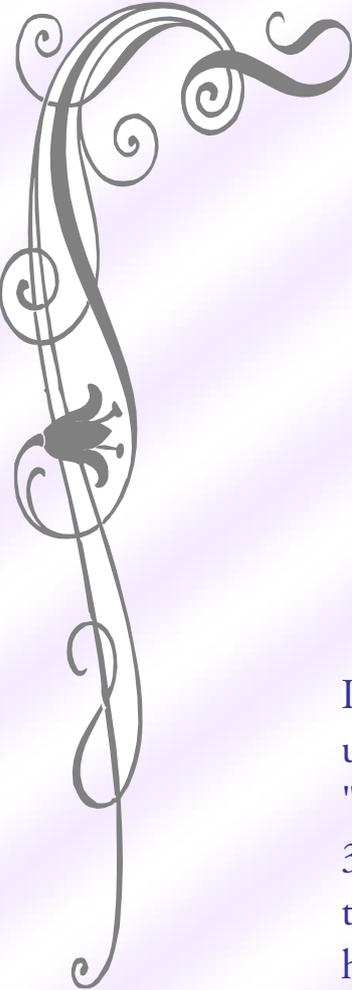


ESSENTIAL
RABBI NA'HMAN

25



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



ESSENTIAL
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25

I

I

ATTACHMENT TO THE TZADDIK

It is very good to attach yourself to a true Tzaddik. In the upheavals at the time of the coming of the Mashiach, God will "grasp the ends of the earth and shake the wicked from it" (Job 38:13) . But one who is attached to a true Tzaddik will be able to cling to him so as not to be cast off with the wicked. By holding onto the Tzaddik he will remain firm. Sichot Haran #22

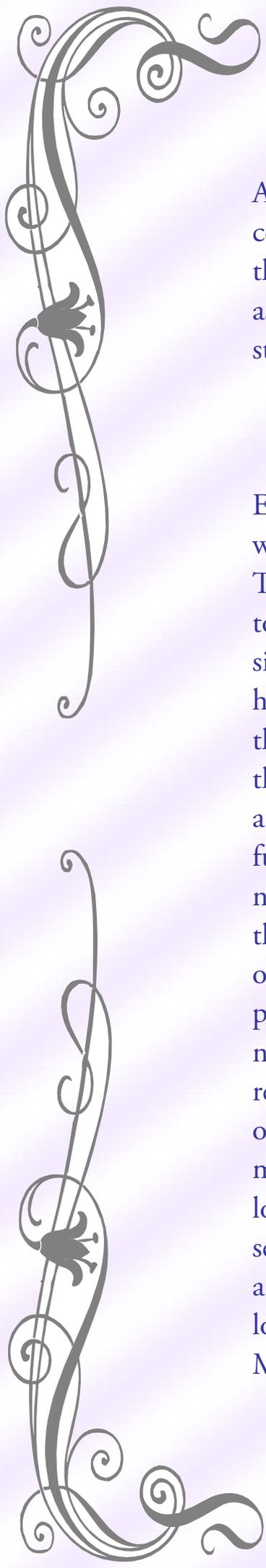
II

Those who draw close to a true Tzaddik have a taste of the Garden of Eden. For "the Tzaddik is the gardener of the garden" (Zohar II, 166b) . Sichot Haran #252

III

Heed the wise

One who ignores the words of the wise can go mad. The main reason people are mad is because they refuse to follow good advice. If a madman were to listen to sane people, he would definitely not behave like a madman. His madness might convince him that he needs to go about in torn clothing and roll in the dirt. But if he were to follow the advice of one of greater intelligence who tell s him that this is unnecessary, his madness would disappear . The root of madness lies in not wanting to listen to the words of the wise. Understand this well. Sichot Haran #67



IV

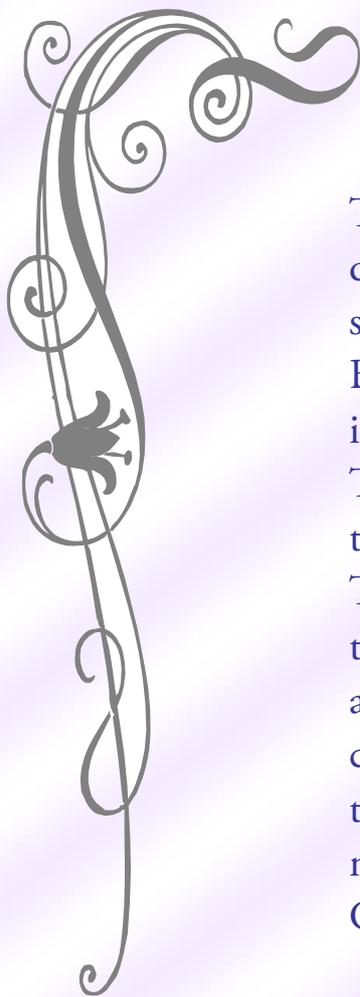
Anyone who listens to me and carries out everything I say will certainly become a great Tzaddik , come what may. The main thing is to throw aside your own ideas completely and do only as I say: fulfill everything to the letter. Obviously, the more you study, the more successful you will be. Chayey Moharan #320

V

The true teacher

Everyone must search very hard in order to find a true teacher who can help him attain great wisdom and Godly perception. This requires an outstandingly great teacher who has the power to explain this deep wisdom in terms comprehensible to the simplest people. The lower a person's level and the further away he is from God, the greater the teacher he needs. Thus when the Jewish people were on the lowest of levels in Egypt , sunk in the forty-nine gates of impurity, they needed the greatest rabbi and teacher of all: Moshe Rabbenu. For the lower down and further away from God a person is, the greater the teacher he needs. He needs a master craftsman who has the ability to bring the supreme wisdom of Godly perception within the grasp of one as lowly and far away from God as himself. The sicker the patient, the greater the doctor he needs. One should therefore never say, "It is enough for me if I attach myself to someone respectable and God-fearing, even though he may not be on an outstanding level. First let me simply be like him!" This is a mistake. On the contrary, the more a person recognizes his own lowness and great distance from God, the more he should search out the greatest and most outstanding doctor for his soul and strive to draw close to the greatest possible teacher. For the lowlier the person, the greater the teacher he needs. Likutey Moharan I, 30

VI



Benefit of the Tzaddik after death

The true Tzaddik can greatly benefit even a person who has died and gone to the next world, as long as that person is sufficiently worthy to come to the Tzaddik to rectify his soul. Be aware that the main obstacle encountered there by one who is undeserving is that he is not permitted to come to the true Tzaddik to be purified. He is simply pushed aside and led on the wrong track by all kinds of confusing doubts, as if the Tzaddik has no power at all. Even there , just as in this world, there is great opposition to the Tzaddik among the destroying angels and evil forces . The most important thing is to be constantly aware of this so as not to let yourself be deceived there. Stay firm in wanting to go to the true Tzaddik and nowhere else, and then you will certainly be permitted to do so.
Chayey Moharan #309

VII

Seeing as I am going before you, what do you have to fear?
Chayey Moharan #225



VIII

Pity in the world to come

Nobody likes to be pitied. In this world we see how people feel pity for those who are hungry, thirsty or suffering in some other way. People react with pity when a person lacks clothes or shoes. No-one wants to be the object of others' pity. In order to avoid it, people chase after worldly success. Someone with clear spiritual vision can also understand the pitiful state of certain souls in the world to come. Some souls there are literally naked, but it is impossible to show them any pity. For in this world when a person lacks clothing, other people can collect money and buy him a coat. But in the world to come when someone lacks "clothing", there is no way to help him - because the clothes needed there are Torah and good deeds, which cannot be given as charity. However, one who is attached to the true



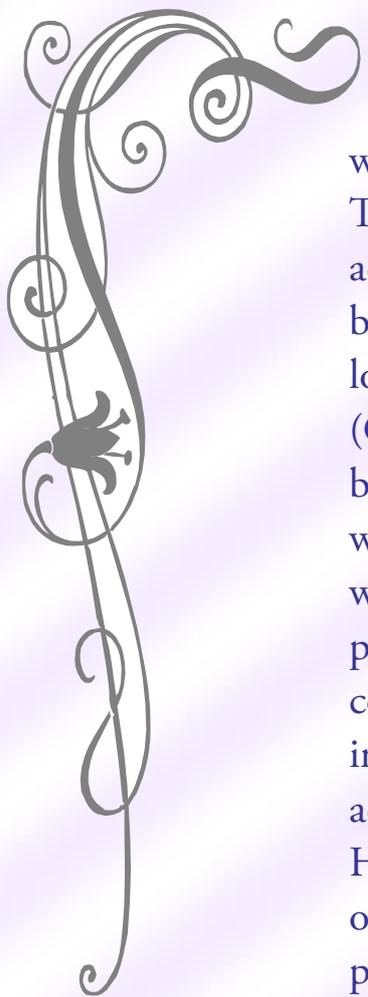
Tzaddik can run to him to get a spiritual garment with which to clothe himself. In the world to come, many people will be left outside. They will cry out bitterly, "Give us something to eat!" People will offer them food and drink saying, "Eat! Drink!" But those outside will say, "No! No! We cannot use such food. What we need is the food and drink of Torah and devotion!" Others will be left outside naked. They too will cry: "Give us some clothes to cover ourselves." People will come to them saying, "Here are clothes." But they too will answer: "No! Such clothes are completely useless to us. We need mitzvot and good deeds in order to cover ourselves." Happy is the person who eats many chapters of Mishnah, drinks many Psalms and clothes himself in good deeds in this world! Sichot Haran #23

IX

The gravitational pull of the Tzaddik



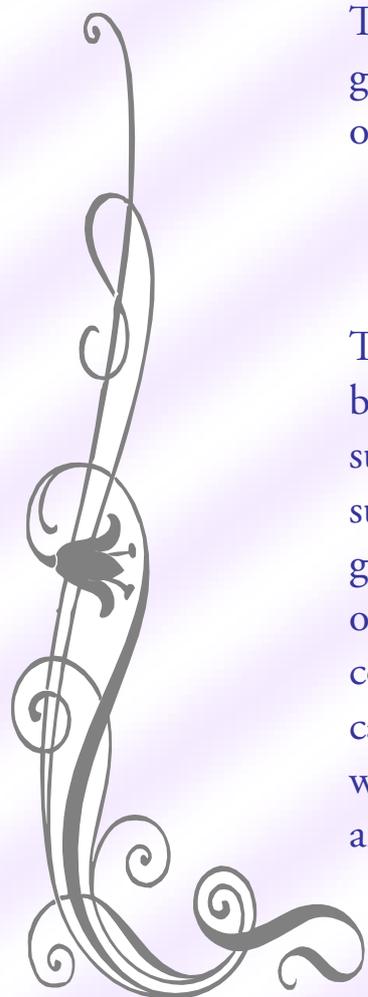
All things and all creatures stand on the earth all the time. The only way anything can leave the earth is if some countervailing force overcomes the pull of gravity, distancing the object from the earth in accordance with the strength of the countervailing force. As soon as the countervailing force ceases, the object returns to earth. Thus when a person throws an object upwards, the force that he applies distances it from the earth: the greater his strength, the higher he can throw it. Afterwards, however, when the countervailing force is spent, the object falls back down to the ground because of the gravitational pull of the earth, which draws everything to it. Were it not for this, nothing would stay on earth, because the earth is a round ball and everyone in the world stands on its surface. It is because of the earth's gravitational pull that a thrown object falls back down to earth as soon as the countervailing force ceases. The Tzaddik is the "earth", for "the Tzaddik is the foundation of the world" (Proverbs 10:25) and everything rests upon him. The Tzaddik has a gravitational power of attraction that draws everything to him, for the true Tzaddik is the foundation of the



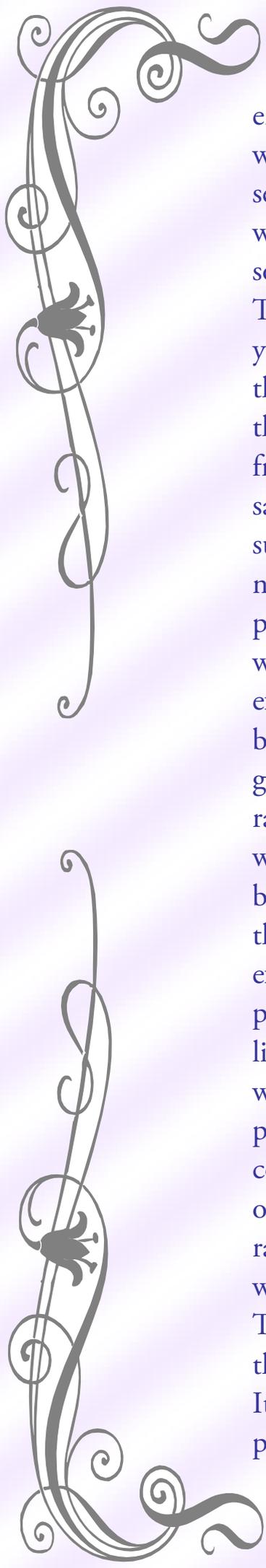
world and everything derives from him. All the other Tzaddikim are only branches of the true Tzaddik, each according to his level: one may be a branch while another may be a branch of a branch. For this unique Tzaddik is humble and lowly and makes himself like dust: for "I am dust and ashes" (Genesis 18: 27) . He is the foundation of the world precisely because he is "dust" and thus he supports everything. And it would be fitting for all humanity to be drawn to this Tzaddik who is the "dust" and has this "drawing power". However , people are separated and distanced from the Tzaddik by a countervailing force, because of the words and deeds of certain individuals who forcibly distance people from the Tzaddik in accordance with the strength of the countervailing force. However, when this countervailing force ceases, the person is once again drawn to the Tzaddik, who is the "dust" and possesses a gravitational force of attraction. Some people remain very far from the Tzaddik as long as they are still under the influence of the countervailing force. But as soon as this force is interrupted, they draw close again. And when traveling to the Tzaddik, the nearer he comes to the place of the Tzaddik , the greater his desire becomes, because he is approaching the source of attraction. Likutey Moharan I, 70

X

The coin in front of the eye



The sun shines constantly with the same intensity at the beginning and middle of the day. What blocks the light of the sun is only the earth, which intervenes between man and the sun. Owing to the position of the earth, the light spreads only gradually as the day begins but steadily increases until it spreads over the earth. Similarly, the light of the Tzaddik shines constantly while the barrier is on the side of the receivers. The cause of the barrier is the intervening "earth" - this material world. People are so deeply sunk in the material world that they are unable to receive the light of the Tzaddik. The Torah is



enormously great and broad, but a tiny handbreadth - this world - stands before people's eyes, preventing them from seeing the light of the Torah despite the fact that this entire world is merely a tiny handbreadth in comparison. How could something so tiny block something thousands of times greater? To understand this, consider how a small coin held in front of your eyes can prevent you from seeing a great mountain, even though the mountain is countless thousands of times larger than the tiny coin. However, because the coin is directly in front of your eyes, it blocks your entire field of vision. In the same way, when a person enters this physical world, he remains sunk in the vanities of the world and imagines that there is nothing better. This tiny insignificant world stands in his way, preventing him from seeing the amazing light of the Torah, which is thousands of times greater in comparison. This is exactly parallel to the way the great light of the sun is blocked by the intervening earth even though the sun is many times greater than the earth. "The path of the Tzaddikim is like a radiant light" (Proverbs 4:18) - a radiant light like the sun, which shines constantly. The only obstacle is the earth, which blocks out the light even though the earth is tiny compared to the sun. In the same way, the Tzaddikim radiate constantly, except that the earth - this-worldliness - intervenes and prevents people from seeing their great light. Despite the greatness of the light of the Tzaddikim and the insignificance of this entire tiny world in comparison, the world nevertheless intervenes, preventing one from seeing their light, as in the example of the coin. However, if one removes this tiny barrier from before one's eyes - averting one's eyes from this world and instead raising one's head and lifting one's eyes beyond the intervening world - one attains a view of the great and amazing light of the Torah and the Tzaddikim. For in truth their light is countless thousands of times greater than all of this world and its vanities. It is just that this world stands before people's eyes and does not permit them to lift their eyes upwards to see the light of the

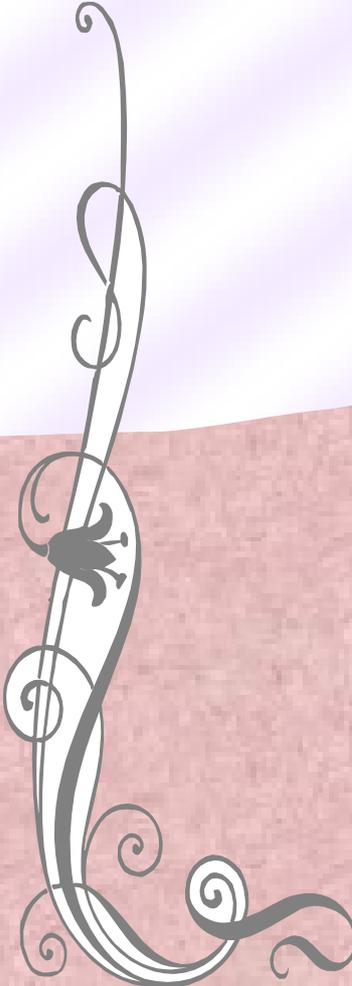


Torah and the Tzaddikim. It is like the small coin in front of the eyes that prevents one from seeing a great mountain. But it is easy to remove the coin from before your eyes - and as soon as you do so you will see the mountain, which is so much larger. Similarly, with a simple movement you can remove this world from before your eyes. You will then be able to see the great light of the Torah and the Tzaddikim, which radiates in all the worlds. Likutey Moharan I, 133

XI

Faith and understanding

If you believe in the Tzaddik without any understanding, you may lose your faith, because from faith alone one can fall. But if you also have some understanding, you cannot lose your faith .
Likutey Moharan I, 255



Shabbat Shalom

In loved memory of

'Haya bat Daniel

א' אדר תשע"ה