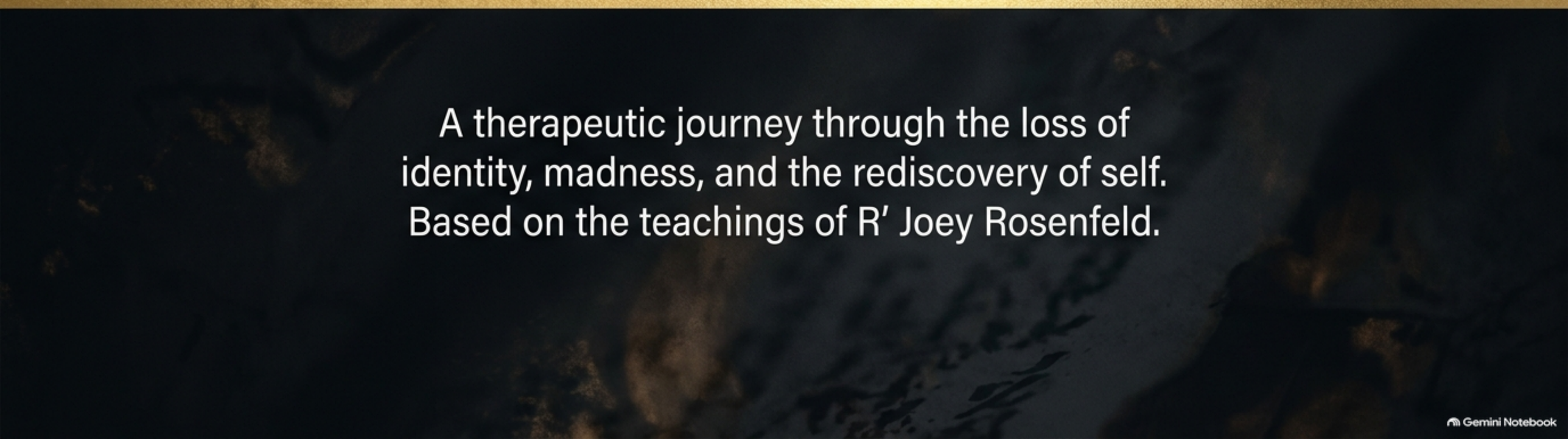
The Torah Beneath the Table

Rebbe Nachman's Tale of the Turkey Prince and the Secret of Healing.



A therapeutic journey through the loss of identity, madness, and the rediscovery of self. Based on the teachings of R' Joey Rosenfeld.

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The Ordered World

- Realm where identity and behavior correspond.
- State of stability, clear roles, and external garments (*levushim*).

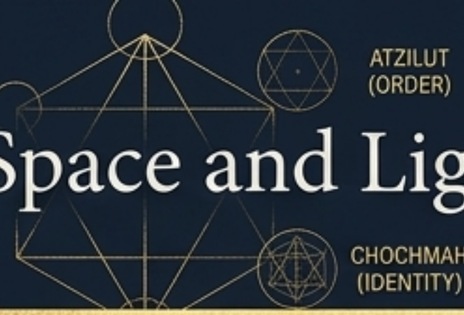
The descent is not merely a fall into pathology. It is the moment when previous forms of consciousness become impossible to maintain, forcing a **confrontation with what the ordered world concealed.**



The World Beneath

- The collapse of stable distinctions upon which ordinary life depends.
- State of disorientation, fragmentation, and imagination (*Dimyon*).

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The Architecture of Space and Light: The Descent

The Turkey (*Hodu* / הודו)

Numerical value 21, corresponding to the Divine Name Eheyeh (אֶהְיֶה) — "I am prepared to be."

Insight Box

The person who has lost the certainty of "I am" still retains the potential of "I will be."



The Subtlety (*Hindik* / הינדיק)

An anagrammatic hint to Netzach, Hod, Yesod (the lower dimensions of the human being).

Insight Box

These dimensions are experienced in their most delicate (*dak*) and subtle form.

The Prince experiences a profound collapse of identity. He feels compelled (*muchrach*) to sit naked, stripping away the social garments (*levushim*) he now experiences as intolerable falsifications.

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The Paradigm of Intervention

	The Traditional Doctors	The Chacham Echad (The Wise Man)
Stance	Above (Position of superiority and health)	Beside (Etsel — Proximity and shared presence)
Goal	Eradicate the turkey (Force a return to reality)	Integrate the turkey (Create space for complex identity)
Language	La'azor (To help — pulling the patient up)	Lerapot (I take it upon myself to heal him)
View of Madness	A mutually exclusive state to sanity; pure pathology.	A fragment of a deeper unity (Echad).
Result	Despair (Ye'ush) when the predetermined outcome fails.	Patience without demanding immediate transformation.

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The Empathy Descent Vector

Atzilut — *Chochmah*

Horizon Line

1. Stripping the Garments:
The Chacham removes the levushim that establish him as the one who knows.

2. Descending (Yeridah):
Refusing to heal from a secure, distant position.

3. Proximity (Etsel):
Sitting beside the Prince. His first intervention is presence, not interpretation.

Etzem (The Essence)

By descending to the shared human ground beneath external distinctions, the Tzaddik proves:
There is no place in your experience into which I am unwilling to enter.

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Chatichot (Fragments)



The Patient's View

Concept: Disconnected pieces whose relationship to the whole has been lost (Chatach = severance).

Experience: Isolation, evidence of what is absent.

Pirurim (Fractals)



The Healer's View

Concept: The secret of Shirayim. The smallest remainder contains a relationship to the whole far beyond its apparent dimensions.

Experience: A single movement toward the Divine sustains the person. The whole is mysteriously present within every piece.

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The Architecture of Space and Light

The Balance of Action and Identity

Atzilut/Chochmah

Horizon Line

BiY'A/Binah



The Prince's Question	The Omission	The Intervention
"Who are you, and what are you doing here?"	The Prince believes *Mi* (Identity) must be perfectly resolved before *Mah* (Action) can occur. Waiting for pure motivation paralyzes him.	The Chacham omits the answer to "Who" and only answers "What." He introduces the secret of *Na'aseh v'nishma* (We will do and we will hear).

Action can precede identity. You do not need to possess absolute certainty about who you are before you begin to move.

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The Architecture of Space and Light

The Shared Void

The Tzaddik is not pretending. He reveals a true dimension of himself—the instability of human knowledge before the Infinite.

The Role of Imagination

All human beings inevitably inhabit a world of *Ke'ilu* ("as if"). Much of what appears as certainty is sustained by *Dimyon* (imagination).

"I, too, am a turkey."

The Ultimate Posture

Even Moshe Rabbeinu is described as *kekof bifnei haShechinah* (as an ape before the Divine Presence).

Conclusion: The discovery that our service is incomplete is not a reason to abandon the table. We are asked to serve from within the incompleteness itself.

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Regilut: The Architecture of Time

Zman Eizeh (Some Time)

The two sat together for some time. Relationship must precede intervention.

Le'at Le'at (Slowly, Slowly)

Refusing to rush the journey. Forcing transformation repeats the original violence of demanding the person be someone they are not.

Presence vs. Panic

The healer remains present to a condition without surrendering to it, proving they are not secretly mocking the patient's reality from above.

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Unlinking Necessity



"Do you think a turkey cannot wear shirts?
One can wear shirts and still be a turkey."

The Psychological Shift

The Chacham never attacks the core identity. Instead, he dismantles the network of imagined necessities (*muchrach*) surrounding it.

The Result

Space is created between feeling and action. The external form (*levush*) does not have to be a hypocritical falsification; it becomes the vessel the interior will eventually grow into.

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The Levushim Process Flow



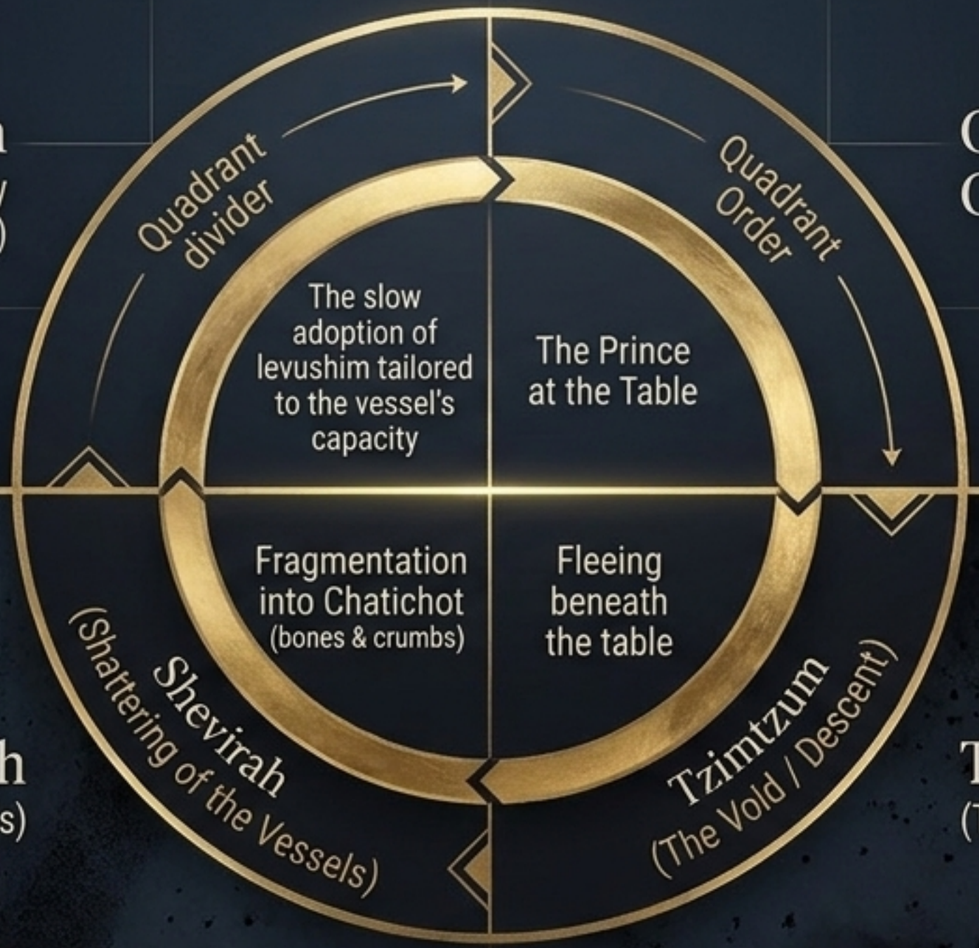
Healing advances through repeated encounters with the same truth, gradually creating passageways from the mind, into the heart, and finally into habit.

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Duaro-Kabbala Flowchart

Tikkun
(Gradual re-entry of light Me'at Me'at)

Original Order

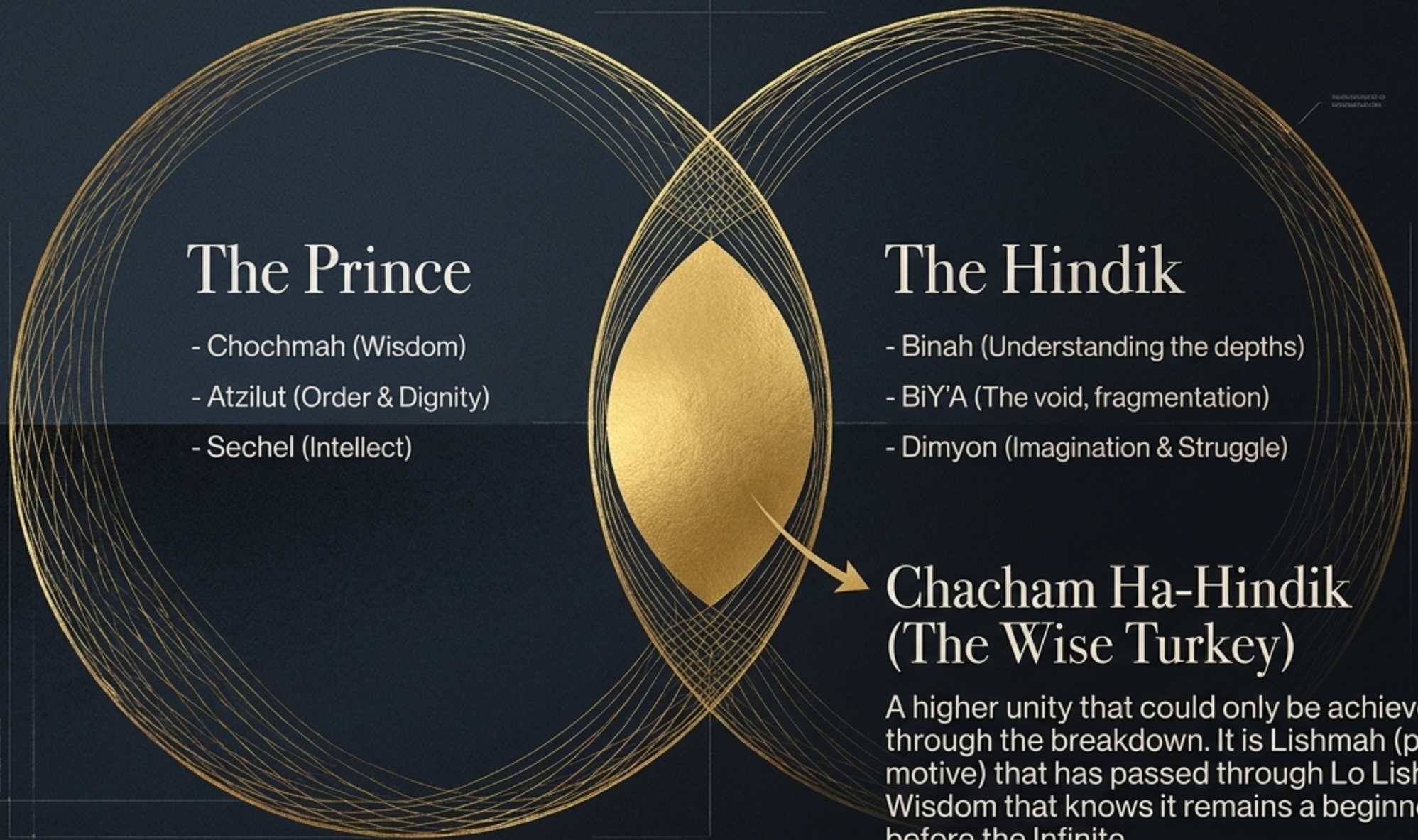


Shevirah
(Shattering of the Vessels)

Tzimtzum
(The Void / Descent)

The Turkey Prince is a miniature account of creation.
Light that enters a shattered vessel too quickly simply shatters it again.
Healing is the patient architecture of *Tikkun*.

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Returning Without Going Backward

Do you think a **turkey** must necessarily be specifically **beneath the table?**

1

The Doctors' Vision

The doctors wanted the original, innocent Prince restored, erasing the madness.

2

The Chacham's Refuah

The Chacham reveals a higher possibility: the turkey itself can return to the table.

Complete healing is not annihilating the consciousness around which the crisis formed; it is removing its tyranny. The questioning, the imagination, and the knowledge of human limitation are brought up to the table.

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The healed person is not the prince who left.
He brings the whole story with him. And for the first time, the table is capable of containing the entirety of who he has become.

Explore more teachings, shiurim, and the healing wisdom of penimiyut haTorah from R' Joey Rosenfeld at: InwardTorah.org

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