

The transcriber (R' Alter of Teplik) said: I saw fit to connect the end of the book with its beginning, and to transcribe a synopsis of what comes out of the wondrous discourse from the book *Likutay Halachos* (Orach Chaim, Laws of the First of the Month, law 5), which is based on the homily “Psalms are conducive (*mesugal*) for repentance,” in *Likutay Moharan* volume 2 (torah 73), which is copied out in the beginning of this book (article 1), and on the homily “Hisbodidus is a very lofty virtue,” in *Likutay Moharan* volume 2 (torah 25), which is copied out in this book (article 2), which speaks a great deal about the greatness of the prominence of one who merits to express his words before Hashem Yisburach, to ask Him that He should draw him close to His service blessed He, and of the greatness of the enterprise of making from torahs (-holy teachings) – prayers. And this is a summation of his holy words in that law mentioned above:

1.

Based on the these articles mentioned above an explanation is presented for the theme of Rosh Hashanah (Jewish New Years), Yom Kippur, Succos, the four species, Hoshana Rabba (-7th day of Succos), and Shmeeney Atzeres etc.. Because all our devotions during these days that are from Rosh Hashanah until Shmeeney Atzeres (the 22nd of the month of Tishri), (it) is all for the sake of the *Malchus* (kingdom) of Holiness, to build her as a complete *partzuf* (-countenance; a full Divine structure of ten *sfeeroas*), and unite her with *Zi'ehr Anpin* (-the Small Face, referring to the full set of attributes which directly govern this world), as explained in the *Kavanos* (-the Arizal's kabalistic intentions and meditations for the prayers and holidays), namely, that all our *kavana* (-intention, concentration) in these days is – to build the prayer, to stand her up from her fall, because now the prayer, which is the aspect of the Kingdom of David, is very fallen, as our Rabbis o.b.m. expressed (Brachos 6b, brought as well, below, articles 6 and 11): “with the rise <*kiroom* – the Talmud also explains this word to connote the colors of a person's face when shamed> of the dregs <*zooloos* - scorned> of society (Psalms 12:9),” - these (-there is an allusion here) are things that stand in the lofty height of the world <*biroom*> and the people denigrate <*mizalzail* – same root as *zooloos*> them, and what are they? Prayer. And this is the entire essence of our devotions in these days – to erect the prayer, the aspect of *malchus* (kingdom), and build her up as a complete structure.

Now, there are two aspects – two prayers: There is prayer which is lower than Torah, and it is subordinate to the Torah, and there is prayer which is an aspect *mamash* (-very much so) with the Torah, and it is also higher than the Torah. That is, because there is prayer, that is prayed for one's needs, that is, for livelihood, and children, and life, and healing etc., and this prayer is called “life of the hour” (*cha'yay shu'u*, see Sabbath 10a, opposing views whether one can engage at length in such prayer at the expense of time spent in Torah study), and it is below the Torah and subordinate to her, because certainly someone who prays for his body's concerns and doesn't have any intention for the Torah, he just prays that Hashem Yisburach gives him children, life, and sustenance etc., for his pleasure and the needs of his body – this prayer certainly does not have any perfection, because whoever doesn't look at the final true *tachlis* (-ultimate purpose), what does he live for, and what contentment (*nachas-ruach*) does Hashem Yisburach have from his prayer, that he prays that Hashem Yisburach gives him livelihood and money for him to fill his stomach's desire, and it could turn out to be that it will be the aspect of (Ecclesiastes 5:12), “wealth guarded for its owner for his detriment,” and therefore the holy Zohar cries foul on these prayers (Tikunay Zohar, tikun 6k, page 22a): shrieking like dogs: “Give us life, give us sustenance etc.,”

(*) The transcriber (R' Alter of Teplik) said: With this we can explain straightforwardly what our Rabbis o.b.m. said (Yuma 11b), “and you should speak in them (-in Torah; Deuteronomy 6:7),” and not in prayer. That is, referring to prayers such as these, see there in the commentary of Rashi and Tosfos (A.P. points out that “in them” - bum, spelled out: bais mem, has the numerical value of Na Nach Nachma Nachman MeUman with the inclusive!).

Because Hashem Yisburach derives no *nachas* (enjoyment, appreciation) from prayer which is for the body's needs, only when the one praying intends his prayer for the sake of fulfilling the Torah, that he should have children, life, and sustenance in order that he can do His will blessed He, and to truly fulfill His Torah and *mitzvos*. And if his intention is truly for this, certainly Hashem Yisburach has *nachas-ruach* (pleasure, satisfaction) from this prayer, just, even still, a prayer such as this, is below the Torah and secondary to it, for behold the main thing is the Torah, just that he prays for bodily needs in order that through this he will be able to fulfill the Torah, and therefore this type of prayer is secondary to the Torah and below it.

And regarding someone who protracts in this type of prayer, our Rabbi o.b.m. said (Shabbos 10a): forsaking eternal life <*cha'yay oalum*> and engaging in life of the hour <*cha'yay shu'ah*>, for behold, irregardless (of his good intentions), for the time being, this prayer is for bodily needs, which is life of the hour, just that it is necessary for the sake of the Torah, which is eternal life. Therefore, certainly actual engagement in Torah is definitely greater than this prayer; and this type of prayer needs great protection that the *cheetzoanim* (the outsiders, a reference to evil forces that are superficial and have no integral basis), that is, since he prays for bodily needs, just that his intention is for the sake of the Torah, therefore the *sitra-achra* ('other side' – realm of evil) can easily grasp him, and veer his intention for the bodily needs themselves. And therefore when the prayer, which is the aspect of *Malchus* (-kingdom), is in this aspect, this is the aspect of what is explained in the *Kavanos* (-Lurianic intentions and meditations for the prayers and times; see *Otzros Chaim*, Shaar Hanikudim, chapter 6) that the *Malchus* (-kingdom- of female character) is attached, so to speak, to *Zehr Anpin* (-the Small Countenance- husband of *Malchus*) back to back, so that the *cheetzoanim* (-outsiders) don't take nourishment from her (-because they can only access and siphon from the aspect of the back, which is vulnerable, therefore by going back to back with her husband, protection is afforded), because the aspect of *Zehr Anpin* is the aspect of the holy Torah, as is understood from the *Kavanos* for *Kreyas Hatorah* (-reading the Torah scroll in a quorum) and in other places, that is, for then the *Malchus*, which is the aspect of prayer, does not have her own unique *partzuf* (-countenance), she is just attached with the Torah, which is the aspect of *Zehr Anpin*, and without the Torah she has no role and significance whatsoever as mentioned above, and also she needs protections so that the *cheetzoanim* don't latch on to her, as mentioned above.

However, the main completion of the structure of the prayer is when a person prays just for the concerns of his soul alone, namely, that all his prayers are – to merit to fear of Heaven, and to His service blessed He, and to merit to fulfill the Torah that he learned, because (Ethics of Our Fathers 1:17), “The main thing is not study, but action.” And this type of prayer is not secondary to learning the Torah; on the contrary, it is the main fulfillment of the Torah, since he is asking just to fulfill the Torah, which is the main completion of the Torah. And this prayer is equal to the Torah and higher than it, so to speak, for behold the main intention of studying the Torah is in order to fulfill the Torah, and this is all his intention in his prayer, that he asks just to fear Hashem and fulfill the Torah, like King David r.i.p. said (Psalms 27:4), “One thing I asked from Hashem etc.,” It comes out, that the Torah and the prayer, both of them are equal in their standing, and also prayer is even higher, in the aspect of (Proverbs 12:4), “A woman of valor is the crown of her husband,” and in the aspect of (Psalms 111:10), “The primary (/beginnings of) wisdom is fear of Hashem,” namely this type of prayer, which is the aspect of (Proverbs 31:30) “a Heaven fearing woman,” she is primary, and above wisdom, which is the Torah, because through her one merits to fulfill the Torah, which is the main thing.

And this is the aspect of all the intention of the *nessira* (-cutting apart, removal) that we are engaged in on Rosh Hashana (-Jewish New Years), to sweeten (-mitigate) the *dinim* (-judgments), and to nullify the grasp of the *cheetzoanim* (-outsiders) who draw their nourishment from the austerity of the *dinim* (-

judgments) Heaven forbid, in order to extract (*nassehr*) the *Malchus*, so that she shouldn't be in the aspect of back to back, rather she should be a unique complete *partzuf* (-countenance), and she should unite (with *Zehr Anpin*) in the aspect of face to face, as is explained in the writings of the Arizal (Shaar Hakavanos, Rosh Hashana, Drush 1, 6:3), that is as was mentioned above, that we engage then to draw complete rectification of the prayer in the world, that the main prayer of every single person will be just for the fear (of Heaven), “to fear Hashem (“the Name”), the glorious and awesome (Deuteronomy 28:58),” and to fulfill his commandments perfectly. And therefore we begin (in the first blessing of the body of the Shmone Esreh – the standing prayer) on Rosh Hashana: “And so, put Your fear etc.,” for this is the essential perfection of the prayer, as mentioned above.

2.

Now behold, Rosh Hashana (the Jewish New Years) is the first of the ten days of repentance ('*assehres yimay teshuva*'), and it is necessary then to draw the way of repentance in the world, so that all that traverse the world will merit to return to Hashem Yisburach. And this is drawn by engaging in the building of the stature of the prayer, to completion, that is, that we should merit to do a great deal of hisbodidus, and to pray constantly to Hashem Yisburach that we should merit to fulfill the Torah as mentioned above, for this is the main consummation of prayer, to make from the holy teachings – prayers, that is, to pray for the fulfillment of the Torah, because specifically through this one merits to repentance, because through prayer it is possible to accomplish everything, because even though he is the way he is, and has already been caught up in his bad desires, to the extent that it seems to him that it impossible to get out of there, even still he has the ability of speech, and if he abounds to speak words of prayer and entreaty, and he prays copiously to Hashem Yisburach that he should merit to return and to fulfill all the words of the Torah, certainly he will arouse the mercy of Hashem Yisburach on himself, until Hashem Yisburach will open for him the gates of repentance, and he will at long last, finally merit to return to Hashem Yisburach, and He will have mercy on him (Isaiah 55:7). And therefore it is explained in that torah (-holy teaching) mentioned above, in the first article, that the recital of Psalms is conducive (*mesugal*) for repentance. Because the entire Book of Psalms was founded just on this method. And like King David himself said (Psalms 27:4), “One thing I requested from Hashem etc. to see the pleasantness of Hashem,” and it is written (Psalms 86:11), “Show (/teach) me Hashem Your ways, I will go in Your truth,” and similarly many verses. And even all the prayers that he prayed to be saved from his enemies, his entire intention was to be saved from the enemies of his soul, who are the evil inclination (*yetzehr hura*) and his legions, because all the foes and enemies also stem from them.

The general rule is, that the whole intention of King David r.i.p. with the Book of Psalms is to beseech from Hashem Yisburach that we should merit to fulfill the Torah and to be saved from all the enemies ('haters'), and those who prevent and hold (us) back from serving Hashem Yisburach, physically and/or spiritually, because the entire Book of Psalms is from the hisbodidus of King David r.i.p., and therefore they are five books of Psalms (-the Psalms is divided into 5 sections, which are called books) correlating the five books (*chumashing* – fiftths) of the Torah, that is, he made from the toaroas (-holy teachings) – prayers, this being the main completion of prayer, which itself is the aspect of David, as it is written (Psalms 109:4), “And I am prayer.” And therefore the main arousal of repentance is through the recital of Psalms, because the main repentance is merited by making from toaroas (-holy teachings) – prayers, which is the aspect of Psalms, as mentioned above.

However this way of making from the toaroas (-holy teachings)- prayers, needs to be drawn from a very high place, from the aspect of *cheedooshay* (-original ideas, developments, innovations etc. on

the) Torah which are drawn from the Torah of *Atteeka Siseemah* (-Atteeka can mean many things, but primarily it is: Old, meaning extremely supreme, sublime, and esoteric. Siseemah, means sealed. This is a *partzuf* – a Divine Countenance which is pure goodness remote from this world), just like an expert doctor, when he wants to heal the sickness in a person, it is not possible to know completely the nature of the malady, only if he is very proficient in the field of dissection, and knows all the details of the structure of a person, and the characteristics of all his limbs, and veins, and arteries, completely, and how the inner and outer organs are arranged and in order one next to the other, and the characteristics of their parts, connections, and attachments, how every limb and bone etc. is connected and attached to each other through the connection of the veins and arteries etc., and how the blood runs in them, and all the other characteristics of the body which are included in the knowledge of dissection, and specifically then, when the doctor is thoroughly proficient in all this, then he can undertake to understand the nature of the illness, and work at healing it. Similarly the true tzaddikim of the generation who are engaged in healing the sicknesses of the souls of Israel, it is not possible for them to engage in their healing except when they are fully knowledgeable of the nature of the maladies of the soul, and this is through the knowledge of the characteristics of the stature of the supernal man, which is the aspect of the characteristics of the stature of the Torah, which is called man (“*adam*”, Numbers 19:14), because the Torah is the aspect of the stature of man, which is 248 positive commandments (-the dos) and 365 negative (-do not) commandments, which correlate the 248 limbs and 365 blood vessels that are in the structure of man, and just like the limbs and blood vessels that are in person are arranged, and in order, and connected to each other, as mentioned above, so too it is necessary to know in the aspect of the structure of the Torah the order of connection and attachment of all the 248 positive commandments and 365 negative commandments, and all the rabbinical commandments which are included in them, to know well how they are arranged, and ordered, and connected this to that, and this to that, and then it is possible to know the *segula* (-quality) of each and every *mitzva* (-commandment), and each and every attribute (-*meeda*), to which healing it is most conducive, and how to heal the sickness of the soul.

And specifically then, when one draws *cheedooshay* (original developments of) Torah such as these, which through them the nature of the structure of the Torah is known, as mentioned above, then it is possible to draw the holy way of making from the *toaroas* (-holy teachings) – prayers, that is, that we can pour out our hearts like water directly before the countenance of Hashem to (merit to) fulfill this (-a certain) *mitzva* in order that we merit through this to this (-a certain) good attribute (-*meeda*), and through this we will merit to come to rectify this (-a certain) matter, and to this (-a certain) level. Take for example, when someone wants to ask from Hashem Yisburach that he should merit to fulfill the *mitzva* of *tzitzis* (-fringes on a four cornered garment) consummately, if he doesn't know the *segula* (-quality) of (the) *tzitzis*, which vice (trait-*meeda*) he will merit to break through the *tzitzis* and to which virtue (/height) he will merit on its account etc., then certainly he is unable to pray at length until he breaks his heart, until he arouses the mercy of Hashem Yisburach, because he is unable to ask, just: “Master of the World, let me merit to fulfill the *mitzva* of *tzitzis* consummately,” even though this as well is certainly very good; fortunate is one who is adherent to this, to request regarding every *mitzva* from Hashem Yisburach, even still, he still does not merit to make his prayer mercy (invoking) and entreaty, which is this (- is the case with prayer) that one merits to conjure some innovation.

But the main, complete prayer which is made from Torah, is from *cheedooshay* (original developments of the) Torah, which through them one merits to know the *seguloas* (-qualities) of the *mitzvos*, like in the example of the *tzitzis* which we mentioned, when a person knows that *tzitzis* is *mesugal* (-conducive) to breaking sexual desire, and to merit through it to the *aitza* (-advice) of the tzaddikim, and to perfect faith, and to prayer, and to the Land of Israel, and to make miracles etc., as is explained in the book Likutay Moharan, torah 7, behold by means of this way, certainly he can set in order many prayers with wondrous length pertaining the *mitzva* of *tzitzis*, because every person, according to what

he knows in his soul how distant he is from rectification of the *bris* (-covenant, circumcision), and everything that he undergoes in this matter, every time, how very much he needs to implore Hashem Yisburach that He should bring him salvation – to fulfill the *mitzva* of *tzitzis* as it is configured, in order to be saved from sexual desire which stands over him every day to wipe him out Heaven forbid, to distance him from the Life of Life. And so too when he remembers how far he is from complete faith, which is the foundation of the entire Torah etc., and so too how far he is from prayer etc., and so too (how) many of the evil *aitzos* (-rationales, ideas, courses) of the reversers of the truth etc. set out to overcome him, and how much salvation and mercy he needs to merit to true *aitzos* (-advice, remedies), which are the *aitzos* of the *tzaddikim*; decidedly on all of these, he certainly can pour out his words in his prayer, to make from this Torah (-holy teaching #7 of Likutay Moharan) which speaks of the *segula* (quality) of the *mitzva* of *tzitzis*, to express through this, all that is in his heart, and similarly with the rest of the *mitzvos* of the Torah.

And *cheedooshay* (original development of the) Torah such as these, are drawn from the aspect of Torah of *Atteeka* <old, sublime> *Sisseema* <sealed>, which is the aspect of the root of the holy Torah, and over there is the root of the thirteen methods (*meedoas*) that the Torah is extrapolated with, which are the collective entirety of all the *cheedooshay* (original development of the) Torah which the *tzaddikim* draw, and over there is also the root of the Thirteen Attributes of Mercy which are the root collective entirety of the whole order of prayer, which is mercy (invoking) and entreaty. And therefore through the true *tzaddikim* who draw their *cheedooshay* (original development of the) Torah from there, through this they draw this way, to make from their *cheedooshay* (original development of the) Torah – prayers, for this is the main consummation of prayer, and through this one merits to repentance, as mentioned above. And for this the *shofar* (-ritual horn) is sounded on Rosh Hashana (-Jewish New Years), because by means of the *shofar* we draw such *cheedooshay* (original development of the) Torah, with which we can merit to erect the prayer, to make from the *toaroas* (-holy teachings) – prayers, through which is the main repentance, because the Torah was given with the calling of the *shofar* (Exodus 19:16), and also *shofar* is the aspect of fear (of Heaven), the aspect of prayer, as it is written (Proverbs 31:30), “fear of Hashem it is (to be) praise(d)” [-praise being a term of prayer]. And for this the Torah was given with the calling of the *shofar*, to show that the main completion of the Torah is when one merits to make from the Torah – prayer, which is the aspect of fear (of Heaven), which is revealed through the *shofar*, as mentioned above.

And behold it is known, when one wants to ascend from level to level, it is necessary to remove the previous *moachin* (-mind, consciousness), as we find in the Talmud (Buva Metziah 85a): Rabbi Zairu, when he went up to the Land of Israel, he would fast in order to forget the Torah of the lands outside of Israel, and to merit to receive the *moachin* (-mind, consciousness) of the Land of Israel. And this is the aspect of what is explained in the writings of the Arizal (Shaar Hakavanos, Rosh Hashana, drush 1, 6:3) of the slumber and deep sleep (*durmeeta*) which falls upon *Zehr Anpin* (-Small Countenance), who is the Torah, as mentioned above, and afterwards he is aroused through the *shofar*, which through this the *Malchus* (-Kingdom, female mate of *Zehr Anpin*) is detached (*-nesseera* from the back of *Zehr Anpin*) and constructed, because on Rosh Hashana, when it is necessary to merit to repentance by means of meriting to make from *toaroas* (-holy teachings) – prayers, and it is necessary to draw this way from an extremely lofty place, from the aspect of *cheedooshay* (original development of the) Torah of *Ateeka Sisseemuh*, as mentioned above, therefore *Zehr Anpin* is cast into slumber and deep sleep (*durmeeta*), which is the aspect of removal of the previous *moachin* (-mind, consciousness) in order to merit to more lofty *moachin* by means of the *shofar*, that is, to draw *cheedooshay* (original development of the) Torah of the aspect of *Atteek*, in order that we merit through them to build the structure of the *Malchus*, which is the aspect of prayer, to make from *toaroas* (-holy teachings) – prayers, through which the main way of repentance is in the world, which is necessary to draw now on Rosh Hashana, as

mentioned above.

And also, because the first tablets were broken on account of the golden calf, and then Moses ascended to appease Hashem Yisburach, and then Hashem Yisburach revealed to him the Thirteen Attributes of Mercy, which are the Thirteen Methods (*meedoas*) with which the Torah is extrapolated. That is, Hashem Yisburach revealed to him that through the Thirteen Attributes of Mercy which are drawn from the Thirteen *Meedoas* (-methods) of the Torah, namely, the making from Torah – prayer, through this there is merit to institute in (the Children of) Israel fulfillment of the Torah, to return all of them to Hashem Yisburach in complete repentance, as mentioned above. And therefore on Rosh Hashana, which is the first day of the Ten Days of Repentance (*A'ssehress Yimay Teshuva*), which culminate on Yom Kippur, which are the last ten days of the final forty days (-Moses went up to the Heavens for forty days, three times) in which Hashem Yisburach restored his favor to Moses, as our Rabbis of blessed memory said (Medrash Tanchuma, Key Seesa 31), we sound the *shofar* then, for it is also to draw the aforementioned *tikun* (-rectification), to make from *toaroas* (-holy teachings), prayers, as mentioned above.

3.

And this is the aspect of (the three sections of prayer, which are called:) *Malcheyos* (-kingships), *Zichroanos* (-remembrances), (and) *Shoafros* (-ritual horns), which are said in the prayer of *Mussaf* (-additional standing prayer for the holidays) of Rosh Hashana, which incorporate many verses from the Torah, Prophets (*niveyim*), and Writings (*kesuvim*), namely that the verses of TaNaCh (-acronym for: Torah, Prophets, and Writings) are made then into prayer, which is the aspect of making from Torah – prayer, and therefore they are said in the prayer of *Mussaf*, because the entire concept of the prayer of *Mussaf* is based on this construct, the making from *toaroas* – prayers. That it, because due to our inability to actually offer the sacrifices, that we need to offer, therefore we pray to Hashem Yisburach, “That the *Bais Hamidkdush* (-Temple) should be built, soon, in our days,” “and we will offer before You the sacrifices we are obligated, as we are commanded in the holy Torah,” this being the aspect of making from Torah, prayer, namely, from the commandment of bringing the *Mussaf* (-additional) offering, that we do not merit to fulfill now, we make from this a prayer, and with this we draw the way of making from *toaroas*, prayers, that is, that each and everyone, according to how distant he is from fulfilling a certain *mitzva*, be it a positive commandment or a negative commandment, needs to pray to Hashem Yisburach that he merits to fulfill it.

And just like, through that which we pray that we merit to bring the *Mussaf* offering, through this we will merit to eventually finally return to our land and bring there the sacrifices we are obligated in real actuality, and for the time being this prayer itself is considered in place of the sacrifice, similarly with regard to this way, mentioned above, to make from *toaroas*, prayers, through this we will certainly merit in the end, finally, to return to Hashem Yisburach completely. And also, as long as we still do not merit to complete redemption of the soul, even still, the prayer itself that we pray for the fulfillment of the Torah, this also is very important and acceptable by Hashem Yisburach, and is considered as if we did what was required of us. And therefore the main *mitzva* of sounding the *shofar*, which is to draw this way of making from *toaroas*, prayers, as mentioned above, is during the prayer of *Mussaf*.

And therefore every day that has extra holiness: on Sabbath, and *Rosh Chodesh* (the first of the month), and Yom Tov (-holidays), and Rosh Hashanan, and Yom Kippur, we pray *Mussaf*, because all these days are days of repentance, and Sabbath is the aspect of an inkling of the future world (*mayain oalam*

habu), for then it will be a day that is completely Sabbath (Zohar, Teruma 138a, and various prayers), a day that is completely repentance, as is brought down in his words o.b.m., Likutay Moharan, volume 1, torah 6 (article 3). And Sabbath is the aspect of (Deuteronomy 30:2), “And you will return to (lit: until) Hashem Your G-d,” as so too all the holidays are days of judgment, as our Rabbis o.b.m. said (Rosh Hashana 16a): On Passover (*Pesach*) there is judgment on the crops, on *Atzeress* (*Shavuos*) there is judgment etc., on *Chag* (*Succos*) there is judgment etc.; and days of judgment are days of repentance, as is explained in his words o.b.m., Likutay Moharan, volume 1, torah 30 (article 6, and torah 135). And *Rosh Chodesh* (-the first of the month) is the root of repentance, as is explained in his words o.b.m., Likutay Moharan, volume 1, torah 10 (article 9), that from this (*Shavuos* 9a), that Hashem Yisburach said, “Bring atonement for Me, for that which I shrunk the moon,” from this evolved repentance to all creation on *Rosh Chodesh* (-when the shrinkage of the moon is predominantly manifested). And Rosh Hashana and Yom Kippur are certainly days of repentance. And the essential drawing of the way of repentance is through making from *toaroas*, prayers, which is the aspect of the prayer of *Mussaf*, as mentioned above, and therefore, on all these days we pray the *Mussaf* prayer.

4.

And this is the aspect of *Rosh Chodesh* (-the first of the month). And the main *tikun* (-rectification) of *Rosh Chodesh* is to fill the slighting of the moon, that they should both (-the sun and moon) be equal in their stature, in the aspect of (Isaiah 30:26), “And the light of the moon will be like the light of the sun.” And this is merited through making from *toaroas*, prayers, that is, by praying just for the fulfillment of the Torah, and through this Torah and prayer are incorporated together, for they are the aspect of Moses and David, the aspect of the sun and moon, as is known (see Zohar vol. 3, page 181b – Moses is the sun; and there page 262a – David merited to rectify the third support of the chariot (the secret of the kingdom, the moon)); both of them equal in stature, and both of them utilizing one (-the same) crown, because the purpose of both of them is one (-the same), because the purpose of the Torah is – repentance and good deeds (Brachos 17a). And this is the purpose of prayer, since his entire prayer is to merit to fulfill the Torah, to come to fruition, which is the main thing, and the purpose (*tachlis*).

And therefore Rosh Hashana is set on Rosh Chodesh, because this is the aspect of the combining of the sun and moon together, because the years are determined (lit: counted) by the sun, and the months are determined (lit: counted) by the moon, as is brought down (see Zohar, Beraishis 236b), because then, on Rosh Hashana, which is the first of the ten days of repentance, that we begin (them) with arousal for repentance, through engaging to erect the structure of the prayer, to make from the Torah, prayer, therefore the sun and moon are combined together then, because both of them are equal, because all this is merited through making from the *toaroas*, prayers, as mentioned above.

And behold it is already explained (-inside the source of this excerpt from Likutay Halachos, article 7; above article 2), that this is the aspect of the five books of Psalms which correlate the five *chumashim* (-books – fifths) of the Torah, that the essential arousal to repentance is through this. And it is explained in the torah mentioned above in article 1, that the 49 gates of repentance are the aspect of the 49 letters which comprise the names of the twelve tribes of Y-ah, because everything is one, because the root of repentance is *Rosh Chodesh*, as mentioned above, because Rosh Chodesh is the aspect of the Kingdom of David, that is, the aspect of Psalms which David constituted, through which one merits to repentance, and therefore there are twelve *Roshey Chudushim* (-firsts of the months) corresponding to the twelve tribes which are comprised of 49 letters, which are the aspect of the 49 gates of repentance, which one merits to come to (them) through Psalms, which is the aspect of David, all of this being the

aspect of Rosh Chodesh, as mentioned above.

And this is (Psalms 122:4), “the tribes of Y-ah, a testimony to (the Children of) Israel, to give praise to the Name of Hashem,” - specifically “to give praise,” the aspect of Psalms, which is the aspect of thanking and singing praise to Hashem Yiburach, all of this being the aspect of *Rosh Chodesh*, as mentioned above. And the essence of this *tikun* (-rectification) of Rosh Chodesh, the aspect of Psalms and the letters of the tribes of Y-ah, happens on Rosh Hashana, which is set on Rosh Chodesh, as mentioned above. And this is what the Scripture writes adjacent (verse 5), “Because over there sat the seats of justice,” that is the aspect of Rosh Hashana, for then they sit, the seats of justice, and then it is necessary to engage in this *tikun* (-rectification). And this is (continuation of the verse), “the seats of the House of David,” for the *tikun* (-rectification) of Rosh Hashana is accomplished through the aspect of the Kingdom of David, namely, through Psalms; and therefore all of Israel is engaged then in the recital of Psalms, as is explained in the aforementioned torah, because the main *tikun* (-rectification) of *Rosh Hashana* and the ten days of repentance is – to erect the prayer and to merit to repentance, and this is merited to through Psalms, which is the aspect of hisbodidus, and to make from the *toaroas*, prayers, as mentioned above.

5.

And this is the aspect of Yom Kippur, for then the high priest (*kohen gadol*) enters the innermost sanctuary where there are positioned the ark and the tablets which are the entire Torah in its root, and there it is also the essential location of the ascension of the prayer in its root, because all the prayers ascend by way of there, as is known (see Brachos, Chapter 4, Mishna 5). And there, in the Holy of Holies, is the essential pinnacle of complete holiness, because this is the essential complete holiness, when Torah and prayer are combined together, which is merited through making from *toaroas* (-holy teachings), prayers, as mentioned above. And therefore, there, in the place of the ark, there, is the superlative Unity, as is known (see Yuma 54b), because there Torah and prayer unite in consummate union, and therefore the high priest (*kohen gadol*) draws from there the supernal intellect to make from the *toaroas*, prayers, through which is the main repentance and main forgiveness and pardon; and therefore on Yom Kippur (-Day of Atonement) the last tablets were given, and then Hashem Yisburach acquiesced to Moses, and his prayer was accepted, and He said to him (Numbers 14:20), “I have forgiven according to your word,” because then the Torah and prayer connected and united together, because it is meritorious then to draw the *tikun* (-rectification) of making from *toaroas*, prayer, through which everything is rectified, as mentioned above.

And this is the aspect of the confessions of Yom Kippur, that we specify in the confession all the sins, and have remorse over them, and request of Hashem Yisburach, “May it will be the will before You (*yihee rutzon milfunnecha*) that I do not sin anymore.” It comes out that we make from the Torah, prayer, namely, from all the commandments of the Torah that one transgressed, he prayers over them to Hashem Yisburach that He should save him in the future, and forgive him for the past, all this being the aspect of prayer which is made from the Torah. It comes out, that the entire day of Yom Kippur, we are engaged it making from the Torah, prayer, through the many confessions that are said then, because that is what is necessary then, because then it is the last day of the final forty days, when the essential completion of the rectification of the sin of the (golden) calf, that they transgressed the Torah (occurred). For the main rectification is – through making from the *toaroas*, prayers, which is the aspect of the Thirteen Attributes of Mercy which were revealed to Moses then, which are drawn from the Thirteen Meedos (methods) With Which the Torah is Extrapolated, for the sake of the rectification,

as mentioned above. (And therefore we pray on Yom Kippur five prayers (evening, morning, *mussaf*, mincha, *ni-eela*) correlating the five books (*chumashim*) of the Torah, which is the aspect of the five books of Psalms, corresponding the five books of the Torah, as mentioned above.)

And therefore, at the end of the prayer of *Ni-eela* (-closing- final prayer of Yom Kippur) we say seven times: Hashem is the G-d, that is, that Hashem (Y-HVH) and G-d (E-lohim), which are the aspects of Zehr Anpin (Small Countenance) and Malchus (Kingdom), the aspects of Torah and prayer, as is known (see Me-oaray Ohr, category of the letter Tuv, items 15 and 42), are entirely one, as mentioned above. And therefore we say this seven times, this is the aspect of prayer, the aspect of (Psalms 119:164), “seven (times) a day I sang Your praise,” and so too the Torah is the aspect of seven, as it is written (Proverbs 9:1), “She carved out her pillars, seven.” And this is (Psalms 119:164), “Seven (times) a day I sang Your praise for the laws of Your righteousness,” which is the Torah; because prayer, which is “seven (times) a day I sang Your praise,” is made from the Torah, which is, “the laws of Your righteousness.” And this is the aspect of (Psalms 12:7), “refined sevenfold,” seven times seven (see Rashi on Isaiah 30:26, and Zechariah 4:3), the aspect of forty nine gates of repentance, forty nine letters of the (names of the) tribes, which are the aspect of Psalms, the aspect of prayers which are made from the Torah. And then it will be fulfilled (Isaiah 30:26), “And the light of the moon will be like the light of the sun, and the light of the sun will be sevenfold,” as mentioned above. (And therefore upon the departure of Yom Kippur we sanctify the moon, and pray, “and the light of the moon will be etc.,” as mentioned above.) And all of this is merited on Yom Kippur, the secret of the great Jubilee, the fiftieth gate, where the aspect of the great *shofar* is (Isaiah 27:13), which is the aspect of highest gate of the fifty gates of understanding (*beena*), which Messiah will attain, for he will attain conception of the Torah of *Atteeka* <old, venerable superlative Divine countenance> *Sisseemuh* <sealed>, from where is drawn this true intellect of making from the *toaroas* (-holy teachings), prayers, as mentioned above, which through this, all of Israel will return to Hashem Yisburach forever and ever.

6.

And this is the aspect of the *succuh* (-ritual hut for the holiday of Succos which begins four days after Yom Kippur), because the *succuh* is the aspect of (Amos 9:11) erecting the fallen *succuh* of David, and to merit to the complete *succuh*. And the essential fallen *succuh* of David is the aspect of prayer, which has fallen due to our many sins, because the entire occupation of King David r.i.p. was prayer, as it is written (Psalms 109), “and I am prayer,” that is, to erect the prayer from its fall, because now the prayer is the aspect of (Psalms 12:9), “with the rise <*kiroom*> of the dregs <*zooloos* - scorned> of society,” - these are (-there is an allusion here to) things that stand in the lofty height of the world <*biroom*>, and what are they? Prayer (i.e. the aspect of these prayers that are made from the *toaroas*, which produce great delights above, as is explained there in Likutay Moharan, volume 2, torah 25), and the people denigrate <*mizalzail* – same root as *zooloos*> them (Brachos 6b). And therefore prayer is now the aspect of the fallen *succuh* of David, and on Succos we engage in erecting it. And this is the aspect of what our Rabbis o.b.m. said regarding the *mitzva* of *succuh* (Succuh 2a): Go out from a permanent dwelling and reside in a temporary dwelling, this is the aspect of (Ethics of Our Fathers 2:18), “Do not make your prayer routine, rather (pray) compassionately and entreatingly;” and our Rabbis o.b.m. said (Brachos 29b), this means that he knows to make some sort of innovation to it. And one merits to this specifically when making from *toaroas* (-holy teachings), prayers, for then one certainly merits to come up with something new in his prayer every time.

(And see in the letters of our Rabbi, the Rav, Rabbi Nussun za.tza.l., in the year 5595, Rosh Chodesh

(the first of the month of) Cheshvon (03/11/1834), that this is the aspect of a new *succuh* (ritual hut), for it is specifically necessary that the *succuh* be new, because there are those that rule out an old *succuh*; and this is the aspect of a new prayer, see there.)

And this is the aspect of *succas shulaim* (-the *succah* of completion), that is, to make peace and complete unity between Torah and prayer, which are the aspects of *Zehr Anpin* (-Small Countenance) and *Malchus* (-Kingdom), for that is where the main Unity and peace is, and there in the *succuh* enter all the seven shepherds, from Abraham to David, all for the sake of this aspect, because the beginning is from prayer and the end is prayer, because the devotion of the forefathers began from prayer, because there had yet to be any Torah, and therefore Abraham established *Shacharis* (-morning prayer) etc. (Brachos 26b), but it still was not the ultimate perfection, since the Torah had not been given yet, to make from it prayer. And Moses and Aron are the Torah, and Josef is the one who brings the Torah to the aspect of David, to make from it prayer to produce (lit: give birth to) good deeds, because Josef is the aspect of the tzaddik foundation of the world (Proverbs 10:25 – the *sefira* – Divine Attribute – of *Yesod* – foundation - by anthropomorphism, the male reproductive member), tzaddik the life of the world (Zohar, introduction 4b, and throughout the entire Zohar; “life” has the numerical value of 18 which signifies the reach of the Attribute of Yesod which is the 9th sefira, from the top and to the top), the eighteen blessings of the prayer (see Likutay Moharan, torah 44, and Zohar, Beraishis 211a, and the introduction to the Tikunay Zohar), who is the aspect that connects both of them: Moses and David, Torah and prayer, to make from the Torah prayer. And therefore “Moses Yosef David,” has the numerical value (gematria) of “prayer” <515>, because the three of them specifically are the aspect of the perfection of prayer, because the essential ultimate perfection of the prayer is with the making from Torah, prayer, which is done through these three tzaddikim, as mentioned above.

And therefore the three of them departed from this world at the time of the pinnacle consummation of the ascension of prayer which is on Sabbath at *Mincha* (-time of the afternoon prayer), at the time of *raava di'raavin* (-desire of desires; Zohar, Shemos 156a), in the aspect of (Psalms 69:14), “And I, my prayer is to you Hashem (it should be) a desirable time,” which is said then, and this is (end of the verse): “answer me with Your true salvation;” “true,” is the aspect of the Torah, the aspect of (Malachi 2:6), “the Torah of truth,” that is, through the truth, that I will merit to make from Torah, prayer, through this, certainly You will “answer me” - “and be for me a salvation” (Exodus 15:2, Psalms 118:14). And this is (beginning of the verse), “My (/the) might and the cutting <*zimras* – also term for song) of Y-ah,” “My (/the) might,” this is the aspect of the Torah, the aspect of (Psalms 29:11), “Hashem will give might to His nation” (Bamidbar Rabba 18:14, Tanchuma, Likutay Moharan 80); “And the cutting <*zimras* – song> of Y-ah,” this is the aspect of prayer, that is, when I merit to speak Torah and prayer, meaning, to make from the Torah, prayer, then certainly, “and it will be for me a salvation.” And therefore all these seven shepherds, who are the aspect of the perfection of prayer, enter into the *succuh*, because on *Succos* we are engaged in this, as mentioned above.

And also, these seven shepherds mentioned above are the root of the twelve tribes of Y-ah, because the twelve tribes are the aspect of the twelve diagonal boundaries, the aspect of twelve elemental (letters of the Hebrew Alef Bet; Sefer Yetzira – The Book of Creation 5:2) which are drawn from the seven (letters of the Alef Bet that are) doubles, from the aspect of seven days of building (-the seven lower sefiros – Divine Attributes – which correlate the seven days of creation), as is known (see Keheelos Yaakov, entry of Twelve elementals, and twelve tribes, and twelve diagonal boundaries). And therefore the names of the twelve tribes have forty nine letters, seven times seven, because their root is the aspect of the seven shepherds. And the forty nine letters of the tribes are the aspect of the forty nine days of *sifeera* (-counted from the second day of Passover till Shavuot), the aspect of the forty nine gates of repentance, which are the aspect of Psalms, which is the aspect of making from *toaroas* (-holy

teachings), prayers, as mentioned above, and on *Succos* we are engaged in this, and therefore they enter the *succuh*, as mentioned above. Because the *tikun* (-rectification) of the forty nine days of *sifeera* (-counting), through which they received the Torah on the fiftieth day, on Shavuos, was marred afterwards by the sin of the (golden) calf, and then the pollution <*zoohama*> of the snake which had ceased at the Giving of the Torah, returned to be drawn, and now, every single year we are engaged in rectifying the rectification of the sin of Adam *Hureeshoan* (-the first), and the rectification culminates on Yom Kippur, for then it is the culmination of the final forty days (that Moses ascended to Heaven), when there was the revelation of the *tikun* (-rectification) of the Thirteen Attributes of Mercy, which are drawn from the thirteen methods (*meedos*) that the Torah is extrapolated with, which is the aspect of making from *toaroas* (-holy teachings), prayers, as mentioned above.

And therefore after Yom Kippur we make seven days of *Succos*, and the seven shepherds enter into the *succuh*, and with this we draw anew the *tikun* (-rectification) of the seven weeks of *sifeeras hu'oamehr* (-the counting of the *Oamehr* – 49 days from the second day of Passover till Shavuos); and afterwards it is *Shimeenee Atzehress* (-the eighth day of *Succos*, a holiday of its own right), which corresponds to Shavuos, which is also called *Atzehress*, and we also finish (reading) the Torah then (- on *Shimeenee Atzehress*), and the *tikun* (-rectification) which we began from Rosh Hashana, which is to rectify and complete the collective aspects of the Torah and the prayer through combining them together, and making from the *toaroas*, prayers, as mentioned above, is completed then. And (Ecclesiastes 7:8), “the end of a matter is bettered from (/than) its beginning,” for the *tikun* (-rectification) of the forty nine days of the *sifeera* (-counting) which ends on Shavuos, was marred, as mentioned above, since they only received then the Torah, and there was yet to be revealed the *tikun* (-rectification) of the Thirteen Attributes of Mercy, which is the aspect of making from the *toaroas*, prayers, as mentioned above. Whereas from Rosh Hashana and Yom Kippur until now we are engaged in making from the *toaroas*, prayers, and this is the main rectification, as mentioned above. And this is also the construct, that the *succuh* needs to have more shade than sun (Succa 1:1), because the sun is the aspect of the Torah, and shade is the aspect of prayer, and the *succuh* is comprised from a mix of sun and shade, namely from Torah and prayer. However the shade needs to be more, because the main thing is the prayer that is prayed for the fulfillment of the Torah; and prayer such as this is the aspect of action, the aspect of actually fulfilling the Torah, therefore it is the main thing, because (Ethics of Our Fathers 3:17) it is necessary for ones actions to be more than his wisdom, which is the aspect of its (-the *succuh's*) shade more than its sun, as mentioned above.

7

And therefore on Hoshana Rabba (the 7th day of *Succos*), which is when the *tikun* (-rectification) is completed), we say then the whole Book of Psalms, for this is the primary rectification which we are engaged in from Rosh Hashana until now – to draw the recital of Psalms into the world, and to engage in hisbodidus, and to make from the *toaroas* (-holy teachings), prayers, for all of this is the aspect of Psalms, as mentioned above.

8

And this is the aspect of the *kavanos* (-intentions – referring to the Kabbalistic meaning) of the 18 <*chay* – life...> shakings (*naanoo'im*) that are done with the *lulav* and its species (-the four species that

the Torah commands to take on Succos), because they are 18 <chay – life...> shakings corresponding the 18 blessings of the prayer (-the standing prayer of the 18 benedictions). And it is explained in the writings of the Arizal (see Shaar Hakavanos, Succos, drush 5; Likutay Moharan, torah 33), that the *kavana* (-intention – specifically Kabalastic meaning) of the shakings is in order to draw illumination from the *moachin* (-brains, consciousnesses) that are in the head, into the six extremities (-the six lower *sefiros* – Divine Attributes – the body of *Zehr Anpin* – the Small Countenance), so that the *moachin* (-minds) that are in the six extremities will have the power to illuminate into the *Malchus* (-Kingdom, the female countenance). That is, because when we make from Torah, prayer, this is the aspect of shining the *moachin* (-minds) that are in the six extremities, which is the Torah, to the *Malchus* which is the aspect of prayer, and this is even with an ordinary prayer to fulfill each and every *mitzva*. However, this sort of prayer cannot have the aspect of invoking mercy and entreaty (-as prescribed in Ethics of Our Fathers, as mentioned above), because one cannot yet elaborate with it, and pour out his heart like water directly before the presence of Hashem (Lamentation 2:19) until he comprehensively arouses His mercy blessed He through this. Therefore it is necessary to draw illumination from the *moachin* (-minds) that are in the head, namely from the aspect of *chidooshay* (-original developments in) Torah, which are drawn from the aspect of the Torah of *Atteeka* (-the Supernal Old Venerable Divine Countenance) *Sisseema* (-sealed), which are the aspect of the roots of the Torah, and through this one knows the nature of each and every *mitzva*, what one can merit through it, and then, through *chidooshay* (-original developments in) Torah such as these, this way of making from *toaroas* (-holy teachings), prayers, is drawn completely, so that one can pour out his heart like water before Hashem, that he may merit to fulfill every *mitzva* properly, as mentioned previously in the explanation to the concept of the *shofar* (-ritual horn), see there (above, article 5).

9

And this is the aspect of the *hakafos* (-circling) of Simchas Torah (-the Holiday of the Rejoicing of the Torah, in Israel this is the same day as Shimeenay Atzehress, discussed above, in the diaspora it is celebrated the day after) that we circle with the Torah and say then the entreaties and supplications: “Please Hashem save now/please (Psalms 118:25);” to show that the Torah is still the aspect of *makifin* (-higher intelligence which surrounds in the periphery, encompassing the lower levels) by us, and our entire occupation is to supplicate and entreat Hashem Yisburach to bring the *makif* (higher, surrounding intelligence) inside, that is, that we make from the *toaroas* (-holy teachings), prayers, that the fulfillment of the Torah and mitzvos which we have not yet merited completely, and are in the aspect of *makif* (higher, surrounding intelligence) by us, we should merit to fulfill them perfectly; and this is our entire supplication: “Please Hashem save now/please (Psalms 118:25; the word for save, has the same root as “face”, which is the internal intelligence, which is the internalization of the *makif*). And therefore we are extremely joyous then, because when one merits to consummate prayers such as these that are made from the *toaroas*, the main joy is from there, as is understood from Likutay Moharan, volume 1, torah 22 (article 9), that “*naaseh vinishmah* (Exodus 24:7)” (-we will do and we will listen – the Jews response in acceptance of the Torah), which are the aspect of Torah and prayer, are the main joy, the aspect of what our Rabbis o.b.m. expounded (Shabbos 88a) on the crowns (-that the Jews were crowned with immediately upon their aforementioned response. Crowns are the aspect of *makifin*) of *naaseh vinishmah*, that in future the Holy One Blessed He will return them (-they were taken away due to the sin of the golden calf) to us, regarding them it is said (Isaiah 35:10), “and eternal joy is on their heads” (-thus we see that the crowns, the *makifin*, are the aspect of joy). And the foremost perfection of joy is through *yirah* (fear – of Heaven), which is the aspect of prayer, the aspect of (Psalms 2:11), “and rejoice in trepidation (-the aspect of fear);” see there.

And this is the construct of the water libations on the holiday (of Succos), because this is the aspect of (Samuel I:7:6), “And they drew water, and they poured (it) out before Hashem,” which is said by Samuel; and Rashi explains, that they poured out their hearts like water, that is the aspect of the completion of prayer, which is completed on Succos, as mentioned above. And this the aspect of the rejoicing of the Bais Hashoyva (-House of the Drawing (of the water for the libations) – the Temple during Succos when the water libations were performed, every night there was tremendous celebration and rejoicing initiating the drawing of the water), which is so called based on what is written (Isaiah 12:3), “And you (plural) should draw water joyously from the springs of the salvation,” and the *targum* (-aramaic translation of Yonason ben Uziel) renders this: “and you will receive a new set of teachings,” namely the aspect of the *chidooshay* (-original developments in) Torah mentioned above, that are drawn from the aspect of *Atteeka* (-the Supernal Old Venerable Divine Countenance) *Sisseema* (-sealed), and they are the aspect of actual “springs of the salvation,” the aspect of (Proverbs 18:4), “gushing stream source of wisdom (-acronym NaChMaN),” because gushing out of them are endless *aitzoas* (-advice, remedies) and wondrous salvations without boundaries, which are capable of saving everyone, even be one as he may. And from *chidooshay* (-original developments in) Torah such as these, when one merits to make from *toaroas*, prayers, through this one merits to pour out like water before Hashem, every single person according to his familiarity with the maladies of his heart and his pains, how he is distant from Hashem Yisburach, and to what evil vices, and bad desires, and vile confusions he fell to by his sins, and all that he undergoes every day, all the time, for everything can be found in these prayers that are made from these *toaroas*, as mentioned above, and to express his words before Him blessed He, invoking mercy and entreatingly over all of them, like a son pleads disarmingly before his father, all of this being the aspect of drawing water mentioned above. And this is (Isaiah 12:3), “and you should draw water joyously,” because when one merits to draw this way in perfection, it is certainly a boundless joy, the aspect of (Psalms 2:11), “and rejoice with trepidation,” mentioned above (end of article 9), the aspect of (Isaiah 35:10), “and eternal joy,” as mentioned above regarding the joy of (the holiday of) Simchas Torah and the *hakafos* (-circling).

And this is (Jeremiah 31:21), “Until when will you avoid (Me) wayward daughter, for Hashem has created a new phenomenon in the land, the female seeks out <*tissoavaiv*> the male,” and Rashi explains the verse in regard to repentance, and this is Rashi's words: Avoid – hide from me, for you (feminine) are embarrassed to return to me because of your way. Behold a new phenomenon has been created in the land, that the female seeks out the male to ask him to marry her, <*tissoavaiv* – seek out, the root being: circle> an expression as in (Song of Songs 3:2), “<*assoavuvuh*> I will circle about in the city I will seek etc., here ends the quotation of Rashi. And upon first glance, what does the concept of *nekaiva tissoavaiv gehvehr* - that the female will seek the male, have to do with the matter of repentance? However, based on what was expounded above, it is very clear, because a man and a woman, a male and female, their root is above in an extremely high place, for all the supernal unifications (*yichudim*) are dependent on them, as is understood in all the books of the holy Zohar and the writings of the Arizal, and they are the aspect of the Written Torah and the Oral Torah, which are the aspects of Torah and prayer, because prayer is the aspect of the Oral Torah, because the main

wholesomeness of prayer is when one makes from the Torah, prayer, and this is not possible, except through the aspect of the Oral Torah, which is the aspect of the general collective of all the *cheedushin* (-original concepts) of the Torah, which all stem from the aspect of the spirit of Messiah, who will merit to a renewal of the Torah in absolute perfection, which is the aspect of the Torah of Atteeka (-Supernal Venerable Divine Countenance) Sisseemuh (-sealed).

And through these novelties, this way of making from *toaroas* (-holy teachings), prayers, will be drawn into the world completely, as mentioned above, and then we will not be ashamed to return to Hashem Yisburach even if we did what we did, and even if we are now the way we know ourselves, each and everyone, even still, through this way of making from *toaroas*, prayers, which is drawn now from the *hisnoatzitzus* (-sparkling, flaring) of Messiah, which is *misnoatzaitz* (-sparkling) to come soon in our days, for certainly he will not procrastinate any more Heaven forbid, as he hindered until now, through this way we all, however we may be, can return to Hashem Yisburach, since our entire repentance, and our hope, and our expectancy to Hashem Yisburach is just through prayer, that we hope and supplicate, and entreat from Hashem Yisburach that He return us to Him, and help us, and save us with His great might and His wondrous kindness, to fulfill the entire Torah, from here on. Therefore, certainly we have no reason now to fall in our resolve from praying to return to Hashem Yisburach due to our improper conduct, for behold, on the contrary, this itself is our request from Hashem Yisburach, that He should help us rectify our conduct, and in this we can engage always, until He will have compassion on us from the Heavens, to fulfill our request. And in truth, whoever is strong in this way, to abound in hisbodidus and to make from *toaroas* (-holy teachings), prayers, and to abound with prayers such as these always, finally, in the end, he certainly will return to Hashem Yisburach, as I understood from the mouth of our master, leader, and holy rabbi (Nachman).

And this is what the prophet screams (Jeremiah 31:21), “Until when will you avoid (Me), wayward daughter,” that is, the prophet cries foul, and screams, and shouts out, dreadful and horrific, over what we fall in our resolve every time from returning due to our many bad deeds, that we have repeatedly perpetuated in our foolishness innumerable times, as it is known that most of those that distance themselves from Hashem Yisburach, it is because of falls such as these, since they see that it has been so long that they desired to return, and each time they fell more, and the *baal duvur* (-litigator- evil inclination, Satan) incites them and overpowers them more and more, and because of this their hands are weakened (-they are disheartened) from further returning, as though there is no hope Heaven forbid. And regarding this the prophet screams, “Until when will you avoid (Me),” “until when will you hide from me, for you are ashamed to return to Me because of your way. Behold a new phenomenon has been created in the land, that the female seeks out the male,” that is, that the female, “the Heaven fearing woman” (Proverbs 31:30, see above article 1), which is the aspect of prayer, chases after the Torah, which is only when one makes from the *toaroas*, prayers, for what is now the way of a man to seek the woman, this is because of her low status, because now the prayer is undeveloped (*katnus* – childhood, lower consciousness), and most of the prayers are for necessities of the body, and then (-as such) the prayer does not have cogency (lit: opening of the mouth) to pursue the Torah and make demands of it (/propose), because prayer which is for bodily needs does not have completion except by means of the Torah etc, as mentioned previously at the beginning of this discourse.

And therefore it is certainly not a good nor truthful way to say, “I will study Torah in order that I will be able to pray for my bodily needs,” because this is the aspect of (Ethics of Our Father 4:5), do not make them (-the Torah) an ax to hew with (-i.e. to use the Torah for personal benefit), because his primary intention is for the necessities of his body, just, since he is embarrassed to ask for his needs, he therefore studies so that he will ask for his needs; and this is certainly very abhorrent. Therefore it is not appropriate for such a pray, that the prayer should request of the Torah, as mentioned above; but the

prayer which is made from the *toaroas* (-holy teachings), which is to fulfill the Torah, then the prayer is constructed with great perfection, and then certainly there is no shame for the prayer, the aspect of the woman, to pursue after her husband, which is the Torah, in the aspect of, “the female seeks out the male,” the aspect of (Isaiah 4:1), “seven women will grasp one man etc.,” because a perfect prayer such as this can certainly pursue after the Torah and request it, “Study and engage in Torah for my sake, in order that I will be able to make from the *toaroas*, these prayers, because my whole intention is to do the will of my Creator.” [This is the import of the prophecy mentioned above:] “And through this way you need not be ashamed to return to Me always, be what may, because my mercies are inexhaustible, and every time you can come in prayer and entreaty to request of Me that I draw you close, from here on.”

And certainly your words will be effective finally, in the end, because this way is drawn from the aspect of the final redemption, which has no cessation, for it is the aspect of “wellsprings of salvation” (see above article 10), which never ever stops, as mentioned above, for it is the way that our forefathers traversed from time immemorial: Abraham, Isaac, and Jacob, Moses, Aaron, Josef, David and all the aboriginal tzaddikim who engaged in prayer and hisbodedus plentifully to draw close to Hashem Yisburach; just that in the beginning they were still unable to merit to this completely, to make from Torah, prayer, since the Torah was still not in the world, and they were forced to engage copiously in prayer – all the forefathers until Moses, who merited with his abundant prayers, the aspect of (Psalms 90:1), “A prayer of Moses,” to draw Torah. However, the time still hadn’t come to return and insert the Torah into prayer and to pave this way in the world, to make from the *toaroas* (-holy teachings), prayers, and therefore there was what was, that the *airev rav* (-mixed multitude) caused the Israelites also to sin etc., until there came King David r.i.p., who completes the seven shepherds, and he was the root of the soul of Messiah, and he began to arouse this way, to make from *toaroas*, prayers, this being the aspect of Psalms etc., as mentioned above. However, the main completion will be in the days of Messiah, for then this way will be renewed entirely. And by virtue of this way we will not be embarrassed nor will be shamed ever, for however it may be, we will return to Hashem Yisburach, as mentioned above.

And this is the aspect of (Psalms 109:4), “In place of my love they bedevil me, and I am prayer,” that is, “love” is the aspect of the Torah, the aspect of (Proverbs 31:26), “the Torah of Kindness,” as our master, leader, and rabbi o.b.m. wrote in Likutay Moharan, volume 1, torah 33, on the verse (Psalms 42:9), “[In the] day Hashem will command His kindness,” that all the *mitzvos* of the Torah are an aspect of love and kindness etc. see there. And this is, “In place of my love,” that all that I merited to the aspect of love, the aspect of the *mitzvos* of the Torah; all that I desire to begin to engage in any Torah and *mitzva*, which are the aspect of love - “they bedevil me,” that they incite and bedevil me, and desire to make me fall Heaven forbid, and I don’t know what to do against this incitement, therefore, “and I am prayer,” that is, all my occupation that I do with the Torah, which is the aspect of love, I make from it prayer, and through this I still hope for salvation, that I merit to truly return to Hashem Yisburach.

And now you will see wonders, what is brought in the holy Zohar (Tikunay Zohar, tikun 13, page 53b, and see Siddur Kol Yaakov, the *kavanos* of Succos) that on Succos it is the aspect of (Jeremiah 31:21), “the female will seek out <*tissoavaiv* - circle> the male,” the aspect of (Isaiah 4:1), “seven women will grasp one man,” see there. And this is the construct of the *hakafos* (circling) with the lulav (-the four species taken on Succos) around the Sefer (book – i.e. scroll) Torah, and the saying of prayers and *hoashanos* (-every supplication is sandwiched between cries for salvation) around (-while circling) the Torah, in the aspect of, “the female will circle the male,” as mentioned above, namely, that we draw the Torah into the prayer, to make from the *toaroas*, prayers, because then, on Succos, the prayer ascends

through that which we engage then in drawing the way of making from *toaroas*, prayers, which is the aspect of, “the female seeks out the male,” the aspect of, “and seven women will grasp one man,” as mentioned above. And this is, “and seven women,” the aspect of prayer, which is the aspect of, “a Heaven fearing woman,” the aspect of (Psalms 119:164), “seven times a day I sang out Your praise etc..” And this is what the scripture concludes (Isaiah 4:1), “we will eat our own bread and wear our own clothing,” because the bread and the clothing, which is the livelihood that is drawn through regular prayers for bodily needs, (and) the main livelihood is drawn from the Torah, because this type of prayer hasn't the power to give sustenance except for what it receives from the Torah, from where everything is provided etc.. However, prayer that is made from the Torah, this prayer is itself Torah, and has by it all the provisions, since its entire endeavor is to fulfill the Torah, where all the provisions are from. And this is, “our bread” - specifically (-our, for they are the source of the provisions) - “we will eat, and our clothing we will wear.”

And this is (continuation of the verse), “just may we be called by your name, gather (-remove, end) our shame,” that is, to raise the prayer from the embarrassment and shaming of the degradation of exile, from the aspect of (Psalms 12:9), “the shame of degradation etc,” “these (-prayer) are the matters etc.” (Brachos 6b; see above, article 1), whereas prayer such as this, is the aspect of (Proverbs 12:4), “A woman of valor is the crown of her husband,” the aspect of (Proverbs 31:29), “Many daughters amassed wealth (/achieved virtue) but you are above (-surpass) all of them,” the aspect of (Proverbs 31:11), “The heart of her husband trusts her,” for there is a woman whose husband needs to provide for her, to bring her all the necessary sustenance, and she just fixes the food, cooking and baking etc., and this is the aspect of regular prayer for bodily needs, where all the provisions of the prayer are brought from her husband, who is the Torah, just that the main completion of the cooking (-preparation) of the provisions needs to be through prayer, in order that it can come down to provide for the world. However, there is a woman of valor (*aishes cha'yil*), that all of her husband's wealth and vitality is – from her, the aspect of (Proverbs 31:11), “her husband's heart has confidence in her,” and this is the aspect of the prayers that are made from the *toaroas*, to fulfill the Torah, that the whole life of the Torah, which is the fulfillment of the Torah, is through her, that is, through the prayer, as mentioned above.

And this is what is written adjacent there in Jeremiah, after the verse, “until when will you avoid (Me) etc.,” “Behold days are coming, says Hashem, and I will sow the House of Israel etc. the seed of man and the seed of animal.” And Rashi explains: The good and sensible among them, I will plant all of them to be My seed. “The seed of man and the seed of animal” - Yonason translates this: I will erect them like people and make them successful like animals, who are not taken to task for their sins. That is, “man” is the aspect of Torah, the aspect of (Numbers 19:14), “This is the Torah, man,” the aspect of the holy Divine Name “Mah” (-lit: what. “Mah” has the same numerical value as “adam”- man (45), and is the numerical value of the Divine Name Y'H'V'H when each letter is elongated using the letter alef for all the necessary vowels: YUD-HAy (Ay=alef)-VUV (U=alef)-HAy (Ay=alef)); “animal” is the aspect of prayer, because animal <bihaima> has the numerical value as the holy Divine Name “Ban” (referring to the elongation of the Divine Name Y'H'V'H with the numerical value of 52, in this format: YUD - HH (the letter Hay)-VV-HH), which is the aspect of Malchus (-Kingdom, the final, feminine *sefira* – Divine Attribute), as is brought down (Aitz Chaim, Shaar 48, Drush 2), because the essence of the prayer is – that one should set himself like an animal (see Chulin 5b), as if he doesn't have any intellect to figure things out for himself, (and) just supplicate and entreat for mercy, in the aspect of (Psalms 42:2), “Like a hart cries out for fountains of water,” and like it is written (Joel 1:20), “Like the animals of the field I cry out to You,” the aspect of (Isaiah 38:14), “Like a swallow and a crane I chirp, I moan like a dove.” And through this aspect, that He sows Israel, as seed of man and seed of animal together, namely that they make from *toaroas*, prayers, through this they merit to draw salvation to all

of them, even to those who are the aspect of actual animals due to their conduct, because through this way they will also merit to repentance and to forgiveness of sin, the aspect of, “I will erect them as people and make them successful as animals, who are not taken to task for their sins,” because the foremost repentance and forgiveness of sin is through this, because it is the aspect of the Thirteen Attributes of Mercy, through which is afforded the primary forgiveness and *tikun* (-rectification), as mentioned above. And this is what is written adjacent there (Jeremiah 31:30/31), “Behold days are coming and I will make a covenant with the House of Israel etc.,” that is as mentioned above, because through this way we will merit to fulfill the Torah, in the aspect of (verse 32), “And I will put My Torah inside of them, and upon their hearts I will write it.” “Heart” is the aspect of prayer, because the service of the heart is prayer (Taanis 2a), namely that the Torah will be written inside the heart through that which they will write from the *toaroas*, prayers, which are the aspect of the heart, and through this we will return to Him blessed He in truth, and He will draw us close in His mercy, in the aspect of (continuation of the verse), “And I will be for them G-d, and they will be for me a nation.”

12

And this is the aspect of Jacob, and Leah, and Rachel. Rachel is the aspect of the Oral Torah, which is (Isaiah 53:7), “like a lamb <*ruchel* – same as the Hebrew Rachel> before those who shear it,” for everyone shears and make halachic decisions from it, as is explained in Likutay Moharan, volume 1, torah 12 (article 1). Leah is the aspect of prayer, the aspect of (Genesis 29:17), “And Leah's eyes were tender,” for she would cry that she shouldn't fall into Esau's portion (Buva Basra 123a), in the aspect of (Jeremiah 21:9), “with crying they will come, and with entreaties I will transport them.” Jacob is the aspect of the collective entirety of the Torah, the aspect of (Deuteronomy 33:4), “The Torah, Moses commanded to us, an inheritance to the Congregation of Jacob,” namely the aspect of the Written Torah. Because the Written Torah and the Oral Torah are the aspect of man and woman, the aspect of Jacob and Rachel, as is known (Aitz Chaim, Shaar 37, Chapter 1). And we already explained (in Likutay Halachos, article 16) that the essential prayer which is made from Torah is through the Oral Torah, which is the aspect of *Cheedushin* (original developments) of the Torah, which are drawn for the Thirteen Methods (*meedoas*) etc., for specifically through this, one knows (how) to make from the *toaroas* (-holy teachings), prayers. And therefore Leah and Rachel are considered as one, as is brought in the holy Zohar (see Zohar, Vayikra 244b), and the writings of the Arizal (see Keheelas Yaakov, entry of Yaakov). And Jacob, who is the foundation of the Torah, all of his service was for Rachel (“in/with Rachel,” Genesis 29:18,20,25), who is the aspect of the Oral Torah, because there is no completeness to the Written Torah without the Oral Torah, and it is impossible to produce any devotion, or *mitzvos*, or good deeds from the Written Torah, except by means of the Oral Torah, because from the Written Torah itself there is no complete knowledge of any *mitzva*, as all of this is explained elsewhere (in Likutay Halachos there). And therefore all of Jacob's service was for Rachel. However, in reality it is impossible to merit to completely fulfill the Torah and the *mitzvos*, which are the aspects of Jacob and Rachel, except through prayer and entreaty, as mentioned above, which are the aspect of Leah, as mentioned above.

And since Torah and prayer are dependent upon each other, for it is impossible to merit to Torah except through prayer, and it is impossible to merit to prayer except through Torah, because it is necessary to study Torah in order to know what to pray for, but to merit to study Torah, also needs prayer, like we pray everyday: “And illuminate our eyes in/with Your Torah,” “and put in our hearts understanding etc., to learn and to teach etc.,” and because of this, one doesn't know from where it begins. And therefore even our father Jacob r.i.p. wasn't able to figure it out, and thought that he must bond first with Rachel,

who is the aspect of the Oral Torah, because it seemingly looks that way, that it is necessary to begin with the enterprise of the Torah, as mentioned above. And also because Rachel is the aspect of the revealed world (*alma di'isgalya*), as is brought down (Zohar, Genesis 54a), that is, because everyone sees the virtue of *cheedooshin* (-original development) of the Torah which are drawn from the Oral Torah and are cherished in everyone's eyes since they have great wisdom and intellect apparent to all, and wisdom is important in everyone's eyes; whereas Leah is the aspect of the concealed world (*alma di'iscassya*) as is brought down (Zohar, Genesis 54a), because the importance and virtue of prayer is sealed and hidden from everyone's eyes, because prayer is just the aspect of faith, and it is impossible to understand the matter of prayer with any intellect whatsoever. And therefore regarding prayer it says (Psalms 12:9), "when the exalted are scorned," and our Rabbis o.b.m. explicated (Brachos 6b, above articles 1, 6, 11): these are matters etc., and people denigrate them (t.n. the beginning of this verse states that the evil people circle, which is exactly the problem – the denigration, as explained above in article 11, that the aspect of circling belongs to prayer).

And this is the aspect of (Genesis 29:17 – the verse speaks first of Leah), "And Rachel was of beautiful visage and beautiful complexion – and Leah's eyes were tender," because the beauty of the splendor of the Oral Torah everyone sees, and is important in everyone's eyes, and everyone runs to the mishna (Buvu Metziah 33b); but, "(and) the eyes of Leah are tender," for she was constantly crying to not fall into Esau's lot. And this is an allusion to *Kinnesses Yisroel* (the Congregation of Israel), regarding each and everyone of Israel, that it necessary to cry so much, like Leah, to the extent that her eyes were tender, so as not to fall into the lot of the *Sammech Mem* (-Satan – referring to him by the first two letters of his name), Heaven forbid, who is Esau's [supernal] minister. Whereas the virtue and importance of this matter of prayer not everyone sees, because it is the aspect of the concealed world, as mentioned above, and therefore even the kosher (-upstanding) people do not run after it so much, and on the contrary, they denigrate it, as mentioned above, and even Jacob was not able to figure it out, and served specifically "with (-for) Rachel (Genesis 29:18,20,25)," as mentioned above.

And Laban the Aramean (Syrian) in his great deceit <*rama'os* – same as Aramean> desired to trick Jacob and switch Leah with Rachel on him, because Laban did not know whatsoever the prominence of prayer, for he certainly denigrated prayer completely, and therefore he thought that Leah has no importance at all, and he thought that he deceived Jacob deviously with what he switched Leah with Rachel on him. However, in reality everything was from Hashem, for His thoughts, blessed He, are extremely profound (Psalms 92:6), and in truth everything was for the very best, because the righteous Rachel gave over her signs (-code, to validate her identity on their wedding night) to her sister Leah so that she would not be embarrassed, because Jacob gave signs (-a code) to Rachel, the aspect of (Jeremiah 31:20/21), "Put up signs for yourself;" and our Rabbis o.b.m. explicated (Eruvin 54b), make signs (-mnemonics) for the Torah, so that you don't forget and don't mix it up, so as not to be brazen faced against the Torah distorting the *halacha* (-the given ruling). And all the signs are in the aspect of the Oral Torah, which is the aspect of Rachel, for there is the placement of all the *messoaes* (lit: tradition, refers to the text of the Torah, exact to the letter, especially when this presents different perspective from the pronunciation) and the signs (-mnemonics; series of words or abbreviations, each word or letter representing a concept, ruling, or discourse); but Rachel, who is the aspect of the Oral Torah, gives over all the signs to her sister Leah, who is the aspect of prayer, and teaches her how to speak with Jacob, who is the entirety of the Torah, and how to make from the Torah, prayer, and then Rachel and Leah are truly combined together, because the Oral Torah and prayer are both the same aspect, as mentioned above, and both of them conjugate with Jacob, who is the foundation of the collective entirety of the Torah. And all of this was in order to produce the twelve tribes of Y-ah, who have in them (-their names) forty nine letters, which correlate to the forty nine gates of repentance, which is the aspect of Psalms, all of this being the aspect of making from the *toaroas* (-holy teachings),

prayers, as mentioned above. Because in reality, with all the matters that it is unknown from where to start, like the aforementioned matter of Torah and prayer, it is necessary to begin with both of them, that is, to study part of the day and to engage in prayer part of the day, and then, even though at first one will not know the order of the prayer very well, and how to make from Torah, prayer, even still, Hashem Yisburach has mercy on him, and illuminates his eyes, and gives over to him the signs and ways of the Torah, and teaches him according to his aspect, how to make from Torah, prayer, and subsequently, through prayer he knows (how) to attain more Torah, and so it is each time, for each one supports its friend; prayer the Torah, Torah the prayer. And this is the secret, what first Rachel, who is the Oral Torah, gives over her signs to Leah, who is prayer, as mentioned above.

And this is the aspect of what is presented in the words of our Rabbis o.b.m. (opening to Eicha – Lamentations- Rabba 24) that Rachel herself lay under the bed, and spoke the signs with Jacob when he was conjugating with Leah, in order that Leah should not be shamed; and in the writings of the Arizal (Likutay Torah, Ke Seesa, in Taamay Hamitzvos) there is presented a great and awesome secret pertaining this, that this is a secret of what occurs in the supernal unions <yichudim>, that when the (Divine) light which is called Jacob mates with the (Divine) light called the aspect of Leah, then the aspect of Rachel is under the bed etc., see there in Aitz Chaim. And according to our theorem presented above, this secret is very in compliance with the construct of prayer mentioned above (as is known in *kavanos* (-mystical intentions) that all the supernal unifications <yichudim> are conducted in accordance to the devotion of those below, and specifically through prayer, which is the primary completion of the unification), that is, because when an Israelite enters (-begins) to pray his prayer and words before Hashem Yisburach, that he should merit to draw close to Him, and to fulfill His Torah and His *mitzvos*, and desires to make from Torah, prayer, but he still has not a word (on his tongue) to say, because he still does not know the ways and the signs of the Torah, and he doesn't know how to pray, and to speak, and converse, then the aspect of Rachel, who is the aspect of the Oral Torah, the aspect of *cheedooshin* (-novelty) of the Torah from *Atteeka* (-venerable transcending Divine Countenance) *Sisseemah* (-sealed), from Whom are drawn the ways to make from *toaroas*, prayers, as mentioned above, (then) she herself has compassion on this Israelite who is praying, which is the aspect of Leah, as mentioned above, and she (-Rachel) gives over to him the signs and the ways of the Torah, and she herself speaks with her beloved, the aspect of Jacob, the aspect of the collective entirety, root of the Torah, in order that he can make from Torah, prayer, so that the Torah and prayer can mate together, so that they can produce (lit: give birth to) good deeds.

And this is the aspect of the words that are provided to a person when he enters to do hisbodidus and to express his words before Hashem Yisburach, for at the beginning he has no knowledge of anything to say, but when he is strong in resolve, and nonetheless forces himself to speak, then usually words come to him, which never occurred to him that he should say them, and these words are sent to him from Heaven, and are drawn from the aforementioned aspect. And therefore the main parturition is through Leah, who gave birth to six tribes, because the foremost progeny of tzaddikim, which are their good deeds (Rashi on Noah, Genesis 6:9), are by means of prayer, which is the aspect of Leah, the concealed world (*alma di'iscasya*; Zohar, Genesis 154a), as mentioned above. And also the entire parturition of Rachel was just in the merit of her giving over the signs to her sister, as our Rabbis o.b.m. explicated (Beraishes Rabba 73:4) on the verse (Genesis 30:22), “And G-d remembered Rachel,” that is, that all the progeny of the tzaddikim, that they produce (lit: give birth to) good deeds through their Torah, which is the main thing, because (Ethics of Our Fathers 1:17), the explication is not the main thing, rather it is the action (-carrying out), the essential parturition is just through giving over the signs to Leah, who is prayer, namely, through this that also all their Torah learning is in order to merit to make from their Torah, prayers, as mentioned above. Because all the tzaddikim did not merit to their (high) levels in the service of Hashem, except through hisbodidus and prayers etc., as is delineated in his

(Rabbi Nachman's) holy words (Words of Rabbi Nachman, article 229).

And therefore Jacob merited that his maidservants also were included in the holiness, because maidservant <shifcha - 393> has the gematria (-numerical value) of “mishna” <395> with the inclusives, as is brought down in the writings of the Arizal (see the forward of Rabbi Chaim Vital to Shaar Hakdumos), and when one doesn't study properly, to adhere, and to practice, and to fulfill, just to be haughty and to annoy, then it is said (Proverbs 30:23), “and a maidservant when she displaces her mistress.” However, through proper study of the six orders (*sheesha sidray*) of the mishna, one selects the good from the bad, through that which one delineates (-selection – marking the boundaries) the permissible from the forbidden etc. (Tikunay Zohar 30, page 75a; Likutay Moharan 31 and 79), and then the aspect of the maidservant is included in holiness under the hand of her mistress, as it was at the splitting of the *Yam Soof* (Red Sea), the maidservant at the sea, saw etc. (- more than the Prophet Ezekiel; Mechilta, Bishalach 3). And it is impossible to produce (lit: give birth) from the Torah, holy offspring, except when one subdues the *sitra-achra* (-other side – realm of evil), until the maidservant is included in holiness. And this is the secret of the forefathers who married maidservants. However, Abraham, even though he subdued the aspect of the bad maidservant <*shifcha beesha*> through that which Sarah gave over to him her maidservant, and he merited to beget Isaac in holiness, even still there was not a complete reversal of bad to good, and therefore the actual parturition of the maidservant was the birth of the *sitra-achra* (-other side – realm of evil), who is Ishmael.

However, our father Jacob, by means of his having merited to both of them; to Rachel and to Leah, and both of them were included together, which is the aspect of making from the Torah, prayer, which is the main vehicle of completely subduing the bad maidservant, until she is reversed from bad to utter good. Because the main subduing of the *sitra-achra* (-other side – realm of evil) entirely is through prayer which is made from the *toaroas*, which through this all the tzaddikim merited to their (high) levels, as mentioned above. Therefore Jacob merited to marry the maidservants in complete holiness, to the extent that he merited to sire from them as well holy and awesome parturition, who are the tribes of Y-ah, because from Torah by itself, sometimes there is nurturing to the *sitra-achra*, Heaven forbid, for it is the aspect of the bad maidservant, which inserts in one's mind that he should not study *lishma* (-for the sake of Heaven, particularly the *Shechina*), as mentioned above, and then he is the aspect of (Proverbs 30:23), “and a maidservant when she displaces her mistress,” which is the aspect of the mishna, as is alluded in the Tikunay Zohar (Tikun 67, page 98b). And so too, from prayer by itself the *sitra-achra* can grasp, for it inserts in one's mind to prayer only for his bodily needs, as mentioned above. However when Torah and prayer are combined together, and all his prayer is – that he fulfill the Torah, in order that he should know (how) to make prayers from the Torah, that he should merit to guard, and do, and fulfill, then the Torah and prayer are combined in utter unity, and then (Psalms 92:10), “all the perpetrators of iniquity will be scattered,” and the *sitra-achra* has absolutely no suckling, on the contrary, the bad is reversed to good, and the maidservants are included in holiness, which is the aspect of Jacob, for through this that he merited to Leah and Rachel, who are the aspect of Torah and prayer together, through this he merited to sire tribes of Y-ah from the maidservants as well, as mentioned above, and through this is the primary repentance and essential forgiveness of Rosh Hashana and Yom Kippur, for then the sins are turned around to be merits, as mentioned above.

13

And this is the aspect of Yom Tov (-holidays), during which all *milluchos* (-work) are forbidden like on Sabbath, except for preparation of food (*oachel nefesh*), which is permissible on Yom Tov. Because the

main *tachlis* (-purpose) for which all of humanity was created, is Torah and prayer, for this is the main sustaining force, and vitality, and the purpose of every person, for which all the worlds were created, all of it is for the sake of this purpose, that one should merit to engage all his days in Torah and prayer, and go from level to level until the highest level that there is in Torah and prayer. And if a person would merit to this with perfection, then there would be nullified all the toil and burden of all the endeavors and work which are included in the thirty nine *milluchos* (-work; there are 39 categories of work forbidden on Sabbath), because all the exertion of the work for a livelihood, it all came about from the sin of Adam *Hurishon* (-the first), who violated the Torah and prayer, because the *mitzva* that he was commanded not to eat from the *Aitz Hadaas* (Tree of Knowledge) was the aspect of Torah, because in this was included the Torah, as is known (see Likutay Torah, portion of Beraishis, on the verse (3:23) And He etc. sent him from the Garden of Eden). And he also needed to pray then in order to complete the *tikun* (-rectification) of creation to perfection, as Rashi explained on the verse (Genesis 2:5), “And there was no man etc.: when Adam came and prayed for rain – they rained down and they grew, see there. But he ate from the Tree of Knowledge, and with this he violated the aspect of Torah, and also he couldn't pray his prayer, that he needed to pray for the *tikun* (-rectification) of the worlds. And through this there was decreed the exertion of making a livelihood and the thirty nine *milluchos* (-acts of work), the aspect of (Genesis 2:17), “in dreariness you will eat it etc..”

And therefore, now as well, every person according to what he merits to engage in Torah and prayer with more perfection, so too he merits to nullify from himself the *zoohuma* (stench, pollution) of the snake, for from there stems the burden of the *milluchos* (-acts of work), and he merits that his work is done by others, as it will be in the future, when all of Israel will engage just in Torah and prayer, (as) it is written (Isaiah 61:5), “and strangers will stand and shepherd your sheep etc..” For this is a big principle, that the entire subsistence of the world and all the *shefa* (-provision) are drawn only through Torah and prayer, because the essential creation of the world was through the Torah, as it is written (Proverbs 8:30), “and I was *umooan* (-fostered, to foster, hidden, covered, important) by Him,” and our Rabbis explicated (very beginning of the Medrash Rabba), do not read “umooan,” rather “Uman” (-craftsman, the tool of the creation (the name of the city where Rabbi Nachman is buried)). And now as well, the entire subsistence of the world and the entire renewal of the Act of Creation that takes place everyday, it is all just through the Torah; however, all the life and *shefa* (-provision) which are drawn through the Torah, their form is not finished completely, and they do not descend to the world, except through prayer, because prayer is the main conduit through which the form of the *shefa* (-provision) is finished for the good and is drawn into the world. And therefore, every person according to what he merits to engage in Torah and prayer, and the main thing is to make from the Torah, prayer, as mentioned above, so too he merits through this to draw all the provisions and blessings, and to nullify from himself the toils and burden of the *milluchos* (-acts of work), as mentioned above.

And this is the difference between Sabbath and Yom Tov (-holidays); that on Yom Tov, *millucha* (-work) to prepare food (*oachel nefesh*) is permissible, and on Sabbath this is also forbidden, because on Sabbath it is the aspect of the future world, when everything will be abolished, and there will only remain Torah and prayer, that the *tzaddikim* will merit to in the future, therefore (then) on Sabbath there is a cessation of all the thirty nine *milluchos* (-acts of work), because the world subsists just through Torah and prayer, whose holiness is drawn then from the holiness of the future, and there is completion and ascension then in the utmost ascent and perfection. And therefore Sabbath shielded Adam *Hureeshoan* (-the first) as well, as our Rabbis o.b.m. said (Zohar, Exodus 138a). Whereas the Yomim Tovim (-holidays) are a remembrance to the exodus from Egypt (*yetzias Mitzra'im*), which is the first redemption, which was through Moses, through which we merited to receive the Torah, but the aspect of perfect ascension of prayer was not delineated yet then, until the coming of the Messiah, through whom there will be the final redemption. Because in the broad scheme of the world, the first

redemption and the final one are the aspect of Moses and David, which is the aspect of Torah and prayer. Therefore on Yom Tov it is still permissible to do *milleches* (-the work) of preparing of food, that is the aspect of the *milluchos* (-acts of work) which are related to man's eating, which is the aspect of the final forming of the *shefa* (-provision) to give life to man, which is done through prayer, as mentioned above. Because the *milluchos* which are still distant from preparation of food, are the aspect of subsistence and the drawing of *shefa* which is done through the Torah, as mentioned above.

And therefore on regular weekdays when the *cheetzoanim* (-externals – evil forces) have a grasp, and great toil is necessary to clarify and raise the Torah and prayer, therefore there is then the exertion of all the thirty nine *milluchos*, which prevail on weekdays, since there is no perfection then of the Torah and prayer, and it is necessary to toil to clarify them, to nullify from them the grasp of the *cheetzoanim* (-externals – evil forces). And as long as there is selection (-identifying and gathering the good from the rest – this is actually one of the 39 categories of *millucha*, and is a general description of the entire function of man's service on the weekdays), *milluchos* are necessary, as is known (see the Siddur of Rabbi Yaakov Kuppel, Shaar Mikru'ay Kodesh); and on Sabbath, due to the holiness of the very day the grasp of the *cheetzoanim* is completely nullified, and the Torah and prayer ascend in great perfection, therefore all the *milluchos* are idle (/nullified) then; but on Yom Tov the holiness of the very day is only drawn in the aspect of the ascension of the Torah, that we merited to receive then after the first redemption, but prayer has yet to be clarified completely. And therefore our Rabbis o.b.m. explicated (Rashi Brachos 6b, brought above, article 12 and elsewhere) that people denigrate it, because the completion of the ascension of prayer will only be in the future by Messiah, as mentioned above.

It comes out that also on Yom Tov, even though we have the power then to bring up the prayer as well, with more perfection, and more ascension, due to the extra holiness of the Yom Tov, nevertheless it still isn't clarified and does not ascend with perfection like on Sabbath, therefore there still is *milleches oachel nefesh* (-the work of preparation of food), which are the *milluchos* of the final formation of the *shefa* (-provision), which is drawn through prayer, for the prayer still needs clarification, as mentioned above. And in reality, since the prayer isn't perfect, therefore the Torah also isn't in the utmost perfection. And therefore, on regular weekdays the *cheetzoanim* have a grasp on the Torah as well, and it necessary to toil to clarify them, as mentioned above. And like our Rabbis o.b.m. said (Yuma 72b): one who does not merit (to study the Torah properly) – it is made into deadly poison for him, may the Merciful One save us, because Torah and prayer are both dependent on each other, just that nevertheless the violation doesn't effect the Torah so much as it does to prayer, and people do not denigrate so much. And therefore on Yom Tov when there is abundant additional holiness, consequently by the Torah there is no shortcoming and no violation reaches it, just by the prayer, and therefore all *milluchos* are forbidden on it, except for the preparation of food, as mentioned above.

And this is was is explained in the writings (of the Arizal, see at length in the Siddur of Rabbi Yaakov Kuppel, Shaar Mikru'ay Kodesh; Life of Rabbi Nachman, article 135), that on Sabbath very great additional light (-spirituality) is received (clothed) in garments, whereas on Yom Tov the additional light is smaller than (that of) Sabbath, but it is without garments, and all of this is due to what was explained above, because on Sabbath the ascension of prayer is also complete, and through prayer it is possible to receive all the great and awesome lights (clothed) in garments, which are made and finished through prayer, which is the aspect of faith. Because Sabbath is called *Kallah* (-bride) because it is *killoola* (-a composite replete) with *kul* (everything), as is brought down (see Zohar, Beraishis page 265a, and Shemos page 92a), because faith and prayer, which is the aspect of the sanctity of Sabbath, is a composite replete with all the lights of the world, because all the lights, which are impossible to receive through any knowledge, can be received through faith, the aspect of prayer, which is the aspect of Sabbath, as mentioned above. Whereas on Yom Tov, when the additional sanctity of the very day is

just in the aspect of Torah, consequently the light received is not so lofty, and it is without garments, because the main garments and vessels are finished through prayer, as mentioned above.

And behold the fundamental ascensions of the prayer is (-takes place) just when one makes from Torah, prayer, and this is what we read the Torah during the prayer, and therefore every day that has more additional holiness, for then the prayer ascends in a greater ascent, therefore we call up more people to read (from the Torah), culminating with Sabbath, for then there is the main completion of the ascensions of the prayer, as mentioned above, therefore seven men read from it, for they correlate the seven shepherds, through whom the Torah and prayer ascend in completion, as mentioned above. And this is what our Rabbis o.b.m. said (Megilla 21b) the reason for the (number) of readers of the Torah is based on cessation of work (-on a day when people go to work, only three people are called up, so as not to make it difficult on the people, on a semi-holiday, four people, on a holiday, five, on Yom Kippur when work is more severely forbidden, six etc.), that on a day when there is a more severe prohibition on doing work, more men are called up to the Torah, that is as was explained above, because the prohibition of doing *millucha* (-work) on Sabbath and Yom Tov is according to the completion of the ascension of the prayer, and likewise, the number of people who go up to the Torah is also according to the ascension of the prayer, because Torah and prayer are dependent on each other, and on a day that the ascension of the prayer isn't complete, and consequently the *cheetzoanim* (-externals – evil forces) still have a grasp on it, so that it is still necessary to do *milluchos* (-work), as mentioned above, also, the Torah does not have so much completion. However, on the holy Sabbath, which is when the Torah and prayer ascend in the utmost perfection, consequently all the *milluchos* are terminated (/idle) completely, and seven men read from it (-the Torah), as mentioned above.

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And this is (Deuteronomy 32:2), “Listen heavens etc., my sage advice will precipitate like rain etc.,” that certainly my words will enter their ears, similar to what Rashi explains there in his interpretation. And the reason (verse 3), “When I say the Name of Hashem,” and I pray in the Name of Hashem, and I will make from the *toaroas* (-holy teachings), prayers, and through this, certainly, “my sage advice will precipitate like rain, my words will distil as dew,” and my words will enter your hearts like rain and like dew, and you will merit to fulfill the Torah. Because the main fulfillment of the Torah is through this that one makes from the *toaroas*, prayers, as mentioned above. For the whole song of “*Ha'azeenoo*” (“Listen” - the second to last portion of the Torah, chapter 32) was said in order to merit in the end of days to fulfill the Torah, as it is written there of the matter (Deuteronomy 31:21), “I will utterly hide My face etc., and this song will resound before him (-the Nation of Israel) as a witness, for it will not be forgotten from the mouths of his progeny,” because the song of “*Ha'azeenoo*” is the aspect of prayer, which is the aspect of song and melody, the aspect of the ten types of melody from which King David r.i.p. founded the Book of Psalms, that is, that through this song, Moshe Rabbainu (-our Leader Moses) r.i.p. included the collective entirety of the Torah inside the aspect of song (*sheerah*), which is the aspect of prayer, and through this he illuminated for us this light (-awakening, inspiration, spirituality) to merit to make from the *toaroas*, prayers, through which is the fundamental fulfillment of the Torah in the end of days, the aspect of, “and this song will resonate etc. because it will not be forgotten from the mouth of his progeny etc.,” as mentioned above.

And this is (Jeremiah 3:17), “In those days they will no longer say the ark of the covenant of Hashem etc., in that time they will call Jerusalem the throne of Hashem etc., and they will no longer go after the evil wanton of their hearts.” Jerusalem <*Yerushalaim*> is *yira-shulaim* (fear-complete) (Beraishis

Rabba 56:10), the aspect of prayer, as mentioned above (articles 1, 2, 9, 11), because that is where the Bais Hamikdush (-Temple) is, His house, the House of Prayer (Isaiah 56:7), that is, that the essential perfection of the Torah will be when it will come inside the aspect of Jerusalem, that is, inside the prayer; through which one merits to guard, and to do, and to fulfill, because it is not the explication which is fundamental, rather the conduct (Ethics of Our Fathers 1:17). And this is (Hosea 14:3), “Take with you words and return to Hashem” - “words,” specifically. For certainly it is very difficult to merit to repentance, since also before he sinned and became soiled with sins and was caught in the traps of the *yetzehr hurra* (-evil inclination), he didn't have the strength to stand up against it, all the more so afterwards, how can he stand up against it, after he already caught up in what he was caught? Therefore the foremost repentance is – through the recital of Psalms, which is the aspect of hisbodidus, and most essential – when one makes from the *toaroas*, prayers, as mentioned above, for then, at least he can speak with his mouth, and request from Hashem Yisburach for all the words (/matters) of the Torah, for every single *mitzva*, that he should merit to fulfill it, and return to Him, and specifically concerning all the things that he already transgressed (them); and through this certainly one merits to repentance, in the aspect of, “take words with you, and return to Hashem,” as mentioned above.

And this is the aspect of (Psalms 111:10), “The beginning (/preceding/foremost) of wisdom is fear of Hashem,” namely, that it is necessary to preempt one's fear of sin to his wisdom, because the *tachlis* (-purpose, fundamental, utmost) of the Torah is – repentance and good deeds (see Brachos 17a). Except, how does one merit this? Addressing this it (-the verse) concludes, “his praise <*tiheeluso*> stands forever,” that is, through *Tehilim* (-Psalms, same root as “praise”), which is the aspect of making from *toaroas*, prayers, he will merit to this. And this is (the middle of the verse), “good intellect to all who do them,” because this is drawn from the aspect of supernal intellect, from the aspect of the Torah of *Atteeka* (-the Old Venerable Divine Countenance) *Sisseemah* (-sealed), which is the aspect of good intellect; because certainly it is good and wondrous intellect to draw fulfillment of the Torah through the aspect of “his praise <*tiheelusso*> stands forever,” which is the aspect of *Tehilim* (-Psalms), to make from the *toaroas*, prayers. And this is, “his prays stands forever,” because this aspect stands forever, because through this there will be the final redemption, which will be complete redemption forever and for all eternity. For it is impossible to ever ruin this aspect, the aspect of (Jeremiah 31:30-1), “I will make a covenant with them etc. not like the covenant etc..” And this is the aspect of (Zechariah 14:7), “and it will be one day [it is] known to Hashem, not day and not night,” because prayer such as this, is above time, because it is “not day,” which is Torah, “and not night,” which is prayer, because it is replete with both of them. And then there will be a fulfillment of what is written afterwards (verse 9), “And Hashem will be King over the entire world, it will be on that day Hashem is One and His Name is One.

CHAZAK [It is/be STRONG] **CHAZAK** [It is/be STRONG] **ViNiSCHAZEK** [and let us STRENGTHEN ourselves]

Blessed is the Giver of strength to the tired, and to those without strength He increases power.

Finished and Complete Praise G-d Creator of the World!

Na Nach Nachma Nachman MeUman!