

Chayei Nefesh: An Inquiry into the Role of the Tzaddik, Part II

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Chaf/20. We learn in tractate *Shabbos* 10a:

Rav Chisda and Rabba Bar Rav Huna were sitting together to judge a dispute all day long until they were exhausted. Rav Chiya Bar Rav Midifti taught, " 'The people stood before Moses from morning until evening' (Exodus 18:13). Do you suppose that Moses sat and rendered judgments all day long? If so, when did he have time to study? Rather, it comes to teach us that every judge who renders absolutely true judgments, for even a brief time, Scripture considers him to be a partner with the Holy One, blessed be He, in the act of creation." (Or according to Rabbeinu Chananel's version, "It is as if he helped the Holy One, blessed be He, in the act of creation.")

The *Rosh* cites this in his legal rulings (ad locum, 20), as does the *Tur* (*Choshen Mishpat*, 1).

Our Sages further state in *Megillah* 18a:

Rabbi Acha said in the name of Rabbi Elazar: From where [in the Torah] do we know that the Holy One, blessed be He, called Jacob "E-I" [one of God's names]? From [the scriptural verse] "And he called Him 'E-I,' the God of Israel" (Genesis 33:20).¹

The Midrash states (*Bereishis Rabbah* 98:1): "I will call unto *Elokim* [another Divine Name] – this is Jacob." See the commentary of *Eitz Yosef*, ad loc. [The same source] continues (ibid. 98:4):

¹ That is, homiletically the God of Israel called Jacob "E-I."

"Listen to (e/) Israel, your father." [The Hebrew word for the preposition "to" is spelled the same way as the Divine Name "E-I."] Rabbi Yudan and Rabbi Pinchas [discussed this phrase]. Rabbi Yudan interpreted: "Listen to the God of Israel, your Father." Rabbi Pinchas interpreted: " 'E-I' itself refers to 'Israel, your father.' For just as the Holy One, blessed be He, creates worlds, so does your father [Israel] create worlds."

Eitz Yosef (ad loc.) explains that in Israel's merit the universe was created, and he became a partner with God in the act of creation.

In addition, the Midrash states (*Bereishis Rabbah* 79:10):

"He established an altar there and called it 'E-I.' " Resh Lakish interpreted this: " 'And he called Him 'E-I, God of Israel' – meaning that Jacob declared, 'You are the Lord above, and I am the Lord below.' "

Concerning this, *Eitz Yosef* comments: "That is, the *tzaddik* presides over the natural order to perform miracles and nullify heavenly decrees by means of prayer."

We find in *Vayikra Rabbah* 36:4:

Rabbi Pinchas said in the name of Rabbi Reuven: "The Holy One, blessed be He, declares to His world, 'My world, My world, I will tell you who created you and who formed you: Jacob created you, Jacob formed you,' as it is written, 'Your creator, Jacob; your former, Israel.' "

The Midrash goes on to discuss the great merit of the *tzaddikim*, see there. Similarly, the introduction to the holy *Zohar* interprets:

"And say unto Zion, "You are *ami* (My people)." Do not read "*ami*," but "*imi* (with Me)." That is, you are a partner with Me. Just as I made heaven and earth with My speech, so do you. Worthy are those who busy themselves with Torah" (*Zohar* 5a; and see further on pp. 9b-10a).

The *Mechilta* (*Beshalach*, 31) states: "If one believes in the Shepherd of Israel [i.e. Moses], it is as if one believes in He who spoke and the world came into being."

In the *Sifrei* (*Beha'aloscha*) it states: "Whoever hates the *tzaddikim* is like one who hates the Master of the Universe."

And we find in *Sanhedrin* 110a:

Rav Chisda said: Whoever challenges his teacher is as if he challenges the Divine Presence; as it states, "When you contended with God [concerning a dispute with Moses] (Numbers 26:9; see Rashi)."

Rav Chama ben Rabbi Chanina said: Whoever argues against his teacher is considered as if he did so against the Divine Presence; as it states, "These are the waters of strife about which the children of Israel strove with God" (Numbers 20:13). [This is one of the incidents in which the people complained against Moses, the teacher of all Israel.]

Rabbi Chanina bar Pappa said: Whoever speaks complainingly against his teacher is as if he spoke complainingly against the Divine Presence; as it states, "Not against us are your complaints, but against God" (Exodus 16:8).

Rabbi Avahu said: Whoever thinks ill of his teacher is as if he thinks ill about the Divine Presence; as it states, "And the people spoke against the Lord and against Moses" (Numbers 21:5).

And the Rambam rules accordingly in his *Mishneh Torah, Hilchos Talmud Torah* 5:1.

In *Koheles Rabasi* 9:26, it states:

Rabbi Azariah and Rabbi Yonasan ben Rabbi Chagi said in the name of Rabbi Yitzchak bar Miryon: Whoever is brazen to the Sages and to the Torah leader of the generation is as if he were brazen to the King.

Rabbi Yudan said: Whoever is brazen to the King is as if he was brazen to the Divine Presence; as it is written: "He raised his hand against the King, against David." "Against the King" refers to the Supreme King of Kings, blessed be He, and secondly, "against David," refers to David, King of Israel (II Samuel 20:21).

Similarly, see *Bereishis Rabbah* 94:8.

It states in *Berachos* 64a: "Rabbi Avin ha-Levi said, 'If one takes pleasure in a meal in which a Torah scholar participates, it is as if he takes pleasure in the effluence of the Divine Presence.' "

Thus, it has been clearly shown that it was common practice for our Sages to homiletically equate Torah scholars and *tzaddikim* with the Deity. They were not the least bit afraid or hesitant to do so, lest anyone come to err by means of this, and say that Torah scholars and *tzaddikim* are divine beings in and of themselves or intermediaries, heaven forbid. In truth, it is desirable to the Holy One, blessed be He, that the *tzaddikim* be held dear. For when they are appreciated and honored by

their generation, and their names are made great, the name of God is also made great, as is explained in *Likkutei Moharan* II, Lesson 67, "*Bereishis . . . Le-eynei Kol Yisrael*," see the entire teaching.

There is utterly no reason to fear that this might lead to any sort of heretical thought entering into the heart of any Jew, much less a group of Jews, and certainly not the entire Jewish people, a "holy nation unto its God."

Chof Alef/21. Our Sages state in *Sanhedrin* 38b that the Holy One, blessed be He, showed Adam all future generations and their Torah exegetes, as well as all future generations and their wise men. Know and believe that implicit within this statement is that God actually showed Adam all things great and small which ever existed or ever will exist [within the categories] of World, Year and Soul,² corresponding to Space, Time and Man – in general, in particular, and down to the smallest detail, as related to every individual in every generation until the last, as long as the worlds exist. This is an idea that the mouth cannot express, nor the heart conceive.

Adam decreed upon every detail of every created thing that it should be what it should be, as stated in Genesis 2:19: "And the Lord God formed all the beasts of the field and all the birds of the sky from the earth and brought [each one] to Adam to know what to call it; and whatever Adam called it, according to the living spirit within it, that was its name"; study Ramban's explanation of this passage, *ad loc*.

Moreover, it states in *Bereishis Rabbah* 17:5:

The Holy One, blessed be He, told the ministering angels that [Adam's] wisdom was superior to their own. He brought [each of] the domestic animals, wild beasts, and birds before them and asked "What is its name?" But they did not know. He caused them to pass before the man and asked, "This one, what is its name?" [Adam] answered, "This is an ox, this is an ass, this is a horse, this is a camel..." [Then God asked] "And you, what is your name?" He replied, "It is right that I should be called 'Adam,' because I was

² *Sefer Yetzirah*, chapter 3, et passim.

created from the '*adamah* (ground).' " [Then God asked], "And as for Me, what is My name?" He answered, "It is proper that you be called A-D-N-Y, since you are the *Adone* [Master] over all of Your creation." Rabbi Acha said interpretively, "I am A-D-N-Y, that is My name, for it is the name that Adam called Me."

In addition, see what the Midrash says on the Scriptural phrase, "And this one he called 'Woman' " (Genesis 2:23).

The Rabbis expound in *Berachos* 31a and *Sota* 46b: "[It is written,] 'In a land which a man never traversed, nor did a man dwell' (Jeremiah 2:6). This teaches us that every land upon which Adam decreed habitation became inhabited, and every land upon which Adam did not decree habitation remained uninhabited."

With this, one may understand the words of Rabbi Chaim of Volozhin as they were transmitted by his close disciple, the great scholar and *tzaddik*, Rabbi Yosef Zundel of Salant. In the biography, "*Ha-Tzaddik Rabbi Yosef Zundel mi-Salant vi-Rabosav*," Rabbi Eliezer Rivlin cites the first letter that Rabbi Yosef Zundel wrote to his son, Rabbi Aryeh Leib:

Rabbi Zvi Yanniver told me that he once traveled to Vilna with our master, the illustrious Rabbi Chaim of Volozhin, and his son-in-law, Rabbi Moses Mordechai. At noontime they stopped to rest briefly at an inn. The Rav [Rabbi Chaim] said to his companions: "Let it be known to you that Adam decreed that at this moment we all should be at this inn." He spoke further about the subject, and those present were astounded, not by [the concept of] Divine Providence, but by the fact Adam had decreed this. However, when he observed their amazement, he desisted from speaking.

It would seem that he wished to reveal more, but their amazement prompted him to leave off in the middle. However, with trepidation, I would venture

to reveal some of this secret, since among us [i.e. Chassidim], thank God, these matters are not surprising at all. On the contrary, they are rooted in our very lifeblood; in fact, they are foundations of our holy faith. Therefore, I will take the liberty to tell you what seems to be the continuation of the discussion, according to my humble understanding. Based on the explanations of our Sages, it is proper to believe that many other *tzaddikim*, the exceptional ones of all time, knew all this. It is explained in the *Targum Yonasan ben Uziel* on the weekly Torah portion *Vayechi*, as well as in Rashi's commentary, ad loc., and in the *Midrash Rabbah*; seek there, and you shall find.

In *Exodus Rabbah* 32:7, it states:

The Holy One, blessed be He, showed Jacob the presiding angels over each and every kingdom . . . He showed him how many kings, territorial rulers, and local overlords would arise from every nation. And just as He showed them to Jacob during their ascent, so did He show them to Jacob during their decline.

The same text also states (ibid. 40:2):

The Holy One, blessed be He, called him. "Moses," He said to him . . . And what did the Holy One, blessed be He, do? He brought him the Book of Adam and showed him all the generations that would arise from the beginning [of creation] until the Resurrection of the Dead, each generation and its kings, each generation and its leaders, each generation and its prophets.

Vayikra Rabbah 26:7 [also addresses this theme]:

Rabbi Joshua of Sichnin said in the name of Rabbi Levi: [The Scriptural phrase, "Say unto the Priests..." (Leviticus 21:1)] comes to teach us that the Holy One, blessed be He, showed Moses each

generation and its judges, each generation and its kings, each generation and its sages, each generation and its leaders, each generation and its viceroys, each generation and its constables, each generation and its benefactors, each generation and its thieves, each generation and its robbers, each generation and its prophets; and He showed him Saul and his sons...

Bamidbar Rabbah 23:4 teaches:

The Holy One, blessed be He, showed Moses all that ever existed and [all that] would come to pass. He showed him that Samson would arise from [the tribe of] Dan and Barak ben Avinoam from [the tribe of] Naftali; and likewise, every generation and its interpreters [of Torah], every generation and its judges, every generation and its rulers, every generation and its transgressors, every generation and its righteous ones... It teaches that He showed him *Gehinnom*...

And the holy *Zohar* (*Shelach* 157a) states:

"And God showed him all the land" (Deuteronomy 34:1). Not this alone, but all those who are destined to arise in every generation, all of them did He show to Moses.

See further in the *Amaros Tehoros* II, 5, of our master, Rabbi Menachem Azariah of Fano, where he writes in the discourse "*Eim Kol Chai* (Mother of All Life)":

And this shows the great perfection of Moses: His mind could traverse the future without influencing the course of events, as we have explained elsewhere concerning the knowledge of the Creator

Himself. [Moses] saw what would be chosen in the future, not prefaced by any prophetic message whatsoever; rather, "he looked upon the form of God" – that is, he shared in the perception of the Holy One, blessed be He, of all that exists aside from Himself, including matters of the future before they have come into being. [All this] was Moses worthy to clearly apprehend...

The same text continues (ibid. II, 3):

In truth, all prophecies preexisted within [the revelation at] Mount Sinai. Thus the Sages declared, "Prophecy does not rest upon anyone but one who is wise, strong and wealthy," and some add "tall in stature" [qualities that applied to Moses]. In addition to the above-mentioned qualities, [those later prophecies] must all come from Moses. In other words, if they were originally given over to Moses at Mount Sinai and subsequently to the later prophets, they are acceptable; but if not [they are not acceptable], because it is forbidden for any prophet to innovate...

[Rabbi Menachem Azariah of Fano] also states: "Divine speech does not rest upon any other prophets except by means of the channel of prophecy, the source of which is Moses" (ibid. II, 4).

Certainly, each of the chosen *tzaddikim*, the unique ones throughout the generations since Moses, peace be upon him, also knew and apprehended all this - - such as the Godly *Tanna*, Rabbi Shimon Bar Yochai; and after him, our master, [Rabbi Isaac Luria,] the holy ARI; and after him, our master, Rabbi Israel, the Baal Shem Tov; and after him, the "*tzaddik* who is the foundation of the universe," the "flowing brook, source of wisdom," our master, Rabbi Nachman, the "light of lights," may their merits shield us.³

³ These five *tzaddikim* are designated as such in *Chayei Moharan* 279; cf. below, *Chayei Nefesh* 34.

To some extent this is explained in *Alim Le-trufah*, ["Collected Letters"] of our teacher, Rabbi Nossan, [foremost disciple of Rabbi Nachman of Breslev]. In Letter 350, he writes to his holy disciples:

[Rabbi Nachman of Breslev] was given over entirely to the most wondrous and awesome newness and vitality, which enabled him to uplift and to renew souls that had descended and fallen for thousands of years, enduring many incarnations. I know and truly believe that our master and teacher [Rabbi Nachman] thoroughly knows, in general and detail, whatever happens to all souls throughout the generations, from the day that the Lord created man upon the earth, down to the present, and until the ultimate end of days. He knows all the ways to rectify each one; and all of these understandings are a small matter to him, for he apprehended divine perceptions that are utterly impossible to grasp intellectually, as it is written, "No thought can grasp You at all" (*Tikkunei Zohar*, Second Introduction).

Indeed, all of the holy true *tzaddikim*, particularly these unique ones of all generations, the select of the *tzaddikim*, who personify the innermost point of truth among the *tzaddikim*, exerted themselves all the days of their holy lives with profound and amazing self-sacrifice to rectify all worlds and all souls, both of the living and of the dead, in general and in particular, down to the most infinitesimal detail, as is known and explained in our sacred literature. And our righteous Messiah, may he come speedily in our days, will bring all these rectifications to their final and perfect conclusion, for he will be the complete embodiment of all the true *tzaddikim* and all the exceptional *tzaddikim* throughout the generations, as all of our holy books concur. This is specifically clarified in the words of our Rebbe in *Likkutei Moharan* I, Lesson 58, "*T'las Nafkin mi-Chad*," section 2; and in *Likkutei Moharan* II, Lesson 83, "*Al Yedei Tikkun ha-Bris*."

[The Messiah] knows all that can be known; nothing is concealed from him, and nothing is hidden from his sight, as is explained in *Sichos ha-RaN*, 93. It also states in the awesome holy book, *Sippurei Ma'asiyos*,⁴ in the remarks [the Rebbe] made after the story *The Burgher and the Pauper*, that the Messiah will tell the Jewish people the meaning of everything they went through each and every day, and which each individual Jew experienced in particular. Therefore, it will be within his ability and he will be fully empowered to rectify the entire universe, as it is written, "All nations shall flow toward [the Messiah]"⁵ (Isaiah 2:2). All the world's inhabitants, and all who dwell upon the earth, will call upon the name of the Lord; and all the earth shall know God, and "the glory of God shall fill the world," *amen*.

Chof Beis/22. Know that this is the hidden meaning of the Hand discussed the *Tale of the Master of Prayer* from the above-mentioned holy book, *Sippurei Ma'asiyos*, namely the Hand that had formerly been in the possession of the King whose Ministers were dispersed, etc., and which then came to be possessed by the Sage. It explains:

The King had possessed the likeness of a hand with five fingers, [inscribed] with all the lines of the hand. This Hand was a map of all the worlds, including everything that had ever happened from the creation of heaven and earth until the end of days, as well as all that will take place afterwards – all was written on that Hand. The position of each and every world with all its details was inscribed on the lines of that Hand, precisely as on a map, as is known to those familiar with maps of the world. Something like letters were marked on the lines, as on those of a map, which has letters written beside each feature to identify it; to make known, for example, that here is located a certain city, here, a certain river, etc. In exactly the same way, something like letters were marked on the lines of that Hand. These letters were inscribed beside every object indicated on the

⁴ Rabbi Nachman of Breslev's thirteen mystical stories, which he told during the last years of his life.

⁵ In its literal sense, the verse refers to the Holy Temple. However, in this context the author relates the verse to the Messiah, as indicated by *Likkutei Moharan* I, 16.

Hand in order to state its nature, as well as to indicate the details of all countries, cities, streams, bridges, mountains and other features. Everything was recorded with those lines of the Hand, and beside each object were letters that identified it as this or that.

[The Hand] also showed all the people that traverse each country, and all that happens to them; everything [could be found] there. Thus were inscribed the roads from one country to the next, and from one place to another, and it also delineated the way from world to world. For there is a way and a path by means of which one may ascend from earth to Heaven. (It is impossible to ascend to Heaven, because one does not know the way; however, the way to ascend to Heaven was inscribed there.) All the paths from world to world were drawn [on the Hand], for Elijah went up to Heaven by a certain path, and that path was indicated there; Moses went up to Heaven by a different path, and it, too, was marked there; likewise, Enoch ascended to Heaven by yet another path, and it was also written there; thus, from world to world, all was inscribed on the lines of the Hand.

And every entity was marked on the Hand according to what it was at the time of the creation of the universe, according to its present existence, and according to what it shall be afterwards. For instance, Sodom was inscribed according to its condition while inhabited, prior to its destruction; likewise, Sodom was portrayed as a city undergoing destruction; and Sodom was also portrayed as it appeared after its destruction – for on that Hand was written all that was, all that is, and all that shall be.

And ever since the great Storm Wind came and confused everything in the world completely, turning water to dry land, and dry land to ocean, making the wilderness into an inhabited place, and an inhabited place into a wilderness -- and it also invaded the King's palace and abducted the child of the Queen's Daughter, and they all

scattered, the King, Queen, and all the Royal Ministers -- ever since then, the Hand has remained with the Sage.

Chof Gimel/23 This form of the Hand incorporates all the worlds and all that may be found within them, both spiritual and material entities, from their beginning until their ultimate end. Therefore, they are all described as aspects of the Hand.

Faith is the foundation of the entire Torah, as it is written, "All of your commandments are faithful [*'emunah,*' which is literally, 'faith']" (Psalms 119:86), which is elaborated upon in *Likkutei Moharan* II, Lesson 19. Hence, it is the foundation of all creation, as in the phrase, "And all His works are with faith" (Psalms 33:4), which is elucidated in *Likkutei Moharan* I, Lesson 5, "*B'chatzotzros,*" section 2. And [faith] is an aspect of the Hand, according to the Scriptural phrase, "As God has declared, by the hand of Moses" (Exodus 9:35), which is discussed in *Likkutei Moharan* I, Lesson 22, "*Chosem Be-toch Chosem,*" section 2.

Faith is the foundation of prayer and unification with the Creator, as is explained in *Likkutei Moharan* I, Lesson 7, "*Ve-eileh ha-Mishpatim,*" which discusses faith in the first section; as well as in countless other discourses. And prayer is specifically referred to as an aspect of the Hand, as it is written, "When I go out of the city I shall stretch forth my hands unto the Lord" (Exodus 9:29), which the *Targum* interprets to mean "in prayer." As it is written, "And his hands were faithful" (ibid. 17:12), upon which the *Targum* comments "outstretched in prayer."

The Torah is referred to as an aspect of the Hand, as it is written, "And all of the mighty hand..." (Deuteronomy 34:12), which Rashi explains [as a reference to Moses' hand, which received the Tablets of the Law at Mount Sinai]. And all the commandments and all the transgressions [that the Torah] enumerates, corresponding to "every generation and its sages and its *tzaddikim* and its sinners and its thieves,"⁶ etc., depend upon the paradigm of the Hand, as is discussed in *Likkutei Moharan* I, Lesson 66, "*Va-yehi Nah Pi Sh'nayim be-Ruchacha Eylai,*" section 2.

⁶ *Bamidbar Rabbah* 23:4.

The commandment of charity includes all of the commandments,⁷ hence it is referred to simply as "the *mitzvah*."⁸ [Thus, charity] is especially described as an aspect of the Hand, as it is written, "You shall surely open your hand to [the poor]." (Deuteronomy 15:8).

Likewise, the three most grievous transgressions in the Torah, namely, idolatry, forbidden sexual relations, and murder, are termed aspects of the Hand. It is written of idolatry, "And [Aaron] took [their gold] from their hands and fashioned it with an engraving tool [and made it into a molten calf; and they said, 'These are your gods, oh Israel, which brought you up from the land of Egypt]' " (Exodus 32:4). Correspondingly, the rectification of idolatry is associated with the aspect of the Hand, as it states, "And they gave Jacob all the strange gods which were in their hands" (Genesis 35:4), according to the explanation in *Likkutei Moharan* I, Lesson 22, cited above. Sexual immorality [is similarly related to the Hand], as it is written, "He thrust forth his hands against the ones who were at peace with Him, to defile His covenant."⁹ (Psalms 55:21). Murder [is thus denoted], as it is written, "Your hands are full of blood" (Isaiah 1:15), on which Rashi comments [that "blood" denotes murder] (ad loc.).

Robbery, which is more severe than everything,¹⁰ is also spoken of as an aspect of the Hand, as it is written, "And may they repent, each one from his evil path and from the violence of their hands" (Jonah 3:8).

Likewise, all the trouble and vexation of the wicked is an aspect of the Hand, as it is written, "For You observe trouble and vexation, it is in Your hand, [i.e. for the time being, You enable the wicked to do as they please]" (Psalms 10:14) and note Rashi's interpretation (ad loc.).

All the Divine punishments that result from all the transgressions (corresponding to [the *midrash* cited above, which states that] "God also showed

⁷ See *Bava Basra* 9a.

⁸ Author's Note: see R. Nachman of Breslev's *Sefer HaMidos, Tzedaka*, II, 14, and note the glosses of the Tcheriner Rav, who brings a proof from *Koheles Rabbah* 1:34 that charity is designated by the general term "*mitzvah*." [Editor: In addition, charity is called "the *mitzvah*" throughout the Jerusalem Talmud.]

⁹ The term "covenant (Hebrew: *bris*)" commonly refers to consecration to the divine will, particularly in sexual matters. Based upon the scriptural injunction for Abraham to circumcise himself, his sons, male servants, and all of his male descendants (Genesis 17:2-27), its extended meaning includes all areas of sexual morality.

¹⁰ Rashi on Genesis 6:13, citing *Sanhedrin* 108a.

[Moses] *Gehinnom*,") are also referred to as aspects of the Hand, as it is written, "And no one can be delivered from My hand" (Deuteronomy 32:39, Isaiah 43:13); and note Rashi's interpretation (ad loc.). Additionally, it is written, "And My hand grasps judgement" (Deuteronomy 32:41); and note Rashi's interpretation (ad loc.). And it is written, "And I shall turn My hand against you" (Isaiah 1:25); and note Rashi's interpretation (ad loc.). It also states, "From My hand this happened to you." (Isaiah 50:11). And it is written, "Because you bring to memory your [former] transgressions by showing your [present] iniquities, that your sins are apparent in all your doings; because you bring them to memory, you shall be seized by the hand" (Ezekiel 21:29). And it is written, "And they shall know that this is [the result of] Your hand" (Psalms 109:27).

By contrast, the reward for observing the commandments is related to the Hand, as it states, "And I put My word in your mouth, and with the shadow of My hand I covered you, to spread the heavens and to establish the earth" (Isaiah 51:16); and note the commentary of Rashi (ad loc.). And it is written, "[Behold, the Lord God shall come with might,] and His arm shall rule for Him; behold, His reward is [held in readiness] with Him, and His hire before Him" (Isaiah 40:10).

The totality of creation is [composed of] World, Year and Soul, [corresponding to] Space, Time, and Man; and each of these [categories] is specifically described as an aspect of the Hand.

Concerning "World," which is a spatial concept, it is written, "Also My hand has laid the foundation of the earth, and My right hand has spanned the heavens" (Isaiah 48:13). Furthermore, the details of [the category of World] are described as aspects of the Hand, as it is written, "I will open rivers on high places and fountains in the midst of the valleys; I will transform the desert to a pool of water and the wasteland to springs of water. I will give the wilderness the cedar, the acacia and the myrtle and the pine tree; I will set in the wilderness the cypress, maple and box tree together; that they may see and know and consider and understand together that the hand of God has done this..." (Isaiah 41:18-20).

The Hand is associated with the inanimate and vegetative kingdoms of the earth, and with the animal kingdom, as well, as it states, "And the fear and terror of you shall be upon all animals of the earth and upon all the birds of heaven, among

all things that crawl upon the ground and among all the fish of the sea; into your hand [they] are delivered" (Genesis 9:2). Likewise, it is written, "For in His hands are the hidden things of the earth, and the heights of the mountains are His" (Psalms 95:4). And it is written, "If I ascend to heaven, You are there; and if I make my bed in the nether world, behold, You are there. If I were to take the wings of dawn and dwell in the furthest reaches of the sea, even there Your hand would lead me" (Psalms 139:8-10). This is what the story alludes to [when it describes the Hand as containing] all the ways from city to city and from kingdom to kingdom and from world to world.

[The category of] Year, which corresponds to time, is related to the aspect of the Hand, as it is written, "All of my vicissitudes [literally, 'times'] are in Your hand" (Psalms 31:16).

[The category of] Soul, which corresponds to Man, is termed an aspect of the Hand, as it states, "Your hands have made me and established me" (Psalms 119:73); and it is written, "in Whose hand is the soul of all living things and the spirit of all human flesh" (Job 12:10).

Concerning livelihood, it is written, "You open Your hand and satisfy the desire of every living thing" (Psalms 145:16). [And regarding] blessings, it states, "And Aaron raised his hands toward the people and blessed them" (Leviticus 9:22), which is discussed in *Likkutei Moharan*, Lesson 24, "*Emtza'usa D'Alma*," section 4.

Likewise, joy and melody are associated with the Hand, as is elucidated well in [*Likkutei Moharan* I,] Lesson 54, "*Vayehi Mikeitz*," section 6, beginning with the words, "and the subduing of the power of imagination is accomplished by means of the paradigm of the Hand." [Joy and melody themselves are comprehensive categories, inasmuch as] by means of them, one is enabled to overcome the evil potential of the power of imagination, (which is identical with the Evil Inclination, as explained in *Likkutei Moharan* I, Lesson 25, "*Achavei Lan Mana*," in the supplementary teachings). Upon this depends the entire rectification of man, as well as that of all the worlds which are contingent upon him; and there all spirits are entrusted, as it states, "Into Your hand I entrust my spirit" (Psalms 31:6), which is explained [in *Likkutei Moharan* I, Lesson 54, cited above.]

Similarly, we find very many details of [the categories of] World, Year, and Soul which are described as aspects of the Hand, too numerous to recount, and note what is stated in the above-mentioned Lesson 66, "*Viyehi Na Pi Sh'nayim B'ruchachah Eylai*," which delves into matters most awesome and wondrous concerning this subject; and let this suffice for the present.

Chof Dalet/24 All this and even more than what has been explained here, which the mouth cannot speak, nor the heart conceive, all is incorporated within the form of the hand. God showed all this to Adam and likewise to Jacob and Moses and all the exceptional *tzaddikim*, as well as our righteous Messiah, may he come speedily in our days. [These concepts are implicit in the *midrash* cited above], i.e. "God showed Adam . . . each generation and its Torah exegetes," etc., each according to his ability and level.

Therefore, we find all [of these preeminent *tzaddikim*] associated with the aspect of the Hand. Concerning Adam, it states, "You laid Your hand upon me" (Psalms 139:5). Concerning Jacob it states, "From the hands of the Mighty One of Jacob" (Genesis 49:24); and it also states, "His hand grasped the heel of Esau" (*ibid.* 25:26). Concerning Moses, it states, "And I will cover you with My hand" (Exodus 33:22); and it is written, "He led at Moses' right [with] the arm of His glory" (Isaiah 63:12). The signs and wonders that [Moses] performed are from the aspect of the Hand; as it says of the staff, "And the staff of the Lord [will be] in my hand" (Exodus 17:9). Concerning the prophets, it states, "In the hand of the prophets I have been allegorized" (Hosea 12:11). That is to say, "In the hand," which refers to the above-mentioned aspect of the Hand, "I make myself known allegorically to the prophets with images and visions"; and study the explanation of this in *Likkutei Moharan I*, Lesson 44, as we have elaborated upon elsewhere, with the help of God. Concerning Elijah, it is written, "And the hand of God was with Elijah" (I Kings 18:46). And concerning our righteous Messiah it is written, "And God's purpose shall prosper in his hand" (Isaiah 53:10). It is [also] written, "Rays [of light] issue from his hand" (Habbakuk 3:4), which is explained in reference to our righteous Messiah in *Likkutei Moharan II*, Lesson 83, "*Al Yidai Tikkun ha-Bris*."

Chof Hay/25 [These exceptional *tzaddikim*] merited all this because of their exceedingly sublime and profound wisdom, each one according to his particular aspect. For the wisdom of Adam was greater than that of the Ministering Angels, as in [*Bereishis Rabbah* 17:5] cited above, at the beginning of chapter 21. Jacob was so named for his intellect and wisdom, as the Torah states, "*Ve-ya'akveini*," (Genesis 27:36), which Onkelos translates, "He outwitted me"; and this is explained in *Likkutei Moharan* I, Lesson 1, "*Ashrei Temimei Darech*," as well as in numerous other places in the works of our Rebbe, [Rabbi Nachman of Breslev]. Moses is termed the "wise man," which is discussed in [*Likkutei Moharan* I,] Lesson 4, "*Anochi HaShem Elokecha*," section 7. Thus are designated all true *tzaddikim*, who are included in [the soul of] Moses, as is explained [in that discourse (*ibid.*.)] This is also discussed in *Bava Basra* 116a, in the homiletical teachings of Rabbi Pinchos Bar Chama; and it is clearly elucidated in the holy *Zohar* (*Korach*, 177a) in reference to Aaron, the Lord's Consecrated One. [All this is implicit in the symbolism of] the Hand's remaining with the Sage.

Chof Vov/26 Adam and Moses were associated with the term "*chaf*".¹¹ [This word has a dual connotation: it may refer to the palm of the hand or to the Hebrew letter *chaf*,] whose numerical value is twice that of the letter *yud*. [The Hebrew letter *yud* is also etymologically related to the word *yad*, which means "hand." Therefore, the letter *chaf*] corresponds to the two hands. Thus it is written concerning Jacob, "From the hands [of the Might One of Jacob" (Genesis 49:24),] the plural form implying two hands. However, the case is otherwise with the rest of the prophets, in reference to whom the singular form is employed exclusively, [as in the previously cited scriptural verse,] "By the hand of the prophets I will make Myself known in allegories" (Hosea 12:11).

Know and believe that the mystery of the form of the Hand which had formerly been in the possession of the King is the holy Divine Name Y-H-V-H, which is the source and life-force of all the worlds, from the World of Emanation

¹¹ The author bases his remarks on the previously cited scriptural verses in chapter 24 concerning Adam (Psalms 139:5) and concerning Moses (Exodus 33:22). Both verses use the term *chaf* instead of *yad*.

unto the ultimate innermost point of the world of the World of Action [which in kabbalistic doctrine, comprises the lowest, most corporeal level of creation].

This is the mystery of [the scriptural allusion to] the "hand of Y-H-V-H" (Exodus 9:3), as well as the mystery of "the likeness of Y-H-V-H does he behold" (Numbers 12:8). For the Hand is identical with the Divine Name Y-Y-V-H according to its simple spelling, which comprises four letters [*yud-heh-vav-heh*], plus its expanded spelling:

Yud = yud-vav-dalet

Heh = heh-heh

Vav = vav-vav

Heh = heh-heh

[This expanded spelling comprises ten letters; hence their combination yields a total of] fourteen letters;¹² as is explained in *Likkutei Moharan* I, Lesson 46, in the glosses of our master, Rabbi Nosson.

Therefore, the Hand is [described as containing all that] "was, is and will be," in the tale cited above; for this is the aspect of the Divine Name Y-H-V-H, which declares [that the Creator] "was, is and will be."¹³ Each one of the true *tzaddikim* and Sages would gaze into an aspect of the above-mentioned Hand, that is, the Divine Name Y-H-V-H, which enlivens all the worlds. And according to his profound holiness and wisdom, each one perceived in it whatever he perceived, according to his capability and spiritual level.

Chaf Zayin/27 Every one of the true *tzaddikim* and Sages was uniquely possessed of an entirely different apprehension of Godliness than his fellow; for no two persons are the same, as is discussed in *Likkutei Moharan* I, Lesson 25, "*Achavei Lan Mana*," section 3. Nevertheless, in general, Adam, Jacob and Moses are included in one aspect and level, inasmuch as their perceptions of the Divine Name Y-H-V-H were approximate to one another. The Tcheriner Rav clarifies this concept in his *Parparaos L'Chochmah*, where he comments upon *Likkutei Moharan* I, Lesson 136 ("*Al Tadin Es Chavercha*"). And concerning the rest of the prophets --

¹² The number fourteen in Hebrew spells the word *yad*, meaning "hand."

¹³ By definition, the Divine Name *HaVaYah* denotes the Creator's eternity, as stated in *Shulchan Aruch, Orach Chaim* 5:1; moreover, this Divine Name is etymologically related to these three Hebrew verbs.

whose prophetic spirit came upon them only through the intermediacy of Moses (as we explained above in chapter 21), their perceptions of Godliness were approximate to one another, and they are classified as a different aspect and level.

Now, it is explained in the abovementioned tale that [originally] the Hand had been possessed by the King, and at that time the Royal Ministers had gazed into the Hand itself. The King had shown each one the way to the place where he could receive and renew his power. After the Royal Ministers had been scattered due to the Storm Wind, the Hand had remained with the Sage. However, since the King had been hidden and his men dispersed, [the Sage] did not wish to gaze into the Hand at all, for it belonged to the King alone. Therefore, [the Sage] only inscribed the likeness of the Hand upon a stone, to be used sparingly in order to accomplish his mission, but he did not gaze into the Hand itself. So we find two aspects of gazing into the Hand. First, the Hand itself was gazed into when it was in the King's possession before the reign of the Storm Wind. Second, after the empowerment of the Storm Wind, the act of gazing was directed not to the Hand itself, but [rather] to the likeness of the Hand, as it was inscribed in stone.

When Adam, who was formed by the hands of the Holy One, blessed be He, dwelled in the Garden of Eden, prior to the sin [of eating the fruit of the Tree of Knowledge], he gazed into the Hand -- which is to say, the Divine Name Y-H-V-H -- in a most lofty and sublime manner. [Thus, the *Tale of the Master of Prayer* refers to the act of] gazing into the Hand when it was in the possession of the King himself. This corresponds to the level of Supernal Wisdom, according to the mystery of the garments of skin [which the Creator fashioned for Adam and Eve] (Genesis 3:21). [A well-known *midrash* states that Rabbi Meir interpreted the word *ohr* in this verse, meaning "skin", as if it were] written with the Hebrew letter *alef*. [This spells the word *ohr*, meaning "light"].¹⁴

However, subsequently the Storm Wind was aroused and confounded the world. [This] corresponds to the words of evil speech uttered by the Primeval Serpent [in the Garden of Eden] (Genesis 3:1-5).¹⁵ By these means, the faculty of

¹⁴ *Bereishis Rabbah* 20:29.

¹⁵ Author's note: See *Likkutei Moharan* I, Lesson 38, "*Markevot Para'oh V'Chaylo*," section 2. [Editor: Also see *Yalkut Reuveini* 43a; *Zohar, Va-eschanan*; *Pirkei D'Rabbi Eliezer*, Chapter 20.]

imagination became distorted, and good and evil were commingled, as is explained in [*Likkutei Moharan* I,] Lesson 54, "*Vayehi Miketz / Zicharon*," section 5. Adam succumbed to sin, and on that account was exiled from the Garden of Eden; the impurity [of the Serpent] was drawn into the world; the stature of man was diminished; and death was decreed upon him throughout his generations. [These events] correspond to the concealment of the King as a consequence of the Storm Wind and the dispersion of the Royal Ministers. From thenceforth there was no gazing into the Hand, which is the Divine Name Y-H-V-H, except by recourse to the likeness of the Hand inscribed in stone. [This level of perception is] an aspect of the garments of skin [in which *ohr*, the word for "skin," is] written with the Hebrew letter *ayin*, designating the Lesser Wisdom, as the holy *Zohar* explains (*VaEschanan* 261b).

That is why [Adam] was associated with the term "*chaf*," [whose numerical value is] twice that of the letter *yud*. [Since the word *yud* is similar to *yad*, "hand," this suggests] two hands. For his gazing into the Hand, which is the Divine Name Y-H-V-H, comprised two degrees: before the first sin and after the sin; from thenceforth Adam was not allowed to gaze into the Divine Name Y-H-V-H as before. This is the deeper meaning of "And Adam hid . . . from Y-H-V-H *Elokim*," (Genesis 3:4), alluding to the mystery of the World to Come. (The future world will be characterized by the state of unity that existed prior to creation, when there was complete accord between the Divine Names Y-H-V-H and *Elokim*.) This is discussed in *Likkutei Moharan* I, Lesson 4, "*Anochi*," and in Lesson 54, "*Viyehi Miketz/Zicharon*," section 1.

The world remained desolate until God caused the righteousness of our holy Patriarchs to awaken from the east,¹⁶ particularly the "chosen" of our Patriarchs, namely, Jacob. He was worthy of gazing into and meditating upon the Divine Name Y-H-V-H to the extent that his apprehension of God reached the aspect of gazing into the Hand itself, as when it had been in the possession of the King. (Nevertheless, his apprehension did not actually attain the level of Adam prior to the first sin.) This is the mystery of "[Jacob's] appearance was engraved into the *Kisei*

¹⁶ The author is evidently playing with another word of similar pronunciation meaning "to shine," as the sun shines from the east.

Ha-Kavod [Throne of Glory]" (*Tikkunei Zohar, Tikkun 22, 65b*). It states *kisei* specifically, [for *kisei* is etymologically related to *kisui*, meaning "covering,"] as in the Talmudic dictum, "That which is hidden from you, [do not investigate]"¹⁷ (*Chagigah 13a*). It is also alluded to in the words of our Sages, "The beauty of Jacob was like unto the beauty of Adam" (*Bava Metzia 84a*). (From this you may begin to know and comprehend the eminence and loftiness of our holy *Amoraim* who are cited in the Talmudic passage above (*ibid*).¹⁸ For each and every word of our Sages was measured and counted; and they bear and are suffused with sublime mysteries most wondrous and profound.)

Moses apprehended even more. For Jacob's perception was compared to that of [Moses in the verse,] "And I appeared [unto Abraham, unto Isaac, and unto Jacob as *E-L Shad-dai*]; but My Name Y-H-V-H I did not make known to them." (Exodus 6:3). Moreover, not only did Moses alone perceive this, but he involved himself with the Jewish people, as well, to bring them to the same level. For [Moses] occupied himself with them in order to raise them up from the Iron Furnace, which was the defilement and impurity of Egypt; and he purified and sanctified and drew them near to God exceedingly, until they were completely cleansed from the impurity of the Serpent; and the entire Jewish people were granted the level of Adam prior to the first sin at the time of the Giving of the Torah, such that no aspect of death had any connection with them whatsoever.

Therefore, at that time [Moses] brought down the original Tablets, which were the work of the Creator Himself, as it states, "The Tablets were the work of the Lord, and the writing was the writing of the Lord engraved on the Tablets" (Exodus 32:16). There was no possibility for any aspect of death to attach itself to them at all, as our Sages state:

Why [does Scripture employ the term] "*charus*" ["engraved"]?
...Rabbi Nechemiah says, "[It implies] '*chayrus*' [a related word

¹⁷ In other words, Jacob was able to penetrate even the most hidden spiritual levels.

¹⁸ The Talmud, in discussing the beauty of Rabbi Yochanan, digresses to state that "the beauty of Rav Kahana is like unto that of Rabbi Abahu; the beauty of Rabbi Abahu is like unto that of our Patriarch Jacob; and the beauty of our Patriarch Jacob was like unto that of Adam, the first man" (*Bava Metzia 84a*). These are the *Amoraim* to whom the author refers.

meaning "freedom"] from the Angel of Death. (*Shemos Rabbah* 41:9; and this is also cited by *Yalkut Shemoni*, 391.)

This will also be the case in the Ultimate Future; for this is the aspect of perceiving the Divine Name Y-H-V-H, which corresponds to gazing upon the Hand while it was in the King's possession before the advent of the Storm Wind. However, due to the damage caused by the evil words of the Mixed Multitude and the sorcerers who were the offspring of the wicked Bilaam,¹⁹ may his name be destroyed, the storm wind was aroused again; the Jewish people sinned; the original Tablets were shattered; and impurity and death returned to the world.

Thus, [in the *Tale of the Master of Prayer*] the King was hidden, and the King's Ministers were dispersed. [Correspondingly,] only after two periods of forty days, during which Moses prostrated himself in prayer and conciliation, did he return again to bring down the second set of Tablets. However, these were tablets of stone, as stated in Exodus 34:1, which were susceptible to mortality, as we learn from the holy *Zohar* (*Yisro* 93b). This corresponds to gazing into the Divine Name Y-H-V-H by means of gazing into the likeness of the Hand as it was inscribed in stone.

Thus, we find that Adam, Jacob and Moses made up a single unity, in that they were worthy of gazing into the Divine Name Y-H-V-H, which is tantamount to gazing into the Hand in both ways. This is why all three are associated with a term ["*chaf*"] suggestive of two *yuds*, corresponding to two hands. From thenceforth, permission was not given to gaze into the Divine Name Y-H-V-H except by gazing into the likeness of the Hand as it had been inscribed upon stone. This was the degree and level of the rest of the prophets. Therefore, they were associated with the simple term *yad* ("hand") alone, as we have stated previously.

Chof Ches/28. This is the difference between the prophecy of Moses, which was [compared to gazing through] a clear lens, and that of the rest of the prophets,

¹⁹ Yaanus and Yambrus; see *Tikkunei Zohar, Hashmatos, Tikkun 5*, 142a; *Zohar II*, 191-192.

which was [compared to gazing through] an unclear lens.²⁰ [Therefore,] our Sages state the following in the *Sifri*, which Rashi cites (op cit.):

"This is the matter..." (Numbers 30:2). Moses prophesied with [the phrase,] "Thus spoke God..." (Exodus 11:4), and the [other] prophets prophesied with [the phrase,] "Thus spoke God." However, Moses [was greater than them, for he] also prophesied with the expression, "*This* is the matter..."²¹

In other words, as we have explained above, the gazing of Moses into the aspect of the Divine Name Y-H-V-H was also on the level of gazing into the Hand itself, when it was in the King's possession. This corresponds to [the prophetic vision seen as if through] a clear lens, which is [indicated by the phrase,] "This is the matter..." "This" denotes the actual perception of the Hand, whereas the other prophets only prophesied with [the phrase] "Thus spoke God." Their gazing did not reach the Divine Name Y-H-V-H [in its pristine state], but the level of the likeness of the Hand as inscribed in stone -- which is merely a semblance of the Hand, not the Hand itself. And this is the [meaning of the] expression, "thus": as if to say "similar to," [indicating the level of] an unclear lens.

Chof Tes/29 Therefore, a prophet is not permitted to introduce any innovation at present, as stated in *Shabbos* 104a. This is because innovation depends exclusively upon the aspect of gazing into the Hand itself, and not the aspect of gazing into the likeness of the Hand, as inscribed in stone. This [corresponds to] what the Master of Prayer told the people, "Each one of us used to ascend to his place, to renew his power."²² But since [the arousal of the Storm Wind,] we were all

²⁰ Also see Rashi on Numbers 12:6,

²¹ See Malbim, *Hatorah V'Hamitzvah* on *Sifri* (*ad loc.*): Moses perceived through a "clear lens." At that time, he did not come as a divine emissary, but the Divine Presence actually spoke through his throat. This is indicated by the expression, "*This* is the matter..." In other words, these were the words of God Himself, Who spoke through the throat of Moses.

²² The author emphasizes the words "his place" and "renew." Evidently, he wants to stress the fact that the power of renewal is bound up with the very beginning point and root of creation. In kabbalistic terms, this

dispersed . . . And now we are unable to ascend, each one to his place, to renew his power." ²³

Therefore, in the Ultimate Future, when the worlds [i.e. four levels of creation] shall be rectified, and they return to their original state, to their proper order and true characteristics, the aspect of innovation, too, shall also be restored to its original place. All this may be understood from the *Tale of the King's Son and the Son of the Maidservant Who Were Exchanged*, one of the *Sippurei Maasiyos*, where in the end, everything that had belonged to the Throne was set back in its proper position.

This is the deeper meaning of what our Sages state (*Vayikra Rabbah* 13:3):

Rabbi Abbin Bar Kahana taught: The Holy One, blessed be He, declared, "A new Torah shall come forth from Me," [as it is written,] "Torah shall come forth from Me" (Isaiah 51:4).²⁴

[This Torah shall be] "new" specifically, and "from Me" specifically. For then, in the Ultimate Future, permission shall be given again to gaze into the Hand itself, which is the aspect of gazing into the very Divine Name Y-H-V-H, as did Adam prior to the first sin. Thus it states, "And it shall be said on that day, ['Behold, this is our God, we hoped for Him, that He would save us;] this is Y-H-V-H for Whom we hoped (Isaiah 25:9). "This" [alludes to the expression] "This is the matter." [Hence,] our Rabbis state in *Ta'anis* 31a:

corresponds to the *sefirah* of *Keser*, the Divine Crown, which is the highest of the ten *sefiros*. It is also associated with the aspect of "*makom*" ("place"), as in the teaching "God is the place of the world, but the world is not His place" (*Bereishis Rabbah* 68:10).

²³ Author's Note: Thus did the Master of Prayer address the inhabitants of the Land of Wealth who had become lost in the passion for money. One might speculate that the Master of Prayer told them this story in particular so that they should realize the magnitude of the sin of craving after wealth, which had caused them to become idolaters. Thus it is written, "And I gave her much silver and gold, but they made it for Baal" (Hosea 2:10). This had caused the concealment of the King and the dispersion of the Royal Ministers, [according to the interpretation offered above that this corresponds to the sin of the Golden Calf and the havoc it wreaked upon the world]. Perhaps, the Master of Prayer reasoned, they might be awakened to penitence.

²⁴ In its original context, this refers to a temporary innovation in Jewish law, according to *Anaf Yosef* and *Chidushei ha-Radal*, ad loc.

Rabbi Chelbo said in the name of Rabbi Ulla of Beirai, who quoted Rabbi Elazar: "In the future, the Holy One, blessed be He, will arrange the *tzaddikim* in a circle in the Garden of Eden; and He will sit in their midst; and each one will point [toward Him] with his finger, as it states, '*It shall be said on that day, 'Behold, this is our God, we hoped for Him, that He would save us; this is Y-H-V-H, for Whom we hoped; let us be glad, and let us rejoice in His salvation.'*' "

Lamed/30 Thus our Sages have said that the Torah is the Name of the Holy One, blessed be He (*Zohar*, *Yisro*, 90b; *ibid. Mishpatim*, 124a; *et passim*). For the holy Torah is an aspect of the form of the Hand. [This, in turn, is] an aspect of the Divine Name Y-H-V-H as spelled with ten letters, [which is numerically equivalent to the letter *yud*,] and with four letters, [which is numerically equivalent to the letter *dalet*.] Therefore, together they allude to the word *yad*, meaning "hand."]

The four letters that form the simple spelling of the Divine Name] Y-H-V-H refer to the Torah when it was beside the Creator, "His delight day by day."²⁵ [These letters allude to] four aspects, as it is written, "Then He saw it and declared it; He established it and searched it out" (Job 28:27). This is cited by our Rabbis (*Bereishis Rabbah* 24:5; *Shemos Rabbah* 40:1) and explained in *Likkutei Moharan* I, Lesson 135, "*Ki Ekach Moed*," and in *Likkutei Moharan* II, Lesson 118.

The ten letters that comprise the Divine Name Y-H-V-H in its extended form refer to the Torah as it was transmitted to us through Moses. [The entire Torah was] included in the Ten Commandments, as is known.²⁶ [Therefore,] this [manifestation of the Torah as it was given at Sinai] is an aspect of ten, which is discussed in *Likkutei Moharan* I, Lesson 34, "*V'Atem T'hiyu Li Mamleches Kohanim*," section 6; as well as in Lesson 38, "*Markevos Paraoh V'Chaylo*," section 7. At present, the only way we may gaze into the Divine Name Y-H-V-H, which enlivens all the worlds, is by means of "this Torah, which Moses set before the children of Israel"²⁷ . . .

²⁵ Paraphrase of Proverbs 8:30.

²⁶ See Rashi, Exodus 24:12; *Bamidbar Rabbah*, *Naso*, 13; *ibid. Korach*, 18; also *Zohar* II, 90b and 93b.

²⁷ Deuteronomy 4:44.

according to God, through the hand of Moses."²⁸ Nothing remains for us now except this Torah, and our entire present endeavor in this world is "to understand and to know, to listen, to learn and to teach, to observe and to do and to fulfill all the teachings of our holy Torah,"²⁹ the Written Torah and the Oral Torah, in order to raise up the Divine Presence from the dust, from one level to the next, and to restore all the sparks of holiness to their original place from wherever they had fallen through the sin of Adam and the sins of subsequent generations. By these means a glimmer of true attachment to Y-H-V-H, may He be blessed, scintillates to each person, according to his [spiritual] aspect and his longing to be reunited in his Source, which is the measure of gazing into the Divine Name Y-H-V-H necessary for that individual's [fulfillment].

To the extent that one is wise and knowledgeable, being familiar with the ways and paths of our sacred Torah, and fulfilling her holy commandments with reverence and love and joy, as is proper -- to that degree one is deemed worthy to gaze into the Divine Name Y-H-V-H. Therefore, this great sage and *tzaddik* of the highest order, who is unique in his generation and capable of expounding the entire Torah, knows each living creature and every created thing and all that happens in all the worlds, according to their root in and dependence upon the Divine Name Y-H-V-H, which enlivens them. Thus, he also knows how to rectify everything; and he knows how to establish each person in his place and proper position, as is elucidated clearly in *Likkutei Moharan* I, Lesson 5, "*Be-Chatzotzros*"; in Lesson 8, "*Ra'isi Menoras Zahav*"; and in Lesson 65, "*Vayomer Boaz El Rus*," section 1. Upon this is contingent all the various degrees of perception and the spiritual levels of all true *tzaddikim* and sages in each and every generation.

This concludes the first letter of the author, Rabbi Gedaliah Kenig, of blessed memory, and approximately the first half of *Chayei Nefesh*. The second and final letter delves more deeply into the profound kabbalistic aspects of the subject. We have completed a rough draft of Part II,

²⁸ Numbers 3:51, et al.

²⁹ *Siddur, Birkhas Kriyas Shema*'.

which we hope to edit and improve in the coming months, with G-d's help. Then we will need to final edit and typeset the entire book, and complete the biography of Rabbi Gedaliah Kenig, which we have only begun to research. The biography will include many stories of Rabbi Kenig's life, based on first-hand accounts of his family members and students. To support this project, please email us at meoreiohr@aol.com.