ליקוטי מוהר״ן תנינא סימן פ״ב

״כִּי תֵצֵא לַמִּלְחָמָה״ וְכוּ׳ (דברים כא)**.**

כְּתִיב (תהלים קלט): ״אָחוֹר וָקֶדֶם צַרְתָּנִי״ - זֶה בְּחִינַת כְּסֵדֶר וְשֶׁלֹּא כְּסֵדֶר. ״קֶדֶם״ הוּא בְּחִינַת כְּסֵדֶר, בְּחִינַת אָלֶף בֵּית כְּסֵדֶר, וְאָחוֹר הוּא בְּחִינַת תַּשְׁרַ״ק, שֶׁלֹּא כְּסֵדֶר.

וְזֶה בְּחִינַת אָדָם וְחַוָּה, כְּסֵדֶר וְשֶׁלֹּא כְּסֵדֶר. הוי״ה בְּמִלּוּי אַלְפִּין גִּימַטְרִיָּא מ״ה - אָדָם, וְחַוָּה הוּא בְּחִינַת: ׳מַלְכוּת פֶּה וְתוֹרָה

the Hebrew alphabet, these terms have then been translated as "in order" and "in reverse order." In the paragraph where the Rebbe applies this in the sphere of human experience and explains that "sometimes things go *shelo k'seider* for a person"—i.e., life goes awry, is disharmonious and even chaotic—the translation is "unorderly," or, alternately, "not as planned." This is in contrast to when things go *k'seider,* "orderly," "right" and "as planned," as the Rebbe will explain below. Thus, in section 4, he equates *shelo k'seider* with opposed and stymied will, with things going opposite of the way one wants, and *k'seider* with things going in accord with one's will.

5. **aleph-bet in order.** "Front" refers to the *aleph-bet* in correct order, beginning with the *Aleph* (א), and proceeding in order from there: *Bet* (ב), *Gimel* (ג), *Dalet* (ד), and so on. In the context of our lesson, *ABGaD* (אבגד) signifies the concept of order.

6. **TaShRaK, reverse order.** "Back" refers to the *aleph-bet* in reverse order, beginning with the final letter, *Tav* (ת), and proceeding in reverse order from there: *Shin* (ש), *Reish* (ר), *Kuf* (ק), and so on. In the context of our lesson, *TaShRaK* (תשרק) signifies the concept of disorder.

7. **Adam and Chavah, order and disorder.** The letters which spell ADaM (אדם) follow the regular order of the Hebrew alphabet. *Aleph* is the first letter, *Dalet* the fourth, and *Mem* the thirteenth. The letters which spell ChaVaH (חוה) are ordered in reverse. *Chet* is the eighth letter, *Vav* the sixth, and *Heh* the fifth.

Note 3 above cited the Sages who explain "Back and front You formed me" as teaching that Adam and Chavah came into existence as two fully formed humans connected at their backs. The *Mai HaNachal* cites in this connection the *Zohar Chadash* (*Shir HaShirim*, p.81b) that "front" refers to the image of Adam, which God formed from the letters at the front of the *aleph-bet* (*ABGaD*). Thus, Adam signifies *k'seider,* order. Conversely, "back" refers to the image of Chavah, which God formed from the back of the alphabet (*TaShRaK*). Thus, Chavah signifies *shelo k'seider,* disorder. The *Zohar Chadash* also links "back"/Chavah with the concept of concealment and the knot of the *tefilin* that sits at the back of the head (see also n.59 below).

8. **HaVaYaH filled in with the letter aleph…ADaM.** The Kabbalah teaches that the letters of

LIKUTEY MOHARAN II #82[1]

"When you go out to war…" (Deuteronomy 21:10)**.**[2]

It is written: "Back and front You formed me" (Psalms 139:5)[3]—this is the concept of order and disorder.[4] "Front" is the concept of order, the *aleph-bet* in order.[5] "Back" is the concept of *TaShRaK,* reverse order.[6]

This also corresponds to Adam and Chavah, order and disorder.[7] *HaVaYaH* filled in with the letter *aleph* has a numerical value of forty-five, ADaM.[8] Chavah is the concept of "*Malkhut,* mouth—She is called

1. **Likutey Moharan II #82.** No information exists as to when Rebbe Nachman delivered this lesson or the circumstances surrounding its giving. The main themes of the lesson are: order and disorder, Adam and Chavah (§1); haughtiness and humility (§2); Moshe's path of repentance: seeing Godliness below and above (§3); opposed will (§4).

The lesson's opening quote indicates that Rebbe Nachman's primary focus here is life's wars and battles—i.e., the daily difficulties and hardships that every person encounters, which oppose and frustrate his will. The Rebbe explains how such "disorder" in life can be overcome.

2. **When you go out to war….** The full verse from Deuteronomy reads: "When you go out to war against your enemies, and God, your Lord, delivers them into your hand, and you take some of them captive." In times of war, the Torah makes a concession to human frailty and allows a warrior to take a non-Jewess captive as his wife. But this is only after certain conditions are met, including her spending a month in his house mourning her parents and making herself unattractive (*Rambam* details these laws in *Yad HaChazakah, Hilkhot Melakhim*, Chapter 8). In section 4 below Rebbe Nachman will show how the opening words of this verse tie in with the lesson.

3. **Back and front You formed me**. The psalmist states: "Back and front *tzartani* (You restricted me), and You laid Your palm upon me." Interpreting *tzartani* homiletically, as "You formed me," our Sages (*Berakhot* 61a) relate this to the formation of Adam and Chavah. God brought them into existence at Creation as two fully formed human beings connected at their backs, and so *Adam HaRishon* (literally: the First Human) said: "Back and front You formed me." In *Likutey Moharan* I, 21:1, Rebbe Nachman relates this depiction of human formation to contrasting modes of acquiring knowledge. "Back" is the knowledge attained after many introductory explanations; "front" is the knowledge a person receives as divine influx, as grace from God (see *Parparaot LeChokhmah* and *Mai HaNachal* there). This distinction will become clearer over the course of this section, as the Rebbe will show that "back" aligns with Chavah/*Malkhut,* and "front" with Adam/*Chokhmah*.

4. **order and disorder.** In Hebrew, this is *k'seider* and *shelo k'seider*. Although rendered here literally as "order" and "disorder," this translation is unsuitable for the contexts appearing later in the lesson. Thus, for example, when the Rebbe speaks next of the *k'seider* and *shelo k'seider* of

שֶׁבְּעַל־פֶּה קָרִינַן לָהּ׳. וְחַוָּה לְשׁוֹן דִּבּוּר, כְּמוֹ שֶׁכָּתוּב (תהלים יט): ״וְלַיְלָה לְלַיְלָה יְחַוֶּה דָּעַת״, הַיְנוּ מַלְכוּת פֶּה. כִּי הַמַּלְכוּת נִקְרָא דִּבּוּר, עַל־שֵׁם ׳כִּי אֵין מֶלֶךְ בְּלֹא עָם׳, וְאֵין הָעָם יוֹדְעִים רְצוֹנוֹ אֶלָּא־אִם־כֵּן כְּשֶׁהַמֶּלֶךְ מְגַלֶּה מַחֲשַׁבְתּוֹ וּרְצוֹנוֹ לְתוֹךְ דִּבּוּרוֹ. נִמְצָא, שֶׁעִקַּר הַנְהָגוֹת מַלְכוּתוֹ אֵינוֹ אֶלָּא עַל־יְדֵי דִּבּוּר, וְזֶה פֵּרוּשׁ: ׳מַלְכוּת פֶּה׳.

וְזֶה שֶׁאָנוּ רוֹאִים, שֶׁלִּפְעָמִים הוֹלֵךְ לְהָאָדָם שֶׁלֹּא כְּסִדֶּר, כִּי

Tongue. We see this in the verse cited here from Psalms, which relates how other elements in creation, including day and night, employ the Holy Tongue with which they were created to proclaim His praise: "Day to day utters speech, and night to night *yeChaVeH* (יחוה, speaks out) knowledge."

11. **no king unless there are subjects…king reveals…via his words.** This is the expression, "A king with no subjects (literally, nation) is no king" (*Rabbeinu Bachya al HaTorah,* Genesis 38:30; *Shnei Luchot HaBrit, Asarah Maamarot* #3-4). In explaining that God redeemed the Jewish people from Egypt not only for their benefit but also for Heaven's, *Rabbeinu* Bachya cites this expression as: Without subjects, a king's authority is not made public (see his commentary to Numbers 15:41). A king's authority and rule are manifest primarily through his subjects who willingly forego their own notions and desire and submit to his bidding and command. There is no greater manifestation of God's Kingship than when man, acting with complete free will, accepts upon himself the yoke of His laws and commandments (cf. *Parparaot LeChokhmah* on *Likutey Moharan* I, 49). In the context of our lesson, "there is no *MeLeKh* (king) unless there are subjects" alludes to *MaLKhut* (Kingship). For *Malkhut* to be revealed in the world, there must be subjects who accept God as King and do His bidding. This is the reason God created the souls of the Jewish people—i.e., so that they would recognize and reveal His *Malkhut*.

12. **kingship is through…speech…Malkhut, mouth.** Thus, in our context, Rebbe Nachman explains "*Malkhut,* mouth" as teaching that just as a king executes his authority through speech, which reveals his *malkhut*, ChaVaH/*yeChaVeH* generates a manifestation of *Malkhut.*

Reb Noson adds: The Kabbalah teaches that the world was created for the purpose of revealing God's *Malkhut*. As Rebbe Nachman has explained, *Malkhut* signifies *shelo k'seider*. This is why the world was created in the month of Tishrei (תשרי), whose spelling follows the reverse order of the alphabet and so, similarly, signifies *shelo k'seider*. Man's task is to set it right. This is alluded to by the first word of Creation, *BeRAiShIT* (בראשית), whose letters spell TiShReI *AB* (תשרי אב). Each person must take all of life's disorder, *TaShRaK*—i.e., the daily difficulties and hardships integral to living in this world—and turn it to order, *ABGaD* (*Torat Natan* #1, #12).

13. **…things go unorderly for a person.** Having shown that "back and front" corresponds to: a) order and disorder, b) the alphabet in order and reverse order, and c) Adam and Chavah, Rebbe Nachman now applies this to the sphere of human existence.

Oral Torah" (*Tikkuney Zohar,* Introduction, p.17a).[9] ChaVaH thus connotes speech, as it is written (Psalms 19:3), "and night to night *yeChaVeH* (speaks out) knowledge,"[10] namely, "*Malkhut,* mouth." *Malkhut* is called "speech," because there is no king unless there are subjects. For the people do not know what he wants unless the king reveals his thoughts and desires via his words.[11] It follows, that the primary execution of his kingship is through nothing but speech. This is the meaning of "*Malkhut,* mouth."[12]

We see that sometimes things go unorderly for a person.[13] The

God's Holy Name *YHVH* can be "filled in" or "expanded" in four separate ways, depending on which *milui* (filler, מלוי) is used to spell out the final three letters, ה-ו-ה (the *yod* is always expanded as יוד). For example, the letter *heh* (ה) can be spelled *heh yod* (הֵי), *heh aleph* (הֵא), or *heh heh* (הֵה). Similarly, the letter *vav* can be spelled out in three different ways. It can be spelled *vav yod vav* (ויו), *vav aleph vav* (ואו), or *vav vav* (וו). When the *heh* in *YHVH* is expanded by adding an *aleph* (the Tetragrammaton's second *heh* is always expanded the same as the first), the *vav* is expanded by adding an *aleph* and a *vav*. This formation of the Tetragrammaton—as *YOD HA VAV HA* (יוד הא ואו הא)—is referred to as "*HaVaYaH* filled in with the letter *aleph*." On account of its numerical value of 45 this expansion is known by the appellation *MaH* (see Appendix: Expansions of the Holy Names of God). This is the same numerical value as the name ADaM (אדם; see Appendix: Gematria Chart).

The Holy Name *YHVH* represents God's Attribute of Compassion (*Rashi* on Genesis 8:1). The *Mai HaNachal* thus adds that, in the context of our lesson, ADaM being numerically equal to *YOD HA VAV HA* teaches that when things go *k'seider* and as planned in a person's life, it is on account of Divine compassion.

9. **Malkhut, mouth…Oral Torah.** The *sefirah Malkhut's* purpose is to reveal the spiritual light of the other *sefirot* to the world. *Malkhut* (Kingship) is thus likened to the mouth—i.e., the faculty of speech—man's primary tool for projecting his inner thoughts and feelings into the world. Inversely, when a person uses the faculty of speech to proclaim God's sovereignty, he reveals His Kingship and so enables others to draw closer to God. In teaching that *Malkhut* is *peh* (the mouth), the *Zohar* links *Malkhut* to Torah *shebe'al peh,* the Oral Law. Unlike the Written Torah, which is predominantly studied from books, the Oral Torah is transmitted *viva voce*, as a tradition received from the mouth of a teacher, and is the authority (i.e., *malkhut*) for all Jewish Law.

The Holy Name associated with *Malkhut* is *Elohim,* as in "*Elohim* is my King from long ago" (Psalms 74:12). *Elohim* represents God's Attribute of Judgment (*Rashi* on Genesis 8:1). The *Mai HaNachal* thus adds that the reverse alphabetical order in the spelling of ChaVaH (*Malkhut*) alludes to the Divine Judgment in effect when there is *shelo k'seider* in a person's life and things do not go as they should.

10. **ChaVaH…yeChaVeH knowledge.** See *Likutey Moharan* I, 19:3 and note 10, where it is explained that all things were created by means of the language of Creation, *Lashon haKodesh* (the Holy Tongue). The name ChaVaH (חוה) is itself an allusion to speech and speaking the Holy

שְׁלֵמוּת שֶׁל כָּל הַדְּבָרִים אֵינוֹ אֶלָּא כְּשֶׁהֵם מְיֻחָדִים וּמְקֻשָּׁרִים בּוֹ יִתְבָּרֵךְ, כִּי הַשְּׁלֵמוּת וְהַמִּלּוּי הִיא הַחִיּוּת. כִּי אֵיבָר שֶׁנִּסְתַּלֵּק מִמֶּנּוּ הַחִיּוּת, אֲזַי נִקְרָא חִסָּרוֹן. וְהַחִיּוּת הִיא הַמֹּחִין וְהַשֵּׂכֶל, כְּמוֹ שֶׁכָּתוּב (קהלת ז): "וְהַחָכְמָה תְּחַיֶּה" וְכוּ', וְהַחָכְמָה הוּא בְּחִינַת **מָה - כּ"חַ מָ"ה**, מֶ"ה חַיֵּינוּ מַ"ה כֹּחֵנוּ. וּמָ"ה הוּא אָדָם, כִּי לֵית אָדָם בְּלָא אָלֶף, הַיְנוּ הוי"ה בְּמִלּוּי אַלְפִין. הַיְנוּ הַקָּדוֹשׁ־בָּרוּךְ־הוּא הוּא חִיּוּת שֶׁל כָּל הַדְּבָרִים, כְּמוֹ שֶׁכָּתוּב (נחמיה ט): "וְאַתָּה מְחַיֶּה אֶת כֻּלָּם".

Having taught that perfection in this world is predicated on being bound to God, Whose Godliness is the life-force without which nothing can be complete, and then identified this life-force as the Divine intellect instilled by God into the creation, Rebbe Nachman here links this life-force/intellect with *Chokhmah*. Through the rearranging of its letters, the Rebbe interprets the word *ChoKhMaH* (חכמה) as a compound of *Ko'aCh* (כח, strength) and *MaH* (מה, *YHVH* expanded, as above, n.8). He thus reads the passage from the Morning Prayer as: "*MaH* is our life-force. *MaH KoCheinu* (**מה כחנו**) – is our strength." (For further explanation of *ko'ach mah,* see *Anatomy of the Soul*, Chapter 14, p.128*ff,* published by Breslov Research Institute).

17. **Mah…there is no Adam without…the letter aleph.** The *Matok Midvash* explains this passage from the *Tikkuney Zohar* (*loc. cit.*) as follows: In the original configuration of the *aleph* expansion of *HaVaYaH,* the *vav* was filled in with only a second *vav* (*VV,* וו). The numerical value of this Holy Name was then *DaM* (= 44), the Hebrew word for "blood," indicating a preponderance of judgments (*dinim*). To rectify this, the *aleph* of a second Holy Name, *EHYeH* (**אהיה**), inserted itself between the two *vavs* of *HaVaYaH,* so that *VV* (וו) became *VAV* (ואו), and the numerical value of the *aleph* expansion of *HaVaYaH* became *MaH* (= 45). This is the meaning of the *Tikkuney Zohar's* teaching that "there is no ADaM (אדם = *MaH* = 45) without an *Aleph* (א)."

18. **…You keep them all alive.** That is, God does not merely give life to all things in existence (as the verse states), but the Blessed Holy One *is the life* of all things (per the concept *MaH*). His Godliness is the life-force that "fills in" (inspirits) and *mechayeh* (keeps alive). It is the *Chokhmah techayeh* (see n.15 above), the Divine wisdom which sustains everything in this world, which is the completion and perfection of all that exists.

Rebbe Nachman introduces here the concept of *HaKadosh Barukh Hu* (the Blessed Holy One), which in Kabbalistic teaching is an appellation for *Z'er Anpin,* the Divine persona which corresponds to the *MaH*-expansion of *YHVH* (see Appendix: Expansions of the Holy Names of God). The Rebbe typically refers to God as "the Blessed Holy One" when he discusses, directly or indirectly, the concept of unification between the Divine masculine (Adam) and feminine (Chavah) principles—namely, *HaKadosh Barukh Hu*/*Z'er Anpin* and the *Shekhinah* (Divine Presence)/*Malkhut-Nukva* (henceforth *Malkhut*).

perfection of all things is only when they are united with and bound to God. The reason is that the completion and fullness of a thing is its life-force. Thus, a limb from which the life-force has departed is then considered missing.[14] And life-force is the mentalities and intellect, as it is written, "wisdom keeps alive…" (Ecclesiastes 7:12).[15] *ChoKhMaH* (wisdom) is the concept of *MaH—KoaCh MaH*—"*MeH* is our life? *MaH KoCheinu* (is our strength)?"[16] And *MaH* is ADaM, because there is no ADaM without an *Aleph* (*Tikkuney Zohar,* Introduction, p.7a)—i.e., *HaVaYaH* filled in with the letter *aleph.*[17] In other words, the Blessed Holy One is the life-force of all things, as it is written, "You keep them all alive" (Nehemiah 9:6).[18]

Reb Noson adds: Vis-à-vis God (*YHVH*/*MaH*, see n.8), Who by definition is the concept of *k'seider,* everything in creation is the concept of *shelo k'seider* (*Torat Natan* #4, #12). This is the reason that *Malkhut,* which interfaces with this world and through which this world is ruled, corresponds to *shelo k'seider.* Therefore, the existence of all things and their going *k'seider* requires that *Malkhut* and all it represents be bound to God (*Torat Natan* #5), as Rebbe Nachman explains next. Below, we will see that this translates into everyday human experience, for the more a person recognizes and is bound to God, the more things go right for him and the more *k'seider* he brings into his life.

14. **…perfection of all things…bound to God…considered missing.** Rebbe Nachman teaches that only by being bound and united with God, who signifies *k'seider,* is it possible to attain wholeness and perfection. He explains that this is because Godliness, as the life-force in all things, is the Source of all completeness. Therefore, by definition, anything in which Godliness is lacking is incomplete. The Rebbe instances this with the limb of the body, as in the teaching of the famed Chassidic master, Rabbi Levi Yitzchak of Berdichev (1740-1810): A person who observes the entire Torah rectifies and completes his human form, with its 248 limbs and 365 connecting veins and sinews (see *Zohar* I, 170b). However, if he fails to keep one or another of the mitzvot, he blemishes its corresponding limb, which is then missing from his body (*Kedushat Levi, Va'etchanan*).

15. **wisdom keeps alive….** The full phrase reads: "and *chokhmah techayeh* (wisdom keeps alive) those who possess it." The wisdom to which Kohelet refers is the wisdom of Torah—i.e., knowledge of God—which is eternal life (see *Targum, loc. cit.*). *Chokhmah* is manifest Divine wisdom. It denotes the ability to penetrate the superficial layers of reality and perceive the essence of things.

16. **ChoKhMaH is…KoaCh MaH…MeH is our life? MaH KoCheinu?** We begin the Morning Prayer, *Shacharit,* with the daily blessings, in which we ask God to pay heed to our supplications not on account of our merit, but on account of His abundant mercy and compassion. For of what worth are we? *"Meh chayeinu* – What is our life? *Mah kocheinu* – What is our strength? What is our might? What can we say before You…for are not all the mighty like nothing before You, and the famous as if they never existed…."

נִמְצָא זֹאת הַבְּחִינָה מַלְכוּת, חַוָּה, כְּשֶׁהִיא מְקֻשֶּׁרֶת לָאָדָם, לִבְחִינַת **מָ"ה**, הַיְנוּ לְהַקָּדוֹשׁ־בָּרוּךְ־הוּא, אֲזַי יֵשׁ לָהּ שְׁלֵמוּת. כִּי הַשֵּׂכֶל שֶׁהַקָּדוֹשׁ־בָּרוּךְ־הוּא שָׂם בְּהַנְהָגַת מַלְכוּתוֹ, בָּזֶה הוּא מְחַיֶּה אוֹתָהּ, כְּמוֹ שֶׁכָּתוּב: "הַחָכְמָה תְּחַיֶּה". וְזֶהוּ (תהלים כד): "לַה' הָאָרֶץ וּמְלוֹאָהּ" - כְּשֶׁהָאָרֶץ, הַיְנוּ בְּחִינַת חַוָּה, מַלְכוּת, מְקֻשֶּׁרֶת לַה', אֲזַי הוּא בִּמְלֹאוֹ וּבִשְׁלֵמוּת.

וּמִי שֶׁמְּחַלֵּק בְּחִינַת חַוָּה, מַלְכוּת, לְעַצְמוֹ, שֶׁאוֹמֵר: אֲנָא אֶמְלֹךְ - בָּזֶה הוּא מְחַלֵּק וּמַפְרִיד אוֹתָהּ מֵהַקָּדוֹשׁ־בָּרוּךְ־הוּא, אֲזַי אֵינָהּ בִּשְׁלֵמוּת. כִּי עִקַּר חִיּוּתָהּ - **מָ"ה**, הַיְנוּ הַשֵּׂכֶל. וְזֶה (ירמיה י): "כִּי בְכָל חַכְמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם מֵאֵין כָּמוֹךָ". פֵּרוּשׁ: שֹׂכְלָם אֵין כָּל־כָּךְ גָּדוֹל לְהַחֲיוֹת אֶת מַלְכוּתָם, וּכְשֶׁהוּא מְחַלֵּק אֶת מַלְכוּת לְעַצְמוֹ, אֲזַי הוֹלֵךְ לוֹ שֶׁלֹּא כְּסֵדֶר, כִּי הוּא בְּתוֹךְ בְּחִינַת שֶׁלֹּא

20. **The earth is to God, and all its fullness.** This verse from Psalms (*loc. cit.*) is generally translated as: "A psalm of David. The earth and all that fills it is God's; the world and all its inhabitants."

21. **Malkhut—is bound to God…is complete.** In Kabbalistic teaching, "earth" alludes to *Malkhut,* and "heavens" to *Z'er Anpin* (see Appendix: The Divine Personas). Thus, in our context, Rebbe Nachman reads the psalmist's words as teaching that only by being bound to God can the earth/*Malkhut* be filled with *Chokhmah,* and thus complete.

Reb Noson adds that "earth" signifies a person who humbles himself and considers himself as naught before God. Only then can one come to wholeness and perfection (*Torat Natan* #6). Rebbe Nachman discusses humility below, in section 2 (and see n.36).

22. **But whoever splits off…I will rule….** *Malkhut,* Kingship, is God's. Having explained that, therefore, the concept of *Malkhut*/Chavah/disorder should be bound to *Z'er Anpin*/Adam/order, Rebbe Nachman now teaches what happens when a person appropriates *Malkhut's* attributes, e.g., authority and power, for himself. When he says "I *eMLoKh* (will rule, אמלך)," his haughtiness separates *Malkhut* (מלכות) from *HaKadosh Barukh Hu,* rendering *Malkhut*—i.e., the Divine Presence (*Shekhinah*)—incomplete. This is alluded to in that which the Sages teach (*Sotah* 5a): If a person is haughty, then God says, "'I cannot abide with him in the same world!"

23. **all the sages…in all their kingdom….** The prophet Yirmiyahu addresses God: "Who would not fear You, O King of the nations? For that is Your due, since among all the sages of the nations and in all their *malkhut* (kingdom) there is none like You." In the context of our lesson, Rebbe Nachman reads "in all their *malkhut*" as referring to those who take *Malkhut* for themselves. As a result, "there is none like You" in *Malkhut*—i.e., no bond with the Blessed Holy One—and so "all the sages"—i.e., their intellect—cannot sustain their authority and power (*malkhut*).

It follows, that when this concept of *Malkhut*/Chavah is bound to Adam, to the concept of *MaH,* i.e., the Blessed Holy One, She is then perfect. This is because through the intellect which the Blessed Holy One invests in the implementation of His Kingship He keeps Her alive, as it is written, "wisdom keeps alive."[19] This is also "The earth is to God, and all its fullness" (Psalms 24:1).[20] When "the earth"—i.e., the concept of Chavah/*Malkhut*—is bound "to God," it is then in its fullness and is complete.[21]

But whoever splits off the concept of Chavah/*MaLKhut* for himself, by saying, "I *eMLoKh* (will rule)"—with this he splits off and separates Her from the Blessed Holy One, and She is then incomplete.[22] For Her main life-force is *MaH,* namely, the intellect. This is "since among all the sages of the nations and in all their *malkhut* (kingdom) there is none like You" (Jeremiah 10:7). The explanation is: Their intellect is not great enough to keep their *malkhut* alive.[23] Thus, when he splits off *Malkhut* for himself, things go unorderly for him because he is smack

19. **She is then perfect…wisdom keeps alive.** Through unification, *Malkhut*/Chavah/disorder becomes bound to *Z'er Anpin*/Adam/order, the concept of *MaH. Malkhut* is then sustained from *KoaCh MaH*/*ChoKhMaH*, in keeping with the Kabbalistic axiom that *Abba yasad b'rata* (the Father establishes the daughter)—i.e., the Divine persona of *Abba*/*Chokhmah* establishes *Malkhut,* the Divine persona also known as "the daughter" (*Zohar* III, 258a). This is the deeper meaning of "*chokhmah teChaYeH* (wisdom keeps alive, תחיה)." In Kabbalistic teaching, *Chokhmah* corresponds to the transcendental level of soul called *ChaYaH* ("living essence," חיה; see Appendix: Levels of Existence). It is specifically from there that life-force/intellect descends to *Malkhut,* the lowest of the personas (and *sefirot*). This is in keeping with another axiom of Kabbalistic teaching, namely, that a lower spiritual level needs a higher origin of sustenance, one that has a life-force strong enough to sustain and perfect it. Therefore, through the unification of *Z'er Anpin* and *Malkhut*—the Divine masculine (Adam) and feminine (Chavah), *HaKadosh Barukh Hu* and His *Shekhinah—Abba*/*Chokhmah* establishes the daughter/*Malkhut,* turning disorder into order. Rebbe Nachman addresses this again below, in section 2 (and see n.29).

Reb Noson adds that this idea, that *Malkhut*/Chavah/*shelo k'seider* is perfect only when bound to the Blessed Holy One/Adam/*k'seider,* can be seen as embodied in the spelling of the Hebrew word for truth, *EMeT* (אמת). Its first letter, *aleph* (א), is the first letter of the Hebrew alphabet. Its middle letter, *mem* (מ), is in the middle of the Hebrew alphabet. Its final letter, *tav* (ת), is the final letter of the Hebrew alphabet. Truth, Reb Noson explains, must be true throughout—start, middle and finish. In the context of our lesson, the *aleph* signifies *ABGaD,* the *aleph-bet* in order (see n.5 above); the *tav* signifies *TaShRaK,* the *aleph-bet* in reverse order (see n.6 above); and the *mem* is the bridge between the two, through which *shelo k'seider* becomes bound and absorbed in *k'seider*. For the only way to transform the disorder of life is by binding it to God, so that one's truth is complete and perfect throughout (*Torat Natan* #10).

in the concept of disorder—i.e., *Malkhut*/Chavah/*TaShRaK*.[24] But when the concept of Chavah is bound to the Adam—i.e., the Blessed Holy One—things then go orderly for a person. This is because wherever the masculine is present, the feminine is not mentioned there (*Zohar* III, 183b).[25] It follows, that the concept of Chavah/disorder is eliminated through the Adam/order.[26]

2. Now, the concept of order is called *yod*.[27] *Malkhut,* which is called *Dalet,* has nothing of Her own.[28] The Blessed Holy One draws into

24. **unorderly for him…in the concept of disorder—Malkhut/Chavah/TaShRaK.** Earlier in the lesson, Rebbe Nachman linked the corresponding concepts of *Malkhut,* Chavah, *shelo k'seider* and *TaShRaK*, the Hebrew alphabet in reverse order. When a person takes *malkhut*/*Malkhut* for himself, he subjects himself to the accompanying concept of disorder. His life turns *shelo k'seider*—i.e., is spent battling difficulties and hardships.

25. **wherever the masculine is present, the feminine is not mentioned there.** The *Zohar* (*loc. cit.*) teaches: Wherever the masculine is present, everything is called "male," even the "female." Similarly, the *Zohar* (II, 38b) states: Wherever masculine and feminine are present, distinction is for the masculine alone. Rebbe Nachman applies this here to a person who binds *Malkhut*/Chavah, the feminine principle, with the Blessed Holy One/Adam, the masculine principle. As a result, everything is called "male"—i.e., goes *k'seider* for him.

Rebbe Nachman previously linked Adam/*k'seider* with the *MaH*-expansion of God's Holy Name *YHVH.* The numerical value of *YHVH* is 26, and when expanded with *alephs,* equals 45 (see Appendix: Gematria Chart; and see above, n.17). The difference between 45 and 26 is 19, the numerical value of *ChaVaH* (חוה). Thus, Chavah, the feminine principle, is present in *MaH*/Adam, the masculine principle. However, being that she is the "expansion," she is concealed there, implied but "not mentioned." Reb Noson adds that "wherever the *masculine* is present" also refers to *Chokhmah* (see the connection between *Chokhmah* and *Abba* in n.19 above). When through *Chokhmah*/*MaH* we come to recognize God's *Malkhut* in the world, our *malkhut*/disorder becomes order—i.e., "the feminine is not mentioned there" (cf. *Torat Natan* #11).

26. **It follows….** In review: We overcome life's difficulties and hardships—the concept of *shelo k'seider*/Chavah/*Malkhut*/*TaShRaK*—through the *ChoKhMaH*/*KoaCh MaH*/life-force that comes from uniting and binding them with God—the concept of *k'seider*/Adam/*MaH*/Blessed Holy One/*ABGaD*. Conversely, taking *malkhut* for oneself separates *Malkhut* from God. One then is subject to blemished intellect/life-force and a life of *shelo k'seider*.

Reb Noson applies Rebbe Nachman's teaching to the first humans, Adam and Chavah, in the Garden of Eden. As explained at the lesson's outset, Adam and Chavah signify the concepts of *k'seider* and *shelo k'seider*. Tasked with rectifying and perfecting all of creation by accepting upon themselves God's *Malkhut,* they instead sought to be their own masters. Enticed by the Serpent, they ate from the Tree of Knowledge of Good and Evil so that they could create worlds and, by doing so, rival God (*Rashi* on Genesis 3:5). Their punishment included mortality, which,

כְּסֵדֶר, הַיְנוּ מַלְכוּת, חַוָּה, תַּשְׁרַ״ק. וּכְשֶׁזּאֹת הַבְּחִינָה חַוָּה הִיא מְקֻשֶּׁרֶת לְהָאָדָם, הַיְנוּ לְהַקָּדוֹשׁ־בָּרוּךְ־הוּא, אֲזַי הוֹלֵךְ לוֹ כְּסֵדֶר, כִּי ׳בַּאֲתָר דְּאִית דְּכַר, נֻקְבָּה לָא אִדְכַּר תַּמָּן׳ (זהר חקת קפג: ועיין זהר בא דף לח-לט). נִמְצָא, כִּי בְּחִינוֹת חַוָּה שֶׁלֹּא כְּסֵדֶר נִתְבַּטְּלִים עַל־יְדֵי הָאָדָם כְּסֵדֶר:

וּבְחִינַת כְּסֵדֶר נִקְרָא יוּד. שֶׁמַּלְכוּת הַנִּקְרָא דָּלֶת, לֵית לָהּ מִגַּרְמָהּ כְּלוּם, וְהַקָּדוֹשׁ־בָּרוּךְ־הוּא מַמְשִׁיךְ לָהּ חִיּוּת הַחָכְמָה, הַנִּקְרָא יוּ״ד,

in the context of our lesson, was the loss of life-force that ensues when *Malkhut* is separated from God. In addition, instead of being blessed with sustenance from the Garden of Eden, they were condemned to eat "thorns and thistles and other herbs of the field" (ibid. :18 and *Rashi* there). This is "by the sweat of [their] brow"—the difficulties and hardships of a life of *shelo k'seider*. Reb Noson adds that the first man and woman were created in the month of Tishrei, which itself connotes disorder (see n.12 above). Nevertheless, immediately following their sin Adam and Chavah repented and began to rectify their blemish. This is why on the first of Tishrei each year we observe Rosh HaShanah and proclaim God our King, to further the rectification they initiated (*Torat Natan* #2). Additionally, Scripture relates that it was Chavah whom the Serpent approached first. From our lesson we can understand that this was because Chavah signifies *shelo k'seider,* and so was more susceptible to being separated from God (*Torah Natan* #7).

27. **order is called yod.** In this section, Rebbe Nachman will expound the second half of the verse "Back and front You formed me, and You laid Your palm upon me," showing how it, too, alludes to *k'seider* and *shelo k'seider.* Having earlier explained (see also nn.14-16) that *Chokhmah* is the life-force, i.e., the mentalities and intellect through which each thing in creation attains perfection, the Rebbe here links it with the letter *yod* (י). As the first letter of *YHVH,* the *yod* corresponds to the soul level *Chayah* and to *Chokhmah* (see n.19 above; see also Appendix: Levels of Existence).

28. **Malkhut, which is called Dalet, has nothing of Her own.** This teaching appears in the *Zohar* I, 181a and 238a. The Kabbalah explains that *Malkhut* corresponds to the moon. The moon has no light of its own other than that which it receives (reflects) from the sun. Similarly, *Malkhut,* the lowest *sefirah,* "has nothing of Her own," but reflects and filters the supernal lights it receives from the higher *sefirot.* These lights descend to this world in the form of *shefa* (bounty and blessing; see *Zohar* I, 249b). This can also be said of kingship (*malkhut*), which exists only by virtue of the power invested in it by its subjects (see n.12). The *Zohar* associates *Malkhut* with the Hebrew letter *dalet* (ד). When spelled out, *DaLeT* (דלת) can be vocalized as *DaLaT,* which connotes poverty and so relates to the Aramaic *D'LeT,* as in the *Zohar's* description of *Malkhut:* "*d'let* (she has nothing) of Her own."

The letter *dalet* has a numerical value of 4. In *Likutey Moharan* I, 30:6, Rebbe Nachman explains that *Malkhut* is called *dalet* because there is a separate *Malkhut* for ruling and guiding each of the Four Worlds (and see nn.39 and 78 there).

וְזֶה יו"ד וָ"ו דָּלֶ"ת. וְזֶה "אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּךָ" – אַל תִּקְרֵי כַּפֶּךָ, אֶלָּא כָּפֶךָ, הַיְנוּ יוֹד גִּימַטְרִיָּא כָּף. וּכְשֶׁמְּחַלֵּק אֶת הַד לְעַצְמוֹ וּמַמְשִׁיךְ לְעַצְמוֹ חִיּוּת מִמֶּנָּה, אֲזַי נַעֲשֵׂית לוֹ שֶׁלֹּא כְּסֵדֶר, דַּוְיָ – מִיּוּד נַעֲשָׂה דַּוְיָ. וְזֶה (ישעיה א): "וְכָל לֵבָב דַּוָּי", כִּי כְּשֶׁהוֹלֵךְ לְאָדָם שֶׁלֹּא כְּסֵדֶר, זֶה לוֹ מַחֲלַת לֵב, כְּמוֹ שֶׁכָּתוּב (משלי יג): "תּוֹחֶלֶת מְמֻשָּׁכָה" וְכוּ'.

33. **YOD becomes DaVoY.** When the order of the letters *Yod Vav Dalet* (יוד) are reversed, they spell *DaVoY* (דַּוְיָ). Rebbe Nachman teaches here that this inversion signifies the *shelo k'seider* and chaos a person brings into his life when he proclaims, "I will rule," choosing his own order over Divine order. By appropriating authority (*malkhut*) for himself, he splits off *Malkhut*/*dalet* from the Blessed Holy One and takes the *yod*/*Chokhmah* meant to be *Malkhut's* life-force.

34. **and every heart is davoy.** Yeshayahu chastises the people of Judah and Jerusalem for forsaking God: "Why do you seek further beatings, that you continue to offend? Every head is ailing, and every heart is *davoy* (sick)." The prophet's words show that *davoy* is associated with the heart.

35. **Extended longing….** King Shlomo teaches that when a person's hopes are deferred, his heart aches, whereas the fulfillment of his desire heals his heart: "Extended longing makes the heart sick, but desire fulfilled is the Tree of Life" (see *Rashi, ad. loc.*). With this proof-text Rebbe Nachman teaches that when life turns chaotic and *shelo k'seider,* the illness, *davoy,* which the heart suffers is not physical, but "extended longing"—i.e., despondence and emotional pain.

Rebbe Nachman has shown that as *YOD,* the letters *Yod Vav Dalet* denote drawing *Chokhmah* to *Malkhut,* but in reverse order, as *DaVoY,* they denote keeping *Chokhmah* from *Malkhut*. The apparent difficulty with this is that the order in which letters appear in the Hebrew alphabet, the *yod* comes after the *vav,* which in turn follows the *dalet. YOD* (*Yod-Vav-Dalet*) is thus in reverse order, and, conversely, *DaVoY* (*Dalet-Vav-Yod*) is in proper order. However, this can be explained based on the Rebbe's teaching here about *Chokhmah* and *Malkhut*, particularly as it relates to the verse "Back and front You formed me." As brought in note 3 above, our Sages attribute these words to *Adam HaRishon* (literally: the First Human), who describes his original form at Creation. See note 60 below, that human beings are a microcosm, analogous in nature, pattern and form with the macrocosm. "Back" and "front" thus signify one whole, the order in which life is meant to be lived (as in, "It was night and it was day…"—first "night" then "day"). "You formed" indicates that this is God's plan, and therefore [a] it stems from *Chokhmah* (see Lesson #83:4 and n.24), and [b] it is *ipso facto* in order (see n.13). Since this is the way God formed "me," mankind must deal first with "back"/*shelo k'seder*/Attribute of Judgment and, through his efforts, arrive at "front"/*k'seder*/Attribute of Compassion. The letter *YOD*—drawing *Chokhmah* to *Malkhut*—is therefore *k'seder*.

On the other hand, if one ignores the Divine paradigm and insists on an immediate state of *k'seder,* his insistence can only result in *DaVoY*. This is because [a] the Divine way is to begin with *Chokhmah,* as noted; and [b] since he is not using Divine *chokhmah,* the results of whatever wisdom he uses cannot match those produced by Divine *chokhmah*. In the context of our lesson, following one's own wisdom and ignoring God's modus operandi is starting

Her the life-force of wisdom, which is called *YOD,*[29] namely *Yod Vav Dalet*.[30] This is also "Back and front You formed me, and You laid *kapekha* (Your palm) upon me"[31]—do not read *KaPekha* but *KaPhekha* (Your [letter] *kaph*). This alludes to *YOD,* whose numerical value is *kaph*.[32] But when one splits off the *Dalet* for himself, drawing life-force from Her to himself, things then become chaotic for him, *davoy—YOD* becomes *DaVoY*.[33] This is "and every heart is *davoy* (sick)" (Isaiah 1:5),[34] for when things don't go as planned, that is heartache, as it is written, "Extended longing…" (Proverbs 13:12).[35]

29. **draws into Her the life-force of wisdom…YOD.** See note 19 above, that *Chokhmah* is the origin of the life-force, *koach MaH,* which sustains *Malkhut*. Thus, although *Malkhut* has nothing of Her own, when sustained by *Chokhmah, Malkhut's* trait of *shelo k'seider* is transformed into *k'seider*. Rebbe Nachman adds here that drawing life-force from *Chokhmah* into *Malkhut* is symbolized by the *yod* (see the following note).

30. **YOD, namely Yod Vav Dalet.** Having linked the letter *yod* with order/*Chokhmah* and *Malkhut* with the letter *dalet,* Rebbe Nachman teaches that drawing life-force from *Chokhmah* into *Malkhut* is hinted at through the expansion of *Y-O-D* (י-ו-ד), as *Yod Vav Dalet* (יוד וו דלת). In Hebrew, the letter *vav* is a conjunction, and so signifies linkage and connection (see *Rashi* on Genesis 47:30; *Rabbeinu Bachya al HaTorah,* Exodus 1:1). Thus, *Yod*/*Chokhmah*/life-force is drawn via the *Vav* into *Dalet*/*Malkhut*.

31. **Back and front You formed me, and You laid kapekha upon me.** Rebbe Nachman began the lesson by explaining "Back and front You formed me" as alluding to the concepts of *k'seider* and *shelo k'seider*. The Rebbe now shows that what he just taught—that *YOD* signifies drawing *Chokhmah*/order/"front" as life-force into *Malkhut*/disorder/"back"—is alluded to in the verse's second clause: "You laid *kapekha* (Your palm) upon me."

32. **KaPekha…KaPhekha…letter kaph…Yod, whose numerical value is kaph.** Rebbe Nachman reads *KaPekha* (כַּפֶּךָ) as *KaPhekha* (כָּפֶךָ)—i.e., as referring to the letter *kaph* (כ), which has a numerical value of 20. It also alludes to *YOD* (יוד)—i.e., drawing *k'seider*/*Chokhmah* into *Malkhut*—which likewise has a numerical value of 20 (4 = ד,6 = ו ,10 = י).

The *Parparaot LeChokhmah* explains that for *yod*/*Chokhmah* to sustain *Malkhut,* disorder/*Malkhut* must become subsumed within order/God. Their unification creates a vessel for the great light of *Chokhmah,* the concept of *MaH*. This is *kapekha* ("Your palm"), the vessel (*kaph*) needed for circumscribing and receiving the life-force from on high, without which there is nothing but *shelo k'seider* (this will be made clearer in the following section, with the Rebbe's discussion of "and I will shield you with My palm"). Reb Noson (*Torat Natan* #9) adds that another way to understand the reading of *KaPekha* (palm) as *KaPhekha* is that it alludes to the letter *kaph*, and, therefore, to *YOD*. We have already seen that the individual letter *yod* (י) has a numerical value of 10, but when spelled out, as *Yod Vav Dalet* (יוד), its three letters have a total value of *kaph,* 20. There are thus two *yods* in *KaPekha*/*kaph*/*YOD.* The first is the individual letter *Yod* = 10, which signifies *k'seider*. The other is comprised of *yOD's* expansion letters, *Vav* and *Dalet,* which together also equal 10. However, as expansion letters, *Vav* and *Dalet* signify *shelo k'seider* and so are only implied (see above, n.25).

Thus, when a person sees within himself that things aren't going for him as planned, he should know that he possesses haughtiness—i.e., "I will rule." He should repent and humble himself, and be the concept of *MaH,* as it is written, "And we are *MaH* (what)" (Exodus 16:7).[36] Then Chavah is restored to the concept of Adam/*MaH* and becomes order, that is, "Back and front…."—i.e., *KaPekha,* namely, *YOD*.[37]

3. Primary repentance[38] is in the month of Elul because [its days] are days of favor, when Moshe ascended to receive the latter Tablets and opened a beaten path in which to go.[39] Now, the path which Moshe made

out with a dalet—i.e., taking *Malkhut* for oneself. Even if one is fortunate enough to arrive at *Chokhmah,* the result can only be *DaVoY* (Rabbi Ozer Bergman).

36. **repent…the concept of MaH…And we are MaH.** This verse is generally translated as Moshe rhetorically asking the Israelites, "And *mah* (what) are we?" The Talmud teaches that this alludes to the unique level of humility which Moshe had attained. Whereas Avraham said, "I am but dust and ashes" (Genesis 18:27); and King David said, "I am a worm, less than human" (Psalms 22:7); Moshe said of himself and Aharon, "And *mah* are we?" (*Chullin* 89a). In the context of our lesson, Rebbe Nachman reads Moshe's words as alluding to the attribute of *MaH* (humility) and the concept of repentance. Whenever Moshe saw that there was *shelo k'seider* in the Jewish people and leading them was not going as he planned, he would humble himself and repent—"We are *MaH*"—and so bind *Malkhut* to God. The Rebbe teaches that this applies to all people. When life is full of chaos and disorder, a person should attribute this to his own arrogance and haughtiness. He has separated God from *Malkhut* and denied Her *Chokhmah,* the concept of *MaH* (see above, n.19). However, by humbling himself and repenting, he can rectify the blemish of haughtiness and bring the concept of *k'seider* into his life.

Reb Noson explains: In the lesson we have seen that *Chokhmah* is the life-force that sustains *Malkhut*. On the human level this refers to the wisdom, mentalities and intellect that substantiates authority and legitimates rule. Distortion of this wisdom—i.e., when a person separates it from God and says, "I will rule"—blemishes the mind with haughtiness, *gaavah*. This is hinted at by the numerical value of *GaAVaH* (גאוה), which is 15, or, the corresponding Hebrew letters *Y-H* (5 = ה ,10 = י). In Kabbalistic teaching, *YH* signifies *mochin,* mentalities (*Shaar Ruach HaKodesh, Tikkun* #7, p.45). Therefore, when a person becomes haughty—he considers himself worthy of *malkhut,* deserving to rule others because he is wise or righteous or otherwise exceptional—he separates *Malkhut* from its life-force, *Chokhmah,* and from God. This is certainly a blemish of his intellect (*Torat Natan* #8).

37. **Chavah is restored to…Adam/MaH and becomes order…KaPekha, namely, YOD.** Thus, through his repentance and humility/*mah* a person binds the concept of Chavah/*Malkhut*/disorder/"back" to Adam/*ChokhMaH*/order/"front." As a result, "The earth is to God, and all its fullness"—i.e., Chavah/*Malkhut* is made whole and complete, as explained in section 1 (and see nn.19-21). In this section, Rebbe Nachman has shown that this is the deeper meaning of "Back and front You formed me, and You laid *kapekha* upon me."

וּכְשֶׁרוֹאֶה אָדָם בְּעַצְמוֹ, שֶׁהוֹלֵךְ לוֹ שֶׁלֹּא כְּסֵדֶר, יֵדַע שֶׁיֵּשׁ לוֹ גַּדְלוּת, הַיְנוּ: אֲנָא אֶמְלֹךְ - יַעֲשֶׂה תְּשׁוּבָה וְיַשְׁפִּיל אֶת עַצְמוֹ, וְיִהְיֶה בְּחִינַת מָ"ה, כְּמוֹ שֶׁכָּתוּב (שמות טז): "וְנַחְנוּ מָה", וַאֲזַי נֶחֱזָר חַוָּה לִבְחִינַת אָדָם, לִבְחִינַת מָה, וְנַעֲשֶׂה כְּסֵדֶר, הַיְנוּ אָחוֹר וָקֶדֶם וְכוּ' כַּפֶּךָ הַיְנוּ יו"ד:

וְעִקַּר הַתְּשׁוּבָה הוּא בְּחֹדֶשׁ אֱלוּל, כִּי הֵם יְמֵי רָצוֹן, שֶׁעָלָה מֹשֶׁה לְקַבֵּל לוּחוֹת אַחֲרוֹנוֹת וּפָתַח דֶּרֶךְ כְּבוּשָׁה לֵילֵךְ בָּהּ. וְהַדֶּרֶךְ

In review: We overcome life's difficulties and hardships—the concept of *shelo k'seider*/Chavah/*Malkhut*/*TaShRaK*—through the *ChoKhMaH*/*KoaCh MaH*/life-force that comes from uniting and binding them with God—the concept of *k'seider*/Adam/*MaH*/Blessed Holy One/*ABGaD*. Conversely, taking *malkhut* for oneself separates *Malkhut* from God. One then is subject to blemished intellect/life-force and a life of *shelo k'seider* (§1). The concepts of *k'seider* and *shelo k'seider* are embodied in the letters of *YOD,* which allude to *Chokhmah* sustaining *Malkhut*, but when reversed, as *DaVoY,* to heartache and suffering. A return to *k'seider* comes only when one repents and through humility rids himself of haughtiness (§2).

38. **repentance.** Thus far, Rebbe Nachman has taught that when things do not go as planned and one's life is *shelo k'seider,* a person must realize that he has blemished *Malkhut* and separated her, i.e., the *Shekhinah,* from God. The remedy (*tikkun*) is for him to repent and humble himself through the concept of *MaH*, as Moshe did. In this section, the Rebbe clarifies the nature of this repentance, showing how Moshe turned it into a beaten path for restoring *Malkhut* and returning to God. Although the Rebbe explains here that the ideal time for repentance is the month of Elul, it is important to note that *teshuvah* is effective the whole year round. A person need not—should not!—wait for Elul to repent. Any time is the right time for returning to God, seeking forgiveness for wrongdoing and setting one's life in order. (See Lesson #79:2 and note 11, that the day a person repents is beyond time.)

39. **Moshe ascended…opened a beaten path in which to go.** On three separate occasions Moshe ascended Mount Sinai for forty days and forty nights. His first ascent (commemorated by the festival of Shavuot) began on the 6th of Sivan, fifty days after the Exodus from Egypt, at which time Moshe received the Ten Commandments and learned the Torah from God. When he descended and found the people worshiping the Golden Calf, Moshe smashed the tablets (Exodus 32:19). According to tradition, this occurred on the 17th of Tammuz, a date later associated with calamity for the Jewish people. Moshe destroyed the Golden Calf and judged the sinners. The next day, on the 18th of Tammuz, he ascended Sinai a second time to pray and repent for Israel. He spent forty more days seeking to appease Divine wrath, until the 29th of Av, when he descended the mountain without any assurance from God. The following day, on the 1st of Elul, God called on Moshe to ascend Sinai a third time, to receive a new set of tablets. He spent forty more days and nights seeking forgiveness and receiving the Torah. This culminated on the 10th of Tishrei, when, amidst great joy, God announced that He had forgiven their sins. That day was thus designated for all time as Yom Kippur, the Day of Atonement, and the entire

is this: Moshe bound himself with even the least Jew, and gave his life for them, as it is written, "But if not, please blot me out!" (Exodus 32:32).[40] This is also the meaning of: "And Moshe assembled…" (Exodus 35:1)—that Moshe would gather, unite and bind himself with all of Israel, even with the least of the least.[41] This is the meaning of "They have entirely withdrawn; together" (Psalms 53:4). Even when I see a Jew who has totally withdrawn from God, I nevertheless need us to be "together"—I must unite and bind with him, just as Moshe did.[42]

For an aspect of Godliness exists even in the lowest level, even in the Ten Crowns of Impurity,[43] in fulfillment of "His *Malkhut* rules over

forty-day period as "days of *ratzon* (favor)," during which repentance is more readily accepted (see *Rashi* on Deuteronomy 9:18). In the context of our lesson, this is the concept of the "beaten path" of repentance which Moshe established from Rosh Chodesh Elul through Yom Kippur.

Reb Noson adds that the path of repentance which Moshe revealed begins with studying and understanding the Torah and recognizing its power to bind us to God. As we shall soon see, Moshe bound himself with every Jew, even the sinner. Reb Noson explains that this is the Torah's power to encourage and support any person who wants to draw close to God. There were outstanding tzaddikim who served God on a very high level even before the Torah was given (e.g., the Patriarchs). Today, as well, there are surely some individuals who would be capable of serving Him even if the Torah had not been revealed at Sinai. Moshe's greatness, and the great value of the path he revealed, was that he brought down the Torah which was given during that final forty day period so that *everyone*—even the least Jew—is able to draw close to God (*Torat Natan* #13).

40. **But if not, please blot me out.** In worshiping the Golden Calf the Jewish people were guilty of idolatry and so deserving of the death penalty. They were spared when Moshe prayed, "If You would, forgive their sin. But if not, please blot me out from the book that You have written!" Moshe was willing to cast aside his own life for their sake. Even God's promise to replace the Jewish people with his descendants could not diminish Moshe's great compassion or dissuade him from seeking forgiveness for those who had sinned. Moshe *Rabbeinu* is thus the exemplar of the compassionate leader, one who willingly sacrifices everything for the sake of his charge—even those who have fallen furthest from God.

41. **And Moshe assembled…gather, unite and bind himself with all of Israel….** The full verse reads (*loc. cit.*): "And Moshe assembled the whole congregation of Israelites and said to them, 'These are the things which God has commanded to do.'" Rashi points out that this occurred on the day after Yom Kippur, when Moshe descended from Mount Sinai. In the context of our lesson, Moshe "assembled the whole congregation" in order to unite and bind himself "even with the least of the least." This is tied to Rebbe Nachman's earlier teaching, **in section 1 above, that "the perfection of** all things is only when they are united with and bound to God" (and see nn.14 and 19).

42. **They have entirely withdrawn…from God…as Moshe did.** The full verse reads: "They have entirely withdrawn; together they have turned foul. Not one of them did good, not even one." Rebbe Nachman reads this verse in line with the *Metzudat Tzion,* which states that the term *sag* ("withdrawn") suggests turning back, as in "And so justice has been withdrawn"

שֶׁעָשָׂה מֹשֶׁה הוּא כָּךְ, שֶׁמֹּשֶׁה קָשַׁר אֶת עַצְמוֹ אֲפִלּוּ לַפְּחוּת שֶׁבְּיִשְׂרָאֵל וּמָסַר נַפְשׁוֹ עֲלֵיהֶם, כְּמוֹ שֶׁכָּתוּב (שמות לב): "וְאִם אַיִן מְחֵנִי נָא". וְזֶה פֵּרוּשׁ (שמות לה): "וַיַּקְהֵל מֹשֶׁה" וְכוּ' - שֶׁמֹּשֶׁה הָיָה מְאַסֵּף וּמְיַחֵד וּמְקַשֵּׁר אֶת עַצְמוֹ עִם כָּל יִשְׂרָאֵל, אֲפִלּוּ עִם הַפְּחוּת שֶׁבַּפְּחוּתִים. וְזֶה פֵּרוּשׁ (תהלים נג): "כֻּלּוֹ סָג יַחְדָּו" - אֲפִלּוּ כְּשֶׁאֲנִי רוֹאֶה אֶחָד מִיִּשְׂרָאֵל, שֶׁסָּג מִכֹּל וָכֹל מֵהַקָּדוֹשׁ־בָּרוּךְ־הוּא, אַף־עַל־פִּי־כֵן צָרִיךְ אֲנִי שֶׁנִּהְיֶה יַחְדָּו - צָרִיךְ לְיַחֵד וּלְקַשֵּׁר עִמּוֹ, כְּמוֹ שֶׁעָשָׂה מֹשֶׁה.

כִּי יֵשׁ בְּחִינַת אֱלֹקוּת אֲפִלּוּ בַּדְּיוּטָא הַתַּחְתּוֹנָה, אֲפִלּוּ בַּעֲשָׂרָה כִּתְרֵי דִּמְסָאֲבוּתָא, לְקַיֵּם (תהלים קג): "וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה". וְזֶה

(Isaiah 59:14). In the context of our lesson, this refers to someone who has turned completely away from God. Even so, Moshe would unite with him. The Rebbe will next explain why Moshe went to such lengths to unite with those who "have entirely withdrawn" and as a result "have turned foul," so that "not one of them did good, not even one." And like Moshe, we, now, must do the same. Each of us must say, "Even when I see a Jew who has totally withdrawn from God, I nevertheless need us to be *together*—I must unite and bind with him, just as Moshe did."

Reb Noson points out that Moshe's ability to unite with even the worst person came from his capacity for finding good in everyone (*Torat Natan* #15). This is the concept of *azamra*, the main theme of *Likutey Moharan* I, 282, a seminal lesson, in which Rebbe Nachman discusses the inestimable importance of judging people favorably by finding the good points which everyone has. Reb Noson writes: It is impossible to record all that goes into seeking and finding the good points. Each person will understand how he must do this based on his personal experiences in life (*Torat Natan* #4 on that lesson). Here, Reb Noson explains that it was because Moshe always did this that he was able to unite and bind with each and every Jew. See also *Azamra!,* a translation into English of *Likutey Moharan* I, 282, with commentary by Reb Noson and other Breslov authorities (published by Breslov Research Institute, 1984).

43. **Godliness exists…even in the Ten Crowns of Impurity.** One interpretation which the Kabbalah gives for the verse "God made one to contrast the other" (Ecclesiastes 7:14) is that just as there the Ten *Sefirot* of Holiness, there are the Ten *Sefirot* (or Crowns) of Impurity (*Zohar* II, 41b). These latter *sefirot* are comprised of *kelipot,* forces of evil of the Other Side, formed from fallen sparks of holiness during the Shattering of the Vessels (cf. *Etz Chaim, Heikhal Nukva, Shaar* 39:1, p.221). Thus, even in the lowest realm of impurity, there are sparks of Godliness which are its life-force (see Addendum I to Lesson #88 later in this volume).

Elsewhere, Rebbe Nachman similarly teaches regarding the inherent Godliness in all of existence: Now, one must also know that "[God's] glory fills the whole world" (Isaiah 6:3), and there is no place empty of Him (*Tikkuney Zohar* #57, p.91b). He fills all worlds and surrounds all worlds (*Zohar* III, 225a). …Our Sages have already revealed to us that Godliness is to be found in all corporeality and in all the languages of the nations. For without His Godliness, they have

everything" (Psalms 103:19).[44] This is the concept of *chirik,* as it is written: And as a *chirik,* to draw it down below, to enthrone Her over those below (*Tikkuney Zohar* #10, p.25a).[45] It follows, that the least Jew certainly possesses some Godliness, and through it I am able to be united with him. This is: "They have entirely withdrawn; together."[46]

In addition, Moshe had another quality. No matter how high the level to which he ascended, he found God there, as it is written, "And Moshe went up to the Lord" (Exodus 19:3).[47] We see in the physical world that a person who is down-and-out serves God and acknowledges Him, but when he moves up, becoming affluent, he then forgets about God.[48]

King David said: "If I ascend to heaven—You are there!" (Psalms 139:8). Even in heaven, God is there. With each and every ascent he must find God there.[49] Yet we find that Elisha-Acher ascended on high

no life-force or existence whatsoever. As is written, "You keep them all alive" (Nehemiah 9:6). It is just that this life-force and Godliness are there in a very contracted and limited manner: only enough to ensure its existence, to keep it alive and no more. For the Holy One contracted His Godliness through numerous and various contractions—from the very beginning of thought until the center point of the corporeal world, which is the abode of the evil forces (*Likutey Moharan* I, 33:2).

44. **His Malkhut rules over everything.** See note 13 above, that *Malkhut* is the means by which the higher *sefirot* interface with this world and through which God's rule is effected in this world. In *Likutey Moharan* I, 33:9 (cited in the previous note), Rebbe Nachman teaches: And all this is in order to shine into *Malkhut*…to reveal His Kingship to the entire world, to find His Godliness in all the languages of the nations, in all corporeality, and in all the abodes of the forces of evil. For all this is the concept of "His *Malkhut* rules over everything" (and see n.123 there). The Rebbe explains in that earlier lesson that it is humanity's task to find Godliness—i.e., reveal *Malkhut*—even in places which are very remote from holiness, for the Infinite Light of God is everywhere—including, as the Rebbe teaches here, the Ten Crowns of Impurity. This was the reason Moshe went to such lengths to unite with those who "have entirely withdrawn" from God. By uniting and binding himself to each Jew, Moshe was able to reveal God's *Malkhut* in the world.

45. **And as a chirik, to draw it down below, to enthrone Her….** This passage from the *Tikkuney Zohar* (*loc. cit.,* and see *Matok Midvash* there) teaches that the descent of the mentalities (*mochin*) to this lower world is symbolized by the dot *nikud* (vowel point) that punctuates the letters of the Hebrew alphabet. Initially, these mentalities are up above, in the upper *sefirot*, just as the dot of a *cholem* sits above a letter (e.g., וֹ). But then the mentalities descend as influx for this world, where the dot *nikud* is positioned below the letter, as a *chirik* (e.g., וִ). Rebbe Nachman brings this teaching here to show that for *Malkhut* to rule over everything in the world, the *chirik*/mentalities must be drawn down to her. This relates to his teaching in section 1 above, that "through the intellect which the Blessed Holy One invests in the implementation of His *Malkhut,* He keeps Her alive" (and see n.19). That is, only when *Malkhut*/*shelo k'seider* is invested with *Chokhmah*/mentalities can She rule the world *k'seider*.

בְּחִינַת חִירִיק, כְּמוֹ שֶׁכָּתוּב (בתיקוני-זהר תיקון י, דף כח:): 'וּבְחִירִיק לְאַנְחָתָא לָהּ לְתַתָּא, לְהַמְלִיךְ לָהּ עַל תַּתָּאִין'. נִמְצָא שֶׁבַּפָּחוּת מִיִּשְׂרָאֵל - יֵשׁ בּוֹ בְּוַדַּאי אֵיזֶה אֱלֹקוּת, וְעַל־יְדֵי־זֶה אֲנִי יָכוֹל לִהְיוֹת יַחְדָּו עִמּוֹ, וְזֶה: "כֻּלּוֹ סָג יַחְדָּו".

וְעוֹד זֹאת הַבְּחִינָה הָיְתָה לְמֹשֶׁה, כִּי כָּל מַה שֶּׁעָלָה לְמַעְלָה יוֹתֵר עֶלְיוֹנָה, מָצָא שָׁם אֱלֹקִים, כְּמוֹ שֶׁכָּתוּב (שמות יט): "וּמֹשֶׁה עָלָה אֶל הָאֱלֹקִים". כִּי בְּגַשְׁמִיּוּת אָנוּ רוֹאִים, שֶׁיֵּשׁ אָדָם שֶׁהוּא לְמַטָּה בְּדַחֲקוּת, אֲזַי הוּא עוֹבֵד הַשֵּׁם וּמַכִּיר אוֹתוֹ, וּכְשֶׁהוּא נִתְעַלֶּה לְמַעְלָה, שֶׁנִּתְעַשֵּׁר, אֲזַי הוּא שׁוֹכֵחַ בְּהַקָּדוֹשׁ־בָּרוּךְ־הוּא.

וְדָוִד אָמַר (תהלים קלט): "אִם אֶסַּק שָׁמַיִם שָׁם אָתָּה" - אֲפִלּוּ בַּשָּׁמַיִם שָׁם יֵשׁ הַקָּדוֹשׁ־בָּרוּךְ־הוּא, בְּכָל עֲלִיָּה וַעֲלִיָּה צָרִיךְ לִמְצֹא שָׁם הַקָּדוֹשׁ־בָּרוּךְ־הוּא. וּמָצִינוּ, שֶׁאֱלִישָׁע אַחֵר עָלָה לָרָקִיעַ עַל־יְדֵי

46. **chirik…entirely withdrawn, together.** Rebbe Nachman links the concept of the *chirik* vowel point with the verse he previously cited from Psalms: "They have entirely *sag* (withdrawn); together." As explained above (and see n.42), in the context of our lesson this refers to binding and uniting with someone who has turned completely away from God. This concept, as well the concept of the *segol* vowel point (3 dots under a letter), which the Rebbe introduces towards the end of this section, are key components of the Kabbalistic meditations (*kavanot*) for the month of Elul referred to at the close of the lesson (and see n.69).

47. **And Moshe went up to the Lord.** Scripture states: "And Moshe went up to the Lord, and God called out to him from the mountain…" Thus far, Rebbe Nachman has explained the first part of Moshe's path of repentance: descending to those on the lowest spiritual levels and binding with their inherent Godliness. Here, the Rebbe introduces the second part of Moshe's repentance: ascending to God and, despite this closeness, never losing sight of Godliness.

48. **becoming affluent, he then forgets about God.** Scripture warns of the harm to one's awareness of God that comes with material wealth: "Lest you eat and become sated and build goodly houses and dwell in them. And your flocks multiply, and your silver and gold increase…. And your heart becomes haughty and you forget God" (Deuteronomy 8:12-14). On a deeper level, this refers to the similar danger which is present when one's success and wealth are spiritual. Rebbe Nachman teaches here that no matter how high Moshe ascended, no matter how spiritually affluent he became, he never forgot God. The Rebbe will explain the nature and reason for this "forgetting" in the ensuing paragraphs, as it seems counter-intuitive that coming closer to God might cause one to lose sight of Him.

49. **If I ascend to heaven—You are there!….** The psalmist declares that no matter what a person's spiritual level, he can draw close to God: "If I ascend to heaven—You are there! If I

through a Divine Name, and even so denied the essence of God (*Chagigah* 14b-16a).[50]

This is perplexing, because, on the contrary, the further a person ascends, the closer he surely is to God. For all which is good is Godliness, as it is written, "God is good for all" (Psalms 145:9).[51] Yet we see the reverse, that when a person comes to wealth, to good, he then forgets about God.

But know! this is the concept of "his eyes grew dim and he could not see" (Genesis 27:1).[52] On account of his getting too close to the light of Godliness, the light then dims his eyes and harms him. It is like when a person looks directly at the sun. The sun's light harms his eyes.[53]

make my bed in hell—here You are!" No matter where a person is, he can find God—whether he has descended, God forbid, to the lowest of levels, as discussed previously, or even if he ascends to the highest levels—provided he makes the effort.

In the verse which Rebbe Nachman quotes here, the psalmist forgoes the more common term for "I ascend," *aaleh* (אעלה), and instead uses the word *esak* (אסק). One reason is that *esak* specifically relates to the Kabbalistic meditations for the month of Elul, as will be explained in note 69 below.

Reb Noson adds that at the heart of the path of repentance which our lesson teaches is the knowledge and belief which a person must have that God is with him—at all times, and no matter what his situation. He explains that it is the falsehood of *shelo k'seider* (see n.19) which causes the person to become distant from God, as the evil inclination confuses right and wrong and misleads a person into sin. Afterwards, the evil inclination becomes the voice in his head which says, "But you are a sinner! How dare you expect that God will accept your repentance?!" But in fact, the opposite is true! God receives a person whether he is righteous and so ascending in holiness, or, God forbid, a sinner of the worst kind and so falling further and further away. Thus, Moshe revealed the path of repentance which shows that God is always with a person because "His Kingship rules over *everything*" (*Torat Natan* #16; and see n.44 above).

50. **Elisha-Acher ascended on high…and even so he denied the essence of God.** The Talmud relates: Four entered the Orchard (ascended to the heavenly chambers by means of a Holy Name of God). They were Ben Azai, Ben Zoma, Elisha and Rabbi Akiva. Ben Azai gazed (at the awesome heavenly beauty) and died. Ben Zoma gazed (towards the Divine Presence) and was stricken (went mad). Acher cut the plantings (he became heretic and "cut the truth" from its source). Rabbi Akiva entered in peace and exited in peace. What was Acher's mistake? He saw the angel Metat sitting and recording the merits of the Jewish people. Acher said, "Have we not learned that in the Holy One's presence on high there is no sitting?… It would seem that there are two Authorities in Heaven." Acher concluded that Metat was an authority unto himself. By doing so, he denied the essence of God's Oneness. (Rabbi Akiva also saw what Acher had seen, but understood that Metat was no more than one of the many legions who serve God.) In his commentary, Maharsha explains that Acher cut and separated Metat from God. This is why it was said that he "cut the plantings." Acher's real name was Elisha the son of Avuyah. Though

שֵׁם, וְאַף־עַל־פִּי־כֵן כָּפַר בָּעִקָּר (חגיגה יד:).
וְהַדָּבָר תָּמוּהַּ, כִּי אַדְּרַבָּא, כִּי כָּל מַה שֶּׁאָדָם נִתְעַלֶּה בְּיוֹתֵר, בְּוַדַּאי הוּא יוֹתֵר קָרוֹב לֶאֱלֹקוּת, כִּי כָּל הַטּוֹב הוּא אֱלֹקוּת, כְּמוֹ שֶׁכָּתוּב (תהלים קמה): "טוֹב ה' לַכֹּל", וְאָנוּ רוֹאִים בְּהֵפֶךְ - כְּשֶׁאָדָם בָּא בַּעֲשִׁירוּת, בְּטוֹב, אֲזַי הוּא שׁוֹכֵחַ בְּהַקָּדוֹשׁ־בָּרוּךְ־הוּא.
וְתֵדַע, שֶׁזֶּה בְּחִינַת (בראשית כז): "וַתִּכְהֶיָנָה עֵינָיו מֵרְאֹת", מֵחֲמַת שֶׁנִּתְקָרֵב בְּיוֹתֵר אֶל הָאוֹר אֱלֹקוּת, אֲזַי הָאוֹר מַכֶּהָ עֵינָיו וּמַזִּיק לוֹ, כְּמוֹ כְּשֶׁאָדָם מִסְתַּכֵּל בְּעֶצֶם הַשֶּׁמֶשׁ, אוֹר הַשֶּׁמֶשׁ מַזִּיק לְעֵינָיו.

he was a very great and learned man, Elisha's encounter with Metat brought him to heresy. Because he had expressed a belief in an "other god," Elisha was thereafter called Acher, which means "the Other." From his example we see that a person can ascend to heaven and attain the highest levels of spiritual perception, and even so turn away from God.

Reb Noson explains that the 40 days Moshe spent on Mount Sinai arousing God's compassion, receiving the Torah, and establishing the days from Rosh Chodesh Elul until Yom Kippur as a time for repentance corresponds to the middle letter of the word *EMeT* (אמת), the *mem,* with its numerical value of 40. Moshe's pleading to evoke Heaven's forgiveness for the Jewish people's sin teaches that a person can find God at all times, in the beginning, middle and end of his life, and on all levels, the highest, the lowest, and all the stages in between (*Torat Natan* #10; and see n.19 above). Adding to the preceding teaching that the *mem* stands for the middle, Reb Noson explains that the *mem* days Moshe spent on the mountain before descending with the Second Tablets indicates that Moshe's was a "middle" path of repentance. No matter how far a person has ascended, or, God forbid, descended, Moshe shows him that he is in the middle—neither too close nor too distant from God. He teaches him to apply the psalmist's principle: "If I ascend to heaven—You are there!"; not to rest on his laurels, but to recognize that he is only in the middle of his journey and still has a long way to go. Alternatively, "If I make my bed in hell—here You are!"; to recognize that he has not descended very far, and so should repent for there is still much further he could fall. Moshe stands between them and encourages those in both categories that they can find God where they are (*Torat Natan* #14).

51. **God is good for all.** "For all"—i.e., the wicked as well as the righteous (*Metzudat David*). In the context of our lesson, the psalmist's words teach that wherever there is Godliness—which is, in fact, everywhere—there is good. The corollary to this is that wherever a person finds good, i.e., becomes materially or spiritually wealthy, he can find Godliness.

52. **his eyes grew dim and he could not see.** Scripture relates that Yitzchak, in his later years, was blind. One Midrash teaches that when Yitzchak was bound on the altar by his father Avraham, he gazed at the Divine Presence hovering overhead. The great light of the *Shekhinah* damaged his sight and ultimately caused him to go blind (*Bereishit Rabbah* 65:10).

53. **too close to the light of Godliness…sun's light harms his eyes.** In the context of our lesson, Rebbe Nachman likens a person who ascends spiritually to Yitzchak. In drawing closer

אֲבָל יֵשׁ בְּחִינַת סֶגוֹל, כְּמוֹ שֶׁכָּתוּב (תיקוני-זהר תיקון יח דף לא:): ׳וְסֶגוֹל כַּד אִיהִי בֵּין תְּרֵין דְּרוֹעִין דְּמַלְכָּא׳.

שֶׁזֶּהוּ בְּחִינַת (שמות לג): "וְשַׂכֹּתִי כַפִּי עָלֶיךָ", כִּי בְּלֹא זֶה הָיָה עֹצֶם אוֹר הַכָּבוֹד מַזִּיק לְמֹשֶׁה, כְּמוֹ שֶׁכָּתוּב: "כִּי לֹא יִרְאַנִי הָאָדָם וָחָי, וְרָאִיתָ אֶת אֲחֹרָי" וְכוּ׳. וְזֶה שֶׁבִּקֵּשׁ דָּוִד: "וְאַחַר כָּבוֹד תִּקָּחֵנִי" (תהלים עג): תְּקָרְבֵנִי בְּהִתְקָרְבוּת שֶׁל מֹשֶׁה, שֶׁבִּקֵּשׁ מִמְּךָ "הַרְאֵנִי נָא אֶת כְּבֹדֶךָ" (שמות לג), וְהֶרְאֵיתָ לוֹ אֶת אֲחוֹרֵי כְּבוֹדֶךָ, כְּמוֹ שֶׁכָּתוּב: "וְשַׂכֹּתִי וְכוּ׳ וְרָאִיתָ אֶת אֲחֹרָי":

can see His face and live—i.e., see the Divine directly, without concealment, from the "front." Nevertheless, God was willing to allow Moshe a concealed view of His glory, from the "back." He would protect Moshe by shielding Moshe in His palm. Then, once the face of His glory—"all My goodness"—had passed by, God would remove His palm/shield so that Moshe might see His glory from the back.

Earlier in this section, Rebbe Nachman brought the verse "God is *good* for all," teaching that all which is good is Godliness. He also associated "good" with wealth. Here, the Rebbe quotes from Exodus 33 regarding God's glory, which God refers to as "All My *good*ness" (see verse 33:19 quoted in the insert to the text). Although the Rebbe does not explicitly address this connection between good/wealth and good/glory, he elsewhere teaches that wealth corresponds to glory (see *Likutey Moharan* I, 59:5).

56. **This is…and I will shield you with My palm.** "This" refers to the just mentioned concept of the *segol, Malkhut's Netzach*, *Hod* and *Yesod,* when it ascends and is protected by the arms, *Chesed* and *Gevurah*. Rebbe Nachman links this with "I will shield you with My palm (*khapi*)"—the concept of the arms being a shield for the one who ascends to greater spirituality so that he is not harmed by the profuse light and good. This relates as well to note 32 above, where the *Parparaot Lechokhmah* explains the Rebbe's interpretation of "You laid Your palm (*kapekha*) upon me" as referring to the vessel needed for circumscribing the life-force (light). We can now understand that such circumscription is accomplished by the palm being *laid upon* the person as a shield, as God did for Moshe.

57. **no human can see Me…see My back….** Seeing the light of God's glory from the front (unveiled) would have blinded Moshe, and so God shielded him and revealed only glory's back. Thus, in the context of our lesson, no matter how high Moshe ascended, he knew not to "look directly at the sun" and so was always able to find God there.

58. **and receive me after glory.** The straightforward rendering of the psalmist's request of God is: "Guide me with Your counsel, and afterward receive me with glory" (see the following note).

59. **after glory…Bring me closer…the back of Your glory….** In our context, Rebbe Nachman reads the verse as King David requesting the same conditions which enabled Moshe to ascend to higher levels and greater closeness. This is the meaning of "receive me

However, there is the concept of *segol,* as it is written: It is a *segol* when it is between the two arms of the King (*Tikkuney Zohar* #18, p.32b).[54]

{"And [Moshe] said, 'Show me, please, Your glory.' [God] said, 'I shall cause all My goodness to pass before you….' And He said, 'You shall not be able to see My face, for no human can see Me and live'…. 'And so when My glory passes over, I will put you in the cleft of the rock and I will shield you with My palm until I have passed over. And I shall remove My palm and you will see My back, but My face will not be seen'" (Exodus 33:18, 20, 22-23)**.**[55]

This is the concept of "and I will shield you with My palm."[56] Without this, the power of the glory's light would have harmed Moshe, as it is written, "for no human can see Me and live…and you will see My back…."[57] This is also what David requested: "and receive me after glory," (Psalms 73:24).[58] Bring me closer with the closeness of Moshe. He requested of You, "Show me, please, Your glory," and You showed him the aft of Your glory, as it is written, "and I will shield you… and you will see My back."[59]

to God and striving for greater awareness and insight, he must be careful to not look directly at the "sun"—i.e., Godliness—lest he be blinded by its great light.

In the following paragraph, Rebbe Nachman will show that this is why before fulfilling Moshe's request to see His glory, God shielded him with His palm, as it were. This was so that Moshe would not be harmed by the blinding light. See also note 56 there, which links this with the Rebbe's interpretation in section 2 above of "You laid Your palm upon me."

54. **It is a segol when it is between the two arms of the King.** This passage in the *Tikkuney Zohar* (*loc. cit.,* and see *Matok Midvash* there) discusses the ascent (expansion) of *Malkhut-Nukva* to a higher level after receiving an influx from *Z'er Anpin,* its mate among the Divine personas. *Malkhut's Yesod* then resembles a *chirik* () positioned under a *tzeiri* (), namely, under *Malkhut's Netzach* and *Hod.* Together, these two vowel points resemble a third vowel point, the *segol* (), positioned between and below the two arms, i.e., *Chesed* and *Gevurah* of *Malkhut-Nukva*. In the context of our lesson, *Malkhut's* ascent (expansion) relates to one who rises to a higher spiritual level. Rebbe Nachman will explain that the *segol* array of the *sefirot* is indicative of the protection a person requires so that in ascending to God he does not become blinded by the light.

The lesson's text quotes the *Tikkuney Zohar* as teaching that the *segol* is *between Chesed* and *Gevurah* of *Malkhut-Nukva* (the King's two arms). The *Tikkuney Zohar* itself (per the marginal note) teaches that the *segol* is *below* the two arms. Actually, both versions are correct. The three dots of the *segol* refer to *Netzach*, *Hod* and *Yesod* of *Nukva-Malkhut.* In ascending to the level of *Chesed* and *Gevurah, Netzach* and *Hod* are positioned between the two arms, while *Yesod* is both between and below them.

55. **And Moshe said…I will shield you with My palm….** When God forgave the Jews for the sin of the Golden Calf, Moshe seized the moment of Divine favor and grace to make a personal request. He asked to be shown God's glory face-to-face. God replied that no mortal

וּכְשֶׁהוֹלֵךְ לָאָדָם שֶׁלֹּא כְּסִדֶּר, זֶהוּ הִתְנַגְּדוּת הָרָצוֹן: אֲנִי רוֹצֶה שֶׁיִּהְיֶה כֵּן הַדָּבָר, וְהַדָּבָר לְהֵפֶךְ, שֶׁלֹּא כְּסִדֶּר. וְזֶה בְּחִינַת מִלְחָמָה, כִּי כָּל מִלְחָמָה הוּא הִתְנַגְּדוּת הָרָצוֹן, הוּא בְּחִינַת שֶׁלֹּא כְּסִדֶּר.

וְזֶהוּ:

"כִּי תֵצֵא לַמִּלְחָמָה" – כְּשֶׁהוֹלֵךְ לְךָ שֶׁלֹּא כְּסִדֶּר, הַיְנוּ הִתְנַגְּדוּת הָרָצוֹן.

"וּנְתָנוֹ ה' אֱלֹקֶיךָ בְּיָדֶךָ" – שֶׁיִּתְבַּטֵּל כָּל רְצוֹנוֹת נֶגֶד רְצוֹנְךָ, שֶׁיֵּלֵךְ לְךָ כְּסִדֶּר כִּרְצוֹנְךָ, אֵימָתַי? כַּד

"וְשָׁבִיתָ שִׁבְיוֹ" – כְּשֶׁתִּהְיֶה בִּבְחִינַת מָה, כְּשֶׁתַּמְשִׁיךְ לְךָ אֱלֹקוּת,

beings are a microcosm, an *olam katan* (literally: "a little world"), analogous in nature, pattern and form with the macrocosm, the totality of all the worlds (see *Zohar* III, 33b; *Tikkuney Zohar* #69, p.100a; *Likutey Torah, Bereishit,* p.7; *Shaarey Kedushah* 2:3, p.41). Thus, here, Rebbe Nachman juxtaposes war in the world at large with the war inside each person. In both cases, the state of disharmony is the concept of *shelo k'seider*.

The Rebbe discusses this correspondence between warring nations and warring parts of a person's personality in *Rabbi Nachman's Wisdom* #77, where he teaches: The entire world is full of strife. There are wars between countries, conflicts between different localities. There are feuds among families. There is discord between neighbors. There is friction within a household, between man and wife, between parents and children…. All strife is identical. A family's feuds parallel the wars between nations. Each person in a household corresponds to a nation and the family's quarrels are the wars between those powers…. Man is a microcosm, containing within himself the world and everything in it…. This is why a hermit can become insane. Within him are all the warring nations. His personality is that of the victorious nation. Each time a different nation is victorious, he must change since there is no one else to play the role of the other nation. This can drive him insane. When Mashiach comes—speedily, in our lifetime—all types of strife will be abolished. The world will have tremendous peace, as it is written, "They will neither hurt nor destroy…" (Isaiah 11:9).

61. **When you go out to war….** Rebbe Nachman now shows how the concepts of his lesson are alluded to in its opening verse.

62. **out to war…opposed will.** War is the concept of *shelo k'seider*, the battles which every person fights against life's difficulties and hardships, and against the wills of those who oppose and frustrate his will.

63. **God your Lord delivers them….** In the context of our lesson, God delivering one's enemies into his hand alludes to winning one's wars and battles against whatever or whoever opposes his will. As we have seen, this requires binding *shelo k'seider* with *k'seider* so that all things go in accord with one's will and as one planned.

4. Now, when things don't go for a person as planned, this is opposed will: I want it to be like this, but it is the opposite, [it is] unorderly. This is the concept of warfare, for all war is opposed will, the concept of disharmony.[60]

{"When you go out to war against your enemies and God your Lord delivers them into your hand, and you take some of them captive.[61]}

This is:

When you go out to war — when things go for you not as planned, i.e., opposed will.[62]

and God your Lord delivers them into your hand — that all wills are eliminated in face of your will, so that things go for you as planned, in accord with your will. When is this?[63] It is when…

and you take some of them captive — it is when you attain the concept of *MaH,* when you draw Godliness to yourself—*HaVaYaH* filled

AChaR (after, אַחַר) glory," which can be read as *AChoR* (the back of, אָחוֹר) glory. David asks to be brought closer through the "aft" or "back" of God's glory. This ties in with the *Zohar Chadash* mentioned earlier (§1 and n.7), that *shelo k'seider* is both "back," the concept of concealment, and the knot of the *tefilin* that sits at the back of the head. Here, this relates to the concealed light of the back of glory which Moshe, David and anyone who would ascend to God can receive without harm.

Commenting on King David's request of God, "Show me, please, Your glory," the Midrash teaches that because he humbled himself, David merited to have his good name spread throughout the world (*Shemot Rabbah* 45:5). In the context of our lesson, although David was a king, he humbled himself (see Psalms 102:1) and did not take *Malkhut* for himself, but bound it to God/*MaH* and founded it on *Chokhmah.* Possessing these qualities propelled David to ask that God show him the back of His glory, as He had done for Moshe.

In review: We overcome life's difficulties and hardships—the concept of *shelo k'seider*/Chavah/*Malkhut*/*TaShRaK*—through the *ChoKhMaH*/*KoaCh MaH*/life-force that comes from uniting and binding them with God—the concept of *k'seider*/Adam/*MaH*/Blessed Holy One/*ABGaD*. Conversely, taking *malkhut* for oneself separates *Malkhut* from God. One then is subject to blemished intellect/life-force and a life of *shelo k'seider* (§1). The concepts of *k'seider* and *shelo k'seider* are embodied in the letters of *YOD,* which allude to *Chokhmah* sustaining *Malkhut*, but when reversed, as *DaVoY,* to heartache and suffering. A return to *k'seider* comes only when one repents and through humility rids himself of haughtiness (§2). Repentance is most effective in Elul, a time of favor when Moshe opened a bipartite path of repentance. One part consists of binding oneself to every Jew, as even the least of the least possesses some Godliness. The other part of Moshe's repentance path is taking care to never losing sight of Godliness no matter how high one ascends spiritually (§3).

60. **all war is opposed will, the concept of disharmony.** The Kabbalah teaches that human

in with the letter *aleph*.[64] And this is the meaning of *MaChaShaVaH* (thought)—*ChaShoV MaH* (*Zohar* I, 24a; *Tikkuney Zohar* #69, p.112b), when you constantly bind His Godliness in your thoughts.[65] And this is the concept of "a King bound in the *ReHaTim* (tresses)" (Song of Songs 7:6)—inside the *RaHaTei* (rafters) of your mind (*Tikkuney Zohar* #6, p.21b).[66]

Thus, this is "and you take some of them captive." You should draw *MaH* into your thoughts, binding His Godliness in your thoughts. For anything which is drawn down from a high place is called "captive," as it is written, "You ascended on high, you took a captive" (Psalms 68:19). As a result all wars and all the wills opposed to your will are eliminated.[67]

This esoteric teaching is alluded to in *Etz Chaim,* in the Introduction*:* Principle #19,[68] and in the Kabbalistic meditations for

64. **captive…MaH…filled in with the letter aleph.** Rebbe Nachman returns to his teaching in section 1 (and see n.8), where he explained that *shelo k'seider* is eliminated through the concept of *MaH*—i.e., *HaVaYaH* filled in with the letter *aleph*—which he linked with intellect and *Chokhmah* (*koach MaH*). Here, the Rebbe defines this as drawing Godliness to oneself. He explains this next, and then shows that drawing *MaH* is alluded to in the opening verse by the words "and you take some of them captive."

65. **MaChaShaVaH—ChaShoV MaH.** The letters of the Hebrew term for "thought," *MaChaShaVaH* (מחשבה), can be rearranged as *ChaShoV MaH* (חֻשַׁב מָה), meditate on *MaH*. Rebbe Nachman explained this at the end of section 2, where he taught: "When a person sees within himself that things aren't going for him as planned, he should know that he possesses haughtiness—i.e., 'I will rule.' He should repent and humble himself, and be the concept of *MaH*." Here, we see that this includes attaching oneself to God by focusing one's mind on Godliness and the letters of the Holy Name *MaH*.

66. **a King is bound in the ReHaTim…RaHaTei of your mind.** The metaphoric reading of this verse teaches that the King, God, is bound by love to the Jewish people who are quick to perform His mitzvot (*Rashi, loc. cit.; rehat* is Aramaic for "quick"). The *Tikkuney Zohar* (*loc. cit.;* see also *Tikkun* #6 in the Addendum) reads "bound in the *ReHaTim* (tresses, רהטים)" as "bound inside *RaHaTei* (רהטי) of the mind." In Aramaic, *rahat* means "rafters," and, by extension, refers to an object's upper tiers or sections. The *Tikkuney Zohar* teaches that this refers to the compartments of the head *tefilin,* which symbolize the mentalities (*mochin*), the upper sections of the mind (see *Matok Midvash* there). In the context of our lesson, Rebbe Nachman relates this to drawing Godliness/*MaH* and binding it, through thought, in one's mind.

67. **ascended on high, you took a captive…the wills opposed to your will are eliminated.** In its simple meaning, this verse from Psalms (*loc. cit.*) refers to Moshe's ascending Mount Sinai to receive the Torah (see §3 and n.39). Our Sages teach that Moshe wrested the Torah from the angels and took it captive (*Shabbat* 89a; *Shemot Rabbah* 28:1). In the context of our lesson, Rebbe Nachman explains that drawing anything from a higher level to a lower one is the concept of "taking a captive." Thus, binding *MaH* in one's mind is taking Godliness captive, as

הוי"ה בְּמִלּוּי אַלְפִּין. וְזֶה פֵּרוּשׁ 'מַחֲשָׁבָ"ה - חֻשׁ"ב מָ"ה' (זהר בראשית כד. ותיקון סט). כְּשֶׁתְּקַשֵּׁר תָּמִיד בְּמַחֲשַׁבְתְּךָ אֱלֹקוּתוֹ. וְזֶה בְּחִינַת (שיר-השירים ז): "מֶלֶךְ אָסוּר בָּרְהָטִים" - 'בְּרַהֲטֵי מֹחִין דִּילָךְ'.

וְזֶהוּ: "וְשָׁבִיתָ שִׁבְיוֹ" - שֶׁתַּמְשִׁיךְ **מָ"ה** בְּתוֹךְ מַחֲשַׁבְתְּךָ, שֶׁתְּקַשֵּׁר אֱלֹקוּתוֹ בְּמַחֲשַׁבְתְּךָ, כִּי כָּל דָּבָר שֶׁנִּמְשָׁךְ מִמָּקוֹם גָּבוֹהַּ נִקְרָא שְׁבִי, כְּמוֹ שֶׁכָּתוּב (תהלים סח): "עָלִיתָ לַמָּרוֹם שָׁבִיתָ שֶׁבִי", וְעַל־יְדֵי־זֶה יִתְבַּטְּלוּ כָּל הַמִּלְחָמוֹת וְכָל הָרְצוֹנוֹת נֶגֶד רְצוֹנְךָ.

וְזֶה הַסּוֹד נִרְמָז בְּעֵץ־הַחַיִּים, בַּהַקְדָּמָה בִּכְלָל יט, וּבְכַוָּנוֹת שֶׁל

it were. The Rebbe adds that when a person merits such awareness, God delivers his enemies into his hand and he wins the wars and battles against whatever or whoever opposes his will. His life of *shelo k'seider* and disharmony turns *k'seider* and goes as planned.

The opening verse thus translates in our lesson as follows:

When you go out to war against your enemies and God your Lord delivers them into your hand — When life is *shelo k'seider,* so that you turn to God for help in battling those who oppose and frustrate your will, to restore order, *k'seider*…

and you take some of them captive — you must capture Godliness in your thoughts and bind your mind to God.

In review: We overcome life's difficulties and hardships—the concept of *shelo k'seider*/Chavah/*Malkhut*/*TaShRaK*—through the *ChoKhMaH*/*KoaCh MaH*/life-force that comes from uniting and binding them with God—the concept of *k'seider*/Adam/*MaH*/Blessed Holy One/*ABGaD*. Conversely, taking *malkhut* for oneself separates *Malkhut* from God. One then is subject to blemished intellect/life-force and a life of *shelo k'seider* (§1). The concepts of *k'seider* and *shelo k'seider* are embodied in the letters of *YOD,* which allude to *Chokhmah* sustaining *Malkhut*, but when reversed, as *DaVoY,* to heartache and suffering. A return to *k'seider* comes only when one repents and through humility rids himself of haughtiness (§2). Repentance is most effective in Elul, a time of favor when Moshe opened a bipartite path of repentance. One part consists of binding oneself to every Jew, as even the least of the least possesses some Godliness. The other part of Moshe's repentance path is never losing sight of Godliness no matter how high one ascends spiritually (§3). To battle the opposition to his will, a person has to capture Godliness—the concept of *MaH*/order—in his mind. His life of *shelo k'seider* and disharmony turns *k'seider* and goes as planned (§4).

68. **Etz Chaim, in the Introduction: Principle #19.** As an introduction to the Ari's *Etz Chaim,* the master Kabbalist's foremost disciple Rabbi Chaim Vital outlines 21 major principles of Kabbalistic teaching. In contemporary editions of the *Etz Chaim* this overview appears as an addendum entitled "Rabbi Chaim Vital's General Principles."

Principle #19 of Rabbi Chaim Vital's overview relates to various aspects and configurations of the letter *yod,* including its connection to *Chokhmah,* its expansion as *Yod Vav Dalet*, and the different arrangements of its letters (as *YOD* or as *DaVoY*). It discusses the concept of ADaM

רֹאשׁ־חֹדֶשׁ אֱלוּל:

The Tcheriner Rav's commentary on our lesson in *Parparaot LeChokhmah* shows how Rebbe Nachman's teaching here ties in with the just cited teaching from *Likutey Moharan* I, 6:10. In section 3 above, the Rebbe states: "Now, the *derekh* (path) which Moshe made is this: Moshe bound himself with even the least Jew…. This is the meaning of 'They have (*sag yachdav*) entirely withdrawn; together'…the concept of *chirik*…to enthrone Her over those below…." Following a brief restatement of the Kabbalistic meditations discussed in the earlier lesson, the Tcheriner Rav adds: We can understand the parallels to these *kavanot* here. In our lesson, as well, it is explained that one should meditate on the Holy Name *SaG* with each of its 10 letters vowelized with a *chirik* (יִוֹד הִי וָאוֹ הִי) below it. This sustains all those who have withdrawn—*SaG* (סג)—from the realm of holiness. Additionally, our lesson speaks of ascending to God (see §3 and n.49). The psalmist states: "If *esak* (I ascend to) heaven…." *ESaK* (אסק) contains the letters of the Holy Name *KaSA* (קסא), and refers to those who ascend to great spiritual heights. To keep them from being blinded by the brilliance of the light one should meditate on the Holy Name *KaSA* with each of its 10 letters vowelized with a *segol* (אֶלֶף הֵי יָוֹד הֵי). As explained, this alludes to the palm of God which He lays over a person as protection. In our lesson, the Rebbe teaches that when Moshe ascended Mount Sinai to receive the Second Tablets, he included both these concepts in establishing a *derekh* (path = 224) of repentance. Moshe bound himself to all Jews: to the least of the least, who had withdrawn (*SaG* = 63) from God; and to the righteous, who had ascended to God (*KaSA* = 161). These two components form the *derekh* (63 + 161 = 224) of repentance which every Jew must follow, in fulfillment of the psalmist's declaration: "If I ascend to heaven—You are there! If I make my bed in hell—here You are!"

Several further parallels can be seen between our lesson and *Likutey Moharan* I, 6. In section 2 above, Rebbe Nachman explains that in order to connect with God, a person must "repent and humble himself, and be in the concept of *MaH*." In section 3, he speaks of Moshe's request to be shown God's glory. The Rebbe similarly addresses these topics in sections 1 and 2 of his earlier lesson, where he states: "Each person is required to minimize his own honor and maximize the glory of God…. Now, it is impossible to attain this glory except through repentance, the essence of which is hearing oneself disgraced and even so remaining silent." See also note 36 above, that Moshe was able to restore the element of *k'seider* to the Jewish people on account of his unique level of humility, the attribute of *MaH* that he attained. It was this that gave him the power to establish his comprehensive path of repentance.

Section 1 above (and see n.17) and *Likutey Moharan* I, 6:5 both quote the *Tikkuney Zohar's* teaching that "there is no ADaM without an *Aleph*." In the earlier lesson Rebbe Nachman discusses the shape of the letter א (*aleph*), explaining that it is formed from a *yod* as its upper point, another *yod* as its lower point, and the line-shaped *vav* bridging the two. In the context of our lesson, the two points correspond to the two groups of Jews: those who, having withdrawn from God, are below (lower point); and those who, having ascended to God, are above (upper point). The *vav* between them alludes to Moshe, who "assembled the whole congregation" in order to unite and bind himself with all of Israel (see §3 and n.41 above).

In conclusion, although each of these two lessons takes a separate approach to the Kabbalistic meditations for the month of Elul, Rebbe Nachman's purpose in both is to teach us to follow the true path of repentance. May we merit fulfilling his words and return to God in perfect *teshuvah*. Amen.

Rosh Chodesh Elul.[69]

(= 45) and its connection to the Holy Name *YHVH* (= 26) in its expansion as *MaH* (= 45); and expounds on the concept of ChaVaH (= 19), which as the feminine principle corresponds to *TaShRaK* (the *aleph-bet* in reverse order), and has the same numerical value as the expansion letters of that Holy Name, *yOD hA vAV hA* (= 19). Rebbe Nachman discussed these concepts in the sections 1 and 2 of the lesson; see also notes 7, 8, 25, 27, 30 and 33. Principle #19 also mentions that after the Divine personas *Z'er Anpin* and *Malkhut-Nukva* ascend (expand) and unite, their full complement of *sefirot* is *kaph* (= 20). In the lesson, this relates to the Rebbe's reading of *KaPekha* (כַּפֶּךָ) as *KaPhekha,* and his linking *YOD* with *kaph* (see §2 and n.32).

69. **Kabbalistic meditations for Rosh Chodesh Elul.** See *Shaar Ruach HaKodesh*, *Yichud* #16, beginning on page 121. In this *Yichud* (Unification), Rabbi Chaim Vital explains the meditations for the month of Elul taught to him by the Ari. Rebbe Nachman relates to these Kabbalistic meditations (*kavanot*) in *Likutey Moharan* I, 6. The remainder of this note is comprised of a reproduction of section 10 of that lesson (which Reb Noson inserted to show how the Rebbe's teaching aligns with the meditations) followed by a number of examples of the parallels between *Likutey Moharan* I, 6 and our lesson. (Familiarity with several of the Appendices at the end of this book, especially "Expansions of the Holy Names of God" and "Hebrew Letter Numerology – Gematria Chart," will enhance the reader's understanding of the Kabbalistic concepts discussed in the ensuing paragraphs.) Reb Noson writes:

> Study the meditations of Elul, where it is explained that the general *kavanot* for Elul are based on the verse "…Who makes a *derekh* (way or path) in the sea" (Isaiah 43:16). For one must take the aspect of "way" and shine it into the "sea." This *derekh* (224 = דרך) is the aspect of two times the Holy Name *Yabok* (= יבק 112), because twice *Yabok* equals *derekh*. This emerges from the concepts of two Holy Names, *KaSA* and *SaG*. For these two Names, *KaSA* (161 = קסא) and *SaG* (63 = סג), have a numerical value equal to two times *Yabok*, which is the numerical value of *derekh* (= 224).
>
> [Here,] it is necessary to think of the Name *KaSA* as being punctuated with a *segol* (), and the Name *SaG* with a *chirik* (). Now, the *segol* of *KaSA* and the *chirik* of *SaG* together equal 400. For the Name *KaSA* is actually the Name *Ehyeh* (אהיה) with its letters spelled out *ALePh HeY YOD HeY* (אלף הי יוד הי). Together there are 10 letters, each one punctuated with a *segol*. The *segol* consists of 3 dots, and is itself therefore equal to 30 [each dot is considered a *yod* = 10]. Thus, the *segol* times 10 letters is equal to 300. And *SaG* consists of the 10 letters of *YHVH* (יהוה) with its letters spelled out *YOD HeY VAV HeY* (יוד הי ואו הי), each one punctuated with a *chirik*. The *chirik* consists of one dot, whose value is 10, and so the *chirik* times 10 letters equals 100. Thus, the *chirik* of *SaG* and the *segol* of *KaSA* have a combined value of 400. This is the numerical value of *PeShUTaH* (outstreched; 400 = פשוטה). And so, by virtue of all the above mentioned concepts, the *yemin* (right hand)…is outstretched to accept his repentance. For when the letters *yemin* (ימין) are spelled out (226 = יוד מם יוד נון, plus 1 for the word), it is equal to *derekh* with its 3 letters (= 224 + 3). This is twice *Yabok*…. All this is explained in the *kavanot* for Elul. (Thus far section 10 of *Likutey Moharan* I, 6; see the notes there for a fuller explanation of these *kavanot*.)