

RABBI NACHMAN'S STORIES

(Sippurey Ma'asiyth)

The Stories of Rabbi Nachman of Breslov

Translated

with notes based on Breslover works

by

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THE MASTER OF PRAYER*

Once there was a Master of Prayer.* He was constantly engaged in prayer, and in singing songs and praises to God.

Master of Prayer. This story was told on Saturday night, at the end of Rosh Chodesh Shevat, 5570 (January 6, 1810) (*Chayay Moharan* 15c, #59).

Rabbi Yosef, the cantor (*baal tefillah*) of Breslov, was with Rabbi Nachman, along with his other followers. The cantor had a torn caftan, and Rabbi Nachman said, "You are the cantor, through which everything comes about. Why don't you have a decent caftan?" He then began, "There was once a story about a prayer leader (*baal tefillah*)..."

He told the entire story that night. At first those present thought that he was relating a true anecdote, and did not realize that he was telling a story. However, as the story unfolded, they realized that he was telling one of his stories from "ancient times" (*Chayay Moharan* 16a #3; see *Tovoth Zikhronoth*, p. 25).

During that winter, Rabbi Nathan had been in Berdichev to collect a debt from Rabbi Nachman's brother-in-law (*Yemey Moharnat* 27b). When he returned from Berdichev after Chanukah, Rabbi Nachman said, "I know a story that was told prior to the time of the First Temple, and only the Prophet who told the story and I, know its secret." It was shortly after this that he told "The Master of Prayer." However, he said that this was not the story to which he was referring (*Sichoth HaRan* 198). During this winter, Rabbi Nachman told three stories, "The Exchanged Children," "The Master of Prayer," and "The Seven Beggars" (*Yemey Moharnat* 30b).

Rabbi Nachman himself said that this story is related to the 31st chapter in Isaiah (end of story).

There are ten characters in the story, relating to the Ten Sefiroth (end of story), as well as the Ten Commandments (*Parparoth LeChokmah* on *Mekhilta, Yithro*). The ten characters are also the ten people of a minyan, who are led by the *baal tefillah* (*Likutey Halakhoth, Tefillah* 4:1).

It is also possible that the ten characters in the story parallel the ten men in Rabbi Shimon bar Yochai's circle (*Idra*). It is also told that the Ari had a similar circle of ten men (*Vayakhel Moshe*, introduction). As we shall see, Rabbi Nachman himself also sometimes identified with certain characters in this story.

Master of Prayer. *Baal Tefillah* (בעל תפילה) in Hebrew, a word that is usually used to denote a cantor or "prayer leader." Although he had many other good traits, and was a great

He lived away from civilization.* However, he would visit

saint, he is called the Master of Prayer, or the prayer leader (*Likutey Etzoth, Tefillah* 24). This is because prayer is the main rectification of all the fallen attributes (*Likutey Halakhoth, Tefillah* 4:12). Through prayer one can achieve the highest levels and accomplish all one's desires (*Likutey Moharan Tinyana* 111). The Baal Tefillah is thus the first character introduced in the book (end of story), and the leader of the king's group of ten in rectification (*Likutey Halakhoth, Tefillah* 4:1).

The Baal Tefillah is seen as the paradigm of the tzaddik, the righteous man or saint (*Likutey Etzoth, Tokhachah* 8). In some ways, he is modeled after the Baal Shem Tov, or Rabbi Nachman himself.

In a deeper sense, all the characters in the story relate to the Sefiroth, which are aspects through which we can understand God. The Talmud thus teaches that God Himself prays (*Berakhoth* 7a). Similarly, at the beginning of creation, after the chaos and void, which allude to the breaking of vessels, God said, "Let there be light" (Genesis 1:3), and this can be considered the first prayer. Hence, God Himself can be seen as a Master of Prayer (*Chokhmah U'Tevunah* 10).

The Master of Prayer is said to parallel the last of the Ten Commandments, "Do not covet" (Exodus 20:14), which according to the *Zohar* includes all the other commandments (*Zohar Chadash* 44c; *Parparoth LeChokhmah, Mekhilta, Yithro*).

Among the Sefiroth, the Master of Prayer most probably relates to Malkhuth. Hence, the Master of Prayer "passes through the places" of all the characters in his descent, while the others do not pass through his place. Malkhuth is usually personified by King David, who was indeed the paradigm of a Master of Prayer.

away from civilization. Before the *tikkun*, civilized areas are far from the true goal. We thus say in the morning service, "All their deeds are chaos."

The Master of Prayer was also far from civilization conceptually. He did not concern himself with the things that people do. For him, fasting and prayer were the greatest enjoyments, the opposite of ordinary people.

This teaches that if a person truly wishes to serve God on the highest level, he must separate himself from people. If he cannot do so physically he should do so mentally. This is the concept of *hithodeduth* — secluded meditation — that Rabbi Nachman taught.

Actually, we see that the great hurricane transformed desert into civilized areas and civilized areas into desert. Therefore, by remaining in the deserts, the Baal Tefillah was in what was a civilized area before the time of confusion (*Rimzey Maasioth*).

This teaches a general lesson that a tzaddik who wants to bring people close to God must keep away from civilization, if not physically, then conceptually (*Likutey Etzoth B, Tzaddik* 80).

In general, there is a dispute as to whether it is better to reject the world or to try to elevate it. The Baal Tefillah held that the best thing to do at such a time was to reject the world. This same dispute may have been the one that existed between Cain and Abel. After God cursed the earth (Genesis 3:17), Abel disassociated himself from the earth by becoming a shepherd (Genesis 4:2. Rashi *ad loc.*). Cain, on the other hand, became a

inhabited areas* on a regular basis. When he came, he would spend time with the people, usually those of low status, such as the poor.* He would have heart to heart discussions with them, speaking about the goal.* He would explain that the only true goal was to serve God all the days of one's life, spending one's days praying to God and singing His praise...

He would speak to an individual at great length, motivating him, so that his words entered the other's heart, and the individual would join him. As soon as a person agreed with him, he would take him and bring him to his place away from civilization.

For this purpose, the Master of Prayer had chosen for himself a place far from civilization. There was a river flowing there, as well as fruit trees, whose fruit [he and his followers] would eat.* He was not at all concerned about clothing.*

farmer, trying to rectify the curse. In a time of great upheaval, however, Cain's approach may not be successful (*Oneg Shabbath*, p. 40).

Since, as we shall see later, the world had fallen into errors, and each land was inhabited by a group with a different error, the Master of Prayer kept away from settled areas. It also seems that the faction that chose prayer as its goal (later in the story) did not settle any place. In the case of all the other factions, the story says that they settled in a land, but not this group. Later in the story we also see that they are traveling, rather than settled.

visit inhabited areas. Although the tzaddik must keep away from the ways of ordinary people, there are times he must behave like an ordinary person in order to bring others close to God. In this respect, he is entering "inhabited areas" (*Likutey Etzoth B, Tzaddik* 80).

the poor. It is best to bring great, intelligent people close to God, since these people have greater souls. Furthermore, when the great are attracted, others will automatically come. However, the Evil One makes this task very difficult; therefore, the tzaddik must begin working with the humble masses (*Likutey Etzoth, Tokhachah* 7).

the goal. As we shall see later, various factions in the world had chosen all sorts of false and warped goals for themselves.

would eat. They were thus not very concerned with eating and drinking, and needed no money to buy their necessities (cf. *Rimzey Maasioth*). In a sense, they were like Rabbi Shimon bar Yochai, who lived in a cave, nourished by a stream and a carob tree (*Shabbath* 33b). Earlier, we noted that the Baal Tefillah is like Rabbi Shimon bar Yochai because he was the leader of a group of ten as well.

clothing. Rabbi Nachman added this remark because the Breslover cantor's robe was torn,

It was the custom of [the Master of Prayer] to visit inhabited areas, and spread his ideas, convincing people to emulate him, serving God and constantly praying. Whenever people wanted to join him, he would take them to his place away from civilization, where their only activities would be praying, singing praise to God, confession,* fasting, self-mortification,* repentance, and similar occupations. He would give them his books* of prayers, songs, praises, and confessions, and they would occupy themselves with them at all times.

Among the people he brought there, he would find individuals who had the ability to lead others to serve God. He would allow such individuals* to visit inhabited places, and also bring people to serve God.

In this manner, the Master of Prayer constantly spread his teachings. He would constantly attract people and bring them away from civilization.*

Eventually, his teachings began to make an impression, and his activities became well known. People would suddenly vanish without a trace; no one knew where they were. A person might

and he, the cantor, was not concerned about it (*Chayay Moharan* 16a #3).

Rabbi Nachman generally taught that the desire for good clothing can lead a person to sin (*Sichoth HaRan* 100). Furthermore, the lust for wealth, which is the most difficult to rectify (as we see in the story) can be rectified by not being concerned with clothing (*Likutey Halakhoth, Genevah* 2:9. *Rimzey Maasioth*).

confession. Confessing their sins to God, the first stage of repentance.

fasting, self-mortification. Also used by the Kabbalists as a means of repentance and self-purification.

books. The Baal Tefillah himself wrote many of these prayer books, as we see later in the story (cf. *Likutey Etzoth B. Tefillah* 24).

allow such individuals. After the tzaddik's disciples have followed his regime of prayer and other practices, he can let them mingle with people to bring others close to God (*Likutey Etzoth B. Tokhachah* 7).

away from civilization. This involves *hithbodeduth* (isolated meditation), which is the only way to the goal (*Rimzey Maasioth*). Therefore, the Master of Prayer insisted that prayer be in isolated places (see *Likutey Moharan* 52 regarding *hithbodeduth* away from the city). Furthermore, when they are among other people, they are subject to adverse influences and cannot reach their full potential (*Likutey Etzoth B. Tokhachah* 7).

lose a son or a son-in-law, and not have any idea of his whereabouts. But finally people began to realize that all this was due to the Master of Prayer, who was attracting people to serve God.

People tried to capture him,* but it was impossible to recognize him. The Master of Prayer devised clever plans,* and he would constantly disguise himself* in different ways. Every time he visited a person, he would be disguised differently. With one person, he would be a pauper; with another a merchant; while with others, he would have different disguises.

On many occasions when he spoke to the people, he saw that he could not make any impression on them, and could not draw them to his goal. He would then engage in subterfuges, so they would not be aware of his intention. It would appear that his intent was not at all to bring people to God; it was totally impossible to recognize that this was his purpose. Although his main intent was only to draw people close to God, and this was his entire motivation, whenever he saw that he was not making any impression, he would use roundabout ways so that the person would not recognize his true intent.

The Master of Prayer kept this up until he began to make a major impression on the world. He also became quite famous. People tried to capture him, but it was not possible.

The Master of Prayer and his men lived far away from civilization. They would spend their time engaged only in prayer, song, praise to God, confession, fasting, self-mortification and repentance.

to capture him. Because the world is in confusion, people try to take the Baal Tefillah captive, rather than to emulate him. When a person is close to the goal, and tries to bring others to serve God, the forces of evil try to take him prisoner. However, a person must continually strive to bring others close to God, even if it means that others will try to capture him (*Rimzey Maasioth*).

clever plans. Or more literally, "conducted himself with wisdom." Since evil tries to trap the tzaddik who tries to bring others close to God, he must act with great wisdom (*Rimzey Maasioth*).

disguise himself. The tzaddik who wants to bring others to God must behave intelligently and occasionally use various disguises. If people recognize him, they might not listen to him at all, and they might even try to harm him (*Likutey Erzoth B. Tokhachah* 8).

The system of the Master of Prayer was to provide each [of his followers] with what he needed.* If he realized that one of his followers, according to [that follower's] mentality, needed to wear golden robes,* in order to serve God, then he would provide them for him. On the other hand, occasionally he would attract a wealthy person and bring him away from civilization. If he understood that he needed to wear torn, humble clothing, he would instruct him to do so.

This was his general custom. He would provide each one with what he understood to be necessary for him.

For the people he attracted to God, fasting and self-mortification were better and more precious than all worldly enjoyment. They would have greater pleasure* from fasting or self-mortification than from all worldly pleasures.

Meanwhile,* there was a land that had great wealth.* Everyone there was wealthy.

what he needed. The tzaddik gives all those who are close to him what each one needs (*Likutey Etzoth B, Tzaddik* 87). Thus, Rabbi Nachman gave each of his followers particular practices to do, each according to his needs (*Sichoth HaRan* 185).

golden robes. *Golden geshuik* in Yiddish. For special people (*anshei segulah*), he might give very fine clothing, even though in general he was not concerned with clothing (*Rimzey Maasioth*). For some people, he would understand that such things would help them serve God (*Likutey Etzoth B, Tzaddik* 87). Sometimes people must also wear "religious garments" to help them serve God better, while for others this can be detrimental.

greater pleasure. In this respect, he and his followers were very far from the ways of the civilized world (*Rimzey Maasioth*). Thus, the tzaddik took his people away from other people conceptually if not physically (*Likutey Etzoth B, Tzaddik* 80). Again, as we have seen, the great hurricane transformed desert into populated area and vice versa. Therefore, it also transformed pain into pleasure and vice versa. In suffering and fasting, if one brings it back to the time before the turnover, there is genuine pleasure of the highest sort. **Meanwhile.** *VaYehi HaYom*, "and the day came." See Story #2, p. 62. The expression denotes evil.

great wealth. Every person needs money, but some people develop a lust for wealth and money and begin to think of it as a goal in life. This, as we shall see in the story, can lead to idolatry. People must realize that all wealth ultimately comes from God (see Psalms 75:7,8); *Likutey Halakhoth, Tefillah* 4:11).

Actually, the concept of wealth and its rectification forms one of the primary themes of this story (*Ibid.* 4:15).

It is significant to realize that the Hebrew word for wealth is *ashiruth* (עשירות), which is

spelled very much like *asiruth* (עסירות), denoting the concept of ten. This is because the lust for wealth goes diametrically against the good traits of the ten characters in this story, and conversely can only be rectified after all the ten come together (cf. *Ibid.* 4:20).

One reason for this is that wealth is now in the hands of the forces of evil (see *Sichoth HaRan* 4). People must earn a living, but the Evil One makes it very difficult; therefore earning a living can serve as a great hindrance to serving God (*Likutey Halakhoth, Keriyyath Sh'ma* 5:15).

Actually, the concept of wealth began to fall into the realm of Evil after the sin of Adam. When God cursed Adam, "By the sweat of your brow you will eat bread" (Genesis 3:17), the concept of earning a living fell into the realm of Evil (*Likutey Halakhoth, Purim* 6:9).

This curse was then reflected in Abraham's career. As soon as he came to the Holy Land (which parallels the Garden of Eden), he experienced a famine (Genesis 12:10). Thus, Abraham had to leave the Holy Land, very much like Adam had to leave the Garden of Eden.

Abraham then went down to Egypt (Genesis 12:10), which, as we see in the notes at the end of the story, represents the lust for wealth. Abraham had to go there to rectify this concept at its very root. When Abraham left Egypt, however, he left with great wealth (Genesis 13:2). This represents the refinement of the holy sparks of wealth (*Likutey Halakhoth, Shabbath* 7:75).

The Israelites as a nation also had to rectify the lust for wealth at its root; they therefore had to spend years of slavery in Egypt. They would then bring out great wealth and thus rectify the holy sparks, as God promised Abraham, "After that they will leave with great wealth" (Genesis 15:14). Nevertheless, the Israelites had too much lust for wealth. From an overabundance of unrefined wealth, they were led to make the Golden Calf (see Rashi on Deuteronomy 1:1). Thus, the lust for wealth had not yet been rectified (*Likutey Halakhoth, Purim* 6:9).

Before the Israelites went to Egypt, Joseph (possibly representing the King's Treasurer) went to Egypt to rectify the concept of wealth. Joseph was the one who was in charge of all the wealth of Egypt, as it is written, "Joseph gathered up grain like the sand of the sea..." (Genesis 41:49). Later, Joseph took over all the wealth in the land, as it is written, "Joseph gathered up all the money that was in the land of Egypt" (Genesis 47:14) (*Parparoth LeChokhmah, Mekhila, Yithro*).

The land of wealth was rectified by the King's Treasurer. It parallels the Commandment, "Do not steal" (Exodus 20:13). Alternatively, it parallels the commandment, "Remember the Sabbath" (Exodus 20:8), since the Sabbath provides the world with all bounty and wealth (*Parparoth LeChokhmah B, Ibid.*).

It is significant that when the different factions are mentioned later, that of wealth is not listed among them. This is discussed below, where the various sects are listed.

Kabbalistically, from the context, it appears that this kingdom represents the sefirah of Hod. Hod is the sefirah to which Evil is particularly attached. It represents the left foot. Just as the feet tread in filth, so Hod and Netzach touch upon the forces of Evil. This is particularly true of the left foot, since Evil has a stronger grasp on the left. That is why the angel which wrestled with Jacob, Samael, the angel of Evil, struck him in the left thigh (Genesis 32:26), which represents Hod (see *Zohar loc. cit.*).

This land, however, had very strange and unusual customs, since everything was made dependent on wealth. Thus, a person's status and worth were determined solely on the basis of his wealth. One who had thousands or ten thousands in cash had a certain rank, while others who had different amounts had a different rank. The entire order of social rank was thus determined by the amount of money that each one had. According to their constitution, the one with the [most] money was king.*

The people there had banners.* There was one banner that denoted a certain amount of money, and a certain rank associated with that banner. For a different sum of money, there would be a different banner, with a different rank associated with it. Thus, a person with one degree of wealth would have a banner conferring one rank, and one with a different degree of wealth would have a different banner, conferring a different rank. Each person's rank and status was thus determined by how much wealth he had.

Rank was determined in the following manner: If a person had a certain amount of money, he was considered an ordinary human being. If he had less than this, then he would be

This angel of Evil, Samael, is the angel of Esau. The source of this land of wealth is Esau who was immersed very deeply in the desire for wealth. He was very greedy (Genesis 33:11; *Bereshith Rabbah* loc. cit.), and murdered and plundered for the sake of money (cf. *Bava Bathra* 16b). His firstborn son, Eliphaz, was named for money. Eli-Phaz in Hebrew means my god-gold (Rabbi Rosenfeld).

Rabbi Nachman taught that the Malkhuth of evil is one that collects wealth, for money contains the holy sparks. Haman, who was a descendant of Esau, also sought much wealth (*Megillah* 10b; see *Likutey Moharan* 56).

The sefirah of Hod is personified by Aaron. It was Aaron who served in the Tabernacle, which was built of gold. Thus, in a sense, Aaron parallels the King's Treasurer, who works to rectify wealth. On the other hand, it was the other side of Aaron that built the Golden Calf, which represents unrectified wealth and the idolatry that follows it. Hod is thus related to the lust for wealth and its worship.

king. Therefore, unlike the other factions, they did not choose a king from outside their land.

banners. Very much like the ancient Romans, who had pennants displaying their social rank.

considered a bird or a beast. Some people even had the status of harmful animals and birds. If a person had only a small amount of wealth, he might be considered a human lion or the like. Thus, the poorest among them were considered no better than birds or beasts, since money was the most important thing to them, and status was decided solely on the basis of wealth.

News of this land began to spread. The Master of Prayer sighed* because of this and said, "Who knows how far they will go because of this and what great errors they will make!"

Some of the Master of Prayer's men visited that land without even seeking his advice. They wanted to bring the people back to the good way, since they had great pity on them for having fallen into such great error through their desire for wealth. They were all the more concerned since the Master of Prayer had said that [the people of that land] could fall into even greater error. These men therefore went to the land, hoping to be able to get them to improve their ways.

When they came to that land, they approached an individual. Most probably they approached a "wild beast," [that is, a person who had so little wealth and such low rank that he was considered a wild animal]. They began to speak to him in their way, telling him that [wealth] is no goal at all, and the only true goal is to serve God.

Master of Prayer sighed. One of the main themes of this story is how the Master of Prayer works to rectify this land. Prayer denotes faith, as it is written, "[Moses'] hands were faithful" (Exodus 17:12). Faith is the opposite of idolatry and the lust for wealth (see *Likutey Moharan* 23), and this is why it is a custom to give charity before worshipping. Charity is a means of breaking the lust for wealth and even of obtaining it in a holy manner (*Likutey Moharan* 13; cf. *Likutey Halakhoth, Tefillah* 4:14).

The Talmud compares one who has diminishing wealth to a sheep who has to cross the river. If he crosses laden with wool, he will absorb the water and drown. If however, the sheep is shorn prior to crossing, then he will be able to reach the other side. So too, giving charity enables one to overcome one's difficulties (*Gittin* 7a). Charity also opens up new opportunities. Therefore, one should give to charity before one begins any new venture (*Likutey Moharan Tinyana* 4).

The individual, however, would not listen to them at all. The belief that money was the main thing in life was too deeply rooted in the people there. They went to another individual and he too would not listen.

Finally, [one of the Master of Prayer's men] engaged a man in conversation, speaking to him at great length. The man eventually said, "I don't have any more time to speak to you."

"Why?" asked the other.

[The man] replied, "Because we are all preparing to move away from this land. We are migrating to another area. Since we realize that the main goal in life is only wealth, we have decided to move to a land where we can amass wealth. It is a place where gold and silver can be taken from the ground. We are all prepared to migrate to that land."

[Around this time] the people agreed that they wanted to establish [the rank of] stars and constellations. * If a person had a certain agreed-upon amount of wealth, he would be a star.

The logic was that one who had that much wealth had the power of a star, since a star can increase the amount of gold in the world. Wherever gold ore* exists, it is because the star made gold dust grow in that area. Therefore, gold is derived from the stars; hence, one who had a certain amount of wealth was considered to have the power of a star. Therefore, he himself was also a "star."

They also conferred the rank of "constellation." If a person had a certain determined amount of wealth, he would be a "constellation."

Eventually, they also established the rank of "angel."* This too depended on a person's wealth.

Finally, they also agreed to confer the rank of "gods."* If a

constellations. *Mazaloth*. Generally denoting signs of the zodiac.

gold ore. For the relationship between planets and metals, see Story #4.

Now that they were going to a land of gold ore, they wanted to give special status to the "stars" who produced wealth.

angel. This is important to our story, because they later find a land where the horses have as much wealth on them as an angel.

rank of "gods." The key verse thus speaks of "gods of gold and gods of silver" (Isaiah

person had a huge amount of wealth as set up in their rules, then he would be a "god." Since God had granted him such great wealth, that person would also be a "god."

Once this had been established, they agreed that it was not fitting for them to remain in the atmosphere of this world.* Moreover, it was not considered fitting for them to mix with other people in the world, since this would defile them. They considered all other people in the world to be unclean.

They therefore decided that they would search for the highest mountains in the world and live there. Then they would be higher than all the air in the world.

They sent out explorers to find the highest mountains. They explored and found very high mountains, and all the people of that land migrated to these mountains. On every mountain there was a group of people from that land.

Around each mountain they erected great fortifications.* They also made deep trenches around the mountain, so that it would be utterly impossible for anyone to approach them. The only approach was through a hidden path* to the mountain, so that no strangers would be able to come to them. Similar fortifications were also erected around all the other mountains.

Guards were stationed far from the mountains so that no strangers would be allowed to approach them. They lived there in the mountains and abided by their customs.

These people worshiped many gods. They were appointed on the basis of wealth. Since wealth was the main thing to these people, through a great amount of wealth, one could become a god.

30:22. see Isaiah 2:20,21; end of story).

If a person does not realize that wealth comes from God, he can end up worshiping wealth (cf. *Likutey Halakhoth. Tefillah* 4:11). The lust for money in itself is often seen as a form of idolatry (*Ibid.* 4:14; also see *Zimrath HaAretz; Likutey Moharan* 23). atmosphere of this world. "Gods" could not breathe the same air as ordinary humans. fortifications. *Chazakoth* in Hebrew.

hidden path. As in the story of The Humble King #6, p. 129.

This, however, brought about great concern about murder and robbery. * People would be very ready to kill and steal, since they could become gods with the stolen money. [They were afraid to, however.] because [the wealthy were considered gods]. They were thus considered to be able to protect themselves from robbery and assassination.

They set up a system of services and sacrifices to their "gods." They would also offer human sacrifices. * Many people would also voluntarily offer themselves as sacrifices to their "gods," believing that they would then become incorporated into them, and later be reincarnated as wealthy men.

They thus institutionalized their belief in wealth. They had services, sacrifice and incense* which were used to serve [the extremely wealthy people who were] their gods.

Nevertheless, there was much killing and robbery in the land. People who did not believe in their religion became murderers and thieves in order to amass wealth. Their main thing in life was money. With money, one could buy anything, whether it be food or clothing. According to their belief system, human existence was based on money.

Wealth was therefore the focus of their belief. Every effort was made that there not be any lack of money since it was their main object of faith and the focus of their gods. They made every effort to bring wealth from other places to their land. Merchants were therefore sent out to do business in other lands so as to earn money and bring it back to their homeland.

According to their religion charity was a very great sin. * They

robbery. Since this land paralleled, "Do not steal" (Exodus 20:13; *Parparoth LeChokhmah* on *Mekhila*).

human sacrifices. As many people indeed sacrifice their lives to the worship of money (*Likutey Eizoth B, Yirah VeAvodah* 40). Rabbi Nachman once said: "Man and his money cannot remain together. Either the money is taken from the man, or the man from the money" (*Sichot HaRan* 51) (Rabbi Rosenfeld).

sacrifice and incense. Later we shall see that these are aspects of the "kitchen" that rectifies these people.

charity was a very great sin. It is told that in France, it was forbidden to beg for alms.

believed that if a person gave charity, it would diminish* the influx of wealth that God had given him. The main goal was to have as much wealth as possible, and if one gave charity, it would blemish and diminish one's wealth. It was therefore forbidden in the strongest terms to give charity.

They also had officers. These officers were in charge of determining whether or not each person had as much wealth as he claimed. Each individual would have to be able constantly to demonstrate his wealth in order to retain his wealth-status.

Sometimes an animal would become a human being, and at other times, a human would become an animal. If a person lost his wealth, then he would become an animal, who did not have to have so much money. Similarly, if an "animal" amassed wealth, he could become a human being. This was true of all ranks; rank could be [gained or lost] depending on one's wealth.

Rather, one would have to sell some trinket, and the donor could pay as much as he wanted to donate (*B' Ibey HaNachal* 29).

The basic law of charity is to give one tenth (*ma'aser*) of the income. A higher level is *chomesh* or one-fifth (*Yoreh Deah* 249:1). The *chomesh* relates to the King and Master of Prayer, because through them comes about the complete rectification of all the different groups (Rabbi Rosenfeld).

The Talmud teaches that one should give tithes in order that one become wealthy (*Taanith* 9a). There was a wealthy man who commanded his son to give tithes. The field yielded one thousand *kurim* a year. After his passing, the son felt that one hundred *kurim* was too much to give away so he did not tithe that year.

The following year, the yield was one hundred *kurim*. When confronted with the poor yield, his family said, "Last year you gave tithes, the field was yours and the tithes God's. This year the field is God's and the tithe yours (*Tosafoth, ad loc.*) .

diminish. The Talmud further states, that one is permitted to test God in giving tithes, to see whether one's income will increase (*Ibid.*). Conversely, any loss of income a person will sustain is decreed on Rosh HaShanah. If he merits, it will go to charity (*Bava Bathra* 10a). "The door that does not open for charity, will open for the doctor" (*Yerushalmi*).

"You shall tithe what comes from *your fields*" (Deuteronomy 15:25). "If you tithe *your fields* it shall be yours. If not, the *field man*, Esau, will tithe it for you" (*Tosafoth Ibid.*) (Rabbi Rosenfeld).

Though wealth is a derivative of the charity one gives, here they sought to wipe out charitable acts.

No one ever became poor by giving charity (cf. *Gittin* 7a; *Yoreh Deah* 249).

These people also had images and icons of [the wealthy people who were] their gods. They would embrace these images and kiss them. This was part of their religious service.

The Master of Prayer's virtuous followers [who had visited the land of wealth] returned home and told the Master of Prayer about the foolishness and great error of the land. They related how these people had become confused because of their lust for wealth, and how they wanted to move to another land and set up the rank of stars and constellations.

The Master of Prayer replied that he was afraid that these people would become involved in even greater error.

Then he heard that they had made themselves into gods. The Master of Prayer said that this had been his original concern. He had great pity on these people and decided that he himself would go there, since he might be able to make them abandon their error.

When the Master of Prayer arrived in that land, he approached the guards who stood around the mountain. These watchmen were probably insignificant individuals of low rank, since they were allowed to breathe the atmosphere of the world. Citizens who had rank as a result of their wealth would not breathe the atmosphere of the world and could not mingle with other people, since they believed that this would defile them. They could not even speak to foreigners, since they believed that they would become defiled by their breath. [Therefore, the guards who stood outside the city must have been of very low rank.]

Nevertheless, the guards had images which they would constantly embrace and kiss. Belief in wealth was also their religion.

The Master of Prayer approached one guard, and began to discuss the goal of life. He explained that the main goal is only to serve God through Torah, prayer and good deeds. Wealth is mere foolishness, and is not the goal at all....

The guard would not listen to him at all. All his life he had been imbued with the belief that the main thing is wealth.

When the Master of Prayer went to a second guard and spoke to him, this guard also would not listen to him. He went to all the guards in this manner, but none of them* would pay any attention to him.

The Master of Prayer finally made up his mind that he would go into the city on the mountain.* When he arrived, the people considered it a great wonder. "How did you get here?" they asked. "It is impossible for any outsider to come here."

"I have already got in," he replied. "It does not matter how I did it. Why bother asking me about it?"

The Master of Prayer began to speak to one of the people about the goal of life, but the other refused to listen. He went to a second, and the same thing happened. None of them would listen to him, since they were totally immersed in their false belief.

The citizens of the city found it very surprising that someone would speak to them in this manner, which was directly opposed to their faith. Soon, however, people began to realize that this stranger might be the Master of Prayer. They had already heard that such a Master of Prayer existed.

The existence of the Master of Prayer was already well known in the world. Throughout the world, he was called, "The religious Master of Prayer."* However, it was [known that it was] impossible to recognize or capture him, since he would always appear in a different disguise. He would appear to one person as a merchant, and to another as a pauper.

[When the Master of Prayer realized that his identity had been discovered,] he immediately fled from the land.

Meanwhile, there was a Mighty Warrior.* Many other

none of them. Now there was no threat from the Warrior: he did not make any impression whatsoever. Fear helps to awaken one's perception.

into the city... As we shall see later, he did so with the power of the King's Hand.

The religious Master of Prayer. *Der frumer Baal Tefillah* in Yiddish. Also, "the devout prayer leader," or "the devout cantor."

Mighty Warrior. *Gibbor* in the original. In Hebrew, this has two connotations, both a

warriors* had joined him. The Mighty Warrior and his men were conquering one land after another.

The [Mighty Warrior] only demanded subjugation.* If the citizens of a land subjugated themselves to him, he would spare them; but if not, he would destroy them. He went and conquered. He did not want any wealth, only that the people subjugate themselves to him.

It was the custom of the Mighty Warrior to send soldiers to a land when he was still far away, some fifty miles distant. The message was that the populace must subjugate themselves to him. In this manner, he conquered many lands.

mighty person and a warrior. We therefore translate it as "mighty warrior."

Most commentaries state that the *gibbor* parallels the sefirah of Gevurah (strength), which would be the simplest interpretation (*Rimzey Maasioth, Hashmatoth; Chokhmah U'Tevunah 3*).

In a more general sense, he is seen as the Attribute of Justice (*Chokhmah U'Tevunah 4; Sichothe U'Sippurim*, p. 8). The Attribute of Justice is seen as the left hand, as is the sefirah of Gevurah. This is the opposite of the King's Hand. The storm came from the left hand, and the punishment for its results also comes from the left hand (*Chokhmah U'Tevunah 13:56*).

However, from the order of appearance, the Warrior is the second character. This would seem to indicate that he is the sefirah of Yesod, the second to last sefirah, since the story appears to go in an upward direction. Yesod parallels Joseph. Hence, the *gibbor* might represent the Messiah, son of Joseph, who will battle to rectify the world before it is rectified by the Messiah, son of David. Joshua, who was the first warrior and conquerer among the Israelites, was, similarly, from the tribe of Joseph. Likewise, the symbol of the Warrior later in the story is the bow, which always represents Yesod.

The Warrior is said to parallel the commandment, "Honor your father and mother" (Exodus 20:12). He becomes king over the body builders, and the body is the product of one's parents (*Parparoth LeChokhmah, Mekhilta, Yithro*).

other warriors. The faction of body builders, as we shall see.

demand subjugation. This is the concept of the Attribute of Justice, that wants nothing except that we subjugate ourselves to God. It thus gives the world the choice, be subjugated or be destroyed.

Rabbi Nathan once said that for this reason, after the curses in Leviticus, the Torah says, "Then their uncircumcised heart will be subjugated" (Leviticus 26:41; *Rimzey Maasioth, Hashmatoth*).

The Attribute of Justice comes particularly to destroy the lust for wealth (*Chokhmah U'Tevunah 4; Sichothe Ve'Sippurim*, p. 8). That is why the curses in Leviticus deal primarily with the loss of wealth and sustenance.

When traders from the land [of wealth] returned home from doing business in other lands, they brought back reports of this Mighty Warrior. All the people were terrified.

Initially, they wanted to subjugate themselves to him. However, they then heard that he despised wealth, and did not want any wealth at all. This was diametrically opposed to their faith, and it was therefore impossible for them to subjugate themselves to him. To do so would be apostasy, since he did not at all believe in their faith, which was wealth.

Because of their great fear of him, they began to worship and bring sacrifice to their "gods." They took [people of lesser wealth whom they considered] "animals" and sacrificed them to their gods. They also engaged in other similar acts of worship.

Meanwhile, the Mighty Warrior was constantly coming closer to them. He began to send soldiers asking if they were willing to submit to his way, and they became terrified. They did not know what to do.

Their traders came forth with advice. They told them of a land where all the people were gods* who rode on angels.* All the

were gods. Egypt is seen as a paradigm of this land, since it was a land of great wealth. Egypt was therefore also filled with idolatry. Rabbi Nachman at the end of the story therefore says that this is alluded to in the verses, "Woe is to those who go down to Egypt for wealth and rely on horses...The Egyptians are men and not gods, and their horses are flesh and not spirit" (Isaiah 31:1,3).

The Exodus was thus seen as the breaking of the lust for wealth (cf. *Likutey Moharan Tinyana* 1). This is why the Paschal Lamb consisted of a sheep. The sheep was the god of Egypt (*Shemoth Rabbah* 11). Sheep also denote wealth, as it is taught, "Sheep make their owners wealthy" (*Chullin* 84). Since the Egyptians worshiped wealth, they made sheep their gods. The sacrifice of a sheep therefore annuls the lust for wealth.

For the same reason two sheep were sacrificed daily as the *tamid* offering (Numbers 28:3). The lust for wealth must be broken every day (*Likutey Halakhoth, Tefillah* 4:17).

Later, this land of wealth is represented by the Greeks. The lust for money is seen as quicksand, which is *yaven* (יָבֵן) in Hebrew (see Psalms 40:3). Rabbi Nachman taught that the lust for wealth is like apostasy, which was decreed by the Greeks (*Likutey Moharan* 23). Just as the Greeks wanted us to forget the Torah, so the lust for wealth makes one forget the Torah.

We were rescued from this by the Hasmonean (*Chashmonai*) priests, who denote the element of charity. The Hasmoneans are said to have come out of Egypt, as it is written.

people of that land, great and small alike, were so wealthy that according to the standards of the land of wealth, they would all be gods. [Even the lowliest among the people in that land was so wealthy that in the land of wealth he would be a god.]

The people of that land used “angels” for transportation. Their horses were bedecked with so much gold and treasure, that their ornamentation alone would be enough to confer the status of “angel” upon a person [in the land of wealth]. They therefore used “angels” for transportation. They would harness three pairs of “angels” to their coaches, and this would be their means of transportation.

“Therefore,” [the trader said] “You must send messengers to this land. Since all the people in this land were gods, they would certainly be able to help you.”

They believed that they would surely be helped by that land, since everyone there was a god.

Meanwhile, the Master of Prayer decided to return* to the [land of wealth], hoping to wean them away from their erroneous belief. When he arrived, he approached the guards and began to speak to them. He spoke to one guard in his normal manner, but the guard began to tell him about the Mighty Warrior, relating how terrified they were of him.

“What are you going to do?” asked the Master of Prayer.

“Chashmonim come up out of Egypt” (Psalms 68:32). Thus the lust for wealth was rectified by those who had “come out of Egypt” and had abandoned this lust (*Likutey Halakhoth, Avedah U-Metziah* 3:6).

It is significant that this land is not mentioned among the lands that were divided after the hurricane. From Rabbi Nachman’s comments, it seems to represent a particularly strong power of evil. It may thus represent the galbanum (*chelbanah*), the eleventh of the incense spices, which had a vile odor. This is only rectified together with the other ten, as discussed earlier. Thus, there is nothing in the story that speaks about the rectification of this land.

on angels. As the verse concludes, “Their horses are flesh and not spirit” (Isaiah 31:3). “Spirit” in this verse denotes angel.

decided to return. Now that they are desperate, they might be more likely to repent. When people are afraid, they are more accessible to the truth.

The guard told him that they were planning to send a delegation to the land where all the people were gods.

The Master of Prayer laughed at him very much. "What great foolishness!" he said. "The people in that land are human beings, just like us. The same is true of you. Your gods are just human beings, not deities. There is only one God in the world, and that is the Creator, may His name be blessed. He alone deserves our worship, and to Him alone must we pray. This is the main goal."

The Master of Prayer spoke to the guard in this manner at some length, but the guard would not listen to him, since he had been immersed in his erroneous beliefs for a long time. Nevertheless, the Master of Prayer spoke to him for a long time, until the guard finally replied, "Besides, what can I do? I am only one [and they are many]!"

To some degree, these words were a consolation to the Master of Prayer. He understood that his words had begun to make an impression on the guard. The words that the Master of Prayer had spoken to this guard the previous time, combined with the words he spoke this time began to make a bit of an impression on his heart. The guard now had begun to have doubts* and to lean toward [the Master of Prayer's teachings] somewhat, as was evident from his reply.

The Master of Prayer went to the second guard, and spoke to him in the same manner, but this one would also not listen. However, in the end, he finally said, "But I am only a single person opposing all the people in the land..." In the end, all the guards gave him a similar reply.

The Master of Prayer then entered the city and began to speak to the people in his way. He told them that they were in great error, and theirs was not the true goal at all, since the main goal

to have doubts. When a person tries to correct others, even if his words do not have an immediate effect, they can cause people to have doubts. If he continues doing this, he can weaken their false beliefs, and eventually bring them back to God (*Rimzey Maasiath*).

We thus find in the previous story, that when the true prince began to have thoughts of repentance, even though he did not act upon them, they began to haunt him.

was to engage in Torah and prayer. However, since all the people had been immersed in [their beliefs] for a very long time, they would not listen to him.

When they told him about the Mighty Warrior and their plan to send to the land where everyone was a god, he laughed at them. "This is foolishness," he said. "They are all mere human beings... and they will not be able to help you at all. They are not gods at all. You are human beings and they are human beings and not gods at all. There is only one God, may His name be blessed."

About the Mighty Warrior he said, "Can this be *the* Mighty Warrior?" [From the tone of his voice, it seemed as if he knew the Warrior.]

The people did not understand what he was getting at.

He also went to other people and spoke to them. Whenever the Warrior was mentioned, he would say, "Can this be *the* Mighty Warrior?" No one understood what his point was.

There was a great stir in the city, since there was someone there mocking their faith and preaching that there was only one God. He was also saying strange remarks about the Mighty Warrior. They understood that this was the Master of Prayer, since he was quite well known by this time.

Orders were given that he be found and captured. Although he was constantly disguising himself, [sometimes appearing as a merchant and at other times as a pauper,] they were already aware of his disguises. They gave orders that he be found and taken prisoner.

They searched for him, and when they captured him, they brought him before the ministers of state. When they began to speak to him, he told them that all of them had very foolish beliefs and were in error. "[Wealth] is not the goal of life at all," [he said]. "The only [goal] is the Creator, may His name be blessed... You may think the people of that land are gods, but they will not be able to help you at all, since they are only human beings..."

He was considered mad. The people in that land were so immersed in their belief in wealth that anyone who spoke against them was considered a madman.

They they asked him, "Whenever the Mighty Warrior is mentioned you ask, 'Can this be *the* Mighty Warrior?' What is the meaning of your words?"

"I was once with a king," he replied, "and he had a Mighty Warrior who was lost. If the warrior is this Mighty Warrior, then I know him. Furthermore, your faith in the land where you consider all the people gods, is mere foolishness. They will not be able to help you. In my opinion, if you trust in them, it will be your downfall."*

"How do you know that?" they asked.

He replied:*

The king with whom I was had a Hand.* That is, he had an

it will be your downfall. The key verse thus says, "The Egyptians are men and not gods, and their horses are flesh and not spirit, so when God shall stretch out His hand, the helper shall stumble, and the one being helped shall fall, and they shall perish together" (Isaiah 31:3).

He replied. Prayer reveals the concept of God's hand. It is for this reason that the first one to reveal the concept of the Hand was the Master of Prayer.

The Baal Tefillah parallels the Amidah, while the Hand is the Priestly Blessing. The Amidah "reveals" the Priestly Blessing, insofar as the Priestly Blessing is part of the Amidah (*Likutey Halakhoth, Tefillah* 4:24).

Hand. Rabbi Nachman said that this is the hand alluded to in the verse, "God shall stretch forth His hand, and the helper shall stumble, and the one being helped shall fall" (Isaiah 31:3).

The Zoharic literature also states that the Hand, which in Hebrew is *yad*, represents the letter *yod* in the Divine Name (*Tikkuney Zohar* 7b, 21, 46b; *Likutey Moharan* 66:2, from Psalms 145:16). The *yod* is the power of Chokhmah. However, *yod* also has a numerical value of ten, which represents the ten characters in this story (*Chokhmah U'Tevunah* 6).

Thus, the hand in general represents the constriction of God's infinite power. All the world thus came from God's hand, as it is written, "Also His hand founded the earth" (Isaiah 48:13) (*Chokhmah U'Tevunah* 5).

The Master of Prayer and the other men of the King knew everything from the Hand. The Hand is thus an aspect of prophecy. Thus, when Ezekiel had a prophetic vision, it is written, "God's hand came upon him" (Ezekiel 1:3).

Insofar as the Hand represents Wisdom, it represents the basis of all creation. It is thus written, "All of them were made with Wisdom" (*Chokhmah U'Tevunah* 16). It is through the Hand that the world is rectified (*Ibid.* 15).

As we have seen, the Hand represents faith and prayer. After the Exodus, which represents emerging from the desire of wealth, the Israelites saw, "the great Hand that

image of a Hand with five fingers.* The lines on the Hand*

God had set against Egypt, and they believed in God and in His servant Moses" (Exodus 14:31). They were then worthy of song, which is the way of the Master of Prayer (*Likutey Halakhoth, Tefillah* 4:21).

The Hand can thus be seen as an aspect of the Introductory Psalms (*Pesukey de Zimra*) in the morning service. This is the power through which we elevate the sparks of holiness (*Likutey Halakhoth, Tefillah* 4:19, 20; see previous story).

Thus, the rectification of all groups is through the Hand. The Introductory Psalms have all the paths in the entire world. The reason for this is because the psalms were composed on King David's harp, which had ten strings (Psalms 92:4), paralleling the ten characters in the story. This is also an aspect of the Hand, as it is written, "David played with his *hand*, like every day" (1 Samuel, 18:10; see *Likutey Moharan* 54:6). In the Introductory Psalms we praise God for all creation on all levels (*Likutey Halakhoth, Tefillah* 4:20).

The Hand also represents the Temple, as it is written, "Your hand established a sanctuary" (Exodus 15:17). The center of the Temple was the Foundation Stone (*even shethiyah*), which had channels leading all over the world. Similarly, the hand has channels leading to the entire body, and for this reason, from the pulse beat, one can know about the condition of the entire body (see Story # 2). The pulse beat is also reflected in the lines on the hand (*Likutey Moharan* 56:9).

The lines on the hand come from the pulse beat, and are therefore very closely related to the effects of the heart on the hand. In this manner, the Hand is related to the breastplate of the High Priest, which was worn over his heart. The breastplate represents judgement, which is the rectification of the lust for wealth (*Likutey Halakhoth, Tefillah* 4:22).

The rectification of money-lust relates to the Hand in another way. Through the Hand, the Master of Prayer enters their city, and the Hand reveals the path of the Mighty Warrior, which is the rectification of this lust. The lust for wealth is a blemish in the Hand, since it involves the claim, "My strength and the power of my hand attained this wealth for me" (Deuteronomy 8:17) which is a denial of God's providence. This must be rectified by the Hand, which is an aspect of faith, and song. This is the concept of the Introductory Psalms (*Likutey Halakhoth, Tefillah* 4:23).

The lifting of the hands in the Priestly Blessing denotes the elevation of the concept of the "Hand" to rectify wealth. The Priestly Blessing comes from the Hand, as it is written, "Aaron lifted up his hands and blessed the people" (Leviticus 9:22; cf. *Likutey Moharan* 24). The Priestly Blessing therefore begins, "May God bless you" — with money — "and keep you" — from harmful forces. This means that one should have wealth, but that it should not be blemished by the forces of evil. Wealth can then be something holy, as it is written, "God's blessing gives wealth" (Proverbs 10:22).

The Priestly Blessing was first uttered by Aaron, who represents the Treasurer in this story. It is he who becomes king over the land of wealth, and initially tries to rectify it.

Some say that the Hand represents the Tetragrammaton, YHVH. Through this name, all can be known (*Chayay Nefesh* 26, p. 39).

five fingers. The Hand appears to represent the power of the Torah, with the five fingers

formed a map of the world.*

Everything that existed from the time Heaven and Earth were created until the end, and even what will exist after that, was inscribed on that Hand. The lines in the hand provided a picture of the structure of every universe with all its details, just like a map. The lines also formed letters,* like the inscriptions on a map, so that one can know what each thing is.

Thus, one can know that in one place there is a city, and elsewhere a river and the like. The lines in the Hand were like captions on a map, inscribed next to each detail on the Hand, so that one could know what it was. Inscribed with the lines on the Hand were the details of all the lands, cities, rivers, bridges, mountains* and other details, [in this world* and in other worlds]. Next to each detail there were letters describing it.

Also on the Hand were inscribed the names of all the people traveling in each land, as well as everything that happened to them. It also had inscribed all the paths* from one land to

representing the five books.

Also, the concept of the Hand is seen as the first *heh* in the Divine Name (*Sefer Baal Shem Tov*). This is the hand that gives. This *heh* represents Binah, the Divine Understanding. *Heh* has a numerical value of five, paralleling the five fingers.

lines on the Hand. The *Zohar* teaches that all the secrets of a person's entire body can be seen in the lines of his hand (*Zohar* 2:74b; *Sefer Chasidim* 162). These are said to be in the form of letters (*Ibid.*). Since man is a microcosm, the Divine "Hand" would contain all the secrets of creation (also see *Chayay Nefesh* 22, p. 34.). So secret was this science that the Ari would not teach it to Rabbi Chaim Vital (*Midbar Kadmuth. Chokhmah* 13).

map of the world. *Land kart* in Yiddish. Not only of the physical world, but of all worlds, as we later see (*Likutey Halakhoth. Tefillah* 4:20).

formed letters. *Zohar* 2:74b. These paralleled the letters on the *urim* and *thumim*, which would light up, revealing paths (*Likutey Halakhoth. Tefillah* 4:22). Some say that the *urim* and *thumim* actually contained a map (see *The Living Torah* on Exodus 28:30).

cities, rivers, bridges, mountains. On Tuesday, May 8, 1810, Rabbi Nachman left Breslov for Uman. He said, "There is a path like this outside the house, and from there to the mountain. From there it goes to a small river, and the bridge. From there it goes to Reb Shimon's house, and from there to Reb Zelig's house, and from there to Uman." He then said that this is the Hand that the King had, where all the paths were inscribed (*Chayay Moharan* p. #26).

in this world... Only in the Yiddish.

all the paths. Since the paths between places unify the world, the Hand thus contains the mystery of the Unity of all creation. Furthermore, people bring merchandise and produce

another, and from one place to another.

This is how I knew how to get into the city,* even though it would be impossible for anyone else to get in here. Also if you wished to send me to any other city, I would also know the way. Everything through this Hand.

Also inscribed on this Hand is the path from one world to another. There is a road and a path* upon which one can travel from earth to heaven.* [The only reason that it is impossible to go up to heaven is because people do not know the path; but on the Hand is inscribed the path to heaven.]

On it are written all the paths from one universe to another. Elijah went up to heaven* on one path, and that path is

along the paths. Thus, the Hand contains the secret of all divine influx.

Paths also contain the element of rectification. If a person does not know the right path to a place, he can be lost and injured. But if he knows the correct path, he will be successful and will reach his goal. This Hand therefore contained the secret of rectification.

In the morning psalms, we say, "For He commanded and they were created" (Psalms 148:5). In this aspect, the Introductory Psalms reveal the aspect of Unity in the Hand (*Likutey Halakhoth, Tefillah* 4:20).

Rabbi Nathan suggests that the lines on the Hand lit up to reveal the paths, just as the letters on the *urim* and *thumim* lit up to reveal a message. This detail, however, is not found in the story (*Likutey Halakhoth, Tefillah* 4:22).

I knew how... As we saw earlier.

One may ask, since the Master of Prayer could use the Hand for this purpose, why could he not use it to find the others? However, it appears that the Hand could not be used to sort out the effects of the storm. The Hand represents the power of prophecy, and they could see all that was decreed before creation, but they could not see what Evil would cause man to do through his free will.

This is very much like the case of Isaac, who was a great prophet, but still could not recognize the evil in Esau, nor the greatness of Jacob.

In Hebrew, the hurricane is a *sa'arah* (סערה), which is related to the word *Scir* (שער), denoting hair and Esau. The power of Esau is the hurricane, and this prevents one from using the Hand of prophecy to ascertain the truth (*Chokhmah U'Tevunah* 8).

road and a path. *Derekh* and *nethiv* in Hebrew. This is the "path (*nethiv*) which no bird of prey knows" (Job 28:7) (See above).

from earth to heaven. This is the "gate of heaven" (Genesis 28:17) that Jacob saw. Through the gate of heaven, there is the "ladder" (Genesis 28:12) which leads from earth to heaven (*Likutey Halakhoth, Tefillah* 4:22).

Elijah went up to heaven. "While they were still talking, there appeared a chariot of fire and horses of fire, which separated the two of them [Elijah and Elisha], and Elijah was carried up to heaven in a storm wind" (2 Kings, 2:11).

inscribed* on [the Hand]. Moses went up* on a different path, and that path is also inscribed. Enoch went up* to heaven in still another way, and that is also inscribed there. The paths from one world to another are also inscribed in the lines of the Hand.

Also inscribed on the Hand is everything as it existed at the time of creation, the way it exists now, and the way it will exist later. Thus, Sodom is inscribed as it was when it was inhabited, before it was destroyed. The destruction and upheaval of Sodom* is then inscribed, as well as the way Sodom exists after it was destroyed. Thus, inscribed on the Hand is what was, what is, and what will be.*

On the Hand I also saw the land which you described, where you claim that the people are gods, as well as all the men who are going to seek help from them. All of them will be annihilated* and destroyed.

that path is inscribed. Space comes from the constriction (*tzimtzum*), but the connection that transcends space comes from the Hand. This is why the Master of Prayer speaks at length of the various people who used the paths to go up to heaven (*Chokhmah U'Tevunah* 14).

It is also for this reason that prophecy is called God's Hand as mentioned earlier. Prophecy also involves traveling the path from earth to the spiritual dimension.

Moses went up. "And Moses went up to God" (Exodus 19:3). Moses went up to God to get the Torah, and remained there for forty days and forty nights.

Enoch went up. "Enoch walked with God, and he was no more, for God took him" (Genesis 5:24). It is taught that Enoch went up to heaven while he was still alive, and never died.

the destruction... of Sodom. Genesis 19:25.

what was, what is, and what will be. This is the meaning of the Tetragrammaton (*Orach Chaim* 5). Thus, the Hand represents the power of the Tetragrammaton (see *Chayay Nefesh* 26, p. 39).

Rabbi Nachman said that learned men should be able to know the future from the Torah. "Kedem, yadati me-eydotechah," I knew beforehand (what will be), from Your Torah (the Hand) (Psalms 119:152) (*Likutey Moharan Tinyana* 35).

The Hand thus had the mystery of rectifying all the groups that had fallen into error (*Likutey Halakhoth, Tefillah* 4:20).

will be annihilated. "God shall stretch out His hand, the helper shall stumble, and the one being helped shall fall" (Isaiah 31:3) (see end of story).

The Hand therefore teaches that the road to salvation for these people, to save them from the Warrior, is not to go to the land of the money-gods but instead to go along the

(All the above was the answer that the Master of Prayer gave them.)

This was a great wonder to them. They realized that he was speaking the truth, since they were aware that everything could be drawn on maps. They also recognized his words as being true, because they saw that it was possible to bring together and connect two lines on the hand and form a letter. [They realized that it would have been impossible for him to make up such an account. It was therefore a great wonder to them.]

“Where is your king?” they asked. “Maybe he can tell us how to gain more wealth.”

“You still want wealth!” he replied. “I don’t want you to mention wealth at all!”

“Still,” they insisted, “where is the king?”

“Actually, I don’t know where the king is,” he answered. “This is what happened.”

[The Master of Prayer then related the following story:]

There was* a King* and Queen,* and they had an only

path of the Warrior himself. This path is known only through the Hand (*Likutey Halakhoth, Tefillah* 4:23).

This is somewhat difficult to understand. Later in the story, they do go to the land of the money-gods, and they are not destroyed. Rather, they end up meeting the Treasurer, who takes them to the path of the Warrior. Through this the entire group of the King is once again reunited.

However, it is possible to say that when the “gods” of the land of wealth threw themselves into graves, as we see at the end of the story, this represents death (*Chokmah U’Teunah* 12). It is thus taught in the Talmud that humiliation is equivalent to death (*Bava Metzia* 58b).

Moreover, although there is no mention of the downfall of the land of the money-gods, it may be that the unification of the King’s group leads to the rectification, and this itself was the downfall of this land.

There was. Now the Master of Prayer begins to describe the rest of the characters in the story. As Rabbi Nachman points out at the end of the story, the characters in the story, in the order of appearance, are: [1] The Master of Prayer; [2] the Mighty Warrior; [3] the Treasurer; [4] the Wise Man; [5] the Bard; [6] the Faithful Friend; [7] the Queen’s Daughter; [8] her Son; [9] the Queen; and [10] the King. This is the order in which the characters are discovered by the Master of Prayer and reunited. Rabbi Nachman says that this represents the order of the World of Rectification (*Olam HaTikkun*).

Daughter. * When she came of age, they sought advice from their counselors as to who would be fit to marry her. I was among the advisors, since the King was very fond of me.

My advice was that she should marry the Mighty Warrior. * The Mighty Warrior had captured many lands, and brought great

There are ten characters, because prayer must have a quorum (minyan) of ten, all led by the Prayer Leader (Baal Tefillah) (*Likutey Halakhoth, Tefillah* 4:1). These parallel the ten sefiroth (*Ibid.* 4:2). They also parallel the ten types of songs that are found in the Psalms. These ten types of songs are the universal rectification (*tikkun hakellali*) (*Likutey Moharan* 205, *Likutey Moharan Tinyana* 92; *Sichoth HaRan* 141; *Likutey Halakhoth, Tefillah* 4:20).

The King and his men also represent the ten times the word praise (*hallel*) appears in Psalm 150 (*Likutey Halakhoth, Ibid.* 4:20).

King. The first person mentioned by the Master of Prayer. The King represents the first of the Ten Commandments. "I am God your Lord, who brought you up out of the land of Egypt" (Exodus 20:2). He eventually became king of the group who thought that the goal of existence was honor (*Parparoth LeChokhmah, Mekhilta, Yithro*).

Kabbalistically, the King represents the sefirah of Kether, the Crown. Therefore, the Master of Prayer sees a crown as the symbol of the King, later in the story.

Queen. The second person mentioned. The Queen represents the sixth commandment, the first on the second tablet. This is the commandment, "Do not kill" (Exodus 20:13). She eventually became queen over the group that maintained that murder was the purpose of existence (*Parparoth LeChokhmah, Mekhilta, Yithro*).

Kabbalistically, the Queen appears to represent Chokhmah, the second of the sefiroth.

The symbol of the Queen was a pool of blood, which was made by her tears. Tears come from the eyes, and hence represent Chokhmah, because the eyes are Chokhmah. Blood also comes from Chokhmah and Binah (*Shaar HaMitzvoth, Bereshith*). But since the blood comes from tears, it is related primarily to Chokhmah.

There is also a Wise Man, who may be related to Chokhmah, but as we shall see, the Wise Man is actually Netzach. There is some confusion because of this.

Daughter. The Daughter is the third one mentioned. She parallels the commandment, "Do not commit adultery" (Exodus 20:13). She eventually becomes queen over the group that takes female beauty as the goal of existence (*Parparoth LeChokhmah, Ibid.*).

Following the order, she would represent the sefirah of Binah. Since she gives birth to the infant, she is the "mother," and Binah is called a mother, as it is written, "And to Binah call a mother" (Proverbs 2:3). She is also the paradigm of the mother, since her breasts form the pool of milk (cf. *Zohar* 2:122b).

marry the Mighty Warrior. "I am Binah; Might is mine" (Proverbs 8:14). The *Zohar* teaches that, "Binah reaches down to Hod" (*Zohar* 3:223b). Thus, she must connect with the next sefirah, which is Yesod, represented by the Warrior, as above. It is also taught that "Binah takes Hod and Gevurah" (*Tikkuney Zohar* 69, 107a).

benefits [to the kingdom], and therefore, it would be proper to have him marry the Queen's Daughter. My advice was well taken and everyone agreed to it. There was a great joy, since a husband had been found for the Queen's Daughter. She married the Mighty Warrior.

The Queen's Daughter gave birth to a Child,* and the infant was extremely beautiful. His beauty was beyond all human bounds.* His hair was gold with all colors* in it, and his face was as bright as the sun. His eyes were like stars.*

The Child was born with a fully developed intellect. [As soon as he was born] it was recognized that he was fully intelligent. When people said something humorous, he would laugh. They recognized that he had a great intellect, except that he did not yet have the coordination of an adult enough to speak, etc.

The King had a Bard,* an orator who was a master of rhetoric

Child. The fourth one mentioned. The child represents the commandment, "Do not have any other gods besides Me" (Exodus 20:3), the second of the Ten Commandments (*Parparoth LeChokhmah*). He became king over the land that felt that fine food was the goal of existence.

Kabbalistically, the Child would represent Chesed. Since Chesed is the first day of creation, it is seen as a newborn child. Chesed also represents Abraham, who also involved the birth of a new concept in the world.

The symbol of the Child was the pool of milk. Milk also represents Chesed (*Pardes Rimonim* 23:8).

beyond all human bounds. Literally, "Was not human beauty at all."

gold with all colors. See below, regarding the seven hairs which the Warrior found.

like stars. Literally, "other lights."

Bard. *Melitz* in Hebrew. The fifth character described by the Master of Prayer. A Bard was a person who sang, recited, and composed verses in honor of the achievements of warriors and kings, and accompanied such recital with music.

The word *melitz* can also denote an interpreter or translator.

The Bard paralleled the ninth commandment, "Do not bear false witness" (Exodus 20:13). This commandment on the tablets was opposite the commandment, "Remember the Sabbath" (Exodus 20:8), because one's speech on the Sabbath should not be like one's weekday speech.

It is also possible to say that the Bard represents the commandment, "Do not steal" (Exodus 20:13). With his speech, the Bard can swindle people and steal their wealth. The *Zohar* states that this commandment represents Binah (*Zohar Chadash* 44d), as it is

and poetry. He could speak and compose wonderful poems, as well as songs and praise to the King. Although the Bard was very skillful in his art in his own right, the King showed him a path* through which he could ascend and receive poetic skills. As a result he became an extremely skilled bard.

The King also had a Wise Man.* The Wise Man was very intelligent in his own right, but the King showed him a path through which he could ascend and receive wisdom. Through this, he became an extraordinarily wise man.

The Mighty Warrior* was also a warrior in his own right. But

written, "To understand parable and *melitzah*" (Proverbs 1:6) (*Parparoth LeChokhmah, Mekhilta, Yithro*).

The Bard eventually becomes king over the group that maintains that the goal of existence is speech.

The Bard appears to represent the sefirah of Tifereth in the order of rectification. This represents Jacob, who was the perfection of speech, as it is written, "The voice is the voice of Jacob."

After having published the *Likutey Tefilloth*, someone remarked to Rabbi Nathan that he must be the *Baal Tefillah*. Rabbi Nathan said: "The Rebbe (Rabbi Nachman) is the *Baal Tefillah*. If I am considered to be among the men of the King I am the *Meilitz*" (*Chokhmah U'Tevunah* 1; *Sichoth MeInyaney Rabbeinu zal; Likutey Moharan* 3 #5, pp. 23,24).

showed him a path. The King knew this path through the Hand. The same was true of all the other men of the King. They all received their power through the paths that the King knew from the Hand (*Likutey Halakhoth, Tefillah* 4:20).

Wise Man. The sixth one described by the Master of Prayer. He represents the third commandment, "Do not take God's name in vain" (Exodus 20:7). God's name is an aspect of Wisdom (*Zohar Chadash* 3d). It is also written, "Better a good name than good oil" (Ecclesiastes 7:1), and oil is an aspect of Wisdom. Secular wisdom is thus an aspect of taking God's name in vain.

Alternatively, it can be said that he represents the commandment, "Do not bear false witness" (Exodus 20:13) because testimony involves Wisdom (*Parparoth LeChokhmah, Mekhilta, Yithro*).

The Wise Man becomes king over the faction that maintains that the goal of existence is wisdom.

Kaballistically, the Wise Man refers to the sefirah of Netzach (and not Chokhmah). Netzach is the sefirah of Moses, who was God's sage and lawgiver. Also Netzach parallels the fourth day, when the stars were created, and astronomy is an aspect of wisdom, as it is written, "The children of Issachar who know wisdom of the times" (1 Chronicles, 12:32).

The Mighty Warrior. The seventh one mentioned. He is discussed earlier in the story.

the King showed him a path * through which he could ascend and receive great strength. Through this he became an extraordinarily fearsome warrior.

There is a sword * that is suspended in midair. This sword has three powers. When the sword is lifted, all the enemy's officers flee in panic, * and the enemy is automatically defeated. Without any leadership, they cannot do battle.

Still, it is possible for the survivors to get together and do battle. But the sword has two edges, and these have two additional powers. One edge makes the entire [enemy army] fall. * The other edge causes them to become emaciated, * with their flesh falling away.

One need only stand still and swing the sword toward the enemy, and each edge has this effect.

a path. As we shall see, this is the path through which the desire for wealth is rectified (see *Likutey Halakhoth*, *Tefillah* 4:20-4:23). It may be because the Warrior has this power that he was chosen to be the King's son-in-law.

sword. This is the sword alluded to in the key verse, "Then Assyria shall fall by the sword, not by man" (Isaiah 31:8). The Midrash states that the sword of Eden is circumcision (*Bereshith Rabbah* 21:9). Hence it is related to Yesod, which is the aspect of the Warrior.

The Midrash also states that the sword is the Torah (*Bereshith Rabbah* 21:5). To some degree, this sword might represent the power of prayer, as it is written, "High praise of God in their lips, a two-edged sword in their hand" (Psalms 149:6). Jacob also said that he conquered Shechem with "my sword and my bow" (Genesis 48:22), and this sword is interpreted as prayer (Rashi).

The sword may also be the sword at the entrance to the Garden of Eden (Genesis 3:24). This sword represents purgatory-Gehenom (Bachya). The Warrior (tzaddik-Yesod) conquers with the fear of Gehenom.

The *Zohar* states that the sword is God's name, the Tetragrammaton, which has the power to destroy all His enemies (*Zohar* 3:274b).

officers flee in panic. The first power. This is denoted in the key verse, "He shall flee from the sword, and his young men shall become captives" (Isaiah 31:8) (Rabbi Nachman, end of story).

fall. The second power alluded to in the verse, "Assyria shall fall by the sword, not by man" (Isaiah 31:8).

emaciated. This is the sickness known as *dar*, which means emaciation. It is alluded to in the verse, "His rock shall pass away from terror" (Isaiah 31:9) (see end of story). It may also be alluded to in the verse, "The sword, not of man, shall devour him" (Isaiah 31:8). In this verse alone, the word "sword" is mentioned three times.

The King showed the Mighty Warrior the path to that sword. It is from there that he received his great strength in battle.

The same was true of me.* The King showed me the path to my occupation. From there I received what I needed.*

The King also had a Faithful Friend.* The bond of friendship between him and the King was wonderful and awesome, so that it was impossible for them to go without seeing each other for any length of time. Nevertheless, there were times when they had to be separated to some extent. Therefore, they had portraits * made of themselves together. Whenever they were separated from each other, they would have great pleasure from these pictures.

The pictures showed the great friendship between the King and his Friend, how they hugged and kissed each other with great affection. These images had the power that anyone looking at

me. The Master of Prayer mentions himself eighth.

I received what I needed. Maybe this is how the Master of Prayer knew the path to the land of wealth through the Hand.

Faithful Friend. The ninth one mentioned. The Faithful Friend parallels the commandment, "Remember the Sabbath..." (Exodus 20:8). It is thus written, "How fair and how pleasant are you, friend, for delights" (Song of Songs 7:7). Delight refers to the delight of the Sabbath. The Sabbath is also love, as we say in Kiddush, "Your holy Sabbath, with love and desire You gave us."

The Faithful Friend, later in the story, sits in a sea of wine and becomes king over the group which maintains that joy is the goal of existence. It is taught that the commandment, "Remember the Sabbath," denotes "remembering it over wine" (*Pesachim* 106a).

Alternatively, the Faithful Friend represents, "Do not take God's name in vain" (Exodus 20:7). The Talmud states that this commandment parallels the commandment, "You shall love God your Lord with all your heart" (Deuteronomy 6:5) in the Sh'ma, since one who loves the King does not swear falsely by his name (*Parparoth LeChokhmah, Mekhilta, Yithro*).

The Friend represents Gevurah in the order of rectification. **portraits.** If the Faithful Friend represents the Sabbath, then this is the concept that one must do things to remember the Sabbath all week long (*Betzah* 16b; *Parparoth LeChokhmah, Ibid.*).

Significantly, the Treasurer is not mentioned by the Master of Prayer. This may have been because he was speaking to the group involved in money, and the Treasurer was destined to become their king. However, later, when the soldier tells of the groups, he does not mention the group that took money as the goal of existence. Again, this may have been because they were about to attack the land of wealth.

them would have feelings of extremely deep love. [That is, the attribute of love would come to whoever gazed at these images.] The Faithful Friend also received love from the place that the King showed him.

There came a time when each of [the King's men] went to the place where he would receive his power. The Bard, the Mighty Warrior, and all the other King's men went to their places to renew their powers.

At that time, there was a powerful hurricane,* which threw the whole world into confusion. It transformed* sea into dry

hurricane. In general, the hurricane represents the breaking of the vessels (see Story #1), when the original sefirot were shattered, and their light left its proper place (*Likutey Halakhoth, Tefillah* 4:1.3).

This is alluded to in the verse, "The earth was chaos and void, with darkness on the face of the deep, and God's *wind* blew on the face of the earth" (Genesis 1:2). After this, God began the ten sayings through which He created the world, and these parallel the ten characters in the story (*Chokhmah U'Tevunah* 7). Thus, although the breaking of vessels created evil, it also brought about the physical world, which resulted in an even greater rectification (*Chokhmah U'Tevunah* p. 115).

The storm wind also represents the sin of Adam, which was a reflection of the breaking of the vessels. This caused the sparks to fall still more (*Likutey Halakhoth, Purim* 6:9).

The storm also represents the power of Esau. In Hebrew, hurricane is a *saarah*, which is related to *sa'arah*, meaning hair. Esau was a "hairy man" (Genesis 27:11), and was referred to as *se'ir* (Genesis 32:4) (*Chokhmah U'Tevunah* 8). The verse, "And the earth was emptiness and void" also denotes the four exiles (*Bereshith Rabbah* 1). Thus the storm represents the exiles, particularly, the Roman Exile (*Chokhmah U'Tevunah* 10).

Historically, if we assume that the King and his men represent Rabbi Shimon bar Yochai and his group, then the storm wind could represent the Roman persecutions that made him hide in the cave (*Shabbath* 33b). It might also be reflected by the Spanish expulsion before the time of the Ari, and Chmelnitzky massacres, Shabbethai Tzvi, and the Haidemak pogroms, before the time of the Baal Shem Tov.

There is a Breslover tradition that this also represents false accusations that were leveled against Rabbi Nachman during the summer of 1806. Rabbi Nachman taught that false accusations and the blemish of speech create a storm wind (*Likutey Moharan* 38:2; *Chokhmah U'Tevunah* 1).

transformed. Thus, what people think to be civilized territory is really desert and vice versa. When the Master of Prayer went out to the desert, he was in a truly civilized area (*Rimzey Maasioth*). Therefore, everyone's values are confused (*Likutey Etzoth B, Yirah VeAvodah* 40).

This transformation is very much like the exchange of the children in the previous story.

land, and dry land into sea; desert into inhabited land, and inhabited land into desert. The entire world was thus turned upside-down.

When this hurricane struck the King's palace, it did not do any damage. However, when the storm struck, it carried away the Child* of the Queen's Daughter. In the middle of the panic caused when the beautiful child was carried away, the Queen's Daughter ran after it. The King and Queen [also pursued].* They became scattered, and no one knows where they are.*

The rest of us were not there at the time, since each of us had gone up to his place to renew his power. When we returned, we could not find them. The Hand was also lost* at that time. Since that time, we became scattered, and none of us can go to his place to renew his power. The whole world was turned upside-down and thrown into confusion, where all the places were exchanged, the sea becoming dry land [and the like]. It is certainly impossible

carried away the Child. Some say that the Child represents Malkhuth, which is an aspect of the moon. The loss of the Child therefore parallels the reduction of the moon. The upper three sefiroth (the King, Queen and Princess) thus scattered voluntarily to find the Child, while the rest of the group were scattered involuntarily. In the breaking of vessels, only the lower seven were shattered, while the upper three were merely reduced (*Chokhmah U'Tevunah* 9).

According to our contention, however, that the Child is Chesed, this would refer to the "chaos and void" and "darkness" on the first day of creation. The main blemish was in Chesed, making it even a word for incest (Leviticus 20:17).

King and Queen [also pursued]. There is a Breslover tradition that the child in the story represents Rabbi Nachman's child, Shlomo Ephraim, who died in Sivan 1806 of tuberculosis. After that Rabbi Nachman traveled to Navritch, and just before Shavuoth of 1807, his wife, Sasha (the Queen), died. Then, on the way back, Rabbi Nachman himself (the King) contracted tuberculosis, which he said would kill him. Thus, the King and Queen pursuing the Child represent Rabbi Nachman and his wife dying after Shlomo Ephraim. This was caused by the denunciation of the Shpoler in the summer of 1806 (*Chokhmah U'Tevunah* 1).

no one knows where they are. Although only the lowest seven sefiroth were shattered, the upper three (the King, Queen, and Princess) were also blemished (*Likutey Halakhoth, Tefillah* 4:2).

Hand was also lost. Hence the Master of Prayer had to know the way to the land of wealth from before the storm.

now to go up on the original paths; now that places have been altered and exchanged, we need different paths.

Therefore, we are no longer able to return to the places where we renew our powers. Nevertheless, the trace* that remains with each of us is still very great.

Now if this warrior is the King's Mighty Warrior, he is certainly a very great warrior.*

[All this was the Master of Prayer's reply to the men.] When they heard what he was saying, they were very astounded. They kept the Master of Prayer with them and did not allow him to leave. [They realized that the Mighty Warrior advancing on them might just be the warrior whom the Master of Prayer knew.]

Meanwhile, the Mighty Warrior was coming closer and closer, constantly sending messengers. Finally he arrived and camped right outside the city. When he sent his emissaries, [the people] were terrified.

They asked the Master of Prayer for some advice. He told them to investigate the ways and customs of this warrior, so as to determine whether or not he was the Mighty Warrior [of the King].

The Master of Prayer left and went out to the Mighty Warrior. When he came to the Mighty Warrior's camp, he began to speak to one of the Warrior's guards, [to determine if he was the King's Warrior]. The Master of Prayer asked him, "What is your occupation? How did you join up with this Warrior?"

[The soldier]* replied to the Master of Prayer, [telling him this story]:

It all happened in this manner:

trace. Reshimah. As the Ari taught, after the *tzimtzum*, even though the sefirot were not in the vacated space, there was a trace of them (*Etz Chaim, Drush Egoim Veyoasher 2*), *very great warrior*. In the text, Rabbi Nathan adds, "It appears to me that something is missing." See below.

[**The soldier**]. After telling this story, Rabbi Nachman asked those present, "Who told the

In our chronicles* it is written that there was a great hurricane* in the world. This hurricane turned the whole world upside-down. Sea was transformed into dry land, and dry land into sea. Desolate areas became inhabited, [while inhabited areas became desolate]. It threw the whole world into confusion.*

After this period of panic and confusion, where all the world was disoriented, the people of the world decided to elect a king.* They then delved into the question as to who would be most fit to be elected king. Upon deliberation, they finally said, "The most important consideration is the goal of life. Therefore the person who strives the most toward this goal is the most fit to be king."*

But then they had to determine the goal of life. Regarding this question, there were many factions.

story written in their chronicles about the groups formed as a result of the storm?" Those present answered that one of the Mighty Warrior's soldiers told it to the Master of Prayer. Rabbi Nachman then nodded, as if to say that they had it right. From this they understood that every word in the story teaches a great lesson (*Sichoth HaRan* 148).
chronicles. *Kroinikesh* in Yiddish.

great hurricane. The same one mentioned above. The groups that existed later were the broken vessels that formed the evil husks (*klipoth*) (*Likutey Halakhoth, Tefillah* 4:2).
confusion. Just as dry land was transformed into sea, etc., all good traits were transformed into evil ones. All false beliefs come from this breaking of the vessels (*Likutey Halakhoth, Tefillah* 4:2).

Thus, all the evil traits in the world are fallen attributes. All types of false ideologies come from the broken seffiroth. Every person has a trait that is worst in him (*Likutey Halakhoth, Tefillah* 4:13).

Thus, there are many groups in different times and places, which have different ideologies that take them away from God. These ideologies can also make it very difficult for the individual to serve God (*Rimzey Maasioth*). However, ultimately, every evil ideology and bad trait has its root in the realm of Holiness (*Zimrath HaAretz*).
elect a king. Since the true king had been lost.

fit to be king. Although many of the people chosen were certainly not fit to rule, as Rabbi Nachman himself says in the stories.

The idea that the person closest to the goal is fittest to be ruler is a true concept. Everyone agrees that the main thing is the goal. However, from this time, the goals had been confused (*Likutey Etzoth B, Yirah VeAvodah* 40).

At the beginning of the story, we thus find the Master of Prayer urging people to seek the true goal.

One faction said that the main goal is honor.* In the world, the main consideration is honor. If a person is not given proper honor, or if people say something that impinges on his honor, he can even commit murder. He is *mortally* offended, because honor is most important among people.

Even after death the main consideration is honor. People are careful to honor the dead, burying him with honor. [They even say to him, "Whatever is being done is being done for your sake, for your honor."] The dead have nothing more to do with wealth or pleasure, but still, people are very careful to honor the dead. Therefore honor is the main goal of life. They also had other [confused, foolish] "logical" reasons.

(The same was true of all the other groups, * which shall be discussed

honor. *Kavod* in Hebrew. This is the first group. The King became their leader. Thus, we find some people devoting their lives to the pursuit of honor. This is why people want wealth. People even become rabbis and teachers in order to attain honor (*Likutey Halakhoth, Tefillah* 4:13).

This concept fell from the holy concept of honor, where we must honor God and His Torah. The whole world was created for honor — the honor of God, as it is taught, "Everything that God created, He created for no other reason than for His honor" (*Avoth* 6:11).

Therefore, the main concept of honor is that a person must minimize his own honor so as to honor God. It is thus written, "God said, 'I will honor those who honor Me'" (1 Samuel, 2:30) (*Likutey Halakhoth, Tefillah* 4:31) (see *Likutey Moharan* 6).

Honor is therefore like the King's scepter, and no commoner may use it. This was the worst of all the groups, since it could only be rectified by the King himself. Therefore, at the end of the story, the King himself becomes king over this group (*Zimrath HaAretz*).

This group represents the first commandment, "I am God your Lord" (Exodus 20:2; *Parparoth LeChokhmah, Mekhilta*).

The Midrash also mentions that when the Israelites were in the desert they had ten things: [1] the manna; [2] the quail; [3] the well; [4] the Torah; [5] the Tabernacle; [6] the Divine Presence; [7] priests; [8] Levites; [9] a king; [10] clouds of glory (*Shir HaShirim Rabbah* on 3:6; cf. *Tanchuma Shemoth* 14). These represent the ten men of the King and the ten groups here.

Of these, the Divine Presence (Shekhinah) represents the land of honor (*Parparoth LeChokhmah, Mekhilta*).

all the other groups. This was because all the factions were based on true concepts, but the truth was reversed. Therefore some of these arguments are so logical that people could actually be misled by them even today (*Likutey Halakhoth, Tefillah* 4:2).

presently. They also had logical arguments for their confused, foolish opinions. Some of them are discussed, but the Rebbe, of blessed memory, did not want to present all the confused logic for these opinions. Some of the logic is so twisted that it would be possible for people to take it seriously and fall into error.)

They were thus led to agree that the main goal is honor. They therefore felt that they would have to seek an honored man who also pursued honor.* [Such an "honored man"] would be one who pursued honor and also gained honor. If he was an honored man who already had honor, then when he pursued honor, and desired it, his nature would help him attain it. Since the goal is honor, such a man would be striving for the goal and also attaining it. [In their foolish and confused opinion] such a man would be most fitting as king.

They went out to find such a man. They finally discovered an old gypsy beggar who was being carried and followed by some five hundred gypsies. The beggar was blind, crippled and mute, and the people following him were all members of his clan. They were his brothers and sisters, as well as the children that he had sired. These were the people who followed him and carried him.

This beggar was very particular about his honor. He had a nasty temper and was always angry at them and scolding them. He constantly ordered different people to carry him, and then became angry with them.

Obviously, this old beggar was a highly honored person. He also pursued honor, since he was so particular about it. This faction therefore felt that it would be best to accept him as their king.

The land itself also had influence. Some lands had an influence that was particularly conducive to honor, while other lands were conducive to other traits. Therefore, the group [which had determined that the main goal was honor] sought a land

pursued honor. *Rodef kavod*. The expression *rodef kavod* is reminiscent of the teaching, "Whoever runs after honor, honor runs away from him."

conducive to honor. They found a land which was particularly good in this respect, and settled there.

Another faction decided that honor was not the main goal. Instead, they concluded that the main goal was murder.*

It is obvious that all things come to an end and decay. Everything in the world, whether herbs, plants, or people, deteriorates and decays. Therefore, the final goal of everything is decay and destruction.

Hence, a murderer who kills people and destroys lives is doing very much to bring the world to its goal. [This group] therefore concluded that the goal of life is murder. The man who would be most qualified to be king would be a murderer who was easily provoked and was fiercely jealous. [According to their warped opinion] such a person would be qualified to be king.

murder. This is the second group. Eventually the Queen became their leader.

Rabbi Nachman once said that he found in a book that people exist who consider murder a virtue. This is the other side of the concept that there is anger and vengeance that is holy. It is thus written, "God is jealous and vengeful" (Nahum 1:2). It is also considered an act of virtue for the courts to administer the death penalty. This is a rectification of all worlds, insofar as the four modes of execution rectify the four letters of the Tetragrammaton. This group, however, had transformed this concept into actual murder (*Likutey Halakhoth, Tefillah* 4:4).

This group ultimately took the Queen as its ruler, because she was sitting in a sea of blood. The *Zohar* states that the Queen is "the law of the land is the law" (*Zohar* 2:118a; see *Nedarim* 28a), which is the death penalties given over to the courts. This is the virtue of the Levites, who even killed their brothers when it was demanded of them (Exodus 32:28,29) (*Zimrath HaAretz*).

We find this concept among people. Some are literally murderers, fighting, hating, and taking away the livelihood of others (*Likutey Halakhoth, Tefillah* 4:13). They found death more powerful than wealth, because when a person dies, he cannot take his wealth with him (*Likutey Halakhoth, Ibid.* 4:14).

Also, death is a rectification of all sins (end of story, "They dig themselves graves").

This group parallels the sixth commandment, "Do not kill" (Exodus 20:13). Among the ten things the Israelites had in the desert, it paralleled the Tabernacle. This rectified the concept of murder, as it is written, "Whoever comes to the Tabernacle shall die" (Numbers 17:28). However, the Tabernacle cannot rectify wanton murder, as it is written, "If a person purposely kills another, you shall take him even from My altar to put him to death" (Exodus 21:14; *Parparoth LeChokhmah, Mekhilta*).

While seeking such a person, they heard an outcry. "What is this loud outcry?" they asked.

They were told, "The reason for this outcry is that a man just slit the throats of his father and mother!"

"Could there be a murderer with a harder heart or a fiercer temper than this?" they exclaimed. "Here is a man who killed his own father and mother!"

According to their opinion, this man had attained the goal of life, and it was good in their eyes. They accepted him to be their king.

They then chose a land that was conducive to murder. It was a hilly, mountainous land, where murderers lived. They settled there with their king.

Another faction maintained that the person best qualified to be king was one who had a great abundance of food,* but who

food. This is the third group. The Child eventually becomes their ruler.

Here too, eating is very important. The true tzaddikim break their desire for food, eating only a little, so that it seems that they are not eating human food. This is the concept of, "A man ate the food of the mighty [angels]" (Psalms 78:25). It is also taught, "The Torah was only given to those who ate the manna" (*Mekhilta*). If a person has a pure mind, the food he eats is the food of angels (*Sefer HaMiddosh, Akhilah 5; Likutey Halakhoth 4:6*).

There are, of course, times when it is a virtue to eat, as it is on the Sabbath and festivals. It is thus written, "A tzaddik eats to satisfy his soul" (Proverbs 13:25), since there are people who derive purely spiritual benefits from their eating. It is also written, "You shall eat and be satiated, and bless God your Lord for the good land He gave you" (Deuteronomy 8:10). On the other side, Esau is seen as a glutton, selling his birthright for a bowl of pottage. He represents this group, which saw eating as the main goal of existence (*Zimrath HaAretz*).

The group parallels the commandment, "Do not have any other gods besides Me" (Exodus 20:3). Idolatry began because people thought that God's influence was too intangible, and therefore they needed other gods to make it palatable for humans.

Among the ten things in the desert, this is represented by the manna (*Parparoth LeChokmah, Mekhilta, Yithro*).

It is significant that, at the end of the story, the nation of wealth is rectified by special food.

It also appears that these last two groups tried to raise up the curses of Adam to virtues. Thus the group of murderers took the decree of death, "On the day you eat of it,

did not eat the food of ordinary people, but highly refined food [such as milk, which does not make the mind too physical]. Such a person would be qualified to be king.

They could not, however, immediately find a person who was nourished in such a manner. They therefore chose as a temporary king a wealthy man who had a great abundance of food. He would rule until they could find the kind of person whom they desired, who did not eat like other men. Meanwhile, until they found a person with the full qualifications, this wealthy man would be king, after which he would resign.

They accepted this man as king and chose a land that was conducive toward their goal, settling there.

Another faction maintained that a beautiful woman* was most qualified to rule. They held that the main goal was that the land be populated, since it was for this reason that the world was

you will die." as a virtue, making murder their prime virtue. This group took the curse, "By the sweat of your brow you will eat bread" (Genesis 3:19) and made it their prime virtue. It is taught that Adam was cursed with ten curses, and they may all be represented among these ten groups.

beautiful woman. This is the fourth group, and the Queen's Daughter eventually became their ruler. Not only was she the paradigm of beauty, but also of motherhood, which was important for this group.

These people felt that feminine beauty was conducive to sex, and sex can be a virtue. In some cases it is, since the first commandment in the Torah is to "be fruitful and multiply" (Genesis 1:28). It is also written, "It was not created for emptiness, but it was formed to be inhabited" (Isaiah 45:18). God wanted the world to be populated and it is a virtue to have sex to bear children, but these people turned it upside-down (*Likutey Halakhoth, Tefillah* 4:5).

Besides the commandment to have children, there is also a commandment to have conjugal relations (Exodus 21:10) to strengthen the love bond between husband and wife.

We also see that feminine beauty is extolled in the Torah, as in the case of Rachel (Genesis 29:17). Beauty comes from a holy light on high (*Likutey Moharan* 27). It is thus taught that ten measures of beauty were given to the world, and that Jerusalem took nine of them (*Kiddushin* 49b). The Holy Land is also seen as a center of beauty (*Zimrath HaAreiz*).

This group parallels the commandment, "Do not commit adultery" (Exodus 20:13). Among the ten things that the Israelites had in the desert, this parallels the King; one who guards the covenant is worthy of royalty (*Parparoth LeChokhmah, Mekhila, Yithro*).

created. Since a beautiful woman arouses the desire to populate the world, she brings about the goal, and such a beautiful woman is best qualified to rule.

They chose a beautiful woman and she became their queen. They then sought out a land conducive to this, and settled there.

Another group maintained that the main goal was speech.* The primary advantage that man has over other animals is that he is able to speak. They accordingly sought an orator who was expert in language, who knew many languages, and spoke them all the time. Such a person would be closest to the goal.

They went and found a crazy Frenchman* who was

speech. Language has the power of good and evil. A person who writes a novel, for example, can influence people for both good and bad. Rabbi Nachman said that there are masters of language who are sinners, as it is written, God said that "Your masters of language (*melitzim*) sinned against Me" (Isaiah 43:27). Most atheistic philosophers were linguists.

On the holy side, however, the power of speech can do very much to draw a person to God. Language can have this power as well. One who speaks good for a person is called a *melitz*, since he must know the right language in which to frame his pleas. Similarly, when one prays to God, the right words are very helpful. But this group took the other side of it. Similarly, today, there are many poets and writers who use this power to draw people away from Torah (*Likutey Halakhoth, Tefillah* 4:7).

In addition, saints are able to rectify worlds with their speech. It is thus written, "I have placed my word in your mouth...to spread out the heavens..." (Isaiah 51:16) (*Zohar* 1:4b). The Hebrew language is the perfection of speech (*Likutey Moharan* 19; *Zimrath HaAretz*).

This group represents the perversion of the commandment, "Do not bear false witness" (Exodus 20:13). Among the ten things in the desert, it represents the Levites, who sang praises to God (*Parparoth LeChokhmah*).

This is the fifth group, which eventually took the Bard as its ruler.

Frenchman. Rabbi Nachman was concerned with France, because Napoleonic conquests were going on at the time (see beginning of previous story). On Shavuoth, 1806, Rabbi Nachman spoke about France, which is *Frank* in Yiddish. He said that *Frank* (פֿראַנק), is spelled out by the final letters of the verse: (כֶּסֶף וּבַחַר לִשְׁוֹן צַדִּיק) *kesef nivchar leshon tzaddik* — "Chosen silver is the tongue of the righteous" (Proverbs 10:20). Thus the rectification of speech is the praise of the *tzaddik* (*Chayay Moharan* 7c #20).

France is a country where there is sexual immorality and a lack of charity; therefore, its speech is attached to the side of Evil. Begging is not allowed in France, and therefore they are involved in sexual immorality. Therefore, the king chosen by the group that had perverted speech was a Frenchman.

constantly talking to himself. They asked him if he knew languages, and he did.

[According to their foolish, confused opinion] he had reached the goal. He was a master of language and knew many languages. Moreover, he spoke very much, since he was constantly talking to himself. He was very good in their opinion, and they accepted him as king. They also chose for themselves a land that was conducive to their concept, and they settled there with their king. One can be sure that he led them in a straight path!

Another faction maintained that the main goal was joy.* When a child is born, people are joyous. When there is a wedding,

Speech is only rectified by praising the tzaddik. Therefore, this land was rectified by the Bard, who would constantly praise the King, who is the true tzaddik (*B'ibey HaNachal* 29). joy. This is the sixth group. They eventually took the King's Faithful Friend as their ruler.

Here again, their goal has a root in holiness, since the joy of holiness is very great. God thus said that the Israelites would be punished, "Because you did not serve God with joy..." (Deuteronomy 29:47). Similarly, it is written, "God's teachings are upright, they give joy to the heart" (Psalms 19:9), and "I will rejoice in God" (Psalms 104:34). There are many such passages.

But there is also joy that is wrong. It is thus written, "What point is there in joy?" (Ecclesiastes 2:2), and the Talmud says that this is joy which is not associated with a good deed (*Shabbath* 30b; *Likutey Halakhoth*, *Tefillah* 4:8).

Joy is associated with the King's Faithful Friend. Joy and love are closely associated on the side of holiness, as it is written, "Those who love Your name shall rejoice" (Psalms 5:12). They made the Faithful Friend king because he was sitting in a sea of wine. The wine came from consoling the King, which was a good deed, and it therefore represented the joy of a good deed (*Zimrath HaAretz*).

This group represents a perversion of the commandment, "Remember the Sabbath" (Exodus 20:8). The Sabbath is a day of delight and joy, this being the concept of "joy of the Sabbath." "The day of your rejoicing" (Numbers 10:10) is said to denote the Sabbath and the *Zohar* teaches that the Sabbath brings joy to all worlds. The sea of wine represents the wine of the Kiddush recited on the Sabbath, which is the joy of a good deed.

Alternatively, this group can be seen as a perversion of the commandment, "Do not take God's name in vain" (Exodus 20:7).

Among the ten things that the Israelites had in the desert, this parallels the well. The water of the well had the taste of all beverages (see "The Sophisticate and the Simpleton"), and thus rectified the false joy of drunkenness. It is also written, "You shall draw water in joy" (Isaiah 12:3) (*Parparoth LeChokhmah*, *Mekhila*, *Yithro*).

they are joyous. When they conquer a land, they are joyous. Therefore, the goal of everything is joy, They therefore sought a man who was always happy. He would be closest to the goal, and was best qualified to be king.

They went and found a heathen* wearing a filthy shirt [and carrying a bottle of whisky]. A number of heathens were following him. [Since he was very drunk,] this heathen was very happy. When they saw that this heathen was very happy and had no worries, he was very good in their opinion, since he had attained the goal of joy. They accepted him as their king. One can be sure that he led them in the straight path!

They also chose a land which was conducive to their concept. It was a place of vineyards [and the like], which they could use to make wine. Out of the seeds* they made brandy, so that nothing would go to waste. Their main goal was to become drunk and thus always be happy. Actually, of course, this had nothing to do with their concept of joy,* since they had nothing for which to be happy. Still, they felt that they were attaining their goal by being happy even though they had no reason. They therefore chose a land conducive to this, and they went and settled there.

Another faction maintained that the most important thing was wisdom.* They sought for themselves a very wise man and

heathen. *Arel* in Hebrew, denoting one who is uncircumcised. In Yiddish, *goy*, a gentile.

seeds. Thus, grape seeds are forbidden to a Nazirite (Numbers 6:4).

nothing...joy. Such false joy actually brings no satisfaction.

wisdom. This is the seventh group. They eventually were rectified by the King's Wise Man.

Wisdom, of course, is very great in the service of holiness. We say to God, "How great are Your works: You made them all with wisdom" (Psalms 104:24). Wisdom is the life force of all things, as it is written, "Wisdom gives life" (Ecclesiastes 7:12). But wisdom is mainly to fear God, as it is written, "The beginning of wisdom is the fear of God" (Psalms 111:10) (*Likutey Halakhoth, Tefillah* 4:9). Otherwise, wisdom can be perverted, as we see in the story of the Sophisticate and the Simpleton.

Moreover, at times, some of these traits are needed to reach the highest levels of holiness. It is thus taught that the Divine Presence (prophecy) can only rest on one who is wise, strong and wealthy (*Shabbath* 92a). These represent the next three groups, those of wisdom, body builders, and wealth (*Zimrath HaAretz*). However, when wisdom is used for

made him their king. They also sought a land which was conducive to wisdom and they settled there.

Another faction maintained that the main goal was to pamper* oneself with food and drink,* and thus develop large muscles. They therefore sought a man who had large muscles, and who exercised to enlarge them, since such a person would have large limbs, thus having a greater portion in the world, [taking up more space in the world]. The person with the largest limbs would therefore be closest to the goal, and should be king.

They went and found a very tall athlete,* and he was good in their opinion. He was a person with large limbs, and close to the goal, so they accepted him as king. They also sought a land that

secular subjects, it can be perverted (*Chokhmah U'Tevunah* 10).

This is a perversion of Netzach.

This group parallels the commandment, "Do not take G-d's name in vain" (Exodus 20:7). Alternatively, it parallels the commandment, "Do not bear false witness" (Exodus 20:13).

Among the ten things in the desert, it parallels the Torah (*Parparoth LeChokhmah: Mekhila, Yithro*).

pamper. Piliven in Yiddish.

food and drink. This is the eighth group mentioned, and it was eventually rectified by the Mighty Warrior.

On the side of holiness, a person should eat so as to be able to serve God. Sometimes it is a virtue to eat, such as on the Sabbath and on festivals. It is also a virtuous deed to eat matzah on Passover. From this, however, can come the error that eating a lot is generally good. Before telling this story, Rabbi Nachman once said that there was a king who said, "Give me a belly so that I will be able to eat a lot" (*Likutey Halakhoth, Tefillah* 4:10).

Also, the concept of body building and having a large body has its place in holiness. Thus, the members of the great Sanhedrin had to be tall (*Sanhedrin* 17a). Moses was also very tall, as was Abraham, who was called, "The man great among giants" (Joshua 14:15). It is taught that Jacob had two hands like two pillars of marble (*Bereshith Rabbah* 65:17); while regarding King Saul it is written that "he was head and shoulders higher than all the other men" (1 Samuel, 9:2). It is also taught that Rabbi Eliczer, the son of Rabbi Shimon bar Yochai was an extremely large person (*Zimrath HaAretz; Bava Metzia* 86a).

This group is a perversion of the commandment, "Honor your father and your mother" (Exodus 20:12), because a person's body comes from his parents. Among the ten things in the desert, it parallels the quail, since a person's body is enlarged when he eats meat (*Parparoth LeChokhmah: Mekhila*).

athlete. Vinger in Yiddish.

was conducive to this, and they went and settled there.

There was another faction who maintained that none of this could be the goal of life. The main goal was to pray to God* and to be humble and lowly.... They sought for themselves a prayer leader* and made him their king.*

(If one examines this, one will understand that each of these factions was greatly in error except for this last group. Their goal was a true one; happy are they.)

All this was what one of the soldiers told the Master of Prayer. [The soldier] explained that [the soldiers who had joined the Mighty Warrior] belonged to the faction of body builders, who took as their king a man with a large body.

One day,* a group of these men were following the main group with the supply wagons* carrying food, drink and the like.

to pray to God. This is the ninth group mentioned, and they eventually made the Master of Prayer their ruler.

This parallels the commandment, "Do not covet" (Exodus 20:14). Through prayer one can have what one needs, and one will not covet that which belongs to others. Among the ten things in the desert, it parallels the priests, who led the prayers and the divine service (*Parparoth LeChokhmah, Mekhilta*).

prayer leader. *Baal Tefillah*, the same word which we usually translate as Master of Prayer.

Significantly, although the story stresses that each of the other groups chose themselves a land, it does not say that about this group.

their king. The one group not mentioned here is the group which had made wealth the goal of existence. The soldier may not have mentioned it, since they were outside the city of this group. Alternatively, the Rebbe may not have mentioned it because he had already discussed it at length.

The faction of wealth was a perversion of the commandment, "Do not steal" (Exodus 20:13). Alternatively, it is a perversion of the commandment to remember the Sabbath, since the Sabbath is one day on which one must refrain from amassing wealth. Indeed, we see that the prime motivation people have in violating the Sabbath is to increase their wealth.

Among the ten things in the desert, the faction of wealth parallels the Clouds of Glory. This is discussed further when the Treasurer is introduced.

There is a significant parallel here. Just as the group of money is not mentioned among the others, so is the Treasurer not mentioned earlier among the King's men.

One day. Literally, "A day came." "And it was the day." See Story #2, p. 62.

supply wagons. *Ibaz* in Yiddish. See story #1, p. 44.

In general, people were very much afraid of these body builders, since they were large, powerful men. Whoever encountered them would turn aside from the road to avoid them.

As this camp was traveling, they encountered a warrior. When he encountered the camp, he did not turn aside from the road. Instead, he went right into the middle of the camp, and scattered the men in all directions. The men of the camp were very much afraid of him.

He then went into the wagons that were following the camp, and ate all their provisions. This was all a great wonder in their eyes. [He was so strong that he was not afraid of the entire camp. He went right into the middle of them and ate all their provisions.]

[The men] immediately fell before him and exclaimed, "Long live the king!" They knew that this Mighty Warrior was certainly qualified as king, since in their opinion, the main goal was to be a body builder. Therefore, the king would relinquish the kingdom, since they had found a Mighty Warrior who was such a body builder to rule them.

[The Mighty Warrior] whom they encountered was thus accepted as the king* of the group [who had concluded that the main thing was to be a body builder].

[The soldier concluded,] "He is the Mighty Warrior with whom we are now conquering the world. But he said that he had an ulterior motive for wanting to conquer the world. His intent is not that the world be subject to him. Rather he has a completely different motive."

"This Mighty Warrior who is your king," asked the Master of Prayer, "what sort of power does he have?"

He replied to him, "There was one land that did not want to surrender to him. The Mighty Warrior took his sword, and it has three powers. When he lifted it, all the enemy officers fled...." [He

the king. The Warrior was thus the first one of the King's men whom we learned became a king. Each of the King's men became king over one of the ten factions into which the world divided, so that each of them would be able to rectify his group.

then described the three powers of the Mighty Warrior's sword, as discussed earlier.]

When the Master of Prayer heard this, he realized that this was certainly the Mighty Warrior who had been with his king.

The Master of Prayer asked if it would be possible for him to meet with the Mighty Warrior who was their king. They replied that they would have to speak to the Mighty Warrior and ask if he would grant an audience. When they asked, he granted the audience.

When the Master of Prayer came* to the Mighty Warrior, they immediately recognized each other. They were both very happy at being reunited. Their joy, however, was intermingled with tears; when they remembered the king and his men, they wept. Therefore, the two of them rejoiced and wept.

The Master of Prayer and the Mighty Warrior then discussed how they had come to be where they were.

The Mighty Warrior told the Master of Prayer that at the time of the great hurricane, they had all been scattered. When he came back from the place he had gone to renew his power, he did not find the king or any of his men. However, as he traveled he passed by [the King and] all his men. [Although he could not actually find them there,] he understood that these were the places of each of the men.

Thus, when he passed by one place, he understood that the King was certainly there, but he could not search for him* so as to find him. When he passed by another place, he understood that the Queen had been there, but he could not find her. Similarly, he passed by the places of all [the King's] men. "However," he concluded [to the Master of Prayer], "I did not pass near your place."*

Master of Prayer came. This meeting was the beginning of the rectification. As we said, the Master of Prayer is Malkhuth and the Warrior is Yesod. The unification of Yesod and Malkhuth is the beginning of the rectification.

search for him. Literally, "He could not seek him and find him." From the wording, not only could he not find him, but he could not even look for him.

The Master of Prayer replied [to the Mighty Warrior], "I also passed by the places of all of them, as well as your place. *

"I passed by one place and saw the King's crown* there. I understood that the King was certainly there. However, I had no way of seeking him or finding him.

"I went further and passed a sea of blood. * I understood that this was certainly made from the tears of the Queen,* who had wept because of all that had happened. The Queen was certainly there, but it was not possible to seek and find her.

"Similarly, I passed a sea of milk. * I understood that this was certainly made from the milk of the Queen's Daughter,* whose son was lost. She was strained by her abundance of milk, and this produced the sea of milk. The Queen's Daughter was certainly there, but it was not possible to seek and find her.

"I went further and saw some of the infant's golden hairs* lying on the ground. I did not take any of them. I knew for certain that the infant* was there, but it was not possible to seek and find him.

"I traveled further and passed a sea of wine.* I knew for

I did not pass near your place. We thus see that in his descent from the King (Kether), the Warrior passed by all the places except that of the Master of Prayer. We therefore see that the Warrior's place is directly above the Master of Prayer. Since the Master of Prayer is Malkhuth, as we shall see, the Warrior must be Yesod.
as well as your place. Since only prayer can rectify everything, only the Master of Prayer can pass by all the places of the King's men (*Likutey Etzoth B, Tefillah 24*).

From here we see that the Master of Prayer alludes to Malkhuth. Malkhuth is the lowest of the sefiroth, and must therefore pass through the places of all in its descent.
crown. From here we see that the King represents Kether. He was the first one that the Master of Prayer encountered in his descent.

sea of blood. See above.

Queen. Here we see that the Queen is the second sefirah, which is Chokhmah.

milk. See above.

Queen's Daughter. She is thus the third sefirah, which is Binah.

golden hairs. See below.

infant. The fourth sefirah, Chesed.

sea of wine. This also pertains to the True Friend. See above. Just as the Queen's Daughter and the Child are related, so are the Friend and the Bard. The Friend is the fifth sefirah, Gevurah.

certain that this was made from the words of the Bard,* who consoled the King and Queen, and then consoled the Queen's Daughter. These words produced the sea of wine [as it is written, 'The roof of your mouth is like the finest wine' (Song of Songs 7:10)]. However, I could not find him.*

"I traveled further and saw standing, a stone upon which was engraved an image of the King's Hand,* with all its lines. I realized that [the King's] Wise Man* was there, and that he had engraved an image of the Hand on a stone for himself. However, it was impossible to find him.

"I also traveled further, and saw, arranged on a mountain, golden tables* and credenzas* and other treasures* of the King. I understood that the [King's] Treasurer* was certainly there, but it was not possible to find him."

The Mighty Warrior replied, "I also passed by all these places. I took some of the child's golden hairs. I took* seven hairs,* each of a different color, and they are very precious to me. I remained in my place, and nourished myself with grass and the like as much as possible. Finally, when I did not have anything else to eat, I went on my way. However, when I left my place, I forgot my bow."*

Bard. The sixth sefirah, Tifereth.

I could not find him. Here it does not say that he could not seek him.

image of the King's Hand. This was the one that the Wise Man made. See below.

Wise Man. The seventh sefirah, Netzach.

golden tables. Like in the Temple.

credenzas. Show cupboards. *Krudentzin* in Yiddish. Perhaps alluding to the Holy Ark, which held the tablets, which were the greatest treasure.

other treasures. The golden vessels of the Temple.

Treasurer. The eighth sefirah, Hod. This parallels Aaron, who was in charge of the Temple's vessels.

Significantly, this is the first mention of the Treasurer. He is not listed among the other King's men. Similarly, the land of wealth is not listed with the other groups.

I took. The Warrior took them because, as the Queen's Daughter's husband, he was the father of the Child.

seven hairs. The *Tikkuney Zohar* (70, 123b, end) states that King David had seven colors of gold in his hair. These are the seven hairs that the Mighty Warrior took (*Rimzey Maasioth. Hashmatoth*).

bow. The bow is a sign of Yesod. We thus see that the Warrior had two weapons, the bow

“I saw the bow,” replied the Master of Prayer, “and I knew for certain that it was your bow. But I could not find you.”

The Mighty Warrior told the Master of Prayer what happened after he left there. “I was traveling continuously until I came to the camp [of the body builders]. When I entered the camp, I was ravenously hungry, and I had to eat something. But as soon as I came in, they made me their king. I am now conquering the world. In doing so, I hope that I will be able to find the King and his men.”

The Master of Prayer spoke to the Mighty Warrior about what could be done* with the people [of the land which had fallen into the desire for money to such an extent that they made the wealthiest citizens into gods. He told him about all their foolish beliefs.]

The Mighty Warrior told the Master of Prayer that he had heard from the King* that when a person becomes entrapped by any desire, it is possible to pull him out. However, if somebody becomes trapped by the lust for wealth,* it is totally impossible to get him out of it. Therefore nothing can be done for these people. It is totally impossible to get them away from [their error].

and the sword, just as Jacob did (Genesis 48:22, Rashi *ad loc.*).

It is interesting to note that the Master of Prayer does not mention passing the place of the Faithful Friend. However, we see that the Faithful Friend is associated with joy. This would indicate that a person must never be without joy. If one cannot find a reason to be happy, then one must force oneself, even with foolish means (*Sichoth HaRan*). “One does not stand to pray, except with happiness” (*Berakhoth* 24b) (Rabbi Chaim Kramer).

what could be done. The rectification involves the land of wealth. This is Hod, to which evil is particularly attached, as discussed earlier.

heard from the King. Ultimately all rectification comes from the King (Kether).

lust for wealth. It is possible to escape from any desire, except for the desire for wealth (*Likutey Halakhoth, Tefillah* 4:11).

One may raise a question here. There are two very strong desires, that for money and that for sex. In most places, however, Rabbi Nachman speaks of sex as being the stronger desire. Therefore, why does he indicate here that the desire for money is the worst?

From childhood on, a person's main test in life involves sexual desire. However, if a person succumbs to sexual desire, he also begins to want money. Once he falls into the lust

However, he had also heard from the King that [the one remedy] is the path to the sword,* from which he received his

for money, he cannot get out (*Likutey Halakhoth, Kiddushin* 3:3, p. 45; also see *Likutey Moharan* 23).

Thus, even though a person may be immersed in sexual desire, one can speak to him about religion. However, when a person falls into the lust for money, he will not listen to any discussion of holiness (*Likutey Halakhoth, Kiddushin* 3:4).

The three watches of the night are divided into various analogies. A mule braying, a dog barking and a woman speaking with her husband (*Berakhoth* 3a). Rabbi Nachman relates these to the three major desires of man. A mule braying to the desire for money, the dog barking to the desire for food, and the woman speaking — to man's lust for woman (*Likutey Moharan Tinyana* 1). The *Parparoth LeChokhmah* (*ad. loc.*) explains that the lust for money is always present even in old age. Not only that, but a person who desires money will boast and brag about his desires as a mule brays (Rabbi Rosenfeld).

For this reason, the rectification of the lust for money also involves the rectification of one's sexual desires (*Likutey Halakhoth, Genevah* 2:9).

Thus, other desires can be sublimated or raised, but the lust for money must be broken from without.

path to the sword. This was known only from the Hand, so that the main rectification was from the King's Hand (*Likutey Halakhoth, Tefillah* 4:20).

As we saw earlier, the Mighty Warrior represents the sefirah of Yesod. This is also the path to the sword.

Therefore, the rectification of the lust for money is only through the subjugation of one's sexual desires, this being the path of the sword (*Likutey Halakhoth, Genevah* 2:9). This is an aspect of the Mighty Warrior (*gibbor*), since it is taught, "Who is a Mighty Warrior (*gibbor*)? He who controls his lust" (*Avoth* 4:1).

This is alluded to in the verse, "It is in vain for you who rise up early and stay up late, you who eat the bread of toil... Children are God's heritage, the fruit of the womb is a reward. Like arrows in the hand of a Mighty Warrior, so are the children of one's youth" (Psalms 127:2-4; *Likutey Halakhoth, Kiddushin* 3:3).

Another aspect of Yesod is the tzaddik, as it is written, "The tzaddik is the foundation (Yesod) of the universe" (Proverbs 10:25). Hence, this path is the advice of the tzaddik, which began to be revealed from the time of the Ari (Rabbi Yitzchak Luria, 1534-1572). (*Likutey Halakhoth, Keriyath Shi'ma* 5:15).

Another aspect of Yesod is charity, which is *tzedakah* (coming from the same root as tzaddik). Rabbi Nachman thus taught that the lust for money could be cured by charity (*Likutey Moharan* 13). This is also the path of the Mighty Warrior (*Likutey Halakhoth, Kiddushin* 3:4).

This is alluded to in the Exodus, which was the rectification for the lust for money, as we have seen. The Exodus was only accomplished by the sword which killed the firstborn. We thus say in the Passover Haggadah, "With an outstretched arm (Deuteronomy 26:8) —

power. Through this [path] he could get a person out of the desire for wealth, even though he has fallen into it and is immersed in it.

The Mighty Warrior then sat together with the Master of Prayer for a while. Regarding the respite that the citizens had asked the Master of Prayer to gain for them, he got the Mighty Warrior to grant it,* and to spare the citizens for a period of time. The Master of Prayer and the Mighty Warrior then established a code with which they could communicate with each other, and the Master of Prayer went on his way.

Along the way,* the Master of Prayer saw people walking* and praying. They were carrying prayer books. He was afraid of them, and they were afraid of him.

He stood up and prayed. They also prayed. Then he asked them, "Who are you?"

They replied, "At the time of the great hurricane, all the people of the world were divided into different factions, each with its own ideology. (These were the various groups mentioned earlier.) We chose for ourselves to pray constantly to God. We found ourselves a prayer leader and made him king."

When the Master of Prayer heard this, it was very good in his

this is the sword." Thus, the lust for money can only be rectified through the sword (cf. *Shabbath*).

The sword also represents Gehenom, as we have seen. From the story itself, we see that the path of the Mighty Warrior (*gibbor*) branched off to Gehenom. Since a person cannot take his money with him when he dies, purgatory is the true rectification for money-lust. grant it. Through prayer, one can ameliorate justice, and gain a respite from divine retribution (*Rimzey Maasioth*). The attribute of prayer always stands up for a person to gain time for him to rectify his deeds (*Chokhmah U'Tevunah* 4).

This is alluded to in the last verse in the prophets, where God says, "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of God. And he will turn the hearts of the fathers to the children and the hearts of the children to the fathers, lest I come and smite the land with utter destruction" (*Malachi* 3:23,24).

Along the way. It seems that the Master of Prayer had to travel a distance to the Warrior.

It also appears that the Master of Prayer could not become a king in his own right until after he had come together with the Warrior. Kabbalistically, Malkhuth (the Master of Prayer) is not complete until it is rectified by Yesod (the Warrior).

walking. As mentioned earlier, the group of prayers did not have a homeland.

eyes, since this was also what he desired. He began to speak to them, and revealed to them the way he prayed, as well his works and ideas. When they heard his words, their eyes were opened, and they realized the greatness of the Master of Prayer. Their king abdicated, and they immediately made [the Master of Prayer] their king,* since they realized that he was a very great person.

The Master of Prayer taught them and enlightened them, making them into very great saints. They were righteous people before, [since they engaged only in prayer,] but the Master of Prayer enlightened them so that they became awesome saints.

The Master of Prayer sent a note to the Mighty Warrior informing him how he had discovered this group and had become their king.

Meanwhile, the people of the Land of Wealth became even more devout in their practices and modes of worship. The deadline that the Mighty Warrior had set was coming closer and closer, and they were extremely frightened. They performed their services, offered sacrifice, incense and prayers, worshipping their gods.

They agreed among themselves that they had no other choice but to [carry out their original plan and] send to the land of extraordinary wealth, where they considered all the people gods. Since all these people were gods, they would certainly be able to help them. They sent emissaries to that land.

On the way, the emissaries got lost.* As they traveled, they

their king. It is only after the Master of Prayer becomes king that the process of rectification begins (cf. *Likutey Etzoth* B, *Yirah VeAvodah* 40). Although the *Gibbor-Warrior* had to become king first, the process of rectification began only after the Master of Prayer became king. Only then could they begin to find the others.

The reason for this is that prayer includes all ten concepts of holiness embodied by the King and his men (*Zimrath HaAretz*). The Master of Prayer brings them together, just as a prayer leader brings together the congregation.

Breslover tradition states that the beginning of the rectification was Rabbi Nachman's return from Lemberg, in the summer of 1808, when he re-married (*Chokhmah U'Tevunah* 1).

got lost. The Master of Prayer had told them that if they sought help they would be

encountered a stranger, walking with a staff.* The staff was worth more than all of their gods' wealth. It contained precious stones that were worth more than the wealth of all of their gods [both in their homeland, and the gods to whom they were going. This staff was worth more than the wealth of all of them].

[The stranger] was also wearing a hat* set with precious stones that was also worth an enormous amount.

[The emissaries] immediately fell before him, bowing and prostrating themselves. This stranger had such extraordinary wealth that in their opinion he could be the god over all their gods.

[Actually, the stranger that they met was the Treasurer* of the Master of Prayer's King.]

"Do you find this surprising?" remarked the stranger. "Come with me. I will show you real wealth!"

He took them to the mountain where he had set out the King's treasures, and he showed them to [the emissaries]. They immediately fell down, bowing and prostrating themselves. According to their beliefs, this was the god over all gods. [This

destroyed. This, however, occurs later, when they come to the path of the Mighty Warrior. Meanwhile, the seeds of this are planted when they now meet the Treasurer (*Chokhmah U'Tevunah* 12).

staff. Since the Treasurer is Aaron, this might represent Aaron's staff, which is the sign of his position. Aaron's staff grows buds and leaves (Numbers 17:23).

hat. *Kapulish.* The hat may be represent the Clouds of Glory which rained down precious stones to the Israelites in the desert (*Parparoth LeChokhmah; Mekhilta, Yithro*).

Treasurer. He is the third character (see end of story), and hence represents Hod, the third to last sefirah. He is represented by Aaron. He eventually becomes king over the land of wealth.

He parallels the commandment, "Do not steal" (Exodus 20:13). Alternatively he parallels the commandment, "Remember the Sabbath" (Exodus 20:8).

Among the ten things in the desert, he parallels the Clouds of Glory. Rain is from clouds, and God said, "God will open His good treasury, and give you rain in its time" (Deuteronomy 28:12). The Clouds of Glory also provided the Israelites with precious stones (*Parparoth LeChokhmah; Mekhilta, Yithro*)

Furthermore, Israel is considered God's treasure, as He said, "You will be My treasure from among all nations" (Exodus 19:5). Hence, the Clouds of Glory were actually protecting God's treasure.

was their false belief in money and wealth, discussed earlier.]

Nevertheless, they did not offer sacrifice to him there. [Although they considered him the god of gods, and would have sacrificed themselves to him,] these emissaries had been warned before leaving that they should not offer sacrifice. There was concern that if they offered sacrifice on their journey, none of them would survive. Perhaps they will find some treasure on the way. One of them might go to the bathroom and find a treasure there, [and he would be considered a god]. If they began to sacrifice themselves to it, not one of them would survive. Therefore [the people of the land] warned the emissaries that they should not offer any sacrifice at all along the way. This is why the emissaries did not offer sacrifice to the Treasurer.

Nevertheless, because of his tremendous wealth, it seemed obvious to them that he was the god of all gods. The emissaries therefore decided that it would be unnecessary for them to go to the "gods," that is, to the land of extraordinary wealth where they considered everyone to be gods. This stranger could certainly help them, since he was the greatest god of them all [according to their twisted belief. After all, he had more wealth than all of them]. They therefore asked him to accompany them back to their land. He agreed and went with them.*

When they arrived home, the citizens were very happy to have found such a god. They were certain that he would bring them great salvation, since [with such tremendous wealth] he was obviously a most powerful god.

[The King's Treasurer, whom the people took for a god] issued orders that prior to the carrying out of certain reforms in the land, they should not offer sacrifices at all. [Actually, the Treasurer was an extremely righteous person, since he was one of the King's men, who were all great saints. He detested all the evil and foolish customs of this land, but was not able to make them

went with them. The land of wealth thus subjugated itself totally to the Treasurer, and made him their king. This was the beginning of their rectification (*Parparoth LeChokhmah. Mekhila. Yithro*).

change their evil ways. But the least he could do at the time was to stop them from bringing sacrifices.]

The citizens began to ask him about the Mighty Warrior who was threatening them. The Treasurer also answered, "It is possible that this is the Mighty Warrior [whom I know]."

The Treasurer went out to the Mighty Warrior. He asked the Warrior's men if it would be possible to meet with him.

They said that they would inform him, and when they asked him, he gave permission. When the Treasurer came to the Mighty Warrior, they recognized each other, and there was great joy and weeping. The Mighty Warrior told the Treasurer, "I have also seen our saintly Master of Prayer, and he has become a king."

The Treasurer told the Mighty Warrior that he had passed by the places of the King and all his people, but he had not passed by* the places of the Master of Prayer or the Mighty Warrior. He had not passed near either of these two places.

The Treasurer and the Mighty Warrior discussed the Land [of Wealth] and spoke about how they had become so confused until they believed in utter nonsense.

The Mighty Warrior gave the Treasurer the same reply that he had given the Master of Prayer, telling him that the King had said that if a person is immersed in such a lust for wealth, it is impossible to bring him out except through the path to the sword [where he got his power for battle]. This was the only way to get people out of it.

[The Mighty Warrior] extended the deadline.* The Treasurer spoke to the Mighty Warrior, asking him to extend the deadline,

had not passed by. From this we see that the Treasurer is the third from the last sefirah, that is, Hod.

extended the deadline. Giving them further respite. Together with the Master of Prayer, he is able to increase the respite and give them further time to repent (*Rimzey Maasiotth, Hashmatoth*).

The Treasurer may represent charity. The Master of Prayer (prayer) and the Treasurer (charity) together have the power to grant a respite from the evil decree (*Chokhmah U'Tevunah* 4). Through giving *ma'aser*, tithes, one is saved from one's enemies (*Likutey Moharan* 221) (Rabbi Chaim Kramer).

and the Mighty Warrior did so.

The Treasurer and the Mighty Warrior then set up a code between them. The Treasurer then left the Mighty Warrior and returned to the Land [of Wealth].

[The Treasurer admonished them for their evil ways, telling them that they were in error and totally confused in their lust for wealth, but it did not help at all. They were already too deeply immersed in it. However, since both the Master of Prayer and the Treasurer had admonished them so much, they became perplexed.* Even though they maintained their beliefs very strongly and did not want to turn away from their error, they would say, "If this is true, please get us out of our mistaken beliefs." Whenever they were admonished, they would reply, "If it is as you say, and we are in such great error, do something to change our beliefs."]

[The Treasurer] was able to give them advice,* telling them that he knew the source of the Mighty Warrior's power, and the place from which he received his power to wage war. He told them about the sword from which the Mighty Warrior had the power to be victorious, concluding, "Therefore, let us all go — all of you and myself — to the place of the sword. We will then be able to gain power against him."

The Treasurer's intent was that if he could bring them there, he would be able to release them from their erroneous beliefs. [He knew that the path to the sword was the only remedy for the lust for wealth.]

[The citizens] accepted his advice and agreed to [go with him to the sword]. The Treasurer thus set off, along with the greatest people of the land, who were considered gods. [These "gods" were bedecked with gold and silver jewelry] as they traveled together.

they became perplexed. Since both prayer and charity are rectifications for the lust for money (*Likutey Halakhoth. Tefillah* 4:20; *Kiddushin* 3:1).

give them advice. Again, charity is what leads them to the true path. Also, since *klipoth* are attached to Hod, he can lead them. Aaron brought people to Torah (*Avoth* 1:12).

The Treasurer informed the Mighty Warrior that he was taking the people to the place of the sword, and that his intent was that along the way they might be successful in finding the King and his men.

“I will go with you,” declared the Mighty Warrior.

The Mighty Warrior disguised himself so that the people accompanying the Treasurer would not recognize that he was the Warrior. He disguised himself and accompanied the Treasurer.

They then decided that they would inform the Master of Prayer. When they informed him, he said that he would also go with them. The Master of Prayer went to them, instructing his men to pray* to God to make their mission successful so that they would be worthy of finding the King and his men. This had always been the supplication of the Master of Prayer, and he had instructed his men to pray for this and had composed appropriate prayers. But now that he was setting out with the Treasurer and the Mighty Warrior, he told them that they must pray even more at all times that he should be worthy of finding [the King].

When the Master of Prayer came to the Treasurer and the Warrior there was great joy and weeping. The three of them, the Treasurer, the Mighty Warrior, and the Master of Prayer, set off* along with the wealthiest people of the land, who were considered gods.

They continued traveling until they came to a land surrounded by guards. They asked the guards about the affairs of the land as well as the identity of their king.

The guards replied that when there was the great hurricane that divided the human race into different factions, the people of their land concluded that the main thing in life was wisdom. They

to pray. Since prayer is the main rectification of the fallen attributes. It is eventually these prayers that help the King's men become reunited (*Likutey Halakhoth, Tefillah* 4:12). **set off.** Although the “gods,” which represent the *klipoth*, are attached to Hod (the Treasurer), he cannot bring them up to the other higher sefiroth without Yesod and Malkhuth. Hod is the priest, Elijah, while Yesod is *Moshiach ben Yoseph*, and Malkhuth is *Moshiach ben David*. All of them are necessary for the final redemption and rectification.

had originally accepted upon themselves a great sage as king. However, recently, they had discovered a great Wise Man,* who had extraordinary intelligence. Their king had abdicated his throne, and they had accepted this Wise Man as their king. For them the main thing in life was wisdom, and therefore, since they had discovered such an extraordinary Wise Man, they accepted him as their king.

The three of them, [the Treasurer, the Mighty Warrior and the Master of Prayer] observed, "It seems that this is our Wise Man." [It seemed that this was the Wise Man of their King.] They asked if it would be possible to meet with him.

[The guards] replied that they would inform him and seek his permission. They went, and when they asked, he granted an audience.

[The three] went to the Wise Man who was king of that land, and they immediately recognized each other. This sage was the Wise Man of their King. There was obviously great joy and weeping. They wept since they did not know how they would be able to find the King and his other men.

They asked the Wise Man if he knew where the King's Hand was.

He answered that he had the Hand with him. However, since the time that they had been scattered by the great hurricane and the King had been concealed from them,... he no longer looked at the Hand, since it was only meant to be used by the King. But he had engraved an image of the Hand* on a stone, so that to some degree he would be able to use it for his own purposes. He would not gaze at the Hand itself at all.

Wise Man. He is the fourth one to be found. Hence, the Wise Man is Netzach, personified by Moses. See above. Among the festivals, this denotes Chanukah, because of Greek wisdom. The Mighty Warrior is Rosh HaShanah; the Master of Prayer is Yom Kippur; and the Treasurer is Sukkoth.

image of the Hand. If the Hand is the Torah, as above, then Moses had the entire Torah. But now, he did not have the Torah, as it was in heaven, but only stone tablets. This denotes the restoration of the Tablets which have been lost since the destruction of the First Temple.

They spoke to the Wise Man and asked him how he had come to this land. He told them that at the time of the great hurricane, he traveled on his way. [As he traveled, he passed by the entire group, except for the places of those three, * the Master of Prayer, the Mighty Warrior, and the Treasurer, whom he did not pass.] Finally, the people of this land found him and took him as their king. Now he must lead them according to their way, which is the way of wisdom, until after a long time he would be able to bring them back to the truth.

They spoke to the Wise Man about the people of the land which had erred and had become confused by the worship of wealth. They said, "If all of us had been isolated and scattered only to make that land good again, it would be enough for us, since they have become so foolish and imbued with their error."

Actually, all the factions were in error and confused, and needed to be brought back to the true goal. This was true even of the group that had chosen wisdom as a goal. Even this group had not attained the true goal and still needed rectification and repentance, since they had chosen for themselves secular wisdom and heresy.* Nevertheless, all the other groups were relatively easy to bring back from their errors. The group of money worshippers, however, were so immersed in it that it would be virtually impossible to get them out of it.

[The Wise Man also told them that he had heard from the King that it was possible to get a person out of any desire except for the desire for wealth. If one has fallen into that desire, one can only be brought out through the path to the sword.]

It is asked, that since the Wise Man did not look at the King's Hand, how could he have made a copy of it? However, this is likened to the light of the sun, which a person cannot see. However, one can see the light of the sun reflected in the moon. The Wise Man saw the Hand reflected in all creation, and with his wisdom, was able to reproduce it (*Chokhmah U'Tevunah* 13).

The stone copy of the Hand may also be reflected in the Foundation Stone (*even shethiyah*), which contains all the paths in the world (*Ibid.*).
the places of those three. From here we see that he was the fourth from the lowest sefirah.
heresy. *Apikorsus*.

The Wise Man also wanted to go with them, so all four set out together. The foolish “gods” also went with them.

They traveled on until they came to another land. There they also asked about the land and the identity of its king. The people replied, “Ever since the great hurricane, the people of this land concluded that the main thing in life is speech and therefore they sought a master of language as king. Finally, they found a master of language and poetry who was an extraordinary speaker, and appointed him as king. Since this man was such a great speaker, the [previous] king abdicated his throne for him.”

The four observed, “This is our Bard.”* [They realized that this was their King’s Bard,] and they asked if it would be possible for them to meet with this king. The people said that they would inform him and seek permission; when they asked, he granted an audience.

The four went to the king of this land, and they saw that he was their King’s Bard. They recognized one another, and there was great joy and weeping among them.

The Bard joined them, and they traveled on, hoping to find the rest of the King’s men. They saw that God had granted them success, and that they had already been successful in finding some of their companions. They realized that this was due to the merit of their saintly Master of Prayer, who was always praying for this; through his prayers they had been worthy of finding their companions. They thus traveled on, hoping that they would also be worthy of finding the others.

Eventually they came to a land, and they inquired about the land and the identity of its king. They were answered that this was the group that had chosen for themselves joy and drink as their goal. Their king therefore had been a drunkard who was always happy. They had then found a man sitting in a sea of wine. This

Bard. He was the fifth one to be reunited (see end of story). Hence he is the fifth from the bottom sefirah, that is, Tifereth.

He represents Pesach, which is *peh sach* (פה פה). “a mouth speaking.”

was very good in their opinion, since this man must be an extraordinary drunkard, so they accepted him as their king.

They asked to meet with him, and were granted an audience. [The five companions] went to this king, and discovered that he was their King's Faithful Friend.* He was sitting in the sea of wine* made from the words of consolation* spoken by the Bard. [The people of that land had seen him in the sea of wine, and had thought him to be an unusual drunkard; therefore they appointed him king.]

They recognized one another and there was great joy and weeping.

The Faithful Friend joined the others and they continued their journey, and came to another land. They asked the guards, "Who is your king?"

[The guards] replied that their ruler was a beautiful woman. She brought people closer to the goal, since the goal was to populate the world. At first they had chosen a beautiful woman as queen, but they had later found a very extraordinarily beautiful

Faithful Friend. He was the sixth one to be reunited (see end of story). Hence he is the next sefirah in an upward direction, Gevurah. This might seem surprising, but the *Zohar* teaches that love begins with Gevurah, as it is written, "His left hand (Gevurah) is under my head, and with his right hand he embraces me" (Song of Songs 2:6, 8:3; *Zohar* 1:244a, 245a). Therefore, tefillin, which are a sign of this love, are worn on the left hand.

The group that chose joy as their goal took him as their leader, since joy is an aspect of true friendship, as it is written, "All those who love Your name shall rejoice" (Psalms 5:12) (*Kedushath Shabbath* 18d). However, it is supreme irony that they exchanged a common drunkard as king for the King's Faithful Friend. The Friend denotes the festival of Shemini Atzereth.

sea of wine. Wine is related to love, as it is written, "Remember your love from wine" (Song of Songs 1:4; *Kedushath Shabbath* 18d).

Furthermore, wine represents secrets, since both the Hebrew word for wine, *yayin* (יַיִן), and word for secret, *sod* (סוד), have numerical values of seventy. One's faithful friend is a person to whom one tells all one's secrets. Wine is also Gevurah (*Zohar* 3:41a), the attribute of the Faithful Friend.

According to those who say that the Friend represents the Sabbath, the wine represents the wine of Kiddush (*Parparoth LeChokhmah, Mekhilta, Yithro*).

Alternatively, he represents the festival of Purim.

words of consolation. This is the joy of doing a good deed (*Zimrath HaAretz*).

woman to be queen. [The companions] understood that this must be the Queen's Daughter,* so they asked to meet with her and were granted an audience.

When they came to the queen, they recognized that she was the Queen's Daughter. Their great joy was beyond estimation: "How did you get here?" they asked her.

She answered, that when the hurricane came that snatched away the precious infant [from its crib], she had gone out after the infant in the panic, but she could not find him. Her breasts were engorged with milk, and this created the sea of milk. Then the people of this land found her, and accepted her as their ruler.

There was great joy [at the reunion], but they also wept very much because the precious infant was lost, and because she did not know the whereabouts of her father and mother.

The Mighty Warrior, who was this queen's husband, had now arrived, and the land now had a king.

The Queen's Daughter [who was queen of this land] asked the Master of Prayer to cleanse this land of its lasciviousness. Since their main goal involved beautiful women, they were very much immersed in sexual desire. She therefore asked the Master of Prayer to cleanse them at least temporarily, so that they not become engrossed in lust; it was a matter of faith to them that this was the goal of existence.

[Each of the factions had chosen a bad trait as their goal, and each one treated their trait as a matter of faith.] Therefore, they were very much immersed in it. [The queen] therefore asked [the Master of Prayer] to cleanse them of their trait to some degree at this time.

After this, they all set out to seek the King and the other ones.

They traveled and finally came to a land, asking, "Who is your king?"

[The people] answered that their king was a "yearling." This

Queen's Daughter. She is the seventh to be reunited. Significantly, she is found before her Child. However, it appears that she is Binah rather than Chesed.

was the faction that had chosen for themselves as king a person who had an abundance of food, and who did not eat the food of other people. They had temporarily accepted a wealthy man as king, but later they had discovered a person sitting in a sea of milk, and this was very good in their eyes. All his life, this person had been nourished by the milk, and therefore, he was not sustained by the food of the rest of the world. The people therefore accepted him as king. They called him "the yearling," since he was nourished by milk like a one year old child.

They understood that this was the lost Child,* and they asked to meet with him. He was asked, and they were granted an audience. When they went in, they recognized one another. [The infant who had become king] recognized them even though he had been a tiny infant when he was separated from them. Still, he had possessed a high intelligence from the time of his birth, having been born with a fully developed intellect. He therefore was able to recognize them. They certainly recognized him and there was awesome joy. But they still wept, since they still did not know anything about the King and Queen.

"How did you get here?" they asked him.

He replied that the great hurricane had snatched him up and carried him someplace. He sustained himself with whatever he could find, in any way possible. Finally, he came to a sea of milk, and he understood that this milk was certainly from his mother. She had become engorged with this milk, and it had produced this sea. He had sat in that sea of milk, and had sustained himself with it, until the people of this land had come and taken him as their king.

They continued traveling until they came to another land. When they asked, "Who is your king," the people answered that they had chosen murder as their goal, and had set a murderer as their king. Then, they had found a woman sitting in a sea of

Child. He is the eighth to be reunited and is Chesed. He was called the yearling, *ben shanah* in the original, which means "son of a year." Year, however, denotes Binah (*Zohar* 3:253a), and as the son of Binah (the Queen's Daughter), he was literally, "son of a year."

blood, and had accepted her as their ruler. Since she was sitting in a sea of blood, she must have been a very fierce murderess.

They also asked to meet her, and were granted an audience. When they went to her, they saw that she was the Queen.* She was constantly weeping, and out of her tears the sea of blood was formed. When they recognized one another there was very great joy, but they still wept, since they still did not know anything about the King.

They went further, and came to another land. They asked, "Who is your king?" and the people replied that they had chosen for themselves an honored man as king, since for them, the main goal was honor. Then they had found in a field an old man sitting with a crown on his head. Such a man appeared very honored, and he was good in their eyes, since he wore his crown even in a field, so they accepted him as king.

The companions realized that this was certainly their King.* They asked if it would be possible to meet him, and they were granted an audience. When they went in, they recognized that it was the King. The joy that they experienced is impossible to imagine.

The [wealthy leaders of the Land of Wealth, who were gods in their land], who were accompanying them, did not have any idea* of what was happening and the reason for this joy.

Now the entire holy gathering* had come together. They sent* the Master of Prayer* to all lands [which had chosen evil

Queen. The ninth one to be found. She is Chokhmah.

King. The tenth and final one to be reunited. He is Kether. Once he is found, everything can be rectified (*Likutey Halakhoth, Tefillah 4:24*).

did not have any idea. Those immersed in evil have no idea of the joy of holiness.

holy gathering. That is, all ten characters in the story. Everything is rectified by a minyan of ten men who come together to pray. Whenever ten people come together to pray, they also bring together the ten men of the King, who are then with them (*Likutey Halakhoth, Tefillah 4:12*). Moreover, the entire group came together because of the prayers of the Master of Prayer (*Parparoth LeChokhmah; Mekhilta, Yithro*).

They sent. Although all the King's men were very great, they all agreed that the rectification had to be accomplished by the Master of Prayer (*Likutey Eizoth B. Tefillah 24*).

traits as their goals in life] so that he would rectify and purify them, and get them to repent their foolishness. Each land had its own foolishness and error, but the Master of Prayer had the power* to go to them and bring them to repent. He had power and permission from all the kings of these lands, since their kings* were all members of [the Holy Gathering of the King. The King had now been restored and had assembled his men, who were kings over all the factions].

The Master of Prayer left with their authority to cleanse their lands and bring them to repent.

The Mighty Warrior spoke to the King about the people in the land which had fallen into the worship of wealth. The Warrior said to the King, "I heard from you that the only way to release those who are immersed in the worship of the lust for wealth is through the path that I have to the sword."

"That is true," replied the King. The King then told the Mighty Warrior that on the road to the sword there is a path to the side. That path leads to a Mountain of Fire* upon which

the Master of Prayer. The main rectification of all the groups is through the Master of Prayer, who leads the ten in prayer. When ten men worship together, led by a proper *baal tefillah* (prayer leader), they can rectify all worlds (*Likutey Halakhoth, Tefillah* 4:12). Ultimately, everything is accomplished through the King and the Master of Prayer, the first and last characters in the story (*Parparoth LeChokhmah, Mekhilta, Yithro*).

This also stresses the importance of praying with a minyan (Rabbi Rosenfeld). **had the power.** First the Master of Prayer had brought the King's household together; now he could rectify everything else. All the attributes had fallen, and this was a reflection of the scattering of the King and his household. But now that the King and his men had been reunited, the fallen attributes could also be re-elevated (*Likutey Halakhoth, Tefillah* 4:12). Through prayer, one can break all bad traits (*Ibid.* 4:13).

their kings. Each of the King's men had become king over one of the fallen factions. Therefore, each one had the power to rectify one fallen attribute (*Likutey Halakhoth, Tefillah* 4:12).

Mountain of Fire. Rabbi Nachman also speaks of a mountain of fire elsewhere, in terms of a barrier to be overcome (*Sichoth HaRan* 191).

At the end of the story, Rabbi Nachman said that God has a fire in one place and an oven in another place, as it is written, "The word of God whose fire is in Zion and whose oven is in Jerusalem" (Isaiah 31:9) (end of story).

crouches a lion.*

Moreover, the Talmud states that the "fire" in this verse denotes purgatory, while the "oven" represents the entrance to purgatory (*Eruvin* 19a). Some say that this is a purgatory that will even exist in the World to Come (*Bereshith Rabbah* 6:6; 26:6).

The fire is on the path of the sword. As we noted earlier, the sword also represents purgatory (cf. *Targum Yonathan* on Genesis 3:24). The mountain here may be the mountain in the verse, "God of Hosts will come down to fight on Mount Zion and on its mountain" (Isaiah 31:4). This is the mountain associated with the lion, and hence the fire in the verse, "God whose fire is in Zion" (Isaiah 31:9). Thus, it is a mountain of fire.

In general, Rabbi Nachman taught that fire is a revelation of all colors, which is a revelation of God's greatness (*Likutey Moharan* 25, *Likutey Halakhoth*, *Maakheley Akum* 3:1,2). Actually, the Baal Shem Tov taught that purgatory is the shame that a sinner feels when he becomes aware of God's greatness (see *Likutey Moharan* 10).

[The colors of the fire may be related to the colors of the Child's hair, which the Mighty Warrior took. Both pertain to the path of the Warrior.]

Sexual passion is also likened to fire (cf. *Kiddushin* 81a). It is therefore quenched by the fire that represents God's greatness. This fire is the rectification of sexual desire, which in turn rectifies the lust for wealth (*Likutey Halakhoth*, *Genevah* 2:9). The Evil Urge is also likened to a mountain (*Sukkah* 52a).

The fire also represents the fire of charity, which cools the heart of the lust for money (*Likutey Moharan* 13, *Likutey Halakhoth*, *Kiddushin* 3:1).

This concept is also reflected in the Paschal Lamb. As we discussed earlier, the lamb represents wealth, and hence was the god of Egypt, which was the land of the "gods of wealth." God commanded that the Paschal Lamb (*korban Pesach*) be roasted over fire. The idolatry of money worship is very strong, and can only be broken by fire (*Likutey Halakhoth*, *Tefillah* 4:17).

The fire is also reflected in the *charoseth* into which the *maror* is dipped (*Pesachim* 114b; *Orach Chaim* 473:4). The *charoseth* is made of fruits, which have all the colors of fire. The bitter herb (*maror*) represents the bitterness of Egypt, which is the lust for money. This is rectified through the *charoseth* (*Likutey Halakhoth*, *Choshen Mishpat*; *Harshaah* 4:18, p. 106).

lion. Rabbi Nachman said that this is alluded to in the key chapter, "A lion growls over its prey: even though many shepherds are called against it, it will not be frightened of their voices nor humble himself because of their noise. So will the God of Hosts come down to fight on Mount Zion and on its mountain" (Isaiah 31:4). Zion is the place of the fire, as it is written, "whose fire is in Zion" (31:9). Therefore the fire and the lion are together.

The reference to the lion may be to the fire on the altar, which had the form of a lion (*Yoma* 21b). The *Zohar* says that this lion appeared to eat the sacrifices (*Zohar* 3:211a). This was also in Jerusalem. The name "God of Hosts" in this verse denotes Netzach and Hod.

The root of the word *korban* (sacrifice) is *karev* to draw close the Jews to their Father in heaven. This is accomplished through repentance. Therefore every sacrifice must be

When the lion wants to eat, he attacks the flocks taking the sheep and cattle and eating them. The herdsmen* know this, and watch their sheep very carefully because of him. The lion, however, does not pay any attention whatsoever to this. Whenever he wants to eat, he attacks the flocks, and even though the herdsmen strike him and shout at him, the lion does not pay any attention. He takes whatever sheep and cattle he wants, roars and eats them.

The Mountain of Fire is totally invisible.

There is another path off to the side leading to a Kitchen.*

accompanied with confession and repentance (Rabbi Rosenfeld).

Rabbi Nachman explains that there are six parts of the *nefesh* (*Likutey Moharan* 13). The lion represents the desires of the soul, that are drawn together and collected by the lion, as the lion on the altar accepts the sacrifice. The lion collects the bitterness and the blemishes of the soul and elevates it to give forth a good fragrance.

This also represents the angel Michael, the guardian of Israel, who is represented by the lion in the heavenly chariot (Rabbi Rosenfeld).

herdsmen. Literally, shepherds. These may refer to the Patriarchs, or the Seven Shepherds, who try to protect their "sheep" from the lion of purgatory. But even the merit of the Patriarchs does not help.

This may be related to the teaching that Abraham sits at the entrance to purgatory, and does not allow anyone in who is circumcised. But if a person has sinned, he removes the mark of circumcision from him (*Eruvin* 19a).

Kitchen. *Kech* in Yiddish; *beth habishul* in Hebrew. This is the "oven in Jerusalem" (Isaiah 31:9) in the key chapter (end of story). The Midrash states explicitly that the "oven" in this verse is the type of oven used for baking bread (*Tanchuma, Bamidbar* 2). The Talmud says that this is the entrance to purgatory (*Eruvin* 19a).

The concept of fire is that of consuming evil. When the fire is directed toward a kitchen, however, it turns bitter into sweet, and inedible into edible. This is the concept of Gehenom, which turns the wicked into righteous.

As discussed earlier, the desire for money comes from the curse, "By the sweat of your brow you will eat bread" (Genesis 3:19). Therefore, the desire for money is very closely related to food. It can thus be rectified by the food from the holy kitchen.

The holy kitchen also refers to charity. Rabbi Chiya once told his wife to run to a poor person and bring him sustenance, so that people will do so to her children. She asked, "Are you cursing us that our children should be poor?" He answered, "The wheel of fortune constantly turns" (*Shabbath* 151b).

Giving tithes assures one of increasing one's income, even to the point of saturation. "I will give.... until you say enough" (*Taanith* 9a). When one is satiated, one says enough. This breaks the desire for money (Rabbi Rosenfeld).

There are all kinds of food* in that Kitchen, but no fire. The food is cooked by the Mountain of Fire, and although the Mountain of Fire is very far away, there are channels and pipes* from the Mountain of Fire to the Kitchen, and these cook the food.

The Kitchen is also invisible. However, there is a sign of where the Kitchen is; birds* hover over it, and one can thus know the location of the Kitchen. By flapping their wings, the birds make the fire burn more fiercely or bank it so that it will not burn more fiercely than necessary. They thus make the fire burn as required by the food. One type of food may need one heat, while another needs a different heat, depending on the food. They make the fire burn accordingly.

[All this was what the King told the Mighty Warrior. Speaking of the "gods" of the Land of Wealth who had accompanied the

food. This food may be the food alluded to in the verse, "They saw the God of Israel, and they ate and drank" (Exodus 24:11). The *Zohar* speaks about this as the level of being nourished by the radiance of the divine (*Zohar* 1:135b). Rabbi Nachman also said that there are spiritual joys so great that they can nourish a person like food. When a person eats this spiritual "food" he no longer has any desire for the physical, especially not of material wealth.

This food is reflected in the sacrifices, which the *Zohar* calls "food of the king." The main point of the sacrifices is their fragrance, as it is written, "a fire offering, a pleasant fragrance to God" (Numbers 28:6). In the service, it represents the sacrificial readings (*Likutey Halakhoth, Tefillah* 4:15).

The Paschal Lamb also was to be roasted over an open fire, so as to provide a pleasant fragrance (*Likutey Halakhoth, Tefillah* 4:17; *Purim* 6:9).

The idea of this food is also, "Taste and see that God is good" (Psalms 34:9). **channels and pipes.** Like the heat of the heart that is brought to the stomach to "cook" the food.

The *chayoth* sweat in fear, and this sweat makes the river Dinur (*Chagigah* 13b). **birds.** In the key chapter these are alluded to in the verse, "As birds hovering, so will God of Hosts protect Jerusalem. He will deliver it as He protects it, and He will rescue it as He passes over it" (Isaiah 31:5).

Jerusalem is the place of the oven, as it is written, "Whose oven is in Jerusalem" (Isaiah 31:9). The birds protect Jerusalem. That is, they make sure that the fire is hot enough, but not so hot as to burn the food. Thus, purgatory is hot enough to atone and cleanse a person of sin, but not hot enough to destroy the sinners.

Also see "The Seven Beggars," the third day, p. 387; *Likutey Halakhoth, Melamdin* 4:13.

others, the King said,] “You must bring them in this manner. First bring them downwind [from the Kitchen] so that the fragrance* of the food will reach them. Then, when you give them the food, they will denounce the lust for wealth.”

The Mighty Warrior* did as he had been bidden. He took the leaders of the Land of Wealth, who were gods in their land. These “gods” were there because they had accompanied the Treasurer. When they had left their land with the Treasurer, the citizens had given them authority to do anything necessary, and the people of the land would abide by anything these emissaries did. These emissaries [were the most important people in their land, as well as their gods.] and no one would refute whatever they did.

The Mighty Warrior took these men who were considered gods in their land because of their wealth, and brought them along his path. When they came near the food Kitchen, he brought them downwind so that the fragrance of the food reached

fragrance. This is the “pleasant fragrance” of the sacrifice. A sacrifice was like a fine, since it involved a major monetary expenditure in ancient times (see *Sifra*, Rashi on Leviticus 6:1). However, in spending money for sacrifices, one also breaks the desire for money (*Likutey Halakhoth, Tefillah* 4:15).

The fragrance also represents the incense that was burned in the Temple (Exodus 30:34). Incense is a concept of joy, as it is written, “Incense makes joy” (Proverbs 27:9). This is diametrically opposed to money, which leads to sadness, as it is written, “In sadness (*itzavon*) you will eat” (Genesis 3:18). Thus, the lust for money can be broken by the joy of the incense (cf. *Likutey Moharan* 13).

The incense also rectifies wealth and brings it to holiness, as it is taught, “The incense brings wealth” (*Yoma* 26). As long as a person has a lust for money, he is never wealthy; he is always in debt to his desires. It is thus taught, “The more money, the more worry” (*Avoth* 2:7). The only time one is wealthy is when one has broken this desire, as it is taught, “Who is wealthy? He who has joy in his portion” (*Avoth* 4:1). This joy comes from the incense (*Likutey Halakhoth, Tefillah* 4:16).

Thus, when the Messiah comes and the Temple is rebuilt so that sacrifices and incense are offered once again, the lust for money will be totally rectified (*Likutey Halakhoth, Genevah* 2:9).

It is significant that the people of the land of wealth also brought sacrifices and incense to their gods, as we see earlier. It seems that they were trying to pervert this concept.

Mighty Warrior. The concept of Yesod. This is because Gehennom is also related to Yesod (see *Kehillath Yaakov*, s.v. Gehennom).

their nostrils. They began to beg that he give them some of these delicious foods.

Then he brought them away from the wind. They began to cry out that there is a horrible stench. He once again brought them in the path of the wind, and when they smelled the delicious fragrance of the food, they again asked that he give them some. He again took them away from the wind, and they cried out that there was a very awful stench.

“Don’t you see that there is nothing here with a vile odor?” exclaimed the Mighty Warrior. “The vile odor is coming from you yourselves. There is nothing else here that has a foul odor.”

He then gave them some of the food. * As soon as they ate * it, they began to throw away all their gold and silver. * Each one dug himself a hole.

Each person then buried himself* in the hole out of great

food. Rabbi Nathan states that this is why we recite the Sh'ma as part of the *Korbanoth* in the morning service. The concept of the *Korbanoth* is to break the idolatry of money worship, and this is enhanced by reciting the Sh'ma (*Likutey Halakhoth, Tefillah* 4:18). Afterward, we recite the Introductory Psalms (*Pesukey deZimra*), since the psalms and songs separate the good from the bad. After we break the lust for money we can elevate the sparks of holiness in the wealth (*Likutey Halakhoth, Tefillah* 4:19).

As soon as they ate. There are some forms of spiritual nourishment that, when tasted, cause a person to cast away his entire desire for money (*Likutey Etzoth B, Mamon U'Parnassah* 22).

gold and silver. This is alluded to in the key chapter in the verse, “For on that day, each man shall cast away his idols of silver and his idols of gold, which your own hands have made for you as a sin” (Isaiah 31:7) (end of story).

This happens on the Mighty Warrior's way to the sword, since the very next verse states, “Assyria shall fall by the sword, not by man...” (Isaiah 31:8), which, as we have seen, speaks of the Mighty Warrior's sword.

Another allusion to this is the verse, “They shall cast their silver in the streets, and their gold shall be like an unclean thing; their silver and gold shall not be able to deliver them in the day of God's wrath; neither shall it fill their insides” (Ezekiel 7:19; *Likutey Halakhoth, Genevah* 2:9). Now that the food fills their insides, the silver and gold have no room.

buried himself. “Then men shall go into the caves of rocks, and into holes in the earth, before the terror of God... On that day, each person shall cast away his idols of silver and his idols of gold... and leave them to the moles and the bats. To go into the clefts of the rocks and into the crevices of the crags...” (Isaiah 2:19-21) (see end of story).

shame. As a result of tasting the food, the money smelled as vile [as excrement]. * They tore at their faces and buried themselves, and could not lift their faces at all.

Each one was ashamed of the other. In that place, wealth is the greatest shame. If someone wants to insult another, he says that the other has money. Money is so great a shame, that the more money a person has, the greater his shame. Because of their great shame, they buried themselves. They could not bear to face even their friends, and much more so, the Mighty Warrior.

Each one who had a gulden* or a grush* immediately got rid of it and threw it away as fast as he could.

The Mighty Warrior then came and took them out* [of their holes and graves]. He said to them, "Come with me. Now you no longer have to be afraid of the Mighty Warrior. I myself am the Mighty Warrior."

They asked the Mighty Warrior to give them some of the food to bring back to their land. They themselves now totally rejected wealth, but they also wanted all the people of their land to abandon the lust for wealth.

The burial is also symbolic of the fact that wealth cannot follow a person beyond death. Death and burial are thus the ultimate rejection of wealth (*Likutey Halakhoth, Tefillah* 4:14). Jumping into the holes was a sort of symbolic death (see *Rimzey Maasioth, Hashmatoth; Chokhmah U'Tevunah* 12). The only true wealth that can be taken with a person is Torah and good deeds (*Avoth* 6) (Rabbi Rosenfeld).

excrement. "You shall defile your graven images overlaid with silver, and your molten images plated with gold; you shall reject them like something unclean, and say to them, 'get away from here'" (Isaiah 30:22) (see end of story). It is also written, "They shall all be ashamed of a people that cannot profit them, that are neither a help nor a profit, but a shame and a reproach" (Isaiah 30:5).

The reason that it stank so much is because they had money as a form of idolatry. However, it is taught that idolatry is just like excrement; hence, for them, money was like excrement (*Parparoth LeChokhmah, Pesachim* 118).

gulden. Yiddish. *Dinar* in Hebrew.

grush. Yiddish. *Gadol* in Hebrew.

took them out. The Mighty Warrior, *Gibbor* in Hebrew, took them out. In the Amidah, we say to God, "You are a *Gibbor* forever, O God... You bring the dead to life." Bringing the people out of the holes is an aspect of the resurrection, and this is done through the attribute of the *Gibbor* (*Rimzey Maasioth, Hashmatoth*).

He gave them the food, and they brought it back to their land. As soon as the people were given this food, they began to throw away their gold and silver. Out of great shame they hid themselves in dirt caves.*

The wealthiest ones, who were their gods, were all the more ashamed.* The inferior ones who were considered beasts were also ashamed for feeling inferior because of their lack of wealth. Now it was revealed that wealth is the main thing of which to be ashamed. This was because the foods had the special power that anyone who ate them would become extremely repulsed by money, and to him it would have a stench like excrement and filth.

They then “cast away their gods of silver and their gods of gold” (Isaiah 2:20).*

[The Mighty Warrior] then sent for the Master of Prayer,* who gave them a means of repentance and rectification, and thus purified them.

The King ruled over the entire world. The whole world returned to God, and occupied itself only with Torah, prayer,* repentance and good deeds.

Amen, may this be His will. Blessed be God forever, Amen and Amen.

The Scripture states that God has an oven in one place and that the fire is in another place, far from the oven. It is thus written, “The word of God, whose fire is in Zion and whose oven is in Jerusalem” (Isaiah 31:9).

dirt caves. *Mechiloth* (מְחִילוֹת) in Hebrew. The Talmud uses this expression for the caves through which people outside the Holy Land will crawl to the land (*Kethuboth* 111a). **ashamed.** The Baal Shem Tov thus taught that the main punishment of the wicked in the next world is shame (see *Likutey Moharan* 10).

Isaiah 2:20. Also see Isaiah 31:7. See end of story.

Master of Prayer. In the morning service, the food represents the sacrificial reading. Then the Master of Prayer must rectify them completely through the rest of the service (see *Likutey Halakhoth, Tefillah* 4:19).

Torah, prayer. Once the lust for money is rectified, then everything else is rectified (*Zimrath HaAretz*).

One should consult this entire chapter, since it relates to the concept of this story.

It is written, “Woe is to those who go down to Egypt for help, and rely on horses” (Isaiah 31:1). “The Egyptians are humans, and not gods, and their horses are flesh, and not spirit” (Isaiah 31:3). This is speaking of the land which the Land of Wealth thought would help them. They assumed that all the people were gods and their horses were angels, as we see in the story. This is why the verse concludes, “The Egyptians are humans, and not gods, and their horses are flesh...” Understand this.

“God shall stretch out His Hand, and the helper shall stumble, and the one being helped shall fall, and they shall perish together” (Isaiah 31:3). This relates to the Hand in the story. On the Hand, [the Master of Prayer] saw that both the helper and the ones seeking help would be destroyed, as mentioned in the story.

“A lion growls over its prey, even though many shepherds are called against it...” (Isaiah 31:4). “As birds fly...” (Isaiah 31:5). [This relates to the lion and the birds in the story.] Look at the story well and you will understand it. “On that day, each man shall cast away his gods of silver and his gods of gold...” (Isaiah 31:7).

“Assyria shall fall by the sword not by man...and she shall flee from the sword... and his rock shall pass away in terror” (Isaiah 31:8,9). This relates to the three powers of the sword in the story. [The expressions, “shall fall” and “shall flee” denote these powers. “His rock shall pass away in terror” denotes the emaciation, where one loses one’s strength and power.] The expression “rock” here denotes strength. [This is the third power of the sword.] Look at this carefully, and you will understand.

The section then concludes, “The word of God, whose fire is in Zion and whose oven is in Jerusalem” (Isaiah 31:9). This is the oven and fire in the story. If you look, see and understand, you will find that this chapter explains the entire story.

[All these are the words of the Rebbe, of blessed memory.]

The Rebbe, of blessed memory, said explicitly that the entire story, from beginning to end, is alluded to in this chapter (Isaiah 31). He said

everything in the story can be found in various other verses, but the main story is from the above mentioned chapter. However, no one knows how this is true except where he revealed it explicitly.

There are also other concepts in the story that are alluded to in this chapter, but we were not worthy of comprehending them. However, he said explicitly that the entire story is alluded to there.

The order* of the King and his men in the story is: The Master of

order. The ten characters in this story parallel the ten sayings with which the world was created (*Chokhmah U'Tevunah* 7). They also parallel the Ten Commandments, as well as the ten things that the Israelites had in the desert (*Parparoth LeChokhmah: Mekhila, Yithro*). They furthermore parallel the ten levels of holiness in the Holy Land (*Zimrath HaAretz*).

The following material is found at the end of the story in Hebrew:

Many concepts in the story are alluded to in verses such as, "You shall defile your graven images overlaid with silver, and your molten images plated with gold, you shall reject them like something unclean" (Isaiah 30:22). And, as it is written, "On that day, each person shall cast away his idols of silver and his idols of gold... to the digger of fruits... to go into the clefts of the rocks..." (Isaiah 2:20,21). That is, they will throw away the desire for money, which is literally idolatry. They will hide themselves in holes that were dug... as mentioned above, for money stinks, literally, like excrement. It is thus written, "They will make it strange like uncleanness. They will say to it 'Get out'" (Isaiah 30, above) and the like. One can find all the words of this above story in verses, etc.

The order of the King with his men, mentioned above, is this: The Master of Prayer and the Warrior, the Treasurer and the Wise Man, the Bard and the Faithful Friend, the Queen's Daughter with her Child, the King and the Queen.

This is their order. This is the concept of the World of Rectification (*Olam HaTikkun*).

They are ten things and they are not set in order, that is, that they are not set (the above mentioned ten) according to the order mentioned in the books of Kabbalah. However, there is a hidden meaning.

The sacred texts also teach that when the influx (*shefa*) of one attribute passes through a second attribute, and the first influx remains there, then the second attribute sometimes takes on the name of the first one. It is because of this that the order of the characters in this story [is not necessarily the same as the order of the Sefiroth].

There are also other concepts in this that are clear to those who are very expert in the sacred texts. All this our Rabbi, of blessed memory, said explicitly.

I also understood from his words that this story alludes to the death of the "Kings" and their rectification.

Prayer and the Mighty Warrior, the Treasurer and the Wise Man, the Bard and the Faithful Friend, the Queen's Daughter and her Child and the King and Queen.

This is their order. It is related to the World of Rectification (*Olam HaTikkun*).

Both the concept of the destruction and the concept of the rectification are related so that the destruction and rectification are depicted as they are on high. This involves the reasons discussed earlier.

Still, the words are hidden and sealed up. He did not reveal the mystery of this story at all. He only enlightened our eyes with verses and the above mentioned concepts so that we would know that in this story there are great, hidden, awesome mysteries. There is none among us who understands why. Happy is he who is worthy to understand something of the mysteries of these stories mentioned in this book. All of them are wondrous new concepts, very, very awesome; deep, deep, who can find them. What shall we say and what shall we speak? Who heard such as this and who saw such as these?