

Entering the Sea of Wisdom

Shiurim of the **Yam HaChochma**
on **The Tales of Rabba bar bar Chana**

With Commentary from J. Rosenfeld

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from shiurim given in תשפ"ה

Draft Copy: Introduction Only

כסלו תשפ"ה

1. Introduction

Okay, so Be'ezras Hashem, we are starting something new but old. We're continuing with our descent into the ים החכמה, into the Sea of Wisdom, trying to cultivate for ourselves the words of wisdom from the Tzadik, the Gaon and the Tzadik, the Living Talmid, Rav Yitzchak Meir Morgenstern, Shlita, in teachings that were printed in ים החכמה תשע"ג, which was the year 2011-2012, where the Rebbe gave over shiurim on all 15 ma'amaros, the 15 tales of Rabba bar Chanah as expressed on דף ע"ג in Maseches Bava Basra.

Now these tales represent a particularly unique and significant pivot point at which we're going to enter into the year תשפ"ה, in the sense that these Shiurim, in particular the way that the Rebbe understands the nature of these Ma'asiyot of Rabba bar Chanah, represent the unity or the transition point between dry land and the sea. Where dry land is going to be separation, it's going to be division, it's going to be compartmentalization, it's going to be the severing between one thing and the other to assure clear boundaries. And the sea represents the unity and the totality of all things flowing together with all of the inclusivity, with all of the illumination of unity happening in a place of infinite expression.

Now, very often we see a stark opposition between the land and the sea. The land represents the *mochin* of *Binah*. It represents our capacity to function through the lens of separation and particularity, and severing and connecting. And the sea represents the place where there's no need for severance or connection because everything is unified. That's the place of *Chochmah*. The land represents *Binah* and the sea represents *Chochmah*.

The stories of Rabba bar Chanah, which represent the transition points from dry land into the sea, are the stories of the transition from *Binah* into *Chochmah*, moving from the particularity of experience, moving from all of the diminution of the self that comes about by way of needing to focus on small things or the smallness of ourselves, and the grappling and the struggle that each and every person goes through in the dry land of their experience, and to try and create the bridge for us to enter into that place of the sea, of the watery nature of unity that is *metaher* all things, that reveals the *achdus* of *HaKadosh Baruch Hu*. That is the transition point that we're aiming to get to: to move from the *galus* of the land of particularity, and to move into the sea, which is the universal quality of the *yichud* of *HaKadosh Baruch Hu* that's *nisgaleh* everywhere, and the secret of moving from *Binah* into *Chochmah*.

But what is obviously most unique about the Rebbe's teachings, which are really just a compilation of all of the *Tzadikim* who preceded him, especially the *hamshachah* of the *Yechidei HaDoros*, Moshe Rabbeinu, Rabbi Shimon Bar Yochai, Rabbeinu HaArizal, the Ba'al Shem Tov HaKadosh, Rebbe Nachman מו"ק חכמה, and coming down into the Torah of the *Yam HaChochmah*, which draws down all of the particularities and all of these historical teachings into a singular place where it's undeniable to see with one's eyes wide open and to hear with one's ears wide open the revelatory power of the Torah when it speaks directly to where we find ourselves nowadays. That's the chiddush to one degree or another.

One of the *chiddushim* of the Torah of the *Yam HaChochmah* is that it draws down all of the Torah of the *Yechidei HaDoros*, all of the Torah of the historical Tzadikim who spoke of such lofty levels, up to and including Rabbeinu Nachman ben Fayga זי"ע, and what the Rebbe does is he draws it down into lived experience, into human experience, so that those of us who find ourselves at the

bottom, those of us who find ourselves so far from the words of the *Yechidei HaDoros* can nevertheless still draw down the תמצית, the quintessential expression of the Torah of the Tzadikim, to revive our sleeping hearts, to revive our broken bodies, to revive us from within our hopelessness, and to elevate ourselves back up to own the role that we actually have, which is to be the generation that greets the face of *Mashiach*. That's the *chiddush* of the Yam HaChochmah. The Yam HaChochmah is building the *keilim* for our generation to be receptive to the lights of *Mashiach*, which are the Torah of the Yechidei HaDoros.

So if a person was looking at only the Torah of the Yechidei HaDoros, and was looking at the way that the Torah had been expressed up until the Rebbe's teachings, one would see this separation between dry land and the sea as a fundamental distinction. That there's the dry land of *Binah*, where a person operates in accordance to the left side of things: separation, severity, difficulty, struggle. And then the ideal is that a person has to run into the sea in order to encounter the *Chochmah*, in order to encounter the *bitul*, and to run away from all struggle, and to find transcendence and remove oneself from the concealment of the left side.

But that's not what the Rebbe teaches us. What the Rebbe reveals to us, and what the Rebbe is revealing – what all of the Tzadikim have always already only been saying, except that it only becomes clear when we see it revealed through the Yam HaChochmah – is that the transition from dry land into the sea is not a one-time experience. It is not a singular step that reveals a seamless transition from distortion into clarity. But rather, the movement from the distortion of the dry land into the clarity of the sea is not performed in order that we remain in the clarity of the sea, but rather, it is done to permit us to now descend back down into the distortion of the dry land and reveal how within the distortion of the dry land itself rests the clarity of the sea.

That within the details themselves, within the *binah* itself, within the separation, within the *gevuros*, within the *tzimtzum*, within the concealment, within the anxiety, within all of the symptoms that come about in accordance to each and every one of our hearts as we encounter the words of the Tzadikim – all of those qualities that we associate with the left side – those are not things that we're looking to get rid of or knock unconscious and throw away as if they don't have any role in *Avodas HaShem*. The opposite is true (אדרבא איפכא מסתברא): our job is to move from concealment and go into the sea of clarity so that we understand the true power of the place of concealment, so that we could go back into the place of concealment and reveal how from within all of the particularity, in truth, there's going to be a doubling and a furthering of the expression and intensification of the unity of HaKadosh Baruch Hu.

It's not only to leave the dry land of *Binah* and to enter into the sea of *Chochmah*, but rather it's to leave the dry land of *Binah*, to ascend into the sea of wisdom, but then to go from the sea of wisdom **back down** into the dry land of *Binah*, revealing how the dry land itself is the very site in which we have always already been encountering the infinite light of *HaKadosh Baruch Hu*, in spite of the fact that it appears to be the opposite. Because when we come to that recognition that the opposite is also working at the service of the *Yichud* of *HaKadosh Baruch Hu*, where we reveal the truest level of the *Yichud*, which is ואין בבית אחת. The dry land is אני. It's the sense of self, it's *Binah*, it's separation, it's distortion. It's my sense that I am in control of everything and that if I am not on top of everything, then things will fall apart, which gives birth to the anxiety of day-to-day experience. The sea is *ayin*. The sea is *bitul*. The sea is the overwhelmingness in the face of the grandiosity of all things and the smallness of the human being and the self-nullification in the face of the endlessness of the sea.

Very often, like we said, those things seem to be in stark opposition to one another. But in the Torah of the Yam HaChochmah, what we see is the unification between the two of them. That first and foremost, a person finds themselves in the state of *Ani*, they find themselves in the state of dry land, they find themselves in *Binah*. Then they have to transition into the place of *Ayin*, into the place of the ocean, into the place of *Chochmah*. But the ascent into the place of *Chochmah* is not to ignore the *Ani* of *Binah*, but rather to it is to illuminate the *Ani* of *Binah* to show how every element of self, every element of *Binah* – every element of distortion and concealment and darkness and struggle – is all there just to become a receptacle to reveal the light of *HaKadosh Baruch Hu*'s infinitude with even more intensity and even more ferocity. This reveals the true secret of *אני ואין בבת אחת*, the *Yichud* of *Chochmah* and *Binah*: not the nullification of *Binah* for the sake of *Chochmah*, or the nullification of *Chochmah* for the sake of *Binah*, but rather the balancing act and the secret of *אני ואין בבת אחת*, where it's through *Chochmah* and *Binah* together that the *אני ואין בבת אחת* are to be revealed. This is secret of *אני ואין בבת אחת* that we're trying to experience in our day-to-day lives in this year.

As we've spoken about in the original shiurim that we gave on the Rebbe's teachings, that the title, *Yam HaChochmah* itself expresses this unification and synthesis between *Binah* and particularity, and *Chochmah* and the universal quality of wholeness. This is reflected in the sense that the *Yam* is *gematria* 50 and thus represents the *ג' שיערי בינה*. The *Yam* is the distortion of *Binah*, the separation of each and every *שער* in accordance to its own essential identity.

Those 50 questions that *HaKadosh Baruch Hu* poses to *Iyov*, those 50 questions that each and every one of us ask ourselves, that process of *Binah* – of clarification and concealment, clarification and concealment, clarification and concealment – all of the intricacies of *Binah*: the secret of *מי*, the letters of *ים*, which is the secret of *Binah*. But it's also going to be *ים ההכמה* — the light of *Chochmah*. So how could it be that the *Yam*, which is the secret of *Binah*, the *ג' שיערי בינה*, and the *Chochmah*, which is the *Bitul*, which seem to be in stark opposition to one another, are actually functioning in a place of unity?

The Torah of the Rebbe reveals to us the *Yichud* between *Chochmah* and *Binah*, of *אני ואין בבת אחת*. Now all of the Torah of the Rebbe that attempts to describe this *Yichud* are only preliminary introductions to experiencing (in person) the *Yichud* that is revealed when a person goes to the Beis Medrash (הנקרא על שם הצדיק), and when a person goes and encounters and sees the Tzadik davening. Nevertheless, learning the Torah of the Tzadik and attaching oneself to the words and the letters of the Tzadik arouses the *soul* to allow the *nefesh* and the body to become a receptacle that can receive the illumination of the *ruach*. And when our emotions are properly functioning in the right way, then **we** become the receptacle of our *Neshama*, and it gives us the ability to draw down the light of the *חיה* and the *יחידה*, to *mamash* allow all of us to become Tzadikim. Like Rebbe Nachman says: *כל אדם ואדם יכול לזכות לבוא למדרגתי, להיות כמוני ממש*¹. That what Rebbe Nachman wanted from each of us is that each and every one of us should be exactly like him (but) in our own way, that each and every person should come to uncover the inner *nekudah* of Tzadik within themselves by way of connecting to the Tzadik HaDor, by way of connecting to the Tzadik of the *Yechidei HaDoros*. So that when learning the words of the Tzadik HaChai, we can connect ourselves to the Tzadik that's already *Niftar*. This is the secret of learning the Torah of Rav Yitzchak Meir Morgenstern, to connect more deeply to the Torah of Rebbe Nachman, and

¹ שיחות הר"ן קס"ה

then to draw the Torah of Rebbe Nachman back down through the concealment of our own experiences into our lives.

And that is going to be fully expressed in the *Tales* of Rabba Bar Chana. The *tales* of Rabba Bar Chana, as we're going to see, represent this transitional period, the process of grappling with the movement from the dry land to the sea, from the sea to the dry land, from *Binah* to *Chochmah*, from *Chochmah* to *Binah*, from *Ani* to *Ayin*, from *Ayin* to *Ani*, and forcing us to see the rapid changes and the rapid oppositional movement that's taking place at every moment. This leads us to the only real consideration: the fact that everything is happening at once and everything is unified together. It's not that it's one and two, but rather the one and the two are serving to reveal a unified synthesis that emerges to reveal itself as even stronger than what the one and the two could have revealed on their own. That's the secret of the Tzadik. It's the secret of *אני ואין בבת אחת*, that reveals the *yichud* of *Chochmah* and *Binah*, to awaken the concept of not being able to fully comprehend the light of *Keter*, which is the *his'orerus* of the *שעשועים אמיתיים*, to become true vessels of the *bittul*, to draw down the *מוחין* of *Mashiach Tzidkeinu*.

As the Rebbe brings down in the introduction to *תשע"ג* where these teachings were printed, the Vilna Gaon writes in his *ביאור על תיקוני זוהר* (כ"א), about the secret of *פנימיות התורה בסוף הימים*. There he explains that in the end there's going to be a transition away from the Torah of the Land, which is *Niglos Torah* – which is the six-sided nature of good, bad, allowed, not allowed, *tamei* and *tahor*, representing the six *Sidrei Mishnah*, and the six days of the week, and the process of *birurim* that a person has to go through, through the secret of *Binah* – and the transition to *pnimiyus haTorah*. The *Sodos haTorah*, which are compared to the *yam*, represent the movement into *Chochmah*, the movement into a place of *Bitul*, the movement into a place of self-nullification that seemingly denies the reality or denies the significance of spending time on the particulars. But, as the Vilna Gaon points out, the *גילוי לעתיד לבוא* is not that this dry land of revealed Torah is going to be nullified and that all we're going to do is live in the watery oceanic sense of *Nistaros HaTorah*, but rather it's going to be *הפך ים ליבשה*. This means that the sea which reveals that which is concealed, and the land which is revealing that which is revealed, are going to be one and the same. That the ground is going to become the seat of the sea, and the sea is going to be as revealed as the ground, meaning that the *מוחין* of *Chochmah*, the *מוחין* of *Bitul* and *Ayin* are going to be revealed within the *keilim* of *Ani*, within the *keilim* of *Binah*, to the degree that there's going to be an ultimate unification between *Nigleh* and *Nistar*, between the dry land and the sea, and that a person is going to come to the recognition of *על המים הארץ*, that we've always been walking through the sea, that we're always swimming upon the land, and it's going to reveal the unification of *Chochma* and *Bina* together. That is what the *Hisgalus* of *Pnimiyus HaTorah* of *Acharis HaYamim* is. So that we don't run from the dry land of the concealing elements of *Bina* into the oceanic sense and unity of *Chochma* simply to escape the concealment of *Bina*, but rather we run into the ocean to carry the waters of the ocean back to the dry land so that we can reveal that the dry land itself is not only fundamental to revealing the light of the ocean, but it's as powerful, if not more, than the ocean itself in the secret of *אני ואין בבת אחת*.

Now, like we've said in the past, and like we'll always have to say over and over, and we'll never say it enough: What we're going to see is my humble understanding of the teachings of Rav Yitzchak Meir Morgenstern Shlit"a. We're going to spend time reading the words themselves and translating the words because we're going to be sharing the writing so that people can *grasp* the *otiyos* themselves. We'll spend the time explaining when we need to explain. But primarily we're

going to be learning these ideas together so everything that you hear from me is going to be my humble understanding with no claim to imply that this is the intention of the *Tzadik*, because ultimately the letters themselves of the *Torah* of the *Tzadik* is not enough to convey what the *Tzadik* actually was trying to convey. Even though the writings are written down by the תלמידים, מובהקים, like Rebbe Nachman says: all of the *Torah* of the true *Tzadikim*, go through *tzimtzumim* upon *tzimtzumim* upon *tzimtzumim* upon *tzimtzumim* in order to be revealed in the quintessential way that they're being revealed to us.

So learning the words of the Rebbe's *peirush* on Rabba bar bar Chana and orienting ourselves to the *peirush* on the סיפורי מעשיות of Rabba bar bar Chana from א"ג-ע"ד עמוד א is going to be a *segulah* for us to attach ourselves to the living Talmid of the *Tzadik* (רבי נחמן זי"ע הנממ"ה), which is Rav Yitzchak Meir Morgenstern Shlita, the Talmid of Rebbe Nachman in our generation. And by connecting ourselves to the *Torah* of the *Tzadik HaDor* and attaching ourselves to the *Yam HaChochma*, we attach ourselves to the light of נחל נובע מקור חכמה, to the light of Rabbeinu, who also started his *Sefer Likutei Moharan* with an explanation on the Ma'amarim of Rabba bar bar Chana. Because this was also what the *Torah* of Rebbe Nachman was about: the unification of אני וְאֵין בבת אחת, the realization that *Bina* and the dry land, and *Chochma* and the sea, are both equally fundamental towards the revelation of the unbridled and impossible and ungraspable unity of *HaKadosh Baruch Hu*. By connecting ourselves to the *Torah* of Rebbe Nachman, we connect ourselves to the *Neshama* of Rabba bar bar Chana, we connect ourselves to that secret of being a wayfarer, to that secret of being the נחותי ימא, those souls that are tasked with the responsibility of unifying together the dry land and the sea, of revealing the unifications between *Chochma* and *Bina*, of making the connections, of sewing the tears back together to reveal how אני וְאֵין בבת אחת are operating at once.

So we're going to learn the words *Be'ezras Hashem*. We're going to try and encounter some of the ideas. And what we're going to do right now is we're going to go through the *Hakdama* in which the Rebbe explains why he was going through these מעשיות of Rabba bar bar Chana. The Rebbe says everything that needs to be said, so we're not going to spend too much time with the *Hakdamos* other than what we have already done. *Be'ezras Hashem*, through reading the words of the *Tzadik* and attaching ourselves to the *nekudah* of *Torah* that the *Tzadik* is revealing – the *panim* of the *Tzadik* that's revealed in his *Torah*, the *panim* of the *Tzadik* that remains attached to the *Torah* that was said 20 years ago, 18 years ago, 16 years ago – and through learning all the *Torah* of the *Tzadik*, we will be מעורר the דעת of the *Tzadik* from within those teachings, even though those teachings were said so long ago. Which is why when we read the words of the *Tzadikim*, even if they are hundreds and hundreds or thousands of years past, by reading them, we awaken that potency, we awaken their דובבות בקבר, that their lips begin to quiver and speak out the same ideas that we're learning, even though those *neshamos* are departed for so long. By learning the *Torah* and making it relevant for ourselves in the here and now, we uncover the latent intentionality that the *Tzadik* had contained within the original moment that they were conveying these words for those who are going to understand it later, in the secret of כיתבו לזאת לדור אחרון, to write these words down for the future generations. Because when the future generations come to read the words, they're reawakening the true intention of their author. Especially when we have a *Tzadik* who is alive with us, and ימים על ימי מלך תוסיף שמותיו בכל דור ודור, we have the doubled or tripled or whatever the amount of זכותים are to enter into these words. So *Be'ezras Hashem*, we're going to

סיפורי מעשיות של look at the Rebbe's words, the *peirush* of Rav Yitzchak Meir Morgenstern Shlita on רבה בר בר חנה.

א] הקדמה לסיפורי מעשיות דרבה בר בר חנה²

הנה יש לידע שסיפורי מעשיות דרבב"ח הם בבחי' "סיפורי מעשיות משנים קדמוניות" עליהם מדבר רביז"ל בלקו"מ קמא תורה ס', וכמו שכתב גאון עוזינו מוהרנ"ת זי"ע (לקוה"ל חו"מ הל' גניבה הל' ג).

That the Rebbe is connecting immediately the stories of Rabba bar bar Chana – the 15 stories and strange tales of the seafaring, and the connection between *Chochma* and *Bina* and learning how to be in a ship that connects the dry land and the sea – those are inherently connected to the same secret that Rebbe Nachman was trying to do in קדמוניות משנים סיפורי מעשיות, with his tales of ancient days, that the *Tzadikim*, in order to uncover the true potency of their Torah, they sometimes have to go beyond the Torah to reveal the Torah of *Sipurim*, as Rebbe Nachman describes there in תורה ס, which is about how to be woken up from a slumber when one has grown so unconscious to the slumber that even a regular Torah is not going to wake a person up. So there's a secret of קדמוניות משנים סיפורי מעשיות, awakening the self from within that place of עתיק יומין, in that most ancient place that we don't know yet but when we hear about it we know intuitively that it's fundamentally true.

והיינו שמתגלים בהם סודות נעלמים שמשותלשלים מעתיקא סתימאה (שנים קדמוניות - עתיק)

The *Sipurim* of Rabba bar bar Chanah like the *Sipurim* of Rebbe Nachman; or the *Sipurim* of Rebbe Nachman like the *Sipurim* of Rabbi HaBarchanah, are reaching all the way up to the secret of עתיקא סתימאה, to the concealed Torah that's going to be revealed לבוא, לעתיד לבוא, to that post-traumatic Torah that contains within itself the pre-traumatic Torah. It reveals the light of עתיק down here in the realm of our graspability.

שא"א עדיין לגלותם להדיא,

These Torahs cannot yet be revealed in a revealed way. The Torah of עתיקא סתימאה, the Torah of עתיקא, which reveals fundamentally how בבת אחת אני ואין, cannot be fully revealed yet, so we still have to operate in the transition between *Ani* and *Ayin*, *Ani* and *Ayin*, and we're still not in that place of בבת אחת. It can't be fully revealed.

מפני שתורה דעתיקא סתימאה היא אור העצמי של התורה שתתגלה לעת"ל, והיא בבחי' תורה דעצמות אלקות ללא לבושי התורה הנגלית שלפנינו,

Why can't this Torah be revealed? Is it because there's something wrong with us or we're symptomatic and we can't grasp it? No. אדרבא, the Rebbe says the reason that the Torah of עתיקא, which is the essential light of the future Torah that's going to be revealed, is because that עצמות cannot be revealed without a לבוש right now. That *hasagah* that we're going to have of *HaKadosh Baruch Hu*, the fact that we've never left, there was never a *tzimtzum*, there was never anything other than the infinite light of *HaKadosh Baruch Hu*, that's not yet revealed because that's the *Bechinah* of the Torah, the לבושי התורה הנגלית שלפנינו. The secret of what's going to be revealed in the future is going to be the essential Torah of the essential revelation of *HaKadosh Baruch Hu* (כביכול).

² ים החכמה תשע"ג, קכ"א-קכ"ד

Note: whenever the Rebbe uses the word "עצמות" and whenever any Tzadik uses the word "עצמות", we know from the Rebbe that we're not talking about חס ושלום עצמותו יתברך, or as if we've gained the full grasp of HaKadosh Baruch Hu's essential nature, which is an absolute impossibility, since "קדושתו למעלה מקדושתכם". So this notion of תורה לבושי התורה, the Torah of the essential expression of Godliness without the containing vessels or the garments of the revealed Torah that stands in front of us, that doesn't mean it's the fullness of the Torah that's revealed because תורת ה' תמימה, there will always be more to be revealed.

But this secret of the Torah of the *Atzmus* without the *Levush* of the *Toras haNigleh* means that it's going to be the shift from the Torah of *Nigleh* as we understand it today to what the *Toras haNigleh* is going to be in the future — זאת התורה לא תהא מוחלפת. The Torah of עתיקא סתימאה is not an undoing of the Torah of בריאה-יצירה-עשיה. It's not an undoing of the revealed Torah, God forbid. Rather, it's a revelation that the revealed Torah has always already contained within itself the truth of the concealed Torah, and now the revealed Torah is going to be revealed in a new way, how it was always serving as a כלי to the concealed Torah.

This is the secret of the Torah being לעתיד לבוא. And even according to the *meforshim* who say that mitzvos are מבוטלין לעתיד לבוא – which implies some actual legitimate notion of undoing the revealed Torah – the Rebbe has clarified over and over, especially in his *haskama* the Bilvavi Mishkan Evneh *peirush* on רחובות הנהר, that the Rebbe explains very clearly over there that whenever the Tzadikim talk about mitzvos being מבוטלין לעתיד לבוא, they're only מבוטל from the ערך of our השגה of them, of time and spatial orientation in accordance with our own limited framework, that's what is going to be מתבטל, but not the *shoresh* of the Torah, not the *shoresh* of the mitzvos themselves.

וכעת יכולים הסודות להתגלות רק בצורה של התלבשות בתוך הסיפורי מעשיות [ועיין בלקו"ה (הלכות פורים א, א) שמוהר"ם"ת מבאר שגם מגילת אסתר היא בסוד סיפורי מעשיות משנים קדמוניות].

Now, because that Torah cannot be revealed in its essential form, it has to be concealed and מתלבש in סיפורי מעשיות, in the telling of tales, in narrative structure, in a reawakening that is going to be *me'orer* a different part of the self, not the mind but rather the innermost heart that connects the mind to the body itself. That's going to be the only way that the holy secrets of עתיקא סתימאה are going to be able to be revealed. That's the secret of Rebbe Nachman's סיפורי מעשיות as well. And this is what's explained in the *Likutei Halachot* where Rebbe Natan describes that Megillat Esther is also the secret of קדמוניות משנים, סיפורי מעשיות, because the light of Torah, of Purim, the Torah of עכשיו, the Torah of the לעתיד לבוא, the Torah of connecting the dry land and the sea, the Torah of the *Sipurei Ma'asiyos*: none of that can be fully revealed, and therefore it has to be revealed by way of *Sipurei Ma'asiyos* as Rabbi Natan describes in *Hilchos Purim*, Halacha Aleph.

This is also what the *Leshem Shevo V'Achlama* explains based on the Gra, that the *Ikar Gilui* of *Sodos HaTorah* is within *Agadatos HaShas*, because *Agadatos HaShas* are the secret of that צולקא ליה³, where Moshe Rabbeinu is buried in an inappropriate place – and it's a strange orientation of crooked tales and strange things that become the laughingstock of people and the enemies of the Jews who want to deny the veracity and the depth of insights hidden within every word of Chazal – Moshe Rabbeinu is buried, the *Da'as* of Moshe, the *Da'as* of *Geulah*, the *Da'as* of חסד, is hidden within the צולקא ליה³. It's hidden within the snake itself. And that's

³ ספר הזוהר, כי תצא י"ז:פב

the place of אגדתא. That's the place of the *bilbul* and the *leitzanus* that people throw into שבעל תורה. And that's why specifically the *aggadatos* of Rabba bar bar Chana are going to be the way that we're drawing the neshamah of Moshe Rabbeinu, which is hidden in the צולמא דלאו הגונה ליה, buried next to Ba'al Pe'or, buried in that place of concealment that denies the connection between *Binah* and *Chochmah*. And this is where the Torah of *Geulah* is going to be buried.

ב] סוד פתיחת רביז"ל ספרו הק' בביאור מאמרי רבב"ח

ומובן זאת גם ממה שמצינו שרביז"ל פתח את ספרו הקדוש והנורא לקוטי מוהר"ן בביאור מעשיות דרבה בר בר חנה,

We're not just guessing that the 15 *Ma'asios* of Rabba bar bar Chana are connected to the 13 tales of Rebbe Nachman, but rather there's a clear and inherent connection between Rebbe Nachman and the stories of Rabba bar bar Chana, as proven in the fact that the Likutei Moharan starts off with a commentary on the tales of Rabba bar bar Chana.

שהלא רביז"ל בתורתו בא להכין את העולם לגילוי האור דעתיקא סתימאה,

Why did Rebbe Nachman start his Torah with those strange tales of ancient days?

He started his Torah with those strange tales because the Torah of Rabbeinu is the Torah that allows us to become the vessels necessary to reveal the Torah of עתיקא סתימאה in the future.

שהיא בחי' עצם התורה שתחת כל הלושים, ולא ניתנה עדיין רשות לצדיקים לגלותה,

The secret, innermost, essential point of the Torah that rests underneath all of the *Levushim* that are coming to conceal and reveal the Torah. But we also know that the Tzadikim have not yet received permission from HaKadosh Baruch Hu to reveal these teachings in a revealed way.

ורביז"ל מגלה אותה קמעא קמעא, עד שלעת"ל יתגלה עצם התורה ללא שום לבושים,

And Rebbe Nachman goes through them, revealing them one step after the other, slowly but surely. Each and every Torah in Likutei Moharan also has the hidden elements of the *Sefer HaNisraf* (the burnt book) and of the *Sefer HaGanuz* within it. Each has its own *Sippur*, also has its own *Tefillah*. Those are the *Levushim* that are being revealed – the *Etzem HaTorah* – which is what Rebbe Nachman was coming in particular to prepare the generation for.

ובזה יתגלה שכל העולם הוא אלקות,

What is it? What is it about Sippurei Ma'asios? Why are the strange mundane tales of human experience in realms of concealment, things that appear to be so devoid of spiritual content, so human in their expression; Why is it that those things become the vessel necessary for revealing the תורה דעתיקא סתימאה? Because when we are able to transform the mundane narratives of day-to-day life into the vessel that reveals the light of *HaKadosh Baruch Hu*, we reveal that the entirety of our experiences, the entirety of the world, the entirety of our internally developed narrative structure – is all simply a revelation of *HaKadosh Baruch Hu*.

וכל מעשיות העולם הוא גילוי התורה,

Sippurei Ma'asios reveals the תורה דעתיקא סתימאה. The *tales* of Rabba bar bar Chana reveal that every element of a person's life is something that is *Nidrash* as Torah. Every encounter that I have, all of the stories that I go through, all of the *Sippurei Ma'asios* that my mind takes me

through and that my body experiences and that all of my processes are leading me through in the day – all of that is a *Hitgalus* of the Torah. That's the secret of *Sippurei Ma'asios*, that our narratives are part and parcel of the Torah that's being revealed. That's the Torah of *Atzmus*. That's the *Etzem HaTorah*.

ולזה מסייע הסיפּו"מ שעוסקים בעניני העולם ומגלים דרכם סודות גבוהים וגילוי אלקות,

And to this is what we see in *Sippurei Ma'asios* that they're discussing very simple things, trees and chairs and grass and running and enemies and flowers and water and kings and princesses and evil mountains and positive eagles and all of these seemingly physical mundane things – in that place, *Sippurei Ma'asios* reveals to us how they become the receptacles themselves of the greatest possible imaginable secrets of Torah that have no end or limit to their value or their grasp.

וע"כ פתיחת ספרו היא במאמרי חז"ל דרבב"ח המיוחדים לענין זה.

Rebbe Nachman starts off with these stories because what he is trying to reveal to us is that every element of a person's life is a *Nekudah* of Torah. Every element, especially those parts of our lives that don't necessarily seem like they're a revealed place of Torah. If it appears that I can't find Torah in that place, it appears that I can't connect to the *עשרה מאמרות*, as Rebbe Nachman says in *איה מקום כבודו* - *תורה י"ב* - *איה מקום כבודו*, that just means a person has to dig down deep to reveal the *Sippurei Ma'asios* there, to reveal how that experience that seems devoid of Torah is in truth a revelation of *HaKadosh Baruch Hu*'s greatness in my life within concealment itself. That's why Rebbe Nachman started off with *Rabba bar bar Chana*.

ואמנם רביז"ל גילה במאמריו סודות נשגבים ונוראים אין קץ הטמונים ומרומזים במאמרי רבב"ח

And what we see in the beginning of *Likutei Moharan*, that every statement that *Rabba bar bar Chana* said, every utterance, every *sicha* that *Rabba bar bar Chana* offered, and every enigmatic statement which appears to be so devoid of spiritual content because it's just a strange kind of mystery and it seems that the light of *HaKadosh Baruch Hu* is now contained in these ugly vessels of meaninglessness – Rebbe Nachman reveals how each and every one of them contain profound and frightening secrets without limit to the depths of what's hidden within those words.

[וידועה הקבלה (חיי מוהר"ן אות ה) שרבב"ח בעצמו ביקש מרביז"ל שיעיין במאמריו והוא יגלה לו מהסודות הגנוזים בהם].

And we know already from *Chayei Moharan*, it's a *Kabbalah* that Rabbi Natan received from Rebbe Nachman, that this was a task, this was a *shlichus* that Rebbe Nachman took upon himself, that the neshama of *Rabba bar bar Chana* himself came to try and encourage Rebbe Nachman to access this secret of the depths of Torah and of meaningfulness that are hidden within things that apparently appear insignificant on the outside.

ג] רצונו של רביז"ל שנלך בדרכיו

And the Rebbe now is going in *ג אות* to be reveal why this is not only something that Rebbe Nachman was able to carry out for *Rabba bar bar Chana*, but rather this is something that the living students of Rebbe Nachman also have a responsibility to do, because *Rabbeinu* wanted us to go in his path, which is the Rebbe revealing why the Rebbe himself is able to do this.

והנה מובן מכמה וכמה שיחות קודש של רבינו"ל שרבינו"ל גילה לאנשיו שרצונו שאנשיו ישתדלו, ללכת ג"כ בדרכיו הק',

It's clear from numerous statements of Rebbe Nachman that his desire is that the people who follow him should put in an effort to imitate him. Just as we have a responsibility of imitating *HaKadosh Baruch Hu*, we also have a responsibility of imitating the Tzadikim. How do we know? We see that a person is tasked with connecting to *HaKadosh Baruch Hu*. How can a person connect with the essence of *HaKadosh Baruch Hu*? הלא אש אוכלו?! Isn't the essence, the *atzmus* of *HaKadosh Baruch Hu* removed from us?

So Chazal say: you're right — את - לרבות תלמידי חכמים. That when a person connects themselves to the Tzadik, when a person is *mekasher* themselves to the Torah of the *Tzadikei Yesod Olam*, and we rely upon the Torah the Tzadikim, so in that way we're attaching ourselves to the *derech* of the Tzadik who is doing his best to imitate the *Drachim* of *HaKadosh Baruch Hu* as well.

So again, there's the three points of connectivity. There's the צדיקו של עולם, which is *HaKadosh Baruch Hu*. There's the צדיק יסוד עולם, which is the living Tzadik in each and every generation and the living student of Rebbe Nachman in each and every generation. As well as each and every one of us in **our** *nekudah* of Tzadik – ועמך כולם צדיקים. And the job is for the צדיק יסוד עולם, for the living Tzadik to reveal the *nekudah* and the *shidduch* between the *nekudah* of Tzadik within us, with the צדיקו של עולם. Like the Baal Tefillah who takes the Tefillah of the Kehillah and elevates it back up by way of being the Shliach Tzibbur, of not doing anything on his own, but being the Shliach Tzibbur. And that's why Rebbe Nachman wants us all to follow in his paths.

וכידוע שרבינו"ל נהג לספר על עצמו ועל מדרגותיו הנוראות בכדי שנרצה ללכת בעקבותיו ובדרכיו הק' וכדאי' בשיחות הר"ן (אות קסה),

How do we know that Rebbe Nachman wanted us to follow in his path? How do we know that Rebbe Nachman wanted us to do as he did, to follow in the same attempt to reimagine external experience, to reimagine these seemingly meaningless cases of *Agadita* and these strange concealed places that are appearing devoid of the light of *HaKadosh Baruch Hu*? We know that Rebbe Nachman spends a lot of time speaking about the grand nature of his neshama, the grandiosity (כביכול) of the התפארות that Rebbe Nachman revealed about himself - אני נהר המטהר מכל - ⁴חידוש כמוני [עדין] לא היה בעולם; ⁵הכתמים; that ⁶ניצחתי ואנצח" or "אני נהר המטהר מכל הכתמים" or "חידוש כמוני לא היה מעולם" and it was the secret of allowing each and every neshamah to understand its own true power.

The truth of the matter is that when Rebbe Nachman was speaking about himself, he wasn't **only** speaking about himself, he was speaking about each and every person. And that just as Rebbe Nachman was a *Tzadik Yesod Olam*, **each and every person** is a bechina of *Tzadik Yesod Olam* in their own worlds. And that as a result of our being a *Tzadik Yesod Olam* in our own worlds, we have to also be able to speak this way about ourselves. We have to be able to say about ourselves: "חידוש כמוני לא היה מעולם" or "אני נהר המטהר מכל הכתמים" or "ניצחתי ואנצח" or "גמרתי"

⁴ חיי מוהר"ן שלי"ב

⁵ חיי מוהר"ן רמ"ז

⁶ שיר ידידות בתחילת חיי מוהר"ן חלק ב'

"Every single expression in Likutei Moharan needs to be understood as well for how it applies to **me** and how **I** can uncover that place of *avodah* within **myself** by way of *ratzon*, by way of *ahavah*, by way of *igie*, השתדלות, געגועים, תשוקה, But כמוני ממש!

Rebbe Nachman spoke about his *madregos* in order that we should want to try and follow those *madregos* as well. He wasn't speaking about himself. He was speaking about *stam Nishmas Yisrael*. The only thing that Rebbe Nachman said that we didn't have to follow is:

[מלבד ענין הסיגופים והתעניות וההליכה כל היום בפנים של לב נשבר,

Rebbe Nachman said, learn from everything except for the *מה שחורה* that you think that I have. Learn from everything except the *sigufim*, the renunciation of the body and the fasting and the *הליכה בכל יום בפנים של לב נשבר*. That's not where we have to imitate Rebbe Nachman's *avodah*. That's not where it's our job to be talmidim and to be *Chasidim* of Rabbeinu. We don't have to walk around with a *lev nishbar*. We have to transform the *lev nishbar* into a *lev basar*, into the secret of Breslov.

שאותם שלל רביז"ל מאנשיו שלא יעשו כמותו בהם],

Rebbe Nachman instructed his followers to avoid adopting the attitudes of concealment and *מה שחורה* that he included in own personal *avodah*. But everything else we have to really learn from.

וכפי המובן מזה כשאנו נשתדל ללכת בדרכיו של רביז"ל יסייע לנו רביז"ל בעבודתנו, וכדאי' בחז"ל (שבת קד ע"א) הבא לטהר מסייעין אותו,

That apparently, as it works in *Shamayim*, as it says "הבא ליטהר מסייעין אותו"⁷ – when a person wants to walk along the path and walk along the footsteps of the Tzadik Yesod Olam and encounter the *avodah* of that Tzadik, so then *הקב"ה* and *ושלוחיו* are going to come to give us strength to open up our hearts to reveal that latent capacity within ourselves to actually grow.

ואמרו על כך צדיקים (עי' ייטב פנים ח"א, מאמר אבני זכרון, אות יא בשם הרה"ק מלובלין זי"ע) שנשמותיהן של צדיקים מסייעות ביד האדם הרוצה ומשתדל ללכת בדרכי עבודתם,

Chazal say as follows: "הבא ליטהר מסייעין אותו" – that somebody who wants to come and come closer to *HaKadosh Baruch Hu* and purify themselves, then *Shamayim* is going to offer them help. The Yiteiv Panim says this, in the name of the Chozeh of Lublin, that what does it mean that we're going to be helped from *Shamayim*? That the *neshamos* of the Tzadikim, whose paths that we want to walk down, are going to come down to us as an *עיבור נשמה* to one degree or another in order to awaken within us and to give us the strength to persevere forward in the marching down their path.

ונזכה להגיע למה שרצה רביז"ל לעשות מאיתנו,

And through this we'll be *zocheh* to be good *chassidim* and to follow through with the *Nekudah Tovah* that Rabbeinu z"l believed that each and every neshama of *Klal Yisrael* has. Moshe Rabbeinu and Rashbi, the Arizal and the Baal Shem Tov all understood that each neshama in *Klal Yisrael* has.

⁷ חיי מוהר"ן רי"ח, רכ"ט, שכ"ב
⁸ ספר הזהר, יתרו י"ד: רנ"ח

וכמו שאמר שע"י שנידבק בו ונתבטל אליו ונלך בדרכיו נזכה להיות בבחי' "כמוני ממש", שצדיקים דומים לבוראם,

And just as Rebbe Nachman said to those who wanted to follow in his path and who nullified themselves to his path and walked along his path, that they would merit to experience the level of כמוני ממש – that we're literally like the *Tzadik* because we're revealing the nekudah of *Tzadik* within ourselves, that צדיקים דומים לבוראם. And in the same we we can understand how we're דומה to the בורא as well

וכמו דאי' בחז"ל (סוטה יד.) על מצות "ובו תדבקון", וכי היאך אפשר להידבק בו והלא אש אוכלת הוא, אלא הלך אחר מדותיו של הקב"ה והדבק בדרכיו,

Like Chazal teach us, we should have *dveikus* with *Hakadosh Baruch Hu*. But then they ask, how can we come to do this if *HaKadosh Baruch Hu* is like a fire that consumes? Rather it doesn't mean to become the essence of that thing. It simply means to imitate. It simply means to learn the art of being an ape to Kedusha, of being a קוף to Kedusha, that all of Klal Yisrael in comparison to the *Shechina* is like a קוף. And all of the *Nevi'im* in front of Moshe Rabbeinu are like a קוף. We have to uncover the צחוק העליון and our ability to pretend, to pretend to pretend, to be like the *Tzadik*. And when we pretend to be like the *Tzadik*, then we are connecting to *HaKadosh Baruch Hu*.

ובזה זוכים להידבק בו יתברך, כן היא גם הדרך לגבי מצות הדבקות בחכמים,

Through the concealment itself and our inability to reach the level of absolute connection, we actually encounter the experience of *Dveykus* with *HaKadosh Baruch Hu*. So too, when we connect ourselves to the *Tzadikim*: just as when we connect to *HaKadosh Baruch Hu*, we cannot connect directly to *HaKadosh Baruch Hu*. Rather, we have to encounter His Essence by way of the *Tzimtzum*, by way of the Torah, by way of the *mitzvos*, and it's only through the recognition that I can't connect without the Torah and the *mitzvos*, that I connect to that thing which is beyond the Torah and the *mitzvos*. It's only through the *midos* of *HaKadosh Baruch HaKadosh* אליו - בדרך that we come to our fullest grasp, as the Rebbe clearly states over and over, it's בדרך אליו - בדרך, *מידותיו*, that I'm only reaching to Him by way of His traits. Because Pasuk says: בכל קראינו אליו – that we're always reaching out directly to You, *Hakadosh Baruch Hu*. Thus our Holy sages teach directly to Him, and not to His *midos*. But at the same point we have statements of Chazal that tell us we have to go to His *midos* and not to Him. An apparent contradiction!

To address this, our Holy Rebbe teaches in the name of the Ramah Mipano and all of the *Tzadikim* is that it's a אליו בדרך מידותיו – we reach out to him by way of his traits. We're not reaching out to the expressed trait, God forbid. We're aware that the expressed trait, that זעיר, that the *tzimtzum* is a fundamental expression of the infinite light's capacity to be מצמצם itself and to be מגלה itself. מבין שני הכרובים, מבין בדי הארון. and the secret of the *Aaron HaKodesh*, the *Even HaShesiyah*, which is the *Shoresh* of all of the *tzimtzumim* and the radical secret of קמצא, the locust whose exoskeleton emerges from within itself, which is the secret that all *tzimtzum* and all *gevul* is just a revelation of the בעל גבול, but we can't access the בלתי גבול, the unlimited, without gaining access to the limitation itself.

⁹ בראשית רבה כא:ה, תניא ליקוטי אמרים כ"א:ח

It's a mediated form of immediacy. I can't reach immediacy, I can't directly reach out to HaKadosh Baruch Hu in His essence, but I can go by way of mediation, to attach myself to the immediacy that rests within the mediation itself, the secret of *אני ואין בבת אחת*.

Just as that quality is true with regards to the relationship between *Klal Yisrael* and *HaKadosh Baruch Hu*, on a smaller, certain level – as Rabbeinu says over and over, and as *Chazal* themselves say – the same is going to be true with regards to our connection to the *Tzadikim*. So even though we can't connect directly to the path of the *Tzadikim* – we don't know anything about what the *Tzadikim* are doing whatsoever, and all we can do is to empty ourselves to become a vessel to receive the light of the *Tzadikim* that *HaKadosh Baruch Hu* is being *mashpia* down into our generation in a unique way, *אשרינו שזכינו* – we don't have direct access, but what we can do is to be *מתדבק לדרכיו*. We can attach ourselves to the processes.

שהיא ענף ממצות הדבקות בה,

And that, just as we go through the processes and the *middos* to connect to *HaKadosh Baruch Hu*, so too with regards to the mitzvah of connecting to the Chachamim, which is a branch of the mitzvah of *dveykus* in *HaKadosh Baruch Hu*, connection to the *Tzadikim*, *dveykus* to Eretz Yisrael, *dveykus* to the Torah, all of these are extensions of the mitzvah of *dveykus* to *HaKadosh Baruch Hu* which is incumbent upon each person at every moment of their conscious awareness. This is why intentionality is the only tool, that only when I can orient my mind properly can I fulfill the mitzvah of being *misdabek* myself to *HaKadosh Baruch Hu*, of attaching myself to the innermost point of Truth that rests underneath all *levushim* – all that rests underneath the concealment – and I have the necessity of being *misdabek* to the *Nekudah haPenimis*. That's what I need to do. All of these things are branches of *dveykus ba'Hakadosh Baruch Hu*.

שע"י ההליכה בדרכיהם הק' נדבקים בהם. וממילא מובן עפ"ז שכשם שמצינו שרביז"ל נתייגע לעיין ולגלות הסודות הגנוזים במאמרי רבב"ה, אף אנו מצויים ללכת בדרכיו, לעיין במאמרים אלו לפי ערכינו ולמצוא בהם סודות נוספים כפי החלק שיתגלה לנו בתורה"ק ע"י ההתקשרות והביטול לצדיקי האמת שסללו ופתחו לנו הדרך הגבוהה הזו.

By following the holy paths of the *Tzadikim*, we also attach ourselves to the *Tikunim* that those *Tzadikim* brought into the world. And now it's clear from this, that just as the Heiliger Rebbe, Rebbe Nachman, spent so much effort pushing himself in order to reveal the hidden secrets within the *ma'amarim* of Rabba bar bar Chanah, so too we have the responsibility of following down his path. And we are also going to try, says the Rebbe, to uncover the secrets of *Ma'amrei* Rabba bar bar Chana, to really gaze deeply into these *ma'amarim*, in accordance with our limited relative position. Not to say the essential secret, but to add upon what has already been said with new secrets, in accordance with the particular part of Torah that is being revealed to us through the Torah itself, by way of our connection and *bitul* to the true *Tzadikim*, who have cleared out and cleaned out the path for all of us.

So what the Rebbe is doing here is describing why he has the permission to go in and follow in the path of Rebbe Nachman in terms of trying to understand the depths of the secrets of Rabba bar bar Chana. But that's true for each and every one of us as well. Like we said, any person who's going to hear or read any of the words in the shiur means that when the Rebbe said over these words originally – according to this particular humble empty vessel of trying to convey it – if one has chosen to actually hear the words of the Rebbe, the way that they resonate and what they mean for each and every person is also the *chelek* of Torah that's *shayach* to the person's heart at that particular moment.

And just as the Rebbe is saying that we have the responsibility to follow the path of Rebbe Nachman, so too we can be contained within that opening that the Rebbe provides because we're also trying to draw forth additional *chidushim* from the light of these Tales of Rabba bar bar Chana. This is to the degree that any ounce of comfort that comes from **our** understanding of **the Rebbe's** understanding of **Rebbe Nachman's** understanding of the tales of Rabba bar bar Chana is also drawing down the essential light of the Ma'amarim of Rabba bar bar Chana. This helps us to fulfill the imperative of *והלכת בדרכיו*, of following the *etzah* of Rebbe Nachman, of trying to draw out new insight from these teachings. Because every time I have a moment of *ישועה*, that's a reflection of a new insight from these teachings.

ד] ענין הט"ו המאמרים והי"ג מעשיות שבסיפוי"מ

The Rebbe is going to discuss the notion of the fifteen *ma'amarim* connecting to the thirteen tales of *Sipurei Ma'asios*. We're going to read through this part relatively quickly because the Rebbe over here is describing why, in truth, each and every one of these *Ma'amarim* of Rabba bar bar Chanah and *Sipurei Ma'asios* of Rebbe Nachman should be connected one to the other because they represent the same Torah. In addition he is going to describe why there is going to be a difference in terms of the numbers. The thirteen tales of *Sipurei Ma'asios* represent the 13 *tikunim* of the *דיקנא קדישא* – the 13 rectifications of the beard – which represent the drawing down of the *י"ג מידות שהתורה נדרשת בהם* through the *י"ג מידות הרחמים*. These symbolize the freedom of the Jewish mind and heart to understand — in accordance *da'as Elokim* and in accordance with their own heart in that particular moment — and to draw it down, *למעשה ממש*, in the secret of being *mamtik*, all of the *Gevuros* in the secret of the purpose of creation itself, *נתאוהו הקדוש ברוך*, ¹⁰הוא להיות לו דירה בתחתונים. So that explains the thirteen tales of *Sipurei Ma'asios*.

The additional two of the fifteen that make up the tales of Rabba bar bar Chana are going to be the *Hashem Hashem*, the two *peyos*, the *shores ha'amiti* of *HaKadosh Baruch Hu's* desire to uncover the next *י"ג*.

והנה יש במאמרי רבב"ח ט"ו מאמרים, וי"ל שהם בבחי' הט"ו תיקונים של ה' ה' [שלפני הי"ג מדות הרחמים עפ"י מנין האריז"ל]

When it comes to the Ma'amarim of Rabba bar bar Chanah, there are fifteen utterances. There are fifteen tales, visions, dreams – however the *Tzadikim* revealed them to be taking shape. And we can say (says the Rebbe), that these are the aspect of the two *tikunim* of *Hashem Hashem* that are before the 13 Attributes of Mercy, according to the counting of the Arizal.

שהם כנגד ב' הפאות, שמהם נמשכים אח"כ כל הי"ג תיקוני דיקנא (קל רחום וחנון וגו'),

The *Hashem Hashem*, which is going to be the *מ-צ-פ-צ*, which is the *שם הוי"ה* of *אתב"ש*¹¹, is going to be the *Shores Ha'elyon* of the *Gevuros*. This is why we shave the hair and reveal the *pe'os* on Lag Ba'omer, because it's the secret of Rebbe Shimon Bar Yochai who was the first one to reveal within the *Sipurei Ma'asios* themselves of day-to-day experiences the light of *Pnimiyyus HaTorah* as revealed in the Zohar HaKadosh. So it's these same 15 *Ma'amarim* of Rabba bar bar Chana

¹⁰ מדרש תנחומא נשא ט"ז:א, תניא ליקוטי אמרים ל"ו:א

¹¹ In *אתב"ש*, each letter is translated to the same ordinal letter when counted from the end of the alphabet. So *ש*=ב, *ת*=א, etc. Using this system, the *שם הוי"ה* translates into *ה=צ, ו=פ, ז=מ*, resulting in *מ-צ-פ-צ*.

which are attaching themselves to the light of those two *tzimtzumim*, those *pe'os*, from which come the 13 *tikunim* of the beard themselves (א-ל רוחם וחנן וכו').

שהם בבחי' אורות הכתר (י"ג מדות הרחמים שבכתר), וכן"ל שמעשיות רבב"ח קשורות לסיפורי מעשיות משנים קדמוניות שבבחי' רחמי הכתר (עתיק יומין),

The fifteen tales of Rabba bar bar Chana are like the source of the light of the *Keser* that's revealed in the thirteen tales of Rebbe Nachman's *Sipurei Maasiyos*, And as we mentioned previously that the tales of Rabba bar bar Chana are fundamentally connected to the tales of ancient days of Rebbe Nachman, in the aspect of *Rachamei haKeser*. That by attaching ourselves to these stories, we're awakening not only the thirteen attributes of mercy of אנפין, but we're also uncovering the source of those *Tikunim* and the secret of the *rachamim rabbim* of עתיק יומין.

וכן אשכחן בספר הקדוש והנורא סיפורי מעשיות שסיפר רביז"ל, שגם הם בבחי' הסיפוי"מ משנים קדמוניות וגם בהם יש י"ג מעשיות כנגד י"ג תקו"ד [ובאמת היה מן הראוי לשלב בכל ביאור של כל מימרא דרבב"ח ביאור באחד מהי"ג מעשיות בהסיפוי"מ, ואולי נזכה בהמשך להוסיף זאת].

We also find this in the *Sipurei Maasiyos* of Rabbeinu z"l. That as ancient tales themselves, they also have this aspect of drawing down the light of infinitude into limitation, the light of עתיק יומין into our own experience. And they also have thirteen tales corresponding to the thirteen rectifications of the beard. And in truth, it would have been appropriate that in each and every one of the tales of Rabba bar bar Chana there would also be an explication and understanding of **the** 13 tales of Rebbe Nachman's and says the Rebbe and his students (in תשע"ב-תשע"ג or 2011-2012) that perhaps in the future we will be Zocheh to uncover this. And perhaps in this shiurim we'll try to see how each and every *Ma'amar* can also connect to one element of the *Sipurei Maasiyos* of Rebbe Nachman.

ה] שייכות המאמרים למס' ב"ב דייקא

And this is what our holy Rebbe teaches in terms of describing why these *Ma'amarim* are found specifically in Bava Basra: Rav Tzadok HaKohen MiLublin, Rav Yonatan Eibeshitz, and all of the Tzadikim express that when there's an expression of Torah Lishma (even up to and including ourselves), then every part of the Torah is significant. So we can expound upon every element of how a book is set up, even including its pagination and binding. This is especially true for books like the Talmud and the entire corpus of the Oral Torah that were written and set up with *Ruach HaKodesh*. So if something is found in the tractate of Bava Basra, for example, then we have to understand its connection to Bava Basra. We have to understand: why are the tales of Rabba bar bar Chana, which are these tales of the connection between *Binah* and *Chochmah* and revealing the Torah of אהת בבת ואין – why are they going to be found specifically in Bava Basra?

ובאמת משמע בזוה"ק (ח"ג דף קצח.) שמש"ב ב"ב היא כנגד הגאולה האחרונה שיבנה בה ביהמ"ק השלישי (וזהו בבא בתרא - בית האחרון),

The Zohar HaKadosh (חלק ג, דף קצ"ח עמוד א) implies that Bava Kama, Bava Metzia, and Bava Basra represent the three temples. Bava Kama was the first *Beis haMikdash*, Bava Metzia is the second *Beis haMikdash*, and Bava Basra (which literally means the *Bayis HaAcharon* — the last house) will be revealed as the third *Beis haMikdash*, which is going to be the unification of all of them.

ובזה מתבאר מדוע האגדות הנפלאות של מימרות דרבב"ח שהן בבחינת סיפורי מעשיות משנים קדמוניות, שבבחי' תורה דעתיקא סתימאה, הן דייקא במס' ב"ב,

And with this the Rebbe says explicitly that the tales of Rabba bar bar Chana can be found in Bava Basra because this is the Torah of *Geulah*, of connecting the dry land with the sea and revealing the sea within the dry land, of connecting ourselves to a living Tzadik that gives us the access to the Tzadikim — לקדושים אשר-בארץ המה ואדירי כלי-הפצייבם¹². That as Rebbe Nachman says — drawing down on the words of Dovid haMelech in the *hakdama* to the Tikkun HaKlali — that what we're trying to do is connect ourselves to the living Tzadikim and to the Tzadikim who are already beyond. We're trying to connect ourselves to the lower *Yud* and attach ourselves to the upper *Yud* through the secret of the *Vav*, which is going to be the Torah of *Geulah*. And because the Torah of *Geulah* is represented in מעשיות משנים קדמוניות as well as in the stories of Rabba bar bar Chana — they're naturally going to be found in Bava Basra as well, in the third *Beis haMikdash*, in the secret of the *Geulah Shleimah*.

דגילוי סודות האלו דרבב"ח הוא התחלה והארה מהאור שיתגלה לעת"ל בביהמ"ק השלישי

We have to understand when we look at the *hakdamah* of תשע"ג and תשע"ב that those years were very ripe for redemption. As the Rebbe always says, it's not about saying that in a particular year there's going to be *Geulah*, since we're not *Mechashvei Kitzin*. Each and every moment is fitting for redemption. However, each and every year holds within itself particular *remazim*. And in the years of תשע"ב and תשע"ג and תשפ"ב, this was a time where the Rebbe was very focused on the *hisgalus* of the *giluy* of *Sodos HaTorah*, the אור, and the רהמים רבים, that was inherent within that year. תשע"ב was a year where many, many people were focusing on the inherent capacity of *Geulah* and the processes that began that continued to express themselves through the footsteps of Mashiach, the עקבתא דמשיחא in our generation. And as the Rebbe described already for תשפ"ה (which is just 13 years from תשע"ב) that this is the time of the *hisgalus* of the יומא כל יומא, the light of *chesed* that rest at the heart of every other expression, and the light of connecting the Torah of the Arizal and the Baal Shem Tov and Rebbe Nachman together; hence, a time very *mesugal* to be teaching and publishing this very torah.

And because the Torah of Bava Basra is the Torah of *Geulah*, and because the Torah of Rabba bar bar Chana is the Torah of *Geulah*, it's leads to the התחלה והארה מהאור שיתגלה לעתיד לבוא. By learning the ideas that are connected to the *Beis haMikdash HaShlishi*, by learning the Torah of Rabba bar bar Chana, what we're encountering and becoming for ourselves is the light of the Third *Beis haMikdash* that we can draw down into our lives, to be מעורר the light of wakefulness within slumber which is the secret of the Tales of Ancient Days.

[שאז יתקיימו דברי הפסוק "ושאבתם מים בששון ממעיני הישועה" (ישעיהו י"ב, ג') וכדברי התרגום "ותקבלון אולפן חדת" וכו'], וע"כ נתגלו דייקא במס' בבא בתרא שהיא כנגד ביהמ"ק האחרון דלעת"ל.

Because at that point the Pasuk is going to be clear, that we're going to draw forth water with gladness from the wellsprings of redemption and salvation. And what the Targum says, it's going to be a new revelation of the Aleph and of the Torah of סתימאה. The Torah of Rabbi Bar Yochai is explicitly revealed in Bava Basra, because it corresponds to the *Beis haMikdash* of the future, which is going to be revealed by Ezras Hashem.

¹² תהילים ט"ז:ג

ו] ענין פרק ה' דמס' ב"ב

We discussed why it's in Bava Basra and why it's in the last gate (because it's Me'orer the Geulah), but why is it going to be specifically in the fifth perek? There's *klal*, *prat*, and *pratei pratim*. So the *klal* we understand. Then we can see in the *prat* — it's Masechta Bava Basra, but that's not enough. We have to go into the *pratei pratim*, to the granular level of detail. Why is it this Perek? Why is it this Daf?

This is the entire secret of the Toras Chacham, the *derech* of Rav Chaim de la Rosa, upon whose name the *Beis haMedrash* of the Tzadik is named, the secret of ערכי הכינויים. The **Arizal** revealed the *klal*, the **Rashash** revealed the *pratim*, and the **Toras Chacham** came down to show how it's within the *pratei pratim* and the *pratei pratei pratim*. We see that the farther down we go into the irreducible particularities of concealment when we can also reveal the light of *HaKadosh Baruch Hu*, the greater will be the intensification and the glorification and ascent of *HaKadosh Baruch Hu's kavod*, specifically from within the *pratim* themselves. So we have to go down, down, down into the most minute details that seem so insignificant to reveal the hyper-essentiality that rests there, in order to reveal how the essence itself contains everything within itself.

והטעם שאגדות דרבב"ה מופיעות דייקא בתחלת פרק חמישי דב"ב, י"ל דהלא כידוע (יהל אור תהלים קכז סי"ב ע"פ לקו"ת פר' מטות) ביהמ"ק הראשון היה כנגד אברהם שבסוד החכמה, וביהמ"ק השני כנגד יצחק שבסוד הבינה, וביהמ"ק השלישי כנגד יעקב שבסוד הדעת המחבר החו"ב,

The Rebbe asks: Why is it that the *Agados* of Rabba bar bar Chana are revealed specifically in the beginning of the fifth perek of Bava Basra? We can say that we know — from the Tzemach Tzedek and from the Gra — that the first *Beis haMikdash* corresponds to Avraham Avinu, which is *Chochmah*, which is *Ayin*. The second *Beis haMikdash* corresponds to Yitzchak, which is the secret of *Binah*, which is *Ani*. But the third *Beis haMikdash*, the secret of the *Agados* of Rabba bar bar Chana, which is the connection between dry land and the sea, the Yam and the *Chochma* — the *Beis haMikdash* HaShlishi stands in correspondence to Yaakov, the secret of *Da'as*. This is a *Da'as* that is not lower than *Chochmah* and *Binah*, but rather is a *Da'as* that is rooted in the *da'as ha-ne'elam* of רישא דלא אתידע, the secret of the פנימיות הדעת, the פנימיות הכתר. This is the secret of למען דעת כל עמי הארץ, where everything is going to be revealed, to be connected, and it's the *da'as*, that is the bridge between *Chochmah* and *Binah*. That's the secret of Yaakov. That's the secret of Bava Basra. That's the secret of the last *Beis haMikdash*.

ובסוד דאות ה' מרמזת על הדעת, דהיא מורכבת מהאות ד' ומהאות י', והאות י' מרמזת על החכמה (י' חכמה קדומה) [ובבחי' י' דיוסף הצדיק - שזכה לקבל את כל החכמה מיעקב אבינו ע"ה] והאות ד' על הבינה [שד' מרמזת על דוד המלך ע"ה שהוא בבחי' בינה - לבא], וא"כ יש באות ה' רמז על הדעת הגבוהה המחברת חכמה ובינה.

And we understand that a big Hei represents *Da'as* — ה' הידיעה. This is because *Da'as*, which has an intrinsic connection to *Kese*, represents the secret of connectivity, and as such is composed of both a *Dalet* and a *Yud*. It's a connection between *Chochmah* and *Binah*. *Da'as* always holds both. And therefore, *Da'as* is the letter *Hei*. The *Yud* is connected to *Chochmah*. It is the secret of the *Yud* of Yosef who merited to receive all of the *Chochmah* from Yaakov Avinu. And the *Dalet* is connected to *Binah*, which itself is connected to Dovid haMelech, in the secret of *Binah* in the heart.

This is going to be main point: that there's always going to be *Chochmah* and *Binah*, and that we need both in order to reveal the secret of *Keser* and the secret of *אני ואין בבת אחת*. So the first *Beis haMikdash* was the *Chochmah* of Avraham Avinu, which is the *Yud*, connected to Yosef haTzaddik. The second *Beis haMikdash* was the *Binah* of Yitzchak Avinu, which is the *Dalet*, connected to Dovid haMelech. And these both combine to create the revealed *Hei*, which is the *Hei* of *Da'as* and of Yaakov, which is going to root itself back in the highest place imaginable of *עליון עליו* — *נקרא* — to reveal how all are always connected, revealing a singularity that is higher than all the splitness.

ז' האמונה היא זאת שמחברת הכל

What is the *Da'as* and the connectivity that we're trying to uncover over here between the *Hei* along with the secret of the fifth *perek* of Bava Basra? So now the Rebbe just said that both the *Hei* and ultimately the stories of Rabba bar bar Chanah are going to be fundamentally about connecting *Chochmah* and *Binah*, about connecting the *Yud* and the *Dalet*. And that's what the *Hei* of *Da'as* is.

But over here we're going to see a different type of ascension that's necessary in order to bring about this inherent connection between *Chochmah* and *Binah*. Because normally we talk about how we want to bring *Malchus* all the way back up to *Chochmah* to reveal the connection between *אני ואין בבת אחת*, between *Binah* and *Chochmah*. But sometimes in order to bring *Malchus* back up to that secret of *Chochmah* where it belongs, we have to first and foremost bring *Malchus* back up to *Binah*, or draw *Binah* back down to *Malchus*. So here the Rebbe is going to give a different approach as to why we're going to find the *Hei* in the fifth *Perek* of Bava Basra, and why this is to be the place of these teachings of Rabba bar bar Chanah. And it's going to be about the relationship between *Malchus* and *Binah*. But they're not two divergent approaches.

The Rebbe's second approach over here of the *Hei* consisting of *Malchus* going up to *Binah* — which is the fifth *perek* of Bava Basra — that is the prerequisite to reveal the first interpretation of the *Hei* as being the *Da'as haPnimi* and the *Keser*, of being able to join *Chochmah* and *Binah* together, which is the *Dalet* and *Yud*, which contains the *Hei*.

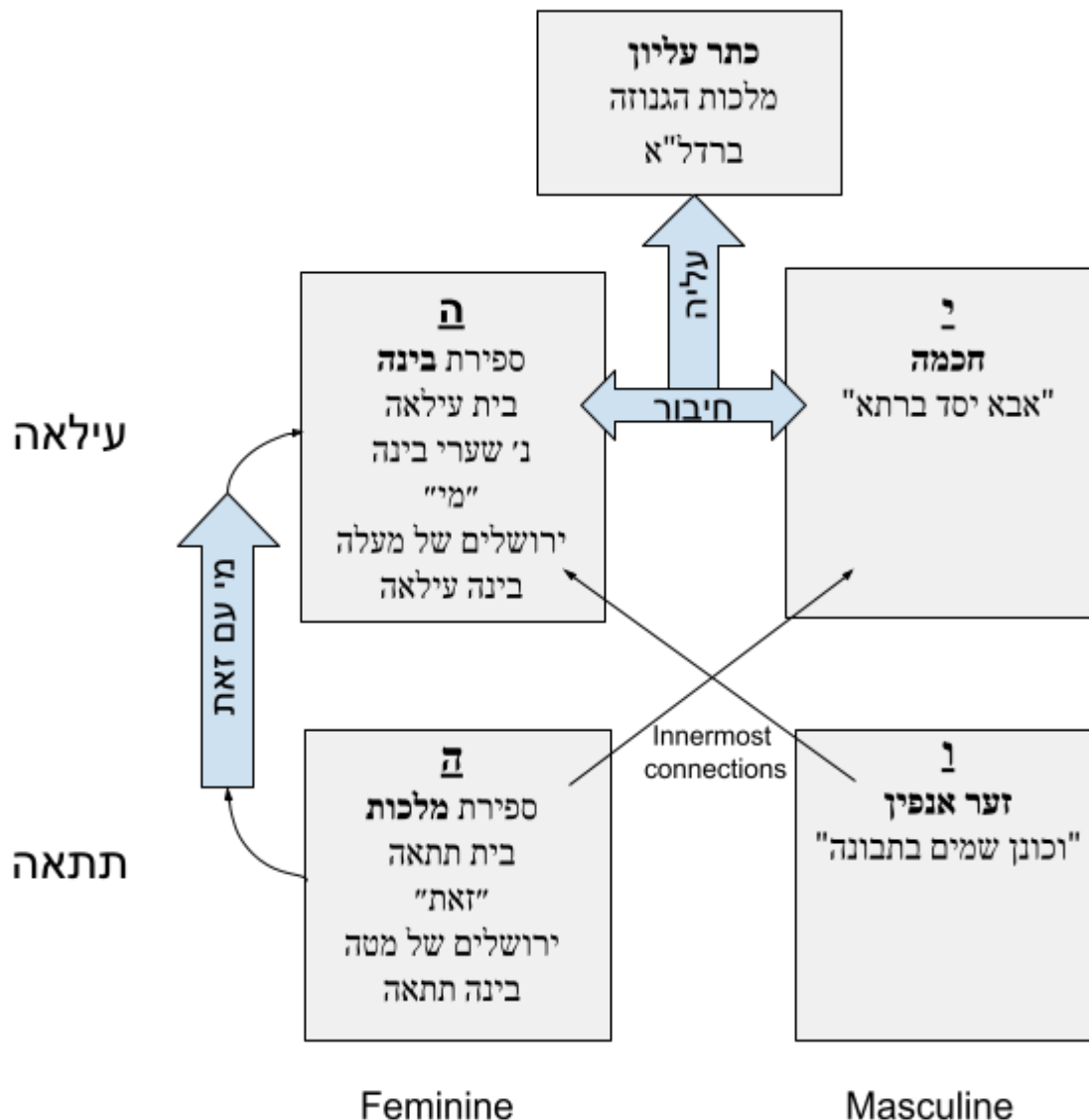
וכן מרמזת האות ה' על חיבור הבינה והמלכות ששתייהן נרמזות באות ה' (ה' ראשונה דשם הויה - בינה, וה' אחרונה - מלכות),

So here the Rebbe is now going to explain to us the first stage, which is drawing *Malchus* back up to *Binah*, as the Baal HaSulam says so often, and then going back from *Binah* and to join *Binah* and *Chochmah* to reveal *Keser*.

When we look at the *הוי"ה* externally, it's *Yud-Hei-Vav-Hei*. The *Yud* is the *Chochmah*, the *Hei* is the *Binah*, the *Vav* is *Ze'ir Anpin*, and the *Hei* is *Malchus*. So we see that there's an inherent connection between *Malchus* and *Binah* because they're the *ה' עילאה* and the *ה' תתאה*. The reason I say external is because that's the external approach where *Chochmah* and *Ze'ir Anpin*: the *Yud* and the *Vav* are connected because they're masculine letters, and the *Hei* and the *Hei* are connected because they're feminine letters. But with *pnimiyus*, as we've said so often, it's *אבא יסד* ¹³, that really the inherent connection and the innermost connection of

¹³ ספר הזוהר, פנחס קכ"ה:תתע"א

Chochmah is with *Malchus* (אבא יסד ברתא), and the innermost connection is the mother and the son, which is *Binah* and *Ze'ir Anpin* (וכונן שמים בתבונה).



But speaking externally, at least in the first stage of elevating *Malchus* back up to *Binah* so that we can reveal the inherent fullness of the connection between *Chochmah* and *Binah* together to reveal the *Keser Elyon*, we need to operate with the perspective that the תתאה ה' is *Malchus* and the עילאה ה' is *Binah*.

ועיין לקו"מ (קמא תורה מ"ט אות ד') עה"פ (שה"ש ג', ו') "מי זאת עולה" - "מי עם זאת עולה" (הקדמת הזוהר דף י' ע"א ובתיקון ל' ל"ח וס"ט) והם שני בתיים, ביתא עלאה (ספי' הבינה הנקראת מ"י - כנגד נ' שערי בינה) וביתא תתאה (ספי' המלכות - שנקראת זאת),

And this is what Rebbe Nachman describes in Likutei Moharan (49:4) where the Pasuk says in Shir HaShirim, "מי זאת עולה". "Mi" is *Binah*, "Zos" is *Malchus*, and "Mi Zos", when there's a connection between "Mi" of *Binah* and "Zot" of *Malchus* — then we'll be able to ascend upwards to then reveal the secret of the *Yichud* of the *Chochmah-Binah* and the secret of *Keser*.

"מי עם זאת עולה", Rebbe Nachman says, is going to be the secret of the ascent, based on Hakdamas HaZohar. Why? Because these are the two *batim*. These are the two *batei mikdash*. and also the two houses. בית העילאה, the ascendant house, the ascendant dwelling, which is the sphere of *Binah*, which is referred to as "Mi", which corresponds to the *Nun Sha'arei Binah*, as well as the בית תתאה, the lower house, which is the secret of *Malchus*, which is referred to as "Zot". So "*Mi im zot olah*" — when we connect the lower *Hei* to the upper *Hei*, that's going to create the unification.

שיש לשניהם עליה, כי לא אבוא בעיר עד דבקרבך קדוש"

When I bring *Malchus* back up to *Binah*, then *Binah* is going to bring *Malchus* itself back up with her into the place of *Chochmah* so that that full revelation of *Chochmah* and *Binah* can be revealed.

Because the Pasuk says and the Gemara explains that Hashem says "I will not enter into that town until it is refined." Meaning to say, I will not enter into *Yerushalayim Shel Ma'alah*, which is the secret of *Binah*, until *Yerushalayim Shel Matah*, which is the secret of *Malchus*, is going to be redeemed.

[וכמו שמפורש בלקו"מ שם "כי רבותינו זכרונם דרשו (תענית ה' ע"א) על פסוק זה (הושע י"א, ט') "בקרבך קדוש ולא אבוא בעיר" 'נשבע הקב"ה שלא יכנס בירושלים שלמעלה, עד שיבנה ירושלים שלמטה',

As Rebbe Nachman describes over there, Chazal tell us on this Pasuk, "Until you're refined and Holy, I'm not going to enter into the city." Hashem says: "I'm not going to enter the upper *Yerushalayim* which is the secret of *Binah*, until you enter into the lower *Yerushalayim* which is the secret of *Malchus*."

ואיתא בכתבי האריז"ל שהכונה עפ"י סוד הוא שבינה אמא עלאה ביתא עלאה היא בחינת ירושלים שלמעלה, ומלכות ביתא תתאה היא בחינת ירושלים שלמטה,

And the Arizal describes that the kavanah of this according to the *sod* level of understanding is that *Binah*, which is the אימא אילעה, and the בינה עילאה is the aspect of *Yerushalayim Shel Ma'ala*. And *Malchus*, which is the בינה תתאה, the lower dwelling, is the aspect of *Malchus*, *Yerushalayim* below.

שאיך היחוד שלמעלה שהוא בחינת עלית ביתא עלאה נשלם, עד שנבנה ונשלם בחינת מלכות בשלמות, שהיא בחינת עלית ביתא תתאה וכו', עיי"ש בארוכה כל הענין],

That the Yichud above, which is going to be the ascent of the Upper House, which is *Binah* going back into *Chochmah* to reveal the Yichud of *Chochmah* and *Binah* — that's not going to be complete until perform the fullness and achieve the rectification of the *Malchus* down here.

ושורש החיבור הזה הוא ג"כ מהמלכות העליונה [מלכות הגנוזה ברדל"א] הנקראת ג"כ ה' [בבחי' ה' דעתיקא שהיא בחי' ה' א"ל לך זרע המזכרת בלקו"מ] שהאמונה היא זו שמחברת הכל.

And the essential source of this connection, is in truth rooted in the highest place, which is the *Keser*, which is the מלכות הגנוזה ברדל"א, which is also referred to as the *Hei*.

So we have three *Shitot* that the Rebbe is giving as to why the *Agados* of Rabba bar bar Chanah are found in the beginning of the fifth *Perek* of Bava Basra and all of them are connected to one

another. It's Bava Basra because that's the Torah of *Geulah*, that's the awakening of the third *Beis haMikdash*. But why *Perek Hei*?

The first explanation is that *Perek Hei* represents that ה' הידיעה, the *Hei* of *Da'as*, which is going to reveal the Chibur of *Chochmah* and *Binah* and the secret of the *Yud* and the *Dalet* that compose the Mashiach ben Yosef of *Chochmah*, Mashiach ben David of *Binah*. That's the *Da'as*. That's going to be revealing the secret of אני ואין בבת אחת. But that can't happen until a person, first and foremost, rectifies the first expression of the *Hei*, which is the ascent of our *Malchus*, back up to *Binah*, where I take my ה' תראה, my experience in this world, and I'm *mamtik* all of the *dinim* in the secret of *Binah*, and that is the secret of עם זאת. So we have the first *Hei*, which is going to be the *Da'as Ha'Pnimi* of the *Yichud* of *Chochmah* and *Binah*. But that can't be expressed until we first encounter the secret of the *Hei* and the secret of the connection between *Malchus* and *Binah*. But then what the Rebbe adds at the end is that our ability to connect *Malchus* with *Binah* is in truth rooted in the מלכות הגנוזה ברדל"א, which is the secret of the joining of *Binah* and *Chochmah* in that upper place of *Da'as*, which is also hinted to in the *Hei* of *Atika*.

So the ability to reveal the unity between *Chochmah* and *Binah* that takes place through the ascension of *Malchus* into *Binah* is only taking place because *HaKadosh Baruch Hu* has given me the strength from a light that exists even higher than *Chochmah* and *Binah* together for my ability to awaken the unity up and reveal more above from down below. The secret is that I have to awaken the *Yichud* from below in order to connect it above. I have to first and foremost draw *Malchus* up to *Binah*, the second explanation of the *Hei*, in order to actualize the unification of the *Hei* in its higher level, which is the unification of *Chochmah* and *Binah*.

But what the Rebbe is explaining, that the *koach* for me to be *me'orer* myself from down here below, in order to awaken above, is in truth rooted in a strength that comes to me from *HaKadosh Baruch Hu* that is in a place higher than anything I could ever reach. *HaKadosh Baruch Hu* is always the one running the show and driving the car, even when it appears that I'm the one driving the car. And that's the secret of the *Emunah* which joins everything together.

I'll add something as a parenthetical that the Rebbe doesn't say over here: the Rebbe doesn't go into the number of the *daf* and why it's going to be found on ע"ד and ע"ג.

The secret of ע"ג is that it is *roshei teivos* for *Gan Eden*. It's the חסדים עילאה. It's the שם הוי"ה of the ע"ב which is יוד-הי-ווי-הי, which is the *gematria* of *Chesed* and the *shem* of ע"ב. And the ע"ג relates to the secret of 73, is the אחדות הבורא, the העליון א', the *pnimiyus* of *Keser* that is revealed as the root and the source of the ע"ב, of that יומא כל.

And that leads us to ע"ד, which is going to be the secret of the *Shem* of *Bitachon*. *Bitachon* has the *Gematria* of ע"ד, which is the secret of elevating *Binah* back up to *Chochmah*. בטחו בה' עדי עד. It is the *Gematria* of the *Shem* of לעומר which is א-ה-ט-ד-מ, which is the *Otiyos* of *Elokim* that go above. So we go from the place of the *Chesed* that's revealed to come to understand in ע"ג — which is the revelation of the *Aleph* of the *Av* which is *Chesed*, which is the מלא יודין שם הוי"ה של, so that's the recognition where all of the *Chesed* of *HaKadosh Baruch Hu* comes from. That light of *Chochmah* descends down into the place of *Binah*, which is the secret of ע"ד, which is the secret of *Bitachon*, which is the secret of the struggle. And when I can reveal and testify to the light of unity within the struggle itself, then I'm going to be *zocheh* to the secret of drawing both of them together, which is going to be the connection of עד ולעולם ועד. And so that could be also why they're going to start on *daf* ע"ג and ע"ד.

And so we have what the Rebbe describes as the reason for the *Agadatos* of Rabba bar bar Chanah to be found in *maseches* Bava Basra in the fifth *perek*, which is the אות ה'.

ח] ביאור שמו הק' של רבב"ח

ואמנם רבה בר בר חנה עצמו יש לו שייכות לחיבור דחכמה ובינה [שהוא החיבור דב' הבתי המקדשים כנ"ל], ששמו היה אבא (כדאי' בהמשך המאמרים שאמרו לו חכמים "כל אבא חמרא" ויבואר להלן), ואבא כידוע הוא כינוי דספי' החכמה.

The Rebbe continues and he says, not only are these *Agadatos* are found in the fifth *perek* because they represent the true unity of *Chochmah* and *Binah* being fundamentally rooted together in the secret of *Keser*. But Rabba bar bar Chana himself represents this same secret of the connection between *Chochmah* and *Binah*. The connection between *Ani* and *Ayin*. The connection between all rightness and not all rightness, which is the very same connection of Avraham and Yitzchak and those two *Batei Mikdash* of *Chochmah* and *Binah* to reveal the third *Beis haMikdash*. We know that Rabba bar bar Chana's name was Abba as we're going to see later on in the Gemara that the חכמים called him חמרא. And Abba, says the Rebbe, represents *Chochmah*.

ובר "חנה" מרמז על ספי' הבינה, דהשם הק' דספי' הבינה הוא השם ס"ג, וחנה בגימ' ס"ג.

So we see on the one hand Rabba bar bar Chana represents the Sea itself, the *Chochmah* itself. The secret of being the child of Chana, which hints to *Binah*, as the Arizal points out in the Kavanos of Chanukah, is connected to the שם הוי"ה related to *sefirat haBinah* is the name with the *gematriya* of 63: יוד-הי-ואו-הי, the *Gematria* of Chana.

So we see that Rabba bar bar Chana is Abba and Chana. It's *Chochmah* and *Binah* together. So not only is this hinted to in the placement of the Gemara that these *aggadatos* are found in, which is the *Bayit Shlisi*, which is connecting the *Bayit Rishon* and *Bayit Sheni*, of *Beis haMikdash Rishon* and *Beis haMikdash Sheni*, of *Chochma* and *Bina*. Not only is it found in the 5th *perek*, which corresponds to the unification of *Chochma* and *Bina*, but it's referred to in the very name of Rabba bar bar Chana in the secret of שמו גרם ליה, that this was always going to be his mission: That his name itself hints to the secret of the unity of *Chochma* and *Bina*, אני ואין בבת אחת, to reveal the secret of *Keser*.

ט] בחי' הגוזמאות שבמעשיות הק'

וכל דברי רבב"ח נאמרים כביכול בבחי' גוזמאות,

This paragraph is one of my favorite teachings from the Rebbe. All of the teachings over here from Rabba bar bar Chana are going to be exaggerations. They're going to be a utilization of imagination to the furthest degree, things that are not possible in the limited conception of the mind to grasp reality. And why is it that there are such exaggerations here? Why is it that it's speaking *b'lashon guzma*?

רמז לעולם דלעתיד לבוא שאז ימלא שחוק פינו,

The reason that it's spoken with a language of exaggeration is that it's a joke, the utilization of imagination, the utilization of poking holes and forcing reality to crack up and to reveal the

laughing nature of all things of **פינו** — אז ימלא שחוק — that's the world of the future, of exaggeration, where things are going to be operating in a place where imagination is refined and that's going to be the only way that things can be expressed.

שעולם הצחוק הוא העולם הכי גבוה מפני שהצחוק מגיע מהכתר,

The Rebbe brings this down from the Tzemach Tzedek all the time, that שחוק is the *gematria* of **אור** אין סוף. The highest world is the world of צחוק. It's the laughter of Yitzchak. The highest world — why? Because laughter comes from the place of *keser*.

ועיין שיחות הר"ן שחיבור שני דברים רחוקים זה מזה הוא ע"י הצחוק,

As is explained in the Sichos HaRan, that all unification of opposites comes about by way of laughter. It cracks things up in order to reveal the inherent connectivity between things, it's the *Livyasan*, and the revelation of the secrets of the Torah.

וזה מרמז בתיבת "א"ז ימלא שחוק פינו",

And this is the secret of **פינו** שחוק. In the future (אז) there's going to be a laughter that fills our mouths. There's going to be a laughter that emerges from the revelation of the unity of all things.

שא' מרמזת על החכמה [ראשית הספירות] וז' מרמזת על ספי' המלכות, וחיבורם ע"י השחוק דלעת"ל שאז ימלא שחוק פינו בגאולה הקרובה שתהא ברחמים.

The *Aleph* is a hint to *Chochma*. It's the first of the *sefiros*. The *Zayin* is a hint to *Malchus* which is rooted in *Bina*, which is the lowest, and the connection between above and below — *Chochma* and *Bina*, *Chochma* and *Malchus* — is only through laughter. Only when we relinquish our control of knowledge and we enter into that laughing, laughing, laughing, fallen apart place of imagination and laughter and pretend and make-believe and **שעשועים פנימיים**, only then can we experience the process of **הקרובה שתהא ברחמים**, that it's going to be in a way of mercy and kindness. And so we see why the stories of Rabba bar bar Chana are going to be told with such exaggeration, with such freedom of imagination.

י' ע"י הלימוד והעסק בסודות אלו נזכה לגאולה ברחמי עתיק

ויה"ר שנזכה כבר לגילוי האור העליון דעתיקא סתימאה, שמעשיות דרבב"ה הם התנוצצות ממנה כנ"ל, ול"ישקני מנשיקות פיהו כי טובים דודיך מיין" (שה"ש א', ב')

May it be the will of *HaKadosh Baruch Hu* that it should be already that we merit the revelation of the light of above, the ascendant light of **עתיקא סתימאה**, the light of *Mashiach Tzidkeinu*. That the stories of Rabba bar bar Chana, the *Sipurei HaMaasiyos* of ancient times are the laughing sparks of that light of the future. And we should merit to attain the level of **כי טובים דודיך** מיין. That we should merit to realize the kisses of *HaKadosh Baruch Hu*'s lips, and that sweetness that is sweeter than wine.

[כפירש"י שם "על שם שנתן להם תורתו ודבר עמהם פנים אל פנים ואותם דודים עודם ערבים עליהם מכל שעשוע ומובטחים מאתו להופיע עוד עליהם לבאר להם סוד טעמיה ומסתר צפונותיה ומחלים פניו לקיים דברו וזהו ישקני מנשיקות פיהו"]

As Rashi explains on the verse in Shir haShirim: what does it mean “you should kiss me from the kisses of your mouth”? That *HaKadosh Baruch Hu* — You gave us the Torah, and you spoke to us, face to face. And that loving kindness that You offered us, the Torah that You gave us, You promised to us that You're going to come and you forced yourself, you made us a guarantee, to return to us, to return to that Torah, with all of its revealed delights, and to promise us that you're going to return to reveal more light upon them, to give us insight into the secrets and the reasons that are hidden within them. And we're yearning, *HaKadosh Baruch Hu*, for you to be fulfill your promise, to reveal the תורה דעתיקא סתימאה, to reveal the Torah that fixes everything, to reveal the "*Yishakeni Mineshikos Pihu*", to fix everything. To fix everything that is broken, to fix the broken tablets. You promised Hashem, you promised you would come and you would give reasons. You promised you would come and that you would reveal that which had been concealed. You promised He would come and reveal even things that were hidden in multiple layers of concealment.

שע"י לימוד סודות התורה מביאים את הגאולה ברחמים, וכדאי' בזה"ק (רעיא מהימנא ח"ג דף קכד:) "ובגין דעתידין ישראל למטעם מאילנא דחיי דאיהו האי ספר הזהר יפקון ביה מן גלותא ברחמי" אמן סלה.

By entering into the secrets of Torah we bring about redemption with compassion, the revelation of Torah. Like the Zohar HaKadosh says: *HaKadosh Baruch Hu*, You promised us that when we taste the light of *Pnimityus HaTorah*, when we taste the light of the Torah of the עתיד לבוא, which is the עץ חיים, which is the Sefer HaZohar, that's the way that you're going to redeem us from exile itself. Not that it's just going to be our merits alone that bring us out of exile — and it should literally happen right now *mamash!* But it also means from the *galus* of a person's innermost *galus*, the *galus haDa'as*, the exile of the connection between *Chochmah* and *Binah*. A redemption from the issues that arise when the mind and the heart and when *Ani* and *Ayin* are no longer connected. In anticipation of this we also orient ourselves and awaken ourselves towards a *Rachamim Rabbim*, a *Geulah BeRachamim* from those places as well.

אמן סלה בעזרת ה'.