

LIKUTEY MOHARAN #2¹

“God said to Moshe, ‘*Emor El HaKohanim* (Speak to the priests), the sons of Aharon, and say to them: Let no [priest] defile himself by [contact with] the dead among his people.’”

(Leviticus 21:1)

In *Siphra DeTzneuta*² we find: From *Nukva DePardaska* the breath of life is drawn to Mashiach (*Zohar* II, 177a).³

1. **Likutey Moharan #2.** This lesson was given on a Shabbat in the winter of 5561 (1801), in the town of Zlatipolia. Rebbe Nachman lived there from just prior to Rosh HaShanah 5561 until he moved to Breslov almost two years to the day, in 5563 (see *Until the Mashiach*, p.60). When the Terhovitz Magid (Reb Yekusiel, d.1811), a prominent Chassidic leader in his own right, later saw the lesson in writing, he remarked, “What can I say about this teaching? That it is *Zohar*? It’s loftier than the *Zohar*! That it is *Tikkuney Zohar*? It’s loftier than the *Tikkuney Zohar*!” (*Aveneha Barzel* p.74, #62). The main themes of the lesson are: prayer; guarding the Covenant; binding oneself to the tzaddik; charity; *mishpat* (justice); and Torah study. The Rebbe revealed this teaching following a visit from one of his closest followers, Reb Shmuel Isaac of Dashev (1765-1827), who had dreamt a most disturbing dream.

In his dream, Reb Shmuel Isaac saw himself inside an endless forest. There he encountered a man carrying a double-edged sword. Although initially frightened, Reb Shmuel Isaac agreed to follow the man. They soon came to a large house and the man told him that inside there were many swords similar to his own, only smaller. Reb Shmuel Isaac could take one, but he would have to know how to wield the sword in a judicious manner. Reb Shmuel Isaac entered the house. Inside, he was confronted by an old man who warned him against taking any of the swords unless a) he was absolutely free from sexual blemish, and b) he knew how to handle the sword. Suddenly, Reb Shmuel Isaac found himself being enveloped by layer upon layer of dark clouds. The old man then pushed Reb Shmuel Isaac out of the house, saying, “Look how you are still surrounded by these clouds! You are not yet ready for the sword! Nevertheless, further on in the forest you’ll come upon a beautiful building. There you’ll find a master craftsman who sharpens these swords. If you manage to get there.... But who knows if they’ll open the door for you?”

Reb Shmuel Isaac was shaken by this dream. His first thought was to discuss it with Rebbe Nachman. Although he had no money for the journey from Dashev to Zlatipolia (about 200 kilometers), and despite the impossible travel conditions of the Ukrainian winter, Reb Shmuel Isaac immediately set out. Traveling part of the way by coach and part on foot, he reached his destination only to realize that he had no idea of where the Rebbe lived. Rebbe Nachman had moved to Zlatipolia a few months earlier, and this was Reb Shmuel Isaac’s first visit. “Why do you want to see him?” he was asked by the townspeople from whom he sought directions. “Don’t you know there’s great controversy surrounding Rebbe Nachman?” (This was just after the Shpola Zeide began his relentless opposition to Rebbe

ליקוטי מוהר"ן סימן ב'

לְשׁוֹן רַבְּנוּ זְכוּרֵנוּ לְבָרְכָהּ

וַיֹּאמֶר ה' אֶל מֹשֶׁה: אֱמַר אֶל הַכֹּהֲנִים בְּנֵי אַהֲרֹן, וְאָמַרְתָּ אֲלֵיהֶם, לִנְפֹשׁ לֹא יִטְמָא בְּעַמִּיו: (ויקרא כא)

אֵינְתָא בְּסִפְרָא דְצְנִיעוּתָא פֶּרֶק ב' (זהר תרומה קעז.): 'מְנוּקָבָא דְפֶרֶדְשָׁקָא מִשְׁךְ רוּחָא דְחַיִּי לְמִשְׁיחָא'.

Nachman.) It was then that Reb Shmuel Isaac remembered what he’d been told in the dream: “Who knows if they’ll open the door for you?”

When, at last, Reb Shmuel Isaac found Rebbe Nachman’s house and knocked, there was no answer. Not about to give up, he continued knocking, until after a while he heard the Rebbe answer softly through the closed door. “Shmuel Isaac, it is impossible to open the door for you right now.” Reb Shmuel Isaac was brokenhearted. For the next hour he remained outside the door, crying bitterly. Finally, Rebbe Nachman opened the door and said to Reb Shmuel Isaac, “Weren’t you informed, even before setting out on your journey, that you might not be let in?! True, all Heaven’s gates are sealed except for the gates of tears (*Bava Metzia* 59a). But, there are numerous clouds surrounding you....” From this Reb Shmuel Isaac understood that the Rebbe knew exactly why he had come. Yet, he was so awed by Rebbe Nachman’s *ruach hakodesh* (Divine inspiration), that he couldn’t work up the courage to say anything about the dream.

That Shabbat, other chassidim came to visit Rebbe Nachman from nearby Medvedevka. The Rebbe taught this lesson, *Emor el haKohanim*. A careful reading shows that he included in his words a full explanation of Reb Shmuel Isaac’s dream. From that time on, Reb Shmuel Isaac’s devotions especially focused on perfecting his prayers—a fundamental element of this lesson (*Tovot Zikhronot* #2, pp.103-104).

The text of the lesson is *leshon Rabbeinu z'l*. Any lesson designated as such was copied verbatim from Rebbe Nachman’s manuscripts, which Reb Noson had in his possession. The remaining lessons (excluding the few which were written down by some of the other followers) were either transcribed by Reb Noson at Rebbe Nachman’s dictation, or reconstructed by Reb Noson after he had heard the teaching from the Rebbe in public. He would prepare a written version and present it to Rebbe Nachman for approval.

2. **Siphra DeTzneuta.** This is “The Book of the Hidden,” a Kabbalistic treatise comprising five chapters, corresponding to the Five Books of Moses, which is included in the text of the *Zohar* (II, 176bff). Every word of *Siphra DeTzneuta* is carefully weighed, as they reveal the deepest mysteries of the Kabbalah. A phrase from each of the five chapters is expounded upon in *Likutey Moharan*, Lessons #2 and #19-22. This passage is from the Second Chapter of *Sifra DeTzneuta*.

3. **Nukva DePardaska...Mashiach.** *Nukva DePardaska* is the Aramaic term for the apertures of the nose. The Kabbalah speaks of a Divine persona known as *Arikh Anpin*, which

For the basic weapon of Mashiach is prayer.⁴ This is the aspect of *ChoTeM* (the nose),⁵ as is written (Isaiah 48:9), “For My praise, *eChToM* (I will restrain My anger) from you.”⁶ [Mashiach’s] main vitality is from [the nose]. All the wars he will wage, and all his conquests, will be from there,⁷ as is written (Isaiah 11:3), “He shall breathe of the fear of God.” This is the aspect of *chotem*.⁸

And [prayer] is his essential weapon,⁹ as is written (Genesis 48:22), “with my sword and my bow.”¹⁰ <Onkelos renders this: “with my

corresponds to the *sefirah Keter* (Crown, or the head of Primordial Man; see Appendix: The Divine Persona). Each particular segment of the upper worlds is also given its own name. Thus *Nukva DePardaska* is the name of the world found in *Arikh Anpin* corresponding to the nostrils of the head of Primordial Man. The *Zohar* describes it as “the hollow”—a passage through which the exalted intellect found in *Arikh Anpin* descends to the lower levels. This “nose” is so exalted, it is totally independent of the lower worlds. In other words, it serves only as a benefactor, giving the breath of life to the lower worlds and requiring nothing in return. From *Nukva DePardaska* life descends to the seven lower *sefirot*. The right nostril transports life to the six *sefirot* of *Z’er Anpin*; the left to the last *sefirah*, *Malkhut*. At present, however, the judgments found in *Malkhut* are of such severity that the life-force passed on from there to this world is lacking. These judgments will be totally mitigated only when Mashiach comes. Then, through *Nukva DePardaska*, Mashiach will receive the wisdom and vitality necessary to bring the entire world under the *Malkhut* (Kingdom) of God—i.e., perfection. The wisdom and mysteries of Torah will then be revealed to all (*Zohar* III, 130b and 289a; see *Matok Midvash*, *ad. loc.*). The meaning and application of this passage will be explained over the course of the lesson.

4. basic weapon...is prayer. When Mashiach comes, the Holy Temple will be rebuilt. It will then be “a house of prayer for all nations” (Isaiah 56:7). The personification of perfected prayer is King David. Thus Mashiach, as a scion from the House of David, is symbolic of a very exalted level of prayer (*Torat Natan* #7). For when Mashiach comes, he will rule over the entire world. To do so, he will require a very powerful weapon. We know, however, that it will not be a weapon of mass-destruction, which Rebbe Nachman derided as “the foolishness of the nations” because they use their wisdom to invent better and better ways to kill each other (*Tzaddik* #546). Rather, as the Rebbe teaches here, Mashiach’s basic weapon is prayer.

Reb Noson writes: Our Sages teach that the strength of a Jew is his mouth (cf. *Yalkut*, Isaiah 450). With this weapon, the mouth, the Kingdom of God can be revealed. As the *Tikkuney Zohar* (Introduction, p.17a) teaches: “*Malkhut* is mouth,” which in our context is prayer. Moreover, just as Mashiach’s power is prayer, so, too, the *tzaddikim* in each generation, who draw their power from Mashiach, wage their battles with prayer (*Torat Natan* #1).

5. the nose. Rebbe Nachman likens prayer to the nose. This is because a person’s life depends on the breath he constantly draws in through his nostrils, as in (Genesis 2:7), “[God] breathed into his nostrils the breath of life” (*Mai HaNachal*). A continuous connection with the Creator through prayer is just as necessary. Prayer is thus the breath of life and symbolized by the nose (*Rabbi Yaakov Meir Shechter*). Reb Noson explains that MaShiaCh (literally, anointed

א. כִּי עֵקֶר כְּלֵי־זִינוֹ שֶׁל מָשִׁיחַ הוּא הַתְּפִלָּה, שֶׁהוּא בְּחִינַת חוֹטֵם, כְּמוֹ שֶׁכָּתוּב (ישעיה מ): “וּתְהִלְתִּי אֶחָטֵם לָךְ”, וּמִשָּׁם עֵקֶר חַיּוּתוֹ. וְכָל מְלַחֲמָתוֹ שֶׁיַּעֲשֶׂה וְכָל הַכְּבִישוֹת שֶׁיִּכְבֹּשׁ – הַכֹּל מִשָּׁם, כְּמוֹ שֶׁכָּתוּב (ישעיה יא): “וַיִּהְיֶה חוֹ בִּירְאֵת ה'” וְכוּ'. זֶה בְּחִינַת חוֹטֵם. וְזֶה עֵקֶר כְּלֵי־זִינוֹ, כְּמוֹ שֶׁכָּתוּב (בראשית מ): “בְּחַרְבִּי וּבַקֶּשֶׁתִּי”

one) is so called because of the *shemen haMiShChah* (anointing oil), which yielded a sweet fragrance, as in (Songs 1:3), “Your ointments give off a pleasant fragrance.” Mashiach will bring a fresh “breath of life” and vitality to the world by enhancing people’s recognition of God’s Kingdom (*Torat Natan* #5).

6. For My praise, eChToM.... Literally, “I will plug My *ChoTeM* (nose)” so as to prevent the smoke of anger from escaping (see *Rashi, loc. cit.*; cf. *Likutey Moharan* I, 20:10, note 98). “My praise” refers to the words of prayer we recite in praise of God. Seeing that “My praise”—i.e., prayer—is used in conjunction with the nose, we understand that prayer is connected to the *chotem*. Furthermore, we can infer that since “My praise” restrains God’s anger, it is prayer that mitigates the judgments. The more one engages in prayer, the greater his ability to mitigate the judgments in *Malkhut*. This will become clearer in section 8, below.

7. wars...conquests...from there. From the nose. This refers to the breath of Mashiach, which comes from the left nostril, the side of judgment. Yet, precisely from this side of judgment, God will withhold His anger. Instead of anger and judgment, vitality will emanate from the nose, and with it Mashiach will conquer the world.

Rebbe Nachman once said, “Mashiach will conquer the entire world without even one shot of gunpowder” (*Siach Sarfei Kodesh* 1-67).

8. breathe...fear of God...chotem. From this verse we learn that Mashiach’s *yir’at HaShem* (fear of God) will afford him a perfected sense of smell. It also connects prayer to *yir’at HaShem*, as the fear of God is the foundation for sanctifying the way one speaks and for using the Holy Tongue perfectly (see *Advice*, p. 120). In our context, this also corresponds to the concept of nose, which is Mashiach’s source of vitality in that all his power descends through the nose of *Arikh Anpin*. By means of his perfected sense of smell, Mashiach will distinguish the righteous from the wicked (see *Rashi, Metzudat David, loc. cit.*). Rebbe Nachman thus concludes that a perfected sense of smell is actually perfected prayer—the source of all Mashiach’s conquests (see next note).

9. essential weapon. The very next verse in Isaiah (11:4) clarifies: “...and [Mashiach] will smite the [guilty] of the earth with the staff of his mouth, and with the breath of his lips he will slay the wicked.” Thus, Mashiach’s essential weapon, his sword, is prayer; symbolized in the earlier verse as his breath, the nose. Through his sense of smell, his power of prayer, all battles will be won and all obstacles overcome.

10. sword...bow. When Yaakov blessed Yosef and his two sons, he said, “I have given you one portion more...which I took out of the hand of the Emorites, with my sword and my bow.” The additional portion which Yosef inherited was the birthright, a double portion (see below, §2). Yaakov had taken the birthright from Esav, who is called “the Emorite” (*Maharsha, Bava Batra* 123a, *s.v. Shekhem*). Specifically, Yaakov was referring to the city

prayer and my supplication,”¹¹ and likewise> Rashi explains: prayer and entreaty. The same idea is expressed in the verse (Psalms 44:7, 9), “For I trust not in my bow, nor shall my sword save me...[but rather,] in those who praise the Lord all day long.”¹² This corresponds to “For My praise, *echtom* from you.”¹³

2. Now, this weapon must be received by means of the aspect of Yosef¹⁴—i.e., guarding the *brit* (Covenant),¹⁵ as in (Psalms 45:4), “Gird your sword upon your thigh.”¹⁶ It is also written (Psalms 132:11, 12), “Of your offspring I will set upon your throne”—this refers to Mashiach,

of Shekhem, which he had conquered “with my sword and my bow.” It was this that he bequeathed to Yosef.

11. **prayer...supplication.** In Hebrew, “with my bow” is *BeKaShTy*. These are the same letters as *BaKaShaty* (my supplication). This indicates that the weapon Yaakov used to conquer Shekhem was, in fact, prayer and supplication. Should one nevertheless insist that Yaakov meant the sword and bow literally, Rebbe Nachman quotes from Psalms.

12. **For I trust not in my bow....** The bow, the Psalmist says, is not to be trusted, and so Yaakov’s weapons must have been prayer and supplication (*Bava Batra* 123a; *Mai HaNachal*). The *Maharsha* (ibid., s.v. *u’vkashti*) explains that both “sword” and “bow” are necessary for countering the enemies of the Jews. Prototypically, the enemies of the Jewish people (Yaakov) are two: Esav (Rome, Christendom) and Yishmael (the Arab nation). Esav was blessed (Genesis 27:40), “You shall live by your sword.” Yishmael was blessed with mastery of the bow (cf. Genesis 21:20). To counter them, Yaakov must employ his own sword—namely, prayer—and his own bow—namely, the *brit* (see next section).

13. **...My praise, echtom....** With this, Rebbe Nachman ties together the concepts of praise, the sword and bow, and the nose.

Rebbe Nachman has shown that Mashiach’s main weapon will be prayer. In the abridged version of this lesson, which appears in *Kitzur Likutey Moharan* (see also *Advice*, p.275), Reb Noson writes: “The basic weapon of every Jew is prayer.” The Rebbe himself alludes to this by introducing Yaakov—the prototype of all Jews—into the lesson. For, in fact, each and every Jew has within himself the power to conquer evil. Whatever negative trait overwhelms a person, whatever obstacle keeps him from serving God, can be overcome through prayer. Anyone who takes this to heart and sincerely believes that prayer is his main weapon, will certainly be diligent in praying to God for his salvation. He knows that with prayer he can overcome everything that stands in his way. And even those whose belief is lacking and so do not feel the power of prayer, they, too, have a way to battle “the enemy.” They should see themselves as simple foot soldiers, as members of a troop under the charge of commanding officers—i.e., the tzaddikim. This is why Rebbe Nachman chose the metaphor of weaponry, so that each person should know that, no matter what his spiritual level, he can arm himself with the weapon of prayer (*Mai HaNachal*).

Reb Noson adds that because perfected prayer is so exalted, only the very great tzaddikim

וּפְרַשׁ רֶשֶׁ"י: 'תְּפִלָּה וּבִקְשָׁה'. וְכִמּוֹ שֶׁכְּתוּב (תהלים מד): "כִּי לֹא כִקְשֵׁתִי אֶבְטָח וְכוּ' בְּאֱלֹהִים הִלְלָנוּ" בְּחִינַת: "תְּהִלָּתִי אֶחְטֹם לָךְ".

ב. וְזֶה הַפְּלִיגוֹן צְרִיךְ לְקַבֵּל עַל-יְדֵי בְּחִינַת יוֹסֵף, הֵינּוּ שְׁמִירַת הַבְּרִית, כְּמוֹ שֶׁכְּתוּב (שם מה): "חֲגוּר חֲרָבְךָ עַל יָרֶךְךָ". וְכִמּוֹ שֶׁכְּתוּב (תהלים קלב): "מִפְּרִי בִטְנְךָ אֲשִׁית לְכֶסֶף לָךְ" - זֶה בְּחִינַת מְשִׁיחַ, בְּחִינַת

ever attain it. The average Jew, even if he is pious, is really very distant from perfected prayer. How then can he ever hope to make use of this most powerful weapon? The answer is that he too can pray, and his prayers will be answered provided a) he attaches himself to the tzaddikim who know how to use their prayers effectively (see below, §6), and b) he engages in prayer constantly, and refuses to give up (*Torat Natan* #4-5).

In review: The main weapon of Mashiach, and indeed of every single Jew, is prayer.

14. **Yosef.** Tradition speaks of two Mashiachs: the first, a descendant of Yosef; the second, a descendant from the royal House of David. Mashiach ben Yosef is the personification of the battles the Jewish people must wage to bring an end to their exile. He himself will be killed in the final battle with Gog and Magog. Mashiach ben David will then bring the Final Redemption and usher in the era of peace for the entire world (*Sukkah* 52a; see also *Likutey Moharan* I, 16). The Talmud calls these two Mashiachs “master craftsmen” whose task it will be to rebuild the Holy Temple (ibid. 52b). The significance of this will become clearer in section 6. Rebbe Nachman next explains that Mashiach ben David, who will conquer the entire world through prayer, receives his power through Mashiach ben Yosef, the aspect of the Covenant.

15. **brit, Covenant.** The *brit* (covenant) that God made with Avraham and his descendants after him is sealed through the circumcision of the foreskin. This is the sign of the Covenant (Genesis 17). As such, the Jewish people’s covenant with God is centered on sexual purity. Guarding the *brit*—the Covenant or, alternatively, the organ of procreation—thus implies a high standard of moral behavior in thought, word and deed. Yosef is the personification of this “guarding” because, while he was a slave in Egypt, he withstood the advances of his master’s wife and remained steadfast in his refusal to sin sexually (Genesis 39). In the terminology of the Kabbalah, *brit* parallels the *sefirah Yesod* (Foundation).

16. **Gird your sword....** The verse concludes, “this is your splendor and majesty.” The entire Psalm (45) was written in praise of the Torah scholar (*Rashi* on v.1). The *Zohar* asks: Is it splendor and majesty for a Torah scholar to have a sword upon his thigh? The answer is yes, because “thigh” alludes to the *brit*. A person must call upon all his self-constraint to control his lusts and keep from sinning with the *brit*. The Torah scholar who attains the level of guarding the Covenant is one who is worthy of “splendor and majesty.” In our context, Rebbe Nachman teaches that to attain the weapon of prayer, “the sword,” one must first attain the level of guarding the Covenant. This is the connection between sword/prayer and *brit*.

who is the aspect of prayer—“if your children will guard My *brit*”¹⁷—by the means of the aspect of Yosef.¹⁸

Yosef, who guarded the *brit*, gained the rights of the firstborn.¹⁹ This corresponds to the divine service of prayer,²⁰ which is an aspect of the double portion [inherited by the firstborn].²¹ For prayer is itself twofold, as it is comprised of both praise of God and requesting one’s needs.²² This corresponds to “a double-edged sword in their hand” (Psalms 149:6)²³—i.e., two edges, a double portion.²⁴ It was taken from Reuven, because he defiled his father’s bed (Genesis 49:4)²⁵; for [the birthright] is dependent upon guarding the *brit*.²⁶

17. **offspring...Mashiach...brit.** This connection between prayer and *brit* also appears in God’s oath to King David regarding his dynasty: “Of your offspring I will set upon your throne, if your children will guard my *brit*.” Prayer—symbolized by Mashiach, an offspring of the House of David—can only be attained through guarding the *brit*.

18. **aspect of Yosef.** As explained, a person who guards the *brit* merits the sword of prayer. This was the level of Yosef. Conversely, one who sins in matters concerning the *brit* has the ability to pray taken away from him.

19. **rights of the firstborn.** The firstborn rights entitle the first child, provided it is a male, to a double portion of the inheritance. Instead of receiving a share of the Land of Israel equal to that of his brothers, Yosef inherited a double portion. His tribe was separated into two: Menashe and Efraim, his two sons. Each received a portion together with all the brothers. Yosef merited this special birthright because he guarded the Covenant.

20. **of prayer.** Divine service included sacrificial offerings, prayer and the duties of the priesthood in general. Traditionally, this was the right of the firstborn. However, because they worshiped the Golden Calf, the firstborns lost this privilege. The divine service was then transferred to the tribe of Levi, who had not participated in the sin (*Rashi*, Numbers 25:13).

21. **inherited by the firstborn.** “He must acknowledge...the firstborn, by giving him a double portion of all that he has...” (Deuteronomy 21:17).

22. **...praise of God...one’s needs.** The Talmud states: A person should always begin by praising God, and only then entreat God for his needs (*Avodah Zarah* 7b). The nature of prayer is thus twofold.

23. **double-edged sword....** The Psalmist also speaks of prayer as “doubled” (praise of God and requesting one’s needs), likening it to a double-edged sword: “The lofty praises of the Almighty are in their throats, and a doubled-edged sword....”

24. **double portion.** Thus prayer, like the birthright, is a double portion. As was the case with Yosef, one attains it by guarding the Covenant.

The following appears as a marginal note in all the original texts of *Likutey Moharan*: Yosef [because he guarded the Covenant] merited the aspect of prayer, which is “For My praise...*echtom*.” This is the concept of the vitality drawn from *Nukva dePaRDaSKA* (the apertures of the nose). He is therefore called “*ben porat* (a fruitful bough)” (Genesis 49:22). *PORaT* (פּוֹרַת) corresponds to the *TaRPO* (686 = תּרפּו) lights which emanate from the seven different expansions of God’s Holy Names *YHVH* and *EHYeH*. *YHVH* has four expansions

תּפִּלָּה. “אִם יִשְׁמְרוּ בְּנֵיךָ בְּרִיתִי” (שם), הֵינּוּ עַל-יְדֵי בְּחִינַת יוֹסֵף.
 וְיוֹסֵף, שֶׁשָּׁמַר אֶת הַבְּרִית, נָטַל אֶת הַבְּכוֹרָה, שֶׁהוּא בְּחִינַת עֲבוֹדַת
 הַתּפִּלָּה * בְּחִינּוֹת פִּי שָׁנִים, כִּי
 הַתּפִּלָּה הוּא פִּי שָׁנִים. שָׁנִים,
 שִׁישׁ בָּהֶם שִׁבְחוּ שֶׁל מָקוֹם
 וּשְׂאֵלַת צָרְכָיו. וְהוּא בְּחִינַת
 (תהלים קמט): “וְחָרַב פִּיפִּיּוֹת
 בְּיָדָם.” בְּחִינַת שְׁתֵּי פִּיּוֹת,
 בְּחִינַת פִּי שָׁנִים. וְנָטַל מֵרְאוּבֵן
 עַל-יְדֵי שְׁחָלָל יְצוּעֵי אָבִיו, כִּי
 הִיא תְּלוּי בְּשִׁמְרַת הַבְּרִית.
 * וְעַל-כֵּן יוֹסֵף בְּשִׁבְלֵי שְׁזָכָה לְבְּחִינַת
 תּפִּלָּה, שֶׁהִיא בְּחִינַת “תְּהִלָּתִי
 אֶחָטָם,” בְּחִינַת חֵיוֹת הַנִּמְשָׁךְ.
 מְנוּקָבָא דְפִרְדֵּשׁ קָא כַּנְל, עַל כֵּן
 נִקְרָא בֶן פּוֹרַת יוֹסֵף, שֶׁהֵם בְּחִינַת
 תּרפּו אוֹרוֹת, שֶׁהֵם שִׁבְעָה שְׁמוֹת,
 ע"ב, ס"ג, מ"ה, כ"ז, קס"א, קנ"א,
 קמ"ג, שְׁעוּלֵין תּרפּו, שְׁמִקְבֵּל
 מְנוּקָבָא דְפִרְדֵּשׁ קָא, כִּי פִרְדֵּשׁ קָא
 בְּגִימְטְרִיא תּרפּו.

(*AB, SaG, MaH, BaN*), which together have a numerical value of 232. *Ehyeh* has three expansions (*KSA, KNA, KMG*), which together equal 455 (see Appendix: Expansions of the Holy Names; Gematria Chart). Their sum total is 687. (Although these numbers are not exactly equal, the rules of *gematria* allow the value of 1 to be added for the word itself.) These 686 lights emanate from the apertures of the nose of *Arieh Anpin*, the *pardaska* (see above, n.3). Thus *PaRDaSKA*, which equals 686 (when adding 1 for the word), is the root of the *TaRPO* lights. (End marginal note.)

Thus, because Yosef guarded the Covenant, he merited prayer—i.e., the *TaRPO* lights which emanate from *Nukva Pardaska*/the breath/the source of life/God’s Holy Names.

The significance of the names *YHVH* and *Ehyeh* can be understood as follows: The ineffable Tetragrammaton *YHVH* is often read as *HaVaYaH*, the Hebrew term for “existence” and “being.” *Ehyeh* means “I will be” (*Likutey Moharan* I, 6:2). In our context, we can associate *YHVH* with our praising God for all the good He’s already given us, the good already in existence. *Ehyeh* can be associated with requesting our needs—i.e., our prayers and entreaties for what we hope will be. We see, then, that these two Holy Names encompass the entire concept of prayer, the breath of life which emanates from *Nukva Pardaska*.

25. **Reuven...bed.** When Rachel passed away, Yaakov moved his bed to Bilhah’s tent. Reuven, Yaakov’s firstborn, defended his mother’s honor by bringing Yaakov’s bed into Leah’s tent. Scripture denounces his act as a defiling of Yaakov’s bed—i.e., a blemish of the Covenant. As explained, the birthright belongs only to one who guards the Covenant. Therefore, because of what he did, Reuven lost his claim to the birthright. It was subsequently given to Yosef, who did guard the Covenant.

26. **birthright...guarding the brit.** In the lesson, Rebbe Nachman explains the connection between the birthright’s double portion and prayer. He does not, however, address why the firstborn deserves a double portion, or what specific significance we derive from the nature of prayer being twofold. Reb Noson takes up these two issues.

3. One who is worthy of this sword must understand how to do battle with it. He should not deflect it to the right or to the left, but be able to “strike at a hair and not miss” (Judges 20:16).²⁷

He writes: God is constantly providing *shefa* (material and spiritual bounty) for this world. But in order for mankind to receive and contain this *shefa*, they must possess a vessel. This is where prayer comes in. By praying we create vessels for receiving and containing God’s bounty. Elsewhere, Rebbe Nachman teaches that prayer and faith are synonymous (see *Likutey Moharan* I, 7:1). Perfected prayer implies perfected faith, and vice versa. Specifically, perfected faith postulates unequivocal belief that God created the world, and that He continuously controls and oversees every aspect of His creation. Everything is under God’s dominion, for Him to do as He pleases. Perfected faith also posits unequivocal belief that God hearkens to every plea and prayer a person utters, and that every person has the ability—commensurate with the extent that his prayers are honest and sincere—to have his entreaties answered by God. However, to the degree that this faith is incomplete, the vessel with which to receive the blessings of *shefa* is incomplete and therefore cannot contain the bounty. Accordingly, there are two elements to prayer: praise of God and requesting one’s needs. By praising God, a person strengthens his faith in Him. The greater his appreciation of God, the more he praises Him and the more he believes that God answers his requests. This belief, or faith, is the key, because with it the vessel is perfected.

In fact, Reb Noson points out, we go through this process each time we recite the *Amidah* (the Eighteen Benedictions). We begin by recalling the virtues of the three Patriarchs and mentioning God’s benevolence. In the merit of the Patriarchs and God’s Lovingkindness, we trust that our prayers will be accepted, and that we will also merit seeing the ultimate salvation. This first set of the Eighteen Benedictions is thus essentially praise of God. The next set consists of a series of requests, both personal and national, in which we ask God to provide us with such things as forgiveness, health and healing, prosperity, redemption, etc. In conclusion, we close this middle set with the words, “Blessed are You, God, Who hears prayers.” That is, after setting forth God’s praise and praying for our needs, we express our faith that God will hear our prayers. In so doing, we create the vessel necessary for receiving the *shefa*.

Of course, achieving this requires much faith and perseverance. Many people become too easily frustrated when they don’t see their prayers being answered as swiftly or in the way they would have wanted. This is especially so in the beginning stages of prayer, before a person can pray with full concentration. As a result, many despair of ever seeing the salvation they hoped for and so stop praying for it. But the person who remains steadfast in his efforts *does* get to see the effectiveness of his prayers. And once he does, his faith in God, and in himself—in the efficacy of his prayers—is strengthened. His initial success supplies him with added encouragement and additional faith. God answered him once, why not again? And so he keeps praying, thereby creating the vessel needed to receive Heaven’s *shefa*.

From this, Reb Noson says, we can understand why prayer is likened to a firstborn. As the Ari explains, the first sexual union between husband and wife transforms her into a vessel for receiving bounty from him. The births of all their children, and of their firstborn child in particular, are predicated on that first union, with the firstborn taking the spiritual energy of that union and apportioning it to all subsequent offspring (*Shaar HaKavanot, Tzitzit* 1). In our context, having one’s prayers answered is like a birth—something new has come into the

ג. ומי שזכה לחרב הזה, צריך לידע איך ללחם עם החרב, שלא יטה אותה לימין או לשמאל, ושיהא קולע אל השערה ולא יחטא.

world. As explained, the birth of new bounty can only be accomplished when there is a means for containing it. This means, or vessel, is created through prayer. Thus, when a person works at creating a vessel, when he puts effort into praying properly, he receives bounty—i.e., the answer to his prayers. Having witnessed the efficacy of his prayers, his faith is strengthened and he prays again and unceasingly, until he sees even more births. Indeed, all subsequent births are easier to come by because of his “firstborn” prayer. Consequently, the birthright is a double portion: the firstborn claims a portion in all subsequent births (*Torat Natan* #10).

Reb Noson also connects this to the Rebbe’s statement that a person must achieve the level of guarding the *brit* in order to merit perfected prayer. He writes: Avraham named his son Yishmael, as the angel said, because “God heard your anguish” (Genesis 16:11). In this sense “Yishmael” alludes to the notion that everything we need comes to us because of God’s kindness. Although true, it leads to the mistaken conclusion that we need not work to achieve it. If everything is gratis, why bother praying? Esav—who asked, “Why do I need the birthright (prayer)?” (Genesis 25:32)—conversely represents a denial of God, and hence a negation of prayer. “Esav” leaves one asking: Why pray when my prayers are useless? These two perspectives, which must be rejected, are symbolized in the *brit milah* ceremony (cf. *Likutey Moharan* I, 19, n.155). The mitzvah of circumcision has two stages: *milah*, removing the foreskin; and *periyah*, peeling back a thin membrane to reveal the corona. Removing the foreskin without revealing the corona is tantamount to not having performed the circumcision (*Yoreh Deah* 264:4). Symbolically, the foreskin is Esav, that part which is entirely evil and so must be totally rejected and removed. Yishmael is symbolized by the thin membrane that needs to be peeled back so that the corona can be revealed. A person might conclude that it is enough just to remove the foreskin, the evil. This is not so. For even if he is free of outright evil, there is no guarantee that he possesses good. This is why even if *milah* has been performed on the penis (*brit*), *periyah* is still required. Otherwise, the *brit* is considered unguarded (*Torat Natan* #20).

Interestingly, God calls the Jewish people “My firstborn, Israel” (Exodus 4:22), because they were the first to reveal the power of prayer in the world (*Torat Natan* #11). Prior to that, both Yishmael and Esav claimed the birthright for themselves. Just as Yishmael was Avraham’s first child, Esav was the first child born to Yitzchak. But, as we have seen, both actually rejected the birthright (prayer). Symbolically, they’ve come to represent the very antithesis of prayer and are responsible for people abstaining from praying.

In review: The main weapon of Mashiach, and indeed of every single Jew, is prayer (§1). A person cannot come to true prayer unless he first attains the level of guarding the Covenant (§2).

27. ...at a hair and not miss. Scripture describes the exceptional skills of the warriors from the tribe of Binyamin. This same accolade, Rebbe Nachman teaches, can be applied to a person who merits perfected prayer. He guards the Covenant and knows how to direct the sword/prayer in an exacting fashion, without deviating, even in the slightest, to either side. (The concept of sides will be explained shortly).

And this is impossible²⁸ without the attribute of *mishpat* (justice).²⁹ For *mishpat* is the center pillar (*Tikkuney Zohar*, Introduction 7a).³⁰ That is, to strike with one's weapon at the precise point, inclining to neither the right nor the left, but at the center.³¹ This corresponds to "He orders his *d'varav* (affairs) with *mishpat*" (Psalms 112:5).³²

{It is a *chok* (statute) for Israel, a *mishpat* of the Lord of Yaakov" (Psalms 81:5).}

This is the reason Yosef received the rights of the firstborn specifically from Yaakov, as in (Genesis 48:22), "I have given you..." "I," <because Yaakov is> the aspect of *mishpat*.³³ And this is: "It is a *chok* for Israel." <"Chok"> suggests *brit*, as in (*Shabbat* 137b): A *chok* was placed on his flesh.³⁴ [Therefore,] "...a *mishpat* of the Lord of Yaakov."³⁵ Yosef must receive this sword from the aspect of *mishpat*,

28. **this is impossible.** To direct one's prayers accurately.

29. ***mishpat*, justice.** A person who guards the Covenant and has perfected his faith in prayer merits the sword of prayer (see n.26). This weapon is so potent, that the Talmud sees fit to issue a warning: "It is not good for a tzaddik to punish others" (rephrasing of Proverbs 17:26; see *Berakhot* 7a). By means of his prayers, the tzaddik has the power to mete out judgment against whomever he desires, and so must be careful. Alternatively, he might use his power of prayer to bring about salvation for those unworthy or unready for it (as was Avraham's prayer for Yishmael, which God bemoans daily; see *Maharsha, Sukkah* 52b, s.v. *Yishmaelim*; cf. *Zohar* II, 32a). In that case, his prayers are the cause of ruination, not rectification (*Be'Ybey HaNachal*). What is needed, therefore, is *mishpat*—justice in the sense of true and properly balanced judgment (see next note).

30. ***mishpat*...center pillar.** In the terminology of the Kabbalah, the name of each *sefirah* indicates its function: *Chesed* (Lovingkindness) manifests benevolence, *Gevurah* (Strength) manifests strict judgments, and so on. But these attributes are not always absolute. Frequently there are extenuating circumstances which moderate the judgment of the guilty, just as there are often ulterior motives which minimize the credit due for acts of kindness. Thus, for proper justice to be done, one needs a balance between *Chesed* and *Gevurah*, between lenience and severity. The *sefirah* in which this is manifested is *Tiferet*, the nucleus of the center column of the *sefirot* (see Appendix: The Structure of the Sefirot). More precisely, the balancing element within *Tiferet* is the quality of *mishpat* (*Tikkuney Zohar*, Introduction p.17b). Perhaps a less abstract way to clarify this is by considering these concepts as they relate to the Patriarchs (see below, n.33). Avraham, the embodiment of *Chesed*, fathered Yishmael—who inclined too far to the side of kindness. Yitzchak, the embodiment of *Gevurah*, fathered Esav—who inclined too far to the side of judgment. It took Yaakov, the balancing center pillar, to father the twelve righteous sons from whom the Jewish people descended (*Biur HaLikutim*).

31. **right...left...center.** Rebbe Nachman has already spoken about praise of God and requesting one's needs, the two elements of prayer. Reb Noson explained this as God's having created the world and His ability to rule it as He pleases, while at the same time encouraging man to pray for his needs as if he thereby controls the bounty he receives (n.26). Here, we have another dimension to this "double-edged sword." A person might conclude

וְזֶה אֵי אֶפְשֶׁר אֲלֵא עַל־יְדֵי בְּחִינַת מִשְׁפָּט, כִּי מִשְׁפָּט הוּא עֲמוּדָא
דְּאִמְצָעִיתָא, הִינּוּ שְׁקוּלֵעַ עִם כְּלֵי־זִינוּ אֶל הַמָּקוֹם הַצָּרִיךְ, וְאִינוּ
מִטָּה לְיָמִין וְלֹא לְשְׂמָאל, אֲלֵא לְאִמְצָע. וְזֶה בְּחִינַת (תהלים קיב):
"יִכְלֹכַל דְּבָרָיו בְּמִשְׁפָּט."

וּבְשִׁבִיל זֶה קָבַל יוֹסֵף אֶת הַבְּכוּרָה דְּוָקָא מִיַּעֲקֹב, כְּמוֹ שְׁפָתוֹב
(בראשית מח): "וְאֲנִי נָתַתִּי לְךָ" וְכוּ' - "אֲנִי" דִּיקָא, שֶׁהוּא בְּחִינַת
מִשְׁפָּט. וְזֶה (תהלים פא): "כִּי חָק לְיִשְׂרָאֵל הוּא", בְּחִינַת בְּרִית, כְּמוֹ
שְׁפָתוֹב (ראה שבת קלז:): "חָק בְּשִׂאָרוֹ שָׁם"; "מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב"

that since everything is from God, he really doesn't have to do anything. Being that God created all and sustains all, man is therefore totally dependent upon His kindness. If so, why go through the motions of prayer? Concerning this, the Rebbe teaches that we should not turn to the right (the side of *Chesed*, Lovingkindness). Conversely, a person ought not conclude that his prayers are valueless and for naught, God forbid. Every single prayer makes an impression Above; every single word uttered in supplication and pleading to God is very important. Lest a person think that his efforts are in vain, the Rebbe teaches that we should not turn to the left (the side of *Gevurah*, Judgment). Rather, one must judiciously follow the middle path. That is, while realizing that we are totally dependent upon God's kindness, at the same time, we pray to God for all our needs. This is *mishpat*. We have to do ours, by praying as best we can; God, in His kindness, sends us the salvation as He sees fit (*Torat Natan* #12; *Parparaot LeChokhmah*).

32. ***d'varav* with *mishpat*.** *D'varav* ("his affairs") can also mean "his speech," from the word *dibur* ("word"). A person must judiciously weigh his speech, his prayers, so as not to turn left or right, but remain centered through *mishpat* (see n.43, below).

33. **Yaakov...aspect of *mishpat*.** Each of the three Patriarchs personifies a particular trait. Avraham is lovingkindness (*Chesed*); Yitzchak is judgment (*Gevurah*); and Yaakov is balance and beauty (*Tiferet*). As mentioned (n.30), the perfect balance between *Chesed* and *Gevurah* is achieved by means of *Tiferet*. This is Yaakov, *mishpat*, the center pillar. As Rebbe Nachman has explained, the sword/prayer is only attained through guarding the *brit* (*Yesod*), personified by Yosef (see nn.15, 18, 24). But knowing how to properly use the sword requires *mishpat*. Therefore, Yosef received the birthright specifically from Yaakov; the *brit/Yesod* receiving from *mishpat/Tiferet* (for the positions of these *sefirot* see Appendix: Structure of the Sefirot).

34. **a *chok* was placed....** This proof-text is from the blessing recited over circumcision (*Shabbat* 137b). The term *chok* thus refers to guarding the *brit*.

35. **Yaakov.** It is a general rule that each lower spiritual level is included in the spiritual level above it. Therefore, Yaakov/*mishpat* also possessed the virtue of Yosef/*brit* (*Rashi*, Genesis 49:3; see also *Likutey Moharan* I, 1, n.55).

so that he might “order his words with *mishpat*.”³⁶ This is the meaning of (Psalms 72:1), “O Lord, give Your *mishpatim* to the king”—i.e., that Mashiach will receive from the aspect of *mishpat*.³⁷

4. And how does one merit the aspect of *mishpat*? through charity. In giving charity one embraces the attribute of *mishpat*. As it is written (Deuteronomy 33:21), “He executed the charity of God and His *mishpatim*”³⁸; and as in (Psalms 99:4), “You execute *mishpat* and charity in Yaakov.”³⁹

For charity <is itself> a product of *mishpat*,⁴⁰ as in (Psalms 75:8), “The Lord is judge, He brings down one and lifts up another”—He impoverishes one and enriches another.⁴¹ And when a person gives charity, he corresponds to “brings down one <and lifts up another>.” <He “brings down one,”> because he subtracts from his own money; and he “lifts up another,” because he enriches the poor man. Consequently, through this he embraces the attribute of *mishpat*.⁴²

In the previous section (§2), Rebbe Nachman showed the connection between *brit* and prayer. In this section, he has introduced *mishpat* and shown how Yosef receives from Yaakov, for “I [Yaakov] have given you [Yosef]...” By quoting this verse from Psalms (81:5), which includes the words *chok...mishpat...Yaakov*, the Rebbe has directly connected *mishpat* to the *brit* (in addition to the connection through Yaakov and Yosef).

36. **Yosef...sword...mishpat.** With this, Rebbe Nachman sums up the lesson to this point, showing how all the concepts interconnect. Yosef/the *brit* must receive his power of prayer/the sword from Yaakov/*mishpat* so that he might order and set out his words of prayer judiciously. By doing so, his prayers are beneficial for all (see n.29).

37. **king...Mashiach...mishpat.** “The king” in this verse is an allusion to Mashiach (*Targum Yonatan, loc. cit.*). This proof-text establishes the link between Mashiach and *mishpat*, showing that even Mashiach must draw his weapon of prayer from *mishpat*. In the next section, Rebbe Nachman will show how it is possible to acquire the attribute of *mishpat*.

Below (§6), Rebbe Nachman will explain that Moshe and Mashiach are one and the same aspect. The Ari teaches that Moshe is also called king, as in (Deuteronomy 33:5), “He was a king in Yeshurun” (*Sefer HaGilgulim* 13).

In review: The main weapon of Mashiach, and indeed of every single Jew, is prayer (§1). However, a person cannot come to true prayer unless he first attains the level of guarding the Covenant (§2). And even when one guards the *brit* and attains the power of prayer, he still needs the attribute of *mishpat*. That is, his weapon (prayer) must be wielded judiciously (§3).

38. **He executed the charity...mishpatim.** Rashi explains the verse as speaking about Moshe (*loc. cit.*). Whenever the Jewish people sinned, Moshe prayed on their behalf. When

(תהלים שם), הִינּוּ שְׂצָרֶיךָ יוֹסֵף לְקַבֵּל זֹאת הַחֶרֶב מִבְּחִינַת מְשַׁפֵּט, כְּדֵי שְׂיִכְלֵל דְּבָרָיו בְּמִשְׁפָּט. וְזֶה (תהלים עב): “מְשַׁפֵּיךָ לְמַלְךְךָ תֵּן.” שְׂמָשִׁיחַ יִקְבֹּל מִבְּחִינַת מְשַׁפֵּט.

ד. וְעַל יְדֵי מָה זֹכֶה לְבְּחִינַת מְשַׁפֵּט? עַל יְדֵי צְדָקָה. שְׂעַל יְדֵי צְדָקָה אוֹחֲזִין בְּמִדַּת הַמְּשַׁפֵּט, כְּמוֹ שְׂכַתּוֹב (דברים לג): “צְדָקַת ה' עָשָׂה וּמְשַׁפֵּטֵיו.” וְכִמוֹ שְׂכַתּוֹב (תהלים צט): “מְשַׁפֵּט וּצְדָקָה בְּיַעֲקֹב” וְכו'.

כִּי צְדָקָה הוּא עַל-יְדֵי מְשַׁפֵּט, כְּמוֹ שְׂכַתּוֹב (תהלים עה): “אֶל־הַיָּם שׁוֹפֵט, זֶה יִשְׁפִּיל וְזֶה יָרִים.” שְׂמֹרִישׁ לְזֶה, וּמַעֲשִׂיר לְזֶה. וּכְשֶׁנֹּתֵן צְדָקָה הוּא בְּבְחִינַת “זֶה יִשְׁפִּיל,” שְׂמַחֲסֵר מְמוֹנּוֹ, וּבְבְחִינַת “וְזֶה יָרִים,” שְׂמַעֲשִׂיר לְעֵנִי. נִמְצָא, שְׂאוֹחֵז עַל יְדֵי זֶה בְּמִדַּת מְשַׁפֵּט.

they worshipped the Golden Calf, or sent the spies, or any of the other instances in which they angered God and so deserved severe punishment, Moshe found merit in the Jews and judiciously presented their case before God. As a result, his pleas were accepted and the Jewish people were spared. Scripture indicates that Moshe’s compassion for the Jewish people was a supreme act of charity, God’s charity, and an application of the quality of *mishpat*.

39. **You execute *mishpat* and charity....** This Psalm refers to the days of Mashiach, when God’s Kingdom will be revealed (*Metzudat David*, Psalms 99:1). The subject of the verse quoted here is the Torah’s commandments, the mitzvot. They are a balance; their essence is justice and charity (*ibid.*, v.4). In our context, this indicates that Mashiach’s prayers, through which he will conquer the entire world and bring it under God’s Kingdom, will adhere to the principal of “orders his words with *mishpat*.”

40. **charity...product of *mishpat*.** That is, by exercising justice and judiciousness, charity is performed. Rebbe Nachman now shows why the act of charity is equated with executing *mishpat*.

41. **...impoverishes...enriches....** This is based on the Midrashic reading of the verse. When two people of different stations and classes are destined to marry, God judges how best to bring them together. He might impoverish one, or enrich the other. Sometimes, He even takes from one person’s wealth and gives it to another so as to facilitate a match between them (see *Bereishit Rabbah* 68:4). Reb Noson adds that by sympathizing with the pain of the poor man and giving him charity, a person can rid himself of arrogance and come to humility. Humbling oneself and elevating another is in essence executing *mishpat* (*Torat Natan* #18).

42. **...*mishpat*.** As the Rebbe has shown, giving charity is literally executing *mishpat*. And through *mishpat*, one knows how to do battle with his sword (see §3).

This is the reason it is necessary to donate charity before praying; so that he will “y’KhaLKeiL d’varav (order his words) with *mishpat*”—he can “strike at a hair and not miss.”⁴³

Our Sages taught: **Why did Yaakov give the rights of the firstborn to Yosef? because he provided for him. This is like the parable of the householder who supported an orphan in his home...** (*Bava Batra* 123a).⁴⁴

It is written (Genesis 47:12), “And Yosef y’KhaLKeiL (provided)⁴⁵ his father and brethren and all his father’s household with bread, *lephiy hataf* (according to their little ones).” {The word “*HaTaF*” also denotes speech,} as in (Ezekiel 21:2), “*HaTeiF* (preach) to the south.” *Lephiy hataf* indicates that [Yosef’s] prayers flowed from his lips.⁴⁶ And, because of [Yosef’s] charitable deed, Yaakov, the aspect of *mishpat*, granted him the rights of the firstborn—the aspect of prayer. As is written, “I [Yaakov,] have given you one portion...” Specifically “I,” for he is the aspect of *mishpat*.⁴⁷

5. Now, the main cause of foreign thoughts <during prayer> is the corruption of *mishpat*.⁴⁸ For *mishpat* is an aspect of *AYNin* (eyes), as in

43. **donate charity before praying....** See *Bava Batra* 10a; *Orach Chaim* 92:10. One can give this charity before praying by placing a few coins in a charity box in his home. Or, he can do so in the synagogue before beginning his prayers.

By giving charity prior to praying, one executes *mishpat*. He can then wield his sword—direct his prayers—so that he strikes at precisely the center and core of his target. This is why when a person gives charity before praying, his prayers flow easily from his lips. Giving charity prevents extraneous thoughts from disturbing his prayer. This allows him to pray properly; not turning his prayer to the right or the left. Rather, he is able to order his words judiciously, with *mishpat* (*Mai HaNachal*; see note 32).

44. **Our Sages....** The passage reads: Why did Yaakov give the rights of the firstborn to Yosef? because Yosef provided for him in Egypt. This is like the parable of the householder (Yosef) who supported an orphan (Yaakov) in his home. (For Yaakov was without food, which Yosef provided.) Eventually the orphan (Yaakov) became wealthy (he reacquired the birthright, for Reuven lost it and Yaakov could give it to whomever he wished) and said, “Let me benefit the householder with my possessions” (*Bava Batra* 123a, with *Rashbam’s* commentary). The *Be’Ibey HaNachal* explains that this is the charity and *mishpat* that Rebbe Nachman just referred to. The “possessions” were the rights of the firstborn. Reuven lost them because he defiled his father’s bed. He was lowered in stature, or impoverished, by Yaakov/*mishpat*. On the other hand, Yosef, by guarding the Covenant, became worthy of the birthright. Therefore, he was elevated in stature, or enriched, by Yaakov/*mishpat*. For once the birthright was taken from Reuven, Yaakov/*mishpat* was able to grant it to whomever he wished.

45. **y’KhaLKeiL, provided.** This is similar to “y’KhaLKeiL (order) his words.” Because Yosef performed charity he merited ordering his words, the quality of *mishpat*.

ובשביל זה צריך להפריש צדקה קדם התפלה, כדי שיוכל לכלכל
דבריו במשפט. שיהא קולע אל השערה ולא יחטא.

וזה שאמרו חכמינו זכרונם לברכה (בבא בתרא קכג.): 'למה נתן
יעקב את הבכורה ליוסף? בשביל שכלכל אותו. משל לבצעל
הבית שגדל יתום בתוך ביתו וכו'.

כמו שכתוב (בראשית מז): 'ויכלכל יוסף את אביו ואת אחיו לחם
לפי הטף'. כמו (יהזקאל כא): 'הטף אל דרום' (לשון דבור). 'לפי
הטף', הינו שהיה שגורה תפלתו בפיו על ידי הצדקה, ועל ידי
הצדקה שעשה, נתן לו יעקב, שהוא בחינת משפט, את הבכורה
שהוא בחינת תפלה, כמו שכתוב (בראשית מח): 'ואני נתתי לך
שכם', 'אני' דיקא, שהוא בחינת משפט.

ה. ועקר של המחשבות זרות הם על ידי קלוקל המשפט,

46. **lephiy...lips.** The root of the word *lephiy* is *PeH* (mouth). In the context of our lesson, the verse thus reads: **Yosef provided his father...with bread** — because Yosef performed charity, he merited *lephiy hataf* — a mouth that speaks and orders the words of prayer with ease.

47. **charitable deed...the aspect of mishpat.** Reb Noson writes that charity is itself considered guarding the Covenant. This is because, on the physical level, when one guards the Covenant, he gives his bounty exclusively to the one worthy recipient, his spouse. This is similar to giving charity: one gives from his own bounty to a worthy recipient (see also *Likutey Moharan* I, 264). In our context, therefore, performing charity is guarding the Covenant. By executing *mishpat* in this way, he can direct his prayers properly (*Torat Natan* #13). Furthermore, the essence of *mishpat* is truth (see n.29). Thus it is particularly Yaakov who personifies truth, as in (Micah 7:20), “Give truth to Yaakov.” A person must make certain to perform his deeds of charity with truth (*Torat Natan* #15; see *Likutey Moharan* I, 251:2).

In review: The main weapon of Mashiach, and indeed of every single Jew, is prayer (§1). However, a person cannot come to true prayer unless he first attains the level of guarding the Covenant (§2). And even when one guards the *brit* and attains the power of prayer, he still needs the attribute of *mishpat*. That is, his weapon (prayer) must be wielded judiciously (§3). To attain *mishpat*, he must give charity (§4).

48. **corruption of mishpat.** As explained, by giving charity a person merits *mishpat*. This is especially so when the charity is given before praying. His prayers then flow easily and hit their mark. The question Rebbe Nachman addresses next is, How is it that a person who has given

(Genesis 14:7), “They came to AYN Mishpat.” This corresponds to “[Israel will dwell securely, apart,] AYN Yaakov...” (Deuteronomy 33:28).⁴⁹

And through the corruption of <the> *mishpat*, the eyes are impaired, as in (Deuteronomy 16:19), “For bribery blinds the eyes of the wise.”⁵⁰ This is the concept of foreign thoughts during prayer. They are like clouds covering the eyes,⁵¹ as is written (Lamentations 3:44), “[God,] You have covered Yourself with a cloud, so that prayer should not pass through.”⁵²

But in the Future, the concept of *mishpat* shall be restored, as in (Isaiah 1:27), “Zion shall be redeemed through *mishpat* <and her captives through charity>.”⁵³ Then, the clouds that cover the eyes will pass, as in (ibid. 52:8), “for eye to eye they will see God returning to Zion.”⁵⁴ And this is why Yosef is called “*bein porat aley AYiN* (a

charity still encounters distracting thoughts and has difficulty praying? He explains here that these foreign thoughts stem from *mishpat* which is lacking or corrupted (*Mai HaNachal*). One way this happens, as indicated in the previous note, is by giving charity to unworthy causes. This corrupts *mishpat*, causing foreign thoughts to disturb one’s prayers.

This was why in his dream, Reb Shmuel Isaac found himself surrounded by clouds. He had yet to perfect his personal level of *mishpat*. It is known, however, that years later Reb Shmuel Isaac achieved a truly incredible level of concentration and devotion in his prayers. Reb Noson said about him, “The Rebbe led Reb Shmuel Isaac on the edge of the sword.” Reb Shmuel Isaac himself was heard saying, “If today I pray the *Shema* as I did yesterday, I no longer have any reason to live” (*Oral tradition*).

49. **AYN Mishpat...AYN Yaakov.** Generally, *AYiN* is “an eye,” but it also means “a well”—the Well of Mishpat, the Well of Yaakov. In our lesson, Rebbe Nachman brings two verses, one connecting *ayin* to *mishpat*, the other connecting *ayin* to Yaakov. The Rebbe goes on to explain that spiritually perfecting one’s eyes is akin to perfecting *mishpat*. Conversely, a spiritual obfuscating of the power of sight corresponds to a corruption of *mishpat*.

Though *mishpat* and Yaakov are one and the same (@3), Rebbe Nachman brings two proof-texts: “Ayn Mishpat” and “Ayn Yaakov.” This is because the detractors of *mishpat* are two: the right and the left. The first verse refers to a place known as Ayn Mishpat, the site where the four kings battled the five kings (Genesis, *loc. cit.*). Rashi explains there that its name was derived from an event that would only take place in the future, as that was where Moshe and Aharon would turn the rock into a well by striking it instead of speaking to it—a display of imbalanced *mishpat*. Ayn Mishpat thus corresponds to corrupting *mishpat* by inclining it to the left side. The second proof the Rebbe brings refers to Ayn Yaakov: “Israel will dwell securely, apart, Ayn Yaakov in a land of grain and wine. Your heavens shall also drip with dew” (*loc. cit.*). However, Scripture qualified its promise of abundant blessing for the Jewish people; they would only receive it when all of them were united and righteous. Unfortunately, such a perfected state has proven to be as rare as it is lofty. With the passage of time and the realization that the nation was falling away from this ideal rather than drawing closer to it,

כִּי מִשְׁפָּט הוּא בְּחִינַת עֵינַיִן, כְּמוֹ שְׁפָתוֹב (יד): “וַיָּבֵאוּ אֶל עֵינַיִן מִשְׁפָּט.” זֶה בְּחִינַת (דְּבָרִים לַג): “עֵינַיִן יַעֲקֹב.”

וְעַל-יְדֵי קְלָקוּל מִשְׁפָּט בָּא קְלָקוּל לְעֵינַיִן, כְּמוֹ שְׁפָתוֹב (דְּבָרִים טז) “כִּי הִשְׁחַד יַעֲוֹר עֵינַיִ חֲכָמִים”, זֶה בְּחִינַת מַחְשְׁבוֹת זָרוֹת שְׁבַתְּפִלָּה, שֶׁהֵם עֲנָנִין דְּמַכְסִין עַל עֵינַיִן, כְּמוֹ שְׁפָתוֹב (אִיכָה ג): “סִכּוֹתָהּ בְּעָנָן לָךְ” וְכוּ’.

וְלַעֲתִיד שְׁיִתְקַן בְּחִינַת מִשְׁפָּט, כְּמוֹ שְׁפָתוֹב (ישעיה א): “צִיּוֹן בְּמִשְׁפָּט תִּפְדָּה.” אַזִּי יִתְעַבֵּר עֲנָנִין דְּמַכְסִין עַל עֵינַיִן. כְּמוֹ שְׁפָתוֹב (ישעיה נב): “כִּי עֵינַיִן בְּעֵינַיִן יִרְאוּ בְּשׁוֹב ה’ צִיּוֹן”, וּבְשִׁבִיל זֶה נִקְרָא

the prophet Amos prayed that bounty descend for the Jewish people gratis, even when they sinned (*Makkot* 24a). Ayn Yaakov thus corresponds to corrupting *mishpat* by inclining it to the right side. From these proof-texts concerning the *ayin* (eye) we can also understand why Rebbe Nachman equates prayer specifically to the nose. Like the nose, which is in the center of the face and between the two eyes, prayer must be centered, balanced perfectly between right and left.

50. **bribery blinds....** It is forbidden for a judge to allow himself to be influenced in any way whatsoever. Even in a clear case where he can exonerate the innocent and charge the guilty, taking a bribe prejudices his decision—i.e., corrupts his sense of *mishpat*. Thus the verse Rebbe Nachman quotes refers to the blinding, or blemishing, of the eyes.

51. **clouds covering the eyes.** That is, when *mishpat* is blemished—when the eyes are beclouded—a person is distracted by foreign thoughts which obstruct his prayers. This is because the words of prayer can only be ordered properly if one has the quality of *mishpat* (as in §3).

52. **cloud...not pass through.** The *Zohar* teaches: The clouds that cover a person’s eyes, spiritually obscuring his sight, correspond to the *kelipot* (forces of evil) that stop the prayers from ascending (*Tikkuney Zohar* #21, p.50b). Reb Noson explains further, that in our context these *kelipot*/clouds are Esav and Yishmael, the detractors who corrupt *mishpat* (*Torat Natan* #19).

53. **Zion...mishpat....** That is, by means of charity, they will be able to execute proper *mishpat*. Then, “Zion shall be redeemed.” In the Kabbalah, Zion is identified with the *sefirah Yesod*, the *brit*. Thus, giving charity rectifies *mishpat*, and so redeems prayer for those who have attained the level of guarding the *brit* (cf. *Biur HaLikutim*; *Mai HaNachal*). Moreover, attaining *mishpat* by giving charity enables a person to attain the level of guarding the *brit* (n.47), and so rectify his prayers.

54. **for eye to eye....** At that time, there will no longer be any clouded or unclear vision of Godliness. Rather, we will be able to concentrate totally on the words of prayer as we recite them, and do so without any doubt as to Whom we are praying. This is as the Rebbe once said,

fruitful bough by the well)” (Genesis 49:22).⁵⁵

6. <Therefore, before praying> it is necessary for each individual to <attach himself to the true> tzaddikim of the generation.⁵⁶ For each <true> tzaddik is an aspect <of Mashiach, an aspect of Moshe>. Thus we find the tzaddikim addressing each other as Moshe (*Shabbat* 101b): “Moshe, you said it well.”⁵⁷ Also, Moshe is identified with Mashiach, as in (Genesis 49:10), “until Shiloh will come”—this is Moshe, <as they have the same numerical value> (*Zohar* I, 25b).⁵⁸

And every single prayer that each person prays is a <separate> component of the *Shekhinah* (Divine Presence). They correspond to the components of the Tabernacle.⁵⁹ There was no one in Israel who was

“Mashiach will have to work perseveringly just to bring a single pure *Amidah* prayer into the world” (*Siach Sarfei Kodesh* 1-20).

Targum Yonatan reads this verse as: “They sing praise together, for those who served the Lord will see with their eyes God’s return to Zion.” Earlier in the lesson (§2 and n.20), Rebbe Nachman associated Divine service with prayer. Moreover, as *Mai HaNachal* explains, this reading ties in with what the Rebbe will shortly explain, that all rectified prayers come together and unite to become the weapon with which Mashiach conquers the world.

55. **Yosef...aley AYiN.** When one merits guarding the *brit* through the quality of *mishpat*, he has the ability to overcome the clouds that impair his vision. Like Yosef, he is “*aley AYiN*” (literally, above the eye), above a clouded vision. He can therefore direct his prayers to the target. This is why Yosef, who also attained *mishpat*, merited the *tarpo* (686) lights mentioned in note 24. There is also another connection that Yosef has with the two proof-texts which the Rebbe just quoted. As explained above, Yosef personified guarding the *brit* and so corresponds to the *sefirah Yesod*. Both verses from Isaiah speak of Zion, which, as mentioned (n.53), also corresponds to *Yesod*. Zion (ציון) also has the same numerical value as Yosef (יוסף).

56. **attach himself to the true tzaddikim....** We’ve seen that the main weapon of every Jew is prayer (see §1 and §2, and n.13). Yet, it is impossible to achieve perfection in prayer without perfectly guarding the *brit*, something which takes a great deal of effort and self-mastery. If so, how can people ever attain their salvation if their prayers are lacking? Rebbe Nachman’s answer is that each individual must bind his prayers to the tzaddikim of the generation, for they are the true guardians of the *brit*. They alone know how to raise up each prayer to its proper place.

Attaching oneself to the tzaddikim is a concept that many people find foreign and difficult to understand. Actually, this idea appears in the earliest teachings of our Sages. They taught: Scripture states, “Attach yourselves to Him” (Deuteronomy 11:22). Is it possible to attach oneself to the *Shekhinah* (Divine Presence)? It is not. Rather, attach yourself to Torah scholars and tzaddikim, and it will be as if you attached yourself to Him (*Sifri, ad. loc.*; *Rashi, ad. loc.*). What does “Attach yourselves” mean? One opinion brought in the Talmud is that it

יוסף (בראשית מט): “בין פרת עלי עין.”

ו. וצריך כל אחד לכונן בתפלתו, שיקשר עצמו לצדיקים שבדור, כי כל צדיק שבדור הוא בחינת משה משיח, כמו שמצינו, שהצדיקים קורין זה לזה משה, כמו (שבת קא): ‘משה שפיר קאמרתי’. ומשה זה בחינת משיח, כמו שפכתוב (בראשית מט): ‘עד כי יבא שילה’ – ‘דא משה משיח’ (זהר ח”א דף כה:).

וכל תפלה ותפלה שכל אחד מתפלל, הוא בחינת איבר מהשכינה, שהם איברי המשכן, שאין שום אחד מישראל יכול לאעלא שיפא

entails giving charity to tzaddikim and in general having them benefit from one’s possessions (*Ketuvot* 111b). Another explanation, found throughout Reb Noston’s writings, is that a person should simply *attach* himself to the tzaddik’s teachings by studying them and following their directives. Doing so binds one to the tzaddik. See *Crossing the Narrow Bridge*, Chapter 17, pp.326-334, where this concept of binding oneself to the tzaddik and its application are explained in greater depth.

57. **Moshe, you said it well.** This is how the leading Sages of the Talmud would compliment one another. They would refer to each other as Moshe, the implication being: “You are to your generation what Moshe was to his” (*Rashi, loc. cit.*). In our lesson, we have seen that the tzaddikim of every generation are an aspect of Mashiach, for they draw their power from Mashiach (see n.4). The Rebbe teaches here that Mashiach and Moshe are one concept. See next note.

58. **Shilo...Moshe....** Quoting Onkelos, Rashi comments that Shiloh is another name for Mashiach. ShILoH (שילה) and MoShE (משה) both have a numerical value of 345 (see Appendix: Gematria Chart).

The words “until Shiloh will come” are part of Yaakov’s blessing to Yehudah that, starting with King David and until the Mashiach, the royal dynasty would be solely from Yehudah’s descendants (*Rashi, loc. cit.*). Being that Shiloh corresponds to Moshe (in *gematria*), and that Shiloh is Mashiach, we can draw a connection between Moshe and Mashiach—the concept of Moshe-Mashiach (see below, §8; *Likutey Moharan* I, 9:4), from which all the tzaddikim draw their power.

After beginning the lesson by discussing the significance of an individual’s prayer, Rebbe Nachman now turns to another of prayer’s dimensions: one’s words and requests being bound to the tzaddik so that they can ascend to their proper place together with all the prayers of the Jewish people. As will be explained, this is symbolized in the Torah’s account of the erection of the holy Tabernacle. Everyone took part. But it was only Moshe, the tzaddik of the generation, who was capable of assembling the Tabernacle properly.

59. **Tabernacle.** God issued numerous and precise instructions for how the Tabernacle was to be built. Each Jew contributed. Some provided materials, others donated their skills. In some cases, a single person contributed an entire part on his own. In other cases, a number of people jointly contributed a single part. Together, *they* provided all the components for the construction of the Tabernacle. Once built, it was to serve as an abode for the Holy

able to place all the various parts in their proper positions, just Moshe alone.⁶⁰ For this reason it is necessary to bring and bind all prayers to the <tzaddikim> of the generation, as is written (Exodus 39:33), “They brought the Tabernacle to Moshe.”⁶¹ He is the one who understands how to connect one part to the next and so erect the complete structure, as in (ibid. 40:18), “Moshe erected the Tabernacle.”⁶²

7. Now, all the Torah a person studies for the purpose of observing and fulfilling⁶³—all these letters are sparks of souls,⁶⁴ and they are clothed

Shekhinah (see Exodus 39:32-43). A similar process occurs in the upper worlds. All the different prayers of the Jewish people are components for the building of exquisite spiritual chambers Above. God’s Divine Presence, which is *Malkhut* (see Appendix: The Divine Persona), dwells in them. When the moment arrives that all these structures are completed, they will descend to this world as the Third Temple (*Torat Natan* #22; *Rabbi Yaakov Meir Shechter*).

60. **just Moshe alone.** As Scripture relates, the task of assembling all the parts of the Tabernacle belonged exclusively to Moshe (see Exodus 40:2,18). See next note.

61. **Tabernacle to Moshe.** Although all work on the parts of the Tabernacle had been completed, when the Jews tried to piece it together, they couldn’t. They came to Moshe and he assembled it (*Rashi, loc. cit.*). Had the Jews insisted on assembling the Tabernacle themselves, they could not have succeeded. All the physical strength and expertise in the world would have made no difference. Rather, simply by attaching their work to Moshe, their efforts were rewarded. The structure was completed and God’s glory filled the Tabernacle (cf. Exodus 40:33,34). So, too, when people attempt to direct their prayers to God on their own, without attachment to the tzaddikim, they run the risk of having their efforts prove in vain. If, on the other hand, they bind their prayers to the tzaddikim, the tzaddikim will direct each prayer to its proper place Above. In so doing, they build the structure of the *Shekhinah* and hasten the coming of Mashiach.

Someone once asked Reb Noson, “Who is greater? The simple person who attaches himself to a tzaddik, or the person who is great in his own right?” Reb Noson answered, “When a person contributed even something great to the Tabernacle, if he did not bring it to Moshe, it was not acceptable. But even the smallest, most insignificant contribution, once brought to Moshe, took on great value” (*Avenha Barzel* p.74, #62).

Accordingly, before praying Breslover Chassidim are accustomed to recite the following passage: I hereby bind myself, for the purpose of this prayer, to all the true tzaddikim in our generation, and to all the true tzaddikim who “dwell in the earth”—i.e., the holy ones who have passed on. In particular, I bind myself to the tzaddik who is the foundation of the world, *Nachal Novea Mekor Chokhmah*, Rebbe Nachman the son of Feiga, may his merit protect us and all Israel, Amen. (Cf. *Rabbi Nachman’s Wisdom* #296.)

62. **Moshe erected the Tabernacle.** We have seen above that Yaakov corresponds to *Tiferet* (n.33). At the same time, there are numerous statements throughout the holy writings which

בְּשִׁפָּא כָּל חַד לְדוּכְתִּיּה אֶלָּא מֹשֶׁה בְּלַחֲוֹד, בְּשִׁבִּיל זֶה צָרִיךְ
לְהִבְיָא וּלְקַשֵּׁר כָּל הַתְּפִלוֹת לְצַדִּיק הַדּוֹר, כְּמוֹ שֶׁכָּתוּב (שְׁמוֹת לט):
”וַיָּבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה.” וְהוּא יוֹדֵעַ לְאַעֲלָא שִׁפָּא בְּשִׁפָּא
וּלְעֲשׂוֹת אוֹתָהּ קוּמָה שְׁלֵמָה, כְּמוֹ שֶׁכָּתוּב (שִׁם): ”וַיִּקֶּם מֹשֶׁה אֶת
הַמִּשְׁכָּן.”

וְכָל הַתּוֹרָה שֶׁאָדָם לוֹמֵד לְשִׁמּוֹר וּלְעֲשׂוֹת, כָּל הָאוֹתִיּוֹת הֵם נִיּוּצִי

indicate that it is Moshe who corresponds to *Tiferet*. Further study reveals that Moshe parallels the inner essence (*neshamah*) of *Tiferet*, whereas Yaakov parallels its outer aspect (body). In other words, Moshe signifies the attribute of *Tiferet/mishpat* on an even more perfected level than Yaakov. In addition, as just explained, Moshe is Mashiach, the true tzaddik, who also corresponds to *Yesod*, the *brit*. The Tabernacle, meanwhile, corresponds to *Malkhut* (*Zohar* II, 238b). Thus, in the context of our lesson, Moshe is the tzaddik/*brit* who merited prayer/*Malkhut*/Tabernacle. How did he merit this? through *mishpat*. It was therefore Moshe who judged the Jewish people daily (Exodus 18:16).

The *Zohar* speaks of another aspect (other than *gematria*) that Moshe and Mashiach have in common: a unique power to judge. As explained, Mashiach will have the power to judge by means of his sense of smell (above, n.8). Moshe’s capacity to judge was also singular. Blessed with having the *Shekhinah* accompany him at all times, Moshe was able to judge by sight. Just by looking at someone, he was immediately able to discern whether that person was telling the truth and thereby pass true judgment (*Zohar* II, 78a). In our context, Moshe’s perfected sight alludes to a perfected quality of justice, when there is no beclouding of the eyes (§5). We can therefore understand why only Moshe, the tzaddik—by virtue of his having attained the level of perfected *mishpat*—was able to erect the Tabernacle. He alone knew where each part—each prayer—belonged.

In review: The main weapon of Mashiach, and indeed of every single Jew, is prayer (§1). However, a person cannot come to true prayer unless he first attains the level of guarding the Covenant (§2). And even when one guards the *brit* and attains the power of prayer, he still needs the attribute of *mishpat*. That is, his weapon (prayer) must be wielded judiciously (§3). To attain *mishpat*, he must give charity (§4). Conversely, the major disturbances to one’s prayers, one’s foreign thoughts and lack of concentration, stem from a corrupted sense of *mishpat* (§5). And to ensure that one’s prayers are accepted, one must bind himself to the tzaddikim. They alone know how to elevate each prayer to its proper place (§6).

63. **observing and fulfilling.** For this is the main purpose of Torah study—observing the mitzvot, fulfilling them to the best of one’s abilities. In adding this clarification, Rebbe Nachman excludes those whose study of Torah is not for the purpose of observing, but merely an intellectual pursuit.

64. **sparks of souls.** The intellect is often identified as the seat of the soul within the human body (cf. *Likutey Moharan* I, 61:3). This is especially true of the intellect one acquires from any wisdom or insight that brings a person closer to God. Primarily, therefore, it is the study of Torah that gives a person this kind of intellect. When a person studies Torah with the intent

within the prayer. There, they are renewed in an aspect of pregnancy.⁶⁵ {As is brought in the *Sefer HaGilgulim*: All the souls enter *Malkhut* (Kingship) in the aspect of pregnancy and are renewed there.}

This is the meaning of (Psalms 19:2), “The *ShaMaYiM* (heavens) declare the glory of the Almighty.” This refers to the Torah, which is *aiSh* (fire) and *MaYiM* (water)—the aspect of souls.⁶⁶ These [souls] enter into the prayer,⁶⁷ which is an aspect of “the glory of the Almighty,” as is written (Psalms 66:2), “Make glorious His praise”—corresponding to “For My praise, *echtom* from you.”⁶⁸

Thus, these souls together with prayer <are termed> “glory” on account of [prayer’s] clothing <them>.⁶⁹ Just as Rabbi Yochanan, who called his clothing “my glorifiers” (*Shabbat* 113a).⁷⁰ As a result, it is called “the glory of the Almighty.”⁷¹ And they illuminate each other⁷²: the souls shine to prayer in an aspect of raising feminine

of observing its commandments and drawing closer to God, he gains new insights and wisdom which may then be called souls. (A further explanation of sparks of souls is found in *Likutey Moharan* I, 14:13).

65. **aspect of pregnancy.** During pregnancy, what begins as an embryo grows and develops to maturity. In the Kabbalah, the concept of pregnancy, *eybur*, is defined as the development of anything small and lacking completion. This especially applies to intellectual matters, because all ideas start off as just a spark in the mind and need to be enlarged upon. The new insights a person gains from Torah study (see previous note) are at first unformed and fragmentary. But by praying after studying, the wisdom he gains is nurtured and grows to completion.

The Ari teaches that when Adam sinned, nearly all the souls of future mankind were adversely affected. And whereas some souls were only slightly affected, others fell to the lowest levels of the *kelipot*. Thus, when the time comes for a soul to be renewed and rectified, it must go through a stage akin to pregnancy within *Malkhut* before it can enter into this world paired with a physical body. The Ari teaches further that the only way these souls can be elevated to the aspect of pregnancy is through the prayers and mitzvot of a Jew (*Shaar HaGilgulim*, 12-13). In our lesson, Rebbe Nachman teaches that “the Torah a person studies for the purpose of observing...” elevates these fallen sparks of souls. This refers to a Jew’s prayers and mitzvot, which have the power to elevate the lost souls into *Malkhut* so that they can receive rectification. *Malkhut*, as we’ve seen earlier (n.4), is prayer. This is why prayer has the power to renew and rejuvenate the soul—provided, that is, that the prayer is enhanced with Torah study.

66. **Torah...fire and water...souls.** Both the Talmud (*Chagigah* 12b) and Rashi (Genesis 1:8) point out that the elements which make up the firmament are alluded to in the Hebrew term for “the heavens,” *ShaMaYiM* (שמים)—the elements being *aiSh* (אש, fire) and *MaYiM* (מים, water). The Torah, too, is likened to fire and water, as in (Jeremiah 23:29), “Behold, My word is like fire,” and (Isaiah 55:1), “Let all who are thirsty, come for water” (see *Kiddushin* 30b). And, as just explained, the Torah contains the souls. *Shamayim* (“the heavens”) thus connotes Torah and souls.

67. **enter into the prayer.** In the aspect of pregnancy, as explained (n.65).

נְשָׁמוֹת, וְהֵם נִתְלַבְּשִׁים בְּתוֹךְ הַתְּפִלָּה, וְנִתְחַדְּשִׁים שָׁם בְּבַחֲנֵינָת עֲבוּר. (כְּמוֹכָא בְּגִלְגוּלִים, שְׁכָל הַנְּשָׁמוֹת בָּאִים בְּתוֹךְ הַמְּלָכוּת בְּבַחֲנֵינָת עֲבוּר וְנִתְחַדְּשִׁים שָׁם).

וְזֶהוּ (תהלים יט): “הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֵל,” הֵינּוּ הַתּוֹרָה שֶׁהוּא אֵשׁ וּמַיִם, הֵינּוּ בַּחֲנֵינָת הַנְּשָׁמוֹת. וּבָאִים בְּתוֹךְ הַתְּפִלָּה, שֶׁהוּא בַּחֲנֵינָת כְּבוֹד אֵל, כְּמוֹ שְׁכָתוּב (תהלים סו): “שִׁימוּ כְבוֹד תְּהִלָּתוֹ,” בַּחֲנֵינָת (ישעיה מח): “וְתִהְיֶה לִּי אֶחָטָם לְךָ.”

וְהַנְּשָׁמוֹת עִם הַתְּפִלָּה, הַנִּקְרָאת כְּבוֹד, עַל שֵׁם שֶׁהִיא מְלַבְּשֶׁת אוֹתָנּוּ, כִּי (שבת קיג.) ‘רַבִּי יוֹחָנָן קָרָא לְמַאֲנִיָּה מְכַבְּדוֹתָא,’ וְעַל-יְדֵי זֶה נִקְרָאת כְּבוֹד אֵל. וְהֵן מְאִירִין זֶה לְזֶה; הַנְּשָׁמוֹת מְאִירִין לְהַתְּפִלָּה בְּבַחֲנֵינָת הַעֲלָאת מִיָּן נוֹקְבִין, וְהַתְּפִלָּה

68. **Make glorious His praise...My praise, echtom....** At the beginning of the lesson (and nn.5, 6) we saw that praise is associated with the nose, *echtom*. Rebbe Nachman now shows that praise also suggests glory. Thus, in the context of our lesson, the verse the Rebbe quoted from Psalms (19:2) reads as follows: **The heavens** — the Torah/souls **declare the glory** — are elevated through praise, i.e., prayer.

69. **prayer’s clothing them.** When the souls are clothed in prayer, within *Malkhut*, the combination of the two is termed “glory” by virtue of prayer’s own element of glory.

70. **...my glorifiers.** Having stated that prayer, which is glory, is an aspect of clothing, the Rebbe brings support from the Talmudic Sage, Rabbi Yochanan, who called his clothing “my glorifiers.” Like Rabbi Yochanan’s receiving glory from his clothing, the letters of Torah/souls acquire the element of glory from *their* clothing, the prayers.

This reference to Rabbi Yochanan and glory/prayer has a further connection with our lesson. Rabbi Yochanan was the leading tzaddik of his day and, as explained above (§6), one must bring one’s prayers to the tzaddikim of the generation.

71. **it is...glory of the Almighty.** “It” is apparently the unit created by the combining of Torah/souls with prayer rather than either of them alone. This unit is also an aspect of “the glory of the Almighty,” because God’s glory is greatest when fallen souls are rectified. See *Likutey Moharan* I, 14:2.

72. **illuminate each other.** Torah and prayer serve to strengthen and illuminate each other. A person is therefore required to engage in both. All the letters of Torah one studies for the purpose of putting into practice are sparks of souls. They are clothed within our prayers and are renewed there in an aspect of pregnancy. In return, encompassing the souls/Torah within our prayers produces a further perfection of the prayers. Having said this, the ultimate perfection can only be reached when we bring our prayers to the tzaddik of the generation. Then, the Torah illuminates our prayers and strengthens them, so that they become the

waters,⁷³ and prayer shines to the souls in the aspect of new insights. For she renews them in an aspect of pregnancy.⁷⁴

And the souls, when clothed in prayer and brought to the tzaddik of the generation, are an aspect of “maidens, her companions who follow her, shall be brought to you” (Psalms 45:15).⁷⁵

8. Rabbah bar bar Chanah recounted:

Once, while traveling on a ship, we saw this fish. *Chol* (sand) *yatva* (had settled) on its back and a meadow sprouted up. Thinking it to be dry land we ascended, and we baked and cooked on its back. When its back became hot, it turned over. Were it not that we were near the ship, we would have drowned (*Bava Batra* 73b).⁷⁶

Rashbam:

Sand yatva on its back - sand had gathered on its back: *sprouted up* - grass on the sand: *Thinking it to be dry land* - an island:

weapon through which each individual Jew wins his personal battles, and, ultimately, Mashiach wins his (see *Mai HaNachal*).

Reb Noson writes that this is the great value of what Rebbe Nachman refers to elsewhere as “turning one’s studies into prayers” (*Likutey Moharan* II, 25). Whatever Torah a person studies becomes sparks of souls that are renewed when they are then incorporated into his prayers. This is so even if he studies one subject and prays to properly observe another. All the more if he prays to be able to observe what he has just studied. Then, his studies and prayers are truly united, illuminating one another in a most awesome fashion. Thus, for example, the more a person desires to attain true, everlasting life, the more he will strive for a life bound up with Torah and prayer (*Torat Natan* #23).

73. **feminine waters.** The Kabbalah speaks of the two complementary concepts known as *mayin dukhrin* and *mayin nukvin* (literally, “masculine waters” and “feminine waters”). Essentially, *mayin dukhrin* denotes spiritual energy which descends from Above. It symbolizes the flow of *shefa* (bounty) which God benevolently provides for mankind and the world. *Mayin nukvin*, on the other hand, denotes spiritual energy ascending from below and is symbolic of man’s fulfillment of God’s will. This energy from below arouses a reciprocal energy from Above (see *Likutey Moharan* I, 185, n.12 for the meaning of “waters” in connection to this term). Consider the following metaphor:

A mother will display her well cared for children to her husband. She proudly demonstrates how she has utilized the resources he has given her. This naturally gains her husband’s favor, and he is encouraged to give her more of his bounty. The raising of *mayin nukvin* suggests such a concept. One spiritual level or world will display that it has guarded and developed the bounty it has been given. Then the higher world, seeing that what has been given to the lower world bears fruit, is inclined to bestow more (*Rabbi Yaakov Meir Shechter*).

In our context, raising feminine waters relates to the souls that are rectified by means of a Jew fulfilling God’s will through Torah study and the performance of mitzvot. That is, the Torah has brought the souls to a more rectified state, to a state where they can illuminate the

מַאִירָה לְהַנְשָׂמוֹת בְּבְחִינַת חֲדוּשִׁין, שֶׁהִיא מְחַדֶּשֶׁת אוֹתָם בְּבְחִינַת עֲבוּר.

וְהַנְשָׂמוֹת הַמְלַבְּשִׁין בְּתַפְלָה, הַמוֹבְאוֹת לְצַדִּיק שֶׁבְּדוֹר הֵם בְּבְחִינַת (תְּהִלִּים מֵה): “בְּתוֹלוֹת אַחֲרֶיהָ רְעוּתֶיהָ מוֹבְאוֹת לָךְ.”

אָמַר רַבָּה בַּר בַּר חַנָּה: זְמַנָּא חֲדָא הוּוּ קְאֻזְלִינָן בְּסַפִּינְתָא, וְחֻזִּינָן הוּוּא כּוֹרָא דִּיתְבָּא לִיה חֲלָתָא אַגְבִּיָּה, וְקִדְחָה אַגְמָא עֲלוּיָה. סַבְרִינָן יְבֻשְׁתָּא הוּוּא, וְסִלְקִינָן וְאַפִּינָן וּבְשָׁלִינָן אַגְבִּיָּה. וְכֹד חָם גְּבִיָּה אֶתְהַפִּיךָ, וְאִי לָאו דְּהוּוּ מְקַרְבָּא סַפִּינְתָא, הוּוּ טַבְעִינָן. (בבא בתרא עג:)

prayers so that prayer elevates them in the aspect of *mayin nukvin* (see *Shaar HaGilgulim* 13).

74. **renews them....** The Hebrew term for “new insights,” *chidushin*, has the same root as *m’chadesh*, “renew.” The souls are renewed—i.e., the Torah yields new insights—when they are elevated through prayer into the aspect of pregnancy. See above, note 65.

75. **...brought to you.** The Psalmist says (*loc. cit.*): “In embroidered garments [the princess] shall be brought to the king; maidens, her companions who follow her, shall be brought to you.” The major commentators explain this as referring to the time of Mashiach, when all Jews, even those who have fallen and become very distant from God, will be brought back to serve Him. The verse thus translates in our text as follows: **In embroidered garments** — clothed within the prayers, **the princess** — the soul **shall be brought to the king** — to the aspect of Moshe-Mashiach (see n.37); and, again, **maidens** — through *Malkhut*/prayer **her companions who follow her** — the fallen souls **shall be brought to you** — are elevated. As explained, elevating fallen souls requires binding one’s prayers to the tzaddikim—i.e., Mashiach, to whom all the prayers will be brought. Then, with his prayer-weapon whole and primed, Mashiach will triumph over the entire world and bring it under God’s dominion (*Mai HaNachal*).

In review: The main weapon of Mashiach, and indeed of every single Jew, is prayer (§1). However, a person cannot come to true prayer unless he first attains the level of guarding the Covenant (§2). And even when one guards the *brit* and attains the power of prayer, he still needs the attribute of *mishpat*. That is, his weapon (prayer) must be wielded judiciously (§3). To attain *mishpat*, he must give charity (§4). Conversely, the major disturbances to one’s prayers, one’s foreign thoughts and lack of concentration, stem from a corrupted sense of *mishpat* (§5). And to ensure that one’s prayers are accepted, one must bind himself to the tzaddikim. They alone know how to elevate each prayer to its proper place (§6). One must also study Torah, specifically with the intent of observing the mitzvot he studies. This enables him to elevate fallen souls (including his own) and renew them through his prayers (§7).

76. **Rabbah bar bar Chanah....** Rebbe Nachman now shows how the concepts of this lesson are alluded to within the framework of Rabbah bar bar Chanah’s story.

Rabbah bar bar Chanah recounted...we saw this fish — For in our exile the Holy One has, as it were, hidden His countenance. <As is written (Deuteronomy 31:18), “and I will utterly hide My face,” and> as in (Psalms 30:8), “You hid Your face.” <It is known that the face> is an aspect of compassion, <and conversely the back> is an aspect of stern judgment.⁷⁷ Thus, all our prayers and petitions are <only> concerned with His having turned His back to us; that He should return His countenance. As <King David requested> (Psalms 86:16), “O turn to me <and show me mercy>,” and as in (Numbers 6:25, 26), “May God make His countenance shine <upon you and grant you mercy. May God turn His countenance to you.>”⁷⁸

When we see the length of <this bitter> exile and how each day we cry out to Him and yet are not saved, there are those of our people, the Children of Israel, who err in their heart, God forbid. <They say> that all the prayers are for naught.⁷⁹ But in truth, <it is not so>. The tzaddikim of each and every generation raise <all the prayers> and erect them, as in, “Moshe erected the Tabernacle.” They raise each and every part to its place and build the structure of the *Shekhinah* bit by bit, until the full measure of it structure is realized. Then Mashiach, who is Moshe, will come and consummate it, by erecting it perfectly.⁸⁰

77. **hidden His countenance...stern judgment.** The Kabbalah often uses “face” and “countenance” to denote kindness. It is like when one person feels compassion and concern for another, and so turns to him and eagerly listens to what he has to say. Conversely, “back” denotes stern judgment. It is like when one person wants nothing to do with another, and so turns his back to him and refuses to be of any assistance. Therefore, Rebbe Nachman teaches, when exile was decreed upon the Jews, God’s attribute of kindness—His face—became hidden, leaving stern judgment—His back—in its place.

There is also a deeper intention here. The Rebbe quotes the verse “You hid Your face,” indicating that even if God’s countenance is turned to us, we might not benefit from it because it is hidden. “Hidden” and “turned away” thus represent two separate levels. As opposed to a revealed countenance, which denotes a flow of *shefa* (bounty), a hidden countenance indicates an absence of bounty, but not necessarily the presence of suffering. Suffering, which stern judgment implies, is indicated rather by God’s having turned His countenance away from us.

78. **O turn to me...His countenance shine....** In the first verse, the Psalmist (*loc. cit.*) pleads with God to turn His face to us—i.e., the negation of stern judgment. The second verse, part of the Priestly Benediction, is a blessing that “God make His countenance shine” on the Jewish people—i.e., supply them with abundant *shefa*. This is the mission of a Jew: to mitigate decrees and *turn* them into blessings for abundant bounty.

79. **...prayers are for naught.** With this, Rebbe Nachman introduces into the lesson the virtue of patience. Both prayer and patience correspond to the nose, as in, “For My praise,

וְזֶה שֶׁאָמַר רַבָּה בַּר בַּר חַנָּה: חֲזִינָן לְהַאי פּוֹרָא וְכוּ', כִּי בְּגִלוּתֵנוּ, כְּבִיכּוּל, הִקְדוּשׁ-בְּרוּךְ-הוּא בְּהִסְתַּרְתָּ פָּנִים, כְּמוֹ שֶׁכָּתוּב (תהלים ל): “הִסְתַּרְתָּ פָּנֶיךָ”, שֶׁהוּא בְּחִינּוֹת רַחֲמִים, וּפְנֵה עֲרַף שֶׁהוּא בְּחִינּוֹת דִּין. וְכָל תְּפִלוֹתֵינוּ וּבִקְשָׁתֵנוּ, עַל זֶה שֶׁפָּנֵה עֲרַף אֱלֹהֵינוּ, שִׁיחֹזר אֶת פָּנָיו, כְּמוֹ שֶׁכָּתוּב (תהלים פו): “פָּנֵה אֱלֹהֵינוּ”. וְכְמוֹ שֶׁכָּתוּב (במדבר ו): “יָאֵר ה' פָּנָיו”.

וְכִשְׁאָנוּ רוּאִים אֶדְרֵךְ הַגָּלוּת, וּבְכָל יוֹם אֲנַחְנוּ צוֹעֲקִים אֵלָיו וְאֵינָם נוֹשְׁעִים, וַיֵּשׁ מֵעַמּוּנוּ בְּנִי-יִשְׂרָאֵל שְׁטוּעִים, חֵם וְשִׁלוּם, בְּלִבָּם, שֶׁכָּל הַתְּפִלוֹת הֵם לְרִיק, אֲבָל בְּאֵמֶת כָּל הַתְּפִלוֹת - הַצְּדִיקִים שֶׁבְּכָל דּוֹר וָדוֹר, הֵם מְעֲלִים אוֹתָם, וּמְקִימִים אוֹתָם, כְּמוֹ שֶׁכָּתוּב (שמות מ): “וַיִּקָּם מֹשֶׁה אֶת הַמִּשְׁכָּן”. וּמְעֲלִין כָּל שִׁיפָא וְשִׁיפָא לְדוּכַתִּיהָ, וּבוֹנִין קוֹמְתָהּ שֶׁל הַשְּׂכִינָה מְעַט מְעַט, עַד שֶׁיִּשְׁתַּלֵּם שְׁעוֹר קוֹמְתָהּ, אֲזַי בּוֹא מְשִׁיחַ, דָּא מְשָׁה, וַיִּשְׁלֵם אוֹתָהּ, וַיִּקָּם אוֹתָהּ בְּשִׁלְמוֹת.

echtom (I will restrain My anger)” (§1). Just as God withholds His anger and does not mete out deserved suffering, so, too, the Jewish people must exhibit patience while waiting for their prayers to be answered. In fact, the more patience we exhibit, the greater our ability to mitigate God’s anger (*Biur HaLikutim*). As Reb Noson explained, Esav personifies the view that there is no reason for prayer (see n.26). For nearly the past 2,000 years we have been exiled under the domination and influence of Edom/Rome, whose progenitor was Esav. Accordingly, there have been many occasions for the Jewish people to despair of prayer. This is why the Rebbe emphasizes patience as a vital element when praying to God. As he goes on to say, “But in truth...The tzaddikim of each and every generation....”

80. **erecting it perfectly.** Reb Noson writes: It is important to realize that the same evil inclination which entices a person to sin, later taunts him for having succumbed, and then sets about convincing him that he has no hope of salvation. The person who has sinned is left wondering why he should pray. “Of what use is prayer to me now that I’ve sinned?” he asks himself. “There’s no hope for me anymore.” In this way, the evil inclination succeeds in its ultimate goal: bringing man to despair. This, in fact, is the reason the present exile has extended on and on. The Jews have despaired of prayer!

Nevertheless, Reb Noson concludes, each generation has its share of true tzaddikim; righteous individuals who encourage people’s faith in the efficacy of their prayers. Because of these tzaddikim, salvation will ultimately come to the Jewish people. And this is true of the individual as well. Each Jew’s personal salvation only comes when he does not despair of praying; when he is patient and believes that each of his prayers bears fruit (*Torat Natan* #24).

This is the meaning [of Rabbah bar bar Chanah's statement]:

we saw this fish — This alludes to the tzaddik of the generation, who is called a fish, <as is known>.⁸¹ This is the aspect of Moshe-Mashiach.

Chol, sand, had settled on its back — <“Chol” suggests prayer, as in, “Then Moshe *ChaL* (began to plead)” (Exodus 32:11). **Sand...on its back:**> These are the prayers we pray because He has, as it were, turned His back to us.⁸²

yatva, had settled — This is, “They brought the Tabernacle to Moshe.” For it is necessary to bring and bind the prayers to the <tzaddikim> of the generation.⁸³

a meadow sprouted up — These are the souls which accompany the prayers, “her companions who follow her...”⁸⁴ For the souls are called grass, as is written (Ezekiel 16:7), “I caused you to increase like the foliage of the field.”⁸⁵

Thinking it to be dry — That is, that the prayers [are dried out and] do not bear fruit. But in truth, it is not so. Rather:

We ascended, and we baked and cooked — All the prayers ascend and rise upward. And the more we pray, the more the *Shekhinah* is built up. She then prepares herself for union.⁸⁶ This is **we baked and cooked**.

81. **fish, as is known.** In the writings of the Kabbalah, the tzaddik is likened to a fish (see *Zohar* III 42a; *Me'orey Ohr*; *dag*). Water is symbolic of Torah and wisdom, as in, “Let all who are thirsty, come for water” (see n.66), and, “The earth shall be filled with the knowledge of God as the waters cover the sea” (Isaiah 11:9). Thus, just as fish live in water and cannot survive outside it, the tzaddik is totally submersed in Torah and cannot survive without it. Moreover, to the degree that any Jew guards the Covenant, he is likened to a fish, the aspect of Moshe-Mashiach.

The *Biur HaLikutim* points out that the Hebrew letters for “fish” (דג), *dalet* (= 4) and *gimel* (= 3), have a numerical value of seven. These correspond to the seven expansions of God's Holy Names: four expansions of the Holy Name *YHVH* and the three expansions of God's Holy Name *Ehyeh*. The tzaddik is called *dag* because he is an aspect of Yosef, who merited the *tarpo* lights (see n.24).

82. **Chol...on its back....** *Chol* (חל, sand) is phonetically similar to *ChiLah* (חלה, to entreat). Scripture (*loc. cit.*) relates how Moshe pleaded with God to restrain His anger at the Jewish people. Literally, the verse reads: “Then *ChaL* Moshe the countenance of God.” Thus, “sand had settled on its back” alludes to our prayers and entreaties because God has hidden His countenance by turning His back to us.

83. **yatva...bind the prayers....** The Aramaic term *yatva* (“had settled”) can also mean

וְזֶה פְּרוּשׁ:

חֲזִינָא לְהַאי כּוֹרָא – הוּא בְּחִינַת צַדִּיק הַדּוֹר, הַנִּקְרָא דָּג, זֶה בְּחִינַת מֹשֶׁה מְשִׁיחַ.

דִּיתְבָּא לִיה חֲלָתָא אַגְבִּיָּה – הֵינּוּ הַתְּפִלוֹת שְׁאַנּוּ מִתְּפִלָּיִם עַל זֶה, שְׁכַבְיָכוֹל פָּנָה עֲרָף אֵלֵינוּ.

יְתָבָא לִיה – הֵינּוּ: “וַיָּבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה”, כִּי צָרִיךְ לְהֵבִיא וּלְקַשֵּׁר אֶת הַתְּפִלָּה לְהַצַּדִּיק שֶׁבְּדוֹר.

וְקִדְחֵי עֲלֵה אַגְמָא – הֵינּוּ הַנִּשְׁמוֹת הַבָּאִים עִם הַתְּפִלָּה, בְּחִינַת (תְּהִלִּים מֵה) “בְּתוֹלוֹת אַחֲרֵיהֶּ רְעוּתֶיהָ” וְכוּ', כִּי הַנִּשְׁמוֹת הֵן נִקְרָאִין עֲשָׂבִין כְּמוֹ שֶׁכָּתוּב (יחזקאל טז ז): “רִבְבָה כְּצֶמַח הַשָּׂדֶה נִתְתִּיךְ”.

וְסִבְרִינָן יְבִשְׁתָּא הוּא – הֵינּוּ שְׁהֵתְפִלוֹת אֵינָם עוֹשִׂים פְּרוּת, אֲבָל בְּאֵמַת אֵינוּ כּוֹן, אֶלָּא

סִלְקִינָן וְאַפִּינָן וּבִשְׁלִינָן – הֵינּוּ כָּל הַתְּפִלוֹת סִלְקִינָן וְעוֹלִין. וְכָל מֵה שְׁמַרְבִּין בְּתְפִלָּה, נִבְנֶה הַשְּׂכִינָה בְּיִתְרָה, וּמְכִינָה אֶת עֲצָמָה לְזוּג, וְזֶה ‘אַפִּינָן וּבִשְׁלִינָן’, כִּי אַפִּיָּה וּבִשׁוּל הֵם הַכֹּנֶה לְאַכִּילָה, לְבְּחִינַת

“had brought.” Rashbam translates it as “had gathered.” Thus, in our context, *yatva* relates to the concept of bringing and binding one's prayers to the tzaddikim, as has been explained in section 6.

84. **her companions....** The souls that are elevated through the aspect of pregnancy, as explained in section 7.

85. **foliage of the field.** The prophet Ezekiel describes the children of Israel during their sojourn in Egypt, when, because they multiplied very rapidly, they went from a single family to an entire nation. The “foliage of the field” thus refers to the Jewish souls. This has a further connection to our text, to the fallen souls mentioned earlier. The Ari teaches that the Jews born during the Egyptian exile had fallen souls, and so were in particular need of rectification (*Shaar HaPesukim*, *Shemot*).

86. **union.** The *Shekhinah* is *Malkhut*, the last of the *sefirot* and the one symbolic of this world (see Appendix: The Divine Persona; Levels of Existence). The term union indicates that *Malkhut* is ready to unite with the Divine persona *Z'er Anpin* in order to bring *shefa* down to this world. This is God shining His countenance upon us.

The concept of building the *Shekhinah* is fundamental in the Kabbalah. The Ari teaches that the Breaking of the Vessels at Creation especially caused blemish in *Malkhut*. The mission

Baking and cooking are preparations for eating, which is [a metaphor for] union, as is written (Genesis 39:6), “except for the food he himself ate.”⁸⁷

<**When its back became hot** — That is,> when the structure of the entire *Shekhinah* is completed through the multitude of prayers, <then God’s> compassion will warm. The attribute of stern judgment is transformed into the attribute of compassion.⁸⁸ This is:

became hot — When His compassion warmed.

its back...turned over — That is, the attribute of stern judgment is transformed into the attribute of compassion.

Were it not that we were near the ship <we would have drowned> — This is (Isaiah 48:11), “For My own sake, for My own sake I will do it.”⁸⁹ As is found in the Midrash <concerning the verse,> “Who preceded Me that I should reward him?” (Job 41:3)—who has made a mezuzah for My sake before I gave him a house (*Vayikra Rabbah* 27:2)?⁹⁰ From this we can conclude that all our good deeds and all the prayers are entirely from Him. Thus, it is not proper to consider receiving reward for any <mitzvah or prayer>.⁹¹

And although it appears that through our prayers and study of Torah the redemption will come, even so, we are in need of His kindness⁹²; that in His kindness He will redeem us.⁹³ This is:

Were it not that we were near the ship — This corresponds to kindness. As our Sages taught: The majority of sailors are benevolent

of the tzaddikim, indeed of all humanity, is to restore and rebuild *Malkhut*, the *Shekhinah*. Once this is accomplished, Mashiach will come.

87. **baked and cooked...the food he himself ate.** Scripture states that Yosef’s master, Potifar, “left all his affairs in Yosef’s hands, except for the food he himself ate.” This “food” is a euphemism for Potifar’s wife, for the Torah speaks in a refined language (*Rashi, loc. cit.*). Just as baking and cooking are necessary when preparing food for consumption, so, there must be a “baking and cooking” of the seed for a successful union. In our context, this refers to the souls that are elevated through the aspect of pregnancy. Their rectification depends upon the prayers of the Jewish people. Thus, even when it seems to a person that his prayers go unanswered, he should know that no entreaty is ever lost. His prayers are being used for another purpose: to rectify and elevate other souls, which are the building blocks of the Tabernacle, *Malkhut*.

88. **stern judgment...compassion.** A union for producing *shefa* only takes place “face to face.” Therefore, when, as a result of our many prayers, God’s compassion is aroused and His countenance turns to us, a union occurs. An abundance of bounty then descends to the world.

זווג, כְּמוֹ שְׁכָתוּב (בראשית לט): “כִּי אִם הִלָּחֵם אֲשֶׁר הוּא אוֹכֵל.”
כְּשִׁישְׁתֵּלֶם קוּמָה שֶׁל כָּל הַשְּׂכִינָה, הֵינּוּ עַל-יְדֵי רַב הַתְּפִלוֹת,
יְכַמְרוּ רַחֲמָיו, וַיִּתְּהַפֵּךְ מִדַּת הַדִּין לְמִדַּת הַרַחֲמִים. וְזֶה:

כַּד חָם – הֵינּוּ כְּאֲשֶׁר יְכַמְרוּ רַחֲמָיו.

גְּבִיָּה אֶתְהַפֵּךְ – הֵינּוּ שִׁיתְהַפֵּךְ מִדַּת הַדִּין לְמִדַּת הַרַחֲמִים.

וְאִי לֹא הוּי מְקַרְבֵּינָן לְסַפִּינְתָא – הֵינּוּ: (ישעיה מח) “לְמַעַנִי לְמַעַנִי
אֶעֱשֶׂה זֹאת” כְּדֹאִיתָא בְּמִדְרָשׁ: “מִי הִקְדִּימָנִי וְאֶשְׁלֵם לוֹ” (איוב
מא) – ‘מִי עָשָׂה לִי מְזוּזָה קֹדֶם שֶׁנִּתְּתִי לוֹ בֵּית וְכוּ’ (ויקרא רבה כז,
ב). נִמְצָא, שֶׁכָּל מַעֲשִׂים טוֹבִים שֶׁלָּנוּ וְכָל הַתְּפִלוֹת – הַכֹּל מֵאֲתוֹ,
וְאִין רְאוּי לְחַשֵּׁב לְקַבֵּל שָׂכָר עַל שׁוּם דְּבָר.

וְאֶף-עַל-פִּי שֶׁנִּרְאָה, שֶׁעַל-יְדֵי תְּפִלָּתָנוּ וְתוֹרַתָנוּ יִהְיֶה הַגְּאֻלָּה,
אֶף-עַל-פִּי-כֵן צְרִיכִין אֲנַחְנוּ לְחַסְדוֹ, שֶׁבְּחַסְדוֹ יִגְאֵל אוֹתָנוּ. וְזֶה:

אִי לֹא מְקַרְבֵּינָן לְסַפִּינְתָא. זֶה בְּחִינַת חֶסֶד, כְּמוֹ שֶׁאֲמָרוּ חַכְמֵינוּ,

89. **For My own sake...I will do it.** Scripture states that God will redeem the Jewish people not because they proved meritorious but for His own sake—for the glory of His Holy Name. Rebbe Nachman will explain the apparent contradiction between this verse and our notion of salvation: If God will redeem us for His own sake, what is the point of our prayers? Why must we pray for salvation? Whereas if our prayers and Torah study do earn us salvation, as has been explained in the lesson, why does God say He will redeem us for His own sake, and not because of anything we might do?

90. **Who preceded Me....** One the one hand, man is commanded to perform the mitzvot; on the other hand, it is literally impossible for him to perform the mitzvot unless God first grants him the opportunity to do so. The Midrash (*loc. cit.*) lists some ten examples showing how a person cannot fulfill the commandments unless he first receives God’s bounty, for “whatever is under the entire heaven is Mine.” This is as the Rebbe now explains, “From this we can conclude that all our good deeds....”

91. **not proper to consider receiving reward....** For, in truth, we did not merit reward by virtue of anything we did first.

92. **through our prayers and study....** Having said this, it is still true that when we pray, study Torah and perform mitzvot—all of these earn us reward and bring closer our salvation.

93. **in His kindness He will redeem us.** As in, “For My own sake...I will do it.” This is one of the paradoxes of life: We must pray, yet realize that all depends solely on God! We must do our part, yet accept that God does it “for My own sake...” alone!

(Kiddushin 482a).⁹⁴ Were it not for His kindness, we would, God forbid, have drowned in exile. <But, by means of His kindness, He will soon redeem us. Amen.>⁹⁵

9. This is the explanation [of the opening verse]:

{“God said to Moshe, ‘Speak to the priests, the sons of Aharon, and say to them: Let no [priest] defile himself by [contact with] the dead among his people.’”}

{The purpose of this verse is to *hazhir* (warn) the grown-ups concerning the little ones (Rashi).}

Speak to the priests — *EMoR* suggests prayer, as is written (Deuteronomy 26:17), “For God *he’EMaRta* (you have spoken out) this day.”⁹⁶

priests — They represent the Torah, the souls, as is written (Malachi 2:7), “For the priest’s lips guard knowledge, and they seek Torah from his mouth.”⁹⁷

Aharon — He is the aspect of *mishpat*, as is written (Exodus 28:30), “Aharon shall bear the *mishpat* of the Israelites [on his heart].”⁹⁸ For it is necessary to bring all the prayers to the aspect of Moshe-Mashiach. He will then raise <them, as in, “They brought the Tabernacle to Moshe,” and, “Moshe erected> the Tabernacle.”⁹⁹

94. **sailors are benevolent.** The Sages said: A ship on the high seas is often in danger. This causes the sailors to be contrite and inclined to kindness. “Near the ship” thus symbolizes kindness.

95. **He will soon redeem us. Amen.** Our prayers are extremely beneficial and absolutely necessary. Still, were it not for God’s kindness, it would be impossible to survive this long exile.

Thus, in the context of our lesson, the story reads:

Rabbah bar bar Chanah recounted: Once, while traveling on a ship, we saw this fish — We saw the tzaddik of the generation.

Sand had settled on its back — The tzaddik encouraged us to pray so that God would turn to us and bless us with bounty. We complied, and attached our prayers to the tzaddik.

and a meadow sprouted up — We were thus able to elevate the fallen souls. This led us to believe that our efforts and prayers would provide us with all that we asked for and bring about our redemption.

Thinking it to be dry land — But when this did not happen, when salvation did not come, we concluded that our prayers were of no value.

we ascended, and we baked and cooked on its back. When its back became hot, it turned over — Nevertheless, the tzaddik encouraged us not to give up, because all our efforts did count. Eventually, as a result of our prayers, God’s compassion was aroused and He turned to us.

Were it not that we were near the ship, we would have drowned — Yet it was not our merit, but God’s kindness, that caused us to be redeemed.

זְכוּרֵנוּם לְבָרְכָהּ (קידושין פב:): ‘הַסְפִּינִין רַבָּן חֲסִידִים, אִי לֹא חֲסָדוֹ, טַבְעֵינָן, חַס וְשָׁלוֹם, בְּגָלוֹת.

וְזֶה פְרוּשׁ:

אָמַר אֶל הַכֹּהֲנִים – בְּחִינַת תְּפִלָּה. כְּמוֹ שֶׁכָּתוּב (דברים כו): “אֵת הַ’ הָאֲמַרְתָּ הַיּוֹם.”

כֹּהֲנִים – הֵם בְּחִינַת תּוֹרָה, בְּחִינַת נְשָׁמוֹת כַּנִּל, כְּמוֹ שֶׁכָּתוּב (מלאכי ב): “כִּי שִׁפְתֵי כֹהֵן יִשְׁמְרוּ דַעַת וְתוֹרָה” וְכוּ’.

אֲהָרֹן – בְּחִינַת מִשְׁפָּט, כְּמוֹ שֶׁכָּתוּב (שמות כח): “וְנָשָׂא אֲהָרֹן אֵת מִשְׁפָּט בְּנֵי יִשְׂרָאֵל.” כִּי צָרִיךְ לְהִבְיֵא כָּל הַתְּפִלוֹת לְבְחִינַת מִשָּׁה מְשִׁיחַ. וְהוּא יִקִּים אֵת הַמִּשְׁכָּן.

Reb Noson explains that we have no way to understand this paradox. Yet, what we can understand from the Rebbe’s teaching is that a person must be very diligent in his prayers, believing that his efforts will be rewarded handsomely. At the same time, each person must realize how dependent upon God’s compassion he really is (see above, n.31). The more a person practices *mishpat*, the more he is guided by charity, the closer he will be to realizing his goals—through the weapon of prayer. This is why we need to attach ourselves in prayer to the tzaddikim. On their own, our prayers lack potency. However, the tzaddikim take each prayer and elevate it to where it is needed most, so that, with the proper balance of justice, our prayers do have great efficacy and worth.

96. ...*he’EMaRta* this day. Rebbe Nachman now shows how the concepts of this lesson are alluded to in the opening verse.

EMoR (“speak to”) indicates prayer. In *Likutey Moharan* I, 259, Rebbe Nachman explains that the root *e-m-r*, as in the words *he’emarta* and *he’emirkha*, denotes prayer in the form of expressive conversation. That is, when a person speaks to God and confesses his sins, the *Shekhinah* responds and consoles him.

97. **priests...Torah...souls...** The connection between Torah and souls was explained in section 7. This verse from Malachi (*loc. cit.*) shows that “the priest” corresponds to Torah. Thus, “priests” alludes to the souls. These souls are elevated through *e-m-r*, prayer (see §7).

98. **mishpat...on his heart.** In his capacity as high priest, Aharon wore the *choshen mishpat* (breastplate of judgment) while performing the Temple service. It contained twelve precious stones, each engraved with the name of one of Israel’s tribes (which correspond to prayer; see *Likutey Moharan* I, 9:2). Aharon thus corresponds to the aspect of *mishpat*, which is necessary in order to attain perfected prayer (as explained in §3 and §4).

99. **Moshe erected the Tabernacle.** As explained in section 6.

Thus, Rashi explains: **to haZHiR, warn, the grown-ups concerning the little ones.** This refers to the tzaddik of the generation, the aspect of Moshe, the great light.¹⁰⁰ He *yaZHiR* (shines) into and illuminates the prayer, which is the aspect of a small light (see *Zohar* II, 238b).¹⁰¹

Let no priest defile himself...the dead among his people — This is accomplished by guarding the *brit*. As is brought in the *Zohar* (III, 15b): The basic drive of the evil inclination is for sexual promiscuity, this being the fundamental source of defilement.¹⁰²

And when a person guards the *brit*, he merits prayer—the aspect of “For my praise, *echtom* from you.”¹⁰³ This is because the sense of smell is mainly dependent upon purity.¹⁰⁴ As our Sages taught: When purity was lost, fragrance was <taken away> (*Sotah* 49a).¹⁰⁵ As in the incident which the Talmud relates: [Rav Huna found some Hynunus dates¹⁰⁶ and wrapped them in his shawl. Rava, his son, came by] and said to him, “I smell the scent of Hynunus about you.” “My son,” he replied, “you possess purity!”¹⁰⁷

100. **Moshe, the great light.** “Moshe’s face [shone] like the face of the sun” (*Bava Batra* 75a)—i.e., the great light. As an aspect of the great light, the tzaddik of the generation, who is Moshe-Mashiach, has the power to shine into and illuminate the lesser lights. In the terminology of the Kabbalah, Moshe/the great light/the tzaddik corresponds to *Z’er Anpin*, while the lesser light is *Malkhut*.

101. **the prayer...small light.** The root *z-h-r* indicates both “warning” and “shining.” The tzaddik gathers the prayers and shines into them—elevating each prayer to its proper position in the Tabernacle, the *Shekhinah/Malkhut*.

102. **guarding the brit....** A person can only merit perfected prayer after attaining a level of true purity in guarding the *brit*. Because the main urge of the evil inclination is for sexual sin, a person who can guard himself from this source of defilement will certainly be able to guard against lesser sins. Therefore, one who guards the *brit* is protected from defilement and merits prayer.

The verse thus translates in our text as follows:

And God said to Moshe, Speak to the priests — That is, there are souls within the Torah a person studies which are elevated through prayer. But, this prayer needs...

the sons of Aharon — the aspect of *mishpat* (corresponding to the breastplate worn by Aharon).

and say to them: Let no [priest] defile himself by [contact with] the dead among his people — When a person maintains his purity by not defiling himself sexually, this guarding of the Covenant helps him attain prayer that is balanced by the attribute of *mishpat*. Even so, he must bind his prayers to the tzaddik of the generation, the great light, who will illuminate the prayers and elevate them to their proper place.

וְזֶה פֶּרֶשׁ רַשִׁי: 'לְהִזְהִיר הַגְּדוֹלִים עַל הַקְּטַנִּים', הֵינּוּ צְדִיק הַדּוֹר, שֶׁהוּא בְּחִינַת מֹשֶׁה, מְאֹר הַגְּדוֹל, יִזְהִיר וְיֹאִיר אֶת הַתְּפִלָּה, שֶׁהִיא בְּחִינַת מְאֹר הַקָּטָן.

וּלְנַפֵּשׁ לֹא יִטְמָא בְּעַמְיוֹ - הֵינּוּ עַל-יְדֵי שְׂמִירַת הַבְּרִית כַּנִּלְ, כְּמוֹבָא בְּזֵהר (ח"ג דף טו:): 'עֲקָרָא דִּי צִרְאָא בִּישָׂא - עַל עָרְיִין וְהִיא עֲקָרָא דְּמִסְאָבוּתָא'.

וּכְשִׁישְׁמֹר אֶת הַבְּרִית, זֹכֶה לְבְּחִינַת תְּפִלָּה כַּנִּלְ, וְזֹכֶה לְבְּחִינַת (ישעיה מח) "תְּהִלָּתִי אֶחָטֵם לָךְ", כִּי עֲקָר הָרִיחַ תְּלוּי בְּטַהָרָה, כְּמוֹ שֶׁאֲמָרוּ חֲכָמֵינוּ זְכוֹרֵנָם לְבִרְכָה (סוטה מט.): 'מִשְׁבֵּטְלָה הַטְּהָרָה - בְּטַלָּה הָרִיחַ'. כְּמִבְאָר מְעֵשָׂה בְּגִמְרָא (שם) שֶׁאֲמַר: רִיחָא דְּחִנוּנִיתָא אֲנִי מְרִיחַ. אָמַר לִיה: בְּנִי, טְהָרָה יֵשׁ בְּךְ:

103. **echtom from you.** See above, sections 1 and 2.

104. **sense of smell...purity.** For only with sexual purity, guarding the *brit*, is one able to attain prayer, corresponding to the nose.

105. **When purity was lost, fragrance was taken away.** Rashi (*loc. cit.*, *s.v. botlah*) explains that because earlier generations conducted themselves with purity, God blessed them with pure and especially sweet smelling fruits. However, the subsequent decline in moral purity has brought about a loss of this pure, sweet smell. The *Etz Yosef* (*loc. cit.*, *s.v. taharah yesh*) explains that, in fact, what God did was not remove this special fragrance entirely, but rather He concealed it within the inner aspect of the fruit—within its spiritual quality. Thus, only someone who has purified his corporeality and cleansed himself of physical desires—who has himself acquired an inner purity—is able to derive pleasure from this pure, sweet smell.

The *Maharsha* (*loc. cit.*, *s.v. taharah*) points out that olfaction is more a spiritual sense than a physical one. The Talmud asks: How do we know that we recite a blessing over fragrances? We learn this from the verse (Psalms 150:6), “Every soul shall bless God.” What is it that gives pleasure to soul and not the body? the smell of fragrance! (*Berakhot* 43b). This has a further connection with our text in that it is a person’s soul which derives pleasure through the concept of nose—i.e., prayer. However, as explained, for the soul to enjoy a perfected sense of smell—the benefit of perfected prayer—one must attain the level of guarding the *brit*.

106. **Hynunus dates.** An especially juicy and fragrant variety.

107. **...you possess purity.** Because Rava had attained purity, his sense of smell was not spoiled (*Rashi, loc. cit.*, *s.v. taharah*). He was immediately able to sense the sweet smell of the Hynunus dates. The same applies to anyone who has purity. His sense of smell—i.e., his prayer—is potent and bears fruit.

In discussing a number of the concepts mentioned in this lesson, Reb Noson concludes: A person worthy of the sword of prayer must understand how to do battle with it; deflecting it neither right nor left. We learn from this that when a person considers the seemingly endless nature of the present exile, he must not mistakenly conclude that all the Jewish people's prayers for salvation are for naught, God forbid. This would be inclining to the left; turning God's attribute of compassion into cruelty, as though the Holy One turns a deaf ear to our prayers. Conversely, a person should not mistakenly conclude that since without God's kindness it is impossible to accomplish anything through prayer, there is no point in expending any effort on prayer. Relying totally upon God's kindness is inclining, mistakenly, to the right. In truth,

a person must take the balanced path, doing both. He must constantly increase his efforts at prayer, believing that not one of his entreaties is ever in vain. And at the same time, he must bear in mind that without God's kindness he is incapable of achieving anything despite all his efforts and devotions. When we Jews do our part and constantly pray for salvation, then God surely does His part and for His own sake bestows kindness upon us and redeems us. The way to attain this balance, or *mishpat*, is through charity. This is why we give charity before praying (see §4). Just as we distribute bounty through our acts of charity, and this enables us to pray, so, too, our prayers give God cause and reason to answer our entreaties and send us the bounty we seek (*Likutey Halakhot, Nachalot* 4).