

LIKUTEY MOHARAN · TORAH ALEF

# Ashrei Temimei Darech

Torah and *tefillah*, *Chochmah* and *Malchus* — and why this teaching opens the *sefer*

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Shiur by Reb Joey Rosenfeld

THE *HAKDAMA*: A POEM ABOUT MOSHE, A TEACHING ABOUT RASHBI

# Five stages in the revelation of *Pnimiyyus HaTorah*

I

Moshe Rabbeinu

2

Rabbi Shimon  
bar Yochai

3

The Ari z"l

4

The Ba'al  
Shem Tov

5

Rebbe Nachman  
as his *talmidim* say

One *neschama* — Moshe Rabbeinu's — expressed in five places.

Not better or worse than other *tzaddikim*: each stage adds an element of revelation not seen before.

CHAYEI MOHARAN

“*B’sof, kulam yiheyu Breslov.*”

***Sof* = the limit point**

Like *Yam Suf*: closed in, no room left to go, at one’s wit’s end.

**The only way out**

A refusal of hopelessness; a stubborn demand for joy; prayer, faith, creativity, Torah.

**Not a label**

He was a pipeline, not the owner of his wisdom. The world is saturated with its light.

THE INNER ARCHITECTURE OF THE *SEFER*

# Three books that are one book

## Likutey Moharan

Written and printed

Learn it as written: the radical associations and hermeneutical creativity.

## Sefer HaGanuz

Written, then hidden

Be *mafshit* the words: abstract them from the text to meet the wisdom inside.

## Sefer HaNisraf

Written, then burnt

And then layers upon layers beneath that.

Reb Itche Meir *shlit"a*: all three are embedded within *Likutey Moharan* — three ways of learning the same *Torahs*.

WHY BEGIN HERE?

# Three reasons *Torah Alef* opens the *sefer*

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I

**It teaches the reader's role: the moon receiving the sun**

Rav Avraham ben Rav Nachman, *Bi'ur HaLikutim*, *Os Yud*

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II

**A *hakdama* tells you what the whole book is about**

Reb Itche Meir, following the Gra on *Mishlei* and *Sifra D'Tzni'usa*

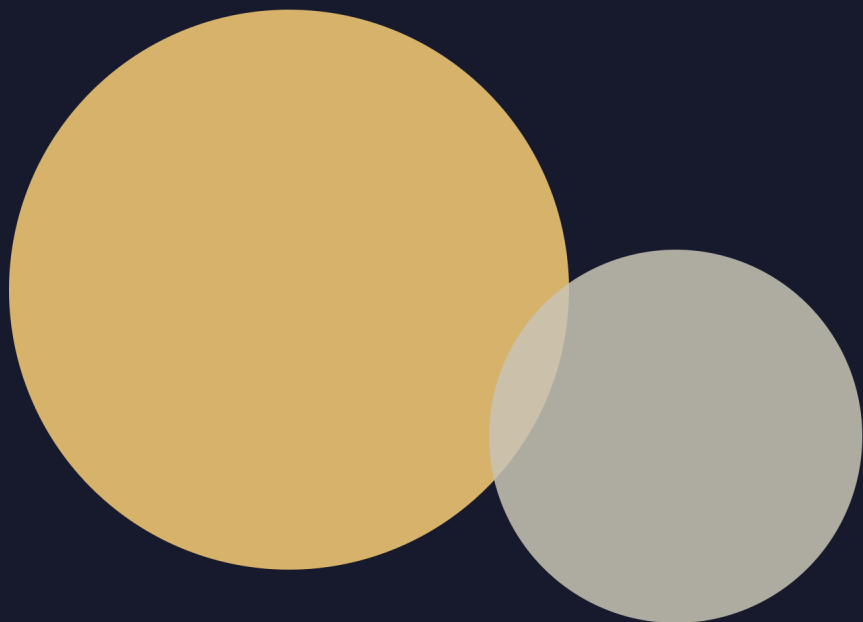
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III

**It is the first teaching on Rabba bar Bar Chana**

The opening run of *Torahs* comments on his *agados* (*Bava Basra*, ch. 5)

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*Shemesh* — Moshe, the *rebbe*  
*Levana* — Yehoshua, the *talmid*

REASON I · *BI'UR HALIKUTIM*

## Enter the text as the moon receives the sun

Severed from the living *tzaddik*, this book can bury a person.  
Learned as a vessel for his light, it is a *sefer hachayim*.

The *tzaddik* places his *nefesh*, *panim* and *seichel* in every word;  
his lips move in the grave when it is learned.

# Descend to the lowest place to reveal the highest light



Not to linger below — to show that the lowest place is the site of the highest lights.

# *Agadata* is the technology that returns us to *Gan Eden*

## **The name**

*Rabba* is *Chochmah*; *Bar Chana* is *Binah*. Descent into the *Yam HaChochmah*.

## **The place**

*Bava Basra*, the last gate: the third *Beis HaMikdash*, *Keser* — secrets of redemption.

## **The garment**

Strange stories clothe the loftiest secrets; until revealed, they look cheap — like Moshe's grave *mul Beis Pe'or*.

*All the stories of the world are Torah: in the news, our narratives, the mundane — etzem Elokus.*

# *Ashrei temimei darech, haholchim b'Toras Hashem*

## תמימי

### ***Temimus* first**

Accept the words' power before investigating. No question can break a bond not built on logic. One condition: *rak bli leitzanus*.

## דרך

### **The world is a *derech***

A path has disturbances; it's a bumpy road. Walk it with comfort. Reverse *tam* and you get *meis*.

## ההולכים

### **Humans are *holchim***

*Malachim* stand still. A Yid moves: up and down, stop and go.

THE STORY BEHIND THE TEACHING

“My *tefillos* are not being answered.”

*Davening*

Prayers feel unanswered since coming close to the *tzaddik*.



*Lernen*

“Learn *Torah* after *davening*” — but he can’t focus.



*Davening*

“So *daven* afterwards” — about the learning itself.

*What is there in this world other than davening, lernen, and davening?*

# Torah is Chochmah; tefillah is Malchus

|                   | Torah                  | Tefillah                    |
|-------------------|------------------------|-----------------------------|
| Sefirah           | Chochmah               | Malchus                     |
| Letter of Havayah | The Yud                | The final Hei               |
| Life              | Chayei olam — the mind | Chayei sha’ah — body, heart |
| Stance            | Ayin, bittul           | Ani, bakashos, chisaron     |
| In the family     | The father             | The daughter                |

Kabbalah usually discusses *Binah* and *Ze’ir Anpin*. Here the subject is the most distant pair: *Yud* and final *Hei*.

THE SYSTEM TURNED ON ITS HEAD

The purpose of the *Chochmah* is that  
your *tefillos* be answered.

The common view: *Torah* is the main thing; *tefillah* is a  
byproduct of the human condition.

*Rebbe Nachman*: what is lower is rooted in the highest place. *Sof  
ma'aseh b'machshava techilah*.

# Chein and chashivus: the shine of Malchus

## WHAT IT IS

### Grace that overcomes

Not the obviously wonderful. A first reason to push away — then favor overwhelms it. *Torah* needs no *chein*; *tefillah* does.

## NOW: NAFAL

### Fallen, not gone

The world looks like a jungle, not a garden. *Ikar hachashivus etzlam*: everything seems significant except *emunah*.

## THROUGH TORAH

### Draw *bittul* down

*Chochmah Kedumah, ein od milvado*, into the grocery line and the traffic jam. A subtle glow returns.

The *Torah* is *ayeles ahavim v'ya'alas chein* — the learner is the one who needs the *chein*.

*Keser* holds both as one

FROM THE Q&A · THE HIDDEN THIRD

# *Ani v'ayin b'vas achas — self and no-self at once*

*Davening* becomes *limud Torah*; learning becomes *davening*.  
That unity is *Tehillim*, and *hisbodedus*: telling Hashem my  
*Bereishis* through *Devarim* of today.



CLOSING *MA'ASEH* · REB HILLEL PARITCHER

# If the buyer appears at the door, why wait for the fair?

On the way to the Tzemach Tzedek, he promised to *daven* long only on arrival — then stopped at *Mincha* for a two-hour *Shemoneh Esrei*. Why go to the *tzaddik*? For *dveikus*. When the chance to *daven* is in front of you, take it now.

*Tefillah* is *niskabel* through knowing Hashem is fundamentally present.

## NEXT WEEK

What *Chochmah* means: the *seichel sheb'chol davar*