

LIKUTEY MOHARAN #13¹

“*Ashrei haam* (Happy is the people) that knows the shofar’s blast; God, in the light of Your countenance they shall go.”

(Psalms 89:16)

Drawing complete Divine providence² is impossible, unless one first shatters the desire for money.³ Its shattering is achieved through charity.⁴

For it is taught in the *Zohar* (III, 224a): A *ruach*⁵ descends to allay the burning of the heart. When the *ruach* (wind) descends, the heart receives it with the rejoicing of the Levitical song.⁶

1. **Likutey Moharan #13.** This lesson was taught on Shabbat, Rosh HaShanah 5564 (September 17, 1803). No other details are extant regarding the revealing of this lesson (*Parparaot LeChokhmah*).

2. **Divine providence.** In section 4, Rebbe Nachman explains the inner concept of Divine providence as related to and in the terminology of this lesson. However, generally, Divine providence is God’s overseeing every single aspect of His creation. This applies equally to all levels: mineral, vegetable, animal and human. Every part of creation receives its sustenance according to God’s will. In terms of man, this implies the continuous role which Divine providence plays in his life, providing him with the necessary tools to carry out the mission for which he was created.

3. **desire for money.** Man’s livelihood is arguably the area in which Divine providence is most apparent. A person who believes that it is only God who provides will not choose an excruciatingly long workday as his means of income. Rather, he will perform his job honestly and make sure to set aside time for Torah study, prayer and the mitzvot. He *knows* that God will provide for him even if he is not a workaholic. By shattering the desire for money, his faith in God is intact. Therefore, by relying only on God for livelihood, one attains Divine providence.

4. **charity.** By willingly giving of one’s possessions to those less fortunate, a person proves his faith in God. The person who gives charity understands that God alone provides and that he is but the Almighty’s agent; having himself received so that he might pass this kindness on to others. Rebbe Nachman explains that giving charity is comparable to passing judgment: the giver “impoverishes” himself and makes the poor person “rich.” In this sense, he can be likened to a judge—i.e., God (*Likutey Moharan* I, 2:4; also see end of lesson). This is actually the concept of Divine providence: the providing for others.

5. **ruach.** The Hebrew word *ruach* carries three different but interrelated meanings: wind; breath; spirit. All three meanings are used in our text.

ליקוטי מוהר"ן סימן י"ג

אַשְׁרֵי הָעָם יְדַעֵי תְרוּעָה ה' וְכו': (תהלים פט)

א. לְהַמְשִׁיךְ הַשְּׂגָחָה שְׁלֵמָה אִי אֶפְשֶׁר, אֶלָּא עַד שְׂשִׁיבֵר תְּאוֹת מְמוֹן, וְשִׁבְרֵתָהּ הוּא עַל־יְדֵי צְדָקָה.
כִּי אֵינָא בְּזוּהַר (פִּינַחַס רַכַּד): 'רוּחָא נָחַת לְשַׁכְּךָ חֲמִימָא דְלִבָּא, וְכֹד נָחַת רוּחָא, לְבָא מְקַבֵּל לָהּ בְּחֻדְוָה דְנִגְוֵנָא דְלִינְאִי'.

6. **ruach...Levitical song.** This passage from the *Zohar* (*loc. cit.*) discusses the daily burnt offering in the Temple whose fragrance would ascend while the Levites played their instruments and sang. Rabbi Yehudah said, “A sacrifice has both *ashan* (smoke) and *reiach nichoach* (pleasant aroma).” These refer, respectively, to the left and right, the *sefirot* of *Binah/Gevurah/Hod* (Understanding/Strength/Splendor) and *Chokhmah/Chesed/Netzach* (Wisdom/Lovingkindness/Victory) (see Appendix: The Structure of the Sefirot). Similarly, there are two apertures in the *af* (nose), the right nostril for receiving the pleasant aroma, the left nostril for receiving the smoke. Thus, of the *ashan* it is written (Deuteronomy 29:19), “God’s *af* (nose, anger) will smoke against that person,” and (Psalms 18:9), “An *ashan* arose in His nose.” In contrast, we find about the *reiach nichoach* that “the *reiach* of your *af* is like [fragrant] apples” (Song of Songs 7:9).

Rebbe Nachman will explain that, when bound together, the *reiach nichoach* and the *ashan*—a mixture of the qualities of *chesed* and *din*—become a true (tempered) judgment or *daat* (holy knowledge). This binding corresponds to the incense offering in the Temple (see n.14) and is brought about by two *ruachot*. One *ruach*, the *ruach* of the heart rises from the left side (*Binah*) with *gevurot* (severities). These *gevurot* are likened to a fire, hot and burning. The second *ruach* then descends from the right side (*Chokhmah*) with *chasadim* (benevolences). These *chasadim* from the mind are likened to the coolness of water, with the power to douse the burning flame of the *dinim*.

In explaining this process in which the *chasadim* of *Chokhmah*, the mind, mitigate the *dinim* (stern judgments or *gevurot*) of *Binah*, the heart, the *Zohar* quotes the Talmudic teaching: Someone who wants to become wise should face south, and someone who wants to become wealthy should face north (*Bava Batra* 25b). The entrance to the Holy Temple is on the east side. Therefore, when entering, one is facing west, towards the Holy of Holies. On his right is the Showbread, symbolic of prosperity. Its position is on the Table, to the north. On his left is the Menorah, symbolic of wisdom. Its position is to the south of the entrance of the Holy of Holies. Our Sages therefore taught that a person wanting riches and prosperity should favor north when praying; the person wanting wisdom should favor south.

This passage from the *Zohar* has been cited at length because it is fundamental to proper understanding of section 1 of this lesson. As we shall see, *ruach* corresponds to charity; burning to desire; cooling to breaking the desire; the Levitical song to business; heart to joy and incense; smoke to idolatry; the burnt offering to *daat* and the Holy Temple rebuilt.

“*Ruach*” corresponds to [giving] charity, which is [indicative of] a “generous *ruach* (spirit).”⁷ With this [*ruach*], the burning desire for money is cooled.⁸ This corresponds to (Psalms 76:13), “He shall cut off the *ruach* of the noblemen”—because the *ruach* lessens the desire for nobility and wealth.⁹

“The Levitical song” corresponds to engaging honestly in the give-and-take of business.¹⁰ He is happy with his lot and does not run to get rich.¹¹ This is because song corresponds to the give-and-take, as is written, “Take up a song and give a timbrel” (Psalms 81:3).¹² [And] “rejoicing” refers to the one who is happy with his lot.¹³

And this is the aspect of the incense, it binds the heart’s burning with the *ruach*.¹⁴ This is the meaning of, “Incense makes the heart rejoice” (Proverbs 27:9).¹⁵ It also corresponds to (Deuteronomy 33:10), “They

7. **generous spirit.** This phrase appears in Psalms (51:14), “Return to me the joy of Your salvation and support me with a generous *ruach*.” This *RuACh*, which corresponds to charity and acts of kindness, is like the *ReiACh*, the pleasant aroma corresponding to *chesed*.

8. **burning...is cooled.** Rebbe Nachman connects this teaching from the *Zohar* (ibid.) to the opening theme of his lesson: shattering one’s desire for money. When a person has a strong desire for wealth, the *ashan* from the side of the heart, rises to the nose, as in, “An *ashan* arose in His nose”—and because of this “God’s *af* (Divine anger) will smoke against that person.” But then a *ruach/chasadim* descends from *Chokhmah*, the mind, in order to allay this passion. The *Parparaot LeChokhmah* adds that the primary purpose of the *ruach* is to cool this burning, because avarice is an aspect of idolatry, as will be explained shortly.

9. ***ruach* lessens....** This verse therefore alludes to the second *ruach* which cuts off the *ruach* for wealth. This second *ruach* is charity, through which the burning desire for money is cooled.

The role which charity plays in bringing the *ruach* to allay avarice can be illustrated with the following teaching from the *Zohar* (III, 195a): There are three types of prayer offered by man: a prayer of Moshe (Psalms 90:1); a prayer of David (Psalms 86:1); a prayer of the poor man (Psalms 102:1). There has never been a human being who could match Moshe Rabbeinu. There has never been a king who could match King David. There has never been a broken heart that could match the broken heart of the poor man. And the prayer of the poor man is far greater than the other two.

Through his suffering, the poor man awakens Divine compassion. Even so, because his affliction is an indication that his fellow man has not cared for him, it also arouses Divine anger. Thus, the poor person’s plight causes God’s *af* to smoke and gives rise to *dinim* in the world. However, an act of *chesed*—giving charity—has the power to cool the burning and mitigate the Divine decrees which come in its wake. See Lesson #10 and note 2. On another level, this blend of Divine anger with Divine compassion is also essential to the inner development of man himself. This will be better understood further on in the lesson (§5 and n.81). There, Rebbe Nachman talks about the “wealthy and impoverished” and how *adam* (man) is actually a combination of these two, which correspond to the burning and the *ruach*.

10. **give-and-take of business.** There are two ways of engaging in business matters—with faith

‘רוחא’ - זֶה בְּחִינַת צְדָקָה, שֶׁהוּא רוּחַ נְדִיבָה, עַל-יְדוּ מְקַרְרִין חֲמִימוֹת תְּאוֹת מָמוֹן. וְזֶה בְּחִינַת (תְּהִלִּים עו): “יִבְצֹר רוּחַ נְגִידִים” - שֶׁהָרוּחַ מְמַעֵט תְּאוֹת הַנְּגִידוֹת וְהַעֲשִׂירוֹת.

נְגוּנָא דְלִיּוּאִי - זֶה בְּחִינַת מְשָׂא וּמְתֵן בְּאַמוּנָה, שֶׁשְׂמֵחַ בְּחֻלְקוֹ וְאִינוֹ אֶץ לְהַעֲשִׂיר. כִּי הַנְּגִינָה זֶה הַמְשָׂא וּמְתֵן, כְּמוֹ שֶׁפְּתוּב (שם פא): “שָׂאוּ זְמֶרָה וְתָנוּ תָף.” ‘חֻדְוָה’ - זֶה שֶׁשְׂמֵחַ בְּחֻלְקוֹ.

וְזֶה בְּחִינַת קְטָרֶת, שֶׁמְקַשֵּׁר חֲמוּם הַלֵּב עִם הָרוּחַ, וְזֶה (מְשָׁלִי כז): “קְטָרֶת יִשְׂמַח לֵב,” וְזֶה בְּחִינַת (דְּבָרִים לג): “יִשְׁמֹו קְטָרֶה בְּאַפְּךָ,”

or without faith. The Torah encourages the honest pursuit of one’s livelihood, as in, “Someone who wants to become wealthy should face north.” Honesty in this area is itself an expression of one’s faith. And if, while earning his living, he maintains his involvement in Torah study and mitzvot, the wealth and prosperity he attains can be a source of great benefit for himself and for the world. The reverse of this is engaging in business without faith—dishonestly. One who pursues his livelihood by such means indicates his dissatisfaction and lack of appreciation for what he has. Instead, he is overcome by a burning and insatiable desire to attain more and more wealth, even if this requires his using unscrupulous means to get it. In *Likutey Moharan* I, 54, Rebbe Nachman details the connections between business and song, and the benefits they can bring to the world (*Parparaot LeChokhmah*).

11. **does not run....** Because he has faith, he feels secure that God will provide him with all his needs.

12. **song...give-and-take....** Thus, song and business are similar in that they are both a process of give-and-take. Cf. *Rabbi Nachman’s Tikkun* pp.56-59.

13. **...happy with his lot.** Thus, the Levitical song implies engaging in business (give-and-take) honestly and with faith (being happy with one’s lot). The passage from the *Zohar* which Rebbe Nachman quoted above can therefore be understood as follows: The *ruach* (charity) cools the desire to attain great wealth. This is because the person engages in business honestly and is happy with his lot.

14. **incense...heart’s burning...ruach.** That is, the burning desire of the heart becomes bound to the cooling quality of the *ruach*—this is the *ketoret* (incense offering). As the *Zohar* (ibid.) points out, the Aramaic translation of *kesher* (binding) is *k’ter*. The *Zohar* also teaches that there is nothing in the world as effective for mitigating harsh decrees as the *ketoret*. This is because the incense offering binds the *dinim* with mercy, the *ashan* with the *reiach nichoach* in the *af*.

The *Parparaot LeChokhmah* points out that there is a positive aspect to the desire for wealth. The Ari explains that when a person pursues his livelihood honestly and with faith, great rectifications are achieved. Yet, without this urge there would be nothing to motivate an individual to engage in the give-and-take of business. The desire for wealth is therefore a necessary aspect of man’s nature. Thus, man’s objective must be to cool the desire by binding it with the *ruach*, rather than extinguishing it altogether.

shall place incense in Your *af* (nostrils),” because the aspect of incense nullifies the [curse]: “By the sweat of your *af* you will eat [bread]” (Genesis 3:19).¹⁶

This likewise corresponds to the revelation of Mashiach, at which time the lust for money will be eliminated. As it is written (Isaiah 2:20), “On that day, man will throw off his idols of silver and his idols of gold.”¹⁷ It is also (Lamentations 4:20), “The *ruach* (breath) of our *af*, the *mashiach* (anointed) of God.”¹⁸

And, as long as there is this worshipping of money in the world, there is *charon af* (burning anger) in the world (cf. *Sifri* 13:18).¹⁹ But, to the extent that this form of idolatry is nullified, so is the burning anger eliminated, as in, “The *ruach* of our *af*, the anointed of God.”

15. **Incense makes the heart rejoice.** This incense, which is the binding of the heart’s burning/*ashan* with the *ruach/reiach nichoach*, is synonymous with being “happy with one’s lot.” The Talmud teaches that the incense brings great wealth to the one who offers it on the altar (*Yoma* 26a). As explained in the lesson, wealth is being satisfied with one’s lot—the greatest wealth of all. This is the quality of the incense: it makes one happy for he becomes content with what he has.

16. **Your af...sweat of your af....** Adam was told that he would earn his livelihood “by the sweat of your *af* (brow).” He was no longer going to be satisfied with what he had and would feel obliged to constantly toil for more. This was his punishment for having eaten from the Tree of Knowledge. He had been dishonest in taking that which was not his to take. But when one conducts himself honestly and with faith, then the concept of *af*/incense brings him contentment (*Mai HaNachal*).

The verse which Rebbe Nachman has quoted from Deuteronomy is part of the blessing which Moshe gave to the tribe of Levi before he passed away. The passage reads: “They shall teach Your judgments to Yaakov, and Your Torah to Israel. They shall place incense in Your nostrils and burnt offerings upon Your altar. May God bless his wealth and favor the work of his hands.” How will the tribe of Levi merit to teach—to bring *daat* (holy knowledge) to the Jews? The Levites will achieve this through the incense, the quality of contentment. And, because of this, God will bring them prosperity from their possessions and their efforts in earning a living (*Mai HaNachal*). The lesson will soon focus on the connection which *daat*—Torah wisdom—has with the previously mentioned concepts.

17. **idols of gold.** Man will throw off the idolatry, not the silver and gold (*Rabbi Eliyahu Chaim Rosen*).

18. **ruach...af...mashiach of God.** Here, Rebbe Nachman points to the connection between *ruach*/charity and *af*/incense/contentment. That is, when one is truly content with what he has, which is attained by giving charity, then he has a sense of what life will be when Mashiach comes. For then, everyone will be content. See also *Likutey Moharan* I, 2:1 that the basic weapon of the Mashiach, prayer, corresponds to the restraining of Divine anger and the *ruach* of the fear of God.

שֶׁעַל-יְדֵי בְּחִינַת קְטָרֶת הַנֵּל נִתְבַטֵּל בְּחִינַת (בראשית ג): “בְּזֵעַת אִפְךָ תֹאכֵל.”

וְזֶה בְּחִינַת הַתְּגִלוֹת מְשִׁיחַ, שְׂאֵזִי יִתְבַטֵּל חֲמַדַּת הַמָּמוֹן, כְּמוֹ שְׂכָתוֹב (ישעיה ב): “בַּיּוֹם הַהוּא יִשְׁלִיךְ הָאָדָם אֶת אֱלִילֵי כֶסֶף וְאֱלִילֵי זָהָב.” וְזֶה בְּחִינַת (איכה ד): “רוּחַ אֶפְינוּ מְשִׁיחַ ה’.”

וְכָל זְמַן שֵׁשׁ עֲבוּדָה זָרָה זֹאת שֶׁל מָמוֹן בְּעוֹלָם, חֲרוֹן-אֶף בְּעוֹלָם; וְכַפִּי הַבְּטוּל שֶׁל עֲבוּדָה זָרָה זֹאת - כֵּן נִתְבַטֵּל הַחֲרוֹן-אֶף, בְּבְחִינַת “רוּחַ אֶפְינוּ מְשִׁיחַ ה’”, וְנִתְמַשֵּׁךְ חֶסֶד בְּעוֹלָם,

19. **charon af in the world.** This is the Divine anger/*ashan* mentioned above in note 6. This smoke corresponds to *dinim*, the stern, untempered judgments and decrees which descend upon the world. The solution is to temper these *dinim* with *chesed*, the concept of the incense offering. The incense is synonymous with being happy and content, the very opposite of anger. Thus, by breaking the desire for money, one sweetens the decrees and is protected from *dinim* (*Mai HaNachal*).

This teaching in the *Sifri* (*loc. cit.*) is brought in reference to the laws concerning a Condemned City (Deuteronomy 13:13-19). If the majority of a city’s inhabitants serve idols, then all the inhabitants are put to death and their possessions are incinerated so that nothing remains of idolatry. The statement “As long as there is this worshipping of money in the world...,” refers to an object which has been stolen from the condemned possessions before they could be destroyed. Even though he knows that the object is tainted with idolatry, the thief will still not give it up. In terms of our lesson, this is akin to those people who, though they know that God alone provides, still entertain the notion that by working harder they just might profit a bit more. This notion is analogous to idolatry.

The Condemned City has a further connection with the lesson: “Gather all [the city’s] possessions to its central square, and burn the city along with all its goods, [almost] like a sacrifice to God your Lord” (Deuteronomy 13:17). In this sense, the Condemned City resembles the daily sacrifice; both are a “burnt offering to God.” Yet there is an essential difference between them. The sacrifice exemplified a “generous spirit,” an offering funded by the contributions which the Jews voluntarily gave to the Temple. Not so the possessions of the Condemned City. While everything must be burnt “like a sacrifice to God,” in no way can it be seen as an act of charity. Quite the contrary, the burning of the city and all its goods points to the negative aspect of wealth—its connection to idolatry. What is true is that in either case, the offering is given to God. In a similar vein, the Talmud teaches: Just as a person’s yearly earnings are decreed on Rosh HaShanah, so too are the losses he will incur. If he is deserving, his “losses” will be through the charity he gives (*Bava Batra* 10a). In other words, a deserving person, someone whose belief in Divine providence brings him to give charity, will “lose” his money to mitzvot and be rewarded. The individual who lacks this belief will also incur losses. However, his losses will earn him no reward.

Lovingkindness is then drawn down into the world, as in (Psalms 18:51), “He does *chesed* (lovingkindness) for His anointed.”²⁰

When this *chesed* is revealed, *daat* (holy knowledge)—through which the House is built²¹—is drawn down. This corresponds to (Psalms 5:8), “But as for me, with an abundance of Your lovingkindness will I come to Your House.” As it is written in the *Zohar* (III, 220b): And the right side...it has been readied for building the Holy Temple.²² This is because knowledge is the aspect of House, as our Sages taught: When someone has *daat*, it is as if the Holy Temple was built... (*Berakhot* 33a).²³

2. {“A wise man ascends the city of the strong, and brings down the mighty in which it trusts” (Proverbs 21:22).²⁴}

And, this is the aspect of Torah revelation of the Future.²⁵ It is brought in the *Zohar* (III, 152a) that in the Future, the Torah of the Hidden Ancient One will be revealed.²⁶ This is because the essence

20. lovingkindness for his anointed. Through the contentment which Mashiach will bring to the world, all idolatry will be nullified and eliminated. The ensuing appeasement of Divine anger will induce the flow of *chesed* (lovingkindness) from Above.

21. the House is built. This is a reference to the Holy Temple, which will be rebuilt only once Mashiach arrives. As Rebbe Nachman soon shows, its construction is dependent upon *daat*.

22. right...building the Holy Temple. The *sefirah Chesed* is on the right side. As mentioned in note 6, there is a *ruach* which descends from the right side, from *Chokhmah* (Wisdom), with *chasadim*. These benevolences are the lovingkindness which is revealed when the idolatrous worship of money is nullified. The passage which Rebbe Nachman quotes tells us that the *chasadim* of the right side are already in place—waiting only for us to draw them down. And with their revelation, the Holy Temple will be built.

23. knowledge...as if the Holy Temple.... This passage from the Talmud (*loc. cit.*) reads as follows: Great is *daat* for it appears between two names of God, as in, “For the Lord of knowledge is God” (1 Samuel 2:3)... Great is the Holy Temple for it appears between two names of God, as in, “...Your accomplishment, God; the Temple of God Your hands have founded.” And Rabbi Eliezer said, “When someone has *daat*, it is as if the Holy Temple was built in his day.” Maharsha (*s.v. g’dolah*) explains that the two Holy Names surrounding the word “*daat*” are the name of mercy on its right side and the name of judgment on its left side. *Daat* is the ability to permute and combine the letters of these names. The person who can do this can also permute the letters with which heaven and earth were created and he can combine right and left to build the Holy Temple. Thus, when one breaks his lust for money, he achieves for himself the nullification of idolatry and the revelation of lovingkindness. In drawing the *ruach* from *Chokhmah* to cool the burning desire of the *gevurot*, he unites them as the incense/*af* and has contentment. This unity of right and left is the creation of *daat* (for *daat* is the combination of the *chasadim* of *Chokhmah* with the *gevurot* of *Binah*). With this holy knowledge, he already possesses the type of awareness that will prevail in the messianic era, when the Temple will again stand. His personal contribution to its building is complete. As Rabbi Eliezer said, “it is as

בְּבַחֲיִנַת (תהלים יח): “וְעוֹשֶׂה חֶסֶד לְמַשִּׁיחוֹ.”
 וְכַשִּׁיתְגַּלָּה חֶסֶד הַזֶּה, יִתְמַשֵּׁךְ הַדַּעַת, שֶׁהִיא בְּנִין הַבַּיִת, בְּבַחֲיִנַת
 (שם ה): “וְאַנִּי בָּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ”, כְּמוֹ שֶׁפָּתוּב בַּזֶּהָר (פִּינַחֵס
 דף רכ:): “וְיִמִּינָא דָּא זָמִין לְמַבְנָא בֵּי-מִקְדָּשָׁא - כִּי הַדַּעַת הוּא
 בְּחִינַת בַּיִת, כְּמֵאֲמַר חֲכָמֵינוּ זְכוּרֵנָם לְבָרְכָה (ברכות לג.): ‘מִי שִׁישׁ
 בּוֹ דַּעָה, כָּאֵלוֹ נִבְנָה בַּיִת-הַמִּקְדָּשׁ וְכוּ’.”

ב. וְזֶה בְּחִינּוֹת הַתְּגִלוֹת הַתּוֹרָה שֶׁל לְעֵתִיד לְבוֹא, כְּמוֹכָא בַּזֶּהָר,

if the Holy Temple was built in his day”—as far as he is concerned, it *is* built!

This shows the importance of reciting chapters which deal with the daily burnt offering and the incense offering (cf. *Shulchan Arukh, Orach Chaim* 1:9). We also can understand why we are advised to give charity before praying (ibid., 92:10; *Bava Batra* 10a). Giving charity corresponds to the burnt offering, to uniting the contrasting forces of *chesed* and *din*. The incense offering binds them together bringing about tempered judgment. This corresponds to breaking the desire for money and eliciting Divine providence, thereby providing contentment in one’s life.

Today, one can attain this contentment through the daily prayers, as in, “Let our lips (prayers) be in place of the sacrifices” (Hosea 14:3). Though presently there is no way for us to bring the sacrifices, we can, by reciting the corresponding prayers, achieve the same end (*Likutey Halakhot, Tefillah* 4:15-17). And where is it that today’s sacrifices are offered? Rebbe Nachman has already given us the answer. When a person achieves the level of *daat*, it is as if the Holy Temple were built. Therefore, he *himself* is the Holy Temple, as it were.

Reb Noson adds that the section of the Morning Prayer known as *Pesukei d’Zimra* (the psalms and songs recited immediately after the sacrifices) corresponds to the “Song of the Levites,” the melodies sung while the sacrifices were being offered (*Likutey Halakhot, Tefillah* 4:19).

In review: To draw Divine providence one should give charity. Giving charity breaks one’s desire for money, as a result of which one experiences joy and contentment. Charity is also an aspect of the revelation of Mashiach, when the idolatrous worship of money is nullified. Divine anger is thus eliminated, lovingkindness is revealed, and it is as if one built the Holy Temple—synonymous with *daat*.

24. A wise man.... The angels are known as “the strong ones” (cf. Psalms 103:20). Rashi explains “A wise man...” as follows: Moshe is the wise man. He ascended to heaven, the city of the strong (the angels), and brought down the Torah [which the angels had assumed would stay with them].

25. this is the aspect of...Future. This attainment of *daat* through which the Holy Temple is built corresponds to the deep level of Torah understanding that will only be openly revealed in the Future, in the World to Come.

26. Torah of the Hidden Ancient One.... “Woe to the person who thinks that the stories in the Torah are mere stories!...When the exalted teachings of the Torah descend to this world, they are clothed in forms which enable them to be understood. The Torah’s accounts can be likened to a garment which clothes the *neshamah* (soul), the inner depths of the teaching. A

of receiving the Torah is through the intellect—which is Moshe-Mashiach,²⁷ as in, “A wise man ascends the city of the strong.”²⁸

A person possessing the aspect of Moshe-Mashiach is capable of receiving the Torah and can draw down the Torah’s emanating light in order to teach other people.²⁹ For the revelation of the Torah comes from a unification of the Holy One and His Divine Presence. As it is written (Proverbs 1:8), “Hear my son the instruction of your father, and do not forsake the Torah of your mother.” [And it is taught:] “Your father” alludes to the Holy One, and “your mother” alludes to *Knesset Yisrael* (*Zohar* II, 85a).³⁰

Their unification is brought about through the elevation of the Jewish souls in the aspect of feminine waters.³¹ The wise man can take the souls and elevate them in the aspect of feminine waters, as in (Proverbs 11:30), “He that takes souls is wise.”³² And through this unification, the Torah is born.³³ Thus, when the wise man ascends with the souls—this being “A wise man ascends the city of the strong”—through this [he] “brings down the mighty in which it trusts.”³⁴

fool is impressed with the outer garment and seeks no deeper. He fails to recognize that the words of Torah are merely its body, a cloak, and that there is a depth to Torah, a *neshamah* hidden within which must be sought after. Furthermore, there exists an even higher level, that of *neshamah* of the *neshamah*. This innermost level of Torah will only be revealed in the Future” (*Zohar*, loc. cit.). In the terminology of the Kabbalah, the garment of the Torah, its revealed form, corresponds to *Malkhut*. The *neshamah*, the soul within the body, corresponds to the Divine persona *Z’er Anpin*. The *neshamah* of the *neshamah*, the insights of Torah which will be revealed when Mashiach comes, is known as the Torah of *Atik*, the Hidden Ancient One.

27. **Moshe-Mashiach.** Mashiach is also known as Shiloh (Genesis 49:10). Both Shilo (שילה) and Moshe (משה) have a numerical value of 345 (see Appendix: Gematria Chart). Moshe thus implies the Mashiach (cf. Lesson #9, n.52). Furthermore, Moshe is sometimes associated with the aspect of *daat* and the *sefirah* *Daat*, the combination of the elements of *Chokhmah* and *Binah*. This is the holy knowledge that brings the revelation of Mashiach mentioned above (§1). The *Mabuey HaNachal* adds: From this we see that just as the Torah’s revelation at Sinai came through Moshe, so too in the Future, the revelation of the Torah of the Ancient One will come through Moshe.

28. **city of the strong.** Moshe, the personification of *daat*, is the wise man who can ascend to heaven.

29. **to teach other people.** With this holy knowledge one can receive the Torah, just as Moshe did; and he can teach the Torah to others, just as Moshe did.

30. **Holy One...Knesset Yisrael.** The Holy One alludes to *Z’er Anpin*, the masculine principle.

שְׁלֵעֵתִיד יִתְגַּלֶּה אֲוִרֵיתָא דְעֵתִיקָא סְתִימָאָה; כִּי עָקַר קַבְלַת הַתּוֹרָה
עַל-יְדֵי הַשֶּׁכֶל, שֶׁהוּא מִשֶּׁה-מְשִׁיחַ, כְּמוֹ שֶׁכָּתוּב (משלי כא): “עֵיר
גְּבָרִים עָלָה חָכָם.”

וּמִי שֵׁשׁ לוֹ בְּחִינַת מִשֶּׁה-מְשִׁיחַ, יוּכַל לְקַבֵּל הַתּוֹרָה, וְיִכּוּל
לְהַמְשִׁיךְ הָאֲרֶת הַתּוֹרָה לְלִמּוֹד שְׂאֵר בְּנֵי-אָדָם; כִּי הַתְּגִלוֹת הַתּוֹרָה
בָּא מִיחּוּדָא דְקֻדְשָׁא-בְּרִיךְ-הוּא וְשְׂכִינְתָהּ, כְּמוֹ שֶׁכָּתוּב (שם א):
“שְׁמַע בְּנֵי מוֹסֵר אָבִיךָ” וְכוּ’ - ‘אָבִיךָ’ דָּא קֻדְשָׁא-בְּרִיךְ-הוּא,
‘וְאָמְךָ’ דָּא כְּנֶסֶת-יִשְׂרָאֵל (זהר יתרו פה.; פינחס ריג.).

וְיַחְדָּם - עַל-יְדֵי הַעֲלָאת נַפְשוֹת יִשְׂרָאֵל בְּבְחִינַת מִיּוֹן נוֹקְבִין,
וְהַחֲכָם יְכוּל לְקַח הַנְּפָשׁוֹת וּלְהַעֲלוֹתָם בְּבְחִינַת מִיּוֹן נוֹקְבִין,
בְּבְחִינַת (משלי יא): “וְלִקַּח נַפְשׁוֹת חָכָם,” וְעַל-יְדֵי הַיְחוּד הַזֶּה
נוֹלָד הַתּוֹרָה; וְכִשְׁעוּלָה הַחֲכָם עִם הַנְּפָשׁוֹת, בְּבְחִינַת עֵיר גְּבָרִים
עָלָה חָכָם, עַל-יְדֵי זֶה - “וַיֵּרֶד עִז מִבְּטָחָה.”

Knesset Yisrael, which is another name for the Divine Presence (embodied in the collective entity of the Jewish people), alludes to *Malkhut*. See Lesson #12, note 78.

31. **feminine waters.** This Kabbalistic principle known as *mayin nukvin* applies to the ascending of spiritual energy from below. This occurs through man’s fulfillment of the Divine will. More specifically, the souls of the tzaddikim labor to reach the level where they can raise *mayin nukvin* and thereby bring about the unifications Above.

32. **takes souls is wise.** The entire verse reads, “The fruits of the tzaddik are as a tree of life; and he that takes souls is wise.” The *Metzudat David* (op. cit.) explains that the tzaddik’s deeds are like a tree of life, they bring life to people in this world. And the wise man, by teaching others, “takes” them unto himself; he acquires them, for they will be devoted to him. In terms of our lesson, the wise man is the tzaddik. He is totally devoted to helping others improve themselves and rectify their souls.

There is a manuscript which varies somewhat from the printed text (see end of lesson). It includes the following explanation for the opening part of the verse. “The fruits of the tzaddik” allude to the unifications brought about by the tzaddik; “are as a tree of life,” the Torah, which is compared to the Tree of Life. In other words, the unification which the wise man/the tzaddik brings about by elevating the souls as *mayin nukvin*, causes Torah to be revealed (*Mabuey HaNachal*).

33. **Torah is born.** This is a sign that the efforts of the tzaddikim bear fruit. Because these souls are devoted to him, the tzaddik is able to raise their souls as *mayin nukvin*. This, in turn, brings about the unification through which Torah insights are born.

34. **wise man ascends...it trusts.** The Midrash (*Tanchuma*, *Noach* 2) relates this verse to “a

3. Now, the soul is the aspect of will.³⁵

For each and every one of these people who comes to the wise man of the generation has some [good] will.³⁶ The tzaddik takes all the wills and ascends with them.³⁷ And afterwards, [he] “brings down the mighty in which it trusts.”³⁸ This corresponds to (Ezekiel 1:14), “And the living creatures *ratzo vashov* (run and return)—“*ratzo*” in the elevation of the souls, “and *shov*” in the return of the souls with a revelation of Torah.³⁹

This is what is brought in the *Tikkuney Zohar* (#70, p.109a): *Ratzo* is Nuriel,⁴⁰ *vashov* is Metat, the Minister of the Countenance.⁴¹ Nuriel is a *nur* (candle) that is lit (*Zohar* I, 23b)—burning with a desire for money.⁴² *Vashov* is Metat, *Sar Hapanim* (Minister of the

wise man” who gives charity. As we have seen, giving charity breaks the desire for money, sweetens the severities and draws *chasadim*—the benevolences which create the proper *daat* for elevating souls. Furthermore, Torah observance itself is likened to *tzedakah* (charity), as is written (Deuteronomy 6:25), “It shall be our *tzedakah* that we keep all these commandments....” Through the Torah, we draw Divine providence upon ourselves. The joy and faith which this imparts encourages the giving of more charity, which brings yet more blessings... (*Mai HaNachal*).

In review: To draw Divine providence one should give charity. Giving charity breaks one’s desire for money, as a result of which one experiences joy and contentment. Charity is also an aspect of the revelation of Mashiach, when the idolatrous worship of money is nullified. Divine anger is thus eliminated, lovingkindness is revealed, and it is as if one built the Holy Temple—synonymous with *daat* (§1). *Daat*, the deeper knowledge required to understand the Torah’s mysteries, is what enables one to receive Torah insights and teach them to others. Doing so attracts their souls, which he then elevates to create a unification. As a result (and provided he has divested himself totally of the desire for money), new Torah insights are revealed (§2).

35. **soul is...will.** As in the verse (Genesis 23:7), “If it be your *nefesh*”—your will—“to help me....” Thus, the *nefesh*, the general term for man’s soul, corresponds to [and is the seat of] his will (*Parparaot LeChokhmah*).

36. **some good will.** The very fact that a person comes to the tzaddik is an indication of his desire for holiness. However, as we shall see later on in the lesson, even though a person’s will is to get closer to God, he still has his desires for the things which draw him away from holiness and so need a *tikkun* (rectification).

37. **takes all the wills....** In other words, he purifies the desires of men by teaching them how to properly serve God.

38. **brings down.....** As mentioned, the tzaddik descends with new Torah insights which have been revealed because of his raising *mayin nukvin*.

39. **And the living creatures....** Rebbe Nachman is quoting from Yechezkel’s vision of the *Merkavah* (Divine Chariot). He goes on to discuss these points in greater detail in section 5; see notes 61 and 62. The mystery of the *Merkavah* is such a profound secret of Torah that the

ג. וּנְפֶשׁ – זֶה בְּחִינַת רְצוֹן.

שָׁפֵל אֵלּוּ בְּנֵי-אָדָם הַבָּאִים לַחֲכַם-הַדּוֹר, כָּל אֶחָד וְאֶחָד יֵשׁ לוֹ אִיזוֹהוּ רְצוֹן, וְהַצְדִּיק לּוֹקַח כָּל הָרְצוֹנוֹת וְעוֹלָה עִמָּהֶם, וְאַחַר-כֵּן – “וַיֵּרֶד עַז מִבְּטָחָה”, בְּבְחִינַת (יחזקאל א): “וְהַחַיּוֹת רָצוּא וְשׁוֹב”; – “רְצוּא” – בְּעֵלְיֹת הַנְּפֶשׁוֹת, “וְשׁוֹב” – בְּחִזְרַת הַנְּפֶשׁוֹת, עִם הַתְּגִלוֹת הַתּוֹרָה.

וְזֶה שְׂמוֹכָא בְּתַקּוּנֵי-זֶהָר (תיקון ע, דף קט.ט): “רְצוּא” – דָּא נוֹרִיאֵל, “וְשׁוֹב” – דָּא מַטְט שַׁר הַפְּנִיִם; נוֹרִיאֵל – דָּא נוֹר דְּלוּק (זוהר בראשית נג: ובתיקונא שבעין) בְּחִמְיֹמוֹת תְּאֻנֹּת מָמוֹן, וְשׁוֹב – דָּא

Talmud teaches: One may not even reveal [the mysteries of] the Chariot to a learned person unless he can understand it on his own (*Chagigah* 11b). It should, however, be understood that even though one may not be capable of understanding the secrets and profundities of the *Merkavah* vision (as well as other Kabbalistic teachings), there is still a great deal of wisdom and moral advice which can be gleaned from these concepts. This explains why they are spoken about openly in various texts. This is essentially what Rebbe Nachman has done in *Likutey Moharan*; he took the loftiest concepts and deepest mysteries and related them to everyday life in order to help man serve God.

40. **Ratzo is...Nuriel.** Both *RaTZO* (רצוא) and NURIEL (נוריאל) have a numerical value of 297 (see Appendix: Gematria Chart). Conceptually, the angel Nuriel implies running, going forth or up. In the context of our lesson, this is the wise man raising up the souls (*Mabuey HaNachal*). Rebbe Nachman will shortly associate Nuriel with the concept of “burning” desires, *nur* in Aramaic meaning fire. This signifies the desires and wills which people bring to the tzaddik for him to raise.

41. **vashov is...MeTaT....** Both *VaShOV* (וישוב) and MeTaTRON (מטטרון) have a numerical value of 314. The angel Metatron (abbreviated as Metat) is known as the Minister of the Countenance. In Hebrew this is “*Metatron Sar Hapanim*” (מטט שר הפנים), the first letters of which spell Moshe (משה). This is because like Moshe, Metat is *vashov*—i.e., like the wise man who returns from Above with Torah.

42. **burning...desire for money.** To understand this better, we must first introduce the Ari’s teaching that the name MeTaTRON (מטטרון) is comprised of two words: RiMON (רמון) and TaT (טט). *TaT* is equivalent to 18 and thus alludes to *chai* (חי) which means life. This implies that the *dinim* and *kelipot* (forces of evil) have no hold over him. The second word, RiMON, has a numerical value of 296, so that when one is added for the word itself, it has the same *gematria* as the name Nuriel. From this we see that Nuriel is included in Metatron, though because it lacks the 18 of life, at Nuriel’s level the possibility for the evil forces to take hold still exists. In the same vein, the words *tov v’ra* (good and evil) also have a numerical value of 296, when the two words individually and their combination are also taken into account (*Shaar HaHakdamot* p. 394; *Likutey Torah*, Ezekiel 1).

Countenance). He is hinted to in the name MoShE, who is himself Mashiach/the “*ruach* of our nostrils” through which the burning [desire] is allayed.⁴³

{“Happy is the people *shekakhah* (that such is the case) for them” (Psalms 144:15).}

And this is: “*SheKaKhaH*” has the same numerical value as MoShE (*Zohar* III, 111b).⁴⁴ He *m’ShaKeKh* (allays) the [desire for] “idols of silver and gold.”⁴⁵

RaTZO is *RaTZOn* (will), which is the soul. *Vashov* is Moshe, who receives the Torah.⁴⁶

4. And, by drawing down Torah, Divine providence is drawn down [to the world].⁴⁷ This is because the Torah consists of *T-N-T-A*: {*Te’amim*

The *Parparaot LeChokhmah* asks: How is it that Rebbe Nachman associates the concept of running/the holy angel Nuriel with the burning desire for money? He answers that all “burning” emanates from the heart, from the *gevurot* in *Binah*, at which point the desire is entirely pure. Yet, even though at its root the desire which a person has for money is an expression of his inner “will” to use the money only for the service of God, as this burning desire “materializes” in this world, the potential for its falling into an evil desire and descending to the level of idolatry/*charon af* predominates. And this is corrected through the “returning”/Metat, as Rebbe Nachman will next explain.

43. ...**burning desire is allayed.** Because Metatron, the angel who is known as the Minister of the Countenance, corresponds to Moshe, he is the *ruach* of our *af*/Mashiach who nullifies the desire for money (as explained above in §1). With this *ruach* of the *chasadim*, the *kelipot* cannot gain a hold on the burning desire. Rather, the burning desire becomes attached to the “generous spirit”/charity, which promotes Levitical song/faith and joy/contentment in one’s life (*Parparaot LeChokhmah*).

Examining his words closely, it is clear that there is an even deeper implication to Rebbe Nachman’s teaching that one can give charity and thereby elicit Divine providence. While it is true that one’s giving charity will evoke a degree of providence, the truly complete level of this rectification can only be achieved by first bringing one’s desires to the tzaddik. The reason for this is that if one has already experienced this burning desire for money, then even his giving charity cannot be done with a full heart. He may succeed in subduing his desire, however, as Rebbe Nachman alluded to earlier, the quality of a “generous spirit” requires more than just the giving—it must be given benevolently and without reservation (n.19). But, by coming to the tzaddik with this desire, the tzaddik elevates the person to the level where his desire for money is itself broken (*Mabuey HaNachal*).

The Hebrew for “allayed” is *shakhakhah*, as in (Esther 7:10), “The king’s anger was allayed.” *Shakhakhah* is therefore a reference to Moshe, for he is the tzaddik who allays “the King’s (God’s) anger” by nullifying the idolatrous desire for money (*Parparaot LeChokhmah*).

44. **SheKaKhaH...numerical value as MoShE.** The *Zohar* (*loc. cit.*) teaches that *shekakhah* (משכה) and Moshe (משה) have the same *gematria*, 345 (See Appendix: Gematria Chart). This

מט"ט שר הפנים, דאיהו רשים בשם מש"ה, דאיהו משיח;
שהוא "רוח אפינו", שעל-ידו נשתכך החמימות.
וזה: "שככה" - גימטריא משה (זהר בהר קיא;; פינחס רלא.), שהוא
משכך אלילי כסף וזהב.
"רצוא" - דא רצון, שהוא הנפש, "ושוב" - דא משה, שמקבל
התורה.

ד. ועל-ידי המשכת התורה נמשך השגחה, כי התורה היא

leads the *Zohar* to interchange the two, so that the verse from Psalms (144:15) now reads: “Happy is the people *that Moshe is* for them.” This is said in praise of Moshe, the tzaddik, who has the power to set things right for the Jewish people.

45. **idols of silver and gold.** The *Mai HaNachal* reviews this concept in the context of the Purim story. Haman hung an idol from his neck and insisted that everyone bow before him (*Esther Rabbah* 2:5). The Midrash also tells us that he was extremely desirous of money (*Kohelet Rabbah* 2:26). In contrast, Mordechai and Esther, who possessed the holy spirit (*Megillah* 7a), were able to use their *ruach* (generous spirit) to overcome Haman. This explains the custom of giving charity freely on Purim (*Orach Chaim* 695), because the nullification of Haman and his power (lust for money) is achieved by means of charity. The Talmud also tells us that on Purim, the Jews received the Torah anew (*Shabbat* 88a). This corresponds to receiving the Torah of the Future. Therefore, the account of Purim’s events is called the *megillah*, for it resembles the Torah of the Future being *megaleh* (revealed). “The king’s anger was allayed” refers not only to King Achashveirosh who, despite his great wealth, was steeped in the desire for money and had to be calmed, but also to the King of the world (God), whose anger, *charon af*, was assuaged through the elimination of idolatry—symbolized by Haman’s being hanged.

46. **who receives the Torah.** We therefore find that *ratzo v’shov* (רצוא ושוב) has the same numerical value of 611 as *Torah* (תורה; *Mabuey HaNachal*).

In review: Giving charity breaks one’s desire for money, as a result of which one draws Divine providence and experiences joy and contentment. Charity is also an aspect of the revelation of Mashiach, when the idolatrous worship of money is nullified. Divine anger is thus eliminated, lovingkindness is revealed, and it is as if one built the Holy Temple—synonymous with *daat* (§1). *Daat*, the deeper knowledge required to understand the Torah’s mysteries, is what enables one to receive Torah insights and teach them to others. Doing so attracts their souls, which he then elevates to create a unification. As a result (and provided he has divested himself totally of the desire for money), new Torah insights are revealed (§2). When people bring their will/soul to the wise man, the tzaddik purifies their desires and “runs”/ascends with them. Later, when he “returns” with the souls, he also brings a revelation of Torah to the world (§3).

47. **Divine providence....** Here Rebbe Nachman returns to the lesson’s opening theme and explains what is meant by Divine providence.

(cantillations), *Nekudot* (vowel points), *Tagin* (crowns) and *Otiyot* (letters)}.⁴⁸ These are the three colors of the eye and the pupil.⁴⁹

This is why the Torah begins with the word *BeRAiShIT: RASheI* is there, *BaT* is there (*Tikkuney Zohar* #4, p.18a).⁵⁰ “*Rashei*” is “These are the *rashei* (heads) of their fathers’ houses” (Exodus 6:14), for the [three] patriarchs correspond to the three colors of the eye.⁵¹ “*Bat* is there” refers to the *bat* (pupil) of the eye.⁵²

We find therefore that as a result of the wise man’s bringing Torah, he brings the power-of-vision of the Holy One’s providence upon us. And each person, to the extent that he is close to the Torah, accordingly has God’s providence upon him.⁵³

This is because the faculty of visual perception primarily [operates as follows]: As a result of its striking the object being observed, the power-of-vision ricochets to the eyes and the sighted object is then

48. **T-N-T-A....** The letters *T-N-T-A* (ט-נ-ת-א) are an acrostic for the four elements which make up the “written language” of the Torah: cantillation marks (טעמים), vowel points (נקודות), crowns or letter decorations (תגיין) and the letters themselves (אותיות). Each of these elements plays a distinctive role in the Torah’s written composition. The letters of the Torah are the building blocks of creation itself (see Lesson #12, n.66). The tops of some letters are adorned with small markings which give the appearance of crowns. The vowels and cantillations, though not actually in the Torah scroll, are pronounced and sung. Without them, the letters themselves would be expressionless shapes. *T-N-T-A* is therefore the Torah; it is what is “returned” by the wise man when he, together with the souls which he had elevated, comes back to this world.

T-N-T-A is also the term for one of the deepest mysteries in Kabbalah, referring to the spiritual lights which emanated from within *Adam Kadmon* (Primordial Man) at the very beginning of Creation (see Appendix: Levels of Existence). These lights, which preceded all creation, are different expansions of the Tetragrammaton used by God in the formation of each thing that exists (*Etz Chaim, Heikhal Adam Kadmon, Shaar T-N-T-A*; *ibid.*, *Heikhal HaNekudim, Shaar Drushei HaNekudot* 1).

More specifically, *T-N-T-A*, as it relates to our context, corresponds to Divine providence. These lights, which were used to construct the uppermost world of *Atzilut* and then filtered into the worlds below, emanated from the “eyes” of *Adam Kadmon*. This connection will become clearer as the lesson unfolds.

49. **the eye and the pupil.** The eye consists of three basic colors: the white of the sclera; the red of the exterior muscle; the iris (colored). These correspond to *Chesed, Gevurah and Tiferet*, respectively. The pupil of the eye, which is black, corresponds to *Malkhut*. They also align with the four elements of *T-N-T-A*.

50. **BeRAiShIT....** The letters of the word *beraishit* (בראשית) form the words *RASheI* (ראשי), and *BaT* (בת), referring to *Chesed, Gevurah, Tiferet* and *Malkhut*. (The Divine persona of *Z’er Anpin* consists of six *sefirot* divided into two groups. The Divine emanations in the lower group, *Netzach, Hod, Yesod*, are considered an extension of and are embodied in the upper three, *Chesed, Gevurah, Tiferet*.)

שְׁנַת־א (טעמים, נקודות, תגיין, אותיות), שְׁהֵם תִּלְתָּ גִּוְנֵין דְּעֵינָא, וּבַת־עֵין.

וְזֶה שְׁמַתְחֵלֶת הַתּוֹרָה בְּ״בְרֵאשִׁית״: תִּמְן רֵאשִׁי, תִּמְן בַּת (תיקונים תיקון ד, דף יח.). רֵאשִׁי – ״אֵלֶּה רֵאשֵׁי בֵּית אֲבֹתָם״ (שמות ו), שְׁהֵאָבוֹת הֵם תִּלְתָּ גִּוְנֵין דְּעֵינָא; תִּמְן בַּת – דָּא בַּת־עֵין.

נִמְצָא, כְּשִׁחְכֵם מִבֵּיא תּוֹרָה כַּנִּל, נִמְצָא שְׁמִבֵּיא כַּח הָרְאוֹת שֶׁל הַשְּׂגָחַת הַשֵּׁם יִתְבָּרֵךְ עָלֵינוּ; וְכָל אֶחָד, כְּפִי קְרוּבוֹ אֶל הַתּוֹרָה, כֵּן הַשְּׂגָחַת הַשֵּׁם יִתְבָּרֵךְ עָלָיו.

כִּי עָקַר כַּח הָרְאוֹת, מִחֲמַת שְׁמִכָּה בְּדַבַּר הַנְּרָאָה, וְחוּזַר כַּח הָרְאוֹת מִחֲמַת הַהֶפְאָה לְעֵינַיִם, וְנִצְטִיר הַדְּבַר הַנְּרָאָה בְּעֵינַיִם,

51. **Rashei...patriarchs....** Thus, the three heads, *Chesed, Gevurah, Tiferet*, correspond to the three patriarchs, Avraham, Yitzchak, Yaakov (see Appendix: The Seven Supernal Shepherds). The Patriarchs are the heads of the Community or House of Israel—*Malkhut*.

This verse, “These are the heads...,” specifically applies to the three tribes of Reuven, Shimon and Levi. For although this chapter in the Torah seems ready to provide a genealogical accounting of the heads of *all* the tribes, it stops after listing the family heads of Levi and mentioning that tribe’s most distinguished leaders, Moshe and Aharon. Rather than carrying on with this listing, the Torah goes on to describe all the events leading up the Exodus of the Jews from Egypt, including a detailed account of the plagues, and then Moshe’s bringing down the Torah at Mount Sinai. A completion of this genealogical accounting never appears. This indicates that “These are the heads” refers exclusively to the first three tribes. In the context of our lesson, they are the souls who are elevated in the aspect of “pregnancy” (see below, n.78) through which new Torah insights are born (*Mai HaNachal*).

52. **bat of the eye.** *Bat*, which literally means daughter, refers to the pupil of the eye—*Malkhut*. As the focal point and the “apple” of the eye, the pupil is synonymous with *Malkhut* into which all the upper lights converge and through which they are perceived (cf. *Zohar* II, 204a). *Malkhut* also corresponds to the central point and foundation of everything holy, faith in God.

53. **Torah...vision...providence upon him.** The theme of the wise man bringing Torah has been explained in section 2. Wisdom also corresponds to the eyes, as is written (Genesis 3:7), “And the eyes of both of them were opened.” Rashi explains they “opened” with wisdom. It is the seeing of the mind’s eye. Wisdom is therefore an aspect of sight—insight. And, because the wisdom which the wise man brings is Torah wisdom, it corresponds to Divine providence, the “seeing eye of God.” As explained earlier, the Torah is comprised of *T-N-T-A*, which emanates from the eyes. Thus, the closer one is to Torah, the more he draws Divine providence upon himself.

pictured in the eyes. The eyes thus see the observed object, because the faculty of sight brings the object into the eyes.⁵⁴

If, however, the object being observed is distant, then before the power-of-vision reaches the object it becomes diffused in the atmosphere and obscured. It does not reach the object being observed with any force, and consequently the power-of-vision does not ricochet to the eyes. And so the eyes do not see.⁵⁵

This is because seeing essentially depends upon the striking, as in (Psalms 80:15), “O return, look from heaven and see.” The look with which we are looked upon from heaven should return; it should return by means of the striking. The power-of-vision should return to His eyes. And then, “and see”—for the seeing comes from a return of the looking.⁵⁶

This corresponds to “And the living creatures run and return.” “And the living creatures” alludes to the Torah, which is life.⁵⁷ “Run” is the aspect of looking down from Above; “and return” is the power-of-vision striking the observed object, ricocheting to the eyes, and being pictured in the eyes.⁵⁸ For the eyes are like a polished mirror in which is reflected whatever stands opposite it.

Thus, by virtue of our being close to the Torah, we are close to the power-of-vision. Because of this, the power-of-vision returns to His eyes and we are reflected and pictured in His eyes. But the gentiles, by virtue of their being distant from the Torah, are distant from His providence and His providence does not reach them with force. Consequently, His providence upon the gentile nations is with [only] partial seeing,⁵⁹

54. **faculty of sight...into the eyes.** When the power-of-vision is reflected back to the eyes, it is the pupil which allows in the light. The diffused light converges in the pupil so that the eye sees. Similarly, in the context of the lesson, the great light of Torah, which is *daat* (a combination of forces from *Chokhmah* and *Binah*), only becomes apparent when it emerges through *Malkhut*. By virtue of *Malkhut* being symbolic of faith, this indicates the importance of trusting in God and being content with one’s lot, a recognition of Divine providence. Thus, to receive and reveal the Torah, one must first possess the faith through which these insights are processed.

55. **the eyes do not see.** Without faith one is incapable of focusing on the Torah and hence cannot receive its “lights.” It is as if he were distant from the object he wishes to focus on. The reason for this is that a person without faith is distant from Divine providence.

56. **return of the looking.** But when one is not within range, that is, distant from the Torah (*T-N-T-A*), there is no return sight.

57. **Torah, which is life.** Of the Torah it is said, “For it is your life...” (Deuteronomy 30:20). One who has Torah, has life; he is likened to the “living creatures” of Yechezkel’s prophetic vision.

וְאֵז הָעֵינַיִם רוֹאִים אֶת הַדָּבָר הַנִּרְאֶה, כִּי הָרְאוֹת מְבִיא אֶת הַדָּבָר לְתוֹךְ הָעֵינַיִם.

אָבֵל כְּשֶׁהַדָּבָר הַנִּרְאֶה הוּא רְחוֹק, אֵז קָדָם שִׁיגִיעַ כַּח הָרְאוֹת לְהַדָּבָר הַנִּרְאֶה, מִתְפָּזֵר בְּתוֹךְ הָאָוִיר וְנִתְעַפֵּר, וְאֵין מְגִיעַ בְּהַכְפָּאָה עַל הַדָּבָר, וְעַל-יְדֵי-זֶה אֵין חוֹזֵר הָרְאוֹת לְעֵינַיִם, וְאֵז אֵין הָעֵינַיִם רוֹאִין, כִּי עָקֵר הָרְאוֹת הוּא מַחְמַת הַהַכְפָּאָה.

וְזֶה: (תהלים פ) “שׁוֹב נָא הִבֵּט מִשָּׁמַיִם וּרְאֵה” - שִׁיָּשׁוּב הַבָּטָה שְׁמִבֵּיט מִשָּׁמַיִם עָלֵינוּ, יָשׁוּב עַל-יְדֵי הַהַכְפָּאָה, יָשׁוּב הָרְאוֹת לְעֵינַיִם, וְאֵז: “וּרְאֵה”, כִּי הָרְאִיָּה עַל-יְדֵי הַשְּׂבֵת הַהַכְפָּאָה.

וְזֶה בְּחִינַת: “וְהַחֲיוֹת רָצוּא וְשׁוֹב”; “וְהַחֲיוֹת” - הֵינּוּ הַתּוֹרָה, שְׁהִיא הַחַיִּים, “רָצוּא” - בְּבְחִינַת הַבָּטָה מֵעֵלָּא לְתַתָּא; “וְשׁוֹב” - בְּחִינַת הַכְפָּאת הָרְאוֹת בְּדָבָר הַנִּרְאֶה, וְנִחְזֵר לְעֵינַיִם וְנִצְטִיֵּר בְּעֵינַיִם, כִּי הָעֵינַיִם הֵם כְּמִרְאָה לְטוֹשָׁה, שֶׁנִּתְרָאָה בָּהֶם כָּל דָּבָר שְׁעוֹמֵד כְּנִגְדּוֹ.

וְעַל-יְדֵי שֶׁאֲנַחְנוּ קְרוֹבִים אֶל הַתּוֹרָה, נִמְצָא שֶׁאֲנַחְנוּ קְרוֹבִים אֶל הָרְאוֹת, וְעַל-יְדֵי זֶה כַּח הָרְאוֹת נִחְזֵר לְעֵינַיִם, וְנִתְרָאִים וְנִצְטִיֵּרִים אֲנַחְנוּ בְּעֵינַיִם. אָבֵל הָעֵכוּ”ם, מַחְמַת שֶׁהֵם רְחוֹקִים מֵהַתּוֹרָה, הֵם רְחוֹקִים מֵהַשְּׂגָחַתוֹ, וְהַשְּׂגָחַתוֹ אֵין מְגִיעַ עֲלֵיהֶם בְּהַכְפָּאָה. נִמְצָא

58. **Run...return....** Looking down from Above refers to the “seeing eye of God” looking down upon man. It “returns” with the Torah drawn by the tzaddik, as the Torah, too, is synonymous with vision, “seeing.” Therefore, the person who fixes his gaze upon life, the Torah, will elicit God’s “seeing eye” of providence.

59. **partial seeing.** Because they are distant from the Torah, they cannot focus. They are only focused upon. Their own seeing—the Divine providence which they elicit—is therefore incomplete.

“Seeing” and “partial seeing” correspond to the concepts of Divine providence and nature, respectively. God, who created everything, oversees His creation. Believing and accepting this brings one under the direct governance of Divine providence. However, to the extent that one’s belief in or acceptance of God’s omniscience and omnipotence is lacking, he receives an inadvertent providence—only partial seeing. The events of his life will be governed by natural causes and not directly by God. This in itself raises a question: God, who oversees all of His creations, must also oversee nature. This being the case, what then is the actual difference between Divine providence and nature?

corresponding to “run,” whereas His providence upon us is complete.⁶⁰

5. {“Now it came to pass...that the heavens were opened and I saw visions of God.... Also out of the midst of it came the likeness of four living creatures.... They had the face of an *adam* (man), the face of an *aryeh* (lion)...the face of a *shor* (ox)...and the face of a *neshet* (eagle).... And the living creatures run and return.... And when the living creatures move, the *ofanim* (wheels) go...for the spirit of the living creatures is in the wheels.... And above the firmament that is over their heads is the likeness of a *kisay* (throne), in appearance like a sapphire stone. And upon the likeness of the throne is a likeness, in appearance like an *adam*, up above it” (Ezekiel 1).⁶¹}

Now, this is the *tikkun* (rectification) of the Upper Chariot and the Lower Chariot.⁶² Through the wise man who takes the souls and

The answer is that God does oversee everything. When a person acts properly, refraining from transgressing God’s will, he is worthy of receiving Divine providence directly. Conversely, the person who sins may no longer deserve to be given anything, including life itself. Yet, *shefa* (an influx of blessing) is always descending, even to the undeserving. Because of this, another means for transferring the *shefa* to man is required. To this end, God created nature. It serves as a buffer, so that even though a person is undeserving of any good, he is still able to benefit from the influx of blessing which comes to the world and its inhabitants naturally. Even so, one must never be satisfied with such a level, receiving Divine providence indirectly. Rather, a person should always strive to better himself and attain true faith, thereby drawing upon himself direct Divine providence.

In Hebrew, nature is *hateva* (הטבע). This word is the numerical equivalent of God’s name *Elohim* (86 אלהים). In other words, even nature is actually Godliness, just in a hidden (partial seeing) form (*Mabuey HaNachal*).

60. **upon us is complete.** Rebbe Nachman has applied this verse about the living creatures running and returning to a number of different aspects of the lesson. We have seen that “run” is Nuriel/the burning desire which is allayed by “return”/MeTaT/Moshe, who cools off this desire and elicits *chesed* and *daat* to draw the souls. He has also explained running as the will of the people who come to the tzaddik and returning as the wise man who brings down Torah. Finally, he has shown that running is looking down and returning is looking up—a reference to complete seeing. As such, all these concepts are encompassed in the vision of the Chariot (*Mai HaNachal*). In the next section (5), Rebbe Nachman will explain how the specific details of this prophetic vision relate to each individual as well as to the themes of his lesson.

It is worth noting that the one time in the year when this chapter of the Chariot is read publicly, is on the holiday of Shavuot. This is the day the Jewish people received the Torah and, as we’ve seen from the lesson, Yechezkel’s vision and receiving the Torah are conceptually the same. This is also why it was only after having been enslaved in and redeemed from Egypt—a land of idolatry, filled with the desire for money (see *Rabbi Nachman’s Stories* #12)—that the Jews were able to receive the Torah. And, when Mashiach comes and the idolatry of money will be destroyed completely, then we will again receive the Torah—the Torah of the Future (as above, §2). In addition, by going to the true tzaddik, one can, even now, be part of the Torah’s revelation. Like Moshe, the tzaddik has the power to elevate those dependent upon him, so that when he gives a Torah lesson their souls play an integral part in the insights the tzaddik reveals. Not only this! From the lesson we can likewise understand that by going to the tzaddik, one comes under the direct and caring Divine providence of God’s “seeing eye” (*Mai HaNachal*).

הַשְּׂגָחְתּוֹ עַל הָעֶכוּ"ם בְּחֻצֵי הָרְאוֹת, בְּבְחִינַת רְצוּא, וְעָלִינוּ
הַשְּׂגָחְתּוֹ בְּשִׁלְמוֹת.

ה. וְזֶהוּ בְּחִינַת תְּקוּנַת דְּמַרְכָּבַת עֲלָא וּמַרְכָּבַת תַּתָּא - שְׁעַל-

In review: Giving charity breaks one’s desire for money, as a result of which one draws Divine providence and experiences joy and contentment. Charity is also an aspect of the revelation of Mashiach, when the idolatrous worship of money is nullified. Divine anger is thus eliminated, lovingkindness is revealed, and it is as if one built the Holy Temple—synonymous with *daat* (§1). *Daat*, the deeper knowledge required to understand the Torah’s mysteries, is what enables one to receive Torah insights and teach them to others. Doing so attracts their souls, which he then elevates to create a unification. As a result, (and provided he has divested himself totally of the desire for money,) new Torah insights are revealed (§2). When people bring their will/soul to the wise man, the tzaddik purifies their desires and “runs”/ascends with them. Later, when he “returns” with the souls, he also brings a revelation of Torah to the world (§3). This drawing of new Torah insights elicits Divine providence, Heaven’s power-of-vision. Those close to Torah are completely reflected in His eyes, whereas the gentiles and those distant from Torah receive only a partial seeing (§4).

61. **Ezekiel 1.** Yechezkel’s prophesy took place in exile, in Babylon. He was shown the Divine Chariot and was then able to describe it in detail (see above, n.39). Reb Noson points out that the first letters of the opening words, “*Niftchu Hashamayim Vereh Marot Elohim* (The heavens were opened...),” form the Hebrew word for faith, *EMUNaH* (*Likutey Halakhot, Even HaEzer; Appendix*). This can be understood as alluding to the fact that presently, the way to become worthy of heavenly revelations is through the perfection of one’s faith. This relates to our lesson from which we’ve seen that in order to break bad desires one must give charity, an aspect of faith. By doing so, even in this exile one can merit truly exalted levels.

It must be made perfectly clear that **there is absolutely nothing physical nor is there any aspect of corporeality in the transcendent worlds!** This cannot be stressed enough. Any analogy, use of terminology, or comparison to anything physical in Yechezkel’s vision of the Chariot is only a means through which the serious student of the Kabbalah can hope to achieve even the minutest grasp of the spiritual realm. As Eliyahu the Prophet warned, “**There exists neither form, nor shape, nor any figure whatsoever, for all is spiritual.**” See Lesson #12, note 55.

62. **Upper...Lower Chariot.** In an ancient (first century) esoteric text known as the *Hekhalot Rabbati* (Greater Chambers), we find a description of the methods used for ascending spiritually, mentally, through the seven chambers which lead to the Throne of Glory. During this mystical experience, which is known as *Merkavah* (Chariot), one is, as it were, placed in a *karon* (chariot) which serves as his spiritual vehicle for ascent. Opposite the door of the seventh and uppermost chamber the initiate encounters the four living creatures with the face

ascends with them “and brings down the mighty in which it trusts,” the two Chariots are rectified.

For in the aspect of soul, there are four living creatures, a throne and one who sits on the throne.⁶³

ARYeh (lion) in the aspect of soul corresponds to (Song of Songs 5:1), “*ARYsy mory* (I gathered my myrrh) with my spice.”⁶⁴ “*MoRy*” corresponds to “*MaRat* (bitterness of) soul” (1 Samuel 1:10), as in, “For her soul is bitter within her” (2 Kings 4:27). This indicates a blemish of the soul, a flaw of the will. When a person wants some object of desire, this will is a flaw and is bitter for the soul.⁶⁵

And now, when this person comes with his soul and his will to the wise man of the generation, and the wise man of the generation takes all the wills and gathers them together one with another in order to elevate them as above,⁶⁶ then he also gathers together all the wills and souls which have fallen.⁶⁷ This is the aspect of *aryeh*: it connotes of gathering; he gathers together the bitterness of the soul—i.e., the blemish of the soul.⁶⁸ [And this is] “with my spice”—with the good

of a man, a lion, an ox and an eagle. And when he finally merits standing before the Throne of Glory, it begins to sing.

In the terminology of the *Zohar* and the teachings of the Ari, the Upper and Lower Chariots correspond to the different *sefirot*. The difference between upper and lower aligns with the abovementioned distinction between the three colors of the eye and the pupil (notes 50-52), with the Upper Chariot corresponding to *Chesed*, *Gevurah* and *Tiferet* as they relate to *Malkhut*, and the Lower Chariot being *Malkhut* itself (*Sulam*, *Zohar* I, 196b). This *Zohar* explains that Yosef’s being put in charge of Egypt’s sustenance and riding in Pharaoh’s second royal chariot alludes to the rule of the tzaddik/*Yesod* who brings *shefa* to *Malkhut*.

In explaining the two Chariots in terms of the lesson, the *Mai HaNachal* says that the Upper Chariot alludes to the raising up of the souls, the souls themselves corresponding to the Lower Chariot, while the Lower Chariot alludes to the bringing down of Torah, which itself corresponds to the Upper Chariot.

63. **creatures...throne...one who sits on the throne.** Rebbe Nachman will now explain the different elements in Yechezkel’s vision, first as they apply to the elevation of souls performed by the wise man, and then as they apply to the Torah with which he descends.

The initial part of this process, the “elevating,” is the rectification which the tzaddik brings to the Lower Chariot/the souls. The second half of the process, the “descending,” is the *tikkun* which the tzaddik brings to the Upper Chariot/the Torah.

64. **ARYeh....** Of the four faces of the living creatures, the *aryeh* alludes to the process of gathering.

65. **MoRy...MaRat...bitter for the soul.** One’s will and desires are directly linked to his soul (as above, §3 and n.35). By virtue of this relationship, the evil desires which a person has are capable of blemishing his soul. In contrast, holy desires cause his soul to give off a “pleasant

יְדֵי הַחֶכֶם שְׁלוֹקָה הַנְּפֹשׁוֹת וְעוֹלָה עִמָּהֶם, “וַיֵּרֵד עִז מִבְּטָחָהּ”,
נִתְתַקְּנוּ שְׁנֵי הַמְּרַכְּבוֹת.

כִּי יֵשׁ אַרְבַּע חַיּוֹת בְּבַחֲיִינַת נֶפֶשׁ, וְכֹסֵא, וַיּוֹשֵׁב עַל הַכֹּסֵא.
אַרְיֵה שֶׁבְּבַחֲיִינַת נֶפֶשׁ – זֶה בְּחִינַת (שִׁיר הַשִּׁירִים ה): “אַרְיֵי מוֹרֵי
עִם בְּשָׂמִי”; “מוֹרֵי” – זֶה בְּחִינַת (שְׁמוּאֵל-א’ א) “מֵרַת נֶפֶשׁ”, בְּחִינַת
(מַלְכִּים-ב’ ד): “וְנִפְשָׁהּ מָרָה לָּהּ”, זֶה בְּחִינַת פְּגַם הַנֶּפֶשׁ, פְּגַם
הַרְצוֹן; כְּשֶׁרוֹצֵה דְּבַר-תְּאוּהָ, זֶה הַרְצוֹן הוּא פְּגַם וּמָרָה לְנֶפֶשׁ.
וְעַכְשָׁו, כְּשֶׁפָּא זֶה הָאָדָם לְחַכְמֵי-הַדּוֹר עִם נֶפֶשׁוֹ וְרְצוֹנוֹ, וְחַכְמֵי-
הַדּוֹר לוֹקָח כָּל הַרְצוֹנוֹת וְלוֹקָט אוֹתָם אֶחָד לְאֶחָד, כְּדֵי לְהַעֲלוֹת
אוֹתָם כַּנֵּל, וְאִז מְלַקֵּט גַּם כָּל הַרְצוֹנוֹת וְהַנְּפֹשׁוֹת שֶׁנִּפְלוּ. וְזֶהוּ
בְּחִינַת: ‘אַרְיֵה’ – לְשׁוֹן לֵקֵט, שֶׁמְלַקֵּט מֵרַת הַנֶּפֶשׁ, הֵינּוּ פְּגַם

fragrance.” Both are included in the verse “I gathered...” Myrrh, which is an aromatic resin with a bitter taste, alludes to *morat*, the bitterness of a blemished soul. The fragrant spice mentioned in the verse, implies the holy desires of a pure soul.

66. **as above.** See section 3.

67. **all...which have fallen.** This refers to the previous desires which this person had, before he decided to go to the tzaddik for rectification (*Parparaot LeChokhmah*).

68. **gathers...the blemish of the soul.** The *Parparaot LeChokhmah* explains: The very fact that a person comes to the tzaddik for a *tikkun* is in itself an indication of his good desire and will to get closer to God. Even so, he no doubt has other wills, lusts and desires which turn him away from holiness. These are very bitter for the soul to bear and require a *tikkun*. Therefore, together with the good, the tzaddik must also “gather” these evil desires. They, too, must be elevated, otherwise the soul of this person remains blemished and cannot be raised up. Now, by coming to the tzaddik, the process of rectification is begun. In working to elevate this person’s soul, the tzaddik brings him to experience feelings of bitterness and remorse over his previous sins and blemishes. It might even be that the person himself is not aware of his own evil desires, the bitterness which his soul experiences. Yet now, by coming to the wise man, the tzaddik sensitizes him to the inner workings of his soul so that he is worthy of realizing his mistakes and repenting. And, by repenting, the person who has come to the tzaddik becomes even more aware of his past desires. He feels even more bitterness and remorse, and continues to repent. The tzaddik also takes these desires, this bitterness of the soul, and elevates them as *mayin nukvin*. This, in turn, brings further Torah revelations, which lead to still more holy desires, and so on. Thus, even a person steeped in evil desires has a way to improve and rectify himself. He can come to the tzaddik. This one straightforward act, because it is an expression of a holy desire, will begin a process through which his soul as well can reach its perfection.

The *Mabuey HaNachal* adds: At its root, all desire is the burning of the transcendent “heart.” It is from this exalted level that yearning and longing for God stems. However, as

will, which gives off a pleasant fragrance.⁶⁹

Shor (ox) in the aspect of soul is the clear light added to the soul because of the coming together, the uniting of the soul's fragments.⁷⁰ Then, the soul shines even more. For when the will does not shine, then the soul is in the aspect of "the soul hungers" (Psalms 107:9).⁷¹

The essence of the hunger [that a person feels] stems from a lack of light. As our Sages taught: "He made you suffer and let you go hungry, and He fed you the manna" (Deuteronomy 8:3)—from here we learn that a blind man is never satiated (*Yoma* 74b).⁷² This is because satiation essentially comes from the light that one sees with his eyes.⁷³ But, because he does not see, his soul—his will—is never fulfilled, for "Better is the sight of the eyes than the wandering of the soul" (Ecclesiastes 6:9).⁷⁴

However, when he purifies his soul with the clearness of the light, then, "[He has satisfied the longing soul] and the hungry soul He has filled with goodness" (Psalms, *ibid.*). This corresponds to (Isaiah 58:11), "And He will satiate your soul with clearness."⁷⁵ This is the aspect of

it descends and becomes enveloped in this world, desire is transformed into the source of all vanity and lust through which man blemishes his soul. But, by bringing these fallen desires and wills to the tzaddik, they can be rectified and returned to their root. The tzaddik elevates the person's will so that all his desires are directed towards an increase of holiness and a yearning for closeness to God.

69. **pleasant fragrance.** The verse thus reads: The wise man says, "I gathered the blemishes and bitterness of the souls together with their good desires." This is the concept of *aryeh* (gathering) in the aspect of soul: the tzaddik *gathers* a person's evil desires together with the pleasant fragrances stemming from his desire to serve God (*Parparaot LeChokhmah*).

Rashi (*loc. cit.*) applies this verse to the offering of incense brought by the leaders of the tribes at the consecration of the Tabernacle (Numbers 7). Seen in the context of our lesson, the leaders are synonymous with the wise man/the tzaddik; the incense, which corresponds to the binding (above §1), is the gathering of the souls; the Tabernacle represents the Holy Temple, the concept of *daat*. Furthermore, the Midrash (*Bamidbar Rabbah* 13:14) points out that each leader brought his offering in accordance with the needs and wants of his own tribe. In other words, he was able to elevate them according to their desires.

70. **Shor...clear light....** After the *aryeh*/the gathering of the desires, the *shor* in the Chariot alludes to a second element in the aspect of soul: the uniting of the soul's fragments. This refers to breaking one's desire for money, a desire which causes the splintering of the soul/the will into different interests and concerns. (A person seeking wealth spreads himself out through diversified investments.) In gathering a person's evil desires, the tzaddik halts this splintering and unites that which was fragmented (*Parparaot LeChokhmah*).

Elsewhere, Rebbe Nachman explains that the soul and money are rooted in the same transcendent source (*Likutey Moharan* I, 68, 69). (This explains why the desire for money seems to be a part of human nature. This is the soul seeking to return to its source.) Thus, money

הַנֶּפֶשׁ; "עַם בְּשָׂמִי" - עַם הַרְצוֹן הַטּוֹב שֶׁמַּעֲלָה רִיחַ טוֹב. וּבְחִינַת שׁוֹר שֶׁבִנְפֶשׁ - זֶה הָאוֹר הַמְצַחֵץ שֶׁנִּתְּוֹסֵף בְּנֶפֶשׁ מִחֶמֶת הַקְּבוּץ, שֶׁנִּתְקַבֵּץ פְּזוּרֵי הַנֶּפֶשׁ, וְאֵז מְאִיר הַנֶּפֶשׁ בְּיוֹתֵר, כִּי כִשְׁהַרְצוֹן אֵין מְאִיר, אֵז הַנֶּפֶשׁ בְּבְחִינַת "וְנֶפֶשׁ רַעְבָּה".

כִּי עַקֵּר הַרְעָב מִחֶמֶת הָעֵדֶר הָאוֹר, כְּמוֹ שֶׁאֲמָרוּ חֲכָמֵינוּ זְכוֹרֵנוֹם לְבִרְכָה (יומא עד:): "וַיַּעֲנֶה וַיִּרְעִיבֵהּ וַיֹּאכִילֶהָ אֶת הַמָּן" - מְכַאֵן שֶׁהַסּוּמָא אֵינוֹ שָׁבֵעַ, כִּי עַקֵּר הַשְּׁבַע מִחֶמֶת הָאוֹר שֶׁיִּרְאֶה בְּעֵינָיו, וְעַל-יְדֵי שֶׁאֵינוֹ רוֹאֶה, אֵין נִתְמַלֵּא נֶפֶשׁוֹ, הֵינּוּ רְצוֹנוֹ, כִּי "טוֹב מְרַאֶה עֵינָיִם מִהֶלֶךְ-נֶפֶשׁ" (קהלת ו).

וּכְשֶׁמְצַחֵץ נֶפֶשׁוֹ בְּצַחֲצוֹת הָאוֹר, אֵזִי "וְנֶפֶשׁ רַעְבָּה מְלֵא טוֹב" (תהלים קז), בְּבְחִינַת (ישעיה נח): "וְהִשְׁבִּיעַ בְּצַחֲצוֹת

spread out represents a soul that is spread out. And, just as a torch shines more brightly than an equivalent amount of individual candles, a soul united is brighter than one which is fragmented.

71. **the will does not shine....** Even when a person hungers to serve God, if his will is fragmented—splintered by good and evil desires—it cannot shine.

72. **never satiated.** A blind man, because he cannot see what he is eating, may feel full, but is never satiated. He does not *know* what he ate. In the desert the Jews ate the manna. It was a heavenly food and bore no resemblance to any food known to man. Therefore, though they consumed it, they never felt as if they had eaten (for what in fact was it that they had eaten?). This is the meaning of, "He made you suffer...go hungry and He fed you the manna." The question is asked, Why were the Jews not satiated by the manna? The answer is that Torah can only be attained by one who has a minimum attachment to pleasure (*Avot* 6:5). Thus, the Jews were made to suffer by going hungry. They were being prepared for receiving the Torah (*Iyun Yaakov, Yoma* 74b). This relates to our lesson, because contentment with one's lot is one of the necessities for acquiring Torah (*Avot* 6:4). By achieving this level, one can attain *daat*, which enables him to reveal the Torah of the Future (as above, §1 and 2).

73. **satiation...that one sees with his eyes.** If the fragments of his soul have been united, his soul will shine brightly. He will be satiated and content with what he has in life.

74. **the wandering of the soul.** The Talmud (*Yoma* 74b) continues: Because the blind are never satiated, one should always eat his sumptuous meals by the light of day, as it is written, "Better is the sight...." Thus we see that light and sight are synonymous. It is therefore better to have sight, the united light of the soul, rather than a wandering of the soul, which is fragmentation and emptiness.

75. **sateiate your soul with clearness.** Clearness also indicates a unification of the soul, when it is neither splintered nor fragmented. The verse which precedes this one states that if one "draws out his soul" and feeds the hungry (i.e., gives charity), his light will shine in the darkness. In

ShoR: it connotes gazing,⁷⁶ corresponding to "...the sight of the eyes than the wandering of the soul."⁷⁷

Nesher (eagle) in the aspect of soul is the renewal which the soul experiences when it ascends in the aspect of *eybur* (pregnancy).⁷⁸ This is the aspect of *nesher*: "Your youth is renewed like that of the eagle" (Psalms 103:5).⁷⁹

Adam (man) in the aspect of soul corresponds to (Genesis 2:7), "And the *adam* became a living soul."⁸⁰ For "the *adam*" indicates impoverished and wealthy, as is written (Genesis 1:26), "Let us make man in our image"—wealthy; "in our likeness"—impoverished (*Zohar*; Introduction p.13b).⁸¹

Now, when the souls come together, they are then in the aspect of *adam*; souls great and small, corresponding to impoverished and wealthy.

Ofanim (wheels) are the bodies.⁸² For the body's main functioning comes only from the life-force in the soul. The soul exhibits its functioning through the limbs of the body, whereas the body has no movement of its own. Everything happens because of the soul's powers.

other words, the person who breaks his desire for money by giving to the poor is rewarded with unity of the soul, which enables it to shine.

In Hebrew, clearness is *tzachtzachot*. The Ari explains that *tzachtzachot* is also the term used for the heavenly lights which existed at the very earliest point of Creation. These transcendent lights are therefore similar to *T-N-T-A*, the elements of Torah mentioned above (§4). Thus, by uniting his soul, one can also acquire Torah (as in n.70). See below, note 108.

76. **ShoR...gazing.** This is as in the verse (Numbers 24:17), "*aShuRenu* (I gazed upon it), but it was not near."

77. **of the soul.** Thus, *shor* (ox) in the aspect of soul alludes to the soul's clear light which predominates when the soul itself is united.

78. **nesher...renewal....** The *nesher* in Yechezkel's vision alludes to the third element in the aspect of soul: the concept known as pregnancy. Just as in pregnancy the fetus develops and grows to maturity, the Kabbalistic *eybur* applies to the spiritual growth of something that begins small and develops. Earlier in the lesson (§2), Rebbe Nachman discussed the unification of the Holy One and His Divine Presence which is brought about by the elevation of the Jewish souls in the aspect of feminine waters. This elevation of the soul is its *eybur*; as the wise man raises it up to be renewed.

79. **renewed like that of the eagle.** Rashi explains that there is a species of eagle which constantly renews itself. He also quotes the Midrash that there is an eagle which lives for many years and then rejuvenates itself (cf. *Bereishit Rabbah* 19:5; *Tzaddik* #425 and note). Here we see that when renewal occurs, it is as if the soul begins life anew. The

נִפְשָׁךְ. וְזֶה בְּחִינַת שׁוֹר, לְשׁוֹן הַסִּתְּפוּלוֹת, בְּחִינַת מְרֵאָה עֵינַיִם
מִהֶלֶךְ-נֶפֶשׁ.

וְנִשְׂרָ שֶׁבְּחִינַת נֶפֶשׁ - זֶה הַחֲדוּשׁ שֶׁנִּתְּחַדֵּשׁ הַנֶּפֶשׁ בְּעֵלְיָתָהּ
בְּבְחִינַת עֲבוּר. וְזֶה בְּחִינַת נֶשֶׁר - "תִּתְּחַדֵּשׁ כְּנִשְׂרָ נְעוּרַיִכִי"
(תהלים קג).

וְאָדָם שֶׁבְּנֶפֶשׁ - זֶה בְּחִינַת (בראשית ב): "וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה",
כִּי הָאָדָם בְּחִינַת מְסֻכָּי וְעֵתִירִי, כְּמוֹ שֶׁפָּתוּב (כהקדמת הזהר דף
יג): "נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ" - עֵתִירִי, "כְּדַמוֹתֵנוּ" - מְסֻכָּי.

וְכַשְׁנִתְּלַקְטוּ הַנֶּפֶשׁוֹת, אֲזִי הֵם בְּבְחִינַת אָדָם, נֶפֶשׁוֹת גְּדוּלוֹת
וְקִטְנוֹת, בְּבְחִינַת מְסֻכָּי וְעֵתִירִי.

וְאוֹפָנִים - הֵן הַגּוֹפִיִן, כִּי עָקַר פְּעֻלוֹתֵיהֶן שֶׁל הַגּוֹפִיִן אֵינוֹ אֶלָּא
מִן הַחַיּוֹת שֶׁבְּנֶפֶשׁ, שֶׁהַנֶּפֶשׁ מְרַאָה פְּעֻלוֹתֵיהָ עַל-יְדֵי אִיבְרֵי הַגּוֹף,
וְאֵין לַגּוֹף שׁוֹם תְּנוּעָה עֲצָמִית, וְהַכֹּל עַל-יְדֵי כַחוֹת הַנֶּפֶשׁ.

Talmud teaches: When a non-Jew converts, he is like a new-born child (*Yevamot* 22a). Many commentaries point out that this is equally applicable to a Jew who repents. He, too, is starting his life anew.

80. **adam...living soul.** The *adam* in the Chariot alludes to a fourth element in the aspect of soul: the "living soul." When one comes to the wise man and his soul is renewed through the aspect of pregnancy, he matures into a "living soul"—the living creatures of the Chariot who run and return.

81. **wealthy...impoverished.** This passage from the *Zohar* (*loc. cit.*) explains that men are created rich and poor to facilitate the performance of the mitzvah of *tzedakah* (charity). By helping others, man unites with his fellow man. This ties in very well with the lesson. Through performing the mitzvah of charity, one attains *daat* (the combination of *ashan* and *ruach*, *gevurot* and *chasadim*) which then allows for the rejuvenation of the soul, as in, "Let us make *adam*...."

82. **Ofanim are the bodies.** "For the spirit of the living creature was in the wheel" (*Ezekiel* 1:20). In other words, the spirit/the will of the creature descended into the wheel, making it go wherever the creature wanted it to. In the context of our lesson, this relates to the will of the soul over the body; the will of the soul ruling the body, rather than the body's desires ruling the soul. This distinction is likewise applicable to the tzaddik and his followers. His soul, vis-à-vis those of his followers, is like the soul vis-à-vis the body. The tzaddik's living spirit enters into and directs the body, and not the reverse.

KiSay (throne) in the aspect of soul is the wise man's soul, which is *nitKaSeh* (concealed).⁸³ This corresponds to (Proverbs 3:15), “[The wise man's soul] is more precious than *PNiNiM* (pearls),” {about which our Sages expounded: More precious than the High Priest who entered *liPhNi v'liPhNiM* (the innermost sanctum) (*Sotah* 4b).}⁸⁴ Because the soul of the wise man is so precious, it is concealed in the innermost sanctum and all the souls become her garb.⁸⁵

And, [finally,] the *adam* who sits on the throne is the knowledge of the wise man, for “Also, that the soul be without *daat* is not good” (Proverbs 19:2).⁸⁶

There are also the four living creatures in [the aspect of] Torah.⁸⁷ *Aryeh* [is] in the Torah, for the Torah is called “might,”⁸⁸ and “what is mightier than a lion?” (Judges 14:18).⁸⁹ *ShoR* in the Torah is alluded to in (Proverbs 8:16), “By me *sarim yaSoRu* (rulers rule).”⁹⁰ *Nesher* in the Torah is the aspect of new Torah insights,⁹¹ as alluded in, “...renewed like that of the eagle.” *Adam* in the Torah is alluded to in (Numbers 19:14), “This is the Torah: a man!” The [Torah] has lenient and strict applications, corresponding to “impoverished” and “wealthy.”

Kisay in the aspect of Torah are those things which the Ancient of Days *kisah* (*Pesachim* 119a)⁹²—they conceal themselves within the stories

83. **concealed.** The *kisay* of Yechezkel's vision alludes to the hidden and concealed nature of the tzaddik's own soul. Rebbe Nachman is pointing out the greatness of the true tzaddikim (those who labor to rectify the souls of their fellow Jews) and their followers. The tzaddik is likened to the throne of the Chariot and the souls close to him are likened to its wheels! (*Mai HaNachal*).

84. **High Priest....** This passage from the Talmud (*loc. cit.*) points out the greatness of one who studies Torah/the wise man/the tzaddik. He is greater in stature than even a High Priest, who is the only one permitted to enter the Holy of Holies and then, only on Yom Kippur. This is an indication that Torah knowledge is actually more exalted than even the holiest and innermost sanctum of this world.

85. **concealed in the innermost...garb.** Just as the High Priest was able to elicit forgiveness for sin and a purification of the soul by entering the Holy of Holies, *LiPhNi v'liPhNiM* (לפני ולפני), the wise man, whose soul is likened to *PNiNiM* (פנינים, pearls), is able to elicit repentance and the renewal of the soul.

86. **...without daat is not good.** One's will and desires are directly linked to his soul (as above, §3 and n.35). With *daat*, his will is for that which is good, his desire is for holiness. However, without *daat*, his will and desire are not for that which is good or holy, and this is not good for his soul. Therefore, the *adam* sits on the throne—the wise man's holy knowledge must sit on the soul—to control it.

87. **four living creatures in Torah.** Having explained how the different elements in Yechezkel's vision apply to the soul—the Lower Chariot, Rebbe Nachman now focuses on how they apply to the Torah—the Upper Chariot.

וְכִסָּא שְׁבַבְחֵינָת נִפְשׁ - הוּא נִפְשׁ הַחֶכֶם שֶׁנִּתְפַסֵּה, בְּבַחֲיָנָת (משלי ג): “יִקְרָה הִיא מִפְּנִינִים” [כְּמוֹ שֶׁדָּרְשׁוּ רַבּוֹתֵינוּ, זְכוּרֵנוֹם לְבִרְכָה (סוטה ד:): מִכֵּהֵן גְּדוּל שֶׁנִּכְנַס לְפָנָי וְלְפָנִים], כִּי מִחֲמַת שֶׁנִּפְשׁ הַחֶכֶם הוּא יִקְרָה, הוּא נִתְפַסֵּה לְפָנָי וְלְפָנִים, וְכָל הַנִּפְשׁוֹת נִעֲשִׂין לְבוֹשֵׁין אֲצֵלָה.

וְהָאָדָם הַיּוֹשֵׁב עַל הַכִּסֵּא - הוּא דַעְתּוֹ שֶׁל הַחֶכֶם, כִּי (משלי יט) “גַּם בְּלֹא דַעַת נִפְשׁ לֹא טוֹב.”

וַיֵּשׁ אַרְבַּע חַיּוֹת בַּתּוֹרָה: אַרְיֵה שְׁבַתּוֹרָה, כִּי הַתּוֹרָה נִקְרָא עַז - (שופטים יד) “וּמָה עַז מֵאַרְיֵה”; וְשׁוֹר שְׁבַתּוֹרָה - זֶה בְּחֵינָת (משלי ח:): “כִּי שָׂרִים יִשְׂרוּ”; וְנֶשֶׁר שְׁבַתּוֹרָה - זֶה בְּחֵינָת חֲדוּשֵׁין דְּאוֹרֵינָא, בְּבַחֲיָנָת “תִּתְחַדֵּשׁ כְּנֶשֶׁר”. וְאָדָם שְׁבַתּוֹרָה - זֶה בְּחֵינָת (במדבר יט): “זֹאת הַתּוֹרָה אָדָם”, וַיֵּשׁ בָּהּ קְלוֹת וְחֲמוּרוֹת, שֶׁהֵם בְּחֵינָת מִסְכְּנֵי וְעֵתִירֵי;

וְכִסָּא שְׁבַבְחֵינָת תּוֹרָה - הֵם דְּבָרִים שֶׁכֻּפְּסָה עֲתִיק־יוֹמִין (פסחים

88. **Torah is called might.** “God will give might to His nation” (Psalms 29:11). Rashi explains that this might is Torah. Also see *Shir HaShirim Rabbah* 2:3.

89. **mightier than a lion.** This was the answer to the riddle which Shimshon presented to the Philistines: What is it, that “...out of the mighty came sweetness”? This relates to the sweetening and allaying of the burning desires.

90. **sarim yaSoRu.** In this verse from Proverbs, “me” is the Torah, through which one's rule is established (*Metzudat Zion, loc. cit.*). This is the implication of the *shor*, as the Talmud teaches (*Chagigah* 13b): The king (ruler) of the domestic animals is the ox (*Parparaot LeChokhmah*).

91. **new Torah insights.** As in the soul, *nesher* alludes to the birth of something new. In terms of the Torah, this is the revelation of original Torah insights, as mentioned above in section 2.

92. **Ancient of Days....** This passage in *Pesachim* (*loc. cit.*) defines two categories of the teachings of the Ancient of Days: concepts that were concealed and are to remain concealed, and concepts that were concealed and should be revealed. Those that are not meant to be revealed remain hidden. However, those that should be revealed are made known when the wise man elevates the souls of his followers and then returns with new Torah insights. These revelations, as Rebbe Nachman tells us, are from the Torah of the Future—that which the Ancient of Days concealed. See note 26 that these new insights are already present in the Torah, but are concealed there within garments, namely, the sagas which the Torah records.

of the Torah. The one who sits on the throne is the Ancient of Days [Himself], as in (Daniel 7:9), “The Ancient of Days did sit.”⁹³ [Finally,] *ofanim* in Torah are themselves the bodies of law.⁹⁴

And this is the story brought in *Taanit* (23b) about Rabbi Yonah:⁹⁵

When the world was in need of rain, he said, “I will go and purchase a zuz worth of *eybura* (grain).” [Instead,] he would stand in a deep place, a concealed place, covered in sackcloth. And this would cause the rains to come.

When the world was in need of rain — In other words, [in need] of Torah, as in (Deuteronomy 32:2), “My teaching shall drop like rain.”⁹⁶

He said, I will go and purchase a zuz worth of *eybura* (grain) — *EYBUR*⁹⁷ corresponds to *EB RaYU*.⁹⁸ *Eb* alludes to allaying⁹⁹; *rayu* is the aspect of burning¹⁰⁰; *zuz*¹⁰¹ corresponds to the desire for money. In other words, he went to allay the [burning] desire for money.¹⁰²

he would stand in a deep place — Having allayed the desire for money, he merited a “deep place.” This is the aspect of lovingkindness, as in the way “the sun-lit spots appear deeper than the shaded spots” (*Shavuot* 6b).¹⁰³ And lovingkindness is the light of day, as is written (Psalms 42:9), “God will command His lovingkindness in the daytime.”¹⁰⁴ And

93. **Ancient of Days did sit.** This corresponds to *daat*, the Torah knowledge of the wise man which “sits” on the throne of the Lower Chariot.

94. **bodies of law.** See above (n.82) that the *ofanim* (wheels) allude to the body. And, just as the body is a garment for the soul, the bodies of law of the Torah are garments for the Torah’s inner meaning.

95. **story...Rabbi Yonah.** Rebbe Nachman will now review the lesson to this point, summarizing the different themes within this story. This in itself is an example of how the revelations of the Ancient of Days are cloaked within stories of Torah (as in nn.26, 92).

96. **My teaching...rain.** “Just as rain brings life to the world, so too My Torah” (*Sifrei, loc. cit.*). See above, section 4.

97. **EYBUR.** The way to draw the Torah which the world requires is to elevate the souls in the concept of *eybur* (pregnancy).

98. **EB RaYU.** In Hebrew, *EB RaYU* (עב ריי) has the same letters as *eybur* (עיבור). In other words, the way to bring about this pregnancy is through *eb rayu*. The letters *EB* (עב) have a numerical value of 72, corresponding to *CheSeD* (חסד). The *gematria* of the letters *RaYU* (ריי) is 216, corresponding to *GeVURaH* (גבורה) (*Parparaot LeChokhmah*; see Appendix: Gematria Chart).

99. **EB...allaying.** Because it corresponds to *chesed*, *eb* alludes to the *chasadim* (benevolences) that cool the burning arising from the severities (*Parparaot LeChokhmah*). See above, note 6.

קיט, ועיין זהר בהעלותך קנב), וְהֵם מְכַסִּים אֶת עֲצָמָן בְּסִפּוּרֵי הַתּוֹרָה; יוֹשֵׁב עַל הַכֶּסֶּא – הוּא עֲתִיק־יוֹמִין, בְּבַחֲיַנֵּת (דניאל ז): “וְעֲתִיק יוֹמִין יֵתֵב”; וְאוֹפְנִים שְׁבַתּוֹרָה – הֵן הֵן גּוֹפֵי הַלְכוֹת.

וְזֶה שְׁמֵכִיָּא בְּתַעֲנִית (דף כג): מַעֲשֵׂה דְרַבִּי יוֹנָה: כַּד הָוָה אֶצְטְרִיךְ עָלַמָּא לְמַטְרָא, אָמַר: אֲזִיל וְאִיתִי בְּזוּזָא עֲבוּרָא; וְהוּי קָאִי בְּאַתְרָא עֲמִיקִי, בְּאַתְרָא צְנִיעָא מְכַסִּי שְׂקָא, וְעַל־יְדֵי־זֶה־וְאִתִּי מְטָרָא.

כַּד הָוָה מְצַטְרִיךְ עָלַמָּא לְמַטְרָא – הֵינּוּ לְתוֹרָה, כְּמוֹ שְׁכַתּוּב (דברים לב): “יַעֲרֹף כַּמְטָר לְקַחֲי”.

אָמַר, אֲזִיל וְאִיתִי בְּזוּזָא עֲבוּרָא. עֲבוּר – זֶה בְּחִינַת ע”ב רי”ו; ע”ב הוּא שְׂכוּךְ, רי”ו – זֶה בְּחִינַת חֲמִימוּת. בְּזוּזָא – זֶה בְּחִינַת תְּאַוּת מָמוֹן, הֵינּוּ דְאֲזִיל לְשַׁכְּךְ תְּאַוּת מָמוֹן כַּנ”ל.

וְהוּוּ קָאִי בְּאַתְרָא עֲמִיקִי – עַל־יְדֵי שְׁשַׁכְּךְ תְּאַוּת מָמוֹן זָכָה לְאַתְרָא עֲמִיקִי, שֶׁהוּא בְּחִינַת חֶסֶד, כְּמַרְאֵה הַחֲמָה עֲמִיקָה מִן הַצֵּל (שבועות ו:), וְחֶסֶד הוּא אֹר יוֹם, כְּמוֹ שְׁכַתּוּב (תהלים מב): “יוֹמָם

100. **rayu...burning.** Because it corresponds to *gevurah*, *rayu* alludes to the *gevurot* (severities) and *dinim* (stern judgments) that give rise to the burning (*Parparaot LeChokhmah*). See above, note 6.

101. **zuz.** The *zuz* (often referred to as *zuz*), a silver coin in Aramaic, represents the evil desire for money. As mentioned above (nn.10, 42), there is a burning which is pure. (See also n.68 concerning the desire and yearning to come closer to God.) This is referred to here as *rayu*. However, when this burning “materializes” as an evil desire, it is known as *zuz*—the desire for money. Rabbi Yonah went to cool the burning desire, the idolatry of money, in order to reveal new Torah insights.

102. **went to allay....** Rabbi Yonah went to combine *EB* and *RaYU*, *chesed* and *gevurah*, so that there would be an *EYBUR* for the renewal of the souls. This is how he hoped to bring Torah into the world (*Parparaot LeChokhmah*).

103. **sun-lit...shaded spots.** This refers to the leprosy of *baheret*, in which a white spot appears on the body (Leviticus 13:2). It is the whitest (brightest) of all the various types of leprosy (*Nega'im* 1:1). The Talmud (*loc. cit.*), when explaining the nature of this whiteness, compares it to “a sun-lit spot which appears recessed within a shaded area.” It therefore appears deeper (more set back) than the surrounding skin.

104. **in the daytime.** In order to show that the “deep place” to which Rabbi Yonah merited is *chesed*, Rebbe Nachman quotes the verse from Psalms that *chesed* is synonymous with the daytime/the *sun-lit* area. These sun-lit or brighter areas, as the Talmud (*Shavuot* 6b) teaches,

through the lovingkindness he was worthy of building the House, the aspect of intellect, as above.¹⁰⁵ And this is:

a concealed place — This refers to the Holy Temple, which is the intellect, as is written (Proverbs 11:2), “But with the concealed (modest) is wisdom.”¹⁰⁶

covered in a sackcloth — This alludes to taking the souls in order to elevate them, as mentioned above: “He that takes souls is wise.”¹⁰⁷ The encompassing of the souls is known as a *SaK* (sack), for “they delight in the *ShaKya* (drink) of the brook.” This corresponds to, “And He shall satiate your soul with clearness.”¹⁰⁸ And through this:

the rains to come — He drew down Torah, as in, “...and brings down the mighty in which it trusts.”¹⁰⁹

6. However, a person must continuously ask for and seek out a wise man such as this. And he should ask of God that he merit finding such a wise man who will gather together the souls¹¹⁰—as in, “He that takes souls is wise”—and elevate them, and then bring them down with Torah. For even the wise man himself cannot do this with one intellect. These are two [separate] intellects: gathering the souls is

appear *deeper*. Thus, in allaying the desire for money, which comes from the *gevurot*/the left side, Rabbi Yonah merited a “deep place” of lovingkindness, from the right.

105. **as above**. See the end of section 1. When the *chasadim* overpower *dinim*, one merits *daat* (holy knowledge/intellect)—the concept of the Holy Temple.

106. **Holy Temple...concealed is wisdom**. Thus, Rabbi Yonah attained the level of the Holy Temple. First he achieved the level of *chesed*, a deep place. In this merit he came to the concealed place, the Temple—*daat*.

107. **sackcloth...wise man**. For the souls are his garments, as above note 85.

108. **ShaKya of the brook**. Rebbe Nachman is referring to the passage in the *Zohar* (III, 67b) that teaches: Those who delight in the Torah will merit to drink from the brook, as is written, “He will satiate your soul with clearness” (see n.75). The “brook” is part of the reward that will be given to the tzaddikim who study Torah. In the context of our lesson, this relates to the souls that attach themselves to the tzaddik. Rabbi Yonah was “covered in a *sak*”—the souls he sought to elevate became the garment of his soul—so that he could raise them up and then descend with new Torah insights. And, by virtue of their attachment to him, they would receive a share of his reward. They, too, would drink from the brook and satiate their souls with the *tzachtzachot* (clearness).

109. **brings down the mighty**.... Like the rains (*Taanit* 2a), the Torah, too, is called mighty (n.88 above). The verse thus refers to the revealing of new Torah insights, as above in section 2.

יְצוּהָ ה' חֲסֵדוֹ; וְעַל-יְדֵי הַחֶסֶד זָכָה לְבַנֵּן הַבַּיִת, לְבַחֲיַת שְׂכָל כְּנִ"ל. וְזֶה:

אֲתָרָא צְנִיעָא – שֶׁהוּא בֵּית-הַמְּקֻדָּשׁ, שֶׁהוּא הַשְּׂכָל, כְּמוֹ שֶׁפְּתוּב (משלי יא): “וְאֵת צְנוּעִים חָכְמָה”.

וְהוּא מְכַסֵּי שְׂקָא – זֶה בַּחֲיַת לְקִיחַת הַנְּפָשׁוֹת לְהַעֲלוֹת אוֹתָם, כְּנִ"ל: “וְלִקַּח נְפָשׁוֹת חָכָם”, וְכִלְלִיּוֹת הַנְּפָשׁוֹת הֵם מְכַנְיִם בְּשֵׁם שֶׁק, כִּי הֵם מִתְעַדְנִים מִשְׂקָא דְנַחְלָא, בְּבַחֲיַת “וְהַשְׂבִּיעַ בְּצַחְצַחוֹת נִפְשָׁךְ”, וְעַל-יְדֵי-זֶה:

וְאֵתִי מִטָּרָא – שֶׁהַמְּשִׁיךְ תּוֹרָה, בְּבַחֲיַת “וַיֵּרֶד עִז מִבְּטָחָה”.

אֲךָ צְרִיךְ לְבַקֵּשׁ מְאֹד וְלַחְזֹר אַחַר חָכָם כְּזֶה, וְלְבַקֵּשׁ מֵהַשֵּׁם יִתְבַּרְךָ, שֶׁיִּזְכֶּה לְמִצָּא חָכָם כְּזֶה, שֶׁיִּקְבֹּץ הַנְּפָשׁוֹת, בְּבַחֲיַת: “וְלִקַּח נְפָשׁוֹת חָכָם”, וַיַּעֲלֶה אוֹתָם, וַיֵּרֶד עִמָּהֶם תּוֹרָה. כִּי גַם הַחָכָם בְּעִצְמוֹ אֵי אֶפְשָׁר שֶׁיַּעֲשֶׂה זֹאת בְּשְׂכָל אֶחָד, כִּי הֵם שְׂנֵי שְׂכָלִים: מֵה שֶׁמְקַבֵּץ הַנְּפָשׁוֹת הוּא שְׂכָל אֶחָד, וּמֵה שֶׁמַּעֲלָה

In review: Giving charity breaks one’s desire for money, as a result of which one draws Divine providence and experiences joy and contentment. Charity is also an aspect of the revelation of Mashiach, when the idolatrous worship of money is nullified. Divine anger is thus eliminated, lovingkindness is revealed, and it is as if one built the Holy Temple—synonymous with *daat* (§1). This deeper knowledge, required to understand the Torah’s mysteries, enables one to receive Torah insights and teach them to others. Doing so attracts their souls, which he then elevates to create a unification. As a result, new Torah insights are revealed (§2). When people bring their will/soul to the wise man, the tzaddik purifies their desires and “runs”/ascends with them. Later, when he “returns” with the souls, he also brings a revelation of Torah to the world (§3). This drawing of new Torah insights elicits Divine providence, Heaven’s power-of-vision. Those close to Torah are completely reflected in His eyes, whereas the gentiles and those distant from Torah receive only a partial seeing (§4). The wise man who ascends and descends with the souls also gathers, satiates, renews and rejuvenates all the fallen wills/souls. This is a rectification of the Upper and Lower Chariots (§5).

110. **merit finding such a wise man**.... Such a wise man/tzaddik is on the level of Moshe Rabbeinu—the one who ascended and then brought down the Torah. However, finding him does not come easy. These tzaddikim are few and far between. Rabbi Shimon bar Yochai said: “I saw the *b’nei aliyah* (those who have attained an exceptionally high spiritual plane) and they are few” (*Sukkah* 45b). This remark appears in the Talmud in relation to those who merit seeing the Divine Presence. Rashi (*s.v. aspaklarya*) comments that there are some tzaddikim

one intellect,¹¹¹ <bringing down Torah> is another intellect.¹¹² This corresponds to the *shin* of three heads and the *shin* of four heads.¹¹³ The two [forms of the] *shin* are the two intellects.

This is the explanation:

Rabbah bar bar Chanah recounted: Seafarers told me that between one wave and another there are three hundred miles, and the height of each *gal* (wave) is three hundred miles. Once, we were traveling on the *orcha* (way), when a wave lifted us up until we saw the *marvata* (resting place) of a small star. It was equivalent to the area needed to plant forty measures of mustard *bizra* (seed). Had we been lifted up any higher, we would have been *kalah* (consumed) by the *hevel* (vapor). One wave called out to its neighbor, saying: “Perhaps you left over *meeday* (something) in this world which you have not flooded? I will come and destroy it.” Said the other, “Go, see the great power of your Master.

to “deep calls to deep, to the voice....” It seems this refers to those angels in charge of [the waves]: **Perhaps you left over something of this world** - because it had risen up so high, it seemed as though it had gone past the seashore and flooded the world: **and destroy it** - because of the generation’s sins: **Said the other** - one wave to its

who cannot see clearly, and others, though they are righteous, who do not even see at all. *Aliyah* has the connotation of elevating and ascending. Thus, in the context of the lesson, *b’nei aliyah* refers to the tzaddikim who have the “intellects” to gather the souls, elevate them and bring down Torah. If already in his generation (and for all time) Rabbi Shimon bar Yochai said that there were few, how many of these tzaddikim exist nowadays who can readily perform this *tikkun*? Therefore, Rebbe Nachman advises us to seek and search for such a wise man. We must pray for this constantly, beseeching and pleading with God that we merit being attached to just such a tzaddik. See also *Tzaddik* #602, regarding Rabbi Yochanan ben Zakkai.

111. **gathering...is one intellect.** As in, “And he that takes souls is wise” (*Parparaot LeChokhmah*).

אותם ומוריד עז מבטחה הוא שכל אחר. וזה בחינת שי"ן של שלשה ראשים ושי"ן של ארבעה ראשים, שהשני שי"ן נין הם השני שכלים.

ונה פרוש:

רשב"ם:

אמר רבה בר בר-חנה: אשתעו לי נחותי ימא: בין גלא לגלא תלת מאה פרסי, ורומיא דגלא תלת מאה פרסי. זמנא חדא הוי אזלינן בארחה, ודלינן גלא, עד דחזינן בי מרבעתא דכוכבא זוטא, דהוי כמבזר ארבעין גריוא בזרא דחרדלא; ואי דלינן טפי, הוה מקלינן מהבלא. ורמיא לה גלא קלא לחברתה ואמרה לה: חברתי מי שבקית מידי בעלמא דלא שטפית, וניתי אנא ונחרבה. אמרה לה: פוק חזי גבורתא דמרך, לקול וגו', ושמא המלאכים הממנים עליהם הם. שבקית מידי בעלמא וכו' - מפני שהגביה כל כך, היתה סבור שיצא חוץ לשפת הים ושטף את העולם. ונחרבה - מפני עיון הדור. אמר לה - גלא לחברה. פוק חזי גבורתא דמרך

112. **elevating...bringing down...another intellect.** As in, “A wise man ascends the city of the strong, and brings down the mighty in which it trusts.” These are two separate concepts, first taking the soul and then ascending and descending with it... (*Parparaot LeChokhmah*).

113. **shin of three heads...four heads.** The *bayit* (house) of the head *tefilin* has the letter *shin* embossed on either side. On the right side the *shin* (w) is regular, with three stems coming out of the base. On the left side, however, the *shin* has four stems coming out of the base. In the Kabbalah, *tefilin* represents *mochin* (intellect). The two forms of the *shin* apply to different *mochin*. The three-stemmed *shin* refers to the *mochin* which correspond to the *sefirot* of *Chokhmah*, *Binah* and *Daat*. The four-stemmed *shin* refers to the *mochin* which correspond

Even a hairsbreadth of the *chol* (sand) cannot be *e'var* (crossed over).” As is written (Jeremiah 5:22), “Do you not fear Me? says God...” (Bava Batra 73a).¹¹⁴

neighbor: Go, see the great power of your master - In other words, I do not have permission to go beyond: Even a hairsbreadth of the sand - I cannot go past the sand's shoreline even the width of a strand's worth: As is written, Do you not fear Me? - the Talmud made this remark [and not Rabbah bar Chanah]:

Seafarers — This alludes to those who draw the sea of Torah to this world.

Between one wave and another there is <shin> (three hundred) miles — This corresponds to the abovementioned *shin*.¹¹⁵

and the height of each gal (wave) are <shin> (three hundred) miles — This is the second *shin* mentioned above.

{In other words, the two intellects: the intellect of gathering the souls, and the intellect of elevating the souls in order to drawn down Torah. These two intellects of the tzaddik, he being the true wise man, correspond to the two [forms of the] *shin*.} The *gallim* (waves) are the souls, as alluded in (Isaiah 10:30), “Lift up your voice, Batgallim”—she is the *bat* (daughter) of the patriarchs (*Sanhedrin* 94b).¹¹⁶

Between one wave and another — These are the wise men, who are **between one wave and another**. That is, they unite all the souls, as in, “He that takes souls is wise.”

three hundred miles — This corresponds to one *shin*.¹¹⁷

and the height of each wave is three hundred miles — In other words, to elevate the souls. This corresponds to the other *shin*.¹¹⁸

to *Chokmah, Binah, Chesed* and *Gevurah* (*Mai HaNachal*; also see *Pri Etz Chaim, Shaar HaTefilin*). This is discussed at length in the writings of the Ari. In the context of our lesson, the sets of *mochin* alluded to by the two forms of the *shin* indicate the combinations of forces through which the stern judgments are mitigated—i.e., the combining of *chasadim* and *gevurot* to form *daat*.

In addition, the *Zohar* (I, 129b) relates the two forms of the *shin* to the two Chariots, upper and lower. Thus, by putting on *tefilin* daily, with intent to fulfill the mitzvah properly, one draws upon himself the holiness of the two Chariots. As explained above in section 5, this elevates our desires and draws down new Torah insights. Yet, quintessentially, this also requires being bound to the tzaddik. He is the wise man—corresponding to the *mochin*, the two *shin* of the *tefilin*, the two intellects necessary to gather and elevate the souls/the desires in order to reveal new Torah insights.

דאפלו כמלא חוטא דחלא לית דעבר, וכו' - כלומר, אין שנאמר: "האותי לא תיראו נאם ה'" וכו'. לי רשות לצאת. כמלא חוטא דחלא - כמלא רחב החוט איני יכול לצאת חוץ מן החול. שנאמר האותי לא תיראו - תלמודא קאמר לה.

נחותי ימא - הינו ממשיכי ימא דאורייתא לזה העולם.

בין גלא לגלא תלת מאה פרסי - שהיא בחינת שי"ן הנ"ל.

ורומיא דגלא תלת מאה פרסי - שהיא בחינת שי"ן שניה הנ"ל. (הינו בחינת שני השכלים הנ"ל, שהיא השכל של קבוץ הנפשות, והשכל של העלאת הנפשות להמשיך תורה, שאלו שני השכלים של הצדיק, שהיא חכם האמת, הם בחינת שני שי"ן כנ"ל). והגלים הם הנפשות, בבחינת צהלי קולך בת גלים, שהיא בת אבהן (כמו שדרשו רז"ל סנהדרין צד:).

בין גלא לגלא - אלו החכמים שהם בין גלא לגלא, הינו מחברים כל הנפשות, בבחינת "ולקח נפשות חכם".

תלת מאה פרסי - שהיא בחינת שי"ן אחת.

ורומיא דגלא תלת מאה פרסי - הינו להעלות הנפשות, זה בחינת שי"ן אחרת.

114. **Do you not fear Me? says God.** The verse continues: “Will you not tremble at My presence? [For it is] I who have placed the sand as the boundary of the sea...though its waves toss themselves...they cannot pass over it.”

115. **shin, three hundred....** The *shin*, with a numerical value of 300, corresponds to the three hundred miles between the waves.

116. **Batgallim...bat of the patriarchs.** The Jewish people are the *bat* (daughter) and they are the *bat ayin* (apple of God's eye), corresponding to the Community of Israel/*Malkhut*, as above (§4 and nn.51, 52). Thus, *Batgallim* (daughter of the waves) alludes to the souls of the Jewish people which are lifted up.

117. **between one wave...one shin.** I.e., gathering the souls; uniting them together.

118. **height of each wave...other shin.** I.e., elevating—i.e., height—the souls.

Once, we were traveling on the *orcha* (way) — That is, we went in to rouse a unification, which is called *ORaCh*, as in (Psalms 139:3), "... *ORChi* (my going on the way) and my laying down."¹¹⁹

when a wave lifted us up — In other words, they **lifted up** the souls Above, corresponding to, "A wise man ascends the city of the strong."

until we saw the *marvata* (resting place) of a small star — That is, we brought about an upper unification. [The word] *maRVata* alludes to unification, as in, "...my going on the way and *RiV'ee* (my laying down)."¹²⁰ At the time of unification, the Divine Presence is called a **small star**. As is brought in the *Zohar* (III, 191a): Out of love, [the Divine Presence] becomes a small point, and in so doing unites with her husband. See there.¹²¹

It was equivalent to the area needed to plant forty measures of mustard *bizra* (seed) — As is brought in the *Zohar* (III, 249b): That creature, when she becomes pregnant, she closes up. She is unable to give birth, until a snake comes and bites her pudendum. This causes it to open and blood emerges. And [the snake] drinks the blood.¹²² This is the aspect of the **mustard seed**—i.e., "a drop of blood the size of a mustard seed" that emerges from her because of the bite in the *bet zera* (womb).¹²³ Thus, Rashbam explains *BiZRa* as *Bet ZeRa*. Afterwards, she gives birth. This <birth is an aspect of bringing down> the Torah, as mentioned earlier.¹²⁴ This Torah then travels for forty days. This corresponds to "the other creatures which total forty," ten on each side, as explained there (*ibid.*).¹²⁵ This is the aspect of **forty measures**,

119. **ORChi, my going on the way....** The Talmud explains that both *orchi* and *riv'ee* are references to marital relations (*Niddah* 31a). Here, "my going on the way" alludes to the going to rouse a holy unification in the transcendent worlds, as above in section 2.

120. **RiV'ee, my laying down.** Previously, Rebbe Nachman emphasized the word *orchi*, because the process leading to union had begun but had not yet been completed. But now, he focuses on the second word, *riv'ee* (laying down). This is because after the "wave had lifted them up," the unification through which new Torah insights are revealed had been accomplished.

121. **See there.** The *Zohar* explains that the small point is reflected in the letter *yod*, which is essentially no more than a black dot. In other words, *Malkhut* reduces itself and becomes a mere point. Her "husband," *Z'er Anpin*, then builds and raises her up gradually, until she is ready for union. This, the *Zohar* explains, is the meaning of the verse (Song of Songs 1:5), "I am black, but comely, daughters of Jerusalem." In the context of our lesson, *Malkhut*/the Divine Presence refers to the *bat ayin*, as the pupil is also a black dot. The "shrinking" of

זְמַנָּא חָדָא אֲזֵלִינן בְּאַרְחָא – הֵינּוּ שְׁאַנְחָנוּ נְכַסְנוּ לְעוֹרֵר זְוּיג, הַנְּקָרָא אַרְחָא, כְּמוֹ שְׁכָתוּב (תהלים קלט): "אַרְחֵי וְרַבְעֵי".

וְדִלִינן גְּלָא – הֵינּוּ שְׁדִלִינן הַנְּפֹשׁוֹת לְמַעְלָה, בְּבַחֲיַת "עִיר גְּבָרִים עָלָה חָכֵם".

עַד דְּחִזִּינן בֵּי מַרְבַּעְתָּא דְּכּוֹכְבָא זּוּטָא – הֵינּוּ שְׁגָרְמָנוּ זְוּיגָא עֲלָאָה. 'מַרְבַּעְתָּא' – זֶה בְּחִינַת זְוּיג, כְּמוֹ שְׁכָתוּב: "אַרְחֵי וְרַבְעֵי". שְׁכִינְתָּא נִקְרָאת בְּשַׁעַת זְוּיג כּוֹכְבָא זּוּטָא, כְּמוֹכָא בְּזִהָר (בלק דף קצא.), 'אַתְעֵבִידַת נִקְדָּה זְעִירָא מְגוֹ רַחֲמֵתָא, כְּדִין אֶתְחַבְּרָא בְּבַעְלָהּ, עֵין שָׁם.

וְהוּהוּ כְּמַבּוֹר אַרְבַּעֵין גְּרִינָא בְּזִרָא דְּחַרְדָּלָא – כְּמוֹכָא בְּזִהָר (פינחס דף רמט:): 'הָאֵי חִיָּה כַּד אֶתְעַבְּרָא, אֶסְתַּתְמַת וְלֹא יְכִילַת לְאוּלְדָּא, עַד דְּאֶתֵּיָא נָחַשׁ וְנָשָׁךְ בְּעַרְיָתָא, כְּדִין אֶתְפַּתַּחַת וְנָפַק מִנָּה דְמָא, וְהִיא שְׁתִּית לְדָמָא'. וְזֶה בְּחִינַת 'בְּזִרָא דְּחַרְדָּלָא', הֵינּוּ בְּחִינַת טַפַּת דָּם כְּחַרְדָּל, דְּנָפַק מִנָּה מַחְמַת הַנְּשִׁיכָה בְּבֵית הַזֶּרַע. 'בְּזִרָא' – פִּירֵשׁ רַבְנּוּ שְׁמוּאֵל: 'בֵּית זֶרַע'. וְאַחֲרֵי כֵן אוּלִידַת, וְהַתּוֹלְדָה הַזֹּאת הִיא הַתּוֹרָה כְּנ"ל, וְהַתּוֹרָה הַזֹּאת הִיא הוֹלְכַת דְּרֵךְ אַרְבַּעֵים יוֹם, הֵינּוּ בְּחִינַת שְׁאָר חֵיוֹתָא שְׁהֵם אַרְבַּעֵים, עֲשָׂרָה לְכָל סֵטֵר,

Malkhut is a sign of modesty, as will be explained shortly. Because of their modesty and humbleness, the Jewish people—the Community of Israel—are beloved in God's eyes, and He brings the apple of His eye closer to Him.

122. **That creature...drinks the blood.** The entire passage in the *Zohar* about this creature is actually an allusion to *Malkhut*/the Divine Presence which is about to "give birth" to new souls. Thus, "when becoming pregnant" refers to the elevation of the souls in the aspect of *eybur*; and "blood emerges" indicates the birth of new Torah insights.

123. **mustard seed...bet zera.** "A drop of blood the size of a mustard seed" is an expression which appears in the Talmud (*Niddah* 66a) in connection to blood which exits from the womb.

124. **Torah, as mentioned earlier.** In section 2. That is, *Malkhut*, by uniting with *Z'er Anpin*, gives birth to, reveals, new Torah insights.

125. **forty days...creatures...forty, ten on each side....** The four creatures in Yechezkel's vision of the Chariot correspond to the four sides of the world. Each of the four sides is a complete structure of ten *sefirot*. These are the forty creatures. Thus, there is a concept of

corresponding to the forty creatures, which are the forty days of the Torah.¹²⁶

Had we been lifted up any higher, we would have been kalah (consumed) by the hevel (vapor) — For, “There is a *hevel* (vanity) which transpires on earth: there are tzaddikim who receive according to the deeds of the wicked...” (Ecclesiastes 8:14).¹²⁷ Because of this *hevel*, many have cast off religion; they see that “the righteous man has it bad and the wicked man has it good” (*Berakhot* 7a).¹²⁸ But, if many souls would have **been lifted up**, then certainly **we would have been KaLa**—similar to *KuLa* (made easier)¹²⁹—**from the vapor**—from this *hevel*. Then this vanity would not be so troublesome for [the peoples of] the world.¹³⁰

forty in the Chariot (*Sulam, Zohar, loc. cit.*). The fact that the four creatures appear in the four corners of the earth is an indication that all souls, no matter where they are—to wherever they have strayed—can still receive a *tikkun*.

126. ...**forty days of the Torah**. The forty measures of seed and the forty creatures allude to the forty days which Moshe remained on the mountain receiving the Torah (Exodus 24:18).

127. **hevel...tzaddikim...wicked**. The word *hevel* means vapor, and also connotes vanity, something which is empty and pointless. Rebbe Nachman taught that a person’s desires resemble *hevel*. Thus, if he desires that which is good and holy, the “good vapors” which are created bring *tikkunim* to the world. However, if, God forbid, he desires that which is evil and unholy, the “empty vapors” dominate (*Likutey Moharan* I, 31:Appendix; *ibid.*, 109).

128. **righteous man has it bad...wicked man has it good**. Because of the empty *hevel* which exists, many have spurned faith and turned away from God. Religion seems pointless if the righteous are made to suffer while the wicked prosper. In the words of the Midrash (*Vayikra Rabbah* 28:1): It seems as if there is no judgment and no Judge, God forbid. The *Parparaot LeChokhmah* rephrases this in the context of our lesson: If everything is governed by Divine providence, the tzaddik should experience nothing but good, and the wicked man nothing but bad. He states, however, that it is impossible for the human mind to understand God’s greatness or grasp the ways of His judgment.

The *Parparaot LeChokhmah* points out the affect which Divine providence and the forces of nature do have. As mentioned earlier (n.59), nature is Divine providence in disguise. Quoting *Likutey Moharan* II, 17, he explains that man is fortunate that he is alternatively influenced by these two heavenly forces. When man is as he should be, his life and all he receives are governed by God’s direct seeing—Divine providence. What would happen, however, if man did not behave as God wants him to? If only Divine providence ruled his existence, man would receive nothing, for he would be deemed undeserving of the benefits of “God’s seeing eye.” But, because one’s life can be given over to the forces of nature, he has a possibility of receiving good. Yet, as a result, “There is a vanity which transpires on earth: there are tzaddikim who receive according to the deeds of the wicked...” This vanity results from the allowance made for the natural forces to operate. The person who sins has a “buffer.” Despite his actions he receives good, even though he has aroused stern judgment upon himself and the world.

כמוכא שם, וזה בחינת ארבעין גריוא, בחינת ארבעין חיותא, שהם ארבעים יום של התורה.

ואי דלינן טפי, הוה מקלינן מהבלא - כי: "יש הבל אשר נעשה על הארץ, אשר יש צדיקים אשר מגיע אליהם כמעשה הרשעים" וכו' (קהלת ח), ועל ידי ההבל הזה רבים נתפקרו, שרואים "צדיק ורע לו, רשע וטוב לו". ואי דלינן הרבה נפשות, אזי בודאי "הוה מקלינן" - לשון קולא, "מהבלא" - מהבל הזה, ולא היה הבל הזה כל-כך קשה על העולם.

Although Rebbe Nachman has explained these points as they relate to the individual, the influence of Divine providence and the forces of nature are primarily evident in the way they affect the world at large. Our Sages taught: The world is judged according to the majority (*Kiddushin* 40b). Thus, if most people are not as they should be, Divine providence would dictate that the world be destroyed because of their actions, God forbid. At such a time, the tzaddikim would also be in danger, as when Noah was forced to take refuge in the ark because of the generation’s sins. Therefore, God allows the world to be governed by nature, His hidden providence, so that the world can continue to exist. This is a sign of the great mercy with which He rules His creation. However, in permitting this, “A *hevel* transpires”: the righteous suffer, the wicked prosper. As for the tzaddikim themselves, because of their true righteousness, they are willing to endure the suffering so that the world at large can continue to exist (*Parparaot LeChokhmah*).

The *Biur HaLikutim* interprets this *hevel* as a person’s jealousy, the pointless and empty envy which leads to the burning desire for money. This brings to a less than total honesty in business, which in turn leads to the casting off of one’s faith (as explained above, §1). The *Mabuey HaNachal* explains this as one and the same: The burning desire for money is, in effect, a denial of Divine providence.

129. **KuLa, made easier**. The greater the amount of holy desires brought to the tzaddik, the more souls he is able to elevate and the greater the unification made Above. As a result, the Torah insights which the tzaddik reveals increases, as does the Divine providence which is drawn into the world along with them. Were this to happen so totally that the world becomes governed directly by “God’s seeing eye,” the tzaddikim would prosper and the wicked would receive what they deserve. The evil and unholy desires, the vapor/vanity, would then not be so troublesome for the world (*Parparaot LeChokhmah*).

130. **vanity...not so difficult...** Rebbe Nachman opened the lesson with, “To draw complete Divine providence...” In section 4, the Rebbe explains the concept of Divine providence, i.e., complete seeing, as opposed to partial seeing. The closer one is to Torah, the more he draws Divine providence upon himself. Drawing Torah is possible by elevating the souls. Thus, had many souls been lifted, it would not be so difficult...because then more people would be closer to Torah, drawing Divine providence upon the world (*Parparaot LeChokhmah*).

One wave called out to its neighbor: My friend, perhaps you left over *MeeDay* (something) of this world which you have not flooded? I will come and destroy it — In other words, later on, when all these souls return from “pregnancy”¹³¹—and, because they were united, the <abundant> love between them grew¹³²—they inspire each other, and say to one another, and remind one another: “My brother, **perhaps you left over** some <bad> *MeeDah* (character trait) which still rules over you and that you cannot overcome?”¹³³

I will come and destroy it — That is, “I will assist you in ridding yourself of it.” And he answered him:

Go, see the great power of your master — This is the wise man, as mentioned above. **See the great power** he has.

Even a hairsbreadth of the *chol* (sand) cannot be crossed over — Rashbam explains: “I cannot go past the sand’s shoreline even the width of a strand’s worth.” This means as follows: “You ask me if I have perhaps left over <some bad> character trait of this world which I’ve not yet rectified. You should know, my friend, that I am still immersed in all the <evil> desires and have not yet gone **even a hairsbreadth** out of the *chol* (profane) into holiness.”¹³⁴ And certainly, someone who is on a spiritual level such as this:

cannot be *E’VaR* (crossed over) — In other words, it is impossible for him to attain the abovementioned aspect of *EyBuR* (pregnancy).¹³⁵ Yet, despite this,

131. **souls return....** After they have been elevated, they return renewed, revealing new Torah insights.

132. **love between them grew.** As we’ve seen, uniting the soul’s fragments causes it to shine more brightly (§5). The uniting of many souls produces even greater brightness (n.70). Brightness is light, *chesed* (n.104), and *chesed* (lovingkindness) is akin to *ahavah* (love). Thus, when the souls are elevated, the love between them automatically grows.

See *Tzaddik* #292 and #471 concerning the love which the tzaddik has for his followers and that which exists between the followers themselves.

133. **inspire...say...remind....** When one feels true love for his fellow man, he can speak openly and point out his friend’s faults. His friend will sense the love and know that the one advising him is only seeking his benefit. Conversely, when one is drawn by worldly desires and feelings, then anything he says that has a negative connotation is taken as an affront by the one spoken to. The *Mai HaNachal* adds: From this we can understand that there should be great love between the followers of the true tzaddik. They should always be reminding

וְרַמְיָא גְלַא קְלָא לְחֻבְרָתָהּ: חֻבְרָתִי, מִי שְׂבִקִית מִיָּדִי בְּעֵלְמָא
דְּלָא שְׂטִפִיתָהּ, וְנִיתִי אֲנָא וְנַחְרֵבָהּ – הִינּוּ, כְּשֶׁאַחֲרֵכָהּ, כְּשֶׁכָּפַל
אֵלוּ הַנְּפִשׁוֹת חוֹזְרִים מֵעֲבוּר הַנַּ"ל, וְעַל־יָדֵי הַכְּלָלִיּוֹת נִתְּוֶסֶף
בָּהֶם אֶהְבָּה זֶה לְזֶה, וְאִזּוּ מְעוֹרְרִין אֵלוּ לְאֵלוּ וְאוֹמְרִים זֶה לְזֶה
וּמְזַכְרִין זֶה אֶת זֶה: אַחֵי, שְׂמָא שְׂבִקְתָּ אִיזָה מְדָה בְּעוֹלָם הַזֶּה,
שְׂעֵדִין הִיא מוֹשְׁלֵת עָלֶיךָ, וְאִין אַתָּה יְכוּל לְהִתְגַּבֵּר עָלֶיךָ.
וְנִיתִי אֲנָא וְנַחְרֵבָהּ – הִינּוּ אֲסִיעַ לָךְ לְכִלּוֹת אֶת הַמְּדָה הַזֹּאת
מִמֶּךָ. וְהִשִּׁיב לוֹ:

פּוֹק חֲזִי גְבוּרְתָא דְּמָרְךָ, שְׁהוּא הֶחֱכֵם הַנַּ"ל; רֵאָה כְּמָה כַּחוּ גְדוּל,
דְּאַפְלוּ כְּמֵלָא חוּטָא דְּחָלָא לִית דְּעֵבֵר – פִּרְשׁ רַבְנּוּ שְׁמוּאֵל:
אֲפֵלוּ כְּמֵלָא רַחֲב הַחוּט לֹא יְכַלְתִּי לְצִאת חוּץ מִן הַחוּל; פִּרוּשׁ:
אֶת שׁוֹאֵלֶת אוֹתִי, שְׂמָא שְׂבִקְתִּי מְדָה בְּעוֹלָם שְׂעֵדִין לֹא תִקְנֵתִי
אוֹתָהּ – תִּדְעַ חֻבְרָתִי, שְׂעֵדִין אֲנִי מְשַׁקֵּעַ בְּכָל הַתְּאוּוֹת, וְעֵדִין לֹא
יְצִאתִי מִן הַחוּל אֶל הַקִּדְשׁ אֲפֵלוּ כְּמֵלָא חוּט. וּבּוֹדָאֵי מִי שְׁהוּא
בְּמִדְרָגָה כְּזֹאת, בּוֹדָאֵי

לִית דְּעֵבֵר – הִינּוּ שְׂאֵי אֶפְשָׁר לוֹ לְבוֹא לְכַחֲיוֹת עֲבוּר הַנַּ"ל;
וְאַף־עַל־פִּי־כֵן,

and inspiring one another to serve God. This is an accurate measure of their true intentions in visiting the tzaddik and improving their ways.

This love between friends also connects to Purim. The Jewish people then received the Torah anew (above, n.45), corresponding to the uniting of souls and the bringing down of Torah insights. On Purim, one is required to send gifts of food to a friend (*Orach Chaim* 694:1). This is synonymous with the love that exists between the followers of the true tzaddik, for they are true friends (*Mai HaNachal*).

134. **even a hairsbreadth...into holiness.** *Chol* is the Hebrew term for both sand (חול) and profane or secular (הל). A person who is honest with himself will recognize just how much he is immersed in the *chol* and physicality of this world. It is precisely this honesty which allows him to admit his faults and seek a tzaddik that will rectify his soul.

135. **E’VaR...EyBuR, pregnancy.** *E’var* (עבר) is similar to *eybur* (עיבור; the letters *b* and *v* being interchangeable).

Under normal circumstances, there is no way for the soul of someone so steeped in physicality to be elevated.

Go, see the great power of your master. This is the power of the wise man. His power is so great that he even lifted up my soul in [the aspect of] pregnancy.¹³⁶

7. And this is the explanation [of the opening verse]:

{“*Ashrei haam* (Happy is the people) that knows *teruah* (the shofar’s blast); *YHVH* (God), in the light of Your countenance they shall go.”}

AShRei haam — This alludes to Divine providence, <in that it is similar to *AShuRenu*>.¹³⁷

that knows *teruah* (the shofar’s blast) — This [*teruah*] corresponds to Yaakov,¹³⁸ who is an aspect of charity, as in (Psalms 99:4), “You execute justice and charity in Yaakov.”¹³⁹

YHVH — This is the aspect of the *HaVaYaH*, the aspect of benevolences.¹⁴⁰

in the light of Your countenance — This is the intellect, as is written (Ecclesiastes 8:1), “A man’s wisdom causes his face to shine.”¹⁴¹

they shall go — These are the souls, corresponding to “the going of the soul.”¹⁴²

[Reb Noson writes:]

In addition to the above, I’ve found a manuscript of the Rebbe’s relating to this lesson. However, all that I found was a piece of the page and only the conclusion appears there. The opening of the lesson is missing. This is [what was found]:

136. **Go, see the great power....** Reb Alter Tepliker (d. 1919), author of the *Mabuey HaNachal*, writes that he had heard from some Breslover Chassidim that when Rebbe Nachman gave this lesson, he said: “If one has broken all the evil desires and negative traits save one, and of that one all that remains to correct is but a hairsbreadth before he crosses over completely into holiness, even such a soul cannot be elevated in the aspect of *eybur*. How much more so, one who has not taken even a hairsbreadth of a step from the physical to the spiritual. Nevertheless, **Go, see the great power of your master**—the great and true tzaddik. Even such a soul, though steeped in the physical, can be raised up by the tzaddik” (*Mai HaNachal*).

137. **Ashrei....** The word *ashrei* (אשרי, happy) is similar to *ashurenu* (אשורנו), which, as explained, indicates gazing and seeing. Thus, this alludes to Divine providence, the “seeing eye of God” (see above, §4; above, n.76).

The *Mai HaNachal* adds: Above (§3, n.44), Rebbe Nachman taught that the word *shekakhah*—from the verse “*Ashrei haam shekakhah...*”—alludes to Moshe. Here we see that “*Ashrei haam yodei...*” alludes to Divine providence. From this we can conclude that the way to achieve Divine providence is by being attached to the tzaddik.

פוק חזי גבורתא דמרך - הינו כח החכם, שכל כך כחו חזק, שאפלו נפש שלי העלה בעבור.

ונה פרוש:

אשרי העם - זה בחינת השגחה,

ידעי תרועה - זה בחינת יעקב, שהוא בחינת צדקה, כמו שכתוב (תהלים צט): “משפט וצדקה בייעקב אתה עשית”.

ה' - זה בחינת הויות, בחינת חסדים.

באור פניך - זה בחינת השכל, כמו שכתוב (קהלת ח): “חכמת אדם תאיר פניו”.

יהלכון - אלו הנפשות, בחינת “מהלך-נפש”.

(עוד מצאתי כתב-יד רבנו זכרוננו לברכה, ששיך להתורה הנ”ל, אך מצאתי רק קצה הנר, ולא נכתב שם רק סופו של ענין, וחסר התחלת הענין, וזהו:)

138. **teruah...Yaakov.** The three sounds of the shofar are: *teki'ah, shevarim, teruah*. These three correspond to *Chesed, Gevurah, Tiferet* and to Avraham, Yitzchak and Yaakov, respectively (*Tikkuney Zohar* #55).

139. **charity in Yaakov.** Yaakov is compared to both charity and *teruah*, so that knowing “the shofar’s blast” corresponds to giving charity. The attainment of Divine providence comes through charity (above, §1).

140. **YHVH...benevolences.** For the Holy Name *YHVH* always denotes *chesed* (*Mai HaNachal*). By giving charity, one breaks the idolatry of money and sweetens the judgments, the *charon af*. This drawing of *chasadim* (benevolences) into the world is, in essence, the function of the Mashiach (above, §1).

141. **countenance...intellect....** Through *chesed* one merits *daat*, the concept of the Holy Temple.

142. **the going of the soul.** See above, section 5 and note 72. Acquiring holy knowledge enables one to draw and reveal new Torah insights. This is achieved by gathering the souls and elevating them. Through this, Divine providence is brought upon the world. Thus, the entire lesson is summed up in this verse.

...the Torah, which is an aspect of sight/*T-N-T-A*, as above.¹⁴³ “All flesh...together” corresponds to the gathering of the souls, all of them, as in, “He that takes souls is wise.” [This has been] mentioned above. “For the mouth of God has spoken”—all this is accomplished through the generous spirit. This is “the mouth of God,” as our Sages taught: “In your mouth” (Deuteronomy 23:24)—this is charity (*Rosh HaShanah* 6a). {End of fragment.}

It is clear that he brought the verse (Isaiah 40:5), “And the glory of God will be revealed, and all flesh will see it together; for the mouth of God has spoken,” and then taught the above discourse as an explanation of this verse. But, because of our many sins, the explanation of the opening part of the verse is missing.¹⁴⁴

* *

“And the glory of God will be revealed, all flesh will see it together; for the mouth of God has spoken” (Isaiah 40:5).

And the glory of God — This is wisdom, as in (Proverbs 3:35), “The wise will inherit glory.”¹⁴⁵ This corresponds to the Holy Temple, as is written (Jeremiah 17:12), “The glorious throne, exalted from the beginning, is the place of our Temple.”¹⁴⁶ And through this:

all flesh will see it together — “See it” alludes to drawing down of the Torah, which is an aspect of sight/*T-N-T-A*, as above.¹⁴⁷ “All flesh...together” corresponds to the gathering of the souls, all of them, as in, “He that takes souls is wise.” [This has been] mentioned above.¹⁴⁸

for the mouth of God has spoken — All this is accomplished through the generous spirit. This is “the mouth of God,” as our Sages taught: “In your mouth”—this is charity (*Rosh HaShanah* 6a).¹⁴⁹

143. **Torah...sight/T-N-T-A, as above.** See section 4.

144. **is missing.** The entire manuscript was eventually found and now appears as an addendum in some editions of the *Likutey Moharan*. This version does contain the explanation of the entire verse which Reb Noson mentions. Its translation follows. There are also some minor variations in the text itself, none of which change the points of the lesson. To point them out, however, would require many explanatory notes regarding these differences and, because that would interrupt the flow of the lesson, the text here is the one common to all editions of *Likutey Moharan*.

הַתּוֹרָה, שֶׁהִיא בְּחִינַת רְאִיָּה, טְנַת “א כַּנ”ל, “כָּל בֶּשֶׂר יַחְדָּו” – זֶה בְּחִינַת לְקִיטַת הַנְּפֹשׁוֹת כָּלָם, בְּבְחִינַת לְקַח נְפֹשׁוֹת חֶקֶם כַּנ”ל; “כִּי פִי ה’ דִּבֶּר” – כָּל זֶה נַעֲשֶׂה עַל-יְדֵי רוּחַ נְדִיבָה כַּנ”ל, שֶׁהוּא פִי ה’, כִּמוֹ שֶׁאָמְרוּ חֻכְמֵינוּ זְכוּרֵנוֹם לְבִרְכָה: “בְּפִיָּךְ” – זֶו צְדָקָה’.

(עד כאן לשונו ז”ל)

וּמִבְּזוֹן הַדְּבָר, שֶׁמִּבִּיא הַמְקַרָּא: “וְנִגְלָה כְבוֹד ה’ וְרָאוּ כָּל בֶּשֶׂר יַחְדָּו כִּי פִי ה’ דִּבֶּר” וּמִבְּאֵר כָּל הַמְאָמֵר הַנ”ל, שֶׁהוּא מְפָרֵשׁ בְּפִסּוּק זֶה, אֲךָ בְּעוֹנוֹתֵינוּ הַרְבִּים חָסַר פְּרוּשׁ רִישָׁה דְקָרָא.

The *Parparaot LeChokhmah* points out that both versions of this lesson are Rebbe Nachman’s, that is, both are his own written version (see Lesson #7, n.1). He also explains that the *Likutey Moharan* has some lessons written by the Rebbe himself (see *Tzaddik* #362) and others written by Reb Noson and then reviewed by Rebbe Nachman prior to their being released for copying and publication (see *Until The Mashiach*, p.287). Rebbe Nachman would hand over to Reb Noson only the version he wanted released. For reasons known only to himself, there were times when the Rebbe saw fit to delete certain sections from the text though they had been in the original version and been part of his oral discourse.

Apparently, this manuscript was found intact quite some time after Rebbe Nachman passed away, and was not widely circulated. It is clear that more than one hundred years later Reb Alter Tepliker had not seen it, because he offers his own interpretation of the verse based on this lesson, making no reference whatsoever to Rebbe Nachman’s explanation.

145. **wise...glory.** Our Sages taught: The only glory is Torah (*Avot* 6:3).

146. **Temple.** The Temple, which is built through the drawing of *chasadim* from *Chokhmah* (Wisdom) and acquiring *daat*, is related to the beginning. Beginning is *raishit* which indicates wisdom, as in (Psalms 111:10), “The beginning is wisdom.”

147. **Torah...sight/T-N-T-A, as above.** From here to the end is the segment of the handwritten manuscript which Reb Noson found, and therefore was printed in all subsequent editions. The connection between Torah, sight and *T-N-T-A* has been explained in section 4.

148. **gathering...mentioned above.** This appears in section 3. All flesh refers to the souls, for they are like bodies to the wise man (above, §5, nn.82, 94).

149. **mouth...is charity.** Once a person has verbally pledged to give charity, he must fulfill his commitment (*Nedarim* 7a). The Talmud also says that even greater than the financial support which the poor man receives is the emotional succor he is given by the person who empathizes with his plight (*Bava Batra* 9b).

The verse now reads: **And the glory of God will be revealed** — to draw Divine providence, one must first attain wisdom or *daat*, the concept of the Holy Temple. **All flesh will see it together** — when one attains this level, he is the wise man who can draw down Torah by gathering the souls. This brings Divine providence, the concept of seeing. How can this be achieved? **For the mouth of God has spoken** — by giving charity.

* *

Reb Noson writes that even now, even after the very great tzaddikim have passed away, through their merit our souls can still be elevated by our Torah study. "...in the night, her candle will not be extinguished" (Proverbs 31:18). That is, even in the night, after the tzaddik's passing, the light which he drew into the world remains. Furthermore, the verse tells us that God made His covenant "...both with those who are standing here with us today...and those who are not here with us today" (Deuteronomy 29:14). As Rashi explains, "those who are not here" refers to all future generations. In other words, these great tzaddikim were capable of ascending to such great heights, elevating the souls of their followers with them, that they were able to draw down the most exalted Torah insights. These revelations forever have the power to rectify and elevate all those who study their teachings...those who were there and those of future generations. And the primary means for receiving this great light is by being forever firm in one's desire to come closer to God, for the soul corresponds to the will...(*Likutey Halakhot, Avedah u'Metziah* 3:5).

Today, the great *tikkun* explained in this lesson can be achieved by studying the works of the true tzaddik and by making a pilgrimage to his gravesite, praying there together with his other followers to come closer to God and to fulfill His will. This is especially true for those who come to Rebbe Nachman's gravesite before Rosh HaShanah for the *kibutz* (gathering). Even now, Rebbe Nachman is working on behalf of the fallen souls. He raises them up and elevates them, even more so than during his lifetime, because "tzaddikim are greater after death than when they were alive" (*Chullin* 7b). And we see clearly the love and affection the chassidim have for each other, how they strive to renew themselves and encourage each other in the service God. By uniting his soul with the others who join this *kibutz*, by praying and beseeching God to bring him closer, a person can even now draw upon himself the power which the tzaddik has to renew and rectify his soul (*Parparaot LeChokhmah*).