

ESSENTIAL

RABBI NA'HMAN

26



*A translation of selected writings of
Rebbe Na'hman
and his main disciple Rav Nosson*



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I

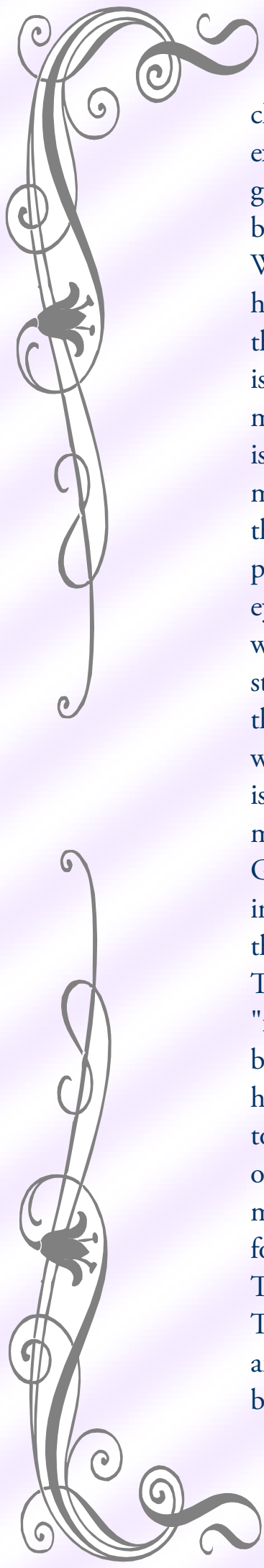
The writing on the seal

It is impossible to understand the Tzaddik himself since his intrinsic essence is beyond our grasp. Only through the followers of the Tzaddik is it possible to understand the Tzaddik's greatness. People are nearer to the Tzaddik's followers than they are to the Tzaddik himself and thus can understand them somewhat when they see them to be mature , hard-working , God-fearing people. One who sees the truth can thus know the greatness of the Tzaddik from his followers. This is similar to a seal. The writing on the seal is unreadable because the letters are back to front. Only when one takes the seal and stamps it on wax can one understand the letters and designs inscribed on the seal, and one then sees what is written on the seal. Similarly, through the Tzaddik's followers one can come to understand something of the Tzaddik himself. Likutey Moharan I, 140

II

The beauty, pride and charm of the entire world

There is a true Tzaddik who is the beauty, pride and charm of the entire world . And when this beauty and splendor is revealed - when this Tzaddik who is the beauty of the world becomes known and magnified in the world - the eyes of all who draw close to him and are included in this true grace are opened and able to see. The main thing is to look at oneself. In drawing close to the true Tzaddik, it is proper to examine all one's personal traits and attributes in comparison with his . When this Tzaddik who is the grace and beauty of the world is revealed, the eyes of all who are



close to and merged in this true grace are opened and they see and examine themselves. They can also see and contemplate the greatness of God and look upon the world since their eyes have been opened by the revelation of the splendor of the true Tzaddik. When this Tzaddik is revealed and known throughout the world, he has a name in the world. And attached to and clothed within the name of the true Tzaddik is the Name of God, for "His Name is attached to our name". Thus when the name of the Tzaddik is magnified, the Name of God is greatly magnified, for "His Name is attached to our name" (Yerushalmi Taanit ch. 2) . Through the magnification of God's Name that comes through the revelation of the true Tzaddik's glory and beauty and the fame of his name, people's consciousness and power of vision are expanded and their eyes are opened. The world then has a Master of the House who watches over the world - a Head of the House, who repairs and strengthens the House. For the repair of the Temple comes about through this. However, at times the opposite happens when one who does not come in the Name of God attains fame and his name is magnified, causing the concealment of God's Name. Famed masters of occult wizardry then proliferate - the very opposite of God's Name. When the light of holiness is concealed, flames rage in the world causing outbreaks of fire - all because of the fame of these false leaders who cause the Name of God to become hidden. The radiance of the true light is subdued and the flames rage - "from on high He sent fire" (Lamentations 1:13) - causing the burning of the Temple . What is past is no more, for the Temple has already been burned. Now, however, God is waiting to return to us and rebuild our Temple . It is only fitting that we should not obstruct the building of the Temple . On the contrary, we should make every effort to build it. This is why it is so important to rise for the Midnight Prayer in mourning over the destruction of the Temple . For perhaps you or I caused the destruction of the Temple in a previous incarnation, and even if not, perhaps you or I are obstructing the building of the Temple now, which would also be considered as if we had destroyed it. Likutey Moharan II, 67



III

Death's helpers

It is a hard and onerous task for the Angel of Death to kill everyone in the world physically and spiritually all on his own. That is why he has helpers everywhere: the doctors to kill physically and the false leaders to kill spiritually. Avaneha Barzel

IV

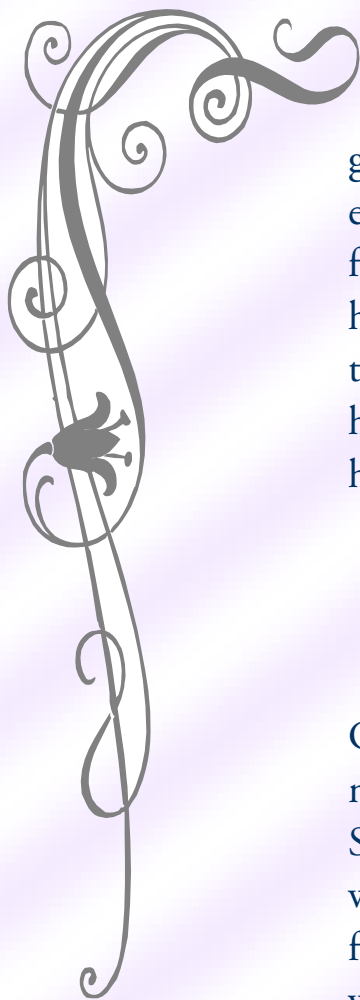
Walking tongues

"They have set their mouth against heaven and their tongue walks about the earth" (Psalms 73:9) . Now that atheism has spread, people have thrown off all restraint and openly revile every Tzaddik and God-fearing man. The true target of their unbelief is God Himself, but they are ashamed to speak openly against God and therefore loosen their tongues against people. This explains the meaning of the verse: "They have set their mouth against heaven" - for they are really speaking against God. However, they are ashamed to speak out against God directly so "their tongue walks about the earth": they loosen their tongue against God's followers in the world. But the truth is, "They have set their mouths against heaven." Sichot Haran #38

V

Bang! Bang!

Certain popular leaders lack genuine credentials but sometimes imagine they have the power to work miracles. People come to them asking for children, and if later they are granted children, these leaders take all the credit. It is like the case of a certain man who was walking along the road when all of a sudden he saw a wolf. He was very frightened and stuck out his stick as if aiming a rifle. He pretended he was about to open fire on the wolf in order to frighten it away. At that exact moment, someone who really did have a rifle shot and killed the wolf. The man holding out his stick thought that he himself had killed the wolf, not realizing that the wolf had really been killed by the gunshot, because you obviously cannot kill a wolf with a stick. Similarly, in each



generation there are certain true Tzaddikim who accomplish everything through their prayers. All the changes in men's fortunes and everything else in the world come about at their hands. However, there are popular leaders who think that they themselves work the miracles. They are like the man who thought he killed the wolf with his stick, but in fact, everything is in the hands of the true Tzaddikim. Chayey Moharan #455


VI

Marks of the Breslover Chassidim

God has granted me three things: 1. I have broken your pride - no matter how you pray, they will say, "He's a Breslover Chassid!" 2. Sin will never cling to you. Even if you commit a sin, it will be without hands and legs. 3. You will never be able to look in the face of false leaders because you have already tasted the Hungarian wine. Avaneha Barzel

VII

Three sets of followers



I have three sets of followers. The first come to grab shirayim (foods from the Tzaddik's platter). The second come to hear my Torah teachings. But the third are baked and inscribed in my heart. I want you to be among those who are baked in my heart. And for that, I must be baked in your heart! Siach Sarfey Kodesh 1-102

VIII

My real intention

You may be good, pious people, but that was not my intention. My intention was that you should be the kind of people who roar out to God for entire nights, like animals in the forest. Siach Sarfey Kodesh 1-120



IX

Pray to find the Tzaddik

You must ask God persistently to be able to draw close to the true Tzaddik. Happy is the one who succeeds in drawing close to the true Tzaddik in his lifetime - happy is his lot! For after one dies it is very hard indeed to draw close. One must pray over and over again to come close to the true Tzaddik in one's lifetime. For the Evil One has made it his mission to confuse the world. Israel is very close to redemption now and people have tremendous longing for God, the like of which did not exist in earlier times. Everyone is longing for God. This is why the Evil One has craftily sown dissension among the Tzaddikim and established many false popular leaders. Even among the true Tzaddikim there are divisions, to the point that nobody knows where the truth is. This is why one must beg God to succeed in drawing close to the true Tzaddik. Likutey Moharan II, 78

X

TESHUVAH RETURNING TO GOD

There is a way that everything can be turned into good. Alim LiTerufah 113

XI

God's greatness is unfathomable: that is why Teshuvah has such power.

No matter how far you may have fallen - be it to the lowest depths - never despair, because you can always return to God. With just a little effort you can turn even your worst sins into merits. No matter where in the world you fall, you can easily come back to God. This is because of His unfathomable greatness. Nothing is beyond His power. Just never give up! Keep crying out, praying and pleading to God at all times. Sichot Haran #3