

חק ברסלב

Day
by
Day *A Daily
Dose
of Rebbe
Nachman*

תשרי
TISHREY

Breslov Research Institute
Jerusalem/New York

Day by Day

Tzaddik

Rebbe Nachman's Wisdom

The Aleph-Bet Book

Kitzur Likutey Moharan

Rebbe Nachman's Stories

Restore My Soul

Outpouring of the Soul

Reb Noson's Letters

Shemot HaTzaddikim

Reb Noson's Prayers

These books are dedicated to

Rabbi Yehuda Greenberg

who first introduced us to Rebbe Nachman's
words in *Restore My Soul*

the memory of

Jocelyne Cohen

who gave us a Garden of Emunah
May her Neshama receive an Aliya

Rabbi Shalom Arush

who takes Rebbe Nachman's words and concepts
to bring Emunah to all aspects of our lives

and absolute gratitude to

Our Grandparents

whose love and chicken soup
put us on the path to HaShem

Daniel and Lauren Zahavi

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PUBLISHER'S PREFACE

The idea for this book, *Day By Day: A Daily Dose of Rebbe Nachman*, is based on the well-known work *Chok L'Yisrael*, which has been accepted throughout the Jewish world. *Chok L'Yisrael* is a collection of Torah teachings for daily study. Each day starts with a portion of the weekly Torah reading with Targum and Rashi. Added to this are passages from the Books of the Prophets, the Books of Writings, the Mishnah, Talmud, *Zohar*, *halakhah* and *mussar*. The *Kitzur Shulchan Arukh* (27:3) states, "Fortunate is he who has a set study regimen in the *Chok L'Yisrael* every single day." Based on this, we conceived the idea of creating a similar publication wherein a person could study Rebbe Nachman and Breslov teachings on a daily basis, completing entire books in the course of a year.

Rebbe Nachman spoke highly of the greatness of maintaining a regular Torah study schedule. He taught, "Maintaining a Torah study regimen is greater even than fulfilling all the *mitzvot*" (*The Aleph-Bet Book*, Torah Study A:33). The fact that a person establishes a routine to study book after book enables him to amass a wonderful spiritual treasure that purifies him and gives him hope and salvation. This is as the Rebbe also taught, "Every bit of Torah knowledge a person gains...is already considered success for the soul!" (ibid. A:10).

But the goal of studying from many books each day is accomplished by very few. Hence, the idea for "the one that contains the many": a volume that divides the material so that all the books can be studied and completed in a yearly cycle. After careful thought, we have chosen ten key Breslov books (described below). Our Sages taught, "If you take too much, you will not attain; take a little and you'll gain" (*Yoma* 80a). We selected works that are not overwhelming for a daily dose, but are interesting and engaging so that the reader will gain something every day.

Obviously, it's not possible to apportion an equal amount of space for each day's teachings—no one wants to be left in the middle of a sentence! We did our best to keep things moving, ending at the point where the next day's teaching will flow with the previous day's lesson. But even then it wasn't always possible, so we broke where we thought fit and continued on to the next day. The two shortest books, *Restore My Soul* and *Outpouring of the Soul*, alternate in the same slot during the year. *Reb Noson's Letters*, the longest work in this collection, can be completed in a two-year cycle.

Our Sages taught, "After a person passes away, the Heavenly tribunal will ask him six questions, the second of which is 'Kavata itim laTorah? Did you set time every day to study Torah?'" The word *kavata* means "set," but it can also mean "steal." Rebbe Nachman explains that just as you have to set a time to study, you should also try every day to "steal" some time from your busy schedule in order to study Torah. This volume enables you to both "set time" and "steal time" to maintain a daily learning schedule.

Here are the books featured in *Day By Day* and some information about them.

Tzaddik

Translated by Avraham Greenbaum

Edited by Moshe Mykoff

Translated from *Chayey Moharan*, this is an intimate biographical portrait of Rebbe Nachman by the one who knew him best: Reb Noson, his closest disciple. Containing numerous conversations and a variety of the Rebbe's sayings, stories, dreams and visions, this work gives readers a clearer picture of who Rebbe Nachman was and the import of his teachings.

Rebbe Nachman's Wisdom

Translated by Rabbi Aryeh Kaplan

Edited by Rabbi Zvi Aryeh Rosenfeld

This translation of *Shevachey HaRan* and *Sichot HaRan* is divided into three parts. "His Praises" shares stories of Rebbe Nachman's struggles to attain greatness. "His Pilgrimage" recounts the Rebbe's adventure-filled journey to the Holy Land at the height of the Napoleonic Wars

in 1798-99. "His Conversations" presents Rebbe Nachman's everyday conversations and fundamental teachings on everything from faith, joy and meditation to Kabbalistic insights. These conversations were recorded verbatim by his leading disciple, Reb Noson, producing a vivid picture of the atmosphere surrounding the Rebbe, his wit, directness and wisdom.

The Aleph-Bet Book

Translated by Moshe Mykoff

Throughout his life, Rebbe Nachman penned succinct, powerful and challenging epigrams distilling the wisdom of the Torah for every area of life, spiritual and physical. In his *Sefer HaMidot*, he organized these epigrams by subject following the order of the Hebrew alphabet. Calling his collection "my dearly beloved friend," the Rebbe used these epigrams to inspire himself along the path that led him to greatness.

Kitzur Likutey Moharan ***(Abridged Likutey Moharan)***

Translated by Yaakov Gabel

Edited by Moshe Schorr and Y. Hall

In all of his teachings, Rebbe Nachman's singular purpose was to offer practical advice for coming close to God. Toward that end, the Rebbe instructed his main disciple, Reb Noson, to extract the practical advice contained in each of his lessons and present it in an abridged format.

Rebbe Nachman's Stories

Translated and annotated by Rabbi Aryeh Kaplan

Our Sages told stories to convey the deepest secrets about God and His relationship to the world. Rebbe Nachman expertly plied this ancient art to create some of the most intriguing stories and parables ever told. Translated from *Sipurey Maasiyot*, these tales are more elaborate than any previous teachings. Rebbe Nachman's allegorical stories are fast-moving, richly-structured and deeply insightful, while containing all the ingredients of a marvelously entertaining read.

Restore My Soul

Translated by Avraham Greenbaum

“No situation is so desperate that it cannot be turned to good.” This is a book for people in all walks of life. Translated from *Meshivat Nefesh* by Reb Alter Tepliker, it contains extracts from the entire corpus of Breslov writings, demonstrating how one can combat hopelessness and depression, and draw from the wellsprings of joy and spiritual strength.

Outpouring of the Soul

Translated and annotated by Rabbi Aryeh Kaplan

“When the summer begins to approach, go out to meditate in the meadows. When every bush of the field begins to return to life and grow, they all yearn to be included in your prayer.” With these words, Rebbe Nachman gave pride of place to the spontaneous, improvised prayer uttered in one’s own language and words: *hitbodedut*. This handbook of the Rebbe’s teachings on prayer is translated from *Hishtapkhut HaNefesh* by Reb Alter Tepliker.

The Collected Letters of Reb Noson

Translated by Yaakov Gabel

Edited by Moshe Schorr

Reb Noson wrote hundreds of letters to his friends and family, filled with inspiration for putting Rebbe Nachman’s teachings of joy and fortitude into daily practice. Translated from *Alim LiTerufah* (literally, “Healing Leaves”), these letters pulsate with the mind and energy of Rebbe Nachman and his advice for all situations.

Shemot HaTzaddikim

(Names of the Tzaddikim)

Reb Noson compiled the names of the righteous found in the Bible, Talmud, Midrash and *Zohar*, as well as the names of many later tzaddikim. Rebbe Nachman and Reb Noson describe how the recital of these names arouses powerful spiritual forces. Reb Noson stated that he merited visiting the Holy Land because of these names.

The Fiftieth Gate: Reb Noson’s Prayers

Translated by Avraham Greenbaum and

Yaacov Dovid Shulman

There are times when we yearn to communicate with God but don’t know what to say. We can find ourselves in the expressive and eloquent prayers of Reb Noson, which are based on the enduring lessons in Rebbe Nachman’s *Likutey Moharan*. Translated from *Likutey Tefilot*, this collection includes prayers and supplications on every topic, suiting all moods and needs.

We hope that this volume will become your daily companion, and that you will reap great benefits from its pages.

Chaim Kramer

Elul 5777 / September 2017

1 TISHREY • אתשרי

Tzaddik His Life • 1 (104). Rebbe Nachman was born in the town of Medzeboz on Shabbat, the first day of Nisan 5532 (April 4, 1772) and entered the covenant on Shabbat HaGadol (April 11). He departed this life and ascended above in the year 5571 (1810), on the eighteenth day of the month of Tishrei—a Tuesday, the fourth day of the festival of Sukkot (October 16). He died in Uman, the town he had chosen as his resting place for the life eternal. Thus, he lived a total of thirty-eight years, six months and eighteen days.

2 (105). From the day he was born until he became bar mitzvah and married he lived the whole time in Medzeboz. An account of his devotions has already been given elsewhere although less than a drop out of the ocean is known about it. Even as a young child he was already stirred with a fervent devotion to God's service.

He was married in the region of Medvedevka to the daughter of the princely Rabbi Ephraim, of blessed memory. Rabbi Ephraim, famous for his learning and fear of Heaven, was a highly respected man from a renowned family. He was originally from Zaslov, but eventually he moved to Ossatin, one of a number of villages around the town of Medvedevka. He took responsibility for these villages. He had a very good name among all the famous tzaddikim, and they all used to come and stay in his house. His wife, the Rebbe's mother-in-law, was a woman of the greatest piety.

Rebbe Nachman's marriage took place shortly after his bar mitzvah. On the very day of his wedding, as he left the *chuppah* at the end of the marriage ceremony, he was filled with tremendous longing and yearning for God. That same day he formed a friendship with Reb Shimon the son of Reb Ber. From then on he lived in his father-in-law's house and he worked on his devotions there in the villages around Medvedevka. He struggled and toiled with all his energy. From time to time he would travel to Medzeboz and then return.

Periodically he would talk to people about serving God, and he was able to kindle their enthusiasm and evoke in their hearts a strong passion for God. Several years passed. Rebbe Nachman continued with his devotions, fasting, meditating and struggling without respite. He was faced with innumerable

trials. All the while he still lived with his father-in-law. In this period a few people already started following him, even though he was still only a young man of less than twenty. However, he was extremely diligent and energetic in his devotions, which he had started when he was literally a child.

Rebbe Nachman's Wisdom

His Praises • 1. As a small child, the Rebbe decided that he would detach himself completely from this world. He wanted to break the desire to eat, but because he was young, he thought it would be impossible to forgo his regular meals. He decided that he would swallow his food without chewing it. In this way, he would not derive any pleasure from the food. He continued doing this until his throat became completely swollen.

When the Rebbe recounted this, he mentioned that he was only six years old at the time.

We once heard of a great tzaddik who swallowed his food without chewing it, and this was considered very unique. The Rebbe did this when he was just a child.

2. As a young child, the Rebbe wanted to literally fulfill the verse “I have set God before me constantly” (Psalms 16:8). He continually tried to depict God’s Ineffable Name before his eyes, even while studying with his tutor. His thoughts were so occupied that he often did not know his lessons, making his teacher very angry.

Despite this, the Rebbe acted like a normal child his age—playing, jumping and taking walks. He behaved this way constantly.

3. When he became bar mitzvah, his uncle, Rabbi Ephraim of Sudylkov, called him and pronounced over him the verse “Today, I have begotten you” (Psalms 2:7). This verse speaks of the day a person becomes bar mitzvah, as discussed in the holy literature (cf. *Zohar Chadash* 10c). His uncle then spoke to him briefly regarding religious devotion, and these words were as dear to the Rebbe as if he had found a great treasure (Psalms 119:162).

The Rebbe was married soon after this. Immediately after the wedding, he burned with enthusiasm, deeply yearning to serve God. Day by day, he moved further and further along this path of devotion.

The Aleph-Bet Book

Truth • A • 1. A person who wants to attach himself to the Holy One—so that his thoughts travel from one chamber to the next, seeing these chambers with his mind’s eye—should avoid speaking falsely, even accidentally.

2. One is permitted to distort the truth in order to preserve peace.
3. Those who tell lies are not worthy of receiving the Divine Presence.
4. A tzaddik is permitted to act deceitfully with one who deceives others.
5. All those who add, detract.
6. Telling lies brings one to thoughts of idolatry.
7. By being truthful, a person will not die before his time.
8. The breath from a liar’s mouth gives rise to the evil inclination. When Mashiach comes, falsehood will cease to exist and so there will be no evil inclination in the world.
9. A person of truth can recognize in another if he is speaking falsely or not.

Kitzur Likutey Moharan

I • Lesson #1—“Fortunate are they who go with simplicity” (Psalms 119:1)

1. Through Torah study, all prayers and requests are accepted, and the grace and importance of the Jewish people are elevated and raised before all who need in material and spiritual matters.
2. By engaging in Torah study with energy and enthusiasm, a person empowers the Kingdom of Holiness so that it becomes dominant, and he causes the good inclination to prevail over the evil inclination.
3. By engaging in Torah study, a person can merit to understand hints from everything in the world, so that he can bind himself to God through them. Even in a place of darkness and obscurity, where it appears at first that it would be difficult to draw close to God—there, too, true intellect will shine its light for him so that even there he can find God and draw close to Him from that very place.
4. A person does not commit a transgression unless he is possessed by a spirit of foolishness. Therefore each person—in precise correspondence

to the transgressions he has committed and the spiritual blemishes he has caused—is literally insane. This is why most people have all sorts of quirks and idiosyncrasies. The rectification for this insanity is engaging in Torah study. For the Torah consists entirely of the Names of the Holy One, blessed is He, and these Names subdue the evil inclination and banish the insanity and the spirit of foolishness that cling to a person as a result of his sins.

5. A person also merits, by engaging in Torah study, to be saved from the cunning deceptions of the evil inclination—which, in most cases, does not incite a person to transgress right away. Rather, it first dresses itself up in *mitzvot*, etc. [in order to fool the person]. By engaging in Torah study, a person merits true understanding and to be saved from all this.

6. The primary reason prayers are not accepted is that the person's words lack grace. Therefore every person must make an effort for his words to have true grace. A person merits this by engaging in Torah study, and then his prayers will be accepted.

Rebbe Nachman's Stories

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 daughter. This daughter was very precious to him and he loved her very much. He spent much time with her.

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!”

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.

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

Restore My Soul

Likutey Moharan • 1. A person who wishes to return to God must be knowledgeable in God's law. That is to say, he must have the skill to travel along the path to God. Then nothing in the world will cause him to fall or distance him from God, whether he rises or descends. Regardless of what happens, he should remain strong and follow the guidance of King David, “If I ascend to Heaven, there You are; if I go down to hell, You are here” (Psalms 139:8). Even in the lowest pit of hell, a person can draw himself closer to God, for even there He can be found. This is the meaning of the words of the Psalm “If I go down to hell, You are here.”

One who wishes to return to God needs two types of skill in the law. He must be skilled in “running” and skilled in “returning.” These two concepts underlie the words of the Psalm. The skill in “running” is necessary at the moment of the “ascend to Heaven.” The skill in “returning” is required “if I go down to hell.” A person who wants to return to God must gird his loins and strengthen himself in the ways of God at all times. If he climbs higher in his quests—“if I ascend to Heaven”—then, “there You are.” And if he experiences a descent—“if I go down to hell”—he will still find God: “You are here.”

This means that if, on the one hand, he is worthy of achieving ascent to a certain level, whether it is great or small, he should not stand still on this level. He should not content himself with it. The skill here is to know and believe that he must advance further and further. This is the idea of the skill in “running.” On the other hand, even if he should fall, God forbid, then regardless of the place to which he has fallen, even if it be the lowest pit of hell, he should never give up hope in any way. Whatever comes on him, he must search out and entreat God and remain strong in whatever way he can, whatever position he is in. Even in the lowest pit of hell, God is to be found. There, too, a person is able to attach himself to God. For this he must have skill in “returning.” “If I go down to hell, You are here.”

Reb Noson's Letter #1 • *With God's help, Thursday, 8 Nisan, 5567*
Letters
 Year 1

Let the hills bear greetings to the teeming treasure; the tzaddik, foundation of the world; our lord, master and teacher; our pride and strength, our splendorous crown and that of all Israel; to the leader of the Exile of Ariel, to the Great Eagle, the Master of Wings, in whose shadow we find refuge. He has revived us twice and a third time he will set us on our feet and we will live before him. May he live on forever until the heavens fade. To the towering genius, to the holy lamp, the true chassid, who does right by his Creator and who gives life to the living. His truest praise is silence, for one cannot begin fittingly to praise him. If all the seas were ink, they would not suffice. Fortunate are we! Happy is our lot! that we were privileged to share in his lot. My lots have fallen in pleasant places, I have received a beautiful inheritance. How sweet is the light, and pleasant to look at! Happy are we! Happy is the eye that has seen all this; the hidden light from the Seven Days of Creation. All this has come from God, from Heaven. To his honored and holy name, the sublimely exalted; our teacher and master, the Rav, Rebbe Nachman, may the Merciful One bless him and keep him. And may it be said in Tzaltzach, "Let him live forever."

Having received my greetings, our master, teacher and Rebbe should know that I have seen a copy of the letter that you sent to my companions, may their lights shine, since the honored Reb Naftali sent me a copy to Mohilev. I stood there trembling and shocked as I looked at it. Throes took hold of me, birth pangs seized me! Our beloved master, teacher and Rebbe—beloved above, friend to all Israel and friend to our souls—what shall we say? What shall we seek? Should I venture to console our master, teacher and Rebbe? Should I address words of solace to his holy person? Who would dare? Who would gird his loins to take on himself such a task? Heavens above! How can I proceed? Ways of God, hidden from the sight of the living! Who can find the words? Nonetheless, come what may! I will address our master, teacher and Rebbe and I will trust in your kindness and true humility, as I open my mouth to speak the words that God gives me.

Surely you have not forgotten, my master, all the trials you have endured until now and how God has enabled you to break, crush and vanquish so much, to demolish all that you have demolished, to build all that you have built; and then to rise to the place that you have—and all in complete concealment,

for "no eye has seen it," as was especially the case when [you] our master, teacher and Rebbe went through what you did in Istanbul, until you merit to accomplish what you do. God always helps you.

Reb Noson's Letter #230 • *With God's help, Thursday, the day after Yom Kippur, The Name of God, 5597, Breslov*
Letters
 Year 2

My dear son,

Thus far has God's enormous compassion helped me, and I made the journey safely from Nemirov to Uman; then from Uman to Teplik for Shabbat Teshuvah, and now from Teplik here to Breslov. I spent the very fearsome and awesome day of Yom Kippur here. Who can express God's mighty deeds?! If all the seas were ink, it would still be impossible! God is my hope and the power to save is His—that I will soon return to my home here through His many miracles and kindnesses which, as we see with our own eyes, are endless and never-ceasing. Even more numerous than these are the hidden miracles which only God knows! These are His concealed kindnesses, unearned kindnesses, from the "treasury of free gifts," that are elicited by the Great *Prastik*, Simple Man, of whom we merited to know a tiny, minuscule fraction. Who can comprehend His enormous greatness and exaltedness?!

Just now, God had it that I called my son, Reb Shachneh, may he live, away from all his business. He came and showed me the letter you wrote to him. That letter was the impetus for my writing you these few but potent words now, amid the many concerns which surround me on all sides. Thank God, I spent the holy Yom Kippur here in peace and quiet without incident, and, thank God, from the day I left Nemirov until now, all has been well. May God have compassion on me and bring me back here safely, and from here to the Holy Land. I have absolutely no time to go on. May God's Great Name be magnified through us. If we had come to the world only to hear the reason that the day after Yom Kippur is called "The Name of God," it would have been reason enough! (see *Likutey Moharan* II, 65). If you are fortunate, you will hear a great deal from me on this subject. Everything that I wrote just now emanates from this teaching. My son! If only you could enter into the recesses of my mind and heart, into that measure of understanding that is in my heart, then you would understand a little of the greatness of the Creator and His awesome miracles and kindnesses which are absolutely without limit! The mouth cannot utter them nor the heart fathom them!

Noson of Breslov

שמות הַצְדִּיקִים

אָדָם. חַוָּה. הֶבֶל. שֵׁת. חֲנוּךְ. מִתּוֹשֵׁלַח. נֹחַ. שָׁם. וְעֵבֶר.
 אָבוֹת: אַבְרָהָם. יִצְחָק. וְיַעֲקֹב.
 אֲמָהוֹת: שָׂרָה. רַבְקָה. רָחֵל. וְלֵאָה. [בְּלֵהָה. זְלֵפָה].
 שְׁבָטִים: ראובן. ושמעון. לוי. ויהודה. יששכר. וזבולון. דן. ונפתלי. גד. ואשר.
 יוסף. ובנימין. מנשה. ואפרים.
 שְׁבָעִים נְפֹשׁוֹת בֵּית יַעֲקֹב: חֲנוּךְ. ופִלּוּא. חֲצֵרוֹן. וְכַרְמֵי יְמוּאֵל. וְיִמִּין. וְאֵהָה.
 וְיִכִּין. וְצַחָה. וְשֵׂאוּל. גְּרִשׁוֹן. קָהָת. וּמִרְרֵי שְׁלֵה. וּפְרִץ. וְזָרַח. חֲצֵרוֹן.
 וְחִמּוּל. תּוֹלַעַ. וּפְנֹהָ. וְיֹבֵב. וְשִׁמְרוֹן. סָרְדָה. וְאֵלוֹן. וְיַחֲלָאֵל. צְפִיּוֹן. וְחָגִי. שׁוּנֵי.
 וְאַצְבָּן. עֲרִי. וְאַרְוֹדִי. וְאַרְאֵלִי. יִמְנָה. וְיִשְׁוֹהָ. וְיִשְׁוִי. וְגְרִיעָה. וְשָׂרַח אַחֲוֹתָם. חֲבֵה.
 וּמִלְכִיאֵל. בְּלַעַ. וְבִכָר. וְאַשְׁבֵּל. גְּרָא. וְנַעֲמָן. אַחִי. וְרֹאשׁ. מְפִים. וְחַפִּים. וְאַרְדָּה.
 חֲשִׁים. יַחֲצִיאֵל. וְגוֹנֵי. וְיִצְרָה. וְשָׁלֵם. דִּינָה בַת יַעֲקֹב. יוֹכָבֵד בַּת לֵוִי.

Reb Noson's I • Prayer #1 • HaShem our God and God of our Prayers

HaShem our God and God of our fathers: Help me be able to study, teach and practice Your holy Torah for its own sake at all times, and keep the Torah at the forefront of my mind day and night.

The power of Torah study

Through the merit and power of Torah study, give me the strength to conquer and break my evil inclination and drive it out of myself. Help me rid myself of the foolish spirit that has taken hold of me because of the wrong I've done. I'll be able to get free by studying and keeping the Torah, which is entirely made up of Your Holy Names. The power of the Torah will overcome any sway this foolishness may have over me. Just help me drive it out and remove it from myself and my life.

Please, HaShem, You know the many thoughts that trouble me every single moment of the day and distract me from serving You properly. They are all caused by the foolish spirit that has taken hold of me because of the wrong I've done and all my sins and transgressions. My mind is in turmoil, and my good sense and intelligence have been severely impaired.

Father in Heaven, You are good to all and merciful to all Your creatures. Forgive me and save me from destruction. Loving God, give me the

strength to conquer my own foolishness and drive it out of myself by studying and practicing Your holy Torah.

The “mitzvot” of the evil inclination

Be kind to me and help me not to fall prey to the irrational appeals of my evil inclination. It tries to influence me and prevent me from serving You properly by dressing up its promptings as “mitzvot,” as if trying to persuade me to do something right and proper. The truth is that these “mitzvot” which it dresses itself in are a hidden trap, as You alone know. Please, HaShem, have compassion on my poor soul and save me from the promptings of the evil inclination. Let it have no power to deceive me with these distractions.

I am throwing my whole burden upon You, HaShem, my God and God of my fathers. I am relying on You alone to lead me lovingly on the straight, true path at all times and in everything I do. Let my every movement be in complete accord with Your will, and don't let me turn aside from what You want, either to the right or left.

You know that we are flesh and blood—it is impossible for us to always know exactly what You want. I appeal to You to show me Your love and help me. Do not let the evil inclination have any power to unsettle and distract my mind with any kind of foolishness or irrationality whatsoever. Let me rely on You alone. Show me Your great love, and lead me on the path of truth at all times. Let all my actions, activities and behavior, and those of my children, my descendants and all who depend on me, be in full accord with Your good will at all times, from now on and forever.

Loving God, help me be able to strengthen the power of holiness so as to overcome the power of evil. Help me strengthen my good inclination against the evil urge.

The wisdom in all things

Grant me holy wisdom and intelligence. Let me always see all things in the light of the holy wisdom they contain, and so attach myself to You through everything in the world. Let me understand the constant messages and signals You send me to come closer to You.

Chen—Grace

O God, You are full of favor, tender mercy, kindness and goodness at all times. May it be Your will to have pity on me and shine upon me with grace

and kindness. Grant me favor in Your eyes and in the eyes of all who see me. Send me words of grace and endearment that will enter into Your heart. Accept my prayers and requests at all times, and fulfill Your promise to “pour out on the house of David and those who dwell in Jerusalem a spirit of grace and endearment.”

Let the words with which we address You be words of grace and endearment, and give them room to enter into Your heart, and let our words arouse favor and pleasure before the throne of Your glory.

Master of the world, see our poverty, our lowliness and shame. The grace and prestige of Your holy people Israel have fallen in this bitter exile. The Jewish people are despised and lowly in the eyes of the nations of the world and the wicked. All the grace and importance have fallen to them.

Take pity on Your great and holy glory, and exalt, raise up and magnify the grace and prestige of Israel, materially and spiritually. Bring down the idol-worshippers, the unholy and the wicked. Let them have no grace or status whatsoever either above or below. Exalt Your people Israel and hear and receive our prayers and cries at all times.

See our toil and look at our plight, and fulfill what is written, “For He has not despised or spurned the suffering of the poor and He has not hidden His face from him. When he cries to Him, He hears.” Show us favor and answer us and hear our prayer. For You hear the prayers of every single one of Your people Israel in love. Blessed are You who hears prayer.

2 TISHREY • ב תשרי

Tzaddik His Life • 3 (106). Reb Shimon told me that on the day of the Rebbe’s wedding, immediately after he had covered the face of his bride according to the custom, he went and called a number of the young men and spoke with each one individually. With great subtlety he probed them to find out their true disposition. Eventually he called Reb Shimon and started talking to him in the same shrewd manner. He made out that he was interested in the vanities of this world. Reb Shimon stood there in amazement without answering him, because he was not interested in

such things. The Rebbe said to him, “What do you mean? You’re human, after all. Why don’t you want all the things this world has to offer?” “I’m a simple person,” replied Reb Shimon, “and my desire is for purity.” “It would seem,” the Rebbe said, “that a great acquaintance will develop between us.”

The Rebbe then told him that he had spoken with the other young men and he had probed and tested them, and they were all very far from God. Their sins had corrupted them. The Rebbe immediately took Reb Shimon out into the meadows and they spoke at length about serving God. They were filled with enthusiasm and the Rebbe spoke with great fervor. “There is no purpose in this world except to abandon our worldly desires and serve God. This applies especially to me, seeing as it is my wedding day and all my sins are forgiven. I should certainly examine myself very carefully.” They carried on speaking like this until it was time for the marriage ceremony. How fortunate is the bridegroom who truly reflects on the purpose of life on the day of his wedding.

From this time on Reb Shimon became very close to the Rebbe, and the Rebbe spoke with him a great deal, and very persuasively, about how he should follow his own example and separate himself from the world completely so as to struggle and toil exclusively in the service of God. Reb Shimon said to him, “You will certainly become a famous tzaddik. My wish is to be your attendant at all times.” This is what actually happened. Yet Reb Shimon was a man of outstanding holiness in his own right. I heard directly from the Rebbe quite a few years ago that Reb Shimon had already broken all his bad character traits completely.

4 (107). Reb Shimon related that on one occasion after the Rebbe was already famous, he was traveling with him on the road near Ossatin—the place where the Rebbe had struggled with his devotions when he was living in his father-in-law’s house. They were traveling through the countryside when the Rebbe said in a voice filled with emotion, “How good it was for me here. With every single step I took, I felt the taste of the Garden of Eden.” It was along these roads and paths that the Rebbe used to go and seclude himself in prayer and meditation. As they traveled along, the Rebbe said with great sadness and emotion, “Here it was good, very good. What do I need my present fame for?”

On another occasion, I was present when the Rebbe said that as a young man, when he used to pray and meditate in seclusion somewhere in the forest

or the meadows, he would return with the feeling that the whole world was completely new. The world would seem entirely different from what it had been. It was not at all the same world as it had seemed to be before.

Rebbe Nachman's Wisdom

His Praises • 4. While still a child, the Rebbe began to devote every possible moment to his sacred studies. He would pay his tutor three silver coins out of his own pocket for each page of Gemara taught. This was in addition to the regular tuition paid by his father. The

Rebbe would add his own bonus for each page so his tutor would exert himself to teach him many pages each day. The Rebbe's plan succeeded and his tutor taught him a considerable amount every day, collecting his three extra coins for each page.

5. This is the way the Rebbe served God. All his devotions were concealed to such an extent that not a single person knew about them. He kept everything well-hidden, cloaked in great secrecy.

At first the Rebbe's way of serving God was one of extreme simplicity. He did not resort to any sophistication, but walked a very uncomplicated path.

When the Rebbe was involved in his devotions, he did everything with great strength and effort. No form of devotion came easily and the Rebbe literally had to lay down his life in many cases. Each thing required tremendous effort, and he had to work hard each time he wanted to do something to serve God. He had thousands upon thousands of ups and downs.

The most difficult thing was to begin to serve God and accept the yoke of true devotion. Each time he would begin, he would find himself falling. He would then begin anew and stumble yet another time. This occurred countless times, over and over again.

Finally the Rebbe resolved to stand fast and maintain his foothold without paying attention to anything else in the world. From then on his heart was firm in its devotion to God. But even so, he went up and down many times. By then, however, he was determined never to abandon his devotion, no matter how many times he fell. No matter what happened, he would remain devoted to God to the very best of his ability.

The Aleph-Bet Book

Truth • A • 10. A sign that something is false is that it is opposed by the majority. The liar is one of the three types of people whom God despises.

11. Reason cannot tolerate a rich person's deceit. Even he finds himself despicable.

12. Giving charity rectifies one's speech.

13. Truth protects the world from all manner of harm.

14. Flattery leads to lying.

15. A person who gives charity merits attaining the truth.

16. The liar despises humility.

17. One can tell from a person's servants whether he is fond of falsehood. This is because the one is dependent on the other. There are times when a person's servants fall into sin because he is a liar, and other times when he stumbles into falsehood because his servants behave improperly.

Kitzur Likutey Moharan

I • Lesson #1 • 7. A Jew should always look to the intellect in every thing, and connect himself to the wisdom and the intellect that are found in every thing, so that the intellect in every thing will shine its light for him and he may draw close to God through that very

thing. For the essential vitality in every thing is nothing other than the intellect and wisdom it contains, as it is written, "Wisdom gives life to its possessors" (Ecclesiastes 7:12). The intellect is a great light and, like the sun, shines to a person in all his activities. Even when a person sometimes comes to a place of obscurity and darkness, God forbid, nevertheless, when he merits to see the intellect and vitality in every thing, the intellect then shines its light for him and draws him close to God. This is how Joseph merited to withstand his test—he looked for the intellect in every thing.

8. It is impossible to attain the light of this intellect except through Malkhut (Kingship). In other words, one must accept on himself the

Kingdom of Heaven in truth and in perfect faith, and rein in his mind and dismiss his own wisdom completely, as if he has no intellect of his own whatsoever. He must abhor all secular wisdom and thinking, and wait, long and yearn only to receive light and vitality from the true intellect and wisdom—namely, the supernal holy intellect which is the essence of the holy vitality that exists in every thing.

9. The essence of the battle between the good inclination and the evil inclination lies in this area alone. For the good inclination incites a person to abhor all secular wisdom and thinking, as well as all the physical desires that are pure folly and genuine foolishness; and it impels him to connect himself only to the light of the holy intellect. But the evil inclination incites a person to the opposite, as in “A fool does not desire understanding” (Proverbs 18:2). This latter case was personified in Esau who scorned his birthright, which is the concept of holy wisdom and intellect. Each person must empower the good inclination to prevail over the evil inclination, as our Sages said, “A person must always incite the good inclination against the evil inclination” (*Berakhot* 5a). A person merits to do this by engaging in Torah study with energy and enthusiasm.

Rebbe Nachman's Stories

The Lost Princess • 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 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 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.”

Restore My Soul

Likutey Moharan • 1. It is possible to return to God only by acquiring skill in these two ways. It certainly requires great skill and merit to know that at all times we must strive and toil in the service of God. We must yearn at every moment to reach the next higher level. A person must let nothing throw him down, regardless of his condition. He should never come to look down on himself in any way. When he achieves these two skills, he will be able to travel the path of return to God. The hand of God will be stretched out to receive his repentance. He will be worthy of finding the glory of God and “Man will be returned to the throne.” Happy is the man who is worthy of this (*Likutey Moharan* I, 6).

2. The essence of God’s greatness is that even those who are furthest from Him can still draw near to His service. Through this God’s Name is glorified and exalted in the worlds above and the worlds below. It follows from this that no one should ever despair of drawing close to God’s service on account of being far removed from Him because of the many sins he has committed. This is true even if he has committed the gravest wrongs. On the contrary, it is through this person more than anyone that God’s glory is elevated, praised and magnified. In essence, it is through the tzaddikim of the age that those who are far can draw close to God (*Likutey Moharan* I, 10).

3. Friends who have drawn close to true tzaddikim should try to strengthen one another and give each other encouragement. The strongest support they can give each other is to bear in mind and remind one another of the tremendous spiritual power of the true tzaddik. This power is so great that it can bring elevation even to the most blemished soul, one that has not yet emerged from the profane to the sacred even by a hairsbreadth. The tzaddik has the power to draw up this soul and restore it to good.

Reb Noson's Letters Year 1

Letter #1 • In the midst of what you are suffering right now, though, you imagine that you have never endured the like. For I have heard from your own holy mouth that this is often what happens when someone goes through a difficult time. Even if it is true that you

have never suffered like this, then, on the contrary, I am certain that you can rely on God that we will soon once again be worthy of seeing you happy and you will have what you long for: to be able to see the goodness of God as He shows you His splendorous kindness. The verse has said about this, "Do I recline to give birth and then not bear?" (Isaiah 66:9). It is not necessary to elaborate. Even what little I *have* said, I have said with the greatest trepidation. Your humility, I trust, has permitted me to write this much.

We are fulfilling your request to pray for you. May God have mercy on us and on all of Israel and stir our hearts so that we are able to pray in a way that befits a matter such as this. For if we felt even a fraction of what we ought to, we would run screaming through the marketplaces and through the streets calling for Divine pity on you, and on us as well and on all of God's creatures; on all the souls which are dwelling in the place they have descended to and are waiting, longing to take refuge under your wings, not yet having found the shelter of your holy shadow. Who could be more pitiable than us, as our master, teacher and Rebbe is aware; me in particular, whom you lifted up from lower than the dust; you took me destitute from the dungheaps and sat me down among princes. Yet even now I am naked and unclothed. Who knows if I've even reached the level of a suckling babe? And there is no one from whom we can nurse and draw illumination, no one from whom we can receive our lifeblood except our master, teacher and Rebbe. For you are our life and the length of our days.

God! You alone know if ever, from the time of the creation of the universe, there has been such mercy as that which there is on us; and on each one of us individually—because each one of us knows his own heart's wounds. How much more does this apply to one who never in his life saw good! I do not need to say any more. Now we must speak, we must pour out our hearts like water before God. For we have trusted Him and we will never be ashamed. As He has afflicted us, so will He have us rejoice and look upon the pleasantness of His splendor. We will feast our souls on His brilliance. In abundant joy we will welcome your holiness, the reflection of the Ancient of Days, the light of the living face of our King, the King of all Israel! It is time for the afternoon prayers. I must close.

The words of the one who longingly waits to roll in the dust of your feet and to bask in your holy brilliance,

The insignificant Noson, son of my master and father, Reb Naftali Hertz, may his light shine

Reb Noson's Letters Year 2

Letter #231 • *With God's help, Sunday, Noach, 5597, Breslov*

My beloved son,

The carrier that you sent came here to the house of the *tzaddeket* Adil, may she live, as I was eating breakfast. I immediately received your letter which was sent through my son, Reb Shachneh, may his light shine. I was delighted by the letter from my daughter and son-in-law, may they live. I have not yet received your letter from Thursday. This Saturday night, immediately after Havdalah, I traveled here to see to my affairs for a number of reasons. I expect to stay here until this coming Tuesday, so if you can get here easily tomorrow, it would be very good. At the moment my mind is not at all lucid, so I cannot go on with words of truth and affection.

You are receiving the letter to my son-in-law, may his light shine. Try to send it with a trustworthy man. You can also add to it as you wish. Let me know if you sent this letter of mine to them in Brahilov. It is a great mitzvah, because I know that they are very much looking forward to seeing a letter from me. So far God's compassion has helped me and, with God's help, everything has gone well. Thank God, we also were a little happy on Shemini Atzeret, Simchat Torah, and on Shabbat Bereishit, and I spoke words of truth. All is

well, thank God. May God only finish His salvation and may I soon return safely to my home here in Breslov. I am extremely busy and the carrier of this letter is in a hurry, so I cannot continue as I should. There will be other opportunities to write more.

The words of your father, waiting for salvation,

Noson of Breslov

שמות הצדיקים
משפחת הלוי: לבני ושמעי עמרם. ויצהר. וחברון. ועוזיאל. מחלי. ומושי. אהרן הכהן. משה רבנו. צפורה. אשת משה. יתרו. מרים. קרח. ונפג. וזכרי. מישאל. ואלצפון. וסתרי. אלישבע בת עמינדב. נדב. ואביהוא. אלעזר. ואיתמר. אסיה. ואלקנה. ואביאסף. פינחס בן אלעזר. אליאב. נמואל – מבני ראובן. ארד. ונעמן – מבני בנימין. מבני מנשה: מכיר. גלעד. איעזר. חלק. אשריאל. שכם. שמידע. חפר. צלפחד, ושם בנות צלפחד. מחלה. ונעה. חגלה. מלפה. ותרצה. בני אפרים, שותלח. בכר. תחו. ערו.
י"ב נשיאים: נחשון בן עמינדב. נתנאל בן צוער. אליאב בן חלן. אליצור בן שדיאור. שלומיאל בן צורישדי. אליסף בן דעואל. אלישמע בן עמיהוד. גמליאל בן פדהצור. אבידן בן גדעוני. אחיעזר בן עמישדי. פגעיאל בן עכרון. אחירע בן עינן. יהושע בן נון. כלב בן יפנה. בצלאל בן אורי בן חור. אהליאב בן אחיסמך.

Reb Noson's Prayers I • Prayer #2 • HaShem our God and God of our fathers, who lovingly hears the prayers of Your people Israel: Stir up Your kindness and love for me—for Your sake. Prepare my heart, and help me pray to You with every fiber of my heart and soul. Let my prayers flow fluently from my mouth at all times, freely and without interference.

The holy covenant

The holy covenant

Master of the world, who “leads Joseph like a flock, You who sit upon the cherubs,” lovingly shine the light of Your holiness upon me. Let a spirit of holiness and purity come upon me, giving me the power to control, master and break my evil inclination.

In Your abundant love and great kindness, enable me and all my offspring to guard the holy covenant. Help me at all times, and keep me from all impurity and any breach of the covenant, whether in thought, word or deed, whether unwittingly or intentionally, under compulsion or willfully, whether with my eyes, ears or other senses. Let me sanctify and purify all of my faculties with the holiness of the covenant, and do nothing to breach or blemish it in any way.

For in Your great love You have chosen us from all the nations and exalted us above all peoples. You have separated us from all their impurities and wrongdoing, as You wrote for us in Your Torah, “I have separated you from the nations to be Mine,” and You called us all tzaddikim, as it is said, “And Your people are all tzaddikim.”

Please, loving God, do not make Your holy Torah into an empty document, God forbid, for Your Word is true and enduring forever. Deal kindly with me and help me be a genuine tzaddik by enabling me to guard the covenant. Only in this way can one be worthy of the name “tzaddik,” as You have informed us through the teachings of Your holy Sages, who said that only someone who guards the covenant is called a tzaddik.

You helped Joseph the Tzaddik when he was tested: You saved him and gave him the strength to overcome his evil inclination. In the same way arouse Your compassion for me. Through the merit and strength of Joseph, give me intelligence, wisdom, understanding and knowledge, holy strength and power, so that I will be able to avoid all impurity in my life and conquer my impulses and inclinations. Let my thoughts be bound and attached to Your holiness at all times, without a single moment's interruption.

Through purifying myself and guarding the covenant, enable me to offer You my prayers in the proper manner, without inhibitions, restraints or confusion. Accept my prayers and arouse Your love for me. Turn to us again and quickly redeem us and send our righteous Mashiach. Do it for Your sake and not for ours. Help me order my prayers properly. Grant me intelligence and understanding, and let me use judgment to measure my words, so as not to stumble in what I say, or stray to the left or right from the straight, true path when I pray.

Charity

Compassionate God, help me give charity to genuinely needy people. Send me plenty of money, and worthy people to give charity to. “Mighty is the King who loves justice. You founded fairness. You have done justice and righteousness in Jacob.” “For everything is from You—from Your hand have we given to You.”

God, You deal charitably with everyone. Be charitable to me and let me be numbered among those who give charity. Remove the evil from my heart, and let me give charity joyously and with a kindly expression. Let me have no bad feelings when I hand my gifts to those in need. Let me open my hands and give them sufficient for all their needs. Let my heart go out to the hungry, and let me clothe those who are naked.

In the merit of my charity, bless me, HaShem, and help me express myself to You perfectly in my prayers. Let my prayers be pure and acceptable. Let me have no outside thoughts when I pray, so that no barrier will intervene between my prayers and You.

Torah study

Please, loving and gracious King, make it possible for me to engage in the study of the holy Torah for many hours each day. Let me study the Torah for its own sake. Let my only motive in studying be to keep, observe and fulfill the entire Torah in love.

The letters of the Torah which come out of my mouth as I study are “sparks of souls.” May they all enter into and be merged and clothed in the holy words of my prayers, and develop and be renewed there. Let the light of my prayers then shine forth in full radiance, as You have taught us through Your holy Sages.

Help me make an effort with my prayers at all times. Let me never despair of calling out to You and praying. Bring me to have perfect faith in the power of prayer. Our exile has lasted so long. Your people, the House of Israel, cry out to You every day and appeal to You to shine Your face upon us, build our Holy Temple, and redeem us eternally. Despite all this, we have still not been delivered. Even so, let us come to believe and know with firm and perfect faith that no prayer is ever lost or in vain, God forbid.

I bind my prayers to the true tzaddikim

On the contrary, the tzaddikim in every generation most certainly lift

up our every prayer and put each one in its proper place, building out of them, as it were, the structure of the Shekhinah. Eventually the entire structure will be completed, and then the Mashiah will come and bring the work to perfection and raise the Shekhinah completely.

I would like to bind all my prayers to all the tzaddikim in our generation. And You, in Your abundant mercy, arouse the hearts of the true tzaddikim of this generation, and give them the power to take my prayers and elevate them to You.

My prayers may be far from perfect. There may be much about them that is not right. There may not even be a single word or letter that is pure and clean. My words are very muddled and what I say is full of mistakes. I do not speak with the proper concentration and awareness, and my words are far from where my thoughts are.

Even so, Your love and kindness are overwhelming. Give Your true tzaddikim the power to lift up and elevate all my prayers, and cleanse and purify them from all blemishes and impurities. Let my prayers rise up and find favor before You, and let the tzaddikim use them to build the structure of the Shekhinah, to prepare Her, support Her, and lift Her out of her exile. Raise up the fallen Tabernacle of David through our prayers, and return Your Divine Presence—the Shekhinah—to Zion, and shine Your face upon us.

“Turn to me and show me favor, for I do not put my trust in my bow, and my sword will not save me.” Only in Your Name do we put our trust. “For God alone do we have praise all day, and we give thanks to Your Name forever!”

3 TISHREY • ג תשרי

Tzaddik His Life • 5 (108). After this there were developments which made it necessary for Rebbe Nachman to leave his father-in-law’s household. His mother-in-law had died and his father-in-law married again. His new wife was from Mohilev. The Rebbe himself was responsible for making the match. He traveled with Rabbi Ephraim to Mohilev and made the arrangements—this in spite of the fact that he was still only a youth. I seem to recall hearing that he was then about eighteen (about 1790). Even

so there were a few people who held him in respect because of his being the great-grandson of the Baal Shem Tov, and they could also see that in his own right he was a jewel of a person. Those who were astute realized even then that when he would be older he would be an outstanding and original figure.

The story goes that in Mohilev he was invited to stay in the house of a highly respected man who was one of the followers of the Rebbe's uncle, the saintly Rabbi Baruch. The Rebbe's host was a wealthy man who treated him with great honor and made a dinner for him to which several of the leading followers of Rabbi Baruch were invited. Wine was served. Now, at that time the Rebbe was still somewhat reserved and he was not in the habit of teaching Torah publicly. But while they were sitting drinking wine, the Rebbe's enthusiasm was kindled. He began to speak and he revealed the most wonderful ideas. The people present watched this spectacle in amazement and were very amazed and impressed. Then it was time for the wedding of the Rebbe's father-in-law and they all went home.

At about the same time there arrived in the town the saintly Rabbi Dov of Zaslov, a well-known tzaddik who was known by everyone as Reb Ber b'Reb Binim. People told Reb Ber what they had heard the Rebbe say at the dinner, and he was very amazed. He said that the Rebbe would become an outstanding and original figure.

As yet the Rebbe was still a member of his father-in-law's household, and people from the nearby localities began to become attached to him and visit him from time to time. The Rebbe knew how to inspire their hearts in the service of God. With his guidance they drew closer to God and achieved the high levels of spirituality that they have today. Happy are they!

Rebbe Nachman's Wisdom

His Praises • 6. The Rebbe became accustomed to constantly begin anew. Whenever he fell from his particular level, he did not give up. He would simply say, "I will act as if I am just beginning to devote myself to God and this is the very first time."

This happened time and again, and each time he would start all over again. He would often begin anew many times in a single day. For even in the course of a day, there were many times when he would fall away from his high level of devotion. But each time he would start again, no matter how many times it happened, even within a single day.

7. The Rebbe devoted every available moment to his sacred studies. He spent much time studying the Talmud, the *Shulchan Arukh*, the Bible, the *Ein Yaakov*, and the mystical books of the *Zohar*, the *Tikkuney Zohar* and the writings of the holy *Ari*. He also delved into many other sacred works, especially those involving *mussar*.

The Rebbe said that his father's library contained all the small *mussar* books and that he went through every one. He also spent much time with the *Reishit Chokhmah*, stating that he reread this remarkable work countless times.

The Rebbe's unique expertise in all of the sacred literature was obvious. He was particularly unique in his knowledge of the Bible, the *Ein Yaakov*, the *Ari's* writings, and the *Zohar* and *Tikkuney Zohar*, to the point that literally no one could be compared to him.

He was fluent in the entire Torah. He could quote anything in the sacred literature as if the book were opened in front of him. It was like a table set before him, where he could see everything and choose what he desired. The entire scope of our sacred literature was like this, standing ready before his mind's eye to be used whenever he desired. This can be seen to some extent in the Rebbe's writings.

The Aleph-Bet Book

Truth • A • 18. One who lacks truth lacks kindness. Such a person cannot deal [kindly] with people.

19. Falsehood delays redemption, for it brings a person's sins out into the open, thus preventing him from being saved.

20. Truth redeems from all suffering.

21. A person should rather die, than live and be considered a liar by others.

22. Where there is truth, there is peace.

23. One who is far from the truth is far from charity.

24. Truth protects the sign of the covenant.

25. By telling the truth, a person earns everlasting esteem.

26. When a husband and wife accustom themselves to lying, their children will be rebellious and sexually immoral.

27. A person will speak falsely when he is afraid of other people.

28. Falsehood causes a person to forget God.

Kitzur Likutey Moharan

I • Lesson #1 • 10. When a person merits to attain all of the above, a great spiritual unification is thereby achieved in all the worlds; the “light of the moon becomes like the light of the sun” (Isaiah 30:26); and he attains grace. Then all his prayers and requests are accepted.

11. The evil inclination wants to make a person literally insane, God forbid. For one who sins is insane, as our Sages said, “A person does not commit a transgression unless he is possessed by a spirit of foolishness” (*Sotah* 3a). But how can the evil inclination possibly come to a person and suddenly make him crazy, God forbid? The way of the evil inclination is to first dress itself up in *mitzvot* and to mislead the person, as if it is inciting him to do a *mitzvah*. Afterward, it misleads him and incites him even more until the person comes to commit actual transgressions willfully, God forbid.

This is precisely what happens with the insanity of a madman. [Little by little,] his mind becomes confused and deranged until he finally calls bad, “good” [and good, “bad”]. Nevertheless, he still retains some traces of intellect and sanity, for even in his craziness and senselessness, he, too, understands and knows that a person ought not to do such crazy things. Even so, he does them anyway. Because of this, two methods are required to cure the insane. First, it may be necessary to strike them in order to subdue their willful evil—so that at least it will not be pleasant for them to engage in their crazy behavior, and at least they will not do things that they themselves know to be madness and foolishness. Furthermore, it may also be necessary to place on them [mystical, holy] names and amulets in order to banish from them the evil spirit which is confusing and deranging their minds, God forbid, to the point that they distort what is correct and call bad, “good” [and good, “bad”].

Similarly, when it comes to curing a person from the insanity of the evil inclination, one must also employ these same two methods. First, it is necessary to subdue the sinner’s tendency for willful evil, so that at

least he will not do what he himself understands and knows to be evil and sinful, God forbid. Furthermore, it is necessary to banish from him the evil spirit, the spirit of foolishness, that dresses itself up in *mitzvot* and misleads him, as if it is inciting him to do a *mitzvah*. All this can be attained in its entirety only by engaging in Torah study, which includes both these methods.

12. The main way to connect oneself with the holy intellect is through straightforwardness and simplicity, as in “Jacob was a simple man” (Genesis 25:27)—for Jacob merited to attain the light of the intellect to perfection.

Rebbe Nachman’s Stories

The Lost Princess • 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.

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 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?”

[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.”

Restore My Soul

Likutey Moharan • 3. For even the worst person, regardless of who he might be, and into whatever circumstances he might have sunken at present—so long as he grasps hold of the true tzaddik, there is hope for him to achieve a unique good that will endure forever. Friends should support one another with this knowledge and give each other encouragement. They should strengthen one another in the service of God. Each one should make it his duty to remind his friend of all the teachings they have learned, each one to the full extent of his own understanding (*Likutey Moharan I*, 13).

4. You should know that God derives glory even from the most insignificant of the Children of Israel, even from the sinners of Israel. Every single one—so long as he is called by the name of Israel—gives God a particular glory that no one else can give. It follows that no one should ever despair of God. Even if he has caused great damage, God forbid, God's love for him has not ceased. This person can still return to God. It is the men of truth who are able to detect the goodness and the glory that can be found even in the worst of men, and to draw up everything to God (*Likutey Moharan I*, 17).

Reb Noson's Letters Year 1

Letter #2 • *With God's help, Wednesday, 26 Nisan, Shemini, 5582, Odessa*
To my modest wife,

I am writing to inform you that I have hired a boat today and, God willing, this Friday, Erev Shabbat, I will embark on a ship sailing for Istanbul. From there, with God's help, I will continue my journey until God brings me safely to Eretz Yisrael. I therefore request that you pray to God for me and that you ask all the members of our group to do the same, especially those in Uman. Further, I have nothing to write. Just life and good health.

My dear son Shachneh, may his light shine, take the enclosed letter and send it directly on the first post to Tcherin, to Reb Ber Otkoptchik. You should also write a letter yourself asking them to do as I've requested and send the money without delay. Tell them about the seriousness of your situation and how, except for the money which they owe, I left you with absolutely nothing. With God's help, they will certainly fulfill their promise and do as I've asked.

Be advised that I received your letter on Chol HaMoed Pesach and I was delighted. I was also very pleased by its style, because I thought you had developed a fine style only well enough to deal with simple subjects. But now, thank God, I see that you really write quite nicely. You should get in the habit of writing letters from time to time in order to cultivate a lucid style. You will find it very useful in a number of areas. I was also very happy to receive the commentary you wrote on the Story ("The Lost Princess," *Rabbi Nachman's Stories* #1). I am delighted that someone has taken it on himself to write such a commentary on the stories. The interpretation itself is nice and many of its points are nearly correct, though it is still very far from even the faint glimmer of understanding that I have of this story. How many thousands and thousands of times more distant is it from the actual intention of our holy, awesome Rebbe! The main hesitation I have with the commentary is the following: While according to your interpretation the end of the story talks about the Giving of the Torah and how, in the end, Moses was able to find the Lost Princess—I don't agree. It seems to me that the story is not yet finished and that the actual conclusion, finding the Lost Princess, will only be in the future, when our righteous Mashiach comes. For he himself is Moses and he is reborn to the world in each generation, as we learn in the *Tikkuney Zohar* (#69). All this is in order to seek the Lost Princess until he is worthy of finding her in the time of our righteous Mashiach, may he come speedily, in our time.

The Lost Princess represents holy faith: belief in God, the true tzaddikim and the Torah. This holy faith is in exile in every generation and the Redemption depends essentially on the degree to which the Jewish people in each generation succeed in elevating this fallen faith and in building it up, until they believe fully and with complete sincerity. For through this Mashiach will come, as it is written, "Come and look from the heights of faith" (Song of Songs 4:8). At that time the truth of this belief will be evident, "and every creature will know that it is You who made him." Only then will the Lost Princess, i.e. belief, return to her rightful place, to her throne. Even though the Rebbe tells the story in the past, and concludes by saying, "and in the end he found her," it really alludes to the future. So that even if we *are* able to ascertain the allusions in the story correctly, we still cannot possibly understand its essence: the who, the what and the when. These stories are dealing with the loftiest of subjects, and I do not intend to elaborate on paper regarding things which the Ancient of Days has hidden. Certainly not in a letter. May God open our eyes and allow us to comprehend some of the allusions in the Rebbe's stories.

Reb Noson's Letter #232 • Wednesday, Rosh Chodesh Cheshvan,
5597, Breslov
My dear, beloved son,
Year 2

I received your letter just now. All day yesterday I was waiting expectantly to see you, but it didn't work out. What can we do, though? Barriers connected with earning a livelihood are constantly upon us. Thank God, though, your desire for truth is strong and, with God's help, there will be another time. We will certainly see each other soon and you will come in joy, with God's help.

It occurred to me this morning to write you anew what was in my heart, but I am too busy right now. The gist of it is, though, that you must view yourself every day as if you had just been born that day. It should be as if you have nothing in the world but that day alone. Do not trouble yourself thinking about the past and future. Even if you do engage in business and what you need for your livelihood—and these *do* relate to the future—the main thing is still today. For who knows what tomorrow will bring?!

There is much to say about this, and you have already heard a great deal about it. But you should view these words as new every day! How very much we need to rejoice in our lot, in the enormous kindness that God did for us by removing us from so many errors and so much foolish advice! But I cannot explain this in detail in a letter, and particularly not in these times.

Fortify yourself, my son, and be strong! God is with you even now! All your heart's good desires are noted down on high in your favor. Even more so when you are successful in bringing these desires from potential to actual, and to articulate your good desires every day [in prayer]! For this is the key to everything! God desires *your* prayers and *hitbodedut*, too! Not a single word is ever lost! Fortify yourself determinedly, my son, in Torah and prayer and in expressing yourself before God—all you can grab every moment of every day, be it little or much! It does not matter if a person does little or much, just that his heart should be directed to Heaven. I have delayed here until today, Wednesday, and today or tomorrow, God willing, I will set out for home. I have yet to make any progress in my business here. When you are with me, God willing, I will tell you everything about how I cast my burden upon God alone that He will show me the straight path and the good counsel that I need to return safely to my home here. Beyond this I have no time to continue.

The words of your father, waiting for salvation,

Noson of Breslov

שְׁמוֹת הַצְּדִיקִים
שְׁבַעִים זְקֵנִים: מִשְׁבֵּט רְאוּבֵן חֲנוּךְ, כְּרֵמִי, פְּלוּא. אֱלִיאָב.
נְמוּאֵל. זְכוּר. מִשְׁבֵּט שְׁמֵעוֹן, יִמְיוֹ, יִכִּין, וְצַחַר, וְאֵהָדָה, וְשִׂאוּל,
וְנִמְרִי. מִשְׁבֵּט לֵוִי, עֶמְרִי, חֲנֻנְיָהּ נִתְנָאֵל, יִדְעָא בֶן סַתְרִי,
וּמִשָּׁה עַל גְּבִיהֶן. מִשְׁבֵּט יְהוּדָה, סָרַח, וְדָן, יוֹנָדָב, וּבְצֻלָּאֵל, שְׁפִטָּה, וְנַחֲשׁוֹן.
מִשְׁבֵּט יִשְׁשָׁכָה, צוּהָרָה, עֲזָא, וְיִגָּאֵל, פְּלִטִי, וְעֵתְנִיאֵל, וְחַגִּית. מִשְׁבֵּט זְבוּלוֹן, סָרָד,
וְאֵלוֹן, [סוּרִי] אֶהְלִיאָב, אֱלִיהוֹ, נִמְשִׁי. מִשְׁבֵּט בְּנֵימִין, סְנִיאָב, כְּסָלוֹן, אֶלְיָדָה,
אֲחִיטוּב, אֲחִיאֵל, מִתְנָהּ. מִשְׁבֵּט אֶפְרַיִם, יֵאִיר, יוֹעֶזֶר, מְלֶכִיאֵל, אֲדוּנִיָּרָם,
אֲחִירָם, וְסִטוּר. מִשְׁבֵּט דָּן, גְּדַלְיָהּ, וְיִגָּאֵל, אֲחִינוּעָם, וְאֲחִיעֶזֶר, דְּנִיאֵל, וְשִׁרְיָה.
מִשְׁבֵּט נְפֹתְלִי, אֶלְיוּחָנָן אֶלְיָקִים, אֶלְיִשְׁמַעֵל, סוּמְכּוּס, זְבֻדִי, וְיוֹחָנָן. מִשְׁבֵּט גָּד,
חֲגִי, זְרַחִי, קִינִי מִתְתִּיָהוּ, וְזִכְרִיָהוּ (בִּשְׁבֵט גַּד חָסַר אִישׁ אֶחָד – זֵית רַעְנָן).
מִשְׁבֵּט אָשׁוּר, וְשְׁלוּמִי, שְׁמוּאֵל, שְׁלוֹם, שְׁכְנִיָהוּ, אֲחִיָהוּ.

Reb Noson's I • Prayer #2 • Arouse our righteous Mashiach to
receive our prayers and lift them up before You. Let
my prayers and those of all Your people Israel be a

double-edged sword in his hand to protect and shield us, to fight those who fight against us and to champion our cause. “He takes pity on the poor and needy and saves the souls of the needy.” “Take hold of shield and armor and stand up to help me. Gird your sword on your thigh, mighty warrior, your majesty and your splendor.”

Do it for Your sake and not for ours—for even our few good deeds, our charity and our prayers are all from You. “For everything is from You, and from Your hand we have given to You.” Thus, it is written, “Who came before Me that I should pay them?” “Not to us, HaShem, not to us, but to Your Name give glory for Your kindness and Your truth.” “In Your abundant kindness, give me life, that I may guard the testimony of Your mouth.” Fulfill for us the verse “For My sake, for My sake I will do it, for how could I let My Name be dishonored; I will not give My glory to another.” “He magnifies the salvation of His king and does lovingkindness to His anointed, to David and his descendants, forever.” Amen. Selah.

I • Prayer #3 • HaShem our God and God of our fathers, who chooses David His servant and his descendants after him, and who delights in songs of praise: In Your great love and kindness, remember Your powerful Presence, the Shekhinah, which has wandered from Her place like a bird wandering from its nest. “Rise up, take pity on Zion, for it is time to favor her, for the moment has come.” Lift up and raise the Congregation of Israel from where we have fallen and, in Your abundant love, help us and enable us to raise our voices in song.

Give me the power to praise You joyously with songs and hymns. Let me sing melodies all my days, in a sweet, pleasant voice, the way You love.

And help me study Your holy Torah for its own sake constantly, day and night. When You gave Your holy Torah to Your servant Moses, You studied the Written Torah with him by day and the Oral Torah by night. So, too, help me study and think about Your holy Torah constantly, and help me study the Written Torah and the Oral Torah day and night.

Master of the world, lovingly help me and give me the strength to win the battle against sleep. Let me banish sleep from my eyes in order to study Torah each night and learn the sixty tractates of the Mishnah together with the holy Gemara—to learn, teach, observe, do, fulfill and practice them for their own sake. “Arise, exult in the night at the start of the watches!” Through this let a thread of lovingkindness be drawn down upon me. “By day HaShem will command His lovingkindness to be revealed, and in the night His song is with me, a prayer to the God of my life.”

And in this way, help me and protect me from the bad effects caused by hearing degenerate music—the songs and melodies of fallen souls, “birds caught in the snare.” Don’t let them harm me or distract me from my spiritual devotions. Give me the power to elevate and refine them, to lift them up and restore them to the realm of the holy, and raise up the fallen Tabernacle of David.

In Your abundant love, arouse the Lily of Sharon—the Shekhinah—to sing in a voice of pleasantness, joy and exultation. And You alone, HaShem, speedily rule over all Your works, so as to fulfill the verse “Make music for God, make music, make music for our King, make music. For God is King over all the earth. Make music, enlightened one!”

Remember Your people Israel, who are scattered among the nations, and Your Holy Temple, which is destroyed and uninhabited. “The bird, too, has found a house, and the sparrow has found a nest for herself to put her fledglings—on Your Altar, HaShem of Legions, my King and my God.” Restore the *Kohanim* to their service, and the Levites to their platform and their songs and hymns, and restore Israel to their dwelling place.

Grant me holy wisdom and enlightenment so that I will be able to draw the yoke of Your Kingship upon myself constantly, and reveal Your Kingship and sovereignty to the world. Speedily establish the throne of David. Quickly, easily and speedily bring us Mashiach the son of David, the sweet singer of Israel.

“Then our mouths will be filled with laughter and our tongues with joy.” We will then sing, praise and rejoice before You all our days, and the verse will be fulfilled “HaShem will come to save us, and we will sing our songs all the days of our lives for the House of HaShem.” Speedily in our days, amen.

I • Prayer #4 • Master of the universe, what great kindness You have shown us. With a mighty hand You took us out of Egypt. You separated us from the Fifty Gates of Impurity and brought us to the Fifty Gates of Holiness, and You lovingly gave us Your holy Torah through Moses, Your faithful prophet.

“If our mouths were filled with song like the sea, our tongues with joy like its multitudes of waves, and our lips with praise like the expanses of the heavens,” we still could not thank You and praise You enough for all the goodness You have shown us. You have given us Your holy, perfect Torah. You have chosen us from all the nations. You have sanctified us with Your *mitzvot*, which are more precious than the purest gold. Time and time again You have cautioned us not to transgress Your commandments—all so that we and our children may enjoy Your goodness forever.

Confession of sins

And now, after all this great and awesome goodness and kindness, what can I say? I am the lowliest of Your creatures, yet You show pity to all, and You have put me in a privileged position by creating me a Jew. By making me a member of the Jewish people, the holy nation, You have put Your Name upon me, because Your Name is bound up with ours.

After all this, what can I say to You, exalted God? How can I speak before You, lowly servant that I am? How can I open my mouth and stand before You, after failing to take proper care to do what is in my own best interests? With my own hands I have rejected Your great goodness and mercy, and I have failed to observe Your precious, beloved *mitzvot*, which are the greatest of all goodness and kindness.

4 TISHREY • ד תשרי

Tzaddik His Life • 5 (108). The Rebbe was still staying in his father-in-law's house, but not long afterward, his mother-in-law started acting less than friendly toward him. The Rebbe had a room to himself in his father-in-law's house—it was a kind of attic—and there he would sit and meditate, pray and practice his devotions. Periodically he would go out to meditate in the meadows or the forest. One day it happened that the Rebbe had gone on a journey. While he was away, his mother-in-law moved her bed into the room because she wanted it for herself. As soon as the Rebbe came back and found that she had taken his room from him—and for him the room had its own sanctity—he could no longer stay in his father-in-law's house. He left the village and went to the city and found himself quarters in Medvedevka.

6 (109). Thousands and indeed tens of thousands of stories could be told about all the different details of these periods of the Rebbe's life in Medzeboz and Medvedevka. He struggled and toiled at his devotions with tremendous energy and he had to fight great battles every minute of every day before he was able to subdue and break all his traits and desires.

However, it was not until the Rebbe came to Breslov that I myself became close to him. Thus, I only heard about this whole period intermittently and in no particular order, either from the Rebbe himself or from others who knew him then. I am therefore unable to give a systematic account of everything, and there is no option but to jump from subject to subject. Whatever I can remember I will certainly relate, but even what I did hear I have mostly forgotten.

7 (110). Let me note down a few of the things which I heard from the Rebbe

himself about his childhood and youth. He used to work very hard at his devotions. He wanted very much that God should show him a sign in order to strengthen his faith even more. He made repeated prayers and supplications imploring God and pressing Him to do this for him. The Rebbe related three miraculous incidents that took place in this period.

There was a particular area in the countryside where the Rebbe used to go in order to meditate and practice his devotions. Standing by the side of the road there was a large crucifix, a common sight in rural areas. This was very distracting for the Rebbe, and he suffered greatly from seeing it standing there as he walked by meditating. He prayed to God to work a miracle and uproot the crucifix. "And he shall decree a thing and it shall be established" (cf. Job 22:28). Suddenly the crucifix collapsed.

Rebbe Nachman's Wisdom

His Praises • 8. The Rebbe told us that all his studies required great effort.

When he began to learn Mishnah as a young child, he did not understand it. He wept and wept until he was able to understand the Mishnah. Later, when he studied more advanced works, he again found himself unable to comprehend them. Again he cried bitterly until he was worthy of understanding. This was true even of such esoteric studies as the *Zohar* and the writings of the *Ari*, where understanding came only after long and bitter weeping.

He said that when he began to study any work, he did not understand it. It was very difficult for him and he could not grasp its straightforward meaning. This greatly distressed him. His studies required prodigious effort, but nevertheless he studied a lot by constantly encouraging himself. He achieved it all through his prayer and weeping.

9. The Rebbe engaged in many fasts. Even while still in his teens, he fasted from Shabbat to Shabbat many times. There were occasions when he fasted from Shabbat to Shabbat twice in succession.

Although the Rebbe was a child of delights (Jeremiah 31:19), raised in comfort, he was very thin. Still, he would disregard himself completely, fasting and mortifying himself in every possible way. Once he fasted from Shabbat to Shabbat eighteen times in a single year.

The Aleph-Bet Book

Truth • A • 29. A person who does not trust in God speaks falsely, and by telling lies becomes incapable of trusting the truth.

30. The further a person is from truth, the more he considers one who turns away from evil to be a fool.

31. Seeing that there is no truth in the world, a person who wants to turn away from evil must play the fool.

32. When a person does not speak falsely, God saves him in a time of misfortune. He will also be blessed with children.

33. Idle talk brings harm to one's children.

34. A person steeped in idleness becomes forgetful.

35. Falsehood leads to immorality and strengthens the hand of evildoers so that they do not return to God in repentance.

36. A person who lies has no cure even with numerous medicines.

37. A person who tells lies is cut down. He also becomes a fool.

38. Fear of God brings a person to truth.

Kitzur Likutey Moharan

I • Lesson #2—“Speak to the priests” (Leviticus 21:1)

1. The primary weapon of a Jew is prayer. All the wars that a person must wage—whether wars against the evil inclination or other wars with those who wish to impede him or set themselves against him—are all fought with prayer. Moreover, all of a person's vitality comes from prayer. Therefore a person who aspires to attain true holiness must engage frequently and intensely in prayer, supplication and conversation with his Maker. This is his main weapon for winning the war.

2. A person who guards his sexual purity is thereby able to pray. Conversely, a person who blemishes his sexual purity is deprived of the ability to pray.

3. A person should give charity before praying. This will cause his prayer to be fluent in his mouth. Giving charity also saves him from extraneous thoughts during prayer, and he will be able to pray properly without

veering off to the right or the left. Instead, he will speak his words judiciously.

4. It is impossible for a person to attain perfect prayer except by guarding his sexual purity to perfection. Therefore each person must bind his prayers to the true tzaddikim of the generation, since they know how to send each and every prayer up to the proper place. Furthermore, these tzaddikim build the construct of the Divine Presence with these prayers, and thereby hasten the coming of the Mashiach.

5. Torah study and prayer strengthen and illuminate each other, so it is necessary to engage in both of them. For all the Torah that a person learns with the intention of guarding and carrying it out, all the letters [of the Torah] are “sparks of souls”; they become clothed in his prayer and are rejuvenated there like a fetus in the womb. As a result of their rejuvenation, the light of the person's prayer is also that much fuller. The principal way to perfect prayer, however, is by binding it and bringing it to the tzaddik of the generation.

Rebbe Nachman's Stories

The Lost Princess • “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 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.

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 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.

Restore My Soul

Likutey Moharan • 5. When a man has to rise from one level to the next, prior to his ascent he must first undergo a descent. The paradox is that the very purpose of the descent is the ascent. From this you can see how much strength is required in the service of God. Even when you fall or descend in any way, you must never allow yourself to be thrown off balance to the extent that you come to look down on yourself or hold yourself in contempt. You should refuse to dwell on the matter even momentarily. Regardless of what happens to you, in the end you will find that all your descents will be turned into great ascents and achievements, because the purpose of the descent is the ascent.

This point needs a lot of emphasis, because everyone who experiences a spiritual fall imagines that this idea was never intended to refer to his particular case. He thinks it applies only to people on the highest plane who are perpetually climbing from level to level. You should know and have faith that in truth, all these words were spoken with even the worst and most insignificant of men in mind, because God is good to all (*Likutey Moharan I, 22*).

6. When a person wishes to enter into the service of God—and this applies to everyone, even someone on the lowest of levels, even someone who is literally “in the earth”—he must at all times advance and rise from level to level. Now, every time a person is about to move from one level to the next, each in his own way, he has to encounter the full force of the *kelipot* all over again. These are all his desires and fantasies and wild thoughts, the distractions and obstacles that are ranged against a person at every moment and that try to prevent him from entering the gates of holiness.

Reb Noson's Letters Year 1

Letter #2 • Nonetheless, I am very pleased with the commentary you sent me—it is truth, too. The words of the Rebbe are like a stone struck by a hammer; they split apart and break up into countless interpretations. May God allow us to spend our lives dwelling on the Rebbe's Torah, conversations and stories until we find in them interpretations and ideas which will truly influence our deeds. Happy are we to have heard such words! Fortunate are you that you could be with us! Fortify yourself and

be strong. Most important—always be happy and spend a lot of time in *hitbodedut*. Do not be sad, because “rejoicing in God is your strength” (Nehemiah 8:10).

May you attain peace, joy and happiness as you desire—and as the desire of your father, who seeks your well-being always with a mighty love, and who longs to see you in life and peace.

The insignificant Noson, son of Reb Naftali Hertz, may his light shine

Greetings to all our friends with great, true love. My dear brothers and friends, my masters, students and comrades: I implore you to pray for me always. As for Reb Yitzchak Isaac Yosef's request that I send the text of a prayer for seafarers, my mind is not at all clear right now and I cannot possibly compose one. There is already in the prayerbook *Shaarey Zion* (Gates of Zion) a prayer for seafarers by the Ramban. You merely need to make a few adjustments, when you are praying for someone else. These will be obvious when you see the prayer. Whatever additions each one of you may want to make from his own heart can be in the vernacular. More than this, I cannot write now. Peace, life and everything good. Strengthen and fortify your hearts, all you who hope in God.

Noson, the same

My dear son, Reb Yitzchak, may he live,

What pleasure I had from the greetings you sent me. May you always truly feel this way. For God's sake, for God's sake, apply yourself to your studies, for “it is your life and your length of days.” You must also practice your writing every day, because your style is still not at all accomplished. It is like a child's. Composition is a basic element in Torah, in serving God and in social interaction. Therefore you must try to develop a pleasant and lucid style. It is especially important for you and for the other members of our group who, as you know, employ writing a great deal in our work to benefit the community. I do not have time to continue now.

The words of your father who desires your true, eternal good and success,

Noson, the same

Reb Noson's Letters Year 2

Letter #232 • The woman Sarah left following your promise to be in your house. In my opinion, though, right now you are quite distressed about this because another maidservant is not available.

Nevertheless, God will surely help you, and you will find one to your liking.

Then you will thank God that she refused in this matter, because it is for your good.

God willing, when you are here, I will also speak to you about this. For all the laws of proper human conduct [*derekh erez*] are related and combined with Divine service. For each day is made up of Torah and *derekh erez* and they are interrelated, as every person can understand for himself. In all matters, the only thing a person can do is wait for God's salvation, and in the meantime petition Him to send him what he needs. Whether it is something small or large, whatever a person needs, be it food or drink, clothing, shelter, eating utensils, furniture, servants, tuition money, whatever it is, there is no advice and no strategy except to throw one's burden upon God that He will send him what he needs. If a person needs to take some action or discover some advice or strategy about what to do, he should rely on God to supply him with it and to supply him with good advice at the proper time. Everything requires good counsel. For everything involves a great many doubts and all kinds of uncertainty about how to proceed, to the point that a person has no idea what to do, other than to rely on God and ask Him to have compassion on him and send him the good counsel that he needs.

The words of your father, whose love for you, along with your desire for good, has compelled me to write these words now. My eyes are to God that you will inspire yourself with this. Really and truly, we can be happy! For, thank God, we have a "grandfather"! [Rebbe Nachman]. We have someone to lean on, thank God! All is vanity, all is vanity! "People are vanity, and human beings are a lie." But the Torah teachings that we received in this generation—true, original teachings such as these—they are the words of the Living God, the words of our God which will stand forever! For "the truth stands!"

Noson, as above

שְׁמוֹת הַצְּדִיקִים
 נוֹסַח אַחֵר: מְרֹאוּבוֹן, חֲנוּף, וּפְלוּא, חֶצְרוֹן, וְכַרְמֵי, זְכוּרָה, וְנִמְוֵאל. מִשְׁמֵעוֹן, יָמִין, וְאַהֲדָה, יָכִין, וְצַחָה, וְשֹׂאוֹל, וְנִמְרֵי. מְלוֹי, עֲמֵרֵי, וְזִתְוֵאל, וְחֲנֻנְיָה, וְסִתְרֵי, וּמִשָּׁה עַל גְּבִיחָן. מִיְהוּדָה, אֶרֶח, וְעֵרוֹף, וְיוֹנָדָב, וּבְצֻלָּאֵל, שְׁפִטְיָה, וְנַחֲשׁוֹן. מִיִּשְׁשָׁכָה, צָעִיה, וְיַעֲקוֹן, וְיִגְאֵל, וּפְלִטְיָאֵל, וְעֵתְנִיָּאֵל, וְחוּנֵי, מְזוּבֹלוֹן, סָרְדָה, וְאַלוֹן, וְסוּרֵי, וְיַחֲלָאֵל.

אֱלֹהֵי, וְנִמְשִׁי. מִבְּנֵימִין, סִנְאָב, וְכִסְלוֹן, אֶלְדָּד, וּמִיִּדָּד, אַחִיטוֹב, וּמִתְנִיָּה. מִדָּן, בּוֹקֵי, וְיִגְלֵי, אַחִינוּעִם, וְאַחִיעֶזֶר, צָרִי, וְחֲנִנְאֵל. מִנְּפִתְלֵי, אֱלִישָׁמַע, סוּמְכוֹס, וְזַבְדֵי, וְיוֹחָנָן, אֶלְחָנָן, אֶלְדָּקִים. מִגָּדָה, חֲגִי, וְזֶרְחִי, וְקִינָן, וּמִתְנִיָּה, וְזַכְרִיָּה, וְשׁוּנֵי. מִאֲשָׁה, פֶּשְׁחוֹר, וְשִׁלּוּמֵי, חֲנִנְאֵל, וְשִׁלּוּם, אַחֲזִיָּה, וְשִׁכְנִיָּה. מִיִּוֶסֶף, יָאִיר, וְיוֹעֶזֶר, וּפְלִטְיָאֵל, וְאַדוּנִיָּה, וְרָם, וּמְכִיר. (יִלְקוּט שְׁמֵעוֹנֵי).
 אֶלְדָּד. וּמִיִּדָּד. חוּר. יָאִיר בֶּן מְנַשֶּׁה. נִבְח.

Reb Noson's I • Prayer #4 • God of Israel, how I have sinned against You! I have sinned, I have transgressed and rebelled, and I have done what is evil in Your eyes...

[One should specify one's sins in detail.] HaShem, You are the righteous one, and I am ashamed and embarrassed. What can I say? How can I justify myself? I have acted wrongfully, and I myself have deprived myself of the good I could have had. I have stained my own holiness.

The damage I have done is so immense. "My sin is too great to bear." My sins are too many to even count. With all my transgressions, I am like a drunkard stupefied with wine. My sins have gone over my head, like a burden that is too heavy for me to bear. The very thought of them fills me with panic and confusion and sets all my bones trembling. "There is no peace in my bones because of my sins." They are inscribed on my bones, from the soles of my feet to the top of my head. Not a single bone is sound because of all my sins and transgressions. Every one of my bones has been splintered and shattered because of the many sins that are inscribed on them.

How bitter it is: more bitter than death, more bitter than anything in the world. And the truth is that I have not yet begun to feel even the minutest fraction of the pain of even one of my sins. I have sinned so much that my heart has become closed, and my mind is so confused that I have lost all awareness of my true self and essence.

If I but knew and felt the smallest part of the pain of even one of my innumerable sins, and the damage I have done to the root of my *nefesh*, my *ruach*, and my *neshamah*, and in the highest worlds... I have rebelled

against the Master of all, whom the heavens and the heavens of the heavens cannot contain, in awe of whose Name all the mighty angels, the *seraphim*, the *ophanim* and the holy *chayot*, and the supernal worlds upon worlds to eternity, all quake and tremble. All of them do His will with awe, fear and love.

And I, the lowest, most insignificant creature of all, a putrid drop, a clod of earth and fleeting dust, have rebelled against the God of the universe, blessed is His Name forever. This much I know and believe: that if I were to begin to feel the tiniest fraction of bitterness and pain at even one of my many sins and transgressions, the sound of my screams would be unbearable. I myself would be unable to bear my own screaming or the terrible pain and bitterness of my heart for even a single moment. The entire world would be unable to bear the sound of my cries.

My poor soul! I cringe at the sound. I shudder at the sight. I have been so very, very foolish. My wrongdoing and my many sins have cast a blot on Your holy, perfect Torah. I have taken the pure, clear messages of the holy letters of the Torah—the words of the Living God—and twisted and degraded them in the most unspeakable ways. My distortions are inscribed on my very bones. My actions have given power and dominance to idolaters, and my sins have lengthened the exile. After all this, do I have any right to cry out to the King?

Attachment to the true tzaddik

Even so, my hope in HaShem is still not lost, because He loves mercy. You want the wicked to repent, not that they should die. In Your great love, You have taught us to confess all our sins and transgressions before You. Through Your holy Sages, now at rest, You have taught us to go before the true sage and tzaddik and openly confess in his presence in order that all our sins should be atoned.

Thus, it is written, “The anger of the King [is expressed through] emissaries of death, but the wise man will atone.” For “He overlooks transgression for the sake of the remnant’—for the sake of the one who *makes himself like remnants* [because of his humility].” This refers to the true tzaddik and sage of the generation, who is “more humble than any man on the face of the earth.”

Through his humility, the tzaddik has the power to lift up our words of confession before You and bring atonement for all our sins, and remove the evil that has become inscribed on our bones as a result of our sins. Our twisting of the teachings of the Torah can then be rectified, so that the pure, clear message of the letters will shine forth as at first—all through our confession before the sage. Then our shattered bones will be healed and put back in their proper place, and through this we will become merged in You forever.

Please, loving God, who works out ways that none should be rejected, “remember Your love and mercy, HaShem, for they are eternal.” The hand of the enemy is high, and we have no one to lead and support us. What should we do now, HaShem our God? We have been left as orphans without a father: we have no one to stand up for us. We have lost our saints. The true tzaddikim and sages of the generation, who had the power I mentioned and more than that as well, have left this world owing to our many sins. And we are here alone, empty and bereft of all good. We are like a lone mast on the top of a mountain and a flag on top of a hill.

Show us the tzaddikim

Certainly there is no orphaned generation. There must be true tzaddikim even in this generation. But they are concealed from our eyes. We do not know who they are and we cannot get near to them. HaShem, where should we turn to find medicine for our wounds? Where is the doctor of souls who can bind up and heal our wounds and relieve us of our desperate pain?

We have been robbed! Every heart is melted, everyone’s knees are trembling! The sun has gone down in the middle of the afternoon. The delight of our eyes has been taken from us—the one who encouraged us and inspired us with life and vigor, the pride of our heads, our glory and strength, our *nefesh*, our *ruach*, our *neshamah*, our holiness and purity—the true tzaddikim, the highest saints, who have left us because of our sins. They have gone to their rest and they have left us to our sighs. HaShem, see how low Your people have fallen!

But You, God of truth, scrutinize all hearts. You know our innermost feelings. You know the strength of my desire and yearning, and that of all

Your people, the House of Israel, to find healing for our wounds. All who feel the pain in their own hearts are yearning, longing and hoping to draw close to the true tzaddik, in order that he should bring them back from their sins, rectify their transgressions, and show us the path to follow and what we should do.

And now, HaShem our God, where is Your earlier kindness? In every generation there were true tzaddikim who led the Jewish people, taking them in their arms like a nurse takes up a little child. They taught them the path of God and brought them close to You. Then why have You abandoned us and smitten us with “a wound that is not written in the Torah”—that is the death of the tzaddikim,” which is harder to bear than even the destruction of the Holy Temple?

Why should God’s Assembly be like a flock without a shepherd? We are orphans of orphans, babes who never saw the light. We are sullied with every kind of madness, we are full of sins and transgressions. What should we do? Where should we go in search of a remedy? How can we escape our own folly, the pain in our hearts and the corruption of our deeds?

5 TISHREY • ה תשרי

Tzaddik His Life • 7 (110). The second incident concerned fish in a river by the side of which the Rebbe used to walk. He wanted that the fish should swim up to his hand without a net, and so it came about.

I am not sure about the third incident, but I think it was connected with his wanting to see [the soul of] a dead person. He prayed to God fervently about this, and it came about: suddenly a certain dead person came to him while he was lying in the room he had in his father-in-law’s house. The Rebbe was terrified because it was the first time he had seen a dead soul with his own eyes. For he was then only quite young, and besides, he said afterward that this particular dead person had been an evildoer. That is why he was so terrified and panic-stricken. He started screaming and shouting, and the people in the house came running and tried to get into his room. But they could not enter because the Rebbe had previously closed the door from the inside. They had to find another way to get in. I do not remember if the Rebbe said they broke

down the wall or they entered from the roof in order to get into his room. Only afterward did he calm down. He said it was because the dead person in question had been an evildoer that he was so terrified. Subsequently, he saw any number of dead souls and he was never afraid, especially not in the latter period of his life when he became the “Master of the Field” and thousands upon thousands of souls came to him for their *tikkun*. For he made special efforts to work to make a *tikkun* for the souls of the dead and the naked souls which had so far not entered a body at all.

Another story the Rebbe told is how once, when he was poor, he had nothing to eat for the evening. He was in the meadows as usual when he found some grits wrapped up in a scarf. He took them home to cook. From what he said this was as precious to him as “finding great spoil” (Psalms 119:162), because he had trusted in God and God had provided him with his needs in the middle of a field. I heard him say that he knew the meaning of trust: even if he were living in the middle of the open country he would have trust that God would provide him with what he needed. He said that there was a level of trust which was even harder to attain—namely, when the true tzaddik holds on to money without distributing it immediately. He also told me that he had received three hundred gold coins as a marriage gift and he lived off them until they were all used up. It was after this that the episode mentioned above took place, when he had no money. But at first, when he had the money, he did not think about the future at all. He carried on with his devotions and lived off the money.

Rebbe Nachman’s Wisdom

His Praises • 10. The main way the Rebbe attained what he did was simply through prayer and supplication before God. He was very consistent in this. He would beg and plead in every way possible, asking that God have mercy and make him worthy of true devotion and closeness.

What helped him most were his prayers in the language he usually spoke, which was Yiddish. He would find a secluded place and set it aside to express his thoughts to God.

Speaking in his own language, he would beg and plead before God. He would make use of all sorts of arguments and logic, crying that it was fitting that God draw him close and help him in his devotion. He kept this

up constantly, spending days and years engaged in such prayer.

His father's house had a small garret that was partitioned off as a storehouse for hay and feed. Here he would hide himself, chanting the Psalms and screaming quietly, begging God to make him worthy of drawing himself close to Him.

Besides this, the Rebbe made use of every published prayer he could find. He went through all the books of prayers available, and there was not a prayer that he did not repeat countless times. He recited them all—the Psalms, the *Shaarey Tzion* and the prayers printed in the large *siddurim*. He poured out his heart in every possible prayer and supplication, even those printed in Yiddish [for women]. Not a single one was omitted. The Rebbe also had the custom of reciting all the supplications following each day's *maamodot*. He would say the prayers for all seven days of the week at one time.

He also had the practice of chanting only the verses in Psalms that speak of prayer and the cry to God. He would go through the entire Book of Psalms in one stretch, saying only these verses and leaving out the rest.

Beyond all this, the main thing was his own prayers, emanating from his heart in his own language. He would pray and argue before God, making up petitions and arguments as he went along. He would beg and plead that God make him worthy of true devotion.

Prayers such as these helped the Rebbe achieve his greatness. We heard this explicitly from the Rebbe's own holy lips.

The Aleph-Bet Book

Truth • A • 39. A person who guards himself from falsehood is always victorious.

40. It is permissible to alter the truth in order to save oneself from harm.

41. A person who is fond of falsehood will disgrace the tzaddik, and will himself be shamed.

42. One who speaks falsely perishes.

43. Truth saves a person from slander. By telling the truth, his prayers are accepted, and when judged on high, he will be judged according to his merits.

44. A person can tell from his dreams whether his heart is true with his God.

45. A person who keeps his word can accomplish great things.

46. One who has no haughtiness is saved from lies.

47. Whoever guards against frivolity is clearly a person of truth.

Kitzur Likutey Moharan

I • Lesson #2 • 6. If a person engages in much prayer and conversation with God for many years, and nonetheless sees for himself that he is still very far from God—and it seems to him that God, so to speak, is hiding His Face from him, God forbid—he should not make the mistake, God forbid, [of thinking] that God does not hear his prayers and conversations with Him at all. Rather, he should believe with perfect faith that God hears, listens and pays attention to every single word of every prayer, request and conversation. Not a single word is lost, God forbid. To the contrary, each and every word is slowly making an impression on high and is arousing God's compassion every time. It is just that the building of holiness which he needs to enter is not yet finished. After many days and many years, if he will not be a fool and will not become discouraged in any way; if he summons his strength, fortifies himself, and strives in prayer more and more; then, through his many prayers, God's compassion will be awakened until He turns to him and shines His face upon him and fulfills his desire and his will through the power of the true tzaddikim, and brings him close to Him with great compassion and mercy.

7. It is not proper to think about receiving reward for anything, for all of our good deeds and all prayers are given to us by God. Therefore, even if a person occasionally merits some salvation and to draw a little bit closer [to holiness, etc.], he should not think that he merited this as a result of his own Torah study, prayers and good deeds. For everything is from God, and were it not for God's great kindness, he would already have drowned, God forbid, in what he would have drowned in, may God save us.

8. The essence of the evil inclination is the urge for sexual transgression. This is the primary source of spiritual pollution. Therefore one must know

that the main test for every person in this world is his struggle with this desire. Fortunate is he who merits to win the war!

9. The true tzaddik of the generation is associated with the concept of the “greater luminary.” He shines to and illuminates prayer, which is the concept of the “lesser luminary.”

Rebbe Nachman's Stories

The Lost Princess • 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 on him and on 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.

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

Restore My Soul

Likutey Moharan • 6. This often leads to great confusion in the minds of honest people who have truly worked hard on themselves. Suddenly they find all these old desires, confusions and obstacles rising up against them. They start thinking that they must have fallen from their level, because before this, they had rest from all these desires and confusions; they lay dormant. Now that they have reappeared, these people come to think they must have fallen down. But this is no fall. What is happening is that the time has come for them to advance from one level to the next, each in his own

way. This is why all the desires and confusions and obstacles—all the “crookedness in the heart”—are stirred up against them with fresh force.

Each time this happens, you must fortify yourself and refuse to lose heart. Strengthen yourself against these forces and break them anew (*Likutey Moharan* I, 25).

7. The best thing to do when this happens is to give charity to people who are in genuine need. The true greatness of the Creator is revealed through charity that is given to honest people who are in genuine need. It is through this that the Holy One, blessed is He, is magnified and glorified. Then it becomes possible to crush the *kelipot*—the obstacles and confusions—that lurk at each and every level (*Likutey Moharan* I, 25).

Reb Noson's Letter #3 • With God's help, to my honored and distinguished friend, Reb Naftali, may his light shine, Year 1

I have heard the latest report, that you are having trouble with your eyes, and I will be sure to pray for you. Learn from this how important it is to stay away from doctors. I have already prepared your prescription and these are its basic ingredients: 1. No medical treatments. 2. No medical treatments. 3. No medical treatments; and be sure to go to the mikvah. May God have mercy on you and send you a full and speedy recovery from Heaven. I have yet to receive any letter from my son Yitzchak, may he live, and I wait expectantly to hear good tidings from him. Besides this, I've no news.

Noson, the same

I have some further news for you: You should know that there is indeed a God controlling the world, in the heavens above and on the earth below. He lives and endures forever; may His Name be eternally praised. Material gain is absolutely worthless. Even though most of the world are denizens of the Land of Wealth (*Rabbi Nachman's Stories* #12), who mock words such as mine, they do have the freedom to choose (as they have) to take on the yoke of Gehennom in this world—besides what they will face on Judgment Day. In the end, they will return to us and we will not return to them. King David has already said, “Do not fear if a man gains riches...For when he dies he will take nothing; his status will not go down with him” (Psalms 49:17-18). If they mock this they will eat their words. One who relies on one's wealth is leaning on a broken staff.

“They [rely] on chariots and horses, but we will call in the name of our God” (ibid. 20:8). For there is no refuge from the afflictions of this world, from the troubles which fill each and every home, except for God and the Torah. I have discussed this extensively in the past, but it must be repeated daily: “Man was born to suffer, happy is he who suffers for the Torah” (*Sofrim* 15:8). As for what you wrote, that “no matter what, we must only hope”—true it is, and right and firm and steady and enduring. Fortunate are you if you really fulfill this.

Reb Noson's Letter #233 • *With thanks to God, Sunday, Vayeitzei, 5597*
Greetings to my dear, beloved son, the distinguished Reb Yitzchak, may he live,

I received your letter on Tuesday, [Torah reading] Chayey Sarah, and I reread it again today. How I enjoyed the sweet pleasantness of your words, which came straight from the heart! I have nothing to respond right now, but your enormous desire for my letters compels me to fulfill your request. You already wrote in your letter concerning the matter that I presently have in mind, a little of which you heard from Reb David. It relates to rejuvenation and renewal [*hitchadshut*], how entirely new phenomena are coming into being every hour of every day. I have more than this in my heart, and through the wondrous kindness of God, who in His goodness renews the creation every day, I have already written about this.

It is all contained in what the Rebbe, of blessed memory, warned us in a booming voice, when he admonished us that “It is forbidden to become old!” (*Rebbe Nachman's Wisdom* #51). With this he aroused us to pay attention to the words of the Sages who gave us a similar admonition on the chapter containing *Shema Yisrael*, on the verse “And these words which I am commanding you today” (Deuteronomy 6:6). They warn us there to “view them [the words of the Torah] as new every day,” as is explained on the verse in Rashi's commentary. Likewise, on the verse “Today you became a people to the Lord, your God” (Deuteronomy 27:9), Rashi comments, “Consider it as if you entered into the covenant with Him today!” With this, the Sages have indicated to us that wherever the Torah writes “God” in the context of an exhortation to uphold the Torah and the commandments, it means that we should feel as if we were commanded anew today.

This is a very great admonition and it is necessary to recall it constantly, every hour of every day. For every hour, wondrous new things are coming into being; not to mention every day, week or month, and certainly every year and *Shemita* (seven-year period)! You may have heard what I said recently on the verse “They are new every morning, great is Your faithfulness” (Lamentations 3:23)—namely, a person's mental faculties are renewed every day. I said, through God's kindness, that even if a person does not merit to see and comprehend the enormous wonder of this daily renewal, he needs to believe with abundant faith that certainly wondrous new things are created daily, as it is written, “He creates daily new things” (Liturgy). This is the meaning of “They are new every morning, great is Your faithfulness.” A person must have great faith to believe that every morning, every day, God brings about many new things, as in “They are new every morning.” Understand this.

שְׁמוֹת הַצְּדִיקִים
 נְשִׂאִים שֶׁהִנְחִילוּ הָאָרֶץ לְיִשְׂרָאֵל: כָּלֵב בֶּן יִפְנֶה. שְׁמוּאֵל בֶּן עֲמִיהוּד. אֶלְיָדָד בֶּן כְּסִלּוֹן. בְּקִי בֶן יִגְלִי. חֲנִיָּאל בֶּן אֶפְדִּי. קִמּוּאֵל בֶּן שְׁפָטָן. אֶלְיָצְפָן בֶּן פְּרִנְהָ. פִּלְטִיאֵל בֶּן עֲזֹן. אַחִיהוּד בֶּן שְׁלוּמִי. פְּדֵהָאֵל בֶּן עֲמִיהוּד.
 שׁוֹפְטִים: עֲתַנְיָאֵל בֶּן קִנְזוֹ. אֶהוּד בֶּן גְּרָא. שְׁמֹגֵר בֶּן עֲנַת. דְּבוּרָה הַנְּבִיאָה. וּבָרַק בֶּן אֲבִינֵעַם. גְּדֵעוֹן בֶּן יוֹאֵשׁ. תּוֹלַע בֶּן פּוּאָה. יֵאִיר הַגְּלַעֲדִי. יִפְתָּח. אֲבָצָן. אֵילוֹן הַזְּבוּלָנִי. עֲבֵדוֹן בֶּן הַלֵּל הַפְּרַעֲתוֹנִי. שְׁמִשׁוֹן בֶּן מְנוּחַ. עֲלִי הַכְּהֵן. שְׁמוּאֵל בֶּן אֶלְקָנָה בֶּן יְרֹחַם בֶּן אֶלְיָהוּא בֶּן תַּחוּ בֶּן צוּף. חֲנָה הַנְּבִיאָה.

Reb Noson's I • Prayer #4 • Please, HaShem, pardon us and save us from destruction. Come after Your scattered flock, for there is no one to gather us together. You Yourself draw us close in Your abundant love and mercy. I am fully aware that after the terrible things I have done, I am not worthy of coming close to You. My actions have been despicable and my thoughts appalling. I have done the same bad things time after time. I have repeatedly promised You that I would not go back to my wrongdoing or make You

angry ever again, but I have not been able to keep my promises for even a short time. I've always been quick to go back to my bad ways. This has happened time and time again. How can I dare come before You and try to placate You?

But we know, HaShem, that Your thoughts are way above our thoughts, and the power and depth of Your love and mercy are far beyond the grasp of our minds. It is impossible to apprehend the awesome heights of Your love and mercy. "The mercies of HaShem will never be exhausted, nor will His love ever come to an end." As long as there is life, there is hope. "You return man to the dust"—up until the moment when life itself is crushed into dust, sinners are received. I have trust in Your great love, and I will rely on Your mercy. I know that You will not abandon me.

You alone know the true extent of the damage I have done. It is impossible for me to begin to understand even the tiniest fraction of the damage caused by my sins. I am still not fully aware of who it is that I have sinned and rebelled against, because my sins have caused Your exaltedness to be concealed from me. You alone know what I have done and the damage I have caused—what, how much and against whom. For no one knows anything of You except for You alone, blessed is Your Name forever.

In spite of all this, the power of Your love and mercy will overcome everything. You know our nature and our inclinations, and Your desire is to show mercy. "For You do not wish for the death of the sinner, but that he should turn from his ways and live." "You wait for him until the day of his death, and if he repents, You receive him immediately."

I have therefore come before You, HaShem my God and God of my fathers, with a crushed heart and humble spirit, to beg You to take pity on me and on all of Your people, the House of Israel. Send us true tzaddikim who will have the power to heal us and bring us to complete *teshuvah*, to restore our souls and bring atonement for our sins.

Overcoming evil instincts and depression

In Your kindness and mercy, grant me that I should draw close to true tzaddikim and see the radiant light of their faces, so as to save my soul from the "thorns" and "pits" of evil desires, depression, laziness

and their offshoots. By seeing the radiant faces of true tzaddikim and drawing close to them, my soul will be saved from these bad traits. With Your loving help I will be able to overcome and remove all material lust from myself.

I will have no desire for anything in the world besides You, and all my longing, yearning, will and desire will be focused only on You and Your service. I will serve You industriously and energetically, and I will be happy and positive at all times. I will rid myself of laziness and depression forever. I will rejoice in You, and "serve HaShem with joy and goodheartedness at the abundance of everything," and always be happy.

Malicious talk and pride

Grant also that I should be able to give charity to true tzaddikim, so as to be saved from "wild beasts" and "robbers"—malicious slander, worthless pursuits, pride and their offshoots. HaShem, loving God: When I speak, help me talk in such a way that everything I say will only be for the sake of Your Name and Your service. Let me never engage in idle talk. Let all my words be words of Torah, service of God and awe of Heaven.

In particular, save me and all Your people, the House of Israel, from the sin of malicious slander and tale-bearing, which is serious in the extreme. Let me never say a single bad word about any Jew in the entire world. "My God, guard my tongue from evil and my lips from speaking slyly." Save me from slander and tale-bearing, and anything which has even the faintest odor of them, from now on and forever.

Grant that I should be able to attain true humility, and let my soul be like dust to all. Let me know my own lowliness. Save me from anger. Let me never get angry about anything. Save me from impatience. Erase all anger and irritability from my heart. Let me make Your Divine qualities the model for all my behavior, and let me be well-disposed to all. "To those that curse me, let my soul be silent." Save me from poverty and need, and send me my livelihood in abundance even before I need it, through honest, honorable and easy means. Grant all my needs from Your ever-open, ample hand, so that I can genuinely do Your will all the days of my life from now and forever.

6 TISHREY • ו ת ש ר י

Tzaddik His Life • 8 (111). The Rebbe spoke a lot about the ideas he had as a young man when he was occupied with his devotions. He told himself that he had no wish to be famous whatsoever, and he did not want to receive money from anyone. He had all kinds of ideas about how he would conceal what he was from people and what he would live from. At times he even thought he would go begging without anyone knowing who he was.

9 (112). After this he entered Medvedevka, and there several men from the surrounding villages got together and instituted a fund in order to give him one *rendel* a week. The Rebbe lived in Medvedevka relatively quietly and peacefully, and he began to attract a following. The numbers grew day by day, and people from the neighboring localities started coming to him. Before long people were traveling distances of as much as two hundred kilometers to visit him, because people from Dashev began to follow him during the time he lived there.

Whoever drew close to him was filled with the fear of Heaven. The Rebbe was able to turn many away from transgression and draw them to God with strong devotion. The Rebbe also encountered a certain amount of opposition in Medvedevka, but all his enemies fell before him. There were a few incidents with the rabbis there, but I am not clear about the details.

10 (113). After this the Rebbe traveled from Medvedevka to the Holy Land. On his return he arranged the engagement of his daughter Adil to Reb Yoske, the son of the well-known scholar, the saintly Rabbi Avraham Dov, Rav of Chmelnick.

When the Rebbe came back from Israel he spent a little more than a year living in Medvedevka. Immediately after arriving from Israel he traveled to Liadi to visit the Chassidic leader and Torah luminary Rabbi Shneur Zalman, and he had lengthy discussions with him about the settlement in Israel. When the Rebbe had been there they had given him a very warm reception and encouraged him to stay with him. On the subject of his journeys to and from Israel and his stay there, there are many stories to be told. The Rebbe was with

the sainted Rav of Neskhiz five days before the latter passed away. The Rebbe went to him in a great hurry because he was anxious to find him still alive. He arrived immediately prior to his death.

Rebbe Nachman's Wisdom

His Praises • 11. When the Rebbe was speaking before God, petitions and supplications would pour forth from his heart, and he would often bring up some particularly good argument, or compose an especially fitting and well-ordered prayer. He would take the prayers he particularly liked and preserve them in writing. These he would repeat many times.

These conversations with God were the Rebbe's most common practice. All his prayers had a single focus—that he should be worthy of drawing himself close to God. He presented God with many powerful arguments about this.

12. Still, it always seemed to the Rebbe that all his prayers were being disregarded. He was sure that he was not wanted at all, and was being pushed further and further away from any true devotion. For he saw the days and years passing, and still he felt far from God. After all his prayers, he felt he had not been worthy of drawing close to God at all. It was as if his words were never heard and he had been totally ignored all this time. It seemed as though everything was being done to push him away from God.

But the Rebbe's resolve remained firm and he did not abandon his ground. It was not easy, for there were many things to discourage him. He prayed and pleaded before God, begging to be worthy of true devotion, and still he saw no results. He felt as if he were being totally ignored.

There were times when he became discouraged and let his conversations with God lapse for several days. But then he would remind himself that he should be ashamed for criticizing God's ways. He said to himself, "God is truly merciful and compassionate. He certainly wants to draw me near to Him."

Then he was able to strengthen his resolve again. He would begin anew, pleading and speaking before God. This happened many times.

The Aleph-Bet Book

Truth • A • 48. When someone who was a liar in a previous lifetime is reincarnated, he comes back left-handed.

49. When a person is careful and always speaks truthfully, it is like he created heaven and earth, the seas and all that they contain.

50. Falsehood applies only to the spoken word, not the written one.

51. The Torah, the Prophets and the Sages made use of hyperbole [in their teachings].

B • 1. People don't listen to one who speaks falsely. Lying also causes a person to be widowed from a number of wives, God forbid.

2. Truth reveals God's Oneness in the world.

3. When you see a liar, you should know that his spiritual leader is also false.

Kitzur Likutey Moharan

I • Lesson #3 — "I myself saw this frog"

(Bava Batra 73b)

1. Through holy song, a person raises up and elevates the Kingdom of Holiness and merits a position of authority. The opposite is also true. The cantors and singers of the Other Side [i.e., the forces of impurity] blemish the Kingdom of Holiness and prolong the exile. Because of them, people stumble and become ensnared like birds caught in a trap. Therefore a person must be extremely careful not to listen to the song of a singer of the Other Side, whose intention in singing is not for the sake of Heaven at all, but rather for money, honor or self-aggrandizement. Hearing the singing of such a person is detrimental to one's service of God. Conversely, hearing the singing of a righteous, worthy person is good for one's service of God.

2. The remedy that enables a person not to be harmed by the voice of song of the Other Side is to study the Talmud at night.

3. By means of holy song, it is possible to attain something in the aspect of prophecy. For the essential means of cleaving to God is through song, as will be elaborated below.

4. By studying Talmud at night, a person has a [protective] thread of lovingkindness drawn over him and he is rescued from thoughts of ulterior

motives in his Torah study. He thereby rectifies the voice of song, so that hearing the singing of the Other Side—which is so very detrimental to one's service of God—will not harm him. He also merits to elevate the song of holiness so that he can attach himself to God by means of songs and melodies. Then he lifts up and elevates the Kingdom of Holiness, he merits a position of authority, and he can rule over whatever he chooses. He can also attain something in the aspect of prophecy.

5. When a person rectifies the voice of song and attains rulership and dominion, he is thereby able to rule over whatever he chooses. He can put one person to death and give life to another. He must be careful, however, to judge every person favorably in order not to destroy the world. For God desires kindness and wants the world to exist.

Rebbe Nachman's Stories

The Lost Princess • [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 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.

Restore My Soul

Likutey Moharan • 8. Another way to fight the *kelipot* is to bring yourself to joy and delight because of the vital spark that burns within you—the "good point." Think of the true preciousness of being of the seed of Israel, of having drawn close to men of truth who can lead you and guide you

along the path of truth. This gives you the hope of gaining enduring good. Through this joy, you can break the *kelipot* and obstacles that lurk at every level (*Likutey Moharan* I, 25).

9. Your friend is also helped when you fortify yourself and break through the obstacles so as to keep moving up to the next level. A moment ago, your friend was standing on the very level that you have now entered. So now your friend also has to move on and rise to an even higher level. It is impossible for two people to stand on one level. A person can actually lift his friend up and bring him up higher (*Likutey Moharan* I, 25).

10. When a person finds that sexual fantasies keep entering his mind, this may be a sign of true repentance. When a person breaks his desires and refuses to pay any attention to them, this is the way he rights the wrongs he did in former times when he abused the holy covenant. True repentance has to balance the wrongs of the past. Therefore a person should not become demoralized if he sees that his head is filled with desires and every kind of corrupt thought. In fact, he is engaged in the process of righting his own wrongs of the past. For now, instead of succumbing, he stands up against these thoughts and resists them. In this way, he achieves true repentance, and he elevates the sparks of holiness that fell through his earlier abuse of the holy covenant (*Likutey Moharan* I, 27).

Reb Noson's Letter #4 • *With thanks to God, Tuesday, Vayeishev, 5583, Breslov*

Letters

Year 1

Greetings to my honored and dear friend, beloved of my heart and soul, the scholarly, eminent and distinguished

Reb Naftali, may his light shine; and to all our comrades—peace and salvation,

Know, my friends, that, thank God, I returned home safely last Thursday, Torah reading Vayishlach (November 1822). Thus far has God's great mercy helped me. I do not have time right now to describe all that I went through, but there will be time, God willing. But I am very distressed to hear about the pain in your eyes. I am even more amazed that you have agreed to visit those worthless doctors and to submit to medical treatments in Heissen, when they have already caused you so much distress and made your eyes even worse than they were before. Don't you remember the Rebbe's holy words instructing us

in the strongest terms to avoid medical cures? (*Rebbe Nachman's Wisdom* #50; see also *Crossing the Narrow Bridge*, pp. 229-235). You have probably told yourself that when he said this, he wasn't talking about eye ailments. The fact is though, my dear brother, that you are wrong.

Reb Noson's Letter #233 • A person needs to apply this teaching zealously. He must pay close attention to what we say every day, "In His good He renews the creation every day," and especially to what is written, "He

Letters

Year 2

alone...creates new things, the Master of Wars." God will certainly complete everything as is fitting, and will bestow His eternal good upon us abundantly. But it is necessary to wait for salvation every day. You probably also heard a little of what I said about the verse "He saw the place from afar" (Genesis 22:4), about how a person must see the salvation [that he needs] literally as a person sees something in front of his eyes, only that it is at a distance. This is the meaning of the verse in its context, as Abraham was taking his son Isaac to the *akeidah* to sacrifice him. The S.M. [Satan] wanted to confuse him completely and tried to break his resolve through many temptations and enticements. Finally he [Satan] said, "I heard from behind the curtain, 'the sheep as an offering' and not 'Isaac as an offering.' But Abraham answered, "The punishment of a liar is that he will not be believed even when he is telling the truth," as our Sages said in the Talmud and the Midrash (*Sanhedrin* 89b; *Tanchuma, Vayeira* 22). See and understand! Look closely and pay careful attention to all that is said there about this test, because the Torah applies to every person in every time.

Each person in his own way must understand what this teaching contains for him, and learn a lesson about how assiduously the Evil One arrays himself against every person with his devices, even against the smallest of the small, in his attempt to push him away, God forbid. We must fortify ourselves against him with the powerful hope and support that we have, inasmuch as we rely on the power of the Elder of Holiness! For, because of our terrible weakness, we have no strength except through this. We have to be adamant [in our faith], as if we literally see the object of our expectations with our own eyes, even though it is extremely far off—as in "he saw the place from afar." The place that Abraham saw was the site of the Holy Temple which the descendants of Isaac were eventually to inherit. But the place was "far off," because at that

moment he was leading Isaac to sacrifice him at the *akeidah* and to perform God's will without a second thought. Even though these two events appeared to contradict each other—on the one hand, he sees the site of the Holy Temple which Isaac's descendants will inherit amid such grandeur, and on the other hand, he is leading Isaac to the slaughter—he did not question God's ways, God forbid.

שְׁמוֹת הַצְּדִיקִים
נְבִיאִים: אַחֲיָה הַשִּׁילוּנִי וּבֵית דִּינֹו. וְהֵם, עֵדוּא הַחוּזָה. וְשִׁמְעֵיָה הַנְּבִיא. וְאַחֲיַמְעֵץ כֹּהֵן גָּדוֹל. וְעִזְרִיָה. שְׁמוּאֵל הַנְּבִיא. אֱלִיָהוּ הַנְּבִיא. מִבֵּית דִּינֹו הָיוּ. עִזְרִיָה בֶן עֹזֵדָה. וְחַנְּנִיָה הַרְוָאָה. וְיֵהוּא בְנוֹ. וְעֹבַדְיָה. וְיַחֲזִיאֵל בֶּן זְכַרְיָה מִבְּנֵי יוֹסֵף. וּמִיָּכִיָהוּ בֶן יִמְלָא. וְיֵהוּרָם כֹּהֵן גָּדוֹל. וְיֵהוּדָע. אֱלִישָׁע בֶּן שָׁפָט. מִבֵּית דִּינֹו הָיוּ. יוֹנָה בֶן אֲמִתִּי. וְזַכְרְיָה בֶּן יְהוִדָע נְבִיאִים. וְיֵהוֹשָׁע כֹּהֵן גָּדוֹל. יְהוִדָע הַכֹּהֵן. הוֹשָׁע בֶּן בָּאֲרִי. עָמוֹס. יוֹאֵל כֹּהֵן גָּדוֹל. וְאוּרִיָה. יִשְׁעִיָה בֶן אֲמוּץ. מִיָּכָה. שְׁלוֹם כֹּהֵן גָּדוֹל. יוֹאֵל בֶּן פְּתוּאֵל. וּמִבֵּית דִּינֹו הָיוּ: נַחוּם, וְחַבְקוּק הַנְּבִיאִים. וְשָׂרְיָה כֹהֵן גָּדוֹל. נַחוּם הָאֶלְקָשִׁי. צְפַנְיָה בֶּן כּוּשִׁי. יִרְמְיָה בֶּן חֶלְקִיָהוּ. מִבֵּית דִּינֹו הָיוּ. צְפַנְיָה. וְאוּרִיָה הַנְּבִיאִים. וְחֶלְקִיָה כֹהֵן גָּדוֹל. וְעִזְרִיָה. חֶלְדָה הַנְּבִיאָה. יַחֲזַקְאֵל בֶּן בּוּזִי. בְּרוּךְ בֶּן נְרִיָה. יְהוֹצְדָק אָבִי עִזְרָא כֹהֵן גָּדוֹל. חַגִּי. זְכַרְיָה. מְלָאכִי. זָרְבָבֶל. מֶרְדְּכַי. בְּלָשׁוֹן. עִזְרָא הַכֹּהֵן הַסּוֹפֵר. יְהוֹשָׁע בֶּן יְהוֹצְדָק. שָׂרְיָה. רַעֲלָיָה. מִסְפָּר. בְּגוּי. נַחוּם. בַּעְנָה. נַחְמִיָה בֶּן חַכְלִיָה. כָּלֶם מֵאֲנָשִׁי כְּנֶסֶת הַגְּדוֹלָה. אֶסְתֵּר. דְּנִיאֵל. חַנְּנִיָה. מִישָׂאֵל. וְעִזְרִיָה. נִתָּן הַנְּבִיא. וְגַד הַחוּזָה. עֹבַדְיָה הַנְּבִיא. יַחֲזִיאֵל מִבְּנֵי מִתְנָיָה. אֱלִיעֶזֶר בֶּן דּוּדָהוּ מִמּוֹרָשָׁה. נְרִיָה. שָׂרְיָה. מַחְסֵיָה. חַנְּמָאֵל. וְשְׁלוֹם. אַבְנֵר בֶּן נֵר. פְּלִטִי בֶן לִישׁ. יְהוֹנָתָן בֶּן אֲבִיתָר.

Reb Noson's Prayers

I • Prayer #4 • Lovingly grant that I should be able to come before the true tzaddik and sage of the generation and make a full confession of all

my sins and transgressions, from my earliest days until today, in order that he should bring atonement for me through his wisdom and humility, and teach me the right path to follow and how I should conduct myself.

With his help, let me become merged with the Infinite, and let me attain true surrender and self-transcendence, until I become completely free of materialistic thoughts and desires, so as to return and rise to the place from which my soul was hewn out.

Bitul—Surrender and attachment to God

Open up Your great light to me—the light that has no end—and let me be merged in it to the fullest extent possible in this life. Especially during my prayers, help me be truly attached and surrendered to You, to the point that all independent ego will be erased and I will be completely separated from materialistic thoughts and desires.

When HaShem wants to help, no obstacle can stand in His way. I may be coarsely materialistic as a result of my deep exile amid the lusts of the body and its evil traits. I am bound to my body like a chained, tormented prisoner. In spite of this, You are mighty and abundantly able to save. For You, nothing is impossible. I confidently wait, hope and expect that You will show me Your abundant love and grant me everything I have asked of You, so that I will be able to nullify all my bodily lusts and evil traits completely.

Let me come to transcend all material thoughts and desires, until I become genuinely merged in You all my days to the fullest extent possible in this life, until the day when You will finally take back my soul, and then You will lovingly bring me to be merged in You forever. No sin or transgression will hold me back, because in Your abundant kindness and awesome mercy, You will forgive me for everything.

Everything is for the good

Help me set aside all my own wishes in favor of Your will. Let me have no other desire in the world except that my will should always be Your will. Bring me to know that HaShem is God, and that Divine mercy and justice both come from one Source. Let me understand that no matter what may happen to me, everything is for my good. Let me bless You for everything as “good and beneficent,” the way people will bless You in the future, as it is written, “I will praise Elohim [when God deals with me through His attribute of justice]; I will praise HaShem [when He deals with me through His attribute of mercy].”

Let us raise up and restore the fallen Kingship to its place, and let Your Kingship be revealed to all the world. Let the power of evil be shattered, and let the dominion of the idolaters over us and all Your people Israel be broken and destroyed, and You, HaShem, will alone rule over all Your works.

HaShem, Master of the universe, You know that I could attain all these levels with the help of true tzaddikim. Therefore I appeal to You to reveal the true tzaddikim of this generation. Show me who they are and help me come close to them, so that with their help I can achieve everything I have asked of You.

If my many sins have created a barrier between myself and the true tzaddikim, causing them to be hidden from me and making it impossible for me to discover who they are, may it be Your will, HaShem our God and God of our fathers, that You Yourself, in Your abundant love, should help me attain everything I have asked of You. Let my confession before You be accepted and accounted as if I had confessed before the true sage and tzaddik of the generation. Help me nullify all my bad traits and desires, and attain all the positive qualities and spiritual levels that I could have reached with the help of the true tzaddikim. Grant me everything I have requested of You, and also the requests I have not mentioned.

Help me in all the different areas where I need help, HaShem, because You are my Father, and I have no one to rely on except for You, my Father in Heaven. You know how strongly I yearn to draw close to the true tzaddik, but because of all my sins I do not know who he is or where. If only I knew and could find him, I would “skip over the mountains and jump over the hills” to come to him. “I would tell him the number of my steps”—I would tell him every detail of my life.

Loving God, see my misery and pain, see my misery and bitterness. “I look at myself and I’m like a lone bird on a roof”—because I have no one to turn to for help. To You alone I lift my eyes. Please take pity on me. Forgive me and grant atonement for all my many sins and transgressions. “HaShem is the God of love and forgiveness, even though we have rebelled against Him. For the sake of Your Name, HaShem, forgive my sin, even though it is very great. For with You is forgiveness, that You may be feared.”

Help me and grant everything I have requested as a free gift and an act of charity and kindness. If I have stumbled in my words, You, HaShem, grant me atonement. Grant that even in this world I should have a taste of the World to Come and surrender myself to You, knowing that all that happens to me is for my own good. For HaShem is good to all. Grant me the privilege of revealing Your Kingship in the world—“in order that all the nations on earth should know that HaShem is God and there is none other.” “And HaShem will be King over all the earth. On that day HaShem will be One and His Name One.” “May the words of my mouth and the meditation of my heart be pleasing before You, HaShem, my Rock and my Redeemer.”

7 TISHREY • ז תשרי

Tzaddik His Life • 10 (113). It is impossible to describe the joy the Rav of Neskhiz derived from the Rebbe’s visit and the love he showed him. The Rav had been bedridden as a result of an extremely serious illness, as is well known. For half a year he had been confined to a darkened room because he was unable to suffer even the smallest patches of sunlight. He was unable to move and he could not eat cooked dishes because he could not bear the smell. He drank soups that had to be strained repeatedly before he could eat them. No one was allowed to bring food into the house because of the smell. The Rav suffered greatly. But when the Rebbe came to visit him, he literally brought him back to life. No sooner did the Rebbe’s messenger arrive with the news that the Rebbe was on his way to visit him, than the Rabbi was filled with joy and he said that the news had literally brought him back to life. Afterward, the Rebbe himself arrived and the Rav received him with great honor and love and unparalleled warmth. They spoke together at length, and according to reports from the Rebbe’s attendant they discussed the subject of visions and perceptions attained by the true tzaddikim. They discussed the angel Metatron, and so on.

Afterward, the Rav gave explicit instructions that a dinner should be given in honor of the Rebbe in his own house, in spite of the fact that they were forbidden to bring in food because of his illness. But “love breaks down barriers” (*Bereishit Rabbah* 55:11). A great feast was prepared and the Rebbe sat at

the head of the table. The Rav got himself up and came into the living room dressed in the traditional coat woven with gold threads. He joined them at the table out of honor for the Rebbe even though it was half a year since he had gotten out of bed and sat at a table.

It was the Rebbe's intention to spend Shabbat in the area. The Rav pressed him to eat in his house on Shabbat. The Rebbe was unwilling to do so, but the Rav urged him strongly, and it would appear that he did so. The Rav sent the Rebbe ten gold coins for a redemption. The Rebbe saw that the Rav was obliged to distribute all his money, but this was impossible, and he understood that he would have to pass away. The Rebbe returned home prior to his death.

Rebbe Nachman's Wisdom

His Praises • 13. The Rebbe used to engage in all sorts of simple devotions. When it came to serving God, he was utterly without sophistication.

All the Rebbe's devotions were also completely hidden. As soon as he found himself in public, he would make a special effort to do all sorts of childish things. He would jump and play so much that no one could tell he really wanted to devote himself to God.

The following childhood custom illustrates both these points. As a young child, the Rebbe would often exchange several silver coins for coppers. Then he would secretly enter the synagogue through the window, taking along his copy of *Shaarey Tzion*.

He would then joyfully recite the *LeShem Yichud* prayer, asking that the elements of God's Name be unified through the good deed he was about to do. As soon as he finished the prayer, he would take one copper and place it in the charity box for anonymous donors. He would then distract himself, as if he had completed the deed and was ready to leave. Then suddenly he would begin again. He would say the *LeShem Yichud* a second time and deposit another copper in the charity box. He would distract himself again, and repeat the process.

The Rebbe would do this again and again until he had placed every single copper in the charity box, each time repeating the *LeShem Yichud*. In this very simple and unsophisticated manner, he would perform not one, but many *mitzvot* with a single silver coin.

The Aleph-Bet Book

Truth • B • 4. Falsehood leads a person to immorality and murder. It also causes the upright to err in sexual and homicidal matters, and teaches permissiveness in the Torah.

5. When a person does not distort his words, he is able to humble the haughty and elevate the meek.
6. A person who does not speak one way with his lips and another in his heart has no fear of drowning.
7. Truth brings to satisfaction.
8. The disorders of diarrhea and constipation come from lying.
9. Truth will bring the Final Redemption.

Kitzur Likutey Moharan

I • Lesson #3 • 6. When a person hears a joyous song and, through this, binds himself to God with a broken heart, the song is thereby elevated—even though the singer is an unworthy person—and the Kingdom of Holiness is raised up. The way that a person can attain

this rectification fully is by studying the Oral Torah—the Talmud—at night.

I • Lesson #4—“I am God, your Lord” (Exodus 20:2)

1. It is proper for a person who cleaves to the true tzaddik to know that everything that happens to him is for his benefit. When a person knows this, this perception is a “taste of the World to Come.” A person merits to attain this knowledge by confessing before the Torah scholar. Then he will merit to know that everything he endures all the days of his life is entirely for his benefit, and that it is all out of the love that the Holy One, blessed is He, has for him. This is the essence of complete knowledge: that a person should not rebel or become confused by all the tribulations he experiences. Instead, he should believe that everything is for his eternal good.
2. By confessing before the true Torah scholar, a person elevates the Kingdom of Holiness to its root. In turn, he nullifies the rulership of the nations, and then he merits to know that everything that happens to him

is for his benefit. Then he will say the blessing “who is good and who does good” over everything (see *Shulchan Arukh, Orach Chaim* 222:1)—and this is a “taste of the World to Come.”

Rebbe Nachman's Stories

The Lost Princess • [The giant] said that he was certain that no such thing existed. He discouraged [the viceroy] and told him that he had been convinced by foolish tales; certainly no such place existed.

[The viceroy] began to weep very bitterly. He was certain that it must exist someplace, 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 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.”

Restore My Soul

Likutey Moharan • 11. “The whole earth is filled with His glory” (Isaiah 6:3). No place is devoid of God. He fills all worlds and He encompasses all worlds. Even a person whose occupation is trading with the gentiles cannot excuse himself and say, “I cannot serve God” because of the materialism that burdens him through his business. Godliness exists in everything—even in material things and in all the languages of the gentiles. Without

Godliness, they would have no vitality and they could not endure for a moment. It is only that the lower the level, the more “contracted” is Godliness and the more heavily veiled it is (*Likutey Moharan* I, 33).

12. Because of this, you should know that even if you are sunk in the very domain of the *kelipot*, and you are on the lowest of levels, at the point where you imagine that it is impossible for you ever to draw close to God because you are so far from Him—here still you can find God; you can attach yourself to Him and return in perfect repentance. For “It is not far from you” (Deuteronomy 30:11). It is just that in the place where you are now there are more garments concealing the Godliness (*Likutey Moharan* I, 33).

13. There are people who have done so much wrong that they fall to the level of the “concealment within the concealment.” Because of this, they come to believe that there is no longer any hope for them, God forbid. For when a person does something wrong several times, the matter becomes permissible in his eyes (*Kiddushin* 20a, 40a; *Yoma* 86b). This is the first “concealment.” But when he does still more wrong, then God becomes hidden from him to the point of the “concealment within the concealment.” Then it is hard indeed to find Him.

Yet through the Torah, even such people can be stirred and brought to a knowledge of God. They can come to learn that there is hope for them, too, to return to the truth and draw near to God. For through the power of the true tzaddikim, all men can draw close to God at whatever time, wherever they may be (*Likutey Moharan* I, 56).

Reb Noson's Letters Year 1

Letter #5 • *With thanks to God, Friday, Tishrey, 5584, Breslov to Cherkassy*

Greetings to my dear, honored son, my beloved friend, Reb Yitzchak, may his light shine,

Thanks to God, I arrived home safely Tuesday evening and, thank God, everything is as it should be. Please, my son, look carefully at what your purpose is. Strengthen yourself in God's Torah and apply yourself diligently to your studies. Set a time every day to seclude yourself with God in *hitbodedut*. Express yourself before Him. Beg Him and plead with Him to bring you to truly serve Him. Study the Rebbe's books until you know them by heart and

remember what I've taught you in my house. "If you apply what you have heard, you will be able to hear more" (*Berakhot* 40a), and you will be able to hear from me many more words of advice and encouragement which rejuvenate many souls. Then you will attain good in this world and the next. There is no time like the present to study Torah and to pray, for "youth is a wreath of roses" (*Shabbat* 152a) and "if not now, when?" (*Avot* 1:14). Our days are like a passing shadow and time rushes by. Nothing but the Torah, prayer and good deeds that you manage to grab each day will remain with you. Everything else is passing. I will not go on. I have already told you this and more than this. And besides, it's all explained clearly in the Rebbe's books. "Study them over and over and never leave them" (*ibid.* 5:25). The most important thing is that you look at them every day as if they were completely new. Constantly make a fresh start. Don't let anything discourage you, God forbid. View yourself as literally created anew at each and every moment. If you do this you will gain success and wisdom.

*The words of your father, Noson, the son of
Reb Naftali Hertz of Breslov, may his light shine*

Reb Noson's Letters Year 2

Letter #233 • This is the key: a person must eradicate and banish all the questions, confusions and convoluted calculations from his heart and just do his job and grab all the good that he can, whether much or little. For "it does not matter if a person does much or

little, just that his heart be directed to Heaven." He must persist in his good yearnings and desires and rely on the power of the true tzaddikim, that they will certainly finish for us what they have started. If, meanwhile, things are happening with—or to—us, we still need to know the truth, that we really do not know anything at all [how things will turn out in the end]. "I said that I would grow wise, but it is far from me." This is exactly the idea expressed in "He saw the place from afar."

It is also written, "And his sister [Miriam] stood at a distance" (*Exodus* 2:4). This verse, too, contains the same idea. For first Miriam prophesied that Moses would save Israel, and subsequently she saw him being thrown into the river. It is written that the verse is hinting at just this, that she stood at a distance to look and to hope over the final outcome (*Ramban*, *loc. cit.*). But the hope for good is only "from afar." This is also the meaning of the verse "From afar she will bring her bread" (*Proverbs* 31:14). It has to come "from afar" because the

bread of Torah can only be obtained "from afar," as discussed above. We must also know that our material bread—i.e. our livelihood—comes from very far away, too, each person in his own way. If we know this we will certainly be strong, as we must, in our trust that God will surely sustain us as is fitting. And if it seems "far off," it is no surprise, because without a doubt our bread must come "from afar." For "A person's livelihood is as difficult as the splitting of the Red Sea" (*Pesachim* 117a). Nonetheless, it will certainly come.

Thus, in both material and spiritual matters, it is necessary to put into practice "He saw the place from afar," and to literally see the object of a person's hope before him, no matter how far off it may seem. Then, precisely because he does this, it may well be that what he is hoping for will come immediately when he least expects it. This is what happened in the case of our father, Abraham, when the judgment was immediately sweetened and the angel said to him, "Do not lay your hand on the boy" (*Genesis* 22:12). Immediately afterward, though, he had to fortify himself in trust and hope for a different, new salvation—that is, he had to find a wife for Isaac. This is what is written, "And after these things, Abraham was informed." Rashi comments there, "these things' are thoughts that he had as a result of the *akeidah*" regarding Isaac having to marry. God then helped him and he was "informed" that Rebecca had been born. While this was indeed wonderfully good news, it was still a very remote possibility, because Isaac was thirty-seven and Rebecca, his wife-to-be, was only one day old. He then came home and found that his first wife, the *tzaddeket* Sarah, our mother, had died, and he had no place to bury her. It is explained in the Midrash that all these things were part of our father Abraham's tests.

Even now the hope of our father Abraham and of our ancestors, of blessed memory, has still not been fulfilled. For we are now at the lowest level, in the grip of bitter exile, physical, spiritual and financial. What can we say?! What can we say?! If God had not helped us by sending us His true tzaddikim in every generation, we would almost have lost all hope, God forbid. But now, due to the might of the true tzaddikim through whom God has made known His salvation, thank God, our hope is very, very strong indeed that without a doubt, God will finish what He has begun. So that we, small and destitute as we are, must expand our minds and understand hints from all this in order to "see the place from afar." It is impossible to explain all this in writing, but this should suffice for someone seeking the truth.

שמות הַצְּדִיקִים

ואלה שמות בני ישראל הנזכרים בדברי הימים:
בני זרח. זמרי ואיתן. והימן. וכלכל. ודרע. בני איתן. עזריה.
בני חצרון. ירחמאל. רם. כלובי. עמינדב. נחשון. שלמא.
בעז. עובד. ישי.

בְּנֵי: אֱלִיאָב. אֲבִינָדָב. שִׁמְעָא. נְתַנְאֵל. רְדִי. אֶצֶם. דָּוִד [הוא דוד המלך].
ואחיתיהם צרויה ואביגיל. אבשי. יואב. עשהאל. עמשא. יתר
הישמעאלי. ישר. שובב. ארדון. שגוב. יאיר. אשחור אבי תקוע. ירחמאל. רם.
ובונה. וארון. ואצם. אחיה. מעז. וימין. ועקר. שמי. וידע. נדב. ואבישור. אחבן.
מוליד. סלה. ואפים. ישעי. ששון. אחלי. יתר. ויונתן. פלת. וזוא. עתי. נתן. זבד.
אפלל. עובד. יהוא. עזריה. חלץ. אלעשה. ססמי. שלום. יקמיה. אלישמע.
מישע. מרשה אבי חברון. קרח. ותפח. ורקם. ושמע. רחם אבי ירקעם. שמי
מעון. חרן. מוצא. גזז. יהדי. רגם. ויותם. וגישון. ופלט. ועיפה. ושעף. שבה
תרחנה. שוא אבי מכבנה, ואבי גבעא. עכסה בת כלב. בני כלב. בן-חור בכור
אפרתה. שובל. שלמא. חרף.

Reb Noson's I • Prayer #5 • Prayers

In a cloud of glory You revealed Yourself to Your holy people when You spoke with them at Mount Sinai. “With claps of thunder and flashes of lightning You revealed Yourself, and at the sound of the shofar You appeared” to teach Your people Torah and *mitzvot*.

The blast of the shofar

Master of the universe, grant that I should hear the sounding of the shofar on Rosh HaShanah from shofar-blowers who are genuinely pure and God-fearing. Let the holy sound of the shofar penetrate my mind like thunder, until I am gripped with fear and awe of HaShem and His radiant glory, so that all the crookedness in my heart will be smoothed out and I will come to inner purity and holy joy, as it is written, “And to the pure of heart, joy.”

“Happy is the people who know the shofar-blast, HaShem, they will walk in the light of Your countenance. They will rejoice in Your Name all

day long, and through Your righteousness they will be exalted.” HaShem, grant that I should experience the fulfillment of this verse in my own life.

Through hearing the shofar sounded on Rosh HaShanah by someone who is truly God-fearing, guard and protect me the whole year round from every kind of fear, and from all possible damage as a result of thunderstorms. “With claps of thunder and flashes of lightning You were revealed to them, and with the sound of the shofar You appeared to them.”

Joy of the mitzvot

HaShem our God and God of our fathers: Lovingly help me fulfill Your *mitzvot* with great joy. Bring me to pray to You with all my strength. Let the various kinds of energy in all of my two hundred and forty-eight limbs, my three hundred and sixty-five sinews, my flesh, my bones, my veins and arteries, my fat, my blood, my brain, the nerves that branch out through my whole body, my five senses and all my other faculties, enter into my prayers and be merged within them.

Let me bring out the sounds and words of the prayers with great force. Let my voice come forth like thunder, and let the sound of my voice arouse my inner concentration, so that I will hear and understand the words I am saying in my heart. Let me pray with intense attention and devotion. And bring me to attain the highest level of Heavenly fear: awe at Your exaltedness.

Protect me from all extraneous fears, so that I will not be afraid of anything or anyone in the world—not of powerful officials or important personages, nor of wild animals, violent robbers or anything else in the entire world. Let me have no extraneous fear whatsoever. Let me only fear You at all times, and help me experience supreme awe at Your exaltedness.

Pure thoughts

Loving God, help me clear my mind and my thoughts of ideas and theories that are in conflict with the Torah, in order that I should not sully my intelligence and sensitivity with sinful thoughts and desires, or sour my mind with erroneous theories. Free me of all doubts and skepticism, and let my mind and my thoughts be pure, clear and holy.

Give me the strength to fight against the bad thoughts, doubts and sinful desires that come to confuse me. Let me keep them out of my mind.

Let me fight them down and drive them away completely. Let them have no power to enter my consciousness at all, and let me sanctify my mind and my thoughts at all times.

Please, HaShem, You know the tremendous damage caused in the upper worlds by every single bad thought, and even more so by evil doubts that go against the very foundations of Torah faith, God forbid. Such doubts cause a flaw in all the worlds, and have the power to uproot a person from the Source of life, until it becomes extremely difficult for him to repent and rediscover the path of life. You alone know the full extent of the damage caused on the highest of levels by every evil thought and idea that comes into the mind.

You also know the tremendous power such thoughts have over our minds, and their ability to confuse us. We are under constant pressure to succumb to them. I have sinned in this many times. I have failed to protect myself against such thoughts or fight them, and I have caused tremendous damage to my own mind by the evil thoughts I have allowed to enter. My whole mind is full of alien thoughts. I have transgressed the prohibition against *chametz* (leaven), souring my mind with forbidden desires and skepticism, and allowing myself to fall prey to all kinds of meaningless distractions.

Not only have I not tried to fight against such thoughts, but I have opened myself to them, making no effort at all to push them out. I have not followed the advice given in Your holy Torah to at least sit passively rather than willfully entertain sinful thoughts: “Sit and do nothing.” I have not listened to my teachers.

How many of my days have gone to waste because of confused and evil thoughts? “I am sinking in the depths of the mud with nothing to support me; I have come into the deepest water and the current is sweeping me away.” My mind is such a turmoil of evil thoughts and confusion that it is extremely hard for me to fight them even when I want to.

“HaShem, You know my folly, and my sin is not hidden from You.” I come before You prostrate, humbled, begging and supplicating like a poor man at the door, sighing and beaten down, asking, requesting and begging as a free gift and an act of mercy that You should show me Your wonderful

love and kindness and take me out of my darkness into the light. Help me sanctify my thoughts today and forever.

Pesach—Freedom from chametz

Master of the universe, help me receive the full holiness of the Pesach festival season. Throughout the eight days of Pesach, guard me from transgressing the prohibition against eating even the slightest amount of *chametz*. Help me fulfill the mitzvah of eating matzah on Pesach in great holiness, and let me thereby receive the light of the spiritual insight and inspiration that radiate then.

With the strength this inspiration will give me, let me keep my mind and my thoughts holy every day of the year and for all time. Let me close my mind to extraneous, idle thoughts, and certainly to evil or atheistic thoughts. Let them not enter my mind for even a brief moment. Let me not be drawn in by the persuasive arguments and temptations of my evil inclination, and let me avoid all debates with it.

Help me keep firm against the evil inclination at all times, and push down all improper and idle thoughts. Let me drive them out of my mind and keep them out, until eventually they will disappear completely. Don't let them have even the slightest hold or influence on my mind or my thoughts. Let me be included among the true tzaddikim who make battle with the unholy forces of the Other Side, so that they should not come close to the Holy Sanctuary.

8 TISHREY • ח תשרי

Tzaddik His Life • 10 (113). In Kremenchug I spoke to a man whose father had been the attendant of the Rav of Neskhez at the time of the Rebbe's visit. This man told me his father had said that the Rav treated the Rebbe with extraordinary honor, and in spite of his great weakness he accompanied the Rebbe on his way when he left his house. When he came back to the house after leading his guest on his way, the Rav said, “If I had come into the world for nothing other than that Rebbe Nachman might step over my threshold, it would have been enough.”

After leaving the Rav of Neskhiz, the Rebbe visited the well-known Chassidic leader Rabbi Zvi Aryeh of Alik. According to reports from followers of the Rebbe, the main thing the Rebbe was concerned with in these meetings was the subject of visions. The Rebbe did not agree with them about what they considered to be visions. He had had great arguments with the Rav of Neskhiz, who was well known for his visions. The Rebbe argued with him at length about this. I am not certain about the details, but the main point was that the Rebbe said that the form in which they saw what they experienced was not correct. The Rav of Neskhiz once sent a message to him saying, “Tell him that before he came to the city I saw the angel Metatron” and he described what he had seen. As far as I recall, I heard that the Rav said he had literally *seen* Metatron. It would appear that on another occasion the Rav had claimed to the Rebbe, “I saw such and such,” but the Rebbe would not accept this and said, “This is not how Metatron appears. I have seen him in such and such a form, and this is the true way to see Metatron.”

Several other issues were raised in this connection, but I was not with the Rebbe when he spoke about them and I heard nothing from him directly about them. All I heard was that he had visited the Rav of Neskhiz and he told me a number of other stories he had heard then about the Rav’s relationship with his teacher, the saintly Rabbi Michel of blessed memory, and how afterward, on his return, he had visited the Rav of Alik. The Rav had already heard all the points raised in the Rebbe’s arguments against the Rav of Neskhiz, because the dispute was a familiar subject in the region. When the Rebbe spent a Shabbat with the Rav of Alik, the Rav spoke at length at each of the Shabbat meals on the subject of visions. At each meal he gave Torah discourses, connecting everything with the question of visions. He wanted to show that he had real visions. The Rebbe disagreed with him completely yet he said absolutely nothing. Prior to his visit, he had prayed to God and thought out carefully how he should behave with the Rav. This was why he said nothing throughout the Shabbat. Afterward, on Saturday night, the Rebbe went to his room in the Rav’s house and the Rav himself came in. He said, “You still don’t believe me when I say I have had visions. I will give you decisive proof that I do.” The Rav once again embarked on a Torah discourse in an attempt to prove to the Rebbe that he had visions. Only then did the Rebbe reply to him, “Many have tried to explain the Chariot (Ezekiel 1) yet they never saw it in their life” (*Megillah* 24b).

Rebbe Nachman’s Wisdom

His Praises • This was the Rebbe’s way. He would serve God with many such simple-minded devotions, divorcing himself from all sophistication. It was not that he was incapable of sophistication. Nothing could be further from the truth. He was an outstanding genius, capable of great depth even as a child, as all who knew him could attest. Yet he made absolutely no use of his brilliance when it came to serving God. His devotion would be as simple as possible. He would study Torah, do good deeds, and pray and plead in seclusion, expressing his thoughts before God. He required nothing more complicated than this.

This was the Rebbe’s true genius. He immediately grasped this most basic principle, that sophistication is totally unnecessary when one is serving God. This is truly the greatest wisdom.

The Rebbe spoke of this many times. One does not have to be a genius to serve God. Just be simple and sincere, without any cleverness.

The Aleph-Bet Book

Hospitality • A • 1. An inhospitable person strengthens the hand of evildoers so that they do not return to God in repentance.

2. [The inhabitants of] a city in which hospitality is not practiced will turn to immoral behavior, and this in turn will bring murder into their midst.

3. Hospitality brings a woman to be blessed with children.

4. Receiving guests is like receiving Shabbat.

5. A person who welcomes a Torah scholar into his home is considered as having offered the daily sacrifice.

6. Hospitality is even greater than arriving early at the house of Torah study and receiving the Divine Presence.

7. Jews who have no rabbis in their midst are like Samaritans.

B • 1. A person’s hospitality causes people to revere him.

2. Hospitality is a *segulah* for restoring a woman’s menses.

3. God's holiness validates and affirms the prominence of the generation's leaders. This in turn brings everyone to value the mitzvah of hospitality, and the Torah scholars to merit having the law follow their opinion.

Kitzur Likutey Moharan

I • Lesson #4 • 3. The primary rectification of all sins comes about through the true tzaddik. A person who wishes to merit a final outcome that is good and everlasting must try with all his might to draw close to true tzaddikim and their students. He must tell the tzaddik

all that is in his heart—that is, he should confess to him. By doing so, all his sins will be forgiven. For a person's sins are etched on his bones, as every transgression consists of a combination of letters. When one commits a particular transgression, a bad letter-combination is etched on his bones in accordance with the letters of the Torah prohibition that he transgressed. This brings the verbal expression of this Torah prohibition which he transgressed into the realm of spiritual impurity. And this brings the Kingdom of Holiness into the exile of the Other Side, and the bad letter-combination etched on his bones takes vengeance on him. By confessing before the Torah scholar, a person removes the letters etched on his bones and rectifies everything.

4. The tremendous humility of the true tzaddikim—to the point that they are as “nothing”—enables them to expiate sins.

5. A person who wishes to go in the way of holiness must break all the negative character traits that derive from the four elements, as it is taught. He should also express his whole heart before the Torah scholar—that is, he should confess to him—and the Torah scholar will explain and clarify for him the path he should follow according to the root of his soul.

6. There are three stages in attachment to tzaddikim, and by means of these three stages, everything is rectified. The first stage is when the person sees the tzaddik. In doing so, he nullifies the negative character traits that derive from the two elements of “mineral” and “vegetable”—namely, sadness, indolence and their related traits, and negative [bodily] desires. Then he attains joy, zeal and diligence.

Rebbe Nachman's Stories

The Lost Princess • [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!”

Restore My Soul

Likutey Moharan • 14. There are places so low that they seem totally divorced from God. Yet it is precisely there that the most exalted life force is concealed: these are the “secrets of Torah.” A person who has fallen far must know

that in the very place he finds himself, he can achieve unique closeness to God because of the exalted life force that is concealed in that very place. When such a person returns to God, a very high revelation of Torah comes about: the “secrets of Torah” (*Likutey Moharan* I, 56).

15. There are times a person feels the stirring to return to God. He wants to begin to serve God and to make the journey to the tzaddik who can guide him. At such a moment he has to face the full force of the evil inclination. It takes great strength and persistence to withstand this new evil inclination that seems to be born afresh at every turn.

It can happen that someone has a great urge to make the journey to men of truth. He sets out with tremendous yearning. But as soon as he

is on the way, his desire dampens. And at times, when he finally arrives and comes to the tzaddik himself, he seems to lose his desire altogether. All this comes about because as soon as he made up his mind to make the journey to the tzaddik, he slaughtered the evil inclination he had had before. Now there is a new and far stronger evil inclination that is born afresh in him at every moment, “for the greater the man, the greater his evil inclination” (*Sukkah* 52a). It is a great thing to seek to draw closer to God. That is why it takes renewed efforts at every moment to fight this new evil inclination that keeps being born afresh with every passing moment (*Likutey Moharan* I, 72).

Reb Noson’s Letters **Letter #6** • *With God’s help, Monday, Chayey Sarah, 5584, Breslov*
Peace, blessing, life and all good to my honored son, Reb Yitzchak, may he live long,
Year 1

I received two beautiful letters from you. The first came on Simchat Torah when we were rejoicing in the joy that knows no limit, the joy of being a Jew. For we are His chosen nation! He has given us His precious Torah and has brought us into His service! It was in the middle of our rejoicing that I received your letter. How happy I was to see it! How happy your words made me! In the second letter in particular, which arrived last week, you told me what I so longed to hear: that with God’s help, “the Lord’s perfect Torah” is with you.

Please, my son, whom I love as myself, summon everything you have and apply yourself tirelessly to your studies. It is your portion in life. “How good it is when a person takes on the yoke in his youth.” Really work to concentrate when you pray. Focus your thoughts on each and every word of the prayer and think about it when you say it. Constantly grasp your thoughts and don’t let them wander as you have in the past. Leave your old ways behind, my son! Be careful and be strong! Muster all the strength and intelligence you have and abandon these ways! Just hold on to your thoughts and think about nothing else. Because a person has control over what he thinks and can turn his thoughts in any direction he wants. It is impossible to think two thoughts at once, as is explained clearly in the Rebbe’s books (*Likutey Moharan* I, 233; *ibid.* II, 50). Excessive contemplation is one of the things that prevent a person from returning to God.

Beyond what I have written here, make absolutely certain that you study the Rebbe’s books very, very closely, because they contain advice and strategies that will rescue you from this [foreign thoughts]. The main thing is what I said above, that you must know and believe that, as the Rebbe said, a person can direct his thoughts wherever he wishes. And if, God forbid, they do sometimes wander, you can simply grab them and pull them back where they belong. It is explained in the Rebbe’s holy books that, just as when a horse strays from the path, you grab it by the halter and pull it back to the straight path, so can you do exactly the same with your thoughts. This applies particularly during prayer, when distracting thoughts are at their strongest. Because all the thoughts which periodically arise to distract a person during the day return to him just at the time he is praying, as is explained in [*Likutey Moharan* I] Lesson 30. You must constantly fortify yourself against these extraneous thoughts during prayer. And the key to defeating them is simply “to sit and do nothing.” Do not pay them the slightest attention. Neither address them nor look at them at all. Just think about the words of the prayer coming out of your mouth and the other thoughts will vanish.

Reb Noson’s Letters **Letter #233** • You should know, my beloved son, that you filled me with life by bringing these words out of my heart and onto paper through your enormous desire for good. While these words have long been implanted in my heart, even more than I have written, and while I have already spoken about them a great deal, they nonetheless were awakened in me anew. While it is true that we talk about fulfilling the dictum to “view [the words of the Torah] as new every day,” still, this dictum itself must not grow old for us. And so on forever.
Year 2

The words of your father, forced to close, since the time has arrived for the afternoon prayers which Isaac, our father, instituted. May the Master of Salvation allow us to fulfill “And Isaac went out to pray in the fields” (*Genesis* 24:63), and may He allow us to express ourselves before our Creator very much every day and to daily strengthen ourselves anew in this practice. No matter what happens in the meantime, from one day to the next, a person should know and believe that no good word is ever lost. “And when its back grew hot, it flipped over”—to disprove and eradicate the view that it is dry land, God forbid. In this area most of all, we must fortify ourselves and fulfill the teaching on the verse “He saw the place from afar,” as above.

Understand this well, my dear son! Attend to all this with straightforwardness in order to truly put it into practice with all the strength you can possibly muster! For this warning to persist in talking to God relates directly to *you* as well! Even if untoward things are happening to us in the meantime—“you are not required to finish the work, but you are not permitted to neglect it, either.” *Ashreinu!* How fortunate we are to have [spiritual] tools such as these that we can talk about! How very, very much we must give thanks for the past! “If our mouths were full of song as the sea,” it would still not be enough! Through this thanksgiving we will have the strength to cry out and to request every day over the future. Then most of the day will be spent in joy! Thank God, we have plenty to be happy about, after all the kindness that God has done with us and that He is going to do with us in the future! For now, too, we see from afar our hope and our eternal salvation! Exactly what I said above! Understand these things well for happiness and joy—[so that you can] turn everything into joy!

The words of your father, waiting from afar for complete salvation soon,

Noson of Breslov

Greetings to all our comrades with a mighty love! All these words were meant for them as well, each one according to his own place and time. If they want, they have permission to read these words of mine. For, thank God, we need not be ashamed of these words before the entire congregation of the Jewish people! But the *machloket* necessitates that they be concealed. For just as it is a mitzvah to say something that will be heeded, it is also a mitzvah not to say something that will not be heeded (*Yevamot* 65b). As for a person who wants to hear the truth, “give to a wise person and he will grow wiser.” For words of truth will stand forever!

Noson, as above

בְּנֵי דָּוִד: דְּנִיֵּאל שְׁפָטִיָּה. יִתְרָעַם. שְׁמָעָא. וְשׁוֹבֵב. וְנָתַן.
וְשְׁלֵמָה. וְיִבְחָר. וְאֵלֵי שְׁמָע. וְאֵלֵי פֶלֶט. וְנִגְהָ. וְנִפְגָּ. וְיִפְעֵ.
וְאֵלֵי שְׁמָע. וְאֵלֵי דָע. וְאֵלֵי פֶלֶט. בֵּת שְׁבַע אִם שְׁלֵמָה
הַמֶּלֶךְ.

מַלְכֵי בֵּית דָּוִד: אָסָא. יְהוֹשָׁפָט. יְהוֹאָשׁ. עֻזִּיָּהוּ. יוֹתָם. יְחִזְקִיָּהוּ. יֵאֱשִׁיָּהוּ.
צְדָקְיָהוּ.

שְׁמוֹת
הַצְּדִיקִים

בְּנֵי יְכַנְיָה: אָסָה. שְׁאֵלֵתִיָּאל. וּמַלְפִירָם. וּפְדִיָּה. וְשִׁנְאָצָר. יְקַמְיָה. הוֹשָׁמָע.
וְנִדְבִיָּה. וּבְנֵי פְדִיָּה זָרְבָבֶל וְשְׁמַעִי. וּבֶן־זָרְבָבֶל, מְשָׁלֵם. וְחִנְנִיָּה.
וְשְׁלֵמִית אַחוֹתָם. וְחִשְׁבָּה. וְאֶהֱל. וּבְרַכְיָה. וְחִסְדִּיָּה. יוֹשֵׁב חֶסֶד. פְּלִטְיָה.
וְיִשְׁעִיָּה. רְפִיָּה. אֶרְנָן. עוֹבְדִיָּה. שְׁכַנְיָה. שְׁמַעִיָּה. חֲטוּשׁ. וְיִגְאֵל. וּבְרִיחַ. וְנִעְרִיָּה.
וְשָׁפֵט. אֶלְיוּעִיָּנִי. וְחִזְקִיָּה. וְעִזְרִיקָם. הוֹדִיָּהוּ. וְאֵלֵי שִׁיב. וּפְלִיָּה. וְעַקוּב. וְיוֹחָנָן.
וְדָלְיָה. וְעִנְנִי.

Reb Noson's I • Prayer #5 • Master of the universe, You know Prayers

the shame and pain of the downcast. Remember the preciousness of my poor soul. Take pity on me in Your tender kindness. Help me, strengthen me and encourage me. Sanctify me with Your exalted holiness. Let Your holiness and purity be drawn down upon me, so that from now on I will be able to guard myself against all improper thoughts, against mental confusion, and especially against skepticism and sinful thoughts of any kind. Let my thoughts always be holy, clear and free of all impurity.

Faith in the tzaddikim

Lovingly help me have faith in the true tzaddikim. Let no doubts whatsoever enter my mind on account of the disputes between the true tzaddikim. Let me have complete faith in all the true tzaddikim, and let me have no questions either about them or on account of the disputes between them.

Master of the universe, it is true that I have wasted the drops of my mind and soul, and it is my own deficiencies that make it hard for me to draw close to the true tzaddikim and develop genuine faith in them. This is the reason for the doubts I have about them. But still, HaShem, please do not treat me according to my sins. Don't judge me harshly, in spite of all the wrong I have done. For Your sake, if not for mine, fulfill my request and let no questions and doubts about the true tzaddikim or their disputes enter my heart. Grant that I should have genuine, perfect faith in them at all times.

Lovingly and tenderly help me come back to You sincerely and walk the path of life. Let me fix everything I have damaged. Have compassion on me and bring me back from death to life, from *chametz* to matzah, from bad fear to good fear, from a spoiled voice and a spoiled intellect to a good voice and a good mind. “Give me the wisdom to know the path of life and let me be satisfied with the joy of seeing Your face, so as to enjoy the pleasantness of Your merciful right hand forever.” “For with You is the source of life. In Your light we will see light.”

Love and fear of God

Our Father in Heaven, it is from You that all the living have their share of life. Living God, our portion and our rock, save us from death. Redeem us from destruction. Keep me and all Your people, the House of Israel, from all kinds of evil thoughts and doubts. They are called the “side of death.” In Your abundant love and kindness, grant me life. Let me live a life that is truly good, long and eternal. Help me sanctify my mind, “the wellspring of living waters.”

Bring me to love and cherish Your great Name with a true love that will rise up to You directly. Unify my heart to love and fear Your Name. Save me from fallen fears, so that I will have no fear of anything in the world besides You. Let Your fear be upon my face, so that I will never sin.

Help me pray to You with all my strength. Let me put all my energy into the words of the prayers and bring forth the sounds and words with great force. Let my voice penetrate my mind and resound in my heart like thunder, inspiring my heart to Your service. Let the thunder of my voice and words bring me to genuine fear of Heaven, so that my words will be a resounding influence drawing myself and others to serve and fear You.

Let the voice of our prayers rise and find favor before You, like the seven voices with which King David cried out over the water: “The voice of HaShem is upon the waters, the God of glory thunders, HaShem is upon vast waters! The voice of HaShem is in power.” Let the crookedness of my heart be smoothed out completely. “The stubbornness of my heart will depart; I will not know evil.” Bring me to be truly purehearted, and let me always face God honestly.

For the sake of Heaven

May it be Your will, HaShem my God and God of my fathers, to lovingly

help me attain great joy, true joy, in serving You, as it is written, “Serve HaShem with happiness...” “...and rejoice with trembling.” Bring me to fulfill all the *mitzvot* with a happiness and joy that come from the mitzvah itself. While engaged in each mitzvah, let me rejoice over the fact that You have lovingly given me the privilege of performing this mitzvah.

Let all my joy be from the mitzvah alone and not from the thought of the reward I will receive in the World to Come, not to speak of any honor or other extraneous benefits I anticipate from other people, or other mundane advantages of any kind. Let my entire joy be from the mitzvah itself. Let my World to Come be in the actual performance of the mitzvah, so that I will have no wish for any reward for the mitzvah in the Next World. Let my reward be that You will grant me another mitzvah, as taught by our Sages, “The reward for a mitzvah is a mitzvah.”

Through Your holy *mitzvot*, which are Your unity, let me become fully merged with You, and fulfill through me the words of the Psalms “HaShem will rejoice in His works” and “Israel will rejoice in their Maker.” Take joy in us through granting us the opportunity to carry out actions that are good in Your eyes, and let our joy be in You.

By lovingly helping us perform our *mitzvot* with joy, give us the power to bring vitality and Divine blessing into our two hundred and forty-eight limbs and three hundred and sixty-five sinews, and into the entire world, the entire year, and the three dimensions: space, time and soul. Let all of them be blessed and receive goodness, vitality, holiness and purity through our fulfillment of the *mitzvot* with great joy.

Taking responsibility for the world

Master of the universe, help us fulfill perfectly the teaching of our Sages, “Every single person is obliged to say, “The world was created for my sake.” Help me keep these words in my heart constantly, in order that I should always steer clear of even the smallest sin or anything else that goes contrary to Your will, so that I never become the cause of any kind of deficiency, damage or impediment, whether in myself or in the world as a whole. Instead, let me always be watchful for anything I can do to improve or benefit the world, or provide for its needs, and let me pray for the world.

9 TISHREY • ט תשרי

Tzaddik His Life • 11 (114). One day in the year 5560 (1800) the Rebbe saw that he had to go and live in Zlatipolia. Toward the end of the year, on the first day of Elul, his daughter Adil was married. The wedding took place in Chmelnick, and the Rebbe was present together with his entire family. His mother, the saintly Feiga, of blessed memory, also attended, and at the time of the marriage ceremony she saw the Baal Shem Tov—for she was the possessor of *ruach hakodesh* and great insight and was accepted as such by all the tzaddikim. In particular, her brothers, who were well-known tzaddikim—the saintly Rabbi Ephraim of Sudytkov and Rabbi Baruch of Medzeboz—both considered her to be one of the prophetesses.

In the same period, just after the wedding, the Rebbe's daughter Miriam became engaged to the son of Rabbi Leibush of Volochisk.

On the Rebbe's return from Adil's wedding with his family, he journeyed immediately to Zlatipolia and entered the city without the knowledge of the members of the community. He had not hitherto consulted them at all. He simply rented accommodations and quite unexpectedly settled himself there. In spite of this the people of the community received him with great honor. Considerable numbers came to Zlatipolia to be with him for Rosh HaShanah. There were over a hundred people. The Rebbe had made no preparations for them whatsoever, because he himself was like a visitor there, having arrived only recently. Nevertheless, the members of the community received all the visitors with great honor and they pressed the Rebbe to pray in the main synagogue together with all his followers because there was plenty of space. He prayed there on Rosh HaShanah and Yom Kippur, and they gave him ultimate authority to decide about all the arrangements regarding who would lead the services and blow the shofar, etc. He spent the Ten Days of Repentance there and everything was perfectly peaceful.

However, on Yom Kippur, the Neilah service was conducted by a person who did not meet with the Rebbe's approval. In the middle of the service the man became dumbstruck. He was simply unable to open his mouth. Eventually he had to step down, to his great embarrassment, and someone else took his place.

Rebbe Nachman's Wisdom

His Praises • 14. No religious experience came easily for the Rebbe. Whenever he served God, he experienced every possible hardship.

For example, he found it very difficult to sit alone in a special room for several hours, devoting himself to God. At first this was next to impossible for him. But instead of giving up, he forced himself, overcoming his basic nature by spending many hours meditating in his special room.

The same was true of his daily religious obligations. They burdened him like a heavy yoke and he often felt that they would crush him. His difficulties were unimaginable.

But the Rebbe discovered a way that enabled him to bear even the heavy yoke of his devotion. Each day he would say to himself, "I have only this one day. I will ignore tomorrow and all future days. I have only this one day alone."

In this manner, the Rebbe was able to bear the yoke of his devotion for that day. It was only for one day, and for just a single day, one can accept all sorts of burdens. Only when that day's devotions were finished would the Rebbe accept the next day's responsibilities.

This was the Rebbe's way. He would consider only one day at a time. In this manner, he was able to bear an extremely heavy yoke of devotion, a burden he could not otherwise endure at all.

For the Rebbe served God with all sorts of devotions requiring great exertion and effort. His routine was so difficult that it would have been absolutely impossible had he not considered each day as the only day.

15. The Rebbe used to make frequent use of vows. He would plan out an order of devotion for each day and often, at the beginning of the day, make a vow to fulfill it. Then, because of the vow, he would be obliged to complete his plan regardless of how difficult it was. This was a frequent practice.

The Rebbe made use of all sorts of safeguards to keep him from particular temptations or bad traits. Among his many devices was his use of vows. Often he would make an inviolable oath, holding a sacred object in his hand, just to strengthen his resolve and keep him from something he wished to avoid.

The Aleph-Bet Book

Love • A • 1. When there is no love between people, they bear tales. Their tale-bearing brings them to mock one another, and their mockery then leads them to telling lies.

2. Hatred leads to turmoil and fires.

3. One's love for God protects his soul from misfortune.
4. Achieving love for God requires that you first repent for your sins.
5. Everyone loves a person who is completely given over to praying for the Jewish people.
6. Love brings to encouragement.
7. Encouraging someone in his service of God will bring him to love you.
8. You can merit loving God by reciting the Hallel prayer in a loud voice.

Kitzur Likutey Moharan

I • Lesson #4 • 7. The second stage is the charity that the person gives to the Torah scholar. This rescues him from the negative character traits associated with the two elements of “animal” and “human”—which are idle speech, slander, haughtiness and their related traits.

8. The third stage is when the person confesses before the Torah scholar. Through this the Torah scholar directs him on the right path according to the root of his soul. This is the most important thing, because it saves him from everything.
9. Because of idle talk and slander, poverty comes; also, on account of haughtiness, poverty comes. Through the charity given to the Torah scholar, a person rectifies this and merits wealth.
10. Before a person confesses and speaks his whole heart before the Torah scholar—even if he was in the presence of the Torah scholar and gave him money—he still does not know which path he is traveling. For “There is a path that a person believes to be right, and ultimately, it is the path of death” (Proverbs 14:12). But when he confesses before the Torah scholar, the Torah scholar directs him on the right path according to the root of his soul, and everything is rectified.

11. Each time that a person comes to the Torah scholar, he should speak his whole heart before him. In this way, he is included in the Infinite, and thereby merits to know that everything that happens to him is for his benefit. Then he will say the blessing “who is good and who does good” over everything, and this is a “taste of the World to Come.”

Rebbe Nachman's Stories

The Lost Princess • [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 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 golden mountain and a pearl castle.”

[The viceroy] was very happy.

[The giant] asked the wind, “What things are valuable there?”

“Everything is valuable there,” replied [the wind].

Restore My Soul

Likutey Moharan • 16. There are many different kinds of evil inclination. The common run of people have a very low sort of evil inclination. Their desires are grossly materialistic; in fact, they are quite nonsensical. Anyone who has a clear head and can begin to form some slight conception of the

true greatness of the Creator can see that such desires are mere foolishness and idiocy. For him, even the trial of sexual lust is a kind of nonsense that takes very little strength to withstand. His own evil inclination is on a far higher level because his own level is higher. He has begun to acquire an understanding of truth (*Likutey Moharan I*, 72).

17. Higher still is the level of those whose evil inclination is a “fine *kelipah*.” Such an evil inclination is sent only to a truly worthy man. But this is still not the level of the evil inclination of the true tzaddikim. Theirs is really a holy angel (*Likutey Moharan I*, 72).

18. The very strength of desire that a person experiences to draw closer to God can in fact be a danger thrown up by the evil inclination. At times his “passion” burns far more fiercely than it should. This is the meaning of the warning that God gave to Moses before the Torah was given: “But the *Kohanim* and the people must not cross the barrier to ascend to God, or else He will break out against them” (Exodus 19:24). You must pray that God’s lovingkindness will protect you from this (*Likutey Moharan I*, 72).

Reb Noson’s Letters Letter #6 • Year 1

Furthermore, be sure to select a time every day to express yourself before your Creator, as we have discussed so often in the Rebbe’s name. This universal practice allows every Jew to claim his share in the inherent holiness of his people. It is impossible to explain any more about this in writing. Thousands of pages would not be enough. Just attend closely to what is written in the Rebbe’s books and you will find an inner peace which will stay with you forever.

I do not approve, my beloved son, of your having, as you told me, two separate sessions in your study of the Codes—*Orach Chaim*, the Laws of Shabbat, and *Yoreh Deah*, the Laws of Salting Meat. You should know by now that I do not like this way of focusing on two such dissimilar subjects at the same time. What does Salting have to do with Shabbat? You know that I always want books studied in order. Study *Orach Chaim* from beginning to end, and then, with God’s help, begin *Yoreh Deah*. Start with the Laws of Slaughtering and go right through, in order, till the end. Do the same with *Choshen Mishpat* and *Even HaEzer*. Many young people make the mistake of dabbling. First they study Milk and Meat, and then Litigation. All of a sudden

they jump to the Laws of Family Purity. In the end, they “become bald on this side and that” (*Bava Kama* 60b) and they know nothing about any of them and, even when they are grown, they don’t know a single law in even one area and all their work was for nothing. I want you to study the Laws of Shabbat, along with Tractate Shabbat, as you said you were. Make sure that you understand what you learn very well. Don’t delude yourself! And don’t become bogged down with the minutest details, as we’ve discussed in the past. If you can’t convince your study partner to change, still, don’t split from him over this, but study Salting as well, as he wishes. If you succeed in convincing him to study sequentially, [then it is] very good. I am sure he will be grateful to me, with God’s help.

Always try to be happy. How delighted I was to read that you are happy! May it always be so, my son! May you always be full of joy! Look carefully at the beginning of the letter, where I talked about Simchat Torah. I purposely dwelled on it because we should always remember the joy of being a Jew. We should always feel infinite joy over this. We have merited to be from the seed of Israel! And God gave us His Torah and the holy commandments! “Happy are we, how good is our portion!”

The words of your father who is waiting longingly and hoping to see your true and eternal happiness and success. “Grow wise, my son, rejoice my heart, that I may [not fear to] answer him who insults me.”

*The insignificant Noson, son of Reb Naftali Hertz,
may his light shine, of Breslov*

Reb Noson’s Letters Letter #234 • Year 2

*With God’s help, Monday, Vayechi,
5597, Nemirov*

My dear son,

I received all your letters and I was quite pleased. At the moment I do not know what to write you, because I have already written you a great deal. But your friend Reb Nachman, the deliverer of this letter, has urged me to write you, so I am compelled to take pen in hand and at least send you greetings.

Now, my son, fortify yourself determinedly, and constantly bring yourself to joy! Thank God, the days of Chanukah passed peacefully. I had a few of our comrades as guests, and they struggled with enormous difficulties to get here. Who can understand the ways of God? I was certain that you and our

comrades from Tulchin would be here with me for Shabbat Chanukah. As for the rest, I considered it highly unlikely that they would come. But it turned out exactly the reverse!

We see every day that we know nothing at all! You were under duress, though, and “the Torah exempts duress.” The deliverer of this letter will certainly tell you what was discussed here that Shabbat, and you have undoubtedly already heard a little from Reb David. You should know that, thank God, you had a large share in the teaching that I originated through God’s salvation that Shabbat. For it was your good desire that motivated me to write you that letter; and it was that letter which sparked many of the true, wondrous original teachings that I innovated and taught this Shabbat Chanukah through God’s miracles. How great are God’s deeds! Who can comprehend the miracles and kindnesses that He performs every moment of every day?

Therefore my dear son, fortify yourself determinedly and at every moment start anew, especially every morning! Practice zealously what I have said, that it is necessary to believe that God is constantly innovating new things, as it is written, “They are new every morning, great is Your faithfulness,” and as we say every day, “who creates daily new things.” You will also hear from the carrier of this letter about the marvelous encouragement I discussed with him, which is contained in the verse “I will go down with you to Egypt and I will also bring you up” (Genesis 46:4). Understand the wonders of God! Most important is that you take from all this something that *you* can apply to yourself, as in “a Chanukah candle for each person is the preferred way [of performing the mitzvah]” (*Shabbat* 21b). I have no time to write any more.

The words of your father,

Noson of Breslov

Greetings to all our comrades with a great love!

Letter #235 • *With God’s help, Wednesday, Mishpatim, 5597*

My dear son,

I just now received your letter. I intend to set out, God willing, on Tuesday, [the week of Torah reading] Terumah. As you can understand for yourself, I am not yet clear about what route I will take. May God who steadies the steps of man let me travel safely. In my every movement and my every step, I rely on Him alone. I will most likely let you hear from me from Uman and, if I

come to Tcherin, I will notify you from there, with God’s help. Reb Nachman of Tulchin will be traveling with me until Uman, God willing, and from there he will return to his home on foot. You will hear everything from him. God will do what is good and He will finish everything for the best as He desires.

The words of your father, waiting for salvation,

Noson of Breslov

**שְׁמוֹת
הַצְּדִיקִים**

בְּנֵי יְהוּדָה: חוּר. וְשׁוּבָל. רְאֵיָה. יַחַת. אֲחוּמִי. לְהַד. צָרְעָתִי.
אֲשֶׁתְּאֵלִי אָבִי עֵיטָם. יִזְרְעֵאל. וְיִשְׁמָא. וְיִדְבֹשׁ. פְּנוּאֵל אָבִי
גְדָה. עֵזֶר אָבִי חוּשָׁה. אַחָזִם. חֶפֶז. תִּימְנִי. אַחְשֶׁתְּרִי. צָרֶת.
צַחַר. אֲתַנָּן. קוּץ. עֲנוּב. צַבְבָּה. אַחְרָחֵל בֶּן הָרָם. יַעֲבִץ. כְּלוּב אָחִי שׁוּחָה. מַחִיר
אָבִי אֲשֶׁתוֹן. רָפָא. פֶּסֶח. תְּחַנָּה. בְּנֵי קִנּוּ, עֲתַנִּיאֵל. וְשָׂרְיָה. חַתַּת. מְעוֹנְתִי. עֶפְרָה.
(שָׂרְיָה) יוֹאֵב. עִירוֹ. אֵלָה. וְנַעֲם. וְקִנּוּ. יְהִלְאֵל. זִיף. וְזִיפָה. תִּירִיא. וְאַשְׂרָאֵל.
עֲזָרָה. יְתָר. וּמְרָד. עֶפְרָה. וְיִלּוֹן. מְרִים. שְׁמִי. יִשְׁבַּח. אֲשֶׁתְּמַעַ, וְאַשְׁתּוֹ הַיְהוּדִיָּה
יְלָדָה אֶת יִרְדָּה אָבִי גְדוּרָה. וְאֶת חֶבֶר אָבִי שׁוּכֹה. וְאֶת יְקוּתִיאֵל אָבִי זְנוּחַ. וְאֵלָה בְּנֵי
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הַמַּעֲכָתִי. שִׁימוֹן. אֲמִנוֹן. וְרִנָּה בֶן חָנָן. וְתִילּוֹן. יִשְׁעִי. זוּחַת. וּבְנֵי-זוּחַת. עַר אָבִי
לָכָה. וְלַעֲדָה אָבִי מְרִשָׁה. אֲשַׁבֵּעַ. יוֹקִים. וְאַנְשֵׁי כִזְבָּא. וְיִשְׁבֵי לְחָם.

Reb Noson’s Prayers I • *Prayer #5* • In Your abundant love and kindness, help us to be able to pray for the entire world and thereby bring about the fulfillment of its needs.

Help us nullify all evil decrees through our prayers. Grant us the knowledge of whether the decree has already been sealed or not, so that we may know how best to pray to You, and whether we should clothe our prayers in the form of narrative at times when this is necessary. Even though we may be very far from this level of understanding at the present time, even so, everything is in Your hand, and for You nothing is impossible.

“HaShem, do not hold back Your love from me; Your mercy and Your truth will always protect me.” Help me come to everything I have requested of You. Sanctify me with Your *mitzvot* and delight my soul with

Your salvation. Purify my heart to serve You sincerely with the service of the heart—namely, prayer—so that I will be able to pray to You with all my strength and fulfill Your *mitzvot* joyously at all times.

“Let the words of my prayer be sweet to Him.” “I will rejoice in HaShem, and my soul will exult in HaShem and delight in His salvation.” “All my bones will declare: HaShem, who is like You? You save the poor from those who are too strong for them, and the needy from those who would rob them.” “Light is sown for the righteous, and joy for those who are pure of heart.” Blessed be HaShem forever. Amen. Amen.

I • Prayer #6 • HaShem our God and God of our fathers, God of love and kindness: Have pity on me and on my poor soul, which is thirsty, hungry and yearning to return to You. Help me repent completely for all my sins and transgressions. Those who come to be cleansed and purified are helped from Heaven. Let me be one of them, and You Yourself assist me in purifying myself of my sins, so that I will be able to come to perfect *teshuvah* for all of them.

Loving God, have compassion on me and see my wretchedness and degradation. Was it for this futile life of mine that You created me? I feel I’m hardly worthy of being called a person at all. It is as if I have no real existence in this world. It would have been better for me not to have been created in the first place, considering all the wrong I have done.

I have come before You now, HaShem, to plead with You to help me through the power of Your great Name *EHYeH* (“I will be”) with which You revealed Yourself when You began to redeem Your children from Egypt. You wanted to make them Your people and remove them from the pollution of Egypt. You said to Moses at the burning bush, “Tell this to the Children of Israel: *EHYeH* sent me to you.”

Through the power of this Holy Name, help me make a whole new start and prepare myself to *be* in this world—to exist and live as the person You intended me to be, through returning to You in sincere, genuine *teshuvah*. Help me feel the pain of my many sins and transgressions and come to perfect *teshuvah*.

Humility

Help me bear shame and embarrassment without throwing insults back

in return. Even if I hear myself abused, let me not reply. “To those that curse me, let my soul be silent.” No matter how other people may abuse and insult me, let me hold my peace and say nothing. Let me “silently wait for HaShem and hope in Him,” and “let me be like a man who does not hear and has no complaints on his lips.” “I will be like a deaf person—I will not hear; I will be like a dumb person who will not open his mouth.”

HaShem, I know the truth: all the insults in the world would not be enough to cleanse me, considering the weight of all my sins. It is impossible to express in words how degraded I have become through my own choices and actions. My sins have cast a stain on Your great glory. I have dishonored Your Holy Name, and I have mightily abused my own soul through my sins. I have given power to the blood in the left side of the heart, which has strengthened my evil inclination.

To make up for all this I must simply bear even the worst insults and persecution. So, HaShem, when people abuse and insult me, help me bear it in silence, in order that this should be my atonement for all my sins.

HaShem, my God, in my heart of hearts I know that I am very far from genuine *teshuvah*. My sins have gone over my head. They have left me in such a state of mental confusion that I really have no idea how to come back to You. My good sense and intelligence have left me, and I feel as if I have no heart. I go around like a vagrant, devoid of mind and heart.

HaShem, You know my foolishness. I cannot conceal my guilt from You. Father, loving Father, what should I do? Where should I run for help? What possible remedy or strategy can I find to save my soul from destruction? “I lift up my eyes to the mountains: from where will my help come?” Help me! Help me! Please! Please be kind to me! Show me Your love and mercy! Save me!

Shine upon me from Your holy habitation, and cause a spirit of wisdom and understanding, holiness and purity to rest upon me, so that I will be able to genuinely sanctify and purify myself and come back to You in perfect *teshuvah*. Let me hold my peace and say nothing to those who abuse and insult my soul. Let me “silently wait for HaShem and hope in Him,” bearing all degradation and persecution with love, as an atonement for my sins.

Judging others favorably

Master of the universe, through Your holy Sages, You have given us a distant hint of the exalted holiness of the Jewish people. Every single Jew is a “crown” to the Holy One, blessed is He. I therefore want to ask You to help me always try to search for all the good points that are to be found in each Jew, and judge everyone favorably.

Even when people are against me and abuse and insult me, let me hold my peace and say nothing. Even in my heart, let me feel no hatred or anger. Instead, let me judge them favorably and assume that their intentions are pure. Give me to understand that according to their way of looking at things, they are convinced that they are doing the right thing by insulting me.

Indeed I know that all the abuse in the world would still be less than I deserve, seeing that I have sinned so much. If I am a member of the holy Jewish people, each one of whom is a “crown of the King,” how could I have taken so little care not to demean the honor of the King through the wrong I have done? I surely deserve every kind of abuse, since “those who show contempt for Me will be despised.”

In that case, how can I be angry at those who insult me? How can I hold it against them, considering I deserve everything I get and more? How can I take them to task for not treating me with sufficient respect, when every single one of them is a precious “crown” of HaShem? So please, HaShem, help me keep quiet and hold my peace, and bear everything with love. And through this bring me to perfect *teshuvah*, which is bound up with the holy Name of *EHYeH*, the Crown, as Your Sages have taught us.

10 TISHREY • י תשרי

Tzaddik His Life • 11 (114). Afterward, during the evening following the fast, the Rebbe spoke in a characteristically lighthearted way about the people who had led the services on Yom Kippur. He drew the comparison with the medal of Abraham, which had an old man and woman on one side and a youth and a maiden on the other. The opening prayers had been led by the father-in-law, and then Neilah was led by his son-in-law. They had both prayed with their wives in mind, in order to gain their approval.

The Rebbe then said that his own concern during the service had been with the problem of the landowners’ efforts to take away the land-agents’ livelihood. “If you only knew how the Satan sets himself in opposition to any holy endeavor and tries to put obstacles in the way and create turmoil! This man got up to pray...and I pushed him aside.”

The man became furious with the Rebbe and journeyed to the town of Shpola where he denounced the Rebbe before Rabbi Leib, the Shpola Zeida, until the latter started his great conflict with the Rebbe. It was then that the great opposition to the Rebbe started, and it reached the point where almost the entire town was opposed to him. The opposition and the suffering which the Rebbe had to endure are indescribable. It was like sitting on thorns for him. After Sukkot the Shpola Zeida came to Zlatipolia and spoke against the Rebbe with no restraints whatsoever, until he stirred up tremendous opposition against the Rebbe.

Prior to this the Shpola Zeida had been very friendly to the Rebbe and had shown him great deference and respect. However, now the Rebbe had entered within about twenty kilometers of his own territory and had been roundly slandered by the man who had had to step down from the Yom Kippur prayers. This turned the Shpola Zeida into a formidable opponent. Eventually the most unimaginable slanders were being fabricated against the Rebbe. But the Rebbe said he was obliged to stay there because it was the will of Heaven. For his task there was to remedy the sin of Jeroboam the son of Nevat (I Kings 12:25ff).

The saintly Maggid of Terhovitz, who was one of the Rebbe’s followers, asked him why he had not sent him to Zlatipolia beforehand so that he could have spoken to the leading figures in the town, who would then have welcomed him with due respect. The Rebbe replied, “If I had wanted to wait, I would have entered Zlatipolia in a coach with magnificent pomp and dignity. But I could not wait. I was obliged by Heaven to enter.”

Rebbe Nachman’s Wisdom

His Praises • 16. The Rebbe’s holy qualities were very apparent in his conquest of the universal desire—namely, that of sex.

He told us that he had had countless temptations. Still, he insisted that sex was not really all that much to be desired and certainly not a difficult test to withstand. The Rebbe said, “Any person, Jew and non-Jew alike, will not even think of sex as

something much to be desired if he is truly wise. If one knows anatomy and understands bodily functions, he should be absolutely repulsed by this desire.” He spoke at length, but unfortunately most of the discussion was forgotten.

However, the general trend of his conversation was that the sexual act was ultimately repulsive. He emphasized this to such an extent that once he flatly stated, “A man with even the smallest amount of true intelligence will not find this a temptation at all.”

There was a time in the Rebbe’s youth when he had not yet subjugated this desire. At that time he still had so many fearful sexual temptations that it is impossible to describe them in detail. In his youth, when his blood was literally burning, he experienced countless trials. He had many opportunities and was in great danger, time and again. But he was a stalwart warrior and overcame every evil desire. In this way, he surmounted his temptations many times.

Despite this, the Rebbe did not seek to avoid temptation. He actually wanted to be tested and he prayed to God to set temptations before him. This shows how self-confident he was that he would not rebel against God. For he said, “How can one sin and disobey God, unless he is literally insane? But with just a little common sense, all temptations can be overcome.” So firmly was the Rebbe’s heart resolved toward God.

Despite all this, the temptations were very real, and at the time, the Rebbe was in great peril. He would cry out to God again and again until he was able to surmount this evil. Difficult as his trials were, the Rebbe still did not attempt to avoid them. Countless times he battled with his passions, until God helped him and he was able to subjugate his impulse entirely.

The Aleph-Bet Book

Love • A • 9. When engaged in ligation with a mute who refuses to reach a compromise, guarding against unwarranted hatred will bring him to settle with you.

10. A person who guards against swearing falsely will certainly not transgress the precept of “not taking revenge nor bearing a grudge” (Leviticus 19:18).

11. Garlic increases love.

12. The merit earned by a person who serves God out of love stands as a lasting protection for two thousand generations.

13. God is present wherever pacts and agreements are made.

B • 1. When the earth’s plant life reaches full size, there is love in the world.

2. The measure of a woman’s love for her husband is [in inverse proportion to the number of] flies and gnats in their house. Also, from their love we can tell whether the evil inclination’s power [over them] has been weakened.

Kitzur Likutey Moharan

I • Lesson #4 • 12. Through humility, one merits to shed his physicality and be included in the Infinite. He also comes to know that everything that happens to him is for his benefit, which is a “taste of the World to Come.”

13. The choice few of the greatest tzaddikim draw a glimmer of the light of the Infinite into all those who draw close [to them] and who are included in their name. This explains why we see that sometimes a person is suddenly overcome with enthusiasm in the midst of his prayers, and utters a few words of the prayers with great fervor. This is because God, out of His compassion for him, has opened to him the light of the Infinite and shines for him. When a person sees this glimmer—“even though he does not see it, his *mazal* sees it” (*Megillah* 3a)—at once his soul burns fervently to attach itself to the light of the Infinite. As long as the revelation of the Infinite lasts, and for all those words during which [this light] is opened up to him and shines for him, he says all these words with a cleaving to God, with self-transcendence and with a nullification of all his sensory faculties. A person merits all this by means of the greatest of the true tzaddikim, because only they know about God, about the light of the Infinite, and only they shine this lovely glimmer onto us, which “each person experiences according to his own heart’s understanding” (*Zohar* I, 103b).

14. During the time that a person is nullified before the Infinite, he is in the aspect of “No man knew” (Deuteronomy 34:6, referring to Moses’ burial

place), since even he himself is not aware of himself. But this state must be experienced by “running and returning,” in order for a person to continue to exist as a being “separate” from God and not expire before his time, God forbid. For the Holy One, blessed is He, desires our service; therefore he must not remain in this state, but [should wait] until the time that the Holy One will Himself come and take his soul [when he passes away]. Then he will be completely nullified and absorbed in the Infinite to whatever degree that he merits.

15. Through a person’s cleaving to the Infinite by “running and returning”—so that he is not nullified completely—then afterward, when he returns to his own consciousness and to his own state of “separateness from God,” there still remains in him a remnant of the wondrous light of this state of attachment. This remnant then shows to the person’s conscious mind the unity and goodness of the Infinite, so that he knows that everything is good and everything is one. This awareness is a “taste of the World to Come.” And a person merits all this by confessing before the true Torah scholar.

16. When a Jew is awakened to repentance because he senses some small spiritual impurity that distracts him during his prayers and devotions, his repentance causes those Jews who are completely wicked, and who have left the fold of the Jewish people as a result of the multiplicity of their evil deeds, to also become a throne for holiness and to repent. [Then] they, too, assist those who are serving God to construct “buildings of holiness.” Amen, may it be His will.

Rebbe Nachman’s Stories

The Lost Princess • 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 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.

Restore My Soul

Likutey Moharan • 19. There are times when we experience God’s strict justice—for example, when we have some serious problem or grave misfortune, God forbid.

Then is the time to be more steadfast than ever in escaping the snares of the evil inclination. For then it comes against us with full force. This is because the principal root of the evil inclination is in the Divine aspect of justice (*Likutey Moharan* I, 72).

20. Depression is a terrible scourge. It feeds the evil inclination. You should always take care to work on yourself to bring joy into your soul. There are many good ways of doing this, as will be explained later. Joy is the foundation of spiritual strength, as it is written, “For delight in God, that is your strength” (Nehemiah 8:10; *Likutey Moharan* I, 72).

21. The approach to God starts with rejection. When a man wants to draw closer to God, he usually experiences all manner of hardships, harsh experiences and fierce obstacles. He starts believing that he has been rejected. But, in fact, everything is for his own good. The purpose is actually to bring him closer to God.

It takes great strength and determination to stand up to this trial and not let yourself get pushed away by the hardships and obstacles and the sense of rejection. You should not make the mistake of thinking that everything is out to thwart you. You should realize that everything that comes on you is only for your good: it is to encourage you to draw on all the resources of strength that are within you, so that you will be able to come ever closer to God. The entire purpose of this rejection is only to draw you closer (*Likutey Moharan* I, 72).

Reb Noson's Letters **Letter #7** • *With God's help, Monday, Vayishlach, 5584, Breslov*
Year 1 Greetings to my son, Reb Yitzchak, may his light shine,

I was very glad to receive your letter yesterday. But I was rather irritated, my dear son, at your complaining that I do not write more often. You know that I'm not a man with spare time. I am extremely busy with all kinds of matters. This is particularly true now that, with God's help, we have started printing the Prayers [the *Likutey Tefilot*]. I think I already told you that I sent Reb Mendel to Minkavitz. Thank God, he returned safely last week and brought the missing letter plates. We should begin printing, with God's help, in the next day or so. So you can imagine how preoccupied I am with this, on many accounts, not least of which is the lack of funds. Salvation is in God's hands. Given all this, you should know that I do not intend to write every two weeks like you do. I will make sure, though, with God's help, to write you once a month.

I warn you: from now on, stop waiting every day to receive a letter from me and then being needlessly disappointed, God forbid. This is the work of the Evil One, too, trying to distract you from your prayers and studies. It too often happens that young people become involved with this kind of dreaming and ruminating, and it has a very detrimental effect on their devotions. You wrote that you have nothing to encourage you but my letters. While it is fitting that you should value my letters and find them inspiring, you should be able, with God's help, to encourage yourself for a long time with each letter. Especially since you have all the Rebbe's books, too, which are overflowing with awe of Heaven and the most amazing revelations of Godliness. The Rebbe's books are for everyone, great and small, young and old. "Study them over and over. Grow old and gray with them, for there is nothing better" (*Avot* 5:25). You also have some of my own novellae, with God's help. You also have heard, with God's help, many of the holy Rebbe's conversations from me and from many of our comrades. These are more precious than gold! So take heart and always be happy! Cling to my advice and don't weaken! Devote yourself tirelessly to your studies and concentrate hard when you pray. Become accustomed to seclude yourself daily with God, as I've instructed you. I cannot continue right now because I'm very busy. Peace and goodbye.

The words of your father, with best wishes and love,

*The insignificant Noson, son of my master and father,
Naftali Hertz, may his light shine*

Reb Noson's Letters **Letter #236** • *With God's help, Wednesday, Vayakheil, Tcherin, 5597*
Year 2 Greetings to my dear son, Reb Yitzchak, may he live,

I received your letter today before [morning] prayers and I was extremely pleased. The postman here is in a tremendous hurry, so I cannot write very much at all. Thank God, I arrived here safely Monday night. On Tuesday, there was a *brit milah* by the son of Reb Hirsh, son of Reb Efraim, may his light shine, and I performed the mitzvah of *chitukh* (cutting). As you know, it has been some time since I had the opportunity of this merit. Thank God, I spent last Shabbat in Medvedevka and, thank God, all is well.

Everything that is happening with me, though, both overall and in each particular, is all in the category of "He saw the place from afar." We see wondrous, awesome acts of salvation, and yet all that we hope for is still very far off indeed. We must thank God every day for the past and look closely at all the amazing kindnesses that He did for us when He let us know about the splendrous, sweet and lovely pleasantness of the wonders of His holy Torah and such deep, true advice. Then we must petition over the future and wait constantly for salvation. When I arrived here, I also received the good news that the wife of Reb Avraham Ber, may he live, gave birth to a daughter. May God allow them to raise her to *chuppah*, to good deeds and to a long, good life. This is all in the category of "from afar." Remember well what we have said about this! Put your mind to really understanding its meaning in order to strengthen yourself with it every day, that we should not sleep our lives away! For the Guardian of Israel neither slumbers nor sleeps, and He will certainly finish what He has begun. He has finished and He will finish! For You, God, are always on high. I cannot continue.

The words of your father,

Noson of Breslov

Greeting to all our comrades with a great love. All of the above was meant for you, too! Fortify your hearts and be strong!

שְׁמוֹת הַצְּדִיקִים
בְּנֵי שְׁמֵעוֹן: נְמוּאֵל. יְרִיב. זְרַח. שְׁלֹם. מִבְּשָׁם. מִשְׁמַע.
 חֲמוּאֵל. זְכוּר. שְׁמַעִי. מְשׁוּבָב. וַיְמַלֵּךְ. וַיּוֹשֶׁה בֶּן אֲמִצְיָה.
 וַיּוֹאֵל. וַיְהוּא בֶּן יוֹשֻׁבֵיב בֶּן שְׂרָיָה בֶּן עֲשִׂיאל. וְאֶלְיָעֲנִי
 וַיַּעֲקֹבָה. וַיִּשׁוּחָה. וַעֲשִׂיָה. וַעֲדִיאל. וַיִּשְׂמֵאל. וּבְנֵיהֶם. וַיִּזְאָר בֶּן שְׁפָעִי בֶּן אֶלֹן
 בֶּן יִדְיָה בֶּן שְׁמַרִי בֶּן שְׁמַעְיָה. פְּלִטְיָה. וְנַעֲרִיָה. וְרַפְּיָה. וְעוֹזִיאל. בְּנֵי יִשְׁעִי.
בְּנֵי רְאוּבֵן: יוֹאֵל. שְׁמַעְיָה. גּוּג. שְׁמַעִי. מִיכָה. רְאָיָה. בַּעַל. בְּאָרָה. יַעֲיָאל.
 וְזַכְרְיָהוּ. בְּלַע בֶּן עֶזֶז בֶּן שְׁמַע בֶּן יוֹאֵל.
בְּנֵי גָד: יוֹאֵל הָרֵאשִׁי. וְשָׁפָם הַמְּשֻׁנָּה. וַיַּעֲנִי. וְשָׁפָט בְּבִשְׁוֹן. מִיכָאֵל. וּמִשְׁלֹם.
 וְשִׁבְעָה. וַיּוֹרִי. וַיַּעֲפֹן. וַיַּעֲבָר. אַבְיָחִיל. חוּרִי. יְרוּחַ. גְּלַעַד. מִיכָאֵל.
 יִשִׁישִׁי. יְחִדּוֹ. בּוּז. אַחִי. עֲבָדִיאל. גּוֹנִי. וְעַפְרָה. וַיִּשְׁעִי. וְאֶלְיָאֵל. וְעֲזַרְיָאֵל. וַיְרַמְיָה.
 וְהוֹדְוִיָה. וַיְחַדְיָאֵל.
בְּנֵי אֶהֱרֹן הַכֹּהֵן: אַבְיָשׁוּעַ. בּוּקִי. עֲזִי. זְרַחְיָה. מְרִיּוֹת. אֲמַרְיָה. אַחִיטוֹב. צְדוּק.
 אַחִימַעֲזָר. עֲזַרְיָה. יוֹחָנָן. שְׁלֹם. חֶלְקִיָה. שְׂרָיָה. יְהוֹצָדָק.

Reb Noson's I • Prayer #6 • Help me follow the path of *teshuvah* all my days. “Who can say, ‘I have cleansed my heart and purified myself of sin?’” You know our

hearts, and how we often have mixed and impure motives for even the good that we do. Even when I am confessing my sins, I have improper thoughts and motives. I find it impossible to say even a single word sincerely and honestly. My sins are real enough, but I have a block against owning up to them.

So please help me keep going forward on the path of *teshuvah*, and repent over my repentance—to make amends for the inadequacy of my earlier *teshuvah*. This way, with Your help, I will eventually be able to attain the highest level of *teshuvah*: You will open my heart and mind to know Your Name, and I will then attain such a level of spiritual perception that I will understand that I have not even begun to repent as yet in a way that is commensurate with Your awesome greatness and exaltedness.

You will then help me repent genuinely over my earlier repentance. With each new and higher perception of Your exaltedness, I will repent over the limitations of my earlier perceptions, and for having allowed material images to influence the way I conceive of You, detracting from the supreme exaltedness of Your Divinity. I will keep going forward on the path of *teshuvah* every day of my life, until the day when You will finally take my soul and bring me to the World to Come, the “day that is entirely Shabbat, entirely *teshuvah*.”

Help me slaughter my evil urge, and thereby give You honor in two worlds, this world and the World to Come, as it is written, “The one who slaughters [the evil urge, and offers] the thanksgiving offering will give Me honor.”

Help me run away from honor. Let me minimize my own importance, while doing everything I can to enhance the glory of God. Grant me a share in Your great glory, and lovingly bring me to experience the glory of God and attain holy glory for Your sake alone. Let me never make use of Your glory for my own personal advantage, but only for the sake of Your Name and in Your service, and let no one feel the need to raise questions about my reputation and honor.

HaShem, help me be firm, strong and determined in Your service at all times. Don’t let me ever fall away, God forbid. “Don’t throw me down from before You, and do not take Your holy spirit from me.” Bring me to be one of those who is always “coming in and going out” of the Palace of the King, constantly striving to achieve ever-greater intimacy. Teach me how to “run forward” to new spiritual heights, and then “return” and integrate the perceptions and insights I have gained into my life as a whole. Help me develop the skills I need during all the different phases of my spiritual life, both when I am making progress and when I find myself regressing. Let me be expert at “running forward” and expert at “returning,” expert when “coming in” and expert when “going out.”

Let me be able to find You everywhere, whether I go up or down, as it is written, “If I ascend to Heaven, there You are; if I go down to hell, You are here.” Let me constantly reach out for connection with You, so that I will be able to say, “I am my Beloved’s, and my Beloved is mine.”

Please, HaShem, have compassion on me and remember me for good. Don't abandon me, and do not leave me to sink and become trapped in the lowly, degraded situations I have been caught in until now. "Don't forsake me, HaShem my God, and don't keep far from me. Don't let me be swallowed up in the depths, and don't let the pit shut its mouth over me."

Be kind to me and lift me out of the dust. Help me rise from my degraded state. Be with me, just as You promised You would be with Jacob, "I will go down with you to Egypt, and I will surely bring you up." It is true that I have fallen, but I ask You to let my fall be a preparation for a great ascent. Have pity on me. Send me Your help and take hold of me with Your loving hand of mercy. Support me tenderly and lovingly, and always be with me. Give me the strength and good sense to hold on to You at all times, and never ever let me fall. It is written, "Even if he falls, he will not be cast aside, because HaShem is supporting him by the hand." Fulfill this in me.

Grant me spiritual freedom very soon. From today on, release me from the vicious cycle of backsliding and failure I have been caught in so far. Help me overcome the sense of distance from You that I have had until now. You "lift the poor out of the dust and the needy from the scrap heap." I am poor and needy: take pity on me. Be kind to me, and lift me up. "My hands are raised to You. From the ends of the earth I call to You. My heart is fainting. Bring me up to a rock which is too high for me."

Master of the universe! Master of the universe! My Father in Heaven, take pity on me, and drive away all those who are persecuting me and pushing me down. Call a halt to my troubles. Say, "So far and no further." From now on help me and start to lift me up, level by level, quickly and easily. Turn all my spiritual failures into successes. If my relationship with You until now has been one of distance and alienation, let it be transformed from now on into one of closeness and intimacy.

In Your compassion, You have made a start in drawing us close to You. Through the true tzaddikim You have sent us in each generation, You have begun to shine the light of Your holiness and love upon us. HaShem, it would not be fitting for You to abandon us now.

You began showing us Your greatness and goodness when You gave us Your holy Torah through Moses, Your faithful prophet. In each generation

You have lovingly sent us all the tzaddikim who have transmitted the Torah to us—from Moses to Joshua, from Joshua to the elders, and from them to the subsequent elders and tzaddikim in every generation, until the chain of Torah tradition has now reached us.

Your love for us has still not ceased to flow: "I awaken, and I am still with You." Just as You have always helped us until now, stir up Your compassion yet again, and help me fulfill the entire Torah in love. Take pity on me and help me remain attached to You and to the true tzaddikim forever, both in this world and the World to Come.

11 TISHREY • יא תשרי

Tzaddik His Life • 11 (114). An enormous amount could be written about all this, but it would consume volumes and volumes.

During this time the Rebbe said, "Just as there are cities down below, so there are cities above." It was in this period that the Rebbe gave the lesson on "*These are the journeys of the Children of Israel*" (Numbers 10:28, 33:1) in *Likutey Moharan* II, 62. There the Rebbe discusses the remedy for idol worship and the atonement for the words "*These are your gods, O Israel*" (Exodus 32:4) which were said of the Golden Calf. Here there is only an allusion to the sin of Jeroboam the son of Nevat.

The Rebbe lived in Zlatipolia continuously for a period of two years, and he drew large numbers of people to God. It was there that the saintly Reb Yitzchak Isaac became a follower of the Rebbe. The Rebbe gave many awesome and elevated Torah lessons there.

[Editor's note: It is necessary to refute the fallacious claim that the opposition of the Shpola Zeida had started immediately after the Rebbe's return from Eretz Yisrael. There is no truth in this whatsoever. On the contrary, when the Rebbe returned from Israel he visited the Shpola Zeida at his home and was received with great honor. Even after this there was a great friendship between the two of them and the Shpola Zeida accorded the Rebbe exceptional honor and respect. This was the case right up to the time when the Rebbe came to Zlatipolia, which was about a year and a half after his return from Israel.]

12 (115). In the year 5562 (1802) in the month of Elul, the Rebbe arrived in

Breslov. His first Shabbat there was that of Torah reading Ki Teitzei. When the news of his coming reached nearby Nemirov [this was Reb Noson's own town] it seemed very surprising that he should have come to this area. But God in Heaven took pity. His plan was for our own ultimate benefit, in order that a remnant should be left on earth so as to bring to pass as it is this day and to sustain a great nation (cf. Genesis 50:20). For it was here in Breslov that the Rebbe's published works were completed, and here he composed the books which were concealed from the eyes of all mankind—*Sefer HaNisraf* (The Burned Book) and *Sefer HaGanuz* (The Hidden Book). My own closeness to him began immediately after his arrival in Breslov. This is described at length elsewhere. The Rebbe said that if his only purpose in coming to Breslov had been to draw me near to him, this alone would have been sufficient.

Rebbe Nachman's Wisdom

His Praises • 16. The Rebbe finally destroyed the fiery chamber of this universal desire completely. He then became very holy, totally separating himself from such pleasures. His separation was absolute, a great and awesome level of holiness. The Rebbe said, “The

forces of evil would concede me everything if only I would go along with this. I will concede to everything else, but this one thing I will surmount completely.”

The Evil One was willing to let the Rebbe overcome every single desire, as long as the Rebbe conceded to one thing. In all probability, this refers to sex, the most universal temptation, for the main battle with the Evil One is this battle. But the Rebbe said that he would do the opposite. He would ignore his other desires and not work to control them at all. But the sexual desire he would eradicate completely.

This is actually how the Rebbe began. At first he directed all his effort toward this one goal—to annihilate every vestige of sexual desire. He totally ignored such pleasures as eating, making no effort at all to subdue them. Indeed, he would eat very much, even more than most people. He said, “At that time I was drawing all my desires into my appetite for food.” But later, even this appetite was subdued.

Do not think that such self-control was a simple matter. In order to gain total control over his sexual instincts, the Rebbe had to battle countless temptations. It required many days and years of praying and

begging and pouring out his heart before God, pleading that He rescue him from this desire.

The Rebbe continued along this path until he was able to withstand all temptation. He sanctified himself to such a degree that his total separation from this desire cannot be imagined. In the end, he was worthy of subjugating it completely. He worked on himself until he actually found it difficult to understand how people could consider this desire difficult to control. For to him, it was no longer any temptation at all.

The Aleph-Bet Book

Love • B • 3. The wise men of the generation who love each other and visit each other from time to time have the power to judge the entire world. Their judgment is lasting and no one will be able to change or nullify it, for God Himself is the head magistrate

of their court.

4. Unwarranted hatred causes a person to unintentionally eat unkosher food.
5. A person's lust for food causes him to favor one child over the others.

Faith • A • 1. One's belief in God must come through faith and not because of miracles.

2. You can achieve faith by being humble.
3. When you see something out of the ordinary, don't say that it is coincidence; rather, believe that it is Divine providence.
4. There are things that bring great harm to the world and it is difficult to understand why they were created. You should know that they most certainly have some aspect of good.

Kitzur Likutey Moharan

I • Lesson #5—“With trumpets and the sound of the shofar” (Psalms 98:6)

1. Every person is obligated to say, “The whole world was created only for me” (*Sanhedrin* 37a). Therefore every person must look into and consider at all times how to rectify the world, to provide what is lacking in the world, and to pray on its behalf.

2. A person must perform a mitzvah with such great joy that he does not desire any reward for it in the World to Come. Rather, he should desire only that the Holy One, blessed is He, should send him another mitzvah as reward for this mitzvah—since he derives enjoyment from the mitzvah itself. Through this joy, a person can know what has been decreed on the world, whether it is before the decree or after the decree, and on whom the decree has been finalized, God forbid. He also knows how to pray for the world. For after the final decree has been made, the tzaddikim must clothe their prayers in stories. All this is attained by performing a mitzvah with great joy over the mitzvah itself.
3. The essence of joy is in the heart. But it is impossible for the heart to rejoice until one removes the crookedness in his heart and attains “straightness of heart.” Then he merits joy. The crookedness in the heart is straightened out by means of “thunder”—that is, by praying with energy and enthusiasm, with fear and love of God, and with intense concentration.
4. One merits joy by praying with energy and enthusiasm, and with great fear and love of God.
5. A person must pray with all his might and utter his prayers with great energy. This causes his voice to strike his mind, and then he will be able to concentrate. In other words, his heart will hear what he is saying. In this way, he will merit to straighten out the crookedness in his heart and come to joy, to the point that he performs *mitzvot* with great joy over the *mitzvot* themselves. Then he will be able to clothe his prayer in stories and to nullify all the decrees, even after they have been finalized.
6. A person who hears the shofar blasts on Rosh HaShanah from a God-fearing, pious man certainly need not worry about “thunder” the entire year.

Rebbe Nachman's Stories

The King and the Emperor • Once there was a [great] emperor who did not have any children. There was also a [lesser] king who did not have any children.

The emperor traveled all over the world, trying to find a remedy and a way to have children. The king also traveled around for the same reason.

The two of them happened to come to the same inn. They did not know anything about each other, but the emperor recognized a certain royal bearing in the king. He inquired, and the other admitted that he was a king. The king also recognized a certain royal manner in the emperor, and [the latter] also admitted [his identity].

The two of them told one another that they were traveling around in order to [find a way to] have children. They made a pact between them that, when they came home to their wives, if one had a boy and the other a girl, so that they could marry, then the two [children] would marry each other.

The emperor returned home and fathered a daughter. The king [also] returned home and fathered a son. The pact that they had made, however, was forgotten.

The emperor sent his daughter away to study, and the king also sent his son away to study. It turned out that the two of them went to the same tutor. They fell very deeply in love, and they pledged that they would marry.

Restore My Soul

Likutey Moharan • 22. One of the secrets of spiritual strength is speech. However low you fall, you still have the faculty of speech. You should use it! Speak words of truth: words of Torah, words of prayer and the fear of Heaven.

You should speak to God. Speak also to your friend, and especially to your teacher. The power of speech is such that at all times it enables you to remind yourself of the closeness of God, and so bring strength to yourself, even in the places that seem furthest from holiness.

Speech is the “mother of children” (Psalms 113:9). A mother goes everywhere with her children. She can never forget them, even if they are in the filthiest of places. In the same way, the power of speech goes everywhere with a person, even into the filthiest of places. There, too, one is able to utter words of holiness. The faculty of speech will never abandon a person or allow him to forget God. Understand this well if you truly desire to acquire your share in the World to Come (*Likutey Moharan* I, 78).

23. Always be joyful and serve God with joy. Even if at times you fall, you can strengthen yourself with the radiance of the light that shone on you at some previous time. The new courage that the memory gives you can help you in your present condition (*Likutey Moharan* I, 222).

Reb Noson's Letters

Year 1

Letter #8 • With thanks to God, Friday, Vayigash, 5584, Breslov

Let the mountains bear greetings to my dear, honored son, Reb Yitzchak, may his light shine,

I received two letters from you and “I rejoiced at your words as one who finds great treasure” (Psalms 119:162). How happy I was that you spoke words of truth. How you uplifted me, writing that you are busy in Torah, prayer and with the Rebbe's books. And you are happy! This is what I longed to hear! May you learn to fear God all the days of your life. May you constantly grow in holiness, purity and renewed dedication to the service of God each day. All else is vain and passing. For “our days on earth are like a passing shadow.” “The day is short and there is much work. If not now, when?” Be strong, my son, and, with everything you have, try to walk the straight path and the path of truth, the path that our great and holy Rebbe showed us. It is your life and length of days for all eternity. I cannot express any more in writing. Go and look for yourself. You will find in the Rebbe's books all the advice and suggestions you are looking for to help you serve God. “Study them over and over and never leave them. There is nothing better” (cf. Avot 5:25).

We have already finished printing, my dear son, five folios of the Prayers, with God's help. We are now working on a sixth. May God let us complete it. Everyone is very busy with the work. But we are printing, you know, without workers. There are just Reb Mendel, Reb Chaim Nachum, the young Yitzchak Yehoshua. Also my son [Reb Shachneh], may his light shine, helps a great deal but only intermittently. So the work is proceeding very slowly. May God help us finish quickly. Plus, as you know, there are many constraints due to lack of money. Please, urge our comrades in your community to send generous contributions at once. Let them not delay at all because, as you know, we cannot delay the printing, God forbid, even one day. I am sending to you, with love, a sample page of the Prayers. See and rejoice! I do not have time to write any more.

The words of your father who is constantly waiting for good news from you and, most importantly, the true and eternal good,

*The insignificant Noson, son of
Reb Naftali Hertz, may his light shine*

Reb Noson's Letters

Year 2

Letter #237 • With thanks to God, Thursday, Vayikra, 5597, Kremenchug

*Warm greetings to my dear, beloved son, the learned
Reb Yitzchak, may his light shine,*

I had been waiting for your letter until just this hour. Though I had not yet received it, I was preparing myself to write to you, knowing your enormous desire for my letters. Then, just now, I received your letter and was delighted. How great are God's deeds! He governs His world with kindness and with an amazing providence which is absolutely unfathomable! “Lord, my God, You are very great!” “Very” alludes to the [mystery of the] *tzimtzum* (the contraction wherein the world was created), into which it is forbidden to delve too deeply. But, “God appeared to me from afar.” On Wednesday of Torah reading Vayakheil, I sent you my letter from Tcherin informing you that I had received your letter there. That letter [of yours] also arrived at just the right time, as I was preparing a letter to send to Nemirov.

I was in Tcherin for Shabbat, Torah reading Vayakheil, and on Wednesday, Rosh Chodesh Adar II, I came here, but Reb Efraim, may his light shine, was not at home. So I have remained here until now, and I will spend this Shabbat here, too, with God's lovingkindness. After Shabbat I will travel to Tcherin. I would like to be in Terhovitza for Shabbat, Torah reading Tzav, but because of Purim and because the roads are not in the best condition, it could be that I will also spend Shabbat, Torah reading Tzav, in Tcherin. If so, with God's kindness, I will be in Uman for Erev Rosh Chodesh Nisan. I truly give myself over to God with every single step and every single move that I make. It is God who steadies a man's steps and He will do what is good with me as He desires.

As far as this lament of yours, which is now many years old, is concerned—I know your pain, my son. I know it well. I have already written to you and spoken with you a great deal. What can I add now? After all your lamenting and crying, the words of the Rebbe's holy teachings are still true. It is impossible to think two thoughts at once, and a person *can* direct his thoughts as he wishes. You even wrote yourself that when you force yourself to do your basic, compulsory studying, some of these distracting thoughts disappear. You can infer for yourself then that, if you force yourself to study more, more of the distractions will disappear! If nonetheless they continue to lie in wait and chase after you every time, well, it cannot be any other way. For it is explained in the Rebbe's holy teachings that “A person's thoughts follow in line with his service” (*The Aleph-Bet Book*, Prayer A:84).

**שְׁמוֹת
הַצְּדִיקִים**

בְּנֵי לְוִי: יַחַת. זָמָה. יוֹאֵחַ. עֵדוּ. זָרַח. יְאֲתָרִי. עַמְיַנְדָּב. קָרַח.
אֶסִיר. אֶלְקָנָה. אֶבְיָסָף. תַּחַת. אוּרִיאֵל. עֲזִיָּה. שְׂאוּל. עַמְשִׁי.
אֲחִימוֹת. אֶלְקָנָה. צוֹפִי. נַחַת. אֶלִיאָב. יֶרְחָם. אֶלְקָנָה.
בְּנֵי שְׁמוּאֵל: הַבְּכוֹר וְשֵׁנִי וְאֲבִיהָ. לִבְנֵי שְׁמַעִי. עוֹזָה. שְׁמַעָא. חַגִּיהָ. עֲשִׂיָּה.
הַיָּמִן הַמְּשׁוֹרֵר בֶּן יוֹאֵל, בֶּן שְׁמוּאֵל, בֶּן אֶלְקָנָה, בֶּן יֶרְחָם, בֶּן אֶלִיאֵל, בֶּן תוֹחַ,
בֶּן צוֹף, בֶּן אֶלְקָנָה, בֶּן מַחַת, בֶּן עַמְשִׁי, בֶּן אֶלְקָנָה, בֶּן יוֹאֵל, בֶּן עֲזַרְיָה,
בֶּן צְפַנְיָה, בֶּן תַּחַת, בֶּן אֶסִיר, בֶּן אֶבְיָסָף, בֶּן קָרַח, בֶּן יִצְחָק, בֶּן קָהָת, בֶּן לְוִי,
בֶּן יִשְׂרָאֵל.

Reb Noson's Prayers

I • Prayer #6 • Please, HaShem, lovingly help me open my eyes, my heart and my ears to see, understand and hear Your greatness and exaltedness, and

to return to You in complete sincerity and truth. Grant me knowledge, understanding and wisdom to understand and grasp the ways of *teshuvah*. Help me to follow them at all times, and let me be a true *baal teshuvah*, a master of repentance. For Your right hand is held open to receive those who return, and You want *teshuvah*. And if not now, when?

Help me come to perfect *teshuvah* on the highest level, so that through my efforts to make amends and repair what I must, the lowest point and highest points of creation will be united, and the Supernal Man will be seated upon the throne. Let my *nefesh*, *ruach* and *neshamah* be merged in that exalted place from now and forever.

Restore the moon and fill its dark portions with light. Let the light of the moon be like the light of the sun, and let the light of the sun be sevenfold, like the light of the Seven Days of Creation. For Your Kingship governs everything in Heaven and on earth.

Your miracles and wonders are unfathomable. You work out ways to make sure that no one should be cast aside. You “cause death and bring to life, You take souls down to hell and You bring them up.” You have the power to connect, bind and unify complete opposites—from the lowest

depths of hell to the supreme, most exalted heights, from the lowest point to the highest. For “Who will tell You what to do?”

If so, let Your tender mercy reach even me. God who takes pity on the poor and hears the cry of the needy, forge a channel from beneath Your throne of glory down to me, and help me stir and wake up, and return to You in perfect *teshuvah*. Help me be genuinely attached to the true *tzaddikim* from now on and forever.

“For You do not wish for the death of the sinner, but that he should turn from his ways and live.” “You grind man down to the dust and say, ‘Return, sons of man.’ ... Return, HaShem—until when? Relent over Your servants.” “Bring us back to You, HaShem, and we will return. Renew our days as of old.”

The month of Elul

Master of the universe, help me follow the path of perfect *teshuvah* at all times, and especially during the holy days of Elul. During this period, our teacher Moses opened up a pathway of *teshuvah* for us, consisting of the two skills of “running” and “returning,” based on the two Holy Names of *HaVaYaH* (in its expansion of *SaG*) and *EHYeH* (in its expansion of *KeSA*), and on the two holy points—the uppermost and the lowest. This is the essential path of *teshuvah*: the initial *teshuvah*, and then, *teshuvah* on the *teshuvah*—respectively, the “*teshuvah* of this world,” and the “*teshuvah* of the World to Come.”

During the holy days of Elul, help me attain perfect *teshuvah*, and let the holiness of Elul be drawn into the entire year, until we are able to follow the path of perfect *teshuvah* at all times and to walk all the pathways of *teshuvah* perfectly all our days and forever.

In Your abundant kindness and mercy, accept all the different aspects and levels of our *teshuvah* with love and favor, and enable us to “search and examine our ways and return and rise toward HaShem, for Your right hand is stretched out to receive those who wish to return.”

I • Prayer #7 • HaShem our God and God of our fathers: Have compassion on me and on all Your people Israel. Plant faith in our hearts, and bring us to believe in You and Your true *tzaddikim* with perfect faith. Let our faith be pure and firm, clear, flawless and unshakable.

Loving God, help me reach a level where my faith will be so strong that it will be as if I can actually see Your Godly power with my very own eyes. Let me understand that You control every detail of the creation. Let me see how Your glory fills the entire universe. Bring me to true and sincere attachment to You at all times. Let my understanding of You be sound and properly founded.

Miracles

“You have begun to show Your servant Your greatness and the strength of Your hand. Which power in Heaven or on earth could imitate Your works or Your mighty actions?” You revealed Your Godly power and Kingship to us when You took us out of Egypt and redeemed us from the most terrible exile in the melting-pot of affliction, down in the very depths of evil. You took us out of the Fifty Gates of Impurity and brought us into the Fifty Gates of Holiness.

You worked miracles and wonders in Egypt and at the Red Sea. You broke and crushed all the Egyptian idols. You confounded the Heavenly order and changed the laws of nature, and You uprooted and negated all the false, idolatrous and atheistic beliefs of Pharaoh and the Egyptians. They wanted to keep the Children of Israel submerged in their midst, and impose their own false and atheistic beliefs on them, God forbid.

The assault on faith was the worst part of the exile. But in Your love and compassion, You did not abandon us among them. You acted swiftly to take us out of their midst, and You uprooted and smashed all their atheistic beliefs by means of the great and awesome miracles and wonders You performed. You manifested Your Godly power and dominion to everyone in the entire world.

From that time on, the Jewish people attached themselves to You and “they believed in HaShem and in Moses His servant.” In the same way, loving God, help *me* have complete faith in You and in Your true tzaddikim at all times. Let my faith be strong, firm and soundly based.

“Know Him in all your ways”

Just as You are the true God, so let my faith in You be true and sound, until I can actually *feel* Your Godly power in my life. Let me always be attached to You. Let me never separate myself from You, not even for the

briefest moment. Let me constantly feel the proper shame, fear, awe and reverence for You, and let me never move so much as a hand or a foot to do anything in the world without You.

Let me be attached to You in everything I do, even when engaged in material activities like eating and drinking and so on. Whatever I do, let me do it for the sake of Your Name and as a genuine act of service. Let me never forget You, whether when I’m lying in my bed or getting up, when I’m sitting at home or going on my way, whether I’m talking or keeping quiet, standing or sitting, busying myself with Torah and *mitzvot* or going about my worldly activities. Let me be attached to You in everything I do, and let me never forget You.

Help me “put HaShem before me constantly, for He is at my right hand, I will not stumble.” Let me constantly feel Your Godly power over me, for the whole earth is full of Your glory, and You rule over everything. “If a person hides himself away in the most secret of places, will I not see him? says HaShem. Do I not fill the heavens and earth?”

Loving God, Your whole desire is to do good. This was why You created Your universe, the heavens and earth and all their host, the upper worlds and the lower worlds in their endless millions upon millions—all in order to reveal Your Godly power in the world, so that we can come to know You in this lowly world.

You are good, and You do good to all. You wanted to share Your goodness with us and to show us Your love and kindness. Your whole intention in creating Your universe was good: that we should come to know and acknowledge You and gaze upon Your pleasant radiance. This is the greatest good of all, the true and enduring good. There is no other good in the entire world.

All the favors, miracles and wonders that You performed for our ancestors, and continue to perform for us every day and every moment, have only this one purpose: that we should come to know You. This is the greatest possible good in the world.

Therefore have compassion on me, Master of all, and keep my faith in You fixed in my heart forever. Satisfy me with Your goodness, and bring me to see and enjoy the pleasantness of Your radiance. Loving God, help me pray to You with all my heart and soul, until my prayers have the power

to change nature and bring about miracles and wonders. Hear my prayers at all times.

Grant that I should come to the Land of Israel, which You chose above all other lands and gave to the Jewish people forever. From the time we turned aside from You and allowed our holy faith to become weak, we have been in a prolonged exile from our homeland. Take pity and have mercy on me, and help me break away, once and for all, from the multitude of doubts, the confusion and the atheistic thoughts and beliefs that have such a hold over my heart and the hearts of Your people Israel.

Bring me to have faith in the holy miracles that You have performed for us in every generation, and that You continue to perform for us every day and every moment. Let me never deny a single miracle by trying to explain it away through natural causes. Let me know and believe that You are the sole source of everything, and that everything is under Your constant watch and control. You control every single detail of the entire universe.

Let me have faith in You and in Your true tzaddikim at all times. And through the power of my faith, bring me to the Land of Israel quickly and easily. Hurry our Final Redemption, and send us our righteous Mashiach.

12 TISHREY • יב תשרי

Tzaddik His Life • 12 (115). Throughout his stay in Breslov, Rebbe Nachman had no problems with the inhabitants of the town.

But everywhere else the opposition grew and grew. The more people he drew to God, the stronger the opposition became. But the Rebbe continued with what he was doing, and every day, every hour and every moment he rose to greater and greater heights and to more and more exalted levels. Had it not been for the heavy burden of guilt in the world, which made the world unfit to draw from light such as this and which caused the radiance to be concealed, the Rebbe's greatness would have been revealed to all and he would have brought the entire world back to God. For his entire purpose and his constant concern every day of his life was to help people improve and to bring them out of their darkness and into the light.

The Rebbe said, "So what if they drive me away from here, too? No matter where I go, no matter where I step, I always put things right."

On his way out of Zlatipolia, when the carriages had already come from Breslov to take him there, he said, "Here in Zlatipolia I suffered a double Gehennom. The sentence of the wicked in Gehennom is twelve months (*Shabbat* 33a) and I have suffered here for two years."

He also said: Until now he had been living alone, outside the camp of his true habitation (*Leviticus* 13:46). But now he was starting... I am not certain how his sentence continued, but he meant that now God was beginning to show goodness.

[Editor's note: I heard that the Rebbe said, "We conquered Breslov with hand-clapping and dancing." (In point of fact, as soon as the Rebbe entered Breslov he immediately started talking about clapping one's hands while praying and how this is the way to drive away the air of the lands of the exile and draw in the air of the Land of Israel. That year the Rebbe danced a lot in order to nullify the decrees of Jewish conscription into the army which the government was then trying to introduce. In the winter the Rebbe gave the lesson "And these are the ordinances" [*Likutey Moharan* I, 10], which discusses dancing and hand-clapping.)

I also heard that on one occasion shortly after the Rebbe's arrival in Breslov, a cup of wine was poured for him for *Kiddush* and it spilled. A second cup was poured and he made the blessing over it. Afterward, he said, "Today we have planted the name of the Breslover chassidim. This name will never disappear, because my followers will always be called after the city of Breslov." This is indeed what has happened, as everyone knows.

Once he was in the house of his uncle, the saintly Rabbi Baruch, and he said, "My uncle wanted to live in Breslov, but he never did. But I live in Breslov." Many other things which the Rebbe said on the subject of his living in Breslov have been preserved among his followers. The upshot of all of them is that there were awesome secrets and deeper meanings to his choice of Breslov as a place to live.]

Rebbe Nachman's Wisdom

His Praises • 16. The Rebbe discussed this with us often, telling us how he annihilated this desire and was actually repulsed by it. He said, "It is impossible to speak about this with people who have already defiled themselves. It is so intermingled with their blood that

it has become part of their very minds. Thus, they cannot comprehend this. It cannot enter their hearts. They do not know that a person can possess so much self-control that he can actually be repelled by sex.”

But enough said. One who has any true intelligence at all can easily condition himself to reject this desire completely. For the Rebbe said that this is no temptation at all for the truly intelligent man. The Rebbe once said, “There must be a secret meaning in all this. For it is really no desire at all.”

He took pride in overcoming this instinct entirely. When it came to this, he was a very holy and awesome individual.

He said, “I do not have any feeling of desire at all. Men and women are all the same to me.” When he saw or spoke with a woman, he needed no struggle to prevent an untoward thought, because it was all the same to him.

17. The Rebbe said, “The true tzaddik has such a degree of self-control that even marital relations are difficult for him. He is so far removed from these instincts that they cause him as much suffering as circumcision causes a child. The tzaddik has even more anguish, for an infant does not realize what is happening. But the tzaddik has full realization and therefore suffers even greater pain.”

The Rebbe considered this a simple accomplishment. He said, “Every person can attain this level.” And from the way he said it, it was apparent that his own holiness was much greater.

The Aleph-Bet Book

Faith • A • 5. Finding the words of a heretic pleasing will bring a person to thoughts of idolatry, even if those words are not heretical in and of themselves.

6. A person’s faith endears him to God much like a wife is dear to her husband.

7. Without first preparing his heart, a person cannot achieve faith.

8. One who loses something has clearly fallen from his faith.

9. One who has lost his faith should visit Jewish graves and recount the kindness that God has performed for him.

10. Faith is dependent on a person’s mouth. [Speaking about faith not only increases faith—it is faith! (*Likutey Moharan* II, 44)].

11. Torah study destroys all heresy.

12. Belief in God brings blessing.

13. Overeating leads to a fall from faith.

Kitzur Likutey Moharan

I • Lesson #5 • 7. The way to fully arrive at the “thunder” mentioned above is by clearing the mind of all kinds of secular wisdom, foreign thoughts and evil ruminations.

8. A person must exercise the utmost care to clear his mind of secular wisdom and foreign thoughts—from “*chametz*” (leaven)—so that he will not “sour” his own wisdom with non-Torah ideologies and [bodily] desires. For these things stupefy and pollute his mind, making it impossible for him to concentrate on his prayers and be happy. He must also guard himself vigilantly from extraneous fears—which means not being afraid of anything except God alone. For extraneous fears make it impossible for a person to concentrate on his prayers and are an impediment to joy.

The main thing is to guard one’s mind from “souring”—[that is,] not to entertain evil ruminations or to think about [bodily] desires, which are likened to *chametz* and are the side of death. A person must repel these thoughts which are the side of death—the forces of the Other Side—and drive them out of his mind and thoughts so that they do not come near him. He must guard himself vigilantly so that these thoughts do not enter his mind, God forbid. It is also necessary to join love of God to fear of God. Then a person will be able to purify his mind so that he can pray with intense concentration, with all his might, until his prayer becomes “thunder” and he thereby merits joy.

9. A person must guard himself from extraneous fears so that he is not afraid of anything in the world. Rather, when he experiences some fear or dread, he should immediately remember the fear of God and His great awesomeness, and should draw the fear of God on himself throughout the day, continuously. In this manner, he will be able to pray forcefully and to

utter his prayers with great energy, and his prayer will be as “thunder.” He will merit to hear, loudly and clearly, what comes out of his mouth, and through this merit joy—to perform all the *mitzvot* with great joy over the mitzvah itself. In this way, he will merit to know how to nullify all the decrees even after they have been finalized, God forbid.

10. It is also necessary to join love of God to fear of God in order to merit all of the above, since the main way of overcoming [one’s enemies] is through love. Nevertheless, the fear must come first.

Rebbe Nachman’s Stories

The King and the Emperor • The king’s son took a ring and placed it on her hand, and they were thus married.

Then the emperor sent for his daughter and brought her home. The king also sent for his son and brought him home.

People proposed matches for the emperor’s daughter, but she refused all suitors because of her pledge. The king’s son missed her very much, and the emperor’s daughter was also very melancholy.

The emperor brought [his daughter] to his estates and palaces to make her aware of her high status, but she was still melancholy.

The king’s son missed her so much that he became sick. People asked him why he was sick, but he refused to tell them. They asked his valet, “Perhaps you can find out the reason.”

[The valet] replied that he knew the reason, since he was with [the prince] when he was away studying. He told them the entire story.

The king then remembered that he had agreed to a match with the emperor a long time earlier. He wrote a message to the emperor, telling him to prepare for the wedding because of the pact that they had made a long time ago.

Restore My Soul

Likutey Moharan • 24. A person who has to spend his time among the gentiles, such as because of his business concerns, must be extremely careful to protect himself from being harmed by bad influences. Without noticing it, he can easily become trapped in their nets. It takes great steadfastness to bear in mind at all times the holiness of his heritage as one of the

Children of Israel. He must pray earnestly to God to grant that he should not learn from their ways of life (*Likutey Moharan* I, 244).

25. The seat of strength is in the heart. A person whose heart is firm has no need to be afraid of anything or any person. Such a person can achieve awesome feats and win mighty battles merely through the firmness and steadfastness of his heart. He is never afraid and he does not run from the sight of a fierce battle. So it is in the service of God. Understand this well (*Likutey Moharan* I, 249).

26. If a person falls from his level, he should know that it is something sent to him by the hand of Heaven. The whole purpose of the rejection is that he should be drawn closer. The reason for the fall is to awaken this individual so that he steps up his efforts to draw closer to God. The proper thing to do is to begin afresh, as if you were just starting to serve God. Start now as if you had never begun before at all. This is one of the greatest principles in serving God. Every day, literally, make a completely new start (*Likutey Moharan* I, 261).

Reb Noson’s Letters

Letter #9 • With thanks to God, Thursday, Torah reading Bo, 5584

Year 1

I received your letter, my dear son, and I was pleased and encouraged. “I rejoiced at your words as one who finds great treasure.” Until now, though, I had no time to respond. First thing Sunday morning, Vaeira, I traveled to Uman for Erev Rosh Chodesh Shevat. But because of bad road conditions, I didn’t get back until Sunday of this week. When I returned home, I found that the ink had run out and the printing had stopped. Now we have to buy linseed oil and cook it. At this time of year, though, it can only be purchased at a very high price. In addition to the fact that we don’t have the money, in this area the oil isn’t even available.

So Reb Mendel has had to travel back home to buy the holy oil there. Next week, God willing, we will resume the printing. With God’s help, we’ve already completed through [*Likutey Tefilot*] Prayer 55. Thanks to God who has helped us thus far. May He help us finish [as] well. May He complete the work for us. There are a great many problems, primarily due to lack of funds. Please speak to Reb Mendel, Reb Yeshaya and the others and ask them to send whatever they can. Whatever they can send will give life to many Jewish souls and they

will be benefiting the community for generations to come. The sooner, the better. Time is short and it is impossible to hold up the printing even for one day. For God's sake, urge them to hurry however you can.

I have read your letter carefully and I can glean from what you say that you are entertaining the foolish thoughts that often take hold of young people, which the Evil One sends to distract them with downheartedness and needless depression. Nothing does more harm than depression! I am surprised at you, my beloved son, apple of my eye, that you are paying this any attention at all. After everything I've told you and with all that is written in the Rebbe's books, you really ought to know this. Sadness, depression and all such misgivings and doubts are highly damaging and they cause more harm, God forbid, than all the wrongdoing in the world. Listen to me, my dear son, because these are the words of our holy and awesome Rebbe. Fortify yourself again and again and begin anew every day. Do not dwell on any doubts or depression. Pay them no attention at all. Do not yield!

Always be joyful that you are from the seed of Israel and that you are not one of the people, God forbid, who oppose the light of lights, the luminary of luminaries, the elder of elders, our holy and awesome Rebbe, "the brook which flows forth, the source of wisdom." Fortunate are we! How good is our lot! that God in His mercy has lifted from us the obscuring blindness which darkens the eyes and prevents so many people from looking into the Rebbe's awesome books. They end up opposing him, his followers and his holy, incredible books! Thank God who has saved us from this and who has set us apart from the people who fall into all kinds of mistakes.

Reb Noson's Letters *Letter #237* • You must also review frequently everything we have said in the Rebbe's holy name: how one must cry out to God very much and how no cry is ever lost, no matter where a person is. Even if

you cannot cry out and express yourself to God as you should, you should nonetheless do what you can. Then, through the methods I have taught you, you will be able to accustom yourself to express yourself before God as a son expresses his pain to his father.

Above all else, you have to force yourself to stay happy through the pathways you have heard from me and seen in the Rebbe's holy books—namely, "that He did not make me a gentile," "I will sing to God with the little I have left," and through the teaching "Joy and happiness will they grab, grief and sighing

will flee," which teaches that one must grab [just the thing that is causing one] grief and sighing and drag it into joy. We have spoken about this a great deal, thank God. A person must really work [and even force himself] to make himself happy, and he must also bring himself to joy through silliness, as all Israel is accustomed to do on Purim! Thank God who has kept us alive until now. The awesome days of Purim are approaching. May God make us happy with His salvation. I believe that God will certainly perform awesome miracles for us this Purim, too. For the miracles of Purim are remembered and performed [again] every single year in every single generation.

Bring yourself to great joy, my dear son! For we have merited extremely awesome and miraculous acts of salvation in that we escaped from the trap of being opponents to a Rebbe such as this, to holy teachings such as these, and to momentous events such as the ones we are connected with! Pay careful attention to what is happening in the world and how awesome wonders occur in every generation! The greatest wonders occur in connection with a person's drawing close to the true tzaddik of that generation, as was the case in the time of the Baal Shem Tov, of sainted memory, and after him in the time of the Maggid [of Mezeritch], of sainted memory. But a *machloket* such as the one against us—there has almost never been one like it! They have risen up against us to swallow us up, God forbid—and over nothing! "If God had not been with us..." You have done much, Lord, my God. Your miracles and thoughts are for us.

שמות הצדיקים
 אָסַף בְּן בְּרַכְיָהוּ, בֶּן שְׁמַעְיָא, בֶּן מִיכָאֵל, בֶּן בְּעֵשִׂיָּה, בֶּן מְלֻכָּיָה, בֶּן אֶתְנִי, בֶּן זְרַח, בֶּן עֲדֵיָה, בֶּן אֵיתָן, בֶּן זְמַרְיָה, בֶּן שְׁמַעִי, בֶּן יַחֲתָנִי, בֶּן גְּרִישָׁם, בֶּן לִוִּי.
 אֵיתָן בֶּן קִישִׁי, בֶּן עֲבָדִי, בֶּן מְלֻכָּיָה, בֶּן חֲשִׁבְיָה, בֶּן אֲמִצְיָה, בֶּן חֲלֹקִיָּה, בֶּן אֲמִצְיָה, בֶּן בְּנִי, בֶּן שְׁמַרְיָה, בֶּן מַחְלִי, בֶּן מוֹשִׁי, בֶּן מְרַרִי, בֶּן לִוִּי.
 בְּנֵי יִשְׁשַׁכָּר: עֲזִי וּרְפָיָה וִירִיאֵל וַיְחֲמִי וַיְבָשָׁם וְשִׁמּוֹאֵל וְזַרְחָיָה מִיכָאֵל וְעֲבָדֵיָה וַיֹּאֵל וְיִשְׁיָה וַיְדִיעָאֵל אֶצְבוֹן עֲזִי וְעֲזִיאֵל וִירִימוֹת וְעִירִי זְמִירָה וַיֹּעֵשׂ וַאֲלִיעֶזֶר וַאֲלִיעֵינִי וְעִמְרִי וִירִימוֹת וַאֲבָיָה וְעֵנְתוֹת וְעֲלָמֶת בְּלָהוּן יְעוֹשׂ וּבְנֵימָן וְאֶהוּד וּכְנַעְנָה וְזִיתָן וְתַרְשִׁישׁ וְאַחִישָׁחַר וְשָׁפָם וְחָפֶם בְּנֵי עִיר חוֹשֶׁם בְּנֵי אַחֲרָה.

Reb Noson's I • Prayer #7 • Master of the universe, HaShem, Prayers

God of truth: In each generation You planted true tzaddikim among us. Loving God, help me come close to the true tzaddikim and receive true counsel from them. Let me follow their advice without deviating from it in any way.

Guard me, my family and friends, and all Your people Israel, from all evil influences. There are people whose advice and suggestions are like those of the archetypal Serpent. Let me pay no attention to anything they say. Let me not even hear their words. Let nothing they say enter my heart and mind in any way.

Let me keep well away from people who have strayed from the path of Torah. Don't let them have any power to deceive me with their destructive ideas. Thwart their evil intentions. Save me from all falsehood and error. Protect me from those who cover their lies with a veneer of truth, twisting the words of the Living God and calling evil, good and good, evil. Their ideas and suggestions are the opposite of the truth, and they are holding back the Jewish people from the true and correct path.

They make light of the most serious laws of the Torah, while turning minor matters into issues of major importance. What You reject, they embrace; what You desire, they reject. Not all of them have evil intentions: some of them have simply made a mistake, and they do not know the real truth. They speak in all innocence, but their ideas and suggestions are false, and they are very damaging to us in our efforts to serve You.

Master of the universe, You know the truth. Before You, all secrets are revealed. You know the mysteries of the entire universe and the hidden secrets of all living. Help us and save us from these people. Let none of what they say stick in our hearts in any way. We want nothing of them—"not them, and not their tumult, and not their uproar."

Almighty God, You are the supreme guide. Lovingly grant that the true tzaddikim should be revealed to me. Help me come close to them and receive sound, clear guidance from them founded on the six hundred and thirteen *mitzvot* of the Torah. Through their guidance and counsel, let me receive the light of truth, and thereby come to genuine, perfect faith forever.

Memory

Please, kind and loving King, help me offer my prayers with deep concentration at all times, in order that I may ascend to the realm of miracles—a realm which is above the natural order, and beyond time. And through this help me develop a powerful memory for everything holy.

Help me remember all the teachings of Your holy Torah, all of which are encompassed within its six hundred and thirteen *mitzvot*. The *mitzvot* are the foundation of all the holy teachings that have been revealed to us by the true tzaddikim. Help me remember them very well, and keep them in the forefront of my heart and mind. Bring me to learn, teach, guard, perform and fulfill all the teachings of Your Torah and the true tzaddikim with great love.

Protect me from forgetfulness. You know the terrible problems I have in trying to remember things, especially now, after the prolonged exile we have suffered as a result of our sins. Our troubles have left us confused and distracted. Our hearts have become closed, and our minds have become ever weaker. The Angel of Forgetfulness has attacked us so strongly that even in our study sessions we often forget things we learned only a few moments earlier.

There are times when I feel so moved by the sweetness and pleasantness of the Torah and the teachings of the true tzaddikim that I am filled with an earnest desire to do nothing except follow their advice and carry out everything they say... But then, with the passage of time, everything is forgotten.

All these problems of forgetfulness are the result of the excessive influence of materialism in our lives. If I were more spiritual, I would be able to rise above time. But instead, I have fallen into such a time-bound state that even a short period of time may seem very long. This is why I am so prone to forgetfulness, which is caused by being under the rule of time instead of above it.

I therefore appeal to You to take pity on me and help me put all the holy teachings of the Torah into practice. This in itself will bring me to truth, faith and perfect prayer, and to the realm of miracles, which is beyond nature and beyond time. Then I will be able to develop a powerful memory for everything holy.

The covenant

Loving God, help me guard the holy covenant. Save me from all forms of immorality, whether in what I look at, what I think about, the way I talk, or what I actually do, and the way I use my five senses. Guard and protect me from breaking the covenant in any way, and help me conduct myself in holiness and purity at all times. Bring me to genuine sanctity and to observe the covenant the way You want me to, and protect me in the shadow of Your wings.

Help me fulfill the mitzvah of *tzitzit* in all its fine details and with all the inner intentions of the mitzvah, together with the six hundred and thirteen *mitzvot* with which it is bound up. Protect me with the holy fringes of the *tzitzit* and save me from all forms of immorality.

Help me sanctify myself at all times by drawing Your holiness upon me, and in this way save me from the “promptings of the Serpent”—the blandishments of all the people who would like to tempt me and induce me to turn aside from the path of truth, whether from evil motives or not.

Help me draw the light of the true wisdom of the tzaddikim upon myself through putting their teachings and guidance into practice. Bring me to the truth, and never let a word of falsehood cross my lips.

Livelihood

HaShem our God and God of our fathers, lovingly provide me with my food and a comfortable livelihood, honorably and without effort or anxiety. You have taught us that immorality causes a person’s food and livelihood to be withheld, “for the desire for a harlot reduces one to begging for a loaf of bread.” But keeping the mitzvah of *tzitzit* saves a person from immorality and enables him to receive his livelihood in a holy way.

Master of the universe, loving God, save me from all forms of falsehood and error. When I speak, do not let a single untrue word leave my mouth, and when I act, keep me from all false and wrongful behavior. Protect me from the crooked paths of those who have gone astray, and help me walk the path of truth at all times. Through truth I will come to perfect faith, and connect truth and faith together, so that even in those areas where I have to depend on faith alone, because the truth itself is beyond the grasp of human reason, even so, my beliefs will be true.

Let my prayers be well ordered and flow fluently from my lips and my very heart. Work miracles and wonders in the world “in order that all the nations on earth should know that HaShem is God, there is none other.”

Remember Your people Israel and free them from this deep exile You have imposed upon them for so many years. Redeem us soon, help us come back to our Land, and send us our righteous Mashiach quickly. “Justice will be the belt of his loins and faith the belt of his hips.” “Truth will sprout from the earth and justice will appear from the heavens.” “Come, gaze from the peak of Amanah—*Emunah*, faith.” Quickly in our days. Amen.

13 TISHREY • יג תשרי

Tzaddik His Life • 13 (116). In the year 5563 (1803) the Rebbe made a wedding for his daughter, the saintly Sarah, who was married to Reb Yitzchak Isaac, the son of Rabbi Leib of Dubravner.

The wedding took place in Medvedevka despite the fact that the Rebbe was already living in Breslov by then. The wedding was on Thursday evening, the first day of Nisan. After the ceremony they spoke about Mashiach and the Rebbe mentioned allusively that it was fitting that he should be one of their offspring.

On the following Shabbat at the third meal, the Rebbe gave the very exalted lesson “In them He set a tent for the sun” (*Likutey Moharan* I, 49). The lesson contains allusions to Nisan, Sarah, Isaac, a bride and a wedding. The Rebbe said that he had not given this lesson for our sake but only on account of the decree of conscription that had recently been made against the Jews because of our many sins. There the Rebbe discusses the subjugation of the heathen nations, “For I will make a *kalah*, a full end, of all the nations” (Jeremiah 30:11, 46:28). This is the concept of bride—*KaLaH*—which is connected with the concept of *eKheLeH*, which “consumes everything and makes an end of everything.” “But you that did cleave unto the Lord your God are alive, every one of you, this day” (Deuteronomy 4:4). The Rebbe’s words are very profound and exalted.

After the Rebbe finished the lesson, he danced a great deal in honor of his daughter, the bride. Anyone who never saw him dance never saw good in his

life. For although with thanks to God we were worthy of seeing a number of tzaddikim dancing before the bride, there was nothing to compare with the way the Rebbe danced. Anyone present would certainly have been moved to genuine repentance for all his sins. It is absolutely impossible to describe in writing the tremendous atmosphere of fervor and excitement among those who were standing there during the dancing. The Rebbe delivered a number of very elevated lessons on the subject of dancing and hand-clapping. The subject of dancing is also discussed in the above-mentioned lesson in *Likutey Moharan* I, 49.

Normally the Rebbe would dance only at very rare intervals. But in the course of the year in question (1802-3) the Rebbe danced several times: on Simchat Torah, on the Shabbat during Chanukah after he had delivered the lesson “I saw a golden candlestick” (*Likutey Moharan* I, 8), on Purim when the Rebbe was in Medvedevka, and afterward at the wedding of his daughter. The Rebbe himself said, “This year I have danced a great deal.” This was because it was in the course of this year that the news was heard about the decrees of conscription which they wanted to introduce. This was why the Rebbe danced several times, because through dancing it is possible to sweeten the harsh judgments and annul harsh decrees (see *Likutey Moharan* I, 10, which was taught that same year in Terhovitzza).

Rebbe Nachman's Wisdom

His Praises • 18. The Rebbe said, “To me, men and women are alike.” He did not have a single wayward thought when looking at a woman. To him, it was no different than looking at a man.

He once said, “I am afraid of neither woman nor angel.” This requires explanation. A person may cleanse himself totally of evil thoughts. However, as long as he has the slightest fear of such thoughts, he is not absolutely cleansed. This slight fear indicates that he has not yet attained absolute purity. Therefore he must fear an angel.

This was the Rebbe's meaning. He had no reason to fear his thoughts and therefore he did not fear any angel.

Our Sages allude to this concept to some degree, as the saintly Rav Amram said to an angel, “I am flesh and you are fire, and I am better than you” (*Kiddushin* 81a). The Rebbe explains this excerpt in *Likutey Moharan* (II, 1:2). Read his words carefully and you will understand.

19. During his childhood, the Rebbe constantly visited the grave of the holy Baal Shem Tov. He would speak to his great-grandfather and ask him to help him draw close to God.

He would go at night, even during the great winter frosts. After leaving the gravesite, he would immerse in a mikvah. The town of Medzeboz, where he lived as a child, had two *mikvaot*. One was inside the bathhouse and the other was in the outside courtyard. The Rebbe always chose to immerse in the outdoor mikvah, even during the great frosts when he was thoroughly chilled from his trip to the Baal Shem Tov's grave.

It was a long walk from the Rebbe's house to the cemetery. Then the Rebbe could spend a long time at the grave. After this, he had another long walk to the mikvah. He would arrive there frozen, but would still use the outdoor mikvah. He forced himself to do this in order to gain total self-mastery. All this took place late at night, when he could not be seen.

I heard this from another person who heard it from the Rebbe's own holy lips. This practice took place when the Rebbe was no more than six years old.

The Aleph-Bet Book

Faith • A • 14. Gazing at the sky when it is clear and bright will bring you to faith in the Sages.

15. Should you find yourself questioning God, keep silent. By virtue of this silence, your very thoughts will provide you with an answer to your questions.

16. Remaining silent when you are insulted will earn you an answer to your questions and you will merit a spirit of understanding.

17. You should know that when a person's opponents are wise and very wealthy, it is because he has repeatedly fallen from faith.

18. Faith is considered like charity.

19. Belief in God makes one wise.

20. It is first necessary to have faith in God, and only then will you be worthy of understanding Him with your intellect.

21. The unification of the Holy One comes about through the souls of the Jewish people.

Kitzur Likutey Moharan

I • Lesson #5 • 11. A person who wishes to take pity on his own life must strive not to listen to or pay any attention at all to the conflicts between the tzaddikim who have reached perfection; instead, he should believe in all of them. To the contrary, when he hears the arguments between the tzaddikim, he should take it as a personal reproof and look at himself and at who and what he really is. For with this, they are rebuking him for spoiling the “drops” of his mind [by masturbation], because if his mind were not blemished, he would surely not even hear the arguments between the tzaddikim and would not entertain any questions about them whatsoever. The essence of this conflict is only for him—that is, for the purpose of what was just stated—so that he will understand and remember by means of the conflicts between the tzaddikim who and what he really is, to the point that he is in danger of being driven away from true life—which is the true tzaddikim—through this conflict. This is due to the fact that he blemished the “drops” of his mind, about which it is written, “All who enter it will not return; they will not attain the paths of life” (Proverbs 2:19).

Whoever is a fool and does not truly understand this is distanced as a result of [all] this and squanders his life. But whoever truly wishes to take pity on himself, quite to the contrary, will thereby be awakened and remind himself who and what he really is. He will understand that this is the test he must pass by not hearing or looking at this conflict. Then precisely through this he will draw close to the true tzaddikim, which is the whole means of his eternal rectification. For the essence of the conflict between the tzaddikim is primarily for the purpose of this test—so that the person who wishes to distance himself may do so. Indeed, it is appropriate to distance him, since he has blemished the “drops” of his mind. But if he wishes to stand up to this test and to understand the enormity of the damage he has done, and not pay attention to this [conflict], then precisely through this he will draw close. For since he did such great damage, it is impossible for him to draw close except by means of this particular test. Understand this. For in truth, God desires to do kindness and wishes to draw close those who are far from Him, even though they are not deserving of it. They are unable to draw close, however, except by means of this test.

12. Foreign thoughts and evil ruminations are the side of death, represented by *chametz*. When these foreign thoughts chase after one’s mind, trying to enter it, and the person repels them and engages in conflict and dispute with them, not allowing them to enter his mind, he is thereby rescued from *chametz*—the side of death. Moreover, he merits to attain high levels of understanding, represented by *matzah*, which is associated with life. (It is understood that the mitzvah of destroying *chametz* and eating *matzah* on Pesach are efficacious for attaining all of the above.)

13. The strife that exists between the tzaddikim who have attained perfection is also only for this reason: in order to drive out the forces of the Other Side so that they do not draw close to the Tabernacle of Holiness. Therefore the strife that exists between them is represented by *matzah*. [The Hebrew word *matzah* can mean both “strife” and “unleavened bread.”]

Rebbe Nachman’s Stories

The King and the Emperor • The emperor no longer wanted the match, but he did not dare refuse. He replied that the king should send his son to him, and he would test him. If he was able to govern the kingdom, he would be able to marry his daughter.

[The king] sent his son to [the emperor]. The emperor placed him in a room, and gave him documents dealing with affairs of state to see if he could govern the country. The king’s son had a very great yearning to see [the emperor’s daughter], but he was not given a single opportunity to see her.

Once he was walking near a wall of mirrors. He saw her reflection and fainted. She went over to him and revived him, telling him that she would not accept any match because of her promise to him.

“What shall we do?” he asked. “Your father will not permit it.”

“We will go ahead anyway,” she replied.

They decided that they would go out to sea together. They hired a ship and sailed the sea.

After they had traveled at sea for some time, they wanted to rest on shore. They came to a shore where there was a forest, and they disembarked.

The emperor’s daughter took off her ring and gave it to [the king’s son]. She then lay down [and went to sleep]. Then, when the king’s son saw that she was about to wake up, he placed the ring next to her.

Restore My Soul

Likutey Moharan • 27. When a person begins to examine himself and realizes how far he is from the true good, and how full of sins he is, he can easily fall to the point where he is totally unable to pray.

It is everyone's duty to search and search until he finds within himself some point of goodness. How is it possible that in all his days he never once fulfilled at least one mitzvah or performed one good deed? But no sooner does he start examining this good that he did, that he begins to realize that even this good was "full of sores, there is no soundness in it" (Isaiah 1:6). The good was blemished and bound up with false motives. Still, somewhere in this little bit of good there must exist at least some good points. Now the search must begin again—until he finds another good deed. Once again he finds that the good is mixed up with plenty that is dubious. But he must continue the search until he finds more good points.

This is the way for a person to find the goodness and merit in himself. He emerges from the scale of guilt and enters the scale of merit. Through this alone a person can return to God. He can revive himself and bring himself to joy, whatever his condition. Then he can pray with strength. He can sing and give thanks to God (*Likutey Moharan I*, 282).

28. Every person must take the greatest care to follow this path always. It is a fundamental rule of life for someone who wishes to draw close to God and not lose his portion in the World to Come completely, God forbid. The essence is to remove from yourself every hint of the bitter blackness of depression. The fundamental reason why people are far from God is because of depression. They lose their morale; they come to despise themselves because they see the blemishes within themselves and the great damage that they do. In secret, each one knows the soreness of his own heart and his private pain. People lose hope and they come to the point of total despair. Their prayers have no meaning for them and they can no longer serve God even in the ways they used to be able to.

Reb Noson's Letters Year 1

Letter #9 • We should be happy about this our whole lives, with a great, infinite joy that no sadness or depression can spoil. I heard explicitly from the Rebbe's holy mouth that joy is the key to renewing determination, as the verse says, "Joy in the Lord is

your fortress" (Nehemiah 8:10). It is impossible to explain any more on paper, but if you study the Rebbe's books you will be able to quench your thirst and always be happy. And this is the most important thing of all.

Your practice of studying, as you wrote me, one of the Rebbe's lessons and afterward saying the corresponding prayer is an excellent one. Only I wanted you also to get in the habit of speaking your *own* words, in Yiddish, between you and your Creator. Make prayers from the lessons and *express yourself before God*. First do one lesson and then, after a time, go on to the next. The Rebbe exhorted us repeatedly to make this a regular practice, as you have heard me mention many times.

I will not go on. Greetings, life, joy and all the good that we both desire for you. From your father, the one who longingly awaits and hopes for your true salvation, in fulfillment of the verse "Grow wise, my son, rejoice my heart, that I may [not fear to] answer him who insults me."

*The insignificant Noson, son of
Reb Naftali Hertz, may his light shine*

Reb Noson's Letters Year 2

Letter #237 • With this fact itself you should be able to rejoice exultantly in everything that you go through. For it is a matter of no small significance that we merited to know about the Rebbe and his holy Torah teachings. He is our life and the length of our

days! Thank God, we have more than enough to rely on. His power now to save us from all of our enemies, physical and spiritual, is just as it was then—and much, much more! At the very least, start anew every day and fortify yourself determinedly, not to get involved [in these thoughts of yours]. Practice what we discussed in this regard, and believe at every moment of every day that God's kindnesses never end and His compassion never ceases. "They are new every morning, great is Your faithfulness."

I cannot say any more in this context, and it is time for the afternoon prayers. If only we could merit to fulfill the verse "And Isaac went out to pray in the field" (Genesis 24:63), to really express ourselves to God every day until we are worthy of coming to joy! Let us be glad and rejoice in His salvation!

The words of your father, waiting to see you alive, well and joyful. As far as your livelihood is concerned, fortify yourself with unwavering trust, because

God will surely not abandon you. It is all for your good. Cast your burden upon God and He will sustain you.

Noson of Breslov

Greetings to all our comrades with a great love!

שְׁמוֹת הַצַּדִּיקִים
בְּנֵי מְנַשֶּׁה: אֲשֵׁרִיאֵל. פֶּרֶשׁ. שָׂרֵשׁ. אוֹלָם. וְרָקָם. בְּדָן.
 אִישׁ הוֹד. אֲבִיעֶזֶר. מַחֲלָה. שְׁמִידָע. אַחֲנֹן. וְשָׁכָם. וְלִקְחִי.
 וְאַנְיָעָם.
בְּנֵי אֶפְרַיִם: בְּרָד. תַּחַת. אֶלְעָדָה. תַּחַת. זָבֵד. שׁוֹתְלַח. עֶזֶר. אֶלְעָד. בְּרִיעָה.
 רַפָּח. רֶשֶׁף. תְּלַח. תַּחֲנוּן. לַעֲדָן. עֲמִיהוּד. אֶלִישֶׁמַע. נוֹן. יְהוֹשֻׁעַ.
בְּנֵי אֲשֵׁר: [בְּרִזִּית]. יִפְלֹט. שׁוֹמֵר. חוֹתָם. שׁוּעָא. פֶּסֶף. וּבְמַהֲל. וְעִשׂוֹת. אַחִי.
 וְרַהֲגָה. וְחֻבָּה. וְאַרְם. וּבֶן הַלֵּם אַחִיו. צוֹפָח. וְיִמְנַע. וְשֶׁלֶשׁ. וְעַמֵּל.
 סוּחַ. וְחֲרִנְפֵר. וְשׁוּעֵל. וּבְרִי. וְיִמְרָה. בְּצֵר. וְהוֹד. וְשִׁמְאָה. וְיִתְרֹן. וּבְאַרְא.
 וּבְנֵי יִתְרָה. יִפְנֶה. וּפְסָפָה. וְאַרְא. וּבְנֵי עֲלָא. אֶרְחָה. וְחֲנִיאֵל. וְרִצִּיאָה.

Reb Noson's Prayers I • Prayer #8 •

HaShem our God and God of our fathers, “God, compassionate and gracious, slow to anger and abundant in kindness and truth,” arouse

Your great compassion for me and show me Your kindness. Help me have faith in the true tzaddikim, and bring me close to them. For they are the ones You have chosen to bring vitality to Your people, the House of Israel.

Attachment to the tzaddikim

HaShem, help me draw the breath of life from the tzaddikim to satisfy all my needs. Always hear the sound of my sighs. Let me draw the breath of life and goodness from the true tzaddikim through my sighs, so as to satisfy my needs and provide me with everything I require, whether materially or spiritually.

Let all my needs be satisfied for good, “for the source of life is with You”: You give breath and life-spirit to everything which is alive and to

everything in the world—all through Your true tzaddikim, who are constantly attached to Your holy Torah, which is our life and length of days.

Have pity on Your people Israel. Reveal to us who the true tzaddikim are, and help us draw the breath of life from them. Give us the ability to make up for anything we may be lacking by simply sighing over it. Fulfill all the requests of our hearts for good.

Forgiveness and protection

All my sins and transgressions against You have driven the life-spirit out of me. It is my sins that have caused all my inadequacies and deficiencies. In the merit of the true tzaddikim of the generation, forgive me and pardon me for all my sins. These tzaddikim have the spirit of God in them. It is through them that You are lovingly reconciled with the Jewish people, pardoning and atoning for our sins in every generation, because “the wise man will atone for it.”

Drive all our enemies away. Break them and humble them. Thwart all who try to rise up against us with evil intent, and frustrate their plans.

HaShem! You know how low and weak we are at this time. We have fallen lower and lower. “The enemy hand is ever stronger, and there is no one to save or support us.” Our strength is gone. Every day, each one of us is subject to a multitude of pressures, all pushing us away from Your service and driving us away from *life*, God forbid.

I have enough troubles, problems and pressures within my own self. Every moment of every day I am under attack from my bodily desires and bad character traits. I don't have the strength to bear it. Because of my sins, I have not made an effort to drive out the “guest” [the evil urge] from within me, and now it has become the “master of the house.” All my strength is sapped.

And as if all these inner pressures are not enough, I have a multitude of external battles to face as well. “HaShem, how many are our enemies.” To You, nothing is a secret. You know how many enemies and accusers we have standing against us at all times, both in the upper worlds and in the lower worlds. You know how they have opened their mouths against us and how they wag their tongues. Their mouths are wide open to swallow us, because swallow us is what they want to do, God forbid.

Master of the entire universe, You are truly merciful and full of love and kindness. You know exactly who we have fighting against us every day and every moment. “Why do You countenance the deceivers and stay silent while the sinner devours one more saintly than himself?” Please show me Your love and give full rein to Your compassion.

You know that I do not have the strength to stand up against even a single one of my enemies, whether physical or spiritual, let alone all of them. What am I but a despised, trampled, downtrodden worm? Won't You take pity on me? I am so weak—how can I stand up against lions?

You test people's hearts and innermost recesses. You know all their secrets. HaShem, You know that my real intention is to serve You truly. Maybe my actual behavior is not the best, and the things I do are a contradiction to my words. So far, I have not succeeded in taking myself in hand in order to achieve the only thing I really want in my heart, which is to be what You want me to be. Even so, Your love and kindness are more powerful than anything, and You value people's good intentions as if they had actually achieved what they wanted.

You know my heart. You know how I am constantly longing, yearning, hoping and waiting for You to help me and bring me to true service of God. Then why do You make me stray from Your pathways? Why do You give strength to my enemies, when all they want to do is to hide the truth and reinforce their lies? I do not have the strength to stand against them. I can only rely on You, and I am waiting and hoping for You to help me.

14 TISHREY • יד תשרי

Tzaddik His Life • 14 (117). In the year 5565 (1804) the Rebbe made a wedding for his daughter Miriam in Volochisk. At the *forshpiel*, which was on Shabbat, Torah reading Noach, Rosh Chodesh Cheshvan, the Rebbe danced practically the whole Shabbat. Never did we see the Rebbe dance like he danced that Shabbat. There is no way of describing or explaining the things that happened that day. The Rebbe prayed with us with just a scarf tied around the waist of his coat.

Afterward, at the third meal, the Rebbe sat with us and told us to remember this third meal. He then related that on Rosh HaShanah of that year he had been given an allowance of a thousand gold coins over and above his basic needs. He ascended to a certain place. Now, the Rebbe was a great lover of Torah, and in this place the most highly exalted words of Torah were being spoken. The Rebbe came there. A guard stood at the entrance and would not let him enter. He gave the guard his thousand gold coins so as to let him in. But his evil urge was set on these thousand gold coins and he parted with them reluctantly. He even knew the exalted meaning of this evil urge. He entered the place and heard what he heard. The lesson he gave in the same period, “A seal within a seal” (*Likutey Moharan I, 22*), is based on the Torah teachings he heard in that place, although it is only a tiny portion.

The Rebbe then gave a lesson on the words “And God said, ‘I have forgiven according to your words’” (Numbers 14:20). The initial letters of the verse, *Vayomer YHVH Salachti Kidvarekha*, spell out the word *KOSY*, my cup (see *Likutey Moharan I, 177*). I myself had just finished saying *Kaddish* for my mother, who had died a year before. The Rebbe included in the discourse the words from the *Kaddish* “May His great Name be exalted and sanctified.” The great joy there is impossible to describe. Happy are those who saw it.

This Shabbat the Rebbe had drunk a little wine, as is customary in celebrating a forthcoming wedding. The Rebbe was very joyous and danced practically the whole day. Then he supported himself on Reb Yudel and danced. At that point they were singing a very beautiful and inspiring melody, the mood of which was one of awe. The Rebbe danced to this melody—usually when he danced, it was to a melody in the same mood of inspiration and awe. The Rebbe then said that this melody is one of calling and summoning: this *niggun* is used to call everyone to gather for the wedding. They were calling all the souls of the dead and of the saintly tzaddikim of his family—the Baal Shem Tov, the Rebbe's grandfather Rabbi Nachman Horodenker, and the Rebbe's mother—to come and attend the wedding.

The Rebbe then prayed the afternoon service with us in the same place we had eaten the morning meal, which was in the study hall. The Rebbe prayed, as I have said, with a scarf around his waist. Afterward, the Rebbe sat with us for the third meal and started to sing “*Bnei Heichalah*.” The mood was one of joy.

The Rebbe then said, “One who knows how to drink can atone for sins,” and it was then that he gave the lesson mentioned above (*Likutey Moharan I, 177*).

Later on, in the evening, the Rebbe prided himself that he had not yet made use of the merit of the fathers. As to what happened in Eretz Yisrael, that was, on the contrary, for their benefit.

Rebbe Nachman's Wisdom

His Praises • 19. The Rebbe concealed his devotions to such an extent that there were often humorous results. One icy winter morning, he went to the mikvah and returned to the synagogue with dripping wet *peyot*. The people looked at him with surprise, wondering why his hair was wet. They never imagined that such a young child was immersing in the mikvah, and thought that he had washed his hair. But washing one's hair early in the morning on such a frigid day seemed ludicrous, so they dismissed it as another one of his childish ways. No one ever imagined the truth, so completely did he conceal his devotions.

The same was true of his many great fasts. Not a single person knew about them, not even his parents and relatives. Only his wife knew that he was not taking his meals, and he made her swear not to reveal it. The Rebbe used every device possible to conceal his fasts so that no one knew about them at all.

20. When the Rebbe left Medzeboz and went to live with his father-in-law, there were still many occasions when he wanted to speak to the Baal Shem Tov. Since he could not actually visit his grave, he would go to the grave of the renowned Rabbi Yeshaya of Yanov in the nearby city of Smela. He would ask the famed tzaddik to transmit his message to the Baal Shem Tov, telling him what he needed.

The Aleph-Bet Book

Faith • A • 22. A person's sins bring him to entertain heresy.

23. When a person falls from his belief in God, he will cry.

24. Faith comes by remaining silent [in the face of criticism].

25. A person's jealousy causes him to fall from his belief in God.

26. A person with no faith clearly belittles the words of the Torah.

27. A person who is always cleaning his hands is purifying his heart.

28. When a person falls from faith, he should know that he is being judged on high.

29. One who has fallen from his belief in God will experience a seminal emission, and be plagued with promiscuous thoughts and thoughts of idolatry.

30. Faith comes through giving charity.

31. By means of faith one can come to understand God.

Kitzur Likutey Moharan

I • Lesson #6—“Summon Joshua” (Deuteronomy 31:14)

1. Every person must minimize his own honor and [endeavor to] increase the honor given to God. He should not pursue honor, but rather flee from honor, and in this way, he merits “God's honor.” Then people do not scrutinize the honor he has to see if he is deserving of it or not. But a person who pursues honor does not merit God's honor. Therefore, even when such a person does have honor, everyone examines him and inquires about him, asking, “Who is that person that he is so honored?” They oppose him, saying that he does not deserve this honor.

2. Through humility one merits repentance. For the essence of repentance is when a person hears himself being ridiculed, and he holds his peace and remains silent. He suffers the insults and “bloodshed” by feeling his own lowliness and smallness and the great damage he has done, and understands that it is certainly most fitting that he suffer the insults he is experiencing. In this way, he diminishes the blood in the left ventricle of the heart and slays his evil inclination, thereby meriting God's honor.

3. Before a person repents, he does not yet have “being”; it is as if he does not yet exist in the world, since “It would have been better for him had he not been created at all.” But when he comes to purify himself and to repent, then he prepares himself to have “being” in the world. Therefore repentance is associated with [the Divine Name] *EHYeH* (I will be)—that is, “I am prepared to exist.”

4. Repentance is also related to the concept of Keter, since *KeTeR* is an expression of “waiting,” as it is written, “Wait (*KaTaR*) for me a bit and I will speak to you” (Job 36:2). Waiting is closely related to the idea of repentance, as our Sages said, “One who comes to purify himself is helped...It is like when someone comes to buy fragrant persimmon oil. He is told to wait” (*Yoma* 38b-39a). In other words, a person needs to know that when he comes to purify himself and to repent, “he is told to wait.” Even though it is necessary to act with great swiftness to save his life and to flee from the darkness, nevertheless, he should not be dismayed when he sees how far he is from prayer and from all holy practices. For a person must wait before he attains complete rectification, and he must proceed step by step according to the instructions of the true tzaddik, since it is impossible to come into holiness all at once.

Rebbe Nachman's Stories

The King and the Emperor • They got up and headed toward the ship, when she remembered that they had forgotten the ring. She sent him to get the ring, but when he went back, he could not find the place. He went to another place but could not find the ring. He walked around trying to find it until he got lost, and could not get back [to the ship]. She went to try to find him, and she also got lost.

[The king's son] walked further, but he was lost and he was merely blundering around. Then he came on a path, and it led him to an inhabited area. He did not have any occupation, so he became a servant.

[The emperor's daughter] continued walking [but realized that] she was getting lost. She made up her mind that she would stay next to the sea. She went to the shore where there were fruit trees, and she remained there. During the day she would go down to the sea, hoping to come across some travelers. She survived by eating the fruit. At night she would climb a tree so that she would be safe from wild animals.

Restore My Soul

Likutey Moharan • 28. Think deeply about this. Many souls are sunk because of depression. Despair is the worst thing of all. Stay firm in this path of searching for the good points that are to be found at every moment and in

everything. This is the way you can always bring new life and strength to yourself. This way you can come to pray with yearning, with life and with joy at all times. You will be able to return to God in truth (*Likutey Moharan* I, 282).

29. One needs all kinds of “palatable arguments” to revive and restore souls that have fallen. Overcoming thoughts of sexual immorality illuminates one's mental faculties—which is the concept of *tefillin*—and gives one the proper words with which to revive and restore these fallen souls (*Likutey Moharan* II, 5).

30. No one should ever give up hope for himself, however far he has fallen. Even if he is lying in the very pit of hell, he must never despair of God's help. Even there he can draw close to God, for the whole earth is filled with His glory. The true tzaddik is worthy of the name only by virtue of his power to restore to life even those who have fallen the furthest, and to raise them up. He can give them new strength and courage. He can rouse them and stir them up. He can reveal to them that regardless of what may have happened, God is still with them, near them, close at hand, and concerned in every way. For the whole earth is filled with His glory. And this same tzaddik also has the task of proving to those who are on the highest levels that they still know nothing of the true wisdom of God. For “What are all your searches, what are your investigations?” (*Zohar* I, 1b; *Likutey Moharan* II, 7).

Reb Noson's Letters Year 1

Letter #10 • With God's help, Monday, Terumah, 5584, Breslov

Let the mountains hear greetings to my dear, honored and beloved son, Reb Yitzchak, may his light shine,

I wrote to you a week ago last Friday, Torah reading Yitro, to tell you that I have heard what has happened to you and that you should come here right away. In the meantime, my beloved son, apple of my eye, try your best not to take this to heart. Put all worries and sadness out of your mind. Strengthen yourself in God. Trust Him and He will save you, because we have nothing but His great lovingkindness to depend on. You are already aware, I suppose, that this world is full of suffering, and that this life is nothing but grief and pain.

There is nowhere to flee except to God and His Torah, which gives happiness and renews life. I will not go on about this here. It is all in God's hands.

Thank God, my son, we are printing and, thanks to His great help, we have finished 62 Prayers [of *Likutey Tefilot*]. May God finish the work for us and may we print all the Prayers, in accordance with His will and the will of the Rebbe. I don't have time to continue now.

The words of your father, hoping to see you soon,

*From the insignificant Noson, son of
Reb Naftali Hertz, may his light shine*

Reb Noson's Letter #238 • With God's help, Sunday, 11 Nisan, 5597, Nemirov My dear, beloved son, Year 2

I received all your letters: one in Tcherin, two in Uman, and one I received before Shabbat from the deliverer of this letter. They all speak the same language, crying out over your pain, spiritual, physical and monetary. I have already answered you a great deal, and the Rebbe's books are full of responses to all this. What more can I write you? At the moment my mind is not lucid from my weakness after Shabbat, with which you are familiar. Nonetheless, my enormous love for you and the urging of the deliverer of this letter, our friend, Reb Nachman, compel me to write you a few words.

You should know that, thank God, I completed the journey safely. With God's help, I also brought some money, though most of it had been spent at home before I even arrived. Now, too, I have nothing to rely on for my livelihood except trust. This is what I heard from the Rebbe's holy mouth in these words: "Only trust!" (*Tzaddik* #501). They left his mouth as arrows shot from the hand of a warrior! You, too, and all our comrades—do not worry and do not be sad! God is with us and He will surely sustain you honorably. God will not abandon His people, and those who take shelter in Him will never be faulted. God is our hope that our enemies will see and be ashamed! May God strengthen your hearts to be happy in the joy of the approaching festival.

May you merit to understand and believe that a new Pesach is now approaching, a Pesach that never before existed! For without a doubt, new rectifications will now be performed which never before took place. And if our deeds are not what they might be, God still does His part. For God's kindnesses

never end. "They are new every morning, great is Your faithfulness." This is particularly true on Pesach, which is the "head" [first] of all the festivals, when every Jew, great and small, experiences the greatest renewal of his mental powers. This is true most of all for those who take shelter in the shade of the point of truth, whose entire work is to awaken and renew our intellect and mental powers. I have a great deal to say about this right now, but it is impossible in this context. The main thing is to believe in all this—i.e. that unprecedented wonders will undoubtedly take place this Pesach! God's kindnesses are renewed every day. How much more is this true for Pesach, when we went out of Egypt amid enormous miracles, and when the entire creation was renewed! Likewise, every single year awesome, new wonders take place! For "in every generation a person must see himself as if he went out of Egypt" (*Pesachim* 116a).

The words of your father, writing exhausted. It was only your desire that forced me to write these few but potent words of mine. Rejoice in God and in the power of the true tzaddikim. Sing joyously, all you righteous!

Noson of Breslov

You are receiving from the bearer of this letter all that I gave him to give you. May God help us to do acts of kindness for each other always. Warm greetings to every one of our comrades with a great love. These words of mine were meant for all of them! Be strong and fortify your hearts, all you who hope in God!

**שְׁמוֹת
הַצְּדִיקִים**
בְּנֵי בְנֵימִין: בָּלַע. אֶשְׁבֵּל. אַחְרָח. נוֹחָה. רָפָא. אֲדָר. וְגָרָא.
וְאֲבִיהוּד. וְאֲבִישׁוּעַ. וְנַעֲמָן. וְאַחֹחַ. וְגָרָא. וְשִׁפּוֹפֶן. וְחֹרֶם.
אַחֹד. וְנַעֲמָן. וְאַחִיָּה. וְגָרָא. עֲזָא. אַחִיחַד. שְׁחָרִים. יוֹכֵב.
צְבִיא. מִישָׂא. מֶלֶכֶם. יַעֲוִז. שְׂכִיָּה. מֶרְמָה. אֲבִיטוּב. אֶלְפָּעֵל. עֶבֶר. וּמִשְׁעָם.
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וְאַלְיַאֵל. וְעֵבֶדוֹן. וְזִכְרִי. וְחֹנֶן. וְחַנּוּנְיָה. וְעֵילָם. וְעֵנְתִתִּיָּה. וְיִפְדִּיָּה. וּפְנוּאֵל.
וְשִׁמְשָׁרִי. וְשִׁחְרִיָּה. וְעֵתְלִיָּה. וְיַעֲרִשְׁיָה. וְאַלְיָה. וְזִכְרִי בְנֵי יְרוּחָם. עֵבֶדוֹן. וְצוּר.

וְקִישׁ וּבַעַל וְנָדָב וּגְדוּרָה וְאַחִיו וְזָכָר וּמִקְלוֹת שְׂמֵאָה נָרָה קִישׁ שְׂאוּל [הוא שְׂאוּל הַמֶּלֶךְ]. יְהוֹנָתָן מִלְכֵי־שׁוּעַ אֲבִינָדָב אֲשַׁבְּעֵל מְרִיב־בְּעַל מִיכָה פִיתוֹן וּמִלָּה וְתֹאֲרַע וְאַחָז יְהוֹעֲדָה עֲלָמַת עֲזֻמוֹת זְמָרִי מוֹצָא בְנֵעָא רָפָה אֲלַעֲשֶׂה אֲצֵל עֲזָרִיקָם בְּכָרוֹ וַיִּשְׁמַעֲאֵל וּשְׁעָרֶיהָ וְעַבְדֶּיהָ וְחָנּוּן יַעֲשֶׂק אֹלָם יַעוּשׁ וְאֲלִיפְלֵט עוֹתִי בֶן עַמִּיהוּד בֶּן עֲמָרִי בֶן אֲמָרִי בֶן בְּנֵי מִן הַשִּׁילוּנֵי עֲשִׂיָה הַבְּכוֹרָה וּבְנָיו יַעוּאֵל סְלוּא בֶן מִשְׁלָם בֶּן הוֹדְנִיָה בֶן הַסְּנֵאָה וַיִּבְנֶיָה בֶן יֶרְחָם וְאֵלָה בֶּן עֲזִי בֶן מִכְרִי וּמִשְׁלָם בֶּן שְׁפָטִיָה בֶּן רְעוּאֵל בֶּן יִבְנֶיָה

Reb Noson's I • Prayer #8 • HaShem our God and God of our fathers: Lovingly help us and save us from all our enemies and persecutors. We are under attack every day, both physically and spiritually. Give us the strength and holy life-spirit to overwhelm and conquer our enemies and bring them down to the ground.

Take away their life-spirit, which they draw from the realm of evil, from the unholy leader. Do not allow them to conquer us. Rescue us from their devouring mouths. "Save us from the sword, from their mouths, and the poor one from the mighty hand."

Prayer and devotion

HaShem, please bring me to pray to You sincerely and wholeheartedly, and with perfect faith. Let my prayers be pure, fitting and properly ordered. Let me pray with complete attention and devotion. Let me bind my thoughts to the words of my prayers as I say them. Let me concentrate on the words intensely, and pour my heart out to You like water.

Aid me in expressing myself to You at all times. Help me tell You everything that is in my heart. You know how many needs I have. My heart is so troubled that I find it too much to express and explain everything I need and want. Please take pity on my poor soul and help me talk to You about everything I have in my heart. Put pure and pleasing words and entreaties into my mouth, so that I will be able to arouse Your compassion and bring You to accept my prayers with love.

Let my prayers rise up to the greatest heights. Give me the power to arouse the Upper Eden through my prayers, so as to open up a flowing channel of love, supreme wisdom and Godly knowledge. Let the emerging river flow down to water the Garden [the Torah] which is where our souls are rooted. Let my soul grow and blossom. Let the pathways of the intellect be truly open to me, and bring me to attain wisdom, understanding and knowledge.

Study of the halakhah

Help me devote myself to Your Torah in the proper way, and give me the ability to clarify Torah law, so that in each case I will come to the right decision. Help me study the law codes, and inspire me with the necessary wisdom, understanding and knowledge so as to be able to clarify the final decision and distinguish between what is permitted and what is forbidden, what is pure and what is impure, what is valid and what is invalid.

This will give me the power to fix and make amends for the damage I have caused in all the worlds through my many sins and transgressions, which caused good and evil to become mixed up.

Help me come to genuine prayer, so that the light of true wisdom will be opened up for me and I will be able to clarify the *halakhah* and come to the right decisions. I will then have the power to sift out the good from the bad in all the worlds and correct all the damage caused by my sins, whether in this incarnation or another. Fulfill all the requests of my heart for good, and let me see everything I need and ask for come to fruition.

Through the study of the *halakhah*, help me cleanse, purify and rectify the four primary elements of which my body is composed, so as to break and conquer all the bad traits and desires that derive from them, while refining the good.

Refinement of the personality

Help me achieve every good quality, so that all four elements will be completely pure and refined, and only good will remain, with no admixture of evil whatever. Let all the four elements then be merged within the four letters of Your Name, which is their ultimate holy source.

Please, HaShem, lovingly help me come to everything I have requested of You. I know how far I am from even one dot of what I have asked for.

Even so, nothing can stop HaShem from helping. For You, nothing is too difficult. You have the power to help and strengthen me and bring me to everything I have asked of You.

Do it for the sake of Your Name, and for the sake of the true tzaddikim who had the merit to come to all these levels and more. Lovingly channel power and strength from them into me so as to vitalize and encourage me. Grant that I, too, may achieve these levels.

Through the power of the true tzaddik, help us defeat all who hate us and are opposed to the truth. Break and crush all the channels through which the wicked draw their power—namely, the evil traits that have got the better of them. Through this, throw the wicked down to the ground, and make them powerless to attack us, God forbid. “And their hands will not be able to carry out anything they plan. All my enemies will be ashamed and frightened. They will instantly turn back and be ashamed.”

The mitzvah of tzitzit

Help me fulfill the mitzvah of *tzitzit* exactly the way it should be carried out in all its fine details, together with the rest of the six hundred and thirteen *mitzvot* that are bound up with it. Let me carry out this mitzvah with the proper intention, with good feelings and great joy. Through the mitzvah of *tzitzit*, enable me to draw down holy life-spirit so as to provide me with everything I may be lacking, materially and spiritually.

Take hold of the corners of the earth and shake off the wicked from it. Break, destroy, humble and throw down this “implacable enemy of a man”—Esau, “the man of Seir”—and disgorge the prey from his mouth.

HaShem, You have compassion on the poor, You hear the cry of the needy, and You have ways to make sure that no one is rejected. Have pity on me and release me from the teeth of wicked enemies who want to swallow me up for nothing, God forbid. “Don’t let the depths swallow me up, and don’t let the pit close its mouth on me.”

Just as You answered Jonah in the belly of the whale, so answer me in Your abundant kindness, and release me from the teeth of the lions, as You promised us, “God says: I will bring them back from Bashan, I will bring them back from the depths of the seas.” Our Sages taught that this

means, “Even from between the teeth of the lions, God promised us to bring us back from them.”

Loving Father, take pity on us at this time of trouble. See how persecuted I am, and how pushed and pulled about I am. Hear my sighs. I’ve been rejected and driven out of Your presence. “Don’t give the soul of Your dove to the ranks of the enemy. Do not ever forget the soul of Your poor ones.”

God who lovingly revives the dead, revive and sustain us in the light of Your countenance. Give us the power to draw holy life-spirit through sighing, so that everything our hearts request will be fulfilled for good. Let us constantly do Your will all the days of our lives. Grant that we should truly “turn aside from evil” and only do what is good in Your eyes at all times—both us and our descendants, and the descendants of all Your people, the House of Israel, from now and forever. Amen. Selah.

15 TISHREY • טו תשרי

***Tzaddik His Life* • 15 (118).** In the year 5567 (1807) the Rebbe traveled to Novoritch, Ostrog, Zaslov, Dubno and some other communities, and he also visited Brody. This journey took him about half a year, and there is no one who knows what he did on this journey. He did not accept any money from anyone on this journey, and in most of the places he visited they did not know who he was at all. This was especially true in Brody, where he entered in great secrecy. It was during this journey that his wife passed away in Zaslov, where she had gone for medical treatment. We were there for the festival of Shavuot. After the death of his wife, during the summer, the Rebbe became engaged to be married again. It was then that he contracted tuberculosis. As soon as he started coughing he predicted that this sickness would take his life. In the month of Elul he married his second wife.

16 (119). Immediately after Rosh HaShanah 5568 (1807) the Rebbe traveled to Lemberg, where he stayed until the middle of the following summer. He returned home in time for Shabbat, Torah reading Balak. He traveled to Lemberg by way of Volochisk. There he wanted to cross the border but he could

not cross and he was delayed there for over two weeks. One night he had a dream that large numbers of soldiers of the Russian Czar were standing there and opposite them were large numbers of soldiers of the Austro-Hungarian Emperor. The Czar and the Emperor were there in person. The Rebbe asked one of the officials to permit him to cross. He replied, "You? I certainly won't allow *you* to cross into our country." It would appear that he told him he was afraid the Rebbe would throw the country into confusion. The Rebbe then went and asked the Emperor personally. He replied, "I am not afraid. I give him permission to cross over there." When the Rebbe woke up in the morning he told the dream to the man who was with him, and said to him, "I know that today I shall cross the border." As it turned out, the Rebbe did cross the border that day. There were other aspects to this dream, but they were mostly forgotten because they were not written down at the time.

Rebbe Nachman's Wisdom

His Praises • 21. The Rebbe fought another great battle to subdue his enjoyment for food. At first he made no effort at all to control his appetite. When he began to work on it, he found the task most difficult.

The subjugation of his sense of taste appeared to be so formidable that it seemed he could overcome every desire but this. No matter how much he tried to separate himself from worldly pleasures, it seemed that his appetite for food would remain. The power of this desire was so strong that it appeared impossible to control.

But the Rebbe stood fast and overcame this instinct, too, destroying his appetite for food completely. His great holiness when it came to eating was obvious and well known. It seemed as if he ate nothing at all. He actually reached a point where he had to compel himself to eat anything. He had to force himself with all his strength in order to partake of the barest minimum required to sustain life.

The Rebbe said that when he first began, he would force himself to eat less than usual. When he became accustomed to this amount, he would again compel himself to eat less. When he realized that he was still deriving enjoyment from this reduced amount, he would subdue his appetite and eat still less. Again he felt some pleasure, so he made his portions even smaller. He continued doing this until he had reduced the amount he ate

to an absolute minimum. It is impossible to imagine how he even lived on such a small amount.

The Rebbe realized that even this very small amount that he was eating gave him some pleasure. He girded himself and subdued even this small enjoyment. He continued in this manner until he literally did not derive any pleasure at all from eating. When he abandoned this desire, he reached a state of ultimate holiness, no longer deriving any pleasure whatsoever from the physical world.

The Aleph-Bet Book

Faith • A • 32. Through faith, one can come to trust in God.

33. Because of faith, God will forgive all your sins.

34. There are times when God sends a person suffering and punishment, but He does not weaken him. This is

only in order to foster faith.

35. Swearing falsely causes a person to fall from faith.

36. A person without faith does not accept rebuke.

37. A person who does not believe in the words of the tzaddik will in the end have no benefit from them, even though he will see [them coming true].

38. A person without faith certainly despises God's statutes.

39. Mashiach will come suddenly and, because of their joy, the Jews will fear.

40. When Mashiach comes, all the ministers on high and also those below in this world will be weakened. But now, whenever there is an ascent by any minister, the Jews are weakened.

Kitzur Likutey Moharan

I • Lesson #6 • 5. One must be constantly involved in repentance. For even at the time that a person is saying, "I have sinned, I have transgressed, I have done wrong" (*Viduy* confessional prayer), it is impossible for him to say it without some degree of falseness. Thus, a person must repent for his previous repentance—namely, on the "I have sinned, I have transgressed, I have done wrong" which he said previously.

6. Even if a person knows that he has repented completely, nevertheless, he needs to repent for his previous repentance. For originally, when he repented, he did so according to his then-conception [of God]. Subsequently, after he has repented, he has undoubtedly attained a more perfect recognition and conception of God. According to the conception which he has now, his previous understanding was certainly crude by comparison. Thus, he must now repent for making crass God's exaltedness. Fortunate is he who merits this kind of repentance!

7. The true tzaddik engages in repentance all his life. For even when he knows that he has repented completely, he still repents for his previous conception of God, which he now considers crude compared with his present conception of God's exaltedness. Thus he continues all his life, going from one level of understanding to the next and repenting for his previous level of understanding. This is the idea of the World to Come, which will be "entirely Shabbat," entirely repentance. For the essence of the World to Come is the conception of Godliness [that is experienced there]; and each time that a person attains an additional level of understanding, he [then] repents for his previous level of understanding. Anyone who has a brain in his head can understand from this the greatness of the Creator and the greatness of the tzaddikim. Happy are they and happy are those who follow them!

8. A person who wishes to return to God must be extremely knowledgeable in Jewish law, so that nothing in the world will throw him or distance him [from his quest], regardless of whether he is spiritually "rising" or "falling." No matter what happens to him, he will fortify himself and "hold on." This way, he will fulfill the verse "If I ascend to Heaven, there You are; if I go down to hell, You are here" (Psalms 139:8). For even in the deepest hell, a person can draw himself close to God—since there, too, God is present, as in "If I go down to hell, You are here."

Rebbe Nachman's Stories

The King and the Emperor • Meanwhile, there was an extraordinarily great merchant, who had business dealings all over the world. He was very old, and only had one son.

One day his son said to him, "You are very old. I am still young, and your agents do not pay any heed to me. When you die, I will not know what to do, and I will not have anything. Therefore let me have a ship with merchandise, and I will sail the sea. This will give me a chance to gain experience in business."

His father gave him a ship with merchandise, and he went from land to land. He sold his merchandise and bought other goods, and was very successful in his dealings.

While at sea, he saw the trees [where the emperor's daughter was staying]. [He and his men] assumed that it was an inhabited area, and they wanted to go there. However, when they came close, they realized that there was nothing more than trees, so they decided to leave.

Meanwhile, the [young] merchant looked into the sea. He saw [the reflection of] a tree, and on top of it, the appearance of a person. He thought that he might be seeing an illusion, so he told the other men who were with him. They looked and also saw what seemed to be the reflection of a person in the tree.

Restore My Soul

Likutey Moharan • 31. There are many ways you can fall. Indeed, at times there are people who go into a truly appalling decline. They fall into the most squalid situations—what our Sages speak of as the "filthy places."

Such people are racked by doubts and filled with bizarre and loathsome thoughts. They are beset by confusion; their very hearts palpitate. This is because of the *kelipot* that surround and contort the heart, throwing it into turbulence. It may seem to such people that they will never find God. But there is hope—if only they will steel themselves to search for God and beg for His help. They must cry out, "Where is the place of His glory?" Indeed, the further you think you are from God, the more you must force yourself to hunt and search for Him: "Where is the place of His glory?" You must pine after His glory, you must howl for it, strain yourself to scream and beg, "Where is the place of His glory?" Through this alone you will come to ascend to the very greatest heights. You will be worthy of rising to the level of "Where?"—"Where is the place of His glory?" This is the level of the most exalted holiness.

It is the essence of the return to God that you should search at all times and beg, "Where is the place of His glory?" Then the fall itself is

transformed into a great ascent. The whole purpose of the fall is revealed as being solely for the sake of the ascent, as all our Sages have explained in our holy writings. Search into this idea and understand it well: it is very deep (*Likutey Moharan II*, 12).

Reb Noson's Letters **Letter #11** • ...What can I say about the distress and bitterness of the world? The reports from those towns are impossible to convey in writing. Evil and bitterness that cut to the quick. Everyone is just overwhelmed by the suffering and no one knows what to do. And not a single one of us will adopt the craft of his ancestors and scream out to God. Because of our many sins, we are so overwhelmed, God forbid, that we cannot even cry out to Him. May God in His great mercy have pity on us and send us wisdom and joy, and bring us back to Him in complete repentance. May we all soon see the coming of our Redeemer. Amen, may it be His will.

With God's help...life and blessing...as I wish... true and awesome...prosper for him and his seed for generations...all these years, I have never seen...I have not heard from you recently...I have thought about writing to you several times to tell...in a letter a little bit of what was in my heart, but it was to no avail, because time was short. But my love for you is so great that I could no longer keep from writing this letter to ask you to let me know how you are doing from time to time. I sense that, despite all your troubles, it is not all bad, God forbid, but that, with all your suffering, in His amazing kindness and awesome ability to save, God *has* sent you some relief. When I was with you, I saw and understood this a little and even now I hear it as well. I also hear reports which indicate that some salvation may be sprouting for you and that you may be planning to travel to Petersburg in the near future. May God soon give you success.

Reb Noson's Letters **Letter #239** • *With God's help, Thursday, Emor, the 21st day of the Numbering of the Children of Israel, 5597, Nemirov*

Warm greetings, life and blessing to my honored, dear and beloved son, Reb Yitzchak, may he live,

The special messenger arrived at my house just now as I was waking up, before I had opened the doors. I was shaken when he said that he had been

specially and exclusively sent to me. I read your letter immediately and I need not tell you how pained I am. I am extremely distressed, but I trust God that He will quickly send your son, David Zvi, may he live, a full recovery. It could be that he needs to perspire “good perspiration” [by exerting himself in an act of holiness], which promotes healing, life and joy. Then the verse will be fulfilled: “This is the day that God has made, we will rejoice and be happy in it” (Psalms 118:24).

You know already not to agree to any kind of medical treatment, whether from doctor or layman. Do not listen to the cries of your wife and friends, and not even to the *tzaddeket* Adil, may she live. Just accept this suffering, too, with love—that you must listen to their screaming—but do not heed them at all. Only if you are absolutely forced by their relentless insistence that you *do* something (you are familiar with this) should you agree to give him a simple enema or plain suppository. Salvation and healing will come from God. I hope to receive the good news from you soon, at least after this coming Shabbat, that he has recovered his strength, with God's kindness.

Now, my son, I have already spoken with you and written you very much about the tremendous amount of suffering that the wretched human being must endure all the days of his life in this world. It is expressed in the literature in these words: “There is no moment without flaw, no hour without evil,” no day, no week, no month, no year—as it is written in the *SheLaH*. We believe that everything is for the good, though, because the force of good is greater. A person must be very careful to practice what the Sages said, “A person should be accustomed to say, ‘Everything the Merciful One does, He does for the best’” (*Berakhot* 60a). And we must be especially careful about what is written in the Rebbe's holy books that “a person must know that everything that happens to him is for his good” (*Likutey Moharan I*, 4, 21, 250). Having this attitude is a taste of the World to Come, and through precisely *this* a person can call up his inner strength and pray about everything. A person has to say before God, “Master of the universe! Your intention is certainly good and compassionate. But we do not have the strength to receive compassion such as this! We need You to turn over the compassion to us [and give us what *we* consider compassion], as the Rebbe wrote on the verse “May God Almighty give you compassion” (*Likutey Moharan II*, 62).

You have already seen from your own life, from our comrades and from the entire world, that incalculable suffering, poverty and worries of all kinds

overtake a person practically every day. This is how it has always been, as I showed you above from the books of our forebearers who wrote, “There is no moment without flaw, no hour without evil,” etc. Man was born to suffer. You wrote about yourself that you are “young in days and sated with sorrow and suffering”; well, it is also said about the entire human race, as it is written “Man born of woman is short-lived and full of sorrow” (Job 14:1). Our father Jacob, may he rest in peace, also said, “The days of my life have been few and bitter.”

שְׁמוֹת הַצְּדִיקִים
מִן הַכּוֹהֲנִים: יְדַעְהָ. וְיִהְיוּרֵיב. וְיִכְוִן. וְעִזְרֵהָ בְּן חֲלֻקָּה,
בְּן מְשָׁלֵם, בְּן צְדוּקָה, בְּן מְרִיטוֹת, בְּן אַחִיטוֹב. וְעִזְרֵהָ בְּן
יֶרַח, בְּן פִּשְׁחוֹר, בְּן מִלְכָּה. וּמַעֲשֵׂי בְּן עֲדִיאל בְּן יַחֲזֵרָה בְּן
מְשָׁלֵם בְּן מְשֻׁלְמִית בְּן אֶמֶר. שְׁמַעְיָה בְּן חֲשׂוּב, בְּן עֲזַרְיָה, בְּן חֲשִׁבְיָה. וּבְקַבְבֵּקוֹר.
חֲרָשׁ. וְגִלְלָה. וּמִתְנֵיָה בְּן מִיכָאֵל, בְּן זְכָרְיָה, בְּן אֶסְפָּר. וְעִבְדֵּיָה בְּן שְׁמַעְיָה, בְּן גִּלְלָה, בְּן
יְדוּתוֹן. וּבְרַכְיָה בְּן אֶסָא, בְּן אֶלְקָנָה. שְׁלוֹם. וְעִקּוֹב. וְטַלְמוֹן. וְאַחִימֹן. וְאַחִיָּהוּ
שְׁלוֹם הָרֵאשׁ. וְשְׁלוֹם, בְּן קוֹרָא, בְּן אֲבִיָּסָף, בְּן קַרְחָה. וְזִכְרִיָּה בְּן מְשֻׁלְמִיָּה שְׁעָרָה.
וּמִתְתִּיָּה. יַעֲיָאֵל.

Reb Noson's I • Prayer #9 • HaShem our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, who chooses the prayers of His servants,

take pity on me and on all Your people Israel. Loving God, help us offer all our prayers and supplications sincerely, with all our hearts. Teach us what we should say. Help us understand what we should ask for.

Truth

Help me say my prayers with complete honesty and truthfulness, so that the light of truth will shine upon me, and I will be able to emerge from the thick darkness and the strange thoughts—the “husks”—that constantly confront me on all sides.

Especially when I am praying, I feel surrounded on every side and in every corner. The attacks come in all kinds of different ways. There are endless distractions. Sometimes things are so bad that I cannot open

my mouth to pray at all, and I find it impossible to say a single word of my prayers properly, because of the darkness, the alien thoughts, the distractions, the obstacles and the barriers surrounding me on all sides.

My only hope of finding a way to escape is by talking to You truthfully and honestly. Through the teachings of Your holy Sages, You have let us know that if we speak to You truthfully, You will shine upon us even in the thickest darkness and gloom, and help us come out of the darkness into a brilliant light, because You love the truth and You are “close to all who call to You in truth.”

I have therefore come before You, HaShem my God, to plead and prostrate myself before You, and stretch out my hands to You: arouse Your true love for me. I feel so low. I need Your help so much. Shine upon me with the light of truth, so that I will be able to say the words of my prayers truthfully and sincerely.

Help me bring every single word of each service out of my mouth in pure, clear truthfulness and honesty, so that the light of truth will shine upon me and help me find the openings in the terrible darkness that is constantly threatening to envelop me and hide Your great light from me, God forbid.

I know that I have sinned, transgressed and rebelled against You from my earliest days until today. Again and again I have made the worst mistakes—I cannot count how many times. With each new sin, I have added yet more darkness, more barriers, more screens, more obstacles, more confusion.

I have come into the worst depths of darkness and gloom. All the exits from the darkness into the light have been thrown into gloom; they are invisible to my eyes. “I am sinking in the deep mire, there is no way to stand; I have come into the depths of the waters, the current has swept me away.”

Yet in spite of all this I have come before You, HaShem my God and God of my fathers. Have mercy! Have pity and save me! Just as You had the mercy and compassion to reveal this holy teaching, so now, HaShem, have compassion on me and help me follow it. Help me say the words of my prayers and supplications with complete honesty and sincerity.

Don't let gloom and darkness stop me from praying and serving You. No matter how thick my darkness, especially when I pray, let me always be able to find the exits out of the darkness into the light—by saying the words truthfully. “For You will light my lamp: HaShem my God will illumine my darkness.” Fulfill the verse in the Psalms “HaShem is my light and my help. Who should I be afraid of? HaShem is the strength of my life. Who should I fear?”

HaShem, You know that I have no other way to escape unless You help me speak to You truthfully and honestly in the proper way. Help me go on the path of truth at all times. Let me never allow a false word out of my mouth. Let me never say a false word even by mistake or unintentionally. Let me always tell the truth.

Bind my heart to You, so that I will always be able to direct my mind and my thoughts to the absolute truth. And You help me from Heaven to walk the path of truth at all times. Let me not stray from the path of truth in any way, not to the right or the left.

“Direct me in Your truth, and teach me that You are the God of my salvation. In You I have hoped all the day. Send Your light and Your truth; they will guide me and bring me to Your mountain of holiness and to Your Sanctuary. Do not take the truth away from my lips in any way, because I have put my hope in Your judgments.”

Let me always pour out my thoughts and prayers and supplications to You with perfect sincerity. Help me express everything I need to say to You honestly at all times. Let me tell You everything I have in my mind and on my heart, HaShem my God and God of my fathers. You know my heart. My needs are very many, but I lack the patience to explain everything in detail. Even if all the seas were ink and all the reeds were pens, it would be impossible to explain even a tiny fraction of my needs.

As yet I've not even started to try to overcome even a single one of my bad traits and desires. I am so totally far away from You. Yet every time I come to express myself to You, my mouth closes up and I find it impossible to say even a single word to You properly.

HaShem, You know my heart. To You, all secrets are revealed. Be kind to me and answer me. Put it into my heart to be able to speak to You truthfully, so that Your great light—which is the truth—will be opened up

to me, helping me express everything I need to tell You and offer You my prayers properly, with true sincerity, at all times.

Then I'll be able to tell You about everything I need, both physically and spiritually. I will be able to put everything into words and pour out my heart like water in prayer and supplication before You. Your love for me will be aroused: You will listen to my cries and hear my supplications, and lovingly fulfill all the requests of my heart for good.

This way I will be able to come truly close to You from now on and forever, and do Your will every day of my life, together with my children and children's children, and those of all Your people, the House of Israel.

Help me pray

Help me pray with full attention and with all my energy and strength. Let me put all my energy into the letters of the words, so that my strength will be renewed and I will draw new holy vitality from the prayers, since prayer is the source of all vitality—“Prayer to the God of my *life*.” Help me come to perfect faith.

16 TISHREY • טז תשרי

Tzaddik His Life • 17 (120). In the year 5570 (1810) the Rebbe went to Uman and there he died in 5571 (October 16, 1810). There were many incidents connected with each of his journeys and all the places he lived in. Some of them have been recorded elsewhere, but most of them have been forgotten. In addition, there were many more incidents which we do not know about at all. For there is no one in the world who knows the ultimate purpose of the Rebbe's holy journeys.

18 (121). In the year 5565 (1805) between Pesach and Shavuot the Rebbe traveled to Sharograd and stayed there two weeks. This journey, too, was very mysterious. [While in Sharograd he said to his attendant, “The world longs for a leader of the Baal Shem Tov's caliber. But even if they had one, they would look for someone better.”] All of a sudden the Rebbe left Sharograd and said he was fleeing like he would flee from a fire. Afterward, there were several big fires there on a number of occasions. Rebbe Nachman said, “If only the people of Sharograd knew the favor I did for them... Even so, at least this is

better than rotting, God forbid.” The inference of his remark is that through his staying there he had saved them from rot and decay, God forbid. “These are the journeys of the Children of Israel” (Numbers 10:28, 33:1). Happy is he who is worthy of knowing one single secret about his mysterious journeys. It is impossible to explain them in any simple way. At the time of his journey to Novoritch he said, “If people knew the meaning of my journey, they would kiss my footprints. With every single step of my journey, I turn the scale of judgment of the entire world to the side of merit.”

Rebbe Nachman's Wisdom

His Praises • 21. At first, when the Rebbe separated himself from the pleasure of taste, he found it almost impossible to eat at all. But from his words, it appears that later on he was able to eat with absolute holiness.

He no longer derived any pleasure, no matter how much he ate. But in the beginning, he accustomed himself to eat very little, and even eating this much was an arduous task.

The Rebbe told us that he first began to eat again when he was at sea during his pilgrimage to the Holy Land. He saw that he could not sustain his life otherwise, so he forced himself to eat a little. From then on he would eat a small amount of food. But until that time, he did not eat even that much. And though the amount he ate during his sea voyage was still very little, what he ate previously was much less.

The Rebbe's pilgrimage to the Land of Israel is a story of its own. He suffered bitterly, both coming and going. It took much effort and risk, overcoming many frustrations, before he was worthy of setting foot in the Holy Land. This will be recounted in the next section, but only to a small extent. We will tell a little of the story, but to describe it all is impossible.

22. The Rebbe displayed outstanding saintliness in overcoming his bad traits.

He told us a little of how he subdued his quick temper. At first he was very bad-tempered, becoming angry at the slightest provocation. But because he wanted to be a good, kind person, as God desires, he began to work on his temper until he overcame it completely. He rejected anger out of hand, pushing himself to the opposite extreme. In the place of anger, he now had absolute patience and tolerance.

The Rebbe reached a stage where nothing bothered him at all. He was so serene that nothing could annoy him. No matter how much bad a person did to him, he would tolerate it without any hatred whatsoever. He would love his opponents, not bearing any ill feelings toward them at all. The Rebbe was renowned for his outstanding serenity. There was a holy calmness about him, where nothing in the world could annoy or anger him. He was just absolutely good.

But he became worthy of this only in the Holy Land.

The Aleph-Bet Book

Faith • A • 41. In the World to Come, the younger one is, the greater status he will have.

42. Jerusalem was destroyed only because the Jews: desecrated Shabbat; neglected reciting both the morning and evening *Shema*; were lax in educating their young schoolchildren; felt no shame in each other's presence; equated the lowly with the great; did not rebuke one another, but ridiculed Torah scholars; and there were no longer any men of faith in the city.

43. Jerusalem will be redeemed only through charity.

44. War is the beginning of redemption.

45. A person who raises pigs delays the Redemption.

46. Jerusalem will not be rebuilt until there is peace among Jews.

47. That the Jews wander in exile from nation to nation is a sign that Mashiach will come.

Kitzur Likutey Moharan

I • Lesson #6 • 9. When a person wishes to go on the path of repentance, he must be an expert in Jewish law. He must possess two types of expertise—namely, that of “running” and that of “returning,” in the sense of “rising” and “falling,” as expressed in the verse “If I ascend to Heaven, there You are; if I go down to hell, You are here.” In other words, a person who wishes to return to God must gird his loins and strengthen himself in God's ways at all times, whether he is spiritually “up” or “down.” This is the idea of “If I ascend to Heaven, there You are; if

I go down to hell, You are here.” This means that if a person merits some spiritual ascent to some high or [even] low level, nevertheless, he should not remain there and not be satisfied with this. He must be extremely well-versed in this, to know and to believe that he must always go further and further. This is what it means to “know how to run.”

Conversely, even if a person should fall, God forbid, to whatever place he falls to—even to the deepest hell, God forbid—there too, he must never give up on himself, God forbid, no matter what. Rather, he should seek and look for God, and fortify himself wherever he may be, in whatever way he can. For even in the deepest pit of hell, God is there, and even there it is possible to attach oneself to Him. This is the idea of “If I go down to hell, You are here,” and this is what it means to “know how to return.”

It is impossible to attain repentance without these two types of expertise. And in truth, it is an extremely great expertise indeed to merit to know that one must exert himself and struggle constantly in the service of God, and to continually anticipate reaching a higher level while at the same time not falling for any reason. No matter what happens, God forbid, nevertheless, a person must never get discouraged in the least, and he should internalize “If I go down to hell, You are here.” When a person possesses these two types of expertise, he thereby trods the path of repentance. Then God’s right hand is extended to accept his repentance and he merits “God’s honor”; and through this he becomes a “man” to sit upon the throne (cf. Ezekiel 1:26). Happy is he!

10. Repentance must have three components. A person must “see with his eyes, hear with his ears, his heart [must] understand and [then] he will repent” (Isaiah 6:10). For a person must direct his eyes and heart to carefully examine his life and to look at his eternal purpose; and he must reflect deeply and listen attentively to all the words of our holy Sages. Then he will merit genuine repentance.

Rebbe Nachman’s Stories

The King and the Emperor • They decided to get closer to it, and sent a man in a small boat [to investigate]. Meanwhile, they looked into the sea [where they could see the reflection], so that they would be able to guide the scout directly to the right tree, so that he would not go the wrong way. When [the scout] got there he saw a

person sitting [in the tree], and he reported back to them.

[The merchant’s son] went to investigate for himself, and he saw [the emperor’s daughter] sitting there. He told her to come down.

She replied that she would not go to his ship unless he promised not to touch her until they returned to his home, and he would marry her according to the law.

He promised her, and she went with him to the ship. Soon he discovered that she could play musical instruments and speak many languages, and he was very happy to have found her.

When they were beginning to come near his home, she told him that it would be proper for him to go home and tell his father, his relatives, and everyone else who knew him, so they would come out and welcome her, since he was bringing home such an important woman. She would then tell him who she was. (She had earlier made an agreement with him that he would not ask who she was until after the wedding, when he would find out.) He agreed to [go].

She then said to him, “Since you are bringing home a wife like me, it would also be proper that you give all the sailors on this ship something to drink. They will then realize what kind of woman their master is marrying.” He also agreed to this.

Restore My Soul

Likutey Moharan • 32. Obstinance is one of the main requirements if you are to serve God. Understand this well. Every person who wishes to enter the service of God, even the most insignificant of men, will inevitably have to

endure innumerable ups and downs. He will find himself thrown down and cast aside in every conceivable way. To endure all this takes endless fortitude. At times the only way to strengthen yourself is with sheer obstinance. Nothing is more vital than this obstinance. Remember this well, for you will certainly need it in your quest (*Likutey Moharan* II, 48).

33. Know that all these falls and descents, all the confusions and destructions, are an inevitable preliminary to entering the gates of holiness. All the true tzaddikim and all the truly God-fearing have endured all this (*Likutey Moharan* II, 48).

34. You may be so far from God that you imagine that your every movement is a blemish before God. In that case, you should know that

when someone is so deeply sunk in the grossness of the world, every single gesture and movement that he makes to extricate himself little by little from his grossness is more dear and precious in God's eyes than words can describe. Even the faintest motion such a person makes to draw himself out of the grossness causes swift running in the upper worlds over thousands upon thousands of miles (*Likutey Moharan II*, 48).

Reb Noson's Letters Year 1

Letter #11 • God knows how much I have felt for you in your straits and how many times I have prayed for you, especially in Uman at the Rebbe's holy burial place. I am truly pained by all your troubles and by the difficult times you've had. You and I are brothers,

because both of us are followers of our awesome Rebbe. I tried to stake a claim for you on the merit of your generous gift...setting up of the printing in order to do today...so many. Thank God, His mercy has helped us thus far...the earth...the letters...if you should wish to donate more...many times more. Everything that is in your heart...to express in a letter. But you should know, my beloved friend... dear to me as my own soul, just as I desire and long...to God that He will help you, sending you salvation quickly, and that He will now fulfill all that you request. By the same token, I desire...long, pine and hope to God more and more, that when God does grant you success, you will be able to recognize where the credit for your success and salvation lies and you will wholeheartedly and sincerely declare, "I shall return to my first husband! For I was better off then than I am now" (Hosea 2:9). I needn't say any more. The fact of the matter is that your soul is and always has been bound up with mine. Just as I have never abandoned my "first husband," neither have you. You have, though, made some mistakes and acted a little irresponsibly, which caused a bit of a *chillul HaShem* (desecration of God's Name). You may have given us all a bit of a bad name. It looked as though you had lost all sense of priority and balance, God forbid, and were making the essential, secondary, and the secondary, essential. This caused some unpleasant talk among the members of our group who take these matters quite seriously.

But if I know where your heart really lies; a mighty bond of love ties you to the crown of our ancestors. But you have made a great many foolish mistakes. Even now it pains me and I cannot hold back from admonishing you directly. You have erred so much in these years because you did not make

the effort to get to Uman to pray at the Rebbe's holy burial place, which is your lot amid all your troubles—especially after you traveled home during the summer and on the way back you could have easily passed through Uman. But I imagine...this way...tremendous barriers...that anything which relates to strengthening...his departure from the world, countless...always arise...measure. The truth is, however, that there are really no barriers at all, and the impediments are merely there to increase one's desire. The enormity of the barriers are, as you know, a sure indication of the importance of the goal. There is much to say on this subject. Thousands of pages would not be enough even to begin to explain it. On those rare occasions when we were together, you were so harried and preoccupied that I could not speak to you candidly. Nonetheless, for an intelligent, charitable and kind person like you, what I have written here will suffice.

Reb Noson's Letters Year 2

Letter #239 • I have already spoken about this a tremendous amount. But it appears that I have to go back and repeat it a great deal more. There is no end to the changes which take place every day, every year, every month and at every moment—globally, locally,

within every family and circle of friends, and with every single individual—as God daily performs deeds of unfathomable greatness and awesome miracles beyond all number or measure! It is necessary to believe, though, and we can see it a little, that the good really is dominant. For God's kindnesses never cease and His compassion is never-ending. His lovingkindnesses in general, and with each and every single individual, are reborn anew every morning.

It is already explained in our books that a person requires deep advice every day—that is, to cry out from "the depths"—the depths of his heart—as in "from the depths I called You." He must do this until he can plumb these depths and draw out the deep advice which is newly-born there every morning, as in "He reveals profundities out of the darkness" (Job 12:22). It is this advice which constitutes the essence of the kindnesses that are elicited every day, and through the advice comes faith, the source of complete healing, as explained in the lesson "Sound the Shofar—Faith" (*Likutey Moharan II*, 5). The only thing I added to this was that a person needs to effect this every day. For it is written there that this whole process is parallel to the Creation, which was dark at first and afterward light, and this [Creation] reoccurs every day.

It is impossible for me to elaborate on this, because I am writing all this before the morning prayers. Daylight has begun to shine and the time for prayer has arrived. So this will suffice. May God help me pray with concentration, and at least focus on the simple meaning of the words. Most of all, may He help me pray in accordance with the teaching “Make a window for the ark” (see *Likutey Moharan* I, 9; *Tsohar*) and be sure to at least say the words truthfully and simply. May God hear our prayers, our pleas and our conversations with Him, and may He help us and save us from all our troubles, difficulties and suffering. May He speedily send from Heaven complete recovery from all our illnesses and pains, and in particular may He send it to your son, David Zvi, son of Chanah, may he live, among the other infirm of Israel. Now, too, my dear son, fortify yourself determinedly! Rejoice and be happy over His miraculous salvation, whereby He supplied the cure in advance of the illness, by allowing us to hear original Torah teachings such as these which have no rival! It is impossible to express just how high into the exalted, supernal heights these teachings actually reach. But even on the simple level, they constantly revive each person with eternal life! I do not have time to talk about this right now.

The words of your father, pained by your suffering and waiting to rejoice over your salvation soon,

Noson of Breslov

שמות הצדיקים
גבורי דוד: ישבעם בן חכמוני. אלעזר בן דודו האחוהי.
אבשי אחי יואב. בניה בן יהודע. עשהאל אחי יואב. אלחנן
בן דודו מבית לחם. שמות ההרורי. חלץ הפלוני. עירא בן
עקש התקועי. אביעזר הענתותי. סבכי החשתי. עילי האחוהי. מהרי הנטפתי.
חלד בן בענה הנטופתי. איתי בן ריבי, מגבעת בני בנימין. בניה הפרעתני. חורי
מנחלי געש. אביאל הערבתי. עזמות הבחרומי. אליחבא השעלבני. בני השם
הגזוני. יונתן בן שגה ההררי. אחיאם בן שחר ההררי. אליפל בן אור. חפר
המכרתי. אחיה הפלני. חצרו הפרמלי. נערי בן אזפי. יואל אחי נתן. מבחר
בן הגרי. צלק העמוני. נחרי הברתי. עירא היתרי. גרב היתרי. אוריה החתי.
זבד בן אחלי. עדינא בן שיזא הראובני. חנו בן מעכה. ויושפט המתני. עזיא
העשתרתי. שמע. ויעיאל בני חותם הערערי. ידיעאל בן שמרי. ויוחא אחי
התיצי. אליאל המחויים. ויריבי. ויושויה בני אלנעם. ויתמה המואבי. אליאל.
ועובד. ויעשיאל המצביה.

Reb Noson's Prayers I • Prayer #9 • Kind and loving God, help me direct my prayers upward to You through the gate of the tribe in which my soul is rooted and from which

I was hewn out. Let my prayers ascend through the right gate and rise up to Heaven—through the Land of Israel, through Jerusalem, the Temple and the Holy of Holies—until they rise to the place of Your dwelling.

Give my prayers the power to arouse the constellation associated with each person's gate and tribe, so as to shine down upon the world with goodness and blessing, to bless all the fruits of the earth, and to give us success in all our efforts.

Livelihood

Loving God, send me my livelihood before I need it. Provide for me generously and unsparingly through legitimate means, without my transgressing any prohibitions. Grant me my livelihood easily and honorably from Your wide and open hand, without my having to suffer pain and degradation. Let me not need to depend on human gifts or loans.

Give me everything I need so that I will be able to do Your will and engage in Your Torah at all times, day and night. Grant me Torah and prosperity together.

Zivugim—Marriage partners

Have compassion on me and help me conduct my marital relationship in great holiness according to Your will. Give help to all those of Your people, the House of Israel, and all our descendants, who need to find their marriage partners.

Arrange that each one should be sent a good match from Heaven. Let no one find himself with the wrong partner, God forbid, because of our sins, but help each Jew to quickly find the partner most suitable for him or her according to their soul-roots.

Torah study

Master of the universe, help me study Torah for its own sake at all times. You have taught us that prayer can only be complete through study of the holy Torah: “When a person turns his ear away and won't listen to the Torah, his prayer is also an abomination.” Therefore help me engage in Torah study day and night, so that You will lovingly accept my prayers.

Help me “sing out at night at the beginning of the watches” and pour out my heart like water before You, so that we will merit complete redemption by our righteous Mashiach. Let my prayers be a sword and a weapon for Mashiach, as You have intimated to us through Your holy Sages.

Lovingly help me bind all my prayers to the true tzaddikim of the generation, who have the power to elevate all prayers through the appropriate gate and tribe.

Faith

HaShem, surely faith is what You want—that is where Your eyes are directed. Please help me. Inspire me to have holy faith in You at all times without a moment’s break. Bring me and all Your people Israel to perfect faith. Let us believe in You and Your true tzaddikim without faltering. Let us be free of all confusion, and not deviate from our faith in any way.

Let me believe in all the holy miracles You have done for us. You have worked the most amazing miracles and wonders in every generation right up to the present—the “higher” and the “lower” miracles, those that have been revealed and those that remained concealed, those within nature and those beyond nature, general and specific miracles—for every single Jew, every day, every hour and every moment.

Let me and all Your people Israel believe in all these miracles unreservedly and with perfect faith. Silence the mouths of all the liars who want to put doubts into our hearts and cover up the miracles with natural explanations. “Cover their faces with shame, and let them search out Your Name, HaShem.”

Have pity on me and help me avoid being influenced by such people. Remove any inclination I may have to listen to them. Give me the power to crush them and uproot their wicked ideas entirely. “For the slanderers let there be no hope, and let all the heretics, wanton sinners and atheists perish in an instant.”

Put it into their hearts to repent, and let them all recant their evil and confused opinions. Let all of them return to You genuinely and honestly, and recognize the power of Your Kingship.

Eretz Yisrael

God of faith, help me come to perfect faith, and bring me to Eretz Yisrael, the place of our sanctity, the root of faith, prayer and miracles, the

fountain of life, the source of the Jewish people’s closeness to their Father in Heaven, our holy place, our pride, the place of our vitality and long life.

Father in Heaven, have pity on us and grant us as a gift of love that we should soon move to Eretz Yisrael and live a life of true service of God with reverence and love. Hurry and free us from this deep exile away from our Land, which has lasted for so many years. Gather us in peace from the four corners of the earth and speedily bring us up to our Land in pride and dignity.

Master of the universe, You know that the only reason for this long exile has been our weak faith. This was why we first went into exile, and we have still not done enough to strengthen our faith. That is why this bitter exile has lasted until now.

Please take pity on the Jewish people, because we have no one to stand up for us. Only Your great Name will support us. Plant Your holy faith in our hearts and keep it firm from now on and forever.

Free me from the sinuous doubts and questions in my heart. Let me never entertain the slightest doubt about how You run the world. Let me always believe that You are just and righteous. “For the word of HaShem is just, and all His works are done with faithfulness.” “All Your commandments are faith. They have persecuted me falsely—help me.”

Be kind to me and answer me, and help me have perfect faith at all times. In the merit of faith, bring us back to our Land very soon, as it is written, “Come, gaze from the peak of Amanah—*Emunah*, faith.” Speedily in our days. Amen.

17 TISHREY • יז תשרי

Tzaddik His Life • 19 (122). In the summer of 5562 (1802) before he left Zlatipolia for Breslov, the Rebbe was in Berdichov together with his father, the sainted chassid, Rabbi Simcha of blessed memory. This was at the time when the opposition stirred up by the Shpola Zeida was in full force. In the course of the controversy, the Shpola Zeida had said he would bring letters from all the well-known tzaddikim, all of whom

were opposed to Rebbe Nachman. In fact, the complete opposite happened. Letters arrived for Rebbe Nachman from all the well-known tzaddikim, all of whom gave him their support with great affection and wrote bitterly against the Shpola Zeida. Letters came from Rabbi Levi Yitzchak of Berdichov, Rabbi Gedalia of Linitz, the Rebbe's uncle Rabbi Baruch, Rabbi Zev Wolf of Charni-Ostrov, Rabbi Avraham Kalisker, and the Rebbe's in-laws, Rabbi Leibush of Volochisk and Rabbi Avraham Dov of Chmelnick. All of these tzaddikim wrote letters showing great respect and deep love for the Rebbe and contempt for the Shpola Zeida. For his part, however, the Shpola Zeida paid no attention to them but pressed on with his gratuitous opposition.

Rebbe Nachman's Wisdom

His Praises • 22. The Rebbe revealed that only in the Holy Land can one attain true serenity, the opposite extreme of fierce anger. For this reason, Moses longed to cross over the Jordan to the Promised Land. We learn this from the verse “And Moses hurried and bowed down to the ground” (Exodus 34:8). Our Sages ask, “What did Moses see? He saw great serenity” (*Sanhedrin* 111b).

The Rebbe also took pride in his extreme modesty. This may seem like a contradiction, but he was actually humble to the ultimate degree.

He said, “One has not attained true humility unless he is on such a high level that he himself can say that he is modest.” This was the level of Moses, who could write about himself, “And the man Moses was very humble, more than any other man” (Numbers 12:2). It was also the level of the saintly Rabbi Joseph, who said, “Do not mention that humility no longer exists, for I am still alive” (*Sotah* 49b).

The Rebbe also attained the level where he could take pride in his tremendous humility, since he had annihilated his ego completely.

23. The Rebbe said, “I have banished pride from every part of my body.”

There are some people who are humble, but still have a trace of pride in their hearts. Others have discarded all vanity from their bodies, but still have a vestige in an arm or a leg. The Rebbe attained absolute humility in every part of his body. His heart and his limbs were absolutely nullified.

The Aleph-Bet Book

Faith • A • 48. When the nations insult us a great deal, it is a sign that Mashiach's arrival is imminent.

49. The House of God will not be built until haughtiness ceases to exist.

50. The spirit of unity that will exist among Jews will bring Mashiach.

51. Mashiach will come in a year of blessing.

52. Mashiach won't come until all the souls have been emptied from the body [of Primordial Man].

53. When a person marries his daughter to a Torah scholar, or benefits a scholar with his possessions, or engages in business on the scholar's behalf, he merits being resurrected from the dead.

54. The breath from a liar's mouth gives rise to the evil inclination. When Mashiach comes, falsehood will cease to exist and so there will be no evil inclination in the world.

Kitzur Likutey Moharan

I • Lesson #6 • 11. Humility is the most crucial element of repentance. In other words, a person must “let himself be trampled on like a desert” (*Eruvin* 54a) and not pay the slightest attention to the opposition and insults he receives. Rather, he must hold on to the attribute of silence, and be “one of those who listen to their own disgrace and do not respond” (*Shabbat* 88b). Then he is truly called “wise” and merits repentance, which is the concept of Keter. Through this he merits true and eternal honor—which is “God's honor”—and a good portion in the World to Come. This is his primary repentance and rectification for all of his transgressions. [Through it] he will merit to be included in “the man who sits on the throne,” from which judgment goes out to all the inhabitants of the world.

12. A person must always endeavor to look for every merit and every bit of good that it is possible to find in the Jewish people, and to judge every Jew favorably—even those who oppose him and humiliate him. Then

he will always be saved from strife, and in this way, he makes a precious crown for God with all kinds of jewels.

I • Lesson #7—“And these are the laws” (Exodus 21:1)

1. The Redemption [of the Jewish people] primarily depends on faith, since the main cause of the exile is none other than the lack of faith.
2. Prayer is integrally bound up with faith. Prayer is founded on the belief—the faith—that there exists a Creator who has the power to generate entirely new phenomena in whatever way He wishes. On the basis of this faith, a person then prays to God that He should fulfill his request. In turn, he is able to bring about miracles in the world that defy the laws of nature.
3. The essence of faith and, accordingly, also of prayer and of miracles, is only in the Land of Israel. This is the main conduit through which prayers ascend, and a person can accomplish what he needs with his prayers, as well as bring about true miracles and wonders in the world.
4. Faith, prayer, miracles and the Land of Israel are all one concept, and all are dependent on one another.

Rebbe Nachman's Stories

The King and the Emperor • He had some very excellent wine on the ship, and he gave some to [the sailors]. They became very drunk.

[The young merchant] then went home and told his father and relatives [about his bride]. Meanwhile, the sailors became drunk and left the ship. They fell asleep

and lay on the ground in a drunken stupor.

While [the merchant's] entire family was getting ready to welcome her, [the emperor's daughter] untied the ship from the dock. She unfurled the sails, and sailed the ship.

When [the merchant's family] arrived at the dock, they did not find anything. The elder merchant was furious at his son.

“Believe me!” cried the son. “I brought home a ship filled with goods!” But they saw nothing.

“Ask the sailors!” he said.

[The father] went to ask them, but they were lying there drunk. When they

woke up he asked them, but they had no idea what had happened to them. They only knew that they had brought a fully laden ship, but now they were completely ignorant of its whereabouts.

The elder merchant was furious with his son, and he banished him from his house. [He told him] that he never wanted to see him again. [The son] left [his father] and became a vagrant wanderer.

Restore My Soul

Likutey Moharan • 35. Use every ploy you can think of to bring yourself to joy. Depression does tremendous damage. Make every effort to rid yourself of it completely.

One way is to search within yourself until you find the “good points.” Another thing: Remember the words of the morning blessing “You did not make me a heathen.” But for many people, the best way to come to joy is through jokes and laughter (*Likutey Moharan* II, 48).

36. Know that in this world, man has to pass along a very narrow bridge. The main thing is not to be afraid (*Likutey Moharan* II, 48).

37. At times a person can reach the very gates of holiness. But then he falls away. All the forces of the Other Side—the Evil One himself—array themselves against him with tremendous force and refuse to let him enter the gates. He feels crushed. He may give up completely. But this is the way of the Evil One and the forces of the Other Side. A man gets close to the gates of holiness. He is on the verge of entering. They spy him and they hurl themselves against him with all their might. It takes tremendous strength to stand against them and hold your ground. If you slip or fall or feel confused, you should pay no attention. Be strong, fight back, and do what you can to serve God.

It may take days, it may take many years. In the end, be assured that with the help of God, you will enter the gates of holiness. For God is filled with love: He longs for our service. Every twist and turn, even the faintest motion that a man makes to draw himself inch by inch from the grossness of the world toward the service of God—all are collected together. Every step, every gesture, every movement is gathered up and they are all bound together. They all come to help him at the very moment he needs it most in his time of trouble (*Likutey Moharan* II, 48).

Reb Noson's Letters

Year 1

Letter #11 • The important thing now is that you correct the things I alluded to in this letter. Make sure to get to Uman at least once a year without fail. Rain, snow, absolutely nothing should get in your way. And make a point of coming to see me once in a while. If

you can make it for Rosh HaShanah when we are all together, so much the better, but anytime you are in Uman, you will meet many members of our group. You might also invite me sometime to visit for a few days. Maybe we can speak heart to heart and illuminate each others' good points. Maybe we can receive from each other, rouse each other and remind ourselves of what we are meant to be doing in this world, "where we come from and where we are going" (*Avot* 3:1). Maybe we can appreciate the incredible thing God has done for us by bringing us near to the "point of truth," to that pure, clear light, that luminary of luminaries.

I beg you, my dear friend, listen to what I am saying! I am talking to you honestly and sincerely for your own benefit and for the good of your offspring who will come after you...the eminent...and may they follow in your footsteps...God, words of truth and right...from them in this world and the next, and even more than this...

I am forced to stop right here...is all explained clearly in the Rebbe's holy books. Study them closely. Read them over and over and never leave them. There is nothing better. Please, my dear friend, write me a letter immediately and tell me everything. If you can send me some kind of contribution, that would be excellent, because things are extremely tight. I know, though, that you cannot contribute as you once could. Still, you ought to give as much as you can afford, and perhaps even more; you should not be stingy, because this is something with eternal value. It is especially appropriate now, since you have to travel. In a situation such as this one must often pay many bribes. So as long as you are bribing, why not also give charity to our comrades. For charity is called bribery, as the verse says, "A bribe given prudently pacifies anger" (*Proverbs* 21:14). Such bribery will give you success in this world and the next. I do not need to say any more to a generous person such as you.

The words of your true friend forever, who lovingly seeks your well-being always and desires your success in this world and the next,

*The insignificant Noson, son of Reb Naftali Hertz,
may his mention be a blessing, of Breslov*

...to his eminent son, Reb Shlomo, may his light shine...once again, for to him, too...who desires the purest truth and may God...and grant him success in all his endeavors.

The words of your eternal friend,

Noson, the same

Reb Noson's Letters

Year 2

Letter #240 • *With thanks to God, Friday, Erev Shabbat, the 36th day of the Numbering of the Children of Israel, 5597*

Greetings to my dear, beloved son, the learned Reb Yitzchak, may his light shine, and to all his family,

I received all your letters and I was greatly relieved to hear about the [improved] health of your son, my precious grandson, David Zvi, may he live. It is good to thank God for the past, and to request for the future, that he enjoy a long, happy life, spent in Torah and in the true service of God. May you merit to raise him in joy and satisfaction to Torah, *chuppah* and good deeds. It is time for the morning prayers and I cannot write much at all, but your enormous desire [for my letters] forced me to put pen to paper for you. Be certain to inform me through the bearer of this letter as much as you can about what is going on there.

God is my hope that everything is really a great favor—that "these [our troubles] are the very things that are making us strong" (*Midrash Tanchuma, Nitzavim*). Thank God who has kept us from being prey for their teeth. So much has His compassion helped us and has His lovingkindness stayed with us that we have even merited to hear and collect new Torah teachings such as these! There is nothing like them! They are our life and our length of days, for us, for our whole [future] generations, and for all the generations of "the seed of Israel, Your servants." The Rebbe will finish what he started and will quickly make absolute truth known for the sake of His [God's] Name. Now we must praise the Master of all that we have merited to be in the Rebbe's portion, and that He [God] separated us from those who attack truth such as this. They are attacking their own life source! For no one loves Israel as the Rebbe does. Salvation is in God's hands. May He have compassion on His people and may the truth shine within all of them.

There is only one truth; and if they leap over mountains, jump over hills and stretch their tongues until they reach up to the heavens in order to refute it, God forbid, the truth is still its own witness and will stand forever! "Truth

will sprout from the ground.” It will sprout *from the ground*, as it says in the Midrash (*Shemot Rabbah* 1:13) on the verse “They will rise from the land,” literally “from the land.” Because when Israel is down on the *ground*, that is precisely when they rise up! Thus, it is written, “Our souls are bent down in the dust; our bellies cleave to the ground. Rise up and help us! Redeem us for the sake of Your kindness!” (Psalms 44:26).

The words of one calling from the straits. But I see God’s miracles and exalted acts of salvation amid the straits and great stress, until I genuinely merit to rejoice over them wholeheartedly! Waiting for great salvation through God’s lovingkindness,

Noson of Breslov

שְׁמוֹת הַצְּדִיקִים
 וְאֵלֶּה הַבָּאִים אֶל דָּוִד וְכוּ': הָרֹאשׁ אַחֲיָעֶזֶר. וְיֹאֶשׁ בְּנֵי
 הַשְּׁמָעָה הַגְּבַעְתִּי. וְיִזְיָאֵל וּפְלֹט בְּנֵי עֲזֻמוֹת. וּבְרָכָה. וְיִהוּא
 הָעֲנָתוֹתִי. וְיִשְׁמַעְיָה הַגְּבַעוֹנִי. וְיִרְמְיָה. וְיַחְזִיאֵל. וְיֹחָנָן.
 וְיִזְבֵּד הַגְּדֵרְתִי. אֶלְעֻזִי וִירִימוֹת. וּבְעֵלְיָה. וְשִׁמְרִיהוּ. וְשִׁפְטִיהוּ הַחֲרוּפִי. אֶלְקָנָה.
 וְיִשְׂיָהוּ. וְעִזְרָאֵל. וְיֹעֶזֶר. וְיִשְׁבָּעֵם הַקְּרָחִים. וְיֹעֲזָאֵל. וּזְבַדְיָה בְּנֵי יְרֻחָם. עֶזֶר
 הָרֹאשׁ. עֲבֻדְיָה. אֶלְיָאֵב. מִשְׁמַנָּה. יְרִמְיָה. עֲתִי. אֶלְיָאֵל. יֹחָנָן. אֶלְזָבֵד. יְרִמְיָהוּ.
 מִכְּבֹנֵי. עֲדָנָה. וְיִזְבֵּד. וְיִדְיָעָאֵל. וּמִיכָאֵל. וְיִזְבֵּד. וְאֶלְיָהוּא. וְצִלְתִּי. יְהוּדָע הַנָּגִיד
 לְאַהֲרֹן. וְצָדוֹק. אֲבִינָדָב. עֲזָא. וְאַחִיו. אֹרִיאֵל הַשָּׂר. עֲשִׂיָה הַשָּׂר. יֹאֵל הַשָּׂר
 שְׁמַעְיָה הַשָּׂר. אֶלְיָאֵל הַשָּׂר. עַמִּינָדָב הַשָּׂר. צָדוֹק, וְאַבְיָתָר הַכֹּהֲנִים. זְכַרְיָהוּ
 בֶן, וְיַעֲזִיאֵל. וְשִׁמְרִימוֹת, וְיַחֲיָאֵל, וְעֲנִי, אֶלְיָאֵב, וּבְנִיָהוּ, וּמַעֲשִׂיָהוּ, וּמִתְתִּיָהוּ,
 וְאֶלְיָפָלָהוּ, וּמִקְנִיָהוּ, וְעֵבֶד אָדָם, וְיַעֲזִיאֵל הַשְּׁעָרִים. וְעִזְרָיָהוּ. וּכְנַנְיָהוּ. וּבְרָכְיָה.
 וְאֶלְקָנָה. וְשִׁבְנִיָהוּ. וְיֹשֶׁפֶט. וְנַתְנָאֵל. וְעַמְשִׁי. וְזַכְרְיָהוּ. וּבְנִיָהוּ. וְאֶלְיָעֶזֶר. וְיַחֲיָהוּ.

Reb Noson's Prayers I • Prayer #10 • Master of all the worlds, Ruler of all: You revealed Your Godly power and rule to the world through our forefathers, Abraham, Isaac and Jacob. Through them, Your greatness and holiness were manifested from generation to generation, until we received Your holy Torah through Moses, Your faithful prophet.

Then all the peoples and nations saw Your greatness and power. They saw the many miracles You performed for us when You took us out of Egypt and split the Red Sea, and helped us to victory in the war against Amalek. Your Godliness was revealed to everyone on earth. Even the most distant people saw Your power.

Then Jethro came and converted, and he said, “Now I know that HaShem is greater than all gods.” At that moment, Your Name was exalted, magnified and sanctified above and below. It is when those who are furthest away from You come to acknowledge Your Godliness and power that Your greatness and supremacy are most evident, and Your great and blessed Name is most magnified, sanctified and exalted.

Have pity on one so far away

I have therefore come before You, HaShem my God and God of my fathers, to appeal to You. I’m calling to You from the ends of the earth. Loving God, have pity on me. I am so far from You. I feel so rejected. It’s as if I’ve been driven away. Through the power of Your love and mercy, bring me closer to You. Call a halt to my troubles. From now on start drawing me closer and closer.

You have let us know through the teachings of Your Sages that Your greatness is most revealed when those who are furthest away come genuinely closer and begin to serve You. I may be completely distant from You. Even so, please do not treat me according to my sins. Don’t judge me according to the wrong I have done. Even when people are far from You, You are near to them. Won’t it be precisely through me that Your blessed Name will be most exalted, praised and magnified—when You bring someone as far away as myself closer to You? For Your greatness is most revealed when those who are furthest away come genuinely close to You.

HaShem, please teach me to order my prayer properly, and to express myself clearly with words that will arouse Your love and kindness. Send me pure, beautiful words, and let my prayer flow from my mouth in a way that will please and gratify You. Arouse Your hidden love for me and bring me close to You.

I am so far from You. I feel myself distanced from You in countless different ways. Reach out to me here in the place where I am, and draw

me close to You out of pure love—that powerful, endless, awesome love that You have hidden in Your treasuries, a love that no contrary force of judgment or accusation has the power to restrain, a love that extends even to those who have reached the furthest limits of alienation and rejection, and can bring them back.

Do it for Your sake if not for mine. Do it for Your sake and save me. Bring me close to You. Inspire me with determination to serve You the way I should, and strengthen me in the fear of Heaven. Take me by the hand and release me from all the evil traits and desires that are entrenched in my body and which constantly hold me back from You.

The exile of the soul

You alone know how desperately I need help, and how my soul needs help on every level—my *nefesh*, *ruach* and *neshamah*. My soul originates in the greatest heights, where she enjoyed the embrace of her Father in Heaven. But to come down into this world, she has had to enter a gross, material body like this. Woe for the son who has been exiled from his father's table.

Your holy intention was for my own good—that I should be placed in a position of challenge in this lowly world. It is up to me to use my free will to overcome the physical limitations of my body and conquer the passions of my heart, in order to come to know You in this lowly world, which is so totally remote from Your holiness.

What should I do, Heavenly Father? I have not been able to receive Your great goodness. I have not taken care of my soul, and I have not made the effort to control my desires. “You have tried me but You did not find what You wanted.” My years have been wasted on vanity and emptiness because of my bodily appetites, which have remained entrenched in me from earliest childhood until today.

Every day I wait and hope for genuine spiritual redemption, but my hopes have been disappointed. Each day my urges attack me with ever greater force. I have no one to rely on except You, my Father in Heaven. Have pity on me. Be kind to me even though I have nothing to give You in return. Love me like a father loves his children. Answer me, Father, answer me! Answer me, Creator, answer me! Answer me, Redeemer, answer me!

Bring me to follow the path of Your statutes and observe Your laws. Help me and save me.

Please, HaShem, save my soul from all the evil traits and desires that are still entrenched in my body, both those I was born with—“for I was conceived in guilt, and my mother was heated with sin”—and those I myself have allowed to develop through failing to make sufficient effort to fight to overcome them. Free me from all of them from now on.

Help me lead a good life in the future. Grant me wisdom, understanding, good counsel, strength and power so that I will be able to save my soul from destruction and keep myself well away from all bad traits and desires. Help me eradicate them completely. Let my body be pure and cleansed of all lusts and evil, and help me attain the holiness and purity that befit a Jew.

18 TISHREY • יה תשרי

Tzaddik His Life • 19 (122). That summer the Rebbe went to Berdichov, where there was a gathering of a number of leading figures, because the Rebbe's in-law, Rabbi Leibush of Volochisk, was making a wedding for his son. Quite a number of leading figures held a meeting there. I know who some of them were: Rabbi Leibush of Volochisk, his son Rabbi Yosef Yoske, the leading Rav of Iasi, Rabbi Zev of Charni-Ostrov, Rabbi Moshe of Krassnoy (the son of Rabbi Chaim of Krassnoy), Rabbi Yitzchak of New Konstantin and several others. They all met together in Berdichov to excommunicate the Shpola Zeida with *nidduy* and *cherem* [the most serious forms of rabbinic protest and sanction] for showing contempt for a true Torah scholar—namely, the Rebbe. It had already been decided to proceed with the excommunication with the full agreement of all of them. But one individual from Berdichov upset the whole thing by going to speak to Rabbi Levi Yitzchak of Berdichov. He was able to persuade him that it was not proper that such a thing should be done in Berdichov. Because of this the idea was thwarted. At the time the Rebbe was staying with Rabbi Levi Yitzchak, who treated him with great honor, friendship and affection—he supported the Rebbe from beginning to end. However, he was unwilling that the excommunication should be carried out in his town, having been persuaded by a number of people. This is why the plan was thwarted.

Afterward, when the Rebbe left Berdichov, he went to Tulchin where he had a meeting with people from Breslov. They invited him there with the agreement of the Rav, the holy Rabbi Baruch, and the Rebbe came to Breslov halfway through Elul.

Rebbe Nachman's Wisdom

His Praises • 24. From what the Rebbe told us, we understood that in his effort to achieve total self-mastery in his youth, he would often force himself to do things that caused him great pain. He would force on himself every kind of self-mortification, including such practices as rolling naked in the snow. All this was to achieve complete self-control, in order that he could serve God more perfectly.

The Rebbe said that the greatest exercise of all in self-control was to refrain from scratching oneself. No matter how badly something itched, he would accept it with absolute serenity. As compelling as the sensation might be, he constrained himself completely and did not move a muscle to relieve it. He said that to allow an itching sensation to continue to increase and not so much as move was the greatest possible form of self-control. There is no greater agony than to just sit there and feel this crawling sensation in one's mind and not do anything about it. We also heard from others what a great torture this is.

Thus, the Rebbe forced himself to undergo every possible form of self-torture. He took it all on himself with truth and sincerity until he achieved his great attainments. Happy is he!

Besides this, there were the involuntary sufferings that most tzaddikim endured. Nobody suffered as much as the Rebbe. Such agonies were never before seen or heard, and are beyond all description. He was racked with suffering both inside and out. In his final years, consumption devoured his lungs and his pain increased without measure. To describe his fearsome anguish is beyond the power of words.

Throughout all this, the Rebbe said, "My suffering is always in my power." Whenever he wanted to, he could accept the agony and feel it in full measure. But when he wished to, he could negate it and be totally oblivious to all pain.

This was true even when the Rebbe's suffering increased beyond all measure. We heard that he once said, "When these pains strike, I can bite through a wooden board." He gritted his teeth so tightly because of his tremendous pain that he could have bitten through a board, so great was his suffering.

During the last three years of his life, the Rebbe's torments grew even worse than this. They multiplied again and again until they were absolutely beyond description. Some of this is recounted briefly in our other writings. There is much more to tell, but we omitted most of even the small amount we were able to understand, for even this would fill many volumes. The vision will come at its appointed time (Habbakuk 2:3) to tell the whole story, with God's help.

The Aleph-Bet Book

Faith • A • 55. A person of truth can recognize in another if he is speaking falsely or not.

56. A majority of people will not agree to something false.

57. The Holy One despises a person who speaks one way with his lips and another in his heart.

58. Reason cannot tolerate a rich person's deceit. Even he finds himself despicable.

59. Giving charity rectifies one's speech.

60. Truth protects the world from all manner of harm.

61. Flattery leads to lying.

62. A person who gives charity is rewarded with attaining the truth.

63. A person who lies will certainly despise humble people.

64. One can tell from a person's servants whether he is fond of falsehood.

Kitzur Likutey Moharan

I • Lesson #7 • 5. When one blemishes the Land of Israel—which is so closely bound up with faith and with prayer—exile results. This exile is essentially the exile of prayer, wherein it is impossible to pray or to bring about miracles in the world.

6. There are people who obscure all miracles by explaining them in terms of the laws of nature. When these heretics who do not believe in miracles disappear and faith increases in the world, then the Mashiach will come. For the essence of the Redemption primarily depends on this—that is, on faith.

7. It is impossible to come to faith except through truth. (The explanation of this is as follows: Faith can only exist in connection to those things that the intellect does not understand. A person certainly does not need to have faith in something that he understands intellectually to be true. But if this is so, in those areas where the intellect does not comprehend, how can a person come to believe in what he ought to believe in? The answer is that faith essentially depends on truth. If a person wishes to look at the *real* truth, he will understand on his own that it is correct to believe in the holy faith in God, in the true tzaddikim, and in His holy Torah—even though it is impossible to fully comprehend this properly with our minds, as bound to physicality as they are. For if a person sincerely looks at the truth, he will understand from afar that this is indeed the truth. It is only that it is impossible to comprehend this intellectually. A person must fortify himself only with perfect faith. Understand this well!)

8. It is impossible to come to truth except by drawing close to true tzaddikim and following their advice, without deviating to the right or the left from their words. In this way, truth is etched on a person and he merits faith, prayer, the Land of Israel and miracles. And through these, the Redemption will come.

9. The advice that a person receives from the tzaddikim is analogous to a marriage relationship and to holy coupling. For one takes in the “drops” of the tzaddik’s intellect with the advice he receives from him. This entails a rectification for sexual transgression. On the other hand, the advice of those who oppose [the tzaddikim], those impeters [who keep others from them] and their ilk, who speak cunningly to entice and seduce people away from the point of truth, represent a blemishing of sexual purity. Therefore a person who has blemished his sexual purity must guard himself vigilantly against the faulty advice of those who oppose the truth, so as not to lose his whole life in a moment, God forbid.

Rebbe Nachman’s Stories

The King and the Emperor • Meanwhile, [the emperor’s daughter] was sailing the sea.

At the same time, there was a king who had built his palace near the sea. He felt that this was the best place to build a palace because of the sea breezes and the ships that passed by.

When [the emperor’s daughter] sailed the sea, she approached this king’s palace. The king looked and saw what appeared to be a ship with no sailors or passengers. He thought that he was seeing an illusion, so he told his men to look, but they also saw the same thing.

As [the emperor’s daughter] came closer to the palace, she made up her mind that she had no need for the palace. But when she tried to pull away, the king sent [his men] and made her come back. They brought her to his palace.

This king was not married. He could never make up his mind on anyone. Whenever he wanted a woman, she did not want him, and vice versa.

Restore My Soul

Likutey Moharan • 38. You will rise and fall hundreds and thousands of times before you merit to serve God perfectly. The greatest tzaddikim have also endured all this. The most important thing is your determination.

Let nothing in the world distract you. Never slacken. Only serve God, whatever happens. The main thing is never to despair. You should always make a fresh beginning, as if you have never begun before in your life. Start serving God *now* as if this is the very first time. Even in the course of a single day, you may have to start all over again from the beginning any number of times (*Likutey Moharan* II, 48).

39. A person sees that he has been praying and begging, entreating and supplicating to be worthy of drawing closer to the service of God. But still, after all this time, there is seemingly not the slightest response. He begins to think that no one is listening, as if he is deliberately being rejected from God’s service, as if he is completely unwanted. He loses heart and begins to look down on himself. He starts slackening his efforts to serve God.

This person should be ashamed of himself for questioning God’s ways. He should remember God’s attributes. Truly, He is gracious and full of

kindness (Exodus 34:6). To be sure, it is His wish that this man, too, should draw close, that he should steel himself and start all over again (*Likutey Moharan II*, 48).

Reb Noson's Letters Year 1

Letter #11 • Our comrades all send loving and hearty greetings and are all waiting for good news from you, amen. The righteous Adil, may she live, along with her wise son, may he live, and her bright daughter, may she live, with God's help, are all alive and in good health.

They send warm greetings.

You should also know that, with God's help, we are on the verge of salvation with regard to the printing house. By His lovingkindness and miracles, God has helped us and they have already allowed me to open it. So far it is only the building, but as far as I'm concerned, even that is very good. The press itself is still down, but I've already received a letter from Vilna indicating that the license is forthcoming. May God finish for me and have the license arrive soon for good. May the press open and may we be worthy of spreading the Rebbe's teachings to glorify and sanctify God's Blessed Name in the world. Amen, may it be His will.

Give the one gold piece to the carrier. May the Master of Salvation bring redemption soon. The two four-cornered garments are what Reb David was able to find, but he doesn't want to go home until after Shabbat. He said he would send them to him as soon as possible. We were amazed that he was willing to pay so much, but without it, he can't do anything until our friend arrives. Reb Yisrael, may his light shine, asks, and I urge you as well, to keep a constant lookout for merchants who sell them. Perhaps he will be able to get them for less. Just be sure they are secure. In any case, no deal can be closed until our friend arrives. Reb David just came and told me that he has delivered the two garments to the carrier of this letter. Things are very pressured; I cannot continue. May God give you joy...

Reb Noson's Letters Year 2

Letter #241 • *With thanks to God, Monday, 9 Sivan, 5597*

My beloved son, may he live,

Remember and do not forget everything that happened and was heard this past holy, awesome

Shavuot! Pay close attention to the "hands" gesturing hints and signaling to every one of you in your hearts through my words, which emanate from the "flowing spring" in spoken words and in writing (see *Likutey Moharan II*, 7:10). Fortify yourself with the utmost determination! Joy in God is your fortress at all times! Just fortify yourselves and be strong!

The words of your father,

Noson of Breslov

**שְׁמוֹת
הַצְּדִיקִים**

וַיְחַלְקֵם דָּוִד וְכוּ': לַעֲדוֹן. וְשִׁמְעִי. יְחִיאֵל. וְזֹתָם. וַיֹּאֲלֵם.
שְׁלֵמִית. וְחַזִּיאֵל. וְהָרֵן. יַחַת. זִינָא. וַיַּעֲוֶשׂ. וּבְרִיעָה. בְּנֵי
מִשָּׁה גְרָשׁוּם וְאַלְיַעֲזָר. שְׁבוֹאֵל הָרֵאשׁ. רַחֲבִיָּה הָרֵאשׁ.
שְׁלֵמִית הָרֵאשׁ. יְרִיָּהוּ הָרֵאשׁ. אֲמִרְיָה. יַחַזִּיאֵל. וַיִּקְמַעֵם. מִיָּכָה הָרֵאשׁ. וַיִּשְׁיָה.
אַלְעָזָר. וְקִישׁ. מַחְלִי. וְעֵדָר. וִירְמוֹת. שְׁמַעְיָה בֶן נְתַנְאֵל הַסּוֹפֵר. אַחֲיָמֶלֶךְ
בֶּן אֲבִיתָר.
עֲשָׂרִים וְאַרְבָּעָה רֵאשֵׁי מְשֻׁמְרוֹת כְּהוֹנָה: א' יְהוּרִיב. יַדְעִיָּה הַב'. חָרֵם הַג'.
שְׁעָרִים הַד'. מַלְכִּיָּה הַה'. מִיָּמִין הו'. הַקּוֹץ הַז'. אֲבִיָּה הַח'. יִשׁוּעַ הַט'.
שְׁכַנְיָהוּ הַי'. אֲלִישֵׁיב י"א. יָקִים י"ב. חֶפְזָה י"ג. יִשְׁבָּאֵב י"ד. בְּלָגָה ט"ו. אֲמֵר ט"ז.
חַזִּיר י"ז. הַפְּצִץ י"ח. פְּתַחְיָה י"ט. יַחַזְקָאֵל כ'. יָכִין כ"א. גְּמוּל כ"ב. דְּלִיָּהוּ כ"ג.
מַעֲזִיָּהוּ כ"ד.
יַחֲדִיָּהוּ. יַחַת. מִיָּכָה. שְׁמִירָה. יִשְׁיָה. זְכַרְיָהוּ. יַעֲזִיָּהוּ. וְשֵׁהֶם. וְזַפּוֹרָה. וְעֵבֶרִי.
יַרְחֵמְאֵל. בְּנֵי אֶסְף: זַפּוֹרָה. וַיֹּסֵף. וַנְּתַנְיָהוּ. וְאַשְׁרָאֵלָה, בְּנֵי אֶסְף. יְדוּתָנוּ.
בְּנֵי יְדוּתָנוּ: גְּדַלְיָהוּ. וְצָרִי. וַיִּשְׁעִיָּהוּ. חֲשַׁבְיָהוּ. וַמְתַנְיָהוּ. בְּנֵי הַיָּמִן: בְּקִיָּהוּ.
מִתַּנְיָהוּ. עֲזִיאֵל. שְׁבוֹאֵל. וִירְמוֹת. חַנְּנִיָּה. חַנְּנִי. אֲלִיאָתָה. גְּדַלְתִּי. וְרוּמְמַתִּי-עֲזָרָה.
יִשְׁבְּקָשָׁה. מְלוּתִי. הוֹתִירָה. מַחֲזִיאוֹת.

Reb Noson's Prayers I • **Prayer #10** • Help me make amends in my lifetime for all the wrong and damage I have done from my childhood until today. Help me cleanse my soul of all the stains and corruption caused by my sins and transgressions. "You know my shame, and my disgrace is not hidden from You. All my enemies are before You." "Shame has broken my heart and I am sick with

pain. I hoped for someone who would sympathize, but there was no one. I hoped for comforters, but I did not find any.”

“Remove my disgrace, which I dread, for Your judgments are good.” Let my soul be precious in Your eyes. Give full rein to Your love as against any strictness and harshness. “You have taken my soul out of prison to give thanks to Your Name.” “What profit is there in my blood if I go down to destruction? Will the dust acknowledge You or proclaim Your truth?”

“Arise, HaShem, save my soul” from all kinds of shame and disgrace, from all evil traits and desires, and from all faults and defects. Forgive me and pardon me for all the damage I have done until now. Remove my shame and throw all my sins into the depths of the sea, to a place where they will never be remembered. Take no account of them; let them simply disappear into oblivion. From now on help me cleanse and purify my soul and my body of all evil traits and desires. In future, let me be genuinely pure and holy, just the way You would like me to be.

Bringing others closer

Help me bring others back to You as well. You alone know the tragedy of all who are far from Your Name, imprisoned in their desires and trapped in the net of vanity. Help me talk to them in a way they will accept. Let my words penetrate their hearts. Let me speak words of truth and holiness that will enter their ears and arouse their hearts to come back to You in true *teshuvah*. “The sinners will disappear from the earth and the wicked will no longer be there. Let my soul bless HaShem, *halleluyah*.”

Pride and arrogance

Loving God, help me break my arrogance, and empty my heart of all pride. Please, HaShem, You know how low I have become. My sins and transgressions have pushed me far away from You. I cannot base my request on any merit of mine. I am undeserving, and I can only ask Your help as a free gift of mercy. Your way is to be good to all Your creatures and to spread Your love and mercy over all Your works.

Loving God, don’t let the least improper thought so much as enter my mind. Don’t let the slightest hint of pride or self-importance, or motives of trying to impress others, ever enter my heart or affect my behavior, so that my hope should not be completely lost, God forbid.

The little good I have in me is all from You, because everything is from You. Anything I have given You was Yours in the first place. Even this tiny modicum of good is mixed up with a great deal of waste. Much work will be needed to refine it before it will be pure enough to rise up before You.

How can someone as distant and grossly material as myself rely on my own merits, when the good in me is less than a drop in the ocean? I have nothing to depend on except Your boundless love and kindness. If I go astray and let the slightest hint of pride and arrogance enter my heart, I’d be lost in my wretchedness. How can a simple person like me, who is devoid of all good, claim to deserve anything?

HaShem, I am incapable of explaining myself and expressing all my feelings to You. Just have pity on me, and save me from pride and arrogance. Someone as lowly as myself should really not have to pray about pride at all. It is absurd to think that it could even occur to someone so covered in blemishes from the soles of his feet to the top of his head to entertain the least trace of pride.

Even if I had never failed You all my days except in the most minor way, how could I lift up my head and look down on even the merest creature in the world, considering Your overwhelming greatness and exaltedness, and the countless favors and blessings You shower upon me every single moment?

Such is the radiance of Your majesty and greatness that even if our only failure was to have fallen a little short of absolute perfection in a matter of minor importance, it would be impossible for us to lift up our heads before You. After all the wrong I have done, I should certainly not have had to ask You at all about getting rid of arrogance.

But HaShem, You know that I am only flesh and blood. My mind is a turmoil of thoughts that sometimes border on madness. I am prone to the most ridiculous motives of wanting to impress people, and I get all kinds of ideas about my own importance, as You know. I am constantly having thoughts like these. They crowd in on me from every conceivable side, to the point that I cannot open my mouth and say a single word with true sincerity.

I don’t know what to do. Where should I run to? Where should I turn? Where will I get help from? It is very painful: “Even when I cry and scream,

my prayer is closed up” because of all the improper thoughts and false motives which attack and confuse me when I’m praying.

What can I say? How can I justify myself? God has found out my sin. Do with me what You want. Here I am in Your hand like clay in the hand of the potter. Have pity! Save me! I am like a captive on the way to be killed. Save me! Free me! Loving God, help me, and bring me from death to life, from sorrow to joy, from darkness to brilliant light.

Loving God, have pity on me. Let the merit and power of the true tzaddikim protect me. With their help let me break my pride and free myself of arrogance completely. Let me genuinely feel my own lowliness in every limb of my body. Don’t let a single tinge of pride or arrogance enter my heart or mind in any way. Bring me to true humility and perfect faith.

Help me rid myself of all religious doubts and questions, and remove all confusion and dishonesty from my heart. Let them never enter my heart again, or the hearts of Your people Israel.

Let me clap and dance for joy

Help me attach myself to the true tzaddikim and channel their holy spirit into my heart, so that I will come to inner purity and my heart will always be directed to HaShem in truth, faith and genuine humility.

Let this holy spirit be drawn into my arms and legs, so that I will be able to correct all the wrong I have done with them. Let the spiritual light of my hands and feet be revealed and radiate. Wake up my heart and fill me with the joy of closeness to God. Let this holy joy spread into my arms and legs until I clap my hands and dance.

Give me the power to sweeten and remove all harsh decrees from myself and all Your people, the House of Israel, through clapping my hands and dancing in holiness. Let me lift up my hands and feet and elevate them, and cleanse them of all impurity.

Master of the universe, my hands are weak—put strength into them! My knees are unsteady—fortify them! Help me purify and sanctify my hands and feet. Tell the prisoners, “Go out!” Don’t let my feet stumble. Release them from their chains. If my feet have walked the path of sin and death, quickly bring them back from death to life, so that I will be able to say, “My foot stood on firm ground.”

My hands are soiled with all kinds of filth and dirt. Have pity on me, and cleanse them. Remove the pollution that clings to them. Loving God, forgive me for all the damage I have done with my hands and feet. From now on help me sanctify my hands and feet and keep them free of all wrong and impurity. Let me constantly use my hands and feet to do *mitzvot*, so as to elevate them to their holy source and reveal their spiritual radiance. Let me clap my hands and dance for joy.

19 TISHREY • יט תשרי

***Tzaddik His Life* • 20 (123).** Before his journey to Berdichov, the Rebbe assembled a *minyán*, a quorum, of ten men and argued in their presence with the Evil One. I am not entirely clear about the details of this incident. But the Rebbe said that from that time on, in whatever he himself wanted to accomplish, the Evil One gave himself free reign to travel the length and breadth of the universe to ruin it. This was why it is very difficult to carry out the Rebbe’s advice and instructions. Nevertheless, the Rebbe said, God was his help. Anyone who has been worthy of becoming a follower of the Rebbe can see something of this. Throughout his life the Rebbe never had even a moment’s peace. He was constantly fighting the War of God every single moment. “For I am the Elder of the side of holiness,” he said.

[Editor’s note: I heard that on one occasion Rebbe Nachman and the Shpola Zeida were brought together, as everyone hoped that peace could be made between them. The Zeida turned to the Rebbe. “How is it possible that an old man like me—with no teeth—could want strife?” He even took Rebbe Nachman’s hand and placed it in his mouth to prove to him that he hadn’t any teeth.

“But I would like to ask you about a number of things you’ve said,” continued the Shpola Zeida. “Is it not true that you claim there is another Zlatipolia (the Zeida’s hometown) in Heaven?” The Rebbe answered emphatically, “Why! This is precisely what our Sages teach: ‘Great cities and fortresses in Heaven’ (Deuteronomy 1:28)—‘just as there are cities down below, so there are cities above.’” “Then tell me this,” insisted the Zeida, “did you not say that when you were in Zlatipolia, you were rectifying the sin of Jeroboam the son of Nevat?” “Yes,” the Rebbe replied, and then related his teaching about remedying the

sin of idol worship—atoning for the Jews having exclaimed, “*These are your gods, O Israel*” (Exodus 32:4) by fulfilling “*These are the journeys of the Children of Israel*” (Numbers 10:28). “Finally,” the Shpola Zeida insisted, “is it true that you claim that you have been in the palace of Mashiach?” “And what about it? Perhaps you were there and did not find me?” countered Rebbe Nachman. “But since you are already asking,” he continued, “if you come to my house and join me in a cup of tea or coffee, and publicly announce that you retract what you said about me and regret the conflict it caused, I will explain the matter and its deeper meaning.” To this the Shpola Zeida said that he would first have to go home and then come to the Rebbe later on. As the Zeida departed the Rebbe heard him say to himself, “And how would I look in the eyes of my wealthy supporters if I were to make peace with him?”]

Rebbe Nachman’s Wisdom

His Praises • 25. In everything that involved holiness or self-mastery, whether concerning desires or emotions, or in accepting great effort and suffering for the sake of God, the Rebbe was awesomely unique.

He was totally removed from every desire and human failing. He totally subjugated every pleasure and emotion until not a trace remained that was not devoted to God. He was a person who lifted himself to heights. It is impossible to speak further of this extraordinary level, for “whoever adds, diminishes” (*Sanhedrin 29a*).

Most of what we recounted speaks about the Rebbe’s youth, while he was as yet at the beginning of his spiritual growth. Compared to the levels that he later attained, these might even be considered as defects. But we related his youthful struggles and devotions in order to demonstrate what free will truly is and how much choice a person really has. Anyone who truly desires can attain a truly extraordinary level.

A person who seeks the path of devotion may find many obstacles in his path. Events may continuously confront him with pitfalls. His desires and emotions may pursue him constantly. Yet if only he has the desire, he can remain stubborn in his devotion and ignore all barriers.

Reading these accounts, a person with any intelligence will realize that even the Rebbe faced such frustrations and difficulties. But he went through everything and was able to surmount all. The Rebbe truly desired

to be a servant of God. He truly chose life, and in this way, he was worthy of his great attainments.

The Rebbe insisted that his family background played no role in his achievements. He said, “Even if I were not of the family of the holy Baal Shem Tov, even if I had come from the lowliest Jewish family, I still would have attained what I did.” The Rebbe had no secret other than toil and effort, as he devoted his entire being to the service of God.

The Aleph-Bet Book

Faith • A • 65. When there is no truth, there is no kindness.

66. If you are in any way false, then when God desires to save you, this falsehood brings your sins out into the open so that He should not save you.

67. For telling the truth, God will redeem you from all suffering.

68. A person should rather die, than live and be considered a liar by others.

B • 1. There are times when a person comes to some place where he experiences anguish. He should know that his ancestors were in that place and came to some form of heresy, or that his descendants will one day be there and come to some heresy. This is the reason he is now suffering.

Kitzur Likutey Moharan

I • Lesson #7 • 10. One must studiously avoid the counsel and stratagems of the average person, since practically all of them are bad and flawed in the extreme.

This is even more true for the advice of the wicked and those who attack and oppose the truth—one must shun them even more. For all wrongdoing and all blemishes, may God save us, emanate from this sort of faulty advice, whose precursor is the counsel of the primordial snake [that seduced Eve]. When a person accepts the advice of these evil people, God forbid, they inject him with their foul pollution, and this is analogous to an illegitimate, impure marriage relationship. This concept is alluded to in the verse [where Eve says,] “The snake misled me (*hiShiAni*)” (Genesis 3:13) [in Hebrew, the root letters of this word, *N, Sh, A*, form words meaning both “to marry” and

“to mislead”]. Such a relationship [involving the giving and receiving of faulty advice] is tantamount to the transmission of sexual blemish and keeps a person from the truth, from the holy faith, and from coming to the Land of Israel. This being so, a person must carefully avoid following the advice of such people, God forbid. Instead, he must cling to the true tzaddikim and to those who follow their pathways, since all their advice is the “seed of unadulterated truth” (Jeremiah 2:21). [This latter relationship] entails the transmission of sexual purity, and through this advice, one merits everything good, truth, faith, prayer and the Land of Israel, as well as [the ability] to perform miracles in the world.

11. Sexual immorality stems primarily from the eyes, and the mitzvah to wear *tzitzit* functions as a rectification for and protection against this type of sin. Through the performance of this mitzvah, a person is saved from evil advice, and he merits to receive true advice from the true tzaddikim. Therefore it is necessary to scrupulously observe the mitzvah of *tzitzit*; and at the time that one wraps himself in the holy *tzitzit* and makes the blessing over them, he should yearn and intend to merit to guard his sexual purity and to receive good, true advice—thereby meriting faith, the Land of Israel, and bringing the Redemption. He should also yearn and intend to attain prayer, to be able to perform miracles and wonders in the world, and to gain his livelihood through [the performance of] this holy mitzvah—since livelihood depends primarily on sexual purity. In this way, he will also merit to understand clearly whatever he studies, and all the fields of wisdom will be revealed before him as a neatly set table.

12. Prayer is closely bound up with faith; it improves the memory and saves a person from forgetfulness, since forgetfulness is caused by a blemish in one’s faith.

13. Before a person draws close to the tzaddik, he may be described by the verse “Fatten the heart of this people; make their ears heavy and smear over their eyes” (Isaiah 6:10). In other words, his heart is sealed shut, his ears are stopped up, and his eyes are blinded from seeing the truth and from awakening himself to repentance. But when a person binds himself to the tzaddikim and receives advice from them, then his heart, his eyes and his ears are opened, as in “He will see with his eyes, hear with his ears and his heart will understand [alluding to the three parts of the

intellect], and he will repent and be healed” (ibid.). In other words, he sees, hears and understands the truth, and he thereby merits repentance.

14. When a person blemishes his sexual purity, he has no livelihood.

15. It is beneficial for a sick person to look at the *tzitzit*.

Rebbe Nachman’s Stories

The King and the Emperor • When the emperor’s daughter arrived, she demanded that he swear not to touch her until they were legally married. He made an oath to her.

She then said that it would not be proper for him to open her ship or even touch it. Rather, it must remain untouched on the sea until the wedding. Then everyone would be able to see the vast amount of goods that she had brought with her. Then people would not say that [the king] had taken a woman from the street. [The king] also promised her this.

The king wrote to all the nations, inviting them to his wedding. He also built palaces for her.

[The emperor’s daughter] demanded that she be given eleven noblewomen to accompany her. The king issued an order, and sent her eleven daughters of the greatest nobles, building a special palace for each one. [The emperor’s daughter] also had her own special palace, where they all came together. [The women] played musical instruments and they also played games with her.

One day she told [the other women] that she would like to go down to the sea with them. They went with her, and they played games there.

She then offered to serve them some of the very excellent wine that she had. She gave them from the wine. [The women] became so drunk that they fell asleep and lay there. She then untied the ship, spread the sails, and fled with the ship.

Restore My Soul

Likutey Moharan • 40. Reflect on the utter exaltedness of the Holy One, blessed is He. You will see that even the slightest inappropriate movement or impertinent thought on the part of a man, viewed against the light of God’s glory, should cause that man to deserve a penalty, God forbid. But God is filled with love, and the whole creation is filled with His kindness. God desires

the world greatly. “Be strong and brave, all you who wait longingly for God” (Psalms 31:25). For He will not abandon you. Everything that comes on you is for your own good. Depend on God’s abundant love, for it is without end. “God is great, and His greatness is unsearchable” (ibid. 145:3).

In the end, a way will be found to turn everything to good. All sins will be transformed into merits (Jeremiah 50:20; Isaiah 1:18). Just “be strong and brave” (*Likutey Moharan II*, 49).

41. Having the evil inclination is actually something of great benefit to us. It is with this that we can truly serve God. When we are subjected to the fierce heat of the evil inclination, we have the capacity to steel ourselves to get the better of it. Then we can channel this passion into an act of genuine service.

If a person lacked the evil inclination, all his service would amount to nothing. That is why God allows the evil inclination to do its work and to infect everyone to such a degree, none more so than the ones who genuinely yearn to draw close to God. It is true that the onslaught and provocation of the evil inclination can reduce people to terrible lows and bring them to much sin and wrongdoing. But in God’s eyes, all this is good and fitting because of the preciousness of those stirrings and gestures that a person makes when he is beset by the full force and power of the evil inclination. Even so, he stirs himself to escape from it. Through this simple gesture of determination, he accomplishes more than he would if he were to serve God for a thousand years without the evil inclination.

Reb Noson’s Letters **Letter #12** • *With God’s help, Friday, Erev Shabbat, Vayigash, 5585*
Greetings to my beloved son, apple of my eye,
Reb Yitzchak, may his light shine,

I was delighted to receive your letter, but I am still waiting for salvation. When will I hear that you are truly well and completely free from sorrow and worry? It is in God’s hands. I caution you now with the utmost seriousness: neither think about nor worry about this at all. This kind of brooding and worrying is extremely harmful, God save us. Just throw everything onto God and He will see that it turns out for the best. I trust Him that this whole matter is already taken care of and all your brooding is nothing but

unnecessary dejection and anxiety. Depression is always harmful, but in a matter like this it is especially so. Depression, worry and anxiety are so damaging, God save us! There is already plenty of sorrow! Why get upset about it before and after, too, God forbid? This is much worse than what you are so anxious and preoccupied about, God forbid. What happens to you may be beyond your control, but your thoughts and worries are not, and entertaining destructive thoughts and fantasies is a terribly serious matter, as is explained in all of the literature, and particularly in a number of places in the Rebbe’s books.

I already pointed out in the previous letter that, with God’s help, you have quite a number of things to fill your day. First you have your study of the Codes and the Talmud, a small portion of the Written Law, particularly the Torah with the commentary of Rashi, and the Rebbe’s books. Then there are the daily prayers, and sessions for reading Psalms as well as the prayers and supplications that I have written. You also have *hitbodedut*, your daily session of conversation between you and your Creator, in which you express all your thoughts and concerns before Him and talk over with Him what is going on in your life. You also have the book you are working on, and you need to spend some time on mundane matters, too, such as sleeping, eating and drinking. You should also spend some time conversing with others, as this will make your mind more nimble.

“The day is short and there is much work to do. You do not have to finish it, but you are not free to sit idle, either” (*Avot* 2:20-21). And you are certainly not free to waste even a minute of it, God forbid, on worthless ruminations like these or on anything like them, God save us. Be strong and don’t weaken! Make yourself happy any way you can, as I’ve often told you! Trust God, He will not abandon you. God’s mercy is on you constantly, for He is very great. He is full of mercy and all the world is full of mercy, as it is written in *Likutey Moharan II*, 49.

You asked me to write you another letter like the first one. Believe me, my dear son, I don’t remember myself what was in it. I only write down the thoughts that God sends me as I am composing the letter. Whatever you need, though, you will find in the Rebbe’s books and in the prayers and interpretations which God has allowed me to compose. They will teach you and encourage you to constantly have joy in God and to rely on His great and inexhaustible lovingkindness. In the end, everything will turn into good.

Reb Noson's Letters **Letter #242** • *With thanks to God, Sunday, Behaalotekha, 5597, Nemirov*
Year 2

Peace and life to my honored, dear and beloved son, the learned Reb Yitzchak, may his light shine,

I received your letter along with the three gold pieces last week through the messenger. The following day Reb Gershon from Tcherin, who is now where you are, was here at my house. He needed a favor from me and told me a number of times that after his afternoon nap he would return. He did not keep his word, though, and I have not seen him yet. You should tell him that what he did was not right, when he himself knows the great favor that I did him with my letters. He still needs my help now, with God's help, and he ought to have waited here to see me before he left—even if it meant missing the carriage that he had found. Through him I had expected to send you a letter, which was very important to me at the time for your sake, and I really needed him at the time to do this for you.

But with all this I see the enormous barriers that confront a person anytime he wants to enter my house. You are somewhat familiar with them, and you will know more about them in the future—to the point that Reb Gershon neglected to receive a material favor from me, through which he did not receive an eternal, spiritual one either. Nonetheless, you should tell him that I forgive him everything. The only thing that bothers me is the eternal good that he lost. But what's done is done. Now he should be certain to act more intelligently if he wants the truth. I love him now as I always did, and whatever material or spiritual good I can do for him I will not withhold, with God's help. Then he himself should choose. Maybe he will choose what is right in God's eyes and God will do what He deems good. There is no need to elaborate about this. It is just my love for him and for his ancestors, who were truly our friends, that I wrote all this for his own true good. I have said enough for an intelligent person to understand. You and your friends, our comrades, will understand how to speak to him in order to bring him closer and not distance him, God forbid.

As far as you are concerned, we can only pour out our prayers to God that He send from Heaven complete recovery for your son and daughter, may they live, that He give them back their full strength quickly and save them from now on from all kinds of illness, aches and pains. May you merit to raise them

to Torah, *chuppah* and good deeds for many long, good years. Amen, may it be His will.

I have already said a very great deal to strengthen and encourage you not to let your efforts flag as a result of the troubles you go through. I have warned you in advance that all kinds of fear and suffering, God forbid, must inevitably visit a person. For “man was born to suffer,” and there is no refuge except God, the Torah and prayer, through the power of the true tzaddik.

שְׁמוֹת הַצְּדִיקִים

כָּל אֱלֹהֵי רְאֵשֵׁי הָעָשָׂרִים וְאַרְבָּעָה מִשְׁמֵרוֹת לְוִיָּה:
 בְּנֵי מִשְׁלָמְיָהוּ: זְכַרְיָהוּ. יְדִיעָאֵל. זְבַדְיָהוּ. יִתְנִיאֵל. עֵילָם.
 יְהוֹחָנָן. אֱלִיהוֹעֲנִי. שְׁמַעְיָה. יְהוֹזָבֵד. יוֹאָח. וְשָׁכָר. וְנִתְנָאֵל
 עַמִּיאֵל. יִשְׁשׁוּכָר. פַּעֲלָתִי. עֲתָנִי. וּרְפָאֵל. וְעוֹבֵד. אֶלְזָבֵד. אֱלִיהוּא. וְסַמְכָיָהוּ. חָסָה.
 שְׁמַרְיָ. חֶלְקִיָהוּ. טַבְלִיָהוּ. זְכַרְיָהוּ. שְׁפִים. אַחֲיָה. יִשְׁעָיָהוּ. יָרָם. זְכַרְיָ. שְׁלָמִית.
 כְּנַנְיָהוּ. חֲשַׁבְיָהוּ. יִרְיָה הָרָאֵשׁ.
רְאֵשֵׁי הָאָבוֹת וְכו': יִשְׁבָּעָם בֶּן זְבַדְיָאֵל. דְּוִדֵי הָאֲחוּחִי, וּמִקְלוֹת הַנְּגִידָה. בְּנֵיָהוּ
 בֶן יְהוֹיָדָע הַכֹּהֵן. עַמִּיזָבֵד בְּנוֹ. עֲשָׂהאֵל אַחֵי יוֹאָב. וְזְבַדְיָה בְּנוֹ.
 שְׁמָהוּת הַיְזָרְחָה. עִירָא בֶן עֲקָשׁ הַתְּקוּעִי. חֶלְץ הַפְּלוּנִי. סְבָכִי הַחֲשָׁתִי. אַבְיָעוֹזָר
 הַעֲנֹתוֹתִי. מַהֲרֵי הַנְּטוּפָתִי. בְּנֵיהַּ הַפְּרַעַתְנִי. חֶלְדֵי הַנְּטוּפָתִי לַעֲתָנִיאֵל. אֱלִיעֶזֶר
 בֶּן זְכַרְיָ. שְׁפִטְיָהוּ בֶן מַעֲכָה. חֲשַׁבְיָה בֶן קַמּוּאֵל. צְדוּקָה. אֱלִיהוּא מֵאֲחֵי דָוִד.
 עַמֲרִי בֶן מִיכָאֵל. יִשְׁמַעְיָהוּ בֶן עַבְדְיָהוּ. יְרִימוֹת בֶּן עֲזַרְיָאֵל. הוֹשֵׁעַ בֶּן עֲזַרְיָהוּ.
 יוֹאֵל בֶּן פְּדָיָהוּ. יְדוֹ בֶן זְכַרְיָהוּ. יַעֲשִׂיאֵל בֶּן אַבְנָה. עֲזַרְאֵל בֶּן יִרְחָם. עֲזַמּוֹת בֶּן
 עַדִיאֵל. יְהוֹנָתָן בֶּן עֲזַרְיָהוּ. עֲזַרְיָה בֶן פְּלוֹבָה. שְׁמַעִי הַרְמָתִי. זְבַדִי הַשְׁפָּמִי. בַּעַל חָנָן
 הַגְּדָרִי. יוֹעֵשׁ. שְׂרָטִי הַשְּׂרוּנִי. שְׁפָט בֶּן עַדְלִי. אוֹבִיל הַיִּשְׁמַעֲלִי. יְחִדְיָהוּ הַמְרַנְתִי.
 יְזִיזֵי הַהֲגָרִי. יְהוֹנָתָן דָּוִד דָּוִד. וַיְחִיאֵל בֶּן חַכְמוֹנִי. חוּשִׁי הָאֲרָפִי. יְהוֹיָדָע בֶּן בְּנֵיָהוּ.

Reb Noson's Prayers I • **Prayer #10** • Loving God, let me carry out the mitzvah of counting the Omer in holiness and purity, joyously and with all my heart. Let me fulfill the mitzvah in all its details and fine points with the proper intentions, and all the six hundred and thirteen *mitzvot* that are bound up with it.

Through the mitzvah of counting the Omer, let us break and uproot the husk of Haman-Amalek and rid the world of it completely.

Purim

Help me enter the Purim season and celebrate Purim with great joy. Let the holy radiance of Purim—the holiness of Mordekhai and Esther—shine upon us and our children and all Your people Israel. Let me fulfill all the *mitzvot* of Purim in holiness and purity, joyously and with all my heart. Put joy into my heart and let it spread to my hands and feet until I clap my hands and dance for joy in praise of Your Name.

Let me renew my commitment to fulfill all the teachings of Your Torah with love. Help me learn, teach, guard, observe and fulfill the Torah. Enlighten my eyes and grant that I should study and understand both the revealed and the mystical aspects of the Torah. Help me advance from level to level and grasp Your hidden secrets, so that I do not come before You with shame.

Rosh Chodesh—The New Moon

Help me come to perfect *teshuvah*. Let me not leave this world until I have repented of my sins and made amends for all the wrong I have done, whether in thought, word or deed. Help me draw down the light of perfect *teshuvah* from its root—Rosh Chodesh—as we have learned from Your true tzaddikim.

Let me always celebrate Rosh Chodesh with great holiness. You have given Your people Israel twelve New Moons as a time for atonement in every generation. On each one, let me draw down the light of *teshuvah* from its root, so that I will come back to You in true, perfect *teshuvah*.

Loving God, let me have faith in the true tzaddikim, and help me come genuinely close to them. Let me always be able to arouse their concern so they will pray for me and awaken Your love for me, until You bring me truly close to You.

Let goodness and blessing, and all that I and my children and all Your people, the House of Israel, need, physically or spiritually, be channeled to us through the prayers of the true tzaddikim on our behalf. You know that I myself am unable to order my prayers in the right way. My words are halting and riddled with imperfection.

My only hope is to rely on the prayers of the true tzaddikim, both those who are alive in this world—long may they live—and those who dwell in the earth. They are my only foundation. All my hopes are on them. I am relying on their great merit and power as I come before You, HaShem my God and God of my fathers. Have mercy and take pity on us. Let their prayers shield and protect us, so that we will genuinely come close to You, turn away from evil and always do good in Your eyes from now on and forever. Amen. Selah.

20 TISHREY • כתשרי

Tzaddik His Life • 20 (123). [Rebbe Nachman concluded by saying, “If he had listened to me and come to my house, there might have been peace between us, but now he will certainly not make peace with me. He will carry on with the conflict. Still, be this as it may, I am not at all afraid of him. He’s already shown me that he has no teeth.” (This ties in with what the Rebbe told in the story of “The Spider and the Fly” about the enemies of the mountain whose teeth fell out when they unsuccessfully tried to ascend the mountain.)

On his last Rosh HaShanah in 5571 (1810), when delivering the lesson “Sound the Shofar—Reproof,” the Rebbe coughed up a great deal of blood. Afterward, he said, “I have such an enemy! His burning anger against me can be cooled only when he sees my blood.”

Reb Noson adds: But he did not say who this enemy was.]

21 (124). On Shabbat Chanukah 5569 (winter 1808) after his return from Lemberg (the Rebbe had come back from Lemberg the previous summer), the Rebbe gave the lesson “The days of Chanukah are days of thanksgiving” (*Likutey Moharan* II, 2). He then told those at the table to sing Psalm 124, “A Song of Ascents; of David, ‘Had not the Lord been for us, let Israel now say...’” They sang this psalm over and over again that Friday night at the table. There was also another occasion when the Rebbe was staying in Medvedevka that he sang this psalm several times. Afterward, he turned to everyone and said, “As yet you can still not be considered my followers. There will come a time when the entire world will stand up against me and oppose me.

Whoever supports me then and stays with me, he will be considered as one of my true supporters.”

We have no one to rely on except our Father in Heaven (*Sotah* 49a). For many have risen against him and against us. “Had not the Lord been for us...”

22 (125). I heard from someone else that the Rebbe had said that when he was in Berdichov in the summer of 5562 (1802), he had finally understood the entire significance and character of the Shpola Zeida. Until that time he had not said a word about him, because he had decided that he did not want to mention anything about him until he understood his entire significance and character. Only then did he begin to speak about him a little at very rare intervals.

Rebbe Nachman's Wisdom

His Praises • 26. The Rebbe spoke out very strongly against those who thought that a tzaddik attained such heights due to the lofty level of his soul. The Rebbe insisted that this was not true, but that it depends entirely on good deeds and effort. He was very specific when he emphasized this.

He said, “Every person can attain the highest level. It depends on nothing except your own free choice. You must truly care about yourself and carefully decide what is truly good for you. For “everything depends on one’s deeds” (*Avot* 3:15).

27. Therefore even the fearsome wonders that we saw by the Rebbe are of no concern to us here. According to his high level, these were not remarkable at all. We only seek to relate lessons of devotion, in order that an intelligent reader seeking the truth should be able to derive some inspiration.

There are no excuses. Every person can aspire to the highest level, if only he follows the ways of the Rebbe recorded in this volume.

The main thing is prayer. Accustom yourself to beg and plead before God. Speak to Him in any language you understand—this is especially important. Beg Him to open your eyes. Ask Him to help you along the path of devotion. Plead that you be worthy of drawing close to Him.

The little we have written here should be enough for all who seek the truth.

The Aleph-Bet Book

- Faith • B • 2.** Flattery leads one to heresy.
3. The Holy One performs miracles only for a person who believes in both worlds.
 4. Our faith in God nullifies the evil decrees that the nations issue against us.
 5. Know! Each and every herb has its own unique power to heal a specific illness. But this is only for a person who did not guard his faith and sexual purity, and did not keep from transgressing “Do not despise any man” (*Avot* 4:3). However, when one has complete faith and also maintains sexual purity and fulfills “Do not despise any man,” his cure is not dependent on particular types of herbs. Rather, he is healed by all food and drink, as in “And He blessed your bread” (*Exodus* 23:25). He does not have to rely on receiving particular herbs to be cured.
 6. The future salvation will come about only because of faith, the measure of which is in accordance with the leaders of the generation.

Kitzur Likutey Moharan

I • Lesson #8—“I looked, and behold, a golden candelabra” (*Zechariah* 4:2)

1. The sighing and groaning of a Jew are very precious, because they entail the completion of whatever is lacking. In other words, when a person lacks something and he sighs over what he lacks, he thereby makes up that deficiency.
2. Anything that a person lacks—be it livelihood, health or anything else—cannot be fulfilled except through attachment to the true tzaddik and *Rav*. The reason for this is that deficiencies are made up by sighing, since when a person sighs over what he lacks, he taps into and draws forth the [Divine] breath of life [by which everything was created and which is the vitality of everything] to make up for the deficiency over which he sighs. However, this breath of life which can supply what a person is lacking can be received only from the tzaddik and *Rav* of the generation who is completely attached to the Torah—since the Torah is where the breath of life rests. Therefore a person needs to be connected to the tzaddik in order to receive this breath.

3. The opponents and wicked people who set themselves against the true tzaddikim receive their breath of life from the *Rav* of the forces of impurity. For there indeed exists a *Rav* of the forces of impurity and of the Other Side, in contraposition to the *Rav* of holiness, since “God created everything with its counterbalancing opposite” (Ecclesiastes 7:14). Therefore these wicked people are strong in their time, since their breath of life that is drawn from the *Rav* of the forces of impurity is like a “raging storm wind,” which is also powerful in its time. But it is ephemeral. In the end, it perishes and is lost, destroying both physically and spiritually all those who hold on to it. Therefore the wicked people and those who oppose the tzaddikim are said to be dead even while they are still alive (*Berakhot* 18a). For they do not have the true, holy breath of life which the true tzaddikim alone are able to supply.

4. When a person sighs, the true tzaddik expiates his sins. This is because by sighing, the person draws forth from the tzaddik the breath of life which makes up deficiencies [sins being the greatest possible kind of deficiency]. As it is written, “The wise man expiates” (Proverbs 16:14).

Rebbe Nachman's Stories

The King and the Emperor • When [the king and his men] discovered that the ship was missing, they became very anxious. [The king did not know that the emperor's daughter had fled with the ship; he assumed she was in her chamber.] The king said, “Be careful not to tell her too suddenly. She will be very upset because this precious ship [is gone]. Also, she might think that I gave her ship to someone else. Therefore send one of her noblewomen to tell her in a subtle way.”

[The men] went to one chamber and did not find anyone there. They then went to the second chamber [and the same was true]. They went to all eleven chambers, and did not find anyone.

Finally they agreed to send an elderly noblewoman at night to tell her. [They all] went to the chamber of [the emperor's daughter] and did not find anyone there. They were very alarmed.

Meanwhile, the fathers of these noblewomen were accustomed to getting letters from their daughters. They usually sent letters back and forth, but now

they saw that they were sending letters to their daughters and not getting any replies. The nobles decided to go and investigate, but when they arrived, their daughters were not to be found.

[The nobles] were furious, and they wanted to banish the king [and place him under a death sentence]. As ministers of state, they [had the power to do this]. But then they thought it over. “What did the king do to deserve to be banished? It was really not his fault.” Instead, they decided to impeach him and have him exiled. So they impeached [the king] and exiled him.

[The king] thus went on his way.

Restore My Soul *Likutey Moharan* • 41. All the worlds were created only for the sake of man, and his entire value and importance lies precisely in his having the evil inclination. His task is to strengthen himself to fight it. The more forcefully an evil inclination attacks someone, the more precious in God's eyes are his efforts to fight it. Then God Himself comes to his aid, for it is written, “God will not abandon him in its hand” (Psalms 37:33)—in the grasping hand of the evil inclination (*Likutey Moharan* II, 49).

42. Serve God with all your strength and rely completely on His infinite love. He will never abandon you, regardless of what you may have done in the past. The past is nothing—what counts is the time from now on. Simply don't repeat what you did. When temptations come, remain detached and control yourself. This applies to actions and also to thoughts. The thoughts of men have as much power as their actions. What you think counts, even in the world we inhabit—that is, the World of Action. That is why you need to control your thoughts as well as your actions.

From now on you may have to endure all kinds of situations. Don't get put off; simply don't pay any attention. Try not to feel it at all! It is inevitable that all kinds of situations will be sent to you precisely to help you achieve perfect repentance. For this, you have to be exposed to the very same situations that you were involved in before. Only this time you mustn't be swayed. You must control your inclinations and avoid any of the old thoughts and actions. This is the essence of perfect repentance (*Likutey Moharan* II, 49).

Reb Noson's Letters Year 1

Letter #12 • The general rule is that God is very great and we know nothing at all of the wondrous new things that are happening in the world. Every day and every moment, wonders upon wonders. "How great are Your works, God!" Because God renews [the

world] continually and everything can change for the good. If you can't see this and understand this, at least believe in it. Strengthen yourself again and again.

You know a little of this and the rest you should believe with perfect faith. It is a tremendous merit and salvation for us for eternity that we were worthy to be counted among the followers of our great and awesome Rebbe. No mind in this world can grasp it. Blessed is God who separated us from those who err, who fight against a source of truth such as this, who speak falsehood about the tzaddik with arrogance and scorn. This is our consolation in our travails. This is our joy. With this you can make yourself joyful in any situation. He already promised before he passed away that he is preceding us and we don't have to worry. Lucky are we that we were worthy of hearing these words the night before his awesome passing. More than this I have no time to write now.

From now on be very careful to guard my letters well in the future, because they are forbidden to strangers who turn words of truth into mockery.

May God gladden your soul always and strengthen your heart to work on Torah and prayer all day. You should be worthy to follow the path the Rebbe taught us. Especially strengthen yourself in *hitbodedut*. Force yourself and renew your resolve each day to begin to speak to God as a person speaks to his friend and say all that you have to say before Him clearly.

Do not become depressed by anything in this world. You must realize that all truly God-fearing and upright people who have come genuinely to serve God, have experienced exactly what you are going through and more. Had they not tenaciously held on at every turn, God forbid, they would never have moved forward at all, God forbid. All this is explained in *Likutey Moharan* II, 48-49 [51 and 52]. Study carefully everything that is written there and examine every statement closely. For these are the words of the Living God and they can give you enormous encouragement. Some of our comrades have dubbed these paragraphs "The Letter," because they address the reader as a letter to a friend or a student would. There is no better letter

than this. Still, I will be sure to write you now and then whatever words of truth God sends me. And "all that passes under the staff will be holy," because the source of all I write is the Rebbe, "the brook which flows forth, the source of wisdom."

Reb Noson's Letters Year 2

Letter #242 • My beloved sons, brothers and friends! You have probably heard a little about the great uproar concerning me which broke out after you left. I was forced to send from my home immediately two men who were staying there, Reb Nachman from Breslov

and Reb A.Y. Even now, God forbid that anyone should come to my house for Shabbat. It is only permitted during the week. They are boasting that they will inform on me [to the authorities], God forbid. May God have mercy and quickly rectify everything.

God is my hope that everything will soon turn into good, but during these past days I have had some terrible scares. I have been unwell because of my ailment, God save us, and the great grief that I had from your letters about your children, may they live, was in addition to my financial straits. With all these things, though, God has helped me, and also during these times He has given a weary man such as myself the strength of iron to flee to Him. In His great kindness He has rescued me thus far; and I still have hope in His kindness that He will always save me from frights, dangers and attacks of all kinds, and that He will soon allow me to return to my home in Breslov, for His sake and the sake of the true tzaddikim. "Do not give honor to us, God, but give it to Your Name!" Even now, praise God, I am a little joyful over all the kindness He has done for me and for us. Thank God who has not allowed me to be prey for their teeth! I am joyful as well over the kindness that He is going to do in the future for me and for all of you! Just fortify yourselves and be strong! Do not forget everything that happens to us collectively and individually, what happens to each and every one of us, every day, every week and every year. Every day they rise up against us and the Holy One, blessed is He, rescues us from their hands!

Last Thursday I saw in the *Midrash Rabbah* (*Bamidbar Rabbah* 7:7) a comment on the verse "Command Yehoshua! Fortify him and strengthen him," as follows: "According to our usual method, we learn only to encourage those who encourage themselves and only to push those who push themselves." I

have a great deal to say about this, with God's help, and it is partially related to what I said last Shavuot about the great importance of drawing on one's inner strength, and about how it is forbidden to be lazy or remiss.

A person must just press on determinedly, and through this he merits to earn his livelihood and to receive an "illumination of desire" during eating. But the above-mentioned Midrash says only to encourage those who encourage themselves, and this is included in what I said then. For while it is true that God in His great kindness fortifies us tremendously through the true tzaddik with wondrous encouragement beyond all measure—and that he is constantly giving us holy hints that God is still right there with us and we must not fear, nor be afraid at all, for God is with us, and we should not fear!—nonetheless, a person cannot receive this encouragement unless he himself is strong and prevails on himself not to be lazy or remiss, what they call a *shlimazelnik*.

**שְׁמוֹת
הַצְּדִיקִים**

וְאֵלֶּה רְאֵשֵׁי אֲבוֹתֵיהֶם הָעוֹלָם מִבְּבֶל: גְּרָשָׁם. דְּנִיֵּאל.
חֲטוּשׁ. מִבְּנֵי שְׁכֵנֵיהָ, מִבְּנֵי פְרַעַשׁ זְכַרְיָה. אֶלְיָהוּעֵינִי בֶן
זְרַחְיָה. מִבְּנֵי שְׁכֵנֵיהָ בֶן יַחְזִיֵּאל. וּמִבְּנֵי עֲדִין עֶבֶד בֶּן יוֹנָתָן.
וּמִבְּנֵי עֵילָם יִשְׁעָיָה בֶן עֲתַלְיָה. וּמִבְּנֵי שְׁפִטָּיָה זְבֻדְיָה בֶן מִיכָאֵל. מִבְּנֵי יוֹאָב
עֲבַדְיָה בֶן יַחְיֵאל. וּמִבְּנֵי שְׁלוֹמִית בֶּן יוֹסֵפָיָה. וּמִבְּנֵי בְבִי זְכַרְיָה בֶן בְּבִי. וּמִבְּנֵי
עֲזָגָד יוֹחָנָן בֶּן הַקָּטָן. וּמִבְּנֵי אֲדֹנִיקָם אַחְרוּנִים, אֶלְיָפֶלֶט. יַעֲיָאֵל. וְשִׁמְעֵיָה. וּמִבְּנֵי
בְּגוּי, עוֹתִי. וְזַפּוֹר. אֶלְיָעֶזֶר, אַרְיָאֵל, שְׁמַעְיָה, אֶלְנָתָן, יָרִיב, אֶלְנָתָן, נָתָן, זְכַרְיָה,
מִשְׁלֵם, רְאִשִׁים. יוֹרִיב, וְאֶלְנָתָן, מְבִינִים. אֲדוּ הָרֵאשׁ. אִישׁ שְׁכָל. וְשִׁרְבֵיָה וּבְנָיו.
חֲשַׁבְיָה. יִשְׁעָיָה. מְרֻמוֹת בֶּן אוֹרְיָה הַכֹּהֵן. אֶלְעָזָר בֶּן פִּינְחָס. יוֹזָבֵד בֶּן יִשׁוּעַ.
וְנוֹעֲדָיָה בֶּן בְּנוֹי הַלְוִיִּם. שְׁכֵנֵיהָ בֶן יַחְיֵאל. יוֹנָתָן בֶּן עֲשָׂהֵאל. וְיַחְזִיָּה בֶּן תַּקְוָה.
מִשְׁלֵם: וְשִׁבְתִּי הַלְוִי. קִדְמֵיֵאל וּבְנָיו.

Reb Noson's Prayers I • Prayer #11 • HaShem: Majestic and awesome King of Glory! You created the entire universe for Your glory, as it is written, "All who are called in My

Name, I created, formed and made them for My glory."

Loving God, let Your majesty be increased, enhanced and heightened

through me. Help me be able to nullify myself completely, and not seek the least honor for myself. Let me think nothing of my own importance, and pay no attention whatsoever to receiving honor for myself. Let all my efforts be only to magnify the glory of God. Let all my involvements and everything I do, think and want, be only for the sake of Your great glory, blessed God.

Bring me to true humility

Help me break and remove all arrogance from myself. Let not the slightest hint of arrogance ever enter my heart. Bring me to genuine humility. Grant me true Godly wisdom and understanding, so that I will be able to cultivate the ways of humility.

Save me from false humility—affected humility aimed at winning people's esteem. This kind of humility is the ultimate in arrogance. Let me never pretend to be humble with the intention of winning admiration and esteem. Loving and merciful God, just help me come to complete humility in perfect sincerity.

Please, HaShem, loving God, whose love is true love: Let Your love and mercy be awakened for someone as lowly and miserable as me. Let me feel my true lowliness, and don't allow my sins to throw me off track by confusing my mind with any foolish motives of trying to impress people, or illusions about my own importance. Have pity on me for Your sake, and save me from the least hint of arrogance and pride.

I know I am not really fit to come close to You, because I have shown such a lack of respect for Your honor, as You know, HaShem my God. But I will rely on Your overflowing love and kindness, and ask You to help me and do everything to save me from pride.

HaShem, help me keep my mind clear of all false motives and arrogance. Have mercy on me and don't let me stray into those treacherous pathways. Loving God, bring me to follow Your commandments and observe Your laws sincerely, with true and complete humility. Even at times when You grant me the opportunity to do good, help me be totally unselfconscious about it.

Master of the universe, You have informed us how serious a sin arrogance is—it is like worshipping an idol, God forbid—and that the main

reason for the exile of the Jewish people was because of the sin of pride. That is what the Sages meant when they said the Land was ruined because of seven idolatrous temples. Similarly, pride is the main reason why the exile has gone on for so long. It is now more than eighteen hundred years that we have been away from our Land, and we still cannot return—only because of the sin of pride and the race for honor.

Let the Torah radiate to me

You have also let us know that a person who is arrogant is like an idol. Since an idolatrous object must be burned, Torah law views it as if it has already been ground down to nothing. This is why people who are arrogant are unable to open their mouths to say a single holy word. It is as if they have already been ground down to nothing, and so they lack the necessary vocal apparatus.

When a person speaks words of Torah, they ought to shine, as the Sages said, “Open your mouth and your words will shine.” But when the Torah comes in the mouth of someone who talks and acts arrogantly, not only does it not shine to him, but the very light of the Torah is darkened by a thick veil of materialism.

Have pity on me and, at least from now on, save me from the sin of pride. Help me stop running after my own glory, God forbid. Let me think nothing of my own importance, and strive only to maximize the glory of God. Let Your glory be enhanced, magnified and revealed through me, and let me sanctify my mouth and speak words that radiate, until “the earth shines with His glory.”

Help me study much Torah every day, and say the words out loud. “For they are life to those who find them’—to those who say them out loud.” Let my words of Torah throw light on all the areas of my life in which I need to repent, until I reach a level of *teshuvah* where I make amends for all the wrong I have ever done.

My present level is so low that I am down at the “feet”—I am no better than the dust. Help me rise up from level to level until I emerge from this degraded state. Through speaking radiant words of Torah, let me come to complete *teshuvah* and emerge from my low level, and attain an understanding of the profoundest depths of the Torah.

The covenant

Please, HaShem, You are full of love and kindness, and Your love is true love. Take pity on Your works. Open my mouth and my heart so that I will be able to express myself before You and arouse Your true love for me. From now on help me sanctify and purify myself through observing the holy covenant. Save me from any kind of immorality. “Keep my eyes from looking at falsehood; through following Your pathways, bring me to life.”

Forgiving God, be kind and merciful, and pardon and forgive me for everything I have ever done contrary to the holy covenant. Forgive me for all the immoral thoughts I have ever had, for everything immoral I have ever said or done, and for having abused my powers of vision, hearing and smell, whether deliberately or unintentionally, willfully or under compulsion.

“For the sake of Your Name, HaShem, forgive my sin even though it is so weighty.” Have pity on me. Break and destroy and do away with all the knots, cords and chains of evil created by my many sins. They keep on attacking me and trying to drag me from one sin to the next, God forbid. They are preventing me from sanctifying and purifying myself the way I should, and because of this I am far from observing the holy covenant in a way that befits a Jew descended from Abraham, Isaac and Jacob, Your chosen ones.

Master of the universe, You know my heart. Have mercy on me. Cut and break all the knots and chains of evil, until they will be powerless to attack me in any way. Do away with them so completely that not even the least trace or memory of them will remain. Let all my sins be turned into merits. I know I have not yet reached this level of *teshuvah*. So far I have not even started to repent genuinely. Even so, grant it to me as a free gift of mercy.

Save me from temptation

Loving, merciful God, look how low I am and how I’m struggling. Evil temptations and desires lie in wait for me all the time, tormenting my *nefesh*, my *ruach* and my *neshamah* with all kinds of tortures. They pursue me and persecute me in every way. They want to drive me out of the land of the living. They want to trap my soul and take her into captivity.

I know that I am my own worst persecutor, because I have free will and no one can force me to be swayed by these desires and temptations. I fully acknowledge and confess that I am the guilty one—“the sin is in me, my Lord.” But what should I do, HaShem? All my power of resistance has been sapped, and I do not know how to find a way to escape the evil desires and fantasies that are constantly attacking me. I don’t know how to fight against them.

My only hope is to rely on Your abundant love and mercy. Help me! Give me the strength to resist all evil thoughts and desires. Help me overcome them and break their power over me, and drive them out of myself and my life from now and forever. Don’t let a single lustful thought ever enter my mind. Let my mind and my thoughts always be completely holy and pure.

Loving God, help me attain sanctity and purity, and conduct myself with holiness and restraint even in what is permitted to me. Let me constantly add more and more holiness, until I attain such a level of sanctity and detachment from material desire that the Upper and Lower Unifications will be brought about through me.

Master of the universe, You know that even Torah scholars and great rabbinic leaders who only have marital relations from Shabbat to Shabbat also need to exercise tremendous self-control and caution in order to observe the covenant in holiness. How much more this applies to average people, who have relations during the week as well. They must certainly act with the utmost care and caution in order to conduct their marriage relationship in holiness and guard the covenant.

You have also let us know the high level of holiness of the Jewish marriage relationship at its root. Through it, the Upper and Lower Unifications are brought about. Every Jew needs to do his part to bring this about.

Loving God, have mercy on us and send a true holy awakening into our hearts and the hearts of all Your people, the House of Israel. Let all of us, from the smallest to the greatest, be aroused to sanctify ourselves in what is permitted to us and to constantly guard the covenant and conduct our relationships with ever greater holiness.

Let the two holy Unifications, the Upper and the Lower, be brought about through us, so that Your holy glory will be enhanced and magnified to perfection, “and the glory of HaShem will fill all the earth.” Radiate the earth with Your glory, let us exult and rejoice in You! And fulfill what is written, “The glory of HaShem will be forever, HaShem will rejoice in His works.”

21 TISHREY • כא תשרי

Tzaddik His Life • 23 (126). It was our custom to be with him for Rosh HaShanah, Shabbat Chanukah and the festival of Shavuot each year. On these three occasions we were always with him from the time he settled in Breslov. He himself gave us instructions that we should come for these three occasions, and he was quite particular about it. He would always deliver very outstanding lessons at great length. On Rosh HaShanah he would give his lesson in the late afternoon of the first day and he would go on long into the evening of the second day of Rosh HaShanah. On Shabbat Chanukah he would give a discourse at the third meal. On Shavuot he would give it as on Rosh HaShanah, starting in the late afternoon of the first day and carrying on well into the evening of the second day.

The Rebbe was extremely insistent that we should come to him for Rosh HaShanah. He said that on Rosh HaShanah he wanted all his followers to be with him as one man. No one was to be absent. The strength of his insistence that we should be with him for Rosh HaShanah is impossible to imagine. He repeated his warning several times, and he said that his whole mission is Rosh HaShanah. On the last Rosh HaShanah in Uman he also spoke to us about this, and how great a privilege it was to be with him for Rosh HaShanah. He said, “What can I tell you? There is nothing greater than this.” The Rebbe said, “It may be that among the other tzaddikim it is not considered so much of an obligation to be with them on Rosh HaShanah in particular. In that case, it will just give people another question about me!”

In other words, he was unwilling to give any answer or explain the reason except to say that quite apart from this there were plenty of other questions about him. It would simply be yet another question as to why he should be so much more particular about his followers being with him for Rosh HaShanah

than all the other tzaddikim. People did go to all the tzaddikim for Rosh HaShanah, but there was not a single one who was as insistent about the matter as he was. Elsewhere it will be explained that the Rebbe told us to issue a public announcement about this. The Rebbe then said that whoever was worthy of being with him for Rosh HaShanah should be very happy indeed. “Go your way and eat delicacies” (cf. Nehemiah 8:10).

Rebbe Nachman’s Wisdom

His Pilgrimage • 1. Before his pilgrimage to the Holy Land, Rebbe Nachman journeyed to Kaminetz.

Great mystery surrounded the entire trip. The Rebbe left his house suddenly and said, “There is a journey before me.” When he left his home in Medvedevka, taking the route to Medzeboz, he said, “I am going, but I myself do not know where.”

He came to Medzeboz and stayed there for a few days. There he was informed from on high that he was to travel to Kaminetz. He left and continued along the way.

The Rebbe traveled with the utmost simplicity. Though he was a well-known Chassidic leader, he traveled like the simple folk, without any pomp or ceremony. He emphatically warned his attendants not to reveal his identity. Wherever he went, he was completely unknown, traveling in absolute anonymity like an ordinary merchant.

He arrived in Kaminetz. At that time no Jew was allowed to live there or even to spend the night within the city limits. The Jews lived outside the city, and those who had business in the city would go there for the day. They were allowed to remain there all day, but at night every Jew had to leave. It was a well-known fact that no Jew was permitted to spend the night within the city limits.

The Rebbe entered the city with his attendant, and they remained together until nightfall. As night was approaching, the Rebbe told his attendant to leave the city. He said, “I will remain in the city alone tonight. Come back tomorrow morning and meet me here.”

He spent that night alone in Kaminetz. No one in the world knows what he did that night.

The next morning, his attendant returned to the city and found the Rebbe, as he had been told. The Rebbe went with him into many houses, finding some excuse to enter each one. He used such tricks as asking for a drink of whiskey and the like. He entered many homes in this manner, but again, no one knew his intention.

Then the Rebbe returned home. Soon after he had spent that night in Kaminetz, Jews were granted permission to live within the city limits.

The Aleph-Bet Book

Faith • B • 7. Going from one teacher to another requires that a person strengthen his faith in the unity of God. Learning from many teachers detracts from belief in His Oneness. Nevertheless, the teacher who has faith in His Oneness is able to enlighten each

and every student according to his ability, as each student hears only that which is necessary for him and no more.

8. Consolation comes through faith in God.

9. Flies multiply in the world because there is a lack of faith.

10. A person who is careful not to transgress the prohibition against coveting will be saved from anger and haughtiness, and from the lack of faith that results from those two evil traits.

11. Because the Jews do not make His Godliness known to the peoples of the world, they are lured by the nations into following foreign ideologies.

Kitzur Likutey Moharan

I • Lesson #8 • 5. It is forbidden for anyone except a perfect tzaddik to challenge the wicked and the opponents. Such a tzaddik must be a person who has already completely separated out and expelled all of the bad from himself, out of all the four elements which

subsume all the various character traits, until he is certain that he will not stumble in any transgression. Only a tzaddik like this and the people who are attached to him can provoke the wicked. But anyone who has not completely nullified the bad in himself—and, though he does not commit any actual transgressions, the possibility of his doing so still exists—is

not a perfect tzaddik, and it is forbidden for him to challenge the wicked. The reason for this is that such a person can be harmed, God forbid, by the deep breath taken by the wicked, which they draw from the Other Side and which for a time is extremely powerful, may God save us. But the perfect tzaddik can lower himself into the channel through which the wicked receive their breath of life, and can break it and subdue it, bringing about their total demise.

6. The way to separate out the good from the bad in oneself is through Torah study and prayer. More specifically, by studying the Codes and by clarifying the law, a person separates and sifts out the good from the bad. He also expels and nullifies the evil in himself in all of the four elements which subsume all the various character traits. This is the main way for a person to perfect himself. But the way to merit [the intellect necessary] to clarify the law is through prayer. Furthermore, when a person prays for something, even though his request has been fulfilled as a result of his prayer, the thing which he has asked for exists only in potential. Through Torah study, his request is completed and goes from potential to actual. In this way, his will is then accomplished and his request fulfilled, and he will merit to bring about the total demise of the enemies and opponents.

7. The wellspring of Torah wisdom emanates from prayer. Therefore the only way to merit to clarify the law is through prayer. [When a person studies in this manner,] it is considered as if he created the world anew. Furthermore, he merits to sift the good from the bad in all of the four elements, which effectively constitutes the rectification of everything. He is then able to completely subdue the opponents.

8. *Tzitzit* embody the concept of the holy breath of life. With the mitzvah of *tzitzit*, a person can make up all that he lacks by sighing. He also subdues the breath of life of the forces of impurity, the “raging storm wind,” and the breath of spiritual pollution, and expels the bad from the good in all of his character traits. In turn, he can overcome the opponents and the wicked, and subdue them completely.

[It may be understood from this that it is beneficial for a person to sigh as he is wrapping himself in his *tallit*, since that time is a particularly propitious one for tapping into the breath of life to fill what he lacks.]

9. The tzaddik hears the sighs of all those who are attached to him, since from him, life goes out to every one of them. He is “a man who possesses breath (*ruach*)” (Numbers 27:18), about whom our Sages taught, “He knows how to approach each person according to his own spirit (*ruach*)” (Rashi, loc. cit.). In other words, he supplies and makes up what is lacking in the breath of life of each and every one of them.

Rebbe Nachman's Stories

The King and the Emperor • Meanwhile, [the emperor's daughter] sailed away on her ship [with the eleven noblewomen]. When the noblewomen woke up [they continued playing their games, since they did not know that the ship had left port].

Finally they said to her, “Let's go home.”

“No,” she replied. “Let's stay here a while longer.”

A gale struck. “Let's go home!” they insisted.

[The emperor's daughter] informed them that the ship had already left port.

“Why did you do this?” they demanded.

She answered that she was afraid that the ship would break up in the storm. Her only choice was to untie it and spread sail.

[The emperor's daughter and the eleven noblewomen] sailed the sea and played their musical instruments. Once they came across a palace, and the ladies said, “Let's go there! Let's see if we can come close!”

[The emperor's daughter], however, did not want to. She said that she still regretted that she had even come close to the palace [of the king who had tried to marry her].

Restore My Soul

Likutey Moharan • 43. Every moment of the day, the evil inclination attempts to overpower us (*Kiddushin* 30b). It fans the desires, even if we refuse to pay attention to it and look determinedly in the other direction. Still, it comes back and bites us again, a third time, a fourth and more. We must stay firm and obstinate. We must be absolutely determined that under no circumstances will we turn our attention toward the evil inclination. In the end, it will be lifted from us and it will totally disappear. The same is

true of the irrelevant thoughts that persist in coming to confuse us when we are trying to pray. The same thought comes into our mind over and over again. What we need is firmness. Pay no attention to the thought whatsoever (*Likutey Moharan* II, 51).

44. At the very moment that a person is rising to a level of greater holiness—for example, when he is drawing closer to a true tzaddik—it can happen that all of a sudden he experiences something that is the very opposite of purity. Don't lose heart because of this. It is a sign that you are coming closer to holiness. It can be a great good (*Likutey Moharan* II, 117).

45. Despair must be totally ruled out! When a person begins to realize how far he is from God, even if he feels he is at the furthest extreme from God, this should not be a reason for despair. On the contrary, it should be his consolation: that through this he can revive himself. For now he is conscious of his distance. He might have been so far away that he would not even have been aware of the fact, but now he acknowledges it. Far he may be, but his very awareness of this is dear in the eyes of God. This in itself should give him strength and life (*Likutey Moharan* II, 68).

Reb Noson's Letters Year 1

Letter #12 • Know, my son, that the verse “Draw water in joy from the wellsprings of salvation” (Isaiah 12:3) refers to the words of the Rebbe. They are really wellsprings of salvation, literally like a well which never runs dry. So, too, the Rebbe's words are living and enduring, lovely and trustworthy forever and ever and ever. His guidance and lifesaving advice will never run out. No matter what happens, you can always draw strength from his awesome words, because they show us our Blessed Creator's greatness and His abundant lovingkindness and mercy, which is the world's salvation. Wherever we are, our hearts will rejoice in Him. May we always be happy over Him and His salvation.

The words of your father who must cut short and end for the honor of His Holy Name. Because thousands of thousands, myriads or myriads of pages would not suffice to explain what I have begun to discuss. To His greatness there is no end. This will suffice for now.

May peace be with you as you wish and as I, your father, wishes—who wishes you peace and prays for you and [who] yearns to hear good from you,

*The insignificant Noson, son of
Naftali Hertz, of Breslov*

Reb Noson's Letters Year 2

Letter #242 • This is precisely the meaning of the Midrash which says “only encourage those who encourage themselves and only push those who push themselves.” This is truly one of God's wonders! For people who are strong are certainly only that way through the power of God, who shines this strength into their hearts through the true tzaddik, the source of all inner strength; this being so, it is all from God and the true tzaddik anyway. Nonetheless, a person has free will and must fortify himself and not be a *shlimazelnik*, God forbid. This is included in what is written in the Rebbe's teachings “There are a number of things which depend on [and cause] each other, and no one knows which comes first” (*Likutey Moharan* I, 271). As you know, I have spoken a great deal about this. He also speaks there about holy boldness, which is closely related to marshaling inner strength.

Now, my sons, brothers and friends, pay close attention to all these words! Understand well all the holy signals that they are constantly hinting to us in our hearts about how to find the strength to press forward through all the things that happen to us, be they worldly or spiritual, concerning body, soul or money, children or livelihood, collectively or as individuals—and also with regard to peace and controversy and to the many countless people who groundlessly hate us. “In return for my love, they hated me,” and I am poor, pained and stricken. From head to toe, no place is untouched—neither physical nor spiritual—as it is written, “I am poured out like water, my bones have come apart. My heart is like wax, it melts in my bowels. My strength is dried up like a potsherd and my tongue is stuck to my palate” (Psalms 22:15-16). If King David, may he rest in peace, said this—what should we say?

Even if a person truly feels all this in his soul until he has just barely enough breath and spirit to stay alive—nonetheless, God's kindness is still very great, even to me. He has pity on me and in my heart I hear hints. “I will say in my heart—I will have hope. God's kindness never ends, His compassion never ceases. They are new every morning, great is Your faithfulness.”

שמות הצדיקים

בּוֹנֵי חוֹמַת יְרוּשָׁלַיִם: אֲלִישֵׁיב הַכֶּהֵן הַגָּדוֹל. זְכוּר בֶּן אֲמָרִי.
מִרְמוֹת בֶּן אוּרִיָּה בֶּן הַקּוֹץ. מִשְׁלָם בֶּן בְּרַכְיָה בֶּן מִשִׁיזְבָּאֵל.
צְדוֹק בֶּן בַּעֲנָא. יוֹדֵעַ בֶּן פֶּסַח. וּמִשְׁלָם בֶּן בְּסוּדָיָה. מְלֻטָּיָה
הַגְּבַעֲנִי וְיָדוֹן הַמְרַנְתִּי. עֲזִיָּאֵל בֶּן חֲרֵהִיָּה. חֲנַנְיָה בֶּן הֶרְקָחִים. רַפְיָה בֶּן חוּר. יִדְיָה
בֶּן חֲרוּמָּי. חֲטוּשׁ בֶּן חֲשַׁבְנִיָּה. מְלַכְיָה בֶּן חֲרֹם. וְחֲשׁוּב בֶּן פַּחַת מוֹאָב. שְׁלוּם בֶּן
הַלּוּחַשׁ. חֲנוּן. מְלַכְיָה בֶּן רַכָּב. שְׁלוֹן בֶּן כָּל חוּזָה. נַחְמִיָּה בֶּן עֲזֹבוּק.
הַלְלוּיִם: רַחוּם בֶּן בְּנֵי חֲשַׁבְיָה. בּוֹי בֶּן חֲנַנְדָּה. עֶזֶר בֶּן יִשׁוּעַ. בְּרוּךְ בֶּן זְפִי. מִרְמוֹת
בֶּן אוּרִיָּה בֶּן הַקּוֹץ. בְּנִימָן. וְחֲשׁוּב. עֲזַרְיָה בֶּן מַעֲשִׂיָּה בֶּן עֲנַנְיָה. בּוֹנֵי בֶּן
חֲנַנְדָּה. פֶּלֶל בֶּן אוּזִי. פְּדִיָּה בֶּן פֶּרְעֵשׁ. צְדוֹק בֶּן אֲמֵר. שְׁמַעְיָה בֶּן שְׁכַנְיָה. חֲנַנְיָה
בֶּן שְׁלֻמִּיָּה. חֲנוּן בֶּן צֶלְפָּ. מִשְׁלָם בֶּן בְּרַכְיָה. מְלַכְיָה בֶּן הַצֶּרְפִי. מִתְתִּיָּה. וְשַׁמֵּעַ.
וְעַנְיָה. וְאוּרִיָּה. וְחֲלֻקְיָה. וּמַעֲשִׂיָּה עַל יְמִינוֹ. וּמִשְׁמֹאֵלוֹ פְּדִיָּה. וּמִיִּשְׁאֵל. וּמְלַכְיָה.
וְחֲשָׁם. וְחֲשַׁבְדָּנָה. זְכַרְיָה. מִשְׁלָם. וְיִשׁוּעַ. וּבְנֵי וְשַׁרְבִיָּה. יְמִין. עֲקוּב. שְׁבַתִּי.
הוֹדְיָה. מַעֲשִׂיָּה. קְלִיטָא. עֲזַרְיָה. יוֹזָבֵד. חֲנָן. פְּלֵאִיָּה. יִשׁוּעַ. וּבְנֵי קְדַמְיָאֵל.
שְׁכַנְיָה. בְּנֵי שַׁרְבִיָּה. בְּנֵי חֲשַׁבְנִיָּה. הוֹדְיָה. פְּתַחְיָה.

Reb Noson's Prayers

I • Prayer #11 • HaShem, loving God, please help me and provide me with my livelihood in such a way that I don't lose my eternal reward in the struggle

to make a living. Save me from the scourge of the thirty-nine labors of the *Sitra Achra*, the side of evil. These are the “thirty-nine lashes” that drive and oppress the majority of people with worldly cares and struggles. They spend all their days running to make a living with the utmost pain and effort, “eating their bread in misery.”

With the sweat of their brow they will eat bread, until they return to the earth, taking nothing from all their toil—because the struggle to make a living so dominates their minds all their lives that they fail to remember their ultimate purpose. What will they do on the Day of Judgment?

Please, HaShem, You are overflowing with love and kindness: Have mercy on me and on all Your people Israel, and save us from all this. Don't

let me be ground down by the struggle to make a living. In whatever work I have to do to make a living, help me do everything in holiness and purity, truth and faith, in accordance with Your will. Let me not have to struggle at all. Save me from all mental confusion.

Let me know and believe that everything comes from You and that nothing is in my hands at all. Let me carry out all my work and business activities with such purity and refinement that all the thirty-nine labors will shine and merge with the thirty-nine lights emanating from Your great Name. Let me carry out the thirty-nine labors in holiness and purity, so that in everything I do I will be “building the Sanctuary.”

Bless the work of my hands. Send me blessing and success in all my involvements and activities. Send me my livelihood before I need it, amply and not sparingly, through permitted and not forbidden means, from Your wide-open, generous hand. “And let the pleasantness of HaShem our God be upon us, and may He give success to the work of our hands, to the work of our hands—success.”

Let me be happy with my share

HaShem, help me be happy with my share at all times. Let me put my main emphasis on Torah study, and only have to work on a casual basis. And even in the short periods of time I have to engage in work or business in order to earn what I need to make a living, let me still be attached to You and to Your holy Torah. Let me never forget You even for the briefest moment.

HaShem, please grant me everything I have asked of You. Help me sanctify myself through observing the holy covenant from now on. Let me subordinate myself to You in complete truth. Do not let the least hint of pride or arrogance come into my heart or my mind. Cleanse me of all motives of trying to impress others and win their admiration. Let me come to genuine humility, and let Your glory be magnified, sanctified and elevated through me.

Help me speak radiant words of Torah, and let the words of the Torah shine to me and help me emerge from my low level. Let the words of the Torah throw light on all the areas of my life where I need to repent, so that

I will come to make complete amends for all my sins and transgressions, and for all the disrespect I have shown to Your great glory from my childhood until the present.

Grant that I should be able to rectify everything in my lifetime, and help me advance constantly from level to level, until I attain an understanding of the very depths of the Torah. Bring me to know and understand both the laws of the Torah and its mysteries—the secrets, and the secrets of the secrets!

HaShem, in my heart of hearts I know very well how far I am from all these levels at present. My face is covered with shame for even making such requests. How can someone as lowly as I am dare to ask for such great things? But I am relying on Your great love and kindness. I am basing myself on Your humility and goodness. You are good to all, and nothing is impossible for You. You do the greatest, most unfathomable wonders all the time—“who will tell You what to do?”

My eyes are on You, waiting for You to show me Your love and kindness. Help me come to everything I have asked of You quickly and easily—if not now, when? So far I have wasted away my years in vanity and emptiness. Loving God, from now on, help me wake up and stir myself, and fill myself with holiness and purity, until I attain everything I have asked of You.

Do it for the sake of Your Name! Do it for the sake of Your glory! Do it for the sake of Your holiness! Do it for the sake of Your Torah! For as Jews, we are called by Your Name and associated with Your glory, and You have already promised that You will not give Your glory to another, as it is written, “I am HaShem, that is My Name, and My glory I will not give to another nor My praise to idols.”

Help me, HaShem, and let Your glory be magnified through me. Let Your glory fill the whole earth. Light up the world with Your glory. “Let the glory of HaShem be forever. HaShem will rejoice in His works. Blessed be HaShem, the God of Israel, who does amazing wonders by Himself. And blessed be His glorious Name forever. Let His glory fill the entire world.” Amen. Amen.

22 TISHREY • כב תשרי

Tzaddik His Life • 23 (126). There were three other set times in the year when the Rebbe regularly gave a lesson. Each winter he would travel once to Tcherin and once to Terhovitzza. On these occasions he would give his lesson at the third Shabbat meal. These visits were on Shabbat Shirah and one other Shabbat. The Rebbe also used to travel there during the summer, but he would give only one discourse. This would be in Tcherin on Shabbat Nachamu. Thus, there were three fixed occasions at home and three elsewhere that he would give regular Torah discourses. Aside from these occasions he had no other fixed time for delivering discourses. He never used to join us for the third Shabbat meal at all except for the Shabbatot I have mentioned. The rest of the year he would always make the third meal alone in his room.

Nevertheless, we did hear many lessons from him throughout the year, only it was never at a fixed time. Any moment at all could become an opportunity for God to make us worthy of hearing the most extraordinary lessons from his lips. Sometimes it might be a Friday night or on a Shabbat morning, or after the departure of the Shabbat after Havdalah. Other times it would be during the week. Many times it happened that following on from his conversations with us about worldly matters, current developments and so on—for he used to talk to us about these things a great deal and we for our part would say whatever came to our lips—we would hear from him many Torah teachings, and the teachings were linked with everything we had been talking about. This happened very regularly. Finally we began to see with our own eyes that everything he said was entirely Torah, even his everyday conversations. Whenever we paid careful attention to what he was saying, we would see that his every word contained extraordinary teachings. In the end, we started writing down quite a few of his conversations, but less than a tiny fraction was recorded. Happy the time, happy the hour, happy the moment that we were worthy of standing before him and hearing his words. Would that we could have one hour like that now. We would roll through the mud for thousands of miles to be worthy of coming before him to hear words from his holy lips—for they were exalted above all holiness.

Rebbe Nachman's Wisdom

His Pilgrimage • 2. The Rebbe said, “Whoever knows why the Land of Israel was first in the hands of the Canaanites and only later settled by the Jews, knows why I journeyed to Kaminitz before traveling to the Holy Land.”

3. The journey to Kaminitz was a great mystery. Everyone had his own explanation, some praising the Rebbe and others doing the opposite. But they were all wrong. Even those who saw good in this journey did not come close to understanding its true purpose.

The Rebbe revealed some hint of his purpose to his close followers. But even though they knew a little, they did not fully comprehend his purpose.

Once he made a clever remark about this, saying that people constantly mislead themselves regarding everything he does.

4. There were some who said that the Rebbe went to Kaminitz to find some hidden writings of the Baal Shem Tov. It was said that the Baal Shem Tov had enclosed some of his writings in a stone, and there was a rumor that it was hidden in Kaminitz. Some said this was the purpose of the Rebbe's journey.

The Rebbe ridiculed this. He said, “I did not go for that reason. If I needed those writings, *they* would bring them to my house. But I have no need for them at all.”

The Aleph-Bet Book

Faith • B • 12. Corruption of faith gives rise to stern judgment. Thoughts of idolatry awaken doubly strict judgments. That is, even the judgments that have already been issued are reviewed to ensure that they were properly issued, without leniency.

13. A person suffers childlessness, God forbid, when he causes another to fall from faith.

14. When a woman is heedful of the mitzvah of *challah*, her sons will be masters of faith.

15. Faith settles the mind.

16. Torah brings to faith, and faith brings to sanctifying the Name of God.

17. A person who finds that he cannot sleep should think about his belief in the resurrection of the dead.

18. Those with only a small measure of faith have difficulty gaining new insights into the Torah.

Kitzur Likutey Moharan

I • Lesson #9—“The deeps covered them” (Exodus 15:5)

1. A person receives vitality primarily through prayer. Therefore one must pray with all his energy, so that his energy enters the letters of the words of the prayers and is rejuvenated there. In this way, he attains faith.

2. A man's relationship with his wife, as well as his livelihood, are both determined by the quality of his prayer. Therefore, by praying with energy, a person merits to have a good marriage and livelihood.

3. When a person's prayer reaches perfection, it supplies vitality to all three parts of the universe—the lower, physical world; the world of the stars; and the world of the angels.

4. When a person is about to pray, extraneous thoughts and impure forces come to him and surround him [so that] he remains in darkness and is unable to pray. The best measure against this is to make certain to say the words [of the prayers] honestly. Then those words that leave your mouth in sincerity will cleave an opening for you in the darkness where you are trapped, and you will merit to pray well. Understand this point very well, because it is a fundamental rule and foundation in all facets of the service of God, and everything depends on this. Even if a person is sunken, God forbid, in the deepest darkness and spiritual impurity, and he is imprisoned and enclosed within layer on layer of them surrounding him on every side, and they do not allow him to draw close to holiness—his primary means of rectification is [simply] to orient himself toward the truth. He must fix his eyes on the absolute truth and seek nothing but the truth. Similarly, in his prayers, even though he cannot pray at all because of the deep darkness that surrounds him, he should nonetheless be certain just to speak his words honestly, however low a level this may be. For example, he might say truthfully, “God, save me!” And even though he cannot [even] say that with the appropriate enthusiasm and

arousal, he should nevertheless force himself to at least say the words sincerely and simply, according to who he is. Then he will merit to see the openings in the darkness.

For if a person sincerely desires the truth, there is no darkness in the world that can obscure it for him, because truth is the light of God Himself. While falsehood drives away God's light, so to speak—since one who speaks falsehood will not stand in God's sight (cf. Psalms 101:7)—with truth, the Holy One, blessed is He, abides with a person. God's greatest desire is solely for truth, and according to the level of truth [that a person has], so does the Holy One abide with him and illuminate for him a way out of the darkness and the impure forces that are preventing him from his prayers and devotions. Through this method, the truth will shine its light for a person so that he will be able to pray with God's great kindness and, in turn, he will rectify and sustain all the worlds.

Rebbe Nachman's Stories

The King and the Emperor • Then they sighted an island, and drew near to it. There were twelve pirates [on the island] and they wanted to kill [the women].

“Who is the greatest among you?” asked [the emperor's daughter].

When they pointed him out, she asked him, “What is your occupation?” He told her that they were pirates.

“We are also pirates!” she replied. “You rob with your strength, but we rob with cleverness. We know languages and music. What will you gain if you kill us? Better marry us. Then, in addition to our wealth, you will also have wives.”

[The emperor's daughter] showed [the pirates] everything that was on the ship. Taken in by her words, the pirates also showed [the women] all their wealth, taking them to all their hiding places.

They also agreed that they would not all get married at the same time, but one after another. [The pirates would not have a mass wedding, but would get married one after the other.] Also, each one would pick out the lady most suitable for him, with the leaders getting first choice.

Restore My Soul

Likutey Moharan • 46. Everyone in the world derives his life from the Torah. The simple and the sinners, even the gentile nations of the world...for everyone the source of life lies in the Torah. You may be someone who for a particular reason is completely unable to study the Torah. It could be that you find yourself in a situation that will not allow you to learn. You should know that your life source is still in the Torah. Even when a person is forced to neglect the Torah, even if he is not able to learn, he should strengthen himself as much as possible in the fear of Heaven. It is through the great tzaddik that the world draws life from the Concealed Torah. At times such a tzaddik may himself lead a perfectly simple life (*Likutey Moharan II*, 78).

47. Through the true tzaddik, there is hope even for a person who has fallen to the lowest pit of hell. Through the hand of the tzaddik, every person in every situation is able to draw life from the holy. Despair is totally ruled out! Wherever you have fallen, strengthen yourself in whatever way you can. There is still hope that you can return to God. “From the belly of hell I cried out!” (Jonah 2:3). Even the cry from the lowest pit of hell is never lost. Cry and cry but don't despair! You must cry and beg before God all the time until, in the end, God will look down upon you from Heaven (*Likutey Moharan II*, 78).

48. Even in the lowest pit of hell, we can become close to God (*Likutey Moharan II*, 112).

49. If you can believe you can break something, have faith that you can repair it (*Likutey Moharan II*, 112).

Reb Noson's Letters Year 1

Letter #13 • With God's help, Sunday, Masai, 23 Tammuz, 5585, Tcherin

Greetings to my honored and beloved friend, Reb Naftali, may his light shine,

Mazal Tov. With God's help, she accepted the bill of divorce a week ago last Wednesday, Torah reading Pinchas, in Medvedevka. May it be His will that it turn out to be well. May God soon send my son, may he live, a suitable

wife, a wife with whom he will become a truly religious and righteous Jew. This is all I desire. God will do what is good.

Greetings to my dear son, apple of my eye, Reb Yitzchak, may his light shine,

I told you everything above. May God help you and grant you true and eternal success from now on. You should know, my beloved son, that it was only after much toil, struggle, suffering, doubts and indecision that I finally concluded this matter and got her to agree to the divorce. Many tears have fallen as I will, God willing, elaborate when we meet. Had it not been for God's help, an immediate solution would not have been possible. What great kindness and miracles God showed me during this time, that I could conclude this properly! I will tell you some details later, God willing. All this pain and trouble I endured only to save you, in the hope that I would see your true, eternal happiness, when you will walk the straight path that our holy Rebbe showed us.

So take heart, my son, and be strong! Do not forget all that God has done for you so far. Brace yourself and keep a grip on your thoughts! Do not allow them to wander as you have in the past. You do have free choice in this and in everything, as I have often discussed. I cannot go on: I have to travel to Kremenchug, as I told you.

Don't worry about everything that you have to give back. This is also for the best. I hope to God that you will soon get a new *tallit*, and along with it a renewed determination to begin afresh in your service of God. Put your pain behind you. God will not abandon you, for the sake of the Rebbe in whose name we call.

The words of your father who waits to rejoice in your eternal salvation,

Noson, the same

Reb Noson's Letters Year 2 **Letter #242** • For God's kindnesses are renewed every day, as we have discussed a great deal, with God's help. By looking for God's kindnesses in this way, a person can find the strength to pour out his heart to God even now and to fully express himself before Him.

For when a person sees for himself how very far he is from complete salvation, because of his unworthy deeds which have distanced him from God so very, very much from the day he was born until now, and when nonetheless he

strengthens himself through these hints that “the whole world is full of His glory” and that God is still with him, and with many other types of lifegiving encouragement—this is precisely the way that he may come to express himself to Him. A soul which is hungry, thirsty, exhausted and drained of strength will find good through these amazing, awesome, true and powerful hints until God in His kindness gives speech to the speechless, and literally opens the mouths of the dumb and creates “fruits of the lips”! Then a person can open his mouth and unreservedly speak about all his needs and express himself to God. However much he fortifies himself, God fortifies him many, many times more, since the measure of good is always greater. Thus this cyclical movement in the direction of good continues until one merits to draw close to God.

Nonetheless, every day, and sometimes many times in one day, it is necessary for a person to fortify himself anew and to remember the traces left from all the times when he marshaled his inner strength in the past. In this way, God will save him every time. Only strengthen yourself determinedly!

It is impossible to explain all this exactly. But a person who wants the truth will glean for himself many good hints from all this until he merits not to be a *shlimazelnik*, God forbid. Rather, he will be a valiant, vigilant and stalwart warrior and firm in his conviction to have a share in the dominion of holiness! Then he will draw forth livelihood and wealth, and merit “the illumination of desire” when he eats. And this is what sustains a person's knowledge, as I have discussed, with God's help.

The words of your father and true, eternal friend,

Noson of Breslov

שְׁמוֹת הַצְּדִיקִים
וְעַל הַחַתּוּמִּים: נְחֻמָּה הַתְּרַשְׁתָּא. בֶּן חַכְלִיָּה. וְצִדְקִיָּה.
שְׂרָיָה. עֲזַרְיָה. יִרְמְיָה. פֶּשַׁחֹר. אֲמֵרְיָה. מְלֶכְיָה. חֲטוּשׁ.
שְׁבַנְיָה. מְלוּף. חָרֵם. מְרֵמוֹת. עוֹבְדֵיָה. דְּנִיָּאל. גְּנָתוֹן. בְּרוּךְ.
מִשְׁלֹם. אֲבִיָּה. מִיָּמוֹן. מַעֲזִיָּה. בְּלָגִי שְׁמַעֲיָה.
אֵלֶּה הַכְּהָנִים וְהַלְוִיִּם: וְיִשׁוּעַ בֶּן אֲזַנְיָה. בְּנוֹי מִבְּנֵי חֲנָדָד. קַדְמֵיָּאל. שְׁבַנְיָה.
הוֹדְיָה. קְלִיטָא. פְּלֵאָה. חָנוֹן. מִיָּכָא. רְחוּב. חֲשַׁבְיָה. זְכוּרָה. שְׁרַבְיָה. שְׁבַנְיָה.
הוֹדְיָה. בְּנֵי בְּנִינוֹ.

רָאשֵׁי הָעָם: פָּרַעַשׁ פַּחַת מוֹאֵב. עֵילָם. זְתוּא. בְּנֵי בְנֵי עֲזֹגָד. בְּבִי אֲדוֹנֵיָהּ.
 בְּגִי עֲדִין. אֶטֶר. חֲזָקִיָה. עֲזוּרָה. הוֹדֵיָהּ. חָשֵׁם. בְּצִי. חָרִיף. עֲנֹתוֹת.
 נִיבִי. מִגְפִיעֵשׁ. מִשְׁלָם. חֲזִירָה. מְשִׁיזְבָּאֵל. צְדוּקָה. יְדוּעָה. פְּלִטָּיָהּ. חָנָן. עֲנִיָהּ. הוֹשֵׁעַ.
 חֲנִיָּהּ. חָשׁוּב. הַלּוֹחֵשׁ. פְּלִחָא. שׁוֹבֵק. רְחוּם. חֲשִׁבָנָה. מַעֲשֵׂיָהּ. וְאַחֲרָיָהּ. חָנָן.
 עָנָן. מְלוּוֹ. חָרֵם. בְּעֵנָה.

Reb Noson's Prayers

I • Prayer #12 • HaShem! How can I approach You after all the love and kindness You have shown me?

You have given us the Torah of truth and planted eternal life among us. The kindness You have shown us is for all eternity. HaShem, arouse Your love for me. Just as You had mercy on us and lovingly gave us Your holy Torah—that hidden treasure, that daily joy—so now help me and bring me to constantly immerse myself in Torah study for its own sake.

Let me pay no attention whatsoever to the vanities of this world. Let my only desire be for Your Torah. Let me meditate on Your Torah day and night. Let me conduct all my studies in holiness and purity, and let my only motive be to study for the sake of Your great and holy Name, and to cause You delight.

Bring me to study, teach, guard, practice and fulfill all the teachings of Your Torah in love. Let the light of the holy Torah shine upon me. Let my study and contemplation of the Torah take me from darkness to light, and bring me to repent and come to perfect *teshuvah*. As our Sages said, “The radiance of the Torah has the power to bring people back to good.”

Please, HaShem, let my Torah study be an elixir of life. Let my learning bring me back to You in genuine, perfect *teshuvah*. Let it restore my youth like the eagle, and give me back the times I have spent in such intense darkness.

From now on let the merit and power of the holy Torah shield me and protect me from every kind of sin and transgression and from all wrongdoing, both when I am actually engaged in my studies and at times when I have to interrupt them. Let the merit and power of the Torah give me

constant protection and save me from every kind of sin and wrongdoing, just as You have informed us through Your holy Sages, who said that “the Torah shields and protects both while one is engaged in it and at times when one is not.”

Let my Torah study bring a flow of holiness and purity into me, and from now on let me sanctify and purify myself the way You want me to—for my own good.

Please, God of love, have pity on me and on all Your people Israel. We have fallen very low at this time, and we have no one to help or support us. “The enemy’s hand is ever stronger, and there is no one to lead us and save us.” We have nothing to vitalize and uplift our downtrodden souls except the study of Your Torah, whose holiness, purity and perfection enlightens all eyes and restores the soul.

You have promised us in the Torah that even at this time, at the end of days, despite the intensity of the “concealment within the concealment”—when the very fact of God’s concealment is itself hidden from us—even then, the Torah will not be forgotten: it will not cease to be heard from our mouths and the mouths of our children and descendants.

It is written, “I will surely hide My face from them”—a concealment within a concealment—“...and this song”—the Torah—“will give testimony before the people as a witness, for it will not be forgotten from the mouth of their descendants.”

Well, the first part of the prophecy—“I will surely hide”—has already come true: You have hidden Yourself from us behind countless veils upon veils, as You know, HaShem.

Arouse Your great love for us and have mercy on us. Do not hide Your face from us anymore. Turn to us. Be kind to us and shine Your face upon us. Fulfill Your holy promise to us that “this song”—the Torah—“will give testimony before the people as a witness, for it will not be forgotten from the mouth of their descendants”—it will not cease to be heard on our lips!

Loving God, help us learn and meditate on Your holy Torah constantly, day and night, in holiness and purity—both us, our children and our children’s children—and don’t let us ever forget the Torah. Don’t let the Torah ever cease to be heard from our mouths or the mouths of our descendants.

Let the prophecy of Isaiah be fulfilled in us: “And as for Me, this is My covenant with them, says HaShem. My spirit which is upon you and My words which I have put in your mouth will not depart from your mouth or the mouth of your children and your children’s children, says HaShem, from now and forever.”

Through our study of the holy Torah, help us come back to You in sincere *teshuvah* and repent for all our many sins and transgressions and rebellions. From now on let us carry out everything the Torah teaches in love.

Connection with the tzaddik through intense Torah study

Arouse Your love for me. Shine Your holy spirit upon me. Bring me to learn Torah—both the Written and the Oral Torah—with such holy intensity that when I am studying, I will have the power to connect my soul with the soul of the tzaddik who first revealed the teaching or law I am learning. Help me come to the level of spiritual communion that is referred to as “kissing.” Let me attach my soul to the soul of the tzaddik with such intimacy that it will be as if I am “kissing” the tzaddik or the Tanna who first revealed this teaching.

May my study give the tzaddik or the Tanna profound pleasure. Let me cause the Tanna or tzaddik supreme delight by studying his words in extreme holiness, so that even there in the grave his very lips will be gently whispering. And by studying the Torah in great holiness and purity, let me lift the Shekhinah up from the dust and out of exile.

23 TISHREY • כג תשרי

Tzaddik His Life • 24 (127). Once he was on his way to Medvedevka when he was held up and could not reach the town in time for Shabbat. He was forced to spend Shabbat in the village of Halavkievka not far from Medvedevka. The reason was that the horses were exhausted and unable to continue. The Rebbe was so late that he arrived in Halavkievka only a short while before the time for lighting candles.

Afterward, when he came back to Breslov, he told us the whole story at great length. He said that as the horses were going along close to sunset he

wanted them to go at a very fast gallop. The horses did not want to carry on, however. The Rebbe compared it to the familiar dream experience of trying to escape and not being able to. The dreamer is convinced he has to get away but he simply cannot move. This is how it was for the Rebbe then. He was extremely worried in case he would come to break the Shabbat, God forbid. Traveling along he felt like someone being led down to hell. At that moment the horror is endless. This was the degree of fear he had of being involved in a situation where there was even the faintest suspicion of infringing the laws of Shabbat. From the way he spoke I had a glimmer of understanding of the terrible horror a person would feel as he was being led down to hell, God forbid. It is impossible to describe this in writing. The Rebbe repeated himself twice over in order to emphasize the awesome and terrible horror that falls on a person as he is being taken to hell. This was literally the fear the Rebbe had in his anxiety not to come to infringe the Shabbat, God forbid.

This incident took place in wintertime just before Shabbat Shirah. The Rebbe’s delay was not something of minor importance. Quite the contrary. The purpose of his journey was to spend Shabbat Shirah in Medvedevka. His supporters from various different towns were already assembled there. He was due to give a major Torah lesson and to perform the various *tikkunim* he had to accomplish and do the work he had to do with his followers and through his Torah teachings. The Rebbe said that whenever he was due to give a Torah lesson at a gathering of his followers, he literally felt the same fear and turmoil that all Jews feel on the eve of Yom Kippur toward evening. This same feeling would descend upon him when he had to teach Torah publicly on Shabbat or on a festival.

Rebbe Nachman’s Wisdom

His Pilgrimage • 5. On the day before Pesach 5558 (March 31, 1798), the Rebbe emerged from the mikvah and told his attendant, “This year I will definitely be in the Holy Land.”

During Pesach, the Rebbe spoke on the verse “Your path was in the great waters, and Your footsteps were not known” (Psalms 77:20). He pointed out the apparent contradiction between the two parts of this verse and gave a lesson reconciling them. In the course of his words, it became apparent that he had definite plans to travel to the Holy Land.

6. When the Rebbe's wife heard this, she was beside herself. She sent her daughter to ask him how it was possible for him to leave them without some means of support.

The Rebbe answered his daughter, "You can travel to your fiancé's parents. Someone will take in your older sister to live as a nursemaid. Another will take in your younger sister out of pity. Your mother can find work as a cook. I will sell everything in the house for traveling expenses."

When the Rebbe's family heard this, they all burst into tears. They wept bitterly, but he had no pity on them.

He said, "It is impossible without this. No matter what happens, I must certainly go. *Varin di grester helft is shoin dort*—For most of me is already there; and the minority must follow the majority."

The Rebbe said, "I have set my heart on this journey to the Land of Israel. I know that I will find my way blocked with countless barriers, but as long as my soul is in me, I will do everything in my power to go. While there is a spark of life within me, I will continue, and let God do what is good in His eyes" (I Samuel 3:18).

The Aleph-Bet Book

Eating • A • 1. Leave over a bit of your meal so that your sustenance will receive God's blessing.

2. A person's table purifies him from all his sins.

3. A person's table earns him the World to Come as well as a livelihood [in this world]. He is inscribed for

good in the uppermost worlds and is also rewarded with increased power and strength when he needs it.

4. The sins of delaying justice, distorting and corrupting judgment, and neglecting Torah study bring drought. People will eat, but will not be satiated; they will partake of their bread in measure.

5. Eating just a little causes one's heart to want more food; more so than when one has lost hope of eating and has eaten nothing at all.

6. Why were the Jews deserving of destruction? Because they delighted in the feast of that wicked one [Achashveirosh].

Kitzur Likutey Moharan

I • Lesson #9 • 5. There are people who merit to say the words of their prayers with such honesty that their words give off light like a gemstone, which radiates its own light. There are others, however, whose speech is only like a window, which has no light of its own but merely allows light to pass through it; [this type of person] can be illuminated only by someone else. Know that it is all in accordance with the level of truth.

6. When a person truly awakens himself to God, he thereby merits to break open the screens and obstacles that separate him from holiness, and to find the openings to go out from darkness to light. By this he also merits to awaken other people with him, to stir other people to repent, taking them out of the darkness and bringing them back to God.

7. Each person needs to send up his prayers through the gate of his own tribe [of the twelve tribes of Israel]; however, it requires great merit to be able to do this. Therefore every person must connect his prayers to the tzaddik of the generation, because the tzaddik knows how to match the gates [to the prayers] and to send up each and every prayer to the appropriate gate. [These twelve gates are signified by the twelve windows that are customarily built in a synagogue, which allude to the twelve tribes.]

8. A person must see to it that he reaches such a level that he pours out his heart like water before God, and through this the Mashiach will come. May it be speedily in our days. Amen.

9. Those people who deny all miracles and who say that everything is merely a consequence of natural forces—who, when they witness a miracle, cover it up by explaining it in terms of natural laws—reject and undermine the whole concept of prayer. For prayer is closely related to miracles, in that prayer changes what nature dictates [which is what we call a miracle]. Such people also greatly blemish faith in God, because they do not believe that the Creator oversees His world. Furthermore, they blemish the Land of Israel, the place of miracles—causing the fall into the exile in Egypt as well as the other exiles, and they prolong the present exile, may God save us.

Rebbe Nachman's Stories

The King and the Emperor • She then offered them some of the fantastically good wine that she had in the ship. [She told them that] she had never used this wine, since she had put it aside until the time came that God would arrange for her to meet her destined husband.

She served the wine in twelve goblets, and said that each one should drink to all of the twelve [women]. They drank and became so drunk that they fell asleep. "Come," she said to her companions. "Each one of you slit the throat of her destined husband."

[The women] slaughtered all [the pirates]. They then found their treasures, which were greater than that of any king. They agreed that they would not take any copper or silver, just gold and precious stones. They threw everything that was not so valuable off the ship, and loaded it down with the more valuable gold and precious stones that they found there.

[The women] also agreed that they would not dress like women anymore, so they sewed themselves men's clothing, in the German style. They then sailed on in their ship.

Restore My Soul

Rebbe Nachman's Wisdom • 1. The more strongly a man yearns to come close to the service of God, the more the Evil One throws himself against him in an effort to put him off. It is like when two men are fighting. One of them sees that the other is coming against him with extra strength, so he hurls himself against his foe with all his force in an effort to throw him down. As soon as some good is stirring in a man, the Evil One knows instinctively and gears himself to strike against him. You have to be canny in this. Use every ploy in the battle against evil (*Rebbe Nachman's Wisdom* #10).

2. There are times a person imagines that he will never merit the life of the World to Come because he is so distant from God. Still, he should be strong and determined. He should long for God, pine for Him, and do everything he can to serve Him in joy. Show willingness in your service. Show that you will serve God every moment, every day of your life, even without the reward of the World to Come. Even if you are certain that you will still be condemned to Gehennom, all the same, God forbid, you must

still do your part. Busy yourself with serving God. Grab a good deed here, a prayer or a snatch of Torah there. And God will do what is good in His eyes (*Rebbe Nachman's Wisdom* #48).

Reb Noson's Letters Year 1

Letter #14 • *With thanks to God, Thursday evening, Erev Shabbat, Vayigash, 5586, Breslov*
Greetings and abundant salvation to my beloved friend,

What can I say, my brother? You have a little idea of what I am feeling. I cannot express more than that on paper. If you want the point of truth, if you seek it like silver, if you search for it like hidden treasure, you will look for truth in the Palace of Truth, constructed by men of truth under the guidance of the Master of Truth (*see Rabbi Nachman's Stories* #17, "Two Palaces"). Then you will understand awe of God and you will discover knowledge of the Divine. I am sure you know what I am alluding to, for the palaces of truth are mentioned briefly at the end of the Stories (*ibid.* pp. 452-453). The truth of the matter is that you don't know anything! Wake up, my brother, from your foolish sleep! Remember your Creator while you are young! Don't forget everything that has happened to you in this short time that you have been so busily chasing after meaningless gratification, gods of silver. You lost what you had, and you gained nothing! You have thrown off the yoke of Torah and you have accepted the backbreaking yoke of money-making. "What are you chasing? A dead dog! A single flea!" (*cf.* 1 Samuel 24:14).

Please, my brother, do not be offended if my tone is a little harsh. It is only because, as you know, I care for you so deeply. If you read the letter I sent your father, may his light shine, you will understand more about this, for everything in that letter applies to you as well. For God's sake! For God's sake! At least set aside time for Torah. Study the *Shulchan Arukh* every day with the large, or at least the small, commentaries and study the Rebbe's books every day. Read Psalms every day without fail. Make sure to get to Uman at least once a year, which is the highest level, and if you can also arrange your trip to come and see me here, that would be even better.

I cannot continue. Please respond immediately and explain everything in full detail.

The words of your true and eternal friend,

Noson of Breslov

Also be advised that, with God's help, we are on the verge of salvation with regard to the printing. Through God's lovingkindness and miracles, the letter from Vilna has already informed me that they will soon give me the permit to open the press. Then we will be worthy of spreading the Rebbe's teachings so that God's Name may be glorified and sanctified in the world. Amen, may it be His will.

The words of your dear friend, awaiting salvation at all times,

Noson of Breslov

Reb Noson's Letters Year 2

Letter #242 • Warm greetings to all our comrades with a great love! These words were meant for all of you, too! Strengthen and fortify your hearts, all you who hope in God! For the sake of His Great Name, God will not abandon His people. For God knows the

enormous love we have for every Jew, even the smallest, worst and most inferior of them. What can we do, though? There are people who stir up strife for nothing. "May the lying lips which speak arrogantly against the righteous with pride and contempt be struck dumb! How great is the good You have hidden away for those who fear You!" (Psalms 31:19-20). "How" [in Hebrew, *Mah*] describes this good—i.e. "the illumination of desire" (*Likutey Moharan* II, 7). Fortunate are the ears that heard all this! Happy the eyes that at least see all this in the Rebbe's holy books with an eye for the truth! They will surely understand the real truth! Words of truth stand forever!

After I wrote this letter, Reb Yaakov, the son-in-law of the *Baal HaMagihah*, came to my house and brought me another of your letters. As you may have expected, I was pained by your letter, particularly by the news that your wife wants to engage in fruitless, pointless stupidity. I have already answered you about everything. You also have to suffer the foolishness of ignorant men and women who want to engage in stupidity—i.e. medical treatments and "amulets."

It is all for the best, though, and this, too, is expiation for sins. For no pain is ever lost and it is all counted as expiation for sin. My beloved son, may he live, your pain is great indeed, and I am extremely grieved by your suffering, God have mercy. But you are too severe and you make too much of your suffering. Everything I say is to minimize and play down the pain and suffering and to find some relief or easement there within the sorrow,

as the Rebbe wrote on the verse "In suffering, You gave me relief" (*Likutey Moharan* I, 195). What you do every time is to magnify all your various troubles and suffering! You already see in your few short years that it is impossible to avoid suffering practically every day. The Rebbe wrote this explicitly: "Know that every Jew must have some suffering every day" (*ibid.* II, 77). You also see from other people the immense blows, pain, worries and suffering that come on every single person. Therefore you must not exaggerate the pain. To the contrary! Try to find the "relief within the sorrow itself," God save us. Precisely through *this*, you will be able to thank God for the past and cry out over the future, that He should rescue you in His compassion from all kinds of pain and take you from trouble to full relief and send complete recovery to your son and daughter soon. Amen, may it be His will.

**שְׁמוֹת
הַצְּדִיקִים**

וְאֵלֶּה רְאֵשֵׁי הַמְּדִינָה אֲשֶׁר יָשְׁבוּ בִירוּשָׁלַיִם: עֲתִיָּה בֶן
עֲזִיָּה, בֶּן זְכַרְיָה, בֶּן אֲמַרְיָה, בֶּן שְׁפֹטְיָה, בֶּן מַהֲלֵלְאֵל, מִבְּנֵי
פְּרָץ, וּמַעֲשֵׂיָה בֶן בְּרוּךְ, בֶּן כָּל חֹזֶה, בֶּן חֲזִיָּה, בֶּן עֲדִיָּה, בֶּן
יֹרִיב, בֶּן זְכַרְיָה, בֶּן הַשְּׁלֵנִי, סָלָא בֶן מִשְׁלָם, בֶּן יֹעֵד, בֶּן
פְּדִיָּה, בֶּן קוֹלֵיָה, בֶּן מַעֲשֵׂיָה, בֶּן אֵיתִיאֵל, בֶּן יִשְׁעִיָּה. גִּבְי. סָלִי. וְיֹאֵל בֶּן זְכַרְיָה.
וְיִהוּדָה בֶּן הַסְּנוּאָה. יִדְעִיָּה בֶן יֹרִיב. יִכִּיֹן. שְׂרָיָה בֶן חֲלֻקָּיָה, בֶּן מִשְׁלָם, בֶּן
צְדוֹק, בֶּן מְרִיּוֹת, בֶּן אַחִיטוֹב. עֲדִיָּה בֶן יִרְחָם, בֶּן פְּלִלְיָה, בֶּן אֲמָצִי, בֶּן זְכַרְיָה, בֶּן
פְּשָׁחוֹר, בֶּן מִלְכָּיָה. עַמְשָׁסִי בֶן עֲזַרְיָה, בֶּן אַחֲזִי, בֶּן מִשְׁלָמוֹת, בֶּן אִמֵּר. זְבַדִּיאֵל
בֶּן הַגְּדוֹלִים. שְׁמַעְיָה בֶן חֲשׁוּב, בֶּן עֲזַרְיָה, בֶּן חֲשַׁבְיָה, בֶּן בּוּנִי. וְשִׁבְתִּי. וְיֹזָבֵד.
מִתַּנְיָה בֶן מִיכָא, בֶּן זְבִידִי, בֶּן אֶסָף. בְּקַבְקָיָה. עֲבָדָא בֶּן שְׁמוּעַ, בֶּן גָּלֵל, בֶּן יְדוּתָוִן.
עֲקוּב. טַלְמוּן. צִיחָא. וְגִשְׁפָא. עֲזִי בֶן בְּנִי, בֶּן חֲשַׁבְיָה, בֶּן מִתַּנְיָה, בֶּן מִיכָא.
פְּתַחְיָה בֶן מְשִׁיזְבָּאֵל.

Reb Noson's Prayers

I • Prayer #12 • Please, HaShem, loving God, our spirit is so crushed. Have pity on us. Protect me and my children, my descendants and those of all Your people, the House of Israel. Keep me well away from those who have gone astray from the true path. Compassionate God, don't ever let my Torah study turn into a fatal poison, God forbid. Don't allow the least hint

of opposition to the true tzaddikim ever come into my heart as a result of anything I study. Don't let me ever study for my own self-aggrandizement or in order to chide, especially when studying the Oral Torah—the Gemara and its commentaries, and the Law Codes.

HaShem, God of love, save me from even the least hint of pride or arrogance. Don't let me ever be sly and over-clever in any way. Let me never harbor doubts or questions in my heart about the true tzaddikim of the generation, and certainly never let a single insolent word against them leave my mouth. Let me never insult their honor in any way, God forbid.

On the contrary, let my studies bring me to a close bond of connection with the true tzaddikim. Let me accept their authority, believe in them, and subordinate myself to them. Let me embrace the dust of their feet and drink their holy words thirstily all the days of my life—and so, too, my children, my children's children, and those of all Your people, the House of Israel, from now on and forever.

Let me come close and bind myself to the outstandingly great, true tzaddikim who have the power to bring all the twisted words of slander spoken against the true tzaddikim back to their holy source and use them to reconstruct the original Torah laws from which these evil words of the enemies of the truth developed. For they used their study of the Oral Torah to twist the words of the Living God, so as to give themselves an opening to speak out insolently and contemptuously against the tzaddik.

Loving God, through the power of the true tzaddikim, let me become genuinely sanctified and purified until I, too, can attain this wisdom and know how to sift through these twisted words, and transform and elevate them back to their holy root, so as to turn them into genuine Torah laws.

Help me lift up the Shekhinah from her exile and bring her to rejoin her Beloved in love, brotherhood and friendship, “embracing,” “kissing” and perfectly unified. Help me humble and break all those who have set themselves in opposition to the truth, and let me take their prey from their mouths. Put truth and faith into their hearts, and let them realize the truth. Let them come back to You genuinely and wholeheartedly.

Reveal the truth and spread it throughout the world, and fulfill the verse in the Psalms “Truth will blossom forth from the earth, and justice

will be seen from the heavens.” Let peace reign among all the members of Your people Israel forever.

Let me serve You happily at all times. Help me be one of those people who bear insults without returning them, who do not answer even when they hear themselves abused, who act out of love and rejoice in their suffering.

Grant us all holy wisdom, understanding and knowledge. Let us come to learn the holy Torah for its own sake at all times and return to You truly and sincerely. Let abundant blessings flow down to us from the source of blessings, and let us do Your will in truth all the days of our lives—we, our children, our descendants, and all Your people, the House of Israel, from now and forever. Amen. Selah.

I • Prayer #13 • HaShem: You dwell in the most exalted heights, yet Your watchful care extends to the lowest of levels. Your people look to You as servants look to the eyes of their master. We prostrate ourselves before You; we stretch out our hands toward You.

Shine down upon us from Your holy place and help us carry out the will of our Maker in awe and reverence. Watch over us. Protect us and take perfect care of us, and bring us all back to Eretz Yisrael like doves to their nesting place.

Master of the universe, You hear all prayers and entreaties, and listen attentively to the cry of the needy. Master of the entire world, You know my heart. I am unable to express my prayer to You in an orderly way. I am surrounded by countless troubles. My sins have caught up with me—I cannot see a thing because of them. They are more than the hairs on my head. My heart has gone out of me. HaShem, loving God, what should I do? Where should I search in order to find genuine relief?

I know how totally far away from You I am, because of all the wrong I have done from my earliest days until today. Day after day I have sinned. I am covered with blemishes from the soles of my feet to the top of my head. There's not a single healthy spot. Not only have I been unable to make even the slightest movement from the profane to the holy, I haven't been able to control myself in the least. I've done one bad thing after another. I couldn't begin to specify even the minutest fraction of my countless sins, or assess the damage I have caused.

What can I say? What can I say? HaShem, You know that it would be quite impossible for me to recount how much damage I have done. Even the little good I have done—at least what on my level is called good—has been riddled with imperfection. How can someone like me, covered with sores and impurity, step forward and ask You to help me and save my soul from destruction and bring me to the light of life?

But if I were to say I've lost all hope in God, that would be worse than everything else put together. Through Your prophets and Your holy tzaddikim, You have taught us that one must never ever give up and lose hope in God.

The true tzaddik

Loving God, You have planned everything for our ultimate good, and You have sent us the remedy even before the wound. You have sent us true tzaddikim—holy ones now at rest in the earth—who have been our support and refuge. Because of the awesome good they did, You gave them the power to elevate all those who had the privilege of coming genuinely close to them, and to bring them back to You in complete *teshuvah*.

They even had the power to lift up my poor soul and restore it after having been so terribly shattered, so tired, so hungry, so thirsty and so bitter. Together with all the other souls gathered around them I, too, was uplifted and inspired, proving that there *is* hope for the lowly. What a privilege it was to see tzaddikim who had such powers and more! How fortunate were the souls who used to ascend to such heights of devotion with the help of these tzaddikim, and experience renewal.

24 TISHREY • כד תשרי

Tzaddik *His Life* • 24 (127). This was his state of mind then, as he traveled to Medvedevka for Shabbat Shirah, just as he had done regularly for several years now. All of a sudden he was held up and had to spend Shabbat in a village together with those of his followers who had traveled with him and the few people who had come out to meet him. They were all forced to spend the Shabbat in Halavkievka. They had brought nothing to eat or drink. They were forced to eat *challot* made of corn and make

Kiddush over the bread, because they did not have a cup of wine for Kiddush. They had no knives or other eating utensils. The Rebbe later described their entire Shabbat stage by stage and at great length. After Shabbat he traveled on to Medvedevka. Monday was Tu BiShevat. They made a festive meal and the Rebbe sat there with his followers and delivered the lesson he was due to have given them on Shabbat. Happy is he who is worthy of understanding a single thing of what happened to the Rebbe. In everything that happened to him the most awesome and mysterious secrets were involved.

25 (128). After the Rebbe's return from Lemberg he no longer traveled about in the Ukraine to teach as he did formerly. Once on Shabbat Shirah he was talking about how in earlier times he would go traveling at this time of the year and give wonderful Torah lessons. He spoke with a feeling of nostalgia and emotion. He spoke of how sitting in the coach on the journey was something all by itself. Then, when he arrived at the edge of the town he was traveling to and the people would come out to meet him and pay their respects, that was something different. When he went into the town, that was something else. When he gave his discourse there, that was something different again. When he was given money, that was something else again. The Rebbe listed a number of different aspects of each trip and said how each one was something separate all by itself. The inference is that in every single detail of each journey there was an awesome and mystical task which he had to fulfill.

Rebbe Nachman's Wisdom

His Pilgrimage • 7. The Rebbe said, "Every step that I take to the Holy Land will be at the risk of my life. I want to leave right now, no matter how, even without a penny in my pocket. Those who take pity on me will give me something."

Those closest to him immediately traveled to the nearby villages to gather a small sum, accumulating enough for him to leave. He made plans for the journey with the greatest urgency, not wanting to delay for any reason whatsoever.

On Lag BaOmer, the eighteenth day of Iyar 5558 (May 4, 1798), he set forth quickly and enthusiastically. He made a pact with one of his followers, and they traveled together.

8. On Lag BaOmer, the Rebbe left his home in Medvedevka, heading toward Nikolayev. There he found a ship transporting grain and took it as far as Odessa.

At that time emissaries and other Jews traveling to the Holy Land were afraid to go by way of Odessa, as the route was rumored to be dangerous. But the Rebbe realized immediately that it was better to take a ship from Odessa for many reasons. First of all, the way from his home was much shorter than by the alternative route through Galatz. Also, this route avoided a more serious peril, for the route through Galatz involved great danger in sailing from the Danube River into the Black Sea. Therefore the Rebbe ignored the rumors and departed from Nikolayev, taking the route through Odessa to Istanbul.

The Aleph-Bet Book

Eating • A • 7. The Altar abolishes evil decrees, atones for sin, nourishes and endears. One's table is comparable to the Altar.

8. When a person eats without first washing his hands [as Torah law prescribes], it is as if he visited a prostitute. Whoever ridicules this religious requirement is uprooted from the world.

9. One should not drink water in public.

B • 1. A person whose being reflects the Godly image is elevated through eating living things. The inverse is also true [as one who does not reflect the Godly image is brought down by eating living things].

2. Eating fish arouses the desire for marital relations.

3. God is made known in the world through the Grace after Meals.

4. Reciting the Grace after Meals brings the country's government relief from disputes and wars.

Kitzur Likutey Moharan

I • Lesson #10—“And these are the laws” (Exodus 21:1)

1. Dancing and hand-clapping effect a sweetening of harsh judgments.

2. God's greatest honor is when those people who are

furthest away from Him draw themselves close to His service. For “at that time the Name of the Holy One, blessed is He, is exalted and honored above and below” (*Zohar* 69a), and His honor is increased and elevated. Therefore each person must strive to bring those who are far away from God, closer to Him. Moreover, no person may ever despair of being able to draw close to the service of God because he has grown so far from Him as a result of his many sins—and this is true even if he has done much evil indeed, God forbid. To the contrary, the more distant he is, the more he will increase God's honor when he tries to return and draw close to Him—since this is God's greatest honor. But it is impossible for a person who is far from God to draw close in the proper way, except through the tzaddikim of the generation.

3. The true tzaddikim elevate prayer to extremely high levels, to the point that they reveal God's Divinity and Kingship to all of the world's inhabitants, even those who are extremely far away—namely, the wicked [Jews] and the gentiles—and this [revelation to these people in particular] is the most powerful testimony of the greatness of the Holy One, blessed is He. For the best [witness to the] greatness of the Holy One is that even those who are very far from Him—even the heathens—should know that there is a God who controls and rules the world, as is brought down in the holy *Zohar* (II, 69a). Therefore, “When a person has a sick person or some other trouble in his home, let him turn to a wise man who will arouse mercy for him” (*Bava Batra* 116a)—since the only ones who really know about prayer are the tzaddikim of the generation. God reaps great delight from this, since “The Holy One, blessed is He, desires the prayers of tzaddikim” (*Yevamot* 64a), and He has pleasure from them.

4. There exist proud and arrogant people who keep themselves and others from going to the tzaddikim so that the latter may pray for them, and [in doing so] prevent God's desire from being fulfilled.

Rebbe Nachman's Stories

The King and the Emperor • Meanwhile, there was an elderly king who had an only son. He married his son off and gave him his kingdom.

The king's son said that he would take a journey by

sea with his wife, so as to accustom her to the sea air. Then if, Heaven forbid, they were ever forced to flee by sea, [she would be prepared]. He took his wife and royal ministers, and sailed off on a ship.

They were very happy and they played games. Then they all decided to take off their clothes. [The king and royal ministers on the ship were so elated that they decided to undress,] leaving on only their shirts.

They then had a contest to see who could climb the mast. The king's son tried to climb [first].

Meanwhile, [the emperor's daughter] approached in [her] ship, and she saw the other ship [with the king's son and the ministers]. At first she was afraid to come close, but when [the women] saw that [the men] were playing games, they realized that they were not pirates, so they came closer.

Restore My Soul *Rebbe Nachman's Wisdom* • 3. Perhaps you have not reached the point of truly serving God. You can still “wait for God.” As it is written, “Be strong and brave, all you who wait longingly for God” (Psalms 31:25). Let nothing in the world throw you, because there is no worse evil than despair. You should encourage your friends so that they, too, will let nothing bring them to despair. You can still give encouragement to your friends, even when you know in the secrecy of your own heart all the problems that are afflicting you. It is easier to encourage your friends than to strengthen yourself, for “A prisoner cannot free himself [from prison]” (*Berakhot* 5b). You may know yourself how far you are from the service of God, but you can still give all kinds of support to your friends. You can revive them and restore their souls. And through this it may come about that you also will be worthy of returning to the service of God (*Rebbe Nachman's Wisdom* #120).

4. In some cases, people draw close to God's service for a time but then they fall away. Even so, that brief time of closeness is precious indeed in the eyes of God, no matter what happens later (*Rebbe Nachman's Wisdom* #123).

Reb Noson's Letters *Letter #15* • *Greetings to my beloved son, may he live,*
Year 1

The carrier of this letter will explain everything: that you should immediately write to R.N. [Reb Naftali] and so on. I had told myself that this time I would not

respond to the crying and lamenting which fills your letters. But because of my love for you, I cannot resist and I will respond briefly.

You write that you are constantly assailed. Well, you should know that everyone else is, too. I, too, have been attacked terribly, more than you can imagine. But man was created to toil and struggle in this world and he must strive to overcome. “Man was born to suffer.” Happy is he who struggles, labors and suffers in his efforts to escape his thoughts. Even the effort that one puts in is as pleasing to God as a sacrificial offering. This idea is expressed in the verse “For You we are killed all day long, we are counted as sheep for the slaughter” (Psalms 44:23), as explained in his holy books (*Rebbe Nachman's Wisdom* #12).

You need, as you know, to constantly remind yourself that a person can direct his thoughts anywhere he wishes and that it is absolutely impossible to think two thoughts at once. If, nonetheless, your thoughts still run off to filthy places, you have to grab them, like a horse by its halter, and steer them back where they belong. You already know, as well, that you must not pay attention to these thoughts; “let the *goy* stand there” (see *Likutey Moharan* I, 72). Just do whatever you're doing, whether it be attending to business or studying Torah, and do not look back at them. Beyond this, amid all the distracting and bothersome thoughts, you can take heart and cheer yourself that at least you are not one of those who oppose the “point of truth,” the great light. His holy books explain, too, the positive side to all this: that for a person in your situation, every little motion or effort one makes to remove himself from evil and attach himself to good is extremely precious to God (*ibid.* II, 48). Sometimes, he says, these thoughts are even sent on purpose just so that the evil animals and the pure ones—i.e. the bad and good thoughts—can fight it out (*ibid.* I, 233). We received much more similar material from the Rebbe as well, all the most wonderful advice and encouragement.

The main point is that a person must strive with all his resources to take charge of his thoughts. As for what you are experiencing—pay no attention to it at all. Most important, keep in mind and believe in the power of the holy elder, in whom we take refuge eternally. As the Rebbe said, “God is extremely exalted, and people know nothing about it at all. Everything will turn into good through God's great power, which is constantly bestowing new and miraculous lovingkindness on the world” (*Rebbe Nachman's Wisdom* #1). God's kindness is endless and is renewed every morning... Press on constantly! Be strong, and hope in God!

The words of your father,

Noson of Breslov

Reb Noson's Letters Year 2

Letter #242 • As for the outcry here, I have already told you a little, and I cannot describe it in detail. Praise God, though, we have many supporters. Even on the physical level they constitute a majority. And this is beside the many who are with us in the spiritual realm.

But arrogance and audacity [*chutzpah*] is “kingship without a crown” (*Sanhedrin* 105a) and even the arrogant themselves are constantly full of remorse. I see on each occasion, though, that God also wants our prayers, and this is why these things continue to happen. It is all to remind us to pray before Him. Then, in the process of praying about this, we will also pray for our own needs. The main thing is to draw close to God. This is the foundation of everything—and everything that happens to every person hints at this. God is our salvation and our hope that everything will soon be rectified and that everything will turn into good, with God's help.

Noson, the same

Letter #243 • *With thanks to God, Sunday, Korach, 5597, Nemirov*

My dear, beloved son, the learned Reb Yitzchak, may his light shine, along with all his children, may they live,

I received your letter on Tuesday, [Torah reading] Shelach, and I was extremely pleased. I had been waiting and yearning all the time to see your letter. My hopes were disappointed, though, as your letter did not come until that Tuesday. Thank God who has helped me thus far, that you had good news for me about your children's health, may they live, and that you received my letter. Thank God who has helped me thus far, and praise God, things have now quieted down here a little. Nonetheless, I am still constantly afraid whenever our comrades gather together [here], and I have no idea how to act in this matter. Thank God, last Shabbat I had four righteous guests here and, thank God, I spoke words of truth and was somewhat joyful. Everything I said was related to the Midrash I wrote you about, “only encourage those who encourage themselves.” I am pressured right now—and besides, I do not know with whom this letter will be sent, since I am sending it to Breslov, so I cannot go on.

The words of your father, waiting for salvation soon, for the sake of His Holy Name,

Noson of Breslov

Let me know the good news about what is going on.

שמות הצדיקים

ואלה הפהנים והלויים אשר עלו עם זרבל בן שאלתיאל וישוע: שרִיה. ירמיה. עזרא. אמריה. מלוה. חטוש. שכניה. רחם. מרמת. עדוא. גנתוי. אביה. מימיו. מעדיה. בלגה. שמעיה. ויזריב. ידעיה. סלו. עמוק. חלקיה. ידעיה.

והלויים: ישוע. בנוי. קדמיאל. שרביה. יהודה. מתניה. ובקבקה. ועני. יזיקים. אלישיב. יודע. יונתן. ידוע. מריה. חנניה. משלם. יהוחנן. יונתן. יוסף. עדנא. חלקי. זכריה. משלם. זכרי. פלטי. שמוע. יהונתן. מתני. עזי. קלי. עבר. חשביה. נתנאל. הושעיה. וחצי שרי יהודה. ועזריה. עזרא. ומשלם. יהודה. ובנימן. ושמעיה. וירמיה. זכריה בן יונתן, בן שמעיה, בן מתניה, בן מיכה, בן זכור, בן אסף. שמעיה. ועזראל. מללי. גללי. מעי. נתנאל. ויהודה. חנני. אלקים. מעשיה. מנימיו. מיכה. אליועיני. זכריה. חנניה. ומעשיה. ושמעיה. ואלעזר. ועזי. ויהוחנן. ומלפיה. ועילם. ועזר. וזרחיה הפקיד. שלמה הפכה. וצדוק הסופר. ופדיה. חנו בן זכור, בן מתניה. יתרו. יהונדב בן רכב. גדליה בן אחיקם. אלימלך. ונעמי. רות. צפורה אשת משה. דבורה מינקת רבקה. מתתיהו בן יוחנן כהן גדול חשמונאי, ובניו. יהודה מכפאי הבכור השני יונתן. השלישי יוחנן. הרביעי שמעון. החמישי אלעזר.

Reb Noson's Prayers

I • Prayer #13 • I have come before You now, HaShem my God and God of my fathers, to ask You to have mercy on me and take pity on my poor soul.

Show me what I should do now that the true tzaddikim have left this world because of our many sins. We have been abandoned, like a solitary mast at the top of a mountain. “The tzaddik has been lost, yet no one stops to ponder it; the men of piety have been taken, yet no one understands: the tzaddik has been taken, so as not to see the coming evil.”

Loving, merciful Father in Heaven, look at the desperate plight we are in. We are now experiencing the fulfillment of the prophecy that “a time of trouble will come for Jacob the likes of which never was.” You have struck us with “a blow which is not written in the Torah—this is the

death of the tzaddikim,” those faithful leaders who used to carry us like a nurse carries a suckling child. They had compassion on our souls. They were constantly looking to heal and revive our souls and renew our days of darkness like the eagle.

Where should we turn to now? Where should we run for refuge? Where should we look for help?

Master of the universe, see what a pitiful state we are in. Our hearts are full of pain and sorrow. We are like sheep being led to the slaughter.

Look at what I’ve become! I go around like a “fugitive and a wanderer.” I’m like a body without a soul, a mindless robot. I’m like a captainless boat drifting in the heart of the sea, with the storm wind blowing stronger and stronger every moment.

My sins make it seem impossible that I will ever be able to come close to You. The pathways of *teshuvah* are hidden from me. I have no idea how to set about gaining wisdom and understanding, or how to develop the strength to fight against my evil inclination and break it and force it into submission to You, so that I will be able to turn to You sincerely with all my heart.

I have strayed far away from Your holiness, HaShem. “I have gone astray like a lost sheep. Search out Your servant, for I have not forgotten Your commandments.” HaShem, You know that no matter how many confessions I make to You, I have still not begun to express my thoughts and explain to You how far I feel myself to be from You. It is impossible to find words to express how far away I am, and how many mistakes I have made. I don’t know where I am in the world. All I know is how distant I feel from You, and how much damage I have done. From the time I was young until today, I’ve not had a single day I could call perfect and flawless.

Even on those occasions when You helped me arouse myself and start trying to serve You, I was never able to persist and keep following the path of holiness for more than a short while. Even when You have helped me, I’ve not had pity upon myself. I’ve not tried to stand firm for even a single day. “Even while the King was still sitting in His place, my behavior gave off its scent.”

Even so, Your love and kindness are with me all the time, and You help me constantly. You have treated me kindly, but I have repaid You with evil.

I am so weak and under such pressure that I desperately need You to send us a true leader—one who will constantly watch over us and “have pity on the poor and needy, and save the souls of the needy.” I need someone who will take me by the hand and lift me out of my darkness into the light, showing me the path to take and what I should do.

Master of the universe! Loving God! God of Israel, who truly loves the Jewish people, “tell me, You whom my soul loves: where do You pasture Your flock? Where do You put them to rest under the fierce sun of the harsh exile?” Our many sins have caused us to experience the fulfillment of words of the prophet “Who will take pity on you, Jerusalem, and who will nod in sympathy with you, and who will turn aside to ask how you are?”

Even so, Master of the universe, You have already promised us that there is no orphaned generation. Even in this generation there must certainly be true tzaddikim who have the power to gather up our souls and revive them, and reveal new, inspiring Torah teachings that will bring us back to You in complete *teshuvah*.

HaShem our God and God of our fathers, have compassion on us and do not turn away from us. Show us the true tzaddikim of this generation, and grant that we should come close to them. We have no one to depend on except You, our Father in Heaven, and the true tzaddikim, through whom You lovingly help and support Your people Israel.

25 TISHREY • כה תשרי

Tzaddik His Life • 26 (129). Prior to his journey to the Holy Land, the Rebbe traveled to Kaminitz. Before he went to Kaminitz the Rebbe said to Reb Shimon, “There is a journey before me, but I do not know where.” Reb Shimon laughed and said, “How can one go on a journey if he doesn’t know where he’s going?” The Rebbe replied, “The truth is I really don’t know.” Reb Shimon went and prepared a coach and horses and supplies for the journey and went with him. On the way he asked the Rebbe if they could go via the village of Volkhovitz, where he took another person

with them. They came to Medzeboz, but they still did not know where they were headed.

When the Rebbe arrived at the home of his saintly parents in Medzeboz they were overjoyed. His mother said to him, “My son, when are you going to your great-grandfather, the Baal Shem Tov?”—that is, to his gravesite. The Rebbe answered, “If my great-grandfather wishes to get together with me, let him come here.” Later on when it was night, the Rebbe went to sleep. In the morning his mother got up and came to him and said, “Well, your great-grandfather has already been with you. Now, when are you going to him?” The Rebbe replied, “At the moment I will not be at his gravesite. On my return, if God wills it, I will be at his gravesite.” This was what actually happened.

Before arriving in Medzeboz, Reb Shimon fell sick and reached the town with a very severe illness. The Rebbe was obliged to leave him there and he did not accompany the Rebbe to Kaminetz. When the Rebbe went to bid Reb Shimon goodbye before leaving for Kaminetz, Reb Shimon did not want to let him go until he promised him explicitly that on his return the Rebbe would find him alive and well. This is what actually happened.

Rebbe Nachman’s Wisdom

His Pilgrimage • 9. The Rebbe told his attendant to buy a large quantity of ink and writing paper. As soon as they embarked on the ship in Odessa, the Rebbe began to record his thoughts on the Torah. He warned his attendant not to even look at his writings, and would not give him the key to his trunk until he had promised on his honor.

When they left Odessa, many people came to see the Rebbe off out of respect. Many coaches followed him and a great crowd escorted him joyously, singing and dancing all the way.

They boarded the ship and set off on the Black Sea. During their first day at sea, a great storm arose. The winds whipped up high waves that washed over the ship’s deck. The Rebbe and his attendant had to remain tightly closed up in their cabin so as not to get soaked by the spray. The thunder, lightning and howling winds were beyond description. The two were so terrified by the noise of the rain and thunder, and the roar of the waves, that they found it impossible to sleep at night.

After four days at sea, they arrived in Istanbul. The Rebbe and his attendant sat on the dock, not knowing where to go. They could not tell the Jews from the Turks, and having no knowledge of the language, had no way of asking.

The Aleph-Bet Book

Eating • B • 5. When a person studies Torah with pure thoughts, so that he eats with such holiness that he is nourished by the sustenance of the angels, his enemies are sentenced to strangulation. This is alluded to [by the verses] “And it was on the third day, in the morning” (Exodus 19:16); “then in the morning there was a layer of dew” (ibid. 16:13); “And it was at the morning watch” (ibid. 14:24).

(I heard this explanation from the Rebbe’s holy mouth: “And it was on the third day, in the morning’ was said during the Giving of the Torah and refers to a person who studies Torah with pure thoughts. ‘Then in the morning there was a layer of dew’ was said about the manna, the food from which the angels draw sustenance, as our Sages taught (see *Yoma* 75b). ‘And it was at the morning watch’ was said at the splitting of the Red Sea, when the Egyptians were drowned, which is an aspect of strangulation, as our Sages taught (see *Ketuvot* 30b).” Rebbe Nachman learned from one “morning” and applied it to the other, thereby deriving the above [insight] from the Torah.)

Kitzur Likutey Moharan

I • Lesson #10 • 5. These arrogant people think that they, too, are able to pray, and since they have fasted and afflicted themselves, they think that they are tzaddikim. But the truth is that they are not. Were they to examine themselves, they would see that after all of their fasts and other similar practices, all their physical desires are still bound to their bodies. What is more, the pollution of their fathers’ lust from the time of their conception is still attached to their bodies, because their fathers did not sanctify themselves during marital relations. Were they to look at this, they would undoubtedly be seized by a great trembling and would not make the mistake [of thinking that] they are tzaddikim, or that they are able to pray or perform redemptions. Likewise, each person

should reflect on all this and not make the mistake of thinking that he is a tzaddik. Rather, he should endeavor to bring and to return all his prayers to the true tzaddikim, because only they know how to pray and to elevate prayers in the proper fashion. The Holy One, blessed is He, desires the prayers of the tzaddikim, and He sends fluent prayers to their mouths so that He may have pleasure from them.

6. The best advice for nullifying pride—which is likened to idolatry, as it is written, “All the high-hearted are an abomination to God” (Proverbs 16:5)—is by drawing close to the tzaddikim.

7. By drawing close to the tzaddikim, a person nullifies his pride, which is likened to idolatry. He also merits perfect faith, his atheism is nullified, and he attains the holy spirit of prophecy. In turn, he attains great joy, to the point that he comes to hand-clapping and holy dancing. This, then, effects a mitigation of harsh judgments, and he merits wisdom, life, longevity and an understanding of the Torah on both its revealed and hidden levels.

8. Rejoicing on Purim with hand-clapping and dancing causes the Torah to be received and accepted on both its revealed and hidden levels—which is the awesome light of Mordekhai and Esther. [This kind of rejoicing on Purim also] enables a person to properly perform the mitzvah of counting the Omer, which subjugates the impure force of Haman-Amalek, may their names be obliterated. Then pride, idolatry and atheism are nullified; great faith, holy wisdom, life and longevity are elicited; and all the harsh judgments and decrees are mitigated and nullified from the Jewish people. Amen, may it be His will.

9. With the nullification of pride, wisdom reaches its corrected state and a person merits life and longevity. All the harsh judgments are thereby nullified, and a person merits faith, great joy, an understanding of the Torah on its revealed and hidden levels, and the spirit of prophecy.

10. Repentance has its root in Rosh Chodesh. Accordingly, on Rosh Chodesh, repentance descends upon all the world’s creatures and brings them to thoughts of repentance. Even the wicked in Gehennom must inevitably feel some remorse on Rosh Chodesh, at which time they repent, regret and admit their wrongs, and are ashamed. For even though

the torments of Gehennom are suspended on Rosh Chodesh (*Zohar* II, 150a), this shame and regret itself remains their Gehennom. (It is written in *Likutey Moharan* I, 22 that the shame [a person feels over his sins] is even more [painful] than the punishments of Gehennom, may God save us.)

Rebbe Nachman’s Stories

The King and the Emperor • The emperor’s daughter said to her companions, “I can knock that bald one into the sea.” [This was the king’s son, who was climbing the mast.] The king’s son had lost all his hair and was bald.

“How is that possible?” they asked. “We are still quite far from them.”

She told them that she had a burning glass, and would use it to knock him down. She explained that she would not knock him down until he had climbed to the very top of the mast. As long as he was climbing the mast, he would fall down to the ship, but when he was on the top, he would fall into the sea.

She waited until he reached the very top of the mast, and then she aimed her burning glass at this head. His brain was burned and he fell into the sea.

When [the men on the king’s ship] saw him fall, there was great panic. How could they ever return home? The [old] king would die of grief.

They decided to go over to the ship [belonging to the emperor’s daughter]. Perhaps there would be a physician who could give them some advice. They came close to the ship [carrying the emperor’s daughter and her ladies], and [the men on the dead king’s ship] said to [the ladies and the emperor’s daughter] that they should not be afraid. They would not do anything to harm them.

Restore My Soul

Likutey Halakhot • 1 (3). When a new illumination of Godliness is sent to a person, or when one experiences a fresh awakening toward God, the evil forces are resentful.

Now is the time one needs strength. On no account should you fall or allow your resolve to be weakened, even if the same thing happens ten thousand times or more.

Your strength lies in the Torah. When you study, create new concepts of Torah. If this is something beyond your capacity, you can still strengthen

yourself by making a new effort to study and follow the ways of the Torah. Do so with *simplicity* and *purity*. Be sure never to leave the paths of Torah. True, all the passion and yearning in your heart is to be holy, disciplined and detached from the vanities of this world in order to be worthy of the radiant light that is dawning in you. And certainly it would be a great thing to achieve such a level. But the evil inclination is resentful and wants to attack you. Don't let yourself fall because of this. "Be not over-righteous...and do not commit great evil" (Ecclesiastes 7:16-17). You can come to great harm, God forbid, if you overstretch yourself when you are trying to reach holiness, and as a result you fail.

The best thing is to follow the paths of Torah with simplicity. Then you can go on your path securely. Let your eyes be closed to this world. Nullify yourself before God. If you are able to achieve this and you pay no attention to the vanities of this world, well and good. If you can't, in any event, do not allow yourself to be discouraged. Just try to be honest and to follow the way of Torah with simplicity. The Torah itself will break and destroy all the forces of the Other Side that strive to attack and thwart you (*Likutey Halakhot, Netilat Yadayim Shacharit* 4:16).

Reb Noson's Letter #16 • Thank God, Sunday, Vayikra, 5586 **Letters** **Year 1**

My beloved friends and brothers. I have already admonished you and I'm exhorting you again. Pay close attention to everything that is happening with us and with me in particular. Remember well what has transpired in this affair [of the printing press] and, when God has finished His work, you will see and understand the miracles of God. Downright miracles! What can I say? "We will thank You and we will speak out Your praise...for Your miracles which are with us every day, for Your wonders and favors which are at all times, every moment." God willing, when I return home, I will tell you a fraction. I cannot tell you everything, for this is simply impossible. I can only tell each one of you according to his own understanding.

Press on! Press on determinedly to walk in the ways of the Rebbe, may the mention of a righteous and holy man be a blessing! Do as I have instructed you, what I heard from his holy mouth. Just as I heard it from him, I have

passed it on faithfully to you. God knows and is witness that I understood the Rebbe's awesome and perfect meaning better than anyone in the world. The Rebbe stated this explicitly many times. The main thing is to devote yourself with redoubled efforts to your prayers and to your conversations between you and your Creator. Let nothing in the world discourage you! Fortify yourselves and constantly begin afresh! I do not have time to go on.

The words of your true and eternal friend, who speaks sincerely from the point of good in his heart.

From the one who longs to rejoice in your salvation in this world and the next eternally,

Noson, the same

Reb Noson's Letter #244 • With God's help, Friday, Erev Shabbat, Devarim, 5597, Vinnitsa **Letters** **Year 2**

*Greetings to my dear, beloved son, the learned
Reb Yitzchak, may his light shine,*

I received your letter yesterday on my arrival here and I was delighted to see your enormous desire for my letters. Perhaps you will receive some good point—some point of good by which you will start afresh from now on, forever. This is the reason I have forced myself now to send you this letter, even though I have nothing new in particular to tell you and it is also already getting toward afternoon. Thank God, I arrived here safely yesterday before midday and, thank God, all is well. If you want, you can send me a letter to Uman and I will be sure to let you hear from me again from there, with God's help. May God give me a safe journey and may He guide me on the paths of righteousness for His Name's sake. I am too pressed for time to go on at all with words of truth. It is not necessary to go on about the truth anyway. For "truth endures," and one word of truth is worth more than thousands and tens of thousands of words containing an admixture of falsehood, as explained in the lesson which talks about the preciousness of words of truth (*Likutey Moharan* I, 192).

The words of your father, extending loving greetings to your learned [person], praying for you and waiting to hear all good from you. Greetings to all our comrades with a great love,

Noson of Breslov

Letter #245 • *With God's help, Friday, Erev Shabbat, Ekev, 5597, Uman*

My dear son,

I received your letter in Vinnitsa and another one here on my arrival. It is now already close to the arrival of Shabbat, but your enormous desire compels me to write you these few lines to tell you that, thank God, all is well. I read your letter carefully, but time does not allow me to answer you now. I have already provided you in advance, though, with an abundant response in the form of my writings, the words I have spoken and, in particular, the Rebbe's holy books. "Study them over and over. Grow old and gray with them. For there is nothing better." Nothing can be added to them and nothing taken away.

Remember very well that you are now in this passing world and there is no comprehending what is happening under the sun, particularly in these generations. As King Solomon said, "Even if a person claims to be wise, he will not be able to find [its meaning]" (Ecclesiastes 8:17). Every moment of every hour of every day is full of trials and tests and refinements for each and every one of us. We have no one to rely on but our Father in Heaven and on the power of the elder of holiness. What can I say to you, my dear son? I understand your letters well and I know your pain. But as it appears, you have not yet understood even *me*, let alone our master, teacher and Rebbe, of sainted memory. Remember well all that I have said and implied to you on countless occasions about how a person must inevitably endure a very great deal at all times! And there are innumerable variations between one time and another, and among individuals. Be strong! Be strong, my dear son! Even your cries in your letters are not lost! Nonetheless you must zealously fortify yourself to make yourself happy any way you can! The time of Shabbat has arrived, and it is impossible for me to continue.

The words of your father,

Noson of Breslov

Greetings to all our comrades with a great love!

שְׁמוֹת הַתְּנָאִים וְהָאֲמוֹרָאִים • אוֹת א
 אָבָא אַחִיו שֶׁל רַבֵּן גַּמְלִיאֵל. אָבָא בֵּר אָבָא הַכֹּהֵן אָבוּהָ
 דְּשִׁמוּאֵל. אָבָא אָבִיו שֶׁל ר' יְהוּדָה. אָבָא אֲרִיכָא הוּא רַב.
 ר' אָבָא בֵּר יַעֲקֹב. ר' אָבָא בֵּר זְבִדָּא. ר' אָבָא בֵּר הַמְּנוּנָא. ר' אָבָא בֵּר הוֹנָא.

ר' אָבָא בֵּר מִינָא. ר' אָבָא בֵּר מַמְלָל. ר' אָבָא בֵּר אֲבִינָא. ר' אָבָא. ר' אָבָא בֵּר רַב
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 ר' אָבָא בֵּר יַצְחָק. ר' אָבָא בֵּר כֶּהֱנָא בֵּר יוֹדָן. ר' אָבָא בֵּר פֶּפְאָ. אָבָא מֵר בְּרִיָּה
 דְּרַב פֶּפְאָ. ר' אָבָא בֵּר רִיָּה דְּרַב פֶּפְי. ר' אָבָא בֵּר זוּטְרָא. ר' אָבָא בֵּר אַחָא. אָבָא
 אָבוּהָ דֵּר' אֲמִי. אָבָא בֵּר יִרְמְיָהוּ. ר' אָבָא דְּחִיפָא. ר' אָבָא בֵּר חֵיא בֵּר אָבָא.
 אָבָא בֵּר רַב הוֹנָא. ר' אָבָא סְלָא רַבָּא.

אָבָא בֵּר אַחָא בֵּר סְלָא מִפְּפָרִי. ר' אָבָא דִּמְוֵן עֶפּוֹ. ר' אָבָא דִּמְוֵן קֶסְרִי. אָבָא
 אָבוּהָ דֵּר' יִרְמְיָהוּ בֵּר אָבָא. ר' אָבָא בֵּר זְמִינָא. ר' אָבָא הַכֹּהֵן בְּרִדְלָא.
 אָבָא יוֹסִי בֵּן חֲנִינָא. אָבָא אוּמְנָא. ר' אָבָא זוּטִי. אָבָא קְשִׁישָׁא. ר' אָבָא דִּמְוֵן יֶפּוֹ.
 אָבָא בֵּר אֲבִימִי. אָבָא אָבוּהָ דֵּר' אָבָא מְרִי. אָבָא כֹּהֵן אָבוּהָ דֵּר' חֵיא. ר' אָבָא
 בְּנֵו שֶׁל ר' חֵיא בֵּר אָבָא הַכֹּהֵן. ר' אָבָא בֵּר יַעֲקֹב בֵּר אִידִי. ר' אָבָא בֵּר אֲדָא.
 ר' אָבָא בֵּר סוּרְמִקִּי. ר' אָבָא בֵּר הוֹנָא. ר' אָבָא בֵּר הַמְּנוּנָא. אָבָא בֵּר חֶסְדָּא.
 אָבָא בֵּר מְרִתָּא דְּהוּא אָבָא בֵּר מְנוּמִי. ר' אָבָא בֵּר שִׁילָא. ר' אָבָא בֵּר בִּיסְנָא
 אוּ בִּיזְנָא. ר' אָבָא בֵּר יֶסָא. ר' אָבָא קְרִטִיגְנָאָה. אָבָא בֵּר רִיָּה דְּרַב בְּנִימִין בֵּר חֵיא.
 אָבָא בֵּר מֶשׁ אוּ בֵּר רַמְשׁ. ר' אָבָא בֵּר יְהוּדָה. ר' אָבָא בֵּר חָנָה, וְהוּא רַבָּה
 בֵּר בֵּר חָנָה. אָבָא נְרִשָׁאָה. (נוֹסַח אַחֵר: אֲדָא נְרִשָׁאָה).

Reb Noson's Prayers I • Prayer #13 • God of mercy, help me fight and control my appetites and my negative thoughts and feelings. Help me break my craving for material wealth, and let me be content with the portion You have given me, HaShem. Let me overcome the urge to get rich, and help me stop chasing after unnecessary extravagances and dishonest gain.

Whatever I have to do in the way of work or business in order to make a living, let me do it in holiness and purity for the sake of Your great Name. Help me be honest in business. Let me make fixed times for Torah study, and let me give the Torah pride of place in my life, with work and business secondary. Don't let me be preoccupied with business worries. Even when I am involved in my work, let my thoughts always be bound to You and

Whatever I have to do in the way of work or business in order to make a living, let me do it in holiness and purity for the sake of Your great Name. Help me be honest in business. Let me make fixed times for Torah study, and let me give the Torah pride of place in my life, with work and business secondary. Don't let me be preoccupied with business worries. Even when I am involved in my work, let my thoughts always be bound to You and

Your holy Torah—for there is no work or business activity in the world that does not contain Torah, even if it is heavily veiled.

Bring me to perfect trust. Let me trust in You at all times, and throw my burden upon You. And You, HaShem, sustain me and guide me in all my business affairs. Let me know how I should conduct myself, when I should buy, when I should sell, and everything else I need to know. Lead me along the right path. Give success to my endeavors. Send me a good living easily and without my having to exert myself at all, so that I will be able to do Your will and occupy myself with Your Torah and serve You at all times.

Please, HaShem, have mercy on my soul and the souls of all the Jewish people. Separate us from those who have gone astray and thrown away their eternal reward because of their lust for money. Their days are consumed with worries about making a living. “With the sweat of their brow they will eat bread, until they go back to the earth”—and they will take nothing away with them after all their toil. Loving God, save us from such people.

Have mercy on me and on all Your people, the House of Israel, and save us from the lust for money, which has become so strong and widespread in recent generations. We have reached a point where we find it impossible to take a good, calm look at ourselves and carefully think what will become of us in the end and how we will appear when we come before the King. Instead, we are constantly preoccupied with thoughts about how to make a living. Even earning what is necessary causes us tremendous confusion.

Charity

HaShem, loving God, have mercy on me and save me from this evil lust for money. Help me give plenty of charity to genuinely deserving people. Let my main intention in all my work and business activities be to give charity. When I give, let me go beyond what I think to be my own limits. Send me deserving recipients. Help me fulfill the mitzvah of charity to perfection—sincerely, joyously, with good feelings and a kind expression. Let me give my charity in such a way that the receiver will not be ashamed. Help me speak to the hearts of those who are poor and unfortunate, to comfort them and help them feel better.

“Send me the joy of Your salvation, and sustain me with a generous spirit.” Let me always be generous and openhearted, and let me put all my energy into helping those who are genuinely in need. Let me take from my own money and give it to them with both hands, so as to share with them the blessings You constantly shower upon me. And so, too, when necessary, let me make every effort on their behalf and go out to my Jewish brothers and call upon their generosity and ask them to give charity. Help me fill the hands of the needy with everything they require, whether food, clothing or anything else.

When I appeal to others to donate, help me find favor in their eyes. Let my words enter their ears and hearts and inspire them to give generously of their own accord. Let me receive a handsome contribution from each one. Help me find words that will transform the instinctive cruelty of the heart into a spirit of generosity. And let me myself give abundantly and wholeheartedly all the days of my life.

Through the merit and power of the collective charity of Your people, the House of Israel, let us break our desire for money. Let the generous spirit of holy charity come upon us and cool our passion for money, our desire for riches and grandeur, and our burning ambition to be wealthy in a world which isn’t even ours. Help us throw aside our gods of silver and gold, until we totally void our hearts of all lust and passion for money.

Let us always be happy with our portion. Let us be content with everything You have given each one of us so lovingly at all times. Let us not set eyes on what is not ours. Let us not envy what belongs to our friends. Let us always be happy with our own portion. Loving God, help us attach ourselves completely to the true tzaddikim of this generation, who have succeeded in totally breaking the lust for money.

Reveal the secrets of the Torah

Let Your kindness then flow to us, and open up to us the light of knowledge. Let us come close to a true tzaddik who has the power and wisdom to gather all the souls together and lift them up, as it is said, “And the wise man takes souls.” All our souls will be merged together in unity, and the true sage will take them and ascend with them so as

to renew them for good, bringing down new Torah teachings from the mouth of the Ancient of Days, as it is said, “The wise man ascended to the city of the mighty and brought down its secure stronghold”—the Torah. Loving God, reveal to us the secrets of the Torah—the Torah of the Ancient Concealed One.

26 TISHREY • כו תשרי

Tzaddik *His Life* • 26 (129). Before the Rebbe had left home, he had said to Reb Shimon, “Can you come on a journey with me?”

Then the Rebbe added that the journey might take a week or two, or it could stretch out for a month, three months, six months or even a whole year. At first Reb Shimon said nothing, but when he saw that the Rebbe was really intent on making the journey, he said he would drop everything and go with him no matter how long the journey might take. And as I have said, he did travel with the Rebbe. Thus, when the Rebbe went to say goodbye to him before leaving Medzeboz, Reb Shimon asked him, “When will I see you again—because you could take a long time on this journey?” (for the Rebbe had said that he did not know how long it might take). Now the Rebbe told him he would not be gone for longer than eight to ten days. Reb Shimon said, “But you told me when you were at home that you did not know how long the journey would take.” The Rebbe replied, “The truth is, when I was at home I didn’t know. But now I know I have to travel to Kaminetz, and it will not take me longer than I have said.” That night the Baal Shem Tov had come to him and he had informed him where he was to go to—namely, Kaminetz. The Rebbe left for Kaminetz immediately, and what he did there is a complete mystery that no one on earth will understand until the coming of Mashiach, speedily in our days, amen.

27 (130). After his return from Kaminetz, on Shabbat the Rebbe gave a lesson on the verse “My soul clings to You” (Psalms 63:9). [The lesson is not extant.] It was an outstanding lesson. The Rebbe said triumphantly, “If this is the kind of teaching I give after returning from Kaminetz, how much more awesome will be the Torah teachings I will be able to reveal when I come back from the Holy Land.”

28 (131). When the Rebbe came back from Kaminetz, one of his daughters died. The Rebbe said, “I stand to lose more like this one, God forbid, for the sake of a single movement. Because there is a difference between what I was before I was in Kaminetz and what I am after being there. May God protect us.”

Rebbe Nachman’s Wisdom

His Pilgrimage • 9. The people saw them sitting on the dock and found a translator who could speak their language. This interpreter acted as their intermediary, immediately finding them lodgings in the Galata quarter.

After an hour or two in Galata, the Rebbe said he did not want to remain there. The interpreter asked, “Do you want to go to the main part of Istanbul? That section contains the capital and the sultan’s residence. Only men are allowed in that quarter. It is completely off limits to women, and married couples cannot stay there.” The Rebbe replied that he would prefer that.

The interpreter then told them, “Several emissaries from the Holy Land are staying there, among them two of your countrymen. These two were in Israel and are now returning to Europe.”

As soon as the Rebbe heard this, he agreed to meet them. He told his attendant, “I warn you, do not reveal my identity. If they ask about me, do not tell them who I am.”

They left Galata and went to the old city of Istanbul. They were introduced to their countrymen who were returning from the Holy Land.

One of the pair immediately recognized the Rebbe’s attendant. He asked him, “What are you doing here?” The attendant answered, “I am traveling with this young man to the Land of Israel.” The other inquired, “But who is he?” The attendant replied, “He has a travel card from the Austrian Kaiser’s government.” He did not reveal the Rebbe’s identity, as he had been warned.

The Aleph-Bet Book

Eating • B • 6. Whoever cannot taste the food he eats should know that God has removed Himself from him.

7. When tzaddikim eat, it is [an act of holiness] even

greater than bringing sacrifices, and on a higher level than even their marital relations.

8. Fish grow fatty in the merit of the sacrifices.
9. A person bitten by a dog clearly has had Heaven's mercy removed from him. It is also a sign that he has eaten forbidden food.
10. Whoever is careful not to eat forbidden foods is saved from wild beasts.
11. One whose enemies have gained prominence succumbs to a lust for food.
12. A person's lust for food causes him to favor one child over the others.

Kitzur Likutey Moharan

I • Lesson #11—“I am God, that is My Name”
(Isaiah 42:8)

1. When a person pronounces words of Torah aloud as he studies, his speech enlightens him regarding all the places where he needs to repent, until he merits to do exactly the repentance that he must. Similarly, on each and every occasion, with each bit of repentance that he does, a person ascends from level to level until he comes out of his present low level and arrives at an understanding of the Torah.
2. When a person is careful and ever mindful that the honor of God should be unblemished—while he himself is despicable and loathsome in his own eyes and his own honor means nothing to him compared with the honor of God—he then merits to speak radiant words of Torah that illuminate for him the way to perfect repentance. In this manner he merits profound levels of understanding in the Torah.
3. But a person cannot merit this kind of radiant speech except by breaking his pride and conceit. He should not study Torah out of a desire for honor or out of contentiousness, God forbid, or in order to receive a rabbinical position or high status. Breaking one's pride and conceit is also dependent on maintaining one's sexual purity.
4. Pride is tantamount to idolatry. As result of pride, a person lacks the faculties of speech with which to speak words that enlighten, and he cannot open his mouth at all. When the Torah comes into his mouth, not

only do the words of Torah fail to illuminate the way for him to return to good, but the Torah itself becomes physical and darkened as it comes from his mouth, may God save us.

5. Pride and sexual immorality go hand in hand. Thus, when a person guards his sexual purity, he is saved from pride and merits the light that illuminates the way for him to repentance, until he attains profound levels of understanding in the Torah.

Rebbe Nachman's Stories

The King and the Emperor • [The men] asked them, “Do you have a physician on board? Perhaps he can give us some advice.” They told them the whole story about how the king's son had fallen into the sea.

“Fish him out of the sea,” said the emperor's daughter.

[The men] located the body, and took him out [of the water]. [The emperor's daughter] felt [the dead king's] pulse with her hand, and announced that his brain was burned. They opened up [his head, exposing] his brain, and they saw that she was right. They were dumbfounded.

[The men] asked her to go home with them where she would be the king's personal physician. She could be very important and have high status. She demurred, saying that she was not really a physician, but merely had certain specialized knowledge. [The men on the king's ship,] however, did not want to return home, so the two ships sailed alongside each other.

The royal ministers decided that it would be a very good thing if their queen would marry this physician, since they saw that “he” had very great wisdom. [The ministers of the king's son who fell and died thought that the emperor's daughter and her ladies were men, since they were wearing men's clothing. Therefore they wanted their queen, the wife of the king's son who had just died, to marry the physician, who was really the emperor's daughter. They thought that she was a physician, because she had the wisdom to understand that the brain of the royal prince who fell had been burned.]

Restore My Soul

Likutey Halakhot • 2 (4). Whatever a person's place, that is the place where he must entreat God. The place where he stands—“where he is there” (Genesis 21:17)—he must elevate this place and connect it with the One who

transcends place. This is God, who is the “Place of the world.” Then this person can serve God in truth. There is no *place* that can prevent him.

Through sin, you can fall to the “place that is not good”—to the lowest, grossest, filthiest place. Even there, remember God. For He is the “Place of the world.” In Him, there is place for all. Therefore there is no such thing as a fall. In all the places where a person is driven, he can still return to God. “And from there you will seek the Lord your God” (Deuteronomy 4:29). From there! From the place where “He is there” (*Likutey Halakhot, Tzitzit 3:9*).

3 (5). Man’s activity is bounded by space and time. It is here that the forces of the Other Side have their hold. But God Himself is beyond space and time, in a realm where there is only good. Here the forces of the Other Side have no hold at all. Here everything is sweetened. “If I ascend to Heaven, there You are... The days were formed but the One is not among them” (Psalms 139:8, 16). It follows that there is no place or time to which we can try to flee from God. Despair is totally ruled out. The reason is that all places in the world are close to God. Beyond all places, He gives life to them all. He sustains all the places and all the levels in the entire creation. The same is true in the case of time, so in every place and in every time, we can find God. Place and time are both included in Him. They are only emanations of God. And by returning to God, we ourselves can transcend place and time! (*Likutey Halakhot, Tzitzit 3:15*).

Reb Noson’s Letter #17 • *With God’s help, Monday, Acharey Mot, 5586, Breslov to Odessa*

Letters

Year 1

To my beloved friend, whom I love as my own heart and soul, Reb Shimshon, may his light shine, peace and abundant salvation,

I received your beautiful letter the evening of 14 Nisan, Erev Pesach, with the wine for the Four Cups of Redemption. May you raise up the Cup of Redemption with many blessings and all good, in this world and the next. How inspired I was by your beautiful words which revealed your heart’s longing for truth! Thousands of pages could not contain all the words of truth that you desire as a response. I would need to copy all the Rebbe’s books. They contain what each person needs, regardless of his level, place or time, whether he is sitting in his house or walking on the way. There is nothing hidden from you which you will not find in his holy, awesome books, if you study them with a

sincere desire for the truth. Study them over and over and do not leave them. There is nothing better.

Fortify yourself, my brother, my dear, beloved friend, and constantly remember your Creator, even when you are engaged in business and, needless to say, when you are free. For God’s sake, steal some time to talk to God as the Rebbe exhorted us so many times. Recommit yourself to this anew every day! Let nothing in the world divert you! No matter what happens to you, physically, spiritually, financially or professionally, do not give an inch! There are always words of truth to say before God, at every moment of every day. Whatever a person is facing—good or, God forbid, bad—whether he is up or down, there is no excuse! For “the truth of God is forever” (Psalms 117:2). That is, the truth of God is “always,” ever-present. There is not a single thing that a person can go through that can hide or obscure, God forbid, the truth of God. For truth is the light of God Himself, and words spoken in truth illumine any darkness or obscurity. A person can always find openings to return to God by speaking the truth to Him with candor and sincerity. This is explained in two places on the verse “Make a window for the ark” (*Likutey Moharan I, 9, 112*). Study them carefully and accustom yourself to applying their lesson.

Draw yourself only to the truth and look at all times toward pure truth alone. Be careful to speak only the truth. If you do this, you will cause the light of God to shine for you at all times no matter where you are. You will constantly see the openings leading from darkness to great light and you will be able to remember God at all times. For God is in every place, at every moment, for every person, no matter what his level. For God’s sake, do not let these words grow stale for you, God forbid, because you think that you already know them! You have not even begun to realize the depth, the unbelievable depth, of these words! The important thing is to fulfill them sincerely and simply. See them as new every day. For these words are renewed with each day, as expressed in the verse “New every morning, great is Your faithfulness” (Lamentations 3:23). It is impossible to explain this on paper. Even in person one can only convey a tiny part, like a drop in the ocean!

Reb Noson’s Letter #246 • *With God’s help, Tuesday, Re’eh, 5597, Uman*

Letters

Year 2

My dear, beloved son,

I wrote you a letter on Friday, Erev Shabbat. Subsequently, last Sunday, I received your letter through

the post. At the moment I have nothing at all new to say, as my mind is not at all clear. Just know that I intend to travel, God willing, to my home after Erev Rosh Chodesh and I want to be in Breslov for Shabbat, Torah reading Shoftim. May God guide me safely on the road of truth and rightness. I already answered you in my letter of last Friday, and that can also serve as a response to your letter that I received afterward [on Sunday]. I believe that awesome, wondrous new things are taking place every single day. How great are Your works, God! As we say every day, “And in His good renews the Creation every day. How great are Your works, God!” To a small extent I can see with my own eyes awesome new things all the time; but it is impossible to explain all this, especially in a letter. I am only reminding you about this because we have already spoken about it a great deal and you need it very badly every day in order to strengthen yourself and to begin anew constantly every day! May God fortify our hearts to prepare ourselves from now on to merit a good new year this coming holy Rosh HaShanah. My mind is extremely tired now and it is impossible for me to go on at all. Only your love compelled me to write to you even now.

The words of your father, waiting for salvation,

Noson of Breslov

Greetings to all our comrades with a great love!

שְׁמוֹת הַצְּדִיקִים
 אָבֳא בִירְאָה בְּר' אֱלִיעֶזֶר בֶּן יַעֲקֹב. אָבֳא מֵהַגְּרוּנִיָּא. ר' אָבֳא
 בְּר' נִתָּן. ר' אָבֳא בְּר' אֱלִישׁוּב. אָבֳא סוּרְאָה. אָבֳא בְּר'
 שְׁמוּאֵל. אָבֳא בְּר' חֵילְפִי בְּר' קֶרֶיה. ר' אָבֳא בְּר' יוֹסֵף בְּר'
 רָבָא. רב אָבֳא אַבוּהָ דְרַב, בְּרִיָּה דְרַב מִשְׁרְשֵׁיָּא. ר' אָבֳא בְּר' לִימָא. ר' אָבֳא בְּר'
 לִוִי. אָבֳא אַבוּהָ דְר' שְׁמֵלָאִי. אָבֳא צִידוֹנִי. אָבֳא בְּר' דּוּסְאִי. ר' אָבֳא סְדְרוּנִיָּא אוֹ
 מְרוּמִנִיָּא. ר' אָבֳא בְּר' אַחוּהָ דְר' יוֹסִי. אָבֳא הַדּוֹרְשׁ. אָבֳא בְּר' תַחְלִיפָא. אָבֳא בְּר'
 מְחֻסְיָא. אָבֳא סְמוּקִיד. אָבֳא תַחְנָא. אָבֳא בְּר' שׁוּמְנִי.
 אָבֳאִי. ר' אָבֳדוּמָה נְחוּתָא. ר' אָבֳדוּמִי בְּר' טוּבִי. ר' אָבֳדוּמִי בְּר' בְּרַתְיָה דְר' טָבִי.
 ר' אָבֳדוּמִי בְּר' תַנְחוּב. ר' אָבֳדִימוֹס בְּר' יוֹסִי בֶן חַלְפָּתָא. אָבֳדִימִי דְמִן
 חַפְיָא. רב אָבֳדִימִי בְּר' הַמְדוֹרָא. ר' אָבֳדִימִי אַבוּהָ דְר' יַצְחָק. ר' אָבֳדִימִי בְּר' חַמָּא
 בְּר' חַסָּא. רב אָבֳדִימִי בְּר' חַסְדָּא אוֹ בְּר' דּוּסָא. ר' אָבֳדִימִי דִצְפוּרִין. ר' אָמִי אָבִיו.
 ר' אָבֳדִימִי בְּר' נְחוּנִיָּא. ר' אָבֳדִימִי אַחוּי דְר' יוֹסִי. ר' אָבֳדִימִי מְלַחָא. אָבֳדִימִי.

Reb Noson's Prayers I • Prayer #13 •

Please, HaShem, lovingly grant my request for Your Name's sake. Kind and merciful God, grant that I should come close to the true

tzaddik of this generation, who has the power and wisdom to gather our souls and elevate them, unifying the Holy One, blessed is He, and His Shekhinah. And let our souls be reborn and renewed for good through the new Torah teachings he will reveal.

You know how bitter and confused I am. I'm so bitter that “the power to endure has collapsed.” I cannot bear my pain and confusion anymore. My mind is racing everywhere. I have no one to stand up for me and help me, and save me from this confusion and bitterness.

I have nothing to rely on except the true tzaddikim. They are the only ones who have the wisdom and skill to save someone like me from this confusion, and elevate even my worst traits and desires. Only the tzaddikim have the power to purify my negative characteristics and elevate them together with all my good traits and desires. Only they can gather together the scattered parts of my personality and lift them all up together so as to renew them for good, radiating new light to my darkened soul. I will then be able to experience the “brilliant lights,” and my hungry soul will be filled with good, and my youth renewed like the eagle. My soul will be joined with all the souls of Your people, the House of Israel, and we will all be united, great and small.

Loving, gracious God, let me come close to the true tzaddik who has this power and wisdom. Let him gather all our souls together and rise with them before the throne of Your glory so as to arouse Your love for us. Let our souls rise up and give You pleasure and find favor before You. And You rejoice in our souls, and let Your unity be revealed through us—the unity of the Holy One, blessed is He, and His Shekhinah. Let all our souls be renewed and reborn. The tzaddik will bring down new Torah teachings, and the secrets of the Torah—the Torah of the Ancient Concealed One—will be revealed to us. With this the tzaddik will mend our souls, perfecting the Supreme Chariot and the Lower Chariot.

Let us help and support one another

Let love and harmony reign among us constantly, until we all become unified and inspire one another. Let us remind each other to turn to You sincerely, break all our bad traits and desires, and acquire good qualities by doing what is right in Your eyes all the days of our lives.

If any Jew has a deficiency of any kind, whether through neglecting some good trait or failing to work on a bad one, let a friend point it out to him and give him encouragement so as to enable him to fix everything in this life. Let us all come back to You in perfect *teshuvah* and fix all the wrong we have done from our earliest days until today. From now on help us attain the good You want for us. Don't let us ever turn aside right or left from what You want. Watch over us with perfect care.

HaShem, Master of the universe, incline Your ear and hear, open Your eyes and see our devastation. Don't hide Your eyes from us. Loving God, take pity on us and watch over us with an eye of tender mercy and graciousness, a single eye of love, an open eye that never slumbers. Put us under Your perfect providence and let Your vision rest upon us through Your holy Torah, which You have radiated to us through the true tzaddikim. Let us be close to Your holy, watchful eye, until we will be the focus of Your vision, and we will become merged with You.

Watch over us and take perfect care of us at all times. Send us a flow of goodness, blessing, holiness and purity. See our pitiful condition and how we are struggling. See the pressures we are under, physically and spiritually. Have pity on the Jewish people. We are scattered like a flock without a shepherd. Bring back our distant ones from the four corners of the earth. Redeem us quickly and send us our righteous Mashiach. For this exile of body and soul has gone on for so long that "the power to bear it has collapsed," as You know, HaShem.

Show us love and pity. Shine Your mercy upon us. Bring us our righteous Mashiach quickly, and build the Holy Temple very soon in our days. "And as for me, in Your abundant mercy I will come to Your House. I will prostrate myself toward the Palace of Your Holiness in awe of You." May the words of my mouth and the meditation of my heart be pleasing before You, HaShem, my Rock and my Redeemer.

27 TISHREY • כז תשרי

Tzaddik His Life • 29 (132). On his way to the Holy Land, the Rebbe traveled through Nikolayev and Kherson to get to Odessa. He spent Shavuot in Kherson and there he gave a number of outstanding lessons, including one on the verse "He calmed the storm" (Psalms 107:29). [The lesson is not extant.] There were a number of followers of Rabbi Shneur Zalman of Liadi in the town. They brought some of his teachings for the Rebbe to see. The Rebbe took issue with Rabbi Zalman's teachings and showed his followers that what he said was not correct.

On the first night of Shavuot the Rebbe stayed up to learn as is customary. Then he went to the mikvah together with one of his followers. The man who went with him to the mikvah on this occasion told me that as they were making their way to the mikvah the Rebbe kept asking him if he could hear sounds. He replied that he could hear nothing at all. The Rebbe was amazed that he could not hear and said, "How is it possible not to hear sounds at a moment like this?" Then the Rebbe said, "Perhaps it is the sound of the orchestra I hear." The man answered that he could hear no sounds of an orchestra or indeed of anything else, and he was very surprised indeed. The man realized that the Rebbe was hearing the thunder and lightning of the Giving of the Torah (Exodus 19:16, 20:15).

Afterward, when the Rebbe came out of the mikvah, he said, "Now at the moment of the Giving of the Torah, I understand what we find in the holy *Zohar* about how 'there is awe...and there is awe' (*Tikkuney Zohar* 30, 73b). Now I know that there is yet another kind of awe even more elevated than the Supernal Awe mentioned there. For now I know about the awe of Godliness. This awe and fear is exalted and powerful in the extreme."

Rebbe Nachman's Wisdom

His Pilgrimage • 9. They got the idea that the Rebbe was a government agent on his way to make trouble for the great leader Rabbi Abraham Kalisker. They imagined that he had been sent by a number of groups who were opposing Rabbi Abraham. They stubbornly clung to this mistaken idea, causing much conflict between themselves and the Rebbe.

They began questioning the Rebbe's companion. "Is he carrying a letter?" The attendant replied that he was not. "Then why is he going to the Holy Land?" The attendant replied that he did not know.

They decided not to rely on the attendant anymore, feeling that he was trying to mislead them. They told him, "Even though we knew you to be an honorable man, we have grave doubts that you have retained your integrity."

Not realizing that they were referring to the mysterious stranger, they asked the attendant, "Have you asked your master, Rebbe Nachman of Medvedevka, if you should travel with this man?" He answered that he had. But by this time, they no longer believed anything he said. They had already made up their minds that the Rebbe was a schemer, going to cause trouble in the Holy Land.

They went to the Rebbe himself, questioning him about his identity, his home and his family. But the Rebbe stood firm and would not reveal a thing. They used every possible ruse, trying to discover some clue as to his identity. He understood their game and answered their questions in such a way that they could determine absolutely nothing. He bewildered them completely, twisting and confusing their questions until their only conclusion was that they knew nothing at all.

The Aleph-Bet Book

Eating • B • 13. "L'khu lachmu v'lachmi u'shetu b'yayin masakhti (Come eat of my bread and drink of the wine that I have mixed)" (Proverbs 9:5). The first letters of *L'khu Lachmu V'Lachmi U'shetu* spell *LULaV* (לולב). *B'yayin* (ביין), with its four letters, has a numerical value (76) equivalent to that of the first letters of *etrog* (אתרוג), *hadass* (הדס) and *aravah* (ערבה); and *maSaKhTi* is similar to *SuKkoT*. By fulfilling the *mitzvot* of the Four Species and *sukkah*, a person is rewarded with food, drink, clothing and a revived spirit. Through the *mitzvah* of *sukkah* he merits clothing, as in "When I made a cloud its garment" (Job 38:9). By virtue of the willow branch he merits sufficient drink; through the myrtle branch he brings vitality to the soul; and through the palm tree and the citron tree, both of which bear edible fruit, he merits having enough to eat.

14. One's food and drink come from observing the Torah's statutes and laws.

15. Drinking rouses a person to sing and play musical instruments, whereas eating does not. This is because [in the wilderness] the Jewish people sang the praise of God over the well, but not over the manna.

Kitzur Likutey Moharan

I • Lesson #11 • 6. The bitterness experienced in the struggle to make a living primarily results from blemishing one's sexual purity. For a person who guards himself in this area—even though he engages in the thirty-nine types of forbidden labor and in trade—his labor is on the level of the thirty-nine types of labor performed in the construction of the Tabernacle, and it is like "a dew of lights" (Isaiah 26:19). [The Hebrew word for dew, *tal*, has the numerical value of 39. Dew also connotes the idea of livelihood, since the sustenance of the Jews in the desert came in the form of manna which fell in the morning with the dew, as in Numbers 11:9.] On the other hand, one who blemishes his sexual purity is pursued by poverty. He draws on himself the yoke of earning a living with great struggle and bitterness, and his livelihood is like the thirty-nine lashes (*Makkot* 22a), may God save us.

7. Guarding one's sexual purity has two levels. First, there is the person whose marital relations are also on weekdays (see *Shulchan Arukh, Orach Chaim* 240:1), but who nevertheless guards his sexual purity in accordance with the laws of the Torah. This person's marital relations are in the realm of the permitted, and this, too, is called guarding one's sexual purity, provided that he keeps himself from transgression, may God save us. Such a person must guard himself with great vigilance in this area. This [first level of guarding one's sexual purity] is called the "lower unification," and through it one merits to grasp the legal areas of the Torah, which are referred to as "secrets."

There is a second type of person, however, whose marital relations are exclusively on Shabbat (*ibid.*). This person is in the aspect of the "upper unification," and by means of this he also grasps the Kabbalah [the mystical, inner side of the Torah], which is referred to as "secrets"

of secrets” (Isaiah 24:16). Even a person whose marital relations are exclusively on Shabbat must be extremely careful to conduct himself with holiness, so that he may be counted among those who guard their sexual purity. As for the small people whose marital relations are also on weekdays—certainly they need to be even more careful that they do not blemish their sexual purity, God forbid, and that at least they do not transgress the laws of the Torah in this area, God forbid. When a person guards his sexual purity on these two levels, the honor of God is complete and he merits all the aforementioned attributes and attainments, until he attains profound levels of understanding in the Torah.

8. There exists a humility whose end is actually conceit. Specifically, this refers to a person who is humble because he knows that pride is a most despicable trait; therefore he acts humbly in order to be honored and respected. In effect, he is humble in order to gain status and honor. Therefore a person must monitor his own behavior very carefully, and distance himself to the utmost from pride by going to the opposite extreme, as our Sages said, “Be exceedingly humble of spirit” (*Avot* 4:4). For pride corresponds to the seven houses of idolatry, on account of which the Jewish people were exiled from their Land. What is more, the reason we have not yet returned to our Land is because people pursue honor due to their own pride and conceit, may God save us.

Rebbe Nachman’s Stories

The King and the Emperor • [If the “physician” would do this,] he would be their king. They would then kill their [elderly] king. [The royal ministers wanted this very much,] but they found it impossible to say anything to the queen about marrying the “physician.” The queen also thought that it would be very good to marry the “physician,” but she was afraid that the nation would not want “him” as their king.

[The royal ministers] decided to make a drinking party, so that when everyone was joyous at the party, they would be able to speak of [the match]. Each minister made a party, on his day. When the day came for the “physician” [who was actually the emperor’s daughter] to give “his” party, “he” gave them some of “his” special wine. When they were drunk and in a good mood, the ministers declared that it would be nice if the queen would marry the “physician.”

The “physician” said that it would be very nice, but only if it would be declared without a drunken mouth [when everyone was not drunk].

The queen spoke up and said, “How nice it would be to marry the physician. But the nation will have to agree to it.”

[The emperor’s daughter] replied, “It would be very nice! But only if they would say it without a drunken mouth!”

When the ministers recovered from their drunkenness, they remembered what they had said, and they were ashamed to face the queen because they had made such a statement. [The queen], however, had made a similar declaration, and she was also ashamed to face them. Nevertheless, they had proposed this [first].

They began to discuss this, and agreed that she should marry the “physician” (that is, the emperor’s daughter, whom they still thought to be a physician).

Restore My Soul *Likutey Halakhot* • 4 (6). Every moment of the day we are racked by confusion, desires, corrupt and bizarre thoughts, and worse troubles. They trouble us in all ways, never more than when we are trying to pray.

To withstand it all, you must be slow to anger. This is really an aspect of faith. You must have perfect faith in God, in the true tzaddikim and in the righteous ones. Serve God with determination. And let nothing throw you or upset you or make you lose your temper. It is the Evil One who wants to weaken you and insinuate his way into your mind, to persuade you that there is no hope. Pay no attention. Steel yourself in your resolve. Despair is totally ruled out. You may have fallen countless times. Perhaps you gave up hope long ago. But you can still strengthen yourself *now* and begin completely afresh.

Don’t fall for the “old-age mentality” of the forces of the Other Side. Every fall in the world comes from this “old-age mentality.” A person thinks that he has already grown old in his sins. He feels they have become such a habit that they are second nature now and there is no way he can escape from them. It isn’t true. Every day, every hour and every moment man has the strength to review and revive himself and to become a totally new creation. God makes new creations every day. *No one moment is like any other.* Strengthen yourself and make a completely new beginning. Even on

the very same day, you may have to start again several times. Whatever happened in the past, forget it completely. Keep your thoughts directed to God. Begin anew as from *now*.

This is the meaning of being “slow to anger.” You need to have endless patience to endure all the confusions and the obstacles, to let nothing distract you or make you lose your temper. Whatever happens to you, with all your might make God your strength. For God is filled with love at every moment. The fountain of His kindness is never exhausted (*Likutey Halakhot, Tefillin 5:6*).

Reb Noson's Letters *Letter #17* • I am really terribly busy. It was only your strong and sincere desire that compelled me to write you a few brief yet potent lines. That is enough for now. Make sure to always be full of joy. Don't allow sadness anywhere near you! You already have many

practical suggestions and strategies to help you achieve this. The most basic are being happy “that He did not make me a heathen,” and through silliness and joking. I don't intend to elaborate. I just wanted to mention a few critical points. You can fill in for yourself, since we have spoken about this many times and since it is explained frequently in the Rebbe's holy books.

The words of your true and eternal friend, hoping to see you happy soon,

*Noson, the son of Reb Naftali Hertz,
may his light shine, of Breslov*

Greetings to my dear and beloved friend, Reb Zvi Hirsh, may his light shine,

All of the above is also addressed to you and to all of our comrades. There is no need to write them a second time. Peace be yours and may you delight in abundant peace, truly and eternally, as both you and those who love you desire. I look forward to seeing you this Rosh HaShanah in Uman, may you come in gladness. Then it will be well with you in this world and the next.

Greetings and salvation to my family and friends,

Noson, the same

My beloved friend. I have heard from Reb Gershon that Reb Ber of Lipovitz is in possession of certain of the Rebbe's manuscripts. Please see to it that you get them from him and send them to me immediately. He is well aware that all of the manuscripts are mine and that I received them directly from

the Rebbe. Everyone knows as well that no one besides me was given any of the holy manuscripts. I need them very much for my work on the Rebbe's books, and he will be contributing something of great value and benefit to the community. The manuscripts are of no use to him at all. So it is incumbent on him to send them to me right away.

In return, I will provide him with a number of things which he *can* use, among them the Prayers [*Likutey Tefilot*] which have already been printed, along with some Prayers which are still in manuscript form. Please, you must not change what I say, for they are really mine and he is holding them against my will. Even if he did not receive them directly from me, wherever he got them, they are still mine. I gave them to various comrades of ours and somehow they ended up with him. I never gave them to anyone except to copy and return right away. He has no use for them at all and I need them for many reasons. He is therefore obligated to give them back to me at once. I have faith in him that he will fulfill my words and thus he will be doing a service to the community for generations to come. His reward will be greater than if he retains them in his possession. He will be holding seized and stolen property, God forbid. No more need be said to an honest man and faithful friend like him [Reb Ber of Lipovitz].

The words of your true friend,

Noson, the same

Reb Noson's Letters *Letter #247* • With God's help, Sunday, Ki Tavo, 5597, Nemirov

*Greetings to my dear, beloved son, the learned
Reb Yitzchak, may his light shine,*

I received your letter just now. Thank God, Reb Yisrael from Lipovec was here last Shabbat, and there were four or five other guests as well. Thank God, I spoke words of truth about the lesson “When you go out to war” (*Likutey Moharan* II, 82) on the subject of “in order and out of order.” You, too, certainly need these words very much, because everything that is happening to you—which conflicts with your will—is all that this teaching calls “out of order.”

The path of *teshuvah* (repentance), which is effected in [the month of] Elul, is the rectification for this. The essence of this path is to know and believe that God is in every place and at every level, even at “the Ten Crowns of

Impurity,” as expressed in the verse “If I ascend to Heaven, there You are; if I go down to hell, You are here” (Psalms 139:8). This is explained at the end of that same lesson in *Likutey Moharan*. Look it up. The key is to nullify oneself, as in *Mah?* (What?)—as in “What are we? What are our lives? What is our power?” (Morning liturgy). Thank God, I spoke some original words of truth about this; may God allow me to write them down. Because of your love and desire, I have written to you that which I spoke about. Perhaps you will glean some practical advice from it, too. For all the Rebbe’s words are deeper than the sea and they are full of advice for every person, on every level, at any time. Just strengthen and fortify yourself and be determined to really be happy!

**שְׁמוֹת
הַצְּדִיקִים**

אֲבִדָן הוּא אָבִא יוֹדֵן. ר' אֶבְהוּ. ר' אֶבְהוּ מִבְּבֵל. ר' אֶבְהוּ
בֶן זוֹטְרְתִי. ר' אֶבְהוּ בְּרִיָה דְרַב בְּבִי. ר' אֶבְהוּ אָבִי שֶׁל
רַב שְׁמוּאֵל. ר' אֶבְהוּ בֶר אַחָא. אֶבְהוּ בְּרִיָה דְרַב גְּנִיבָא.
אֲבוּהָ אָבִי שֶׁל רַבָּה בֶר אֶבְהוּ, אֲבוּהָ בֶר אִיהִי. אֲבוּהָ אָבִי
שֶׁל מָאֲרִי. בֶר אָבִין. וְבֶר קִיפּוֹק.
ר' אָבוּי סָבָא הוּא רַב אֲנוּיָא. אֲבוּיָהּ אָבִי שֶׁל אֱלִישֶׁע אַחָרָה. אֲבִיָהּ. רַב אֲדָא בְּנוֹ.
אֲבוּבָרָם. אֲבוּנָה סַפְרָא. ר' אֲבוּנָה בֶר סְחוּרָה.
אֲבִטְלוּן. אֲבִטְלוּמָס. אֲבִטְלוּס בֶר אֲבִטְלוּמוּס. אֲבִטְלוּס בֶן רְאוּבֵן.
ר' אֲבִטְלוּס בֶר יוֹסֵף בֶן חֲלָפְתָא. ר' אֲבִטְלוּס. אֲבִיוֹן אָבִי שֶׁל ר' יְהוֹשֻׁעַ.
אֲבִיטוּל סַפְרָא.
אֲבִי קְשִׁישָׁא. אֲבִי בֶר אָבִין. אֲבִי בֶר אָבִא. אֲבִי בְּרִיָה דְר' אֲבוּהָ. אֲבִי
בֶר ר' בְּנִימִין. ר' אֲבִי. אֲבִי הַכֹּהֵן בֶן כִּלְלִיל הוּא נְחֻמְנִי, הוּא אֲבִי סְתָם,
חִבְרוּ שֶׁל רַבָּא.

Reb Noson's I • Prayer #14 • HaShem our God and God of our Prayers

fathers: May it be Your will to completely remove all pride from me. Don't let even the slightest hint of pride or arrogance enter my heart. Bring me to genuinely understand my own lowliness, and let me nullify myself to the point where I will look at myself as being even less significant than I really am.

Please, HaShem, loving God, help me not be pushed off course by foolish and deceptive thoughts of pride and arrogance. My situation is bad enough as it is. I'm under so much pressure. I feel so remote from You. My inner pain has grown unbearable. I've been suffering for so long. I look around, but I have no one to help or support me. I feel desolate. My only hope is to call out to You constantly and wait for You to have pity on me and help me. If I allow myself to be swayed by foolish thoughts of pride or arrogance, there won't be any hope for me at all, God forbid. What personal merit do I have to rely on? I've been so foolish in my life. I'm so devoid of good. I have sinned and transgressed in my thoughts, words and deeds, intentionally and unintentionally, ever since my earliest days.

Please, HaShem, have pity on my poor soul. Help me! Help me! Save me! Save me! I don't know what to ask for first. I have so many needs but I don't have the patience to set them all out in detail. I find it impossible to specify all the countless things I need to ask of You. I've fallen very low. I cannot begin to estimate how much damage I have done to my soul, and how I have degraded my own holiness. I have no rest from the forces hounding me. Evil thoughts and feelings are waiting to trap me all the time. They chase me every moment of every day. My sins have sapped my strength, and I have no idea what to do to resist them.

Please, HaShem, show me how to cry out to You. Teach me how to plead to You with all my heart, so as to succeed in my request and persuade You to bring me back to You in perfect *teshuvah* and achieve everything You want for me. Let me never turn aside from Your will and Your *mitzvot*. Help me break all pride and arrogance completely and totally remove them from my life. Let me never succumb to the least hint of arrogance about any of the things people tend to be proud about—wisdom and good deeds, wealth or power. Let me be genuinely humble and modest about whatever I may possess, and void myself of all arrogance.

In any case, don't I know that I am empty and lacking in all these areas, “for I am a brute, not a man and I do not have human understanding in me.” I have no strength or power, physical, mental or spiritual. My house is bare of riches. I possess neither wisdom nor strength, or physical wealth, or the spiritual wealth of good deeds.

Considering my pitifully low level and my extreme distance from You, I really shouldn't need to pray about ridding myself of arrogance at all. But You know the evil of our hearts and the strange ideas we let into our minds. Despite my distance from You, I still indulge in ridiculous ideas about my own importance. So much so that it has become a war on every front. Pride and arrogance attack me on every side, preventing me from turning to You, as You know, HaShem my God and God of my fathers.

Even so, I live in constant hope that You will help me. I know that Your love is unending. You examine the innermost depths of the heart, and You know our most hidden secrets. You know that deep within my heart I yearn to come truly close to You and genuinely carry out Your will without any false motives. For Your sake, take pity on me, Heavenly Father, Master of all. Grant that I should be able to remove all my pride and come to true humility.

Let me act humbly in all my dealings with people—with the great, with ordinary people, and even with the small and the smallest of the small. The fact is that my many sins have made me smaller than even the smallest of the small. Let me know and feel my lowliness in every single limb of my body, until I come to see myself as being even smaller and humbler than I really am, and I will attain the ultimate level of true meekness.

Please, HaShem, I know that my words are halting and confused. I have no idea how to order my prayer before You. Still, I base myself on the fact that You listen to all prayers. Kind and loving God, take pity on me and help me live the way You want me to live from now on and forever, and bring me to attain true humility.

28 TISHREY • כה תשרי

Tzaddik His Life • 30 (133). During Pesach prior to the Rebbe's departure from Medvedevka on his journey to the Holy Land, he was heard to say that he wanted to go to the Holy Land in order to fulfill all six hundred and thirteen commandments there. He wanted to combine all the commandments which apply only in the Holy Land with all the commandments which also apply in the diaspora—to bind them together

and fulfill them on the spiritual level. Then afterward, he would be able to fulfill them properly on the material level. The Rebbe discussed this idea at length and there were a number of incidents in this connection, or so I understand from people who have spoken to me about it. However, I myself was not there, which is why I have not been able to give any details. I have only been able to record a tiny fraction of all that the Rebbe said.

He said that another reason for his journey to the Holy Land was that previously, whenever he needed anything from his grandfather Rabbi Nachman Horodenker, he used to send the sainted Rabbi Yeshaya of Yanov who was buried in Smela. Now he was unable to send him. He was therefore going to the Holy Land in order to speak with his grandfather and establish a means of always being able to find out anything he needed to learn from him.

Judging by remarks the Rebbe made, he had many, many reasons for his journey to the Holy Land quite besides the secret motives which he did not reveal at all. No matter what the Rebbe did, he never had only one reason for doing it. There were always innumerable reasons for whatever he did, all of them utterly profound and exalted. This was especially so in the case of his journey to the Holy Land, for which he showed the utmost degree of self-sacrifice.

31 (134). I heard from someone else that before his journey to the Holy Land, the Rebbe said his reason for wishing to go there was to attain Higher Wisdom. For there are two levels of wisdom, the higher and the lower. Lower Wisdom he already had, but he still needed to attain Higher Wisdom, and that was why he was going to the Holy Land. He was later heard to say that as soon as he walked four paces in the Holy Land, he was worthy of attaining everything he had wanted in going to the Holy Land. I myself heard from him personally about the tremendous joy he experienced the moment he set foot on the soil of the Holy Land. Everything he had yearned for was fulfilled.

Rebbe Nachman's Wisdom

His Pilgrimage • 9. He constantly played a different role. For example, one day they asked him if he was a *Kohen*. He answered that he was. The next day, they suddenly asked him if he was a *Yisrael*. He again answered that he was. They asked him, "Yesterday you said that you were a *Kohen*. How can you now tell us that you are a *Yisrael*?" He answered, "*Kohen* is the attribute of mercy (*Tikkuney Zohar* #30).

Yisrael is another attribute. Thank God, I have both attributes.”

They stormed at him, “It is obvious that you are one of the oppressors. You are using tricks, trying to hide it!” They began to hate him bitterly, hurling every possible insult at him. For many days they cursed him in every way imaginable. One of the pair was especially ugly in his words toward the Rebbe.

But the Rebbe began to reach out to them. He told them, “I cannot tell you the reason for my journey, for my heart has not even revealed it to my mouth (*Kohelet Rabbah* 12:10; *Tikkuney Zohar* #21, 50a). Yet, ‘How good and pleasant it is when brothers live together in unity’ (Psalms 133:1)—even if they do not know one another’s true intention.”

They replied, “If you tell us your reasons, you will certainly receive great good.” The Rebbe answered, “I do not need any good from you, and no matter what happens, I will not tell you my reasons. But if you wish, you can obtain much good from me.”

They said to him, “The way you speak, one would think that you are a famous tzaddik such as Rabbi Baruch, Rabbi Shalom or Rebbe Nachman. They speak in these mysterious ways. But we are pretty sure that you are not one of them. We know what your business is. You’re going to cause trouble for the great tzaddik Rabbi Abraham.”

The Aleph-Bet Book

A Widower • A • 1. A person whose wife died should recite daily the chapter of the guilt offering (*Leviticus* 7:1-7) until he remarries.

B • 1. People do not listen to someone who speaks falsely. Lying also causes a person to be widowed from a number of wives, God forbid.

2. When a man’s wife dies, it is like losing one of his bones. But this is not so for the tzaddik when his wife dies, as hinted by the word *ALMan* (widower), whose letters stand for “*Achat Meheinah Lo Nishbarah* (not one of them [the bones] was broken)” (*Psalms* 34:21).

The Land of Israel • B • 1. By settling in the Land of Israel, a person gains insight into God’s providence over the world.

2. A person draws from the holiness of the Land of Israel in accordance with the original insights that he finds in the Torah.

Kitzur Likutey Moharan

I • Lesson #12—“A song of praise of David”

(Psalms 145:1)

1. The reason why most of the learned individuals oppose the tzaddikim is because the former study the Oral Law—namely, the Talmud and Codes—with great haughtiness.

Consequently, the Oral Law [so called because it was transmitted by mouth] empowers their mouths to “speak arrogant words, proudly and contemptuously, against the righteous” (cf. *Psalms* 31:19). The true tzaddikim, however, elevate and rectify all their evil words and restructure the letters of those same words into laws. Precisely through this the tzaddikim cause great delights to ascend to God.

2. Those who study Torah with ulterior motives—especially the Oral Law, that is, the Talmud and Codes, which they study with ulterior motives—are induced to speak arrogantly against the true tzaddikim. This is the reason behind the learned individuals’ opposition to the true tzaddikim.

3. When those learned individuals who oppose the tzaddikim attack and speak evil against the tzaddik, they simultaneously hate and pursue the tzaddik in the upper world—namely, the tzaddik who originated the Torah teachings that the tzaddik in this lower world is now studying. The main source of the attacker’s power is the fact that he is learned in the Talmud and Codes—which is the Oral Law. But “One who studies without understanding (*daat*), [but rather to show off and to argue,] is worse than a carcass” (*Vayikra Rabbah* 1:15). When the Oral Law—which is the Divine Presence—comes into the learned individual’s mouth, it is termed “the exile of the Divine Presence.” A Torah scholar like this is a “Jewish demon”—he does not see the truth and he becomes an enemy and an opponent of the true tzaddik.

Rebbe Nachman’s Stories

The King and the Emperor • They returned to their own country. When the people saw them coming, they were very happy. It had been a long time since the king’s son had left, and they did not know where he was. The elderly king had already died, before they came.

Then [the populace] saw that the king's son was not there. "Where is our king?" they asked.

[The royal ministers] told them the whole story about how [the king's son] had died, and how they had accepted a new king, who was now arriving with them. [The people] were very happy that [the ministers] had brought them a new king.

The "king" (that is, the emperor's daughter, who was now the king) ordered that an announcement be made throughout each and every country that every foreigner, visitor, fugitive and exile must come to "his" wedding. No one should dare absent himself [and they would receive great gifts].

Restore My Soul *Likutey Halakhot* • 5 (9). The whole purpose of a fall is often to prepare the way for a spiritual climb. The intention is to give you a jolt in order that you marshal all your strength and focus your entire consciousness on serving God. For the essence of the service of God is to find new life and new strength every moment of the day (*Likutey Halakhot, Tefillin 5:22*).

6 (10). Most people have a profoundly mistaken concept of the very nature of their own existence. They do not understand that the soul they have been given is drawn from the holiest source. They find it unthinkable that they themselves might ever really return to God and lead a life that is truly righteous and honest.

You can hear this regularly as soon as people start talking about a particular individual who is noteworthy for his piety. For a moment there is a stirring in their own hearts, and they, too, yearn to return to God. That is the nature of the people of Israel: to be filled with yearning to return and come closer to God. But no sooner do these people feel this stirring than they immediately stop short. "Well, of course I can hardly compare myself to such a person. He was born that way. It's part of his makeup." It's as if to say that all that the tzaddikim have achieved came only from the innate holiness of their souls inherited from earlier generations. The fact of the matter is that all the achievements of all the tzaddikim came about solely through hard work and effort in God's service over a period of years and years. Solely because of their determination, steadfastness, prayers and entreaties were they granted their spiritual heights.

Reb Noson's Letters *Letter #18* • *With God's help, Tuesday, Kedoshim, 5586, Breslov*
Year 1

Life, blessing and a return to health. Peace and all good to my good friend, Reb Naftali, may his light shine.

May God give you many years of life and well-being.

May everything be good. May you excel in Torah and attain greatness, until the coming of Shilo. Amen, may it be His will.

I received your letter just now and, as you know, my love for you is so overwhelming that, without hesitation, I rushed to write back. How my heart goes out to you! What pain I feel for you! My brother, my dear friend! Oh, my brother! You have broken my heart. How I rejoiced, as over great riches, when I heard reports that you were regaining your strength! Now that joy has been tainted. You tell me of your suffering and how the pain has returned. May God cure you quickly. I hope to God that He will once again take pity on you and that He will heal You and pardon You as a father does his son. "May He send you His help from His Holy Place and may He support you from Zion." May He soon send you a complete recovery! May He restore you to health, return you your strength, and grant you success in all your endeavors, with wealth, honor, life and all good so that you may achieve true and eternal success. All else is meaningless. A person has gained nothing for all of his labor if it does not contribute to what is true and everlasting.

I implore you, my brother, my dear, beloved friend, remember all we have heard and seen from the mouth of the elder of elders. For there is enough in his words to inspire yourself at all times, good and, God forbid, bad. Whether you are going up or going down—any time, on any level, no matter who, from the tallest cedar in Lebanon to the moss which grows on the wall, that is, even those on the lowest of spiritual levels, everyone can draw vitality from these holy words if he studies them closely and genuinely seeks the truth.

Reb Noson's Letters *Letter #247* • *Even though it is some time since I have written you about this idea, it is nonetheless clear truth! Thank God, we have plenty to be happy about, no matter what! No matter what! And this is the key:*
Year 2

always to be mindful of the marvelous kindness that

God did for us when He brought us near the place that He did, so that all the groaning and sighing will turn into happiness and joy! For, in spite of

everything, I know about a teaching such as this which explains the underlying reason why things go against a person's will—i.e. “out of order”!

Look at this! Has such a thing ever been heard?! To give such a Torah teaching on these words—“out of order”—a thing which every person experiences?! There is no one [besides the Rebbe] who can give a Torah lesson about it, especially such a wondrous lesson! For this lesson rises up to the infinite heights and descends infinitely low to raise up those people who are at the “Ten Crowns of Impurity,” the lowest possible point. God's compassion has reached them, too, in this generation, to rouse, awaken, support, sustain, rejuvenate and cure them, to give them life and bring them to joy! No matter how you are, you are still no worse than they are, God forbid, God forbid. And you have an additional quality to endear you, my dear son—that you know about all this, and so very much more! *Ashreinu!* How fortunate we are! How fortunate are our ears, our eyes and our hearts that we saw, heard and understood all this! We still have hope for every true, eternal good in this world and the next, forever!

The words of your father, writing hurriedly before my afternoon nap, which I particularly need on Sundays. My mind is very distracted right now, but nonetheless it was by the hand of God that I wrote you these words now, which I had not even thought of writing at first. Your desire is “an arousal from below,” so that through God's compassion these words of truth—which also encourage *me* tremendously now—were written. Praise to the Living God!

The words of one waiting for salvation,

Noson of Breslov

Greetings to all our comrades with a great love!

אַבִּימִי בֵּר אֲבָהוּ. אֲבִימִי מֵהַגְּרוּנֵיָא. אֲבִימִי מִבֵּי חוּזָאִי.
אֲבִימִי אַחוּוָּה דְבַר אֵיפָא. ר' אֲבִימִי בֵּר חֲמָא. אֲבִימִי
נְיוּתָאִי. אֲבִימִי בֵּר פִּפְּי. אֲבִימִי בֵּר נְאֻזִי. ר' אֲבִימִי בֵּר טוֹבִי.
אֲבִימִי דָּמֶן חֲבֵרִיָּה מְבַקֵּר בִּישָׂא.

שְׁמוֹת
הַצְּדִיקִים

ר' אָבִין בֵּר הוֹנָא. ר' אָבִין דָּמֶן נְשִׁיקָא. אָבִין בֵּר חֲסִידָא. ר' אָבִין נִגְרָא. ר' אָבִין
בֵּר שְׁמוּאֵל. אָבִין צְפוּרָאָה. אָבִין רְמָאָה בְּמִצּוּת. ר' אָבִין בְּרַב אֲדָא. ר' אָבִין
אוֹ אֲבָהוּ בֶּן זוּטְרָתָא. ר' אָבִין בֵּר רַב נְחֻמָּן. ר' אָבִין הַלְוִי. ר' אָבִין בֵּר חֵיָא. ר' אָבִין

בֵּר כְּהֵנָּא. ר' אָבִין בֵּר בִּיסָנְהָ. ר' אָבִין בְּרִיָּה דֵּר' תַּנְחוּם בֵּר' טְרִיפִין. ר' אָבִין בֵּר
אִיהִי. אָבִין בֵּר בְּנִימִין. ר' אָבִין הוּא רַבִּין סְתָמָא, וְהוּא ר' בּוֹן שְׁפִירוּשְׁלָמִי. רַבִּין
בֵּר חֵינָנָא. רַבִּין סָבָא. רַבִּין דְּנִרְשׁ. רַבִּין חֲסִידָא. רַבִּין בֵּר מִמְּל. רַבִּין בֵּר אֲבָא
וְאִמְרִי לָהּ ר' אָבִין בֵּר שְׂבָא. רַבִּין בְּרַב אַחָא.

Reb Noson's Prayers I • Prayer #14 •

And so, too, HaShem our God and God of our fathers, help me labor in Your holy Torah constantly, day and night, in holiness and purity. Let my Torah study arouse the very roots of the souls of Israel, which stem from the Primordial Thought of God. All the Jewish souls are rooted in the letters of the holy Torah. HaShem, let my labor in the Torah so radiate that my Torah study will arouse the roots of the souls of Israel until they shine to one another, and even the souls of the wicked and the sinners will shine, inspiring them to repent and come back to You. Through the shining of the souls, create and give birth to the souls of converts, and let those who are distant come and convert. Let them acknowledge the power of Your Kingship, until the whole world will genuinely serve You.

I may be very lowly and far from studying Torah with such holiness that I can arouse the souls of others to repent. Even so, loving God, take pity on me and help me study Torah in such a way that I unite myself with the soul of the true tzaddik of this generation, who does learn Torah with this degree of holiness. Let the tzaddik's Torah teachings so inspire me that my soul will radiate at its very root in the Primordial Thought of the Holy One, blessed is He, together with the other holy souls of the Children of Israel, Your people. Shine light to me from the root of my soul until I come back to You in genuine *teshuvah*.

Teshuvah

Please, HaShem, I am in such pain! Redeem me! Have pity on my poor, wounded soul, which has been snatched and ground down as if between the teeth of a lion. I am full of sin. I am far from You in every way. When will I think about my destiny and prepare provisions for my journey, like all the pious, God-fearing Jews who have gone before me in all the

generations? What will I do on the Day of Judgment? Where will I take my great shame? How will I hide myself away? What will I do when God will arise? When He recalls my deeds, what will I answer Him?

You have already informed us through Your holy Sages that You overlook nothing in the World to Come. You pay each person according to his ways and the fruits of his deeds. Your love and forgiveness are mainly for the people who genuinely repent in this world. You pardon them for all their sins, even if they rebelled against You greatly. You made this known to Your servant Moses, as it is written, “He will cleanse, He will not cleanse.” Our Sages explained this to mean “‘He will cleanse’—those who repent; ‘He will not cleanse’—those who do not repent.”

I therefore throw myself down and prostrate myself before the radiance of Your holiness. Kind, loving God, who is good to the wicked and the righteous, who waits for the sinner, longing for him to be acquitted: Take pity on me, and help me come to complete *teshuvah* in this world. Let me repair all the damage I have done before I leave this world. From now on help me abandon my bad ways, and release me from the evil and confused thoughts that are holding me back from the path of justice and goodness. Let me banish the thoughts that caused me to go wrong and become distanced from You. Rise and help me purify and sanctify my mind. Let me bind my thoughts to You truthfully and sincerely, from now on and forever.

Please, HaShem, take pity on my soul. Order all the filthy garments in which I have clothed my soul through my sins to be removed. These filthy garments created by my sins are the biggest obstacles to my repentance, preventing me from following Your pathways of goodness and holiness. HaShem, You know what a tremendous struggle it is for me to try to strip myself of these garments. My “power of endurance has tottered.” I cannot endure the bitter struggle I have to suffer before I can break through the walls of iron separating me from holiness. I have sinned so much that these filthy garments are very many. You alone know how far I am from You as a result.

Stir Your love and compassion for me and have mercy on my *nefesh*, my *ruach* and my *neshamah*. Command Your holy angels to take off these

sullied garments and clothe me in garments of splendor, so as to remove all the obstacles and barriers of iron that prevent me from sanctifying myself, making it impossible for me to carry out any holy task in the proper way. Take away all these barriers and obstacles. Let me repent sincerely and from now on be a person who genuinely “turns from evil” and does only what is good in Your eyes.

29 TISHREY • כַּט תִּשְׁרֵי

Tzaddik His Life • 32 (135). The Rebbe told Reb Yudel that he wished to visit the Holy Land. Reb Yudel gave him his blessing and said, “Rabbeinu, without doubt you want to accomplish something great there. May it be God’s will to help you succeed in accomplishing what you want there.” The Rebbe nodded in acknowledgement of Reb Yudel’s blessing. Then he said, “The task which I yearn to accomplish in the Holy Land I could accomplish here also through prayers and supplications alone, without having to travel to the Holy Land. The only difference is that when I succeed in being in the Holy Land, I will be able to attain my perceptions by means of garments. Here in the diaspora, however, I cannot attain my perceptions by means of garments, only without garments. And this is the difference between the holiness of the Shabbat and the holiness of a festival.” The Rebbe then opened up *Siddur HaAri* and pointed out to Reb Yudel that the section explaining the intentions of the prayers states, “This is the difference between the Shabbat and a festival, that on Shabbat the light is clothed in garments, on a festival the light is without garments, as is discussed in the mystical writings.”

33 (136). At the beginning of the Rebbe’s journey to the Holy Land, shortly after he left his home, he spent a Shabbat in the village of Sokila. There he saw the well-known tzaddik, Rabbi Menachem Mendel of Vitebsk [who had already passed away]. He revealed to the Rebbe that the Divine Name *ATaH* has mystical properties which are effective at sea, as it is written, “*Atah*, You, rule the proud swelling of the sea” (Psalms 89:10). I also heard other things that the Rebbe said in this connection, but I do not remember them now; it would be necessary to ask those of the Rebbe’s followers who heard about this from Reb Shimon.

[Editor's note: Someone told me that he heard from Reb Shimon that the matter can be explained as follows: *ATaH* is made up of the letters *aleph* (*eleph*=1000), *tav* (=400) and *heh* (=5). One has to take five sheets of parchment and write on each one the two words *v'RaV CheSeD*—"and abundant in mercy" (Exodus 34:6). The numerical value of the letters of this phrase is 280. Now, $280 \times 5 = 1400$, the value of the *aleph* and *tav* of *ATaH*. The *heh* of *ATaH* alludes to the five sheets of parchment. In the event of a storm, God forbid, one should cast the five pieces of parchment into the sea and it will certainly help. Reb Shimon said that he himself had made use of this and it helped him greatly. Before his second visit to the Holy Land, he was here in Breslov and he visited the scribe, who wrote him a number of pieces of parchment in the block characters used in a Torah scroll.]

Rebbe Nachman's Wisdom

His Pilgrimage • 9. They warned the Rebbe that a letter would precede him to the Holy Land, warning the community that he was a troublemaker and a spy, so he could not mislead them.

They also plotted with the ship's agent, a Polish Jew married to a Sephardic woman. His mother-in-law was an important official and had access to the palace.

They went to the agent and told him, "For God's sake, don't let this stranger leave for Israel. He is one of our enemies, trying to have Jews expelled, Heaven forbid. Do anything you can to stop him and God will grant you a double reward!" The Rebbe and his attendant knew nothing at all about this.

The two continued to insult the Rebbe in every possible way. But he endured it all, not revealing his identity despite all their taunts. He purposely tricked and confounded them, provoking them all the more. He played a different role each time they spoke to him. Once he spoke in such a manner that they were certain that he was from Lagurna. When they realized they were wrong, they were enraged.

Another time when he spoke to them, they thought he was the son of the Maggid of Kamarna, who had great opposition. In the middle of the conversation, the Rebbe suddenly began to berate the Kamarner. They screamed at him, "Isn't he your father?" Then they realized that they still had no clue as to his identity.

The Aleph-Bet Book

The Land of Israel • B • 3. One's yearning to come to the Holy Land brings him great blessing in his livelihood.

4. Whoever provides support for many people draws blessing from the Land of Israel to the Diaspora.

5. One's yearning for the Holy Land arouses yearning in the souls of his father and mother, which then come to the Land of Israel. And God comes with them, so that together they look forward to and yearn for his arrival.

6. The charity a person gives to the poor people of the Land of Israel causes him to prosper monetarily.

7. Anyone who knows of the Holy Land, who has really tasted the Land of Israel, can recognize in another whether he has been with the [true] tzaddik for Rosh HaShanah. For when a person merits being with the true tzaddik for Rosh HaShanah, wherever he focuses his attention he transforms the air there into an aspect of the air of the Land of Israel. Therefore one who knows the taste of the Holy Land, each according to his own level, will of necessity feel the Land of Israel when he comes together with this person who has been with the true tzaddik for Rosh HaShanah, through whom the air becomes an aspect of the Holy Land.

Kitzur Likutey Moharan

I • Lesson #12 • 4. There are many people who study a great deal of Torah and yet do not repent; to the contrary, they even oppose the tzaddikim. This is because they do not study the Torah for its own sake, but rather for the sake of gaining honor, or a rabbinical position, or status,

or to be able to argue. Torah study such as this warps a person even more, since the nature of Torah is that "tzaddikim will walk in them and sinners will stumble in them" (Hosea 14:10). Thus, the Oral Law that this person studies turns into words spoken against the tzaddikim—since he sees only a negative meaning in the Torah, as in "sinners will stumble in them," [and since he himself is warped, he sees only] a warped meaning in the Torah.

5. When a person studies in holiness and in purity a legal decision or a Torah teaching originated by one of the Tanna'im (Mishnaic Sages)

or some other tzaddik, a phenomenon termed “kissing” occurs. What happens is that the spirit of the Tanna cleaves together with the spirit of the person who is studying, and it is as if the person studying is “kissing” the Tanna. This bonding gives great pleasure to the Tanna, as our Sages said, “[When someone in this world studies the words of a deceased Torah scholar,] the latter’s lips move in the grave” (*Yevamot* 97a).

6. Therefore a person should know before he studies that at the time he sits down to study, the tzaddik in the Garden of Eden is listening to his voice, as it is written, “You who sit in the gardens, the friends are listening for your voice; cause me to hear it” (*Song of Songs* 8:13; *Zohar* I, 92b). A person must bind himself to the Tanna or to the tzaddik who originated and revealed this Torah teaching which he is studying, in order for this “kissing” to take place. Then he will merit to repent and to revitalize his life which has thus far passed in darkness.

All this occurs when a person studies Torah for its own sake—[that is,] in order to fulfill the mitzvah to study Torah, which is equal in importance to all the other *mitzvot*—and in order to merit, through his study, to do what the Torah commands. [A person who studies in this way] then sees only good meaning in the Torah, since he knows that God purposely left room in the Torah so that it could be interpreted in the opposite sense, as well.

But when a person studies only in order to be called “learned” and the like, then “he is worse than a carcass,” and he is certainly unable to bind himself to the spirit of the Tanna. About such a person, it is written, “The kisses of an enemy are forced” (*Proverbs* 27:6). For the Tanna cannot stand to have his spirit cleave to the spirit of a Torah scholar who is a “Jewish demon.”

Rebbe Nachman’s Stories

The King and the Emperor • [The emperor’s daughter who was now king] also ordered that wells be dug all around the city, so that when anyone wanted a drink, he would not have to go anywhere, but would immediately have a well nearby.

[The emperor’s daughter who was king] also gave orders that her portrait be placed next to every well. Watches should then be set up, and if anyone

stared at the image and made a bad face [looking surprised and grieved], he should be taken prisoner.

It was all set up, and the three people [she had previously encountered] came. They were the first king’s son, who was the true husband of the emperor’s daughter [who was now king]; the merchant’s son, whose father had driven him away after the emperor’s daughter had fled with the ship and all the merchandise; and the king who had been impeached [because she had fled from him with the eleven noblewomen].

All three of them recognized her picture. When they looked [at the picture], they remembered her and they grieved. [When they had come to the wells, and saw her picture there, they recognized her and stared at the pictures]. They were arrested and placed in prison.

Restore My Soul *Likutey Halakhot* • 6 (10). Every single person can achieve the same. The choice is in your hands! You are free! “The crown of a good name is superior to them all”

(*Avot* 4:13). Due to the mistaken assumption that people have, that their own lives are not rooted in holiness, they do not trouble themselves to fight the way the tzaddikim fought. They are suffering from a mistaken identity that originates in the “Chamber of Exchanges.” It was there that the infant prince was exchanged for the son of the slave in Rebbe Nachman’s story “The Exchanged Children.” It was because the prince assumed he was merely a slave that he fell to the degraded level that he did. He no longer knew whether he was the son of a king or the son of a slave (see *Rabbi Nachman’s Stories* #11).

It is the same with every person who is far from God. This has never been more true than today. Our bitter exile has endured so long. Today the Evil One waxes stronger and stronger, to the point that innumerable people have fallen into total despair. They assume that they are totally unsuited to serve God. All this comes only from the artful insinuations of the evil inclination. The truth is that the soul of every Jew is exalted and precious beyond measure. They are the “sons of kings,” with the power to achieve the highest, holiest level, no less than the greatest tzaddikim. For they, too, have endured strange thoughts and moments of weakness like these. But they were careful not to allow themselves to be pushed off

course. They stayed firm; that is how they achieved what they did. Happy are they! And so we find it written, “And he lifted up his heart to the ways of God” (II Chronicles 17:6; *Likutey Halakhot, Birkhot HaShachar* 3:6).

Reb Noson's Letters Year 1

Letter #18 • Even though you are now too weak to study Torah and to pray, his holy words nonetheless provide advice and strategies by which you can draw vitality, even at a time like this. Desire, long and yearn for God and His Torah, as explained in his [Rebbe

Nachman's] holy books. Speak to God as a child before his father. For a person who is not well has a broken heart and will at times even express it openly before other people. How much more should this be the case before God, who has delivered the blow and will heal it. Accustom yourself and force yourself with all your might to be cheerful any way you can. Illness is a result of depression, and joy is a great cure for all kinds of diseases, as is explained in *Likutey Moharan* II, 24. You should look there and in the many other places which discuss the tremendous importance of joy and how anyone can be happy that “He did not make me a heathen” and that He separated me from those who err. Hope to God and He will save you! For without a doubt, no effort or expense, not a single step, not a single movement, not a single coin which you expended to come close to this true, awesome and exalted tzaddik, was ever lost. They will all come to your aid, they are all reckoned to your benefit. May his merit protect you from evil and bring you full recovery so that you can direct your heart to Him in truth and succeed in all you do to achieve enduring good. May you flourish as never before.

The words of your true and eternal friend who awaits your speedy salvation,
Noson of Breslov

I extend loving greetings to all of you as well. For God's sake, rouse yourselves to be happy during the approaching holiday and fulfill as you should the commandment “Rejoice in your festival” (Deuteronomy 16:14). As you all well know, with God's help, we have plenty to rejoice about. And this is the honest truth. Be sure to gather together in love, brotherhood, peace and companionship. Do not be overly demanding or critical of one another. The Rebbe spoke to us many times about the importance of love between friends. Because of urgent matters, I cannot continue.

The words of your true and eternal friend,
Noson of Breslov

Reb Noson's Letters Year 2

Letter #248 • *With thanks to God, Sunday, Nitzavim-Vayeilekh, 5597, Nemirov*

My beloved son,

I received your letter just now and I have no answer for you. My nephew Reb Isaac set out for home today. Be sure to see him. Maybe he will tell you about some of what was said here this Shabbat, because, thank God, he heard many words of truth which you did not. Now perhaps you will “receive from one another,” and it could be that by telling you, he will also be awakened. I already know that, even after I speak awesome wonders such as these, it is still very difficult for a person to truly be influenced by them without God's salvation. For precisely this reason it is necessary to speak a great deal, both with other people—particularly with one's true *Rav*—and also with one's self, to seek and to endeavor to bring to light one's hidden, concealed good point. This good point is deeply hidden within a person every day, in accordance with one's deeds and according to what is taking place that particular day [throughout the creation], from the highest of all levels down to the lowest. For God's thoughts are very deep indeed. We are obligated to fortify ourselves to look for, seek, search out and bind ourselves to the good point which relates to our heart at that particular time. I have spoken about this a great deal, how the Rebbe, of blessed memory, in the lesson “And you will be for Me a kingdom of priests” (*Likutey Moharan* I, 34), was careful to insert the words “at this time.” He wrote there that “each person must bind his heart to the point which relates to his heart *at this time*.”

On Thursday, the time came for [your] payment to P.M., and this particular cause for agitation had to take place on Thursday, [the week of Torah reading] Ki Tavo, 5597, while you were in Tulchin. [Now] this day has already come and gone and nothing remains of it except whatever good point each person grabbed out of it. [What he grabbed was] in accordance with the distractions and barriers which then confronted [him as well as] each one of the inhabitants of the world. The truth, if we look at it, will make our hair stand on end. Yet it is still the truth. We have only to encourage ourselves with the holy teaching of *Azamra*, “I will sing to my God with what I have left!” Through this we will have the strength to look and to search. And the greatest good point of them all is that we are preparing ourselves in our thoughts to be at the holy site of the Rebbe's holy resting place for Rosh HaShanah. This is my comfort in my destitution. Over this my heart will

celebrate and rejoice! There is still hope to attain the pathways of life at least from now on. May God grant us true, eternal success on our journey, in this world and the next, forever.

The words of your father,

Noson of Breslov

**שְׁמוֹת
הַצְּדִיקִים**

ר' אַבְינָא. אַבְיָרִים. אַבְיָשְׁלוּם. ר' אַבְשָׁלוּם הַזְּקֵן. ר' אַבְיָתָר.
אֲבֵלֵט. ר' אַבְמָפוֹס. אַבְמָרִי הוּא אָפָא מָרִי. אַבְנִימוֹס.
אַבְסַקְנִטָה. אַבְקוּלָס. אַבְרָם חוּזָאָה. אַגְרָא.
רַב אֲדָא בְּרַ אֲהֵבָה (שְׁנַיִם אוֹ שְׁלֹשָׁה הָיוּ). רַב אֲדָא בְּרַ אָבָא. אֲדָא בְּרַ אַבְיָמִי.
רַב אֲדָא בְּרַיָה דְרַב יֶצְחָק. אֲדָא בְּרַ חָבוּ. רַב אֲדָא בְּרַיָה דְרַבָּא. בְּרַ אֲדָא
מְשׁוּחָאָה. ר' אֲדָא דְמֹן קֶסְרִי. אֲדָא מָרִי. רַב אֲדָא מְסוּרָא. רַב אֲדָא דְמֹן יָפוּ.
רַב אֲדָא נְרִשָׁאָה. רַב אֲדָא קְרַחִינָאָה. רַב אֲדָא בְּרַ אַחָא. אֲדָא דֵּיִילָא. אֲדָא בְּרַ
מְנִיּוּמִי. רַב אֲדָא בְּרַ שִׁימִי. רַב אֲדָא בְּרַ אַבִּין, (נוֹסַח אַחַר – רַב אֲדָא בְּרַ אִידִי).
רַב אֲדָא סָבָא. רַב אֲדָא בְּרַ חֵיָא. רַב אֲדָא בְּרַב אֹנִיא. אֲדָא תַחְלִיפָא. רַב אֲדָא
בְּרַב עֲזָא. רַב אֲדָא בְּרַב עֵיקָא. רַב אֲדָא בְּרַ גְרִשׁוֹן. רַב אֲדָא בְּרַ חֲנִינָא. רַב אֲדָא
בְּרַ מַתְנָה. רַב אֲדָא. אֲדָא בְּרַ רַב שְׁמֵלָאִי. רַב אֲדָא בְּרַ פָּפָא. רַב אֲדָא בְּרַ חַמָּא.
רַב אֲדָא מְפִי כְלוּחִית. אֲדָא צֵיִידָא. ר' אֲדָא בְּרַ הוּנִיא. ר' אֲדָא בְּרַ שְׁמַעוֹן.
אֲדָא בְּרַ בְּרַ חֲנָא גְנִיבָא. רַב אֲדָא דְחוּטְרָא. אֲדָא בְּרַ עֲתִלְיָה. אֲדָא הַרְפְּנָאָה.
אֲדָמוֹן בֶּן גְּדָאִי.

Reb Noson's Prayers I • Prayer #14 • Loving God, help me genuinely sanctify myself in my marriage relationship for the sake of Your great Name. Let us draw pure, holy souls

for our children—clear, radiant souls drawn from the roots of the souls of the holy Jewish people, which lie in the letters of the holy Torah, which is drawn from the supernal thought of the Holy One, blessed is He. Grant that our children should be true Torah scholars, and that they should all be God-fearing and fully developed in all good traits. Let them labor in Your Torah for its own sake, and fulfill Your commandments sincerely and wholeheartedly. Let Your great Name be praised and sanctified through

our children and descendants, and let it be said of them that “A wise son brings his father joy,” so that “Your father and your mother will be happy, and the one who gave birth to you will rejoice.” Give them long days and years of goodness and pleasantness, and let them do Your will all their days forever.

The mitzvah of tzitzit

Please, HaShem, have mercy and take pity on me. Fulfill my requests in love, and forgive me for all my sins. Order all my filthy garments to be removed, and clothe me in clean, pure, holy garments. Help me fulfill the mitzvah of *tzitzit* properly, in the best possible manner. Just as I cover myself with the *tallit* in this world, so clothe my *nefesh*, my *ruach* and my *neshamah* above with a beautiful *tallit* and the robe of the Sages. Clothe them in clean, white garments, and fulfill in me the verse “At all times your garments will be white, and oil for your head will not be lacking.”

God's glory

Arise and help me. Put it into my heart to take up the cause of Your great and holy honor, and that of my own *nefesh*, *ruach* and *neshamah*. Owing to our many sins, our status has fallen very low, because we have neglected Your honor and despised our own souls. We have been stripped of so much of our honor during our humiliating exile. “Our honor has dropped low among the nations, and they abhor us like menstrual impurity.” See how very lowly the Jewish people has become, both collectively and as individuals.

Take up the cause of Your great and holy glory. It was for Your glory that You created all the worlds, so that Your glory should be magnified and exalted through Your people, as it is written, “All that is called in My Name, for My glory I have created it, formed it and made it.” Why has all the honor gone to strangers instead? Why has all the honor been taken from Israel and fallen into exile among evil, idolatrous people? They have all the glory, while Your people Israel are despised. We are subject to constant abuse and contempt.

Take pity on us for Your sake and the sake of Your glory. Send us help from Your holy heights. From now on inspire me to serve and revere You sincerely, with all my heart. Let me repent and follow the path of

perfect *teshuvah*. Let me adorn myself and others with good deeds and good character traits. Help me speak to people's hearts and show them the truth, and bring them back to perfect *teshuvah* before You, in order that Your great and holy glory will be enhanced and elevated through me.

Your glory is most fully revealed when the people who were furthest away from You come genuinely close to You; then "the Name of the Holy One, blessed is He, is exalted and glorified above and below." Therefore have pity on me and draw me close to You, despite my present distance from You. Multiply merit by letting me be an instrument to help other people who are also distant to come closer. Magnify and sanctify Your great glory by carrying this out through me, distant as I am. Support me and give me strength, and help me restore Your glory after the humiliation of exile.

Help me do everything I can to enhance Your glory at all times, and let me raise Your glory to its source in awe. Inspire me with holy awe of God. Let me always be in awe of You and revere Your glorious and awesome Name. Help me come to perfect awe of Heaven—awe at Your exaltedness. Let me accord honor to genuinely God-fearing people. Let me defer to them and treat them with sincere, heartfelt respect. If I have been lacking in genuine awe so far, let me now make amends and attain complete awe of Heaven, so as to fulfill the verse "Fear HaShem, His holy ones, for those who fear Him will lack nothing." Let me thereby attain perfect inner peace and harmony. Heal me spiritually and physically. Let me be whole, with no flaws or blemishes.

Prayer

Master of the world, I know I'm still far away from perfection. I'm riddled with all kinds of flaws and deficiencies from the soles of my feet to the top of my head. There's not a healthy spot anywhere. "There is no healthy place in my flesh because of Your anger, there is no peace in my bones because of my sin." My limbs are suffering from the wounds I've inflicted on my soul through all my sins and transgressions. As a result, I am far away from Your service. Nothing I do is without flaws. I never manage to pray properly and without mistakes, for "whatever has a blemish in it shall not come as an offering." But if I am far from true prayer, what means of coming close to You do I have?

Loving Father in Heaven, Master of the whole world, I know that in spite of all this, You *do* hear the sound of my cry even from such a distance, and I will raise my voice and call out to You. Father! Father! Master! Master! My King and my God, I beg You! I cry out to You! I scream to You! I plead with You! I reach out and prostrate myself before You! I bend my knee to You and stretch out my hands! Take pity on me! Have mercy on me! Stir Your compassion for me! Watch over me from Your holy dwelling place. Protect me. Heal the pain of my soul. Remove all the wounds I have caused to every limb of my soul.

Your way is to use broken vessels. The wonders You do are countless and unfathomable. In Your overwhelming mercy, You revive the dead. In Your might, You lift up and gather the shards of broken vessels—the shards of the shards—and mercifully mend them and restore them until they shine with greater strength than before. Not a single spark is lost or cast aside, for "In Your hand are strength and might, and it is in Your hand to make everything great and strong."

God, You are the free Healer. Arouse Your love for me and heal me. Remove all flaws and blemishes from my body, from my *nefesh*, my *ruach* and my *neshamah*. Send complete healing to all those Jews who are sick, and in particular to [specify the name of the sick person]. Faithful, loving Healer, who heals the brokenhearted and binds up their wounds, "Heal me, HaShem, and I will be healed, save me and I will be saved, for You are my praise." Let me be whole and perfect, free of all flaws and blemishes.

Grant me inner peace, and give me control and mastery over my body so that I will be able to nullify all bodily desires and bad traits. Let my body be completely subordinate to my soul and have no other will or desire but to follow the desire of the holy soul, which is to do Your will. Let peace reign between my soul and my body. Let my body be sanctified and purified until it becomes united with the holy soul, and I carry out all Your commandments and do everything You want of me, body and soul, willingly and with great joy. Let my body and soul unite in love and peace to do Your will sincerely, until I attain complete inner harmony and am ready to order my prayer before You perfectly. Let my prayer rise before

You like the incense and perfect sacrifices offered by those who are whole and perfect.

Master of the world, let my only motive in taking part in the affairs of this world be for the sake of my soul. Let my only intention in all my prayers be only to perfect my soul. Even when I offer the prayers arranged by Your Sages of old, which contain explicit requests for our bodily needs, as in the blessings of “Heal us” and “Bless this year for us” in the *Shemoneh Esrei* prayer, let my only thought be for the healing of my soul, her livelihood and perfection. Let me believe and know that when everything is in order in the spiritual realm, the fixing of the material realm will follow of itself, and I will automatically receive all the material blessings I need.

Bring me to genuine belief in You. Let me have complete faith that You are “good to all,” and that no matter what a person requires, whether healing, livelihood or anything else, You are “good for everything”—You can satisfy all his needs and requirements if he sincerely prays to You for what he needs, begging for compassion. Let all my efforts be directed only to You, HaShem. No matter what I may need, let me pray only to You and appeal for You to help me, instead of trying to get what I need by resorting to worldly ploys and stratagems.

What use is it to expend energy on such things, when it is either impossible or extremely difficult to get exactly what we need—whether it is the right medicine, or the things we need to make a living? Surely it is better to turn to You for everything we need. You are very close to us, and available at all times, “For which great nation is there whose god is close to them the way HaShem our God is close to us whenever we call to Him?” You have the power to fulfill all our requests through easily available means. Nothing is too wonderful for You.

Let us put all our efforts into constant prayer and supplication. Let us always pray with intense concentration, until we bring peace into all the worlds and they will all come to perfection. Let peace reign among all Your creatures. Let them all love one another. This will cause Your love, kindness and mercy to descend over all Your creatures, since, as our Sages taught, “Whoever shows love for God’s creatures is shown love from Heaven.” Let us see the fulfillment of the verse “HaShem is good to all, and His love is upon all his works.”

30 TISHREY • לתשרי

Tzaddik His Life • 34 (137). As soon as the Rebbe left Odessa for the voyage across the Black Sea there was a terrible storm and a fierce gale. Then someone who had died recently came to the Rebbe. The Rebbe asked his attendant, “Did you see that the young man from Volkhovitz was here?” Now, however, there would be nothing unusual about such an incident, because later on the Rebbe occupied himself a great deal with making *tikkunim* for hundreds of thousands of dead souls. This was his main mission, as he himself said, and this was the purpose of his death.

35 (138). Prior to the Rebbe’s journey, travelers to the Holy Land were not taking the route through Odessa because they were afraid to go that way. The Rebbe was the first to go through Odessa on the way to the Holy Land. From that time on “the route was conquered” and everyone went that way. There were a number of other things that the Rebbe was the first to do which have now become commonplace. When he was in the Holy Land itself, visiting the graves, there was a cave containing the grave of the *Yinuka*, a holy child. People were afraid to enter because they said there was a snake inside. Something else which was strange was that a tree was growing on the cave. The Rebbe was the first one who had no qualms: he entered the cave and touched the root of the tree with his hand—the root was on the ground. The Rebbe went into the depths of the cave and there was no snake at all. From that time on everyone went to visit this grave. I myself was later worthy of being there, and I saw these things with my own eyes. Praise be to God.

Rebbe Nachman’s Wisdom

His Pilgrimage • 9. Each time they spoke to him, the Rebbe seemed to have a different name. No matter what name they used to address him, he would answer to it. Still thinking he was the Kamarner’s son, they once called him Yeshaya, which was the son’s name.

The Rebbe immediately responded. They were positive they had caught him this time, and told him, “Now we know for sure that you are the Kamarner’s son.” Then the Rebbe spoke up and argued to the contrary.

In the course of the conversation, they began to speak of the gift that the Kamarner was sending to his son. The Rebbe immediately began to plead, urging them to show it to him. They were sure they had identified him as the Kamarner's son, but then he began to curse the Kamarner again. They became furious at him and berated him with insult on insult.

They fumed at him, "Why do you constantly change your name? One day you have one name and the next day another. The name of your city seems to change just as often!" The Rebbe replied, "Every name is connected to a given attribute or *sefirah*. Thank God, I include them all."

The entire story would consume many volumes. The Rebbe often woke them from their sleep and began to converse with them. They became furious, cursing him violently.

One Friday afternoon, they returned from the mikvah. The Rebbe was lying on the couch barefoot, without his belt or hat. He asked them, "Why does my body feel light all week? I never feel any fatigue, but now I feel so weary that I can hardly stand."

They replied, "Every Friday afternoon as Shabbat approaches, the soul goes up on high and the additional Shabbat soul descends (see *Beitzah* 15b; *Zohar* II, 135b, 204b). In your case, your weekday soul has left, but you are not worthy of the Shabbat soul. Therefore your body is like a stone."

The Rebbe mocked them, "Woe is to you! You cannot even answer a simple question."

The Rebbe asked if he could spend Shabbat with them. They refused, inviting only his attendant. The Rebbe would not eat any meat there and was forced to eat dairy foods for Shabbat. They, however, had a *shochet* who provided them with meat.

The Aleph-Bet Book

Lost Objects • B • 1. The same faculty that enables one to return a lost object to its owner enables him to win converts for God.

Children • A • 1. When one cries in mourning for the passing of an honest person, he merits raising his children.

2. Care must be taken that a baby boy does not go bareheaded.

3. A person need not worry about having enough to support his children. As they grow, so does his income.

4. Anyone who prevents another person from "being fruitful and multiplying" (Genesis 1:22) will descend into hell childless.

5. A man who forces his wife to have marital relations will have indecent children.

Kitzur Likutey Moharan

I • Lesson #12 • 7. This is why it is good to study the Codes with the notations of the *Be'er HaGolah* [a commentary which cites the source of each law brought down in the *Shulchan Arukh*], so that [the student will be able] to mention the name of the Tanna or codifier who originated the decision he is studying. Thus, he will be able to bind his spirit to the spirit of the tzaddik who originated that teaching.

8. Know that when this learned individual speaks evil about the tzaddik, this is precisely the way God intends it. For the Holy One, blessed is He, will cast a great tzaddik down into the mouth of this learned individual in order for the tzaddik to extract the Divine Presence—which is the Oral Law—from its exile in the learned one's mouth. For the greatest and choicest tzaddikim know which laws were turned into evil speech against the tzaddikim [at the hands of the learned individual], and they elevate these words and rearrange them back into laws, thereby accomplishing great and wondrous spiritual unifications (see more in this lesson in *Likutey Moharan*).

9. Through being happy in one's suffering (*Shabbat* 88b) and by lovingly accepting the humiliation dealt out by one's enemies, a person elevates the Divine Presence to the level of "embracing."

10. When a learned individual who is worthy studies the teachings of the Tanna, he brings the Tanna's soul back into his body.

Rebbe Nachman's Stories

The King and the Emperor • At the wedding, [the emperor's daughter who was] king ordered that the prisoners be brought before "him," and all three were brought. She immediately recognized them, but, since

she was dressed like a man, they did not recognize her.

[Addressing the impeached king, who was now one of the three prisoners,] the emperor's daughter said, "You, King. You were impeached because eleven noblewomen were lost. Here are the noblewomen! Return to your land and your kingdom." [The eleven noblewomen were there with her.]

[After addressing the impeached king, she addressed the merchant's son, and said,] "You, Merchant. Your father drove you away because you lost the ship with merchandise. Here is your ship and all the merchandise. Since your money was tied up so long, the wealth on your ship has been increased manifold." [The ship with the merchandise in which she had fled was still intact. The ship also contained the wealth that she had taken from the pirates. This was enormous wealth, many times the value of what was on the ship previously.]

[Addressing her true bridegroom, she then said,] "And you, Royal Prince, let us go home."

With that, they both returned home.

Blessed be God forever. Amen and amen.

Restore My Soul *Likutey Halakhot* • 7 (11). One of our principal duties is to thank and bless God because He "chose us from among all the peoples and gave us His Torah." The mission of Israel and the gift of Torah are a "unique treasure" (Exodus 19:5).

These two things are fundamental principles of the Creation. They cannot be understood by human reason. The guardian angel of Egypt tried to complain, "Did not the Jews also worship idols?" (*Zohar* II, 170b). But the bond of closeness between Israel and their Father in Heaven is a "unique treasure" to which nothing in the world can compare. It is beyond the grasp of reason.

The concept of this bond is connected with the "point" that includes all the "points" to be found in each individual member of the Children of Israel. This comprehensive "point" is embodied in Moses. A part of him is hidden in the soul of every Jew. This creative "point" is what stands between the decree of "Destruction!" and Divine "Favor." And this "point" alone stands between Israel and the nations. It enables them to ascend

from the evil of the seventy nations—from "Destruction!"—and to enter the holiness of Israel—"Favor."

It can happen that a Jew may have fallen to a point of virtual devastation spiritually. He can no longer distinguish between the holiness of Israel and the impurity of the heathens. Yet he can still find within himself this creative, holy "point." It is part of his heritage as a Jew. He may be unable to *feel* it within himself, but it must be an article of faith that the mystery of this "point" of Moses is concealed somewhere within him. The more a person has fallen, the more he is duty bound to praise and thank God for his portion, that he is from the seed of Israel and that "He did not make me a heathen." Through this holy "point" within him, he will climb from "Destruction!" to "Favor."

Reb Noson's Letter #19 • *With thanks to God, Friday, Erev Shabbat, Re'eh, 5586, Uman*

Letters
Year 1

Greetings to my beloved son, apple of my eye, my heart's delight, Reb Shachneh, may his light shine,

I am quite irritated with you, my dear son, that you have not seen fit to raise my spirits by writing me a letter, especially now when you know of my great suffering. Please, my dear son, take a good look at all that a person goes through during his time in this world, especially you and me. Pay close attention to all the hints that God is constantly sending us to bring us closer to Him, no matter where we are. As you know, there is no excuse. I yearn very much to take a long stroll with you, but the time will simply not allow it.

The words of your father who hopes for your good and everlasting success in this world and the next and is looking forward to seeing you soon,

Noson of Breslov

Greetings to my beloved son, apple of my eye, Reb Yitzchak, may his light shine,

I received your letter, written from the depths of your heart, and its every word uplifted me. I also saw the letter you sent to Reb Naftali, may his light shine. I am terribly sorry to hear that your wife is feeling weak. May God quickly send her relief. Many people are waiting to see me right now and I cannot take the time to respond to your letter. For the time being you will

have to be satisfied with the few but potent words that I wrote to your older brother, may he live. They apply to you as well and to all our comrades. But this and more than this you have heard from me in the past. I hope to God that you will hear much more of what our incomparable Rebbe taught me until I have revealed to you the abundant good which is buried in my heart. May God make us worthy of walking the path that the Rebbe taught and of spending our lives on his holy, all-encompassing books.

The words of your father who is extremely busy at the moment and who longs to see you joyful. Just this I exhort you: for God's sake, be strong and keep happy any way you can. You always have the choice. I'm very happy to hear that, nonetheless, you studied a page of the *Shulchan Arukh* every day. Thank God, I was able to hear this.

The words of your father who misses you all,

Noson, the same

Greetings to all our comrades, great and small, with a great and mighty love. May God be with you, and may each of you start afresh, right now, to walk in the ways of the Rebbe. Let each one of you, wherever you are, attach yourself to God however you can. Bind yourself to the point which relates to you right now, as I have discussed with you extensively. Whoever has heard it, has heard it. Whoever has not heard it, should try to hear it from a friend, and let each of you receive from the other, as is explained in that same lesson (*Likutey Moharan* I, 34:5). Pay close attention to every single word of his books and to whatever you hear from me, for "they are your life and your length of days."

The words of your true and eternal friend,

Noson, the same

Reb Noson's Letters Year 2

Letter #249 • ...As for writing you words of truth emanating from the "flowing stream, the source of wisdom," time simply does not allow and the page is too short. I have already said a great deal, and more than this needs to be said every day. If you imagine that

you do not have anyone to talk to, I have often chided you about this already, that you must look only at the good in each person. Then you will always have someone with whom to speak words of truth from the point in the heart, so as to "receive from each other." You should also express yourself before God in order to receive from that point within yourself. All these points in turn must receive from the "universal point," the words of our master, teacher and

Rebbe, of blessed memory, that you have heard from me and from his holy, awesome books. Study them over and over!

Be sure to bring yourself to great joy every day that you merited to know about a true light such as this. If I had come into the world only to hear this teaching about these "three points" which I mentioned here, which flows from the holy lesson "And you will be for Me a kingdom of priests" (*Likutey Moharan* I, 34)—it would have been enough! We must likewise say this in absolute sincerity about every single word [of his teachings], not to mention every complete lesson and story! No matter what, we can still say "*Ashreinu!* Happy are we!" We really and truly can say "*Ashreinu!*" May God grant salvation and may everything be well, through His great kindness. For God's kindnesses never end and His compassion never ceases; and this is what encourages me every moment of every hour of every day.

For I believe in everything that I just wrote with perfect faith, that [God's] kindnesses are newly created every morning. This is what Rashi comments on the verse "They are new every morning, great is Your faithfulness," which immediately follows the verse "God's kindnesses never end, His compassion never ceases" (Lamentations 3:22-23).

I already spoke at length about this last winter, but it is still necessary to talk about it a great deal and to put it into practice by knowing and believing every day that new, awesome kindnesses are coming forth each day. Through these kindnesses God will finish, in accordance with His will and the will of the true tzaddikim, until we all truly return to Him. Then everything will be transformed into good. For God is great and His greatness is unfathomable. The essence of His greatness is His attribute of kindness, which is called "greatness" (*Tikkuney Zohar* 67b). Thus, it is His kindness, which is His greatness, that is unfathomable. Understand this well! Then you will be able to summon your inner strength very much and always be joyful, especially during prayer! Prayer requires extra fortification. So every time you stand up to pray, put everything that has happened until that time completely out of your mind. Just trust in God's great kindness, as it is written, "I trust in Your kindness; my heart will rejoice in Your salvation. I will sing to God, for He has treated me kindly" (Psalms 13:6). Then you will pray in joy and happiness. I cannot go on any more right now.

The words of your true friend eternally,

Noson of Breslov

Greetings to all our comrades with a great love!

**שְׁמוֹת
הַצַּדִּיקִים**

אֶהְבֶּה אֲבוֹהָ דָרְב אֲדָא. אֶהְבֶּה בְרִיה דְר' זִירָא אוּ
 דְר' זְעִירָא. רַב אֶהֱלֵאִי בְר אֶהֱיֵנִי. רַב אֶהְרֹן.
 אֹיָא. רַב אֹיָרָא סָבָא. אֹן בְר אִימִי. ר' אֹנִיָא. אֹנְקֹלוֹס
 הֶגֶר. אֹסְטִיָא. אֹרִי. אָבָא אֹרִיָן אִישׁ צִיָּדִין.
 ר' אוֹשְׁעִיָא בְנוֹ שָׁל ר' יְהוּדָה הַבּוֹשֵׁם. ר' אוֹשְׁעִיָא רַבָּא בְר חַמָּא בְר בֵּיִסְנָא.
 ר' אוֹשְׁעִיָא בְר חִיָּא. ר' אוֹשְׁעִיָא זְעִירָא דְמִן חַבְרִיא. אוֹשְׁעִיָא אִישׁ טְרִיא.
 ר' אוֹשְׁעִיָא בְר שְׁמַאי. הוֹשְׁעִיָא הַפְּהֵן. הוֹשְׁעִיָא בְר זְעִירָא. אוֹשְׁעִיָא בְר זְבָדָא.
 רַב הוֹשְׁעִיָא בְרִיה דְרַב אִידִי. ר' הוֹשְׁעִיָא בְרִיה דְר' שְׁמֵלָאִי דְקִסְרִין.

Reb Noson's I • Prayer #14 • Master of the world, if my words are halting, open Your mouth to me and help me order my prayers and requests in a fitting manner and offer them truly and sincerely at all times. Let me always be able to express everything I need to say to You. Help me explain everything I have in my heart in such a way as to elicit Your love and kindness, so that You will always grant my requests.

and offer them truly and sincerely at all times. Let me always be able to express everything I need to say to You. Help me explain everything I have in my heart in such a way as to elicit Your love and kindness, so that You will always grant my requests.

Please, HaShem, let me come to everything I have asked of You. Through the power and merit of the Torah labors of the true tzaddikim, let a great light shine down to us from the source of our souls, inspiring us to repent for all our sins so that we elevate the holy glory from its deep, humiliating exile amid the “husks.” Let Your great and holy glory always be enhanced, sanctified, exalted and elevated through us. Let Your glory be revealed throughout the world. Let Your glory shine over the whole earth, as it is written, “And the earth will shine with His glory.” “And the glory of God will be revealed, and all flesh will see together that the mouth of God has spoken.”

Awe of Heaven

Let us elevate Your glory to its root in awe, and rectify all its flaws. Bring us to perfect awe of the glorious, awesome Name of HaShem, and let us attain the Higher Awe—awe of Your exalted greatness. Let us have

no fear of anything in the world. Let us only fear You, and let Your awe be on our faces, so that we will not sin in any way from now on and forever.

Through this awe, grant us peace. Let peace reign within us. Let our bodies be subordinate to our holy souls and united with them to do Your will at all times. Bring us to perfect prayer, and hear our prayers constantly and bring peace to the whole world. Loving God, bring peace to reign among the Heavenly hosts and the hosts of the lower realms. Remove all strife from the world. HaShem, You alone know how much evil is caused by the strife plaguing us today, and in particular the terrible conflicts raging between the tzaddikim and the pious people of this generation. Everyone's heart is divided from his friend's.

Loving God, take pity on us, and reveal the truth in the world. Let peace reign among Your people Israel forever. Send blessings of peace into all the worlds, and let peace descend into this material world, so that all the creatures on earth will show love for one another, and great peace will reign between all of them.

Chanukah

Help me carry out the mitzvah of kindling the Chanukah lamp in its season in the best possible way, in holiness and purity and with great devotion. Through the mitzvah of the Chanukah lights, let me rectify everything I have mentioned in my prayer. Consider my fulfillment of the mitzvah as if I had carried it out in all its details and fine points and intentions, together with all the six hundred and thirteen *mitzvot* that are bound up with it. Let the light of the holiness of our *mitzvot* shine before You in all the worlds. Let us repair all the worlds through fulfilling this mitzvah, together with all the commandments laid down in the Torah and by the Rabbis. Help us carry out all of them perfectly, in love, awe and great joy, until we draw Godly peace into all the worlds, and “HaShem will give power to His people, HaShem will bless His people with peace.”

He who makes peace in His high places will lovingly make peace for us and for all Israel, and say Amen.

GLOSSARY

Ari: acronym for Rabbi Yitzchak Luria (1534-1572), Jewish scholar and founder of the modern study of Kabbalah

Baal Shem Tov: Rabbi Yisrael ben Eliezer (1698-1760), founder of the modern Chassidic movement and great-grandfather of Rebbe Nachman

Brit milah: mitzvah of circumcision

Challah (pl. *challot*): mitzvah of separating a small portion of dough from a larger batch, in commemoration of the dough offering given to the *Kohen* in the time of the Holy Temple

Chametz: leaven

Chanukah: eight-day festival commemorating the rededication of the Holy Temple following the victory of the Maccabees over the Greek Empire

Chassid (pl. *chassidim*): a follower of the movement to revitalize Jewish spiritual life initiated by the Baal Shem Tov

Chol HaMoed: intermediate days of a festival

Chuppah: Jewish marriage ceremony

Counting the Omer: mitzvah of counting the forty-nine days and seven weeks between Pesach and Shavuot

Eretz Yisrael: the Land of Israel

Erev: the day before

Gehennom: hell

Gemara: discussions and debates on the Mishnah which form the second part of the Talmud, redacted by Ravina and Rav Ashi, circa 500 C.E.

Halakhah: Jewish religious law

Hallel: Psalms of praise and thanksgiving

HaShem: lit., "The Name," a reference to God

Havdalah: ceremony marking the conclusion of Shabbat

Hitbodedut: secluded, private prayer in one's own language

Kabbalah: body of mystical Jewish wisdom

Kaddish: mourner's prayer

Kelipah (pl. *kelipot*): lit., "husk"; in Kabbalistic thought, an unholy force that surrounds and conceals the sparks of holiness (the various aspects of holiness and spiritual vitality present in creation)

Kiddush: blessing recited over a cup of wine at the start of a Shabbat or festival meal

Kohen (pl. *Kohanim*): a member of the Jewish priestly class, a patrilineal descendant of Moses' brother, Aaron

Lag BaOmer: the *yahrtzeit* of Rabbi Shimon bar Yochai and a minor festival during the forty-nine-day Counting of the Omer

Machloket: divisiveness, conflict

Mashiach: the Jewish Messiah, a patrilineal descendant of King David

Midrash: homiletical rabbinic teachings

Mikvah (pl. *mikvaot*): a gathering of water—e.g. an ocean, pool, stream or manmade pool built to certain *halakhic* specifications—used for ritual purification

Mishnah: the redaction of the Oral Law that forms the first part of the Talmud, redacted by Rabbi Yehudah HaNasi, circa 200 C.E.

Mitzvah (pl. *mitzvot*): Torah commandment

Mussar: ethical literature

Nefesh: lower soul, which animates the body

Neilah: concluding prayer service on Yom Kippur

Neshamah: higher soul, seat of the intellect

Pesach: Biblical festival of Passover

Peyot: sidelocks

Purim: holiday commemorating the salvation of the Jewish people after they were threatened by a royal edict in ancient Persia

Rav: rabbi

Rosh Chodesh: the first day of each Hebrew month

Rosh HaShanah: the Jewish New Year

Ruach: vital soul, seat of the emotions

Sefirah: Divine emanation

Segulah: propitious remedy

Shabbat: the Jewish Sabbath, extending from Friday sunset to Saturday sunset

Shavuot: Biblical festival commemorating the Giving of the Torah at Mount Sinai

Shekhinah: the Divine Presence

Shemini Atzeret: Biblical festival immediately following the holiday of Sukkot

Shemoneh Esrei: silent devotional prayer

Shochet: ritual slaughterer

Shofar: ram's horn

Shulchan Arukh: the Code of Jewish Law

Simchat Torah: celebration marking the completion of the annual cycle of Torah readings

Sukkah: thatch-covered structure of three or four walls, used as a residence during the festival of Sukkot

Sukkot: Biblical festival commemorating God's benevolent care of the Jewish people during their forty-year sojourn in the desert, and His continuing providence over material blessing

Tallit: prayer shawl

Talmud: the Jewish Oral Law

Tanna (pl. *Tanna'im*): Mishnaic Sage

Tefillin: special leather boxes containing Biblical verses declaring the Oneness of God and the miracles of the Exodus from Egypt, worn by Jewish men on the head and the arm during weekday morning prayers

Teshuvah: return to God, repentance

Tikkun (pl. *tikkunim*): spiritual rectification

Torah: the Jewish Written Law, given by God to Moses on Mount Sinai

Tu BiShevat: the New Year of the Trees

Tzaddeket: righteous woman

Tzaddik (pl. *tzaddikim*): righteous man; in Chassidic thought, one who has purified his heart of all evil, making himself a channel for Divine revelation and true compassion

Tzitzit: specially spun and tied strings which Jewish men are required to affix to their four-cornered garments

Yahrtzeit: anniversary of the date of death

Yisrael: one of three ancient divisions of the Jewish people, following *Kohanim* and Levites; *Yisraelim* constitute the majority of Jews

Yom Kippur: the Day of Atonement

Zohar: the greatest classic of Kabbalah, a mystical commentary on the Torah authored by the school of Rabbi Shimon bar Yochai during the second century C.E.