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THE LOST PRINCESS*

[The Rebbe] spoke up and said,* “While on my journey* I told a story. Whoever heard it had a thought of repentance.”* (*and this is the story*).

There was once a king* who had six sons* and one

The Lost Princess. Literally, “Loss of a King’s Daughter,” *Avedath Bath Melekh* in Hebrew.

This story is one of the most transparent of all the stories here, and the most easily interpreted. There is also a wealth of information in the various commentaries on this story.

[The Rebbe] spoke up and said. This is not in the Yiddish, which merely begins with the quote.

While on my journey. It was Rabbi Nachman’s custom to travel from Breslov to Tchehrin, Terkovitz (and Medvedevka) on *Shabbath Nachamu*, the Sabbath after Tisha B’Av (*Chayay Moharan* 30a #24; see *Sippurim Niflaim*, p. 160). On *Shabbath Nachamu* 5566 (11 Av; July 25, 1806), while Rabbi Nachman was in Medvedevka, he told this story (*Yemey Moharnat* 12a; *Chayay Moharan* 15b #59; *Parparoth LeChokhmah* 60:1).

A short time before this, after Shavuoth, Rabbi Nachman’s son, Shlomo Ephraim, had died. Rabbi Nachman later said that this child could have been the Messiah (*Yemey Moharnat* 11a, *Chayay Moharan* 33b #1).

thought of repentance. Rabbi Nachman later taught that, no matter how deeply one is sleeping (spiritually), one can be awakened by stories from ancient times (*Likutey Moharan* 60; *Biur HaLikutim* 60:6, 62:6). This lesson, *Likutey Moharan* 60, was taught on Rosh HaShanah after the story was told (Shabbath, September 13, 1806), and it is said to contain the key to this story. (See Introduction p. 9. Also see *Chayay Moharan* 22b #14, *Likutey Halakhoth*; *Yoreh Deah*; *Yeyn Nesech* 2:8.)

king. This refers to God (Rabbi Rosenfeld, tape). God is called a King because He plans the direction of the world, and decrees how things should go. This is known as Providence (*hashgachah*).

The first stage of this planning was the creation of the Vacated Space, in which He would create all things. This is described in the Zohar: “In the beginning of the authority of the King, the Lamp of Darkness carved out a space in the supernal Light” (*Zohar* 1:15a; *Zohar HaRakia ad loc.*; *Shefa Tal*. See *Likutey Moharan* 49).

daughter.* This daughter was very precious to him and he loved

Kabbalistically, the term "King" can relate to any of the upper three of the Ten Sefirot. These upper three sefirot are Kether (Crown), Chokhmah (Wisdom) and Binah (Understanding). (See *Zohar* 1:229; *Zohar Chadash* 45d; *Or HaGanuz* on *Bahir* 9, 16, 24, 37, 53; *Pardes* 23:13.) These may be represented by the three letters in the Hebrew word *melekh*, meaning king. They represent the intellectual powers that God created, through which He would direct the world. (Also see the beginning of story #2, p. 55.)

six sons. The six sons and the daughter allude to the seven most basic forces of creation, that is, the lower seven of the Ten Sefirot. Their names are found in the verse, "Yours, God, are the [loving] greatness (1), the strength (2), the beauty (3), the dominance (4) and the empathy (5) for all that is in heaven and earth (6); Yours, God, is the Kingdom (7)" (1 Chronicles, 29:11, interpreted Kabbalistically). (*Biur HaLikutim* 60:20).

These seven forces are reflected in the six days of creation and the Sabbath. These also parallel the six basic directions (north, south, east, west, up, down) and the center point (*Sefer Yetzirah* 4:3; *Maharal, Tifereth Yisroel* 2; see *Rimzey Maasioth*).

The six masculine forces (sons) are basically seen as parts of the power to give and create. Hence, they are also related to the six days of creation. They are the ways in which one reaches out to the six directions of creation.

The seventh force, known as Malkhuth (Kingship), is seen as being feminine. Like the womb of the female, it is seen as the power to receive and hold (and eventually give back something more perfect). It is thus the Sabbath which gives us the power to hold on to the original forces of creation and integrate them into our lives. It is also the center point, where instead of looking outward, we look inward, and integrate holiness into ourselves.

It is noted that there is a significant parallel to this in the Torah. Leah also had six sons and one daughter, Dinah (Genesis 46:8-15; *Zohar* 1:153b). Like the King's Daughter (Malkhuth), Dinah entered Shechem, the place of evil (Genesis 34:2), and could only be taken out with a clever plan (Genesis 34:13; see end of the story; *Biur HaLikutim* 60:62, 69; *Rimzey Maasioth, Hashmatoth*). One reason for this is that Leah is related to Binah, the supernal Mother (*Etz Chaim, Shaar HaKelalim* 12; *Shaar Yaakov VeLeah* 4, p. 199). **daughter.** The identity of this daughter is the key to the entire story. As we see from the context, this is the Sefirah of Malkhuth (Kingship, government), the feminine force of creation. When a king is in his chambers, he has no interaction with his subjects. It is only when he sits on his throne, and exercises kingship (Malkhuth) that his subjects can relate to him. Malkhuth also denotes government, the means by which the people receive their direction from the king. (See *Biur HaLikutim* 60:66.)

Thus, Malkhuth is seen as the ability to experience God's presence. In this respect, it is also known as the Shekhinah (Divine Presence), from the root *shakhen*, meaning to dwell (See Introduction, 18). This is related to prophecy, because when a person has a prophetic experience, the Shekhinah is said to rest upon him (See *Sanhedrin* 11a).

It is also known as the Congregation of Israel (*Knesseth Yisroel*) (Introduction, p. 14). This is because Malkhuth is like the collective soul of Israel, allowing Israel to interact with

her* very much. He spent much time with her.*

God (*Shaarey Orah* 1, p. 16a; Introduction, p. 14; *Likutey Etzoth, Ratzon* 3; see *Likutey Halakhoth, Nedarim* 4:25).

As mentioned earlier, the King is God's Intellect, represented by the three highest sefiroth, Kether, Chokhmah, and Binah. The feminine concept, through which we can receive and grasp God's Intellect, is Malkhuth, and hence it is referred to as "The King's Daughter."

The King's Daughter is thus seen as our ability to understand, especially the mysteries of the Torah (*Rimzey Maasioth, Hashmatoth; Biur HaLikutim* 60:86; see *Zohar* 1:114a, 3:248a).

Since our awareness of God's presence is enhanced through prayer, the King's Daughter is also seen as an aspect of prayer. This is also an aspect of Malkhuth. (Introduction, p. 11; from *Tikkuney Zohar* above; see *Zohar* 1:24a, 253a, etc; *Shaarey Orah*, p. 22a).

The main place where God's imminence (as well as prophecy) is enhanced is in the Land of Israel. Therefore, the King's Daughter is also seen as alluding to the Holy Land (*Zimrath HaAretz*). The Holy Land is also an aspect of Malkhuth (see *Shaarey Orah*, p. 16b; see *Zohar* 1:166a, 222b, 3:84a). This also relates to the soul of the Messiah (*Biur HaLikutim*, p. 60).

In one of the earliest interpretations of this story, Rabbi Nathan states that the King's Daughter is faith (*Alim Leterufah* 2, 26 Nissan, 5582 [1822]). [This was written before the second introduction.] However, it is primarily through faith that we are aware of God's imminence. Hence, faith is also an aspect of Malkhuth (*Zohar* 3:16b, 230a, 1:230b; *Tikkuney Zohar* 5a; *Likutey Moharan* 35:7).

On a simpler level, the King's Daughter is the spouse or soulmate that every individual seeks in life (*Biur HaLikutim* 60:14, 87, *Rimzey Maasioth, Hashmatoth*). The Talmud thus teaches that it is the way of a man to seek what he has lost (Niddah 31b). In a sense, a man's search for a wife parallels his search for the spiritual, since an unmarried person cannot be spiritually complete. (See *Zohar* 1:181b, 136a, 3:65a.)

In general, then, the King's Daughter is man's ability to experience the Divine. This is the Shekhinah (Divine Presence), which Kabbalistically is known as the Sefirah of Malkhuth.

loved her. As mentioned earlier, the King denotes God's intellectual plan to create the world. The purpose of creation was so that God would be able to do good for another, and thus reveal His loving-kindness to the world (*Likutey Moharan* 64:1). The means through which this would be attained would be through Malkhuth, the King's Daughter. Since the King's Daughter is the means through which the King's purpose is accomplished, he wishes to be as close as possible to her, and hence, he loves her. (See *Pardes Rimonim* 18:3; *Biur HaLikutim* 60:84.)

spent much time with her. Or "frolicked with her." This is God's playing with the Torah before creation (Proverbs 8:30). According to the Midrash, God spent 2000 years before creation, frolicking and delighting with the Torah (*Bereshith Rabbah*). Kabbalistically, this

One time, he was alone with her on a certain day* and he became angry at her.* He inadvertently said,* “May the Evil One take you away!”*

represents the forces of creation going through the sefirot of Chokhmah and Binah (*Avodath HaKodesh*). In Kabbalistic terms, this represents the light of the King entering the Vessels, which are represented by Malkhuth. As we have seen, Malkhuth, the Daughter, is the ability to grasp and hold.

alone together. At the beginning of the first day of creation, all the six masculine forces were being readied to create the universe. They were all expressed on the first day, since everything was created on that day (Midrash).

became angry at her. This is the concept of *tzimtzum* (constriction), where God withdraws His power (*Biar HaLikutim* 60:17). Kabbalistically, God withdrew some of His power from the vessels (Malkhuth) so that they would not be able to hold His light. The vessels would then shatter when the light of creation entered them. (See *Etz Chaim, Shaar Mati VeLo Mati*, Chapter 2, end.)

The Talmud states that when a person becomes angry, “If he is wise, his wisdom is taken away” (Pesachim 66b). Thus this anger could relate to the removal of the mental power of Chokhmah from the vessels.

The anger might have come about because God foresaw the deeds of the wicked. Therefore, He withheld the light of creation, and created physical light (Rashi, Midrash). Thus, even though God’s creative power is called light, the world was originally dark (Genesis 1:2).

inadvertently said. Literally, “A saying was thrown from this mouth” (Heb. תורוקה מפיו) or, “a word slipped out,” Yiddish (*arois-ge-chapt*).

The purpose of the shattering of the vessels was to allow free will to exist (*Etz Chaim, Shaar Derushey Nekudoth* 6, p. 116). Without a realm of evil, it would be impossible to choose between good and evil.

However, if free will is to exist, God must constrict (and restrict) His knowledge of the future. Otherwise, we become involved in the paradox of free will and God’s knowledge of the future (*Likutey Moharan* 21:4). Thus, the creation of free will through the shattering of the vessels also involved God’s withdrawing His knowledge from creation. Thus, the first word of God created the realm of evil (*Biar HaLikutim* 60:76).

May the Evil One take you away. Literally, “The no good should take you.” This is seen as the shattering of vessels (*shevirath ha-kelim*), where the shattered vessels (Malkhuth) fell into the realm of the evil husks (*klipoth*). (Second Introduction, p. 16.) This means that the power to perceive God would not be perfect in the world.

The lack of perception of God is alluded to in the darkness that existed at the beginning of creation (Genesis 1:2). Thus, Rashi points out that God’s name is not associated with darkness, and the Torah therefore says, “The darkness *He* (not God) named night.” (Genesis 1:5)

It is significant that the expression “the no good” is used here. The ten sayings of

At night* she went to her room. In the morning, no one knew* where she was. Her father was very upset,* and he went here and there looking for her.

creation represent the Ten Sefiroth. Then, the 11th saying of creation begins with “no good” — “It is no good for man to be alone.” (Genesis 2:18) This represents the realm of the *klipoth*, which is below the Ten Sefiroth. (See *Shiur Komah* 55.)

The original vessels consisted of the lower sefiroth, corresponding to the days of the week (along with Daath). Since the vessel, which is the feminine element (Malkhuth), was shattered, we would expect that the feminine element of each day would be damaged. Indeed, darkness and night are the feminine element of the first day, and God would not associate His name with them (Rashi). On the second day, the lower waters wept. On the third day, the fruit (feminine) did not extend its taste to the entire tree. On the fourth day, God reduced the moon, which also represents Malkhuth (*Chullin* 60b; see *Rimzey Maasioth*). On the fifth day, the female leviathan was killed. Finally, on the sixth day, it was Eve who was first tempted to sin.

The exile of Malkhuth to the realm of evil was later reflected in the exile of the Shekhinah with the destruction of the Temple (Rabbi Rosenfeld). It was also reflected in the fact that the Holy Land was occupied by other nations (*Zimrath HaAretz*).

The fact that the feminine element is trapped in the realm of evil is also represented later by the fact that the wives of the patriarchs were taken by the Philistines. This was true of both Sarah (Genesis 12) and Rebecca (Genesis 26) (*Rimzey Maasioth, Hashmatoth*). It is also reflected by the fact that King David, who represents Malkhuth (royalty) originated from an act of incest, after his ancestor Lot left Sodom. David was a descendant of Moab, who was born from a liaison between Lot and his daughter (Genesis 19). The Midrash thus says, “Where did God find David? In Sodom” (*Bereshith Rabbah* 41:4, 50:10; *Yebamoth* 77a, *Rimzey Maasioth, Hashmatoth*).

That night. Night is seen as the time when the forces of evil have power (*Biur HaLikutim* 60:21). The shattering of vessels took place during the original darkness that existed at the beginning of creation.

no one knew... (See *Rimzey Maasioth*). At the time of creation, Malkhuth left the universe of Atziluth (closeness), which is the universe of the Sefiroth, and entered Beriyah (creation), the universe of the throne (see Ezekiel 1:26). This, however, is also the realm of the *klipoth* (see *Shaar HaKavanoth, Derushey HaLaylah* 4, p. 352; *Pri Etz Chaim, Tikun Chatzoth* 1). **upset.** It is thus written, “For a short moment I forsook you, but with infinite kindness I will have compassion on you” (Isaiah 54:7). God also said, “Bring an atonement for Me because I reduced the moon” (*Chullin* 60b; *Rimzey Maasioth*). The Talmud also teaches that God said, “I am with him in trouble” (Psalms 91:15) (Rabbi Rosenfeld, notes) and that God mourns the destruction of the Temple (*Berakhoth* 3a; Rabbi Rosenfeld, tape). Also, God weeps because of the exile (*Berakhoth* 59a; Rabbi Rosenfeld, notes). (See *Shiur Komah* 56).

The concept is that God created the world to do good. However, in order to give free

The viceroy* realized that the king was very upset. He stood up and asked [that the king] give him a servant,* a horse,* and

will, God had to create evil, as discussed earlier. Moreover, in order to maximize man's reward, God made the challenge as great as possible (*Avoth* 5:23, see *The Handbook of Jewish Thought* 3:25). This would mean that those who passed the test would have the maximal reward, but it also meant that many others would fail. Since God's purpose would not be realized through these people, God (the King) is said to grieve. It is thus written, "God regretted that He made man on the earth, and He grieved in His heart" (Genesis 6:6).

viceroy. *Sheni lemalkhuth* in both Hebrew and Yiddish; literally, "second in the government". This is the viceroy, chamberlain, or prime minister. The identification of the viceroy is very important, since he is the second main character in the story.

In general, the viceroy is identified with Israel as a whole (Introduction, p. 17), especially the souls of Israel (*Rimzey Maasioth*). Israel is seen as God's second in command when it comes to directing the world and bringing about the final goal. Thus, the word *sheni* (שני), can be seen as an abbreviation of *shoresh nishmoth yisrael* (שורש נשמת ישראל), "the root of the souls of Israel." The viceroy also represents every Jew, who is seeking out the King's Daughter, and trying to find the Divine (Introduction, p. 17; *Zimrath HaAretz*).

But in particular, the viceroy represents the righteous man or tzaddik in each generation (Introduction, p. 17). Thus, as we shall see historically, he takes the form of both Adam and Noah.

In general, the one time that the Torah speaks of a "second to the king" is in relation to Joseph (Genesis 41:43). Joseph is the concept of tzaddik (*Zohar* 3:26a, 101a, 236a). This is related to the sefirah of Yesod (foundation) : it is written, "The tzaddik is the world's Yesod" (Proverbs 10:25). Yesod usually denotes the concept of penetration; hence the viceroy must penetrate the realm of evil in order to free the princess.

This is very much like Joseph, who penetrated the defilement of Egypt to become a tzaddik (in rejecting Potiphar's wife, Genesis 39:8), and the "second to the king." The chain of events is that after becoming a tzaddik, he became second to the king.

Since Yesod is the sixth sefirah, it represents the 6th day of creation, when man was made. Hence, the viceroy can also represent mankind as a whole, or Israel, who is the heart of mankind.

In Kabbalah, Rachel is very often identified as the Shekhinah (see *Shaar HaKavanoth loc. cit.*). She was also in exile, brought up in the home of the wicked Laban. Jacob, who was the tzaddik of his time, had to free her from this realm of evil (*Biur HaLikutim* 60:26, *Rimzey Maasioth*, *Hashmatoth*).

servant. This is the soul (*Rimzey Maasioth*). This was left behind before the viceroy went to find the gold mountain. From the context, however, it appears that the servant here represents human logic (see below).

horse. The body (see *Rimzey Maasioth* 6; see *Likutey Moharan* 12:4; *Tikkuney Zohar* 70:134a). The horse was left behind outside the first castle.

some money* for expenses, and he went to search for her. He searched for her* very much, for a very long time, until he found her. (Now he tells how he searched for her until he found her.)

[The viceroy] traveled back and forth for a long time, through deserts, fields and forests. He searched for [the princess] for a very long time. Finally, while traveling through the desert,* he saw a path to the side.* He thought it over.* “Since I have traveled for so long in the desert and cannot find her, let me follow this path. Perhaps it will bring me to an inhabited area.”

He continued traveling for a long time until he finally saw a castle.* Many soldiers* stood around it. The castle was beautiful,* and the troops around it were standing in a fine order.

[The viceroy] was afraid that the soldiers would not let him

money. This is worldly goods (*Rimzey Maasioth*). Money will be of no avail on the golden mountain. Later, the viceroy receives a purse with which he can have all the money he wants. It seems that money may refer to merit or good deeds.

He searched for her. Going to seek the princess is, in itself, a very great thing. The forces of evil want us to feel that awareness of God is a mere illusion (*Rimzey Maasioth*).

desert. Midbar. The world *midbar* comes from the root *davar*, meaning “to speak.” This alludes to words of prayer. Also, the desert is a place of isolation, where one is alone. Hence, the desert refers to *hithbodeduth*, individual, isolated prayer and meditation (Rabbi Rosenfeld, tape and notes).

According to Rabbi Nachman, the desert also alludes to faith, since going into the desert with Moses was a supreme act of faith on the part of the Israelites (*Likutey Moharan Tinyana 5:15*).

A desert is also a dry place. It may denote the fact that when one first sets out to serve God, one does not feel any accomplishment; one feels that one’s worship is dry and lifeless.

path to the side. This indicates that in order to find the princess, the tzaddik must leave the well-trodden path, and seek the side paths (see *Likutey Moharan on hithbodeduth*). There is a Breslover tradition that this side path is *hithbodeduth*, meditation.

thought it over. Meditated on it and thought it over well (Rabbi Rosenfeld).

castle. (mivtzar in Hebrew; schloss in Yiddish). Later, she would be in a pearl castle. Now, however, she was in the realm of evil. Kabbalistically, *mivtzar* denotes the universe of *Beriyah* (see *Kehillath Yaakov*).

soldiers... These are the troops of evil that guard its realm. They are reflected in the armies of occupation that held the Land of Israel (*Zimrath HaAretz*). These soldiers can also denote a person’s fantasies and imaginations (see *Likutey Moharan 25:1,3*).

beautiful. The realm of evil resembles the realm of good, but it is illusory (Rabbi Rosenfeld).

enter. But he thought it over, [and said to himself,] "I will go ahead* and see what happens."

He left behind his horse* and went up to the castle. [The soldiers] let him [come in], doing nothing to stop him.* He went from room to room without being challenged.

Finally he came to the main hall.* He saw the king* sitting there with a crown [on his head].* There were also many soldiers, as well as musicians with their instruments in front of them. It was [all] very pleasant and beautiful.*

Neither the king nor anyone else asked him any questions.* He saw delicacies and fine foods* there, and he ate.* Then he

I will go ahead... The tzaddik does not fear the realm of evil (Rabbi Rosenfeld). The Talmud says that a perfect tzaddik cannot be harmed by evil (*Berakhoth* 7a). "Also when I walk in the valley of the death shadow I will fear no evil, because You are with me." (Psalms 23:4)

He left behind his horse. That is, he left behind his body (see *Rimzey Maasioth*). This indicates that this was completely a spiritual experience. Meditation and prayer can bring one to "divestment of the physical" (*hithpashut ha-gashmiuth*) (*Orach Chaim* 98:1). Moreover, if this is speaking of Adam, as we shall see, then he was entirely on a spiritual level (Ari, *Likutey Torah*).

doing nothing to stop him. The viceroy can enter unhindered, since Evil has no power on its own.

main hall. *Paltin*, literally palace; *palatz* in Yiddish. *Hekhal* denotes Malkhuth (see *Zohar*). This might indicate Malkhuth of Beriyah (universe of creation).

Actually, the light of Malkhuth is in Chesed of Beriyah (*Etz Chaim, Shaar Shevirath HaKelim* 3, p. 126).

king. This is the king of evil (see *Likutey Moharan* 1).

with a crown... There is Kether on the side of evil, just as there is one on the side of good (see *Likutey Moharan* 242; *Etz Chaim, Shaar Derushey ABYA* 3,4). The *Zohar* also speaks of the "Crowns of Evil" (*Tikkuney Zohar* 69:108b).

pleasant and beautiful. But in the realm of evil, all beauty is an illusion (Rabbi Rosenfeld, tape).

questions. No one questions him. It is easy to enter the realm of evil, and no one questions you. There are no barriers (Rabbi Rosenfeld). "He who comes to defile himself, they open up for him" (*Yoma* 38b). This is in contrast with the giants, who later interrogate him and discourage him.

delicacies and fine foods. In the realm of evil, all worldly enjoyments can be found (cf. *Zimrath HaAretz*).

He ate. It appears that it was permissible for him to eat the food. Possibly, he did not

went to lie down* in a corner to see what would happen.

He saw the king issue a command to bring the queen. [People] went to fetch her. There was a great uproar as they brought forth the queen, and the orchestra played and [the choir] sang.* [People] set up a throne for [the queen], and sat her next to [the king].

She was the [lost] princess!* As soon as the [viceroy] saw her, he recognized her. The queen looked around, and seeing someone lying in the corner, recognized him.* She stood up from her throne, and went over and touched him. "Do you know me?" she asked.

"Yes," he replied. "I know you.* You are the king's daughter who was lost."

He then asked her, "How did you get here?"

She replied, "It happened when my father said [that the Evil One should take me]. This is the place of Evil."*

He told her that her father was very grieved and had tried to find her for many years. "How can I get you out of here?" he asked.

realize that he was in the place of evil and could not eat the food. This may have been the reason that he was weakened. It may have also been the reason that he did not have the power later to refrain from eating.

he went to lie down. He was merely an onlooker, not a participant. This may have been the result of his eating there.

orchestra played... This is obvious from the Yiddish. The Hebrew is somewhat ambiguous. It is interesting that music plays an important role here. Rabbi Nachman says that music comes from the birds (*Likutey Moharan* 3). Music from the Other Side comes from the birds of the Other Side (cf. *Zohar* 1:217b). These derive their life energy from the "breasts" of Malkhuth (*Etz Chaim*, *Shaar HaKlipoth* 2; *Likutey Moharan* 3). Hence the King's Daughter is the one who nourishes the entire realm of the Evil One, basically through this music.

She was the [lost] princess. Not only is the princess a captive there, but she is also a queen. This is because the Other Side gets all its nourishment from Malkhuth. (See previous note.) **recognized him.** This is because the tzaddik is always close to the Shekhinah. All his prayers are for her (Rabbi Rosenfeld, tape).

I know you. Thus the tzaddik is able to find the holy sparks, even in the realm of evil. He sees good even in the midst of evil.

of Evil. Literally, "of the no good." This is the physical world (see *Zohar* 2:223b).

She said,* “It is impossible to get me out unless you choose yourself a place* and remain there for an entire year.* All that year you must long* to get me out. Whenever you are unoccupied you must only yearn, seek and look forward to freeing me. You must [also] fast.* Then, on the last day of the year,* you must

She said. The Shekhinah itself tells the person how to free her (Introduction, p. 18). **choose yourself a place.** In order to free the Shekhinah from the realm of evil, a Jew must choose for himself a place and sit there each day; whenever he has time. He must seek her and look forward to freeing her (*Likutey Etzoth, Ratzon 3*).

remain there for an entire year. Or, “sit there...” This cannot mean an actual year, since the first test is a manifestation of Adam, and Adam ate from the tree of knowledge on the day he was created (*Sanhedrin 38b*). However, as we shall see, a year also denotes the understanding of one of the 70 aspects of the Torah. Thus, he was to remain there until he understood an aspect of the Torah. Adam understood an aspect of the Torah on the day he was created; therefore, he was able to name the animals (Genesis 2:19, 20). He was aware enough of the essence of the Torah to give the animals names that would be appropriate for the Torah.

you must long. The way to free the Shekhinah is to yearn constantly for her (Introduction, p.19). This was King David's task (*Shaar HaKavanoth loc. cit.*). He constantly yearned: “My soul thirsts for God, for the living God (Psalms 42:3), and, “For my soul thirsts for you; my flesh longs for you” (Psalms 63:2) (*Zimrath HaAretz*).

fast. This is to purify the body. The Torah uses anthropomorphisms, wherein all aspects of God's providence are likened allegorically to parts of the body. Therefore, the human body reflects the entire structure of the divine realm. Thus, by fasting, one purifies the body, and at the same time rectifies all spiritual concepts (*Biur HaLikutim 60:85*).

Also, it is taught that the brain is usually nourished by the body. When one is fasting, however, the body is nourished by the brain (*Shaar Ruach HaKodesh*, p. 25). This helps bring a person to a state of expanded consciousness (*mochin de-gadluth*). When seeking to free the Shekhinah, one needs to be in this particular state of consciousness, and hence must be especially careful regarding eating and drinking (*Biur HaLikutim 60:8*).

When a person is not careful regarding eating, it is easy for him to forget his goal. It is thus written, “You should not eat and be satiated... and forget God your Lord” (Deuteronomy 8:12, 14). (*Zimrath HaAretz*; see *Likutey Moharan 17:3*) Fasting thus helps keep a person in the necessary state of longing and desire. Nowadays, since fasting is difficult, the main thing is to maintain desire (*Likutey Etzoth, Ratzon 3*).

It is also possible that he had to fast to rectify his eating in the place of the No Good. **last day...** That is, when the new level of understanding is complete. This is Rosh HaShanah, the holiday that comes when the new moon is seen. As mentioned earlier, the moon was reduced in size as a result of the King's statement. When the new moon is seen, the moon begins to increase in size, and this is seen as the beginning of the rectification of

fast and go without sleep for the entire twenty-four hour period.”

[The viceroy] went and did [exactly what she told him]. On the last day, at the end of the year, he fasted and did not sleep. Then he stood up, and was headed toward [the castle], when he saw a tree* with very, very beautiful apples. It was very desirable to the eyes,* and he ate an apple.* As soon as he ate the apple, he immediately fell asleep,* and he slept a very long time.

His servant* tried to wake him up, but he could not. When he finally woke up, he asked his servant, “Where in the world am I?”

Malkhuth. It is thus written, “Seek God when He can be found” (Isaiah 55:6), and our sages (cf. *Rosh HaShanah* 18a) say that this refers especially to Rosh HaShanah. This is also the time that the Shekhinah can be found and freed (*Rimzey Maasioth, Hashmatoth*). Rosh HaShanah was also the day Adam was created.

he saw a tree. On the last day, the Evil One makes it particularly difficult (Introduction, p. 19). The princess herself says this to him. It is thus written, “Evil will come to you in the end of days” (Deuteronomy 31:29). At the last minute, the forces of evil marshal all their powers.

It was very desirable to the eyes. This is a paraphrase of Genesis 3:6. There it relates to Eve. This was the test of the first humans, Adam and Eve. The viceroy here represents the first humans. Adam and Eve had the first chance to rescue the King’s Daughter. (See *Tikkuney Zohar* 65:98b; *Etz Chaim* 1:111, 113; *Shaar Derushey Nekudoth* 3.)

apple. It is interesting that the story has the fruit as an apple. In the Midrash and Talmud there are various opinions as to what the fruit was. Some say that it was a fig, a grape, an ethrog, and even wheat (*Berakhoth* 40a etc.; see *Zohar* 2:15b).

asleep. This denotes the loss of the higher state of consciousness (Introduction, p. 19; see *Etz Chaim, Shaar HaNesirah* 1). As such it is like a spiritual death, one sixtieth of death. This is reflected in the Torah, where, during the ten generations from Adam to Noah, essentially nothing of significance happened. It is as if the human race was in a state of sleep during this time. But at this time, humanity was still one, and it could have been easily rectified.

This sleep is reflected in the exile that the Israelites underwent in Egypt (*Biur HaLikutim* 60:76, 79; see *Zohar* 2:189a, b). This exile was a result of Adam’s sin (see *Shaar HaKavanoth, Pesach*, 1, p. 137). The Egyptian exile also came as a result of a lack of faith on the part of Abraham, as we see from his speech, “How will I know...” (Genesis 15:8; *Biur HaLikutim loc. cit.*). As we have seen, faith is one aspect of the King’s Daughter. servant. The servant is not affected by this. The main effect is in the viceroy, Zer Anpin, the supernal man. Even the souls are not affected by this sleep. The servant represents intellect. The person fell into desire, so his intellect tried to wake him. During the second sleep, the servant did not try to wake him.

[The servant] told him exactly what had happened. "You slept for a very long time — for many years. I survived by eating this fruit."

[The viceroy] was very upset. He went [to the castle] and found [the princess].* She lamented to him, "If you had come [directly] on that day, you would have freed me from here. But because of one day, you lost [everything]. But it is very difficult not to eat, especially on the last day, when the Evil Urge* is very strong."

"Now find yourself a place again, and remain there for another year. This time, you are permitted to eat* on the last day, but you may not sleep. Do not drink any wine [on that day] so that you will not fall asleep. The main thing is [avoiding] sleep."*

[The viceroy] went and did [as she had instructed him]. On the last day, as he was heading toward [the castle],* he saw a flowing spring.* It was red in color and smelled like wine. He asked his

and found [the princess]. After the first incident, the princess is still in her original place and it is easy for him to find her (*Rimzey Maasioth*). This is because humanity was still one. Humanity did not have to change its status to rectify the Shekhinah.

Insofar as this sleep represents the Egyptian exile, this means that after the exile, prophecy still existed. One could have the Divine Presence rest on him through prophecy. Indeed, the greatest revelation of all would take place at this time, as well as the prophecy of Moses, the greatest that would ever exist. (See *Biur HaLikutim* 60:79.)

Evil Urge. *Yetzer Hara* in Hebrew.

you are permitted to eat... This time it is easier.

main thing is [avoiding] sleep. In order to free the Shekhinah, one must be in a proper state of consciousness. Moreover, the forces of evil have power over a person when he sleeps (*Biur HaLikutim* 60:24). This is why we must wash our hands when we awaken from sleep (cf. *Shabbath* 108b; *Rimzey Maasioth*, *Hashmatoth*).

heading toward [the castle]. He was going toward Malkhuth. This is speaking of Noah. The Kabbalists say that the vineyard that he planted (Genesis 9:20) represents Malkhuth (Recanti). Wine can help a person reach the correct state of consciousness to interact with Malkhuth; this is why we make kiddush on wine on the Sabbath. But, misused or forbidden wine has the opposite effect (Recanti).

saw a flowing spring. A spring is seen as a means of purification. Therefore, it should represent something that could be of help to him. But the Evil Urge always tries to disguise evil as good. (Also see *Biur HaLikutim* 60:74).

servant,* “Do you see this? It’s a spring and should contain water. But it has a red color and smells like wine.”

[The viceroy] went and took a taste* from the spring, and he immediately fell asleep for many years. He remained asleep for seventy years.*

He asked his servant. The first time, he simply ate the fruit because he desired it. This time, he discussed it with his servant. [This would seem to indicate that his servant was his intellect and logic.] As soon as one begins to use formalistic reasoning where something forbidden is concerned, one is on the way to one’s downfall (Introduction, p. 20).

In the first case, the viceroy was drawn by simple desire. Here the problem is more one of intellectual curiosity. This is a mental desire rather than a physical desire. He needed an excuse, because he knew that wine would take away his mental capacity.

took a taste. The viceroy is now in the role of Noah. Noah could have freed the Shekhinah and brought about the final rectification, but he lost the opportunity by getting drunk (Genesis 9:21; Introduction, p. 16; see Recanti, *Adir BeMarom* 11b). Wine brings on sleep (*Likutey Halakhoth*, *Yeyn Nesekh* 2:8).

This is related to the wine of Achashverosh at the end of the seventy year period of exile (*Likutey Halakhoth*, *Purim* 1:1; *Biur HaLikutim* 60:76).

Mankind thus fell in two ways, once through Adam and once through Noah. The Talmud says that one of the sages used to pray, “Lord of the universe, we wish to do Your will, but we are held back by our subjugation to the nations and by the leaven in the dough” (*Berakhoth* 17). Rashi explains that the leaven is the Evil Urge.

The Evil Urge came about through Adam’s sin, because afterward evil became internalized in man. The Midrash speaks of Adam as the dough (*issah*) of the world (see *Shabbath* 33). Thus the “leaven in the dough” is the internalized evil in man.

Subjugation to kingdoms, on the other hand, came about from Noah’s sin. Immediately after the account of Noah’s drunkenness, the Torah speaks of how the world was split into seventy nations. (There are seventy nations mentioned in Genesis 10; see below.) This is the second element that makes it more difficult to free the Shekhinah. **seventy years.** In *Likutey Moharan* 60, which is said to be a key to this story, Rabbi Nachman says explicitly that a seventy year sleep means that one is in such a state of constricted consciousness, that he is blocked from all seventy faces of the Torah (Introduction, p. 19; *Likutey Halakhoth*, *Yeyn Nesekh* 2:8; see *Zimrath HaAretz*). This indicates that one is in the lowest level of defilement (*Biur HaLikutim* 70:70). It is taught that “there are seventy faces to the Torah” (*Otiot-DeRabbi Akiba*), that is, the Torah can be interpreted in seventy different ways. In Hebrew, the word *shannah* (שנה) means a year. The same word (שנה) can also mean “study” as well as “difference.”

Thus, Noah’s sleep was considered to have been seventy years because it resulted in the world being divided into seventy nations and seventy languages. This also led to the rise of secular wisdom, which draws a person away from the seventy faces of the Torah (*Likutey Halakhoth*, *Orach Chaim*, *Kaddish* 7).

Meanwhile, many soldiers* passed by, along with their baggage trains* with their equipment. The servant hid* himself because of the soldiers.

Then a chariot* and carriages* passed by, carrying the

The seventy year sleep also alludes to the seventy years of exile in Babylon after the destruction of the First Temple. Of this exile, the psalmist says, "We were like dreamers" (Psalms 126:1). (*Zohar* 2:189b; *Biur HaLikutim* 70:71; see *Shaar HaKavanoth, Purim*). This is the significance of the story of Choni HaMaagal I (the grandfather of the one who made the circle), who slept during the seventy years of the Babylonian exile (*Taanith* 3:9, 16b; *Likutey Moharan* 60:9; *Biur HaLikutim* 60:80). This was related to Noah's wine; and at the end of the seventy years, Achashverosh made a feast with wine (*Esther* 7:2; *Likutey Halakhoth, Purim* 1:1).

It is significant that this exile was in Babylon, the place where the world was divided into seventy languages. The exile in Babylon was thus meant to rectify Noah's sin (*Bereshith Rabbah* 36).

The seventy years also allude to a person's life (Psalms 90). The average person can live an entire lifetime and not rise above constricted consciousness. Of course, if he is worthy, during his seventy years, he can rise through each of the seventy faces of the Torah (*Likutey Halakhoth, Sefer Torah* 2:11; *Kibud Rabi VeTalmid Chokham* 2:3).

The two episodes therefore relate to the two main tests that a person has in life. The apple represents simple desire. A person can fall from his level (sleep) because he succumbs to his desires, but he does not sleep "seventy years," and the Divine Presence is still there waiting for him when he wakes up.

But a person can also fall because of intellectual curiosity, and thus become involved in atheism and disbelief. When a person drinks this "wine," he falls away from all seventy faces of the Torah. Moreover, when he wakes up, the Divine Presence is no longer waiting for him. (This is the *Shibud Malkhuth* mentioned earlier which is gentile wisdom.)

It is therefore significant that although the servant tried to wake him the first time after he had eaten the apple, this time the servant made no such attempt. Furthermore, since the servant has been co-opted, when the viceroy continues his quest, the servant will be left behind.

soldiers. Some say that these were the soldiers from the castle bringing the princess (Rabbi Rosenfeld, tape). The soldiers also represent the troubles that a person undergoes (Introduction, p. 19). They also represent fantasies (*Likutey Moharan* 60:9).

baggage trains. *Obazin* in Yiddish (See Story #12, p. 322).

servant hid. Since the servant had been an accomplice this time.

chariot. *Merkavah* in Hebrew. This is the *merkavah* that Ezekiel saw after the first exile. This was the last prophecy that occurred during the exile. The chariot-*merkavah* is what is carrying the princess, as we see later. *Merkava* represents the Shekhinah going into exile.

carriages. *Agaloth izav* in Hebrew. See Numbers 7:3, where it is usually translated "covered wagons" (see *Living Torah*). These were the wagons that carried the Tabernacle when it was transported.

princess. She stopped there next to [the viceroy] and descended, sitting next to him. She recognized him and tried very hard to wake him up,* but he could not be awakened.

She then began to complain* to him. He had spent so much effort and great toil for many years to free her, but then on the very day that he would have been able to free her, the opportunity was lost. She wept very much. "It is a very great pity, both upon him and upon me. I have been here such a very long time, and I cannot leave."

She then took the kerchief* from her head, and wrote on it with her tears,* leaving it next to him. She then got up, sat in her chariot, and left.

tried... to wake him up. The Shekhinah itself tried to wake mankind (Israel) up but it could not (Rabbi Rosenfeld, notes, tape). When a person loses faith because of intellectual curiosity, then even manifestations of the Divine cannot arouse him.

complain. The Divine Presence complains that we do not free her (see *Zohar* 3:42a, b).

kerchief. *Patsheila* in Yiddish. The kerchief here is worn around the head. It therefore denotes the surrounding forces (*makifin*) around the mentalities of the Shekhinah (*Zimrath HaAretz*).

The concept of *makifin* (surrounding lights) denotes ideas that the intellect cannot grasp (*Likutey Moharan* 21:4; *Likutey Moharan Tinyana* 6:7; also see *Likutey Moharan* 35:9). By giving him her kerchief, she is giving him an idea that his mind cannot grasp. Logically, she cannot be found. In order to find her, the viceroy will have to be able to transcend logic.

This may refer to the prophecies of redemption that were given during the seventy years of Babylonian exile.

This is the first mention of her kerchief. Some say that it denotes the Torah that he lost, and now cannot understand (*Rimzey Maasioth, Hashmatoth*; see below).

wrote... tears. The Talmud speaks about God weeping and shedding tears for sending His children into exile (*Berakhoth* 49). Rabbi Nachman explains that these tears denote God's providence over the Israelites to keep them from harm (*Likutey Moharan* 250). The message is that the Shekhinah is still involved in watching the Israelites. Also, Rabbi Nachman teaches that tears have the power to push out the evil side of Malkhuth (*Likutey Moharan* 36:4). Therefore, her tears will give him the power to push out the power of the evil Malkhuth, and be wholehearted in seeking her.

It is also possible that in doing this, she teaches him the power of tears. Later, we will see that whenever his faith is questioned, he weeps, and thus overcomes all obstacles. This is to be contrasted with the first time, when she gave him specific instructions. This time she writes it in tears, which can barely be seen.

When [the viceroy] woke up, he asked his servant, "Where in the world am I?" [The servant] told him everything that had happened. [He told him] that many troops had passed by, and that a chariot had come. [A woman] had wept over him and had lamented that it is a great pity both on him and on her.

[The viceroy] then noticed the kerchief* lying next to him. "Where did this come from?" he asked.

[The servant] replied that [the woman] had written on it with tears.

[The viceroy] took it and held it up to the sun.* He began to see the letters and could read what was written on it. [It contained] all her lamentations and grief. [He also read] that she was no longer in the castle.* He must now search for a golden

It is significant to note that Moses wrote about his own death with tears (*Bava Bathra* 15a).

noticed the kerchief. When he wakes up, his intellect (the servant), makes him aware of the Torah that he has lost (*Rimzey Maasioth, Hashmatoth*).

the sun. Rabbi Nachman teaches that the sun is the wisdom in each thing (*Likutey Moharan* 1). Thus, we are only aware of the providence of the Shekhinah through Chokhmah, consciousness.

Rabbi Nachman also teaches that the sun is the tzaddik (*Likutey Moharan* 49:7). If one wishes to see the true power of tears and faith, one must hold it up to the light of the tzaddik (Rabbi Rosenfeld, tape).

The kerchief is *makifin*, which cannot be understood. Only when one holds it up to the "sun" can one begin to read its message. Otherwise the writing is invisible.

This may also denote the way to *ruach ha-kodesh*. Until the destruction of the First Temple, it was common (*Megillah* 14a). But after those seventy years, prophecy ceased to exist, and the only way to reach *ruach ha-kodesh* would be through *maaseh merkavah* — the message left by the princess on the *merkavah*. This was not something open and obvious to all; it was written in invisible ink, that could only be understood when held up to the sun. *Merkavah* can only be taught to "*chokham, ha-meven mi-dato*." One must have the light of Chokhmah to learn it (*Chaggiah* 11b).

no longer in the castle. After the first time, she was still in the castle, but now she had moved far away (*Rimzey Maasioth*; see *Biur HaLikutim* 60:79).

After Adam's sin, the Divine Presence was still in a place where she could be freed by any human being. But after Noah's sin, only the descendants of Shem, and then of Abraham and Israel could free her. She is thus in a much more distant place.

This is reflected in the two exiles. After the exile from Egypt the Divine Presence could still be found through prophecy. But after the Babylonian exile, prophecy ceased to exist.

mountain* and a pearl castle,* and there you will find me.

To find the Divine Presence would thus be a much more difficult task.

Also, at first the viceroy was able to choose any place he desired. Now he would have to find the golden mountain before he could free her.

golden mountain. This is the key to the entire second part of the story. From the context, the fact that the mountain is made out of gold alludes to the fact that ordinary wealth and riches are not worth anything there. This is obvious from the last giant's question, "What is valuable there?" Thus, the Shekhinah is hidden in a place of untold wealth. As we shall see from the context of the story, this appears to be the World to Come.

In the lesson which is said to be the key to this story, Rabbi Nachman teaches that for deep understanding of the Torah (finding the Shekhinah) one needs great wealth. Thus, in order to find the King's Daughter, one must first find a golden mountain. (Introduction, p. 24; see *Likutey Moharan* 60:9).

The need for this wealth is alluded to in the ark, which was covered with gold. Paralleling the ark in the Temple on earth, there is one in the Temple on high (see below, p. 53). Thus, the mountain can allude to the Temple on high, which is on the Temple mount. This would be the source of wealth from the side of holiness (see *Rimzey Maasioth, Hashmatoth*).

One reason that it is so difficult to find this, is because the ark does not take up any space (*Bava Bathra* 99a).

Perhaps the mountain represents the ark, since prophecy came from between the two gold cherubs, over the golden ark. This is now hidden on high.

This may allude to the place of souls. Indeed, it is taught that the purification of souls parallels the purification of gold (*Shaar HaKavanoth, Pesach* 1; *Pri Etz Chaim, Shaar HaMatzoth* 1). It is also taught that the Shekhinah walks through paradise, the place of the souls of the righteous, in the universe of Beriyah (*Shaar HaKavanoth, Tikun Laylah* 4; see *Pri Etz Chaim*). This may be related to *Aravoth*, where God keeps His treasures as well as souls (*Chagigah* 12b).

Originally, the Shekhinah could be freed by keeping the seven commandments of Noah. But now it requires keeping all 613 commandments of the Torah. It does not take any money to keep the seven commandments, but keeping all 613 requires money. There are many ritual objects that one must purchase.

From the context of the story, the golden mountain seems to be the World to Come (See end of story #7, p. 152).

Some say that this is alluded to in the verse: "Its stones are the place of sapphires, and it has gold dust. No bird of prey knows that path; neither has the falcon's eye seen it. The proud beasts have not trodden on it; nor has the lion passed it by" (Job 28:6-8). Hence, later in the story neither the birds nor the beasts know it (*Bur HaLikutim* 60:67; *Rimzey Maasioth, Hashmatoth*).

Significantly, according to the Talmud, this is speaking of the wealth of Sodom (*Sanhedrin* 109a; *Zohar* 1:106a). Therefore, this is wealth that has fallen into the domain of evil, and must be lifted up again (see *Sichoth HaRan* 4).

[The viceroy] left his servant behind* and went alone to find her. He traveled for many years. He concluded that he certainly would not find a golden mountain and a pearl castle in any civilized area,* since he was an expert in geography.* Therefore, [he said,] "I will go into the deserts."

He searched for her for many years in the deserts. Finally, he met a huge man.* He was such a huge giant that he could not be

However, the verses go on to say, "But where can wisdom be found... it cannot be gotten for gold..." (Job 28:12, 15). It then says "From where does wisdom come... It is hidden from the eyes of all life (beasts; *chai*), and kept shut out from the birds of the air... But God understands its way and knows its place... When He makes a weighing for the wind..." (Job 28:20-26). This can denote the Torah (see *Zohar* 3:256b).

According to the *Zohar*, this is speaking of Yesod of Chokhmah (Rabbi Chaim Vital on *Zohar* 3:193b; also see *Zohar* 1:29b, 2:123a, 3:61b). This is the pleasure (Yesod) that one has from intuitive knowledge (Chokhmah). The pleasure that one can have from a flash of insight can be much greater than that of gold. This insight may be the golden mountain that the viceroy is seeking. People discourage him and say that it does not exist. **pearl castle.** Some say that this is the Holy of Holies in the Temple on high (Proverbs 3:15; *Rimzey Maasioth, Hashmatoth*). Furthermore, this may relate to Abraham, who had both a daughter (*Bava Bathra* 16a) and a pearl (*Bava Bathra* 16a). This pearl also denotes wisdom (Rashba on *Eyn Yaakov*; see *Bur HaLikutim* 60:73; *Rimzey Maasioth, Hashmatoth*).

A pearl is said to be related to dreams (*Tikkuney Zohar* 70, 129b). (See *Bahir* 41. This is related to the vowel point *cholem* which denotes Tifereth.)

Earlier she was in an ordinary castle, but now she is in a castle of pearl. **left his servant behind.** In the first quest, he left behind his horse. Before the first test, he merely had to overcome bodily pleasures. This time he also leaves behind his servant. He must leave behind his intellect and operate with pure faith (*Rimzey Maasioth*). According to those who maintain that the servant is the soul, this denotes extreme purification, where even the lower portions of the soul are left behind (Rabbi Rosenfeld, tape). **not... in any civilized area.** "It is not found in the land of the living" (Job 28:13; *Bur HaLikutim* 60:67).

geography. *Land kart* in Yiddish; literally "the world map."

huge man. In this part of the story, the viceroy encounters three huge giants. The Hebrew is *adam gadol*; Yiddish: *groise mench*, which can also mean a "great man."

This is related to the concept of the four universes, Atziluth (closeness), Beriyah (creation), Yetzirah (formation), and Asiyah (making), alluded to in the verse, "All who are called by My name, for My glory (Atziluth), I have created them (Beriyah), formed them (Yetzirah), and made them (Asiyah)" (Isaiah 43:7). As mentioned earlier, the sefirot were originally in Atziluth, but Malkhuth (the princess) fell to Beriyah.

The *Zohar* teaches that there are three men "a man of Beriyah, a man of Yetzirah, and

considered human. He was carrying an immense tree.* In civilized areas such a large tree would never be found.

“Who are you?”* asked the stranger.

“I am a human being,” he replied.

“I have been in the desert for many years now,” said [the giant] in amazement. “I never saw a human being here before.”

[The viceroy] told him the entire story, and [said] that he was looking for a golden mountain and a pearl castle.

[The giant] said that he was certain that no such thing existed.* He discouraged [the viceroy] and told him that he had

a man of Asiyah” (*Tikkuney Zohar* 19:42a; *Zohar Chadash* 33c). These are the three great men whom the viceroy encounters (*Rimzey Maasioth*).

These three men represent the three levels of the soul: *nefesh*, *ruach* and *neshamah*.

In encountering the three men, the viceroy can be taking on the aspects of the three patriarchs, Abraham, Isaac and Jacob (see *Zohar Chadash* 33c; also see *Likutey Moharan* 60:4).

The three giants also represent three of the four faces that Ezekiel saw. Thus, the first giant, who was king of the beasts, is represented by the lion, and the second, the king of the birds, is represented by the eagle (*Biur HaLikutim* 60:86; but see *Tikkuney Zohar* 70, 122b top).

The giant can also represent literally “a great man,” that is, a tzaddik (Rabbi Rosenfeld).

tree. In general, the tree is the array of the Ten Sefiroth in each of these lower three worlds (*Rimzey Maasioth*).

Also, the tree is the root of souls (*Zohar* 2:99a; *Likutey Moharan* 15:4; *Rimzey Maasioth*).

On a simple level, if the man represents a tzaddik, then the tree may represent the Torah, which is called “a tree of life” (Proverbs 3:18).

Who are you. Unlike the first quest, where no questions were asked.

no such thing existed. Each giant gives him such discouragement initially. But later, when the viceroy insists, each giant helps him go further in his quest (see Introduction, pp. 23,24).

On a Kabbalistic level, before entering each of the upper universes, one encounters the forces of the *klipah*. These are the forces that discourage and confuse a person (*Zohar* 3:123a). The three *klipoth* are represented by the “storm winds, cloud and fire” that Ezekiel saw, (Ezekiel 1:4), and by the “wind, earthquake and fire” that Elijah saw (1 Kings 19:11, 12). (*Zohar* 2:203a, b; *Biur HaLikutim* 60:86). Since the “viceroy” fell from all seventy faces of the Torah, the giants holding the Torah tend to discourage him. Also all the higher powers discourage him (*Rimzey Maasioth*; *Likutey Moharan* 25:3).

been convinced by foolish tales; certainly, no such place existed.

[The viceroy] began to weep very bitterly.* He was certain that it must exist some place, even though [this giant] was discouraging him and [saying] that [people] had obviously told him foolish tales. [The viceroy] insisted, "It certainly does exist!"*

[The giant] said to him, "In my opinion it is mere foolishness. But since you are so stubborn,* I will do something for you. I am in charge of all the animals.* I will summon them* all together. The animals run all over the world. Perhaps one of them knows something about this mountain and castle."

He summoned all types of animals, large and small, and asked them. They all replied that they had not seen* [anything like that].

He said to [the viceroy], "See! People have told you foolish

If the three giants represent the encounters of the three patriarchs with holiness, this also follows. All the patriarchs had many obstacles placed in their paths before they could reach their goals (see *Shemoth Rabbah* on Exodus, 6:3; Rashi). It was only after they persisted that they were able to reach their goal.

The giants may also represent the tzaddik, who may test a person (Rabbi Rosenfeld, tape).

weep... Since the gate of tears is never closed (Rabbi Rosenfeld, tape). Rabbi Nachman in general taught that through weeping one can break all barriers. This may be the significance of the tears in which the princess's message was written.

It certainly does exist. The viceroy is not dissuaded by the giant. The lesson here is that no matter how great the person trying to discourage one from searching for the princess, one must not be dissuaded (Introduction, p. 23).

since you are so stubborn. In each case when the giant sees that he is not dissuaded, the giant then offers to help him (Introduction, p. 24; see *Biur HaLikutim* 60:17). Once one breaks through the forces of *klipah*, one receives help from the higher spiritual forces.

animals. The first giant represents the lion on the *merkavah* that Ezekiel saw (*Biur HaLikutim* 60:86). The lion is the king of beasts. The *Zohar* also teaches that each of these faces is really a human face, but that the "lion's face" indicates that the owner of the face is like a lion, the king of beasts (*Zohar* 1:71b).

I will summon them. This was a special favor that the giant did for the viceroy (Rabbi Rosenfeld, tape).

they had not seen. "The proud beasts have not trodden it, nor has the lion passed it by" (Job 28:8; see *Biur HaLikutim* 60:67).

stories! Listen to me and go home! It is certain that you will not find it! It simply does not exist!”

[The viceroy] continued to press him, and said, “But it must exist! Definitely!”

[The giant] said, “My brother also lives here in the desert. He is in charge of all the birds. Maybe they know something. They fly high in the air, and it is possible that they have seen such a mountain and castle. Go to him and tell him that I sent you.”

[The viceroy] traveled many, many years, searching for him until he finally found him. He encountered another huge giant, just like the first one, and he was also carrying an immense tree.

[This giant] asked the same questions [as his brother had,] and [the viceroy] replied, [telling him] the entire story, and how his brother had sent him here. [The second giant] also discouraged him, [saying,] “This is obviously something that does not exist.” But [the viceroy] pressed his convictions to him too.

[The giant] said to him, “I am in charge of all the birds. * I will summon them. Perhaps they know.”

He called all the birds, large and small, and asked every one of them. They all replied that they did not know* of any such mountain or castle.

[The giant] said to him, “Don’t you see that it certainly does not exist anywhere in the world? Listen to me and go home. Obviously, no such thing exists!”

[The viceroy] pressed him and said, “But it certainly does exist somewhere in the world!”

[The giant] said to him, “Further on in the desert, you will find my brother, who is in charge of all the winds. * They fly all

in charge of all the birds. The face of the eagle in the *merkavah*. The eagle is the king of birds (*Biur HaLikutim* 60:86; see *Tikkun* 70, 122b top).

they did not know. “No bird of prey *knows* that path; neither has the falcon’s eye seen it” (Job 28:7). (*Biur HaLikutim* 60:67).

Significantly, the animals did not *see* it, but the birds did not *know* of it. There might be a significance in the change here.

in charge of all the winds. This parallels the face of the ox, which is also a human face (*Sukkah* 5b; *Biur HaLikutim* 60:86).

over the world. Perhaps they will know.”

[The viceroy] traveled for many years searching, and finally he found another giant* like the first ones. [This giant] was also carrying a huge tree. He asked similar questions, and [the viceroy] answered, [telling] the entire story. [This giant] also tried to discourage him, but [the viceroy] pressed his case on him also.

[The giant] told him that he would assemble all the winds for his sake, and would ask them. He summoned them, and all the winds came. He asked them, but not one of them knew anything about the mountain or the castle.

[The giant] said to him, “Don’t you see that people have told you foolish tales?”

[The viceroy] began to weep very bitterly. “I know for certain that it does exist!” he said.

Just then he saw another wind come. * [The giant] was angry at it. “Why did you take so long to come?” [he demanded]. “I decreed for all the winds to come! Why didn’t you come with them?”

[The wind] replied, “I was detained* because I had to carry a royal princess to a gold mountain and a pearl castle.”

[The viceroy] was very happy.

another giant... This third giant would be that of the universe of Beriyah, which is the universe where the princess is to be found.

another wind... This is the fourth *klipah*, which is known as *klipath nogah*. This is the *nogah* (glow) that Ezekiel saw (Ezekiel 1:4), and the still small voice that Elijah heard (1 Kings 19:12). This is the force that mediates between good and evil (*Zohar* 2:203b). It has the power to carry the viceroy from the depths of forgetting the seventy faces of the Torah (*Biur HaLikutim* 60:86).

This wind parallels the face of the man on the throne (*Ibid.*).

This is followed by the “wind of God” which hovered on the face of the water. It is this wind of God (*ruach Elokim*), which transported the princess (*Biur HaLikutim* 60:67, *Rimzey Maasioth, Hashmatoth*).

According to the Midrash, this is the spirit of the Messiah (*Bereshith Rabbah*). Thus the Shekhinah has been transported by the spirit of the Messiah.

I was detained... Thus, if the viceroy had found the golden mountain earlier, the princess would not have been there. He may have been discouraged by the delays, but they really helped him and the princess.

[The giant] asked the wind, "What things are valuable* there?"

"Everything is valuable there,"* replied [the wind].

The one in charge of the winds then said to the viceroy, "You have been seeking [the princess] for such a long time, and you have expended so much effort. You may have difficulty because of [a lack of] money. I am therefore giving you a purse.* Whenever you put your hand into it, you will find money there."

[The giant] then issued an order that this wind carry [the viceroy] there.

The storm wind* came and carried him to that place, bringing him right to the gate. There were soldiers there, who would not let

What things are valuable. Since the entire mountain is made of gold, what can possibly be of value there? (Rabbi Rosenfeld, tape).

"One moment of pleasure in the World to Come is worth more than the entire present world" (*Avoth* 3:16).

Everything is valuable there. That is, all the good deeds that we can bring from this world are valuable in the pearl castle, which is the World to Come. "One moment of repentance and good deeds in this world is worth more than the entire World to Come" (*Avoth* 3:16). **purse.** *Keli* in both Hebrew and Yiddish (see *Sichoth HaRan* 193). Literally, a vessel or a cup (Rabbi Rosenfeld). Some say that this vessel is trust in God (*bitachon*); if one has such trust, he will be supplied with all his needs (*Oneg Shabbath*, p. 517; see *Likutey Moharan* 76). Others say that it is charity; the more one gives, the more God gives him back (Rabbi Rosenfeld, tape).

However, it seems that the purse here is the Torah in its entirety. One can constantly take merit out of the Torah, and it is never empty. This is the "precious vessel" (*kli chemdah*) that God gave the Israelites (*Avoth* 3:14; *Midrash Shmuel ad. loc.*). This is also the coin which can be used on the mountain of gold, since the Torah "is more precious than gold and fine gold" (Psalms 19:11; see *Tosfoth Yom Tov on Avoth*). From this purse one can get merit and good deeds, which are more valuable than anything on the mountain of gold.

storm wind. *ruach saarah* in Hebrew. The scripture uses the term *ruach saarah* to describe the wind that lifted Elijah up to heaven (2 Kings 2:1, 11). The *ruach saarah* is also seen as the wind of redemption (Zechariah 9:14). We also see that it was in a *ruach saarah* that God answered Job (Job 38:1, 40:6).

The storm wind, however, is the first barrier that Ezekiel had to break through (Ezekiel 1:4), and it is considered the strongest of the *klipoth*. Indeed, it is the force that carried the princess away to the inaccessible golden mountain (see Introduction, p. 23). The greatest force of evil thus becomes the harbinger of good.

him enter the city. But he put his hand into the purse and took some money. He was then able to bribe them and enter the city. *

The city was very beautiful. * He went to a wealthy person* and bought food from him. He would have to remain there a while, since he would have to use his intelligence * and wisdom [to devise a plan] to free [the princess].

[The Rebbe] did not tell * how he freed her. But in the end he did free her.

The *ruach saarah* also represents the suffering that will precede the coming of the Messiah (*chevley mashiach*) (Rabbi Rosenfeld).

If the viceroy is now seen as the personification of David or the Messiah, then this wind (*ruach* is the spirit of the Messiah, regarding which it is written, "The spirit of God shall restore him, a spirit of wisdom and understanding, a spirit of counsel and might, a spirit of knowledge and fear of God" (Isaiah 11:2).

bribe them... The forces of evil do not want to let the Messiah rescue the princess. These are the soldiers. But the Messiah can bribe them with money from the purse, that is, with merit and good deeds that the Israelites have from keeping the Torah.

The city was very beautiful. This is Jerusalem on high (*Taanith* 5a from Hosea 11:9). As mentioned earlier, the Divine Presence is in the Holy of Holies of Jerusalem on high.

went to a wealthy person... This would be a great tzaddik, who has much merit. Such a tzaddik can help sustain the Messiah in his quest for the princess.

he would have to use his intelligence. One needs clever plans to rescue the princess. This is paralleled by Jacob, who had to devise a clever plan to take Rachel (Malkhuth) out of Laban's house (*Biar HaLikutim* 60:69). Similarly, Dinah (Leah's daughter after six sons) could only be taken out of Shechem with trickery (*Biar HaLikutim* 60:62).

[The Rebbe] did not tell... Rabbi Nachman did not tell how he freed her, since this would involve revealing the mystery of the Messiah (*Biar HaLikutim* 60:68; see *Alim LeTerufah* 2). For the same reason, Rabbi Nachman did not reveal the end of the story of the Seven Beggars.