well. In *Likutey Halakhot*, Reb Noson expounds at length on the significance of a name. He writes that a person's name, although not his essence, points to that essence more directly than anything else. It is also the most concise way to refer to everything about a person (or thing). One can refer to him as so-and-so's father, or as the person who works at such-and-such a job. Or, one might simply refer to him by his name. Referring to a person by his name is the most immediate way to address him, or, in talking to others, to let them know about whom one is talking. And yet, in this world, it is particularly the name and not the essence of a person (or thing) which is affected when truth is replaced by falsehood. Reb Noson illustrates this with the story “The Exchanged Children” (*Rabbi Nachman's Stories* #11), in which Rebbe Nachman tells of a king's infant son who was exchanged with the son of a servant. Although everyone presumed the prince was a servant boy and referred to him as such,

וְקַדְרִיִּים, שְׁקוֹרִין “טֹאטְרִין”, וּבְאֵין לְעוֹלָם, חַס וְשָׁלוֹם, דְּבָרִים
 שְׂאֵין מוֹעִיל לָהֶם כִּי-אֵם שְׁמוֹת הַטְּמָאָה, חַס וְשָׁלוֹם, שְׁכָל זֶה
 הִפְךָ שֵׁם ה', כִּי נִתְעַלַּם שֵׁם ה', חַס וְשָׁלוֹם.
 וְאֵזִי נִסְתַּלְקִין וְנִכְנָעִין מְאוּרֵי אוֹר, חַס וְשָׁלוֹם, שְׁהֵם בְּחִינַת מְאוּרֵי
 הָעֵינַיִם, בְּחִינַת תְּלַת גְּוִנִין דְּעֵינָא וּבֵת עֵין, שְׁנַמְשָׁכִין מִשֵּׁם ה'
 כַּנְּ"ל. וְכִשְׁנִכְנָעִין מְאוּרֵי אוֹר, אֵזִי מִתְגַּבְּרִין מְאוּרֵי אֵשׁ, וּמְזַה

his inner nature remained true to its royal origins. Conversely, although everyone addressed the servant boy as prince, the inclinations of his lowly lineage could not be silenced. Though their names were exchanged, their essences were not. In the context of our lesson, the same applies to tzaddikim and false leaders. When God's Name becomes concealed, name-diviners and those in whom God's Name is completely absent gain fame and importance. We then have to seek and search for the truth. We have to uncover and reveal it, and by doing so make great the glory of God's Name and the name of the true tzaddik (*Likutey Halakhot*, *Birkhot HaShachar* 3:34 and 39; *Torat Natan* #6).

78. **luminaries of light...are removed and subdued....** Having earlier taught that vision derives from the concept of the Name—the Light of the four letters of the Holy Name devolve as the three colors of the eye and the pupil (and see n.42)—Rebbe Nachman adds here that when God's Name becomes concealed, spiritual vision becomes diminished. He links this here with the luminaries of light, which he last discussed at the end of section 1, in connection with the Holy Temple. At the end of the previous section, the Rebbe taught that the tzaddik is the master-of-the-house, the *rosh bayit* who repairs the Holy Temple. When the tzaddik who is the grace of the entire world is revealed, spiritual vision is restored and the luminaries of light that shine in the Temple are revealed. But just as the Temple's destruction followed the departure of its luminaries of light, diminished spiritual vision results in the tzaddik's concealment.

79. **luminaries of light are subdued, the luminaries of fire become stronger.** See section 1 (and n.12) that each luminary type was created to contrast the other. When the luminaries of light are strong, the luminaries of fire are subdued; when the luminaries of light are subdued, the luminaries of fire become stronger. Nevertheless, as explained in note 13, ideally the two are meant to coexist, with the luminaries of fire moderated and contained so that they do not become too powerful and cause great destruction. Reb Noson applies this in the context of our lesson, to each person's battle against the evil inclination. In order that the luminaries of fire become subservient to the luminaries of light, a person has to subdue the bad in the four elements and increase the good. This requires attaching himself to the true tzaddik, binding his four *yesodot* with the simple *yesod* (see §2, nn.22-27). Becoming encompassed in the true tzaddik's grace and included in his good name, a person is illuminated by the mentalities—the concept of *tefilin* and the luminaries of light. Strengthened by the tzaddik's advice, he merits overcoming the excitation and passions of his heart—i.e., his personal luminaries of fire—and transforming them into fervor and zealotry for God (see also Lesson #49:3 earlier in this volume). Through his enthusiastic Torah study and prayer, his luminaries of fire become merged with their holy root on high, the concept of the luminaries of light (*Torat Natan* #7).

This leads to fires becoming prevalent in the world, God forbid⁸⁰—on account of the names of these false leaders becoming predominant and important, which causes God’s Name to be concealed, God forbid, so that the luminaries of light are subdued and the luminaries of fire become stronger, as in “From on high He sent a fire.” This is the concept of the burning of the Holy Temple,⁸¹ which likewise came about due to the departure of the luminaries of light, which in turn causes the luminaries of fire to become stronger.⁸²

4. {“God vented all His fury, poured out His fierce wrath; He kindled a fire in Zion which consumed its *yesodot* (foundations)” (Lamentations 4:11).⁸³}

This is the concept of “He kindled a fire in Zion which consumed its *yesodot*.” “Its *yesodot*” alludes to the four *yesodot* (elements), which derive from the luminaries of light—from the three colors of the eye and the pupil. They were consumed and burned when “He kindled a fire in Zion”—through the luminaries of fire becoming stronger, as mentioned above.⁸⁴

Reb Noson also relates the luminaries of fire to blemishing the *brit*, the covenant of moral purity. The burning desire and hot blood which lead a person to sexual defilement cause the departure of the luminaries of light which he receives from the tzaddik. The true tzaddik is the exemplar of moral purity and sanctification of the *brit* (see n.19 and n.25). But blemishing the *brit* conceals the tzaddik’s luminaries of light and the luminaries of fire grow stronger, resulting in even greater immorality (*Torat Natan* #8). Rebbe Nachman next links the luminaries of fire with false leaders. The prevalence of immorality in a community (or country) is thus an indication of such leadership (see *Likutey Moharan* II, 5:11). One must then pray to God for help in extinguishing the luminaries of fire and finding the true tzaddik.

80. **fires becoming prevalent in the world, God forbid.** When the luminaries of fire are dominant, the *yesod* of fire likewise becomes dominant, resulting in a preponderance of conflagrations in the world. See below, note 105.

In Yechezkel’s vision of the Divine Chariot, the prophet speaks of seeing “a storm wind, a great cloud and a burning fire” (Ezekiel 1:4). The Kabbalah identifies them as symbolizing the three completely evil *kelipot* (“husks” or “forces of evil”; see *Likutey Moharan* I, 19:3, n.17). Of these, “a burning fire” is the most severe, as it consumes everything in its path. In the context of our lesson, it corresponds to the luminaries of fire. As *kelipot*, these conflagrations can be understood as any affliction which destroys people’s lives, including the consuming desires of immorality and greed (see *Likutey Moharan* I, 23:2-3).

81. **He sent a fire...Holy Temple.** Rebbe Nachman brought this verse in section 1, where he showed that the fire which destroyed the Holy Temple—“a fire into my bones”—alludes to the luminaries of fire. See note 16, that it was only when the luminaries of light departed on account of the *Shekhinah*’s/Rachel’s weeping, that the luminaries of fire became powerful enough to

בְּאֵין שְׂרָפוֹת בְּעוֹלָם, חֵס וְשָׁלוֹם. עַל-יְדֵי שְׁמִתְגַּבְּרִין וְנִתְגַּדְּלִין
בְּשֵׁם אֱלוֹ הַמְּפָרְסָמִים שֶׁל שָׁקֵר, שֶׁעַל-יְדֵי-זֶה נִתְעַלֵּם שֵׁם ה',
חֵס וְשָׁלוֹם, וְנִכְנָעִים מְאוּרֵי אוֹר, וּמִתְגַּבְּרִין מְאוּרֵי אֵשׁ, בְּחִינַת:
”מִמָּרוֹם שָׁלַח אֵשׁ”, שְׁזֵה בְּחִינַת שְׂרַפַּת בֵּית-הַמִּקְדָּשׁ, שֶׁנֶּעֱשִׂין
גַּם-כֵּן עַל-יְדֵי הַסְתַּלְקוֹת מְאוּרֵי אוֹר, שֶׁעַל-יְדֵי-זֶה נִתְגַּבְּרוּ מְאוּרֵי
אֵשׁ כַּנֶּ”ל:

וְזֶה בְּחִינַת: ”וַיִּצַּת אֵשׁ בְּצִיּוֹן וַתֹּאכַל יְסוּדוֹתֶיהָ” (איכה ד).
”יְסוּדוֹתֶיהָ” - זֶה בְּחִינַת אַרְבָּעָה יְסוּדוֹת, שֶׁנִּמְשָׁכִין מִבְּחִינַת
מְאוּרֵי אוֹר, מִבְּחִינַת תְּלַת גּוֹנֵינִן דְּעֵינָא וּבַת עֵין, שֶׁנֶּאֱכָלוּ וְנִשְׂרָפוּ
עַל-יְדֵי: ”וַיִּצַּת אֵשׁ בְּצִיּוֹן”, עַל-יְדֵי הַהִתְגַּבְּרוֹת מְאוּרֵי אֵשׁ כַּנֶּ”ל:

destroy the Holy Temple. The Rebbe equated this with concealment of the tzaddik, because of which the light of the eyes is diminished and spiritual vision becomes clouded.

82. **departure of the luminaries of light...** We can infer from Rebbe Nachman’s equating the luminaries of fire with false leaders, that the true tzaddik is the personification of the luminaries of light. Their departure is thus the equivalent of the tzaddik’s concealment. This could be on account of his passing away (see below §7), but, as the *Parparaot LeChokmah* explains, could also apply to a living tzaddik. His concealment, as we have seen, leads to the strengthening of the luminaries of fire and a preponderance of false leaders (see n.18).

The “In review” for this section appears together with that of the next section, in note 84 below.

83. **He kindled a fire in Zion which consumed its *yesodot*.** As at the end of section 1 (and see n.15), Rebbe Nachman quotes from Chapter 4 of the Book of Lamentations, in which the prophet Yirmiyahu bemoans the destruction of the Holy Temple by fire. At the end of the previous section, the Rebbe linked that fire with the luminaries of fire. He will now show how the verse he quotes here alludes to the concept of the four elements, which he introduced in section 2.

84. **as mentioned above.** In its straightforward meaning, “a fire...consumed its *yesodot*” refers to the Temple, which in our context is the concept of the eyes (see n.52). In linking the fire with the luminaries of fire, Rebbe Nachman shows that also the power of spiritual vision which illumines the Temple/eyes was affected. With the luminaries of light/true tzaddik concealed, the luminaries of fire undermine and diminish spiritual vision. The four *yesodot* which derive from the three colors of the eye and the pupil (spiritual vision) are thus “consumed and burned”—i.e., people are prevented from engaging in introspection, from examining their character traits, which all stem from *yesodot*.

The first part of Reb Noson’s discourse on the four *yesodot* and the tzaddik’s role as the simple element is summarized above, in note 26. There we saw that the continued existence of

5. Now see, that which has passed is no longer, for our Holy Temple has already burned down.⁸⁵ However, at this time, with God looking forward to returning to us and rebuilding our Holy Temple,⁸⁶ we ought not obstruct its building, God forbid, but instead exert ourselves in its construction. This is why a person has to be very careful to get up at

the world is predicated on the proper combination and interaction of the four elements. Each element is radically different in makeup from the others, yet they coexist and sustain life in an almost endless array of combinations. That coexistence is derived from the simple element from which the four *yesodot* emerge and in which they are united. This simple element is the tzaddik. He illuminates and elevates everything in creation and brings the four elements into balance and harmony. The proper combination and interaction of the *yesodot* comes about through him. And so, Reb Noson adds, the tzaddik is the catalyst for cosmic peace and harmony, in the spiritual worlds and this physical world, and locally, in the four elements of a person's soul and the four elements of his body. One must therefore cry out to God and pray for His help to merit being attached to the true tzaddik, the luminary of light and *rosh bayit*, the world's master-of-the-house. In administering the "repairs" of the house, the true tzaddik shows each person how to rectify and perfect his traits, bringing his four elements into complete balance and harmony.

In the next segment of his discourse Reb Noson contrasts the great benefits of peace with the harm and destruction brought about by disharmony and strife. He explains that each human being is a unique composite of all four elements and so is most closely associated with a particular element and the letter of God's Name from which it derives. In some, "water" is dominant, in others "fire," "air," or "earth." This is the reason people are so different in their temperaments. When they live together in peace and harmony, they bring their elements into accord. Conversely, the strife between people, especially opposition to the true tzaddikim, creates increased discord among the four elements. Strife is thus the root of all illness, which is a reflection of an imbalance of the elements in the body. Other destructive forces, harmful to individual human beings and the world alike, are also products of this disharmony among the elements. Our Sages taught of the First Temple period: Jerusalem was destroyed because of the contempt shown for the scholars, i.e., the tzaddikim (*Shabbat* 119b); and of the Second Temple: The reason for the destruction was *sinat chinam* (baseless hatred; *Yoma* 9b). Strife (i.e., disharmony among the elements) was thus the reason the Holy Temple was destroyed (*Likutey Halakhot, Hilkhos Matzranut* 4:1-3; *Torat Natan* #11).

In review: Tears cloud the eyes and obscure their light, blemishing spiritual vision. On account of the *Shekhinah's* weeping the luminaries of light depart and are replaced by the luminaries of fire, through which the Holy Temple was destroyed (§1). The true tzaddik is the beauty and splendor, and also the *yesod* (foundation), of the entire world. His concealment is synonymous with the destruction of the Holy Temple. But when the tzaddik is revealed, people's eyes are spiritually open and they can engage in introspection, perceive God's greatness and see the entire world with clear vision. This is because God's Name is within the tzaddik's name, so that the greater the tzaddik's prominence the greater the glory of God becomes. Thus, when the tzaddik becomes renowned and important, the Light of the four letters of the Holy Name *YHWH*, which are One, devolves and becomes four *mochin*, four components of spiritual vision—the three colors of the eye and the pupil, which is the concept of *Shabbat/Shin Bat*—and, finally,

וְהִנֵּה מֵה שֶׁעָבַר אֵין, כִּי כָּבֵד נִשְׂרַף בֵּית-מִקְדָּשֵׁנוּ. אַךְ כָּעֵת, שֶׁהַשֵּׁם יִתְבַּרְךָ מִצָּפָה לְשׁוּב אֵלֵינוּ וְלִחְזוֹר וְלִכְנוֹת בֵּית-מִקְדָּשֵׁנוּ, רְאוּי לָנוּ שְׂלֵא לְעַכְב, חֵס וְשָׁלוֹם, בְּנִין בֵּית-הַמִּקְדָּשׁ, רַק לְהִשְׁתַּדֵּל בְּבִנְיָנוּ. עַל-כֵּן מְאֹד צָרִיךְ לָזָהָר לְקוֹם בְּחִצּוֹת, לְהִיּוֹת מְתַאַבֵּל עַל חֲרִבּוֹן

the four *yesodot*. All the character traits stem from the four elements, so that by getting close to the true tzaddik, who is the simple *yesod* (element), people acquire clear spiritual vision and can examine themselves and see the progress they are making in the various character traits (§2A). When the tzaddik becomes famous, he also sends light into the Holy Temple, God's House, and the entire world, which then has a master-of-the-house who watches over it and sees to its repairs. *Tefilin* are a parallel to this. The leather box of the head *tefilin* is a house of four compartments for the four *mochin* (§2B). When luminaries of fire/false leaders gain fame and strength, God's Name and the name of the true tzaddik become concealed, luminaries of light and the power of vision become diminished. The world is then visited with conflagrations and other destructive forces (§3). The luminaries of fire also create disharmony among the four elements (§4).

85. **Temple has already burned down.** Having thus far focused on the Holy Temple's destruction and its equivalent, the passing/concealment of the tzaddik, Rebbe Nachman turns to what we can do nowadays to remedy their loss. The solution is to get up in the middle of the night to recite *Tikkun Chatzot*, the Midnight Lament. The Rebbe will explain that mourning for the Temple subdues the luminaries of fire and so is a rectification for the Temple's destruction and for the tzaddik's passing. He will also tie this in with *mochin/tefilin* and *Shabbat*, two concepts discussed earlier in the lesson.

The word *Chatzot* (חֲצוּת) is formed from the Hebrew root letters *Ch-TZ-H* (חצה), which means "cut in half." *Chatzot* refers to the mid-point of the night. In *Likutey Moharan* I, 149, Rebbe Nachman states that the time for *Chatzot* is always six hours from nightfall, whether summer or winter. It marks the beginning of a two-hour period of Divine favor, a unique opportunity for *tikkun* (spiritual rectification) and redemption, every single night (see n.87).

86. **God looking forward to returning to us and rebuilding our Holy Temple.** This is the subject of a number of verses in the books of the Prophets and teachings of the Sages. Some examples include: "It will be in the End of Days that the mountain of God's House will be established.... And many nations will stream to it and say, 'Come, let us go up to the Mount of God and to the House of the God of Yaakov, that He may teach us His ways....' for Torah will come forth from Zion, the word of God from Jerusalem" (Micah 4:1-2; Isaiah 2:2-3). "I will bring back the captivity of the tents of Yaakov...and the city will be built on its hill, and the Palace (the Temple; *Rashi*) will sit in its proper place" (Jeremiah 30:18). In the final chapters of Ezekiel (40-48) the prophet details the architectural plans of the Third Temple and foretells the reestablishment of Jewish life and rule in the Holy Land. The Jerusalem Talmud speaks of the Temple being rebuilt even prior to the restoration of the Davidic dynasty (*Yerushalmi, Maaser Sheini* 5:2, p.29b). Commenting on Yaakov's call for his sons to assemble at his side so that "I will tell you what will befall you in the End of Days" (Genesis 49:1), the Midrash teaches that he wanted to show them a vision of the Holy Temple (*Bereishit Rabbah* 98:2).

midnight in order to mourn the Holy Temple's destruction.⁸⁷ For perhaps in the first incarnation he was responsible for its destruction. Even if not, it could still be that he is now obstructing the building of the Holy Temple, and so is regarded as if he caused its destruction.⁸⁸

Therefore, a person has to be very careful to get up at midnight in order to greatly mourn the Holy Temple's destruction.⁸⁹ And God has promised anyone who mourns for Zion “to place for the mourners of Zion splendor instead of ashes” (Isaiah 61:3).⁹⁰ Specifically, “*Pe'ER* (splendor)

87. **get up at midnight...mourn the Holy Temple's destruction.** The opening chapter of *Shulchan Arukh* extols the virtue of rising at midnight in order to mourn and cry over the destruction of the Temple—this refers to *Tikkun Chatzot*, the Midnight Lament (*Orach Chaim* 1:2-3 and *Mishneh Berurah*, *ad. loc.*). The Talmud speaks of rising at midnight to serve God, as King David did (*Berakhot* 3b). This practice has its root in Scripture, which states: “Arise, sing out in the night, at the head of the watch (midnight); pour out your heart before God” (Lamentation 2:19). Our Sages teach that whoever gets up at midnight merits drawing upon himself favor and grace from on high (*Tamid* 32b). The *Zohar*, too, extols the great value of the midnight prayers, teaching that at *chatzot* God, as it were, enters the Garden of Eden to rejoice with the tzaddikim. Whoever gets up then, God rejoices with him as well (*Zohar* I, 92a). The Kabbalists write extensively about the rectifications effected on high through reciting *Tikkun Chatzot*; see, in particular, *Pri Etz Chaim*, *Shaar Tikkun Chatzot* (Chapter 17, pp.344ff), and *Shaar HaKavanot*, *Inyan Drushei HaLaylah* (*Drush* 4, p.352). Rebbe Nachman discusses rising for *Chatzot* and mourning the Temple's destruction in a number of his lessons (e.g., *Likutey Moharan* I, 52; *ibid.* 54; *ibid.* 148). In *Likutey Moharan* I, 38:4-5, the Rebbe explains that waking up in the middle of the night to pray and study Torah creates *mochin* for the *tefilin* that we don in the morning. “Fortunate is the one who rises then” (*Zohar* I, 92a). The *Tikkun Chatzot* prayers and supplications, with English translation and commentary, appear in “*The Sweetest Hour*,” published by the Breslov Research Institute.

88. **as if he caused its destruction.** The Jerusalem Talmud teaches (*Yerushalmi*, *Yoma* 1:5, p.4b): “Any generation in which the Temple is not built is regarded as if [that generation] destroyed it.” A person's sins are the obstacle holding up the rebuilding of the Holy Temple, and because of them he is regarded as its destroyer. This is because, as explained in section 1 (and see n.16), a person's sins cause the *Shekhinah*/Rachel to weep and the light of the eyes to fade. With the luminaries of light concealed, the luminaries of fire—the forces responsible for the Temple's destruction, in the past *and* in the present—become powerful.

Reb Noson links the luminaries of fire with the darkness of night, as in “and at night the cloud appeared over the Tabernacle like a fire” (Numbers 9:15). The *Shekhinah* weeps on account of a person's sins and her tears cloud the eyes and darken the luminaries of light. But when he gets up in the dark of night to mourn over the Temple's destruction, and to weep and mourn over his own sins, he rectifies the blemish at its root—i.e., through the same means in which it was generated. His tears cause the luminaries of light to shine, as in (Isaiah 38:5), “I have seen your tears...” (*Torat Natan* #16). Although tears cloud one's eyes, crying in repentance, to return to God, enables one to see with the clarity of spiritual vision.

בֵּית הַמִּקְדָּשׁ, כִּי אוֹלֵי בְּגִלְגוּל הָרְאִשׁוֹן הָיָה הוּא הַגּוֹרֵם שְׂיִחָרֵב הַבֵּית־הַמִּקְדָּשׁ, וְאַפְלוּ אִם לָאוּ, אוֹלֵי הוּא מְעַכֵּב עֵתָהּ בְּנֵן בֵּית־הַמִּקְדָּשׁ, וְנִחְשָׁב גַּם־כֵּן כְּאִלוּ הוּא גָרַם לְהַחְרִיבוֹ. עַל־כֵּן צָרִיךְ לְזַהֵר מְאֹד לְקוֹם בְּחֻצוֹת, וְלִהְיוֹת מְתַאַבֵּל מְאֹד עַל חֻרְבֵן בֵּית־הַמִּקְדָּשׁ, וְהַשֵּׁם יִתְבָּרַךְ הַבְּטִיחַ לְכָל הַמְתַאַבֵּל עַל צִיּוֹן לְשׁוֹם לְאַבְלֵי צִיּוֹן “פָּאָר תַּחַת אֶפֶר” (ישעיה סא). “פָּאָר תַּחַת אֶפֶר”

89. **very careful to get up at midnight to mourn the Holy Temple's destruction.** In *Likutey Eitzot*, Reb Noson summarizes Rebbe Nachman's teaching here as follows: The exile has already lasted so long. God is only waiting for the moment to return to us and rebuild the Holy Temple. It could happen at any time. Our task is to see that from our side we do nothing to obstruct the rebuilding of the Temple. On the contrary, we must make every effort to hasten it. This is why we should be careful to get up each night at midnight and mourn for the destruction of the Holy Temple. Perhaps in a previous incarnation we ourselves were responsible for something which brought about the Temple's destruction. Even if not, it could still be that our sins in our present lifetime are holding up the rebuilding of the Temple, and this is as bad as if we had actually destroyed it. This is why we must weep and mourn every night at midnight. When we do so, it is as if we were actually making a tremendous effort to rebuild the Holy Temple. Then we will be able to draw closer to truth—to the true tzaddikim and those who are genuinely God-fearing. They are in fact the embodiment of truth, in its beauty, splendor and pleasantness. Through drawing closer to them our eyes will be opened and we will be able to see how far our own development has advanced and in which areas we need to work in order to return to God and to know and acknowledge His Holy Name (*Advice*, *Chatzot* 4).

In this and the following paragraphs Rebbe Nachman will connect mourning for the Holy Temple with the various concepts in the lesson which correspond to the luminaries of light—*mochin*, *tefilin*, the master-of-the-house, the three colors of the eye and the pupil, and Shabbat.

90. **to place...splendor instead of ashes.** The prophet Yeshayahu declares that the spirit of God has come over him and instructed him to “herald joy to the humbled...heal the brokenhearted and proclaim release to the captives...a year of God's favor...to place for the mourners of Zion, to give them *splendor instead of ashes*, the festive ointment instead of mourning, a garment of praise instead of a drooping spirit. They will be called ‘terebinths of righteousness,’ planted by God for His glory” (Isaiah 61:1-3). In assuring the Jewish people that their redemption and the rebuilding of the Holy Temple are at hand, God promises to replace the Temple's ashes and return splendor to “the mourners of Zion.”

In quoting this verse Rebbe Nachman omits the words “to give them,” so that “to place” modifies “splendor instead of ashes.” Radak does this as well in his commentary, explaining that it is customary for the grief-stricken to place ashes on their head as a sign of mourning. See also below, note 92. The Ari teaches that *Tikkun Chatzot* is to be recited sitting on the ground with one's shoes removed, as mourners do, and that the practice is to place ashes on the top of one's forehead, where the *tefilin* sit (*Pri Etz Chaim*, *Shaar Tikkun Chatzot*, *op. cit.*). Below, this will tie in with our lesson.

instead of *EiPheR* (ashes).⁹¹ “Splendor” alludes to the concept of mentalities/*tefilin*⁹²/*rosh bayit*⁹³/the spectrum of colors/three colors of the eye and the pupil/luminaries of light/Shabbat, which shines into the Holy Temple, as mentioned above.⁹⁴ “Instead of ashes”—“ashes” alludes to luminaries of fire {the opposite of the aforementioned}. In other words, the luminaries of fire, through which the Holy Temple was burned down, are subdued, and the luminaries of light, which preserve the Holy Temple, become powerful. This is the meaning of “splendor instead of ashes.”⁹⁵

91. **Specifically, Pe’ER instead of EiPheR.** The same letters which spell the Hebrew term for “splendor,” *Pe’ER* (פאר), spell *EiPheR* (אפר), “ashes.” Yeshayahu declares that God will reward those who mourn for Zion by replacing the ashes of the destroyed Temple with splendor. Rebbe Nachman now explains “*pe’er* instead of *eipher*” in the context of our lesson.

Reb Noson writes that in order to remedy the concealment of the luminaries of light which we cause when our sins make the *Shekhinah* weep, we have to cry and shed a commensurate measure of tears in pleading with God to let us return to Him (*Torat Natan* #3). Reb Noson adds: In the main, our distance from God is commensurate with our distance from the true tzaddik, which is the reason we sinned in the first place. By rising for *Chatzot* to lament the loss of the Holy Temple and the true tzaddik, we merit exchanging ashes with splendor, the luminaries of fire with the luminaries of light (*Torat Natan* #15).

92. **Splendor...mentalties/tefilin.** The Talmud teaches (*Sukkah* 25a): A mourner is obligated in all the mitzvot stated in the Torah except for *tefilin*, which are called *pe’er* (splendor, פאר), as the Merciful One said to Yechezkel: “Don your *pe’er*” (Ezekiel 24:17). In that chapter, Yechezkel is prophetically told that his wife would die, but he should desist from mourning. On the contrary, God instructs him to don *tefilin* to demonstrate that he is not a mourner. The Sages cite this same verse and explain that donning *tefilin* is like wearing an ornament (*Berakhot* 11a; and see *Likutey Moharan* I, 38:5 and n.82 which explain this more fully). In *Taanit* (16a), Rabbi Yitzchak links the verse previously cited from Isaiah with donning *tefilin*. See also Lesson #40 (and n.12) earlier in this volume, that *etPa’ER* (אתפאר), the pride and glory which God has from the Jewish people, creates the concept of *pe’er* (פאר), *tefilin* (splendor). This is related to the Rebbe’s teaching in section 2 above (and see n.70), that *tefilin* are exalted *mochin*, synonymous with expanded awareness of God and a pure mind.

See note 90 that in quoting the verse from Isaiah (61:3) Rebbe Nachman omits the words “to give them,” so that “*lasoom* (to place)” modifies “*pe’er* (splendor) instead of *eipher* (ashes).” Now that the Rebbe has linked *pe’er* with *tefilin*, we can explain that this is the reason for the omission. The term *laSooM* (לשוּם) shares the same root letters with *v’SaMtem* (ושמתם), which in Scripture alludes to *tefilin*—as in “*v’SaMtem* (And you shall place) these words...as a sign on your arm and let them be an ornament between your eyes” (Deuteronomy 11:18; and see *Rashi* on *Berakhot* 13b, s.v. *sh’tehei simah*).

93. **rosh bayit.** This is the master-of-the-house, the mentalities *housed* in the compartments of the *tefilin*, as explained above and in notes 71-72.

דִּיקָא. “פֶּאֶר” זֶה בְּחֵינַת הַמַּחִין, בְּחֵינַת תְּפִלִּין, בְּחֵינַת רֹאשׁ בַּיִת, בְּחֵינַת כְּלָלִיּוֹת הַגְּוֹנֵין, בְּחֵינַת תְּלַת גְּוֹנֵין דְּעֵינָא וּבֵת עֵין, בְּחֵינַת מְאוּרֵי אור, בְּחֵינַת שַׁבַּת הַמְּאִיר לְבֵית-הַמִּקְדָּשׁ כַּנֶּל. “תַּחַת אֶפֶר” - “אֶפֶר” זֶה בְּחֵינַת מְאוּרֵי אֵשׁ (שֶׁהוּא הַהֶפֶךְ מֵהַנֶּל), הֵינּוּ שְׂפִיחֵי נִכְנָעֵין מְאוּרֵי אֵשׁ, שְׂעַל-יָדָם נִשְׂרַף הַבַּיִת-הַמִּקְדָּשׁ, וַיִּתְגַּבְּרוּ מְאוּרֵי אור, שֶׁהֵם קִיּוֹם הַבַּיִת-הַמִּקְדָּשׁ כַּנֶּל, וְזֶהוּ “פֶּאֶר תַּחַת אֶפֶר”, כַּנֶּל.

94. **mentioned above.** See section 2 above, that *ShaBbaT* is *Shin* (the three colors of the eye) and *BaT*, the pupil of the eye (n.44). These represent the light of spiritual eyes, the luminaries of light which illuminate the Holy Temple (see n.48 and nn.53-54). *Pe’er* thus alludes to the mentalities, *tefilin*, *rosh bayit*, and to the colors and Shabbat—i.e., the luminaries of light which illuminate the Holy Temple and instill the power of spiritual vision into those who mourn its destruction.

The famous and beloved Chassidic master Rabbi Levi Yitzchak of Berdichev (1740-1810) was an elder contemporary of Rebbe Nachman. It was the Berdichever Rav’s custom to travel throughout the Podolia region to raise money for charity. The preceding summer, his travels had untypically taken him to the region of Moldavia (see n.1). The Rebbe was wont to refer to the Berdichever Rav as the *pe’er* of the community of true leaders. Hearing that this year Rabbi Levi Yitzchak had to journey even further from home to raise funds, the Rebbe immediately sent his *tefilin*, which are also called *pe’er* (n.91), to a *sofer* (scribe) for inspection. After examining them, the scribe, Reb Yaakov, said that he had found the Rebbe’s *tefilin* to be in perfect condition. Reb Noson later recalled that he heard the Rebbe refer to the Berdichever Rav as the “*pe’er Yisrael*—the splendor of Israel” (*Yemey Moharnat* #37-41; *Magid Sichot*, p.104). In *Chayey Moharan*, Reb Noson writes: Once, the Rebbe sent to have his *tefilin* checked. He said: “The Rav of Berdichev has gone travelling around the country. That is why I am asking for my *tefilin* to be inspected. I may well have said that I don’t attach any importance to them (the leaders whom people assumed to be tzaddikim), but the Rav of Berdichev is very great in my eyes. When such a great and famous individual must travel around for contributions, it is an indication of a blemish in the *pe’er* and glory, namely the Jewish people, who are God’s pride and glory. An individual who is a towering figure in Israel is the root of God’s pride and glory, because of his stature and splendor. As long as he is at home...the splendor, pride and glory are ‘dwelling in their home’—the concept of *tefilin* compartments, which are called ‘a house.’ But when such a tzaddik goes traveling he is exposed to all the indignities of the world. When anyone travels, he is subject to all kinds of humiliation, as the Sages tell us (*Bereishit Rabbah* 40:4). And this is all the more so in the case of a tzaddik like this, who will inevitably be treated with less than the dignity befitting his true greatness. He may be accorded insufficient honor with respect to the full depth of his learning. Or else, he may suffer indignities when it comes to receiving contributions. All these affronts are a blemish to the *pe’er*; which has come out of the houses, the *batim*. This raises questions about whether the *tefilin* are valid” (*Tzaddik* #270; see also *Magid Sichot*, p.106).

95. **Instead of ashes...luminaries of fire...splendor instead of ashes.** A person can choose

{“*Lo T’vaaru Aish B’khol Moshvotekhem* (You shall not kindle fire in any of your dwelling places) on the Shabbat day” (Exodus 35:3).⁹⁶}

It follows, that by virtue of one’s mourning the Holy Temple, he subdues the luminaries of fire, and the luminaries of light, which are the concept of Shabbat, become powerful.⁹⁷ This is *MiTABeL* (mourns)—an acronym for *Lo T’vaaru Aish B’khol Moshvotekhem*. Because of people’s mourning, the luminaries of fire are subdued, as mentioned above.⁹⁸ And this is “on the Shabbat day,” for as a result the luminaries of light shine—the concept of Shabbat/three colors of the eye and the pupil, which shine into the Holy Temple, as in “My Shabbat you shall keep and My Sanctuary you shall revere,” as mentioned above.⁹⁹

And this is as it is written, “to do the Shabbat *l’DoRotam* (for their generations)” (Exodus 31:16)¹⁰⁰—concerning which our Sages, of blessed memory, taught: it is spelled *l’DiRatam*, connoting *DiRah* (a dwelling) (*Zohar* III, 243b; *Tikkuney Zohar* #24, p.70a).¹⁰¹ In other words, Shabbat, which is the concept of luminaries of light, brings to *dirah*—i.e., the concept of the Holy Temple, whose existence is engendered by Shabbat, as

to pursue his desires, allow himself to be consumed by his burning passions, and so empower the luminaries of fire—i.e., the false leaders who distant people from God and, by concealing His Name and the name of the true tzaddikim, destroy the Holy Temple. Or, he can strive to rectify his lack of spiritual virtue by rising for *Chatzot* to mourn the destruction of the Temple and also his own destruction on account of his sins. By doing so he replaces *eipher* (ashes) with *pe’er* (splendor)—i.e., the true tzaddik, who is the beauty and *pe’er* of the world and in whose name God’s Holy Name is enclothed (see §1 and nn.18-19, §2 and n.31). As explained above, revealing the tzaddik reveals the glory of God’s Name in the world. This creates *teflin/mochin* and provides spiritual vision for the honest introspection a person needs to engage in if he is to repent his sins and return to God.

96. **Lo T’vaaru... You shall not kindle....** When Moshe assembled the Jewish people to instruct them concerning the Tabernacle’s construction, he first cautioned them regarding the prohibition against work on Shabbat. This was so that they would not mistakenly conclude that building the Tabernacle overrides Shabbat (see above, §2 and n.51). Immediately following this general prohibition Scripture states: “You shall not kindle fire in any of your dwelling places on the Shabbat day” (Exodus 35:3). The “thirty-nine acts” of work (and their derivatives) forbidden on Shabbat are not specified in the Torah, but were deduced by the Sages from the thirty-nine activities necessary for the construction of the Tabernacle (see *Shabbat* 49b). The Sages discuss why kindling a fire is the only prohibition which Scripture specifically names (ibid. 70a). Rebbe Nachman reads the verse as alluding to the luminaries of fire, and thus connects it to both spiritual vision/Shabbat and the place of God’s dwelling, the Tabernacle/Temple.

97. **luminaries of light...Shabbat, become powerful.** See the end of section 3 and note 78 that the luminaries of light are the concept of the three colors of the eye and the pupil—namely,

נִמְצָא, שְׁעַל-יְדֵי שְׁהוּא מִתְאַבֵּל עַל הַבַּיִת-הַמְקֻדָּשׁ, עַל-יְדֵי-זֶה מְכַנֵּיעַ מְאוּרֵי אֵשׁ, וּמִתְגַּבְּרִין מְאוּרֵי אוֹר, שֶׁהֵם בְּחִינַת שַׁבַּת כֵּן”ל. וְזֶה מִתְאַבֵּל - רָאשֵׁי-תְבוּת: “לֹא תִבְעֵרוּ אֵשׁ בְּכָל מִשְׁבְּתֵיכֶם” (שְׁמוֹת לה). כִּי עַל-יְדֵי שְׁמִתְאַבְּלִין, נִכְנָעִין מְאוּרֵי אֵשׁ כֵּן”ל. וְזֶה: “בְּיוֹם הַשַּׁבָּת”, כִּי אֲזִי מְאִירִין מְאוּרֵי אוֹר, שֶׁהֵם בְּחִינַת שַׁבַּת, בְּחִינַת תְּלַת גְּוִנִין דְּעֵינָא וּבַת עֵין, שֶׁהֵם מְאִירִין לְבַיִת-הַמְקֻדָּשׁ, בְּבְחִינַת: “אֵת שַׁבְּתֵי תִשְׁמְרוּ וּמִקְדָּשֵׁי תִירָאוּ” כֵּן”ל. וְזֶה שְׁפָתוֹב (שְׁמוֹת לא): “לְעֵשׂוֹת אֵת הַשַּׁבָּת לְדֹרֹתָם”. וְאָמְרוּ חֲכָמֵינוּ, זְכוֹרֹנָם לְבָרְכָה (זֶהר פִּינְחָס דָּף רִמְג: וּבִתְקוֹן כּד): ‘לְדֹרֹתָם’ כְּתִיב - לְשׁוֹן דִּירָה. הֵינוּ, כִּי עַל-יְדֵי שַׁבַּת, שְׁהוּא בְּחִינַת מְאוּרֵי אוֹר, עַל-יְדֵי-זֶה נִעֲשֶׂה דִירָה, דְּהֵינוּ בְּחִינַת הַבַּיִת-הַמְקֻדָּשׁ,

Shabbat (*Shin BaT*). See also section 2 and note 18 that the tzaddik’s concealment is the parallel of the Temple’s destruction. Thus mourning the Holy Temple and subduing the luminaries of fire reveals and empowers the tzaddik, who is the luminary of light.

98. **MiTABeL...Lo T’vaaru...are subdued, as mentioned above.** When a person mourns for the Holy Temple, he subdues the luminaries of fire. By not kindling this fire, he is “observing” Shabbat. This is alluded to by the Hebrew word for “mourn,” *MiTABeL* (מִתְאַבֵּל), which is an acronym for *Lo T’vaaru Aish B’khol Moshvotekhem* (לא תבערו אש בכל מושבותיכם).

99. **on Shabbat day...colors...shine into the Holy Temple....** Having explained the first part of the verse—“You shall not kindle fire in any of your dwelling places”—as alluding to subduing the luminaries of fire by mourning over the Temple, Rebbe Nachman now addresses the remainder—“on the Shabbat day.” Shabbat corresponds to the luminaries of light, the three colors of the eye and the pupil—i.e., spiritual vision. Strengthening the luminaries of light (“My Shabbat you shall keep”) illuminates the Temple (“My Sanctuary you shall revere”), so that people can see with spiritual eyes.

100. **to do the Shabbat for their generations.** The full verse reads: “The Children of Israel shall keep the Shabbat, to do the Shabbat for their generations, a perpetual covenant.”

101. **l’DoRoTaM...DiRah.** The *Zohar* (*loc. cit.*) teaches: “The Children of Israel shall keep the Shabbat, to do the Shabbat *l’DoRoTaM* (for their generations, לדורתם), a perpetual covenant”—they must keep it *b’DiRaTaM* (in their dwellings, בדרתם), making certain not to carry from a private to a public domain. Similarly, the *Tikkuney Zohar* (*loc. cit.*) teaches that Scripture intentionally employs the deficient spelling (without the *vavs*, as לדורתם and not לדורותם), so that it can be read *l’DiRaTaM*, derived from the Hebrew word for “abode” and “dwelling,” *DiRah* (דירה). This is to teach that a person honors the week’s holiest day by preparing his place of dwelling to receive the Shabbat, which corresponds to the *Shekhinah*, the Indwelling Presence of God.

mentioned above.¹⁰² It also alludes to a literal dwelling,¹⁰³ because through Shabbat/luminaries of light, the luminaries of fire are subdued and people are saved from fires, as mentioned above.¹⁰⁴ It follows, that Jewish dwellings are preserved through Shabbat, as mentioned above.¹⁰⁵

6. And this is *BeReIShYT—ROSh BaYiT*.¹⁰⁶ It refers to the world's

102. **brings to dirah...the Holy Temple...engendered by Shabbat...above.** In section 2 (and see n.53-54), Rebbe Nachman taught: “Shabbat is the concept of the colors that shine in the Holy Temple...the concept of vision, the three colors of the eye and the pupil that illuminate the Holy Temple, the concept of eyes.” Shabbat thus engenders the Temple’s existence. The Holy Temple is the dwelling place of God’s Divine Presence, the place in which the *Shekhinah* was manifest (see n.10). By mourning the Temple’s destruction and observing Shabbat (preparing our homes to receive the Shabbat/*Shekhinah*) we engage in rebuilding the Holy Temple and making a dwelling place for the Divine Presence to manifest (i.e., revealing God’s Name).

103. **literal dwelling.** Rebbe Nachman now adds a second insight into Scripture’s spelling of *l’dorotam* to allude to *dirah*. By observing Shabbat not only do we “rebuild” God’s dwelling place, the Temple, as the Rebbe has just shown, but we also protect our own dwellings from destruction.

104. **people are saved from fires, as mentioned above.** Rebbe Nachman earlier taught that when the luminaries of fire are dominant, fires become prevalent in the world (§3). They become dominant when people fail to “do the Shabbat,” when they fail to keep the prohibition against kindling a fire. This is as the Talmud teaches: Rav Yehudah the son of Rav Shmuel said in the name of Rav: Fires are prevalent only in places where Shabbat is desecrated, for the verse states: “If you will not listen to Me to sanctify Shabbat...then I will kindle a fire in its gates...and it will not be extinguished” (Jeremiah 17:27). What is the meaning of “not be extinguished”? Rav Nachman the son of Rav Yitzchak explains: The fires will break out at a time when there are no people to extinguish them (*Shabbat* 119b). In the context of our lesson, this alludes to there being no one to extinguish the luminaries of fire by observing Shabbat. For as the Rebbe teaches here, our keeping Shabbat strengthens the luminaries of light, so that the luminaries of fire are diminished and we are saved from harm.

105. **Jewish dwellings are preserved through Shabbat, as mentioned above.** In section 3, the “home” destroyed when the luminaries of fire are dominant and fires become prevalent refers to God’s Home, the Temple, as in “From on high He sent a fire into my bones...” Here, Rebbe Nachman expands “home” to include “literal dwellings,” Jewish homes. However, observing Shabbat subdues the luminaries of fire, thereby protecting people’s dwellings from fire.

In 1809-1810, many wildfires broke out across Eastern Europe. There was hardly a town in the region that did not experience several fires in which many dwellings were destroyed. After Pesach, major sections of Breslov, too, were destroyed by fire, including Rebbe Nachman’s home (right before the Rebbe’s move to Uman in late summer of that year; see below, n.142). In section 8 below, the Rebbe alludes to the many Jews left homeless, citing Lamentations (4:1): “Hallowed stones have been strewn about at the head of every street.” From the Rebbe’s

שְׁקִיּוֹמוֹ עַל-יְדֵי שַׁבָּת כַּנִּל. גַּם דִּירָה מִמָּשׁ, כִּי עַל-יְדֵי שַׁבָּת,
שֶׁהוּא בְּחִינַת מְאֹרֵי אֹר, עַל-יְדֵי-זֶה נִכְנָעִין מְאֹרֵי אֵשׁ, וְנִצְוֹלִין
מִשְׂרָפוֹת כַּנִּל. נִמְצָא שְׁקִיּוֹם דִּירוֹת יִשְׂרָאֵל הוּא עַל-יְדֵי שַׁבָּת
כַּנִּל:

וְזֶהוּ: 'בְּרֵאשִׁית - רֵאשׁ בֵּית', בְּחִינַת הַבַּעַל-הַבַּיִת שֶׁל הָעוֹלָם.

lesson we see that this was on account of Rabbi Levi Yitzchak of Berdichev’s passing. His death, a departure of the luminaries of light, left the world without a “master-of-the-house,” and so precipitated the destruction of many Jewish homes (*Parparaot LeChokhmah*). Many conflagrations again broke out again the next year, following the Rebbe’s passing. Reb Noson’s hometown, Nemirov, was nearly destroyed and several inhabitants lost their lives. His father, a wealthy merchant, lost his home and business. Reb Noson’s own house burned down, leading to his move to Breslov in the summer of 1811 (*Through Fire and Water*, Chapter 24).

In review: Tears cloud the eyes and obscure their light, blemishing spiritual vision. On account of the *Shekhinah*’s weeping the luminaries of light depart and are replaced by the luminaries of fire, through which the Holy Temple was destroyed (§1). The true tzaddik is the beauty and splendor, and also the *yesod* (foundation), of the entire world. His concealment is synonymous with the destruction of the Holy Temple. But when the tzaddik is revealed, people’s eyes are spiritually open and they can engage in introspection, perceive God’s greatness and see the entire world with clear vision. This is because God’s Name is within the tzaddik’s name, so that the greater the tzaddik’s prominence the greater the glory of God becomes. Thus, when the tzaddik becomes renowned and important, the Light of the four letters of the Holy Name *YHVH*, which are One, devolves and becomes four *mochin*, four components of spiritual vision—the three colors of the eye and the pupil, which is the concept of Shabbat/*Shin Bat*—and, finally, the four *yesodot*. All the character traits stem from the four elements, so that by getting close to the true tzaddik, who is the simple *yesod* (element), people acquire clear spiritual vision and can examine themselves and see the progress they are making in the various character traits (§2A). When the tzaddik becomes famous, he also sends light into the Holy Temple, God’s House, and the entire world, which then has a master-of-the-house who watches over it and sees to its repairs. *Tefilin* are a parallel to this. The leather box of the head *tefilin* is a house of four compartments for the four *mochin* (§2B). When luminaries of fire/false leaders gain fame and strength, God’s Name and the name of the true tzaddik become concealed, luminaries of light and the power of vision become diminished. The world is then visited with conflagrations and other destructive forces (§3). The luminaries of fire also create disharmony among the four elements (§4). To remedy the conflagrations engendered by the luminaries of fire one should get up in the middle of the night to mourn the destruction of the Holy Temple. Doing so replaces ashes with splendor—the concept of mentalities/*tefilin/rosh bayit*/luminaries of light/Shabbat—revealing the power of spiritual vision which illuminates the Holy Temple/true tzaddik and saving Jewish dwellings from destruction by fire (§5).

106. **And this is BeReIShYT—ROSh BaYiT.** In this section Rebbe Nachman returns to his

master-of-the-house, namely, the true tzaddik, who is the beauty and the splendor of the world.¹⁰⁷ He is the concept of Yosef, as in “As for Yosef, he was the regent, he was the provider...” (Genesis 42:6),¹⁰⁸ the concept of *rosh bayit*, the world’s master-of-the-house. For it is due to him that the *Beit HaMikdash* and Jewish houses and dwellings are preserved, as mentioned above.¹⁰⁹ Thus, when the name of this tzaddik, who is the *rosh bayit*, becomes important, the eyes of the Jewish people are opened, as mentioned above.¹¹⁰

Thus, this is *Bereishit* (“In the beginning”)—*l’inei kol Yisrael* (“before the eyes of all Israel”). “*Bereishit*” refers to *rosh bayit*, the aforementioned tzaddik, who is the splendor of the world, as mentioned above. Through him, “the eyes of all Israel” are opened, as mentioned above.¹¹¹

* *

opening statement: “Connecting the Torah’s start with its end”—i.e., expounding the connection between *Bereishit*, the first word of the Five Books of Torah, and *l’inei kol Yisrael* (to the eyes of all Israel), the final three words (see above, n.2). The Rebbe begins with the teaching of the *Tikkuney Zohar* cited at the end of section 2, linking *BeReIShYT* with the mentalities, the Holy Temple and *ROSh BaYiT*, the world’s master-of-the-house.

107. **true tzaddik...the beauty and the splendor of the world.** In this paragraph Rebbe Nachman shows that the *rosh bayit* possesses the qualities of—*is!*—the true tzaddik. The Rebbe began section 2 showing that the true tzaddik “is the beauty, splendor and grace of the entire world.” In the previous section, he taught that “splendor” is the concept of mentalities/*tefilin*—i.e., *rosh bayit* (see nn.65-67).

108. **Yosef...was the provider....** This verse is part of Scripture’s depiction of Yosef—the tzaddik (see §2 and n.19 above)—as the *de facto* ruler of Egypt, then the world’s greatest empire. “As for Yosef, he was the viceroy of the land, he was the provider to all the people of the land.” See note 38 that the tzaddik/Yosef corresponds to the *sefirah Yesod*, *Malkhut’s* provider, and also, on a much higher plane, to the provider who shines Light into each of the devolving levels. This is the deeper meaning of “Yosef, he was the regent, he was *the provider...*” (see the following note).

109. **Jewish houses and dwellings are preserved, as mentioned above.** As Yosef/tzaddik/provider, the tzaddik is the *rosh bayit*, the master-of-the-house who watches over the world (see n.64). He is the luminary of light which illuminates God’s *Bayit* (the Holy Temple), and, as explained in the previous section, protects Jewish homes from conflagrations brought about by the luminaries of fire.

110. **name of this tzaddik...becomes important...the eyes of the Jewish people are opened, as mentioned above.** In section 2 Rebbe Nachman explained that the tzaddik is the simple *yesod*, the “foundation of the world,” from which the four *yesodot* and all character traits derive. When this tzaddik’s name emerges from concealment and becomes prominent, people’s eyes are opened with spiritual vision so that they can examine their character traits, perceive God’s

הִינוּ הַצַּדִּיק הָאֵמֶת, שֶׁהוּא הַיָּפִי וְהַפֶּאֶר שֶׁל הָעוֹלָם, שֶׁהוּא בְּחִינַת יוֹסֵף, בְּחִינַת (בראשית מב): “וַיֹּסֵף הוּא הַשִּׁלִּיט הוּא הַמְּשָׁבִיר” וְכוּ’, בְּחִינַת רֹאשׁ בַּיִת, בְּחִינַת בַּעַל-הַבַּיִת שֶׁל הָעוֹלָם. כִּי עַל-יְדוֹ קִיּוּם הַבַּיִת-הַמְּקֻדָּשׁ וְקִיּוּם הַבְּתִים וְהַדִּירוֹת שֶׁל יִשְׂרָאֵל כֻּנְּנוּ. וְעַל-יְדֵי שְׁנַתְגַּדֵּל הַשֵּׁם שֶׁל זֶה הַצַּדִּיק, שֶׁהוּא בְּחִינַת רֹאשׁ בַּיִת, עַל-יְדֵי-זֶה נִפְתָּחִין הָעֵינַיִם שֶׁל יִשְׂרָאֵל כֻּנְּנוּ ל’.

וְזֶהוּ ‘בְּרֵאשִׁית - לְעֵינַי כָּל יִשְׂרָאֵל’. ‘בְּרֵאשִׁית’, הִינוּ רֹאשׁ בַּיִת, בְּחִינַת הַצַּדִּיק הַנִּלְוֵל, שֶׁהוּא הַפֶּאֶר שֶׁל הָעוֹלָם כֻּנְּנוּ ל’, עַל-יְדוֹ נִפְתָּחִין עֵינַי כָּל יִשְׂרָאֵל כֻּנְּנוּ ל’:

* *

greatness and see ways to repair the world (*tikkun olam*; see n.29). In this aspect, too, the Rebbe posits that the tzaddik is the *rosh bayit*, the world’s master-of-the-house.

Also in section 2, Rebbe Nachman taught that God’s Holy Name is enfolded within the name of the true tzaddik and associated with it. The *Parparaot LeChokmah* links this with the Rebbe’s teaching earlier in this volume (Lesson #32), that God’s Name is found in the teachings of the tzaddik, which at times must be concealed. If in feeling our lives lacking we merit discovering the cause, namely, the true tzaddik’s concealment, we need to seek to reveal him by studying his teachings. The Light of the Holy Name in those teachings opens our eyes with the power of spiritual vision and enables us to perceive the greatness of God.

111. **Thus, this is...as mentioned above.** From Rebbe Nachman’s lesson we can now understand the connection between the Torah’s start and its end:

***Bereishit* (“In the beginning”)** — When the *rosh bayit*/true tzaddik becomes revealed in the world,

***l’inei kol Yisrael* (“to the eyes of all Israel”)** — then eyes of all Israel are opened with spiritual vision. They are then able to examine themselves and engage in honest introspection, through which they will return to God.

The *Parparaot LeChokmah* sums up: Veiled in the lesson “*Bereishit*” is the Rebbe’s instructions for how we must conduct ourselves after his passing. The main thing is to utterly distance ourselves from false leaders, on account of whom God’s Holy Name is concealed from the world and the luminaries of fire overpower all aspects of the luminaries of light. We also have to get up in the middle of the night to recite the *Tikkun Chatzot*, mourning the Temple’s destruction and the concealment/passing of the true tzaddik, whose loss is twice as devastating, as our Sages taught (*Eikhah Rabbah* 1:37; *Rashi* on Isaiah 29:14). For the true tzaddik personifies the Light of God’s Holy Name, the *mochin* of the *tefilin*, and the power of spiritual vision which illuminates the Temple, the concept of the eyes. Mourning his loss is therefore the exchanging of *eipher* with *pe’er*—i.e., the luminaries of fire and false leaders who conceal the tzaddik, with the luminaries of light, the concept of *mochin/tefilin/rosh bayit*. Through this we reveal the tzaddik and are illuminated by his *daat* (knowledge and awareness of God).

7. This is also the concept of a eulogy for the passing of the tzaddik.¹¹² This is because *Bereishit* is a eulogy for Noach—i.e., the preceding teaching on *Bereishit* is a eulogy for the passing of the tzaddik, who is the concept of Noach.¹¹³ It speaks of the concept of concealment, the disappearance of the Jewish people’s splendor—i.e., that the tzaddik, who is the Jewish people’s splendor, is removed and concealed.¹¹⁴

Now see, the tzaddik who passed away loses nothing on account of his being concealed and removed. For even though he becomes concealed and removed from here, he is great and splendid there, in the World to Come, the concept of “Noach walked with God” (Genesis 6:9).¹¹⁵ But it is a very great pity on the orphaned generation that remains behind and on the offspring, i.e., the children who remain behind.¹¹⁶

In review: Tears cloud the eyes and obscure their light, blemishing spiritual vision. On account of the *Shekhinah’s* weeping the luminaries of light depart and are replaced by the luminaries of fire, through which the Holy Temple was destroyed (§1). The true tzaddik is the beauty and splendor, and also the *yesod* (foundation), of the entire world. His concealment is synonymous with the destruction of the Holy Temple. But when the tzaddik is revealed, people’s eyes are spiritually open and they can engage in introspection, perceive God’s greatness and see the entire world with clear vision (§2; the remainder of this section’s review has been removed from this and the ensuing “In reviews.” See note 105 above for the full version). When luminaries of fire/false leaders gain fame and strength, God’s Name and the name of the true tzaddik become concealed, luminaries of light and the power of vision become diminished. The world is then visited with conflagrations and other destructive forces (§3). The luminaries of fire also create disharmony among the four elements (§4). To remedy the conflagrations engendered by the luminaries of fire one should get up in the middle of the night to mourn the destruction of the Holy Temple. Doing so replaces ashes with splendor—the concept of mentalities/*tefilin/rosh bayit*/luminaries of light/Shabbat—revealing the power of spiritual vision which illuminates the Holy Temple/true tzaddik, and saving Jewish dwellings from destruction by fire (§5). The word *Bereishit* alludes to the *rosh bayit*/tzaddik. When he becomes important, “the eyes of all Israel” are opened with the power of spiritual vision (§6).

112. **This is also the concept of a eulogy for the passing of the tzaddik.** “This” refers to this lesson, in which all that Rebbe Nachman has taught about the Temple’s destruction applies also to the concealment/passing of the tzaddik. As explained at the beginning of section 2 (and see n.18 and n.21), they are synonymous. Our lesson is thus a eulogy for the true tzaddik, the master-of-the-house.

Rebbe Nachman did not include the next three sections (§7-§9) when he first taught this lesson. Instead, he added them a week later, on the following Friday evening, the 4th of Cheshvon, 5570 (October 13, 1809). No one had as yet spoken to him about the passing of Rabbi Levi Yitzchak of Berdichev. “What Torah portion is being read this Shabbat?” he asked. Told it was the portion of *Noach*, he said, “‘*Bereishit*’ (his lesson of the previous week) is a eulogy for Noach.” Tears started streaming down his face. Everyone around him knew of the

וְזוֹה בְּחִינַת הַסֵּפֶד עַל סְלוּק הַצַּדִּיק. כִּי בְּרֵאשִׁית הוּא הַסֵּפֶד עַל נֹחַ, הֵינּוּ מֵאָמַר הַנִּלְעַל עַל בְּרֵאשִׁית הוּא הַסֵּפֶד עַל סְלוּק הַצַּדִּיק, שֶׁהוּא בְּחִינַת נֹחַ. כִּי שָׁם נֶאֱמַר מִבְּחִינַת הַהֶעְלָמָה, שֶׁנִּתְעַלְעַל הַפָּאָר שֶׁל יִשְׂרָאֵל, הֵינּוּ שֶׁנִּסְתַּלַּק וְנִתְעַלְעַל הַצַּדִּיק שֶׁהוּא הַפָּאָר שֶׁל יִשְׂרָאֵל.

וְהִנֵּה לְהַצַּדִּיק שֶׁנִּסְתַּלַּק, אֵינּוּ לוֹ הַפָּסֵד כְּלָל בְּמָה שֶׁנִּתְעַלְעַל וְנִסְתַּלַּק, כִּי אִם נִתְעַלְעַל וְנִסְתַּלַּק מִכָּאן, הוּא גָּדוֹל וּמְפָאָר שֶׁם בְּעוֹלָם הַבָּא, בְּחִינַת (בְּרֵאשִׁית ו'): “אֵת הָאֱלֹקִים הִתְהַלַּךְ נֹחַ.” אֲבָל עַל הַדּוֹר יְתוֹם שֶׁנִּשְׁאַרוּ וְעַל הַתּוֹלְדוֹת, דִּהְיִנוּ הַבְּנִים שֶׁנִּשְׁאַרוּ,

tzaddik’s (Berdichever Rav’s) passing and they also began to cry. After Shabbat, the Rebbe summoned someone from Berdichev and instructed him to tell him of Rabbi Levi Yitzchak’s passing. “But everyone told me that you don’t yet know,” the man said to the Rebbe, “and your family warned me repeatedly not to say anything.” “How can I not know about his passing,” the Rebbe replied, “when they already know about it in the Land of Israel.” He then spoke about how dark the world becomes when such a great tzaddik, the splendor of the generation, passes away (*Yemey Moharnat* #37-41; *Magid Sichot*, p.105). The Rebbe also said that anyone whose eyes were spiritually open could see that the world had become dark, for a great light had been extinguished in the world (*Rabbi Nachman’s Wisdom* #197; *Magid Sichot*, p.108).

113. **preceding teaching on Bereishit is a eulogy...the concept of Noach.** As mentioned in the previous note, Rebbe Nachman added this section a week after his original teaching, “*Bereishit*.” In speaking of Noach, Scripture states: “Noach, a tzaddik, he was perfect in his time” (Genesis 6:9; the Rebbe quotes the balance of this verse in the following paragraph). The Rebbe next shows how his teaching is a eulogy for the tzaddik; see also the final paragraph of note 1.

114. **concealment...the tzaddik...splendor, is removed and concealed.** This is the *haalamah*, the concealment of the tzaddik, mentioned at the very beginning of section 2 (and see n.18). Rebbe Nachman explained there that the tzaddik is the beauty and splendor of the entire world. In section 5, too, we saw that “splendor” is the concept of *rosh bayit*, i.e., the tzaddik. From the lesson we know that the *Shekhinah’s* tears, which result from our sins and which conceal the tzaddik (and destroy the Holy Temple), cause the luminaries of light (the splendor) to disappear. We have to then shed tears while pleading with God to reveal the tzaddik, whose concealment is akin to his passing away, making it impossible for us to be illuminated by his *daat*. See the passage from *Parparaot LeChokhmah* cited above in note 111.

115. **Noach walked with God.** The full verse from Genesis (*loc. cit.*) reads: “These are the offspring of Noach—Noach, a tzaddik, he was perfect in his time; Noach walked with God.” In the context of our lesson, “Noach walked with God” indicates that, being a tzaddik, “he is great and splendid” in the World to Come.

116. **orphaned generation...who remain behind.** This is because those who remain after

Of them it is said, as if lamenting: “These are the offspring of Noach” (ibid.). It is like one who laments, saying: “These are the offspring and the children of the tzaddik”—the concept of Noach—“who has passed away, and these are the offspring, the orphans who remain behind.”¹¹⁷

8. For know! all the generations derive from the tzaddik who is the head, the concept of *rosh bayit*, the world’s master-of-the-house,¹¹⁸ as in “Who proclaims the generations from the *rosh* (start)” (Isaiah 41:4)—for all the generations derive from the *rosh*, i.e., the aforementioned tzaddik.¹¹⁹

And so, when there is such a tzaddik who is the *rosh bayit*, there is the concept *rosh* and also the concept *bayit*. And then all of us—i.e., everyone in the generation—are the concept of members-of-the-house.¹²⁰ But when this *rosh*, who is the splendor/God’s Name, is

the tzaddik’s passing/concealment must contend with the luminaries of fire and false leaders, without the *mochin/daat* of the true tzaddikim to guide them in their lives.

117. ...**who remain behind.** We can better understand this as a lament by reading “*AiLeH* (these are, אֵלֶּה) the offspring of Noach” as “*ALaH* (mourn for, אֲלֶה) the offspring of Noach” (cf. Joel 1:8), the orphans who remain behind.

In review: Tears cloud the eyes and obscure their light, blemishing spiritual vision. On account of the *Shekhinah*’s weeping the luminaries of light depart and are replaced by the luminaries of fire, through which the Holy Temple was destroyed (§1). The true tzaddik is the beauty and splendor, and also the *yesod* (foundation), of the entire world. His concealment is synonymous with the destruction of the Holy Temple. But when the tzaddik is revealed, people’s eyes are spiritually open and they can engage in introspection, perceive God’s greatness and see the entire world with clear vision (§2). When luminaries of fire/false leaders gain fame and strength, God’s Name and the name of the true tzaddik become concealed, luminaries of light and the power of vision become diminished. The world is then visited with conflagrations and other destructive forces (§3). The luminaries of fire also create disharmony among the four elements (§4). To remedy the conflagrations engendered by the luminaries of fire one should get up in the middle of the night to mourn the destruction of the Holy Temple. Doing so replaces ashes with splendor—the concept of mentalities/*tefilin/rosh bayit*/luminaries of light/Shabbat—revealing the power of spiritual vision which illuminates the Holy Temple/true tzaddik, and saving Jewish dwellings from destruction by fire (§5). The word *Bereishit* alludes to the *rosh bayit*/tzaddik. When he becomes important, “the eyes of all Israel” are opened with the power of spiritual vision (§6). The tzaddik’s concealment in this world, which is akin to his passing away, leaves the generation orphaned, with no one to guide them (§7).

118. **all the generations derive from the tzaddik who is the head...master-of-the-house.** At the end of the previous section Rebbe Nachman spoke of the generation in which the tzaddik is concealed as “the children of the tzaddik...orphans who remain behind.” Here, the Rebbe

הוא רחמנות גדול מאד, ועליהם נאמר כמקונן: “אלה תולדות נח”, כמקונן ואומר: “אלה” הם התולדות והפנים של הצדיק, בחינת נח, שנסתלק, ואלה הם התולדות היתומים שנשארו:

כי דע, שכל הדרות כלם נמשכין מן הצדיק, שהוא ראש, בחינת ראש בית, בחינת הבעל-הבית של העולם כנ”ל, בבחינת (ישעיה מא): “קורא הדרות מראש”, שכל הדרות נמשכין מן הראש, דהינו הצדיק הנ”ל.

ואזי, כשיש זה הצדיק שהוא ראש בית, אזי יש בחינת ראש ויש בחינת בית, ואזי כלנו, דהינו כל בני הדור, כלם בחינת בני בית. אבל כשנסתלק ונתעלם זה הראש שהוא הפאר, בחינת שם

explains that all people are the concealed tzaddik’s “orphaned children” because he is the world’s *rosh bayit*—“head of the house” and progenitor of all its generations. This also relates to the tzaddik as the personification of the *sefirah* Yesod, which symbolizes procreation (see n.25).

119. **Who proclaims the generations from the start....** God alone determines the course of history. “Who brought about and achieved [this]? Who proclaims the generations from the start? I, God, Who was the first, and will also be the last.” The commentators explain that the preceding verses refer to times God intervened in history to save Avraham from his enemies. In recalling for the nations the miracles He performed for Avraham in the past, God indicates that He will perform similar miracles for Avraham’s offspring in the future (*Rashi; Radak*). Commenting on the words “proclaims the generations from the start,” the Talmud teaches that even before God breathed life into Adam, He showed him all the generations that were destined to emerge from him until the end of time (*Sanhedrin* 38b). Adam was meant to be the first tzaddik, and through him all the ensuing generations would recognize and worship God. But Adam sinned, and Avraham became that first tzaddik, the progenitor of all who reveal God in the world. In the context of our lesson, “from the start” (i.e., *rosh*/head) refers to the true tzaddik who illuminates the *mochin* (*roshim*; see above, n.66) and opens people’s eyes with the power of spiritual vision.

The Ari teaches that all the souls in creation, in all their aspects, are rooted in the First Man (see *Shaar HaGilgulim* #31, p.83). This relates to Rebbe Nachman’s earlier teaching in section 2, that the tzaddik is the root and simple *yesod* through whom all bounty and blessing are channeled through *Yesod* into *Malkhut* and from there into this material world (and see n.25 and n.38). All the souls in all the generations thus derive from the tzaddik who is the world’s *rosh bayit*, “master-of-the-house.”

120. **the concept of rosh and also the concept of...members-of-the-house.** Having shown that all the generations derive from the *rosh bayit*/tzaddik, Rebbe Nachman adds that when this

removed and concealed, then the names of impurity of the external forces become overpowering, God forbid. This is the concept of false leaders, as mentioned above.¹²¹

{“Oh how the gold has become dull. The finest gold has been defaced. The hallowed stones have been strewn about at the head of every *chutzot* (street). The precious children of Zion, once valued as gold, alas, they are accounted as earthen jugs, the work of a potter’s hands” (Lamentations 4:1-2).¹²²

They are also the concept of the *rosh* of the Other Side,¹²³ which is the antithesis of the aforementioned *rosh* of holiness, the concept of “the head of every *ChuTZot*,” which is the *rosh* of the Other Side/false leaders/the name of impurity of the *ChiTZonim* (outside forces), God forbid.¹²⁴ And then there is no house, and people stray about *ChuTZot*, God forbid.¹²⁵ Thus it is called “the *rosh* of every *chutzot*,” because, God forbid, the *rosh bayit* has vanished, and so there is no house and people stray about outside, God forbid.¹²⁶

tzaddik, the *rosh*, is revealed, the complementary concept *bayit* is as well. As explained above, because the tzaddik is the master-of-the-house he administrates to the world’s repairs—i.e., he facilitates the flow of material sustenance to *Malkhut*, and also opens people’s eyes and teaches them to repair their character faults in order to grow closer to God. The tzaddik thus provides for the world physically and spiritually. The Rebbe adds here that people who get close to and become included in the master-of-the-house are therefore “members-of-the-house,” protected from the luminaries of fire and false leaders, as the Rebbe explains next. In the following paragraph, the Rebbe will show that the true tzaddik also ensures that people have a *bayit* that protects them from the homelessness of exile, which is the reason for the *Shekhinah*’s/Rachel’s weeping (cf. above, n.9).

121. **removed and concealed...external forces...false leaders...** As Rebbe Nachman explained in section 3, the luminaries of fire are strengthened and dominate when the tzaddik who is the luminary of light, and through whom God’s Name is made great, is concealed. There is then no *rosh*, and, as we shall now see, also no *bayit*.

122. **Hallowed stones have been strewn about at the head of every street....** Yirmiyahu opens the fourth chapter of the Book of Lamentations with a lament for the persecuted inhabitants of Yerushalayim. “Oh how the gold has become dull. The finest gold has been defaced. Hallowed stones have been strewn about at the head of every street. The precious children of Zion, once valued as gold, alas, they are accounted as earthen jugs, the work of a potter’s hands.”

123. **They...rosh of the Other Side.** “They” refers to false leaders, who become prominent when the external forces and names of impurity gain power and God’s Holy Name is concealed. Because they are leaders, they are also called *roshim*—heads of the evil forces of the Other Side. This is the principle of “God made one to contrast the other,” as discussed in note 12, above.

ה' כַּנְ"ל, אֲזִי מִתְגַּבְּרִין, חֵס וְשְׁלוֹם, שְׁמוֹת הַטְּמָאָה שֶׁל הַחִיצוֹנִים, שְׁזָה בְּחִינַת הַמְּפָרְסָמִים שֶׁל שֶׁקֶר כַּנְ"ל.
וְהֵם בְּחִינַת רֹאשׁ שֶׁל הַסְּטָרָא-אַחֲרָא, שֶׁהוּא כֹּנְגֵד רֹאשׁ הַנְ"ל דְּקִדְשָׁה, בְּחִינַת “רֹאשׁ כָּל חוּצוֹת,” שְׁזָהוּ בְּחִינַת רֹאשׁ דְּסְטָרָא-אַחֲרָא, בְּחִינַת מְפָרְסָמִים שֶׁל שֶׁקֶר, בְּחִינַת שֵׁם הַטְּמָאָה שֶׁל הַחִיצוֹנִים, חֵס וְשְׁלוֹם, וְאֲזִי אֵין בֵּית, וּמִתְגַּלְגְּלִים בְּחוּצוֹת, חֵס וְשְׁלוֹם. וְעַל-כֵּן נִקְרָא רֹאשׁ כָּל חוּצוֹת, כִּי נִתְעַלֵּם, חֵס וְשְׁלוֹם, בְּחִינַת רֹאשׁ בֵּית, וְאֲזִי אֵין בֵּית, וּמִתְגַּלְגְּלִים בְּחוּצוֹת, חֵס וְשְׁלוֹם.

124. **antithesis of...rosh of holiness...ChuTZot...ChiTZonim, God forbid.** As explained in section 1 (nn.11-13), the luminaries of light and the luminaries of fire are opposites, so that when the influence of one becomes stronger, the influence of the other is weakened. Thus, if the true tzaddik/*rosh bayit*, in whom God’s Name is en clothed, becomes concealed, a false leader becomes prominent and the names of impurity grow strong. This false leader is from the Other Side, a *rosh* whose power derives from *ChiTZonim* (חִיצוֹנִים), the outside or external forces, as alluded to by the verse cited from Lamentations (*loc. cit.*): “the “*rosh* (head) of every *ChuTZot* (חוצות, street).”

125. **and people stray about....** In the context of our lesson, Rebbe Nachman reads “strewn about at the *rosh* of every *chutzot*” as teaching that when a false leader becomes “head (*rosh*), everyone is strewn about in the streets (*chutzot*),” subject to the external forces of the Other Side (*chitzonim*). See the following note.

126. **there is no house and people stray outside, God forbid.** When the *rosh* of the Other Side becomes prominent, the *rosh bayit* becomes concealed and there is no *bayit*, because there is no true tzaddik or master-of-the-house to administrate the repairs. People are then homeless, and so stray about outside.

From what Rebbe Nachman taught earlier in the lesson we know *bayit* refers both to people’s houses and to God’s House, the Holy Temple. When the true tzaddik/*rosh bayit* is revealed, “the *Beit HaMikdash* and Jewish houses and dwellings are preserved” (and see n.109). But as the Rebbe teaches here, when false leaders become dominant, there is no house/House. This is because false leaders are the luminaries of fire. When they become prominent, fires become prevalent in the world (see n.80). Many Jews are left homeless, without a *bayit* (see n.105); and without the *Bayit* of God (tzaddik) from which to draw spiritual vision. Thus, although it might seem that the Rebbe is repeating himself here, the first mention of “there is no house and people stray about outside” can be applied to the conflagrations which destroy Jewish houses and places of dwellings, whereas the second mention refers to the destruction (past and present) of the Temple and the Jewish people’s exile outside of the Holy Land. It is these exiles which the Rebbe discusses next, explaining that it is because there is no *rosh bayit* that “the precious children of Zion” are “strewn about at the head of every street.”

Concerning this it is said: “Hallowed stones have been strewn about at the head of every street. The precious children of Zion, once valued as gold...” In other words, the holy people Israel stray about, God forbid, “at the head of every *chutzot*,” because the *rosh bayit*—i.e., the true tzaddik—has been removed and concealed. And [his] opposite, who is the concept of the impure name of the *ChiTZonim*, and “the *rosh* of every *ChuTZot*,” has become powerful, God forbid.¹²⁷

Thus the prophet Yirmiyahu would lament and cherish the Jewish blood which had been spilled, and he would share in their suffering. He saw the Jewish people being led in chains, their hands bound behind them and the millstone around their necks, and joined them. And for every drop of Jewish blood he lamented: “The precious children of Zion, once valued as gold... Hallowed stones have been strewn about...”¹²⁸

127. **his opposite...the rosh of every ChuTZot, has become powerful, God forbid.** Commenting on Rebbe Nachman’s reading of “the *rosh* of every *chutzot*” as referring to the *chitzonim* empowering the head of the Other Side, i.e., the false leaders who become prominent when God’s Holy Name is concealed, Reb Noson links this with the Jewish people’s archenemy, Amalek. As the first nation that dared to attack Israel after their triumphant departure from Egypt and the “rod by which they are punished” (*Rashi* on Deuteronomy 25:18; *Bamidbar Rabbah* 16:18) since their inception as a nation, Scripture describes Amalek as “*ReiShit* (head) among the nations” (Number 24:20). In the context of our lesson, Amalek is the *RoSh* of every *chutzot* and the antithesis of the *RoSh bayit*, the tzaddik who is the concept of God’s Holy Name, as in “See, God called by name Betzalel” (see n.41). God Himself said (Exodus 17:16 and *Rashi*), “My Name and Throne will not be whole until Amalek is destroyed.” “My Name” alludes to *rosh*, the four *mochin* derived from the four letters of the Holy Name (see n.56). God’s “Throne” corresponds to the Temple, God’s *Bayit*, as in “O Throne of Glory, exalted from *RiShon* (the start), is the place of our Temple” (Jeremiah 17:12). Together, God’s Name and Throne are the concept of *rosh bayit*, because His Name is associated with that of the true tzaddik’s (see n.31). God’s *rosh* and *bayit* are therefore not whole until Amalek—i.e., the names of the extraneous forces, the *rosh* of the Other Side and false leaders who conceal God’s Name—is destroyed (*Torat Natan* #20).

128. **the prophet Yirmiyahu would lament and cherish the Jewish blood...share their suffering...Hallowed stones....** Chapter 39 of Jeremiah relates that after Nevuchadnezzar captured Jerusalem and exiled all but its poorest inhabitants, the Babylonian king instructed Nevuzaradan, the captain of the guard, concerning Yirmiyahu: “Take him and look after him, and do him no harm, but grant whatever he asks of you” (39:12; Yirmiyahu had attempted to convince the Jews to submit to Nevuchadnezzar’s rule without a battle). The ensuing verses report that they released Yirmiyahu from the Courtyard of Confinement and put him in the charge of Gedaliah the son of Achikam, the appointed governor of the Jewish people. However, Chapter 40 begins: “The word that came to Yirmiyahu from God, after Nevuzaradan, the captain of the guard, sent him off from Ramah, when he had taken him [from being] bound in

ועל זה נאמר: “תשתפכנה אבני קדש בראש כל חוצות, בני ציון היקרים המסלאים בפז” וכו’ (איכה ד). דהינו שישראל קדושים מתגלגלים, חס ושלום, “בראש כל חוצות”, כי נסתלק ונתעלם הראש בית, דהינו הצדיק האמתי, ונתגבר, חס ושלום, ההפך, שהוא בחינת שם של הטמאה של החיצונים, בחינת “ראש כל חוצות” כנ”ל:

וירמיהו הנביא היה מקונן, ומחבב דם ישראל שנשפך, והיה משתתף בצרתן, והיה רואה ישראל מוליכים בקולריו, וידיהון מהדקין לאחורא, ורחיא על צואריהון, והיה משתתף עמהם, והיה מקונן על כל טפה דם של ישראל: “בני ציון היקרים המסלאים בפז וכו’ תשתפכנה אבני קדש” וכו’:

chains among all the captives of Jerusalem and Judah who were being exiled to Babylon.” The Midrash explains that although Yirmiyahu had been given his freedom by the Babylonian king, he did not become indifferent to the cruelty being inflicted upon his brethren by their captors. Each of the three things which Nebuchadnezzar commanded with regard to Yirmiyahu, he ordered the exact opposite be done to the Jewish captives. They were being marched off into exile, some chained in fetters, others with hands bound behind their backs, others forced to march naked or starved and without drink in the scorching summer heat. Yirmiyahu also saw the corpses of those who died en route by the roadside, carrion for the birds and beasts. Thus it happened that when God’s prophet saw a group of youths bearing millstones on their shoulders, he bound a millstone on his own shoulders and joined them. Nevuzaradan came and forced him to separate from them. But Yirmiyahu’s desire to share in the suffering of his fellow Jews would not be denied. When he saw a group of old men with their necks in chains, he put chains around his own neck and sat with them, until Nevuzaradan again forcibly removed him. This scene repeated itself until, as the verse states: “The word that came to Yirmiyahu from God.” The Midrash explains that “the word that came to Yirmiyahu” was God’s instructions for him to desist, “Do not sit here,” He said. “Then I will go with the captives into exile,” the prophet replied. “No, you will not go with them,” God declared. “Then I will sit here!” Yirmiyahu insisted in return. The Midrash relates that on his way back, after being “bound in chains among all the captives of Jerusalem and Judah who were being exiled to Babylon,” Yirmiyahu gathered up (for burial) the dismembered fingers he found strewn about the hills. Lovingly hugging and kissing each one as he placed it in his cloak, God’s prophet raised his voice in lament (*Eikhah Rabbah*, Chapter #24 and #34).

The Midrash (ibid. 4:1) interprets Chapter 4 of Lamentations as Yirmiyahu’s elegy for the righteous King Yoshiyahu (Josiah), who was fatally wounded by the archers of Pharaoh Necho and brought back to Yerushalayim to die (see Chronicles 35:20-27). Commenting on the verse quoted here—“Oh how the gold has become dull! The finest gold has been defaced! The hallowed stones have been strewn about at the head of every street!”—the Midrash refers to

This is also: “These are the offspring of Noach”—as if lamenting the offspring who remain, as mentioned above.¹²⁹ And this is: “Noach, a tzaddik, he was perfect”—i.e., he was, but passed away..., as mentioned above.¹³⁰

Now see, all the generations derive from the tzaddik who is the *rosh*, the concept of “proclaims the generations from the *rosh*,” as mentioned above.¹³¹ And this is the concept of “These are the offspring of Noach”—all the offspring, i.e., the generations, derive from Noach, who is the tzaddik, the concept *rosh*, as in “proclaims the generations from the *rosh*,” as mentioned above.¹³²

Yoshiyahu as the Jewish people’s “gold ornament,” and explains that the “hallowed stones” over which Yirmiyahu laments is Yoshiyahu’s spilled blood, which the prophet collected and buried.

Alternatively, the Midrash teaches that Yirmiyahu’s elegy was for the inhabitants of Yerushalayim. After destroying the Holy Temple, the Edomite enemy left the corpses of their Jewish victims scattered in the streets. The Rebbe reads both these interpretations into his lesson. Yirmiyahu gathered up the blood of the inhabitants of Yerushalayim, “the precious children of Zion once valued as gold,” who had become “hallowed stones...strewn about at the head of every *chutzot*.” With the Holy Temple destroyed and Yirmiyahu gone from their midst, the Jews are without a *rosh bayit*, i.e., homeless and without the true tzaddik to lead them. Instead, they are at the mercy of false leaders, the luminaries of fire, whose power comes from impure names and the *chitzonim* (external forces).

The *Parparaot LeChokhmah* notes that in the final lesson of his life, *Likutey Moharan* II, 8, Rebbe Nachman likewise quotes this verse from Lamentations. There, based on the *Sefer Yetzirah* (4:12), the Rebbe interprets “hallowed stones” as referring to the souls of the Jewish people. In that lesson the Rebbe teaches that with each soul that is added to the gathering of the tzaddik, the House of Prayer, i.e., God’s House, is greatly multiplied and expanded (see §6 there). The *Parparaot LeChokhmah* links this with the Rebbe’s teaching here. As the *rosh bayit*, the tzaddik builds and administrates the houses of prayer in which he reveals and increases the glory of God in the world. In that same lesson, the Rebbe also speaks of true tzaddikim and false leaders. He explains that false leaders, quasi-sorcerers (see above, n.74), bring people to misconceptions and false beliefs. This is in contrast to the true tzaddikim, through whom people merit a refined imaginative faculty and genuine faith.

Scripture relates that Amalek’s strategy in waging war against the Jews was to “cut off those lagging to the rear” (Deuteronomy 25:18). The root of *va’yezanev*, translated here as “cut off,” is *ZaNaV*, the Hebrew term for “tail.” Rashi on this verse cites the homiletical reading of the Midrash (*Tanchuma, Ki Teitzei* 9; see also *Bamidbar Rabbah* 13:3), that the Amalekites would openly mock God: They would cut off the circumcised penises (“tails”) of the Israelites they captured and throw them up to the sky, saying, “This is what You favored? Here, take it!” Reb Noson explains that the “tails” which the Amalekites cut off alludes to undeserving individuals. Amalek would cut them off from the true tzaddik and cast them “up to the sky”—i.e., turn them into false leaders who oppose the true tzaddik (*Likutey Halakhot, Shabbat* 5:9). Reb Noson adds: Each generation’s true tzaddik battles against Amalek, just as Moshe *Rabbeinu* did in the

וְזֶהוּ: “אֵלֶּה תּוֹלְדוֹת נֹחַ”, הֵינּוּ כַּמְקוּוֹנִין עַל הַתּוֹלְדוֹת שֶׁנִּשְׁאַרוּ כַּנֶּ"ל. וְזֶהוּ: “נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה”, הֵינּוּ שֶׁהָיָה וְנִסְתַּלַּק וְכוּ' כַּנֶּ"ל:

וְהִנֵּה כָּל הַדְּרוֹת כָּלָם נִמְשָׁכִין מִן הַצַּדִּיק, שֶׁהוּא הָרֹאשׁ, בְּחִינַת “קוֹרֵא הַדְּרוֹת מֵרֹאשׁ” כַּנֶּ"ל. וְזֶה בְּחִינַת: “אֵלֶּה תּוֹלְדוֹת נֹחַ” – שֶׁכָּל הַתּוֹלְדוֹת, דְּהֵינּוּ הַדְּרוֹת, כָּלָם נִמְשָׁכִין מִן נֹחַ, שֶׁהוּא בְּחִינַת הַצַּדִּיק, בְּחִינַת הָרֹאשׁ, בְּחִינַת “קוֹרֵא הַדְּרוֹת מֵרֹאשׁ”, כַּנֶּ"ל:

Wilderness. He wages a constant battle to save the captive souls, “the hallowed stones strewn about at the head of every street,” to bring them into God’s House of holiness (see *Parparaot LeChokhmah* in the previous paragraph). This is the greatest of all battles, because Amalek, who is the Other Side, instills confusion into the world. Falsehood then appears as truth, and it is then impossible to know where or with whom the truth really lies. The only way a person is able to defeat Amalek, “the *rosh* of every *ChuTzoT*,” is with simplicity and honesty, and by pleading with God to show him the truth. This is what Rebbe Nachman teaches here, that a person should get up for *ChaTzoT* to mourn the loss of the Holy Temple and engage in introspection. It was destroyed on account of *his* sins, because whoever obstructs the Temple’s rebuilding is regarded as if he caused its destruction (see n.88). He will then certainly merit finding the truth, as the Midrash teaches (*Tanna d’Bei Elyahu Zuta* 3): Whoever genuinely seeks the truth is sent an angel of truth to assist him (*Torat Natan* #14).

129. **These are the offspring of Noach...as mentioned above.** See note 117, which reads “*AiLeH* (these are, אֵלֶּה) the offspring of Noach” as “*ALaH* (mourn for, אָלֵה) the offspring of Noach,” the orphans who remain behind.

130. **he was, but passed away....** The true tzaddik *was* present and revealed—“perfect,” as the beauty, splendor and grace of the entire world. But on account of the luminaries of fire and false leaders, he has passed away and become concealed, so that people no longer have the power of spiritual vision to see him or even themselves.

131. **generations derive from the tzaddik....** This is explained above, in note 119.

132. **all the offspring...generations from the rosh, as explained above.** Rebbe Nachman brings the example of Noach as proof that all generations derive from the tzaddik. Noach, as Scripture states, was a tzaddik. When the Flood wiped out all of humanity other than Noach’s own family, he became the progenitor of the entire world. Noach was thus the *rosh bayit*/true tzaddik, as in “proclaims the generations from the *rosh*.”

In review: Tears cloud the eyes and obscure their light, blemishing spiritual vision. On account of the *Shekhinah*’s weeping the luminaries of light depart and are replaced by the luminaries of fire, through which the Holy Temple was destroyed (§1). The true tzaddik is the beauty and splendor, and also the *yesod* (foundation), of the entire world. His concealment is synonymous with the destruction of the Holy Temple. But when the tzaddik is revealed, people’s eyes

9. And know! the *etrog*'s beauty, too, derives from the aforementioned *rosh*. This is the meaning of “proclaims *HaDoRot* (the generations) from the *rosh*,” the concept of the *etrog*'s *HiDuR* (beauty), which also derives from the aforementioned *rosh*—i.e., the aforementioned tzaddik, who is the head, splendor and *hidur* of the world, as mentioned above.¹³³

Now see, the main beauty is Israel.¹³⁴ For although Cham and Yefet are also Noah's offspring, Israel, who stems from the descendants of Shem, is the main beauty.¹³⁵ This is the concept of “beautifying a

are spiritually open and they can engage in introspection, perceive God's greatness, and see the entire world with clear vision (§2). When luminaries of fire/false leaders gain fame and strength, God's Name and the name of the true tzaddik become concealed, luminaries of light and the power of vision become diminished. The world is then visited with conflagrations and other destructive forces (§3). The luminaries of fire also create disharmony among the four elements (§4). To remedy the conflagrations engendered by the luminaries of fire one should get up in the middle of the night to mourn the destruction of the Holy Temple. Doing so replaces ashes with splendor—the concept of mentalities/*tefilin/rosh bayit*/luminaries of light/Shabbat—revealing the power of spiritual vision which illuminates the Holy Temple/true tzaddik, and saving Jewish dwellings from destruction by fire (§5). The word *Bereishit* alludes to the *rosh bayit*/tzaddik. When he becomes important, “the eyes of all Israel” are opened with the power of spiritual vision (§6). The tzaddik's concealment in this world, which is akin to his passing away, leaves the generation orphaned, with no one to guide them (§7). Everyone is considered an offspring of the true tzaddik, the *rosh bayit* from whom all generation derive. But when this tzaddik, the *rosh* of holiness who reveals God's Name, is concealed, the *rosh* of the Other Side and the names of impurity of the external forces become overpowering. There is also no *bayit* and people stray about outside (§8).

133. ...proclaims the *HaDoRot* from the *rosh*...*etrog*'s *HiDuR*...as mentioned above. Having taught that everyone derives from the *rosh*/tzaddik, as in “Who proclaims the generations from the *rosh*,” Rebbe Nachman shows that this verse also teaches that the *rosh*/tzaddik is the root of the *etrog*'s (citron's) beauty. In Hebrew, “proclaims the generations from the start” is *korei HaDoRot meirosh*. *HaDoRot* (הדרות), “generations,” shares the same root letters as the Hebrew word for “beauty,” *HiDuR* (הידור). The verse would then read: “Who proclaims the beauty [of the *etrog*] which stems from the *rosh*”—i.e., the *rosh bayit*/tzaddik. The *etrog* is a fruit from the citrus genus, *HaDaRim* (הדרים), in Hebrew. Thus, to clarify Scriptures ambiguous statement: “On the first day [of Sukkot], you must take for yourself a fruit of the *hadar* tree” (Leviticus 23:40), the Talmud states simply: this refers to the *etrog* (*Sukkah* 35a). The *etrog*'s beauty stems from the true tzaddik, who, as we saw above, in section 2, is the beauty, splendor and grace of the entire world.

Rebbe Nachman taught this lesson shortly after Sukkot 5570 (Autumn 1809; see n.1). A shortage of *etrogim* in the days leading up to the High Holidays of that year had caused considerable concern throughout the Jewish communities of the Ukraine. Reb Noson writes: On Sukkot 5570/1809, Rebbe Nachman spoke about the *etrog*, saying that one's [devotions during the] Days of Awe make the beauty of one's *etrog*. *Eetrogim* were impossible to find that year and the community had already resigned itself to do without one at all. There was not

וְדַע, שְׁגַם הַדּוֹר הָאֶתְרוֹג נִמְשָׁךְ גַּם-כֵּן מִן הָרֹאשׁ הַנִּלְל. וְזֶה בְּחִינַת “קוֹרֵא הַדְּרוֹת מֵרֹאשׁ,” בְּחִינַת הַדּוֹר הָאֶתְרוֹג, שְׁנִמְשָׁךְ גַּם-כֵּן מִהָרֹאשׁ הַנִּלְל, דֵּהִינּוּ הַצְּדִיק הַנִּלְל, שֶׁהוּא הָרֹאשׁ וְהַפֶּאֶר וְהַהֲדוֹר שֶׁל הָעוֹלָם כָּנִל.
וְהִנֵּה עֶקֶר הַהֲדוֹר הֵם יִשְׂרָאֵל, כִּי אֶף-עַל-פִּי שְׁגַם הֵם וַיִּפֹּת הֵם תּוֹלְדוֹת נח, אֶף-עַל-פִּי-כֵן עֶקֶר הַהֲדוֹר הֵם יִשְׂרָאֵל, שְׂבָאִים מִבְּנֵי יִשׂ. וְזֶה בְּחִינַת: ‘הַדּוֹר מְצֹה עַד שְׁלִישׁ’ (כבא קמא ט: ושלחן-ערוך אורח-

an *etrog* to be had in the entire region until the Saturday night before Sukkot (which began on Sunday night that year). Then, in His own miraculous ways, God made it that the needed *etrogim* reached several nearby towns, including Nemirov. Reb Naftali traveled from Nemirov to Breslov with the *etrogim* to make sure they arrived in Breslov. The Rebbe said that when Reb Naftali arrived in Breslov, a great light was revealed in all of the universes. He then said, “I knew there would be *etrogim* this year, because I had faith in the prayers and merit of the Berdichever Rav, the *pe'er* (splendor) of our community, that we would have *etrogim*!” These *etrogim* fetched premium prices, and in some communities were sold for as much as fifty rubles and more. In Breslov, the Rebbe was able to obtain a particularly beautiful *etrog*. He was so overjoyed that he asked us to bring musical instruments and play for him, making it an occasion of celebration. For three continuous days, he was so inspired by the *etrog* that he did not feel his terrible illness (tuberculosis) at all. His joy was so great that it literally revived his health. He said that we had no idea how precious is the mitzvah of *etrog* and how high its level. The fact that Jews spend much money for the observance of this mitzvah is not without significance. It shows that this mitzvah is precious beyond all measure, even though we might not be aware of it. If people knew the true greatness of the *etrog*, they would do “who knows what” for it. The Jews are a holy people (Isaiah 62:12). They are very wise and not easily fooled. They spend much money for *etrogim*, and this is certainly not without good reason (*Yemey Moharnat* #38-39). See also Addendum III below.

Rebbe Nachman spoke of the greatness of the mitzvah of *etrog* after Sukkot as well. And shortly after that Sukkot, the Berdichever Rav, the *pe'er* and beauty of the community passed away. This is why the Rebbe included this section about the *etrog*'s beauty in our lesson (ibid.; *Rabbi Nachman's Wisdom* #125; *Parparaot LeChokhmah; Until the Mashiach*, p.172; *Magid Sichot* pp.104-107).

134. **main beauty is Israel.** Rebbe Nachman now shows that, like the *etrog*, the Jewish people, the most beautiful of all the nations, get their beauty from the tzaddik/Noah. Thus if the tzaddik's beauty is concealed, it is a sign that the beauty of the Jewish people is lacking. It is then crucial, as the Rebbe explained earlier, that we get up for *Chatzot* and pray that God rebuild the Holy Temple and reveal the tzaddik to the world.

135. **Cham and Yefet...descendants of Shem, is the main beauty.** Chapter 10 of Genesis begins “These are the chronicles of Noah's sons, Shem, Cham and Yefet. Children were born to them after the Flood.” After listing their names, Scripture relates that from these children, the majority of whom were sons of Yefet and Cham, “the nations spread over the earth after the

mitzvah is up to a third” (*Bava Kama* 9b)¹³⁶—this alludes to Shem, who was the third of the three sons of Noach (see *Sanhedrin* 111a),¹³⁷ who is the main beauty and splendor.¹³⁸ He is also the concept of *shem* (name). Specifically, *shem*—the Holy *Shem* (Name), the concept of splendor and beauty, as mentioned above.¹³⁹

(Understand well how to tie in all of this¹⁴⁰ with what has been explained in the above lesson, “*Bereishit*,” and in Lesson #66, because it is all connected. Carefully study there.¹⁴¹)

* *

Flood.” Thus, as Rebbe Nachman taught previously, *all human beings* are the offspring of the tzaddik, Noach, the concept of “proclaims the generations from the *rosh*.” It would therefore be right for the people of every nation, being that they are all the tzaddik’s orphans (n.117), to mourn his loss (concealment/passing). Yet, of Noach’s three sons, God chose to associate His Name with Shem and later give the Holy Temple to Shem’s choice descendant, the Jewish people (see Genesis 9:26-27 and *Rashi*). He therefore wants them, in particular, to get up each night for *Chatzot* to mourn the Temple’s destruction and the true tzaddik’s concealment, and through their Torah study and prayer (see n.87) rebuild the former and reveal the latter’s beauty and splendor. Rebbe Nachman next shows how the mitzvah of *etrog* is proof of this.

136. **beautifying a mitzvah is up to a third.** The Talmud (*loc. cit.*) brings Rabbi Zeira’s teaching that for the sake of “*beautifying a mitzvah*”—purchasing a more beautiful article with which to perform a mitzvah—one should spend up to an additional third of the price to purchase the article. The *Shulchan Arukh* (*Orach Chaim* 656:1) applies this principle to the purchasing of an *etrog*: Given a choice between two *etrogim*, a person should buy the more beautiful one, provided its cost is not a third more than the other.

137. **Shem...the third of the three sons of Noach....** Of Noach’s three sons, Shem was the youngest (*Sanhedrin* 69b). The Talmud cites two homiletical readings of Zechariah’s prophecy that two-thirds of the population will perish in the time of Mashiach: “And it will come to pass that throughout the land, declares God, two-thirds will be cut off and perish, and the third shall survive” (Zechariah 13:8). Here, Rebbe Nachman follows the opinion of Rabbi Yochanan, who expounds “and the third” as referring to Shem, Noach’s third son. In the context of our lesson, this is the meaning of “*beautifying a mitzvah is up to a third*”—i.e., the quality of beauty goes to the third. This alludes to Shem, and in particular to his main descendant, the Jewish people, through whom God’s Name and the name of the true tzaddik, himself the world’s beauty and splendor, are revealed.

Scripture’s name for the Jewish people is “Israel (Yisrael),” the alternate name for the third patriarch, Yaakov. The Talmud says that Yaakov’s beauty was a semblance of the beauty of Adam, the first man (*Bava Metzia* 84a).

138. **who is the main beauty and splendor.** See above, in section 7, that Noach is the tzaddik, the Jewish people’s beauty and splendor (see also n.132 at the end of §8). Rebbe Nachman brings this here to show that just as the beauty of the *etrog* derives from the tzaddik, the Jewish people’s beauty traces back, through Shem (“*beautifying...to a third*”), to Noach—i.e., the tzaddik.

חיים סימן תרנו) - זֶה בְּחִינַת שֵׁם, שֶׁהוּא הַשְּׁלִישׁ מִשְׁלֹשָׁה בְּנֵי נֹחַ (וְעֵין בְּסִנְהֶדְרִין קִיא מֵה שְׁדָרְשׁוּ עַל פְּסוּק: “וְהַשְּׁלִישִׁית יִוָּתֵר בָּהּ” שְׁלִישִׁי שֶׁל נֹחַ, שְׁלִישִׁי שֶׁל שֵׁם), שֶׁהוּא עֶקֶר הַהַדְוֵר וְהַפְּאָר כַּנִּל. וְהוּא בְּחִינַת שֵׁם, שֵׁם דִּיקָא, בְּחִינַת שֵׁם הַקֹּדֶשׁ, שֶׁהוּא בְּחִינַת פְּאָר וְהַדְוֵר כַּנִּל:
(וְהֵבֵן הַיֵּטֵב לְקִשֵׁר כֹּל זֶה עִם מַה שְׁמִבְּאָר לְעֵיל בְּמֵאָמֵר בְּרֵאשִׁית, וּבְסִימָן סו, כִּי הַכֹּל מְקֻשֵׁר יַחַד, עֵין שֵׁם הַיֵּטֵב)

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139. **concept of shem...the Holy Shem...beauty, as mentioned above.** Noach, the tzaddik, is also the concept of a name. As Rebbe Nachman taught in section 2: When the true tzaddik, who is the world’s grace and beauty, “is revealed and becomes renowned in the world, it is the concept of ‘a *shem* (name)’—i.e., he becomes famous and has a name in the world. And enclotted within this name of the true tzaddik and associated with it is God’s *Shem* (Name), because His name is associated with our name (see there and nn.30-32).

In review: Tears cloud the eyes and obscure their light, blemishing spiritual vision. On account of the *Shekhinah*’s weeping the luminaries of light depart and are replaced by the luminaries of fire, through which the Holy Temple was destroyed (§1). The true tzaddik is the beauty and splendor, and also the *yesod* (foundation), of the entire world. His concealment is the synonymous with the destruction of the Holy Temple. But when the tzaddik is revealed, people’s eyes are spiritually open, and they can then engage in introspection, perceive God’s greatness, and see the entire world with clear vision (§2). When luminaries of fire/false leaders gain fame and strength, God’s Name and the name of the true tzaddik become concealed, luminaries of light and the power of vision become diminished. The world is then visited with conflagrations and other destructive forces (§3). The luminaries of fire also create disharmony among the four elements (§4). To remedy the conflagrations engendered by the luminaries of fire one should get up in the middle of the night to mourn the destruction of the Holy Temple. Doing so replaces ashes with splendor—the concept of mentalities/*tefilin/rosh bayit*/luminaries of light/Shabbat—revealing the power of spiritual vision which illuminates the Holy Temple/true tzaddik, and saving Jewish dwellings from destruction by fire (§5). The word *Bereishit* alludes to the *rosh bayit*/tzaddik. When he becomes important, “the eyes of all Israel” are opened with the power of spiritual vision (§6). The tzaddik’s concealment in this world, which is akin to his passing away, leaves the generation orphaned, with no one to guide them (§7). Everyone is considered an offspring of the true tzaddik, the *rosh bayit* from whom all generation derive. But when this tzaddik, the *rosh* of holiness who reveals God’s Name, is concealed, the *rosh* of the Other Side and the names of impurity of the external forces become overpowering. There is also no *bayit* and people stray about outside (§8). Both the *etrog*’s beauty and that of the Jewish people derive from the tzaddik (§9).

140. **tie in all of this.** “All of this” refers to sections 7-9, which Rebbe Nachman taught a week after the main body of the lesson, sections 1-6. See above, note 112.

141. **above lesson...Lesson #66...study there.** This lesson, “*Bereishit*,” and Lesson #66 share many themes. Both speak of revealing God’s Name; of His Name being associated with that

10. This relates above:¹⁴²

“Rachel weeps over her children”¹⁴³—the concept of a beautiful maiden who has no eyes (*Zohar* II, 95a).¹⁴⁴ For “Rachel was beautiful in appearance and beautiful to look at” (Genesis 39:6).¹⁴⁵ Therefore, the begetting of offspring by the tzaddik—who is the concept of Yosef, who was “beautiful in appearance and beautiful to look at,” the splendor and beauty of the world, as mentioned above—stems primarily from Rachel.¹⁴⁶ But now, in exile, following the destruction, she is in the aspect of “Rachel weeps over her children” and so is “a beautiful maiden who has no eyes,” because weeping causes the light of the eyes to depart. Understand this well.¹⁴⁷

of the Jewish people; of Shabbat; and of the four *yesodot* deriving from the tzaddik, who, as the simple *yesod*, is “the foundation of the world.” Both lessons also relate to the tzaddik being instrumental to a person’s engaging in introspection, seeing where he stands in the various character traits. The connection between the two teachings is mentioned in each of the following notes: 23-27, 31 and 51. Rebbe Nachman’s opening theme in Lesson #66 is the tzaddik’s obligation to repent on behalf of the Jewish people. In section 8 of this lesson the Rebbe showed that, similarly, the tzaddik is the world’s *rosh bayit* and must administrate to its repair.

142. **This relates above.** This section of the lesson was not part of Rebbe Nachman’s original teaching. He added it only half a year later, on the 5th of Iyar, 5570 (May 9, 1810), while on the way to Uman. See below, note 148. “This relates above” refers to sections 1 and 2 of the lesson. With this addition, the Rebbe shows that the *Shekhinah*’s weeping, the theme of the first section, and the tzaddik’s concealment, the main theme of the second section, are corresponding concepts.

143. **Rachel weeps for her children.** Rebbe Nachman quoted this verse at the beginning of section 1. As explained in note 8, Rachel’s weeping is the weeping and moaning of the *Shekhinah*, the Divine Presence, for the exiled Jewish people.

144. **Rachel...a beautiful maiden who has no eyes.** This concept is from the section of the *Zohar* known as *Saba d’Mishpatim* (“The Old Man of *Mishpatim*”; *Zohar* II, 94b-99b). There, Rabbi Yosi relates that once, while on a journey, an old man came to him and pestered him with questions. One of his enigmatic questions was: Who is the beautiful maiden who has no eyes, whose body is hidden and revealed; who comes out in the morning but is concealed during the day; who adorns herself with nonexistent ornaments? The Ari teaches that this “beautiful maiden” is Rachel, whom Kabbalistic teaching identifies as *Malkhut*/the Divine Presence (see nn.8-9). Citing Scripture that Leah’s eyes were weak but Rachel was very beautiful (Genesis 29:17), the Ari explains that no mention is made of Rachel’s eyes because at the spiritual level to which Rachel/the Divine Presence corresponds, she is the “beautiful maiden who has no eyes” (*Sefer HaLikutim, Veyetztei*, p.90). An explanation of the Kabbalistic concepts relevant

שיך לעיל:

“רַחֵל מְבַכָּה עַל בְּנֵיהָ” - זֶה בְּחִינַת ‘עוֹלָמְתָא שְׁפִירְתָּא דְלִית לָהּ עֵינַיִן’ (זהר משפטים דף צה.ה.). כִּי “רַחֵל הָיְתָה יִפְתַּת־תְּאֵר וְיִפְתַּת־מְרֹאֶה” (בראשית כט), וְעַל־כֵּן עָקַר הַהוֹלְדָה שֶׁל הַצְּדִיק, שֶׁהוּא בְּחִינַת יוֹסֵף, שֶׁהָיָה יִפְתַּת־תְּאֵר וְיִפְתַּת־מְרֹאֶה, בְּחִינַת הַפְּאָר וְהִיפִי שֶׁל הָעוֹלָם כִּנּוּל, הוּא מְרַחֵל. אֲבָל עֲכָשׁוּ בְּגָלוֹת, אַחַר הַחֲרָבָן, הִיא בְּבִחִינַת “רַחֵל מְבַכָּה עַל בְּנֵיהָ”, וְעַל־כֵּן הִיא בְּחִינַת ‘עוֹלָמְתָא שְׁפִירְתָּא דְלִית לָהּ עֵינַיִן’ כִּי מְאוּר עֵינַיִם נִסְתַּלְקִין עַל־יְדֵי הַבְּכִי כִּנּוּל, וְהַבֵּן הֵיטֵב.

to this complex teaching is beyond the scope of these notes. Suffice it to say that, as in our lesson, the Ari speaks of the colors of the eye, the mentalities, *tefilin* and their compartments, and also cites the verse which Rebbe Nachman brings next in explaining this in the context of his teaching.

145. **Rachel was beautiful in appearance and beautiful to look at.** In context, Scripture’s mention of Rachel’s (and Yosef’s) beauty is linked with the power of attraction, as the verse concludes: “...and Yaakov loved Rachel.” Her beauty attracted him and he wanted to marry and have children with her (see *Rashi* on Genesis 29:21). Earlier (in §2), as well, Rebbe Nachman hinted to the link between beauty and procreation, in speaking of Yosef’s exceptional beauty as “a most beautiful sight” to which people are attracted (see n.20; see also *Rashi* on Genesis 39:1). Rebbe Nachman will next connect beauty’s role in procreation to the tzaddik. See also *Rashi* on Exodus 38:8 regarding the mirrors which the women of Israel used in Egypt to beautify themselves so that their husbands would live with them and have children. And see *Rabbi Nachman’s Stories* #12 (“The Master of Prayer,” p.317ff), where the Rebbe teaches that “a beautiful woman arouses the desire to populate the world.”

146. **the begetting of offspring...Yosef...stems primarily from Rachel.** See the beginning of section 2 (and n.19), that “beautiful in appearance and beautiful to look at” was said as well of Rachel’s son, Yosef—i.e., the tzaddik, who is the beauty and splendor of the entire world. Yosef/tzaddik is also the personification of the *sefirah Yesod*, which symbolizes procreation (see n.25). In section 8 Rebbe Nachman taught that “all the generations derive from the tzaddik.” Here, he shows that the tzaddik acquires the attribute of progenitor (begetting offspring) from the *Shekhinah*. The Rebbe proves this from Yosef, who got his beauty—i.e., the attraction which leads to begetting offspring—from his mother, Rachel.

147. **weeping causes the light of the eyes to depart. Understand this well.** The reason Rachel/the *Shekhinah* “has no eyes” is that her weeping for the Jewish people lost in exile has weakened her vision. Although she remains the “beautiful maiden,” he tears cloud the light of her eyes and conceal her beauty.

This unites well the foregoing lesson, which starts with the topic of “Rachel weeps over her children” and then speaks of concealment, the disappearance of the tzaddik, who is the splendor and the beauty, the concept of Yosef, as in “Yosef was beautiful in appearance....” For it is all one matter, because the begetting of offspring by the tzaddik, who is the concept of Yosef, etc., stems primarily from Rachel, etc., as mentioned above.¹⁴⁸

148. **Rachel weeps...concealment...For it is all one matter....** Rebbe Nachman first taught that it is on account of the tzaddik’s beauty, a quality derived from the *Shekhinah*, that he becomes progenitor of all the generations. The Rebbe next explained that on account of her weeping over the Temple’s destruction, the *Shekhinah* is “a beautiful maiden who has no eyes”—i.e., her beauty is hidden. Here, he adds that “it is all one matter.” For the tzaddik, concealment is the parallel to the Temple’s destruction. When the tzaddik passes away or is concealed, his beauty becomes hidden and the generations are left orphaned (see above, §7).

In sum: Rebbe Nachman’s lesson connects the Torah’s start with its end—*Bereishit* with *l’eiinei kol Yisrael*. It shows that the power of spiritual vision comes “to the eyes of all Israel” (*l’eiinei kol Yisrael*) from *Bereishit* (בראשית), the *rosh bayit* (ראש בית). As long as the Jewish people lived in the Holy Land and the *Beyt Hamikdash* (Holy Temple) stood, spiritual vision was readily available in God’s House to those who sought it. Today, the instantiation of the Holy Temple is the true tzaddik, the world’s master-of-the-house (*rosh bayit*) and luminary of light. Thus, even in exile, with the Temple in ruins, it is still possible to attain spiritual vision. Whoever attaches himself to this tzaddik draws from his *mochin* and is illuminated by his light. But when the tzaddik passes away or is concealed, the false leaders who become prominent are luminaries of fire which diminish people’s spiritual vision. The remedy, the Rebbe tells us, is to get up in the middle of the night for *Chatzot*, to mourn the Temple’s destruction and the concealment of the true tzaddik. The main thing is for each person to weep and mourn over his own sins, because they are the obstacle preventing the rebuilding of the Holy Temple and the revealing of the tzaddik. When a person rises at midnight to mourn over this, his tears remedy the *Shekhinah*’s weeping for her children in exile. They turn *eipher* (ashes) into *pe’er* (splendor), exchange the luminaries of fire with the luminaries of light, and so remove the tzaddik’s concealment and return spiritual vision to the eyes.

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This final section of the lesson was not part of Rebbe Nachman’s original teaching, but added only half a year later, on the journey to Uman (see n.142). One of the Rebbe’s reasons for moving to Uman was that he knew he would soon pass away and he wanted to be buried among the tens of thousands of martyrs murdered there during the Haidemack massacres of 1768. While traveling, the Rebbe spoke of the tzaddik’s passing and the Berdichever Rav. He then told the following story about the Baal Shem Tov.

Once, the Baal Shem Tov came to a certain town where he fell into a very deep depression. People saw that he was depressed but nobody could bring themselves to ask him about it. This went on for a day and a half. Then, on Friday afternoon the Baal Shem Tov asked that all the visitors who were staying as guests in the city be brought to him so they could eat with him on

וְעַל-יְדֵי-זֶה מְקַשֵּׁר הַיָּטֵב מֵאִמֶּר הַנַּ"ל, שְׁמֵתְחִיל לְדַבֵּר מֵעֵינַי
 "רַחֵל מְבַכָּה עַל בְּנֵיהָ", וְאַחֲרֵי-כֵן מְדַבֵּר מִהַעֲלָמָה, שֶׁנִּתְעַלְּם
 הַצְּדִיק, שֶׁהוּא הַפֶּאֶר וְהַיָּפִי, בְּחִינַת יוֹסֵף, בְּחִינַת: "וַיֹּסֵף הָיָה
 יְפֵה-תֹאֵר" וְכוּ', כִּי הִכַּל עֵינָיו אֶחָד, כִּי עָקַר הוֹלֵדֵת הַצְּדִיק, שֶׁהוּא
 בְּחִינַת יוֹסֵף וְכוּ' כַּנַּ"ל, הוּא מְרַחֵל וְכוּ' כַּנַּ"ל:

Shabbat. There were not many visitors in the town. In fact, they could only find two visitors who were traveling on foot, and they brought them to him. Afterwards, the Baal Shem Tov was heard arguing with them. The Rebbe said he did not remember the details of the story very well, but the essence of the matter was that in the place in question there were souls which had been there for three hundred years without having an ascent. When the Baal Shem Tov arrived they had all come to him together, because they were constantly hoping for a man like this who could effect their *tikkun* (rectification). This was the reason for his depression, because it was a very weighty task. The fact was that the only way to accomplish their *tikkun* was if he himself were to die. This was very hard for him, and this was why he was depressed. But God brought it about that these two men should be brought to him, and by this means the Baal Shem Tov was saved. It would appear that some harm befell these two men because of this (*Tzaddik* #87; *Until the Mashiach*, p.187; *Parparaot LeChokhmah*).

The *Parparaot LeChokhmah* connects this story with Rebbe Nachman’s moving to Uman to pass away and be buried among its martyrs (see also *Until the Mashiach*, p.188; *Through Fire and Water*; Chapter 20; *Likutey Moharan I*, 215, n.24). Reb Noson writes that on the journey Rebbe Nachman was visibly preoccupied. Only afterwards it became clear that the Rebbe’s mind was on his passing and the weighty task of rectifying the many souls who were awaiting his arrival to effect their *tikkun*. From this lesson we understand that this is the province of the *rosh bayit*, the world’s master-of-the-house, who opens people’s spiritual eyes and engages in *tikkun olam* (see n.29). This was also the focus of the Rebbe’s final lesson, in which he spoke of the great importance of gathering more and more souls into the House of Prayer (see n.128).

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ADDENDUM I

4 letters of Holy Name	Yod	Heh	Vav	Heh
4 mentalities	Chokhmah	Binah	Daat	Malkhut
4 colors of the eye	white (Chesed)	red (Gevurah)	green (Tiferet)	black (Malkhut)
(4 metals)	(silver)	(gold)	(bronze)	(iron)
4 elements	water	fire	air	earth
4 primary negative traits	pleasure seeking	arrogance and anger	idle and hurtful speech	indolence and depression

ADDENDUM II

Reb Noson expounds the concept of *tefilin* based on Rebbe Nachman's lesson:

The Ari teaches that the light of *tefilin*, its spiritual aura and energy, begins to emerge from the time of *chatzot*, as a result of the rectifications effected by those who get up then (see above, n.70; see also *Likutey Moharan I*, 38:4-5 and the notes there, which relate to the *kavanot* of *tefilin*). Through the righteous and devout individuals who mourn the destruction of the Holy Temple, strength is returned to the luminaries of light, so that the light of the *tefilin*—the four letters of God's Name *YHVH/mochin/colors of the eye*—is revealed. This is as in (Deuteronomy 28:10): "And all the people of the earth will see that God's Name is upon you"—this refers to the head *tefilin* (*Menachot* 35b). *Tefilin* are called *pe'er* (n.92), and they are the concept of *rosh bayit*: four scrolls, which are very exalted *mochin* (*rosh*, n.70), housed in four compartments (*bayit*). One merits illumination from these exalted lights by getting up for *Chatzot*. And even those who are not able to get up then can receive illumination from the sacred light of *tefilin/mochin* through the true tzaddikim, who are themselves the *rosh bayit* and *pe'er* of the entire world. Through them, those who do get up for *Chatzot* draw the light of *tefilin* for all the Jewish people, so that in the morning any Jew who dons *tefilin* is illumined by the *mochin*. ...Nevertheless, each person should do his best to get up each night for *Chatzot*, to cry out to God over the Temple's destruction and the concealment of the true tzaddikim, whose absence darkens every corner of our lives (*Torat Natan* #17).

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ADDENDUM III

A- A week before giving this teaching Rebbe Nachman taught Lesson #66 and also spoke with his followers about the mystical import of the *etrog*. The following is Reb Noson's redaction of that conversation (see *Rabbi Nachman's Wisdom* #87 and the notes there):

The beauty of a person's *etrog* is commensurate with [the compassion his tears elicit from God during] the Days of Awe. The reason is that, as people commonly say, a fool has a beautiful wife. Song of Songs (4:7) states: "My beloved, you are totally beautiful; you have no blemish." The *Tikkuney Zohar* (#13, p. 29a) teaches that this verse alludes to the *etrog*. The *etrog* is analogous to a wife.

Elsewhere, the *Tikkuney Zohar* (#11, p.26b) teaches that during the Days of Awe the Jews resemble the child about which Exodus (2:6) relates: "Behold the child was crying," and so immediately "she took pity on him." In Hebrew *naar* means both "child" and "fool." So, just as a fool has a beautiful wife, a Jew should have a beautiful *etrog*. The more a person cries and enters the state of the crying child, the more deserving he is of having a beautiful *etrog*.

Here is the reason that a fool's wife is beautiful: Intelligence lies in the brain, which is nourished by the marrow in the bones. The marrow is sustained by the fats and fluids of the body. It is written, "And the marrow of his bones is moistened" (Job 21:24). Fats and fluids sustain the marrow, which in turn maintains the intellect. (See *Likutey Moharan I*, 60:3; *ibid.* II, 5:7.) Now, a fool has limited intelligence. This is because his brain is not drawing enough from the bone marrow. His bones are therefore left with surplus marrow. Since a man's destined mate is taken from his bones—as it is written, "And He took one of his ribs...and made it into a woman" (Genesis 2:21)—a fool's wife receives an overabundance of marrow. This gives her a deep inner intelligence, as is written, "Wisdom makes a person's face shine" (Ecclesiastes 8:1). Since beauty comes from the intellect, a fool's wife is beautiful.

This applies on a spiritual plane as well. The *chasadim* (benevolences), the roots of *daat* (knowledge and awareness of God), must be drawn into the *etrog*, as is explained in the writings of the Ari (*Shaar HaKavanot, Inyan Sukkah* 5). Briefly, the *etrog* is *Malkhut*. [In order for the *etrog/Malkhut* to be whole,] it must be illuminated by the *mochin* lights from the six *sefirot* of *Z'er Anpin*. According to the Ari, this is the reason for waving the *lulav* in the six cardinal directions. By doing so we draw the roots of *daat* from each of the six directions/*sefirot* into the *etrog/Malkhut*. The more light one can access from the six directions, the more the *etrog/Malkhut* will shine.

It is the same with regard to the fool's wife, except that the fool is a real fool and the light of his *mochin* remains mired within the marrow of his bones.... And so, it is bestowed upon his wife. However, in the realms of holiness, the *mochin* lights drawn into the six *sefirot* do not remain there, but are instead drawn with increased power into the *etrog*. Look carefully into the writings of the Ari and you will understand.

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This is also the concept of the *sukkah* (see above, n.72). It is written, "Since Israel was a child I've loved him" (Hosea 11:1). Love is the concept of "a right-handed embrace" (cf. Song of Songs 2:6, 8:3). This embrace is the *sukkah*. During the Days of Awe the Jewish people are in the category of "the child was crying, and she took pity on him." Then on Sukkot they enter the category of "Since Israel was a child I've loved him"—i.e., the *sukkah*.

B - In *Likutey Eitzot*, Reb Noson links Rebbe Nachman's teaching about the *etrog's* beauty with the tzaddik. He writes: The true tzaddik is the *rosh bayit* over the entire world. It follows that if you acquire a fine *etrog* which has all the marks of beauty, you will be worthy of drawing close to the tzaddik. You will be merged in him and your eyes will be opened. It works the other way as well: If you are close to the true tzaddikim, you will be worthy of a beautiful *etrog*, and in this way be able to fulfill this precious and awesome mitzvah to perfection (*Advice, Sukkot* 10).

LIKUTEY MOHARAN II #85¹

Luzim nuts² hint to the concept of Leah.³ She is at the back of the neck,⁴ the first wife.⁵ Then afterwards one enters the Holy Temple,

1. **Likutey Moharan II #85.** The main theme of this lesson is recognizing adversity and concealment of Godliness as essential preconditions for attaining a revelation of God. Rebbe Nachman shows that this is the concept of *luz* (see n.2), which signifies both mourning and consolation. Also discussed are The Three Weeks, the 21-day period from 17th of Tammuz to the 9th Av, when the Jewish people mourn the Temple's destruction, and the parallel between resurrection of the human body and the rebuilding of the House of God.

Many of the topics Rebbe Nachman discusses here are complex, rooted in the more esoteric teachings of the Kabbalah. However, as reiterated in the notes to earlier lessons, the Rebbe saw as the primary purpose of his teachings the inspiration and counsel they would provide his listeners in their service of God. He wanted those who study them to derive practical guidance for growing spiritually and coming closer to God. It was with this in mind that he instructed Reb Noson to compile *Kitzur Likutey Moharan* (translated into English by Breslov Research Institute, 2009), and this was Reb Noson's own intention in composing prayers on the Rebbe's teachings, collected in *Likutey Tefilot*. These notes, too, were compiled with that objective; with a focus on the pragmatic and without recourse to the complex Kabbalistic expositions which are at the core of the Rebbe's insights. That said, a sampling of these mystical teachings has been provided in the addendums which follow the lesson. Studying them after becoming conversant with the Rebbe's text and the accompanying notes will help the reader better appreciate the profound nature of the lesson and the original insights which the Rebbe reveals here.

2. **Luzim nuts.** The Hebrew or Aramaic word *luz* (plural: *luzim*) has several meanings. Depending on context, it means nut or nut tree; either almond (Rabbi Aryeh Kaplan, *The Living Torah* on Genesis 30:37 citing Rabbi Saadia Gaon), or hazelnut (see *Rashi* on Genesis 30:37; but see *Tosafot, Bekhorot* 8a, s.v. *tarnegolet*). *Luz* is also the older name of the Biblical city of Beth-El (*Beit-El*, "the House of God"), as in "And he called the name of that place *Beit-El*, though *Luz* was the city's name at first" (Genesis 28:19; see also Judges 1:23).

Finally, *luz* is the name of a small bone in the human body, at the top of the spinal column. Tradition teaches that the *luz* is indestructible and will be the nucleus from which the body is rebuilt at the time of the Resurrection. The Midrash relates that the Roman emperor Hadrian asked Rabbi Yehoshua ben Chananyah how the body would be revived in the World to Come. "From the *luz*, the 'nut' of the spinal column," he replied. "Prove it to me," said Hadrian. Rabbi Yehoshua took a *luz* and put it into a mill, but it could not be ground; he put it into the fire, but it was not consumed; he immersed it in water, but it was not softened; he placed it upon an anvil and struck it with a hammer, but the anvil split and the hammer broke (*Bereishit Rabbah* 28:3; see also *Vayikra Rabbah* 18:1). Rabbi Chaim Vital notes that the reason for the *luz* bone's indestructibility is that it did not derive any pleasure when Adam ate from the Tree of Knowledge of Good and Evil. Rather, its sustenance comes from the food eaten at the Shabbat

ליקוטי מוהר"ן תנינא סימן פ"ה

אָגוּזִים הַנִּקְרָאִים לוּזִים, הֵם רוּמְזִים לְכַחֲנֵת לְאָה, שֶׁהִיא בְּעֶרְףָּהּ, שֶׁהִיא נִקְבָּא ראשונה, וְאַחֲרֵיכֵן נִכְנָסִין לְבֵית־הַמִּקְדָּשׁ, שֶׁהוּא

meals, or, according to others, from the wine of *Havdalah* (*Kehillat Yaakov, Erekh: Lamed Vav*). Still others say that the *luz* bone derives pleasure only from the food of Shabbat's "fourth meal," *Melave Malka* (*Pri Megadim on Shulchan Arukh, Orach Chaim* 300; see also *Mishneh Berurah, ad. loc.; Sefer HaBrit* II:12:5). See also Addendum II below.

Commenting on the words "though *Luz* was the city's name at first," *Rabbeinu Bachya* writes: The place they called *Beit-El* was Jerusalem. What is the point of Scripture informing us that its previous name was *Luz*? Evidently, it is to hint through this that *Luz* is the place where the world originated, where it began to develop and take form at the very onset of Creation. It gets its name from the *luz* bone in the human spine, from which the soul will begin its revival and the body its rebirth at the time of the Resurrection. Like heaven and earth and all they contain, the revival of the dead will originate from Jerusalem/*Luz* (*Rabbeinu Bachya al HaTorah, Genesis* 28:19; see also n.20 below). In our lesson, Rebbe Nachman will show how the third meaning of *luz*, an almond tree, is tied with the two discussed by *Rabbeinu Bachya*.

3. **concept of Leah.** The Biblical figure Leah, as the "unloved" wife of Yaakov (Genesis 29:31), represents the qualities of adversity and suffering. Commenting on Scripture's depiction of Leah's eyes as "tender," *Rashi* explains that this was on account of the many tears she shed in the hope of avoiding her bitter destiny to marry Yaakov's older brother, the evil Esav. See also the following note.

4. **She is at the back of the neck.** In Kabbalistic teaching, "the nape," *ha'oreph* (הַעֲרֵף) in Hebrew, represents the back part of holiness (and see *Likutey Moharan* I, 62:5 and n.68). That Leah sits "at the back of the neck" indicates that she is associated with judgments and severities (*dinim* and *gevurot*). These give Leah the qualities of sternness and harshness, and she is therefore associated with *luz*, a hard nut, but also the indestructible bone of resurrection, which is likewise located at the back of the neck (see *Kehillat Yaakov, Erekh: Lamed Vav; Emek HaMelekh, Gate* 14, Chapter 36). Being "at the back of the neck" is also an indication of concealment. The Kabbalah teaches that Leah is the "hidden world" (*Zohar* I, 154a; see also *Likutey Moharan* I, 32 and n.17).

Axiomatic in Kabbalistic teaching is the principle that whatever exists in the realm of holiness has a counterpart in impurity (see *Zohar* II, 41b). The Ari teaches that Leah's impure counterpart at the nape, *HaORePh* (הַעֲרֵף), is ORPaH (עֲרַפָּה). The Book of Ruth (1:14) relates that unlike her righteous sister-in-law Ruth, who converted and accompanied her mother-in-law Naomi to the Land of Israel, Orpah turned her *oreph* to holiness and returned to her people and their idolatrous ways (*Likutey Torah, Sefer Shoftim*, p.289). See *Likutey Moharan* I, 62:5 and note 68, that PhaRaOH (פֶּרַעַה), too, is identified with the unholy aspect of the back of the neck.

5. **the first wife.** The Biblical narrative relates that although Yaakov had arranged to marry

which is the concept of Yaakov called it *Beit-El* (the House of God) (*Pesachim* 88a).⁶

This is as Rashi explains, that through *luz* one enters Beth-El (see Judges 1:24)⁷—

this is⁸ “*Nachamu, nachamu* (Console, oh console)” (Isaiah 40:1),⁹ [as] twice *NaChAMU* has the same numerical value as

Rachel, the younger of Lavan’s two daughters, Lavan tricked him and gave him Leah instead. Only afterwards did Yaakov marry Rachel. Kabbalistic teaching explains that this was by Divine design. Leah was meant to be “the *first* wife.” The Ari explains that this is hinted at by the verse (see n.2 above): “And he called the name of that place *Beit El*, though *Luz* was the city’s name at first” (*Likutey Torah, Sefer Shoftim*, p.289). Rebbe Nachman expounds this next, based on the connection between Leah and *luz*; see also the following notes.

6. **Yaakov called it Beit-El.** The verse which Rebbe Nachman cites here is from Scripture’s account in Genesis 28 of Yaakov’s journey from the Land of Israel to Padan-Aram “to take himself a wife from there” (v.6). On the way “he encountered the place and...took from the stones of the place and put them around his head, and lay down in that place,” spending the night there (v.11). Rashi explains that although unnamed, we know that “the place” refers to Mount Moriah (s.v. *vayifga bamakom*). Scripture then relates Yaakov’s dream of a ladder reaching to heaven, with “angels of the Lord going up and coming down it” (v.12), in which God promises to give to his descendants the ground on which Yaakov slept (v.13; Rashi: the entire Land of Israel) and to protect him wherever he journeyed (v.15). When Yaakov awoke and realized that he had slept in a place sanctified by the presence of God—a place in which God revealed Himself to him—he declared, “How awesome is this place! This can be but the House of God, and this is the gate of the heavens” (v.17). Rashi states: “The Sages teach that Yaakov called Jerusalem *Beit-El*, though [verse 19 states that] this was *Luz*, not Jerusalem. From where did the Sages know to say this? I say that Mount Moriah was uprooted from its location and came here. This is the ‘earth contracting’ which is mentioned in *Chullin* (91b), that the Holy Temple came toward Yaakov as far as Beth-El” (s.v. *kim im beit Elohim*). Rashi also cites the Midrashic interpretation of “gate of the heavens” that Yaakov had a vision of the Holy Temple on high (s.v. *v’zeh shaar hashamayim*). Scripture then relates that Yaakov took a stone and consecrated it to God. “And he called the name of that place *Beit El*, though *Luz* was the city’s name at first” (v.19)

This verse is expounded in the following Talmudic teaching: Rabbi Elazar said: What is the meaning of that which is written: “Many nations will go and say, ‘Come, let us ascend the mountain of God, the House of the Lord of Yaakov” (Isaiah 2:3)? The Lord of Yaakov, and not the Lord of Avraham and Yitzchak?! However, it is not like Avraham, in connection with whom “mountain” is written, as in “On the mountain God is seen” (Genesis 22:14). Nor is it like Yitzchak, in connection with whom “field” is written, as in “Yitzchak went out to pray in the field” (ibid. 24:63). Rather, it is like Yaakov, who called it “house,” as in “And he called the name of that place the House of God (*Beit-El*)” (*Pesachim, loc. cit.*).

Here, Rebbe Nachman interprets the Talmud’s teaching that Yaakov called “the place” *Beit-El* in conjunction with the second part of the verse, that “*Luz* was the city’s name from

בְּחֵינַת (פסחים פח.): יַעֲקֹב קָרָא בֵּית-אֵל.
וְזֶהוּ שְׁפָרַשׁ רַשׁ"י (שופטים א), שְׁדָרְךָ לִזוֹ נִכְנָסִין לְבֵית אֵל –
וְזֶהוּ (ישעיה מ): "נַחֲמוּ נַחֲמוּ". שְׁתֵּי פְעָמִים נַחֲמוּ גִימְטְרִיא

the first.” As explained previously, *Luz/luz* is the concept of Leah, the first wife. Below, in section 3 (and see n.27), the Rebbe will show that Rachel symbolizes the rebuilt House of God. The *Zohar* (I, 154a) teaches that Rachel represents the “revealed world.” In the context of our lesson, this is the reason the Rebbe says that “*afterwards* one enters the Holy Temple”—i.e., *Beit-El*, the House of God. A person has to first “marry” (experience) the qualities of Leah/*luz* before he can “marry” Rachel—i.e., experience a revelation of God.

7. **through *luz* one enters Beth-El.** This reference to *luz* appears in the opening chapter of the Book of Judges, which records the campaign mounted by the Israelite tribes of Ephraim and Menashe against the Kananite city of Beth-El, whose entrance was hidden: “The house of Yosef also went out, against Beth-El, and God was with them. The house of Yosef scouted out Beth-El, the city which was formerly named *Luz*. The watchmen saw a man leaving the city, and they said to him, ‘Please show us the entrance to the city and we will treat you kindly’” (Judges 1:22-24). Commenting on the words “the entrance to the city,” Rashi (v.24) explains that entry into Beth-El was by means of a cave, which had a *luz* tree at its opening. One had to pass by the *luz* in order to enter the cave leading to the city. In the context of our lesson, Rebbe Nachman reads this as proof that entry to *Beit-El*—the “House” where God is revealed, the concept of Rachel—is by way of *luz*, the concept of Leah.

A further connection between the account from Judges and our lesson comes from the Talmud’s teaching on the ensuing verses, which relate that the Israelites spared the man who showed them the entrance to Beth-El, and “he went to the land of the Hittites and built a city, and called it *Luz*.” The Sages teach that God rewarded him, and the Angel of Death was given no power over the city he built. Its inhabitants died only when, having grown weary of life, they left the city’s borders (*Sotah* 46b). Rabbi Chaim Vital links this with the *luz* bone, which likewise is impervious to the Angel of Death (*Kehillat Yaakov, Erekh: Lamed Vav*). Elsewhere, he adds that in the End of Days “death will be eliminated forever” (Isaiah 25:8). The Angel of Death will no longer be allowed into the world, beginning with the city of Jerusalem. This is why, like the city built by the man who aided the Israelite troops, Jerusalem, too, will be called *Luz* (*Etz HaDaat Tov, Vayeitze*).

8. **that is.** “This” refers to *Beit-El*. Rebbe Nachman interrupts his explication of *Luz/luz* being the means to *Beit-El* to further develop the various corresponding concepts which *Beit-El* itself represents. (Translators note: I am indebted to Rabbi Sholom Mykoff for this rendering of the text. Unless read parenthetically, it can be easily misunderstood that the next two concepts, *Nachamu nachamu* and *kadkod*, correspond to *luz/Leah* rather than to *Beit-El/Rachel*, in direct contradiction with the Rebbe’s clarification of these concepts in section 3 and 4 below.)

9. ***Nachamu, nachamu.*** These are the opening words of Yeshayahu’s prophecy about the rebuilding of Jerusalem: “‘Console, oh console (*Nachamu, nachamu*) My people,’ says your Lord” (Isaiah, *loc. cit.*). The commentators interpret his words as prophecy about the End of Days (*Radak; Bat Ayin, Va’etchanan, s.v. v’hu bechinat*), when the Holy Temple will be rebuilt and the dead resurrected.

KaDKoD (fontanel)¹⁰

—which is¹¹ the concept of the back of the neck through which one enters the House of God.¹²

2. And this is the Three Weeks, namely the twenty-one days of Between the Straits.¹³ Among trees, the counterpart to this is the *luz*.¹⁴ This is the reason it is customary to eat an egg for the meal before the

In section 4 below, Rebbe Nachman will discuss Shabbat Nachamu, the first Shabbat after Tisha b'Av (the 9th day of Av), linking it with the *oreph* (nape). It is necessary to point out here that *Nachamau nachamu* and Shabbat Nachamu refer to two separate concepts. Whereas twice-*nachamu* alludes to the End of Days, when the Holy Temple will be rebuilt and “death will be eliminated forever,” Shabbat Nachamu and *oreph* refer to the world in its present, unrectified state, with the Jewish people in exile. This indicates that there are two distinct levels of consolation, as will be further clarified in note 30 below (see also §2 and n.22).

In *Likutey Moharan* I, 21:11 (and see n.106), Rebbe Nachman likewise discusses the deeper meaning of “*Nachamu, nachamu...*” and its relationship to eternal life. In teaching there that *daat*, knowledge and awareness of God, is the essence of all consolation, the Rebbe states: “All the adversity, suffering and exile are only as great as one’s lack of *daat*. Thus, when *daat* is complete, all that is lacking is made complete.... And the essence of eternal life will manifest in the time to come, on account of the *daat*, which will increase such that everyone will know God. Through this *daat* they will become encompassed in His unity, then to live an eternal life as He does....” In *Likutey Moharan* I, 13:1, the Rebbe teaches that *daat* is a requirement for building the Holy Temple. Both these earlier lessons relate to the Rebbe’s teaching here and the link he makes between *Nachamau nachamu* and the End of Days, when the Holy Temple will be rebuilt and when, with the Resurrection, “death will be eliminated forever.”

10. **twice NaChaMU has the same numerical value as KaDKoD.** The numerical value of *NaChaMU* (נחמו) is 104. The twofold consolation mentioned in the verse—*NaChaMU NaChaMU*—thus numerically equals 208, the same as *KaDKoD* (קדקד). Reading the verse “And it will be for you a sign on your hand and for a remembrance between your eyes...” (Exodus 13:9) as referring to the placing of the *tefilin* casings, the Talmud states that “between your eyes” refers to the *kadkod*. In response to the Talmud’s question where that is, Rabbi Yannai’s academy taught: It is the place of the head where an infant’s head is soft (*Menachot* 37a and *Eruvin* 95b; see also *Radak, Sherashim*). Rashi adds that only the fontanel is suitable for placing the casing of the head *tefilin*, whereas the rest of the head is not (*s.v. bmakom tefilin*; see also *Siftey Kohein* on Deuteronomy 7:11).

From the Talmudic teaching cited in the previous paragraph we see that the casing of the head *tefilin* is placed on the *kadkod*. Thus, whenever we don head *tefilin*, the straps link the *kadkod* to the nape and the *luz*. The Ari teaches that from the *tefilin* on the *kadkod* flows the power of life. The *tefilin* straps on either side of the head channel that life-force to the knot sitting on the *luz* bone at the back of the neck. By absorbing this life-force, the *luz* becomes the nucleus from which the body will be rebuilt at the time of the Resurrection (*Likutey HaShas, Masekhet Rosh HaShanah*). This squares with Rabbi Chaim Vital’s teaching in *Etz HaDaat Tov* (*Vayeitze*) that the skull which has not donned *tefilin*—and so the *luz* bone has not come in

קדקד

– שְׁהוּא בְּחִינַת עֶרְף, שֶׁעַל-יְדָה נִכְנָסִין לְבֵית אֵל.

וְנָהוּ שְׁלֵשָׁה שָׁבוּעוֹת, שֶׁהֵם עֶשְׂרִים וְאֶחָד יוֹם שְׁבִין הַמַּצָּרִים, וְכִנְגְדוֹ בְּאֵילָן לוֹז. בְּשִׁבְלֵי זֶה נוֹהֲגִין לֶאֱכֹל בֵּיצָה בְּסַעֲדָה

contact with the knot of the straps—will not rise at the Resurrection (see also *Shaarey Kedushah* II:8 and Addendum II below).

In the context of our lesson, Rebbe Nachman teaches that *NaChaMU NaChaMU* *KaDKoD* refers to *Beit-El*, the rebuilt House where God is revealed. This is the concept of Rachel (see above, n.6). In section 3 below, the Rebbe will further explain Rachel’s connection to the *kadkod* and the House of God.

11. **which is.** “Which” refers to *luz*. What follows is the continuation of Rebbe Nachman’s opening words in this paragraph—the main theme of his lesson—that only “through *luz* one enters Beth-El.” The Rebbe reiterates that it is associated with “the back of the neck.”

12. **back of the neck through which one enters the House of God.** Earlier, Rebbe Nachman stated that *Luz/luz* is the means to *Beit-El*. He based his teaching on the Talmud’s exposition in *Pesachim* 88a of Genesis 28:19, in which *Luz* refers to the older name of the Biblical city of Beth-El, and on Rashi’s commentary to Judges 1:23, in which *luz* is a nut tree. Making the same statement here about “the concept of the back of the neck,” that it too is the means to the House of God, serves a dual purpose. It shows that the third meaning of *luz*—i.e., the bone of resurrection—is also the means to *Beit-El* (the Rebbe will clarify this in §2). It also links *luz* with Leah, the symbol of the back of the neck. The qualities of adversity and suffering which Leah represents (n.3) and the *gevurot* and concealment with which she is associated (n.4) are the *sine qua non* for entering the Holy Temple and “seeing” God.

In review: Only through the concept of *luz/Leah*—i.e., adversity and concealment—is it possible to enter *Beit-El*—i.e., experience a revelation of God.

13. **Three Weeks...Between the Straits.** The Three Weeks is the period in the Jewish calendar known as *Bein HaMetzarim* (“Between the Straits”), i.e., the 21 days between the 17th of Tammuz and 9th of Av. Both these days mark catastrophes which befell the Jewish people; the former, the breach of Jerusalem’s walls in the Roman campaign that culminated in the destruction of the Second Temple, and the latter, the destruction of the First Temple (by the Babylonians in 586 BCE) and of the Second Temple (by the Romans in 70 CE). They are thus designated as *metzarim*, “straits,” times of national calamity. Rebbe Nachman will now explain the significance of this period being specifically three weeks (i.e., 21 days).

14. **Among trees...the luz.** This is a quote from *Bekhorot* 8a; see note 17 below. There, the Sages’ wide-ranging discussion of the gestation period of various animals includes those animals’ counterparts among the trees. The *Etz Yosef* (*loc. cit.*, *s.v. l’esrim*) adds that our Sages delved into the whole of nature seeking deeper insight into diverse creatures and plants and the parallels between the numerous kingdoms and levels of creation (see *The Aleph Bet Book, Daat* B:1).

fast of Tisha b'Av.¹⁵ For an egg matures in twenty-one days, as our Sages, of blessed memory, taught: A hen lays her egg after twenty-one days.¹⁶ Among trees, the counterpart to this is the *luz* (*Bekhorot* 8a).¹⁷ This is also the *luz* bone at the back of a person's neck.¹⁸ It will remain after the body decays, and from it the body will be built anew at the time of Resurrection of the Dead.¹⁹

And that is our main consolation, the concept of “*Nachamu, nachamu,*” as mentioned above.²⁰ For about the body it is stated “lie down until morning” (*Ruth* 3:13). This refers to the time of the Resurrection.²¹

15. **eat an egg for the meal before the fast of Tisha b'Av.** At the final meal before beginning the fast of Tisha b'Av, the *seudah ha-mafseket* (literally, “meal of cessation”), it is customary to eat a hard-boiled egg and a piece of bread dipped in ash as a sign of mourning (*Shulchan Arukh, Orach Chaim* 552:5-6). The egg, the food of mourners, has two symbols: The round shape reminds us about the cycle of life. Also, the egg gets harder the more it is cooked, and so is a symbol of the Jewish people's ability to withstand adversity and persecution. The ash symbolizes the destruction of the House of God. Together, the egg and the ash are an expression of our mourning for the Holy Temple.

16. **A hen lays her egg after twenty-one days.** Rashi (*Bekhorot* 8a, s.v. *l'esrim v'echad yom*) explains that after a hen conceives from a rooster, the egg matures inside her for 21 days until it is ready to be laid.

17. **the counterpart to this is the luz.** From the time it flowers, the fruit of the *luz* tree takes 21 days to ripen (*loc. cit.*; see *Rashi, s.v. luz*).

18. **...also the luz bone at the back of a person's neck.** Having linked the 21 days of Between the Straits with the 21 days the fruit of the *luz* tree takes to ripen, Rebbe Nachman ties this here to the *luz* bone at the back of the neck. These connections similarly appear in *Tosafot's* commentary on the Talmud's teaching that the counterpart to the hen among the trees is the *luz* (*Bekhorot* 8a, s.v. *tarnegolet*). One of the proofs which *Tosafot* brings to show that *luz* is the almond tree (*shakeid*) is *Targum Yerushalmi's* rendering of Yirmiyahu's prophetic vision: “I see a staff of *shakeid*” (*Jeremiah* 1:11) as “a staff of *luz*.” Interpreting the verse homiletically, *Tosafot* explains that the staff in the prophet's vision alluded to the 9th of Av, on which the Second Temple would be destroyed. The 21 days it takes the fruit of the *luz* to ripen alluded to the 21 preceding days of The Three Weeks, from the 17th of Tamuz through the 8th of Av. Following this, as part of a further proof, *Tosafot* brings the Midrash (*Vayikra Rabbah* 18:1) on *Ecclesiastes* 12:5, which interprets “For the *shakeid* may blossom” as alluding to the *luz* bone of the spine from which the dead will be revived in the Future.

19. **luz bone...the body will be built anew at the time of the Resurrection of the Dead.** Although Rebbe Nachman has spoken of the back of the neck, and so alluded to the *luz* bone, he has thus far not mentioned it directly in the lesson. In introducing the *luz* bone here, the Rebbe reminds us of the tradition brought in a variety of Jewish teachings (see above, n.2 above) regarding its indestructibility and the crucial role it will play in reviving the dead. As mentioned in note 1 above, one of the Rebbe's intentions with this lesson is to show that resurrection of

הַמִּפְסֵקֶת בְּתִשְׁעָה בְּאָב, כִּי הִבִּיצָה נִגְמַרְתָּ בְּעֶשְׂרִים וְאֶחָד יוֹם, כְּמֵאֲמַר חֲכָמֵינוּ, זְכוּרֹנָם לְבִרְכָה (בְּכוּרוֹת ח.): תִּרְנַגְלָת מוֹלְדָת לְעֶשְׂרִים וְאֶחָד יוֹם וְכוּ', וְכִנְגְדוּ בְּאֵילָן לוֹז. וְזֶהוּ הָעֵצָם לוֹז שֵׁישׁ בְּעֶרְף אָדָם, שֵׁישָׁאֵר אַחַר כְּלִיּוֹן הַגּוּף, וּמִמֶּנּוּ יִתְחַדֵּשׁ בְּנֵיּוֹן הַגּוּף בְּשִׁעַת תְּחִית־הַמֵּתִים.

וְזֶהוּ עֲקָר נְחֻמוֹתֵינוּ, בְּחִינַת “נִחְמוּ נִחְמוּ” כַּנֵּל, כִּי עַל הַגּוּף נֵאֱמָר (רוּת ג): “שְׁכַבִּי עַד הַבֶּקָר,” שֶׁהוּא עֵת הַתְּחִיָּה, וְהִנֵּה בְּבִקָר

the human body and the rebuilding of the Holy Temple are analogous. Earlier in this section he taught that through the back of the neck one enters the House of God—i.e., rebuilds the Holy Temple. He therefore adds here that from the *luz* bone, located at the back of the neck, God will rebuild the body at the Resurrection. In the next paragraph, the Rebbe will bring further proof-texts which confirm their connection.

On the face of it, Reb Noson notes (*Torat Natan* #1), it is surprising that the egg, which Rebbe Nachman links with the *luz* bone and the concept of consolation, is in the Talmud's teaching tied to the 21 mourning days of *Bein HaMetzarim*. It is our custom to eat an egg at the final meal before the fast of Tisha b'Av as a sign of mourning (and see n.15), and yet, as the Rebbe brings here, the egg corresponds to the *luz* from which the body, after its decay in the ground, will be built anew. However, Reb Noson explains, this is precisely the point. We learn from this that without first experiencing considerable adversity and suffering—the concept of mourning the Holy Temple's destruction—it is impossible to experience the much longed for good. In mind and heart a person has to know that in order to grow spiritually and attain greater levels of holiness he has to first face much hardship and experience great bitterness (the *dinim* and *gevurot* associated with Leah; see n.4). That said, the conflation of mourning and consolation, as symbolized by the egg, also enables us to find hope; to be comforted no matter how bitterly we suffer in exile, feeling distant from God. A person has to constantly call to mind the time of the Resurrection, when all his suffering in this world will be transformed into the nucleus of his eternal reward. And he must repeatedly tell himself, “No matter how bad it seems now, there is still hope!” This is as the Rebbe said: “*Kein yiush iz gor nit fahr-handin*—There is no such thing as despair!” (see Lesson #78:7 and nn.63-67 earlier in this volume).

20. **our main consolation...Nachamu...as mentioned above.** See above and notes 9-10 that twice *NaChaMU*, which has the same numerical value as *KaDKoD*, alludes to *Beit-El*, the concept of Rachel. As mentioned there, “*Nachamu nachamu*” (as opposed to *Shabbat Nachamu*) alludes to the End of Days and a rectified world, when the Holy Temple will be rebuilt and the dead resurrected. That, Rebbe Nachman adds here, will be the time of consummate (“main”) consolation, unlike the present, in which the *luz* represents a lesser consolation, one that is partial and imperfect (see also n.30 below).

21. **lie down until morning...the Resurrection.** These are Boaz's words to Ruth, asking her to wait until morning, at which time he would redeem her. In the context of our lesson, Rebbe Nachman applies this to the body (*Ruth*). It must die, “lie down” in the grave and decay, “until

“And when the morning came, look, she is Leah!” (Genesis 29:25)²²—i.e., the aforementioned *luz* bone through which the body is rebuilt.²³

3. And because Yaakov’s entire focus was Rachel,²⁴ it is said of Rachel’s sons: of Yosef—“on the *kadkod* of one set apart from his brothers” (ibid. 49:26);²⁵ and of Binyamin it is written—“and between his shoulders He dwells” (Deuteronomy 33:12).²⁶ This is a clue that it is the concept of Leah, who is the first, which enables one to attain the concept of Rachel.²⁷ “*Kadkod*” and “his shoulders” allude to the aforementioned *luz*.²⁸

morning,” the time of its resurrection. Morning is the time of revelation and thus corresponds to Rachel—the concept of the Holy Temple rebuilt and God revealed (see n.6).

Rabbi Chaim Vital notes that Ruth was a reincarnation of Rachel (*Kehillat Yaakov, Erekh: Reish Vav*). The Ari teaches that Leah’s soul was initially rooted in impurity and she was indeed meant to marry Esav (see n.3). But because of the many tears she shed, God took pity on her and she joined Rachel in holiness. Later, the souls of the two sisters were reincarnated in the sisters-in-law, Orpah and Ruth. Orpah was meant to follow Leah’s example, but she turned her back on holiness (see n.4), and the holy elements in her soul crossed over to her sister-in-law when Ruth converted. The Ari adds that this is the deeper meaning of what the people said to Boaz when he announced his intention to take Ruth as his wife (Ruth 4:11): “May God make the woman who is coming into your house like Rachel and Leah, both of whom built up the house of Israel” (*Sefer HaLikutim*, 1 Samuel 17, p.371).

22. **And when the morning came, look....** Scripture (Genesis, *loc. cit.*) relates Yaakov’s astonishment on the morning after his wedding when he discovered that it was Leah he had married, not Rachel. “And when the morning came, look, she is Leah! And he said to Lavan, ‘What is this you have done to me? Was it not for Rachel that I worked for you, and why have you deceived me?’” Commenting on Yaakov’s words “look, she is Leah,” Rashi cites *Megillah* 13b: However at night she was not Leah, because Yaakov had given signs to Rachel [by which to identify herself to him], but when she saw that they were taking Leah in to him, she said, “Now my sister will be humiliated.” And so Rachel rose and gave Leah those signs (*s.v. vayeih baboker v’hinei*). Thus, it was only in the morning that she was Leah; before that, Leah had Rachel’s signs and so temporarily *became* Rachel.

Having just shown that “morning” alludes to Resurrection/Rachel, Rebbe Nachman reads “And when the morning came, look, she is Leah!” as Yaakov’s astonishment at finding Leah, the personification of the hidden world and the night (see n.6). In the context of our lesson, the Rebbe brings this as proof that in certain respects Leah, too, is connected with the morning—i.e., plays a role in bringing the Resurrection. Yaakov discovered that through Leah/*luz* one enters *Beit-El*. See the following note.

23. **the aforementioned luz bone through which the body is rebuilt.** Just as Leah, as the first wife (n.5), is the *luz* through which one enters the House of God (n.7) and is until then consoled over its destruction (n.12), Leah is also the *luz* through which the body will be resurrected in the “morning” and from which we derive consolation until that day comes.

In review: Only through the concept of *luz*/Leah—i.e., adversity and concealment—is it

וְהִנֵּה הִיא לֵאָה (בראשית כט) - הִינּוּ עֵצֶם לִזוּ הַנָּ"ל, שְׁעַל-יְרֵדָה נִתְבַּנְּה הַגּוּף.

וּבְשִׁבִיל שְׁפָל כּוֹנֵנְתוֹ שֶׁל יַעֲקֹב הָיָה בְּשִׁבִיל רַחֵל, נֶאֱמַר בְּכַנֵּי רַחֵל, דְּהִינּוּ יוֹסֵף: “וּלְקִדְקֹד נָזִיר אָחִיו” (בראשית מט), וּבְכַנֵּימִין פְּתִיב (דברים לג): “וּבֵין פְּתָפִיו שָׁכַן”. רַמְזוֹ, שְׁעַל-יְרֵדֵי בְּחִינַת לֵאָה, שֶׁהִיא רֵאשׁוֹנָה, יְכוּל לְכוּא לְבְחִינַת רַחֵל. קִדְקֹד וּכְתָפִיו זֶה בְּחִינַת לִזוּ הַנָּ"ל.

possible to enter *Beit-El*—i.e., experience God revealed (§1). *Luz* carries a dual significance. As the bone of resurrection it signifies consolation; as a symbol of the Three Weeks/Tisha b’Av it signifies mourning. *Beit-El*/twice-*nachamu*/*kadkod* signifies consummate consolation (§2).

24. **Yaakov’s entire focus was Rachel.** See Genesis 29:25 cited previously, in note 22, that Yaakov said to Lavan: “Was it not for Rachel that I worked for you?” Similarly, on Genesis 31:4, “Yaakov called to Rachel and Leah...,” Rashi explains that Yaakov called first to Rachel because she was the woman of the house and it was on her account that Yaakov came in contact with Lavan (*s.v. vayikra l’Rachel*). Commenting on Genesis 46:19, “Rachel, wife of Yaakov,” Rashi says: But in connection with all [his other wives] it does not say “wife of” (*Rachel eishet Yaakov*). Rachel alone was the object of Yaakov’s affection (Genesis 29:18).

25. **on the kadkod of the one set apart from his brothers.** This connection between the part of the head and Rachel’s elder son, Yosef, appears in the prophetic deathbed blessing he received from Yaakov: “Your father’s blessing surpassed the blessings of timeless heights, the bounty of hills everlasting. May they rest on the head of Yosef, on the *kadkod* (fontanel) of the one set apart from his brothers.” In Deuteronomy 33:16, Moshe uses nearly the exact same language when, before his passing, he blesses the tribe of Yosef. Rebbe Nachman brings this as proof that Rachel, through her son Yosef, is linked with the concept of *kadkod*, which the Rebbe earlier connected with twice-*nachamu* and *Beit-El*—i.e., the rebuilt Holy Temple (see §1 and nn.9-11). Commenting on Isaiah 54:12: “I will set your window [frames] with *kadkod* (ruby),” the Ari similarly teaches: This refers to the Holy Temple, which is the concept of Rachel (*Shaar HaPesukim, Vayeitze*, p.80; *kadkod*/כדכד/ruby is a homophone of *kadkod*/קדקד/fontanel).

26. **and between his shoulders He dwells.** This verse from Deuteronomy (*loc. cit.*) is Moshe’s blessing for the descendants of Rachel’s younger son: “For Binyamin he said: God’s beloved, may he dwell securely with Him. He shelters him constantly, and between his shoulders He dwells.” Rashi explains that this alludes to the Holy Temple, where God dwells, at a high point (“shoulders”) of Binyamin’s territory (*s.v. uvein k’tifav shakheim*). In the context of our lesson, Rebbe Nachman brings this to show that Rachel, through her son Binyamin, is linked with the concept of “between the shoulders”—i.e., *Beit El*.

27. **Leah, who is the first...to attain the concept of Rachel.** Having shown that Rachel, “Yaakov’s entire focus,” is *Beit-El*, Rebbe Nachman returns to the essence of his teaching, namely, that adversity and concealment, the concept of Leah, are the *sine qua non* for entering the Holy Temple and “seeing” God, the concept of Rachel (see nn.4, 6 and 12).

28. **Kadkod and his shoulders allude to the aforementioned luz.** Rebbe Nachman concludes

4. The numerical value of *ORePh* (back of the neck) is *Shin Nun* (350),²⁹ the first letters of Shabbat Nachamu;³⁰ alluding to that which was mentioned above.³¹

that the verses he has just cited, linking *kadkod* and “between the shoulders” to Rachel, are proof of his statement in section 1, that “through *luz* one enters *Beit-El*.” As the bone of resurrection, the *luz*, which is Leah, will be like “the leaven in dough.” It will expand in all directions, and, as the Rebbe has shown here, become the entire head, Rachel—from the *kadkod* at the front of the skull (Yosef) to between the shoulders at the back (Binyamin).

In review: Only through the concept of *luz/Leah*—i.e., adversity and concealment—is it possible to enter *Beit-El*—i.e., experience God revealed (§1). *Luz* carries a dual significance. As the bone of resurrection it signifies consolation; as a symbol of the Three Weeks/Tisha b’Av it signifies mourning. *Beit-El/twice-nachamu/kadkod* signifies consummate consolation (§2). Yaakov’s entire focus was Rachel, who, as *kadkod* and “between the shoulders,” is the concept of *Beit-El* rebuilt (§3).

29. **ORePh...Shin Nun.** Rebbe Nachman adds another proof which ties Leah/*luz* with consolation. The word for nape, where the *luz* bone is situated, is *ORePh* (ערף). Its numerical value, 350, is also represented by the letters *Shin Nun* (שין נון; see Appendix: Gematria Chart).

30. **Shabbat Nachamu.** The letters *Shin Nun* (שין נון) are an acronym for Shabbat Nachamu (שבת נחמו), the first Shabbat after Tisha b’Av. The verse “*Nachamu, nachamu* My people, says your Lord” begins the *Haftorah* read on this Shabbat in synagogue to console those who, during the Three Weeks and Tisha b’Av, have mourned the destruction of God’s Holy Temple (above, n.9). This is not *Nachamu nachamu*, the consummate consolation which Rebbe Nachman spoke of earlier (and see nn.9 and 20); the concepts of Rachel, *kadkod*, the Resurrection, *Beit-El*, and God revealed. Rather, Shabbat Nachamu is the partial, lesser consolation; the concepts of Leah, *oreph*, the egg, *Luz*, and God concealed. Shabbat Nachamu is the consolation of mourners, providing solace and relief from grief, but not its undoing or elimination. It is consolation in exile, but not redemption; not the longed-for consolation of the End of Days, but, a taste of it in the present. In this, Shabbat Nachamu resembles the *luz* of resurrection at the back of the neck, and so is a necessary precondition for *Nachamu, nachamu*.

31. **alluding to that which was mentioned above.** Namely, that the *luz* bone at the back of the neck, the concept of Leah, the *sine qua non* for entering the Holy Temple and “seeing” God.

In review: Only through the concept of *luz/Leah*—i.e., adversity and concealment—is it possible to enter *Beit-El*—i.e., experience God revealed (§1). *Luz* carries a dual significance. As the bone of resurrection it signifies consolation; as a symbol of the Three Weeks/Tisha b’Av it signifies mourning. *Beit-El/twice-nachamu/kadkod* signifies consummate consolation (§2). Yaakov’s entire focus was Rachel, who, as *kadkod* and “between the shoulders,” is the concept of *Beit-El* rebuilt (§3). *Oreph/luz/Leah* alludes to Shabbat Nachamu, the lesser, though indispensable, partial consolation (§4).

*

עֵרֶף גִּימְטְרִיא שׁ נ רָא שִׁי-תְּבוּת: שֶׁבֶת נַחְמוּ, רִמְזוּ לְהַנ״ל:

ADDENDUM I

This addendum will focus on a number of Kabbalistic teachings linking the *sefirah* clusters known as *partzufim*, Divine personas, with Biblical personalities and events in their lives. It must be emphatically stated here that *the anthropomorphic attributes ascribed to the Divine persona are only allegorical*. Because we have no way of knowing God except through concepts comprehensible and familiar to the human mind, God, as it were, borrows terms from His creatures to express His relationship to the world. Nevertheless, Heaven forbid that anyone take these physical characteristics literally. They are allegory, relating to various manifestations and actions of God as we experience them, for the *sefirot* and Divine persona are spiritual concepts with no corporeal elements whatsoever. (See *Innerspace*, by Rabbi Aryeh Kaplan, Moznaim Pub., pp.38-40, which explains the topic of anthropomorphism at length.)

A. THE CONCEPT OF LEAH

At the lesson’s outset Rebbe Nachman introduces the concept of Leah, teaching that she is at the back of the neck and the first wife. He later links Leah to the *luz* bone at the nape, through which one enters *Beit-El*, the House of God. The figures Yaakov and Rachel are also elements in the Rebbe’s teaching. Although these Biblical personalities are allegorical representations for the Divine personas, in the accompanying notes they have been addressed without recourse to the complex Kabbalistic expositions which discuss the *partzufim* in great detail. Nevertheless, not relating to those teachings at all would be amiss, as the reader might then fail to appreciate the profound nature of the Rebbe’s lesson and the original insights which he reveals here. As the following teaching appears to be a major source for the lesson’s opening section and also parts of the second section, it has been translated here verbatim from the Ari’s *Likutey Torah, Vayeitze* (p.88ff). Commenting on Scripture’s account in Genesis 28 of Yaakov’s journey to Padan-Aram in search of a wife, and in particular the words of verse 11: “he took from the stones of the place, put them around his head and lay down in that place,” the Ari teaches:

See, here Yaakov merited attaching himself to the light of Leah. This is why “he put [the stones] around his head,” because Leah is positioned at the head. This is the deeper meaning of “he lay down in that place,” in other words a supernal coupling occurs in that place, in the mystery of speech. The purpose of every supernal coupling is to pass on the Divine flow (*shefa*) of twenty-two letters. However, in this place it was very concealed, the concept of the hidden world, whereas Rachel is the revealed world. And this is the deeper meaning of “And when the morning came, look, she is Leah!” (Genesis 29:25). For in the night she disappeared, but in the morning “look, she is Leah!” This is why “he called the name of that place *Beit-El*” (Genesis 28:19), corresponding to lower *Malkhut*, i.e., Rachel, as in “The lovingkindness of *El* lasts throughout the day” (Psalms 52:3). But *Binah* (*Imma*), from whose backpart emerge hard (harsh) judgments, is the mystery of

the lower *Shekhinah*. Her *mochin* emerge from the “chest” of *Z’er Anpin*, and when she reaches completion her coupling is with her mate, Yaakov. But as explained previously, *Malkhut* also manifests at a higher level, as the upper *Shekhinah*, Leah. She is said to be at the back of *Z’er Anpin’s* neck (just below its *Keter*), which is where she receives the *mochin* that *Imma* provides for her through the level of *Z’er Anpin* personified as Yisrael (*Likutey Torah, Vayeitze*, p.88ff; see also *Emek HaMelekh*, Gate 14, Chapter 38).

The Kabbalists teach that *tefilin*—both of the head and the arm—are the external manifestation of *mochin*. This is why the *tefilin* are donned only after attaining the age of maturity. The Ari teaches that when the *mochin* of *Z’er Anpin’s Keter* radiate (as a result of their contact with higher *mochin*), they manifest in this world as the head *tefilin* worn on the top of the head (*kadkod*). When the *mochin* of Rachel’s *Keter* radiate, they manifest as the hand *tefilin* worn on the arm (opposite *Z’er Anpin’s* chest). Leah, as we have seen, is situated at the back of neck. When the *mochin* of her *Keter* radiate they manifest as the knot made from the head *tefilin* straps, which sits at the back of the neck (see *Etz Chaim, Heikhal Z’er Anpin*. 32:1, p.119; see also *Asarah Maamarot, Yonat Elem*, Chapter 92). Elsewhere, the Ari explains: Our Sages teach that at the place on the head where the *tefilin* knot sits is the indestructible *luz* bone, from which the human body will be resurrected in the Future. Because Leah is positioned at the nape of *Z’er Anpin*, where the *tefilin* knot sits, she, too, is called *Luz* (*Likutey Torah, Sefer Shoftim*, p.289).

C. THE FIRST WIFE

In the passage from *Likutey Torah* cited previously (Part A of this addendum), the Ari expounds the second part of Genesis 28:19—“though Luz was the city’s name at first”—as alluding to the connection between the *luz* bone and Leah, who was Biblical Yaakov’s *first* wife. With regards to the *partzufim*, this indicates that when *Z’er Anpin*, as Yisrael, engages in *yichud* with Leah, it is at the higher/first spiritual level. It is also the “first” because, as Yaakov, his supernal coupling with Leah, both before and after midnight, precedes *Z’er Anpin’s* coupling with Rachel in the morning (cf. Part D). This is the reason Rebbe Nachman says that “afterwards one enters the House of God.” After Yisrael’s *yichud* with Leah, the *mochin* of Yaakov, who is the concept of “house” (see n.6 above), become manifest, thus maturing and readying him for union.

In that same passage the Ari explains Yaakov’s waking in the morning and calling “the name of that place *Beit-El*” (ibid.). This alludes to Rachel, who, as the revealed world, is the light of day (see n.6 and 21). In the context of our lesson, the completion of her full complement of *sefirot* and the *mochin* she needs for *yichud* which occurs then signifies rebuilding *Beit-El*, the Holy Temple in Jerusalem.

[Editor’s note: On the face of it, the Ari’s teaching that Yaakov’s coupling with Leah is at the higher level and precedes his *yichud* with Rachel (see Part A) seems to contradict a general rule with regard to *mochin*, that immaturity and constricted consciousness always precede maturity and expanded consciousness. However, as the full explanation would require delving far deeper into the complex Kabbalistic teachings of the Ari, it is beyond the scope of these notes. Suffice it to say that there are exceptions to the Kabbalistic axiom that “as Above, so below.” There are, in fact, aspects of the supernal realms which are not precisely mirrored in this world. Thus, while it is true that from the human perspective the *mochin* must progress from lower to higher—as reflected in the donning of the hand *tefilin* prior to the head *tefilin*—this is not always the case with regard to the Divine persona. The factors which govern their maturation and the order of their unifications are occasionally very different from our own.]

D. AND WHEN THE MORNING CAME, LOOK, SHE IS LEAH!

As explained in note 22 above, Rebbe Nachman cites Genesis 29:25—“And when the morning came, look, she is Leah!”—as proof that in one respect Leah, who represents night and the hidden world, is associated with the morning—i.e., plays a role in the Resurrection. Commenting on this verse, the Ari explains that in addition to the supernal coupling between Yaakov and Leah which occurs after midnight, these two *partzufim* engage in a secondary *yichud* at the first light of day (*Pri Etz Chaim, Shaar K’riat Shema* 17, pp.184). The *Zohar* refers to this as the supernal coupling of *kadruta d’tzafra* (“the dark of morning”). Leah is at that time called *Ayelet Hashachar*, Doe of the Dawn (*Zohar* I, 178a and II, 46a; see also *Kehillat Yaakov, Erekh: Aleph Yod*). Being attached to the head of *Z’er Anpin*, Leah is also associated with *daat*, unitive knowledge and awareness of God (*Emek HaMelekh*, Gate 14, Chapter 102). Thus, elsewhere, the *Zohar* (III, 21b) links *Ayelet Hashachar* with Hoshea’s prophecy: “Let us strive to know God, to attain *daat* with the clarity of the dawn (*shachar*)” (Hosea 6:3). Radak explains that when the Jewish people pursue the knowledge of God in earnest, He reveals Himself to them to such an extent that they perceive Him as clearly as the breaking dawn.

In *Kehillat Yaakov* (*op. cit.*), Rabbi Chaim Vital teaches that the *yichud* of *Ayelet Hashachar* at the time of *kadruta d’tzafra* signifies *mochin d’gadlut* (“maturity,” expanded consciousness) sweetening the harsh judgments associated with *mochin d’katnut* (“immaturity,” constricted consciousness), as a result of which “death is eliminated” (see above, n.7). This is as the Rebbe repeats throughout his lesson: “Through *luz* one enters *Beit-El* (the body is rebuilt).” That is, the *yichud* between the *partzufim* Yaakov and Leah at dawn (the “dark of morning”) sweetens her harsh judgments and expands her *mochin*, the essential preconditions for the morning *yichud* between the *partzufim* Yaakov and Rachel—i.e., the Resurrection/morning and attaining a revelation of God.

E. YAAKOV’S ENTIRE FOCUS WAS RACHEL

Rebbe Nachman opens section 3 of the lesson stating that Yaakov’s interest was specifically in Rachel. On this the Ari teaches: There are two reasons that Yaakov loved Rachel and not Leah. The first is that Yaakov below in this world had yet to attain the entire spiritual height of *Z’er Anpin*, but stood only from feet to chest of the Divine persona. This is the same span of *Z’er Anpin* occupied by the cluster of *sefirot* that comprise Rachel. Scripture therefore relates that Yaakov loved Rachel, not that Yisrael loved Rachel. For as *Z’er Anpin*, Yisrael was paired with both Rachel and Leah. But below [in this world], Yaakov loved Rachel. Like him, she is the revealed world. Leah, however, is the hidden world, which, as explained elsewhere in our teachings, is shaped like the head *tefilin’s* knot, as the letter *dalet*. Therefore, Yaakov did not want to marry her, for at this stage of his growth he had not yet matured to that level...and the seven levels [from *Z’er Anpin’s* chest to head] were still concealed from Yaakov prior to his being called Yisrael and growing to *Z’er Anpin’s* full height. This is as the *Zohar* (I, 154a) teaches on the verse “And God saw that Leah was unloved” (Genesis 29:31)—from here we learn that a man detests his mother’s sexuality. This is because Leah is formed from the lower parts of *Imma*, Yaakov’s mother (*Etz Chaim, Shaar Leah v’Rachel* 38:2, p.204).

The second reason for Scripture stating that Yaakov loved Rachel can be understood from the verse “Skin for skin—all that a man has he will give up for his soul” (Job 2:4). This “man” is *Z’er Anpin*. He has two wives, Leah and Rachel. Leah is the concept of the aforementioned skin, whereas Rachel is quite literally his soul. For Leah, *Z’er Anpin* will give up his skin for

her skin. However, Rachel has an advantage over Leah. “A man”/Z’er Anpin will give up not just his skin, but all that he has, for his soul—for Rachel. She is his true wife and mate, the final *Malkhut* in his *sefirah* cluster. Leah, on the other hand, is formed of *Imma’s* descended backparts. She is thus only provisionally Z’er Anpin’s wife, who in descending becomes attached to his skin (*Etz Chaim*, *ibid.*).

In *Shnei Luchot HaBrit* (*Parshat Vayeitze, Torah Ohr*), Rabbi Yeshayah Horowitz (the holy Shelah, c.1565-1630) similarly teaches: “Yaakov loved Rachel” (Genesis 29:18), whereas Leah is from the hidden world. This is the deeper meaning of “Leah was unloved (*snuah*)” (Genesis 29:31). That which a person finds foreign and incomprehensible is *sanu’iy* (“unloved”; literally: hated or detested), the reverse of love.

When Yaakov and Rachel are perfected, so that the *mochin* of these two *partzufim* are wholly “mature,” their *yichud* is the uninterrupted supernal coupling of Z’er Anpin with *Malkhut*. Such a rectified state was attained when King Shlomo built the House of God (*Sefer HaPesukim, Shemot*, p.413; see also Part A of this addendum). Our present task, and challenge, is to restore that state—i.e., return to a world in which our good deeds and devotions to God have rebuilt *Beit-El* and the influx of *shefa* which fills the creation via the constant and complete *yichud* of the twin Divine personas is both direct and bountiful.

* *

ADDENDUM II

THE LUZ BONE

The following material about the indestructible *luz* bone supplements that which appears on this topic in notes 2, 10 and 18 above.

Rabbi Menachem Azaryah of Pano (1548-1620) writes: The human being is a microcosm of the universe. As the *luz* is in man, so is *Even Shetiyah* (the Foundation Stone) to the world (*Asarah Maamarot, Maamar Shabbatot Hashem*, Part 4).

In his Kabbalistic commentary on the Torah, Rabbi Menachem Tzioni (1340-1410) writes: In the End of Days, God will water the *luz* bone with the celestial dew of the Resurrection, turning it into “the leaven in the dough.” It will expand outward, in all directions, as the limbs and muscles, the skin and the flesh will all take form from inside it. They will then roll to the Land of Israel and there, in the domain of purity, receive their spirit and come alive. This shows that for spirit to act in this world it must incarnate in something already in existence. The reason is that ever since the six days of Creation nothing new has come into existence except as *yesh*

m’yesh, something from something (*Sefer Tzioni al HaTorah, Parshat Toldot*). This teaches the deeper reason for the *luz’s* indestructibility. Whether it is the destruction of the Holy Temple or the death of the body, a “something” always remains—as both consolation and the nucleus of its resurrection, as Rebbe Nachman teaches in the lesson.

In the lesson, Rebbe Nachman links the resurrection of the human body from the *luz* with the resurrection of the Holy Temple. The *Zohar* teaches: At Creation, God placed a stone in the center of where the universe was to be created and from it He fashioned everything in the world. This “original matter” came to be known as *Even Shetiyah*, the Foundation Stone from which the world was drawn forth. From it the Tablets with the Ten Commandments were hewn, and around it the Holy of Holies of the Temple in Jerusalem was built. It was also the stone on which Yaakov rested his head and which he consecrated to God (*Zohar* I, 231a-b; see above, n.6).

Rabbi Moshe Chaim Luzzatto (1707-1747) writes: After death, one bone remains in the grave after all the others have decayed. This is the *luz*, from which the body will be rebuilt when the dead are resurrected. There is also a part of the soul, called “the vapor of the bones,” which survives in the grave. The same is true of the Holy Temple. Its “*luz*” is the Western Wall (*Kotel HaMaaravi*), from which the entire House of God will be rebuilt in the Future. As for the spirit of holiness that resides on the Western Wall, it, too, is called “the vapor of the bones” (*Likutim: Mikhtevei HaRamchal*).

Although the *Zohar* implies that the Foundation Stone is the “*luz*” of the Holy Temple and Ramchal explains that the Western Wall is the “*luz*” of the Holy Temple, their teachings are not necessarily contradictory. A parallel disparity appears with regard to the *luz* bone in man. Thus far, all the sources cited in the notes, as well as the text of the lesson, indicate that the *luz* is a bone at the back of the neck. Yet, Rabbi Chaim Vital cites Rabbi Moshe Cordovero and the *Tzror HaMor* in the name of Rambam, that the *luz* “bone” is an elliptical-shaped organ (possibly the thalamus) essential in human sensory perception, located *inside* the skull directly below the brain (*Kehillat Yaakov, Erekh: Lamed Vav*). Nevertheless, it is possible that both opinions are true. The *luz* can be identified as an inner organ whose location is represented on the outer body by the nape. In *HaKetav veHaKabbalah*, Rabbi Yaakov Tzvi Mecklenburg (1785-1865) provides a similar resolution for the *kadkod* (fontanel). Rejecting the Karaites literal reading of Scripture’s statement that the head *tefilin* be placed “between the eyes,” he explains the reason the Sages teach that it refers to the fontanel. It is because the *kadkod* is the spot on the outside of the head representative of that place inside the skull which, as the source of vision, is “between the eyes” (*HaKetav veHaKabbalah*, Exodus 13:15). We might postulate the same of *luz*. Both the *luz* in man and its counterpart in the Holy Temple exist as inner and outer realities.

Bein HaMetzarim

*The Three Weeks of
Mourning Over Jerusalem*

Turning “Mourning” into “Morning”

We long for the coming of the Mashiach, anticipating the day when the world will achieve its ultimate tikkun. How wonderful it will be to see this world of conflict, exploitation and spiritual ignorance transformed into a realm of peace, lovingkindness and Divine wisdom!

○ God and God of our fathers, have mercy on us and send our righteous Mashiach right away, and perfect this world and all worlds – from the highest to the lowest – all of which depend on this world of action. Have pity on him and on us, and bring him speedily, in peace. For the Mashiach will rectify everything with a most wondrous and awesome tikkun. He will enlighten us with true sublime knowledge and open our eyes and hearts to Your Torah. Through him we will come to understand the words of the Torah lucidly, according to their true meaning. No doubt or question about any law or practice among the laws and practices of the Torah will remain confusing to us, but everything will be “as clear as a white cloth.”¹

Even all the questions and doubts which perplexed the great tzaddikim of former times – concerning which our sages said, “*Teyku*”² – will be straightened out, clarified and made comprehensible to us. The Mashiach will rectify the paradigm of *teyku* that includes all doubts in the world – both those doubts of an encompassing nature that perplexed the eminent sages of Israel regarding the laws and practices of the Torah, and those doubts and inner conflicts that beset each person, from the greatest to the smallest.

So many of Your children long and yearn to return to You, yet the paths of teshuvah and the paths of Torah are hidden from them because their hearts are torn by all sorts of doubts and conflicting ideas. This especially applies to me today. You know how much I have suffered because of my doubts and uncertainties about almost everything! Even now, my heart is torn by confusion and conflict about so many matters. My mind is so agitated that it seems almost unbearable.

Master of the Universe, Lord, God of truth, “great in counsel, and great in deed!”³ Have mercy on the Jewish people and on me, and send us a wondrous illumination from the World of Tikkun, an illumination brought about by our righteous Mashiach. Then the problem of *teyku* will be solved at last – all questions will be resolved, all doubts and the slightest “doubts of doubts” clarified, and we will attain perfect advice in truth, constantly and in all circumstances.

In Your mercy, show us the true way to mourn and lament over the destruction of the Holy Temple, particularly every night at the actual moment of chatzot, as well as during the Three Weeks; and especially on Tisha B'Av, help us to recite the Book of Lamentations and the *kinot* with a truly broken heart. “Let us pour out our hearts like water before God’s Face.”⁴ “Let us put our faces to the dust; perhaps there is yet hope!”⁵

It has been so many centuries since our city, Jerusalem, was razed, the site of our Holy Temple left desolate, and God’s glory removed from the House of our life. Every day’s troubles seem worse than those of the day before⁶ – especially now, when exceptionally harsh decrees have been imposed on the Jewish people that

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are beyond our endurance. Our lives hang by a thread due to the dread in our hearts when we hear of still more harsh decrees that our oppressors wish to impose on us, God forbid. May the Merciful One spare us! Woe unto us for what has befallen us!

God full of mercy! Help us to take to heart the sufferings of Israel, as well as our own spiritual plight, until we break our hearts before You in truth, and “pour out our hearts like water before the Face of the Lord, God of Hosts,” over our iniquities, our many sins and our stiff-necked refusal to change, which have prolonged our exile and caused all our troubles.

“Let us lift up our hearts in our hands unto God in Heaven!”⁷ Let us emulate our holy ancestors, and cry and scream and wail bitterly! Let us “wander through the market stalls and the streets”⁸ and pray, beseech, cry out and entreat, until God “looks down from Heaven and sees”⁹ – until He awakens His compassion toward us and consoles us speedily, and delivers us from all affliction and suffering, collectively and individually.

Shine upon us, even now, a wondrous illumination from our righteous Mashiach. Sweeten all harsh judgments and remove all suffering, affliction and evil decrees from us and from all Israel. Enlighten us with the light of truth at all times, perfect us constantly with new and wondrous tikkunim, and clarify and make comprehensible to us all doubts, questions and conflicting views. May we always attain perfect advice, in truth, so that we may return to You speedily, sincerely and wholeheartedly, and engage in Torah study, prayer, mitzvot and good deeds all the days of our lives.

Protect us and save us constantly from all sins, transgressions and evil deeds, and may we never veer from performing Your will, “neither to the right or the left.”¹⁰ Arouse Your compassion on behalf of Your children, speedily bring us our righteous Mashiach, and redeem us with the Final Redemption, the Eternal Redemption. Then You will transform the aspect of *teyku* to *tikkun*, to the ultimate degree of perfection. The letter *nun* from *kinot* will be added to the word *teyku* to form the word *tikkun*. Thus all *kinot* will be removed from the world and transformed into *tikkun*.

Merciful One, Master of Deliverance, Master of Consolation! Console us after all our sufferings and assist us in all our strivings. Spread over us Your tent of peace, send us good advice, and save us quickly for the sake of Your Name. Show us the absolute truth. Save us from doubts and conflicts that deter and confuse our attempts to serve You. Send us the right advice at all times so that we may return to You in truth, and adhere to Your benevolent will, now and forever. Amen!

(LT I, 142)

Notes

- 1 Cf. Rashi on Deuteronomy 22:17.
- 2 *TeYKU* is the acronym for “*Tishbi Yetaretz Kushiyyot U’ba’ayot* – The Tishbite (i.e., Elijah the Prophet) will answer difficulties and questions,” a formula used by the Talmudic sages as a last resort when they confronted irresolvable contradictions. The reference to Elijah portends the coming of Mashiach, who will resolve all contradictions and enable the Jewish people to fulfill the Torah in its entirety.
- 3 Jeremiah 32:19.

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- 4 Paraphrase of Lamentations 2:19.
- 5 Paraphrase of Lamentations 3:29.
- 6 Reb Noson alludes to one of the “birth pangs of the Mashiach,” recounted in the *beraita* of Rabbi Pinchas ben Ya’ir, appended to *Sotah* 9:15.
- 7 Lamentations 3:41.
- 8 Paraphrase of Song of Songs 3:2.
- 9 Paraphrase of Isaiah 63:15; et al.
- 10 Paraphrase of Deuteronomy 17:11. In Kabbalistic terminology, the “right” represents the attribute of Chesed (Kindness), while the “left” represents the attribute of Gevurah (Judgment).

Light Conquers Fire

Based on the lesson of Likutey Moharan II, 67, Reb Noson composed this heartfelt lament over the destruction of the Holy Temple and the death of the tzaddikim, in particular Rebbe Nachman. Giving vent to all his feelings of devastation after his teacher's passing, Reb Noson underscores the nature and magnitude of his loss and how it could be remedied. Many Breslover Chassidim recite this prayer on Tisha B'Av in addition to the traditional laments.

“A voice is heard on high, a lament, bitter weeping. Rachel cries for her children. She refuses to be consoled over her children, for they are gone.”¹

“For these I weep. My eye, my eye pours forth tears, for my comforter, the restorer of my soul, is far from me. My children are devastated, because the enemy has prevailed.”²

Master of the Universe! Master of the Universe! Teach us how to compose bitter eulogies over the vastness of our tragedy, which we have suffered because of our straying hearts. We have lost the delight of our eyes, our majesty, our crowns, our splendor, our radiance, our beauty, our life and length of days – the source of our spirits and souls! Are these not our masters, our teachers and our sages? They were our light, our greatness, our holiness, our hope, our destiny, our consolation, our joy, our Torah and our prayer. To eternal rest their souls departed without warning, leaving us to grieve and mourn.

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Woe for what has happened to us! What can we say? What words can we speak? Who can compose bitter laments for us, so that we may mourn and cry over these tragedies that affect every member of the Jewish people and all the worlds, from the highest to the lowest? Woe unto us!

Master of the Universe! It is known and revealed before You that no human being is capable of composing befitting eulogies over the demise of tzaddikim such as these, who passed away in our generations due to our sins. However, this I must surely mourn, because it is a loss that affects me and the entire Jewish people.

There is no loss for the holy tzaddikim who have ascended to far loftier planes, for they are greatly esteemed in the supernal worlds where they continue to perform their service on high. Fortunate are they – fortunate is their lot!

But as for us, this orphaned generation, this spiritually impoverished generation, our plight is pathetic. Upon us, upon us, all sickness has fallen! “Woe unto us, for we have been vanquished!”³ O God, we are bowed down in anguish, our arms are weak, our knees totter, our hearts have melted and turned to water on this day when the sun sets at noon! “We are stricken with confusion, tremors have seized us, pangs have overcome us like the travail of a woman in childbirth.”⁴

Heavenly Father, Merciful Father, Lord, God of truth! Where shall we go? Where shall we turn for help? Who will assist us? Who will take up our cause? “Where has our Beloved gone, where has our Beloved gone? Let us seek Him with You!”⁵ All day long our words are embittered; our arms weigh heavily upon us, due to our groaning.

Would that our heads flowed with water and our eyes gave forth streams of tears so that we could weep day and night over the vastness of our tragedy! “Over this our hearts were sick, over these our eyes were dimmed!”⁶

Master of the Universe! Truly Merciful Father! You know that all our vitality depends on the tzaddikim, our holy rabbis of blessed memory. We need to speak with them, receive holy words from them, and see them all the time. Now what will happen? What can we do, people of low stature like ourselves, who are like “hyssop that grows out of the wall”⁷? What can we do? What can we accomplish?

Master of the Universe, Master of the Universe! You alone know the anguish of my soul within me, how my soul is embittered over this. But due to my many sins, I am unable to express my feelings in words before You, O Merciful One.

Master of the Universe, what is past is past. Beginning now, teach me how to cry and supplicate and plead before You, so that even now I may draw forth their holiness by means of the after-impression of holiness that remains in this world through their holy books and precious disciples. They are present in the world to an even greater degree after their passing, as is written in the holy *Zohar* and other sacred works.⁸ For the soul achieves completeness primarily when it ascends above to the supernal worlds, yet at the same time remains below to arouse, awaken and enliven all souls, even those sunken in the lowest depths of hell, so that they never succumb to despair in any way.⁹

Master of the Universe, have compassion for the sake of the tears of our mother Rachel, who personifies the

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Shekhinah and Knesset Yisrael (the collective soul of the Jewish people). She cries inconsolably over our suffering and spiritual anguish, as it is written: “Rachel cries over her children”¹⁰ – those who have been banished from their Father’s table and sent away from their Land. “She weeps bitterly in the night, and her tear lies upon her cheek; from all her lovers, she has no comforter”¹¹ – because all her friends – the tzaddikim of every generation – have passed away, due to our many sins. We remain forlorn “like a mast atop a mountain, and a banner on a lonely hill.”¹² “We have become like orphans without a father, our mothers are like widows,”¹³ and there is no one to console us.

Master of the Universe! Who will show us pity? Who will show us compassion? Who will deplore our plight? Who will turn aside to inquire after our welfare? Who will shore up a rampart or stand in the breach? Who will attend the roads we must travel in life, and who will pave our paths? Who will heal our souls? Who will bring us back to You in sincere repentance? Who will awaken us from our spiritual sleep, that we may return to You in truth?

Woe unto us in these generations! For we were privileged to behold such awesome and wondrous lights, such pure and radiant lights, that no words or combinations of holy letters could recount their praise, their magnificence, their might, their exaltedness, their loftiness and their splendor!

How many incarnations have we been granted in Your world? How many Heavenly worlds were overturned for our sake? How many miracles and wonders beyond measure did You perform in order to bring to the world

such luminaries as these, such holy tzaddikim, such spiritual guides, such teachers of wisdom, such experts in knowledge, such masters of advice! You were with them throughout their holy lives, and You increased Your wonders through them, beyond measure – for many stood up against them every day, but You saved them immediately from all their enemies and persecutors.

In Your extremely hidden and wondrous ways, You did whatever You did, and mercifully preserved them, until they accomplished and acted, began and finished, and performed amazingly new and awesome tikkunim affecting all the worlds, from the highest to the lowest, and healed countless souls – souls of the living and the dead!

You know all these tikkunim and the delight that You derived from the tzaddikim who lived in these generations, from the day the “hidden light” was revealed – the light of Israel and its holy one, scholar and sage, most awesome man of God, our master and teacher, the eminent Rabbi Israel Baal Shem Tov, of blessed memory, who illuminated the face of the earth and established many disciples, holy and awesome tzaddikim and chassidim. He left behind him a blessing,¹⁴ a “planting of his delight,”¹⁵ holy progeny his vitality,¹⁶ the “holy fruit of his loins, more precious than fine gold and pearls,”¹⁷ which all desirable things cannot equal. Together with his disciples and descendants, he revealed Your Godliness in these generations and disseminated Torah among the Jewish people.

They enlightened our eyes and opened our hearts, taught us straight paths, and gave us wondrous advice to come close to You in truth. “Fortunate is the eye that

beheld all this!" Is it not for the sake of hearing that our souls grieve?¹⁸ For our entire hope was that they would prolong their days and years in this world, and that we might yet stand before the beauty of their holiness and hear from their awesome mouths more "words of the Living God,"¹⁹ which were new and wondrous every time, when we were privileged to stand before them and hear their words all the days of their holy lives.

However, due to our many sins and our great iniquity, darkness eclipsed the light of our eyes, the desire of our souls. Woe that "the angels overcame the great ones below"²⁰ and took from us prematurely such awesome "holy arks" as these!²¹ Woe, what has happened to us! "The crown of our heads has fallen! Woe unto us, for we have sinned!"²²

Even though we know – we surely know – that even now these tzaddikim are engaged in the tikkun of our souls, nevertheless, it is so bitter for us. For we no longer have the merit to behold their holy faces, to hear their awesome words, to draw from the well of their holy mouths, or to gaze upon their splendor, their beauty, their radiance, and the holy and awesome majesty of their faces, thus to become subsumed within their true grace! Indeed, they were the beauty and grace of the entire world! And whoever was enveloped within their holy grace, within their splendor, within their holy names, could gaze deeply into himself and be truly awakened to return to God!

But now, now, due to our sins, we have lost what we have lost. How much harm sin causes! What will happen now? What can such persecuted people accomplish, such poor and destitute people, such a nation that is "dragged

and plucked”²³—such a poor and destitute nation as Israel? “Therefore, I said, ‘Leave me alone, I will weep bitterly!’”²⁴ My bitter spirit I will assuage, “my voice will resound like the sea,”²⁵ I will speak and it will be a relief for me. I will speak unto the Lord, God above, come what may.

Master of the Universe, Master of the Universe, Master of the Universe! “You are holy, and awesome is Your Name,”²⁶ and Your Name is combined with the names of the true tzaddikim! Act for the sake of Your Name, sanctify Your Name, and reveal the truth to the world! Confer merit upon us in Your abundant mercy, and let us know in truth who is the *rosh bayit* in the world today, having been empowered by the true tzaddikim we have mentioned before You. Confer merit upon us, in Your great compassion, so that we might truly draw close to them and be constantly absorbed in the name, beauty and grace of the true tzaddikim. Let us bind ourselves and cleave to them in truth, with a mighty bond that will never break!

Then we will be able to gaze into ourselves and recognize all the character traits and passions that derive from the four elements of fire, air, water and earth,²⁷ in order to purge them of evil entirely and return to You in wholehearted teshuvah for what occurred in the past. From now on, we will strengthen ourselves with all our might to break and nullify all evil traits and desires from all four elements, and to acquire all virtuous traits. Thus we will serve You constantly in truth, with all our soul and with all our might, until all four elements of our bodies are truly purified and become entirely good, with no admixture of evil at all. All four elements will be

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transmuted to their supernal source – the four letters of Your holy Name, *YHVH*.

May we gaze deeply into ourselves at all times, take stock of our actions in this lowly world, and examine all our character traits in order to improve, purify and sanctify them to the utmost degree. Let us contemplate the greatness of the Creator and His awesome wonders, for He is doing new and wondrous things every instant; and let us reflect upon ways to perfect the world.

May we draw lofty and pure perceptions from the holy names of the true tzaddikim. From now on, may we succeed in purifying our minds, never allowing our thoughts to wander beyond the bounds of holiness, and even more, never succumbing to evil fantasies, God forbid. May we immerse our minds in the Torah and constantly innovate original and true Torah insights in abundance, according to Your beneficent will.

Let me sanctify my eyes from now on, never again gazing at things that we are forbidden to see, and never even glancing at anything that could lead to lewd thoughts, God forbid. Show me how to conduct myself at all times so that such thoughts and fantasies will not overcome me, due to my very fear of them (as when I overreact by shaking my head or squeezing my eyes shut, as is all too familiar to You). Rather, may I attain true discernment to know how to use my eyes in holiness and purity, according to Your beneficent will, in a manner that will protect me and save me from all evil. Spiritually protect my eyes from now on, in truth, according to Your profound kindness, and help me to refine all four elements with great sanctity. May I continually add holiness upon holiness until I attain absolute goodness.

Then nothing in the world will be able to harm my eyes, wherever I may gaze. No matter what I happen to see, no improper thought of any kind will arise in my mind, and no sight will disturb or upset me. Rather, I will cleave to Your holiness constantly.

Master of the Universe! Help me to attain all this speedily, even though I am so far from all this right now that I am ashamed to entreat You for such things. Yet I trust in Your abundant mercy and rely on the power of the true tzaddikim, and ask that You speedily grant me all this. Indeed, “You can do anything, and nothing can hinder Your objective.”²⁸ You perform miracles in every generation, and nothing is too wondrous for You.

Therefore have compassion toward me, All-Merciful One, abounding in kindness and truth, beneficent beyond measure, magnanimously pardoning sinners and forgiving transgressors, performing acts of charity toward all creatures! Help me, save me, strengthen me and fortify me in Your wondrous ways, so that from now on I may arise every night exactly at chatzot and recite the prayer of Tikkun Chatzot – and mourn, lament and cry profusely over the destruction of the Holy Temple, the House of our holiness and splendor, the House of our life and length of days, the House of our desire, our precious jewel, the glory of our might, our brilliance, our radiance, our beauty and our sanctity! Woe for what has befallen us! Woe that with our sins we brought about the destruction of our Holy Temple, the dwelling place of Your might, the channel for Torah and prayer, and the revelation of Your Divinity! There we were able to attain perceptions of Godliness, to know and perceive You even in this physical world, and to cleave to You forever!

Master of the Universe! Master of the Universe! What's past is past. Our Holy Temple was destroyed long ago, and our tzaddikim passed away, due to our sins. What happened has happened. But over this I surely weep! "Over these I weep; my eyes, my eyes flow with tears!"²⁹ Due to my many profound and grievous transgressions, both quantitatively and qualitatively, I am responsible for having forestalled the rebuilding of the Holy Temple – and who knows? Perhaps in a previous incarnation, I caused the destruction of the Holy Temple.

Woe unto me for the sins I committed in this life and in other lifetimes! Woe for what have I done, that a foul and despicable person like me destroyed the Holy Temple, delayed its rebuilding, and impeded the redemption of the Jewish people and our return to our Land! Woe unto me that I razed the Holy Temple through my evil deeds, set fire to the Sanctuary, drove the Jewish people into exile among the nations, and prolonged our exile for so long due to my evil and bitter passions!

Master of the Universe! Master of the Universe! Teach me how to cry out before You now! How to bewail my broken and bitter plight now! How to raise my eyes toward You now! How to spend my days in true goodness now!

To where can I flee? To whom can I turn for help? What can I do or accomplish? How can I devote myself to living a true life, in true holiness? How can I save my soul from destruction and escape Your judgment, Your wrath, and Your severe and bitter punishment? How can I spare myself disgrace and shame, now and in the future?

Master of the Universe! Master of the Universe! Act for the sake of Your Name! For the sake of Your glorious

Name, sanctify Your Name! And grant us the merit to magnify and sanctify Your great Name in the world through our deeds!

Merciful One! Master of All! Knower of Hidden Mysteries! You know “all that transpires under the sun,”³⁰ right now in these generations – how the world has become mixed up and confused beyond all measure. For all the true tzaddikim, glorious ones of the generations, departed from this world in our days, due to our many sins. You alone know their exalted spiritual stature, their might and their holiness, for “Your Name is bound up with their names,”³¹ and the more their names are made great, the more Your Name is made great. However, because of our unworthiness, they departed this world before their time. Woe for what has befallen us in these generations! And because of our insensitivity and obtuseness, no one realizes the magnitude of this tragedy and the full ramifications of this terrible blow, this astounding disaster, this “affliction not written in the Torah, which is the death of Torah sages”³² who perished in our times, due to our sins and transgressions!

Woe unto us for what we have lost! Woe for what has been lost and cannot be found! “The tzaddik perishes, and no one takes it to heart; men of kindness are gathered in, while no one understands that because of the approaching evil the tzaddik was taken away.”³³

Master of the Universe! Master of All! After the damage we incurred through our sins, after causing the destruction of our Holy Temple and the death of the true tzaddikim, help us from now on – so at the very least we may arise each night exactly at chatzot and break our hearts and weep profusely over our enormous sins which produced all this, leaving us like orphans without

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a father, like lost souls that no one seeks, like those who are far that no one tries to bring near, and whose cause no one takes up!

Master of the Universe! Have mercy on us for the sake of Your Name! Behold our lowliness and disgrace! Gaze down from Heaven and see how we have become a laughingstock, a source of derision. Not only are we scorned and downcast among the nations “which arise each day to seek our destruction, but You save us from their hand”³⁴; but even among the Jewish people, strife has proliferated to the point that there is bitter contention between our Torah sages. Their hearts are divided against each other, and each is considered despicable and worthless in the sight of his fellow, until we cannot bear it any longer.

Master of the Universe! God full of mercy! Awaken Your compassion toward Your children! Arouse Your inner feelings for us! Have mercy on the remnant of the refugees of Your nation, the House of Israel!

O Merciful One! How can You restrain Yourself from pitying our oppressed souls – the souls of Your people, Israel, who wander the streets, marketplaces and roads? Such precious souls, yet they have been scattered at the head of every street. As the prophet Jeremiah bewailed with repeated laments over each and every soul: “Alas, the gold is dimmed, the exquisite gold is changed! Sacred stones are scattered at the head of every street. The precious children of Zion, comparable to fine gold – alas, they are now treated like earthen jugs, work of a potter’s hands!”³⁵

Master of the Universe! You alone know the inestimable beauty and holiness of these precious souls,

these holy stones, which are now scattered at the head of every street, and no man gathers them up and takes them into his house. Due to our sins, the true tzaddikim have departed – those who are called *rosh bayit*, the “masters of the house” of the world. When they were present in the world and their names were made great, the world had a *rosh bayit* and we all were called *bnei bayit* (family members). But since the day they passed away, due to our sins, and their holy and awesome beauty, splendor and true grace became hidden, we have wandered derelict and bereft; the precious souls of Your people, the House of Israel, are scattered at the head of every street. For the masters of the house of the world have departed, those great tzaddikim who are called *rosh bayit*, and even the faintest trace of their names that remains through their holy books and precious disciples has become obscured through so many layers of concealment, beyond measure.

Meanwhile, the names of famous false leaders who have no connection whatsoever to the Name of God continually become great in the world; indeed, they eclipse the Divine Name. The names of forces outside the domain of holiness prevail, God forbid. Due to our many sins, the world has become so mixed up that we can no longer tell who truly follows God’s Torah; whose name derives from the Divine Name, and whose does not; and who is a mixture of both aspects, good and evil, “Luminaries of Light” and “Luminaries of Fire.” We do not know what has happened, but our eyes are fixed upon You!

Grant us the privilege of awakening every night precisely at chatzot in order to mourn the destruction

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of the Holy Temple, which was razed because of our transgressions. In this way, may we awaken Your mercy, so that You will speedily console and gladden our spirits, and for “the mourners of Zion, exchange ashes for splendor.”³⁶ May we subjugate the Luminaries of Fire before the Luminaries of Light. May the holy name – the Divine Name *YHVH*, and the names of the true tzaddikim – prevail over the name of impurity, the names of the outside forces. And may falsehood be nullified before truth.

Let the names of the true tzaddikim be revealed, magnified and publicized throughout the world, as well as their splendor, their beauty, and their holy and awesome grace. May we be deemed worthy to be subsumed within their names and within the splendor of the beauty of their holiness, until our eyes are truly opened. Then we will be able to gaze into ourselves lucidly, into all four elements of the soul, in order to purify, refine and sanctify them from all evil passions and evil traits that derive from them; to sift the evil from the good, and attain all virtuous traits and deeds.

Through the true tzaddikim, confer upon us holy and pure consciousness, until all four levels of the mind³⁷ and all four elements become incorporated into the holy and awesome, absolutely simple element which is the “*tzaddik yesod olam* – the tzaddik who is the foundation of the world”³⁸ and the “river that flows from Eden to water the garden.”³⁹

May everything be incorporated into Your great, holy and awesome Unitary Name, and may You hasten our redemption and rebuild the House of our holiness and splendor! May Your Name, our King, be “magnified,

sanctified, blessed, praised, glorified, extolled and lauded⁴⁰ in the mouths of all living creatures constantly, forever and ever!

Enable us to fulfill the mitzvah of tefilin perfectly, with great holiness and purity, with awe and love, with joy and a whole heart, until we draw upon ourselves the splendor of the awesome and holy tefilin. This is the higher consciousness derived from the *rosh bayit*, who fills the “houses” (*batim*) of the tefilin with lofty perceptions – “with wisdom, understanding, knowledge, and all manner of workmanship.”⁴¹

Grant us the privilege of delighting in Shabbat with all our might, celebrating each Shabbat with the greatest joy. Through the holiness of Shabbat, may we also imbue ourselves with the higher consciousness of the *rosh bayit*, the tzaddik who is called “Shabbat of all the days.”⁴² In this way, we will return to You in truth and become incorporated into Your great Name, which is combined with our names; and we will repair all the damage we have caused to Your great Name.

In Your abundant mercy, protect us and save us from all sicknesses, ailments and diseases that come from the names of impurity and the outside forces, God forbid. These are called “Luminaries of Fire.” Heavenly Father, Ruler over all, Eternal Guardian of Israel, protect us and save us from them! May Your great Name stand against them and subjugate, destroy and annihilate the Luminaries of Fire that oppose the Luminaries of Light. Eradicate the names of impurity, the names of the outside forces, and reveal Your holy Name in the world!

Spread over us Your tent of peace in the merit of the holy Shabbat. Guard us, as well as our assets and homes,

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from all damage and loss, materially and spiritually, all of which derive from the Luminaries of Fire. Save all the houses of Your people, Israel, from fire. O God, protect them always from fire and from all types of damage, for we are incapable of guarding them. On You alone we rely! Have mercy on us and on the entire Jewish people from now on, and protect our houses and property from fire. Do not allow the Luminaries of Fire any dominion over us, God forbid – neither our bodies, nor our souls, nor our wealth. Rather, may we constantly be subsumed within the Luminaries of Light, which in turn are subsumed within Your great Name.

Grant us the privilege of fulfilling the mitzvah of the Four Species perfectly, in its proper time. May we always obtain a beautiful, kosher etrog that possesses every desirable quality; and may You reveal the splendor of the beauty and holiness of Your people, Israel, to the world – particularly the splendor, beauty and holiness of the true tzaddikim and devout Jews – until all humanity longs and yearns to become incorporated into them, to merge into their names and their beauty. All humanity will turn to walk in their ways, thus to perform Your will in truth all their days, forever!

Master of the Universe! Our King and our God! Mercifully fulfill our requests and enable us to attain all that we have asked of You, so that we may truly be incorporated into Your great and holy Name for all eternity! Magnify and sanctify Your great Name through us constantly, and fulfill in us what is written: “Nations shall revere the Name of God, and all earthly kings, Your glory!”⁴³ “May the Name of God be blessed, now and forever!”⁴⁴ “Help us, God of our deliverance, for the sake

of the glory of Your Name; save us and atone for our sins for the sake of Your Name!"⁴⁵ "Blessed is the Lord, God of Israel, Who alone performs wonders. Blessed is the Name of His glory forever, and may His glory fill all the earth. Amen and amen!"⁴⁶

(LT II, 6)

Notes

- 1 Jeremiah 31:14, included in Tikkun Chatzot.
- 2 Lamentations 1:16, included in Tikkun Chatzot.
- 3 Jeremiah 4:13.
- 4 Paraphrase of Isaiah 21:3.
- 5 Paraphrase of Song of Songs 6:1.
- 6 Lamentations 5:17.
- 7 I Kings 5:13.
- 8 For example, see *Zohar* III, 70b. This idea appears repeatedly in the works of the ARI and throughout Kabbalistic and Chassidic literature. Reb Noson discusses it in *Likutey Halakhot, Geviyat Chov MeHaYetomim* 3:19-20; *Apotiki* 5:13-14; *Chezkat Metaltelin* 5:16; *Shluchin* 5:11-13; et passim.
- 9 See *Likutey Moharan* II, 7; *ibid.*, II, 48, et passim.
- 10 Jeremiah 31:14.
- 11 Lamentations 1:2. On a simple level, the expression "her lovers" refers to the surrounding nations to which the Kingdom of Judea turned in a desperate attempt to forge a military alliance (Rashi, ad loc.). Jeremiah allegorizes these alliances as promiscuous relationships, doomed to betrayal and heartbreak.
- 12 Paraphrase of Isaiah 30:17.
- 13 Lamentations 5:3.
- 14 Cf. *Likutey Moharan* II, 7, where Rebbe Nachman states that no tzaddik departs from this world without "leaving behind a blessing" through his children or disciples.
- 15 Paraphrase of Isaiah 5:7. In Hebrew, the initial letters of *Berakhah Neta Sha'ashu'av* (a blessing, a planting of his delight) possibly

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- hint to the initials of *Nachman Ben Simchah*, Rebbe Nachman's name and patronymic.
- 16 A play on Isaiah 6:13: "Like an elm and an oak which, when shedding [their leaves], still have vitality in them, so shall the holy seed be the vitality [of the land]."
 - 17 Paraphrase of Lamentations 4:2.
 - 18 Liturgy, Yom Kippur *Musaf*.
 - 19 *Erwin* 13b.
 - 20 A figure of speech customarily used to describe the passing of great rabbis and Torah scholars.
 - 21 The Holy Ark is the repository of the Torah scrolls in the synagogue. Reb Noson's phrasing invokes the words of the Talmud: "Those who stand up for a Torah scroll, but not for a Torah scholar, are fools" (*Makkot* 22b).
 - 22 Lamentations 5:16.
 - 23 Paraphrase of Isaiah 18:2.
 - 24 Isaiah 22:4.
 - 25 Paraphrase of Jeremiah 6:23.
 - 26 Liturgy, *Shemoneh Esrei*.
 - 27 See *Mishnat Chassidim, Masekhet Asiyah Gufanit*, ch. 1. The element of fire gives rise to the evil traits of self-importance, arrogance, anger, and pursuit of power and honor. The element of air gives rise to the traits of idle speech, flattery and speaking falsehood. The element of water gives rise to the traits of sensual desire and covetousness. The element of earth gives rise to the traits of laziness and depression. These four elements correspond to the four letters of the Divine Name *YHVH* and the Four Worlds. Rebbe Nachman discusses these concepts in *Likutey Moharan* I, 4:8 and *ibid.*, II, 67, which serves as the basis for this prayer.
 - 28 Job 42:2.
 - 29 Lamentations 1:16.
 - 30 Ecclesiastes 1:13.
 - 31 *Yerushalmi Ta'anit* 2; Rashi on Joshua 7:9; Rashi on Jeremiah 14:7; et al. Rebbe Nachman weaves this theme into his lesson in *Likutey Moharan* II, 66 and 67. In both cases, he relates the Divine Name to Shabbat.

- 32 *Lamentations Rabbah* 1:37, citing Deuteronomy 28:61. Rebbe Nachman addresses this topic in *Likutey Moharan* I, 57:1.
- 33 Isaiah 57:1.
- 34 Pesach Haggadah.
- 35 Lamentations 4:1-2.
- 36 Paraphrase of Isaiah 61:3, as found in Tikkun Chatzot. The Hebrew letters *alef*, *peh*, *resh*, which spell *EFeR* (ashes) may be recombined to spell *Pe'ER* (splendor).
- 37 According to the Kabbalah, every person possesses four "mentalities" or levels of the mind with which he can serve God and ultimately perceive Divinity. These levels correspond to the sefirot of Chokhmah, Binah, Da'at and Malkhut.
- 38 Proverbs 10:25.
- 39 Genesis 2:10. Rebbe Nachman explains that the tzaddik is called the "foundation of the world" because he is identified with the *Yesod HaPashut*, the Simple Primal Element or "Ground of Being" from which all diversity stems; see *Likutey Moharan* I, 4; *ibid.*, II, 67. The unitary "river that flows from Eden" and subsequently divides into four tributaries symbolizes this paradigm.
- 40 Liturgy, *Kaddish*.
- 41 Exodus 35:31.
- 42 *Zohar* III, 144b.
- 43 Psalms 102:16.
- 44 Psalms 113:2.
- 45 Psalms 79:9.
- 46 Psalms 72:18-19.