LIKUTEY MOHARAN · TORAH ALEF · SHIUR 2

שכל שבכל דבר

The *Sechel* in Every *Davar*

Drawing *Chochmah* into *Malchus* — Yaakov, the sun, and the letter *Ches*

Shiur by Reb Joey Rosenfeld

WHERE WE LEFT OFF

Malchus is the goal; *Chochmah* is the way

LAST WEEK

Through *Torah*, *tefillos* are answered and *chein* returns

Tefillah b'peh — speaking to God about our own lives — is the main thing.

TONIGHT

What it means to draw *Torah* into *tefillah*

How to walk through the world amazed by its colors, scents and sounds again.

One sentence, two movements

1	***L'histakel* — look** Always look into the *sechel* of every thing.	צָרִיךְ תָּמִיד לְהִסְתַּכֵּל בְּהַשֵּׂכֶל שֶׁל כָּל דָּבָר
2	***Lekasher* — bind** Bind yourself to the *Chochmah* within it.	וּלְקַשֵּׁר עַצְמוֹ אֶל הַחָכְמָה וְהַשֵּׂכֶל שֶׁיֵּשׁ בְּכָל דָּבָר

Kol davar means everything in front of me

עולם

***Olam* · place**

Where I find myself today.

שנה

***Shanah* · time**

The event, the moment that's happening.

נפש

***Nefesh* · person**

The people who make the events.

Domem, tzomei'ach, chai, medaber — nothing falls outside *kol davar*. It is the world of *Malchus*, the world we *daven* in.

PNIMIYUS AND *CHITZONIYUS*

Two ways to hold the inner and the outer

BEFORE THE BA'AL SHEM TOV · THE PHILOSOPHERS

Escape upward

The *sechel hanivdal* hovers above the world (Rambam, *Moreh Nevuchim*). Fix the broken world, then climb out of felt experience into pure intellect.

REBBE NACHMAN

The garment reveals

The *sechel sheb'chol davar*. Events, people and places are not apart from unity — they are the garment that both covers and reveals it.

Tzarich tamid An urgency, not a nicety: without one meaning at the core, the *ribui devarim* scatters a person.

TWO WORDS, TWO STAGES

First look for meaning; then bind to its source

	L'histakel b'hasechel	Lekasher atzmo el hachochmah
What it is	Meaning, order, a story unfolding	Chochmaso Yisbarach: Atzilus, ayin
Example	Frankl's meaning; a "higher power"	Ego melting into godliness
Faculty	Often used like Binah: the "left brain"	Bittul: where the Ohr Ein Sof rests

Kesher unites *Chochmah* and *Malchus*. Its letters reversed, *sheker*, is their seeming separation.

AGAINST EXISTENTIALISM

~~Existence precedes essence.~~

Essence precedes existence.

A *davar* without *sechel*: meaning added by humans to cold, hard things. It leads to despair and absurdity.

Bereishis = b'chochmasa bara Elokim. The point of *Chochmah* comes first; the concealment comes after.

L'HISKAREV L'HASHEM YISBARACH AL YEDEI OSO HADAVAR

Go in, find the unity, bring it back down

1 **A world of separate things** → 2 **Uncover the unity at its core** → 3 **Draw it back into the things** → 4 **Come closer to Hashem through them**

In *bittul* you can't get closer than you are. So why come down?

Because revealing Hashem from far places — in the traffic jam — reveals more: *Ches* into *Nun* reveals the *Tav*.

KI HASECHEL HU OHR GADOL

Chochmas adam ta'ir panav

Koheles 8:1 — a person's wisdom lights up his face

Not information: a light that refines how one lives, *u'mei'ir lo b'chol derachav*. The goal is not a *lamdan* but a *tzaddik*.

The face, not just the heart

The face is what others see. Refine it until they see their own face in it: the *tzaddik* as a mirror.

"Amcha kulam tzaddikim"

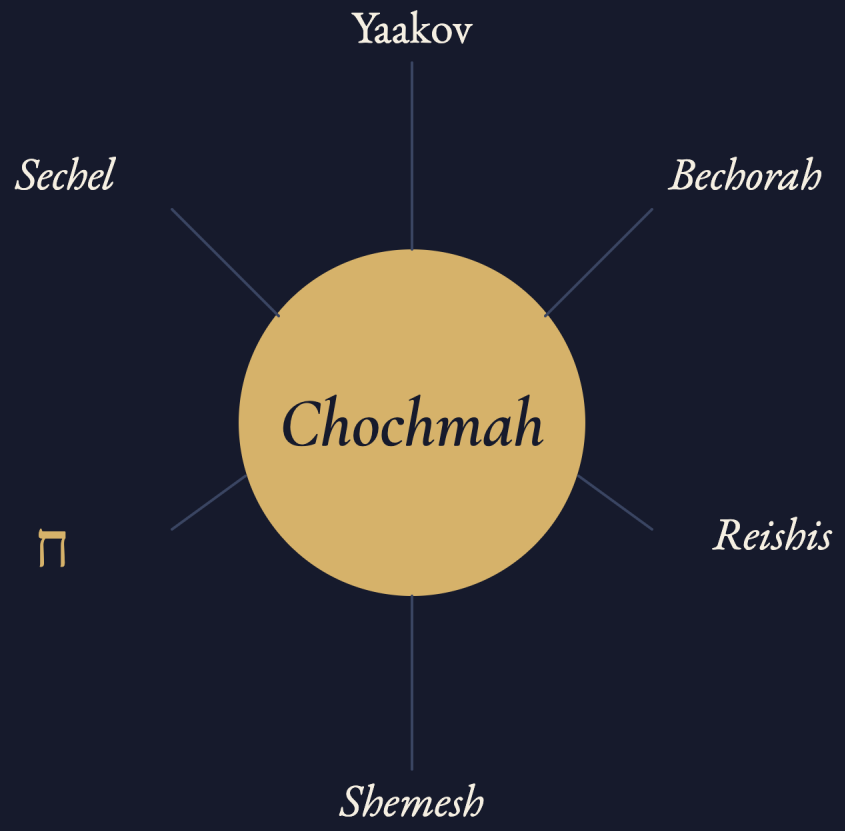
The Chiddushei HaRim, to a *chassid* climbing over others to see a *tzaddik's* face: better to look at yourself.

THE LANGUAGE OF *BECHINOS*

Many aspects of one truth

Nigleh works by distinction: A is A. *Pnimiyus* sees unity, and a *bechinah* restores difference within it — the blindfolded men and the elephant.

Dimyon hamezukach: association counts when it maps onto the *Torah*'s own map.



BEREISHIS 27:36 · ONKELOS

Vayakveini — v'chakmani: the wisdom of outwitting

EISAV'S WORLD

Alma d'shikra

The *emes* of this world: opinion, votes, what's in favor. By its rules, Eisav deserves the *bechorah*.

YAAKOV'S MOVE

Sheker d'kedushah

Break this world's rules to poke a hole in its apparent truth — relative to the truth of truth, even truth is false.

WHAT'S REACHED

Emes l'amito

Ein od milvado. The only truth is the light of *HaKadosh Baruch Hu*.

Taking the *bechorah* = taking the *chein* that sits *etzlam*. Now we hold both portions: above and below.

BECHINAS SHEMESH · MISHLEI 4:18

V'orach tzaddikim k'ohr nogah, holech va'or ad nechon hayom

True *Chochmah* is a thunderbolt. The *Chochmah* we can walk with arrives like dawn: not light, not dark, growing slowly and steadily until the full day.

Likutey Moharan · Torah Alef · Shiur 2 — 12



V'ZEH BECHINAS CHES · KOHELES 7:12

Hachochmah techayeh ve'aleha — wisdom is the life of every thing

We don't have to draw *Chochmah* down. We have to see that it is already here, animating everything.

Everything reduces to the *Alef-Beis*: *olamos, neshamos v'Elokus b'chol os va'os*.

FROM THE Q&A

Chochmah is not the goal — it lights the way

1

Bittul **clears the block**

Chochmah is always already present. Self-negation doesn't create *dveikus*; it removes what blocks it.

→

2

Tefillos **are answered**

One's *chesronos* turn out to have been moments of closeness; one always had what one needed.

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Keep walking

The *Tav*'s leg is the *pesiah l'bar*, the step outward. *Tamim* on the *derech*: *haholchim*.



FROM THE Q&A · *ABBA YASAD BARTA*

Chochmah below is a drop of the ocean above

Malchus is *Chochmah Tata'ah*. Revealed in *tzimtzum* it feels separate, but every taste of it down here is already the whole of *Chochmah Ila'ah*.

> *"Like hugging the Melech in his garments."*

CLOSING

בית שמש

Beit Shemesh

A bayis for the shemesh — a house, a garment, so that Chochmah can be revealed below.

Malchus is not separate from *Chochmah*; *tefillah* is never separate from *Torah*. We only have to uncover the *chein* that shows it.